

# Dinacharya – A Healthy Life Style

Madella Gautham<sup>1</sup>, D. Sai Gowtham<sup>2</sup>, K. Venkat Sivudu<sup>3</sup>, V. Gopala Krishnaiah<sup>4</sup>, Pallavi. G<sup>5</sup>

<sup>1</sup> Pg scholar, Dept. of Ayurveda Samhita & Siddhanta, S. V. Ayurvedic College, A. P, India

<sup>2</sup> Pg scholar, Dept. of Ayurveda Samhita & Siddhanta, S. V. Ayurvedic College, A. P, India

<sup>3</sup> Assistant professor, Dept. of Ayurveda Samhita & Siddhanta, S. V. Ayurvedic College, A. P, India

<sup>4</sup> Assistant professor, Dept. of Ayurveda Samhita & Siddhanta, S. V. Ayurvedic College, A. P, India

<sup>5</sup> Assistant professor, Dept. of Ayurveda Samhita & Siddhanta, S. V. Ayurvedic College, A. P, India

## Abstract

*Ayurveda is a traditional medical system in India which is a preventive as well as a curative health science. It contains all the information which is useful to a healthy person in maintaining the health at the same time it also guides a diseased towards normalcy through the knowledge of healthy preventive principles and curative principles respectively. The health protective and disease preventive principles include Dinacharya (daily regimen), Rithu charya (seasonal regimen), Sadvritta (Righteous regimen) etc. Dinacharya includes the regimen of everyday life starting from waking up in the morning till sleep in night. These are very effective in maintaining health of a healthy individual.*

**Keywords:** - Ayurveda, Dinacharya, Life Style, Health, Happy, Preventive principles

## Introduction:

*Dinacharya* means ‘dine dine charya’ it corresponds to the daily routine activities or regimen that every person needs to carry out in order protect and to promote health of an individual. The regimen includes everyday life activities starting from waking up in the morning till sleep in night. These are very effective in maintaining health of a healthy individual. Ayurvedic literatures like caraka samhita, susruta samhita, astanga hridaya etc. preaches the dinacharya in a standard way. These regimens are preventive, health supportive, disease eradicated and establish health. As body is prone to regular wear and tear, it needs to take care of body and mind by these healthy measures by which one attains healthy body, happy, peaceful senses and mind.

## The regimen is as follows:

### 1. *Brahmi muhurtha uttistha:* <sup>[1]</sup>

It is the waking time for a healthy individual which is 2 muhurtas (1 hr.36 min) before sun rise. It induces  
1) swasthya rakshana 2) ayushyam 3) synchronizes with natural biological clock.

### 2. *Mala mutra visarjana:* <sup>[2]</sup>

Voiding the sweat, stool and urine causes 1) vata anulomana and prevent accumulation of ‘ama’ 2) donot suppress / forcefully void.

### 3. *Mala marga soucha:* <sup>[3]</sup>

Cleaning the orifices of excretion in the body. It induces 1) ayushyam 2) kanthi-bala-pradam 3) alakshmi-kali-papahruth.

**4. Danta dhavana:** <sup>[4][5]</sup>

Brushing the teeth by herbal twigs or tooth powders with tikta, kashaya, katu rasa causes 1) ni-hanti-gandham, vairasyam - jihwa-danta-aasyajam-malam. 2) induces anna-abhi-ruchi, sow-manasyam karoti.

**5. Jihva nirlekhana:** <sup>[6][7]</sup>

Scraping of the tongue removes 1) “obstruction to respiration” (जिह्वामूलगतं यच्च मलमुच्छ्वासरोधि) and 2) mukha-vairasya, dourgandhya, sophā, jaadya.

**6. Gandusha-kavala:** <sup>[8][9][10]</sup>

Holding medicated liquids in the oral cavity / gargle them. Sukha-ushna-udaka gandusha removes aruchi, kapha praseka. Taila-gandusha does 1) danta-dardya-karam, 2) hanvor-balam, 3) swara-balam, 4) vadana-upachaya, 5) na-aasya-kantha-sosha, 6) na-osta-sputanam, 7) na-sulyanthe danthani, 8) na-amlena-hrushyante.

