



INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

An International Open Access, Peer-reviewed, Refereed Journal

THE IMPACT OF PREVENTION IN AYURVEDIC EYE CARE

Dr. Rajni Dabi, Prof. (Dr.) Pramod Kumar Mishra², (Dr.) Brahmanand Sharma³, (Dr.) Gajendra Kumar Dubey⁴

^[1] PG Scholar, Department of Swasthavritta, PGIA Jodhpur

^[2] Head of Department, Department of Kayachikitsa, PGIA Jodhpur

^[3] Associate Professor & Head of Department, Department of Swasthavritta & Yoga, PGIA Jodhpur

^[4] Associate Professor, Department of Swasthavritta, PGIA Jodhpur

ABSTRACT

There are five sense organs i.e. eye, ear, nose, tongue and skin. Among these sense organs, Ayurveda gives prime importance to the eye. It says “*Sarvendriyaanam Nayanam Pradhanam*”. the condition free from any disease or deformity is known as *Swastha*. The regimen followed to maintain health is called *Swasthavritta*. the majority of people only pay attention to their eyes if they are experiencing eye problems. However, the amount of time spent watching TV, reading, writing, using a computer, or using a multimedia device takes its toll. impacts on eye health. Another factor contributing to the decline of eye health is working in artificial light (either strong or low light). 14 out of 100 Indian schoolchildren older than seven years who are screened are likely to require glasses. In Ayurveda, certain traditional daily practises, such as *Netraprakshalna* (eye washing), *Anjana* (Collyrium), *Snana* (Bathing), *Padabhyanga* (oil-based foot massage), *Nasya* (medicine application through the nose), *Dhumapana*, *Netra Vyayamas* (Trataka, *Nidra*(sleep), *Dinacharya* (Daily regimen) explained in Ayurveda helps to prevent many derangements.

KEYWORD: - *Gyanendriyas, Dinacharya, Netraswasty,*

INTRODUCTION

“प्रयोजनं चास्य स्वस्थस्य स्वास्थ्यरक्षणमातुरस्य विकारप्रशमनं च ॥” (30/26)

Explains *Charkachariya* describes the *Prayojan* of Ayurveda, the purpose is to protect the health of the healthy person and to remove the disease of the sick person.¹ According to *Vagbhatacharya*, "Once the vision is lost, the whole world will become only one kind that of darkness" (*Ashtanga Hridaya Uttarasthana* 13/98), which is a true statement. It is clear that *Sushruta* gave higher priority to the eye because the *Uttaratantra* of the *Sushruta Samhita* begins with an eye sickness and contains 19 chapters that are solely about eye disease. In order to protect against eye illnesses, one must make the appropriate measures. The globe Health Organisation (WHO) estimates that there are 314 million visually impaired persons in the globe, 45 million of whom are blind. In India, there would be roughly 31.6 million blind people by the year 2020, according to estimates. WHO created the global programme National Blindness Control Programme, VISION 2020-Right to Sight³ to prevent blindness along with these endeavours, we need to incorporate some preventative practises into our daily lives to promote eye health. Changing In Ayurveda, the eye is regarded as the most significant sense organ. The "*Shalakyia Tantra*," one of the eight branches of *Astanga Ayurveda*, covers eye care. Due to improper usage of *Atiyoga*, *Ayoga*, and *Mithyayoga*, many people are susceptible to numerous eye diseases. Ayurveda is the oldest and most fundamental branch of medicine, with a focus on illness prevention and the maintenance of good health. Its unavoidable significance in the current environment is created by its. a comprehensive approach to healthy living. Ayurveda, the oldest and most fundamental branch of medicine, focuses on disease prevention and the promotion of good health. Its unavoidable significance in the current environment is created by its comprehensive approach to healthy living. The goal of ayurvedic ophthalmology is to safeguard eyes at both the individual and communal levels. The purpose of this essay is to examine the daily regimen (*Dinacharya*) and eye exercises for maintaining eye health. The purpose of this essay is to explain how to keep our *Pradhaan Indriya* healthy using numerous Ayurvedic techniques that improve *Netra Swasthya*. Simple daily practices like *Netraprakshalana* (eye cleaning), *Anjana* (collyrium), *Nasya* (nasal instillation), *Snana* (bathing), *Nidra* (sleep), *Padabhyanga* (foot massage), appropriate dietary regimen, etc. are all part of Ayurveda's comprehensive approach to treating eye disorders. *Yoga* techniques and various eye exercises are also beneficial. *Yoga* principles and promotional and preventive ophthalmology concepts from Ayurveda are crucial for treating eye issues. An individual should always work to protect their vision .

