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Mūtravimocana Sūktam of Atharvaveda – A Study of Obstructive Uropathy in Atharvaveda

Dr. N. Sridhar**ABSTRACT**

This study examines the Mūtravimocana Sūktam of the Atharvaveda, which addresses obstructive uropathy—a condition characterized by partial or complete urinary blockage. The Atharvaveda offers a unique integration of mantra-based healing and therapeutic interventions, invoking divine forces such as Parjanya, Mitra, Varuṇa, Candra, and Sūrya to facilitate urinary relief. In Āyurveda, obstructive uropathy is classified under Prameha and is specifically described in texts like Aṣṭāṅghaṛḍaya and Suśruta Saṁhitā as Mutrāghāta and Mutrakṛcchra, with variations based on Doṣa imbalances. Ayurvedic literature details conditions like Aśmarī (kidney stones), Mutradhārasaṅga (urinary blockage) and other classifications that align with modern medical understandings. Therapeutic prescriptions in Atharvaveda include herbal treatments and surgical approaches. The Sāyaṇa Bhāṣyam explains the use of medicinal plants such as Harītakī, Mūṣikā, and Śara, which exhibit diuretic properties. Surgical instruments like Loha Śalākā are recommended for clearing urinary obstructions. Ayurvedic texts provide further insight into the use of Śalākā Yantra, which includes specialized tubular instruments for urinary surgery. The study highlights the interdisciplinary relevance of Vedic texts in medical science, particularly in understanding ritualistic healing alongside practical interventions. It explores how mantra recitation, coupled with pharmacological and surgical approaches, plays a significant role in treating obstructive uropathy. By contextualizing the Mūtravimocana Sūktam within an Ayurvedic and biomedical framework, this research demonstrates the enduring relevance of ancient wisdom in modern healthcare, offering insights into holistic treatment methodologies that blend traditional and contemporary medical practices.

KEY WORDS

Atharvaveda, Obstructive Uropathy, Vedic Therapy and Wellness, Therapeutic Aspects in Atharvaveda, Mutravimochana Suktam, Vedic Surgical Intervention for Obstructive Uropathy, Medicine for Obstructive Uropathy in Atharvaveda, Indian Knowledge System, Mantra Chikitsa

Introduction

Āyurveda is an ancient and well examined medical system being practiced in the Indian subcontinent since ages. It offers a holistic approach to health and wellness, incorporating physical, mental and spiritual healing methodologies. Many other folk medicine systems have emerged later from Āyurveda which are still in practice in some form. The Āyurveda provides three types of treating methodologies for the diseases such as - Daiva-vyapāśraya-cikitsā, Yukti-vyapāśraya and Sattvāvajaya.

Āyurveda recommends several techniques under Daiva-vyapāśraya-cikitsā such as diet, medicine, counselling, physical exercise, massage, the use of gems, etc. including therapies through Mantras and Yajñas. Mantra Cikitsā involves healing through the chanting of mantras (Mantra Japa), performing Yajñas and using substances like water and ghee, enchanted with Vaidika Mantras and rituals. Āyurveda classifies this form of treatment under Daiva-vyapāśraya-cikitsā.

The Yukti-vyapāśraya-cikitsā consists of treatment through medicines and diet whereas Sattvāvajaya modality of treatment recommends controlling the mind from the materials which are not beneficial for health.

त्रिविधमौषधमिति दैवव्यपाश्रयं, युक्तिव्यपाश्रयं, सत्त्वावजयश्च। तत्र दैवव्यपाश्रयं
मन्त्रौषधिमणिमङ्गलबल्युपहारहोमनियमप्रायश्चित्तोपवासस्वस्त्ययनप्रणिपातगमनादि,
युक्तिव्यपाश्रयं पुनराहारौषधद्रव्याणां योजना, सत्त्वावजयः पुनरहितेभ्योऽर्थेभ्यो मनोनिग्रहः॥¹

*Trividhamauśadhamiti daivavyapāśrayaṃ, yuktivyapāśrayaṃ, sattvāvajayaśca.
Tatra daivavyapāśrayaṃ
mantrauśadhimaṇimaṅgalabalyupahārahomaniyamaprāyaścittopavāsa-
svastyayanapraṇipātāgamanādi, yuktivyapāśrayaṃ punarāhārauśadhadravyaṇṇāṃ
yojanā, sattvāvajayaḥ punarahitebhyo'rthebhyo manonigrahaḥ ..*

