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Review Article

### A Brief Review On Role Of *Dinacharya* In Enhancement Of *Vyadhikshamatva*

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#### ABSTRACT-

Ayurveda is the science of life. Ayurveda is the science which emphasize on prevention of diseases more than cure of disease. It is an absolute science of lifestyle. In Ayurvedic classics *Dinacharya* i.e. “practice of daily routine” has been described as the correct sequence of routine one should follow to get a healthy long life. *Dinacharya* when followed as per the rules leads to balance in *tridosha* (i.e. *vata*, *pitta*, *kapha*) and in this way directly affect the biological clock & Circadian rhythms of

body. A well-practiced *Dinacharya* results in good balance between *tryoupstambha* which synchronize with *Dhatu-Pakka & Dhatu poshan* and in formation of *Oja* which is the main component behind *Vyadhikshamatv* (immunity) in Ayurved. Here an attempt has been made to present Ayurvedic concept *Dinacharya* in enhancement of immunity.

**Keywords** – *Tryo upstambha, Dinacharya, Vyadhikshamatv, Dhatu-Pakka & Dhatu poshan, Oja*

## INTRODUCTION:

Ayurved is known as the science of life. Ayurved is the science which describes four types of *Ayu*, Which are *Hitayu, Ahitayu, Dhukhayu & Sukhayu*. A person should always tries to achieve *Hitayu & Sukhayu*. The *Purusharath Chatustya*<sup>1</sup> described in Ayurved classics as the ultimate aim of life can only be achieved with the help of *Hitayu & Sukhayu*. *Acharya Charak* says that *arogyam* is the key factor behind achieving *Dharam, artha, kaam & mokshyanam*. This *arogyam* can only be preserve by adopting various rules described in Ayurved in the form of *Dinacharya, Ritucharya, Sadvrita* etc. Among all these *Dinacharya* plays a key role in maintaining health of a human being. According to *Acharya Charak*, *roga* are the main obstruction in the path of achieving *Purusharath Chatustya* because *roga* hampers the state of *arogyam*. *Vyadhikshatmav* described by *Acharyas* is the main preventive mechanism our body to

fight against all the *roga*. *Oja* is the main component of *Vyadhikshatmav*, so one should always tries to follows the daily regime as per classics.

## MATERIALS AND METHODS:

Various *Ayurvedic* classic texts – *charak samhita, Sushruta samhita, Ashtang Samgraha, & Ashtang hridaya*, were used as source materials. Apart from this, websites and modern books on preventive and social medicine were also searched for this study.

## AIM & OBJECTIVE

*Acharya Charak* says that *sharir* is the most important *bhava* among all the other *bhavas* and one should always take care of his body prior to any other thing because if person is not healthy than any other commodity becomes of no use for him<sup>2</sup>. So one should follow all the rules of

*Swawsthvritta* & *Sadvritta* for having a healthy life.

So the main aim & objective behind presenting this paper is to make people aware of the healthy lifestyle which is nowadays disappearing behind the sparkling urban city lights. In this hectic life people have just forgotten about the health are caught in rat race to earn more and more.

### **VYADHIKSHAMATVA**

The word “*Vyadhikshamatva*” is made up of two words; *Vyadhi* (disease) and *Kshamatva* (suppress or overcome). *Vyadhikshamatva* means the factor which limits the pathogenesis and opposes the strength of disease. *Oja* is the key component of *Vyadhikshamatva*. According to *Acharya Charak*, *Oja* appeared foremost in the human body during embryogenesis<sup>3</sup>. The essence of *Saptadhatu*s is called *Oja* and it is the seat for strength, hence called *Bala*<sup>4</sup>. “*Pranaya tano uttama*” which means it is the biggest support of the body<sup>5</sup>. It located in the heart, it pervades all over body and control the working of the body. It is viscous, unctuous, greasy, *Somatmaka* (preponderant in watery principal), clear (transparent) and slight reddish yellow in color. By its loss (destruction, absence) death will occur and

by its presence the body (and life) sure to survive. .

