



Review Article

CONSANGUINITY BETWEEN *DINACHARYA* AND *SHALAKYA TANTRA*: A REVIEW

Divyarani Kathad^{1*}, Hemangi Shukla², Jitendra Varsakiya³

¹MS Scholar, ²Associate Professor, PG Department of Shalakyia Tantra, Akhandanand Ayurved College, Ahmedabad

³Assistant Professor, Department of Kayachikitsa, CBPACS, Najafgarh, Khera Dabar, New Delhi, India.

KEYWORDS: Ayurveda, *Dinacharya*, *Shalakyia Tantra*, daily regimen.

ABSTRACT

Background: In Ayurveda classics *Shalakyia 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. *Shalakyia 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*. **Aims:** Review *Dinacharya modalities* (daily regimen) with reference to *Shalakyia Tantra*. **Material and Methods:** Relevant Ayurveda and modern literature, available information on internet etc. were searched. **Discussion:** Various *Dinacharya* modalities gives nourishment to the supra clavicular region and cures ailments of related, also provides preventive and curative benefits. A daily regimen mentioned in Ayurveda classics is a body purification therapy which eradicates toxins and balances *Tridosha*.

*Address for correspondence

Dr. Divyarani Kathad

MS Scholar,

PG Department of Shalakyia

Tantra, Akhandanand

Ayurved College, Ahmedabad.

Email:

dr.divya28891@gmail.com

Mob: 7567920491

INTRODUCTION

Shalakyia Tantra is one among the eight branches of Ayurveda also called as *Urdhvanga chikitsa* since it deals with supra clavicular region. *Shalakyia 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. *Shalakyia 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 *Vagbhata* 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 *Shalakyia tantra* explains the maintenance of health of the *Indriya* (vital sense organs) situated in supra-clavicular 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 *Shalakyia tantra* there are various daily regimen described in classics. Acharya *Charaka* starts daily regimen with *Anjana*, *Sushruta* advised for *Netra prakshalan* which indicates

importance of *Shalakyata* in *Dinacharya*. Also, modalities like *Danta dhavan*, *Gandoosh*, *Karna pooran*, *Shiro abhyanga*, *Nasya*, *Dhoomapan* mentioned in *Dinacharya* are beneficial for *Urdhva Jatru*.^[5]

AIMS AND OBJECTIVES

To review *Dinacharya* modalities (daily regimen) with reference to *Shalakyata 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 *Kaninik 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*, *Ardhambhedak*, 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*, *Ardhambhedak*, *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 *Jihva*, *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 *Kapha* and increases desire of taking food.^[13]

Jihva 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 *Acharya 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 *Drishti 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 re-establish homeostasis and health of individual.

