

## SANHINTOKTA DINACHARYA AND MODERN LIFESTYLE MODIFICATIONS

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### ABSTRACT

Ayurveda is a science of life with the aim of attaining healthy long life and curing diseases to achieve 4 *purusharthas* (*Dharma, Artha, Kama, Moksha*) in his lifespan.<sup>[1]</sup> Our ancestors had sufficient time pursuing and following this aim. Hence they lived for 100 years. But at present the average life expectancy is 65 years. Morbidity rate has increased considerably. There are variety of reasons like – stress, lack of personal attention towards personal hygiene, pollution, poor and faulty diet, lack of exercise, addictions /vices.<sup>[2]</sup> To adapt the Ancient *dinacharya* / lifestyle to our present, is our struggle. It is the need of time to modify our present system with *Ayurvediya dinacharya* to

counter lifestyle disorders. In this article, I dwell upon the ayurvedic view and the modern view of each of modification which could be applied even in 21<sup>st</sup> century era.

**KEYWORDS:** Dinacharya, lifestyle modification, Ayurveda.

### INTRODUCTION

Ayurveda is a holistic healthcare system caring the mind, body and soul i.e. physical, mental and spiritual well-being. The main aim of Ayurveda is to maintain the health of the healthy person and to treat the disease of diseased person. For curing diseases Ayurveda has variety of treatments, while for prevention of diseases, our Acharyas has stressed on restricted, healthy diet and daily regime. Daily regime contains Dinacharya, Rutucharya and Ratricharya. Dinacharya consists of procedures to be done right from getting up in the morning, which when applied to the routine could help in longevity of life.

**Brahme Muhurte Uttishthe**

Ayurveda explains many concepts under *dinacharya* which starts with *Brahme muhurte uttishtet* (auspicious time for getting up from the bed). The last Yama of night is said to be brahma muhurta. Brahma means knowledge, muhurta means hindu unit of measurement of time, which is 2 ghatakas or 48 minutes. This is the best time for doing spiritual practices, perceiving knowledge and to alleviate vyadhis and alakshmi. It starts at 96 minutes before sunrise, lasts for 48 minutes and ends 48 minutes before sunrise. It is a time when vata dosha is naturally dominant in the body. Hence after waking up at this time, if one feels the urge to defecate depending upon the digestion of food taken last night is proper, otherwise one should go back to sleep. This helps in maintaining the balance of doshas in the body.<sup>[3,4]</sup>

The Circadian rhythm has been studied by biologists and physiologists. They propose that this period is associated with hormonal changes conducive for blossoming of mind. Liberation of nascent oxygen which easily mixes with haemoglobin forming oxyhaemoglobin, increasing oxygen carrying capacity of the body and hence increases energy. This increases concentration and memory, supports immune system, accelerates fatigue recovery and enhances circulation. Enhances absorption of vitamins, minerals, proteins and other nutrients. Restores elasticity and permeability to cell membranes to the body tissues. Recently Nobel Prize winners of 2017 for biology, studied that – in our cells an internal clock helps us to adapt our biological rhythm to the different phases of day & night. They managed to identify a gene that encodes a protein that accumulates during the night but is degraded during the day. They also identified additional proteins that form a part of self-regulating biological clockwork in fruit-fly cells. The same principles have been shown to apply to other animals and plants.<sup>[5]</sup>

**Mala Visarjan/Malatyag**

Relieving ourselves from the natural urge or perform excretory functions early in the morning prolongs life. A person shouldn't engage himself in any work while he is having this urge, nor should he take extra effort to expel it out. Mala visarjan is an adharaniya vega of the body. The excretion of paripinda mala, mutra and ahara mala vata is under the control of apana vata.<sup>[5,6]</sup> Mala visarjan is enhanced if the person wakes up at brahma muhurta. It is a time when vata dosha is naturally dominant in the body and mala visarjan is apana vata karma.

In the modern toilet system of commode sitting position, the anorectal angle puts a kink in the elimination process. This creates an upward pressure on the rectum and makes it harder for the faeces out. The upward pressure creates a need to strain, to eliminate the stool. The Indian type of squatting position for defecation is more natural and can help avoid colon disease, constipation, piles, pelvic floor diseases, etc. and corrects the angle, removes the kink and lets elimination of faeces happen more naturally.

