

Principles of Charaka Samhita as Explained in Dinacharya – A Review Article

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Abstract:- The medical system of India acquired great prosperity due to the enormous contribution of Ayurveda towards the medical field. The tradition system of Indian medicine; Ayurveda practicing in India anciently and now it also has gained global attention.

Ayurveda is explained by Acharya Charaka in Charaka Samhita, as science of life. Ayurveda is the eternal science of life. The primary motive of Ayurveda is maintenance of positive health of an individual and treatment of the diseased.

To achieve one such goal of maintaining the health, Dinacharya is one of the means. Dinacharya means to follow certain things like waking up early in the morning, brushing teeth etc whereas in Ayurveda along with these things there are different procedures like Nasya, Tambula, Abhyanga, Snana, etc. Dinacharya includes things which are mandatory to follow regularly so as to maintain normal equilibrium of Dosha, Dhatu, Mala and Agni.

In order to attain four Purusharthas, which is possible only if a person is healthy. Ultimately the benefit of studying the Charaka Samhita is to achieve Dhatu Saamy (equilibrium of body components). Practising Dinacharya is easy to understand and implementation of it. For being healthy; one should follow the daily regimen which is described in our classics.

Keywords: Ayurveda, Acharya Charaka, Charaka Samhita, Dinacharya, Nasya, Tambula, Abhyanga, Snana, Purusharthas, Dhatu Saamy.

INTRODUCTION

The Sanskrit word Dinacharya is defined as "the daily routine". Din means 'daily' and Charya means 'practice or routine'. According to Ayurveda one should follow Dinacharya in order to lead a healthy and disease free life. Ayurveda gives more emphasis on prevention of diseases than treating a disease. Ayurveda in its literature has given detailed rituals or practices (Charya) that one should follow every day to establish the balance of Tridosha in our

body, which helps to regulate a person's biological clock and synchronize us to nature's circadian rhythms. Dinacharya is known as Daily routine, the ideal lifestyle for a day explains various duties which systematically and scientifically highlights and explains various duties from one day to the next. Dinacharya helps to establish balance in one's constitution. It also regularizes a person's biological clock, aids digestion, absorption and assimilation and generates self-esteem, discipline, peace, happiness and longevity.¹

All life style disorders can be prevented by adopting Dinacharya. Ayurveda is an absolute science of lifestyle. Ayurveda is the science of life which emphasize on restoration of health of individual than on treatment of the diseases.²

Pratidinam kartavyam charya dinacharya.
(Charya = Acharan / kriya / Activity)

Whatever activities are completed by an individual from waking up in the morning till sunset is called as Dinacharya. Activities done from sunset till sleeping, is called as Ratricharya. But in practice Dinacharya & Ratricharya both are combinedly considered as Dinacharya.

Importance of Dinacharya -

The role of Dinacharya was felt so important by our ancient Acharyas that in all the Brihatrayies they had dedicated a separate chapter for it. Acharya Sushruta explained Dinacharya in the chapter named Anagatabadhapratisedha = Anagat + Badha + Pratishedha Means to prevent the possible illness it mean, Acharya Sushruta has given stress on Dinacharya to abort the possible illness, and so by Acharya Charaka & Vagbhat.

The word 'Swastha' comprises of 'Swa' meaning

one's own and 'Stha' means staying or being in one's own natural state. The condition in which the person is devoid of any abnormality or disease is said to be Swastha.³

The feeling of wellness is Swastha.⁴ Person endowed with well-formed muscles, compactness, strong sense organs, not afflicted with strong diseases and can with stand Ksuth, Pipasa, Atapa, Shita and Vyayama, the food gets digested and gets assimilated properly, resulting in proper nourishment of Mamsa and all Dhatu is said as Swastha.⁵

Health The word 'Health' derives from Old English 'hal' of Germanic origin, which means to say 'whole' or 'a thing that is complete in itself'.

