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Role Of *Dinacharya* in the Prevention of *Urdhwajatrugata Vikaras* : A Review Article

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ABSTRACT:

Tridosha siddhanta is one of the fundamental principles of Ayurveda. *Vata, pitta and kapha* are the driving forces for the human physiology. Normalcy among them is health and abnormally leads to disease. These doshas tend to vary in quantity and quality by daily activities, food and many external causes. Ayurveda samhitas advocate *dinacharya*, which are set of daily regimen practices to keep these doshas in a state of normalcy. Therefore, these regimens are preventive management also health promotive in nature. Shalaky tantra is that branch of Ayurveda which addresses diseases pertaining to Eye, Ear, Nose, Throat, oral cavity, teeth, headaches and skin disease pertaining to scalp. This article segregates and analysis the *dinacharya* (daily regimen) that specifically have nexus with *Urdhwajatrugata vikara*.

Keywords: *Ayurveda, Urdhwajatru, Dinacharya, Regimen, Prevention*

INTRODUCTION

Urdhwanga chikitsa also called as *Shalaky Tantra* which is one among the eight branches of *ayurveda*. *Shalaky Tantra* bears utmost importance for dealing with the vital sense organs located above the *Jatru*(clavicle), also considered as the *Uttamanga* in *Ayurveda*. *Shalaky Tantra* has given a detailed description of the diseases, along with various treatments for the diseases of eye, ear, nose, throat, oral cavity and head. 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 “*Swasthasya swasthya rakshanam*” is one of the most important concepts of *Ayurveda*. *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 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 According to *Ayurveda* to maintain a healthy and disease-free life one should follow *Dinacharya* modalities in everyday life. *Dinacharya* is explained in *Ayurveda* classics. In relation to prevention of *urdhwajatrugata vikaras* there are various daily regimen described in classics. *Acharya Charaka*



starts daily regimen with *Anjana*, *Sushruta* advised for *Netra prakshalana* which indicates importance of *Shalaky tantra* in *Dinacharya*. Also, modalities like *Dantadhavana*, *Gandoosha*, *Kavala*, *Karna poorana*, *Shiro abhyanga*, *Nasya*, *Dhoomapana*, *Tambula sevana*, *padatra dharana*, *pada prakshalana*, *chatra dharana* mentioned in *Dinacharya* are helpful in the prevention of *Urdhvajatrugata vikaras*.

Ayurvedic view – *dinacharya*

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, some daily regimen which are helpful in strengthening of *urdhwajatru* and prevention of *urdhvajatrugata vikaras* (supra clavicular region) are as below.

Anjana

Anjana is a method in which the medicine is applied along the inner surface of eyelid margin from *Kaninika Sandhi* to *Apanga Sandhi*.

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.⁵

“*Sarvendriyanam nayanam pradhaanam*” according to this quote, eye is said to be the most important sense organ. Vision is a function of *Agni/ Tejo mahabhuta*, and hence the eye is specially prone to diseases caused by *Kapha dosha*. To prevent this, *Rasanjana* should be applied once in a week, to drain out *kapha* from the eyes.⁶ By the use of *anjana* eyes will become clear, feeling of lightness, *srava* will reduce and visual acuity will improve, the vision of a person shines brightly like moon in the clear sky⁷

According to *Acharya Sushruta* *Sauviranjana* is best and it cures Burning sensation, Itching, impurities and pain in the eye. Also prevents eye diseases.⁸

Netraprakshalana

Washing eyes with decoction of *Lodhra*, *Amalaka Swarasa*, *Triphala kashaya* or cold water after getting up from bed in the morning is beneficial for eyes.⁹ Which soothe and moisturize the eyes, maintain the eye health.

