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Alteration of *Dinacharya* and *Ratricharya* in *Greeshma Ritu*: An In-Depth Review

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ABSTRACT

Dinacharya are the activities which are done in a day. Similarly, *Ratricharya* are the activities done in the night. These regimens are described in sequences. There are separate sets of activities and guidelines to be followed during each season, collectively termed as *Ritucharya*. There are six seasons as per *Ayurveda* viz. *Shishira*, *Vasanta*, *Greeshma*, *Varsha*, *Sharad* and *Hemanta*. Although daily regimens have been advised for individuals, they might not be always applied for all the seasons. One needs to modify or alter certain activities in each season. Hence, this study is an effort that has been made to opt for following the sequence of *Dinacharya* in *Greeshma Ritu* based on *Ayurvedic* texts advocated for healthy individuals.

Key words: *Dinacharya*, *Ratricharya*, *Ritucharya*, *Greeshma Ritu*

INTRODUCTION

Dinacharya is made up of two words, '*Dina*' denotes 'a day' and '*Charya*' denotes 'regimen'. '*Dine Dine Charya Dinacharya*' which means 'activities which are done in a day' is called *Dinacharya*. Likewise, '*Ratri*' means 'night' and '*Charya*' mean 'regimens.' In *Ayurveda*, *Dinacharya* and *Ratricharya* have been described as the ideal sequence of routines to follow in order to live a healthy and long life. It is indicated for a healthy individual. Apart from *Dinacharya*, *Ayurveda* describes

the specific set of dietary and lifestyle guidelines for each season and is termed *Ritucharya*. The word '*Ritu*' means 'season' and '*Charya*' means 'regimens.' *Ayurveda* places a greater focus on disease prevention than disease treatment. If a person does not follow the *Dinacharya*, *Ratricharya* and *Ritucharya* schedules as instructed, and then he may become ill. Almost all lifestyle disorders may be avoided by practicing these regimens. Hence, one needs to keep to these regimens that are beneficial in all ways.

नशे दिनादिचर्याभिर्यो न वर्तेत नित्यशः । स एवं लभते रोग ततः पथ्यं समाचर ॥ (यो.र.दिनरात्रिचर्या 55)

Although daily regimens have been advised for individuals, they might not be always applied for all the seasons. One needs to modify or alter certain activities in each season. Therefore, variation in *Dinacharya* is necessary according to a particular *Ritu*. Hence, this study is an effort that has been made to opt for following the sequence of *Dinacharya* in *Greeshma Ritu* based on *Ayurvedic* texts advocated for healthy individuals.

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AIMS AND OBJECTIVES

The purpose of this study is to put forward the idea of the alteration of regimens of *Dinacharya* for *Greeshma Ritu*.

The objectives are as follows:

1. To explain *Dinacharya* and *Ratricharya* as per different *Ayurvedic* Classics.
2. To describe the altered *Dinacharya* and *Ratricharya* specially for *Greeshma Ritu*.

MATERIALS AND METHODS

A detailed literature review on the concepts of *Dinacharya* was carried out from *Charaka Samhita*, *Sushruta Samhita*, *Ashtanga Hridayam*, *Ashtanga Sangraha*, *Bhavaprakasha Nighantu* and *Sharangdhara Samhita*. In addition, online research databases such as PubMed, Cochrane Library, and Google Scholar were searched for the relevant materials.

Dinacharya during *Greeshma Ritu*

1. *Brahma-Muhurta Jagrana* (To wake up early in the morning):

To stay healthy, an individual should wake up early in the morning especially in *Brahma-Muhurta* considering whether the food consumed last night is digested properly or not. It results in longevity and healthy life. After waking up in the morning, one should bow to God and then look into *Darpana* (Mirror). If possible, one should also look and touch *Dadhi* (Curd), *Ghritta*, Yellow mustard, *Bilwa*, *Gorochana*, and a garland of flowers. These activities are beneficial and liable to create and infuse positivity by changing the external and internal environment. The timing of *Brahma-Muhurta* has been described as one *Aho-Ratra* (day and night) having thirty *Muhurta* when the duration of day and night is the same. *Brahma-Muhurta* is the fourteenth *Muhurta* out of fifteen *Muhurta* of night. The time of sunrise varies each day according to geographic location and season of the year. So, the timing of the fourteenth *Muhurta* may also be changing. During *Greeshma Ritu* sun rises early while in other *Ritu* sun rises comparatively later. So, the time of *Brahma-Muhurta* will be earlier during *Greeshma Ritu*

as compared to another *Ritu* i.e., begins at 4:24 a.m., and ends at 5:12 a.m.

