

Classical Disease Review in Shayyamutrata

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Abstract-

Shayyamutrata (enuresis) is so common massive problem and so misunderstood that the National Kidney Foundation [NKF] begin running public service advertisement this year, featuring Base Ball Star Mark McGwire – a former bed wetter to raise awareness of the issue. Similarly we can promote awareness in our country regarding this misunderstood issue. In such kinds of awareness programme, advise parents to understand that Shayyamutrata [enuresis] is a developmental or medical problem that can be treated rather than a form of stubborn or disobedient behaviour on the part of the child. But in order to get help parents and their children need to break through some of the mythology that has surrounded bedwetting for so long.

Keywords - Shayyamutrata, Kidney, Promote, Mark, Awareness, Child etc.

Introduction-

In this recent era enthusiastic advances made in the field of science, technology and medicine have made it possible to diagnose and treat large number of ailments successfully; considered to be fatal in earlier days. Yet the aim of providing adequate health is far from satisfactory especially in the field of health care of mother and child. There is terrific change in the attitude of scientists, Vaidyas and Research workers towards ancient knowledge and now they are eager to know the way in which these problems were dealt in ancient days. Out of them Shayyamutrata (enuresis) is one of the quite common obstinate problem, which is a behavioural disorder and is of psychosomatic in interest.

Aims -

To Study the Shayyamutrata as per Ayurveda classical.

Objectives-

1) To Study the Shayyamutrata as per Ayurveda classical.

2) Focus on Ayurveda Review Shayyamutrata.

Materials-

Source of Data-

- a) Kashayapa Samhita
- b) Charaka Samhita
- c) Dhalla Commentary
- d) E-Journal
- e) Sharangadhara Samhita
- f) Vagbhata Samhita
- g) Sushruta Samhita
- h) Internet Source

Methods-

1. To assemble relevant research on Shayyamutrata.
2. To determine the significance of Shayyamutrata in appearance of disease. This is literary research study. In this article all the references from Ayurveda Samhita and respective commentaries regarding – “Classical disease review in Shayyamutrata”

Review of literature-**Ayurveda View -****Etmology of the word 'Shayyamutrata -**

Sanskrit's word structure is what makes it a brilliant language. The beauty of the Sanskrit language is that every term may be defined using both the prefix and the original 'datu'. Shayya and Mutra combine to form the word Shayyamutrata. Both of these terms' definitions are made explicit in the classical text, and it's interesting to note that both of these terms were well-known to Indian doctors throughout the time of the Vedas because they both have references in the Athravaveda.

Synonyms -

Different words with the same meaning are known as synonyms. Our Acharya has a custom of illustrating many aspects of a subject by using their synonyms. One learns their level of Sanskrit proficiency through this. In a similar way, Shayyamutrata has got different words meaning the same but used in different text.

Types -

Two types of vyadhis are mentioned in Ayurveda..

- (1) Sharira
- (2) Manas

But none of our Acharya has directly opined in which category the disease Shayyamutrata is to be included. In ancient text no types of the disease Shayyamutrata are mentioned. In 13th century Sharangdhara classified it as Balaroga (the diseases of children). While later on in 19th century Govinddas Sen classified it as 'Kshudra Roga' in his text Bhaishajya Ratnavali. Sushrut had classified first time Kshudra Roga. Later on in Madhav Nidan the definition of kshudra roga is given. The eminent commentator of Madhavnidana.

Nidana -

The factors that contribute to the evolution of the ailment are known as Nidana, for that particular condition. These are the causes concerned with the origin and progress of the disease. They are said as the etiological factors as on the modern counterpart. It is the beauty of the science to mention specific Nidana in various contexts like Ahara, Vihara etc. for different diseases.

Miscellaneous -

- i) Rogatikarshanata
- ii) Krimijanya
- iii) Mrittika bhakshana janya
- iv) Sthanika nidanas

Purva Rupa -

The early warning signs, or Purva Rupa, allow a doctor to begin treatment in a timely manner. In the case of Shayyamutrata, neither the classical scriptures nor the study's clinical observations mention any Purva Rupa.

Rupa -

Rupa literally means the structure or the shape of any subject. In referenceto diseases Rupa is used for the disease's signs and symptoms might be thought of as the disease's shape. Modern science distinguishes between signs and symptoms that are known to both the patient and the doctor (such as swelling) and those that are known only to the patients (such as the intensity of the pain, etc.). Lakshana, a synonym for Rupa, is utilised in our book to describe the methods a doctor uses to reach his Lakshya of properly understanding the disease's symbolic symptoms. The classics were extremely certain that they only mentioned one cardinal symptom of Shayyamutrata. These symptoms were included in the term itself since our Acharyas were too wise to do so.

Samprapti Ghataka of Shayyamutra -

- Dosha - Vata (Anubandhya); Kapha (Anubandha)
- Dushya - Rasa
- Agni - Vishmagni
- Srotasa - Mutravaha ; Manovaha; Annavaha;
- Rasavaha
- Sroto-dusti type - Atipravritti
- Samuthana - Pakwasaya
- Avayava - Basti

Upashaya And Anupashaya -

The healthful activities for a certain condition are called upashaya. Limiting fluid intake, especially after sunset, was noted as an upashaya in Shayyamutrata. Before going to bed, drinking more or more fluids was observed to make the issue worse.

Chikitsa Sutra -

The Chikitsa Sutra contains general concepts for treating all diseases. However, it has long been an Acharya tradition to offer general therapeutic guidelines for every illness. Yoga is not the foundation of Ayurvedic Chikitsa treatment (Prescription). The following Chikitsa Sutra could be written for Shayyamutra based on the general management principles provided by our classics.:

- a) Nidana Parivarjana
- b) Santarpana Chikitsa
- c) Satvavajaya Chikitsa

Sadhyasadyata -

The term "sadhyasadyata" refers to a disease's prognosis. A doctor who treats Asadhya illnesses without having a solid understanding of sadhyasadyata denigrates himself. Shayyamutra's prognosis may be viewed as a Krichha sadhya vyadhi due of its Vata Kaphaja character and frequent occurrence in people with Vata pitta Prakriti. Another viewpoint that might be expressed is that Vata dosha is always seen as Krichha sadhya and that Vata dominated vyadhi. When the Nidana parivarjana is broken, the Vyadhi enters the Asadhyatva stage, which is incurable and lasts till adulthood.

Result & Discussion-

If we are able to understand the Shayyamutrata Roga properly the Vikruti Lakshana can be judge at its initial stage only and treated easily. Thus the proper knowledge of Shayyamutrata Roga helps in understand the process of manifestation of any disease in classical view. Also the knowledge of For learning about the Sadhyasadyatva of Disease, Shayyamutrata Roga is beneficial.

Conclusion-

To conclude the following One of the conclusions drawn from the above data-

- 1) The Correct knowledge of the Shayyamutrata Roga helps in understanding the process of manifestation of disease condition
- 2) The knowledge of Shayyamutrata Roga is beneficial for learning about the disease's Sadhyasadyatva.

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