

A CRITICAL ANALYSIS OF SWASTHAVRUTTA'S FUNCTION IN SHALAKYA TANTRA

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ABSTRACT

"Swastha" is defined by Acharya Sushruta in the Sushruta Samhita as "Samadosha, Samamagnischa, Samadhatu malhkriyah!" Swastha iti abhidhiyate, Prasannatmendriya manah! A person is deemed healthy if their Aatma (Soul), Indriya (Senses), and Mana (Mind) are all content and their body's doshas (Humours), agni (Digestive fire), dhatus (Tissues), and malah kriya (Physiological functions of excretions, etc.) are all in balance. As a result, in addition to doshas, agni, and mala, our indriya, or sense organs, also need to be in good health, thus it's important to look after them. Shalakyatantra, a branch of Ayurveda, treats illnesses that arise above jatru and are mostly associated with the sense organs. Ayurveda offers information on lifestyle choices in addition to medical treatments. Ayurveda's primary goals are to treat patients' illnesses and preserve the health of those who are healthy. Everyone is so preoccupied with their jobs in the twenty-first century that they are unable to take time for their own health and suffer from various illnesses. Swasthavrutta was described by Ayurveda as a way to preserve human health. Swasthavrutta offers proactive illness prevention as well as assistance in upholding a healthy lifestyle. Several Ayurvedic Acharyas, including Charak, Sushruta, and Vagbhata, discussed Swasthavrutta in their Samhitas, demonstrating its significance in curing a variety of illnesses. Swasthavrutta aids in preserving the health of our entire body, but particularly that of our indriya, or sense organs, which include the nose, ears, and eyes. This article describes about benefits of Swasthavrutta for Shalakyatantra according to Ayurved point of view.

KEYWORDS: Swasthavrutta, Dincharya, Ritucharya, Indriya.

INTRODUCTION

The most crucial idea of Swasthavrutta for health and wellbeing is described by Ayurveda. Additionally, Shalakyatantra, a clinical branch of Ayurveda, discusses how to maintain the health of the indriya and is focused on all sense organs and their health. Ahara vihara, dincharya, and ritucharya are all included in swasthavrutta. Acharya has discussed the everyday practice of dincharya in Ayurveda as a means of preserving health.^[1]

Dincharya^[2]

To preserve a healthy and disease-free life, all Acharyas explain dincharya. In daily life, one should adhere to dincharya modalities. Dincharya refers to all daily actions, from rising to bed at night. We now go over dincharya and its advantages.

Bramha utthitshitsate – Person who desires health should get up early in the morning that is wake up in Bramhamuhurta.^[3] Bramha Muhurta time is around 4:00 am

Benefits – Swastha raksharnartha and indriya prassanartha

Dantadhavana – After waking up one should brush teeth dantavana should be 12 angula high and thickness of kashthangula made of different trees. Dantadhavana should be done in morning and night before going to sleep.

Benefits – Bad breadth of mouth eliminates, exudates removed from teeth enhance taste and hence desire for food, mana indriya prassanata, and due to use of medicinal plants it makes gums stronger.^[4]

Jivha nirlekhana – After dantadhavana tongue should be cleaned by tongue scraper of 10 angula long, soft and made up of either metal such as gold silver etc or of branch of medicinal tree.^[5]

Benefits – Eliminates bad odor of mouth, relieves stiffness of tongue, stimulates the taste buds which help to improve taste perception and increases salivation

Mukhprakashana – Washing and clean the face

Benefits – help to relieve skin problem such as acne, raktapitta, nilika, etc.

Gandusha – Holding of medicated or simple oil or fluid in mouth for some time is called Gandusha.^[6]

Benefits – nourishes the face, strengthen teeth and gums, prevent drying of throat, chapping of lips and tooth decay, enhance taste perception.

Anjana – Anjana is a procedure of applying medicinal paste or powder to the inner side of lower lid from inner to outer canthus either by fingertip or with an applicator. Acharya Charak states that eye is prominent of tejomahabhuta and hence kapha dosha is responsible for eye disorder so to protect the eye from kapha dosha anjana should be done. Acharya Charak mentioned that one should apply sauviranjana daily and rasanjana once in every fifth day.

Benefits –Anjana helps to remove unwanted substance from eye and give clear vision. As Acharya Charak states that by the use of anjana eyes get clear and vision of the person shine brightly like moon in the sky.^[7]

Netraprakshalan – done with decoction of some medicinal dravyas such as lodhra, amalaki, etc or simply with cold water in morning is useful for eyes.^[8]

Nasya – Aushadh or fats (oil, ghee etc) processed with drugs are administered through nostrils is called Nasya.^[9]

Nose is pathway of head, medicine given through nose get absorbed in various organ / senses present in urdhwajatrugata like shrungatak marma, eyes, ears, neck...etc. it acts by removing vitiated dosha easily and quickly. Nasya is useful in all disorder of netraroga, mukhroga, karnaroga, nasa roga etc.

Dhoompan – Inhalation of medicated smoke through mouth or nose and releasing it only through mouth.^[10]

The person who wishes to take care of his health should inhale herbal smoke daily to treat or to prevent the onset of disease of the part above jatru. Exaggerated kapha and vata dosha such as cough, dyspnea, rhinitis, bad smell of nose and mouth etc. Dhoompan is pashyat karma after Nasya and Gandusha.

