



Review Article

EVALUATION OF *DINACHARYA* IN THE CONTEXT OF *NETRA*

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ABSTRACT

“*Sarvaendriyam Nayanam Pradhanam*” *Chakshurindriya* (eye) has been given utmost importance among all the sense organs i.e., nose, ear, eyes, tongue, skin by all the *Acharyas*. So, it must be protected wisely. Many eye disorders, including refractive errors, dry eye, computer vision syndrome, age-related macular degeneration, cataract, hypertensive retinopathy, diabetic retinopathy, and glaucoma, have been linked to the changing lifestyle of the modern era. This is especially with regard to the busy modern lifestyle and prolonged use of digital screens in our daily lives, from smartphone’s to computers. The daily routine for eye care as explained in *Dinacharya* (daily regimen), involves a combination of preventive measures, therapeutic practices and lifestyle adjustments. These practices aim to balance the *Doshas* (internal energies) *Vata*, *Pitta*, *Kapha* associated with eye health. Ayurveda aims at prevention and cure of diseases and explains in detail the *Rutucharya*, *Dinacharya*, *Sadvritta*. In, eye care the *Dinacharya* (daily regimen) includes *Anjana* (collyrium), *Abhyanga* (massage), *Nasya* (nasal instillation of drugs), *Snana* (bathing), *Netraprakshalana* (eye wash), *Padabhyanga* (foot massage), *Padaprakshalana* (cleaning of foot), and *Padatra Dharana* (use of footwear), *Chhatra dharana*, *Netra Vyayama* (eye exercise). Due to hazardous lifestyle, many people are not taking proper care of own self’s in the right way. Here, this review article explores the application of *Dinacharya* (daily regimen) principles specifically tailored for eye care, emphasizing a holistic approach to maintain ocular health.

INTRODUCTION

Ayurveda is the world’s most oldest traditional science, which aims at “*Swasthasya swasthya rakshanam aturasaya vikara prasamanm cha*” i.e., maintain the health status of the healthy and curing of the disease<sup>[1]</sup>. For the maintenance of *Swastha* (health) *Dinacharya* (daily regimen), *Rutucharya* (seasonal regimen), *Ahara-Vihara* (food and lifestyle), *Sadvritta* (rules of good conduct), *Nidra* (sleep), *Adharaniya-vegas* (suppression of natural urges) have been explained in detail. *Shalakya tantra* is one of the eight branch of Ashtang Ayurveda, and which specially deals with the diseases of head and neck region. *Sushruta* dedicated a significant portion of his work to *Shalakya tantra* in the *Uttaratantra*. The 26 chapters in the *Uttaratantra* cover a wide range of topics, including

the anatomy of the *Netra* (eyes), *Karna* (ear), *Nasa* (nose), and *Shirorogas* (head), as well as the diagnosis and treatment of related diseases, where he has given importance. In Ayurveda the sense organs are co-related with *Jnanendriya*’s among them *Chakshurindriya* is given the utmost importance. *Acharya Vagbhata*, says efforts must be taken by a man to protect his/her eyes for the blind person the day and night are both equal<sup>[2]</sup>. *Dinacharya* (daily regimen), the *Nirukti* states “*Dine dine charya dinacharya*” the routine which should be followed daily. It is the perfect routine to keep our health in the maintained way. It emphasizes the importance of consistent daily regimen for overall well-being. Establishing a mindful and healthy routine “*Dinacharya*” (daily regimen) involves incorporating beneficial practices throughout the day, from morning to night. This regimen emphasizes simple yet effective practices to promote ocular well-being. From morning rituals that invigorate the eyes to mindful habits throughout the day, the *Netraroga Dinacharya* (daily regimen) encompasses hydration, nutrition, and protective measures against modern-day stressors like prolonged screen time. By

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integrating these practices into daily routine, one can embark on a journey to safeguard our eyes, fostering not only visual clarity but also contributing to the overall vitality of our body and mind by avoiding *Netrarogas* (eye disorders).

## MATERIALS AND METHODS

The overall data is collected from the Ayurveda text and related sources to present in a proper manner.

## RESULT AND DISCUSSION

There are specific causes mentioned in the classical text, which can lead into eye diseases. So, in order to keep our eye healthy one should avoid those causes, but only avoiding them is not sufficient, we have to follow specific karma's suggested by *Acharyas* which we call *Dinacharya* (daily regimen) as a whole. Starting the day by waking up early before the sunrise has many health benefits. From start of the day to bedtime in the night, if all the daily rituals are maintained and followed in proper manner one can maintain health, following *karma's* belong to *Dinacharya* (daily regimen) related mainly to eye and its health.

