ROLE OF DINCHARYA IN URDHVA JATRUGAT ANGA IN MODERN ERA- A REVIEW

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ABSTRACT

Ayurveda is the science that cited different principles for disease prevention and treatment. In today's scenario, each individual's daily routine has become so busy and hectic that in the present era. In Ayurveda the Dincharya, which literary means daily routine, is regarded as the best preventive measures. The vital sense organs located above the Jatru (collar bone), also thought about as the Urdhvanga in Ayurveda. Ayurvedic texts clarify various fundamental concepts aimed at preventing disease occurrences and promoting a healthy life, for these preventive aspects. Dinacharya gives nourishment to the supra clavicular area and cures sicknesses of related, also provides serving to stop something bad before it happens and helping to fight disease benefits.

Keywords: Swasthvritta, Dincharya, Daily regimen, Lifestyle effects, Urdhva Jatragat anga.

INTRODUCTION: The significant sensory organ above the Jatru (Collar bone), which is also thought to be the Urdhvanga in Ayurveda. These are Eyes, Ears, Nose, Throat, Mouth cavity and Head. According to Acharya Shushruta 37 marmas out of 107 marmas are located in supra Clavicular area. Acharya Vagbhatta has described the importance of Uttamanga as ‘Shira’ with the root of the tree and lower body to the trunk of the tree. The Shalakya Tantra also called as Urdhva Chikitsa, deals with Supra Clavicular area for prevention of diseases. In Ayurveda a healthy person is defined as – A healthy person is one whose metabolic state is in balance, whose functional activities of the tissues and excretory products are in balance and the mental state of the body feel well. Ayurveda is useful in the preservation of health in the healthy and in the calming of disorders in the ailing. Preventive aspect has been given more importance in Ayurveda. It is draw to a close bond between lifestyle of an individual and the state of health and disease. We can prevent the disease by maintaining a way of living. To maintain a healthy and disease free life, we should follow Dincharya in everyday life. In Ayurveda classics, Dincharya is described vividly. In relation to urdhvanga, there are different daily regimen described in classics. Acharya Charaka starts daily regimen with Anjana, Sushruta advised for Danta Pavanam, which indicates importance of Urdhva Jatragat Anga in
Dincharya. Also modalities like Jivha nirlakhana, Gandoosh, Karna pooran, Shiroabhyanga, Nasya, Dhoompaan mentioned in Dincharya are beneficial for Uttamanga.

AIMS AND OBJECTIVE: To review Dincharya modalities (daily regimen) in the context of urdhva jatrugat.

MATERIALS AND METHODS: In order to achieve the relevant goals and objectives of Ayurveda and modern literature, we searched for available information on the internet etc. After this the results of the search are described.

Different modes of Dincharya and their beneficial effect on Urdhvajatrugat angas

ANJANA: Anjana is a practice in which the drug is applied along the inner surface, ranging from kaninik sandhi to apanga sandhi of eye lids. At the beginning of Dincharya it was described by Acharya Charak. Sauvira anjana has been mentioned for daily application, and rasanjana is used once in 5 or 7 or 8 days. Netra or eyes are the sthan of Tej and there is fear of kapha. Just as they clean different types of torn gold ornaments by washing them with oil, cloth, brush etc. Similarly, in the clear sky, the sight of impermanence shines like the moon, using salty, eye drops etc. According to Acharya Sushrut, Sauviranjana is best and it removes burning and itching sensation, dirt, discharge and pain from the eyes. It helps eyes to tolerate wind and sunlight. Collyrium (Sauviranjana) must be applied regularly to the eyes which are made up of Sauvira (Stibnite Sb2S3). Rasanjana is prepared by boiling the decoction of Daruharidra (Berberis asiatica; Roxb.ex.DC) with milk till it is solidified. It cleans the eyes, which makes them shine like the bright moon in clear sky.

NETRA PRAKSHALAN: A healthy person should wash his face and eyes with Ksiri trees decoction alone or mixed with milk or Amlaki decoction, or cold water. It will soon prove effective in the elimination of Nilika, Mouth Dryness, Boils, Vyanga and Haemorrhagic disease. It makes the face lighter and eye sight stronger.

DHOOMPAAN: Dhoompaan is the procedure to take medicated smoke through the nostril and then through the mouth. Dhoompaan is beneficial in condition like heaviness in the head, headache, pinas, ardhavbhedak, pain in ear and eye, galgrah (throat spasm) weakness of teeth, discharge from the ear, nose and eyes, putinasa, halitosis, dantschool (dentalgia) anorexia, rigidity of jaw and neck, galshundi, upajivika, khalitya, kshavathu. The self-controlled man should resort to smoking after taking the bath, after scrap ing the tongue, after sneezing, tooth cleansing and the end of sleep. Dhoompaan eliminates part of the vitiated kapha located in the head very quickly. It gives benefits like lightness of the chest, throat, head, and liquefaction of the Kapha. It helps of growing increasing potency and prevents diseases regarding urdhwajatru gata angas.

