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

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INTRODUCTION

Urdhwanga chikitsa also called as Shalakya Tantra which is one among the eight branches of ayurveda. Shalakya Tantra bears utmost importance for dealing with the vital sense organs located above the Jatru(clavicle), also considered as the Uttamanga in Ayurveda. Shalakya 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

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. Shalakya 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 Urdhwa-jatrugata vikara.

Keywords: Ayurveda, Urdhwa-jatr, Dinacharya, Regimen, Prevention
starts daily regimen with Anjana, Sushruta advised for Netra prakshalan which indicates importance of Shalakya tantra in Dinacharya. Also, modalities like Dantadhavana, Gandoosha, Kavala, Karna poorana, Shiro abhyanga, Nasya, Dhoomapan, Tambula sevana, padatra dharana, pada prakshalana, chatra dharana mentioned in Dinacharya are helpful in the prevention of Urdhva jatra guta 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 urdhvajatru and prevention of urdhvajatraguta 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.8

“When Sarvendriyanam nayanam pradhaanam” according to this quote, eye is said to be the most important sense organ. Vision is a function of Agnil 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. 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 sky. According to Acharya Sushruta Sauviranjana is best and it cures Burning sensation, Itching, impurities and pain in the eye. Also prevents eye diseases.

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. 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 Urdhavajatraguta (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 Urdhavajatraguta 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 helps in the prevention of urdhvajatraguta vikaras like pinasa, ardhabedhaka, shirashula, ardistha, 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 (Acacea 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 taste14.
Jhva 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 occurance 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. Decocition 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 Kandu, shira rukshatha, Khalitya, Palitya. It strengthens the bones of head and hair root, nourishes the sense organs.

Karna Poorana18
Karna Poorana 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 Snaaya. By doing Pada Abhyanga in first stage it relieves Kharatva, Stabdata, Rukshata, Shrama supiti(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 chakshyushya22

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.\textsuperscript{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.\textsuperscript{24} Stimulates salivary glands enhance secretion of saliva which help to maintains normal pH of mouth to prevents the growth of bacteria.

\textbf{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 Jatra (supra clavicular region) and prevents manifestation of diseases are explained above.

\textbf{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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