

**A LITERARY REVIEW OF THE IMPORTANCE OF VYAYAM IN SHALYA TANTRA**

[Sahu Sevant Kumar¹](#), [Singh Balendra²](#), [Markam Avinash Kumar³](#), [A.H. Haritha⁴](#)

¹MS Scholar, Department of Shalya Tantra, GAC Raipur C.G.

²Professor & HOD, Department of Shalya Tantra, GAC Raipur C.G.

³Lecturer, Department of Shalya Tantra, GAC Raipur C.G.

⁴MS Scholar, Department of Shalya Tantra, GAC Raipur C.G.

Corresponding Author: sevantsahu296@gmail.com

<https://doi.org/10.46607/iamj1410062022>

(Published Online: June 2022)

Open Access

© International Ayurvedic Medical Journal, India 2022

Article Received: 08/05//2022 - **Peer Reviewed:** 10/05/2022 - **Accepted for Publication:** 10/05/2022

**ABSTRACT**

Vyayam (exercise) has been an important part of the ayurvedic routine for thousands of years. Our ancient scholars have given much emphasis to it because Vyayam has many benefits for the mind and body. Nowadays people are suffering from many diseases such as obesity, diabetes mellites, cardiovascular disease, various joint diseases, and diseases due to aging. Vyayam played a major role in the management of sports injuries like ligament injury and other minor injuries and perspective of Shalya tantra, our acharyas describe various exercises in the management of Bhagna(fracture) also, Ayurveda mentions the effect of physical activity in the maintenance of health while also recognizing its ill effect when performed inadequately and also excessively. Ayurveda has advised that a moderate level of physical activity be incorporated into the daily routine to maintain health. Ayurveda considers multiple factors while prescribing the physical activity such as Prakruti, age, sex, the diet of a person, Ritu, type and age of disease, and other concurrent therapeutic procedures. Vyayam help in maintaining the balance between three dosha (Vata, Pitta, Kapha), stimulates Agni (digestive and metabolic strength) enhances Oja (mental and physical capacity to resist diseases). The present paper is aimed at discussing and exploring the role of Vyayam in respective to diseases of shalya tantra like a sports injury, fractures, etc. Studies have reported that contracting skeletal muscles act as endocrine organs and release myokines and irisin which perform multiple anti-inflammatory and metabolic diseases.

Keywords: Vyayam, Exercise, Shalya, Bhagna

INTRODUCTION

Ayurveda is a holistic Indian traditional system of medicine, practiced in India for thousands of Years. It is not only describing the principles of preservation and promotion of health but also States the treatment of various ailments. Ayurveda scholars have advocated various preventive Measures under the instructions of dincharya (daily routine), ritu charya (seasonal regimen), Sadvritta (physical and mental code of conducts). Vyayam (exercise) is a unique practice Described in Ayurveda in detail. It is good for the mind, body, and soul. And it is not possible for one to keep good health without proper exercise. But excessive exercise is not good for health, Recent evidence suggest that regular practice of physical exercise (Vyayam) keeps the individual healthy, promotes immunity, maintains psychological wellbeing, and protects oneself. It has been defined by Sushruta that the activity which produces ayasa (tiredness) in the body Is known as Vyayam. Charaka has described that the effort which produces stability in strength in the body is known as Vyayam.

Aim: To evaluate the literary review of the impotence of Vyayam in respective to Shalya Tantra.

Objective; -

1. To evaluate the indication, contraindication, and complication of excessive Vyayam.
2. To understand the ayurvedic concept of vyayam.

Material and Methods:

The all-textual reference of post-operative care is collected from ayurvedic classics in the Library of Govt. Ayurveda Collage Raipur (C.G).

Definition of Vyayam: -

1. Activity which produces exertion on the body are known as Vyayam.¹
2. The bodily movement which is meant for producing firm strength is known as Vyayam.