According to World Health Organisation, Health is defined as 'State of complete physical, mental and social wellbeing and not merely the absence of disease or infirmity'. Spiritual, emotional, and vocational dimensions have also been proposed in defining health.

'A state of relative equilibrium of body forms and function which results from its successful dynamic adjustment to forces tending to disturb it. It is not passive interplay between body substance and forces impinging upon it but an active response of body forces working towards readjustment'.

Sustainable health is a personal commitment by maintaining and taking responsibility for your own health, through preventive means.

Wellbeing is a positive outcome that is meaningful for a person and for many sectors of society, where it tells us that, individual perceives that their lives are going well.

DINACHARYA:

Integrated personal healthcare is a part of Dinacharya as per Charaka Samhita. A well-equipped daily regimen is essentially an inseparable branch of preventing disease and promotion of personal health. The word 'Dinacharya' is composed of Dina and Charya. Dina means 'a day' or 'day time' or 'day today'. 'Charya' means 'duties', 'regimens' or 'actions' to be carried. Thus Dinacharya may be defined as duties and regimens to be carried out in a day.

Brahma Muhurta -

To be specific, Acharya Charaka has not given direct reference for Brahma Muhurta. Instead, he mentions that one should wake up during Upavusha - when still a part of night is left. While describing the qualities of Shishya, he says that disciple should get up early in the morning or last quarter of night for Adhyayana.⁶ According to modern science, melatonin which has a pivotal role in circadian rhythm of a person is at its peak during night and ebb by the time the sun rises. Being a mood stabilizer it enhances cognition too.

It is considered as the best 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. Period of Brahma Muhurta is an intermittent duration between respiration and photosynthesis in plant kingdom. There will be abundance of nascent of oxygen which easily mixes with haemoglobin forming oxyhaemoglobin reaching to the remote tissues and also boost the immune system as oxygen deficient bodies are highly prone to disease. Also it is the right time for adhyayana (study).

Malotsarga Vidhi -

A. *Vacham niyamyam* by keeping silence/with concentration it helps in complete evacuation of stool & urine.

B. Evacuation should be done when urge is felt. Urge should not be suppressed; otherwise it will cause Shira shoola (headache), Apanvayu urdhva gati, Kartanvat peeda (cutting type of pain). Evacuation should not be done forcefully; otherwise it will cause Arsha (piles) rectal prolapsed, anal fissure.

Danthadhavana⁷, Jihvanirlekhana⁸, Asyadharya⁹ -

Brush told for Danthadhavana should be of Katu, Tikta, Kashaya Ras. Mouth diseases are caused by mainly Kapha Dosh, so Katu, Tikta & Kashaya Ras are helpful to prevent most of the oral diseases. After brushing tongue cleaning should be done prevents Mukha dourgandha (halitosis), Vairasya (faulty taste), Aruchi (tastelessness).

One should do teeth cleansing with twigs of Kashaya, Katu, and Tikta Rasa plants like Karanja, Karavira, Arka, Malati, Kakubha and Asana etc. Brushing the teeth twice a day (morning and evening) without injuring the gums eliminates foul smell and tastelessness.

After washing the mouth, face & eyes should be washed with fresh water or with decoction of Amlaki or decoction of bark of Kshiri Vraksha. Prevents Neelika (blackish discoloration), Vyanga (dark circles), Rakta pitta janya vyadhi, helps improving the power of vision (Chakshushya).

Tongue scraper made with Swarna (Gold), Roupya (Silver), Tamra (Copper); which is smooth and curved should be used. The dirt collected at the root of the tongue causes obstruction to the respiration and also produces foul smell thus; this should be removed by scraping the tongue.

The one desirous of cleanliness, relish and fragrance should hold fruits of Jati, Katuka, Puga, Lavanga and Kakkola, leaves of betel, exudates of camphor, etc. for Asyadharya.

