



Physiological importance of *Dincharya* as preventive approach towards *Indriya Vikara*.

Rahul Jain¹, Ankur Kumar Tanwar², Priti Singh³, Meera K. Bhojani⁴

1-P.G. Scholar, Department of Kriya Sharira, All India Institute of Ayurveda.

2-PhD Scholar, department of Kriya Sharira, All India Institute of Ayurveda.

3-M.D. Scholar, Swasthavritta Department, AIIA, DELHI.

4-Associate Professor, Department of Kriya Sharira, All India Institute of Ayurveda.

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Corresponding author-

Rahul Jain, P.G. Scholar, Department of Kriya Sharira, All India Institute of Ayurveda.

Email: rahul.jain992@gmail.com

ABSTRACT:

Introduction: *Indriyas* are responsible for the *Yathartha Anubhava* or true unadulterated knowledge of everything around us. This knowledge will hamper when *Nidana Sevana* occurs and due to which *Dushita Doshas* (or imbalanced *Doshas*) reach the *Adhithana* of *Indriyas* and leads to total (*Upghata*) or partial (*Uptapa*) loss of function of that *Indriya*. *Ayurveda* have various concept of healthy and happy life, *Dincharya* is one of such important concepts. *Dincharya* mentioned in *Ayurvedic* texts give the prophylaxis protocol for preventing this type of *Indriya Vikara* and maintaining the physiological functioning of *Indriyas* properly.

Methods: *Authentic text of Ayurveda, pubmed and other contemporary textbook referred for the collection of data related to Dincharya and Indriya(senses).*

Result: *Acharyas* mentioned that one should wake up in *Brahma Muhurta* because that increases the longevity and maintain *Dhatu Samya Avastha* of the body. Some practices in *Dincharya* gives *Bala* to *Urdhavjatra* (*Adhithan* of all *Indriyas*) and prevent diseases of *Urdhavjatra*(eyes, nose, ear, head, mouth). These practices are *Anjana, Dhoompaan, Nasya, Karnapooran, Gandoosh-Kaval Dhaaran, Dantadhaavan, Jihva Nirlekhan* etc.

Conclusion: *Dincharya* practices have a deep impact and numerous benefits for our *Indriyas* hence one should give them place in their daily routines.

Keywords- *Ayurveda, Dincharya, Indriya Vikara, Indriyapradoshajvikara*

INTRODUCTION

Ayurveda is the key of happy and healthy life with prime objectives of maintaining the health of a healthy person and curing the disease of an ill.¹ These objectives will be achieved with the help of *Ayurvedic* principles of *Dinacharya, Ritucharya, Achara Rasyana, Sadvritta,*

Nidra, and Prakriti. A daily routine or *Dincharya* is required to bring radical change in body, mind and consciousness. It also governs a person's biological clock, aids digestion, absorption assimilation and generates self-esteem, peace, discipline, longevity and happiness. Ancient



Acharyas designed a specialized structured lifestyle according to *Ritu* or season, *Prakriti*, *Vaya* and *Avastha* in order to maintain the health of healthy individual. One of the most important lifestyle regimens mentioned in the classical texts of *Ayurveda* is *Dincharya*. The word *Dincharya* is the combination of 2 words- ‘*Din*’ + ‘*Charya*’. ‘*Din*’ (*Ahoratra*) means day + night and ‘*Charya*’ means rules regulations to be followed. *Dincharya*² is full of practices that tend to give strength to the *Indriyas*³ and protecting them from further *Nidanas* so that they will not get any *Indriya Pradoshaj Vikara*.⁴ *Indriyas* are vital part of the body as information about the environment around us can only be perceived by the *Indriyas* and then processing of that information occurs in *Manas* (*Ubhayendriya*). Hence our *Acharyas* mentioned *Dincharya* (daily regimen) to live a long and healthy life.

MATERIAL AND METHODS

Aim of this conceptual review was to understand the importance of *Dincharya* in context to healthy *Indriya* or prevention of *Indriya Vikara*. Total 09 Authentic textbook of *Ayurveda* (*Charaka samhita*, *sushruta samhita*, *astang hridaya*, *astang sangrah*, *kashyap samhita*, *bhel samhita*, *sharngdhar samhita*, *harita samhita*, and *yog ratnakar*) was search for collection of data along with pubmed and other search engine with the help of keyword *dincharya*, lifestyle, daily routine etc.

*Dincharya*⁵

Dincharya mentioned in our texts is the routine we must follow in order to keep ourselves healthy. *Din* (day and night) + *Charya* (practices), hence *Dincharya* means the complete routine to follow throughout the day and night.

