

DINACHARYA TIPS TO RESTORE NATURAL RHYTHM**Diksha Dhiman^{*1}, Chandra Mohan Yadav² and Vibhooti Chandrakar³**

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ABSTRACT

Ayurveda is the science which mentioned various principles for prevention and treatment of diseases. It is the science which laid emphasis on the preventive aspect. *Dincharya* (daily regimen) is one of the principles mentioned in *Ayurveda* in context to prevention. In today's scenario, the daily routine of each individual has become so busy and hectic, that many of the non-communicable diseases (lifestyle disorders) have taken the form of epidemic in current era. Ideal health means positive and perfect health and not merely an absence of disease. The criteria of ideal health are sound physical health and the best mood of sense, mind and soul. Health is a dynamic and constantly changing state. Health is the best root factor in achieving *Dharma* (attain pious acts), *Artha* (wealth), *Kama* (desire)

and *Moksha* (salvation). *Ayurveda* offers several measures related to restoration of health which includes *Dincharya*, *Ritucharya*, *Achara Rasayana* and *Sadvrata*. The *Dincharya*, which literary means daily routine is considered as best preventive measure in *Ayurveda*. The *Dincharya* includes all aspects of regimen and diet, to stay healthy and happy. A particular lifestyle of person is a collective product of his/her physical capacity coordinated with psychological functioning displayed in the form of habits, behaviours, dietary and living pattern based on his own training sought from childhood and also gained from his immediate companions including parents, siblings etc. Now a day, a sedentary life style, faulty dietary habits, lack of exercise are the main cause for metabolic imbalances which leads group of

diseases like Hypertension, Diabetes mellitus, obesity etc. and making them one of the leading causes of death. *Ayurvedic* texts explain various fundamental principles aimed at preventing occurrences of diseases and to promote a healthy life, for these prevention aspects *Dincharya* is used to adopt in daily routine by people which can improve the quality of life and maintenance of good health. *Dincharya*; *Din* means daily and *charya* means activity or regimen is necessary for maintaining a healthy body, mind, spirit which is useful to establish balanced constitution, aid in digestion and absorption, leads to peace, happiness. Ayurveda described a wholesome daily routine or day to day conduct (*Din-charya*) as not only prophylactic, but conducive to four *Purusharthas*.^[1]

KEYWORDS: Dincharya, Lifestyle, Sadavritta, Ritucharya, Swastha.

INTRODUCTION

In today's scenario, the daily routine of each individual has become so busy and hectic that many of the lifestyle disorders have taken the form of epidemic in current era. According to W.H.O. sedentary lifestyle, unhealthy dietary habits and exposure to pollution are the triggering factors for most of the lifestyle disorders which will cause over three quarter of all deaths in 2030.

Acharya Charaka has given a code of daily conduct from getting up in the morning to night and for keeping oneself away from diseases maintain equilibrium of basic elements in the body.

Vihara (Activities) start in the morning, after evacuation of the bowels, cleaning of eyes with *Anjana* and *Nasya* (oil or medicated drops instillation in nose), teeth cleaning, tongue scraping, mouth fresheners such as clove, betel, *Jaiphala*, cardamom etc., keeping oil in mouth for few minutes, shaving, massaging head, body and feet with oil, oil in ears, rubbing medicated powder on the body before bathing, wearing clean clothes and ornaments (jewellery, etc.), shoes and using cane or umbrella when going outside are recommended. *Sukhayu* (happy and healthy life) is achieved by taking care of the body just as a competent town administrator would take care of his city.

Various Vihara Sankalpanas described in *Dincharya* are as under-

ANJANA

The Classical preparations *Souvira Anjana* (collyrium) and *Rasanjana* (mercurial collyrium) are prescribed daily and once every five or eight days respectively for stimulating eye secretions for clarifying the vision.

Rasanjana should not be applied to eyes at day because the vision is already weak due to evacuation is further depressed in the sun. Hence it is desirable certainly that the *Tekshna Anjana* should be applied only at night.^[2]

The vision in eyes of the mortal ones brightness undisturbed like moon in the clear sky by collyrium, eye drops etc.^[3]

Gutika and *Choorna* types of *Anjana* (Collyrium) can be correlated with ophthalmic suspensions and *Rasakriya*. *Anjana* with aqueous suspensions/eye drops, as it dissolves completely without any sedimentation. Application in the form of eye drops makes the drug available for immediate action but it is quickly diluted by tears within a minute.

