

Role of Swasthavrutta in Prevention of Urdhwajatrugat Vikara – A Review Article.**Dr. Ajesh Sambhaji Tambule**Assistant professor
(MS.Shalakya Tantra)**Dr. Neeta Sadanand Shekokar**Assistant professor
(MD.Swasthavrutta and Yoga)

SSVP Ayurved College and Research Institute Hatta

Abstract

The person is said to be healthy if dosha, dhatu, mala and agni are in state of equilibrium and soul, mind and senses are in pleasant state. That means health of senses is of prime importance for a person to be healthy. In Ayurveda, shalakya tantra is a branch which includes prevention and treatment of diseases related to organs above clavicular region i.e., it includes senses. Ayurveda has formulated a unique concept of swasthavrutta for prevention of diseases. It includes dinacharya, ratricharya, rutucharya, ahara and sadvrutta. The swasthavrutta quoted in classic texts is for overall general disorders. The overt and misuse of senses is leading to raised ENT disorders. So, the present article focusses on study which are the particular regimens from swasthavrutta related to ENT disorders prevention and what is their role in it.

Keywords – Swasthavrutta, Urdhwajatrugat vikara, prevention, Shalakya tantra, ENT disorders.

Introduction

Ayurveda focuses on restoration and promotion of general health as this science works on the principle of *swasthasya swasthya rakshanam* (maintenance of health of healthy person) and *aturasya vikara prashamanam* (treating diseased person).^[1] Acharya Sushruta has a special chapter called *Anagatabadha pratishedha* meaning the daily regimen of day and night to be followed for prevention of disease.^[2] The measures to be followed for prevention of health are said to be *swasthavrutta*.^[3] Ancient acharya mentioned *dinacharya*, *ratricharya*, *rutucharya*, *ahara* and *sadvrutta* as a part of *swasthavrutta*.^[4] Among eight branches of Ayurveda^[5,6], *shalakya tantra* is a branch which deals with treatment of diseases related with ears, eyes, mouth, nose etc which all are included in upper cervical region.^[7] ENT diseases are amongst the most common cause for patients to report to hospital in both rural and urban setups.^[8] According to a previous research, 4.31% of population of rural India was having ENT ailments. Out of which 36.6% (highest) was observed as having ear problems, 23.57% had nasal problems, 16.58% had throat problems.^[9]

Classical texts of Ayurveda have quoted that those who follow *swasthavrutta* lead a healthy life of

100years without any abnormality.^[10] The regimen for prevention of general diseases is mentioned in Ayurveda texts. For prevention of ENT disorders particularly, it is important to study related *swasthavrutta*. So, the present article focusses on to study role of *swasthavrutta* in ENT disorders.

Material and methods

All 3 classical texts of Ayurveda i.e., Charak samhita, Sushrut samhita, Ashtang hridaya along with their commentaries, textbooks, websites and research articles from reputed journals were studied regarding this topic. The data was collected, analysed and concluded.

Review of literature

Ayurveda uniquely perceives an intimate relationship between lifestyle of an individual to health and disease.^[11] The preservation of health is achieved by 2 ways – first by nourishing the body through correct regimen and second by preventing from indulgence in causative factors.^[12] The regimens to be followed after awakening from sleep to maintain health routinely are mentioned as *swasthavrutta*. The word *swastha* comprises of *swa* which means one's own and *stha* means staying i.e., being in one's own natural state.^[13]

There are 2 types of *swasthavrutta* – *vaiyaktik* which is followed by individuals to prevent disease and *samajik* where the principles are to be followed by

community for maintenance of health of society.^[14] *Dincharya, ratricharya, rutucharya, ahara* and *sadvrutta* are included in *swasthavrutta* by classical texts of Ayurveda which are helpful in prevention of disease and maintenance of overall health.^[4]

ENT diseases are amongst most common cause for patient to report to hospital in both rural and urban setups.^[8] To prevent the occurrence of ENT disorders one must know about the particular regimen and its role in prevention. The role of *swasthavrutta* in prevention of ENT disorders is as below –