### Dantadhawan

Ayurveda recommends and insists on the use of herbal brushes called Dattuna. It is widely used in India, suitable for cleaning the teeth, cost effective, possess various medicinal properties. It is an oral hygiene tool which requires no expertise. Dantadhawan on daily basis - gets rid of halitosis (bad odor of mouth), removes food debris from tongue, teeth & mouth, cleanses the oral cavity, relishes for food & facilitates salivary secretion. It is recommended that *Dattuna* (Chewing Sticks) in the morning as well as after every meal prevents oral diseases. Tikta, katu, kashaya rasatmak (taste) twigs of karanja, karvir, arjun, arka, asana, nimbi sal, khadir, madhuk, etc. were used depending upon the person's dosha, prakriti, season, availability, etc.<sup>[7,8,9,10]</sup> In today's world readymade toothbrushes and toothpastes are available. Hence the procurement has become easy. Chewing on these stems is believed to facilitate salivary secretion and possibly help in plaque control while some stems have an anti-bacterial action.<sup>[21]</sup> Saimbi et al. (1994) have reported that *Neem* extract had significant and higher antiplaque efficacy as compared to *Ayurvedic* tooth powder and commercial toothpastes. Vanka et al. (2000) conducted a study to know the effect of indigenous *Neem* (*Azadirachta indica*) mouthwash on *S. mutans* and *Lactobacillus* growth. Mango leaves contain mangiferin, a compound which had significant antibacterial property against certain strains of streptococci, staphylococci, pneumococci and *Lactobacillus acidophilus*. They reduce *madhura* rasa atmosphere in oral cavity and produce *vishadanta* (dry-ness) which keeps tabs on bacterial growth.

Most of these toothpastes are chemical based containing- calcium carbonate, sorbitol, sodium lauryl sulphate, sodium silicate, etc. Due to time mismanagement, oral hygiene is not properly maintained. There is a global need for safe and effective alternative prevention and treatment. Ayurveda is a good alternative for that and may lead to the development of novel preventive or therapeutic strategies for oral health. Tooth brushing, dental floss, toothpicks and gargling are main techniques for oral hygiene in modern science. Ayurveda not only

recommends treatments with specific herbs and minerals to cure various oral diseases but also recommends some daily therapeutic procedures for the prevention and maintenance of oral health and these have been proven to be safe and effective. Hygiene of oral cavity is more important due to the chief entrance and digestion process begins in the mouth itself. In addition to this, tobacco chewing, smoking has deteriorated the oral health. Research has shown betel nut extract toothpastes have proved useful for reducing dental plaque.

In 2015 World Congress on dental care and oral health adopted Tokyo declaration.<sup>[11]</sup> It suggested integrating oral health promotion into NCD prevention and control. Oral diseases are a major health problem worldwide. The prevalence of oral diseases is increasing in low and middle income countries. The use of oral health services and oral health care coverage is low in low and middle income countries. Primary prevention depends on removal of dental plaque with toothbrush, supplemented by dental floss, tooth picks and chlorhexidine mouth rinses. In prevention of dental caries, supplementation of fluorides, dental sealants. Also the use of lozenges is widespread. Ayurveda can play an important role in oral health prevention.

### **Jivha Nirlekha**

By removing the coating and stimulating the tongue, this helps balance the heavy and dulling qualities of kapha dosh in our physiology. Accumulation of toxic residue can result from improper eating, poor digestion or a reflection of an imbalance in gastrointestinal system. The tongue should be scraped from back to front, the scraper should not be sharp edged and curved to be made of metals like gold, silver, copper, tin, brass, etc. It helps to remove gandhavairasya, mala shodhana, impurities of tongue, bad odour, and coating on tongue, removes obstruction & improves taste.<sup>[11,12,13]</sup> Many of the beneficial phytonutrients, that the food contains, are first interpreted by the receptors on the tongue. So if we want to improve this communication between our food and body by removing any coating that interferes with the connection. Also many herbs have their beneficial effect from the initial contact with the receptors on the tongue.

