

### Concept note

## Ayurvedic concept of daily regimen and its correlation with the modern era

**Kunj Thaker**

Bapuji Ayurvedic Medical College and Hospital, Sawlanga Road, Shimoga-577204, Karnataka, India.

E-mail: [kunj.vgugj@gmail.com](mailto:kunj.vgugj@gmail.com)

### Article history

Received : November 08, 2021

Accepted : December 11, 2021

### Keywords

Ayurveda  
Deh Prakṛti  
Des  
Dincarya  
Kala  
Prakṛti

DOI: 10.53517/JCKHH.2581-3331.522021217

### ABSTRACT

Today people are being more modern and slowly we have started to follow western culture, diet as well as regimen also. People cannot understand that western countries have a different climate than India. According to the climate, they are following their culture, diet and daily regimen. For example normally in western countries, the climate is cold so they should get heat from their diet, for this they are using bread or bun or their most common food doughnuts. These diets belong to wheat, which gives more heat to the body. They are doing continuous work because they want to keep on their bodies hot to survive in that climate. But in India, the climate is different according to place, if we are going to north India in Jammu & Kashmir, Punjab and Haryana, we will get cold weather, if we are going to west India in Rajasthan, Gujarat and all we will get hot weather so like this at every place the climate is different. So, the diet and regimen also should be different. Now people are going to doctor or dieticians or professional physiotherapists to ask about diet and all, from them some common things will come out that is, to eat healthy food, drink milk, more intake of water, to eat green vegetables, etc. etc. Only some good doctors or dieticians or professional physiotherapists will give different diets from person to person. Now a day's people have turned to *Āyurveda* because they understand the side effects of allopathic medicines. People are now going to *Āyurvedic* and Naturopathic centres for health maintenance. People have eager to know how to live life healthily without taking any kind of medicine. For this, the best way is to follow *Āyurveda*. According to *Āyurveda* the regimen and diet are based on *Deś* (place), *Kāla* (time), *Deh Prakṛti* (immunity) and all. The present article is all about the common regimen for everyone according to *Āyurveda*. This is not a complete regimen for anyone. Although the regimen for each person will differ, some common things mentioned here can be easily followed. Before this, so many scholars have worked over the *Dincaryā* topic, but either their researches are particularly on a single regimen or with the concentration over diseased people. Here the uniqueness of this study is implementing of anciently described regimen in the modern era with minimum technical words so that the common people also can understand very easily.

© 2021 Global SciTech Ocean Publishing Co. All rights reserved. ISSN. 2581-3331

## INTRODUCTION

At present time, there is so much confusion about the regulation of daily regimens. People have so many expectations from *Āyurveda* for a daily regimen. If we broadly go through *Āyurveda* then it has 3 main *Samhitās* (books) to refer. Which are known as “*Bṛhat trayī*”.

1. *Caraka Samhitā*,
2. *Suśruta Samhitā* and
3. *Aśtāṅga Samgrah*

All three *Samhitās* (Fig. 1) have information about daily regimens, but each one has some differences from the other. So, according to me among these, *Aśtāṅga Samgrah* is best to refer because it is the combination of

both *Caraka Samhitā* and *Suśruta Samhitā*. The '*Vṛddha Vāgbhata*' (author of *Aśtāṅga Samgrah*) studied *Caraka Samhitā* and *Suśruta Samhitā* very deeply and then as an essence of those *Samhitās* he created *Aśtāṅga Samgrah*.

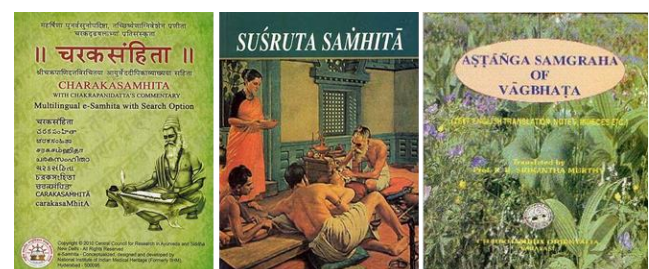


Fig. 1. *Caraka Samhitā*, *Suśruta Samhitā* and *Aśtāṅga Samgrah*

*Aṣṭāṅga Saṁgrah* has very nice and clean information about daily regimen in its 3<sup>rd</sup> chapter named *Dincaryā* (Vagbhata, 2006). But after reading this book many doubts will produce in our minds because in present time, we have a very different lifestyle than the ancient time. Due to that, we can't follow it properly. If we see all the things scientifically then all regimen is not essential for the present time. Our day and night regimens should be as follows.

### **DINCARYĀ (DAY REGIMEN)**

#### **Uttān Vidhī (waking up in the morning)**

As mentioned in *Aṣṭāṅga Saṁgrah* we should wake up in *Brāhmī Muhūrta* (45 min. before sunrise) because in the early morning, we can get fresh air and noise-free environment. In present time people use to wake up in between 8-10 a.m. We should change our habits and should wake up in the early morning.



