

DINACHARYA – A DAILY ROUTINE FOR GOOD HEALTH

Dr. Anupam Singh

Associate Professor & HOD, Department of Swasthviritta and Yoga, Shree Ram Ayurvedic Medical College & Hospital, Meerut, UP.

ABSTRACT

Health includes one's reserve of physical strength and stamina as well as mental steadiness to meet the requirements of the daily life. Only healthy individual of sound body and mind can endure social and cultural pressures. Health not only means freedom from the disease, but the ability to work with the satisfaction and self-control. Health is the best root factor in achieving Dharma (attain pious acts), Artha (wealth), Kama (desire) and Moksha (salvation). Lifestyle change, more than any other factor, is considered to be the best way of preventing the disease and early death in our society. Dinacharya means daily routine, and Ayurvedic classics suggest some rules to follow for proper daily regimen execution. Dinacharya (disciplined daily routine) not only helps to restore normal health status but also to resist disease pathogenesis. Dinacharya entails following routine practices such as eating at appropriate times, sleeping and rising times, exercise, avoiding daytime sleep, and avoiding late night awakenings. Diabetes, fatty liver, obesity, anorexia, stress, insomnia, and hypertension can all result from improper Dinacharya administration. As a result, ayurveda strongly advises adhering to all suggested daily regimen rules (Dinacharya).

Key-words: Ayurveda, Dinacharya, Samhita, Daily Routine, Ritucharya

Introduction

Ayurveda emphasizes the importance of maintaining a healthy person's health and curing a sick person's disease. Some activities to maintain health are mentioned in Ayurveda under the term Dinacharya. Following a daily regimen (Dinacharya) allows one to live a healthy lifestyle while maintaining health. Health is a complete state of physical, mental, social, and spiritual well-being, not simply the absence of disease. Man is said to be healthy (Swastha) if his humors (Doshas), tissues (Dhatus), excretory products (Malas), and digestive capacity (Agni) are in balance, as well as his mental, sensory, and spiritual pleasantness and happiness. Diseases affect both mana and shareera, according to Ayurvedic fundamental texts, demonstrating the importance of physical and mental health in Ayurveda. After considering the position of digestion or indigestion, a person in good health should wake up to protect his life in Brahma muhurta. One should only excrete urine and feces when they feel the urge, facing north during the day and south at night. After touching excreta, tears, fat, hair, and nails separated from the body, after bathing, before and after eating, before and after getting up from sleep, and after sneezing, one should do Achamana (clean).

After that, chew the dantha dawana (Brush) sticks for cleaning the teeth. Brushing teeth should be done with Arka, Khadira, Karaveera, Arimeda, or Apamarga sticks. They should be bitter and astringent. Then Anutaila is dropped into the nose, followed by Gandusha. Following that, one should engage in smoke use, i.e., smoke inhalation.

The general rules of Dinacharya are as follows:

- One should wake up before sunrise (Brahama-muhurat-jagrana)
- One should eliminate waste (Mala & Mutra) regularly (Vega nissaran)
- Cleaning of face and eyes regularly (Mukha & Netra Prakshalana)
- Cleaning of tooth and mouth (Gandoosh & Kawala)
- Nasal cleaning (Nasya)
- Medicated smoke needs to be inhaled (Dhumpana)
- Daily massage (Abhyanga)
- Exercise (Vyayama) and Yoga in morning
- Bathing with warm water (Snana)
- Worship/meditation (Sandhyopasana / Mangalakritya)
- Meal at proper time (Bhojan Kala)
- One should sleep at proper time (Nidra Kala)

General rules of Dinacharya in specific season (Ritucharya):

- One should consume Laghu Ahara in Hemant Ritu.
- Pungent and bitter foods are to be avoided in Shishira Ritu.
- Katu and Amla foods should not be consumed in Grishma Ritu.
- Mantha and unhygienic food should be avoided in Varsha Ritu.
- Meat of marshy animals and curd contradicted in Sharad Ritu.

Ethical consideration of Dinacharya (Sadvritha)

- One should respect elders and teachers.
- One should avoid anger and stress.
- Indulgence in Asteya, Himsa and Vyapada are to be avoided.
- Consumption of alcohol and chewing tobacco must be avoided.

- One should speak truth and perform prayer daily.
- Humble & kind towards others.

Health Benefits of Concept of Dinacharya

- Brahmamuhurta jagrana Provide fresh energy vital for life.
- Vega nissaran detoxify whole body.
- Mukha–netra prakshalana cleans sense organ.
- Dantadhavana helps to maintain oral hygiene.
- Nasya helps to clean nasal passage.
- Abhyanga boost blood circulation and enhance compactness of body.
- Vyayama helps to prevent metabolic disorders.
- Sandhyopasana / Mangalakritya helps to improve mental strength and provide calmness.
- Daily bathing (Snana) maintains hygienic and detoxify skin.
- Meal at proper time (Bhojan Kala) provide nutritious value of consumed Ahara
- Sleep at proper time (Nidra Kala) provides relaxation to whole body and prevent anxiety.

