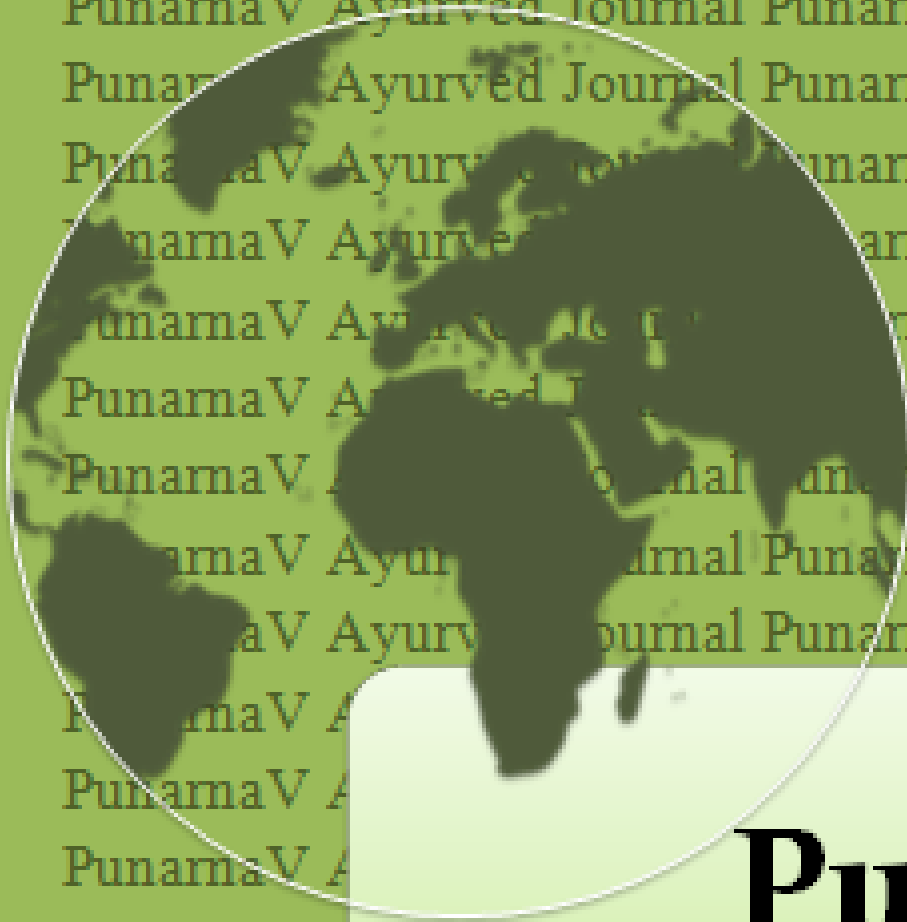


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TRADITIONAL PERSPECTIVE OF DIURNAL REGIMEN (DINCHARYA) & ITS APPLICATION IN PRESENT SCENARIO

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ABSTRACT:

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In today's present scenario it has become really important for each one of us to maintain a good health. Ayurveda recommends that in order to be optimally healthy we should tune our bodies to the nature's master cycle which in turn regulates the various other rhythms. As in Ayurveda daily Vata, Pitta and Kapha cycle changes, in the same way contemporary discipline may refer to Circadian rhythm which is living organisms' adaptations to solar related rhythms. All the daily routines are called Dincharya and have been given utmost importance in Ayurveda. According to Ayurveda there are certain stepladders that one should follow during daily lifestyle for keeping Vata, Pitta and Kapha in physiological equilibrium. One should try to keep the routine as close to the recommended Dincharya as possible. Thus Ayurvedic classics give us detailed descriptions of how to maintain a healthy and disciplined lifestyle. The fundamental rules of personal and social hygiene are to be followed regularly, building up the immunity against most of the ailments in order to enhance the quality of life and increase longevity, is a task achievable even in the present lifestyle.

