

## A PERSPECTIVE OF PREVENTIVE AND PROMOTIVE ENT CARE IN AYURVEDA

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## ABSTRACT

*Ayurveda* is science of life which deals with the preventive and promotive aspects of ENT care as well as prevention of the disease. Due to changing lifestyle most people pay attention to their ENT diseases only if they got any ENT disorder. In this stage of growth, man is unable to prioritize his own health and is afflicted with a variety of illnesses. *Ayurveda's* primary goals are to protect the patient's health and to prevent sickness in healthy people. According to this viewpoint, it is crucial to preserving human health and *Indriyas* got prime importance in this because *Indriyas* are the source through which *Atma* experiences the knowledge of sense objects. *Gyanendriyas* comprise of 5 sense organs - *Chakshurendriya*, *Shrotendriya* (Ear), *Ghranendriya* (Nose), *Rasendriya* and *Twakendriya*. Each *Indriya* has its own importance which is responsible for a specific *Gyanjanana*. Ancient texts like the *Charaka Samhita*, *Sushruta Samhita*, *Asatanga Hridayam*, and others have also stated the importance of preventive procedures for *Karna, Nasa, Kantha* and *Shira* and their long-term well-being. *Dinacharya*, *Ratricharya*, *Ritucharya*, and *Sadavrutta* are the four components that made an impact on this. In *Ayurveda*, selected classical daily regimens like *Dantapavan*, *Jihvanirlekhna*, *Gandusha & Kavala*, *Nasya*, *Dhoompana*, *Abhyanga*, wholesome and unholistic dietetic are promoted as high-end measures for the maintenance of *Karna-Nasa-Kantha & Shira* health. Major *Ayurvedic* promotive measures and perceptions regarding maintenance of ENT health and prevention of their disorders are explored in this article.

**KEYWORDS:** *Karna, Nasa, Kantha, Shira, Dinacharya, Ratricharya, Ritucharya, and Sadavrutta.*

## INTRODUCTION

*Ayurveda* provides a variety of simple, secure, and effective methods for maintaining ENT health. To prevent ENT problems caused by lifestyle factors, these ancient methods are simple to use in daily life. One of *Ashtanga Ayurveda's* eight clinical specialisations, *Shalaky Tantra*, is focused on managing and caring for the ENT and Eye diseases. *Ayurveda* claims that three variables are responsible for the causation of all type of diseases including ENT related disorders too. These are - *Asatmya Indriyarthasamyoga*, *Prajnaparadha*, and *Ritu Viparyaya*.<sup>[1]</sup> ENT related illnesses i.e. *Karna Roga*, *Nasa Roga & Kanthagata Roga* have recently elevated to a serious harm to mankind due to their changing lifestyle. Thus, the necessity of a multidisciplinary approach becomes essential. *Ayurvedic* ideas of promotive and preventive care are useful for preventing these diseases and maintaining the health of all *Indriyas*. These include *Dinacharya*, *Ratricharya*, *Ritucharya* mentioned by *Acharyas* which affect the

health of human beings especially *Gyanendriya* like, *Shrotendriya*, *Ghranendriya*, *Rasendriya*.

*Dinacharya*<sup>[2]</sup>

"*Dine dinecharya, dinasyahvacharyadinacharya*". The term "*Dinacharya*" refers to a person's daily schedule of activities that they engage in from the time they get awake in the morning in *Brahmamuhurta* until they fall asleep at night.

“ब्राह्मो मुहूर्ते उत्तिष्ठते स्वस्थो रक्षार्थमायुषः ॥” ( अ.ह. सु २/१)

A healthy person should wake up in *Brahmamuhurta*<sup>[3]</sup> and assess whether the meal they consumed at night has been digested in order to maintain their health. The time of the *Brahmamuhurta* is between 4 and 6 am.

**Benefits:** The person does not feel sluggish and all sense organs function normally.

**Dantpavana**<sup>[4]</sup>

For *Dantavana*, straight green twig, without gland and scandalous, twelve *Angula* in height, having *Kanisthaangula's* thickness from excellent soil should be used for brushing in the morning and at night after eating.