NASYA: The procedure in which, medicines are applied through the nasal cavity to nourish the organs above clavicle called Nasya. It will alleviate neck rigidity, headache, facial paralysis, rhinitis, hemicranias and head tremors. Nasya prevents eye, nose, ear and supraclavicular disorders from developing. Prevents early hair graying, hair fall and skin wrinkle, delays ageing. Keeps jaws, teeth, chest and arms strong. Fortifies bones, joints, ligaments and head tendons. Face has gloowed and is becoming cheerful. Voice becomes still soft, deep and soft. Improves the power of
sensory organs to work. Head is considered as the most important part of the body. So nose is the entry way for the head. It causes benefits like lightness of the head, proper sleep, and awakening, cure of diseases, clarity of organs, and pleasant mind. In modern days nasal insufflations are there. So they are prepared from plant origin they are good for health. Nasya is a particular method of supplying drugs via the transnasal route. It promotes strength, and it prevents diseases of the head and neck. A distinct advantage of transnasal drug delivery is that absorption of the drug through the nasal mucosa increases in the blood. It is occurring very fast.

DANTADHAVAN: After leaving bed early in the morning a man should first of all, brush his teeth, for this purpose a fresh branch of a plant or tree twelve fingers approx 15 c.m. Equal to the thickness of the little finger in length, straight without any knot or broken in the surface and growing in good soil, should be used, given the weather, dosas, rasas and virya, the twig should be kasaya (astringent), madhur (sweet), tikta (bitter) or katuka (pungent) in taste. Nimba is the best of all the bitter, Khadira the best amongst the astringents, Madhuka is the best among the sweet and Karanja is the best of all the pungents. The teeth should be cleaned daily with honey, powdered trikatu, trivarga, saindhava, tejovati and oil. Teeth should be rubbed with a soft brush and tooth cleansing powder (dant sodhana curna) without injuring the gums. It removes bad odor from the teeth and eliminates phlegm. It produces cleanliness, relish for food and cheerfulness. Tree twigs, selecting from among some plants, which have astringent, pungent and bitter taste like arka, nyagrodha, khadira, karanja, arjuna etc. for teeth cleaning or brushing. Popular toothpaste contains Ca phosphate dihydrate, chalk, alumina, moisturizers, binders, detergents, flavorings, cellulose, preservatives and therapeutic agents. Taste, color and preservatives may cause allergies. The taste of detergent or essential oil may cause localized mucus irritation. Young children have accused excessive fluoride-containing toothpaste of tooth fluorosis, bone and tooth erosion. Fluoride has a cumulative effect and can not be excreted once consumed. Populations exposed to excess fluoride in drinking water may undergo fluorosis over time. Danta Dhavana’s reason for pointing out twigs of plants with kattu (tart), tikta (bitter), kashaya (kasela) rasa (flavored) is because there is limited chance of allergy or mucosal irritation. Astringent drugs have analgesic and anti-septic properties, it’s a known fact.

JIVHA NIRLEKHAN: The tongue scraper is soft, smooth and ten fingers long. It should be made of gold, silver, copper, tin, or brass. The coating that accumulates in the tongue’s root and obstructs the respiratory tract is the cause of fetor oris, so the tongue must be properly scraped. It should be done with the help of gold, silver, or iron. It will benefit in bad odor of mouth, cure edema, and gives taste. Now a day those metals are very costly so at least we can use at least steel items.

GANDUSH: The oral cavity in Gandush is completely filled with liquid medicine held for a specific period until lacrimation and nasal discharge occurs, and then spat out. Use of oil gargles imparts strength to the jaws and voice, excellent softness on the face, fine sensitivity to the palate and keen appetite. One, using the gargles does not suffer from dryness of the throat nor from the fear of lips, getting chafed. One’s
teeth do not become carious, but become firmly rooted and do not ache nor are they set on edge by acidity but are enabled to chew even the hardest of eatable. It gives strength to mandible, clarity of mouth, lightness and clarity of sense organs. And also gives good taste. In modern era such items are prepared with chemicals, so one should avoid those chemical items. The aim is to tone the jaw and facial muscles and to maintain oral hygiene. Oral mucous membranes have the ability to absorb lipidsoluble drugs, particularly lipophilic buccal mucosal cell membranes, to allow significant absorption of lipid substances throughout the mucosa. Therefore, lipidsoluble components in Kavala and Gandusha are absorbed. It improves the tongue's sensory and motor functions, stimulates blood flow, relieves tension and improves the face's overall appearance.

