CONCEPT OF SWASTHA VRUTTA RELATED TO SHALAKYA TANTRA

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ABSTRACT

In today's time, this world is developing very fast, whether it is in the field of medicine or any other field. In this phase of development, man is not able to give time for his own health and is suffering from different types of diseases. Ayurveda is not just a medical science, but it is a style of living. The main aim of Ayurveda is to protect the health of a healthy person and to prevent diseases of the patient. In this view, Swasthavrutta plays an important role in maintaining the health of man. In today's time, every person should follow a Swasthavrutta. Ancient classics like Charaka Samhita, Sushruta Samhita, AsatangaHridayam, etc. have also told that Swasthavrutta is important for every person's health and its healthy life. Swasthavrutta is made up of 4 things Dinacharya, Ratricharya, Rutucharya, and Sadavrutta, all of which affect the health of human beings especially Jhayanendriya like Chakshurendriya, Shrotendriya, Gharendriya, etc. Follow the rules of Swasthavrutta and be healthy without medicine, Stay away from medicine as far as possible. Prevention is better than cure. This article describes Swasthavrutta according to Ayurveda and its benefits for Shalakya Tantra.

Keywords: Swasthavrutta, Dinchaya, SadvruttaCharaka Samhita, Shalakya Tantra, Jhayanendriya.

INTRODUCTION

The Ancients classics explain Swasthavrutta. It is nothing but all activities of persons that are beneficial for human beings. The main aim of Swasthavrutta is to maintain the health and prevention of diseases. Health is followed in two ways, first is to follow a diet and ethics that maintain health and nourish the body's, and secondly to protect health due to unhealthy reasons. One who follows all the rules of the Swasthavrutta, keeps away from all kinds of diseases. The Swasthavrutta to be followed after awakening from bed i.e. sleep, and maintain health routinely are mentioned as Swasthavrutta. The word swastha is made up of two words; swa means own and stha means stay; it means being in one's own natural state regularly. Swasthavrutta is a two type¹-

1. Individual activities
2. Social activities

Individual activities are followed by self to prevent the disorders and social activities; were followed by the community for maintaining the health of the whole society. Ancients Acharyas mentioned Dinacharya,
Ratricharya, Rutucharya, and Sadavritta, these all are the part of Swasthavrutta.

**Dinacharya**\(^1\): “Dine dinecharya, dinasayvacharyadinacharya”

It means a daily routine of persons to do all day or the persons after waking up in Brahmanuhurta in the morning, and before going to sleep at night, the activities of whole day are called dinacharya.

➢ **Brahmanuhurta**\(^2\)- For the sake of his health, a healthy person should wake up in Brahma muhurta - considering whether the food taken in the previous night has been digested. Brahma muhurta time is between 4 to 6 am.

**Benefits**- All the sense organ work properly, and the Person does not feel lazy.

**Dantavana**\(^3\)- For dantavana, twelve angule high, the thickness of kanista angula, straight without gland and scandal Origin in excellent soil, green twigs should be used for brushing in morning and night after taking food.

Benefits- Mouth smell goes away, the desire of food, indriya prasanna, secretion of kapha and kleda. It's clean the teeth by chewing twigs of certain medicinal plants which makes the gums stronger and is also a good exercise of facial muscles. Dantavana is contra indicated in netraroga, gala roga, osthara roga, jawaro ga, dantaro ga, shiroro ga, karnashoola and arditaroga.

**Jhwanirlekhana**\(^4\)- Tongue cleaner should be used after tooth brushing. Now a day tongue cleaner of metals or plastic is available.

Benefits- It makes easy Respiration without obstruction, Mouth smell goes away, Test bud work properly or stimulates taste perception and increases the salivation.

**Anjana**\(^5\)- Application of medicine to the internal surface of lid margin from Kaneenak sandhi to Apanaga sandhi, with the help of anjana shalaka is known as Anjana karma. The eye is a predominant of Tejomahabhuta, kaphadosha responsible for eye diseases so to protect the eye from kaphadosha, anjana should be used.