MATERIALS AND METHODS

DINACHARYA (DAILY REGIMEN):-

Way as follows In the *Charak Samhita*, 5th chapter *Sutrasthan Swath Chatuska*, *Sushruta Samhita*, *Chkitshasthan* 24, and *Astanghrudaya Sutrasthan* 2nd chapter, *Dinacharya* discusses maintaining eye health in great detail. While *Charak* begins his daily routine with *anjan*, *Sushrut* suggested using *Lodhra* (*Symplocos racemose*) *Kasaya* (decoction) for *Netraprakshalan* (eye washing). So the following is a more useable summary of the daily schedule:

a) NETRA PRAKSHALANA:-

After getting out of bed in the morning, rinse your eyes with *Amalaka* (*Embllica officinalis*) *swarasa* (juice) or *Lodhra* (*Symplocos racemosa* Roxb.) decoctionⁱ. One of the most popular Ayurvedic practises, it involves applying Ayurvedic medicine to the eye to help with eyesight improvement and guard against potential eye disorders brought on by dust and humidity.

b) Anjana: -

His eyes are bright, especially his fear of mucus. Then the action of removing mucus is good and appeases the sight. (Ch.Su.5/16)

Kapha Dosha predominates in the disease, the eye form is the reason, he has a special fear of heat, and therefore, phlegmatic actions are beneficial in making the eyes healthy.ⁱⁱ *Netra* has a *Tejas* property and is easily impacted by *Kapha Dosha*, thus we can employ *Sauveeranjana* daily for preventative purposes and *Rasanjana* once every five or eight nights for stimulation and secretion with the aid of *Shalaka*. *Anjana* can make eyes clean like a dazzling moon in a clear sky when applied daily. *Anjana's* action involves dissolving and emptying the vitiated *Kapha* that has been accumulated. It widens blood vessels, improves blood flow, and maintains *Netra Srotas'* health. As a result, the best simple ophthalmic remedy for preventing eye disease is to routinely practise *Anjana* as *Dinacharya*.

c) Nasya: -

Types of *Nasya Karma* according to different *Acharyas*.

Sr. no.	Acharyas	Types
1	<i>Charaka</i>	<i>Rechana, Tarpana, Shamana</i>
2	<i>Sushruta</i>	<i>Nasyam, Shirovirechana, Pratimarsha, Avapeedaka, Pradhamana</i>
3	<i>Vagbhata</i>	<i>Virechana, Brimhana, Shamana</i>

In the form of *Pratimarsha Nasya*, we are able to use *Nasya* from the age of seven to eighty. Two drops in each nostril of *Anu Taila Pratimarsha Nasya* are recommended in particular to prevent the buildup of vitiated *Kapha* in the *Srotasa* of the eye, which enhances eyesight. According to *Shira*, the nose is the doorway to the head. By stimulating *Sringataka Marma*, the location of all the centres for vision, smell, hearing, and taste, *Nasya* nourishes all sense organs, including *Netra* (*Charak Samhita Sutrasthana 5/62*).ⁱⁱⁱ

d) Dhumapana (Medicated smoking): -

According to *Charak Samhita Sutrasthana 5/32*^{iv}, it relieves eye pain, enhances sense organs, and aids in better vision.

E) Nidra (sleep): -

The body and mind are refreshed by sleep. The eyes certainly need a good night's sleep. The eye is completely at rest while sleeping and is nonetheless fully functional. Usually, 6 to 8 hours of sleep are required. When the normal drive to sleep is suppressed, it causes ocular fatigue and heaviness. Nidra revitalizes the mind and body, responsible for all types of *Sukha* (wellness), *Pushti* (nourishment), *Val* (strength) etc. (*Charak Samhita Sutrasthana* 21/36).^v

F) Snanam (Bath): -

Typically, taking a bath makes the sense organs feel fresh. Blood flow is preserved, and the temperature mechanism is retained in place. Head bath with cold water refreshes all sense organs and improves eyesight however head bath with hot water negatively affects eyes (*Sushrut Samhita Chikitsa sthana*(24/59)^{vi}).

g) Shiroabhyanga:-

Regular application of medicinal oil to the head, particularly the *Murdha* region, strengthens the eyes and acts as a preventative step for diseases of the sense organs. It functions as a daily prayer.

h) Padavyanga, Padaprakshalan and Padatra Dharan: -

As the foot and eye are related, foot care is equally crucial. Since the foot is the final organ, the nerve ends are extremely sensitive. Through sympathetic and parasympathetic supply, the stimulation of the nerve terminals in the foot is reflected in the eye. As a result, the foot should be kept clean, abhyanga practised, and footwear should be worn to prevent physical injuries to the foot because *Padavyanga*, *Padaprakshalana*, and *Padatra dharana* all have the *Chakryushya* effect, which enhances vision.

I) Netra Vyayama:-**Shifting and swinging:-**

This swinging eye movement is done to improve extraocular muscle action.

Tratak

The eyes get bright and clear after this practise. It restores the neurological system's equilibrium and eases anxiety. It enhances memory and aids in the growth of focused attention and a strong will. It stimulates the *Ajna Chakra* and is a great meditation warm-up. This technique is described in yoga as an eye workout to increase the eye's accommodating power and postpone presbyopia. Accepting practises like *Trataka* helps to improve eyesight and prevent eye problems, according to the *Hathayoga Pradipika* and *Gheranda Samhita*, which are both in the Vedic tradition^{vii}.

DISCUSSION

Human eyes are highly fragile organs, and they should not be subjected to stress, prolonged close observation of activities, or living in a polluted environment.