The Vedas contain numerous Mantras related to wellness and therapy. A distinct genre of texts, known as Vidhāna, compiles Mantras aimed at human well-being, encompassing not just health but also prosperity and social harmony through prescribed Mantra Japa and Yajñas. Ṛgvidhāna draws from the Mantras of the Ṛgveda, Śukla-yajur-vidhāna-sūktam refers to the Mantras of Śukla-yajur-veda and Sāma-vidhāna-brāhmaṇa incorporates the Mantras of Sāmaveda for these purposes. While Atharvaveda does not have

1. Caraka-samhitā, Sūtrasthānam, Tisraīśaṇīya Adhyāya, 54

a separate Vidhāna text, its Samhitā itself contains numerous Sūktas and Mantras describing the therapeutic applications and wellness practices.

Atharvaveda is known for its rich repository of mantras associated with wellness and therapy including Mantras and Sūktas addressing various ailments. One such Sūkta, Mūtravimocana Sūktam, focuses on obstructive uropathy. Through invoking the divine forces as Parjanya, Mitra, Varuṇa, Candra and Sūrya, this Sūkta mentions treatment modalities for obstruction of urine and faeces in their respective tract using medicinal and surgical interventions and Mantra Japa.

Aim of this study is to highlight the relevance of Mūtravimocana Sūktam of Atharvaveda for obstructive uropathy.

Obstructive Uropathy

Obstructive uropathy is a condition where normal urine flow is partially or completely blocked at any point in the urinary tract.

References of Obstructive Uropathy from Āyurveda

Obstructive uropathy is categorized under Prameha (diseases related to the urine) in the Āyurveda system of medicine. The Nidānasthāna of Aṣṭāṅgahṛdaya terms the disease as Mutrāghāta and enumerates its various types along with their causes viz. Mutrakṛcchra, Aśmarī, Basti, Vātāśṭhīlā, Vātakuṇḍalikā, Mutrātīta, Mutrajaṭhara, Mutrotsaṅga, Mutragranthi, Mutraśukra, Mutrakṣaya, and Mutrasāda. These conditions are further classified based on the underlying Doṣa (Vāta, Pitta and Kapha) imbalance.² Additionally, Mutraghāta-nidāna chapter discusses bowel obstruction within the categories of Vātāśṭhīlā and Mutrajaṭhara.

Similarly, Suśruta Saṃhitā also explains obstructive uropathy as Mutrakṛcchra in the Aśmarī Nidāna section of Nidānasthāna. The term Aśmarī can be referred to the modern-day kidney stones. This chapter describes the cause of blockage of urine due to the formation of Aśmarī. Further, the obstructive uropathy is termed as Mutradhārasaṅga in this chapter of Suśruta Saṃhitā.

Therapy for Obstructive Uropathy in Atharvaveda

The Atharvaveda Samhitā prescribes certain therapeutic and wellness practices to treat the Mutrakṛcchra type of Prameha in the 3rd Sūkta of 1st Kāṇḍa.

2. Aṣṭāṅgahṛdayam, Nidāna-sthānam, Mutrāghāta-nidānam

According to the Sāyaṇa Bhāṣyam in the introduction of this Sūkta, if a person is suffering from obstructive uropathy (also known as urinary tract obstruction) or bowel obstruction (intestinal obstruction), it is recommended that herbs such as Harītakī (Chebulic Myrobalan) and camphor be tied to the body. In addition, the patient should be administered a decoction of Mūśikā (rat leaf) or Pūtikarañja (Caesalpinia bonducella) or Tṛṇa (grass), mixed with curd.

Sāyaṇa Bhāṣyam further prescribes a procedure to relieve urinary obstruction by widening the urethra through the surgical instrument known as Śara and draining out the urine by inserting another surgical instrument called Loha Śalākā.

Aṣṭāṅghaṛdayam mentions various types of surgical instruments in the Yantravidhi Adhyāya of Sūtrasthānam. Śalākā Yantra is one of them. Aṣṭāṅghaṛdayam classifies 12 types of Śalākās. One of those Śalākās is used to clear the urine stored in the urinary tract.³

Sāyaṇa Bhāṣyam also recommends the patient not to travel through horse, elephant, etc. in which the patient can experience jerks.