**Fig. 2.** *Nasya vidhī, Mukhaśuddhī and Dantadhāvana vidhī*

#### **Śauch Vidhī (excretion of waste products from body)**

After waking up in the early morning we should pass our stool. In ancient times people were not using toilets, they were going outside for passing their stool. That's why they can get pure air from the environment. At present time we are using toilets so if you awake early in the morning then also you can't get pure air from the environment. It's not mean that using of toilet is not good but for gaining of pure air we should go for a morning walk after passing stool. Nowadays in big cities, pollution is in large quantity that's why morning walk should be done in the garden or any green area.

#### **Dantadhāvana Vidhī (brushing of teeth)**

After passing stool, *Aṣṭāṅga Saṁgrah* indicates to cleaning of teeth. In ancient times people were using twigs for cleaning of teeth. Twigs should be of bitter, pungent or astringent taste. It is good for diabetes and the health of gums. Today we are using a toothbrush and so many types of toothpaste for cleaning teeth (Devi and Shrivastava, 2019). Now we have confusion about toothpaste, which toothpaste is best?

Today most toothpaste brands use chemicals to prepare toothpaste in different forms like preservatives or colours or any other form. Now, the preparation of chemical less toothpaste is another topic of research. I strongly suggest twigs of different plants only, to choose the particular plant you may consult with your nearest Ayurvedic physician. It should be important to choose the toothpaste which is having the fewer amount of chemicals to avoid adverse effects. After brushing of teeth, cleaning

of tongue is indicated. We can clean our tongues by cushy scrapping. Today we can get tongue scrapers easily in the market.

#### **Anjana Vidhī (applying of collyrium)**

The application of collyrium is very good for the eyes. In ancient times people were using Antimony Trisulphide as a collyrium from the rocks of the 'Sauvir' region (beyond modern Pakistan, Baluchistan and Afghanistan). At present time, it is very popular in the Muslim community and girls especially. There are some types of collyrium like *Kājal* and *Surma* is available in the market. It increases the brightness of the eyes and cleans them (Varrier and Ashwini, 2018).

#### **Nasya Vidhī (nasal drops)**

After *Anjana* one should apply nasal drops (Fig. 2). It is good for getting smooth skin, it increases the brightness of the face, it is also good for the proper development of the breast. It is affecting to voice also. So, it is very useful for singers especially. In ancient times people were using ghee, oil, honey or some medicines for a nasal drop. At present time also we can use these properties. Today we have so many types of nasal drops. It should be kept in mind that nasal drops should be used only after consulting a doctor.

#### **Mukhaśuddhī (cleaning of mouth)**

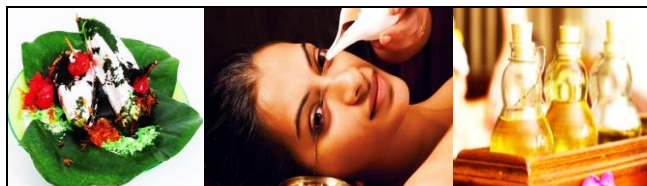
Cleaning of the mouth is very essential. We can clean our mouth by holding water or medicine till full secretion of saliva has occurred. Gargling is also useful for cleaning the mouth. At present time there are so many liquid mouthwashes are available in the market. We can also use oil, ghee or some medicines for mouth wash. It is good for the health of lips, teeth and voice (Vaidya, 2013).

#### **Dhūmapāna (Inhaling of smoke)**

Inhaling of smoke is mentioned in *Aṣṭāṅga Saṁgrah* but usage of tobacco is restricted, because it may be harmful to health. It causes cancer mainly. Smoking should be done by medicinal drugs which are suggested by the recognised doctor. And the method of *Dhūmapāna* is also to be followed as explained in the *Samhitā*.

#### **Prasādhana (getting ready)**

In *Aṣṭāṅga Saṁgrah*, the author indicates to get ready very nicely and fairly before going outside. Due to this our personality has been increased. He also indicates applying some fragrant substances to clothes. At present time, we are using so many types of perfumes and body sprays. Perfume is good but body spray is may be injuries to the skin. We are also dressing well before going outside. The author said to change clothes before sleeping also. Unknowingly we are following this by using night dresses. We should change clothes before sleeping because the purity of clothes during sleep is essential. Therefore, unknowingly we are following *Prasādhana* in the present time.



**Fig. 3.** *Tāmbūl sevan, Prasadhana and Abhyanga vidhi*

#### **Tāmbūl sevan (chewing the betel)**

*Aśtāṅga Saṁgrah* says to chew betel, which has made up of *Myristica fragrans* Houtt., *Syzygium aromaticum* Merr & L.M., *Cinnamomum camphora* Nees & Eberm, *Piper cubeba* Linn., *Hibiscus abelmoschus* Linn., *Areca catechu* Linn. along with leaves of *Piper beetle* Linn (Fig. 3). It gives strength to the heart. It is good in bleeding or haemorrhage, strengthlessness, dry eyes, etc. (Rathore et al., 2019).

