

**“A DETAILED DESCRIPTIONS OF DINCHARYA WITH SPECIAL REFERENCES OF BRIHATRAYI”****Dr. Shubham Kumari<sup>\*1</sup>, Dr. (Prof.) Kiran Omprakash Tiwari<sup>2</sup>**<sup>1</sup>P.G. Scholar, Department of P. G. Studies in Swasthavritta, S.D. Ayurvedic Medical College & Hospital, Booty, Ranchi, Jharkhand, India<sup>2</sup>Professor and Head, Department of PG Studies in Swasthavritta, S.D. Ayurvedic Medical College & Hospital, Booty, Ranchi, Jharkhand, India**ABSTRACT**

According to ancient research methodology, before establishing any theory, the findings should be subjected through some sequential steps. The research work is done to draw some conclusion (Nigamana) from the findings and results. To communicate the findings with the results, more far study (Upanaya) is needed. It is the process to re-examine the whole work. Upanaya forms a firm base for Nigamana. In spite of detailed classical study and experimentation, a theory can be accepted only after proper reasoning of observations. Hence, the discussion is a very much important part of any scientific research. It can either support the hypothesis or it can help in amendment or it may revolutionize the concept totally. The present study entitled the conceptual study on Dinacharya with special references to the Brihatrayi, also called as greater ancient literatures of Ayurveda viz Charak Samhita, Sushruta Samhita and Ashtanga Hridayam, has been specially undertaken to define and evolve objective parameter for the entity of Regimen which is a very important concept of Ayurveda. Although the production of many diseases depends upon this pathogenic factor, but still there is no objective parameter to identify the entity.

**Key Words:** Dinacharya, Charak Samhita, Sushruta Samhita, Ashtanga Hridayam**INTRODUCTION**

This study is intended for getting complete knowledge about the topics of Dinacharya. In Ayurvedic text though these Charya's are explained we do not get complete picture of these Charya's. Hence the books of allied science are referred. Simultaneously the present existing knowledge on the topic of Dinacharya are taken from Internet. Finally these three sources of knowledge in the form of Ayurvedic explanations from allied science and topics from health-oriented magazine are analyzed to see the similarity and dissimilarity in a topic and it is analyzed in the form of qualitative method. In the qualitative method of study, the reference of various regimens of Dinacharya is collected and an attempt is made to see the interrelation of the topic. For this work, various commentaries on Ayurvedic text books such as Ayurveda Deepika by Acharya on Charaka, Nibandha Samgraha by Acharya on Sushruta, Indu by Acharya of Astanga Samgraha, Saravanga Sundara and Ayurveda Rasayana by Acharya on Astanga Hridaya. Explanation on these commentaries have given good interrelation of a topic among Ayurvedic explanation, Smriti's, Dharmashastra etc. For example in the context of Soucha Karma in Astanga Hridaya second chapter, the commentary of Hemadri gives a clear idea about similar quotation in Dharma Shastra also. In this way various commentaries on Content analysis is a research methodology which is frequently utilized in the study of literature; determine the presence of certain words or concepts within texts or sets of texts. Researchers quantify and

analyze the presence, meanings and relationships of such words and concepts, then make inferences about the messages within the texts or the writer(s). In this method a word is selected from various sources such as different text books, health magazines, Interviews etc and that word will be study for its frequency (number of repetition).

The idea behind such study is to know the importance of that particular word i.e. most important word will be repeated for several times. There are two methods in the content analysis I.e qualitative method and quantitative method. In the quantitative method the selected word is subjected to prime method ie the term will be statistically analyzed and inference is drawn.

