

## 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 *Shalakyta Tantra*.

**Keywords:** *Swasthavrutta*, *Dincharya*, *Sadvrutta*, *Charaka Samhita*, *Shalakyta 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 type<sup>[1]</sup>-

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<sup>21</sup>:**

“Dine dinecharya, dinasyahvacharyadinacharya”

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

➤ **Brahmamuhurta<sup>31</sup>**- For the sake of his health, a healthy person should wake up in *Brahmamuhurta*-considering whether the food taken in the previous night has been digested. *Brahmamuhurta* time is between 4 to 6 am.

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

**Dantavana<sup>41</sup>**- For *dantavana*, twelve *angule* high, the thickness of *kanisthaangula*, 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 contraindicated in *netraroga, gala roga, osthara, jivharoga, dantaroga, shiroroga, karnashoola* and *arditaroga*.

**Jihwanirlekhana<sup>51</sup>**-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<sup>61</sup>**- 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<sup>71</sup>**- 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<sup>81</sup>**-*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<sup>91</sup>**- 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 *pashcyat 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, Karna, 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<sup>101</sup>**- *Nasya karma* is an important therapy among *kriyakalpa*, for the management of diseases of *shalakya tantra* and other systemic disorders like *vatavyadhi, unmaade, apasmara, 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 *Shalaky 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-Gandusha<sup>[11]</sup>**- Retention of various kinds of fluids in the mouth is *Kavala* or *Gandusha*. The only difference between the two in the viewpoint of *Acharya Susharutha* and *Acharya 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 *Gandusha*. *Kavala* and *Gandusha* should be retained till mouth get filled with *kaphadosha* and nasal & lachrymal secretions are induced.

**Karna poorana<sup>[12]</sup>**- Putting of medicated lukewarm *swarasa*, *ghrita*, *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.

**Vayayam<sup>[13]</sup>**- 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.

**Chakaramana<sup>[14]</sup>**- 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.

**Abhayang<sup>[15]</sup>**-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 Abhyanga<sup>[16]</sup>**-*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*, *palitya*, *khalitya*, *kasha paata*, *kasha vikar*, *twak vikar* and give strength to head and scalp.

**Padabhyanga<sup>[17]</sup>**- 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.

**Snana<sup>[18]</sup>**- 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.

**Aahar<sup>[19,20]</sup>**-After taking a bath and after the digestion of the previously made food, eat food, according to its *agnibala*. *Acharya charak* told *ghrita*, *amalaki*, *mudga*, *saidhava* etc are considered to be best *chakshushya dravyas*. Aahar gives physical as well as mental strength of the body. Under the concepts of *aahar dravyas* all *acharyas* are suggested a combination of *aahar dravyas* should be used.

**Controlling the indriya to its indriyarth<sup>[21]</sup>**- Do not stop the eyes, ears, nose, etc., the senses, from consuming their own subjects, but do not allow them to be too gluttonous in those subjects.

**Chatradharana<sup>[22]</sup>**-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 *ojas* and is auspicious.

**Padatradharana<sup>[23]</sup>**-Wearing footwear protects against foot disease. It is good for the eyes and skin. It enhances strength, virility, and courage.

**Ratricharya:<sup>[24]</sup>**

*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, *Triphalachurna* 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 5<sup>th</sup> or 8<sup>th</sup> day, it removes *doshas* from eyes.
- If sexual intercourse is done with *Rajaswala stree* it causes defects of vision, *ayukshaya*, reduction of complexion<sup>[25]</sup>, etc.

**Rutucharya:**<sup>[26,27]</sup>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.

**Sadvrutta:**<sup>[28,29]</sup>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 slave 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*. O<sub>2</sub> (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. Fabricus 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 *Dantavana*, *Jihva-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 *Shalaky Tantra*, it removes the *doshas* which are responsible for diseases in *Urdhavajatrugata*. 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 *karnashoola*.

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*, *Atiyoga* and *Mithyayoga* 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 *Sadvrutta* 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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