Mūtravimocana Sūktam of Atharvaveda

First mantra of this Sūkta

विद्या शरस्य पितरं पर्जन्यं शतवृष्ण्यम्।

तेना ते तन्वे शं करं पृथिव्यां ते निषेचनं बहिष्टे अस्तु बालिति॥⁴

Vidmā śarasya pitaraṁ parjanyaṁ śatavṛṣṇyam.

Tenā te tanveśaṁ karaṁ pṛthivyāṁ te niṣecanaṁ bahiṣṭe astu bāliti..

Word Meaning of the Mantra

विद्या = we know, शरस्य = kind of herb which cures urinary diseases, पितरम् = the producer, cultivator and sustainer of the plants, पर्जन्यम् = Parjanya Devatā, शतवृष्ण्यम् = with higher potency, तेन = through that (Parjanya), ते = your, तन्वे = in the body, शं = get cured, करं = I do, पृथिव्यां = on the earth, ते = your, निषेचनं = drain (of urine), बहिष्टे = outside (of the body) अस्तु = let be, बाल् = Bāl (a distinct sound) or strength, इति = thus.

3. Aṣṭāṅghaṛdayam, Sūtra-sthānam, Yantravidhi-adhyāya, 36 – 39

4. Atharvaveda, 1.3.1

Meaning of the Mantra

Sāyaṇa Bhāṣyam though provides the meaning of Śara as arrow in this mantra. The Sāyaṇa Bhāṣyam also refers Śara as a medicinal herb in the 4th Mantra. According to the context here, it would be appropriate to analyse the meaning of the word Śara as herb.

ग्रन्थिर्ना पर्वपरुषी गुन्द्रस्तेजनकः शरः। नडस्तु धमनः पोटगलोऽथो काशमस्त्रियाम्॥⁵

Granthirnā parvaparūṣī guṇḍrastejanakaḥ śaraḥ. Naḍastu dhamanaḥ poṭagalo'tho kāśamastriyām..

The Amarakoṣa, a traditional lexicon of Sanskrit, provides various meanings for the word Śara. The list of those meanings also contains a herb named Gundra.

The Bhāvaprakāśa (text explaining the herbs mentioned across Āyurveda) mentions:

गुन्द्रः पटेरको रच्छः शृङ्गवेराभमूलकः।

गुन्द्रः कषायो मधुरः शिशिरः पित्तरक्तजित्।

स्तन्यशुक्ररजोमूत्रशोधनो मूत्रकृच्छ्रजित्॥⁶

Gundraḥ paṭerako racchaḥ śṛṅgaverābhamūlakaḥ.

Gundraḥ kaṣāyo madhuraḥ śiśiraḥ pittarakṭajit.

Stanyaśukrarajomūtraśodhano mūtrakṣhrajit..

The above verse means, Gundra (Nut Grass) is a kind of herb recommended in Āyurveda for administering the urinary diseases and purification of breast milk and semen.

The mantra is an invocation to the Parjanya Devatā who is responsible for bringing rain, nurturing plants and sustaining all living beings. As all the plants including Śara sustain and grow due to rain, this mantra defines the Parjanya as its Pitā. The word Pitā in the mantra means producer, cultivator and sustainer of the plants. Therefore, the Parjanya is being prayed here for the cultivation of Śara which could cure the obstructive uropathy. Sāyaṇa Bhāṣyam further mentions the higher potency of the herb Śara in curing the urinary diseases.

Additionally, the mantra says, through the chanting of this mantra and administering the abovementioned medicine, may the individual suffering from the obstructive uropathy be cured. Let the blockage in the bladder be cleared, allowing the urine to flow freely. The mantra also describes a specific process, stating that when the stored urine is released, the urine will produce a distinct sound 'Bāl' as it flows. The word 'Bāl' in the Mantra also

5. Amarakoṣa, 2.4.162

6. Bhāvaprakāśa, Guḍūcyādi Varga, 141

refers to another meaning. According to Sāyaṇa Bhāṣyam, the word ‘Bāl’ in the Mantra also means the restoration of bodily strength, as the evacuation of stored urine is essential sustaining life in all living beings.⁷

Second mantra of the Sūkta

विद्या शरस्य पितरं मित्रं शतवृण्यम्।
तेना ते तन्वे शं करं पृथिव्यां ते निषेचनं बहिष्ठे अस्तु बालिति॥⁸

Vidmā śarasya pitaraṃ mitraṃ śatavṛṇyam.