In qualitative method, the selected word is observed for its meaning and its variation in the other context followed ie various terminologies in the content of Dinacharya such as Brahm muhurta, Aachamana, Dantadhavana, Snana, are taken and its meaning and importance in various text book of Ayurveda and Traditional literature are studied. Such type of qualitative method of analytical study would give a comprehensive knowledge about a regimen which is not explained in Ayurvedic texts. In Sushruta chikitsa 28/28 explained that referring other scientific books is good for Buddhi, medha. By such method a topic can be understood in a better way. For example in shoucha yojana, Ayurveda explains about types of shouchas. But in other traditional literatures like garuda purana, manusmriti etc they have explained about frequency of cleaning, shoucha according to the upper and lower extremities etc. Regarding Achamana Ayurveda (vagbhata) explains only time, direction and contra indication of the procedure. But in various traditional literature position of hand, place to water, frequency of water in take, perfect procedure of the regimen etc are explained. commentaries on Ayurvedic text book s such as Ayurveda deerpika vyakya on Charaka, Nibanda samgraha vyakya on Sushruta, Indu vyakya of Astanga samgraha, Saravanga sundara and Ayurveda rasayana vyakya on Astanga hrudaya .Explanation on these commentaries have given good interrelation of a topic among Ayurvedic explanation, Smriti's, Dharmashastra etc. For example in the context of Soucha karma in Astanga hrudaya second chapter, the commentary of Hemadri gives a clear idea about similar quotation in Dharma shastra also. In this way various commentaries on Ayurvedic text books act like a bridge between Ayurveda and allied science. Hence for each Dinacharya a sequential order is given for every Dinacharya in the present Study.

## **MATERIALS & METHODS**

A wise person should be vigilant about his duties towards his own body like an officer in charge of a city and a charioteer towards the city and the chariot respectively.

One, who wants to maintain health himself for whole of his life time, should also follow each regimen mentioned in the Dinacharya adhyaya.

Health depends on how one spends each day.

The ideal life style for a day is called "Dinacharya or Daily regimen."

Daily regimen explains the various duties from one day to the next day. Regimen is necessary to have a long healthy life. But long healthy life is possible only if one adhere to rules of hygiene in a daily life with necessary adaptations to seasonal and other changes. Violation of these rules leads to diseases. Since prevention is better than cure it is to pay attention to the

study of proper way of life and follow it, understanding the motto and basic principle. By studying each regimen separately in sequence reveals some of these facts. One, who wants to maintain health himself for whole of his life time, should also follow each regimen mentioned in the Dinacharya adhyaya.

Health depends on how one spends each day. The ideal life style for a day is called “Dinacharya or Daily regimen.” Daily regimen explains the various duties from one day to the next day. Life style, in the ancient times was a little bit different than that of today. During ancient time, requirements of a person were less and most of the people had wealth. Man was able to look after his health and used to spend some time for keeping himself healthy. So they were following some specific measures, mentioned in daily regimen like regular oil massage to the body, classical bathing etc. In today’s hectic and materialistic life style rarely person get the time to think of his own life style.

Hence many people think that olden life style is not possible to adopt. But this is wrong.

We should at least understand the importance and benefits of ideal life style and all should try to follow those possible regimens as mentioned.

### **BRAHM MUHURTA UTTISHTHATE (WAKING UP IN EARLY MORNING)**

Brahm muhurta is one of the important regimens to keep the man healthy, wealthy and wise. A person should arise one and half hour before sunrise. In the early morning, the mind is fresh and the surroundings calm and quiet. Hence one can concentrate on meditation, prayers or studies. After sound sleep body fatigue goes away and mind becomes more enthusiastic. If we meditate at this time, mental hyper activity or irritation or lethargy becomes less. Satva quality of mind increases and the whole day remains calm and active. So there is less chance of pragyaparadha. Excluding the children, old people, patients, after observing the proper digestion of last night’s food all other should wake up at brahm muhurta.

### **MALOTSARGA (EVACUATION OF BOWEL)**

Malotsarga is also important regimen, to get natural call, after getting from the bed, in the morning is a sign of good health. But due to irregular life style, improper diet, many people do not get the proper bowel movement in the morning. To avoid this one should drink 1-2 glass of water kept overnight in the copper vessel early in the morning.