❖ **Dincharya**

It means daily routine of a person i.e., after waking up in the *bramhamuhurta* in the morning and before going to sleep at night, the activities of whole day are called as *dinacharya*.^[15] The regimens included in it are as below –

1. *Bramhamuhurta* (waking up early)
 - For the sake of good health, a person should wake up at *bramhamuhurta* considering whether the food taken in previous night has been digested or not. It is supposed to be in between 4 – 6am.^[16]
 - Benefits – All the sense organs work properly, and person does not feel lazy.^[4] According to a research, people who wake up early have better brain function, superior critical thinking and problem solving skills.^[17] Researchers from University College London have found that exposing yourself to early morning light can improve your eyesight.^[18]
2. *Dantadhavana* (dental cleaning)
 - One should clean the teeth with a green twig having a crushed end and of astringent, pungent or bitter taste twice a day without injuring the gums.^[19,20,21]
 - Benefits – It removes halitosis, dysgeusia, induces taste in food by removing impurities from tongue, mouth and teeth and clean the teeth instantaneously.^[22] Research has shown that *dantadhavana* with herbal twig alters the salivary pH, it becomes alkaline which helps to neutralise the acid which is produced by pathogenic bacteria. This phenomenon helps to protect the teeth as this acid is mainly responsible factor for dental decay.^[23] Further it has also been proved that high pH causes suppression of salivation which is further associated with increased risk of

periodontal diseases.^[24] Arvind et al. has shown in his study that herbal dentifrices effectively reduce formation of plaque and gingivitis, without any adverse effect on oral cavity.^[25] Basically twigs of Arka (*Calatropis procera*), Khadira (*Acacea catechu*), Karanja (*Pongamia pinnata*), Neem (*Azadiracta indica*) etc are used for *dantdhavana* and antimicrobial activity of these herbs has been established in several studies.^[26] Studies had revealed that latex of Arka pose strong inhibitory effect on specific microorganisms.^[27] Further Taxifolin, which is the main constituent of Khadira possess antifungal, antiviral, antibacterial, anti-inflammatory and antioxidant activity.^[28] Certain studies prove that Karanja poses antimicrobials as well as effective in prevention of dental caries.^[29] The *Kashaya, katu* and *tikta rasa* used in dental cleaning pacify *kapha dosha*.^[30] *Tikta rasa* purifies oral cavity,^[31] and exterminates *krumi*.^[32] While *katu rasa* opens channels.^[33] *Kashaya rasa* pose wound purification and healing property.^[34] Hence, there is sense of freshness and salivation increases after *dantadhavana* as it pacifies *kapha dosha* opens up channels.

3. *Jivha nirlekhana* (Tongue cleaning)
 - It is done after dental cleaning by using a soft tongue scraper. It is done gently with a metal scraper from root to tip. It is ideal to use gold, silver, copper, stainless steel or branches of tree for tongue scraping. Its length should be 10 *angula*. Its margins should be blunt in order to prevent damage to tongue and should be curved so can be easy to use. It removes excess coating on tongue, prevents and removes bad breath, stagnation, toxin and help for proper functioning of digestive system.^[35,36] Clinical evidence show that use of tongue scraper on a regular basis has a significant improvement in eliminating anaerobic bacteria and decreases bad odour. It stimulates the reflex points of tongue, cure the complaints of bad odour, improves the sense of taste and stimulate the secretion of digestive enzymes.^[37]
4. *Anjana* (collyrium)
 - Application of medicine to the internal surface of lid margin from *kaninak sandhi* to *apang sandhi* with the help of *anjana shalaka* is known as

Anjana karma.^[38] The eye is predominant of *Tej mahabhuta* and *kapha dosha* is responsible for eye diseases. So, to protect eye from *kapha dosha*, *Anjana* should be used.^[39-42] *Souviranjana* is beneficial for the eyes, and it should be applied daily for secretion of *dosha* from eye. *Rasanjana* should be used on 5th or 8th day.^[43]