The term Anjana has the following meanings:

1. An act of applying ointment or pigment. (2). A black pigment or Collyrium applied to the eyelashes or the eyelid margin. (3) That causes Vyakteekarana (manifestation) of Dosha. (4) That creates the movement of Dosha.

Hence the word Anjana can be understood as a substance that is used for application in the eyes and also as the procedure of applying anjana into eyes. The material used for doing the procedure of anjana is termed as anjana dravya and the procedure of applying anjana dravya is termed as anjana karma.

- **Anjana Guna**\(^6\)- Applying Anjana removes unwanted substances from the eyes. The term Vaimalya is defined as seeing the objects as if looking a clear moon.

- **Souviraanjana and Rasaanjana**\(^7\)- Souviranjana is beneficial for the eyes should be applied daily in both eyes, for the secretion of polluted water or dosas from eyes, Rasaanjana should be used on fifth and eight days.

**Dhoomapana**\(^8\)- Taking of medicated smoke either through the mouth or nose and releasing it through mouth called Dhoomapana, it is a very quick and effective treatment for kapharoga. Dhoomapana is a pashyvat karma to nasya and gandoosha, to scrape the kaphadosha which is stuck to the srotas.

Benefits- It is a special therapy to treat Kaphaja disorders of Shiro, Nasa, Karma, Vaksha, and Deha. Indriyas become activated and keen in their function with clarity and freshness of mind, improves and clear the voice with dhoomapana, oral cavity become clean, non-slimy with a pleasant odor.

**Nasya**\(^9\)- Nasya karma is an important therapy among kriyakalpa, for the management of diseases of shalakya tantra and other systemic disorders like vatavyadh, unmaade, apasmar, moorcha, kasa vikara, and pumsamana karma, etc. Nasya is a special and important therapy in which the medicine is administered through the nose, either in the form of powder, liquid, oil or smoke. The nose is the only gateway of the head to eliminate the doshas from the head.

Benefits- Nasya is use in Shalakya Tantra disorders like Vataja Shiro roga, danthapaatha, keshapaatha, karnashoola, karna-kshweda, nasa roga, mukha...
sosha, avabahuka, netra vatrma roga, vata-pittaja mukha roga, darunaka etc.

Kavala-Ganduṣha⁹¹ - Retention of various kinds of fluids in the mouth is Kavala or Ganduṣha. The only difference between the two in the viewpoint of Acharya Susharutha and Achaarya Vagabhatta is as follow:

The retained fluid which can be easily rotated from side to side in the oral cavity is called Kavala (Gargle) whereas when such movement of retention fluid is not possible due to tight filling of mouth is called Ganduṣha. Kavala and Ganduṣha should be retained till mouth get filled with kaphadosha and nasal & lachrymal secretions are induced.

Karna poorana⁹² - Putting of medicated lukewarm swarasa, ghritana, kwatha, gomutra into the external auditory canal is known as karna poorana. It is effective not only karnarogas but also in other diseases.

Benefits - Those people who practice the karna poorana regularly should get stamina against deafness, neck rigidity and hanushoola, etc.

Vayayam⁹³ - The effort or action of the body which gives strength to the body is called exercise or the actions which generate dimension or obstruction in the body exercise.

Benefits - The persons feel a lightness of the body and able to any activities. Indriyas become activated and keen in their function with clarity and freshness of mind.

Chakaramana⁹⁴ - it is a variety of exercise which does not cause, special anguish in the body. The tour conducted in term of health benefits, increase the age, bala, megha, agni and enlightens the sense organ.

Abhayanga⁹⁵ - A person should practice daily oil massage because he destroys the jara, tiredness and vataja disorders, cleanses the eyes, strengthens the body, enhances age, induces good sleep, keeps the beauty of the skin stable and makes the muscles firm.

