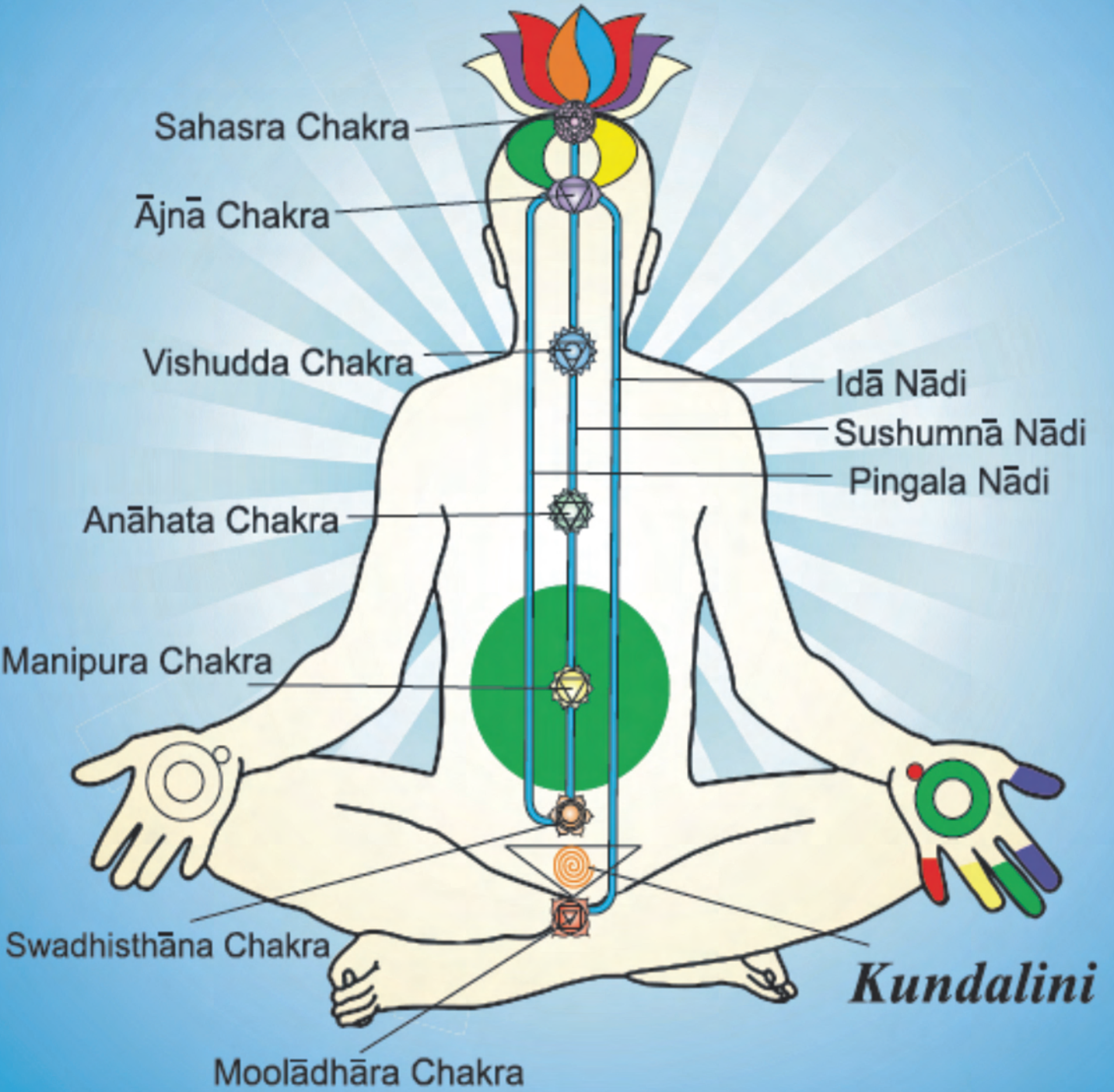




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REVIEW ARTICLE**REMUNERATION OF PURSUING DINACHARYA****AKSHAR KULKARNI¹*, ABHIJIT JOSHI²**

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Abstract:

Many conducts are depicted in Ayurveda classics for maintaining the health & subsequent cure of the diseases, to be followed daily under the caption Dinacharya. Getting up early in the morning keeps the mind fresh. Not practicing Anjanavidhi might be one of the reasons for early deterioration of vision. The extent of the action of Nasya reaches the brain, the sense organs which are seated there, get rejuvenated. Abhyanga slows down the ageing process. Suryanamaskara is great form of exercise. Thus overall effect of sufficient amount of sound sleep at proper time increases the life span. Thus pursuing Dinacharya aims at the ultimate aspire of mankind which is happiness.

Key words: Dinacharya, Dantadhavana, Snana, Suryanamaskara, Abhyanga, Vyayama

Introduction:

Ayurveda is the eternal science of life. The ultimate goal of Ayurveda is to maintain the health & subsequent cure of the diseases¹. Many conducts are depicted in Ayurveda classics for the same to be followed daily under the caption Dinacharya². The classics have

explained these thousands of years before. If it is to be incorporated today, there should be amendments in the procedures without agitating the basic principles. But fundamental procedures should be practiced as it is.

