



ISSN (E): 2277- 7695

ISSN (P): 2349-8242

NAAS Rating: 5.03

TPI 2019; 8(9): 519-522

© 2019 TPI

www.thepharmajournal.com

Received: 10-07-2019

Accepted: 12-08-2019

Dr. Shejil Muhammed

PG Scholar, Dept. of Swasthavritta, SDM College of Ayurveda, Kuthpady, Udupi, Karnataka, India

Dr. Vijay B Negalur

Professor and Head, Dept. of PG Studies in Swasthavritta, SDM College of Ayurveda, Kuthpady, Udupi, Karnataka, India

Dr. Sandeesh Kumar

Assistant Professor, Dept. of PG Studies in Swasthavritta, SDM College of Ayurveda, Kuthpady, Udupi, Karnataka, India

Role of Dinacharya in safe guarding Vatavyadhi

Dr. Shejil Muhammed, Dr. Vijay B Negalur and Dr. Sandeesh Kumar

Abstract

Ayurvedic science which focuses on restoration of health of individual than on the treatment of the diseases. Only a healthy individual of sound body and mind can endure social and cultural pressure. For that, our sages give us some conducts to be followed, such as *Dinacharya*, *Ratricharya*, *Ritucharya* etc. The main cause of disease in the present scenario is lifestyle disorder; most of them can be very well prevented by following some of the daily regimens. It's the mindful, body-clearing and soul-satisfying rituals that keep our bodies and mind free from toxins and toxic energy so that we are free and clear for our day. One should regularly practice the rituals (*Charyas*), which will keep the balance of the *Tridosha*'s thereby preventing the occurrence of the disease. *Vata* takes the lead in controlling the body and the other *Doshas*. *Dinacharya* is a sacred container that embraces our sensitive *Vata* qualities. Health management is free and enjoyable, but disease management is very costly and painful.

Keywords: Dinacharya, vata, vatavyadhi, lifestyle

Introduction

Health which reserves physical strength and stamina as well as mental steadiness to meet the requirements of daily life. Only a healthy individual of sound body and mind can endure social and cultural pressure. For that, our sages give us some conducts to be followed, such as *Dinacharya*, *Ritucharya*, *Ratricharya* etc.

The main cause of disease in the present scenario is lifestyle disorder; most of them can be very well prevented by following some of the daily regimens. By this, one can achieve a healthy living there by reducing the diseases occurring due to lifestyle disorder.

To maintain health, some activities are mentioned in Ayurveda under the term *Dinacharya*. The Sanskrit word *Dinacharya* is defined as "the daily routine". *Din* means daily, and *Charya* means practice or routine. *Dinacharya* not only means daily routine, but it's more than that. It's the mindful, body-clearing and soul-satisfying rituals that keep our bodies and mind free from toxins and toxic energy so that we are free and clear for our day.

One should regularly practice the rituals (*Charyas*), which will keep the balance of the *Tridosha*'s, thereby preventing the occurrence of the disease. *Vata* plays a major role in the causation of the disease, as said by Acharya *Sharangadhara*, both the pitta as well as the *Kapha* are lame in nature, similarly are the mala and *Dhathus*, these are driven by the wind from place to place. Thus, *Vata* takes the lead in controlling the body and the other *Doshas*. So it important to keep *Vata* under control, thereby preventing its vitiation. *Dinacharya* is a sacred container that embraces our sensitive *Vata* qualities.

Relation of Dinacharya and Vatavyadi

While explaining the *Samprapthi* of *Vatavyadi* Acharya *Charaka* said that, due to the *Vata Prakopakara Nidana*'s there is a vitiation of *Vata* which either shows its effect on *Sarvanga* (whole over the body) or *Ekanga* (any part of the body). In *Sarvanga* – *Sarvangavata*, *Pakshagata* etc. can be considered and in *Ekanga* – *Vataja Akshi Roga*, *Vataja Karna Roga* etc. can be considered. So, based on the *Sarvanga* and *Ekanga* effect of *Vata*, the *dinacharya* procedures can be classified accordingly.