**Benefits:** It includes the elimination of mouth odour, the desire of food, *Indriya Prasanna*, and increased *Kapha* and *Kleda* secretion. Chewing the twigs of several medicinal plants strengthens the gums while also cleaning the teeth and also a good exercise for the facial muscles. Its contraindications includes *Netraroga*, *Galaroga*, *Ostharoga*, *Jivharoga*, *Dantaroga*, *Shiroroga*, *Karnashoola*, and *Arditaroga*.

**Jihwanirlekhana**<sup>[5]</sup>

Tongue cleanser should be used after brushing your teeth. There are metal or plastic tongue cleaners available today.

**Benefits:** It facilitates simple, obstruction-free breathing, eliminates mouth odour, allows test buds to function properly, or improves taste perception and increases salivation.

**Dhoomapana**<sup>[6]</sup>

*Dhoomapana*, or inhaling medical smoke via the nose or mouth and exhaling it through the mouth, is a very quick and effective treatment for *Kapharoga*. In order to remove the *Kapha Dosha* that has become adhered to the *Srotas*, *Dhoomapana* is a *Pashchata Karma* to *Nasya* and *Gandoosha*.

**Benefits:** It is a unique therapy for treating *Shiro*, *Nasa*, *Karna*, *Vaksha*, and *Deha Kaphaja* disorders. Improves and clarifies the voice; *Indriyas* become active and keen in their function; oral cavity becomes clean, non-slimy, and has a nice odour.

**Nasya**<sup>[7]</sup>

*Nasya* is a unique and significant therapy in which the medication is administered through nose, either as powder, liquid, oil. The only gateway of the skull that may expel the *Doshas* is the nose. Nasal cavity structures have direct communication with the sensorineural structures of brain and this is a natural gateway to brain. Due to anatomical communication, the medicine applied through nasal cavity reaches to "*Sringataka Marma*" which is the seat of all the centres of vision, hearing, smell, and taste. For the treatment of *Shalaky Tantra* diseases as well as other systemic conditions including *Vatavyadhi*, *Unmaada*, *Apasmara*, *Moorcha*, *Kasa Vikara*, *Nasya Karma* is a crucial *Kriyakalpa* therapy.

**Benefits:** *Shalaky Tantra* ailments such as *Vataja Shiroroga*, *Danthapaata*, *Keshapaata*, *Karnashoola*, *Karna-kshweda*, *Nasa roga*, and *Mukharoga*, *Sosha*, *Avabahuka*, *Netra Vatma Roga*, *Vata-Pittaja Mukha Roga*, *Darunaka* are treated with *Nasya*.

**Kavala or Gandusha**<sup>[8]</sup>

Is the retention of several kinds of fluids in the mouth. From the perspectives of *Acharya Sushruta* and *Acharya Vagabhatta*, the sole difference between the two is as follows:

The term "*Kavala*" refers to retained fluid that can be easily moved from side to side in the oral cavity, whereas the term "*Gandusha*" refers to retention fluid that cannot be moved because the mouth is too tightly filled. *Kavala* and *Gandusha* should be kept in the mouth until *Kapha Dosha* fills it and nasal and lacrimal secretions start to appear.

**Karna Poorana**<sup>[9]</sup>

*Karna Poorana* is the process of administering lukewarm, medicated *Swarasa*, *Ghrita*, *Kwatha*, and *Gomutra* into the external auditory canal. Not just for *Karnarogas*, but also for other illnesses, it is effective.

**Benefits:** Regular use of the *Karna Poorana* should develop resistance to conditions like *Hanushoola*, deafness, and stiff necks.

**Vayayam**<sup>[10]</sup>

Exercise is any physical effort or action that results in the body gaining strength, as well as any actions that cause the body to expand or contract.

**Benefits:** The people feel lighter in the body and more capable of doing anything. *Indriyas* develop mental clarity and freshness as they become active and focused in their tasks.

**Chakaramana**<sup>[11]</sup>

It is a type of workout that doesn't specifically create physical suffering. It helps in enlightening the sense organs, increasing age, *Bala*, *Megha*, and *Agni*.

**Abhayanga**<sup>[12]</sup>

One should regularly perform oil massages since they eliminate jara, fatigue, and *Vataja* diseases, cleanse the eyes, strengthen the body, improve ageing, promote sound sleep, maintain stable skin beauty, and firm the muscles.

