



A Review: Comparative Analysis Of *Dinacharya* And Modern Preventive Health Guidelines

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ABSTRACT:

The comparative analysis of *Dinacharya*—the Ayurvedic concept of daily regimen—and modern preventive health guidelines reveals profound convergence in their fundamental objective: maintaining health through disciplined daily routines and preventive care. *Dinacharya*, as described in classical Ayurvedic texts such as the *Charaka Samhita* and *Ashtanga Hridaya*, emphasizes synchronization of human activities with natural cycles. It prescribes practices such as early rising, personal hygiene, oil massage, physical exercise, timely meals, meditation, and adequate sleep, all aimed at balancing the doshas (*Vata*, *Pitta*, *Kapha*) and sustaining holistic well-being.

Modern preventive health guidelines, derived from contemporary medical research and public health frameworks—such as those of the World Health Organization—focus on evidence-based lifestyle measures: balanced nutrition, regular physical activity, sufficient sleep, stress management, and avoidance of harmful habits like smoking and excessive alcohol consumption. These recommendations aim to reduce the global burden of non-communicable diseases (NCDs) and enhance overall quality of life.

Comparatively, both systems emphasize regularity, moderation, hygiene, physical fitness, and mental balance. *Dinacharya* highlights the qualitative aspects of time, nature, and individual constitution (*prakriti*), while modern guidelines stress quantitative targets and measurable outcomes. While *Dinacharya* provides a personalized, nature-aligned preventive model, modern health recommendations offer a population-based, data-driven framework.

Integrating the time-tested wisdom of *Dinacharya* with the scientific rigor of modern preventive health can create a comprehensive and sustainable health model. Such an approach promotes harmony between body, mind, and environment while addressing lifestyle-related disorders prevalent in today's fast-paced world. Thus, this comparative study underscores that merging traditional Ayurvedic principles with modern preventive strategies can significantly enhance global health and well-being through balanced, holistic living.

KEY WORDS: *Dinacharya*, global health, holistic living, balanced nutrition, regular physical activity etc.

INTRODUCTION:

Ayurveda is a comprehensive healthcare system that addresses the physical, psychological, and spiritual needs of the individual and mental health. The primary objective of Ayurveda is to maintain the healthy population in good shape to treat the illness of the afflicted individual and to care for the person. Ayurveda offers a wide range of therapies for treating various ailments treatments, but our Acharyas have emphasized moderation in disease prevention, regular routine and a nutritious diet. The daily routine includes things to do from the time you get out of bed in the morning. Morning, which, if used in the daily schedule, may contribute to extending life.



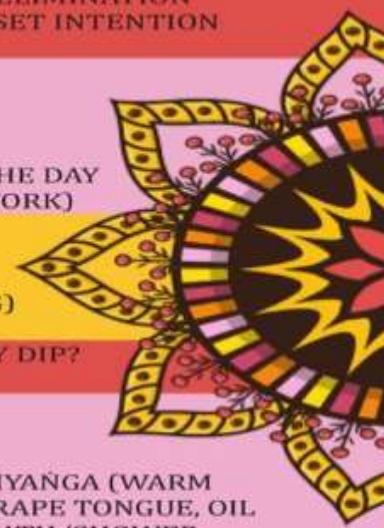
DINACHARYA

Āyurvedic Daily Routine

VĀTA	2:00 AM	VĀTA BECOMES ACTIVE WAKE UP
	5:00 AM	MORNING SELF-CARE: BRUSH TEETH, SCRAPE TONGUE, OIL PULLING, RINSE FACE WITH COLD WATER, ROSE WATER, NĀSAYA, APPLY ESSENTIAL OILS, ELIMINATION MEDITATION, PRĀNĀYĀMA, AND SET INTENTION FOR THE DAY
KAPHA	5:30 AM	KAPHA BECOMES ACTIVE YOGA
	6:30 AM	EAT LIGHT BREAKFAST WALK
PITTA	7:15 AM	GET DRESSED AND READY FOR THE DAY
	7:30 AM	PERFORMA DHARMIC DUTIES (WORK)
VĀTA	10:00 AM	PITTA BECOMES ACTIVE
	11:30 AM	LUNCH/MAIN MEAL SHORT WALK VĀMAKUKṢHI (LEFT-SIDE LAYING)
VĀTA	12:30 PM	PERFORM DHARMIC DUTIES
	2:00 PM	VĀTA BECOMES ACTIVE—ENERGY DIP?
KAPHA	5:00 PM	EAT LIGHT DINNER
	6:00 PM	KAPHA BECOMES ACTIVE WALK
PITTA	7:30 PM	EVENING SELF-CARE: GARṢHĀNA (DRY BRUSHING), ABHYANGA (WARM OIL MASSAGE), BRUSH TEETH, SCRAPE TONGUE, OIL PULLING, NETI POT, AND WARM BATH/SHOWER WARM TEA, READING, AND MEDITATION JOURNALING AND PRĀNĀYĀMA
	8:30 PM	9:30 PM BEDTIME 10:00 PM PITTA BECOMES ACTIVE RESTORATIVE SLEEP