**SHIROABHYANGA:** One, who has his head well oleated daily, does not get head-ache, baldness and grey hair, nor does his hair fall off. The strength of his cranial bones is greatly increased and his hair becomes firmly rooted, flowing and dark black. By an oil-shampoo of the head, the sense organs are toned up and the skin of the face becomes beautiful and the person gets good sleep and feels happy. Anointing of the head eradicates diseases of the head, makes the hair soft, long, thick glossy and black in color. It gives relief to the head, makes the facial skin feel well senses and the head feels refreshed.

**KARNA POORANA:** Pouring oil into the ears cures the pain of the jaws, the neck, the head and the ears. By filling the ears daily with oil, there will be no ear disease of the Vata type, no stiffness of the neck or jaw, nor hardness of hearing nor deafness.

**DISCUSSION:** Ayurveda spoke about the required practice of Dincharya (daily regime) modalities to maintain the positive health needed to achieve a long, healthy active life. Of these, certain daily diets deserve special mention, which describes the benefits to Urdhva Jatra (supra clavicular region). As the science and art of integrated and meaningful life, Ayurveda is as concerned with maintaining and promoting health as it is with curing the disease which has arisen. It is this sense in which wellbeing is an autonomous and optimistic concept. One must also manage to preserve wellbeing (swasthya), so that the non-arising disturbance (vikara) does not arise. People’s daily habits make their lifestyle. The rapid modernization has changed people’s lifestyle and behavior patterns that are responsible for large-scale population-based lifestyle disorders such as cervical and lumbar problems, cancer, and appendicitis. Over the past few decades the incidence of these lifestyle diseases has reached alarming proportions with increasing lifestyle westernization. Managing these lifestyle disorders requires modification in a person's deficient dietary and behavioral habits. Stress should be placed, according to ayurvedic science, on promoting health rather than managing disease. Ayurveda provides a good solution in the form of following proper Dincharya regimen mentioned in Ayurvedic texts which promotes positive health of individuals by maintaining normal physiological functions of the body and keeps the person healthy forever by slowing down the irreversible changes that occur in the body with the advancement of time (age).

The word Dincharya consists of two words, "Din" denotes a day and "Charya" means duties, action to be carried out.
Dincharya can be expressed as the health created by daily activities in the sense of medical science. This means "Dincharya" or "Daily Rituals" or "Regimens" are all those things that we can (or should) do from the time we wake up in the morning until we go to bed in the evening. The integration of "Dincharya" into day-to-day activities in a modern busy life will help you become more involved and centered in work and life and prevent disease. But it is important to integrate this into our corporate lifestyle in a way that makes sense. The first step towards "Dincharya" is to keep a routine or set time to do all.

Dincharya aims to provide comprehensive body mind health through a well-maintained daily diet. Dincharya aims to long-term prevention of diseases. So it becomes an important strategy for preventive healthcare. Dincharya or daily regimens are indicated for following reasons –

• Maintenance of hygiene – for example tooth brushing, tongue scraping, gandhusha (oil pulling) gargling etc..
• Promoting the brightness and health of sensory organ– such as Anjana (applying collyrium to the eyes), siro-abhyang (oil massage to the head)

Anjana- (applying collyrium in the eyes):- Excessive computer work leads to dry eye or computer vision syndrome in the present time. When Anjana dravyas are applied; it causes eyelids and conjunctive irritation, and increases circulation. Many experts believe that the advent of high frequency mobile phones raises the stress level and can also cause issues with vision. Sauviraanjana is mentioned, because collyrium is excellent for eye protection. It makes eyes beautiful, wind and sun resistant. It causes local vascular dilatation, which further leads to increased blood and nutritional supply, further helping to control infection, and more oxygen and proper eye nutrition helps to function properly. It also stimulates microcirculation; the diseases arise because of tear deficiency and also prevent channel block.

Achamana / Mukha – netra prakshalana (Face and eyes washing):- to wash, after cleaning the excreta, tears, sneezing, and traveling, to prevent eye disease. Netra prakshalan (eye wash with sheetalodaka) purifies the eyes and prevents Akshi roga.

Dhumpana (Inhalation of medicated fumes):- In modern era smoking is completely different and fashionable because they are taking the smoke through the mouth and leaving out through the nostril.

And that cigarette contains nicotine like harmful things which will affect the lungs. So by smoking with these things instead of increasing the life span they will decrease the life span. Prevents jatrundhwagata roga caused by vata and kapha, strengthens speech, and prevents premature hair graying. When fire lightens the dhumpana dravyas it releases smoke, soot and even CO2. Carbon atom in CO2 tends to stimulate the respiratory center present in the brain stem that can trigger normal respiratory system physiological function. Dhumpana dravyas including haridra, guggulu and vacha disinfective action cleans the respiratory tract, oral cavity and pharynx. It has a stimulating effect in the brain stem over the respiratory centre.