### **Gandush**

In Gandush, the oral cavity is completely filled with liquid medicine held for specific period until there is lacrimation and nasal discharge and then spat out.<sup>[14]</sup> Taila gandush strengthens the jaw, voice, oral cavity muscles, improves taste perception, nourishment of face and increases appetite. It prevents dryness of mouth, cracking of lips and strengthens teeth and gums.<sup>[15]</sup> Different types of liquids are used for gargling. Snigdha gandusha for vata dosha,

Prasadana Gandush for pitta dosha, Shodhana gandush for kapha dosha and Ropana gandush for wound healing are used in Ayurveda for maintain oral health and hygiene.<sup>[16]</sup> It can be used to clean the oral cavity in those cases where brushing is contraindicated – e.g. mouth ulcer, fever, indigestion, asthma, cough, thirst. Several evidences show that gandush protects the oral cavity from infection and inflammation by its anti-oxidant property. The viscosity of medicated oil inhibits bacterial adhesion and plaque co-aggregation.

The oral mucous membrane has capacity to absorb lipid soluble drugs especially buccal mucosa cell membrane which is lipidophilic in nature, permitting considerable absorption of lipid substances across the mucosa. Hence lipid soluble substances in gandush gets absorbed.<sup>[17]</sup>

### **Anjana**

Acharya charak has described it at the start of Dinacharya. For daily application sauviranjana has been mentioned and rasanjan is used once in 5 or 7 or 8 days. Netra or eyes are the tej sthan and there is fear of being afflicted by kapha.<sup>[18,19]</sup> Hence restricting measures like anjana is used. It helps to remove dirt, reduces daha, itching, kleda, pain. Anjana helps eyes to tolerate wind and sunlight. It clears vision, lightness, no excessive lacrimation, purity of eyes and alleviation of diseases.<sup>[20]</sup> It causes local vascular dilatation which further cause more blood and nutritional supply, which further helps to control infection and more oxygen and proper nutrition helps proper functioning of eye. It also stimulates microcirculation, the diseases arise due to tear deficiency and channel block also prevented. Contrary to normal belief, heavy metal present in anjana never cause any heavy metal poisoning. amount of metal, form and amount of absorption from eye circulation can't cause any poisoning. Hindu & Muslim communities both apply anjana regularly as a routine even today.

### **Nasya**

Nose is the entry way for head & medicine used in the form of nasal instillation, cures of head via this route only. Nasya is a procedure in which medicine or medicated oil is administered through the nose.<sup>[21]</sup> Pratimarsha nasya is the only panchakarma incorporated in Dinacharya for prevention of diseases and for promotion of health. Other types of nasya are used disease specific. The medicine used in nasya affects the ears, eyes and brain also. Navan, dhmapan, avapeeda, dhopana, pratimarsha are 5 types said by Acharya Charak.<sup>[22]</sup> Acharyas have suggested using nasya in Vasant Rutucharya. There are 14 specific times in a day when the pratimarsha nasya can be used and is devoid of any complications.<sup>[23,24]</sup>

Nasya prevents from diseases of eyes, nose, ears and supraclavicular disorders. Prevents early graying of hair, hair fall and wrinkling of skin. delays aging. Strengthens jaws, teeth, chest and arms. Strengthens bones, joints, ligaments, tendons of head. Face has enriched glow and becomes cheerful. Voice becomes soft, deep, still. Improves working power of sense organs.<sup>[25]</sup> Shira is a seat kapha, hence oil is used for healthy people.

Oil is used which can eliminate kapha on daily basis. Ears are the seat of vata and oil is the best medicine for vata. Nose is directly connected to ears by Eustachian tube, to eyes by nasolacrimal duct and to brain by porous cribriform plate. Oil used in nasya stimulates olfactory nerve and shows cleansing effect and prevents diseases of head. Therefore, medicine applied in nasya can affect ears, eyes, brain also.<sup>[26]</sup>

### **Dhoomapan**

Part of vitiated kapha situated in the head is eliminated very fast by dhoompan. It is done with the help of dhoomanetra which is 36 to 40 angulis (pipe used for dhoomapan). This length helps to deliver the right quantity and intensity of dhooma. Five types of dhoompan have been mentioned – prayogik, snehik, vairechanik, vamaniya and kasaghna. Prayogik is used for Dinacharya. It is to be used twice a day. The dhoomavarti (the drug roll used for dhoomapan) containing medicinal herbs is used. There are 8 specific timings for prayogik dhoomapan in a day. Smoking with medicated herbs decreases vata-kapha, feeling of light headedness, gives strength to heart, throat and sense organs, has cleansing effect on these organs, improves voice, decreases hair falls and whitening of hair. It has stimulant effect on respiratory center in the brain stem. Has disinfected action and maintenance and patency of nasal mucosa and nasopharynx. It clears excess of secretions. It prevents strong vata kapha disorders occurring above the shoulders.<sup>[27,28,29,30]</sup>

