

ROLE OF *DINCHARYA* IN MANAGEMENT OF *PRAMEHA*

Dr. Rajashree S. Ambhore* and Dr. Ashwini B. Galande

SSVP Ayurved College and Research Institute, Hatta, Tq. Basmat, Dist. Hingoli.

*Corresponding Author: Rajashree Ambhore
SSVP Ayurved College and Research Institute, Hatta, Tq. Basmat, Dist. Hingoli.

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ABSTRACT

In today's world faulty lifestyle has been found to be associated with various metabolic disorders like diabetic mellitus, obesity, hyperlipidemia, hypertension, thyroid disorders etc. Diabetic mellitus that is *Prameha* as per ayurveda is one of such metabolic disorder which is the topic in fire today. Due to deviation from ideal lifestyle, people are spending more years living with illness and disorders. Correction of faulty lifestyle to control diseases and adaptation of ideal lifestyle for prevention and management of such metabolic disorders, ayurveda had mentioned ideal lifestyle in form of "*dincharya*" (Daily regimen). One should eat, act and think for the happiness and *dincharya* gives all the methods to accomplish this thing.

KEYWORDS: *Prameha, Dinacharya.***INTRODUCTION**

Ayurveda the Indian system of medicine means knowledge about the life, art of living, science of health and philosophy of life. Ayurveda is life science because by following ayurvedic protocols one can live a healthy life. These protocols are regarding *aahara* and *vihara* of human being. Here, *aahara* includes special dietic modules, wholesome and unwholesome diet. The body according to ayurveda is the result or outcome of nutrition; while, disease is the result of mal or impaired nutrition. *Vihara* includes *dinacharya* and *richucharya*, *yoga* act helps to maintain physical and mental well being.^[1]

Lifestyle disorders like *prameha* owes for more than half of the death annually worldwide. This is leading to global risk for mortality in world due to *prameha* that is high blood sugar level which is 6%.^[2] Dealing with *prameha* etiology, it mainly includes *ahitakara aahara* (unwholesome diet) and second is the less active lifestyle. Ayurveda has great potential for treating such metabolic disorders with correcting unhealthy diet and lifestyle habits with the principles explained by our *acharyas*.

Dincharya is the procedure which should be followed in day to day life but *ritucharya* is about the procedure which should be followed by the person as per the seasonal changes. As per ayurveda following these rules of *dinacharya* helps us to maintain balance between *tridoshas* by which disease can be prevented. So in this article, simple daily routine rules are studied for prevention and management of *Prameha*.

AIMS AND OBJECTIVES

AIM - Effect of *dincharya* on prevention and management of *prameha*.

OBJECTIVE

- Study *dinacharya* mentioned in ayurvedic text.
- To analyze the methods mentioned in *dinacharya* for prevention and management of *prameha*.

MATERIAL AND METHODS

Bruhatrayi with their commentaries, supportive text, contemporary science, references from internet and journals were used.

REVIEW OF LITERATURE**Methods used in Dinacharya**

Dincharya is the classical ayurvedic treatment and is composed of two "*Din*" which means "day" and "*Charya*" which means the "actions". A sequence of activities frequently practice is called as routine. The routine is the perfect daily calendar that necessitates taking care of the cycle of nature. A daily routine brings strength, energy and a sense of ingenuousness into our lives. Implementation of a proper daily routine can helps to prepare and manage in various disease conditions. So, in *Prameha*, what daily routine should be follow by one person is mentioning below.

Dincharya includes all following points

- **UTTISHTHA^[3] (Walking up)**

One should start *dincharya* with walking up early in the morning before one and half hour of sunrise which is called as “*Bramha Muhurta*” as per ayurveda. It causes appropriate functioning of circadian cycle of the biological clock with the 24 hours of earth. If an individual doesn't wake up early in the morning, he will suffer from unusual tiredness, impaired performance, anorexia, constipation etc. which are the main symptoms of any disease condition like *Prameha* and so to avoid this one must start his or her day by walking up early.