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Brahme Muhurte Uttishthe:

Several ideas are covered under dinacharya in Ayurveda, beginning with Brahme muhurte uttishtet, which is the auspicious hour for rising from bed. It is said that the last Yama of night is the brahma muhurta. The Hindu unit of measurement for time is called muhurta, while brahma refers to knowledge.

the best time to engage in spiritual practices, see knowledge, and get rid of *vyadhis* and alakshmi is during this time, which lasts 48 minutes, or 2 *ghatakas*. It begins 96 minutes before sunrise, lasts 48 minutes, and ends 48 minutes before sunrise. This is a period when vata dosha is naturally dominant in the body. Therefore, if you have the urge to defecate after waking up at this hour, it's because of how well the meal you ate the night before digested; otherwise, you should not go back to sleep. This contributes to keeping the body's doshas in check. Biologists and physiologists have researched the circadian rhythm. They claim that hormonal shifts during this time frame support mental development.

Liberation of nascent oxygen, which readily combines with haemoglobin to produce oxyhaemoglobin, boosting the body's capacity to carry oxygen and, consequently, increasing energy. This boosts memory and concentration, strengthens the immune system, speeds up fatigue recovery, and improves circulation. It also facilitates the absorption of vitamins, minerals, and other nutrients.

proteins and other essential nutrients. The body's tissues benefit from the restoration of cell membrane permeability and elasticity. The Nobel Prize winners for biology in 2017 recently conducted research that revealed that our cells and internal clock work together to adjust our biological rhythm to the various stages of day and night.

They were able to find a gene that codes for a protein that builds up at night but breaks down during the day. They also discovered other proteins that contribute to the self-regulated biological clock mechanism in fruit-fly cells. Other plants and animals have been shown to follow the same guidelines.

Mala Visarjan/Malatyag:

Extending our lives involves resisting the urge to urinate or defecate first thing in the morning. When experiencing this impulse, a person shouldn't engage in any job, nor should they make a concerted attempt to get rid of it. The body's mala discharge is an unsupportable impulse. The paripinda mala, mutra, ahara and mala vata are eliminated under the supervision of apana vata. If someone wakes up at brahma muhurta, their mala visarjan is improved. It is a period when the body's vata dosha is naturally dominant, and mala visarjan is considered to be an apaan vata karma.

The anorectal angle in the modern commode sitting posture toilet system causes a kink in the elimination process. This results in an upward pressure on the rectum, which makes it more difficult for the faeces to pass. The urge to strain and get rid of the stool is caused by the upward pressure. The Indian style of squatting is a more organic way to defecate, and it can help prevent constipation, piles, pelvic floor illnesses, colon disease, etc. by correcting the angle, removing the kink, and facilitating a more natural faeces evacuation.