Anjana works: - Useful in *Kapha Sravanartham*, dilates blood vessels, Normalises blood flow, Maintain Netra *Shrotas*, Stimulates nerve ending- increases the functional capacity of the eye. (*Dristi Niraakula Bhati Nirmala Nabhasa induvat* (ch.su.5)^{viii}

Nasya is work: -There isn't a clear explanation of the *Nasya Karma's* course of action in *Ayurvedic* writings. According to *Acharya Charaka*, the nose is the entrance (gateway) of *Shirah* because *Nasya*, the drug administered through the nose, penetrates the brain and only eliminates the morbid *Doshas* that cause disease^{ix}.

Padabhyanga is work: -The two *Siras* that connect to the eyes are located in the middle of the Pada, These *Nadi* are stimulated during *Padabhyanga*, producing the *Chakshusya* effect, according to *Acharya Vagbhata*.^x

Padatra Dharan is work: -

Libidinal stimulance and conduciveness to eyesight are caused empirically by the use of foot wear. In fact, the connecting channel (*Nadi-nerve?*) which supplies nutrition to the eyes is very intimately connected with feet. As the use of footwear prevents obstruction in the path of this channel, it helps in the enhancement of the eyesight.

Tratak is work: -

Tratak practice involves various steps like preparatory eye exercises, focusing, defocusing, chanting, and silence during relaxation. Each component or all of them together could have been responsible for the improvement in the cognitive functions.

The traditional text of *Ayurveda* focuses mostly on preventative treatment and restorative procedures, which include strengthening eye muscles, elastinizing lens fibre, and other techniques for neutralising the effects of today's stressful lifestyle on the eyes. Once a long-lasting mechanical change occurs in if the modification takes on the shape of an eyeball, it cannot be undone. Therefore, individuals should regularly practise a seasonal routine, healthy eating habits, eye exercises, *yoga*, and *Shatkriya* (*Tratak*) to improve their vision and build a preventative aspect to eye disorders. *Ayurvedic* practises and eye exercises are reported to be beneficial in eye care. One can become excellent By following a regular routine, people can use their bodies' potential as well as their sense organs (the eye).

CONCLUSION: -

Netraprakshalana, Anjana, Nasya, Padabhyanga, Shiroabhyanga, Nidra Various *Netravayama, Sanam Yoga, and Satkriya (Tratak)* are beneficial for maintaining eye health and preventing eye diseases. These prevention modalities are encouraged in *Ayurveda* by enhancing healthy lifestyles involving good daily routines (*Dincharya*), dietary habits, and avoidance of causative factors. The health of the eyes is also supposed to benefit from specific *satkriya (Tratak)*. Incorporating *Ayurvedic* the WHO's "The Vision 2020: The Right to sight" global initiative aim may be attained by include visual health promotion and preventative actions as a crucial component of programmes to raise community awareness. *Netra Swasthya* is a crucial component of *Swasthavritta* because of this. All of these *Dincharya* measurements have been proven to be closely related to eye health.

REFERENCE: -

- ⁱ Jadavaji Triakumji Acharya, Sushruta Samhita, Chikitsasthana 24/15-16, Dalhana commentary, Choukhamba surbharati prakashan, Edition-Reprint 1994, Page.No-395.
- ⁱⁱ Sastri Kasinath, Charak Samhita, Vidyotini Hindi Commentary, Sutrasthan 5/16, Choukhamba SanskritPratisthan, Editon Reprint-2013,page no-114
- ⁱⁱⁱ Sastri Kasinath, Charak Samhita, Vidyotini Hindi Commentary, Sutrasthan 5/62, Choukhamba SanskritPratisthan, Editon Reprint-2013,page no-123
- ^{iv} Sastri Kasinath, Charak Samhita, Vidyotini Hindi Commentary Charak Samhita Sutrasthana 5/32, Choukhamba SanskritPratisthan, Editon Reprint-2013
- ^v Sastri Kasinath, Charak Samhita, Vidyotini Hindi Commentary, Sutrasthan 21/36, Choukhamba SanskritPratisthan, , Editon Reprint-2013
- ^{vi} Acharya Sushruta, Sushruta Samhita; Ayurveda- TattvaSandipika Hindi commentary; Edited by Kaviraja Ambikadutta Shastri; Sushruta Samhita, Chikitsasthana24/59 Chaukhambha Sanskrit Sansthan, Varanasi, Edition: Reprint-2019,page no-135
- ^{vii} . Gheranda Samhita.1 Upadesh.55. Trataka kriya
- ^{viii} Sastri Kasinath, Charak Samhita, Vidyotini Hindi Commentary, Sutrasthan 5/20, Choukhamba SanskritPratisthan, Editon Reprint-2013,page no-114
- ^{ix} http://www.resarchgate.net/publication/327789467_SIGNIFICANCE_OF_NASA_NASYA_A_CRITICAL_REVIEW
- ^x Vagbhata, Ashtanga hridaya, utara sthana, Sarva akshiroga pratisheda adhyaya 16/66, Sarvanga sundaram commentary by Arunadatta and Ayurveda rasayana by Hemadri, Varanasi : Chaukhambha Krishnadas academy; reprint 2000, pp-956, pg-834