- **SHAUCH VIDHI (Defaecation)**

Shauchvidhi is one of the most important pillars of health according to ayurveda. If this doesn't occur regularly or is delayed it slow down digestion (*Agnimandya*) and hence hamper normal metabolism. This inturn form harmful toxins in body that can give rise to chronic diseases like *Prameha*. In *Prameha* there is already *agnimandya*. If defecation doesn't occur properly and regularly, it may trigger its pathology.

- **DANTADHAVAN^[4](Brushing teeth and scraping tongue)**

Acharya had advised brushing teeth twice a day i.e. in early morning and after meal is beneficial for health. In *purvarupa* of *Prameha* there is “*Dantadhinam Maladhatwam*” means accumulation of mala (Toxins) on teeth. So, for removal of this mala one should follow *Dantadhavan vidhi* by using astringent (*Kashaya*), pungent (*Katu*), bitter (*Tikta ras dravyas* like *karanja*, *karvira*, *arka*, *neem*, *apamarga*, *vata* etc. Scraping tongue is also helpful in *Prameha* as due to severe *agnimandya* in *Prameha*, there is coating of *ama* over the tongue. For the removal of this *ama jevha jivha nirlekhana* (scraping of tongue) is must.

- **ANJANA^[5] (Collyrium)**

Anjana is a medicinal preparation which is applied on the lower palpable conjunctiva or the cul-de-sac. Its active principles may be transferred to the interior of the eye according to their Hydrophilicity and Lipophilicity mainly through the conjunctiva and cornea by paracellular and transcellular pathways respectively. PH, viscosity, tonicity, molecular size and molecular weight of the active ingredients are highly responsible of absorption of *anjana*. In the management of various ophthalmic disorders *kriyakalpa* plays an important role. *Netra kriyakalpa* like *tarpana*, *putapaka*, *ashotana*, *seka*, *anjana*, *pindi*, *bidalaka* all this procedure have very fast action on target tissues of eye. Amongst the *netra kriyakalpa anjana* is one which had tremendous importance in both healthy people as well as in ophthalmic patients. *Anjana* is the only *kriyakalpa* which is mentioned to treat ocular diseases as well as systemic diseases. Here, *Prameha* is one such systemic disease. *Anjana* expels the impurities derived from *kapha*. *Prameha* is a primarily a *kapha* predominant disorder which may leads to various *netra rogas*. *Acharya*

Sushruta mentioned in *madhumeha chikitsa adhyaya* about the *anjana* preparation to treat *nakthandyatha*, *pilla rogas*, *kacha*, *timir* etc; which can be inferred that *netra rogas* is due to the *madhumehaja* and to treat *madhumehajanya rogas* “*Tuvarakadi anjana*” is preferred which is *meha hara* and *kushthahar*.^[7]

- **NASYA^[6] (Installation of oil in nostrils)**

Nasal cavity is regarded as a door to brain⁵. Ayurveda had described preventive aspects in details such as *Dincharya*, *Ritucharya*, *Rasayana* and *Yoga*. Apart from these factors relative to preventive aspects, some factors like “*Ritu-shodhana*” (Body purification according to season) is also one of the factor. There are five types of *shodhana* (Body purification procedures). *Nasya* is one of them which administered to prevent the disease mainly of organs above the *Urdhva jatrugata* (Organ above from the jugular notch). *Nasya* is classified in various ways by different ayurvedic literatures, all type of *nasya* are not only use for curing the disease but also for prevention. *Pratimarsya nasya* is one the important type among them. *Pratimarsha nasya* is a special type of *snehan nasya* with low dose and minimal complication. It can be administered daily and even in all seasons at morning and evening time. Diabetic retinopathy is one of the commonest complications seen in *Prameha* which comes under *urdhwa jatrugata vikara*. So, in such cases to avoid complication one should follow *nitya nasya* called “*Pratimarshya Nasya*”.