Action of the disinfectant over nasal mucosa and nasopharynx. Maintains on the nasopharynx and oropharynx the staying power because it clears the excess secretion.

Nasya (nasal drops) :- Nasya dravyas' sticky nature (anu taila, katu taila) prevents dust particles from entering the nasal tract. The olfactory nerve endings are seen
on an ethmoid bone cribriform layer, Nasya dravyas activates the nerve endings and sends the message to the CNS and initiates the body's normal physiological functions. Beard and hair never turn gray or fall off but grow in abundance.

**Dantadhawan** (Tooth brushing):- Removes tongue, tooth and mouth impurities. In the morning and after taking meals it is directed to clean the teeth. It stimulates sense of taste and increases salivation. Saliva contains salivary amylase (ptyaline), which plays a role in breaking down food particles that are trapped in dental crevices, thereby protecting teeth from bacterial decay. Saliva contains lysozyme and IgA which act as antimicrobials. Cleaning the teeth is mentioned in ayurvedic texts by chewing twigs of certain medicinal plants which make the gums stronger and is also a good exercise of facial muscles. It soothes both *Kapha* and *Pitta*. One should brush in the morning with twigs of *Arka*, *Vata*, *Khadira*, *Karanja*, and *Arjuna*. One should brush in vertical direction from bottom to top. So by doing this it brings freshness, takes away the bad odor, coating on the teeth and creates desires for the food. But in modern age by using chemicals the pastes are going to be prepared. So those are not useful for the modern era to have a long life. This is the logic behind indicating twigs of plants processing *katu* /pungent, *tikta* /bitter, *kasaya* /astringent rasas/Taste for the purpose of *danta dhavana* as it poses minimum risk of allergic reactions or mucosal irritation. It is a known fact that astringents drugs posses analgesic and antiseptic properties. In 2015 World Congress on dental care and oral health adopted Tokyo declaration. This proposed to integrate oral health promotion into prevention and control of NCDs. Oral diseases are a significant global health concern. In low- and middle-income countries the prevalence of oral diseases is increasing. For low- and middle-income countries the use of oral health services and oral health care coverage is small. Primary prevention depends on removing toothbrush dental plaque, supplemented with dental floss, tooth picks, and mouth rinses with chlorhexidine. Fluoride supplementation, dental sealants, for the prevention of dental caries. There is extensive use of lozenges too. *Ayurveda* may play an important part in prevention of oral health.

**Jivha nirlekhana** (tongue cleaning):- A long flexible strip of metal or plant material should be used to clean the tongue. Removes tongue impurities. It benefits from bad mouth odour, cures oedema, and gives taste. These metals are very expensive now a day so at least we can use steel items. The receptors on the tongue first interpret many of the beneficial phytonutrients contained in the food. So if we want to improve this communication between the body and our food by removing any coating that interferes with the connection. Many herbs also have their beneficial effect on the tongue from initial contact with the receptors. According to the theory of acupressure, tongue has many more acupressure points that initiate the proper functioning of vital organs such as liver, kidney, and bladder and intestine and stomach.

**Sneha Gandusha dharana** (Holding oil in your mouth):- Prevents *Asya, kanta Shosha* (dryness of mouth and throat), prevents lip cracking (*Osta sputana*), makes the teeth healthy and strong, and allows even the hardest eatables to be chewed. The *sukhoshna* (lukewarm) *Gandusha* and *kavala dravyas* are used, which enhances oral cavity circulation. Gargling kavala procedure poses the massaging effect on
the oral mucosa and even strengthens the muscles of the bones of cheek, face and jaw.  

**Shiroabyanga** (oil massage on head):- A person should massage with oil every day, body becomes firm, skin becomes beautiful, soothes the vata disorder, reduces tiredness, promotes vision and sleep comfort, prevents scalp diseases. Massage enhances blood circulation overall and transports drug potency to desired part. Massage triggers the point of acupressure which induces the release of endorphins showing analgesic effect. It prevents the balding, graying, hair falling by doing Shiroabyanga, strengthens the root of the hair and makes the hair long and black. And it feeds on the sensory organs, softens the skin, too.

**Karna pooranana**: Pouring oil into the ears cures jaw, neck, head and ear pain.

**CONCLUSION**: *Dincharya* is an essential part of all protocols concerning health care. As a result of globalization and increasing changes in diets and eating patterns, people face numerous health issues affecting all sensory organs such as head, eye, ear, throat, etc. The most important organs are supra-clavicular-area sensing organs. For a person's growth a social and intellectual insight is necessary. Preventing the supra-clavicular diseases has become the need of the hour. Being a life science, *Ayurveda* has an answer to these questions.

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