Correspondence

Dr. Shejil Muhammed

PG Scholar, Dept. of Swasthavritta, SDM College of Ayurveda, Kuthpady, Udupi, Karnataka, India

Table 1: The effect of Sarvanga and Ekanga

Effect on Sarvanga		Effect on Ekanga	
1.	<i>Bhramamuhurta</i>	1.	<i>Danda Davana</i>
2.	<i>Ushahapana</i>	2.	<i>Anjana</i>
3.	<i>Malatyaga</i>	3.	<i>Nasya</i>
4.	<i>Abhyanga</i>	4.	<i>Gandusha</i>
5.	<i>Vyayama</i>	5.	<i>Dhumapana</i>
6.	<i>Udvarthana</i>	6.	<i>Shiroabhyanga</i>
7.	<i>Snana</i>	7.	<i>Karnabhyanga</i>
8.	<i>Vastradharan</i>	8.	<i>Pathabhyanga</i>
9.	<i>Ahara</i>	9.	<i>Tambula</i>
10.	<i>Nidra</i>		

While going through the dinacharya procedure, we can see the importance given by our Acharya for safeguarding the vata. Thus, we will see each procedure in controlling the Vata vitiation.

Effect on Sarvanga

Brahmamuhurta jagarana

Brahmamuhurta, the 14th *Muhurta* of the night is the time for a wake up after considering the position of digestion or indigestion^[1]. The last part of the night is dominated by *Vata Dosa*^[2]. So, if we wake up in the morning, we will have the active advantage of *Vata*. *Vata* is responsible for flexibility, body movement, the functioning of organ etc. So proper functioning of *Vata* keeps body and mind in stable condition. What we see today is most of the people wake up late in the morning which causes *Avaroda* of *Vata* which in-turn develop *Avarodha Janya Vata Vikara* like *Malabaddhta* etc. There are many individuals who consume food late at night and go to bed late. Therefore, they wake up late in the morning. People should be advised to take light meal early in the night and sleep early for safeguarding *Vata*.

Ushahapana

Drink 8 *Prasruti* of water at the time of *Brahma Muhurtha* which will in-turn help to prevent *Jara*, diseases & also helps to flush out the faecal matter by cleansing the passage, thereby increasing the movement etc.^[3].

Malatyaga

Urges should not be suppressed (*Dharana*) nor forcefully evacuated (*Udeerana*). Both these factors are the main cause of *Vayu Prakopa*. If suppressed then it may cause *Shirashoola*, *Apana Vayu Vaigunya*, etc. & if forcefully evacuated then it may lead to *Arshas*, rectal prolapse etc. kinds of diseases^[4].

In the present era, we can observe that most of the individuals suppress their urges due to which they get incomplete evacuation of the bowels, which further gives rise to many diseases. The causes of these are either due to a busy schedule, habituating of getting up late, and reading of a newspaper or watching mobile phones during evacuation. So, it is very much advisable to evacuate when the urges are felt.

Abhyanga

Acharya Charaka said that while applying oil to the earthen pot, gives it stability & also while applying oil to the chakra; it runs smoothly. Similarly, when one does *Abhyanga*, it strengthens the body & eases all the movements. By taking proper massage, one can delay ageing, reduce tiredness, reduces *Vata* etc.^[5]. As one of the seats of *Vata* is *Twak*, by

doing *Abhyanga* it can regulate the proper functioning of *Vata*^[6].

Abhyanga routinely, this can be the cause of one or the other kinds of body aches, physical or mental stress etc.

So, the daily practice of *Abhyanga* is very much necessary for keeping the balance of *Vata*.

Vayama

Any kind of activities which gives tiredness to our body is called as *Vyayama*.

Acharya Vagbhata has advised “*Ardha shakthi Matra*” *Vyayama* to the person who is Strong, who takes *Snigdhaahara*, in *Sheetakala & Vasanthkala*; and “*Alpa Vyayama*” in *Greeshma & Varsha ritu*. It promotes health, proper functioning of the body, strength, enhances the digestive power etc.

The lifestyle of people nowadays is such that without considering the *Ritu & Bala* people go to the gym & do vigorous exercise. One of the main *Nidana* for *Vata Prokopa* is said as *Ativyayama*.

Vayama is essential for the body, but it must be done according to the status of the *Ritu & the Bala* of the person.

Udwardana

Massaging the body with *Kashayadi Choorna* is called as *Udwardana*. *Acharya Susrutha* said that it pacifies *Vata*, gives stability to body parts etc.^[8]. Now a day’s applying soaps and body lotions have replaced *Udwardana* procedures, but *Udwardana* is far better than the application of soaps etc. because it helps in clearing the *Srotases* & eases the movement of the *Vata*.

Snana

Freshwater or hot water is used for bathing to maintain hygiene. Hot water is contraindicated for a head bath as it harms the eyes and hair. *Snana* is considered to be having *Vrishya Guna*; thus, it provides nourishment to the *Dhatus* & thereby prevent the *Dhatu Kshayajanya Vata Vikaras*. In *Yogaratnakara* it is mentioned that the *Ushna Guna* of *Jala* helps to pacify *Vata*^[9].