#### **Gamana (outgoing procedure)**

*Vāgbhatta* indicates to go outside wearing footwear & with an umbrella. In present days all people are using footwear and many people are using an umbrella. In the nighttime, if we want to go outside then we should go with a covered head and with a stick also. This is for our safety purpose from enemies and thieves.

#### **Abhyanga Vidhī (oil massage)**

*Aśtāṅga Saṁgrah* said to do oil massage all over the body and especially on the head, temporal region and feet. It reduces the pain and acts as a lubricant for joints. It is very good for back pain which is a big problem of the present. It's also good for the eyes. Today there are many massage oils are available, we should do oil massage daily before bathing.



**Fig. 4.** *Bhojan Vidhi, Vyayama and Snana vidhi*

#### **Vyāyām (physical exercise)**

After oil massage physical exercise is indicated (Fig. 4). Exercise should be done half of our strength in the spring season. In other seasons it should be done mildly. It increases the capacity to do work and also increase digestive capacity. At present, people are used to going to the gym for exercise. It is very good but they should give attention to the limit of exercise, they should not exercise over the limit, it is harmful to health. It may cause paralysis like dangerous diseases.

#### **Udvartana (dry massage)**

After exercise rubbing the body with dry fragrant medicinal powders is indicated. It reduces the extra fat and

gives a pleasant fragrance to the body. It is good for fatty people and patients with hypertension. For daily massage, we can use normal talcum powder also.

#### **Snān (bathing process)**

The bathing procedure is also available in *Aśtāṅga Saṁgrah*. According to this, we should take a bath with warm water below the neck. Cool water is ideal for all over the body. Bathing will increase the appetite, sexual ability and brightness of the body. It removes the oily waste from the skin. It also reduces thirst, itching, burning sensation on the body and laziness. It gives rise to enthusiasm. At present time most people use warm water for baths all over the body but is contraindicated above the neck. It may be because of hair fall, dandruff and E.N.T. diseases. We should use cool water for the above neck region.

#### **Bhojan (eating process)**

Intake of food should not be done in the group. Don't get food from hotels, enemies, prostitutes and unknown persons. Because cleanliness of food is to be required. If we get food from the above-mentioned resources then the purity of food may be reduced. In present time getting food from hotels is to a fashion. We can't stop it fully but we should avoid this as much as possible. Again author also has explained some rules of eating food in further chapters. Those are to eat warm food, to not eat very fast or very slowly, do not to speak or laugh while having food, eat the properly unctuous food, eat as per your capacity, and eat with full concentration (Gurme and Rathod, 2019).

#### **Sadvṛtta (maintaining of kindness)**

This topic indicates to be kind and honest to everyone and nature. At present time there is so many nuisances are going on in society, but we should be pure, optimistic and positive from our side.

#### **RĀTRICHARYĀ (NIGHT REGIMEN)**

*Aśtāṅga Saṁgrah* has information about how should our night. There is no mention of particular timing for sleep because we didn't have control over our sleep. According to the whole subject sleeping in *Kapha* period is best. That is 8-10p.m. Sleeping in *Kapha* period give rise to sound sleep. At night we should eat dewy food. Our bed should be comfortable and its length and width should be proper.

#### **CONCLUSION**

Today so many people are suffering from lifestyle disorders like diabetes, hypertension, etc. The main reason behind these disorders is their lifestyle. These disorders can be prevented by following proper *Dincaryā*. So, for a healthy life, a healthy regimen is very important.

#### **CONFLICTS OF INTEREST**

The author(s) declare(s) no conflicts of interest.

**DECLARATION**

The contents of this paper are published after receiving a signed copyright agreement from the corresponding author declaring that the contents of this paper are original. In case of any dispute related to the originality of the contents, editors, reviewers and publisher will remain neutral.

**REFERENCES**

- Devi D, Shrivastava RK (2019). A review on the traditional practice of tooth brushing in Ayurveda and its relevance in current era. *Journal of Complementary and Integrative Medicine*, 16(3), 20180196.
- Gurme S, Rathod M (2019). Pathya and apathya for seasonal and daily regimen; an ayurveda and modern perspective. *Himalayan Journal of Health Science*, 4(4), 1-4.

- Rathore N, Paul S, Jain A (2019). Effect of vagbhattokta tambula sevana as per Ayurveda on mukha roga. *International Journal of Bio-Pharma Research*, 8(3), 2491-2493.
- Vagbhatta A (2006). *Astanga Sangraha commentary of Shashilekha* by Indu, Sutrasthana 3<sup>rd</sup> chapter. Dhivaprasad Sharma Ed. Chaukhamba Sanskrit Series, Varanasi.
- Vaidya BG (2013). *Dinacharya*, 1<sup>st</sup> Ed. Navajivan Trust, Gujrat.
- Varrier GS, Ashwini M (2018). Pathya apathya and role of dinacharya in netra swasthya. *Journal of Ayurveda and Integrated Medical Science*, 2(6), 113-116.

**How to cite this article?**

Thaker K (2021). Ayurvedic concept of daily regimen and its correlation with the modern era. *Journal of Conventional Knowledge and Holistic Health*, 5 (2), Article ID 217.

\*\*\*\*\*