2. *Ushapana* (To drink water on waking up in the morning):

One must drink the water they stored all night after waking up. *Ushapana* begins in the fourth *Prahara* of the night and lasts till shortly before sunrise. *Ushapana* requires eight *Prasrita* (or 770 ml) of water for oral consumption and three *Prasrita* (or 230 ml) for nasal consumption. Our Acharya advised that during *Vasanta Ritu* and *Greeshma Ritu*, water should be collected from *Koopa* (wells) and *Prasrava* (waterfalls).^[1,2,3] However, water from wells and waterfalls is no longer drinkable due to rising contamination at every level. As a result, for *Ushapana*, any clean water should be utilized. The temperature of the water should be approximately 37°C, which is the same as the temperature of the body. *Ushapana* activates bowel movements which facilitate fecal matter of the large intestine to move towards the rectum and activate the urge to defecate.

3. *Mala-Utsarga* (To pass the natural urges):

Mala-Utsarga should be practiced, especially in the morning, and the urge should not be resisted. It prolongs life and eliminates *Adhamana* (bloating), *Antrakoojana* (gargling), and *Udara Gaurava* (abdominal weight).^[4,5] *Mala* (faecal matter) may become hard during *Greeshma Ritu*. The big intestine will absorb the water content from faeces if it is kept in the body for an extended period of time because the body is already dehydrated during this *Ritu*. If one resists the need, urine may also become more concentrated and acidic as a result of water reabsorption. Therefore, before starting their daily routine, a person should make it a habit to perform *Mala-Utsarga* in the morning. The habit or conditioned reflex can be established if one practices this behavior every day at a specific time, such as after *Ushapana* in the morning, in accordance with the Pavlov Principle of developing conditional reflex.

4. *Achamana* (To sprinkle water on the face):

One should sit facing north or east and wash their hands before practicing *Achamana*. Clean water should

be poured into both hands until the base of the thumb. The use of just one hand is not advised. After *Achamana*, one should place wet hands over both eyes. Eye illnesses do not develop.^[6,7] In the *Bhavaprakasha*, different *Kaala* for *Achamana* is stated, including when one awakens, before praying to God, after taking a bath, before and after eating, after sneezing, after travelling, after cutting one's nails, hair, etc., and after brushing one's teeth.^[8] *Achamana* should be performed several times each day throughout *Greeshma Ritu*. In hot weather, using cold water (water that is the same temperature as your body) might be helpful because it instantly cools the body. *Ashtanga Samgraha* states that *Achamana* (sprinkling water on the mouth) should be performed following the satisfaction of morning natural cravings.

5. *Danta-Dhawana & Pratisarana (To brush & massage teeth & gums respectively):*

One should do *Danta-Dhawana* twice daily i.e., in the morning and after every meal. New *Datauna* (twig) should be used every time. (9)(10) To calm accumulated *Vata Dosha* during *Greeshma Ritu*, one should brush their teeth with a *Madhura Rasa*-dominant *Datauna* (twig). Among the *Madhura Rasa* dominating *Datauna* (twigs), *Madhuka* is regarded as the best. The herbs *Arka*, *Vata*, *Karanja*, *Bilwa*, *Champaka*, *Shirisha*, *Apamarga*, *Dadima*, and *Jati* can also be utilised during *Greeshma Ritu*. Despite the fact that these herbs' *Rasa* is not *Madhura*, *Vata Shamaka* describes their characteristics. *Pratisarana* should be conducted with *Tejovati Churna*, *Saindhava Lavana* mixed with oil, *Churna* of *Trikatu & Daalachini*, *Ellaichi*, *Tejapatra (Trivarga and Trisugandhi)* combined with honey, and *Churna* of *Trivarga & Daalachini*. *Vata* is being calmed by all of these *Dravya*. Applying precisely formulated *Churna* (powder) as indicated above to the crushed side of *Datauna* is the proper method for brushing teeth. In order to prevent gum damage, teeth should be brushed one at a time.^[11,12]