Dhumapana

The word *Dhumapana* is made up of two words *Dhuma* and *Pana*. *Dhuma* means smoke and *Pana* means inhalation. Inhalation of medicated smoke through the nostril and then through the mouth. inhalation Exhalation through mouth only. Daily practice of *Dhumapana* prevents particularly *Vata Kaphaja Roga* of *Urdhvajatrugata* (upper clavicular region)¹⁰

For example, avoiding *Dhumapana* is one of the causative factors of *kapha* predominant *Mukharoga*. Person who takes *Dhumapana* as a part of *Dinacharya*, if that person gets any *Vata-Kaphaja Urdhvajatrugata roga* (upper clavicular region organ disease), it will not be so severe even though the causative factors are powerful. Through which one can prevent diseases and also helps in strengthening of the skull bone, scalp, hair roots, sense organs and voice.¹¹

Nasya

The procedure in which, medicines are administered through nose. The nose is an important sense organ and pathway to the internal systems of the body. Nasal medications are absorbed efficiently. *Nasya* involves the instillation of medicated liquid (usually oil) into the nose, primarily to cleanse accumulated *Kapha Dosha* and toxins from the head, nose, throat, sinus and neck region. *Nasya* will help in the prevention of *urdhvajatrugata vikaras* like *pinasa*, *ardhavabedhaka*, *shirashula*, *arditha*, *hanugraha*. Provides strength to *shira*, *danta*, *trika*, *baahu*, *uras*, provides healthy hair, happiness, improves voice, sense organs, pleasant oral smell, delayed aging, prevents *vali*, *palithya*, *khalithya*, *vyanga*.¹²

Dantadhavana

Teeth should be cleaned twice a day, after elimination of urine and faeces at morning and after consumption of food at evening. Principally twigs of *kasaya*, *katu* and *tikta rasa* dominant tree like *arka* (*Calotropis procera*), *nyagrodha* (*Ficus begalansis*), *khadira* (*Acacia catechu*), *karanja* (*Pongamia pinnata*) etc⁶. are used for this purpose although *madhurarasa* containing twig like *madhuka* (*Glycyrrhiza glabra*) also used in some particular instance

This removes foul smell, tastelessness, dirt from tongue and teeth, bring freshness to mouth and increase taste sensation¹³

Acharya Sushruta advocates *Dantadhavana* along with *Dantashodhana churna*. It freshens the mouth, removes bad odour of mouth and coating of teeth, alleviates *Kapha* and increases sense of taste.¹⁴

Jihva Nirlekhana

The act of scraping the tongue either by metal or twig of the trees. Removes tastelessness, eliminates bad odour of mouth, relieves stiffness of tongue, enhances the sense of taste, stimulates the taste buds. prevent the occurrence of *mukha rogas*.¹⁵

Gandusha¹⁶

Filling the mouth in the morning with oil or medicated water daily and holding for a few minutes without moving it inside the oral cavity is called *Gandusha*. Oil pulling (*Gandusha*) has been used to prevent decay, bad odour, gum bleeding, dryness of throat, cracked lips and for strengthening the teeth, gums and the jaw. It is a simple daily regimen, which, when done routinely, enhances the senses, brings about a feeling of freshness and maintains clarity in the voice. After adopting this procedure properly, one feels lightness and freshness in the mouth.

Kavala

Kavala is a procedure of holding comparatively small quantity of liquid in the mouth; make it move briskly inside and spitting out. Decoction of *Khadira* (*Acacia catechu* L.) or *Kshirivrikshas* like *Nyagrodha* (*Ficus bengalensis* L.), *Udumbara* (*Ficus glomerulata* Roxb.), etc. can be used daily for *Kavala*. It removes loss of appetite, bad taste, dirt and excess salivation from the mouth. prevent the *mukharogas*.

Shiro Abhyanga¹⁷

Shiro Abhyanga, a Sanskrit term, is a combination of two words - *Shiro* meaning head and *Abhyanga* meaning massage. Hence, *Shiro Abhyanga* is defined as a complete massage and relaxation of the upper body involving the head, neck and shoulder regions.

By doing *Shiroabhyanga* everyday it prevents the *shirorogas*, *shiro Kandū*, *shira rukshatha*, *Khalitya*, *Palitya*. It strengthens the bones of head and hair root, nourishes the sense organs.