Shiro Abhyanga⁹⁶ - Shiro abhyanga is a process in which the head is gently massaged with medicated oils for a specific period. It preventive as well as curative therapy.

Benefits - It is beneficial in Roughness, itching sensation, dirty collection of scalp and diseases of the hair. By regular shiro abhyanga a person may get relief from shiroshool, paliya, khaliya, kasha paata, kasha vikar, twak vikar and give strength to head and scalp.

Padabhayanga⁹⁷ - In concepts of Dincharya Acharyas described the massaging oil in the soles of both feet reduced roughness, tiredness of the feet, give strength and firmness in the feet, makes the eyesight clear and beneficial in vataja disorders.

Snana⁹⁸ - Taking a bath makes the body pure and clean. It gives potency and longevity, it eliminates tiredness, sweat and mala of the body, increases physical stability and oja.

Taking a head bath with hot water is dangerous to eyes so cold water should be suggested by Acharyas. The person should be used Above the clavicle cold water and below the clavicle sukosnajala for a healthy life.

Aahar⁹⁹, ¹⁰⁰ - After taking a bath and after the digestion of the previously made food, eat food, according to its agnibala. Acharya charak told ghritana, amalaki, madga, saidhava etc are considered to be best chakshushya drayas. Aahar gives physical as well as mental strength of the body. Under the concepts of aahar drayas all acharyas are suggested a combination of aahar drayas should be used.

Controlling the indriya to its indriyarth⁹¹ - Do not stop the eyes, ears, nose, etc., the senses, from consuming their own subjects, but do not allow them to be too glutinous in those subjects.

Chatradharana ¹⁰¹ - Wearing umbrella and turban, etc. protects the upper part of the body. Protection from sun, dust, and rain. It improves complexion and its good for eyes and increases ofas and is auspicious.

Padratradharana¹º² - Wearing footwear protects against foot disease. It is good for the eyes and skin. It enhances strength, virility, and courage.

Ratricharya:¹º³ - Ratricharya starts from after Dinacharya i.e. between evening and brahmamuhurta. It included Dinner, sexual activities, nidra, swapna, etc. one should clean his hand properly before and after the meal and touch his eye with a moist fingertip.

• After meal or dinner, Tripalachurna mixed with madhu and ghrut should be used it give to strengthen the vision.
• *Souviraanjana* should be used daily in the night before the sleep, it is beneficial for eyes.
• *Rasaanjana* should be used ones in the 5th or 8th day, it removes *doshas* from eyes.
• If sexual intercourse is done with *Rajaswala stree* it causes defects of vision, *ayukshaya*, reduction of complexion[25], etc.

**Rutucharya:**[26,27] The Saririka Shodhana karma i.e. *vamana*, *virechana*, *basti*, etc. are depending on the seasons. *Sharad*, *Vasanta* and *Pravrut* are suitable seasons for the administration of *shodhana karma* of *pitta*, *kapha* and *vata* respectively. One has to take elimination therapy to maintain the normalcy of *chakshurendriya* at a regular interval of time. When the physician thinking about suitable seasons and do *chikitsa* karma like *shodhana* that *chikitsa* is never failed.

**Sadvruatta:**[28,29] For maintaining the health of *jhayanendriya* and *mana*, one has followed the rules like proper interaction of sense organs, performing different actions after proper thoughtful analysis by his intelligence. It is responsible for intellectual development.

While walking one should see 4 hands forward at the path. One should not be a salve to sense no one should let loose fickle mind. One should not inflict too much burden over the senses.

**DISCUSSION**

*Swasthavrutta* is important as a preventive as well as curative aspects in *Ayurveda*, it helps to maintain the health of healthy persons. So, one should try for that which is preventable.

Early morning (between 4 to 6 am or 90 minutes before sunrise) wake to bed makes a man healthy and maintain stress level. There are many advantages to wake up in the early morning, it helps maintains the physical as well as mental health which is responsible for *indriyarthajhyan*. *O₂* (oxygen) in the atmosphere in the morning easily mixed up with hemoglobin and form *oxy-hemoglobin*, *oxy-hemoglobin* is responsible for tissue nourishment. There is minimum pollution i.e. pollution rate of noise, air and water is minimum in the early morning, which are beneficial for sense organ.