6. *Jihva-Nirlekhana (To scrap/clean the tongue):*

Danta-Dhawana should be followed by *Jihva-Nirlekhana* using *Jilva-Nirlekhani*, which can be made of metals such as *Hema* (Gold), *Rajata* (Silver), *Tamra*

(Copper), and *Trapu* (Tin). *Jilva-Nirlekhani* can also be made of *Riti* (brass) and *Datauna* (twig).^[13] The most *Madhura* of all metals is *Hema* (Gold). Therefore, using a gold *Jilva-Nirlekhani* during the *Greeshma Ritu* can be advantageous. However, due to the very expensive cost of gold, it is not practical to create *Jihva Nirlekhani* from it. As a result, *Jihva-Nirlekhani* of various metals are now accessible.

7. *Mukha-Netra Prakshalana (To wash oral cavity and eyes):*

After *Jihva-Nirlekhana*, one should wash one's face. According to advice from our classics, cleaning the mouth and eyes should be done specifically. Cold water, *Ksheeri Vriksha* decoction with milk added, and *Amlaki* decoction can all be utilised for *Mukha-Netra Prakshalana* during *Greeshma Ritu*. *Rakta-Pitta*, acne, *Nyachha*, *Vyanga*, and *Shosha* are all destroyed by *Mukha Prakshalana* with cold water.^[14] This procedure should be adopted at least three to four times a day during *Greeshma Ritu*.

8. *Anjana (To apply collyrium):*

Daily use of *Souviranjana* and weekly *Srotoanjana* has been mentioned in *Ayurvedic* texts. *Souviranjana* and *Srotoanjana*'s identification is debatable in the present period. Therefore, a homemade *Anjana*-like black suite formed by burning of *Tila-Taila* lamp can be advocated because it is time-tested, safe for the eyes and used by people for ages. Useful *Anjana* can also be created from herbal ingredients. When performing the *Greeshma Ritu*, weak *Anjana* should not be employed, and the eyes should be rinsed with cold water after *Anjana*.

9. *Nasya (Oleation of the nose):*

The age range for *Nasya* is between 7- 80 years. However, *Pratimarsha Nasya* usage is advised from birth until death. *Pratimarsha Nasya* should not cause *Utklesha* of *Dosha* and should not be detectable in saliva. The recommended dosage is two drops or one drop in each nostril.^[15]

During *Greeshma Ritu*, *Nasya* with *Anu Taila* should be done during *Saanya Kaala/Aprahana* (evening). Although *Nasya* of *Katu* oil (*Sarshapa* oil) has also been

recommended for daily use but it is least advisable due to the irritant nature of *Sarshapa Oil*.^[16,17]

10. *Kavala & Gandusha (To swish & rinse Dravya in the oral cavity):*

During *Greeshma Ritu*, *Madhu*, *Milk* and cold water can be used for *Gandusha* and *Kavala*.^[18] The best dosage for *Gandusha* is one that fills the mouth with liquid halfway. For a moderate dose, the mouth should be filled up to one-third of the way, and for a low dose, only one-fourth of the way.^[19] For *Gandusha*, a *Kola Pramana* (6 gms) dose of *Kalka Dravya* or *Churna* is advised. One *Karsha* (12 gms) of *Kalka Dravya* has been recommended for *Kavala*, according to *Acharya Sharangdhara*.^[20]

11. *Dhoompana (To inhale medicated smoke):*

However, *Prayogika Dhoompana* can be utilized after *Kavala-Gandusha* during *Greeshma Ritu* to calm *Utkleshita Vata* and *Kapha* because of these treatments, even though *Dhoompana* is contraindicated during *Greeshma Ritu*. Exhale through the mouth after taking a breath through the nose. *Dhoompana* should not be used by anyone less than 18 years old and is recommended for anyone aged 12 to 80.^[21,22]