Dinacharya- Key to health

Getting up early in the morning helps the person in dual manner i.e. improves physical health & also perks up the mental vigor. Early morning or better to say the last part of night is the period of Vata Dosha³. Enthusiasm is the function of Prakruta Vata⁴. All the activities are under the control of Prakruta Vata⁵. Getting up early in the morning keeps the mind fresh under the influence of Vata. Dominance of Vata in this period also helps the person to pass the Mala early⁶. It gives the way out to the body-wastes rather than keeping it in the body for hours together even after getting up. Thus getting up early purifies the body. If one gets up in the Kapha Kala, the laziness and slothfulness of Kapha dominate the body and mind, thus making the whole day sluggish. The channels become the same as the properties of Kapha, viz; Manda, Guru, Sthira⁷ leading to the obstruction in the normal flow of the entities being flown through it. The Mala is not immediately passed. Also the duration of the stay of the Mala inside the body increases which in turn ruins the body. It makes the body susceptible for the opportunistic infections. Kapha also creates a coat of Tama on mind, making its functions slowly. So getting up early in the morning is definitely beneficial.

The next thing to do in the sequence is cleaning the teeth, i.e. Dantadhavana, which we have modified according to new age. The extract of the plants are used in the toothpastes now a days and the purpose is served. The time for brushing tooth is told as in the morning and after each food⁸. It is not practical to brush the teeth after every meal. One should practice tooth brushing at least twice a day so that there will not be food particles remaining in the dental cavities giving the germs to start the dental decay. Charakacharya mentions the Dantadhavana frequency as twice.⁹

Anjana Karma comes afterwards. Today it is practiced from cosmetic point of view. One must protect the eyes from excessive moisture due to Kapha and for the same Anjanavidhi is explained. Not practicing Anjanavidhi might be one of the reasons for early deterioration of vision. Drishtirhasa is explained in Ashtanga Samgraha at the age of seventy years¹⁰. The age of Drushtihani has come down to forty years from seventy when one suffers from presbyopia.

A very important part follows Anjana Karma is Nasya. It is one among the Panchakarma mentioned in Ayurveda. The guidelines about regular Nasyakarma are clearly mentioned in Charaksamhita.¹¹ Nasya helps in improving the skin gleam of the shoulders, neck, face and the chest. It placates the bad mouth and breath odour.¹² If practiced as directed in the classics, it prevents early graying of hairs. Stiffness of neck, lockjaw, frequent headache, facial palsy etc.¹³ As the extent of the action reaches the brain, the sense organs which are seated there, get rejuvenated. Actually the compass of Nasya is so immense that a separate article can be allocated for it. Nasyakarma can surely be part of our routine which helps in nullifying the hazards of pollution to some extent. It also helps in minimizing the severity of frequent respiratory tract infections.

Gandusha is the next procedure which maintains the quality of teeth. Teeth are the Upadhatu of Asthi. According to Ashrayashrayi Bhava Sambandha, if there is Asthikshaya, Vata will aggravate and vice versa¹⁴. Dental decay is the outcome of vitiated Vata. Oil pacifies the vitiated Vata. If Taila Gandusha is practiced daily, one can nullify further dental harms. It also improves overall oral health.

Next that which comes in the succession is Abhyanga. It is applying the medicated oil all over the body. Special application should be done on head, ears and feet¹⁵. Head is the seat of all the Indriya¹⁶. It should remain calm. Oil gives stability by making Vata quiet. On the contrary, today we practice application of various shampoos which makes the hair and ultimately the scalp dry. It leads to various problems like dandruff. It can be avoided by regular application of oil on the head. Ears are one of the seats of Vata.¹⁷ So Vata is hushed again. Feet are the organs for walking¹⁸. Walking enhances Vata. To avoid the ill effects of Vata Dosha Padabhyanga is emphasized. Now days, we practice the application of soap for bathing. It removes the existing moisture from our skin. This is exactly opposite to the aim of Abhyanga. If practiced routinely, Abhyanga slows down the aging process, improves vision, nourishes the body tissues and enhances sound sleep¹⁹. If not daily, it can be practiced ones in a week, in today's so called hectic lifestyle.

Exercise is the most important part. There are various types of exercises, namely static, dynamic, etc. Suitable exercise should be performed regularly. It brings down excess load of fat from the body, increases the working capacity, regulates the digestion and more importantly it maintains the physic in proper shape²⁰. Suryanamaskara is a great form of exercise. It gives disciplined work out to whole body from top to bottom. If practiced in the proper way, it gives strength to the lungs, as each step in the Suryanamaskara is coordinated with the stages of inhalation and exhalation.

Last part of Dinacharya is sleep. Sufficient amount of sound sleep is required. Not just the hours of sleep matter but the time also. Biological clock of the body suggests that the sleep during night is most beneficial. It

rejuvenates the brain, brings about happiness, nourishment of all the tissues, builds up strength, pacifies the tiredness and increases the vitality. Thus overall effect of sufficient amount of sound sleep at proper time increases the span of life²¹. In case of night jobs, the person should compensate the sleep in such a way that, he should sleep during the day, but half the time of sleep that he lost during night, that too, without having food. It will help the person rejuvenate the body & mind without vitiating Kapha & Pitta.

Conclusion:

On the concluding part, pursuing Dinacharya aims at the ultimate aspire of mankind which is happiness²². We must respect our own perpetual gift of sages, which they have endowed us without anticipation. The only yearning is wellbeing of all. Here are the things mentioned only for the benefit of life, nothing else. We should be obliged to the science by implementing it in our custom. That will be the real reverence towards the science.

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