Symptoms Of Samanya Vyayam: -

Physical exercises should be done to the level of half of the strength of the person Otherwise, it will kill him, when vayu(vata)residing in the region of the heart comes up Through the mouth (in other words more upward breathing) that is the sign of half the strength of the person.²

Matra of Vyayam: -

In all season Vyayam should be done according to bala (half of the total strength). Acharya Sushruta and Vagbhata opine the balardh Vyayam is a matra.³

Importance of vyayam in shalya tantra (Management and post-operative care)

1. Physiology (Exercise) in hand fracture: -

a. When the bones of the hand are fractured both the palms should be made similar (by correcting the fracture). afterwards, the area is bathed with raw oil and then bandaged.

b. The patient is instructed to hold a ball of mud in this hand first (for some days), then a ball of salt, and later a stone. holding the stone should be continued (for some days) even after the strength (of the palm) is regained.

c. After the union of fracture (Removal of bandage) to restore the function of hand through physical exercise as advised by acharya sushruta.⁴

2. **Anchan karma in Kati Bhagna:** When a person is having katibhagna (fracture of waist hip-bone, pelvic bone, or lumber vertebrae) it should be pulled either forward, upward, or downward (as found necessary) and brought to its normal position. After the joints are placed in their normal place they should be bandaged as usual.⁵

3. **Ushnodaka Snan in Vedana:** When there is severe pain caused by cutting with a sharp instrument, then bathing the area with a warm anu tail is best. The anus is anointed well, and the patient is made to sit on a plate /saucer with a hole (on its top) filled with heated vata mitigating drug or drug are boiled in a pot, and the emanating steam is allowed through a tube when the patient is lying, or he may be immersed in a tub of warm water.

4. **A special position in Griva Bhagna:** In this condition, the patient is instructed to sleep keeping his face up for seven days, without any laxity.⁷

5. **Sopha Chikitsa:** -Vimlapana karma in Sopha chikitsa: -For swelling, which is immovable and painful, Vimlapana (massaging) should be done mildly, the swelling should be anointed and fermented first

and then the intelligent physician do massaging slowly using tubes of bamboo, palm or thumb.⁸

6. Exercise in Urustambha Chikitsa: The patient may swim frequently against the current of a river flowing with cold and wholesome water, or a pond having a clear cold and still water. thus, when the kapha is dried up, spastic paralysis is cured.⁹

7. Netra roga: - Tratak karma: -First of all, keeping the head, neck, and back straight, sit in Meditation, and close your eyes in a dark room. The objective to be focused on should be placed parallel to the eyes. You can use burnt ghee as a source of light energy in a soil lamp. A burning candle or a burning earthen lamp should be kept at a parallel height of the eyes at about one and a half feet away from the eyes. Now open the closed eyes and look at the light of the burning crescent lamp until the eyes gets tired or tear does not come out. Now close your eyes and relax. Repeat this verb 3 or 4 times, until the person gets used to sighting for 10 or 15 minutes without blinking. keep in mind when you see the light, the eyelids should not flutter.¹⁰

8. Exercise In Prameha: - Kup khanan and doing former work: - A patient who is brahmana should adopt the profession of sculptor and carve a Brahmaraatha (chariot of God). other should indulge constantly in ploughing fields or digging well¹¹.

9. Marma chikitsa: By pressing the marma points and also marma chikitsa is known as shalya Chikitsardha.¹²

10. Hikka chikitsa: Pranayam; -In sushruta samhita pranayam is indicated in the management of hikka.¹³

11. Treatment of Sports Injury (Aaghataja Sopha): Aaghataja Sopha: - It is described by acharya Sushruta in Sushruta samhita sutra sthan. Agantuj Sopha is also known as traumatic injury. Now days Traumatic injury communally, found in sports person during playing a game. Common types of sports injury are sprain, strain, soft tissue injury, tendon rupture, rotator cuff Injury, etc.

Symptoms of Aaghataja Sopha: -Symptoms of pit-taja and raktaja Sopha are present in Aaghataja Soph-like swelling is yellow, soft, slightly red, quickly progressing, feeling of burning sensation

are present.¹⁴

Treatment of Aaghataja Sopha (Traumatic injury): - Acharya Sushruta described Satvidh upakrama in the management of Sopha. And in respective to Aaghataja Sopha, there are Vimlapana Avasechanam and upanaha are useful.

1. Vimlapana: - For swelling which is immovable and painful, Vimlapana (massaging) should be done mildly, the swelling should be anointed and fermented first, and then the intelligent physicians do massage slowly using tubes of bamboo, palm, or thumb.¹⁵

2. Upanaha: -Upanaha should be done in swelling, which is unripe and ripening, by this, unripe Swelling subsides and that which is ripening ripens quickly.¹⁶

3. Avasechan: - According to acharya sushruta, in Aaghataja Sopha, there is Avasechanam in milk Honey, ghee, sugar water, juice of sugarcane, a decoction of drugs of sweet taste or decoction of Trees have milky sap each on being cold.¹⁷

Treatment of Sports Injury- Modern textbooks have described the following management of Sports injury: - Rest, Ice, Compression, and Elevation.