### **DINACHARYA**

*Acharya Vaghbhatt* says that routine which is followed daily or every day is termed as *Dinacharya*. Daily routine denotes the way people live reflecting the whole range of activities, attitudes of every day from sunrise to sunset. Dramatic shift in the way human lives often due to advancement in a society or its scientific progress leads to altered lifestyle which has many implication on human health. Ayurveda being a holistic science always emphasize on a particular classics based daily routine by which one can protect himself from all type of infections. Various *Dinacharya* modalities in their particular sequence are as follows:

### **1-BRAHMAMUHURATA JAGRANA**<sup>6</sup>

One should compulsorily get up early in the morning before sunrise. There is always a confusion in exact time of *brahmamuhurata*. It is considered as the apt time for waking up which is the fourteenth *muhurtha* of *ratri* varies from region to region as the time of sunrise is not uniform throughout the world. It is approximately two *muhurtas* i.e. 96 minutes before sunrise in that region. *Acharya Vaghbhatt* says that one

should always get up after doing self assessment that food which he has taken in dinner is digested or not i.e. *jirana nirupyam*. Arundatta has written this *jirana nirupyam* as “*Sharir chinta*” in his text. Sleeping after sunrise is considered as “*punyakshyakarini*” means if a person sleeps even after sunrise than all of this good deeds becomes waste.

### Benefits

- i. *Brahmamuhurata* is described as “*Panchamrita bela*” because at this time a person can feel purest form of all *panchmahabhuta* i.e. fresh air , pure water, clean land, good natural light & clear sky all these elements produces noble effects on all the system of our body & boost our immune system
- ii. Nascent oxygen in the atmosphere in the early morning easily and readily mixes up with hemoglobin to form oxy-hemoglobin which nourishes the remote tissues rapidly. In this way it increase our immune response because oxygen deficient body is highly prone to infections.
- iii. Exposure to bright light in early morning causes the release of serotonin (neurotransmitter biochemically derived from

tryptophan) which contributes to feelings of wellbeing and happiness and keeps the person active and alert.

### 2-USHAPAN<sup>7</sup>

*Ushapan* is comprises of two words *usha* & *pana*. *Usha* means *arunodaya kala* or morning time & *Pana* means to drink. A person should drink eight *prasati* or 640ml of lukewarm water in morning after waking up. “*Pitam antya nishya*” means the fourth prahar of *ratri* is the best time given for *Ushapan*.

#### Benefits

*Ushapan* is recommended in cooper vessel. Copper is good as it regulates enzymatic reactions, dissolves fat quickly and effectively, promotes cell regeneration and has anti-inflammatory property. Luke warm water is recommended for *Ushapan* as it improves digestion, body detoxification, and circulation of blood by dilating blood vessels & weight loss. It also decrease stress & sinus symptoms.

### 3-SHAUCHVIDHI:<sup>8</sup>

After *Ushapan* one should evacuate the body waste daily this is called as *Shauchkarma* and the rules given for this is called as *Shauchvidhi*. One should evacuate waste in silent place and shouldn't

concentrate on any other work like people nowadays using mobile in toilets which is a very bad habit and it has hazardous effect on health. Evacuation should not be done forcefully it may leads to *arsha*, rectal prolapse.

### Benefits

*Mala vegadharan* causes *Pindikoudeshtan*, *shiroshula*, *pratisheya*, *arsha*<sup>9</sup> etc. so one should never suppress the natural urges. We know that getting energy from the food majorly depend on digestive system if it is not working properly our body will not get proper nutrient which is needed for efficient working of it. It is a saying that a happy stomach has a happy body.

#### 4. ACHAMANA / MUKHA –NETRA PRAKSHALANA<sup>10</sup>

Washing face & eyes with clean water is known as *mukha & netra prakshalana*. It is should be done at following times-

- i. After *Shauchkarma* – Many diseases is spread by faeco-oral route, so it is very important to wash your hands and face properly with water and soap after defecating.
- ii. After sneezing –infectious disease which are spread by droplet infection

can be prevented by this. The world pandemic COVID 19 is one of those.

- iii. Before taking food –because dirty hand and mouth can give path to many pathogen to enter our body.
- iv. After coming from outside – because one may come in contact of various pathogens unknowingly and can leads to lots of disease in the body.

#### 5. DANTADHAVANA:

According to *Acharya Vagbhatt* one should do *dantadhavana* twice a day. *Acharyas* says *Nimbaha*, *khadir*, *kranj*, *madhuk* can be used as best *datun*. *Dantshodhan Churna*<sup>11</sup> , *Trivarga Churna*<sup>12</sup> are good for oral hygiene.

### Benefits

1. Proper brushing of teeth increase appetite, oral hygiene, produces *laghuta* in mouth & decrease *shleshma*.
2. Saliva contains salivary amylase (ptyalin) which plays a role in breaking down food particles entrapped within dental crevices, thus protecting teeth from bacterial decay. It also contains lysozyme and secretory IgA which act as antimicrobial agents.

