

AYURVEDA, DIRECTED TOWARDS HEALTH MAINTENANCE

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INTRODUCTION

The Ayurveda system of medicine is not just for treating diseases; instead, it is a way of living life. It aims to maintain the health of healthy individuals and cure diseases by balancing the Dosha, Dhātu, and Mala. This can be achieved by correctly following the rules of authentic Dinicharya. Dinicharya is one of the primordial prevention methods for lifestyle disorders. The need for an ideal lifestyle is tremendous today due to the prevalence of lifestyle disorders that have reached alarming levels in recent years. A faulty lifestyle is found to be associated with communicable and non-communicable, idiopathic and life-threatening diseases like cancer, metabolic diseases, high blood pressure, high blood glucose, overweight and obesity, etc.

'Pratidinam Kartavyam Charya Dinicharya'

Dina means day & Charya means Charan towards the Prakriti. In Ayurveda, Dinicharya is the best prophylactic measure to prevent many diseases. It regularizes a person's biological clock, improves metabolism & generates self-esteem, discipline, peace, happiness & longevity. It is a lifestyle modification to live a healthy life in the present context or following the ancient way of day-to-day activity to maintain health. According to Ayurveda, a man is said to be healthy whose Doshas, Dhatus, Malas, and Agni are in a state of equilibrium along with mental sensory & spiritual pleasantness and happiness.

MATERIALS AND METHODS

Various Ayurvedic classic texts - Charaka Samhita, Sushruta Samhita, and Ashtang Hridaya were used as source materials. Apart from these, websites, articles, and modern books on preventive and social medicine were also used for this study.

METHODS

What is Dinicharya - the ideal daily regimen? And what makes it ideal for health maintenance and disease prevention? As per Acharya Arunadutta, the Dinicharya regimen is so genuine method of food consumption and physical and mental acts that are going to prove beneficial for a person in the present life and even after his/her rebirth. Acharya Sushruta has given importance to healthy digestive capacity, equilibrium of humors of the body as well as mind, and their harmony with tissues for health maintenance.

- Samanya Vishesh Siddhanta-(Theory of Similarity and Dissimilarity)

- Sarva Vyadhi Nidana - (Theory of all causes of diseases)
- Concept of Kriya Kaal - (Opportunities offered by nature to correct Dosha imbalance)

Dinicharya includes following components)

1. Prataha-Utthana (waking 45 min before the sunrise)
2. Shauchavidhi -Malotsarga (urination and feces)
3. Danta-dhavana (brushing teeth)
4. Jihva-nirlekhana (Clearing the tongue)
5. Anjana (collyrium)
6. Nasya (Nasal drops)
7. Gandusha (Oil Pulling)
8. Dhumapana (medicated smoke)
9. Vyayama (physical activity).
10. Snana (Bath)
11. Bhojana (food related rules)
12. Sadvrutta Palan (good conduct)

Pratahautthana-Bramha-muhurtautthana (waking 45 min before the sunrise)

One should awake in the 14th Muhurta of night which is termed as "Brahma muhurta". But it should be done only if the meal taken in previous night is properly digested. Otherwise, the person is contraindicated from rising in Brahma muhurta, as metabolic disorders can be expected due to Dosha imbalance. Brahma is knowledge thus Ayurveda recognizes it as the best period for learning or starting any new activity. Researches evaluate that the Cortisol hormone the chief glucocorticoid is at its peak in 30 minutes post awakening in Brahma muhurta, which carries anti stress activity, immune-modulation and metabolic enhancement. This justifies that Brahma muhurta is an auspicious time that promotes physical,

mental, social and spiritual health. Maximum benefits of Pratah Utthana (waking up early) can be suggested through disciplined way like sleeping early at night, light food in every dinner, avoiding any stress activity or exposure to noise, light, and gadgets by doing Padabhangya- foot oil massage and Nasya. These factors will nurture natural deep sleep with best metabolism and an active (waking 45 min before the sunrise) awakening in Brahma muhurta. One must abide by authentically approved Ratricharya-night regimen, still if is compelled to stay awake regularly in night for working in shift duties etc, then for balancing the Dosha they must do Divaswapan (day sleep) for half of duration of Ratrijagarana- night-awaking, on the next day morning, that too empty stomach. For any other optional reasons like night parties, or gadgets, stress etc then to counter its ill effects the treatment of suppression of sleep as suggested in Ayurveda (Nidra Vega Vidharan) must be followed.