Shiroabhynga – Massaging the head, neck, shoulder with warm and medicated oil. Shiroabhynga eliminates disorder of head, neck, make hair grows soft, long and thick glossy, also prevent graying of hairs, makes satiety in head prevent facial wrinkles. Nourishes the sense organ and does pratipurana of shira.^[11]

Padabhyanga –The application of sneha dravyas on foot and sole region is termed as Padabhyanga. Padabhyanga enhance the vision, it also help to prevent insomnia.^[12]

Karnapooran –Process in which ear (EAC) is filled with medicated taila, swaras. etc for treatment of various vyadhi of ear and head.^[13]

Helps in earache, neck stiffness, tinnitus, deafness, headache etc. karnapooran pacifies vata in head, nourishes nerve present in ear, help in lock jaw (TMJ), excessive ear wax.

Vagbhata explains Karnapooran is a part of dincharya.

Snana- taking bath makes body pure and clean it calms and freshen the mind and elevates energy levels (sarva indriyanam vibhodanama), removes tiredness, sleepiness exhaustion. Bathing the head with hot water is always harmful to the eye than bathing with cold water. Cold water is good for the eye.^[14]

Padatra Dharan –It has Chakshuya effect so one should wear foot wear to protect feet.^[15]

Ritucharya^[16]

According to Ayurveda, ritucharya is a set of guidelines to abide by in every season in order to maintain our health and avoid seasonal illnesses.

If the seasonal regimen, known as ritucharya, is properly maintained, the dosha will pacify itself in the next season (Shaman) and the flaw will advance to the next stage of disease presentation.

Nasika and mukha are sthanas of the kapha and pitta doshas, respectively, whereas ear is a sthana of the vata dosha. Due to the prakopa of their respective doshas, "kala" sickness frequently develops in Karna, Nasika, and Netra. Shodhana karma, which includes vamana, virechana, and basti, must be performed in accordance with ritu. This means that pravruta, sharad, and vasant ritu are for vata, pitta, and kapha, respectively.

The main root cause of disease vitiated dosha which is treated by shodhana karma never occurs again and hence patient never falls ill.

Ahara – vihara

In Ayurveda, focus on ahara and vihara to achieve a long and healthy life. Acharya Ahara, according to Charak, is trayoupasthambaha. Since both health and illness depend on ahara, ahara is essential to leading a healthy life. Thus, one ought to take appropriate ahara. According to their guna and karma, Acharya describes several dravyas in the Samhita. For example, Charak describes ghruta, amalaki, and triphala as chakshuya dravyas, therefore utilise these dravyas in accordance with their guna. Dhātu are essential for the nourishment of sensory organs.

DISCUSSION

helps to prevent sickness in the first place and maintain a healthy lifestyle. Swasthvrutta should therefore be followed. Dincharya is a significant one. One who wants to live a long and healthy life should rise at the time of Bramhamuhurta. The day begins with an early wake-up. The atmosphere is fresh and pleasant during Bramhahurta, which is the ideal time for indriyarthadnyana, making it the ideal time to acquire knowledge. Preventing Urdhwajatrugata Vyadhi also requires the use of Dantadhavana, Gandusha, Jivha Nirlekhan, and other practices. Several centuries ago, Fabricius Lildanus reported case of ophthalmic that due to infected tooth person loses vision. So oral hygiene also plays important role in oral as well as ophthalmic disorder.^[17]

Anjana has unique therapeutic efficacy for various types of ophthalmic disease it has promotive, protective and curative effect on the body and hence it helps in maintaining good eye health.

Nasya- medicine or medicated sneha administered through nasal passage is known as “Nasya nasa hi shirso dwarram” nasal passage is the gateway of head and the

drug given through this passage mitigate the various vitiated dosha and cure the disease. Nasya is the best and most specific procedure for the disease of head and supra clavicular disease Shiroabhyanga prevent shiroroga and disease related with hair and scalp provides nourishment to sense organ. Padabhyanga having chakshuya effect. According to Vagbhata “dwye padmadhye pruthsanniveshe shire gate te bahudha ch netre”^[18] it means sira present in foot directly connected to the eyes. So when sneha applied to pada (foot) can reach to netra (eyes) through sira for drushtiprasadan. Hence is useful for maintaining good eye sight.

Karnapooran is beneficial to the ear it not only cures ailments but also helpful in maintaining well-being of ear neck and head.

Following a seasonal regimen is also crucial for preventing diseases, according to Rutucharya. According to the Samhita, a healthy food and lifestyle are essential for good health. Acharya discusses pathyakara ahara and vihara, which means that one should follow a healthy diet for the feeding of one's body and dosha.

CONCLUSION

Growing globalisation only results in lifestyle changes and health misinformation, which can lead to a number of ailments. Following swasthavrutta, which is dincharya and ahara vihara, can help one avoid any negative outcomes. For us, Dincharya is essentially the perfect daily routine that considers the master cycle of nature and suggests actions to take. It was determined that Swasthavrutta plays a significant role in Shalakyatantra because people who follow seasonal regimens and pathyakara ahara vihara lead healthy, disease-free lives, and our indriya receive food and work effectively, leading to indriya-prassanata.

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