



International Journal of Indian Medicine

www.ijim.co.in

ISSN: 2582-7634

Volume - 4, Issue - 8

August 2023



I J I M

INDEXED



International Journal of Indian Medicine

Access the article online



International Category Code (ICC): ICC-1702

International Journal Address (IJA): IJA.ZONE/258276217634

“AN APPRAISAL OF DINCHARYA AND RITUCHARYA IN DAILY ROUTINE FOR HEALTHY LIFE.”

Thakare S.¹, Badwaik P.²

1. Assistant Professor, Dept of Swasthviritta P.R.Pote Patil Ayurved College, Amravati.
2. Professor & HOD., Dept. of Swasthviritta & Yoga, Mahatma Gandhi Ayurved College, Hospital & Research center, Salod, Wardha (MH)

ABSTRACT:

The science of ayurveda emphasizes both preventive and therapeutic elements of health. Ayurveda science takes a holistic approach to health, emphasizing the need of mental harmony with the physical and spiritual planes. Ayurveda refers to Aahara (eating), Nidra (sleep), and Brahmacharyama (celibacy) as the Traya Upastambha (supporting pillars) of life. Two pillars of health according to Ayurveda are Ritucharya (seasonal rules for health) and Dinacharya (everyday life principles). Dinacharya is a set of daily routines that help people lead a disciplined life. Ritucharya is a set of seasonal guidelines for good health. The main cause of lifestyle disorders in the modern period is a lack of adherence to seasonal routines brought on by a lack of focus on seasonal characteristics. The foundation is a solid scientific study that is still relevant today. Many diseases that develop as a result of incorrect behavior and poor lifestyle choices can be prevented with Dinacharya. To live healthy and longevity following and maintaining the Ritucharya and Dinacharya are crucial.

KEYWORDS: *Ritucharya, Dinacharya, Ahar, nidra, Dosha, Anajan, nasya*

Corresponding Author:

Dr. Sonali Thakre

BAMS, M.D(Swasthviritta & Yoga)

PhD (scholar)

Assistant Professor, Dept of Swasthviritta,

P.R. Pote Patil Ayurved College, Amravati.

How to cite this article: Thakare S., Badwaik P. An appraisal of Dinacharya and Ritucharya in daily routine for healthy life. Int J Ind Med 2023;4(8):16-22 DOI: <http://doi.org/10.55552/IJIM.2023.4803>

INTRODUCTION:

The ancient science of life known as Ayurveda has always placed more emphasis on maintaining health and preventing illness than it has on treating and curing disease. The fundamental tenet of the Ayurvedic medical philosophy is Swasthyashya Swasthya Rakshanam, which translates as "maintaining the health of the healthy" as opposed to "curing the diseases of the diseased" (Aturrashya Vikara rashamanancha). The Ayurvedic texts have made reference to the Ritucharya (seasonal regimen) and Dinacharya (daily regimen) for this reason. Two pillars of health according to Ayurveda are Ritucharya (seasonal rules for health) and Dinacharya (everyday life principles). Dinacharya is a set of daily routines that help people lead a disciplined life. Ritucharya is a set of seasonal guidelines for good health. Dinacharya is designed to maintain and connect people to their circadian rhythms, or internal body clock. It activates the relaxation response and parasympathetic tone to counteract stress. Planning the day's activities in advance allows the body and mind to carry them out effectively. According to Indian knowledge systems, there are six distinct seasons, each lasting about two months. The various regions of Earth experience different seasons (also known as Ritu) as a result of the Sun's yearly motion. The environmental variables have various effects on our bodies during each season or Ritu. As a result, Ayurvedic acharyas have provided us with precise instructions for each season that encompass daily routine, diet and drink, exercise, Abhyanga, clothes, places to go or avoid, gems, flowers, etc. We can avoid illnesses brought on by seasonal weather changes and maintain excellent health all year long by adhering to these Ritucharya norms.