Rest: -Acharya sushruta also described the vran patient, to protect the wound during his activities such as raising, sitting, turning, walking, and speaking loudly. The wounded person should not indulge in standing, sitting, walking for a long period, and sleeping during the day, though he is strong.¹⁸

Ice therapy: -According to acharya sushruta in pic-cita and ghrta wounds blood does not flow out greatly, because of stasis inside, there will be feeling of severe burning sensation and formation of pus. Then, in order to mitigate the heat of the wound and overcome burning sensation and pus formation, the paste of drugs should be applied cold or cold liquids poured on the part.¹⁹

Compression: - Acharya Sushruta described peedan karma in the management of bhagna chikitsa. In case of dislocation of joint-movable as well as immovable -they should be placed in their normal position by pulling(forward), pressing (downward), contract-

ing(flexing), and such other methods of placing in proper position.²⁰

Elevation: - In Uruvasthi bhagna; - When there is a fracture of either foreleg or thigh, it should be anointed with ghee, when pulled forward, placed in normal position, made straight and even, then splints of barks of trees of cold potency are placed (all round) and band aged with a band of cloth.²¹

Prevention of Sports Injury: The best way to prevent a sports injury is to warm up and stretch the body.

Importance Of Vyayam in Vyadhi Nidan in Shalya Tantra: -

1. To identify the exact position of Pranasta Shalya; - When it is a concern in the arteries, veins, channel of tissue, and ligaments the patient should be made to sit in a chariot with broken wheels and taken for a fast ride, then the place where swelling, redness or pain develop, that should be understood as the site of the foreign body.²²

2. To identify the Gupta Shalya :- common methods of identify the site of the foreign body are -riding on an elephant or a horse, climbing a hill or a tree, bending a bow, fast riding, wrestling, walking long distance, long jumping, high jumping, swimming, physical exercise, yawning, belching, coughing, sneezing, spitting laughing, controlling breathing, eliminating flatus, urine, feces or semen- the place where swelling or pain develop during the above activities that should be understood as the site of the foreign body.²³

Complications of Excessive Vyayam: Fatigue, exhaustion, wasting, thirst, hemorrhage, dyspnea, cough, fever, and vomiting result from over-exercise.²⁴

Contraindication of Vyayam: Acharya Sushruta described contraindication of vyayam in Jwara, Rak-tapitta, Soph, Garbhini Vrani, and Pratamak Swas²⁵.

DISCUSSION

Vyayam (work out) has been a significant piece of the ayurvedic routine for thousands of years. Our antiquated researchers have given a lot of accentuation on this on the grounds that Vyayam has a lot of ad-

vantages for the mind and body. Nowadays individuals are experiencing numerous sicknesses like weight, diabetes mellitus, cardiovascular disease, different joint infections, and illnesses because of maturing. Vyayam assumed a significant part in the administration of sports injuries like tendon injury and other minor wounds and context of shalya tantra, our acharyas portray different activities in the administration of bhagna(fracture) also. Ayurveda specifies the impact of active work on the upkeep of wellbeing while likewise perceiving its evil impact when performed deficiently and exorbitantly. Ayurveda has educated that a moderate level concerning actual work is fused into the day-by-day schedule to keep up with health. Ayurveda thinks about various variables while endorsing the actual work like prakriti, age, sex, the diet of an individual, ritu, type and time of disease, and other simultaneous restorative procedures. Vyayam help in keeping up with the harmony between three doshas (vata, pitta, kapha), stimulates agni (digestive and metabolic strength) improve oja (mental and actual ability to oppose diseases). The present paper is pointed toward examining and investigating the job of vyayam in particular to sicknesses of shalya tantra like a sports injury, fracture or traumatic injury, etc. Studies have announced that contracting skeletal muscle go about as endocrine organs and delivery myokines and irisin which play out numerous mitigating and metabolic disorders.

CONCLUSION

We can conclude that our Acharyas were very much aware about preventive healthcare. Brihatrayi gives a complete knowledge of vyayam along with its indication and Contraindication. Everyday innovation is happening, but basic principles remain Unchanged that's why in modern-day we follow the acharya sushruta principle for the Management of bhagna.

REFERENCES

1. Murthy. K.R. Srikantha, Sushruta Samhita Chikitsa Sthana 24/38, Vol -2, Page no.226, Edition 2016, Published by Chaukhambha Sanskrit prakashan Varanasi.