Dantadhwahan:

The use of herbal brushes called Dattuna is recommended and insisted upon in Ayurveda. It is widely used in India since it is inexpensive, has several therapeutic benefits, and is suitable for teeth cleaning. It is an oral hygiene tool that requires no prior training. Daily Dantadhwahan eliminates halitosis (bad breath), gets rid of food particles from the tongue, teeth, and mouth, cleans the oral cavity, facilitates salivary secretion, and enjoys food. It is recommended that Dattuna (Chewing Sticks) be used in the morning as well as after meals to prevent oral illnesses. Depending on the person's dosha, prakruti, season, availability, etc., Tikta, katu, kashaya rasatmak (taste) twigs of karanja, karvir, arjun, arka, asana, nimbi sal, khadir, madhook, etc. were employed. Nowadays, ready-made toothbrushes and toothpastes are available. Therefore, it has become simple to purchase. Some stems have an anti-bacterial effect, while others are thought to aid with salivary secretion and perhaps help with plaque control by chewing on them. Mango leaves contain mangiferin, a chemical that has demonstrated considerable antibacterial activity against some strains of streptococci, staphylococci, pneumococci, and lactobacillus acidophilus. They lessen the mood of madhura rasa in the mouth and create vishadata (dryness), which helps to control bacterial development.

Most of toothpastes are chemical-based and include calcium carbonate, sorbitol, sodium lauryl sulfate, sodium silicate, etc. Oral hygiene is not properly maintained as a result of time mismanagement. There is a worldwide need for alternative, safe, and efficient prevention and treatment. Ayurveda is a viable option that can result in the creation of novel preventive or therapeutic approaches for oral health. The main oral hygiene methods in modern science are tooth brushing, dental floss, toothpicks, and gargling. Ayurveda not only recommends remedies with particular herbs and minerals to treat a variety of oral disorders, but it also recommends a few daily therapeutic practices to prevent and maintain oral health, which have been shown to be safe and effective. Due to the primary entry point and digestion process starting in the mouth itself, oral cavity hygiene is more crucial. In addition to this, tobacco chewing and smoking have made oral health worse. Research has revealed that chewing tobacco and smoking are harmful to oral health. Betel nut extract toothpastes have been shown to be effective at lowering dental plaque.

JIVHA NIRLEKHAN:

This aids in balancing the heavy and dulling characteristics of kapha dosh in our physiology by removing the coating and exciting the tongue. Toxic residue buildup can result from a reflection of an imbalance in the gastrointestinal system, poor digestion, or bad diet. The tongue should be scraped from back to front, the scraper shouldn't have a sharp edge and should be composed of metals like gold, silver, copper, tin, brass, etc. It aids in removing the receptors on the tongue first interpret many of the beneficial phyto-nutrients in the meal, and the *gandhavairasya*, *mala shodhana*, tongue impurities, foul odor, and tongue coating all work to remove blockage and enhance flavor. Therefore, if we want to enhance by eliminating any coating that hinders the interaction between our food and our body. Additionally, the beneficial effect of many herbs begins with the first interaction with the tongue's receptors.

GANDUSH:

Liquid medication is held in the oral cavity of Gandush for a set amount of time until there is tearing and nasal discharge, at which point it is spat out. Taila gandush enhances face nutrition, taste perception, the muscles of the mouth, voice, and jaw increases appetite. It strengthens teeth and gums while preventing dry mouth and

cracked lips. Various liquids are used for gargling. In Ayurveda, different gandush are used to maintain oral health and hygiene: Prasadana Gandush for pitta dosha, Snigdha Gandusha for vata dosha, Ropana gandush for wound healing, and Shodhana gandush for kapha dosha. It may be used to wash the oral cavity in instances where brushing is not advised, such as mouth ulcers, fever, indigestion, asthma, cough, thirst, etc. Gandush has an anti-oxidant property that protects the oral cavity from infection and inflammation, according to numerous studies. The viscosity of medicated oil prevents bacterial adherence and plaque co-aggregation. Lipid-soluble drugs, particularly those from the buccal mucosa cell membrane, which is lipidophilic in nature, can be absorbed by the oral mucous membrane, allowing a large amount of lipid molecules to be absorbed across the mucosa. Therefore, lipid-soluble chemicals in gandush are absorbed.

ANJANA:

It has been described by Acharya Charak at the beginning of Dinacharya. Sauviranjana has been mentioned for everyday usage, while rasanjan is used once every five, seven, or eight days. The tej sthan of the netra, or eyes, is susceptible to kapha infection. Therefore, restrictive procedures like anjana are used. It aids in removing dirt, reducing daha, itching, kleda, and pain. Anjana helps the eyes tolerate sunlight and wind. It enhances vision, lightness, prevents excessive lacrimation, purifies the eyes, and alleviates diseases. It causes local vascular dilatation, which increases blood and nutritional supply, which in turn aids in infection control, oxygen supply, and proper eye nutrition. It also promotes microcirculation, which helps to prevent diseases that arise from tear deficiency and channel block. Contrary to popular belief,

The amount of metal, its composition, and its rate of absorption into the bloodstream via the eyes cannot induce heavy metal poisoning, according to belief. There is no heavy metal in Anjana that can cause heavy metal poisoning. Anjana is still practiced routinely by both Hindu and Muslim populations.