Dinacharya

Resuming a healthy routine is the second step. The beach and backyard barbecues are fun in the summer, but October brings the desire to get everything back in order. Daily rituals are known as dinacharya, and they are never more crucial than they are during the vata season.

Ritucharya advocates living one's life according to the flow of the seasons. The principles of Ritucharya include:

- Eating unctuous, sweet, sour, and salty foods, meat, and new grains
- Consuming milk and milk products, honey, and lukewarm water
- Massaging and fomenting
- Living in an inner heated house and wearing heavy and warm cloths
- Dinacharya and Ritucharya are the main tools of preventive medicine.

Different type of Activities Under Dinacharya:

Brahma muhurta: The fifteenth muhurta of ratri (night) is regarded as the best time to awaken. Since sunrise times vary depending on location, Brahma muhurta is not always observed at the same time. In that area, it is 96 minutes before sunrise, or about two muhurats. The fact that this period occurs between respiration and photosynthesis has scientific significance. The sun is the god of health. Your health will benefit from the sun. Therefore, it is necessary to get up early in the morning, ideally before sunrise.

Pratah Jalpana: Sip a glass of water at room temperature, ideally from a cup made of pure copper that was filled the previous evening. This promotes peristalsis, clears the kidneys, and cleans the track.

Jihva nirlekhana: To avoid Aruchi, Mukha dourgandha, and Vairasya (faulty taste) (tastelessness), tongue cleansing should be done after dantdhavan. It ought to be done with the aid of gold, silver, or iron. We can

only utilize steel things now since certain metals are so expensive.

Achamana or Mukh Prakshalana- Washing, sometimes referred to as achaman, is done after crying, sneezing, clearing away excrement, and after traveling. Both thorough bowel evacuation and food digestion will benefit from it.

Gandusha and Kavala dharan: It improves the clarity of the sense organs and offers the mandible strength, clarity of the mouth, and lightness. Additionally imparts a pleasant taste. These foods should not be consumed because they are now manufactured with chemicals.

Anjana: It cleanses the eyes and gives them the shine of a full moon in a bright sky. It has been advised to use Souvira Anjana daily as it helps to maintain the health of your eyes and your vision. It prevents and treats a variety of ailments, including Daha (burning), Kandu (itching), Mala (eye debris), Klinnta (watery eye), and Vedna (pain). Rasanjana is told to use it every fifth or eighth day at night to get rid of excessive Kapha Dosha (since the eye is a Teja-dominant organ and should be protected against excessive Kapha or kleda).

Nasya: By soothing the Vata Dosha and supplying unctuousness to the head and neck region, it largely prevents degenerative disorders of the brain and sensory organs. The most important part of the body is thought to be the head.

Dhoompana: There are three different types: Prayogika, Snahik, and Virechnik. Smoking is the practice of taking a swallowed puff of smoke after inhaling it through the nose. The liquefaction of the Kapha as well as a lighter sensation in the chest, neck, and head are advantages. Smoking today is completely different and fashionable because individuals inhale it through their mouths and expel it through their nostrils. Smoke should be expelled through the mouth rather than the nose to prevent damage to the eyes.

Ushna Abhyanga in Sheeta Ritu and Sheeta Abhyanga in Ushna Ritu are extremely good for calming Vata, repairing damaged tissue, reducing fatigue, and many other things.

By receiving a thorough massage, one can slow down the ageing process, treat vata diseases and fatigue, and enhance their vision, skin, nutrition, life, and sleep. Additionally, practising padaabhyanga strengthens and stabilises the feet, enhances vision, and calms the vata.

Vayyam: Any exercise that leaves the body feeling worn out is referred to as vyayama. There is a time limit for Vyayama for physically healthy individuals who use Snigdha Ahara as their "Ardha Shakti Matra" in Sheeta and Vasanta Ritu. "Alpa Vyayama" is found in the Grishma and Varsha Ritu. Regular exercise nourishes the body, promotes a healthy complexion, balances the body's proportions, boosts agni, guards against obesity and sluggishness, and slows the onset of premature aging. Additionally, it improves digestion, strength, body mass and solidity, lightness, and fat reduction in addition to general health and functioning. It helps regulate blood sugar, lowers the risk of cancer and osteoporosis, helps supply energy, reduces stress, improves sleep, increases productivity, and raises self-esteem.