Drinking water not only sets up gastro colic reflex, but after 3 to 4 weeks, the minute amount of copper gives strength to the muscles of large intestine which helps normal bowel evacuation. After evacuation anal region should be properly washed preferably with Luke warm water and cleansing should be gently. Hands, feet, mouth should be thoroughly washed with soap and water after defecation. This type of cleanliness prevents bacterial contamination. Even in Yogaratnakara described some rakshogna drugs add to the water. If the hands are not washed properly then microorganisms enter Stomach and cause infection.

### **AACHAMANA (SIPPING THE SACRED WATER)**

Aachamana is also one of the important regimen mentions by Vagbhata and traditional literature like in Smruthis, Gruhyasutra’s because external purity is negligible if internal purity is perfect. So Aachamana purifies our prana Each and every time can’t take bath, Aachamana

is the easiest task to purify our mind and body. Before performing any auspicious procedure one should follow Achamana procedure.

### **DANTA DHAVANA (BRUSHING THE TEETH)**

Danta dhavana is important in the morning for good dental hygiene. For making herbal tooth brush take a twig having the thickness of the little finger and length of 12 anguli [12 finger units]. This twig can be prepared from the root or small branch of either of Vata, Asana, or Arka etc. One end of the twig should be chewed by teeth to make it like a brush and teeth should be brushed by this. Brush the teeth and clean the small spaces in between the teeth, taking precaution of gums. Powders of trikatu, Triphala, or trijata should be rubbed on teeth. The teeth should be cleaned with medicated powders mixed with oil. The mouth is place of bodhaka kapha and alkaline PHs. Hence the teeth should be brushed or rather, cleaned by fingers with medicated powder containing Astringent, bitter and slightly pungent taste substance. For this purpose a mixture of the powder of Catechu, black pepper, camphor, turmeric and neem in equal proportions, along with a small amount of cloves and honey is recommended.

Such Ayurvedic tooth powders are commercially available. They often use a base of natural astringent and antiseptic clay along with various spicy and astringent herbs. If used regularly, they can eliminate many dental problems. Particularly gum diseases, which are the main cause of the tooth loss.

### **VYAYAMA (EXERCISE)**

Activities which produce tiredness to the body are known as Vyayama, lightness of the body, increased capacity to work, keen appetite, reduction of body fat and parts of the body becoming distinct and firm are the good effects of exercise. The quantity of Vyayama depends on the condition of appearance of diminution of dosha and stimulation of digestive fire, as well as non-appearance of fatigue, exhaustion etc. Appearance of perspiration, increased respiration, lightness of the organs, feeling of obstruction in cardiac region etc are the signs of proper Vyayama.

Everybody should do light exercises. With exercise the body grows and becomes proportionate in shape. Exercise is most beneficial in the winter and spring seasons. It is best when done to the extent of the half of the capacity of an individual.

### **ANJANA (COLLYRIUM)**

Two types of Anjana are described in Ayurveda for maintenance of eye health, they are Sauviranjana which is mild, recommended daily, reverts any Dosha symptom in eyes, to normalcy. Rasanjana is strong Anjana that protects ocular area from undue Kapha Dosha accumulation symptoms. Researches appraise that, Anjana can also help unclog the nasolacrimal duct. Manahshiladi Anjana decreased polyopia, diplopia, cyanopsia, erythroptia, night blindness, day blindness, hazy vision, trouble with close work, and the perception of clouded vision. In today's time excessive work on computer results in dry eye or computer vision syndrome. When Anjana dravyas are applied, it causes irritation to eyelids and conjunctiva and enhances the circulation. As eyes are associated with Tejo mahabhuta,

continuous use of it provokes kapha and Rasanjana should be applied once a week to alleviate the vitiated kapha.