Vastradharana

Wearing a clean cloth enhances the bodily charm, longevity, prevents inauspiciousness etc. In *Bhavaprakasha* *Acharya* mentioned that in *Greeshma kala*, *Vastradharama* helps to pacify *Vata*^[10].

Ahara

Ahara is considered as both food & medicine^[11]. It is to be taken only when the hunger is felt. In a healthy person, it is advised to take food only twice a day. There are certain dietic rules (*Bhojanavidhi*) for food intake, as mentioned in the classics; if one follows it accordingly, then it nourishes the *Dhatus* properly. Thus proper nourishment helps to maintain the normalcy of the *Doshas* & further prevent the *Dhatu Kshayajanya Vikaras*^[12].

Nidra

Sleep is a physiological phenomenon. Like proper diet, proper sleep is also essential for the maintenance of good health. Happiness, proper nourishment, strength, virility, knowledge, and life itself depend on proper sleep. It increases the power of digestion, removes drowsiness and restores the natural equilibrium of bodily tissues. Ayurvedic classic has clearly

mentioned that one should never suppress the natural urge of sleep; doing so, causes excessive yawning, squeezing pain all over the body etc.

Remaining awake at night result in an increase of *Rukshata* of the body, thus leading to various disorders^[13]. So timely sleep is essential to remain healthy.

Effect on *Ekanga*

Danta dhavana

Maintenance of oral hygiene is essential for the maintenance of health. As per the classics brushing the teeth should be done using the twigs of *Arka, Vata, Khadira, Karanja, Arjuna Twak* etc.

One should brush in a vertical direction from bottom to top. Proper brushing with the twigs brings about freshness in the mouth, removes bad odour, increases the desire of food etc.

While explaining the *Samanya Muka Roga Nidana*, *Acharya Vagbata* mentions that improper maintenance of teeth leads to various disorders of the teeth. So Proper *Danta Davana* help to prevent the *Vataja Muka Rogas*.

Anjana

Souvira Anjana has been advised to be used daily; it helps in maintaining the health of the eye and improves vision^[14]. It also helps to prevent and cure *Daha, Kandru, Mala, Klinnata, Vedana* etc. of the eyes. *Acharya Susruta* specifically mentioned that it helps in preventing all *Netra Rogas*.

Nasya

Pratimarsha Nasya has been advised for daily usage & preferably *Anu Taila* is used^[15]. It helps to pacify *Vata Dosa*, gives unctuousness to the head and neck region, thereby preventing the degenerative disorders of brain and sense organs. It also helps to prevent *Khalitya, Palitya, Manyasthamba, Sirasoola* and other *Vataja Vikaras*

Gandusha

According to *Acharya Charaka, Sneha Gandusha* with *Anu taila* is helpful in preventing *Vata Vikaras*, cracking of lips, dryness of mouth etc.^[16].

Dhoomapana

Prayogika dhoomapana is advised for daily use. *Dhumapana* should be taken from the nose and expelled from the mouth. It prevents disorder of the head and neck region which are caused by *Vata and Kapha, Shirogourava, Shirashoola, Kasa, Swasa, Hikka*, etc.^[17].

Shiro and Pada Abhyanga

Abhyanga should be performed daily. Oil application mainly has to be concentrated on the head, ears & foot. It gives stability to the body, prevents ageing, and keeps *Vata* under control, thereby preventing *Vata Vikaras*.

Paadabhyanga gives stability to the feet, & also helps in improving vision. *Shiroabhyanga* prevents balding, greying of the hair, prevents hair fall & strengthen the hair roots.

Tambula

Chewing of the betel leaves helps in imparting good taste, cleansing of the mouth, removing bad odour. One should keep tender leaves of *Tambula* in his mouth along with *Jati, Lavanga, Karpura, Kankola and Katukan* mixed with *Arec nut*.

As mentioned in *Yogaratanakara, tambula sevana* helps to pacify *Vata*^[18].

Conclusion

Dinacharya plays an important role in safeguarding *Vatavyadi*, which are resultant of improper lifestyle and bad conduct. Proper following of regimens as said by *Acharyas* helps to prevent them and lead to a healthy and disease-free life. So, health management is free and enjoyable, but disease management is very costly and painful.