Karna Purana: This is quick method; simple method will keep the remainder of your ears healthy and your hearing sharp for a very long time. The Karna Purana calms certain imbalances that are usually caused by excessive vata accumulation, annoyance from cold and windy weather, overstimulation, and travel.

Udwartan: Udwartana is the name for the massage technique employed in Kapha Hara that uses the powdered drugs Triphala Churna and Yava Churna. As a result, blood vessels expand and the tone of the skin is

enhanced. strengthens thighs, balances vata, and makes you feel lighter.

Snana: Bathing is fortunate since it relieves exhaustion, sweat, and physical impurities while also promoting virility, longevity, strength, compactness, and ojus. Sleep, the burning sensation from perspiration, thirst etc.

Bhojana Grahan Vidhi: Everyone should start their Ahara with Madhura rasa before proceeding on to amla, lavana, tikta, katu, and Kashayaa, according to Bhojana Grahan Vidhi. Ahara should also be read chronologically. And jala should be taken for anupana. This Ahara rasa offers bala, varna, pushti, dhatu poshana, indriya prasadata, etc.

Ritucharya: Ritu, the season, expresses many effects on the body as well as the surroundings and is categorized by several characteristics. Ayurveda has outlined a number of guidelines and routines (Charya) on diet and behavior to help people adapt to seasonal changes without disrupting their body's balance. The primary goal of the Ayurvedic medical system is prevention, which can be accomplished by altering one's food and lifestyle in reaction to climatic changes. According to writings from the Ayurvedic tradition, this is a crucial element of preventive treatment. The main cause of lifestyle disorders in the modern period is a lack of adherence to seasonal routines brought on by a lack of focus on seasonal characteristics. The foundation is a solid scientific study that is still relevant today. The Ritucharya principles, according to Ayurveda, encourage living in accordance with the seasonal cycle. Ritu and Charya are terms for season and regime, respectively. The seasons bring about a change in the natural world's energies. Flowers, for instance, produce blooms in the spring and lose them in the fall. Seasonal and environmental changes also have an impact on us, and failing to adjust to

them might result in disease. According to an Ayurvedic proverb, "As is the macrocosm, so is the microcosm." This implies that what occurs externally also impacts our interior milieu. Variations in daylight hours, humidity levels, and temperature changes all indicate a change in season. We maintain homeostasis and everything is well if our bodies react appropriately by craving various foods, modifying our sleep/wake cycle to match sunrise and sunset, and changing our energy levels. When fall arrives, it is normal for us to crave heartier, heavier foods (soup anyone?), and we also have a predisposition to sleep more. Summertime makes people want for light meals and cool beverages, as well as for staying up late and rising with the dawn. This is the perfect Ritucharya. Seasons have Gunas that calm one Dosha and exacerbate another, as we have learnt. The Pitta season of summer inherently aggravates Pitta according to the principle of "like increases like".

Classification of season: According to Ayurveda, the year is divided into two sections. The northern and southern solstices, respectively known as Uttarayana and Dakshinayana, are determined by the motion of the sun. Each is composed of three seasons, or Ritus. Ritu translates as "to go." It is the way that nature manifests itself in the present in a definite and ordered sequence—in other words, the seasons.

Six seasons make up a year: Shishira (winter), Vasanta (spring), Grishma (summer), Varsha (monsoon), Sharata (autumn), and Hemanta (late autumn) in Uttarayan and Dakshinayana, respectively. The seasonal changes are primarily seen in the Indian subcontinent because Ayurveda originated in India.