- **KAWAL AND GANDUSHA**

- **(Keeping mouth full of water, decoction or oil for particular time)**

Keeping any liquid, medicated oil or decoction in mouth is comes under the heading of *kawal* and *gandusha*. *Kawal* is a procedure of holding comparatively small quantity of liquid in the mouth; make it move briskly inside and spitting out quickly. Decoction of *Khadira* (*Acacia catechu*) or *Kshirivrusksha* like *Nyagrodha* (*Ficus bengalensis*), *Udumbara* (*Ficus gramerulata*) etc. may be used daily for *kawal*. It removes loss of appetite, bad taste, dirt and excess salivation from the mouth. On other hand *gandushan* means feeling the mouth in the morning with oil or medicated water daily and holding for few minutes without moving it inside the oral cavity. “*Mukhamadhurya*” (sweetness of mouth) is one of the *samanya lakshana* of *Prameha* told by *acharyas*. In such condition *kawal* and *gandusha* can be helpful.

- **DHOOMPANA (Medicated smoking)**

Cigars made up of useful medical plants only and immersed in ghee should be used. In *urdhva jatrugata kaphaja vataj vikara*, *nitya dhoompana* is suggested by *acharyas*. *Prameha* is one of *kapha* predominant disorder, so one should include *dhoompana* in daily routine which prevent and treat the disease.

- **ABHYANGA (Oil massage)**

Right before taking bath, warm medicated oil is massaged all over the body and allows penetrating into

the body through skin. This process nourishes the skin making it smooth, shuffle and firm. The deeply relaxing process of massaging the body creates a scene of calmness and mental clarity that last throughout the day and even improving sleep at night. The oil also draws out toxins from the skin which is then removed through the process of bathing. In *Prameha* due to excessive accumulation of *kleda* in the body which causes *dhatu shaithilya*. So, in such cases *abhang* is very helpful to maintain the *sahanana*, reduce *dhatu shaithilya* and strengthen the body.

- **YAKAMA (Physical exercise)**

Vyayama that is physical exercise is very useful for healthy body and mind. It causes the body flexibility, increase strength and firmness of body parts. It also increases the digestive fire (*Agni*) which in turn protects from being ill and digest extra fat and *ama* i.e. toxins in body. *Acharyas* had mentioned “*Ayasukham swapna sukham*” that is “Physical Inactivity and excessive sleeping” as main cases of *Prameha*. So, *vyayama* can play vital role in get rid of these *hetus* and can help to manage *Prameha*. It increases metabolism and can help to reduce raised blood sugar levels.

- **UDAWARTAN (Skin applications)**

Rubbing medicated powders or paste on skin known as *udawartan* which ensures a proper peripheral circulation. It is having *kaphahara* and *medohara* property. So, in *Prameha* *udawartan* is very useful to reduce vitiated *kapha* and *meda*.

- **SNANA (BATH)**

Snana is *Dipan* (Increase digestive fire), gives energy and power, it reduces itching, dead tissues, sweat and debies from skin. It vanish lethargy and burning sensation. So, in *Prameha* to remove stickiness (*Chikanata*) and burning sensation of palm and sole it is very helpful.

CONCLUSION

Lifestyle strategies are cost effective, at least delaying the onset of *Prameha*. Lifestyle strategies, unlike Pharmacotherapy, are not limited by side effects and tolerability. In contrast to medications, this typically addressed only one risk factor, lifestyle modification simultaneously addresses obesity, glycemic control, Hypertension and Lipid abnormalities. Furthermore, Behavioral strategies, such as stress management and self-monitoring of food and exercise and daily routine habits can be instituted. Ayurvedic *dinacharya* is one such platform with the help of which one can prevent and manage various life threatening disorders like *Prameha*.

So, in this article for the effective management of *Prameha* as it is a complex condition so all the above fashion for lifestyle changes must be followed to prevent

prameha, its complications and establish a good life status.

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