**7. Anjana:** <sup>[11][12]</sup>

Applying medicated collyrium to the margins of eyelids. It does 1) shleshma-haram, 2) daha-kandu - malagnam, 3) drusti-kleda-rujapaham, 4) sahate-maruta-atapau.

**8. Prati-marsha nasya (nasal drops):** <sup>[13]</sup>

Instilling 2 drops of anutaila in each nostril. It does 1) na-prabhavati-roga-urdhwa-jatrujaa, 2) na-upa-hanti-chakshu-granam-stotram, 3) na-cha-kesha-pramuchyanthi, 4) kesha-varhdhate-viseshatah. Shamayanthi 1) manyasthambam, 2) shirasoola, arditam, 3) hanu-graha, 4) peenasam, 5) ardhavabhedo, 6) shirah-kampah.

**9. Dhumapana (medicated smoking):** <sup>[14]</sup>

Inhalation of medicated smoking through nostrils or mouth and exhaling through mouth. It removes 1) arochka, 2) gouravam, 3) kshavathu, 4) stotra-ghrana-akshi-dosha-srava, 5) puti-ghrana-aasya-gandha, 6) kasa-hikka-shwasa, 7) gala-graha, 8) hanu-graha, 9) manya-graha, 10) sirasah-soola, 11) karna-akshi-soola, 12) ardhava-bhedaka, 13) danta-dourbalya, 14) danta-soola, 15) khalityam-pinjaratvam, 16) keshanam-patanam, 17) ati-tandra, 18) ati-nidra, 19) buddhe-moho, 20) shiro-ruha-kapalanam-indriyanam-svarasya balam-bavati-adhikam, 21) na-vyadayaha-vata-kaphaatmano-urdhwajatrujaa.

**10. Abhyanga:** <sup>[15][16][17]</sup>

Oleation of the body. It does vatagnam, bhagna-kshata-ruja-klama-shrama-jara-aapaha, su-twak, pusti-swapna-dardya-krut, klesha-vyayama-samsaha, balawaan, priya-darshanah.

**11. Shirobhyanga:** <sup>[18]</sup>

Oleation of the head. It does 1) shiram-kapalanaam-balam-viseshena-varhdhate, 2) nidra-labham, 3) indriyani-prasanthi, 4) na-sirah-soolam, 5) na-khalityam, na-palityam, na-kesha-prapatanthi, 6) druda-moola-deerga-krishna-kesha-bavanthi.

**12. Padabhyanga:** <sup>[19]</sup>

Oleation of feet. It induces 1) jaayathe soukumaryam, 2) balam, sthairyam, 3) drusti-prasadam, 4) marutascha-upasamyathi. It removes 1) kharatvam, 2) stabdata, 3) roukshyam, 4) shrama, 5) supthi. Upon regular use it establishes na-grudrasi-vata, na-sputanam-padayo, na-sira-snyayu-sankocha.

**13. Karna purana (oil drops in the ears):** <sup>[20]</sup>

Oleation of ears does 1) na-karna-roga-vataotta, 2) na-manyah-anu-samgraha, 3) na-badhiryam, 4) hanu-manyashirah-karna-soolagnam.

**14. Udvarthana:** <sup>[21] [22]</sup>

It is a therapeutic deep tissue massage using medicated churnas. It causes vata-haram, kapha-medo-vilapanam, Sthiri-karanam-anganam, twak-prasada-karam, kandu-kota-vinashanam.

**15. Vyayama:** <sup>[23]</sup>

Exercising the body. It should be done or exerted to half of one's capacity. It causes laghavam, karma-samarthyam, sthairyam, dukha-sahishnuta, dosha-kshaya, agni-vruddi.

**16. Snana (bathing):** <sup>[24] [25]</sup>

Using warm water below the neck renders strength & over the head, it is detrimental to eyes and hair. It causes 1) sharira-bala-sandhanam, 2) shrama-sweda-mala-aapaham, 3) kandu-tandra-daha-papma-jith, 4) dipanam.