Karna Poorana¹⁸

Karnapoorana is made up of two words *Karna* and *Poorana*. *Karna* means ear and *Poorana* mean filling. So, it is a process in which the ear is filled with medicated *Taila*, *Mutra*, and *Svarasa*. Those medicines have strengthening properties for ear structures. Which not only prevents ear diseases also prevents *shiro rogas*, *kantagata rogas* *Karnapoorana* also improves hearing capacity and

quality. It nourishes the acoustic nerve

Acharya Sushruta has mentioned in *Swasthvritha 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 *Vataja* type.

Padabhyanga

Application of oil to the foot followed by massage is popularly known as *Pada abhyanga*.¹⁹ It prevents individual from diseases of *Nethra*, *Gridrasivaata*, *Sankocha* of *Sira* and *Snaayu*. By doing *Pada Abhyanga* in first stage it relieves *Kharatva*, *Stabdata*, *Rukshata*, *Shrama supti*(*Sadyaprashamana*) in second stage it gives *Bala*, *Sthairyata* to *Pada*, *Drustiprasaadaka*

PadaPrakshalana²⁰ and ***Padatra Dharana***

Washing the feet is considered as *Chakshu prasadana* as it improves vision as it nourishes the *padanibandha nadi*. At the Centre of foot *padanibandha nadi* is present which has direct connection with the eyes. Any injury to the foot can directly harm the eye. By doing *Abhyanga*, washing of feet, using footwear is considered as wholesome for eyes. Using footwear promotes vision, walking without footwear has adverse effects on eye health.

The soles of feet are extremely sensitive to touch due to high concentration of nerve endings. By doing *Pada prakshalana* and *abhyanga* these nerves gets stimulate and softens the skin of the feet. Washing the feet helps to remove dirt and various microorganisms adhered to the feet which may result in many infections

Mukhalepa

Application of medicines on face in the form of poultice is called *mukhalepa*. *Mukhalepa* is of three types *Doshahara*, *Vishahara* and *Varnakara*. The facial artery, facial nerve and trigeminal nerve are lying along the cheek, having branches to the eye. So, the medicinal value of the *mukhalepa* in turn affects the eye also.²¹

Chatra dharana

Use of umbrella protects the eyes from sun shine, heat, dust and smoke and it is *chakshyushya*²²

Tambula Sevana

Tambula or Paan chewing should be done daily and in the general preparation of it, two betel leaves are washed with water and smear with slaked lime and then with *Khadira*(catechu) paste, *Puga* (Areca nut) and other ingredients like *Karpura*, *Kasturi*, *Jatiphala*, or other fruits

which produce cleansing of the mouth along with *Sugandha Dravyas*(aromatic substances) are added and, it is wrapped carefully with the same leaves.²³ While preparing one should discard the tip, root and the middle portion (rib) of the betel leaf. It is mentioned that life resides at the tip of the betel leaf, reputation at its root and wealth in its middle (rib).

Mythologically it is believed that chewing the root gives rise to diseases, the tip to sin, the ribs take away life and the *Shiras* (veins of the leaf) destroys intelligence.²⁴

Stimulates salivary glands enhance secretion of saliva which help to maintains normal pH of mouth to prevents the growth of bacteria.

DISCUSSION

Ayurveda is a philosophy of life which explained well about the health maintenance of else. Present day lifestyle choice like low activity level, sedentary life style & progressive weight gain also contribute significantly to the risk of developing the metabolic syndrome which consequently has their ill effect on the most vital part head. Apart from the treatments daily seasonal regimens, *pathyapathya* are supportive measures for well being and preventive measure for all *urdhwajatrugata vikaras*. 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) and prevents manifestation of diseases are explained above.

CONCLUSION

Dinacharya is an essential part of any and all healthcare protocols. In this way by following proper regimen as said by *Acharayas*. We can prevent diseases and leads a healthy and diseases free life. It combats the harmful effects of harmful environmental changes at primary level as well as it slows down the irreversible effects. 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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