### *Anjana* (Collyrium)

Application of *Anjana* (collyrium) to the lower eye lid from inner canthus to outer canthus is *Anjana* (collyrium), which are of two types *Saurviranjana* and *Rasanjana* (Table 1). *Acharya Vagbhata and charak* says eye must be protected from *Kapha* by exploiting all its excretions, as eye is *Pitta* predominant in nature. So, *Rasanjana* must be applied at the night time on every 5<sup>th</sup> and 8<sup>th</sup> day at night time<sup>[3]</sup>. Also *Acharya Charak* mentioned the similarity in the natural radiance of gold, ornaments and metals with the eyes as we clean them with cloth, oil, hair brush to attain its natural radiance compares in the similar way if we clean eyes with *Anjana*, *Aschyotana* and any *Netrashodak dravyas* the eyes will shine like a bright moon in the clear sky<sup>[4]</sup>. *Acharya Sushruta* mentions application of *Srotoanjan* use on daily basis will enhance the proper functioning of eyes as well as prevent the eyes from pain, burning, itching and watering and also specifically mentions application of collyrium strengthens the eyelashes, cleanses eye and brightens the *Akshigolaka* (pupils) and makes the eye to look beautiful and protect the eyes<sup>[5]</sup>.

**Table 1: Application of *Anjana* [6]**

<i>Anjana</i>	When to apply
<i>Saurviranjana</i>	Can be used daily
<i>Rasanjana</i>	On every 5 <sup>th</sup> and 8 <sup>th</sup> day.

### *Nasya* (nasal drops)

Instillation of medicated drops of oil or ghee in the nostrils is *Nasya*. In Ayurveda, nasal passage (*Nasa*) is considered the gateway to the head (*Shirah*). Administering drugs through the nostrils allows them

to reach the *Shringataka marma* (*Sira marma*), spreading to the *Murdha* (brain), *Netra* (eye) *Shrotra* (ear), *Kantha* (throat), and *Sirmukha* (opening of vessels). The potency of the drug is believed to scrape away the morbid *Dosha* in the supraclavicular region and expel them from *Uttamanga*. This method is described as a way to address imbalance and promote well-being in various regions of the head and neck<sup>[7]</sup>. *Pratimarsha nasya*, administered daily without complications, involves dipping finger in oil and instilling a drop into the nostril. This practice is recommended at any time. Following proper timing for *Nasya*, as mentioned in the text, is believed to prevent diseases of the eye, nose, and ear. It highlights the preventive nature of this Ayurvedic nasal administration to maintain overall health in these sensory organs. *Acharya Vagbhata* explains that *Pratimarsha nasya* is *Hitkarak* (good) from birth to death (*Ajanma marana*)<sup>[8,9]</sup>. The administration of drugs through *Nasya* (nasal drops), with potential absorption through mucus membranes, may facilitate entry into general blood circulation. Additionally, the direct pooling into venous sinuses of the brain via inferior ophthalmic veins and absorption into cerebrospinal fluid can contribute to its impact on eye health. The positioning of the head during *Nasya* (nasal drops) *Karma* further aids the medicine's entry into these pathways, potentially benefiting extraocular muscles and the eyes. Certainly, the antioxidant properties of drugs administered through *Nasya* (nasal drops) may contribute to tissue integrity and built. Antioxidants help neutralize free radicals, which can otherwise damage cells and tissues. By mitigating oxidative stress, these drugs may support overall tissue health, including structures related to the eyes and surrounding areas<sup>[10]</sup>.

### *Dhoompana* (Inhalation of smoke)

The practice of inhaling and exhaling the smoke is *Dhoompana*. If the smoke is taken out from the nostrils, it is considered harmful for the eyes. According to *Acharya Charak*, there are three types of *Dhoompana*- *Prayogika*, *Snahika*, and *Virechanika*. *Prayogika Dhoompana*, advised for daily use, helps prevent disorders of head and neck region caused by imbalances in *Vata* and *Kapha*. This daily practice is said to alleviate *Netrasula* (eye ache) and discharge i.e., *Kapha* from the *Sirah pradesha*, contributing to overall eye health<sup>[11]</sup>.

