Role of Dinacharya in safe guarding Vatavyadhi

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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 thereby 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 vitiating. 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 vitiating 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.
Table 1: The effect of Sarvanga and Ekanga

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<td>1. Danda Davana</td>
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<td>2. Ushahapana</td>
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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 Malabaddha 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].

**Malatyaaga**

Urges should not be suppressed (Dharana) nor forcefully evacuated (Udeerrana). Both these factors are the main cause of Vayu Prakopa. If suppressed then it may cause Shirashoolaa, 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 Vayyama.

Acharya Vagbhata has advised “Ardha shakti Matra” Vayyama to the person who is Strong, who takes Snigdhaahara, in Sheetakala & Vasantkala; and “Alpa Vayyama” 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 Prakopa is said as Ativayyama.

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 Kashyaydi 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 prevents the Dhatu Kshayajanya Vata Vikaras. In Yogaratnakara it is mentioned that the Ushna Giana of Jala helps to pacify Vata [9].

**Vastradharama**

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 Dhatu 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, Kharidra, 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 Vaghbata 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, Kondu, Mala, Klinnata, Vedana etc. of the eyes. Acharya Susruta specifically mentioned that it helps in preventing all Netra Rogas.

Nasya

Pratimarsa 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 Khalitiya, 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, Shirasxhoola, 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.

Padaabhyanga 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 Areca nut.

As mentioned in Yogaratnakara, tambula sevana helps to pacify Vata [18].

Conclusion

Dinacharya plays an important role in safeguarding Vatavayadi, 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