Concept of Adankala:

Visarga Kala vs. Adana Kala: An Ayurvedic idea: The Ayurvedic Acharyas divided the year into two sections of six months each

based on the path of the Sun. These six-month intervals are divided into three 2-month seasons. Ayurved therefore claims that there are six seasons, each lasting two months. Adana Kala experiences three seasons, and Visarga Kala experiences three seasons. There are three seasons that fall within the Uttarayana period, when the Sun is observed to move in a Northern direction: Shishira (late Winter), Vasantha (spring), and Greeshma (summer). This timeframe is known as "Adana kala" by the Acharyas. According to Ayurveda, the term "Adana Kala" refers to the "time phase / period" of "extraction / lessening". The sun moves away from the equator's North during this phase. The word "Uttarayana" or "northern path of the Sun" gets its name from the direction of the sun, or Henec. The wetness of the ground and the living things on it begin to evaporate as its heat grows fierce and piercing. As a result, everything contains less moisture, and the air is dryer. Adana Kala is seen as a time when "strength is gradually decreased or taken away" because all these changes have an impact on the health and vitality of all living things. The final season in Adana Kala is the summer.

Ayurvedic Visarga Kala: The Sun moves south of the equator (and so away from those of us who live in India) during Visarga Kala. Dakshinayana is the name of the Sun's equatorial direction. The Moon becomes more significant in our lives as the Sun recedes from us. The sun's agneya (fiery) qualities are weakened by the moon's saumeya (gentle) qualities. Strong winds, chilly rains, and cool clouds further cool the Earth, which was already hot until Greeshma ritu (summer). As a result, in Visarga Kala, all organisms gradually develop vigor as opposed to Adana Kala. Varsha Ritu (Monsoon), the first season of Visarga Kala, marks the beginning of this phase of strength development. This power gradually increases till it peaks in Hemanta.

DISCUSSION:

The science of Ayurveda has as its goal maintaining equilibrium. Disease results from Dosha vitiation when Ritucharya is not adhered to. It should be noted that Roga (illness) originates from an imbalance of the three doshas—Vatu, Pitta, and Kapha. Dietary and lifestyle changes result in changes in the condition of Tridosha, which inevitably affects us and results in discord and lifestyle diseases. Ritu contributes to the progression and appearance of sickness by acting as Vyanjaka or Nimittakarana. For instance, an evening (afternoon) headache is mostly a Vata condition. Vata-related illnesses have a propensity to get worse during the rainy season. It has been noted that the flu, dry skin, heat stroke, pollen allergy, high incidence of water and air borne diseases, and skin diseases are more common in the winter, summer, and autumn, respectively. Thus, it may be claimed that physiology supports the Ritucharya notion. Avoiding exposure to chilly and strong winds, sleeping during the day. The idea of Kriya-Kala in Ayurveda, which depicts the modes and stages of illness development with relation to the state of several Doshas—Vatu, Pitta, and Kapha in accordance with the changes of time—is best understood through Ritucharya understanding. A thorough understanding of it is crucial for early diagnosis and prognosis in order to implement preventive and therapeutic actions.

CONCLUSION:

The balancing of the Doshas, which eventually results in good health, is the central principle of Dinacharya. This method is essentially connected to how the body communicates with its surroundings. Dinacharya keeps a person healthy by preserving the physiological functions of the body at their normal levels. It is advised to exercise, massage of body and head, use of warm water, take a sunbath, apply agaru to

body, wear heavy clothing, live in a warm environment. Many diseases that develop as a result of incorrect behavior and poor lifestyle choices can be prevented with Dinacharya. To live healthy and longevity following and maintaining the Ritucharya and Dinacharya are crucial.