### **Tambulsevan**

Tambul/ Paan is said to have divine properties. It reduces kapha dosha, cleanses the oral cavity, refreshes the mind and the body. According to Yogratnakar it is to be eaten with betel nut, khadir/kath and slacked lime in the morning, in the noon, at night respectively.<sup>[31]</sup> Social status of pan can also be appreciated from the fact that it was considered to be a great honour to receive *paan/ bida* from kings and nobles. Such was the status of pan in ancient India. It was believed that without betel chewing and offering pan to Guru no spiritual knowledge could be gained. It has also been referred to as facilitating the sadhak in achieving dharma, yasha, aishwarya, vairagya and mukti.<sup>[32]</sup> The essential oil contained in the leaves possess

anti-bacterial, anti-protozoan, anti-fungal and anti-cancer properties. Various constituents of betel leaves have anti-septic and anti-oxidant properties. The leaves are very nutritive and contain substantial amount of vitamins and minerals. Another study suggested betel leaf extract toothpastes inhibit formation of colonies of streptococcus mutans in plaque, reduced adherence of bacteria on the biofilm layer on the surface of the tooth and inhibit dental plaque formation on orthodontic patients. Betel leaf chewing reduces pathogenic microbial organisms in the sub-lingival flora.<sup>[33,34]</sup>

## **Vyayama**

### **Vyayama sthairyakaranam<sup>[35]</sup>**

Vyayama is the best karma which pleases the mind and brings firmness to the body. It brings lightness to the body, ability to do any sternous work, tolerate the daily activities, reduction in kapha dosha and ignites the digestive fire.<sup>[36]</sup> Daily vyayama should be performed in balardha (half the body strength) matra. beyond this matra, the exercise hurts the body. Sheeta rutu and Vasant rutu are the seasons when balardha vyayama should be done. In other rutus vyayama is done in mild (less than balardha) amount.<sup>[37,38]</sup>

Balardha vyayama- when the vayu situated in the heart comes out in the mouth, while performing exercise. When this happens, you should stop the exercise. Some authors considered balardha as when profuse sweat appears at the axillae, forehead, nose, arms, legs and joints, lightness of the body and increased heartbeat. Vyayama if practiced in the proper manner acts as balvardhak, kantivardhak & agnivardhakbut if practiced improperly leads to different diseases.<sup>[38]</sup> Acharya Charak defines vyayama as body movement responsible for producing firmness and strength. It should be practiced in moderation. It brings about lightness, stability, resistance for discomfort and alleviation of doshas. Even incompatible food is digested without any difficulty. According to Acharya Arundatta - Vyayama should not be done below 16 years and not above 70 years. Yogasanas, pranayama, suryanamaskar are exercises based on breathing constituting – antarayama and bahirayama. There is no greater remedy for obesity than Vyayama.<sup>[40,41]</sup>

In today's gym culture, balardha concept is not followed. It is about exertion and exhaustion. Sometimes people indulge into growing muscular body taking protein supplements. Power yoga is also wrong form of yoga performed.



### Abhyanga

Abhi + Anga = movement towards dhatu. Here oil is applied to the skin nourishes even the dhatus depending on the duration of abhyanga. Vayu resides in skin and is an abode of touch sense. It has to be done every day.<sup>[42]</sup> Abhyanga is applying oil to the entire body. It is to be done before snana. It reduces ageing, exhaustion and vitiated vata. It enhances vision, sleep quality, prolongs life, good lustrous skin and makes body tough.<sup>[43]</sup> Padabhyanga helps to remove dryness, stiffness, roughness, tiredness and numbness. It also makes the skin smooth, provides strength and stability to the feet, improves vision and pacifies vata. It prevents sciatica, cracking and stiffness of ligaments and tendons of foot.<sup>[44]</sup> Shiroabhyanga prevents balding, greying of hair, hair fall, strengthens hair root. It nourishes and softens the skin, nourishes the sense organs and helps to get good sleep.<sup>[45]</sup>

Daily oil application is to be done at least at head, ears and legs according to seasons, doshas and conditions.<sup>[46]</sup> In today's spa era –Cosmetic products like Lip Balm, Body moisturizers, Scalp moisturizers, Shower gels, etc. are the products made of herbal origin are in demand today.