### **NASYA (NASAL OILATION)**

Basically, Nasya is of two types, Shirovirechan and Snehana. Further these two types have been divided into five subtypes named as Nasya, Shirovirechan, Pratimarsh, Avapida and Pradhanmana. Snehana dravya is used for Pratimarsh Nasya. Pratimarsh Nasya of Anu tail or oils indicated for daily use in one or two drops especially strengthens the sense organ, improves health of the hairs, shin and throat. Acharyas explore the utility of authentic regular use of Nasya as unimpaired sight, smell and hearing, prevention of hair fall /hair graying before aging, torticollis, head-ache, facial paralysis, lock-jaw, rhinitis, hemicrania and tremors.

### **GANDUSHA**

Keeping the mouth filled with oil daily (for a few minutes in the morning) will prevent cracking and roughness of the lips, dryness of the mouth, and diseases of the teeth and disorders of voice. Filling the mouth with some fluid and retaining for some time is called as Gandush. It is a simple rejuvenation and preventive therapy, when done routinely, enhances the senses, maintains clarity, brings about a feeling of freshness, and invigorates the mind. These oral cleansing techniques can also benefit bad breath, dry face, dull senses, exhaustion, anorexia, loss of taste, impaired vision, sore throat etc.

### **ABHYANGA (OIL MASSAGE)**

Regular oil massage removes excess fat from the skin, makes the skin glossy, soft and also strengthens it. Medicated oil should be massaged on the whole body, including the head and feet. It also protects the skin from disease. Oil prevents dryness, increases suppleness and durability, preventing many of the effects of the premature aging. By massaging oil to the head regularly, premature hair loss or graying of the hair is prevented, and sound sleep is also promoted. By massaging oil to the soles of the feet and to the legs, the eye sight is improved, cracks to the skin of the feet are prevented, and the reproductive system is also strengthened.

### **KARNA PURANA**

It is a quick, easy technique to keep your hearing sharp for a long time and keep the rest of your ears healthy. Certain imbalances that are frequently brought on by excessive vata accumulation, irritation from cold and windy weather, overstimulation, and travel are calmed by the Karna Purana. It is the best modality for karna roga (Diseases of Ear). Karana purana is the process in which warm, medicated oil or medicated liquid is gently, slowly poured into the ears. This lubricates the delicate filaments of the ear canal which sharpens hearing and removes impurities.

### **SNANA (BATH)**

Snana (bath) improves appetite, sexual vigour, span of life, valor and strength; removes itching, dirt, exertion, sweat, stupor, thirst, burning sensation and sin. Pouring hot water below the head is strengthening while the same over the head diminishes the strength of the hair and eyes; bathing should not be done without wetting the head, with very little water or with very cold water. Bathing is also very important regimen to maintain hygiene. A hot water bath should be



taken after oil massage and proper exercise. For washing the head the water should not be too hot. Hot water bath relieves the fatigue, increases the strength, cleans the body, improves appetite and imports a pleasant sensation to the body as well as mind. As per Ayurveda, regular bathing keeps the body and mind healthy, fresh, energetic and rejuvenated for the day to day activities.

### **BHOJANA (AAHAR)**

Man should take food observing the prescribed regimen, without any hurry; after offering prayers to the food, offering it with pleasant mind to the god of fire and to the poor and destitute as charity along with drinking water, asking them to eat happily sitting in a secluded place. Aahar (diet) :- Aahar is one and best beside the three sub pillars (Aahar, Nindra and Brahmacharya), helps to sustain life's. It is possible to make a person disease free only through diet; no medicine can be equated with food. Not only physical health, it can enhance the memory power also. Nutritional need of children, pregnant and lactating lady, elderly etc. must be met through it. So, Aahar is one of the most important part of life for prevention and promotion of health.

### **MADHYANA CHARYA**

Afternoons should be spent in company of persons, who are liked, who are good and helpful; engaging oneself in reading stories dealing with the three qualities with Dharma predominating.