KEY WORDS: *Circadian rhythm, Dincharya, Lifestyle.*

INTRODUCTION

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In Sanskrit *Dina* means daily and *Charya* means following or moving. Right from waking up in the morning till sleeping at night, all the daily routines is called *Dincharya* and has been given utmost importance in Ayurveda. Ayurveda recommends that in order to be optimally healthy we should tune our bodies to the nature's master cycle which in turn regulates the various other rhythms.^[1] Everyday two cycles of change passes through, each of which bringing *Vata*, *Pitta* or *Kapha* predominance within the physiological limit.^[2] During first cycle from 6 A.M. to 10 A.M there is predominance of *Kapha*, from 10 A.M. to 2 P.M. *Pitta* predominates and from 2 P.M. to 6 P.M. there is preponderance of *Vata* in the same manner during Second Cycle: from 6 P.M. to 10 P.M. *Kapha*, from 10 P.M. to 2 A.M. *Pitta* and from 2 A.M to 6 A.M. *Vata* *Dosha* predominates. The approximate times of these Ayurveda contends that routines help establish balance and that understanding daily

cycles are useful for promoting health. As in *Ayurveda* daily *Vata*, *Pitta* and *Kapha* cycle changes, in the same way contemporary discipline may refer to Circadian rhythm which is living organisms' adaptations to solar related rhythms. The word circadian has been derived from the Latin word *circa*, that means "around" and the word *diem* has meaning "day" thus word Circadian together constitute "around the day". Circadian rhythm is any biological process that displays an endogenous; entrain able oscillation of about 24 hours. These rhythms are driven by a circadian clock. Although circadian rhythms are endogenous ("built-in", self-sustained), they are adjusted (entrained) to the local environment by external cues called *zeitgebers*, commonly the most important of which is daylight. Disruptions in the circadian rhythm physiology consequently can cause a number of circadian rhythm sleep disorders.

According to Ayurveda there are following steps that one should follow during daily lifestyle for keeping *Vata*, *Pitta* and *Kapha* in physiological equilibrium.^{3,4}

BRAHMA MUHURTA JAGRAN (TIME OF AWAKENING FROM SLEEP)

A healthy person should get up two hours before sunrise and after considering the condition of digestion of food consumed last night. If somebody feels that the food

taken in the previous night has not been fully digested, he may sleep for some more time, but not beyond sunrise on any day. It is good to wake up before the sun rises, when there are loving (*sattvic*) qualities in nature that bring peace of mind and freshness to the senses. Waking up two hours before dawn one can dispel *Kapha* and utilize the *Vata* qualities in the nature, which remains dominant during these hours. *Vata* is light, subtle and clear and this helps in tuning the body to the delicate messages the nature sends. It is the most fresh and pure time of the day.

MALOTSARGA (ATTENDING NATURAL CALLS) After feeling urge for urination and faces, the person should attend the urge commenced on its own, without attending any other work. It should be noted here that is neither to initiates the urges voluntarily nor to suppress it when manifest. Both these are to causes for many disease. Improper digestion of the previous night's meal and lack of sound sleep can prevent proper evacuation.

Purificatoty rite: After evacuation wash the excretory orifice well with water, then the hands with soap.

DANTA DHAVANA (CLEANING TEETH)

Clean the teeth with twigs of roots of- *Vat*, *Asana*, *Arka*, *Kadira*, *Kranaja*, *Karavira*,

Sarja, *Irimeda*, *Apamarga*, *Malati*, *Kakubha* or such other known trees which possess *Kasaya* (astringent), *Katu* (pungent) and *Tikta* (bitter) taste. The traditional Indian toothbrush is a *Neem* stick, which makes strong, healthy gums.

Qualities of brush:

The twigs should be the thickness of little finger, straight, devoid of knots and obtained from the good place. It should be 12” in length. It's one end is made like a brush by chewing and teeth cleaned with it in morning and after meals, twice daily.

Tongue cleaning- Clean the tongue with a metallic tongue scraper or any other suitable substances to purify the mouth and the taste buds. Ayurveda considers the coating of the tongue as an indicator of 'Aama' or toxins in the colon.