Tenā te tanve śaṃ karaṃ pṛthivyāṃ te niṣecanaṃ bahiṣṭe astu bāliti..

This mantra is an invocation to Mitra Devatā, the divine authority of the daytime. The word Mitra in Sanskrit means ‘friend’. The divine force which is like a friend who cares for and benefits the human beings is known as Mitra. Sāyaṇa Bhāṣyam here quotes the Taittirīya Samhitā to emphasize this meaning –

सर्वस्य वा अहं मित्रमस्मि⁹ Sarvasya vā ahaṃ mitramasmi.

Sāyaṇa Bhāṣyam also quotes the meaning of Mitra according to Nirukta, which says, the one who protects from the death is Mitra – मित्रः प्रमीतेस्त्रायते इति¹⁰ (Mitraḥ pramītestrāyate iti). Mitra is also considered as the divine force to bring rain.

In the first case, the Mitra is like a friend who helps in the growth and cultivation of the herb – Śara which contains higher potency in curing the urinary diseases and thus he is addressed as Pitā as the cultivator and protector through rain. In the second case, the Mitra can be referred as the protector of the individual who is suffering from the obstructive uropathy and may die if not treated properly.

In both cases, Mitra is addressed as the divine force which can directly or indirectly can save the lives of the individuals who are suffering from obstructive uropathy.

The second half of the sloka is similar to the second half of the previous mantra.

Third mantra of the Sūkta

विद्या शरस्य पितरं वरुणं शतवृण्यम्।
तेना ते तन्वे शं करं पृथिव्यां ते निषेचनं बहिष्ठे अस्तु बालिति॥¹¹

Vidmā śarasya pitaraṃ varuṇaṃ śatavṛṇyam.

Tenā te tanve śaṃ karaṃ pṛthivyāṃ te niṣecanaṃ bahiṣṭe astu bāliti..

7. Sāyaṇa Bhāṣyam of Atharvaveda, 1.3.1

8. Atharvaveda, 1.3.2

9. Taittirīya Samhitā, 6.4.8.1

10. Nirukta, 10.21

11. Atharvaveda, 1.3.3

Varuṇa is the Devatā presiding over the night. As stated in the Sāyaṇa Bhāṣya of this mantra, the one who envelops living beings in the darkness is Varuṇa – वृणोति तमसा पाशैर्वा प्राणिजातम् इति वरुणः। (*Vṛṇoti tamasā pāśairvā prāṇijātam iti varuṇaḥ*).¹² Let Varuṇa, be the protector of the herb and eventually heal the person suffering from the obstructive uropathy.

Fourth mantra of the Sūkta

विद्वा शरस्य पितरं चन्द्रं शतवृण्यम्।
तेना ते तन्वे शं करं पृथिव्यां ते निषेचनं बहिष्ठे अस्तु बालिति॥¹³

Vidmā śarasya pitaraṁ candraṁ śatavṛṇyam.

Tenā te tanveśaṁ karaṁ pṛthivyāṁ te niṣecanaṁ bahiṣṭe astu bāliti..

Candra is the Devatā responsible for the delight of all living beings. The Sanskrit word Candra is derived from the root ‘cad’, meaning ‘delight’. Candra is also referred as the authority of medicines, thus, referred to as the Pitā, the sustainer and protector.¹⁴

It is necessary for any patient to be delighted and happy to get cured from all sorts of diseases. The healthy mind plays a vital role in curing any disease as quickly as possible. In that context too, let Candra keep the mind of the individual suffering from obstructive uropathy delighted and happy for quick recovery from the disease.

Fifth mantra of the Sūkta

विद्वा शरस्य पितरं सूर्यं शतवृण्यम्।
तेना ते तन्वेऽशं करं पृथिव्यां ते निषेचनं बहिष्ठे अस्तु बालिति॥¹⁵

Vidmā śarasya pitaraṁ sūryaṁ śatavṛṇyam.

Tenā te tanveśaṁ karaṁ pṛthivyāṁ te niṣecanaṁ bahiṣṭe astu bāliti..