Brahmamuhurtauttishthet : One should wake up in the ***Brahmamuhurta*** (early in the morning i.e. 90 minutes before sunrise). *Brahma* means knowledge. In capital of India, which is among the world most polluted city, early morning awakening helps in carrying in the fresh air into the body and helps in enhancing the concentration of mind. So, Fresh oxygen in the early morning nourishes the remote tissues of the body rapidly. Researches also state that pollution at its peak in the morning especially from 7 am to 10 am⁶ which shows the importance of ***Brahama Muhruta***. A neurotransmitter serotonin released during exposure of bright light in the early morning contributes to feelings of well-being, happiness and keeps the person alert and active.⁷ Early awakening leads to freshness of all sense organs.

Ushapana- It is advisable to drink 640ml (8 *Prisriti*) luke warm water in the *Brahmamuhurata*, as it can prevent

constipation, piles, urinary tract problems and gives strength to all the senses.

Malatyaga- Early morning evacuation is natural process of the body. At this time waste of digested food fills the rectum and it generates an urge to defecate. Defecation at proper time clears the rectum, increase digestive power and prevents many manifestations like constipation, foul smelling flatus. This also leads to happy and fresh day all.

Achamana (Washing of face and eyes) - Washing face with fresh water is good to give calmness to senses and specifically works on *chakshurendriya* by preventing eye diseases., pimples, black head etc.

Dantadhavana (Tooth brushing) – *Acharyas* directed us to clean the teeth’s early morning and after taking meals. It stimulates taste perception and increase salivation. One should brush teeth’s with *katu* (for *Vaktra Shodhana*, *Sweda-Kleda Upahanti*, *Kandu Vinasayati*, *rochana*, *Agnideepana Vranan Avasadayati Shleshmahara*),⁸ *tikta* (for *Krimighana*, *vishagna*, *Deepana*, *pachana*, *Lekhana*, *Kledamedapashoshyati*)⁹ and *Kashaya* (*Sangrahi*, *Peedana*, *Ropana*, *shoshana*, *Stambhana*)¹⁰ *rasa*. It is helpful in preventing oral diseases especially dental diseases.

Jihvanirlekhana (Tongue cleaning) -Scraping and cleaning of tongue is advised to prevent oral disease. Tongue should be cleaned by a long flexible strip of metal or plant material (gold, silver, copper or leaf).

Anjana- Sin today’s era, excessive use of computers results in dry eye or computer vision syndrome. *Anjana Dravyas* causes irritation to eyelids and conjunctiva, resulting in watering of eyes and enhances circulation. ***Sauviranjana*** is advised to apply in eyes daily and it helps in preventing eye disorders as well as good for vision.

Nasya (Oil nasal drops) - Nasal application of oil is advisable as its *Dravyas* are sticky in nature which prevents entry of dust particles into the nasal cavity. ***Pratimarsha nasya*** is advised to use daily. it helps in pacifying *vata dosha* and hence helps in preventing many *vataja* disorders of *urdhvajatru*. The olfactory nerve endings are seen on cribriform plate of ethmoid bone, *Nasya Dravyas* triggers the nerve endings and sends. *Nasya* is the door of head or head diseases. *Nasya* will help in prevention and therapeutic aspects in all diseases of head specially the senses organs. Choice of drugs for *Nasya* will help in extension of therapeutic aspect based on *Prakriti* etc.

Gandusha and Kaval- *Gandusha* is retaining oil in the mouth and *Kavalis* moving oil in the mouth, it can be done with the help of oil or water or decoction. Keeping/moving the oil/ water/ decoction in mouth is helpful in preventing *Vata* and *Kapha* disorders of *Urdhvajatru* and *Indriya adhishtan*.

Dhumpana (Medicated fume inhalation) - *Prayogic*

dhoompana is advised to use daily. It is helpful in preventing disorders of *urdhvajatru*. CO₂ has the tendency to stimulate the respiratory centre present in the brain stem which may triggers the normal physiological functions of respiratory system. *Dhoompana Dravyas* like *Haridra*, *Gugglu*, *Vacha*, cleanses respiratory tract and oral cavity. *Prayogic Dhoompana* pleases the *Indriyas* (especially *Manas*). Nerve endings on cribriform plate of ethmoid bone are triggered by *Nasya dravyas* and sends message to CNS and initiates the normal physiological functioning of the body.

Tambula Bhakshana (Chewing beetle leaves) – Eating/chewing beetle leaves gives stimulation to taste buds, increases salivation and scraps the deposited matter, hence helpful in anorexia and a pleasant odor to the mouth. **Abhyanga** (Oil massage)-Massaging the whole body with oil gives strength to body, do *Brimhan karma*, improve the circulation of the body, pacify *Vata Dosha* and prevents *Vata* disorders.

Vyayama (Physical exercise) - Exercise should be done daily as it helps in increasing the strength of the body, improves digestion and helpful in releasing toxins with sweat. *Ayurveda* described the multi facet aspect of *Vyayam* and mentioned its duration as *Balasya rdha*. There are multi researches going on various aspects of exercise and its clinical importance in health and diseases.

