A LITERATURE REVIEW ON LINEAGE BETWEEN DINACHARYA AND SHALAKYA TANTRA

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ABSTRACT

In Ayurveda classics Shalakya Tantra is mentioned, among the eight branches of Ayurveda, proves the importance, as well as antiquity of all the diseases arising from eye, ear, nose, throat, oral cavity and Head. Shalakya Tantra bears utmost importance for dealing with the vital sense organs located above the Jatru (clavicle), also considered as the Uttamanga in Ayurveda. To maintain health of a healthy person first and curing the disease of an unhealthy is the principal of Ayurveda. One of the quotations says that prevention is better than cure. We can prevent the diseases by maintaining the life style. According to Ayurveda to maintain a healthy and disease-free life should follow a Dinacharya.

INTRODUCTION

Shalakya Tantra is one among the eight branches of Ayurveda also called as Urdhvaanga chikitsa since it deals with supra clavicular region. Shalakya Tantra has given a vivid description of the disease, along with various treatments for the diseases of eye, ear, nose, throat, oral cavity and head. Shalakya Tantra bears utmost importance for dealing with the vital sense organs located above the Jatru (clavicle), also considered as the Uttamanga in Ayurveda. According to Acharya Sushruta among 107 Marma, 37 Marma are situated in supra clavicular region.[1] While describing the importance of the Uttamanga, Acharya Vagbhatta compared the Shira to the root of tree and lower body to the stem of the tree.[2] Swasthya is one of the most important concepts of Ayurveda and science of Shalakya tantra explains the maintenance of health of the Indriya (vital sense organs) situated in supraclavicular region. Ayurveda gives more importance to preventive aspect. One of the quotations says that “Prevention is better than cure”. There is close relationship between lifestyle of an individual and the state of health and disease. Acharya Sushruta defined healthy person as – He, in whom, the three Dosha, Agni, the seven Dhatu, Mala and their activities are normal, his soul, sense organs and mind are clear, is called ‘Swastha’. [3] The science of Ayurveda has two objectives - To maintain positive health of a healthy person first and to treat the persons who are suffering from disease.[4] We can prevent the diseases by maintaining the life style. According to Ayurveda to maintain a healthy and disease-free life should follow Dinacharya modalities in everyday life. Dinacharya is vividly described in Ayurveda classics In relation to Shalakya tantra there are various daily regimen described in classics. Acharya Charaka starts daily regimen with Anjana, Shuruta advised for Netra prakshalan which indicates importance of Shalakya tantra in Dinacharya. Also modalities like Danta dhavan, Gandooosh, Karnapooran, Shiro abhyanga, Nasya, Dhoomapam mentioned in Dinacharya are beneficial for UrdhvaJatru.[5]

AIMS AND OBJECTIVES

To review Dinacharya modalities (daily regimen) with reference to Shalakya Tantra.

MATERIALS AND METHOD

To fulfil the aims and objectives relevant Ayurveda and modern literature, available information on internet etc. were searched. The results on search are described hereafter.

DISCUSSION

All the Acharya have mentioned the mandatory practice of Dinacharya (daily regimen) modalities for maintenance of positive health required for achievement of a long, healthy active life. Among these, special mention of certain daily regimen which describes benefits to Urdhva Jatru (supra clavicular region) is as below.

Anjana
Anjana is a method in which the medicine is applied along the inner surface, from Kanini Sandhi to Apanga Sandhi of eyelid. There are basically 2 types of Anjana mentioned in the classics for daily regimen. They are Sauviranjana and Rasanjana. Acharya Charaka mentioned that one should apply Sauviranjana daily and
Rasanjana once in every fifth or eighth night. The eye is the element of Agni. So, it is susceptible to vitiated Kapha. Therefore, measures that pacify Kapha are beneficial for keeping the vision clear.[6] By the use of Anjan, eyes get clear, the vision of a person shines brightly like moon in the clear sky.[7] According to Acharya Sushruta Sauviranjana is best and it cures Daha, Kandu, impurities and pain in the eye. Also prevents eye diseases.[8]

Netraprakshalan
Washing eyes with decoction of Lodhra, Amalaka Swarasa or cold water after getting up from bed in the morning is beneficial for eyes.[9]

Dhumapan[10]
Inhalation of medicated smoke through the nostril and then through the mouth. Dhumapan is beneficial in conditions like heaviness in the head, headache, Pinas, Ardhavbhedak, pain in ear and eye, Galgrah, weakness of teeth, discharge from the ear, nose and eyes; Puti nasa, halitosis, Danta shoola, Hanugrah, Manyagrah, Galshundi, Upajihvika, Khalitya, Kshavathu. Those who practices Dhumapan by oral route are not afflicted by Vata and Kapha affecting the upper part of the body or head, howsoever strong the disease may be.

Nasya[11]
The procedure in which, medicines are applied through the nasal cavity to nourish the organs above clavicle called Nasya. One who takes Nasya regularly will keep his sight, smell and hearing unimpaired. His hair will never become grey and will not fall off. It prevents Pinas, Ardhavbhedak, Manyastambha, Shirahshoola, Ardita, Hanugraha. Strengthens the bones, joints, ligaments and tendons of head. Improves the working power of sense organs. Makes the voice smooth, instance.

Dantadhavan[12]
It is directed to clean teeth with chewing sticks of Kashay, Katu, Tikta taste, twice a day. It removes impurities of Jhava, Danta and Mukha. Eliminates bad odour of mouth. Enhances the sense of taste.Acharya Sushruta advocates Dantadhavan along with Danta shodhana churna. It freshens the mouth, removes bad odour and coating of teeth, alleviates Kaptha and increases desire of taking food.[13]

Jhva Nirlekhana[14]
Tongue should be cleaned by tongue scraper made up of either metal or branches of the trees. Removes bad taste from mouth. Eliminates bad odour of mouth. Reduces swelling of tongue. Relieves stiffness of tongue. Enhances the sense of taste. Stimulates the taste buds.

Gandush[15]
Holding of medicated or simple oil or fluids in the mouth in full quantity is called as Gandush. Strengthens the mandible. Improves voice quality. Nourishes the face. Enhances taste perception. Prevents drying of throat, chapping of lips and tooth decay. Strengthens teeth and gums. Reduces hyper sensitivity of teeth to sour taste or hard food substances.

Abhyanga
Shiro Abhyanga[16] By doing Shiroabhyanga everyday it prevents head ache, Khalitya, Palitya. It strengthens the bones of head and hair root, nourishes the sense organs.

Karna Poorana[17]
Acharya Charaka and Aacharya Vagbhata advocate that Karna Poorana should be done daily to avoid the diseases of the ear. Acharya Sushruta has mentioned in Swasthvritiya Adhyaya that Karna Poorana heals Hanu, Manya, Shirah and Karna Shoola. By filling the ears with oil daily, there will be no ear diseases of the Vata type, no difficulty in hearing and reduced chances of deafness.[18] Every day practice of Padabhyanga is Drishita Prasada (improves vision).[19] Pada Prakshalana nourishes the eyes. Padatra Dharana has Chakshushya effect.

CONCLUSION
Dinacharya is an essential part of any and all healthcare protocols. Our daily routine creates uniformity in the body and in the mind. It effects on focus, clarity and stabilization in human emotions and hormonal balance. Body strength, immunity, as well as energy reaches greater levels and wellbeing begin to shine. With all of the positive effects that come from a healthy daily routine, no wonder that this is one of the first line of treatment to reestablish homeostasis and health of individual.

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