Violation of Concept of Dinacharya and Related Diseases:

- Violation of concept of Brahmamuhurta jagrana can cause constipation and lethargy.
- Violation of concept of Vega nissaran causes intoxication and edema.
- Absence of Mukha–netra prakshalana may affect vision and dry eye.
- Avoidance of Dantadhavana may cause oral infections.
- Absence of Nasya may cause migraine and nasal problems.
- Absence of Abhyanga affects blood circulation and obesity.

- Avoidance of daily exercise (Vyayama) can leads diabetes and metabolic problems.

- Lack of Sandhyopasana / Mangalakritya may lead anxiety & stress.

- Avoidance of Nidra Kala can leads anxiety, stress and depression.

Waking up in Brahmi muhurtha i.e., 'two hours before the sunrise', Brahma is knowledge, which is gained by reading. It is the time which is ideal for gaining of the knowledge. And also now a day, there is a lot of pollution in the environment. And in the morning hours it will be clean without pollution. Along with the clean air, the pleasant atmosphere, absence of noise, the morning rays of the rising sun is very beneficial to the health. Sun is the god of health. Health is got from the sun. So, one should get up early in the morning before sunrise. Achamana means to wash, which will be done after cleaning the excreta, tears, sneezing, and after travelling. It will helpful for the digestion of food, and also evacuation of the bowel completely.

Danta dhavana: One should brush in the morning with twigs of Arka, Vata, Khadira, Karanja, and Arjuna. One should brush in vertical direction from bottom to top. So, by doing this it brings freshness, takes away the bad odour, coating on the teeth and creates desires for the food. But in modern age by using chemicals the pastes are going to be prepared. So those are not useful for the modern era to have a long life.

Jihva nirlekhana: It should be done with the help of gold, silver, or iron. It will benefit in bad odor of mouth, cure edema, and gives taste. Now a day those metals are very costly so at least we can use at least steel items. Gandusha

and Kavala: It gives strength to mandible, clarity of mouth, lightness and clarity of sense organs. And also gives good taste. In modern era such items are prepared with chemicals, so one should avoid those chemical items. Anjana: It cleans the eyes, which makes them shine like the bright moon in clear sky.

Nasya: Head is considered as the most important part of the body. So, nose is the entry way for the head. It causes benefits like lightness of the head, proper sleep, and awakening, cure of diseases, clarity of organs, and pleasant mind. In modern days nasal insufflations are there. So, they are prepared from plant origin they are good for health.

Vyayama: by doing regularly exercise nourishes the body, gives good complexion, proportionate the body parts, enhances agni, avoids laziness and obesity, provides lightness of the body parts, and also avoids early aging. It lowers the body fats, reduces the risk of heart disease. And lowers LDL and raises HDL. It helps for the controlling the blood sugar, reduces the risk of osteoporosis and cancer, helps for giving energy, reducing the stress, etc.

Abhyanga: By taking proper massage it delays aging, cures tiredness and vata disorders, and improves vision, complexion, nourishment, life, sleep. And by doing padaabhyanga, it provides strength and stability to feet, improves the vision and pacifies the vata. By doing Shiroabhyanga it prevents the balding, graying, hair fall, strengthens the hair root, and makes the hair long and black. And it also nourishes the sense organs, softens the skin,

Udvartana: By doing this blood vessels become dilated and complexion in the

skin is enhanced. Cures rashes, vata diseases, enhances the strength of thighs, and provides the lightness.

Samavahana- Gentle massage enhances the affection, sleep, virility, avoids the Kapha and also improves the circulation. By massage therapy the people will have an idea about the benefits. So, the people are interested to go towards the massage centers. They will definitely increase the life span of the individual.

Snana: Taking bath is auspicious, enhances virility, longevity, strength, compactness and ojus, at the same time it cures tiredness, sweat and impurities of the body. It takes away the sleep, burning sensation, sweat, thirst and unpleasantness due to sweat.

Aahara: One should start Ahara with Madhura rasa then amla, lavana, tikta, katu, Kashayaa. Like this one should take Ahara in a chronological order. And one should take anupana as jala. Stop or minimize alcohol intake, because alcohol is hollow calorie drink. And have sufficient water such as 3 to 3.5 lit/day. Prepare food by boiling, roasting, steaming, baking and avoid frying.