2. Murthy. K.R. Srikantha, Sushruta Samhita Chikitsa Sthana 24/46, Vol -2, Page no.227, Edition 2016, Published by Chaukhambha Sanskrit prakashan Varanasi.
3. Murthy. K.R. Srikantha, Sushruta Samhita Chikitsa Sthana 24/47, Vol -2, Page no.227, Edition 2016, Published by Chaukhambha Sanskrit prakashan Varanasi.
4. Murthy. K.R. Srikantha, Sushruta Samhita Chikitsa Sthana 3/34-35, Vol -2, Page no.49, Edition 2016, Published by Chaukhambha Sanskrit prakashan Varanasi.
5. Murthy. K.R. Srikantha, Sushruta Samhita Chikitsa Sthana 3/38, Vol -2, Page no.48, Edition 2016, Published by Chaukhambha Sanskrit prakashan Varanasi.
6. Murthy. K.R. Srikantha, Sushruta Samhita Chikitsa Sthana 21/32, Vol -2, Page no.100, Edition 2016, Published by Chaukhambha Sanskrit prakashan Varanasi.
7. Murthy. K.R. Srikantha, Sushruta Samhita Chikitsa Sthana 3/38, Vol -2, Page no.50, Edition 2016, Published by Chaukhambha Sanskrit prakashan Varanasi.
8. Murthy. K.R. Srikantha, Sushruta Samhita Chikitsa Sthana 24/38, Vol -2, Page no.226, Edition 2016, Published by Chaukhambha Sanskrit prakashan Varanasi.
9. Shastri Kasi nath Charak Samhita chikitsa sthan 27/59 Vol 2, Page no. 683 Edition 2007 Published by Chaukhambha Sanskrit prakashan Varanasi.
10. Yalagond. Mallikarjun S. (M.D. Ayu) Thesis work in the efficacy of Tratak Karma in Tandra Vyadhi, Hathyog Pradipika 2/32-33.
11. Murthy Prof.K.R. Srikantha, Sushruta Samhita Chikitsa Sthana 11/12, Vol -2, Page No.129, Edition 2016, Published by Chaukhambha Sanskrit prakashan Varanasi.
12. Murthy. K.R. Srikantha, Sushruta Samhita sharir Sthana 6/40, Vol -1, Page no.350., Edition 2016, Published by Chaukhambha Sanskrit prakashan Varanasi.
13. Murthy. K.R. Srikantha, Sushruta Samhita Uttar Tantra 50/16, Vol -3, Page no.333., Edition 2016, Published by Chaukhambha Sanskrit prakashan Varanasi.
14. Gupta. L.C, Manual of First Aid: Management of General Injuries, Sports injuries And Common Ali-ments, Page No.56, Published by Jaypee, First Edition 2007.
15. Prof.K.R. Srikantha, Sushruta Samhita Chikitsa Sthana 3/15, Vol -2, Page no.130, Edition 2016, Published by Chaukhambha Sanskrit prakashan Varanasi.
16. Srikantha. K.R. Srikantha, Sushruta Samhita Chikitsa Sthana 2/27, Vol -2, Page no.24, Edition 2016, Published by Chaukhambha Sanskrit prakashan Varanasi.
17. Murthy. K.R. Srikantha, Sushruta Samhita Chikitsa Sthana 3/19, Vol -2, Page no.131, Edition 2016, Published by Chaukhambha Sanskrit prakashan Varanasi.
18. Murthy. K.R. Srikantha, Sushruta Samhita Sutra Sthana 26/14, Vol -1, Page no.194, Edition 2016, Published by Chaukhambha Sanskrit prakashan Varanasi.
19. Murthy. K.R. Srikantha, Sushruta Samhita Sutra Sthana 21/23, Vol -1, Page no. 226, Edition 2016, Published by Chaukhambha Sanskrit prakashan Varanasi.
20. Murthy. Srikantha, Sushruta Samhita Chikitsa Sthana 24/49, Vol -2, Page No.227., Edition 2016, Published by Chaukhambha Sanskrit prakashan Varanasi.
21. Murthy. K.R. Srikantha, Sushruta Samhita Chikitsa Sthana 24/38, Vol -2, Page No.226, Edition 2016, Published by Chaukhambha Sanskrit prakashan Varanasi.

Source of Support: Nil

Conflict of Interest: None Declared

How to cite this URL: Sahu Sevant Kumar et al: A Literary Review of Importance of Vyayam in Shalya Tantra. International Ayurvedic Medical Journal {online} 2022 {cited June 2022} Available from: http://www.iamj.in/posts/images/upload/1482_1486.pdf