DHOOMPANA

Medicinal herbs like *Hrenukaa*, *Priyangu*, *Prithvika*, *kesara*, *Nakha*, *Chandna*, *Patra*, *Twak*, *Elaa*, *Ushira*, *Padmaka*, *Guggulu*, *Agru*, *bark of Nyagrodha*, *Udumbara*, *Plaksha* and *Lodhra*, *Vanya*, *Sarjarasa*, *Musta*, *Kamala* etc. are grounded and pasted on a reed so as to make it a suppository, barley- shaped, thumb-like and of eight fingers in length. This suppository when dried added with *Sneha* and put on the smoking pipe fire to smoke as a daily routine.^[4]

It is useful in Heaviness and pain in head, chronic rhinitis, hemicranias, earache, pain in eyes, cough, hiccup, dyspnoea, spasm in throat, weakness of teeth, discharge due to disorders of ear, nose and eyes, foetid smell from nose and mouth, toothache anorexia, spasm in jaw and back neck, itching, worms, pale- face excessive salivation, disorders of voice, tonsillitis, enlarged uvula, alopecia, grey hairs, hair falling sneezing, excessive drowsiness look of functioning of intellect, excessive sleep etc.^[5]

NASYA

In this classical process, nostrils are oiliated with medicated oil like *Anu taila* as thrice a day.^[6]

Benefits of *Nasya*

In this classical process, nostrils are oiled with medicated oil like *Anu taila* as thrice a day. One who practises the *nasya* as prescribed and in the time, his vision, smell and hearing are not affected, his hairs or beard and moustache do not become white or grey, hairs do not fall rather they grow abundantly. Stiffness in back neck, headache, facial paralysis, lock jaw, chronic rhinitis, migraine and head tremors are alleviated.

DANTADHAVANA

In this process of teeth-cleaning a soft twig of *Kshaya*, *Katu* and *Tikta Rasa* made into a brush by crushing its top end. Teeth-cleaning removes (foul) smell, tastelessness and removes dirt on tongue, teeth and mouth.

Karanja, *karavira*, *arka*, *jaati*, *Asana* and similar plants are recommended for tooth brush.

The dirt which is collected at the root of the tongue and which creates obstruction in respiration produces foul smell, hence one should scrape tongue.^[7]

MURDHNI TAILA

(Ch. Su. 5/81)

One who moistens his head with unctuous substance daily does not suffer from headache, strength of skull- parts increases particularly, hairs become firm rooted, long and black, sense organs become cheerful and the face with pleasant glow along with sound sleep and happiness.

KARNA TARPANA

By saturating ears with oil daily, ear diseases due to *Vata*, stiffness of back neck and jaws, hard hearing and deafness do not occur.^[8]

Saneha Abhyanga

By the process *Abhyanga* the human body becomes strong and smooth- skinned. It is not susceptible to the diseases due to *Vata* and it becomes resistant to exhaustions and exertions.^[9]

Vayu is predominant in tactile sense organ which again is located in skin, oil massage is most beneficial for skin, and hence one should use it regularly.^[10]

By using oil massage daily, a person is endowed with pleasant touch, trimmed body parts and becomes strong, charming and least affected by old age.^[11]

PADABHYANGA

By *Padabhyanga*, coarseness, roughness, fatigue and numbness of feet are alleviated in no time. Further, delicacy, strength and firmness in feet, clarity of vision are attained and *Vata* is pacified. By massage of oil in feet, there is no occurrence of sciatica, cracking of sole and constriction of veins and ligaments.^[12]

SHARIRA PARIMARJNA

Rubbing over the body alleviates foul smell, heaviness, drowsiness, itching, dirt, anorexia and vulgar appearance of sweat.^[13]

SNANA

Snana is purifying, aphrodisiac, life promoting, and destroyer of fatigue, sweat, resuscitative and a good promoter of *Ojas*.^[14]

NIRMALAMBARA DHARANA

Wearing clean clothes enhances charm, fame, life span, removes inauspiciousness, produces, pleasure, auspiciousness and eligibility for a congregation.^[15]

GANDH MALYA DHARNA

By this process of use of fragrance and garlands, aphrodisiac stimulations, longevity, charm, nourishment and strength etc. are enhanced.^[16]

Ratna Abhooshana Dharana (jems)

Wearing of gems and ornaments promotes, wealth, auspiciousness, longevity, prosperity, destroys calamity and produce shappiness, charms and *Ojas*.^[17]