REFERENCES:

1. Thakkar J, Chaudhari S, Sarkar PK. Ritucharya: Answer to the lifestyle disorders. *Ayu*. 2011 Oct;32(4):466-71. doi: 10.4103/0974-8520.96117. PMID: 22661838; PMCID: PMC3361919.
2. Kushwaha HC, editor. Pratham Bhag. Varanasi: Chowkhamba Orientalia; 2009. Acharya Charaks' Charak Samhita. [Google Scholar]
3. Tripathi B, editor. Acharya Charaks' Charak Samhita. Varanasi: Chowkhamba Surbharati Prakashan; 2007. [Google Scholar]
4. Mallika KJ. Critical study of Swastha-Catuska w.s.r. to Biophysical and Biochemical changes in Rtusandhi. MD (Ayu) Thesis. Jamnagar: Gujarat Ayurved University; 2002. [Google Scholar]
5. Steyn K, Fourie J, Bradshaw D. The impact of chronic diseases of lifestyle and the major risk factors on mortality in South Africa. *S African Med J*. 1992; 82:227-31.
6. Tripathi B, editor. Acharya Charaks' Charak Samhita. Varanasi: Chowkhamba Surbharati Prakashan; 2007. [Google Scholar]
7. Monier-Williams M, editor. A dictionary English and Sanskrit. Delhi: Motilal Banarsidass Publishers Private Limited; 1999. [Google Scholar]
8. Rao Mangalagowri V, editor. Text Book of Svasthavritta. Varanasi: Chaukhamba Orientalia; 2007. [Google Scholar]
9. Srikanthamurthy KR, editor. Acharya Vagbhatas' Ashtanga Samgraha. Varanasi: Chaukhamba Orientalia; 2005. [Google Scholar]
10. Tripathi B, editor. Acharya Vagbhatas' Ashtanga Hridaya. Varanasi: Chowkhamba Surbharati Prakashan; 2007. [Google Scholar]
11. Panda SK. Basic Principles of Kriya Sharira. New Delhi: Chaukhamba Orientalia; 2006
12. Kashinath Shastri and Gorakhanath Chaturvedi Charakasamhita, Chaukhamba Bharati Academy, Varanasi reprint 2007 sutrasthana chapter 1 verse 15.
13. Kashinath Shastri and Gorakhanath Chaturvedi Charakasamhita, Chaukhamba Bharati Academy, Varanasi reprint 2007
14. Agnives CR. 'Matter that matters. Vaidyam. Kerala Ayurveda Limited 2010; 3:19-21. 19. Valiathan MS. Towards Ayurvedic Biology. Bangalore: Indian Academy of Sciences; 2006. 20. Tabers Cyclopedic Medical Dictionary. 18th ed. New Delhi: Jaypee Brothers Medical Publisher (P) Ltd; 2000.
15. Acharya Vidyadhar shukla Charak samhita of Agnivesh, sutra sthan Matrashheetiyaadhyaya Chapter-5 Chaikhambha Sanskrit Pratisthan, Delhi 2006.
16. Prof. K.S. Dhiman, Pratimarsh nasya, www. Ccras.nic.in/content/ Pratimarsh nasya. Acharya Vidyadhar shukla Charak samhita of Agnivesh, sutra sthan Matrashheetiyaadhyaya Chapter-5 Chaikhambha Sanskrit Pratisthan, Delhi 2006.
17. Acharya Vidyadhar shukla Charak samhita of Agnivesh, sutra sthan Matrashheetiyaadhyaya Chapter-5 Chaikhambha Sanskrit Pratisthan, Delhi 2006.
18. Acharya Vidyadhar shukla Charak samhita of Agnivesh, sutra sthan

Sthannavegadharaneeyaadyaya
Chapter-7 Verse-31, Chaikhambha
Sanskrit Pratisthan, Delhi 2006.

19. Sharma anantram, shusrutsamhita of
maharshi sushurit, chikista sthan

Anagataabadhapratisedhyaya Chapter-
24 ver. 80, Chaukhambha Surbharak
prakashan, Vanarasi 2012.

Source of Support: None declared

Conflict of interest: Nil

© 2023 IJIM (International Journal of Indian Medicine) |

An Official Publication of ARCA- AYURVEDA RESEARCH & CAREER ACADEMY

Website: www.ijim.co.in Email: ijimjournal1@gmail.com