Anjana¹⁰ –

Anjana is mentioned first, as the eye is most important sense organ. As Chakshu has predominance of Tejas and Sleshma has predominance of Aap, the eyes are more vulnerable for affliction of Kapha. Acharya Jatukarna has also said that Anjana increasing discharges should be used in the night. It shows results in other supra clavicular diseases too. Daily use of Rasanjana and Sauviranjana improve the perspicuity of vision.

There are two types of Anjana: - 1. Souvira Anjana, 2. Rasa Anjana.

Souvira Anjana has been advised, to use daily, it helps in maintaining the healthy eye & vision, It prevents & cures - Daha (burning), Kandu (itching), Mala (eye debris), Klinnta (watery eye), Vedna (pain) etc.

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).

Nasya¹¹ –

Being the entry to head, all Urdhwa-jatru Vikara can be treated using Nasya. Anu taila is indicated for daily use and is beneficial as Sira, Shira-Kapala sandhi, Snayu and Khandara attain greater strength, being nourished by nasal drops. Face becomes cheerful and corpulent, voice becomes stable and deep. Anu taila is a Tridosha shamaka. Use of Anu taila even in one's advanced age, senility does not find strength in Uttamanga (Shiras).

There are five types of Nasya: - 1. Navana, 2. Avpeedana, 3. Dhyapana, 4. Dhoom, 5. Pratimarsha.

Pratimarsha Nasya has been advised to use daily, usually Anu taila is used for this purpose.

It pacifies the Vata Dosha & gives unctuousness to head & neck region, so it prevents mainly the degenerative disorders of brain & sense organs.

It prevents - Khalitya (hair fall), Palitya (graying of hair), Manyastambha (stiffness of neck), Hanustambha (stiffness of mending), Shirah Shool (head ache), Ardita (facial paralysis), Peenasa (chronic rhinitis) and other Vataja disorders.

Kawala¹² -

Kawala and Gandusha have the same effect and is used to alleviate the Kapha Dosha that is aggravated. Medicated decoctions, oils or liquids kept in oral cavity provides Bala (strength) to Hanu and Shabdha, brings Prabha to Vadana and increases Kshut and Ruchi.

Sneha Gandusha - Prevents Vataja disorders of mouth, cracking of lips, dryness of mouth, Swarbheda (loss of voice), etc.

Kawala of bark of Khadira, Arimed & Kshiri Vraksha - Prevents mainly Kaphaja disorders Aruchi (tastelessness), Mukhvairasya (faulty taste), Dourgandh (halitosis), Lalasrav (excessive salivation). Gandusha is done with lukewarm water gives feeling of lightness (laghuta) in mouth.

Dhoomapana -

There are three types of Dhoompana: - 1.

Prayogika, 2. Snahik, 3. Virechnik.

Prayogika Dhoomapana is advised to use daily and it prevents disorders of head & neck region which are caused by Vata & Kapha, Shirogourava (heaviness of head), Shirahshoola (head ache), Kasa, Shwasha, Hikka (cough, dyspnoea), Karna Srava (ear discharge), Nasa Srava (nasal discharge), Netra Srava (eye discharge), Tandra (drowsiness) etc. Smoke should be taken from nose & expelled from mouth - To prevent harm to eyes.

Abhyanga¹³ -

Shiro abhyanga and Pada abhyanga are explained in the context of Abhyanga. Practise of Shiro abyanga helps in attaining Bala of Shira Asthi, thickens and strengthens Keshamula. Gives clarity to Indriyas and gets sound sleep and happiness. Soukumaryata, Bala, Sthirata and Drishti Prasada are the benefits of Pada abhyanga.

Ushna Abhyanga in Sheeta Ritu & Sheeta Abhyanga in Ushna Ritu, strengthens the body, repairs the regenerates tissue, very good in pacifying Vata, relieves tiredness and many more. Shiro Abhyanga Beneficial for hair, Nourishes sense organs, improves sleep. Pada abhyanga strengthens legs & feet, Relieves from senselessness, stiffness, cracks, contraction etc. improves vision and improves sleep.