• Shouch Vidhi (Urination and passing feces)

Waking up early in the morning as stated above, will trigger the natural urge of defecation in the early hours of day due to dominant Vata Dosha (Apana Vayu). It should be timely attended, else a wide range of disorders right from mild, moderate to severe such as heart ailments, eye disorders etc are invited naturally.

Dantadhavna (Brushing Teeth)

Practicing brushing of teeth is recommended Twice a day i.e. morning and night by Charakacharya(28). In the morning and after every meal by Vagbhatacharya. Astringent, spicy or bitter tasting substances are considered suitable for Dantadhavan. Ample of Dantya Dravyas-herbs promoting teeth health and hygiene Ex-Karanja (Milletia pinnata), Asana (Pterocarpus marsupium), Kakubha (Lactuca serriola), Nyagrodha (Ficus bengalensis), Arjuna(Terminalia arjuna) are described in Ayurveda pharmacopeia. Researchers agree that the use of toothpaste with additives like chemicals pesticides, genetically modified organisms, glutens, fluoride, saccharin, SLS, abrasives, carrageenan, parabens, triclosan, artificial sweeteners, propylene glycol etc is not rational due to their harmful effects. Dantadhavana by toothbrush needs to be replaced by herbal twigs of Dantya herbs with authentic tastes. Contempt of oral hygiene like bed tea and others must be educated for possible harsh effects.

Jihva-nirlekhan (Cleaning of Tongue)

Tongue cleaning regularly after brushing is mandatory to remove surface impurities responsible for foul breath. As per Charak acharya, a flexible metal strip or plant material is a useful measure. It corrects foul breath, does Kapha alleviation, increases Annaruchi (interest towards food eating), Laghuta (activeness) of speech As per biomedicine it eliminates bad breath, removes coating, toxins and bacteria on tongue and enhances functions of taste buds. In a case study, tongue cleaning of the tongue coated by streptococci and lactobacilli was done for 1

week. But tongue coating status had reverted to pre-cleaning condition in 1day immediately. Thus study concluded that tongue cleaning should be done minimum once a day to control breath odour.

Kavala (Gargling) and Gandusha- (medicated Oil Pulling)

These practices are helpful in preventing diseases of the mouth, teeth, and gums. As per Charakacharya, Gandusha imparts strength to jaws and voice promotes excellent face flabbiness, gustatory sensation and good taste. Prevents throat dryness, lips scratching, prevents most dental problems, and roots them firmly with strength to chew the hardest eatables. Research studies evaluate that oil pulling resulted in a statistically significant decrease in plaque, gingival scores and number of bacteria in the mouth. Antimicrobial activity of Sesame oil can be effective against S. Mutans in reducing plaque induced gingivitis if used for oil pulling. It can also be used as an alternative to the gold standard chlorhexidine, without the adverse effect of teeth staining. Oil pulling induced a higher production of saliva and the oil/saliva emulsion contained more bacteria than saline pulling samples. Oil pulling resulted in a significant reduction of the overall microbial burden in comparison to saliva examined pre and post pulling. Consciousness about the comparatively positive benefits of Gandusha with awareness about different types of decoctions or oils specific to Prakriti, condition of Dosha in one's body, can be spread today as a beneficial Ayurvedic option for conventional medicines like chlorhexidine mouth wash etc.

Anjana (Collyrium)

Recommended after Dantadhavan. Following symptoms are recognized in eyes by Acharyas as contributed by the Dosha imbalance due to daily use of eyes by an individual as -Burning, Itching, discharge, Watering, Pain etc. Regular practicing of Anjana takes care of tridosha imbalance in eyes, makes eyes competent to visualize even minutest things and makes the 3 organelles in eyes viz conjunctiva, sclera and pupil clearly perceptible. 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.