**17. Bhojana vidhi:** <sup>[26] [27]</sup>

It is the proper healthy diet. Among the 4 parts of kukshi, 2 parts are filled by solid foods, 1 part is filled by liquid foods, and 1 part is left empty. 1) guru ahara should be taken  $\frac{3}{4}$  or  $\frac{1}{2}$  of capacity 2) laghu ahara should be taken up to satisfaction.

Person should consume the food as: <sup>[28]</sup>

Jirne boji, ushna, snigdha, matrvat, naatidrutam na ati-vilambitam, ajalpana, ahasana, tan-mana, ista deshe, ista sarvopakarane.

Ahara sevana krama: <sup>[29]</sup>

madhura → amla → lavana → katu → tikta → kashaya are taken one after other in an order. Also solid food materials are taken at starting followed by liquid food materials.

Water intake and its effects: <sup>[30]</sup>

1) in the begining of meal it does diminution of agni and also causes karshya. 2) during meal it maintains health and 3) immediately after meal it causes sthoulya.

Bhojanottara vidhi: <sup>[31] [32]</sup>

after the consumption of food one should follow the below regimen.

1) rajavat asana, 2) shatapada gamana, 3) vamaparshwa shayana, 4) manonukula shabda, 5) sparsha, rupa and gandha sevana.

1) the gap between two meals: not < 3 hours and  
2) the dinner should be taken within 3 hours after sunset.

Tyajya ahara: <sup>[33]</sup>

one should not consume, 'shitam ushni-kritam punah' i.e. (re-heated food).

**18. Paada prakshalana:** <sup>[34]</sup> <sup>[35]</sup>

Cleaning the feet induces ayushyam, medhyam, pavitram, kali-nashana, chakshu-prasadanam, mala-roga-shrama-aapaham, rakshoghnam, preeti-varadhanam.

**19. Paduka dhaarana:** <sup>[36]</sup> <sup>[37]</sup>

Wearing protection to feet induces chakshusyam, sparshana-hitam, rakshoghnam, sukha-prachaara, balyam, parakrama-sukam, vrishyam.

**20. Vrutti – dharma (selection of the job):** <sup>[38]</sup>

An individual should adopt a job which should not contradict the dharma (the right way of living).

वृत्ति उपायान्निवेष्टेयं ये स्युः धर्मं अविरोधिनाः शममध्ययनं चैव सुखमेवं समश्नुते॥ (c.su.5/104).

**21. Sleep (nidra):** <sup>[39]</sup>

The time for the proper sleep is 1 muhurta (48 min) after dinner. It induces pusti, varna, bala, uttsaha, agni-dipthi, Dathu-samyam.

**Discussion:**

The normal routine starts from waking up in the early morning before sunrise followed by voiding of stool and urine, the excretory orifices are cleaned thereafter. Teeth are brushed with medicated churnas and tongue is scraped by tongue cleaner. Oral cavity is purified by holding medicated liquids or gargling. Eyes are purified by applying medicated collyrium. Nasal drops purifies the region of nose it is done by instilling 2 drops of anutaila or purified tila taila in each nostril. Medicated smoking is taken from mouth or nose and the smoke is eliminated through mouth only. Anointing the body, head, feet and instill the ears with purified sesame oil. A deep tissue massage by medicated powders is done. Exercise is to be done up to half of one's capacity. Thereafter bath is to be taken. Food is taken in the order of the rasa (taste). Water is taken while eating in little quantity to enhance proper digestion. Taking more water before eating makes agni mandhya (digestives enzymes gets flushed off). Whereas taking more water immediately after food intake causes poor digestion (less potent enzymatic action). Reheated foods are avoided. Feet should be cleaned regularly and footwear which is comfortable and protective is to be used. Job of the individual must not contradict ones right way of living. Sleep must be taken in time to regain the energy and renew the body due to the wear and tear. These regimens make one to live happily and healthily.

**Conclusion:**

Dinacharya – a healthy happy life style provides a healthy body happy mind in order to live a 100 years of life span smoothly without afflicting with disease. Maintain the health and continuing happiness is the goal of each and every person. Ayurveda provides the solution to humanity by its healthy principles which are easily applicable. These principles upon application one acquires dharma (righteousness), Artha (meaningful life / objectives), Kaama (desires) and finally moves towards moksha (being realized).

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