### Udavartana

Udavartana: means vilepan or applying gharshan or hard massage.<sup>[47]</sup> '*Udavartana*' is the procedure of massaging the powders of herbs in direction opposite to the orientation of hair on the body. It is done before Snana. It is a process of friction of drug to the skin. the increased *meda* is depleted and the increased *ushma* / heat generated during *Udvartana* digested the *Ama* thus corrected the *Agnimandhya* which causes obesity.<sup>[48,49]</sup> According to Acharya Sushruta, massage of powdered herbs with oil is called utsadana and without the oil is called udgharshana. Utsadana enhances the skin complexion, clearness and lightness to the body. Udgharshana dilates blood vessels and enhances brajak pitta in the skin. It reduces kapha dosha, excess medo dhatu from the skin bringing firmness to the body and reduction in sub-cutaneous fat deposits.<sup>[50,51]</sup>

It also helps in the absorption of the effusion, relief of blood stasis and carrying away morbid products in the system helping contents moves towards heart. It improves the condition of the nervous system by stimulating the cutaneous nerve endings.

Several researches have shown that it plays an important role in reduction of obesity. the beta-3 receptor present in the adipose tissue of subcutaneous fat are stimulated, so the



triglyceride present in the subcutaneous tissue will break down into fatty acids. These fatty acids are transported to liver for the conversion into bile. The bile that is formed in liver, is being expelled out through feces. The reabsorption of the bile will be decreased, in turn utilizing the lipid, which is circulated through the blood. Promotion of excretion of bile in the faeces is used as one of the treatment principle to treat hyperlipidemia.

Lymph contains histaminases. Histaminase breaks down histamine that is responsible for itching, lethargy, acidity, allergic response, nasal obstruction, and redness of eyes etc. By udavartana more histaminase comes into blood and ultimately excreted through the urine. So body becomes free of any toxins and feels devoid of heaviness.<sup>[52]</sup>

### **Snana**

Snana or bath is a vital part of Dinacharya. It is auspicious, enhances virility, longevity and strength and ojas. It alleviates drowsiness, body heat, exhaustion, sweat, itch, thirst. It pleases the mind, removes the dirt from the skin and stimulates it, also stimulates digestive fire. In normal dinacharya, lukewarm water should be used for bathing below the head. While cold water is used for raktapitta and head can be included for the bath. Taking head bath with hot water causes injury to eyes.<sup>[53,54,55]</sup> Time of Snana: early in the morning. *Snana* is explained after *Vyayama* as there will be *Ayasa* (tiredness) after doing *Vyayama* and *Snana* is practised to relieve the *Ayasa*.

Snana with normal bucket and mug bath, tub bath, bath in shower, swimming in swimming pool have also emerged. Bath has an important place in the socio-religious life of India. It is supposed to be an act of purification not only of physical body but also of mind. Water has been regarded as a great purifier from very ancient times in India. The other vedic tradition is to take bath in the early morning before sunrise. Bath in the early morning and bath by cold water are prohibited in Ayurveda and yogic treatises. The morning bath is to be taken immediately after brushing teeth before day break when one Sees the eastern directions lit up by the morning rays of the rising sun. Ayurveda prescribes two baths a day.

According to Acharya Sushruta in case of aggravated vata and kapha, the head may be washed with warm water. Bathing is also not beneficial in fever, diarrhoea, earache, vata disorder, flatulence, distaste, indigestion and immediately after meals. Bathing in extremely cold water in winter tends to aggravate the bodily vata and kapha, while bathing in hot water in summer aggravates the rakta and pitta.

**Types of Snana:** *Snana* are seven types as explained in *Yagnavalka*<sup>9</sup> which are *Mantra*, *Bhouma*, *Agneya*, *Vayavya*, *Divya*, *Varuna* and *Manasa* in order.

Bathing by uttering *Upanishadi Mantra* is called as *Mantra Snana*.

Bathing by smearing the whole body with the mud is called *Bhouma Snana*.

Application of *Basma* (Ash) i.e. burnt powder of cow dung is *Bhasma* and other *Bhasma* can also be used. This *Snana* is also called as *Agneya Snana*.