This mantra is an invocation to Sūrya. The one who is always moving or active, and who brings all living beings into action from the slumber, is Sūrya which can be referred as the sun. The Sāyaṇa Bhāṣyam provides another interpretation of the word Sūrya, stating that he is the one who spreads light through the impulse of the Paramātmā. Furthermore, the Sāyaṇa Bhāṣyam states another meaning from Taittirīya Brāhmaṇam of Sūrya as the

12. Sāyaṇa Bhāṣyam of Atharvaveda, 1.3.3

13. Atharvaveda, 1.3.4

14. Sāyaṇa Bhāṣyam of Atharvaveda, 1.3.4

15. Atharvaveda, 1.3.5

divine force with higher power and potency: सुवीर्योमर्या यथा गोपायत इति। तत् सूर्यस्य सूर्यत्वम्।
*Suvīryomaryā yathā gopāyata iti. tat sūryasya sūryatvam*¹⁶.

This Sūrya (the sun) plays a crucial role in bringing rain and hence regarded as the Pitā, the sustainer of the herb, Śara.¹⁷

Sixth mantra of the Sūkta

यदान्त्रेषु गवीन्योर्यद्वस्तावधि संश्रुतम्।
एवा ते मूत्रं मुच्यतां बहिर्बालिति सर्वकम्॥¹⁸

Yadāntreṣu gavīnyoryadvastāvadhi saṁśrutam.

Evā te mūtram mucyatām bahirbālitī sarvakam..

Word Meaning of the Mantra

यत् = (the urine) which is, आन्त्रेषु = in the intestines, गवीन्योः = in both of the ureters, यत् = (the urine) which is, बस्तौ = in the urinary bladder, अधि संश्रुतम् = stored, एव = also, ते = your, मूत्रम् = urine, मुच्यताम् = let be evacuated or drained, बहिः = out, बाल् = Bāl (a distinct sound) or strength, इति = thus, सर्वकम् = all.

Meaning of the Mantra

Let the urine stored in the āntṛa (intestine) due to any disease or illness be cleared and drained out through the chanting of this mantra. Similarly, if urine is stored in the Gavīnī (ureter) or basti (urinary bladder), let it also be evacuated. Following the drainage of urine from these organs, may the urinary flow return to its normal state, signifying the restoration of the individual's health. As mentioned in the previous mantras, this mantra too describes the release of urine accompanied by a particular sound. It denotes this sound as being like 'bāl'.¹⁹

Seventh mantra of the Sūkta

प्र ते भिनद्धि मेहनं वर्त्रं वेशन्त्या इव।
एवा ते मूत्रं मुच्यतां बहिर्बालिति सर्वकम्॥²⁰

Pra te bhinadmi mehanaṁ vartram veśantyā iva.

Evā te mūtram mucyatām bahirbālitī sarvakam..

16. Taittirīya Brāhmaṇam, 2.2.10.4

17. Sāyaṇa Bhāṣyam of Atharvaveda, 1.3.5

18. Atharvaveda, 1.3.6

19. Sāyaṇa Bhāṣyam of Atharvaveda, 1.3.6

20. Atharvaveda, 1.3.7

Word Meaning

प्र = a suffix to emphasize the word *Bhinadmi*, ते = your, भिनद्धि = I do widen, मेहनम् = the urethra, वर्त्रम् = channel, वेशन्त्याः = of lake, इव = like or similar to.

Meaning of the Mantra

This mantra outlines a surgical procedure for draining the stored urine. The procedure involves widening the urethra using a metal tube to facilitate the unobstructed flow of urine. The mantra offers an illustrative analogy: just as a water channel, when blocked, must be broadened to allow the water to flow freely, similarly, the urinary passage should be widened to enable the urine to flow freely.²¹

Aṣṭāṅgahṛdayam classifies 12 types of Śalākā (one of the surgical instruments in Āyurveda). One of them is used for surgery in intestine which would be a tube with an arc in one end of it²². Another Śalākā is used for cleaning of the urinary tract and draining the stored urine.²³ Aṣṭāṅgahṛdayam also elaborates the tube for Uttarabasti-kriyā which is used to clear the urinary tract of any blockages. The tube used to treat the obstructions in the urinary tract should be 12 aṅgulas long for males and 10 aṅgulas long for females, measured with the fingers of the patient. The shape of the tube should be similar to the tail of the cow which means the front portion (which would be inserted in the urethra) should be narrow and the middle and lower portion should be wide. Further, the front portion should be very soft²⁴. The front portion can be made of metals like gold, silver, iron etc.²⁵

Eighth mantra of the Sūkta

विषितं ते बस्तिबिलं समुद्रस्योदधेरिव।
एवा ते मूत्रं मुच्यतां बहिर्बालिति सर्वकम्॥²⁶

Viṣitaṁ te bastibilaṁ samudrasyodadheriva.