- Benefits – It removes unwanted substances from the eyes and objects look like a clear moon.^[44] Just as various kinds of tarnished gold ornaments get cleansed by washing with oil, cloth and hair also by the use of salves, aspersion in the eyes, the vision of a person shine brightly like a moon in clean sky.^[45] It is the scientifically derived method to enhance ocular absorption of drug which increases retaining power of eyeball.^[46]

5. *Dhoompana* (medicated smoke)

- Taking of medicated smoke either through the mouth or nose and releasing it through mouth is known as *dhoompana*.^[47,48]
- Benefits - In Charak samhita, while describing the preventive measures of disease, Acharya Charaka first described a measure that prevent the upper clavicular diseases as all the senses are situated in *shira*.^[49] As these senses connect the person to the external environment, it become very essential to keep all the senses disease free and proper functioning for lifelong period. It plays an important role to achieve this goal.^[50] Daily practice of *dhumpna* prevents particularly *vata kaphaj roga* of upper clavicular region.^[51] For example, avoiding *dhumpna* is one of the causative factor for *kaphaj mukharoga*.^[52] *Shira* is one of the location of *kapha dosha*.^[53] So, *Kaphaj* diseases in this area will be very potent and difficult to treat.^[54] So, it is better to prevent occurrence of *kapha* disorders rather than seeing it in later stage and *dhumpna* plays major role in it.^[50] It is also used as a *pashchat karma* in *nasya*^[55] and *vamana*.^[56] After these procedures *dhumpna* is advised to remove residual *shleshma* which can lead to other diseases if not removed.^[57]

6. *Nasya* (nasal instillation)

- The method of instillation of drug or oil or ghee through nasal route is called as *nasya*.^[58] Acharya

Charaka quoted that *shira* is the *uttam anga* as all the senses reside there.^[59] Nose is the main doorway to brain and in turn into our consciousness.^[60,61]

- Benefits – the *nasya dravya* acts by reaching *sringataka marma* from where it spreads into various *srotasa* and brings out vitiated *dosha* from the bread. With regards to *urdhwajatrugata roga*, there should be some disturbance in normal functioning of *urdhwaga srotasa*. *Shringataka* are the most important group of *srotasa* in the *urdhwanga* and drug acting through these *srotasa* are certain to bring about *srotoshuddhi* in *urdhwanga* and hence is used there. It acts by general blood circulation, after absorption through mucous membrane, direct pooling into venous sinuses of brain via inferior ophthalmic veins, absorption directly into CSF, many nerve endings which are situated in peripheral surface of mucous membrane, olfactory, trigeminal etc will be stimulated by *nasya dravya* and impulses are transmitted to CNS. This results in better circulation and nourishment of organ and occurrence of disease will be prevented.^[62]

7. *Kavala – gandusha* (oil pulling in mouth)

- Retention of various kinds of fluids in mouth is *kavala* or *gandusha*.^[63] The only difference between two in viewpoint of Acharya Sushruta and Acharya Vagbhata is as follows -the retained fluid which can be easily rotated from side to side in oral cavity is called *kavala* whereas when such movement of retended fluid is not done then is called *gandusha*.^[64,65]

- Benefits - Oil-gargling imparts strength to the jaws, strength to the voice and excellent plumpness/flabbiness to the face, excellent gustatory sensation and good taste for food. One does not suffer from the dryness of the throat, or from the fear of the lips getting chafed. One's teeth do not become carious, instead become firmly rooted and do not ache nor are they set on edge by sour intake but become strong enough to chew even the hardest eatables.^[66] Recent studies have validated the use of oil pulling in oral health. Specifically, there has been significant benefit in gingival index score, plaque index score and total colony count of aerobic microorganisms including streptococcus mutans

and lactobacillus. The efficacy has been found to be comparable to gold standards of chlorhexidine mouthwash.^[37] The drug taken by *kavala or gandusha* into oral cavity, the active ingredients are absorbed through buccal mucosa and reach blood stream. It is having both local and systemic effect. It acts by exerts increased mechanical pressure, stimulating salivary gland, increasing vascular permeability, maintains oral pH and thus helps in prevention of disease.^[67]