Nasya (Medicated Nasal drops)

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, headache, facial paralysis, lock-jaw, rhinitis, hemicrania and tremors. It strengthens blood vessels, joints, ligaments

and tendons of cranium, makes face cheerful, voice melodious, firm and strengthens all the senses. Ayurveda emphasizes daily use of Pratimarsha Nasya for maximum achievement of all above benefits.

Abyanga (Oil-Massage for body and head)

If done daily bestows delay in aging, relieves exertion, pacifies excess Vata symptoms, enhances vision, nurtures tissues, prolongs aging, gains healthy and deep sleep and best skin tone and assures complexion. It also prevents many neurological diseases, nourishes the entire body, the joints and muscles can move freely, increases peripheral circulation, and gets rid of metabolic wastes.

Vyayama (Exercise)

As per Ayurveda, though a tiring activity can give results alike Vyayama to a body, still a systematically carried out regular exercise by following Ayurveda constraints, gives increased activeness, stamina, increased metabolic rate, reduced incidence of fat accumulation in body, resistance to disease, clear body's efficiency of vital organs, prevents obesity, gives an ideal shape and strength to every part of body. Studies show that Vyayama increases organ endurance, intelligence, and perceptual ability.

Snana (Taking Bath)

Appropriate way of bathing improves digestion, causes aphrodisiac effects, protects life, increases zeal and vigor, eradicates itching, helps removes dirt, exhaustion, sweat, stupor / tiredness, excessive thirst, burning sensation and sins. The rules and contraindications are described and should be revered for achieving its benefits. Such as pouring warm water over the body bestows strength, but the same over the head results in loss of strength of the hair and eyes. It is contraindicated for person who has just consumed food, facial paralysis patients, diseases of eye, mouth and ears, diarrhea, flatulence, rhinitis and indigestion.

Bhojana (Food)

The rules related to Ahara-Bhojana (food consumption) are widely described in Ayurveda focusing mainly on the rules related to quantity (AharaMatra) concept of Ashana (intervals in food), Anupana (specific liquids to be consumed with specific food) Quality (RasaPanchaka study of every ViruddhaAhara (incompatibility of food items if consumed together, Anna Visha (the concept of food contamination), AharaVidhiVisheshAyatana and AharaVidhiVidhana (rules of food consumption)'

Sadvrutta (Good conduct)

Along with physical upgradation, Ayurveda propose Sadvrutta for upkeep of mind through balance in Mano Dosha Raja/Tama with preferable rise of Satva Guna in Mana (mind). The functions of mind are recognized as Chintan (thinking), Vichara (consideration), Uha (speculation), Dhyana (concentration), Indriyanigraha (control of sense), S ankhalpa (determination), Kalpana (imagination). Today disturbed functioning of Mana are evident from the raised violence, spoilt relations,

decreased tolerance, jealousy attitudes in human beings. The righteous code of conduct and its effect on Mana also demands a thoughtful regimen right from eating. One is recommended to always eat only after digestion of previous food that too in limited quantity. One should neither induce natural urges forcefully, should not ignore them, and instead should immediately attend them when they appear in body. And also the timely attending of even mildest health instability. According to Ayurveda, a few diseases are classified as Dosha-Karmaja. I.e. caused by Dosha imbalance as well as bad conduct /sin of this life or previous life. They can be recognized as any disease with ferocious symptoms but very mild cause.

DISCUSSION

A new catch-all term for illnesses caused by a developed person's excessive display of their food preferences and social standing is "lifestyle disorder." The disobedience of Dincharya principle is very relevant today resulting in the drastic emergence of both communicable and non-communicable lifestyle disorders. The significant advancement of medical science through cutting-edge technologies, antibiotics, and other innovations, has appreciably decreased the result of overexercise. The Ayurveda texts have explored descriptions of symptoms and diseases caused by Vata, Pitta decrease, Kapha, Meda, Mamsa increase, which can be referred to evaluate more, In this way other activities should be considered with conceptual logic. Thus the resultant all possible diseases can be vetoed.

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