### **RATRI BHOJANA**

Having taken light and suitable food in the evening, person should go for sleep. One should take dinner during the first part (prathamaprahara- 3 hours) of night and it should be lesser in quantity in comparison to day time but it should not be heavy and troublesome indigestion. One should sleep after taking light and wholesome food with peaceful, fair minded and having accounted entire activities of the day and after offering prayers to the God in his own bed. Light, nutritious and wholesome food particularly in early part of night will facilitate easy digestion and keep gastro intestinal tract unloaded.

### **CONCLUSIONS**

Life style, in the ancient times was a little bit different than that of today. During ancient time, requirements of a person were less and most of the people had wealth. Man was able to look after his health and used to spend some time for keeping himself healthy. So they were following some specific measures, mentioned in daily regimen like regular oil massage to the body, classical bathing etc. In today's hectic and materialistic life style rarely person get the time to think of his own life style. Hence many people think that olden life style is not possible to adopt. But this is wrong. We should at least understand the importance and benefits of ideal life style and all should try to follow those possible regimens as mentioned. Ayurveda explains each regimen in detail. Certain traditional literatures and Brihatrayi also describe elaborately regarding various regimens. From them, we get detailed information of the method of performance, time of performing, indication and contra indication, pre and post performative procedures to maintain excellent health. Body and Mind both should be healthy in all the aspect with following the daily regimen mentioned in above said books.

**REFERENCES**

1. Kaviraja Ambikadutta Shastri, Sushruta Samhita Part 1, Chaukhambha Sanskrit Sansthana, Varanasi, 2012, Page no. 131
2. Bulusu Sitaram, Ashtang Hridayam of Vagbhata, Sutrasthana Vol 1, Chaukhambha Orientalia, Page no.1
3. Brahmanand Tripathi, Charaka Samhita Vol. 1, Chaukhambha Surbharti Prakashan, Varanasi, 2012, Page no.130
4. Kaviraja Ambikadutta Shastri, Sushruta Samhita Part 1, Chaukhambha Sanskrit Sansthana, Varanasi, 2012, Page no.131
5. Kaviraja Ambikadutta Shastri, Sushruta Samhita Part 1, Chaukhambha Sanskrit Sansthana, Varanasi, 2012, Page no.131
6. Brahmanand Tripathi, Charaka Samhita Vol. 1, Chaukhambha Surbharti Prakashan, Varanasi, 2012, Page no.131
7. Kaviraja Ambikadutta Shastri, Sushruta Samhita Part 1, Chaukhambha Sanskrit Sansthana, Varanasi, 2012, Page no.131
8. Kaviraja Ambikadutta Shastri, Sushruta Samhita Part 1, Chaukhambha Sanskrit Sansthana, Varanasi, 2012, Page no.132
9. Kaviraja Ambikadutta Shastri, Sushruta Samhita Part 1, Chaukhambha Sanskrit Sansthana, Varanasi, 2012, Page no. 132
10. Kaviraja Ambikadutta Shastri, Sushruta Samhita Part 1, Chaukhambha Sanskrit Sansthana, Varanasi, 2012, Page no. 132
11. Kaviraja Ambikadutta Shastri, Sushruta Samhita Part 1, Chaukhambha Sanskrit Sansthana, Varanasi, 2012, Page no.132
12. Kaviraj Sri Ambikadatta sastri, Rasaratna Samuchchaya of Sri VAgbhatacharya, Chaukhambha Amarabharati Prakashan , Page no. 80
13. Brahmanand Tripathi, Charaka Samhita Vol. 1, Chaukhambha Surbharti Prakashan, Varanasi, 2012, Page no. 130.
14. Brahmanand Tripathi, Charaka Samhita Vol. 1, Chaukhambha Surbharti Prakashan, Varanasi, 2012, Page no. 130
15. Shailja shrivastav, Sharangdhar Samhita uttar khand, chaukhamba orientalia, varanasi. Page no. 419