KSHOURA KARMA

Cutting of hair, beard, moustaches, nail etc. and hair- dressing is nutritive, aphrodisiac, life-promoter and provides cleanliness and beautification.^[18]

PADATRA DHARNA

Use of foot wears is *Chakshushyam* and *Sparashan Hitam*, and is destroyer of calamity to feet and promotes strength, ease in display of energy and libido.^[19]

CHHATRA DHARNA

Use of umbrella alleviates natural calamities, provides strength, protection, covering and well-being and guards against the sun, wind, dust, rains.^[20]

DAND DHARNA

Use to stick supports a slipping person, averts enemies, gives strength and longevity and destroys fears.^[21]

DISCUSSION

Ayurveda is the ancient science of life. It is the science which not only deals with the curative aspect of diseases but gives more importance to preventive aspect "Prevention is better than cure". There is a close relationship between lifestyle of an individual and the state of health and disease. Lifestyle refers to someone's way of living or we can say the dietary (*Ahara*) and behavioural (*Vihara*) choices of an individual. That he/she usually practices in daily routine of life. Since the time immemorial healthy and happy life of hundred years is a cherished wish of human beings. In the world of ever changing and modern civilization, this wish has been a nightmare and this is mainly because of us human beings living in a stressful and polluted environmental and changing our life style, behaviours and mechanical life pattern every now and then. The health of an individual is dependent on both hereditary and environmental factors. Health is a condition in which all the physical and mental mechanism of an individual functions normally. It is not merely an absence of disease.

ANJANA

Intraocular Penetration of Topically Instilled Drugs: Topically instilled medications largely penetrate intraocular through the cornea. The main barrier through cornea is its epithelium which is lipophilic and crossed readily by nonpolar drugs. Stroma being hydrophilic allows rapid passage of the drug through endothelium into the anterior chamber. So following features will allow better penetration of drugs through cornea. Drugs which are soluble both in water and fats. Pro-drug forms are lipophilic and after absorption through epithelium is converted into proper drugs which can easily pass through stroma.

An agent that reduces surface tension increase corneal wetting and is present more drug for absorption. Longer the drug and the tissue contact in the treatment carried out better will be the drug absorption and higher bioavailability. Better rate of drug absorption is seen with lipid soluble drugs as their penetration rate will be higher irrespective of molecular size.

Anjana is very beneficial for our eyes. In today's time, excessive work on computer results in dry eye or computer vision syndrome. When *Anjana Dravyas* are applied; it causes irritation to eyelids and conjunctiva and enhances the circulation. Makes eye beautiful, resistance against wind and sunlight.

Once applied an *Anjana* it acts as a foreign body to ocular surface. Hence eye gets reflex secretion in response to foreign particles on cornea and conjunctiva. Due to that considerable amount of drug washes out from the eye by weeping and another major portion may drainage to the nasolacrimal duct (NLD). Apart from these another part may be eliminated from the ocular surface by evaporation (mainly *Rasakriya Anjana*), metabolism by tear enzymes and get in contact with tear proteins. Finally it remains in the cul-de-sac a very less amount of for the ocular absorption; meanwhile the portion drainage to the NLD may absorb to the systemic circulation by nasal-laryngeal and oral mucosa. On the other hand *Gutika* and *Churna Anjana* have micro particles which may be deposited in the cul-de-sac and thereby increase the bioavailability to enhance ocular absorption. The ocular absorption of *Anjana* may initiate through the conjunctiva and cornea. Mainly lipophilic active ingredients may absorb through the cornea by Trans cellular pathway and hydrophilic from the conjunctiva by paracellular pathway. This ocular absorption may be depend on the passive diffusion, carrier mediated transport (facilitated diffusion and active transport) and endocytosis. Also pH, viscosity, tonicity and most importantly molecular size and molecular weight of the active ingredients play a major role of the same. Once it crosses the conjunctiva (mainly hydrophilic); the sclera is more permeable and it allows drugs to penetrate the other interior structures of the eye i.e. ciliary body, iris, aqueous humour, lens, vitreous etc. But due to high vascularization of conjunctiva, ciliary body and iris considerable amount of drug may be enter to the systemic circulation again. The drugs pass through the corneal epithelium (mainly lipophilic) directly goes to the aqueous humour and distribute to the other ocular tissues. However some of the drugs coming to the aqueous humour either via cornea or conjunctiva are undergo to metabolism by the enzymes present in the aqueous. Considering all these factors it can be said that *Anjana* therapy may be highly activated in the anterior segment of the eye because of the presence of several anatomical, biological and physiological ocular barriers. But in the system of Ayurveda pharmacological actions of a drug may explain according to its pharmacological properties which are included *Rasa*, *Guna*, *Virya*, *Vipaka* and *Prabhava*. These qualitative qualities are still not explained and interpretation in

accordance to the modern science. Hence as per the view of Ayurveda these qualitative measures may act on the posterior segment of the eye.