8. *Karnapurana* (instillation of oil in ears)

- Putting the medicated lukewarm *swarasa*, ghee, *kwatha*, cow urine into external auditory canal is known as *karnapurana*.^[68]
- Benefits – those who practice *karnapurana* daily do not suffer from *Vataj karna roga*, *badhirya*, *manya* and *hanu roga*.^[69,70] The preventive action of *karnapurana* is based on *vatashamak* and *balya* property of it. It prevents early ageing changes in senses.^[71]

9. *Vyayam* (exercise)

- The effort or action of the body which gives strength to the body is called as exercise.
- Benefits – the person feels lightness in body. Senses become activated and keen in their function with clarity and freshness of mind.^[72]

10. *Chankraman* (walking)

- It enlightens the sense organs.^[73]

11. *Abhyanga* (body massage)

- Massaging the whole body with oil is called as *abhyanga*. It should be done specifically at head, ears and sole of feet.^[74]
- Benefits – it alleviates ageing, tiredness, *vata* vitiation, improves eyesight, strengthens body, enhance age, induce good sleep, keeps the beauty of skin intact and makes the muscles firm.^[75,76]

By *abhyanga*, the nervous system gets stimulated, thus providing strength to muscular system, vessels and glands governed by particular nerves and also improves circulatory system thus reducing pain. The lukewarm oil used stimulates *swedavaha srotasa* thus causing dilatation of blood vessels. By doing massage, vital points get stimulated and produce positive energy, thereby protecting, rejuvenating and increasing the immunity towards the environmental changes. It is scientifically proved that massage increases WBC and antibodies

which provides more resistance against disease.^[77]

12. *Shiroabhyanga* (head massage)

- It is a process in which head is gently massaged with medicated oil for a specific period of time.
- Benefits – it improves blood circulation to head. Application of oil reduces dryness of scalp due to *snigdha guna*. The oil is slightly heated at the time of application. This temperature creates a sooth at the site of application. The heat causes the blood vessels to dilate which increases blood circulation and promotes healing, evacuates and cleanse the secretory passage of sebaceous glands thereby enhance oil absorption. Friction, hair loss and dandruff can be prevented by this.^[78] It improves and rejuvenates CNS health, relieves pain, headache, migraine, stress, insomnia. It improves vision, refractive errors, eye strain. It prevents diseases pertaining to body, mind and sense organs. It prevents degenerative *vata* disorders. It prevents dryness of head and itching of scalp. It improves hair growth, nourishes hair roots and prevents premature greying of hair.^[79]

13. *Pada abhyanga* (foot massage)

- Massaging soles of feet with lukewarm oil is called as *pada abhyanga*.^[80]
- Benefits – it improves vision and balances *vata dosha* and promotes sleep.^[81] To prevent computer vision syndrome, eye fatigue, dryness *padabhyanga* is useful.^[82]

14. *Snana* (bath)

- It makes body pure and clean, gives potency, longevity, eliminates tiredness & sweat of body, increases physical stability and *oja*. Cold water should be used above clavicle and lukewarm water below clavicle for healthy life.^[83]

15. *Chatradharana* (wearing protection over head)

- Wearing umbrella, turban etc., protects the upper part of body from sun, dust, rain. It improves complexion and is good for eye, increases *oja* and is auspicious.^[84]

16. *Padatradharana* (wearing footwear)

- Wearing footwear protects against foot diseases. It is good for the eyes and skin. It enhances strength, virility and courage.^[85]

17. Avoid *Vega dharana* (suppression of natural urges) and *udirana*

- Ayurveda classics had stated that suppression of natural urges lead to various kind of diseases.^[86] The suppression of particular natural urges which causes ENT disorders are listed in table no. 1 below –

Table no. 1 – suppression of natural urges causing ENT disorders.