Evā te mūtraṁ mucyatāṁ bahirbālitī sarvakam..

Word Meaning

विषितम् = be free of blockage for the flow of urine, ते = your, बस्तिबिलम् = opening of the urinary bladder, समुद्रस्य उदधेः = of the ocean, इव = like or similar to.

21. Sāyaṇa Bhāṣyam of Atharvaveda, 1.3.7

22. Aṣṭāṅgahṛdayam, Sūtra-sthānam, Yantravidhi-adhyāya, 37

23. Aṣṭāṅgahṛdayam, Sūtra-sthānam, Yantravidhi-adhyāya, 39

24. Aṣṭāṅgahṛdayam, Sūtra-sthānam, Bastividhi-adhyāya, 71, 72

25. Aṣṭāṅgahṛdayam, Sūtra-sthānam, Bastividhi-adhyāya, 9

26. Atharvaveda, 1.3.8

Meaning of the Mantra

The mantra is a prayer for the patient suffering from the obstructive uropathy. It says, let the opening of the urinary bladder, i.e., urethra drain out the urine normally which is blocked due to some disease or illness. As the rivers open towards the ocean, similarly, let the urinary bladder to be open for the free flow of the urine through the urethra.²⁷

Discussion

The invocation of different divine forces for the cultivation and protection of crops of the medicinal herb Śara for obstructive uropathy shows the social responsibility of the ancient Indian generation and their awareness towards the environment and protection of the important natural resources especially which are useful in the treatment. It also proves the efficiency of disease management of the ancient Indians.

The Sūkta also advocates chanting of mantras to cure the disease. Modern researches too confirm treatment of various diseases through sound interventions which proves the therapeutic and wellness practices of ancient India through Vedic chanting.

Analyzing the surgical intervention mentioned in the Sūkta, it can be concluded that the surgeries for critical health conditions were practiced in the Vedic period. The Sūkta and its Sāyaṇa Bhāṣyam specially mentions the tubular surgical instrument called Śalākā for draining out the stored urine anywhere in the urinary tract. While addressing this surgical intervention, the Sūkta mentions the organs in the urinary tract where urine could get stored due to various illnesses.

Urinary catheterization is widely used in the modern medicine system for obstructive uropathy which is similar to the surgical procedure mentioned in this Sūkta. Urinary catheters are inserted in the urethra to drain the urinary bladder in the urinary catheterization procedure.

Even though, the Vedas are eternal and consists advance knowledge of science and philosophy, the understanding of that knowledge was also equally necessary among Indian society. And, it has been a practice in the Indian knowledge systems that the illustrations and examples are taken which were in common practice and each person can understand. Analysing all these, it can be inferred that the ancient Indian society had a deep knowledge of human anatomy and surgical procedures.

Conclusion

The Mūtravimocana Sūktam of Atharvaveda identifies the obstructive uropathy and outlines different modalities of its treatment. This Sūkta demonstrates a profound understanding of the necessity of proper urinary draining for sustaining human life.

27. Sāyaṇa Bhāṣyam of Atharvaveda, 1.3.8

Additionally, the Sūkta also emphasizes the importance of maintaining mental health to facilitate faster recovery from ailments.

The text also presents an integrated ecosystem in which human and nature coexist in harmony. It expresses gratitude towards nature, which not only produces various essential medicinal resources but also sustains and preserves them.

Furthermore, the Sūkta highlights the significance of rain for cultivation of crops and the vital role of the sun in cloud formation, ultimately leading to the rainfall. This demonstrates the profound knowledge of ancient Indians in scientific reasoning behind the formation of rain.

The surgical procedure and medicinal administration described in the Sūkta reveal a sophisticated understanding of diseases management.

While various researches validate the efficacy of therapies through Mantras, music and other sound interventions for mental illness and certain physical ailments like hypertension, etc. but no comprehensive scientific research had been conducted to examine the treatment of obstructive uropathy through Mantras. This paper can serve as a hypothesis for future scientific investigations using Mantra based interventions for administering obstructive uropathy.

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