### 6. JIHVA –NIRLEKHANA<sup>13</sup>

It should be done with the help of *jihva nirlekhani* made up of gold, silver, copper etc. Length of this should be 10 *angula*.

#### Benefits

1. According to acupressure theory, tongue has many more acupressure points which initiate the proper functioning of vital organs like liver, kidney, bladder, stomach, intestine.
2. It decrease *muka varasta*, *durgandhnashak*, and decrease the probability of *jivharog* and *mukharoga*.

### 7. ANJANA<sup>14</sup>

There are two types of *Anjana* :-

1. *Souvira Anjana* has been advised, to use daily,
2. *RasAnjana* is told to use every 5th or 8th day, at night, to evacuate excessive *Kapha dosha* (as eye being a *Teja* dominant organ, should be protected from excessive *Kapha* or *kleda*).

#### Benefits

1. It helps in maintaining the healthy eye & vision, It prevents & cures- *Daha* (burning), *Kandu* (itching), *Mala* (eye debris), *Klinnta* (watery eye), *Vedna*<sup>15</sup> (pain) etc.
2. When *Anjana* dravyas are applied, it causes irritation to eyelids and conjunctiva and enhances the circulation.

### 8. NASYA:

Nose is believed to be the entry to the Head; hence all diseases of organs above the clavicle can be treated using nasals route i.e. *Nasya*,<sup>16</sup>. Medicated oil given through nostril is called as *Nasya*. Two *bindu* is considered as the *matra* of *pratimarsha nasya* and it is recommended daily for healthy human being.

#### Benefits

1. Sticky nature of the *nasya dravyas* (*anu taila*, *katu taila*) avoids the entry of dust particles into the nasal tract.
2. *Nasya dravyas* triggers the nerve endings and sends the message to the CNS and initiates the normal physiological functions of the body.

### 9. GANDUSHA DHARANA<sup>17</sup>:

Filling the mouth with some fluid and retaining for some time is called as



*Gandush*. Matra of *Gandush* is one *kool*. *Gandush* should be kept in mouth until *shrava* started coming out from the nostril & mouth.

### Benefits

1. 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.
2. These oral cleansing techniques can also benefit bad breath, dry face, dull senses, exhaustion, anorexia, loss of taste, impaired vision, sore throat etc.

### 10. DHUMPANA<sup>18</sup>:

Consuming medicated smoke from nostril and expelling from the mouth is called as *dhumpana*. It shouldn't be expelled from nostril as it may hazardous effect to eyes. *Prayogik dhumpan* is indicated for healthy individuals. *Dravyas* like haridra, gugglu, vacha can be used for *dhumpana*.

### Benefits

When the *dhumpana dravyas* are lightened with fire the smoke which is produced has the tendency to stimulate respiratory center present in brain and this can also trigger physiological functioning of respiratory

system, Dis -infective property of *dhumpan dravya* cleans the respiratory tract & oral cavity.

### 11. TAMBULA BHAKSHANA<sup>19</sup> :

After performing various *Dinacharya* modalities from *Anjana* to *Dhumpana* all the unwanted particles in our upper part of the body get disposed off but in this process some viscous smell starts coming out from this parts so *tambula sevan* is advised by the *Acharyas* as its remedy. *Jatiphala, Pug, Lavang, Kappor, Kutaki, Ela* etc. are advised to be used as *tambula dravyas*.

### Benefits

It stimulates the taste buds, increases salivation (Ptyalin enzyme), scraps the deposited matter.

### 12. ABHYANGA:

Ayurveda always recommend that *Abhyanga* (oil massage) should be performed daily. If not possible, then at least apply oil to head, ears and feet<sup>20</sup>.

### Benefits

1. *Abhyanga* delays aging, reduces stress since it is evident in reducing physiological dealings of strain, including hormonal (cortisol,

epinephrine and nor-epinephrine) as well as physical (heart rate and blood pressure) variables<sup>21</sup>.

2. Massage enhances the overall blood circulation and transport the potency of drugs to desired part.
3. *Padaabhyanga is* considered as *Drashtiprasadnam*<sup>22</sup>.

### 13. VYAYAMA:

*Vyayama* or physical exercise is an important preventive, curative and rehabilitative measure. When body starts feeling light, sweating starts, rate of respiration increases these are considered as the characteristics of *matravata vyanam*<sup>23</sup>

#### Benefits

Physical Exercise increases the carbohydrate metabolism (Glycolysis) and causes lipolysis of accumulated adipose tissue (Gluconeogenesis) thereby causing abolishment of extra fat. It increases O<sub>2</sub> supply to remote tissues. The perspiration takes out the accumulated toxins from the body.