DHOOMPANA

Prevents *jatrurdhwagata roga* which are caused by *vata* and *kapha*, it strengthen the voice, It also prevents premature greying of hair. When the *dhumpana dravyas* are lightened with fire, it releases the smoke, soot and even CO₂. Carbon atom in CO₂ has the tendency to stimulate the respiratory centre present in brain stem which may triggers the normal physiological function of respiratory system. Dis-infective action of the *dhumpana dravyas* like *Haridra*, *guggulu* and *vacha* cleanses the respiratory tract, oral cavity and pharynx.

Modern anatomical and physiological aspect of Nose:

The nose is connected through vascular system, nerve plexus of olfactory nerve and ophthalmic and maxillary branches of trigeminal nerves to the brain.

1. Neurological Pathway: It is concerned with olfactory stimuli. The olfactory nerve differs from other cranial nerves in its close relation with the brain. The peripheral olfactory nerves are chemoreceptor in nature. The olfactory nerves are connected with the higher centres of brain i.e. limbic system, consisting mainly of amygdaloidal complex, hypothalamus, epitheliums, anterior thalamic nuclei parts of basal ganglia etc. so the drugs administered through nose stimulate the higher centres of brain which shows action on regulation of endocrine and nervous system functions. So Hypothalamus regulates:

1. a. Regulates contraction of smooth and cardiac muscles secretions of many glands.
b. It is a major regulator of visceral activities includes heart rate, movement of food through the gastrointestinal tract and contraction of bladder.

2. Regulation of hormone synthesis:-

a) Responsible for integrating the functions of the endocrine system and the nervous system.
b) It is known to have direct nerve connection with the posterior lobe of pituitary.
c) In addition hypothalamus is connected with anterior lobe of pituitary through portal vessels which supply blood to the gland conveying chemical messages through inhibitory and releasing hormone.

3. Regulation of emotional and behavioural patterns:

a) Together with limbic system participate in expression of rage, aggression, pain, pleasure and behavioural pattern relating to sexual arousal etc.

b) Regulation of eating and drinking through the acute and par ventricle nuclei and thirst centre thus regulating osmotic pressure.

4. Regulates body temperature:

5. Regulation of circadian rhythm and states of consciousness

6. Effects of stimulating the amygdaloidal – same as hypothalamus.

7. Epitheliums consisting of pineal gland and habenular nuclei- Pineal gland is a part of endocrine system, secreting melatonin and also contributes to the setting of the body's biological clock.

8. Habenular nuclei – involved in olfaction, especially emotional responses to odours.

1. Diffusion of The Drug: Lipid soluble substances have grater affinity for passive absorption through the cell walls of nasal mucosa. “The cilia of the olfactory cells and perhaps the portions of the body of the olfactory cells contain relatively large quantities of lipid materials.” Non- polar hydrophobic molecules diffuse through the lipid bilayer of the plasma membrane, into and out of cells. Such molecules include oxygen, carbon dioxide and nitrogen gases; fatty acids, steroids, and fat soluble vitamins. It is a route of absorption of some nutrients and excretion of waste by body cells which are lipid soluble. Further drug absorption can also be enhanced by local massage and fomentation. Vascular path transportation is possible through the pooling of nasal venous blood into the facial vein, which naturally occurs, at the opposite en-trance, the inferior ophthalmic vein also pool into the facial vein. “The facial vein has no valves. It communicates freely with the intracranial circulation, not only at its commencement but also by the supra orbital veins which are connected with the ophthalmic vein, a tributary of the deep facial vein, which communicates through the pterygoid plexus with the cavernous venous sinus.” Such a pooling of blood from nasal veins to venous sinuses of the brain is more likely to occur in head lowering position due to gravity, the absorption of drug into meaning and related intracranial organ is a point of consideration.

NASYA

Physiology of nasal cavity

The entire nasal cavity is covered by a special lining called mucosa. This mucosal surface has microscope hair like structure called cilia and many mucous producing glands. The physiological functions of the nose include: respiration, conditioning the respired air, vocal

resonance, olfaction and nasal resistance, protection of the lower airways, ventilation and drainage of the sinuses.