ANJANA (COLLYRIYUM)

Apply *Sauviranjana* (Collyrium eye-salve prepared with antimony sulphide) which is good for the eyes and this is to be done on all days. Application of *Sauviranjana* helps in removal of vitiated *Dosha*. By this application eyes become beautiful, capable of seeing even minute objects; all the three coloured parts of the eye will become well defined and clean. The eyelashes become smooth and firm.

NASYA (NASAL MEDICATION)

Put 3-5 drops of “*Anu Taila*” into each nostril in the morning to help to lubricate

the nose, clean the sinuses, and improve voice, vision, memory, and mental clarity. Our nose is the door to the brain, so nose drops nourish *Prana* and bring intelligence.³ For *Vata*: sesame oil, ghee, Super *Nasya* Oil for stiff neck, *vacha* (calamus root) *Sidha Soma* oil for memory. For *Pitta*: *Brahmi* ghee for anger and migraines, sunflower or coconut oil. For *Kapha*: *Vacha Sidha Soma* oil for depression.

GANDUSHA & KABALAGRAHA (MOUTHWASH): GANDUSHA

Fill the mouth with oil daily and keep it a few minutes before spitting. This strengthens the teeth, improves the sense of taste, check cracking and roughness of the lips, dryness of the mouth, diseases of the teeth and disorders of voice. **Kabalagraha** -Hold oil in mouth for 1-2 minutes, swish it around vigorously, then spit it out and gently massage the gums with a finger.

PRAYOGIKA DHUMA (INHALATION OF MEDICATED SMOKE)

The traditional *Dinacharya* also recommends inhaling the smoke of medicinal herbs every morning to purify the mind, head, face, neck and prevent the diseases of organs located above shoulders arising from *Vata* and *Kapha*.

TAMBULA SEVANA (PAAN-CHEWING)

Those desirous of good taste, cleanliness and good smell of the mouth may keep in the mouth tender leaves of *Tambula* with nutmeg, *Lavang*, *Karpura*, *Kankola* and *Pugphala*.

ABHYANGA (THE OIL BATH)

Rub warm oil over the head and body. Gentle, daily oil massage pacifies *Vata*, promotes strength, heals up burns, fractures, wounds, body pains, tiredness, weakness and prevents aging process. Oil massage of the scalp can bring happiness, as well as prevent headache, baldness, greying and receding hairline. Oiling the body before bedtime will help induce sound sleep and keep the skin soft.

VYAYAM (EXERCISE)

Physical efforts which cause tiredness to the body are known as *Vyayama*. For strong men who are on *Snigdha* or unctuous foods and in winter and spring seasons, performance of exercises should be with half of strength and otherwise only in a light form, are permissible⁵ The extent of half the exercising capacity is when sweat appears on the forehead and armpits, respiration speeds up and one starts breathing through the mouth, the exercise should be stopped. Daily exercise is the key to good health as-

- Regular light exercises help the body to shape up, increase muscle strength, improve appetite and maintains health.

- It gives the body the ability to withstand exertion, fatigue, and changes in the climate such as fluctuations in temperature.
- Regular exercise, especially yoga, improves circulation, build strength, and endurance.
- It helps one relax and have sound sleep, and improves digestion and elimination.

SNANA (BATHING/SHOWERING)

Best in morning not evening. Washing body below the neck with hot water is good to increase strength. But washing the head with the same water decreases the strength of hair and eye. Bathing is cleansing and refreshing. It removes sweat, dirt, and fatigue, brings energy to the body, clarity to the mind, and holiness to life. Taking bath is 'Deepanam' (stimulates digestion), *Vrushyam* i.e. promotes sexual desire, *Ayusham* i.e. promotes life span and also increases enthusiasm and strength.

VASTRA DHARANA (DRESSING)

Wearing clean fresh clothes brings beauty, virtue, *Sattva*. Dresses which are, old worn-out and dirty should not be worn. Clothes, flowers and footwear used by other should not be used.