### *Snana* (Bathing)

*Acharya Sushruta* has mentioned not to have *Sira snana* (head bath) with *Ushna jala* (hot water) it is harmful for eyes and *Sheeta jala* (cold water) for head bath is good (*Hitakar*) for eyes. *Ushna jala* (hot water) must be used for lower body bath. Also mentioned that if one have *Vata* and *Kapha prakopa* by evaluating the *Bala* (strength) *Ushna jala* (hot water) can be used as

*Aushadi* (medicine) for bath. If in winter excess cold water (*Atisheeta jala*) is used for bath *Vata* and *Kapha* vitiation may occur and vice versa if in summer excess hot water (*Ati ushna jala*) is used for bath *Pitta* and *Rakta* vitiation may occur. Hence cold water of room temperature should be used.<sup>[12]</sup>

### **Netrapraksalan (Eyewash)**

*Triphala churna* boiled in glass of water and then filtered well should be used as eyewash water (*Triphala kashaya*). Regular using can prevent the eye from infections, dirt and cleanses them.

### **Mukha-alepa (Herbal paste)**

Application of *Alepa* (herbal paste) to the face will improve the eye sight<sup>[13]</sup>. The arteries lying over the face are connected with the eyes like the ophthalmic branch of facial artery and facial nerve lies along the cheek, trigeminal nerve over the cheek, with its branches leading to the eyes. So, taking this into consideration we can say that use of *Mukhalepa* is beneficial for eyes and as well makes the face to glow.

### **Chattra dharan (Use of Umbrella)**

Using an umbrella serves as protection for the eyes by shielding them from sunlight, heat, dust, and smoke. In Ayurveda, this practice is considered beneficial for eye health (*Chakshushya*), emphasizing the preventive aspect of avoiding environmental factors that could potentially impact the eyes adversely and thus prevent from eye diseases<sup>[14]</sup>. There are many theories suggesting the development *Arma* (Pterygium), it appears to be associated with environmental factors, particularly prevalent in individuals residing in hot climates and working outdoors. Prolonged exposure to sunlight (ultraviolet rays), dry heat, high winds, and an abundance of dust. These environmental elements likely play a significant role in the development of *Arma* (Pterygium)<sup>[15]</sup>. Taking certain eye diseases in view *Acharyas* has already mentioned in the texts about the use of umbrella (*Chattra dharan*) for preventing and protecting the eyes.

### **Padaprasalan (Washing of feet)**

Regular washing of feet and maintaining proper hygiene can improve the eye sight (*Chakshuprasadana*)<sup>[16]</sup>.

### **Padabhyanga (Foot massage)**

Regular massage of feet can be beneficial to the eyes. The two *Siras* (veins) are situated in feet at centre. Applying medications, particularly through oil massages on the soles, can have positive impact on eye health by influencing the *Siras* (veins) connected to the eyes. This practice will help to prevent diseases and promote eye health. In *Nadi Darpana*, it is explained that there are ten *Naadis* (channels) in the head. Specifically, *Gandaari* and *Hastijivha* are associated with the left and right eyes, respectively. *Gandhari* is

described as surrounding the *Ida Naadi*, extending from *Pada*, and ending in the left *Netra* (eye). Similarly, *Hastijivha* surrounds the *Pingala Naadi*, extends from *Pada*, and ends in the *Netra* (eye on the right side). This reflects the indicate network of *Naadis* believed to be connected to eye function in Ayurveda<sup>[17,18]</sup>. *Acharya Charak* quoted that *Drushtiprasadana* (brightens the eye functioning) is obtained by foot massage<sup>[19]</sup>.

### **Padatra dharan (Use of footwear)**

Footwear must be used regularly to protect the eyes.<sup>[20]</sup>

The connection between the foot and eye is mentioned in the text, emphasizing the importance of foot care. The nerve endings in the foot can influence sympathetic and parasympathetic supply to the eye. Practices like washing the foot (*Padaprasalan*), foot massage (*Padabhyanga*) and wearing footwear (*Padatra dharana*) are suggested for maintaining foot health, believed to have positive effects on vision

### **CONCLUSION**

Incorporating *Dinacharya* (daily routine) into our daily lives is a proactive approach to promoting eye health and preventing *Netraroga* (eye disorders). By embracing habits such as limited screen time, balanced diet, proper eye care and following *Dinacharya* (daily routine) in a proper way, we can foster a lifestyle that prioritizes the well-being of our eyes in the face of modern challenges.

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