Mode of action of *Sneha Nasyas*

Charaka while explaining the indication for the *nasya* in *siddhi sthana* has emphasized that the *Nasya* drug usually acts through the absorption by the *shringatakamarma*. *Snehanasya* after reaching the cranial cavity through nostrils removes the obstructed doshas from the cranial cavity and won't let it stay there.

The absorption of these drugs is carried out in 3 ways:

- 1) By general blood circulation, after absorption through the mucous membrane.
- 2) By direct pooling in the venous sinuses of the brain via the inferior ophthalmic veins.
- 3) By direct absorption into the CSF.

Apart from the small emissary veins entering the cavernous sinuses of the brain, a pair of venous branches emerging from the *alaenasi* will drain into the facial vein. These ophthalmic veins on the other hand also drain into the cavernous sinuses of the meninges, and in addition neither the facial vein nor the ophthalmic veins have any valves. Therefore, there are the more chances of the blood draining from the facial vein into the cavernous sinus in the lowered head position. The nasal cavity directly opens in to the frontal, maxillary and the spheroidal air sinuses. The epithelial layer is also continuous through the length. The momentary retention of the drug in the naso-pharynx and the suction causes the oozing of the drug material into the air sinuses. These sites have the rich blood vessels and nerves. *Vagbhata* has also described that the drug administered enters the para nasal sinuses. That is the *shrungataka* where the ophthalmic veins and the other veins spread out. The sphenoid sinuses are in close relation with cranial structures. Thus, there may be so far the route between the air sinuses and the cavernous sinuses, which establishes the transudation of the fluid as a whole. The action of the *nasya* karma depend upon the *dravyas* used in it. Based on it is of three types: *Shodana*, *Shamana* and *brumhana*. *Shamananasya*, alleviates the *doshas* and help in reducing the *kshobha* of the *marma* and *indriyas* caused by the vitiated *doshas*. *Brumhananasya* provides nourishment to the *shiro indriya* (head region) and other organs. Ayurveda has mentioned medicated *sneha dravya* in a majority of the *nasya* karma because nose is the highly vascular structure and its mucus membrane provides a good absorbing surface. Hence, *siddha sneha* spreads along the mucous membrane. An active principle along with *sneha* gets absorbed inside the olfactory and respiratory mucosa and from there is

carried to different places. *Sneha* provides nourishment to the nasal structures and other organs of the head. The network of the nasal blood and lymph vessels have many communications with those of the subdural and subarachnoid spaces. This fact is one of the important factors contributing to the extension of the mentioned drugs from the nose into the cranial cavity. The myelin is the first covering of the nerve fibre. The neural Emma is the second. The Myelin sheet is composed of lipid material. The blood brain barrier is highly permeable for lipid and lipid soluble substances. Therefore, these substances can pass easily through the blood brain barrier and can exert their actions. Certain lipids are used for providing energy to nervous tissues.^[22]

DANTADHAVANA

The herbal sticks contain natural ingredients, which are beneficial for oral health. Chewing sticks contains volatile oils, tannic acid, sulphur and sterols which attribute to anti-septic, astringent and bactericidal properties that reduce plaque formation, provides anti-carious effects, eliminates bad odour, improves the sense of taste, and cures many systemic diseases.

Criteria for the selection of drugs for Teeth brushing

The selection of twigs for tooth brush should be done on the basis of season, size and shape, *dosha*, rasa (taste) and Virya (potency of drug) and individual's *Prakriti*, *dosha*, health condition etc. *Acharya Sushruta* suggested that Nimba (*Azadirachta indica*) is best among bitter ones, *Khadira* (*Acacia catechu*) is the best among astringent ones, *Karanja* (*Pongamia pinnata*) is the best among the pungent drugs and *Madhuka* (*Glycyrrhiza glabra*) is the best among sweet ones. These types of twigs remove particles from the teeth and gums and foul smells or tastelessness from the mouth. They increase appetite and give strength to the teeth and gums. In Danta Dhavana logic behind indicating twigs of plants possessing *katu* (pungent), *tikta* (bitter), *Kashaya* (astringent) *rasas* (tastes) as it poses minimal risk of allergic reactions or mucosal irritations. (Twigs of plants having *katu* (pungent), *tikta* (bitter), *Kashaya rasas* (astringent tastes) poses minimal risk of allergic reactions or mucosal irritations.) Herbs having astringent taste possess analgesic and antiseptic properties and strengthen the gums. It helps to heal gum wounds, oral ulcers and fight bad breath. Pungent tasting herbs help to improve salivation, helping to flush out toxins from mouth and stimulate the blood flow to the gums. Bitter tasting herbs help to improve taste, fight bad breath and anorexia. It also kills bacteria in taste.^[23]