GANDHA-MALYA (PERFUMES/GARLANDS)

Use of natural scents, perfumes, aromatherapy etc. act as *Vajeekaran* (aphrodisiac) and promotes ones appearance. Using essential oils brings freshness, charm, and joy. It gives vitality to the body and improves self-esteem.

BHOJAN (HAVING MEAL)

One should have food in a systemic manner without any hurry. After the meal it is good to take a little walk, a couple hundred steps only, to help the food digest.⁶ As per Ayurveda, food affects the mind also by causing either an increase or decrease in the three qualities of mind, i.e., *Satva guna*, *Rajo guna* and *Tamo guna*. The food recipes can be classified as *Satvika*, *Rajasika* or *Tamasika* depending upon the effects.

VRITTI (PROFESSION)

Everyone should earn money for livelihood. One should- select such job or profession, which will not bring bad name or dishonor in the society, such as farming, business, govt. service and which is not "*Loka Dwaya viruddham*" i.e. against the two worlds i.e. present life and next life.

RATRICHARYA (BED TIME)

After taking *Laghu* i.e. light and suitable food in the evening, one should go to bed (sleep) with calm and quiet mind, offering prayers to Gods. The bed should be arranged in a place which is clean, devoid

of too many people, furnished with suitable pillows which are broad, even and comfortable.

SADVRITTA (THE REGIMEN OF GOOD CONDUCT AND BEHAVIOR)

In order to live a healthy and active life, a sound mind in the sound body is very

essential. Therefore, to maintain the healthy status of the mind, Ayurveda prescribes a code of social as well as personal conduct, known as "Sadvritta". For example covering the mouth while sneezing, laughing or yawning etc.⁷

DISCUSSION

Every person should follow daily regimen as described in ancient literature to achieve the first goal of Ayurveda as "*Svasthanya Svasthya Rakshanam*".⁸ On regular following of ideal diurnal regimen one can become adapted for that and pleased with a healthier life. The fundamental rules of personal and social hygiene are to be followed regularly, building up the immunity against most of the ailments in order to enhance the quality of life and increase longevity, is a task achievable even in the present lifestyle. In today's present scenario it has become really important for each one of us to maintain a good health. With so much of pollution in the environment, food adulteration, untimely working hours and unhealthy lifestyle it has become mandatory for everyone to look after his /her own health. That's why the *Dinacharya* is to be followed in accordance with the present context. As we say '**cleanliness is next to godliness**' in this case cleanliness is very important factor to maintain good health

because personal hygiene is really important.

- Cleaning the mouth and brushing of teeth should be repeated after every meal. It freshens up the mouth and also stimulates the secretions of digestive enzymes.
- Proper cleaning of nose, ears and washing eyes with warm water held in mouth for moments is advised.
- Keep hair trimmed and nails filed.
- A regular self-massage with herbal oil is necessary for every person. It makes the skin supple, enhances blood circulation, encourages quicker removal of the wastes and relaxes the body. Along with food, hygiene, sleep exercise and meditation is also very important.
- Regular light exercises help the body to shape up, increase muscle strength, improve appetite and maintain health.

Yoga, swimming, walking and even laughing are excellent options.

- Dressing is also important so always wear clean, airy and light clothes of

natural fibers like cotton, wool, linens, or silk.

- Similarly breakfast, lunch and dinner should be done on time to maintain the regularity.

CONCLUSION

Thus Ayurvedic classics give us detailed descriptions of how to maintain a healthy and disciplined lifestyle. According to the science of life, the average span of life for human beings is one hundred years, which may decrease if the prescribed good conduct is not adhered. The ancient

medicinal form suggests that in order to achieve the fourfold objectives of life – *Dharma* (virtuous duty), *Artha* (wealth), *Kama* (enjoyment) and *Moksha* (salvation), we must have good health. To serve the purpose, the Ayurvedic scholars have formulated a *Dincharya*.

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