**Shiro Abhyanga**<sup>[13]</sup>- *Shiro Abhyanga* is a procedure in which medicated oils are used to gently massage the head for a predetermined amount of time. It is both curative and preventative therapy.

**Benefits:** It relieves roughness, irritation, clogged pores on the scalp, and hair-related disorders. *Shiro Abhyanga* also helps in conditions like *Shirashoola*, *Khalitya*, *Keshapata*, *Kesha Vikara*, *Twaka Vikara* and gives strength to head and scalp.

**Mukhalepa**<sup>[14]</sup>

This process involves applying a medicinal paste to the face.

There are three varieties of it, *Vishaghna*, *Doshaghna*, and *Varnya*. The paste should be applied, and it should be taken off before it dries entirely. Due to the presence of the trigeminal nerve, facial artery, and facial nerve, the effects of medication also have an impact on the all sense organs 9.

#### **Snana**<sup>[15]</sup>

The body becomes pure and clean after a bath. It enhances bodily stability and *Oja*, imparts potency and longevity, removes body fatigue, sweat, and *Mala*.

*Acharyas* should advise using cold water for head baths because hot water might be harmful to the eyes and hair. For a healthy life, use cold water above the collarbone and *Sukosnajala* below.

#### **Ahara**<sup>[16]</sup>

Eat food in accordance with its *Agnibala* after taking a bath and after the previously prepared meal has been digested. *Aahar* provides both physical and mental body strength. All *Acharyas* are advised to use a combination of *Aahar Dravyas* according to *Ritu* and diseases.

#### **Chhatra Dharana**<sup>[17]</sup>

Umbrella helps to protect the ears, nose, face from external factors such as sunshine, excess heat, dust, smoke and rain.<sup>[11]</sup>

**Controlling the *Indriya* to its *Indriyarth***- Do not prevent the senses consumption of their own objects, but also do not let them become excessively gluttonous in those objects.<sup>[18]</sup>

#### **Ratricharya**<sup>[19]</sup>

*Ratricharya* begins immediately following *Dinaarycha*, or between dusk and *Brahmamuhurta*. Dinner, sexual activity, *Nidra*, *Swapna*, etc. were all covered. Before and after eating, one should wash their hands well. They should also use a wet fingertip to wipe their eyes.

#### **Ritucharya**<sup>[20]</sup>

The seasons have an impact on the *Saririka Shodhana Karma*, including *Vamana*, *Virechana*, *Basti*, and other actions. The proper times to provide *Shodhana Karma* to the three *Doshas* of *Pitta*, *Kapha*, and *Vata* are respectively *Sharad*, *Vasant*, and *Pravrut*. Elimination therapy must be used on a regular basis to keep *Chakshurendriya*, *Shrotendriya*, *Ghranendriya*, *Rasendriya* and *Twakendriya* functioning normally. When a doctor considers the appropriate seasons and performs *Chikitsa Karma*, such as *Shodhana* Therapy.

#### **Sadvrutta**<sup>[21]</sup>

For sustaining the health of *Gyanendriya* and *Mana*, one has adhered to the regulations, such as proper sense organ interaction and executing various activities after careful consideration and analysis by his intelligence. It is in charge of encouraging intellectual growth.

While walking one should see 4 hands forward at the path. One should not be a salve to sense no one should let loose fickle mind. One should not inflict too much burden over the senses.<sup>[22]</sup>

#### **ENT Care and Trayoupstambha**

*Ahara*, *Nidra* and *Brahmachrya* are three pillars of life which hold and maintain the diseased free life on proper succeeding. Food should be taken at proper time. Suppression of hunger leads to weakness in all sense organs perception. *Pathya Ahara* (wholesome diet) *Vihara* (activities) should be taken according to *Ritu* and *Kala*. *Virudha Ahara* (unwholesome food) may lead to *Galagraha*, *Peenasa*.<sup>[23]</sup> *Nidra* (sleep) revitalizes the mind and body. Sound sleep is absolutely necessary for the all the sense organs for their proper work. During sleep, the sense organs are at complete rest and recollect functional capacity. *Nidra* helps in gaining *Sukha*, *Shareer Pushti*, *Bala*, *Gyana*.<sup>[24]</sup> *Brahmacharya* is concerned to self-control of sense organs.