UDVARTANA

By doing Udvartana blood vessels become dilated and complexion in the skin is enhanced. It cures rashes, *vaata* diseases, enhances the strength of thighs, and provides the lightness.^[24]

ABHAYANGA

Abhyanga should be applied at least 5 to 10 minutes continuously to get its maximum effect in deeper tissues like *Majja*. Therefore as a daily routine 10 minutes is sufficient but for diseased condition 30 to 60 min of *Abhyanga* is needed. In diseased persons medicated oils are preferred for curing the conditions. By *Abhyanga* the nervous system gets stimulated, thus providing stimulation to the muscular system, vessels and glands governed by the particular nerve and keeps the human body healthy. Massaging also improves the circulatory system thus reducing the pain. Usually lukewarm medicated oil should be used for massaging. The warm oil stimulates the *Swedavaha Srotas* (perspiration body channels) thus causing dilatation of the blood vessels there by increasing the blood circulation, thus revealing pain, stiffness and contraction of vessels. Screening the blood supply and nerve supply of skin it's very clear that the skin is with a network of blood supply.

The human body is having 107 *Marma* (vital points). In *Marmas*, the *Prana* (energy) resides. By doing massage the vital points gets stimulated and produce positive energy, thereby protecting, rejuvenating and increasing the immunity towards environmental changes. It is scientifically proved that massage increases the production of white blood corpuscles and antibodies, which provide more resistance against the diseases. The soles of the feet are said to have *Marma* points, which in turn stimulates the *Indriyas* (sense organs). Thus massage is very important to lead a healthy life and to create a healthy society.^[25]

PADABHYANGA

Padabhyanga acts on both *Sthanika Doshas* (local sign and symptoms) and also on *Sarvadehika Doshas* (remote sign and symptoms or organ). *Pada* and *Netra* are like two poles of our body. And still drug instilled from one pole i.e. *Pada* can reach to other pole i.e. *Netra* through *Siras* (vessels). These *Siras*, which are very minute, can be seen only by *Yoga chakshus* and *Gyanchakshus* (extraordinary visual sense) but not by the ordinary eyes. Vagbhata in the references did not promise anything more than beneficial to the eyes. The *Sira* means *Strotas* (channels) and these two *Strotas* (*Mamsavaha* or *Snayuvaha*) from *Pada* go to eyes. These *Siras* may be the two *Nadis*, *Gandhari* (which connects left great toe to left eye) and *Pusha* (which connects right great toe to right eye) described in *Yoga Shastra*.

TilaTaila applied for massage get absorbed percutaneous through the skin comparatively easily because it is in lipid form. Thus this absorbed *Taila* through these *Strotas*, acting by its *Snigdha* (unctuous) and *Ushna* (hot in potency) properties pacifies *Vaata Dosha* in the eyes aggravated by *Atiyoga* (over use) or *Mitthya yoga* (improper use) of *Netra* (i.e. Eye Strain). Anatomically there exist no such vessels but can consider the *Siras* as neurovascular bundles because sole of foot has very rich nerve anastomosis. Stimulation of this neurovascular bundle benefits the body as a whole and eyes especially by nourishing eye muscles and reduces the eye Strain. According to *Samany-vishesha Siddhanta* (co-inherence and distinction principle), by pedal inunction ectodermal tissues of skin were nourished thereby nourishing its other derivatives in eye and improved the functions of the eye and reduced Eye Strain. Also Ayurveda explain the same thing about the development of organs that *Pada* and *Netra* both have its origin from *Vaikarik Ahankara* (modifying or modified source of creation) and *Rajas Ahankara* (passionate source of creation), also both develop at same month in intrauterine life. Thus by therapy on *Pada* we can have its effects on *Netra* because of their same origin. In pedal inunction the absorbed *Taila*, through *Rasa* (serum) in the skin and blood in the *Siras* gives nourishment to the eyes and reduces its weakness i.e. Eye Strain. According to Physiology, by *Padabhyanga* the somatic sensory area in the cortex may get stimulation and as both feet and eyes are in the same area i. e. area II of cortex, its stimulant effect may go to the eyes and may act by improving the function of eyes and reducing the Eye Strain. Also by *Padabhyanga* there might be nourishing or stimulation effect on eyes through the interpretative (association) areas of feet and eyes, as both meets at Wernicke's area and improving the function of eyes and reducing the Eye Strain. Decrease in Eye Strain by *Padabhyanga* might be due to reflex action. According to the Spiritual energy massage, the points at the outer rim of the big toes are massaged to achieve the harmony of the *Aghnya Chakra* (or Inner Eye Chakra). According to the Acupuncture or Acupressure techniques, UB Shenmai point, UB Zhiyin point, K1 Yangquan point and GB Xiashi point situated at the sole of foot have indication for eye ailments and by practicing *Padabhyanga* through these points Eye Strain might have reduced. Similarly Ayurveda believes the therapy by means of which we can have effects on distant area or organ. The piezoelectricity derived from pressure of *Abhyanga* increases the conductivity of nerves and also due to increased amino acids in blood, parallel it increases the neuron transmitter serotonin which helps to enhance pleasing effects on eyes.^[26]