Vyayama¹⁴ -

Symptoms of Samyak Vyayama include Swasavridhi, Laghava and it also improves one's Sthairya, Dukha Sahishnuta, Jathargni and acts as Tridosha Shamaka.

Any kind of activity which brings up tiredness in the body is Vyayama. Time duration for Vyayama is mentioned for those who are strong & takes Snigdha Ahara as "Ardha Shakti Matra" in Sheeta & Vasanta Ritu. "Alpa Vyayama" in Grishma & Varsha ritu. It promotes Overall health & functioning, strength, digestive power, Body mass & solidity, lightness, reduces fat etc.

Snana¹⁵ -

Snana has benefits like purifying, aphrodisiac, provides longevity of life, nourishes and strengthen the body and is the best enhancer of Ojas.

Fresh water or hot water is used for bathing according to season to maintain hygiene. Hot water is contraindicated for head bath; it causes harm to eye & hair. Bath should not be taken without head wash dirt will be kept stuck in hair, feeling of heaviness Bath should not be taken after food it causes indigestion.

Vastra dharanam¹⁶ -

Clean attire or apparels enhances charm, longevity of life, fame.

It is said to remove poverty and brings elegant beauty. Preferentially, people can wear gems etc. which again give the same outcome, mentioned above.

AIMS AND OBJECTIVES

- AIMS:
 - This review aims to understand the Principles of Charaka Samhita as explained in Dinacharya.
- OBJECTIVES:
 - To understand the Principles of Charaka Samhita as explained in Dinacharya.
 - To understand the role of Dinacharya.

MATERIALS AND METHODS

Information was collected from Bhrihatrayee & Laghutrayee books, Review articles, various Research papers and related Journals.

DISCUSSION

Ayurveda gives more emphasis on prevention of diseases. Dinacharya has been described in the context of daily regimen. Principle of Dinacharya is more relevant in current era because everybody is in hurry and running according to fast life-style of present time. Even nobody has time even for them self. So, result is emergence of epidemic due to lifestyle disorders both communicable and non-communicable.

This trend of present time cannot be changed as it is demand of this era but life style can be modified by simple interventions through conduct of Dinacharya. Principle of Dinacharya is basically related with harmonization of human body with

environment and this practice basically balances the Doshas which ultimately results in good health. Healthy habits should be included in life-style even in busy schedule also, if a person want to be healthy forever.

Few examples are early to bed and early to rise, daily prayer and meditation, daily physical exercise, daily oil massage including scalp, ear and feet, bathing, daily use of oily nasal drops, maintenance of body hygiene, take nutritious and balanced diet, proper dressing, select the job with moral and ethics.

These points are looking very simple and negligible but play very important role in the maintenance of health and thus prevention of various communicable and non-communicable diseases.

CONCLUSION

Dinacharya has been described in the context of daily regimen and it combat the harmful effects of harmful environmental changes at primary level as well as it slow down the irreversible effects. Daily regimen is an important and unavoidable factor accepted in causation of diseases. It is responsible for the various changes which results in manifestation of diseases.

Dinacharya plays a vital role in prevention of various disorders which are resultant of improper lifestyle and bad conduct. In this way by following proper regimen as said by Acharayas; we can prevent them and leads a healthy and diseases free life.

One who follows principles of lifestyle laid down by Charaka Samhita will always stay healthy. Adopting the lifestyle to changing seasons is the key to maintain the equilibrium of Dhatus and Doshas. Understanding and addressing of health inequities between people themselves wherever they live plays is also very essential. Wellbeing of a person in all aspects is not merely the responsibility of oneself or the health sector alone, rather it involves the cooperation of all disciplines of human development which in terms of Acharya Charaka is '*Deergham Jeevitham*'.

Dinacharya is need of current era as various diseases are emerging very rapidly both communicable and non-communicable diseases. Most of them are only preventable. According to Ayurveda one should follow Dinacharya in order to lead a healthy and disease free life.

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