Oral hygiene is responsible for the good appearance of the tooth and good vision. Fabricicus Hildanus reported a case of ophthalmia in several centuries ago, its present loss of the vision due to infected tooth. So, it discussed that there is major relation between tooth and eyes. One has to maintain ocular hygiene by *Danta-vana, Jhiva-Nirlekhana, Kavala, and Gandusha* for a healthy lifestyle.

Regular Physical Exercise practice may reduce the risk of eye, nose, ear diseases. It increases oxygen supply to tissue and eliminates the toxins from the body and maintains mental stress.

*Anjana* therapy is a well-developed method of local drug administration of eye diseases. *Anjana* should be applied medial canthus to lateral canthus, which increases bioavailability. After administration of *Anjana* ask the patient to rotate eyeball slowly, which helps the medicine spread all over the eye, anterior to the posterior segment. Eyelid should move slightly with the help of massaging in the close eye, it helps increase the absorption of the medicine. The *Anjana* procedure should be continued when the tear should be not stopped in tear. *Doshas* should be eliminated from the eyes. *Anjana* should reach anterior as well as a posterior segment of the eyes and cure the diseases.

The practice of medicated smoke daily it prevents many diseases in *nasa*, *shiro*, *Netra*, *karna*, etc. *Nasya karma* is one important procedure in *Shalakya Tantra*, it removes the *doshas* which are responsible for diseases in *Urdhvaajatrugata*. Nose is a gateway of the head, drugs are administrated in the nostril and reach to *shringatakamarma* get diffuse in entire *murdha* and it removes *doshas* from eye, nose, mouth, ear, etc.

In *Swasthavrutta*, *Abhayanga* is an important part, it helps the increase blood circulation all over the body and causes transporting the potency of drugs to desired part.

There are two *nadi* i.e. “*Ila*” and “*Pingala*” located between eyes and feet. During *Padabhayanga* it stimulates both *nadi* and it improves the vision, or it is
beneficial for eyes. Daily practice of Shirobhayanga it helps maintain the health of scalp and hair.
One should daily practice of Karna Poorana, those are away from deafness, neck rigidity, and karnashoolaa.
A healthy diet should be responsible for healthy health and wealth. Acharya charaka described the importance of diet as well as diseases that are formed by diet. A healthy diet is responsible for the nourishment of dhatu/body including eye, ear, nose, etc. So, one should desire for a healthy life and nourish sense organ who adopt the pathyaaahar told by Acharyas.
One should adopt or follow the proper Rutucharya it will help to avoid many diseases of urdhavajatrugata, which are occurs in the future.
The etiological factor of the mental and physical disease is Ayoga, Atyoga and Mithayoga of Indriya And Indriyarth means Indriyarthasannikarshasamyoga i.e. Relation between sense organ and objects. Intelligent persons should avoid them and prevent diseases.

**CONCLUSION**

In the present scenario, the universe is become advanced with the advantage of the time the people phases lot of changes in his own lifestyle in the social, religious, behaviour, etc. that changes are causes a different type of diseases which occur in the body as well as the eyes, nose. Ear, head, etc. When the people follow rules of Swasthavrutta properly i.e. Dinacharya, Ratricharya, Rutucharya, and Sadrvrutta told by Acharyas those people away from many diseases. “Prevention is better than cure”. Ayurveda believes the theory of Tristhambha i.e. Mana, Atma, and Sharira. The combination of these Tristhambha is responsible for the creation of the world and even for the disease to occur. The role of Swasthavrutta is to maintain the physical, mental, and spiritual wellbeing of an individual. Finally, it may be concluded that the Swasthavrutta is playing an important role in human beings for his maintain health, social development, spiritual development, and intellectual development.

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