In benefits of *Padabhyanga* (Foot massage), our ancient Acharya's described that it helps to improve our vision and also told that there is link between *Pada* (foot) and *Netra* (Eye). Both these can be considered as two poles of our body and still drug instilled from one pole or *Abhyang* (Massage) applying from one pole i.e *Pada* can reach to other pole i.e *Netra*. In *nadivigyana*, *nadi darpana* it has been quoted that there are 10 *nadi* (Nerves) in head among which 2 are related to eyes.

Gandhari- surrounds *Ida nadi* (Type of nerve), which extends from *paada* and ends in left eye.

Hsatijihwa- surrounds *Pingalanadi* (Type of nerve), which extends from *paada* and ends in right eye.

Acharya *vagbhata* also mentioned, 2 *siras* (Vessels) situated in the centre of foot which is connected to the eyes.

During *padabhyanga*, these *nadi's* are stimulated and leading to *chakshusya* effect. As per Ayurveda *Pada* and *Netra* both have its origin from *Vaikaarika*- modified source of creation and *Rajas Ahamkara*-passionate source of creation (*Sushruta Samhita*, *Sharirasthan*, 2009, p338) also both develop at same month in intrauterine life (*Sushruta Samhita*, *Sharirasthan*). Thus by applying therapy on *Pada* we can have its effects on *Netra* because of their same origin. The science of reflexology states that the sole of feet has connections with various organs of the body. Hence proper foot massage at respective site on the foot with specific oils prevents and cures diseases. According to the science, various organs like heart, lungs, kidney, brain, intestines all can be stimulated by feet massage. *Padabhyanga*, even though a small procedure the benefits of this procedure is broad spectrum i.e., from locally to systemic effect. So, *padabhyanga* as a part of *dinacharya* and also in *vyadhita* (Diseased) condition is beneficial. Based on the *prakruti* (Genetic Constitution) of patient, *dosha* (Biological energies in Ayurveda) involved in *vyadhi* (Disease), medications and duration of procedure can be varied to get desired effect. Thus *padabhyanga* rather practicing only as a part of *sarvangaabhyanga* (Whole body massage), need to be practiced as an individual procedure for the prevention of disease and promotion of health.^[27]

According to Physiology, by *Padabhyanga* the somatic sensory area in the cortex may get stimulation and as both feet and eyes are in the same area i.e. area II of cortex, its stimulant effect may go to the eyes and may act by improving the function of eyes and reducing the Eye Strain. Also by *Padabhyanga* there might be nourishing or stimulation effect on eyes

through the interpretative (association) areas of feet and eyes, as both meets at Wernicke's area and improving the function of eyes.

Also *marma* therapy (reflexology and acupressure) enhances the action of *padabhyanga* done with medicated *ghrita* or *taila*.

SNANA

Bathing –A daily domestic physical activity and its health benefits

Lifestyles can vary widely, and several lifestyle factors such as diet, exercise, sleep, alcohol consumption, and smoking are associated with health and survival. Another aspect of lifestyle that varies is bathing, several forms of which include bathing in a conventional shower, steam shower, sauna, or bath tub. Bathing in a shower is the most common form of bathing. In Japan, immersion of the whole body in warm water (around 40°C) is a common habit. It is known that the most beneficial effect of so-called immersion bathing is vasodilation induced by hyper thermic action, which results in systemic elevation of the supply of oxygen and nutrients to the periphery and increased elimination of carbon dioxide and metabolic waste materials. A survey of bathing practices in Japan revealed that 80% of participants enjoyed bathing (either in a bathtub or shower) and more than 80% reported sensations or feelings of warmth, relaxation, and relief from fatigue, and refreshment after immersion bathing.