Tambula: After taking the food one should take Tambula (betel leaves and nut) because it will give oral hygiene, digestion of food, gives good smell. And improve functions of Indriyas. Mental health and social health. Now a day we are seeing the 80% Of diseases are psychosomatic. For every emotion there is chemical secretion in the body like anger, hostility, frustration, violence, depression, etc.

Conclusion

Dinacharya is one of the vital aspects of ayurveda which means disciplinary

conduction of daily regimen to remain healthy and free from diseases. Early rising in morning, elimination of wastes regularly, cleaning of teeth and mouth, cleaning of skin, bathing, exercise and meditation, etc. are some practices which help to promote general health. The avoidance of concept of Dinacharya or involvement in awful daily routine like; late night awakening, faulty dietary habits, remains in unhygienic conditions, excessive sexual indulgence, sedentary life style and lack of exercise, etc. can causes many health problems such as; diabetes, obesity, heart disease, anxiety, insomnia, hypertension, dyslipidaemia, lethargies and constipation, etc. Therefore, Ayurveda recommended that one should obey rules of Dinacharya for restoring good health status.

Reference

1. Kaviraj Atridev Gupta, Astanga Hridayam, sutra sthan chapter 31 sholka 2014.
2. kaviraj Ambikadutta Shastri, Sushruta Samhita, Chikitsasthana, chapter 24, shloka:2010: 4-12.
3. Kushwaha HC, editor Pratham Bhag, Varanasi: Chowkhamba Orientalia: 2009 Acharya Charak Samhita (Google scholar).
4. Charaka Samhita Sutrasthan, Reprinted edition Publication 2011 verse, Chowkhamba Surabharati Prakashan, Varanasi. P.21-25.
5. Atridev Gupta, Ashtanga Hrudayam, Sutrasthan 3/2, Chowkhamba Sanskrit Series, Varanasi 1993.
6. Bhavmishra, Bhavaprakasha, Purvakhand 5/118, Commentary by Bulusu Sitaram, Vol- I, First Edition, Chaukhamba Orientalia Varanasi 2006, Page 78.
7. Bhavmishra, Bhavaprakasha, Purvakhand 5/7-8, Commentary by Bulusu Sitaram, Vol- I, First Edition, Chaukhamba Orientalia Varanasi 2006, Page 67.
8. Vagbhata, Astangahridaya Sutrasthan 2/2-3. Shastri H.Sadasiva editor, with Sarvangasundara of Arundatta and AyurvedaRasayana of Hemadri commentary, Varanasi: Chowkhamba Surbharati Prakashan; Reprint 2010; page 24.
9. Susruta, Susruta Samhita Cikitsasthan 24/7. Thakral K.K editor, with Nibandhasamgraha commentary of Dalhana and Hindi translation of Nyaya Chandrika commentary of Gayadas, Part II. 1st ed. Varanasi: Chowkhamba Oriental; 2014; page 419.
10. Vriddha Vagbhata, AstangaSamgraha Sutrasthan 3/23. Gupta A. editor, with Hindi Commentary, Varanasi: Chowkhamba Krisnadas Academy; Reprint 2011; page 23.
11. Yogaratnakara Purvakhanda nityapravrittuprakar 1/12, Sastri. Brahmasankar editor. with Vidyotini Hindi Commentary; Varanasi; Chaukhamba Prakashan; Reprint 2013, page 56.
12. Charaka, Charaka Samhita 5/74, Priyavrat Sharma Editor, Vol- I, Fifth Edition, Chaukhamba Orientalia Varanasi 1998, Page 38.
13. Charaka, Charaka Samhita 5/75, Priyavrat Sharma Editor, Vol- I, Fifth Edition, Chaukhamba Orientalia Varanasi 1998, Page 38.
14. Vagbhata, Astangahridaya Sutrasthan 20/1, With Sarvangsundra commentaries of Arundatta and Ayurvedarasayan of Hemadri, Annotated by Dr. Anna Moreswar Kunte, Vol- I, Choukhamba surbharti prakshan Varanasi 2010; page 287.

15. B. Ramrao. Astanga sanraha of Vagbhata; 1st edition. Varanasi(India) (Chaukmbha vishnubharata)2006.pp.44.
16. K.park. Parks text book of Preventive and social medicine, 21st edition (M/s Banarasidas Bhanot Publishers) 2nd chapter, pp.13.
17. K.park. Parks text book of Preventive and social medicine, 21st edition (M/s Banarasidas Bhanot Publishers) 2nd chapter, pp.21.
18. K.park. Parks text book of Preventive and social medicine, 21st edition (M/s Banarasidas Bhanot Publishers) 2nd chapter, pp.131.
19. K.park. Parks text book of Preventive and social medicine, 21st edition (M/s Banarasidas Bhanot Publishers) 2nd chapter, pp.142.