Reference

1. Vagbhata. Ashtanga Hridayam with Sarvanga Sundari Commentary of Arunadatta and Ayurveda Rasayana commentary of Hemadri, edited by Vaidya Harisastri Paradakara, Reprinted ed. Varanasi: Chaukambha Orientalia, 2014, 24p.
2. Vagbhata. Ashtanga Hridayam with Sarvanga Sundari Commentary of Arunadatta and Ayurvedarasayana commentary of Hemadri, edited by Vaidya Harisastri Paradakara, Reprinted ed. Varanasi: Chaukambha Orientalia, 2014, 7p.
3. Bhavaprakasha Bhisagratna Shri Brahmashankar Mishra with Vidyotini Hindi commentary by Shri hariprasad Pandey, Chuakhamba Sanskrita series Varanasi, Vidya viliasa press, Second edition. 1949; 5/303:308.
4. Vagbhata. Ashtanga Hridayam with Sarvanga Sundari Commentary of Arunadatta and Ayurvedarasayana commentary of Hemadri, edited by Vaidya Harisastri Paradakara, Reprinted ed. Varanasi: Chaukambha Orientalia, 2014, 53p.
5. Vagbhata. Ashtanga Hridayam with Sarvanga Sundari Commentary of Arunadatta and Ayurvedarasayana commentary of Hemadri, edited by Vaidya Harisastri Paradakara, Reprinted ed. Varanasi: Chaukambha Orientalia, 2014, 26p.
6. Agnivesha. Charak Samhita: Ayurveda-Dipika commentary of Chakrapaanidatta, edited by Vaidya Yadavji Trikamji Acharya, Reprinted ed. Varanasi: Chaukamba Orientalia, 2011, 52p.
7. Vagbhata. Ashtanga Hridayam with Sarvanga Sundari Commentary of Arunadatta and Ayurvedarasayana commentary of Hemadri, edited by Vaidya Harisastri Paradakara, Reprinted ed. Varanasi: Chaukambha Orientalia, 2014, 27p.
8. Susruta. Susruta Samhita with Nibandhasangraha Commentary of Sri Dalhanacharya, edited by Vaidya Yadavji Trikamji Acharya, Reprinted ed. Varanasi: Chaukamba Surbharati prakashan, 2003, 24(51).
9. Yogaratnakara with Vidyotini Hindi commentary by Vaidyan Shri Laxmipati Shastri, edited by Bhisagratna Brahmashankar Shastri, Chaukhambha Sanskritasansthana Varanasi, Charu printers, Seventh edition, 2002, 73.
10. Bhavaprakasha Bhisagratna Shri Brahmashankar Mishra with Vidyotini Hindi commentary by Shri hariprasad Pandey, Chuakhamba Sanskrita series Varanasi, Vidya viliasa press, Second edition, 1949, 5(79).
11. Agnivesha. Charak Samhita: Ayurveda-Dipika commentary of Chakrapaanidatta, edited by Vaidya Yadavji Trikamji Acharya, Reprinted ed. Varanasi: Chaukamba Orientalia, 2011, 150p.
12. Agnivesha. Charak Samhita: Ayurveda-Dipika commentary of Chakrapaanidatta, edited by Vaidya Yadavji Trikamji Acharya, Reprinted ed. Varanasi: Chaukamba Orientalia, 2011, 174p.
13. Agnivesha. Charak Samhita: Ayurveda-Dipika

- commentary of Chakrapaanidatta, edited by Vaidya Yadavji Trikamji Acharya, Reprinted ed. Varanasi: Chaukamba Orientalia, 2011, 119p.
14. Vagbhata. Ashtanga Hridayam with Sarvanga Sundari Commentry of Arunadatta and Ayurvedarasayana commentary of Hemadri, edited by Vaidya Harisastri Paradakara, Reprinted ed. Varanasi: Chaukambha Orientalia, 2014, 25p.
 15. Agnivesha. Charak Samhita: Ayurveda-Dipika commentary of Chakrapaanidatta, edited by Vaidya Yadavji Trikamji Acharya, Reprinted ed. Varanasi: Chaukamba Orientalia, 2011, 41p.
 16. Agnivesha. Charak Samhita: Ayurveda-Dipika commentary of Chakrapaanidatta, edited by Vaidya Yadavji Trikamji Acharya, Reprinted ed. Varanasi: Chaukamba Orientalia, 2011, 42p.
 17. Vagbhata. Astanga Samgraha of Vrddha Vagbhata with Shashilekha commendry by Indu, edited by Shivaprasad Sharma, 3rd ed. Varanasi:Chowkhamba Sanskrit Series Office, 2012, 3(32).
 18. Yogaratnakara with Vidhyotini Hindi commentary by Vaidyan Shri Laxmipati Shastri, edited by Bhisagranatna Brahmsashankar Shastri, Chaukhambha Sanskritasansthana Varanasi, Charu printers, Seventh edition-Prathamakanda Nidana, 2002, 171.