Udvardhana- Massaging body with powder of *Yava* or *Triphala* is helpful in opening skin pores, reduces fat and *kapha* and improves the complexion of the body.

Snana (Bathing)- Daily bathing improves enthusiasm, strength, appetite and removes sweat and other impurities of the body.

Padabhyanga – Oil massage given to legs/feet has a *Chakrasuprasadan* effect i.e. helpful for maintaining good eye sight. *Padabhyanga* and *Padatradhaarana* have effect in preventing eye disorders (by *Prabhava*).

Karnapurana- Putting oil in the ears is advised by the *Acharyas* as it is helpful in preventing various *Karnaroga*. It gives strength to the jaw, neck, head and ears. It prevents all the *Vataja* disorders of ears, stiffness of neck and jaw, difficulty in hearing and deafness.

Sandhyopasana / Mangalkritya (Workshop of Divine) - One should remember God and do *Bhagwad samrana* daily. One should do self- analysis of himself/herself and daily activities as well.

Padatradhaarana- It is advised by *Acharyas* to not remain bare footed, having slippers has an impact on prevention of eye disease as a result of its *Prabhava*.

Indriyas–

Indriyas are the organs which perceive information from the environment and carry them to mind for processing and action on that information. Sense organ helps us to acquire knowledge as it is (*Yatharth Anubhava/ true knowledge*). The knowledge we gain is through *Indriyasannikarsha* i.e. association of *Indriyato* the *Indriyatha* (sense objects). This knowledge is taken by mind and screened by *Buddhi*. *Indriya- In (Vishaya) + Dravanti* (flows) one that moves or flows towards its *Vishyas*. Types of *Indriyas*-
Gyaanendriya- They are 5 in no. *chakshuindriya*, *ShrotraIndriya*, *Graanendriya*, *Rasnaendriya*, and *Twakendriya*. They perform the sensory functions.
Karmaendriya- They are also 5 in no. *Paani*, *Paad*, *Paayu*, *Upastha*, *Vaak* and they perform motor functions.
Ubhayendriya- *Ubhayendriya* is one in number i.e., *Manas*. It performs both sensory as well as motor functions.

Indriyapradoshajvikara¹¹-

Indriyapradoshajvikara are mainly *Vikaras* of the *Gyaanendriyas* (sense organs) because *Karmaendriya Vikara* come under *Dhatupradoshajvikar* and *Manasroga* is a Completely different concept.

Indriya / Gyaanendriya Pradoshaja Vikara are of two types-

Uptapa- Altered functions or partial loss of functions of *Indriyas*

Upghata - Temporary or permanent loss of functions of *Indriya*.

Doshas when vitiated in the body tend to lose their physiological site and move towards the different sites in the body. When they get suitable *Nidana* of any disease, these vitiated *Doshas* develop that particular disease in the body.

Indriyapradoshajvikara occurs when vitiated *doshas* resides in the *Adhithana* of the *Indriyas*. TABLE 1 – Effect of various aspect of *dinacharya* on *indriya*.

DISCUSSION

In recent years of development we incorporated habits in our daily routine that are not good for our sense organs and still we are doing them and people are getting complete loss (*Upghata*) or partial loss (*Uptaapa*) of their senses. Habits like watching screens most of the time of the day on computer, laptops, mobile phones, televisions etc. People are getting refractive errors and dry eye syndrome like disorders from such habits. Using earphones, ear pod set etc. excessively in high sound is causing temporary or permanent hearing loss, tinnitus

etc. we are having habits of eating junk food that is not good for our body as well as sense organs. On top of that our environment is polluted (air pollution & water pollution) which is causing many *Twakendriyavikaras*. Ayurveda gives more emphasis on prevention of disease.

Dincharya has been described in the context of daily regimen. Principle of *Dincharya* is more relevant in current era. Following the proper *Dincharya* play a very important role in maintenance of health and thus prevention of various *Indriya Vikara*. In this way by following the exact regimen as described by our *Acharyas* we can prevent them and leads to a healthy and disease-free life. *Dincharya* has been described by our *Acharyas* in the context of daily regimen and it combat the harmful effects of harmful environmental changes at primary level as well as it slows down the irreversible effects. Daily regimen is a very important and an unavoidable factor accepted in causation of disease. *Dincharya* is the need of current era as various *Indriya Vikara* and other diseases are emerging very rapidly both communicable and non-communicable diseases as mentioned in Table 01. *Dinacharya* not only helpful in the maintenance of healthy sense organs (*gyananendriya*) but also the motor organs (*karmendriya*). Preventive health is the main objective of *Ayurveda* which is achieved only by following the principles of *Ayurveda*. *Indriya* is the main receptive organ of knowledge and helpful in delivery of knowledge but also dispersal of knowledge to *atma* (soul) through *mana* (mind). So, by following proper *dinacharya* as mentioned in classical ayurvedic text we not achieve the good physical health but also the mental health. We can say that *Dincharya* practices can act as prophylaxis of *Indriya Vikara*. According to *Ayurveda* one should follow *Dincharya* in order to lead to a healthy and disease-free life.