NASYA:

The nose serves as the entry point for the head and medicine, which is administered via nasal instillation and only treats head ailments through this route. Nasya is a procedure where medication or medicated oil is given through the nose. Pratimarsha nasya is the only panchakarma included in it.

Dinacharya for maintaining health and preventing illness. Additional nasya types are used depending on the ailment. The nasal medication also has an impact on the eyes, ears, and brain. Acharya Charak lists five types: Navan, dhmapan, avapeeda, dhopana, and pratimarsha. Acharyas have advised using nasya in Vasant Rutucharya. The pratimarsha nasya can be administered at 14 distinct points during the day, and there are no adverse effects. The nose, eyes, ears, and supraclavicular diseases are all prevented by nasya. slows down aging, prevents premature hair loss and graying, and minimizes skin wrinkles. boosts the strength of the teeth, chest, arms, and jaws. Reinforces the head's bones, joints, ligaments, and tendons. The face brightens up and exudes a beautiful radiance. The voice grows quiet, low, and silent. Enhances the functionality of sensory organs. Oil is used for healthy individuals because Shira is a seat kapha. The oil used is able to get rid of kapha on a daily basis. Oil is the best remedy for vata because the ears are the seat of vata. The Eustachian tube links the nose directly to the ears, the nasolacrimal duct to the eyes, and the porous cribriform plate to the brain. The oil utilized in nasya has a cleansing impact, stimulates the olfactory nerve, and protects against diseases of the head. Consequently, the medication used in nasya can also have an impact on the ears, eyes, and brain.

DHOOMPAN:

Dhoompan gets rid of some of the vitiated kapha in the head quite quickly. With the aid of dhoomanetra, which is a pipe between 36 and 40 angulis in length, dhoompan is performed. The appropriate amount and strength of dhooma are delivered by this length. There are five different kinds of dhoompan. The following have been mentioned: prayogik, snehik, vairechanik, vamaniya, and kasaghna. Dinacharya makes use of prayogik. It's meant to be utilized twice daily. The medicinal herbs are contained in the dhoomavarti, the drug roll used for dhoomapan. There are eight precise timings for prayogik. Smoking medicated herbs daily reduces vata-kapha, lightheadedness, strengthens the heart, throat, and sensory organs, cleanses these organs, enhances the voice, and lessens hair loss and greying. It has a stimulating effect on the brain.

The respiratory center is located in the brain stem. It maintains and disinfects the patency of the nasal mucosa and nasopharynx. It clears out any extra secretions. It guards against severe vata kapha illnesses that manifest above the shoulders.

VYAYAMA:

The finest karma is vyayama, which makes the body firm while also making the mind happy. It reduces irritability, gives the body the ability to perform any strenuous task, and helps it cope with the demands of daily life ignites the digestive fire and kapha dosha. Balardha (half the body strength) matra should be used to practice vyayama everyday. This activity causes physical discomfort beyond this verse. Balardha vyayama should be practiced during the sheeta and vasant ritu seasons. Others practice ratus vyayama at a moderate (less than balardha) level.

Balardha vyayama occurs when the vayu in the heart exits via the mouth while you are exercising. You should cease the activity if this occurs. Some writers define balardha as when excessive perspiration breaks out on the armpits, brow, nose, arms, and legs and joints, lightness of the body, and a faster heartbeat. Vyayama, when performed correctly, functions as balvardhak, kantivardhak, and agnivardhak, but when done incorrectly, it can cause various illnesses. According to Acharya Charak, vyayama is the body movement that causes creating firmness and strength. It should be practiced in moderation. It provides 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 between the ages of 16 and 70. Yogasan, pranayama, suryanamaskar are exercises based on breathing constituting – antarayama and bahirayama. The balardha concept is no longer practiced in modern gyms. It's all about fatigue and exertion. People occasionally engage in gaining muscle mass by using protein supplements. Power yoga is another example of the incorrect way to practice yoga.