### 14. SNANA<sup>24</sup>:

Morning time is considered best for *snana* according to *Yogratnakar*. It is advised that one should bath like an elephant.

One should use cold water for head bath and hot water for body bath because hot water is not good for eyes & hairs. Extracellular fluid of the body is mainly composed of sodium and chloride ion and the water which we use for bathing also has the same component so taking bath nourishes our skin and makes it healthy.

#### Benefits

1. It increases production of *Shukradhatu* in our body.
2. This has been said that it is *Deepanam vrishyam ayushum, increase Oja & bala in body. It stimulates all indriyas.*

### 15. UDWARTANAM<sup>25</sup>:

*Udvarthanam* means rubbing of the body. It is a cleaning procedure. It cleans impurities of skin by using drugs of fragrance. *Kolkoulathadi churna, yuva churna, triphala churna* are indicated by *Acharyas* for *Udvarthanam* in healthy human being.

#### Benefits

*Udvarthanam*, massaging the body with soft, fragrant powders, mitigates *Kapha*, liquefies the fat, and produces stability of the



body parts and excellence of the skin. Doing *Udhvarthanam* as a part of *Dincharya* destroys *Sharira dourgandhya* (body odor), *Gurutva* (heaviness), *Tandra* (drowsiness), *Kandu* (itching), *Arochaka* (anorexia) and *Sweda* (sweating)<sup>26</sup>.

#### 16. ANULEPAN<sup>27</sup>:

After taking bath it is advised to apply *kumkum*, *kasturi*, *Agru* etc. in *sheetah ritu Kapoor*, *Agru*, *Chandana*, *kumkum* in *vasant ritu*, *chandan lepa* in *grishma ritu* & *Kapoor*, *chandan*, *sindoor*, *rajni lepa* in *sharad ritu*.

#### Benefits

1. It improves complexion and provides a pleasant feeling and remove tiredness of person.
2. It also removes any type of obnoxious smell coming from the body.

#### 17. VASTRADHARAN:

*Acharyas* have advised to wear clean and good clothes everyday. According to different type of season different types of *vastra* (fabrics) has been indicated. One should never wear any other person's clothes, footwear<sup>28</sup> because this can be the reason of many type of infectious disease. According to *Acharya Bhavaprakash* one should never wear

*khand* (torn clothes) & *malin vastra* (dirty clothes).

#### Benefits

1. Wearing good outfit provides beauty, prosperity & a sense of happiness or mental peace to the person<sup>29</sup>.
2. Wearing good quality of fabric according to season protect a human being from outer environment, also safeguard a person from different types of disease.

#### DISSCUSSION:

*Acharya's* says that "*Aacharyalabhate ayu*" means those are the *Aacharyas* ( *aahar*, *vihar* & *Dinacharya*) which decide about health of a person. *Acharya Charak* says that there are three reason behind the loss of *Vyadhikshamtav* which are *Kala viparya*, *Pragyaparadha* & *Asatmyaindriyarthanyog*<sup>30</sup>

There are three types of *Bala* defined in our classics i.e. *Sahaj bala* (Constitutional strength), *Kalaj bala* (Temporal strength) & *Yuktikrutaja bala* (Acquired strength). Among all this *Yuktikrutaja bala* is the strength developed by the combination of *aahar* & physical

activity so we can relate this *bala* to practise of *Dinacharya*.

Biological clock is known to be the biological rhythm of our body it keeps body processing running as per the scheduled when one follows *Dinacharya* it results to have magnificent effect on biological clock and result into our more efficient functioning of all body functions which leads to a happy & sound life.

From the facts which we have discussed above and after knowing about all the *Dinacharya* modalities it can be understood that this are the *Dinacharya* procedure which can provide us good healthy life by increasing *bala* in our body and enhancing the *Vyadhikshamtav* which protect us from various life threatening disorders.

## CONCLUSION:

*Acharya* Susrut has defined health as the state where *dosha*, *agni*, *dhatu*, *mala*, (physical dimension) and *Aatma*, *mana* & *indriyas* (mental dimension) are in state of equilibrium to one another<sup>31</sup>

On the other hand, In 1948, the World Health Organization (WHO) defined health with a phrase that-

“Health is a state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity”.

Both of these definition of health indicates toward the unique concept of lifestyle stated in Ayurved this concept is evidence based and aims at physical, mental, social, spiritual wellbeing which is practical even in modern era. Hence incorporation of *Dinacharya* in life definitely confers complete health to a person.

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