CONCLUSION

Dincharya plays a vital role in prevention of various *Indriya Vikara* and other disorders, which are resultant of improper lifestyle and overall conduct. In this way by following the exact regimen as described by our *Acharyas* we can prevent them and leads to a healthy and disease-free life. *Dincharya* has been described by our *Acharyas* in the context of daily regimen and it combat the harmful effects of harmful environmental changes at primary level as well as it slows down the irreversible effects. Daily regimen is a very important and an unavoidable factor accepted in causation of disease. *Dincharya* is the need of current era as various *Indriya Vikara* and other diseases are emerging very rapidly both communicable and non-communicable diseases. Most of them are only preventable. We can say that *Dincharya* practices can act as prophylaxis of *Indriya Vikara*. According to *Ayurveda* one should follow *Dincharya* in order to lead to

a healthy and disease-free life.

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ORCID

Rahul Jain , <https://orcid.org/0009-0005-3309-6699>

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TABLE 1 – Effect of various aspect of *dinacharya* on *indriya*.

S.No.	<i>Dinacharya</i> activity	<i>Effects on Indriya</i>	<i>Prophylaxis for</i>	<i>Indriya work on</i>
1.	<i>Brahmamuhurtauttish thet</i>	<i>Manas</i> - Less pollution and fresh oxygen, enhances the concentration of mind and nourishes the remote tissues of the body.	<i>Dhatusamyaavastha</i> , Constipation, flatulence	<i>Aayu, Agni, Dhee, Dhriti, Smriti.</i>
2.	<i>Ushapana</i>	<i>Rasna</i>	<i>Amlapitta</i>	Digestion and Kidney functions.
3.	<i>Malatyaga</i>	<i>Payu, Upasth</i>	<i>Karmendriya</i>	Excretion of waste products and organ of reproduction.
4.	<i>Achamana</i>	<i>Chakshu, Twak</i>	<i>Netra Roga,</i>	Enhancement of vision, prevention of contagious eye diseases
5.	<i>Dantadhavana / Jihvanirlekhana</i>	<i>Rasna</i>	<i>Mukha malinta, Durgandha, Dant roga, Mukha Roga, Alasya.</i>	<i>Dant dhridta, Mukh suddhi, Bhojan.</i>
6.	<i>Anjana</i>	<i>Chakshu</i>	Stress on eyes, dryeyes, Timir.	Clarity of vision
7.	<i>Nasya</i>	<i>Chakshu, Shrotra, Ghrana, Vaak</i>	<i>Urdhvajatrugata Vikara.</i>	Eye sight, Voice, Glow of face.
9.	<i>Gandusha and Kaval</i>	<i>Rasna</i>	<i>Durgandhta</i> , dryness of mouth, dryness of lips, <i>Dantroga, Mukhroga.</i>	Oral health
10.	<i>Dhumpana</i>	<i>Chakshu, Shrotra, Ghrana, Rasna</i>	Disease above clavicle	Functions of respiratory system
11.	<i>Tambula Bhakshana</i>	<i>Rasna, Manas</i>	<i>Hridroga</i>	Mental health
12.	<i>Abhyanga</i>	<i>Twaka, Manas</i>	<i>Angamarda, Glani, Sandhishool, Anidra.</i>	Skin glow and softness, Samhanana, Sharirdadyakrita.
13.	<i>Vyayama</i>	<i>Manas</i>	<i>Sandhivata, Hridroga, Obesity</i>	Lightness of body, Digestion, Strength, Immunity.
14.	<i>Udvartana</i>	<i>Twaka</i>	Obesity, compactness of body and skin	Skin compactness.
15.	<i>Snana</i>	<i>Twaka, Manas</i>	<i>Twavikara, Prameha, Excessivesweating, Alasya, Thirst, Burning sensation.</i>	Digestion, <i>Vrisya, Aayushya,</i> Strength, <i>Utsaha, Bala, Varna.</i>
16.	<i>Padabhyanga</i>	<i>Chakshu</i>	<i>Netraroga</i>	<i>Drishti Prasadana Karma</i>
17.	<i>Karnapurana</i>	<i>Shrotra</i>	<i>Karnaroga</i>	
18.	<i>Sandhyopasana / Mangalkritya</i>	<i>Manas</i>	<i>Bhaya, Glani, Avsaada.</i>	<i>Medha</i>
19.	<i>Padatradharana</i>	<i>Chakshu</i>	<i>Netraroga</i>	<i>Chakshusya Karma</i>