A bathing study using patients with cardiovascular diseases showed the improvement of hemo-dynamics by heating effect. On the other hand, for aged generation especially patients for cardiovascular diseases, full body immersion would be unbeneficial because hydrostatic pressure causes venous return load.

Furthermore, hyper thermic action is expected to systemically relax the muscles, soften collagen in ligaments and articular capsules, and improve musculoskeletal function. Lastly, the downward force of gravity is reduced by buoyancy during bathing, which may in turn lead to the improvements tension anxiety, depression-dejection, and anger-hostility, suggesting positive effects of stress relief, refreshment, and relaxation from immersion bathing.

GANDH MALYA DHARNA

Another important outcome measure in longevity research as well as public policy is quality of life. “Adding life to years” is as important as “adding years to life” when evaluating

interventions or treatment regimens among older adults. Contemporary social and behavioural gerontologists have traditionally conceptualized quality of life as the final criteria by which perceived resources (health, social support, socioeconomic status, cognitive functioning) influence well-being among centenarians.^[28] Whereas clinical geriatric investigators have generally operationalized quality of life as contributing health-related indicators (biomarkers, type of acute illness or chronic disease, performance of activities of daily living, family health history) of disability and mortality in longevity. Nonetheless, there is consensus that quality of life reflects health related as well as non-health associated indicators (Power J, 2003). A bio psychosocial approach may provide an effective alternative in differentiating quality of life among persons of exceptional old age.

PADATRA DHARNA

Role of Pedicure and Footwear on health

Footwear has a vital role in improving well-being and there is an association between footwear and disorders²⁹. Footwear facilitates sensory information to the foot and control postural stability through the touch and proprioceptive system.^[30]

The tactile stimulation is detected by the cutaneous mechanoreceptors of the plantar surface of the feet and gives information of plantar pressure distribution to the central nervous system.^[31]

Whereas, stimulation of the cutaneous mechanoreceptors can enhance postural stability.^[32-33] The type of Footwear and their modifications, including foot orthoses, shoe inserts, and insoles can stimulate tactile as well as proprioceptive systems.^[34] In addition, various studies have reported increased thresholds of plantar cutaneous vibrotactile particularly in the elderly.^[35] The maintenance of static and dynamic balance is a vital to reduce risk of injuries in any sports. Type of footwear may influence the sensory feedback quality from the feet.^[36] Footwear often designed to give support and stability to the foot, therefore, potentially affecting balance and function of the foot.

Furthermore, Murphy et al.^[37] had suggested that the shoes were an important element in the development of human posture.

CHATRA DHARNA

Protection from Ultraviolet Radiation

Ultraviolet radiation (UVR) is an electromagnetic wave.^[38] It is originated from the sun and travels to the surface of the Earth. While UVR is vital to human, it can also cause harm especially to the eye and skin such as burn, hyperpigmentation, photo aging skin, kerato conjunctivitis, stimulation of photo dermatoses and cutaneous cancer.^[39] For this reason, there are several ways to protect one from UVR^[40] which can be categorized into two methods namely Chemical protection (Sunscreen) and Physical protection such as using hats^[41] garments and sunglasses. Umbrella is one of the ways to protect one from UVR^[42] due to its convenience. Availability as well as its ability to protect one from rain. Nevertheless, there are only few studies on UVR protection. Efficacy of different types of umbrellas.^[43]

CONCLUSION

The daily regimens if followed regularly terminates all the changes which can occur due to time at primary level as well as it slows down the irreversible changes occurring with the passage of time (age), thereby keeping the person healthy and disease free. These daily regimen procedures have beneficial physiological effects on proper functioning of the body thereby maintaining a state of equilibrium of three humours (*Vata, Pita, and Kapha*), seven tissues, three waste products and the power of digestion along with pleasant mind, soul and sense organs, which in turn helps to attain positive health. With the advancement of time, lot of changes has taken place inevitably in the social and religious customs and behaviour and also in the mode of lifestyle of people. The *Dincharya* regimen if followed properly helps to attain physical, mental and spiritual well-being of an individual.

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