#### **Vegadharana (suppression of natural urges)**

Suppression of natural urges has bad effect on whole body.

- Suppression of *Mutra Vega* leads *Shiroruja*.<sup>[25]</sup>
- Suppression of *Pureesha Vega* also leads to *Shiroruja*.<sup>[26]</sup>
- Suppression of *Kshavthu Vega* (Sneezing) leads to *Manyastambha*, *Shirashoola*, *Ardita*, *Ardhavvedhaka* and *Indriya Dorbalya*.<sup>[27]</sup>
- Suppression of *Pipasa Vega* leads to *Kantha-Aasya* *Shosha*, *Badhirya*.<sup>[28]</sup>
- Suppression of *Ashru Vega* leads to *Pratishyaya*, *Shirobhrma*.<sup>[29]</sup>
- Suppression of *Nidra Vega* leads to *Shiro Roga*.<sup>[30]</sup>

#### **DISCUSSION**

It is important to follow the preventive as well as curative aspects in *Ayurveda*, it helps to maintain the health of healthy persons. So, one should try for that which is preventable. Men who get up early (between 4 and 6 am, or 90 minutes before sunrise) are healthier and have lower stress levels. Early morning waking has several benefits, including maintaining the physical and mental well-being that underlies *Indriyarthagyan*. Oxyhemoglobin, which is formed when morning airborne oxygen (O<sub>2</sub>) combines with haemoglobin to provide tissue nourishment. Noise, air, and water pollution levels are at their lowest levels in the early morning, which are beneficial for sense organ. The healthy teeth are results of regular oral hygiene. To live a healthy lifestyle, one must practice *Dantapvana*, *Jihva-Nirlekhana*, *Kavala*, and *Gandusha*.

The risk of nose, ear and throat illnesses may be reduced by regular physical exercise practice. It boosts the body's ability to deliver oxygen to tissues, flushes out toxins, and keeps the mind stress free.

One important *Shalaky Tantra* method, *Nasya Karma*, eliminates the *Doshas* that cause illnesses in *Urdhavajatrugata*. Drugs are administered by the nostril and travel into the *Shringatakamarma*, where they are distributed throughout the *Murdha*, eliminating *Doshas* from the nose, mouth, ear, and other parts of the body. *Abhayanga* plays a significant role; it promotes better blood circulation throughout the body and helps deliver the drug's potency to the desired area of the body. *Shirobhayanga* is a daily practice that promotes scalp and hair health.

One should daily practice of *Karna Poorana*, those are away from deafness, neck rigidity, and *Karnashoola*.

Health and wealth ought to be the results of a balanced diet. The importance of diet and disorders caused by diet were both discussed by *Acharya Charaka*. A balanced diet is in charge of feeding the body's *Dhatu*, or various parts, such as the ears, nose etc. So, in order to embrace the *Pathyaahar* advised by *Acharyas*, one needs want for a healthy existence and nurture sense organs. Adopting or adhering to the correct *Ritucharya* may help one avoid various *Urdhavajatrugata* disorders that may arise in the future. *Ayoga*, *Atiyoga*, and *Mithyayoga* of *Indriya* are the causes of the mental and physical unease. Additionally, *Indriyaarth* refers to *Indriyarthasannikarshasamyoga*, or the relationship between senses and things. People should stay away from them to avoid illness and prevent the sense organs.

## CONCLUSION

Currently, as a result of people's tendency to modify their lifestyles, social norms, religious beliefs, and other aspects of their behaviour, the universe is becoming more advanced. This advancement has resulted in a variety of ailments affecting the body as well as the nose, ears, throat, head, etc. When people adhere to the *Dinacharya*, *Ratricharya*, *Ritucharya*, and *Sadvrutta* as prescribed by the *Acharyas*, they are protected from a wide range of illnesses. There is a saying "prevention is better than cure". The *Trishambha* theory—which regards *Mana*, *Atma*, and *Sharira*—is supported by *Ayurveda*. Both the origin of the world and the occurrence of disease can be attributed to the conjunction of these *Trishambhas*. Maintaining a person's bodily, mental, and spiritual welfare is the responsibility of these preventive norms. Finally, it can be said that following these ancient preventive methods, they play a significant role in a person's ability to preserve their physical and mental health as well as their social, spiritual, and intellectual growth.

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