Sr. no	Vega	ENT disorder	References
1.	Mutra	Shiroroga	Ch. Su.7/6
2.	Purish	Shiroroga	Ch.su.7/8 A.hru.su.4/4
3.	Adhovata	Shiroroga	Su.u.55/7 A.hru.su.4/2
4.	Kshavathu	Manya, shir, nasa, akshi, shravan	Ch.su.7/16 Su. u. 55/13 A.hru. Su.4/10
5.	Trushna	Badhirya, kanthashosha	Ch. Su. 7/21 Su. U. 55/16 A.hru.su. 4/11
6.	Bashpa	Pratishyay, Akshirog, shirogurutva	Ch.su.7/22 Su.u.55/12 A.hru.su.4/17
7.	Nidra	Shiroroga, akshigourav	Ch.su.7/23 Su. u. 55/17 A.hru.su.4/13
8.	Jrumbha	Manya, shir, nasa, akshi, Shravan	Su. u. 55/11

18. Controlling the *indriya* to its *indriyatha*

- Don't stop the senses from consuming their own subjects and don't allow them to be too gluttonous in those subjects.^[87]
- ❖ *Ahara* (diet) – wholesome food is the fuel that maintains *agni*, invigorates the mind, promotes proper distribution of body elements, vitality, complexion and acuity of sense organs.^[88] Acharya Charak has quoted *shashtika* rice, *shali* rice, rock salt, *amalaka*, *yava*, rainwater, milk, ghee, flesh of *jangala* animals, honey^[89] and many such things which maintain health as well as prevent onset of disease.^[90]
- ❖ *Ratricharya* (night regimen) – it starts after *dinacharya* i.e., between evening and *bramhamuhurta*.^[91] After dinner, intake of *trifala churna* mixed with honey and ghee strengthens

the vision.^[92] Avoid sexual intercourse with *rajaswala* as it causes defect of vision.^[93]

- ❖ *Rutucharya* (seasonal regimen) - The elimination of *kapha*, *pitta* and *vata* in vasant, sharad and varsha *rutu* respectively leads to prevention of seasonal disorders.^[94,95] By following norms of *rutusandhi*, *asatmyaj roga* can be prevented.^[96]
- ❖ *Sadvrutta* (code of good conduct)– A person can achieve 2 goals such as *aurogya* (health) and *indriya vijaya* (control over sense organs).^[97] It brings wellbeing, maintain normalcy of mind with sense organs.^[98]

Discussion

Acharya Charaka has quoted that one who follows the *swasthavrutta* lives for 100years without any abnormality.^[99] Hence, it is clear that Ayurveda classics had highlighted the importance of *swasthavrutta* for disease prevention. Erroneous use of senses, defect in intellect and time factor are responsible for causing any kind of disease.^[100-103]

Today, the overt and inappropriate use of sense organs is leading to raised prevalence of ENT disorders. So, it is important to study particular *swasthavrutta* which helps to prevent ENT disorders. It includes *dinacharya*, *ratricharya*, *ahara*, *vihara*, *rutucharya* and *sadvrutta*.

Out of these, *dantadhavana*, *jivhanirlekhana*, *kavala* and *gandusha* maintain oral hygiene and prevent its diseases. *Anjana*, *Shiroabhyanga* *Padabhyanga* and *padatradharana* maintain visual health and prevent its disorders. *Karnapurana* maintains auditory health and prevent its disorders. *Nasya*, *dhumpana* and *chatradharana* maintain health of *urdhwajatru*

Conclusion

Ayurveda has highlighted the importance of prevention rather than cure in its aim only. *Swasthavrutta* is the daily regimen of dos and donts that helps to prevent occurrence of disease. It includes *dinacharya*, *ratricharya*, *ahara*, *vihara*, *rutucharya* and *sadvrutta*. Out of these , *dantadhavana*, *jivhanirlekhana*, *kavala* and *gandusha* prevent oral disorders, *Anjana*, *Shiroabhyanga* *Padabhyanga* and *padatradharana* prevent eye disorders, *Karnapurana* prevents ear disorders, *Nasya*, *dhumpana* and *chatradharana*

prevent diseases in above clavicular region. Other regimens also help in ENT disorder prevention. An observational study should be carried out in patients of ENT disorders about whether they have followed these regimens or not.

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