ABHYANGA:

The movement towards dhatus is indicated by the combination of Abhi and Anga. Depending on the length of the abhyanga, the oil used here nourishes even the dhatus of the skin. Skin is the home of Vayu, the sense of touch. It must be completed daily. Oil is being applied to every part of Abhyanga's body. Prior to snana, it must be completed. It lowers vitiated vata, aging, and weariness. It improves sleep, vision, extends life, gives you healthy, radiant skin, and makes your body stronger. Padabhyanga aids in reducing fatigue, numbness, roughness, dryness, and stiffness. Additionally, it soothes vata, enhances vision, strengthens and stabilizes the feet, and smoothes the skin. It protects against sciatica, tendon and ligament cracking, and foot stiffness. Balding, hair greying, and hair loss are all prevented by shiroabhyanga, which also strengthens the hair root. It promotes good sleep, softens and nourishes the skin, and nourishes the sensory organs.

Daily oil application should be done at least on the head, ears, and legs, depending on the weather, doshas, and circumstances. Products of herbal origin, such as lip balms, body moisturizers, scalp moisturizers, shower gels, etc., are now in high demand in the modern spa industry.

UDAVARTANA:

Udavartana is the practice of massaging herbal powders into the body in the opposite direction of the hair's orientation, and it can also refer to vilepan or applying gharshan or hard massage. It is carried out prior to Snana. It is a procedure of friction of drug to the skin. The increased meda is depleted, and the increased ushma / heat produced during Udvartana digests the Ama, thereby correcting the Agnimandhya, which causes obesity. According to Acharya Sushruta, utsadana is the name for massage of powdered herbs with oil, whereas udgharshana is the name for massage without oil. The complexion, clarity, and lightness of the skin are improved by utsadana. Udgharshana causes blood vessels to dilate and increases brajak pitta in the skin. It lessens Excess medo dhatu from the skin that imparts firmness to the body and lowers subcutaneous fat deposits is a symptom of kapha dosha.

Additionally, it facilitates the effusion's absorption, eases blood stasis, and eliminates harmful substances from the body, assisting in the flow of contents toward the heart. By activating the skin's nerve endings, it enhances the health of the neurological system.

SNANA:

An essential component of Dinacharya is snana, or bathing. It has a positive effect, boosting virility, life span, and physical strength, as well as ojas. It relieves sweat, itching, thirst, fatigue, body heat, and tiredness. It cleanses the skin, stimulates it, and also promotes the digestive fire.

Lukewarm water should be used for bathing beneath the head as part of the regular dinacharya. The bath may include the head, although cold water is used for raktapitta. Hot water head baths are harmful to the eyes.

When is the Snana- early in the morning. As one will feel Ayasa (weariness) after doing Vyayama, Snana is performed to alleviate the Ayasa, and it is thus discussed after Vyayama. Other options have also appeared, such as bathing in a tub, taking a shower, and swimming in a pool, as well as taking a regular bucket and mug bath. In India, Bath is a significant location for social and religious activities. It's intended to be a cleansing process for the body as well as the mind. In India, water has long been thought of as a potent cleanser. The other vedic custom is to take a bath in the early morning before sunrise. According to Ayurvedic and yogic texts, it is forbidden to bathe in the early morning and to use cold water for bathing. Before daybreak, when one sees the eastern directions illuminated by the morning rays of the rising sun, one must take the morning bath right after brushing one's teeth. Two daily baths are recommended by Ayurveda.

CONCLUSION: The old and the new converge: Dinacharya, the ancient Ayurvedic daily routine system, and modern preventive health guidelines both recognise that health is built in everyday living—not just in sporadic treatment. While Dinacharya emphasises timing, ritual, alignment with nature and self-care, modern preventive health emphasises behaviour change, screening, risk-factor control and evidence-based targets. By blending the two—adopting disciplined daily routines, mindful habits, timely meals, regular movement, sound sleep, emotional calm and proactive monitoring—a more robust preventive health model emerges. For individuals in India and globally, this integrative model offers a realistic, culturally grounded, scientifically supported way to promote well-being and reduce lifestyle-disease burdens.

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