REFERENCES

1. Maharshi Sushruta, Sushruta Samhita, Sharira Sthana Adhyaya 6/5, Ayurved-Tatva Sandipika Hindi commentary by Kaviraj Ambikadatt Shastri, Chaukhambha Sanskrit Samsthan, Varanasi. Reprinted 2010. page no. 67.
2. Vagbhata, Ashtanga Hridaya, with the commentaries, Sarvaangasundara of Arunadatta and Ayurvedarasayana of Hemadri, Edited by Pt.Hari Sadashiva Shastri Paradakara Bhisagacharya, Published by Chaukhambha Surbharati Prakashana, Varanasi. (2007), Uttartantra 24/58-59, page no. 1064.
3. Maharshi Sushruta, Sushruta Samhita, Sutra Sthana Adhyaya 15/48, Ayurved-Tatva Sandipika Hindi commentary by Kaviraj Ambikadatt Shastri, Chaukhambha Sanskrit Samsthan, Varanasi. Reprinted 2010. page no. 84.
4. Agnivesha, Charaka Samhita, revised by Charaka and Dridhbala, Sutara sthana. 30/26, Vaidyamanorama Hindi commentary by Vidhyadhar Sharma and Prof.Ravidatta Tripathi, Chaukhambha Sanskrit Samsthan, Delhi, reprint 2010 -page no.447.
5. Agnivesha, Charaka Samhita, revised by Charaka and Dridhbala, Sutara sthana. 5 /16, Vaidyamanorama Hindi commentary by Vidhyadhar Sharma and Prof.Ravidatta Tripathi, Chaukhambha Sanskrit Samsthan, Delhi, reprint 2010 -page no.91.
6. Agnivesha, Charaka Samhita, revised by Charaka and Dridhbala, Sutra sthana, chapter 5, Vaidyamanorama Hindi commentary by Vidhyadhar Sharma and Prof.Ravidatta Tripathi, Chaukhambha Sanskrit Samsthan, Delhi, reprint 2010 -page no.192
7. Agnivesha, Charaka Samhita, revised by Charaka and Dridhbala, Sutara sthana. 5/18-19, Vaidyamanorama Hindi commentary by Vidhyadhar Sharma and Prof.Ravidatta Tripathi, Chaukhambha Sanskrit Samsthan, Delhi, reprint 2010 -page no.92.
8. Maharshi Sushruta, Sushruta Samhita, Chikitsa Sthana Adhyaya 24/18-19, Ayurved-Tatva Sandipika Hindi commentary by Kaviraj Ambikadatt Shastri, Chaukhambha Sanskrit Samsthan, Varanasi. Reprinted 2010. page no. 132.
9. Maharshi Sushruta, Sushruta Samhita, Chikitsa Sthana Adhyaya 24/15, Ayurved-Tatva Sandipika Hindi commentary by Kaviraj Ambikadatt Shastri, Chaukhambha Sanskrit Samsthan, Varanasi. Reprinted 2010. page no. 132.
10. Agnivesha, Charaka Samhita, revised by Charaka and Dridhbala, Sutara sthana. 5 /29-32, Vaidyamanorama Hindi commentary by Vidhyadhar Sharma and Prof.Ravidatta Tripathi, Chaukhambha Sanskrit Samsthan, Delhi, reprint 2010 -page no.93.
11. Agnivesha, Charaka Samhita, revised by Charaka and Dridhbala, Sutara sthana. 5 /58-62, Vaidyamanorama Hindi commentary by Vidhyadhar Sharma and Prof.Ravidatta Tripathi, Chaukhambha Sanskrit Samsthan, Delhi, reprint 2010 -page no.96.
12. Agnivesha, Charaka Samhita, revised by Charaka and Dridhbala, Sutara sthana. 5 /71-72, Vaidyamanorama Hindi commentary by Vidhyadhar Sharma and Prof.Ravidatta Tripathi, Chaukhambha Sanskrit Samsthan, Delhi, reprint 2010 -page no.98.
13. Maharshi Sushruta, Sushruta Samhita, Chikitsa Sthana Adhyaya 24/9-10, Ayurved-Tatva Sandipika Hindi commentary by Kaviraj Ambikadatt Shastri, Chaukhambha Sanskrit Samsthan, Varanasi. Reprinted 2010. page no. 131.
14. Maharshi Sushruta, Sushruta Samhita, Chikitsa Sthana Adhyaya 24/13-14, Ayurved-Tatva

- Sandipika Hindi commentary by Kaviraj Ambikadatt Shastri, Chaukhambha Sanskrit Samsthan, Varanasi. Reprinted 2010. page no. 132.
15. Agnivesha, Charaka Samhita, revised by Charaka and Dridhbala, Sutara sthana. 5 /78-80, Vaidyamanorama Hindi commentary by Vidhyadhar Sharma and Prof.Ravidatta Tripathi, Chaukhambha Sanskrit Samsthan, Delhi, reprint 2010 -page no.99.
16. Agnivesha, Charaka Samhita, revised by Charaka and Dridhbala, Sutara sthana. 5 /81-82, Vaidyamanorama Hindi commentary by Vidhyadhar Sharma and Prof.Ravidatta Tripathi, Chaukhambha Sanskrit Samsthan, Delhi, reprint 2010 -page no.100.
17. Maharshi Sushruta, Sushruta Samhita, Chikitsa Sthana Adhyaya 24/29, Ayurved-Tatva
- Sandipika Hindi commentary by Kaviraj Ambikadatt Shastri, Chaukhambha Sanskrit Samsthan, Varanasi. Reprinted 2010. page no. 133.
18. Agnivesha, Charaka Samhita, revised by Charaka and Dridhbala, Sutara sthana. 5 /84, Vaidyamanorama Hindi commentary by Vidhyadhar Sharma and Prof.Ravidatta Tripathi, Chaukhambha Sanskrit Samsthan, Delhi, reprint 2010 -page no.100.
19. Agnivesha, Charaka Samhita, revised by Charaka and Dridhbala, Sutara sthana. 5 /91, Vaidyamanorama Hindi commentary by Vidhyadhar Sharma and Prof.Ravidatta Tripathi, Chaukhambha Sanskrit Samsthan, Delhi, reprint 2010 -page no.101.

Cite this article as:

Divyarani Kathad, Hemangi Shukla, Jitendra Varsakiya. Consanguinity between Dinacharya and Shalaky Tantra: A Review. AYUSHDHARA, 2019;6(1): 2059-2062.

Source of support: Nil, Conflict of interest: None Declared

Disclaimer: AYUSHDHARA is solely owned by Mahadev Publications - A non-profit publications, dedicated to publish quality research, while every effort has been taken to verify the accuracy of the content published in our Journal. AYUSHDHARA cannot accept any responsibility or liability for the articles content which are published. The views expressed in articles by our contributing authors are not necessarily those of AYUSHDHARA editor or editorial board members.