Bathing with dust that arises while cow is walking is called as *Vayavya Snana*. That dust itself is considered as most auspicious and this *Snana* is called *Vayavya Snana*.

Bathing in sun rays or the glare of the sun combined with rain is called *Divya Snana*. Bathing in river water is called *Varuna Snana*.

Thinking about the sacred soul is called *Manasa Snana*.<sup>[56]</sup>

The sebaceous secretion of the skin and the sweat requires daily removal. The warm bath has stimulation action on the skin and reflex excites the heart and circulation. Hot water when put on the body does vasodilatation wherein cold water has a contrasting effect of vasoconstriction. This is more of localized action than generalized one.

**Balneotherapy (healing with water)-** This excerpt is reprinted from healing springs, the ultimate Guide to taking the waters, by Nathaniel Altman. Balneotherapy, a natural, approach to health and healing that uses hot spring water, gases, mud and climatic factors (such as heat) as therapeutic elements. In addition to bathing, modalities such as hydrotherapy, mud therapy, physical therapy, massage, steam baths, physical exercises, inhalation of water vapour, and drinking mineral water are often used as part of a complex therapy for both health and preservation and treating disease. Over the past four centuries, the science of balneology has evolved into a medical speciality in Europe and Japan. Doctors believe that thermal springs facilitate healing in number of important ways.

### Uses of balneotherapy

- Thermal bathing increases the temperature of the body and hydrostatic pressure on the body, thus increasing blood circulation and cell oxygenation. The increase in blood flow also helps dissolve and eliminate toxins from the body and brings improved nourishment to vital organs and tissues.

- Bathing in thermal water increases body metabolism, including stimulating the secretions of the intestinal tract and the liver, aiding digestion.
- Trace amounts of minerals such as carbon dioxide, Sulphur, calcium, magnesium and lithium are absorbed by the body and provide healing effects to various body organs and system. These healing effects can include stimulation of the immune system, leading to enhanced immunity; physical and mental relaxation; the production of endorphins; and normalized gland function.
- The direct application of mineralized thermal waters (especially those containing sulphur) can have a therapeutic effect on diseases of the skin, including psoriasis, dermatitis, and fungal infections.<sup>[57]</sup>

## DISCUSSION

### Brahme Muhurte

The activities of entire world and especially of living beings are yet to be started, so the pollution is at its minimum. Self – help authors like Robin Sharma in his book ‘The 5AM CLUB’ has stated the importance of getting up at this specific time. Now that we have enough evidence about this practice, we should apply it in our routine.

### Malavisarjan

Indian toilet or western toilet? Indian toilets give us full aid in the squat position. It is more natural and avoid to gastrointestinal, anorectal, etc. diseases. Western toilets we just sit idle without any pressure on our stomach. In case of emergencies like dysentery, diarrhea, etc., western toilets are helpful, as they support the tired body.

### Jivha Nirlekhan

A tongue scraper of steel can be economical and easy to use.

### Nasya

Pratimarsha nasya can be used for allergic rhinitis, seasonal rhinitis, coryza, cough, early aging, graying of hair. Oil applied on mucous membrane can keep allergens and infective agents away from getting into the body. Oil on mucous membrane can check sudden decrease in temperature in cold season, so it prevents sudden vasoconstriction and thus infection can be checked. An office going person can take nasya bottle of 15ml with him. It can be used 2 drops of nasya in both nostrils in any of the 14 specific times mentioned in the text like –

after having lunch, after reaching home, after defecation, in the morning after waking up, after sexual intercourse, after returning from a get-together, party, picnic, etc.

### **Tambulsevan & Dantadhavan**

Betel leaf extract toothpastes are the next big thing. These toothpastes flavoured with betel nut, khadir/kath and slacked lime may prove more useful.

### **Anjana & Dhoomapan**

There is a need to do more researches to bring dhoompana in daily use

### **Vyayama**

Daily morning walk in the garden, Suryanamaskar, Yogasanas, pranayama can form a part of daily routine.

### **Abhyanga**

People above 40 years of age should start applying oil to the entire body. If not possible for the entire body, padabhyanga is suggested. At least apply oil to the soles of the feet daily.

### **Udavartana**

Once in a while herbal udavartana should be used instead of using soap or body scrub.

### **Snana**

It should be done according to seasons.

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