12. *Abhyanga (To massage the body):*

Abhyanga should be done before doing *Vayayama*. As a component of *Dinacharya*, it must be practiced every day. It is important for your health since it reduces *Vata* and fatigue, enhances vision, nourishes the body, encourages restful sleep, clears the skin, and fortifies the body. It prolongs youth and lengthens life. During *Greeshma Ritu*, it should not be done forcefully as it consumes energy. Oils which are *Sheeta* in nature i.e., made with *Sheeta Dravya* should be used, e.g., *Chandana Tail*, *Narikela Tail*.

13. *Vyayama (Exercise):*

One should perform *Vyayama* during *Greeshma Ritu* based on their *Bala* and *Agni* condition. If a person's *Bala* and *Agni* are extremely weak, meaning they are unable to carry out their daily tasks and cannot correctly digest food, they should not practice

Vayayama. However, if they are capable, they can engage in light activity.

14. *Udvardana (To rub body parts with Dravya):*

During *Greeshma Ritu*, *Snigdha Udvardana* should be done with *Sheeta Veerya Dravya* like *Chandana powder & Usheera powder* etc. mixed with oil. It pacifies *Vata*.

15. *Kshoura Karma (To cut hair, nails etc.):*

Kshoura Karma means cutting of nails, hair, beard, and moustache. It should be done every five days to maintain personal hygiene.^[23]

16. *Snana (Bath):*

Snana is always *Pathya* (beneficial). It is *Deepana* (improves digestive strength), *Vrishya* (aphrodisiac), increases *Oja* (immunity) and *Bala* (strength), destroys itching, tiredness, sweating, *Tandra*, thirst and burning sensation.^[24] During *Greeshma Ritu*, cold water should be used for *Snana*. It provides an instant cooling effect to the body and improves *Jathragni*.

17. *Aahara (Diet):*

During *Greeshma Ritu*, one should consume *Anna-Paana* (food & drinks) predominant in *Madhura*, *Sheeta*, *Drava*, *Snigdha* and *Laghu* properties.

a) *Madhura:* *Aahara* being *Rasa-Pradhana* (*Rasa* predominant) so one should consume *Madhura Rasa* predominant *Aahara* during *Greeshma Ritu*. *Madhura Rasa* nourishes all *Dhatu*, acts as *Balya* (provides energy), quenches thirst and relieves and destroys burning sensation.^[25] It is an instant source of energy because it breaks down quickly into its simplest form and its earliest digestion starts in the oral cavity. So food items like *Sharkara*, *Sharbata*, *Shreekhanda*, *Ikshu Rasa*, *Paanaka*, and *Mantha* should be taken in *Greeshma Ritu*. *Dravya* which has *Madhura Vipaka* should also be preferred during *Greeshma Ritu* like *Milk*, *Sattu*, fruits like *Draksha*, *Kharjoora*, *Aamra* etc.

b) *Sheeta:* One should use *Sheeta Dravya* like *Paanaka* and *Mantha* along with *Hima* (ice) and cold water. *Sheeta Veerya Dravya* should be consumed e.g. *Shali rice*, *Godhooma*, *Dugdha*, *Karpoora* etc. It shows their effect during digestion and till it remains in the body

i.e. until these are not excreted out of the body.^[26] Therefore, symptoms like *Daaha* (Burning sensation) and *Trishna* (Thirst) will be relieved for a long time.

c) Drava: *Drava Dravya* (Liquid diet) should be used predominantly during *Greeshma Ritu* as it replenishes the fluid loss of the body. E.g. plenty of water, milk, *Paanaka*, *Sharbata*, *Mantha*, and *Maansa-Rasa* of *Jaangala* animals like goat, sheep, rabbit, *Shambara* (*Baraha Singa*) etc. should be included in the diet.

d) Snigdha: One should take *Snigdha Aahara* in *Greeshma Ritu*. The use of *Ghritta* is recommended by *Acharya* during this *Ritu*. The dose of *Ghritta* affects *Jathragni*. If *Ghritta* is consumed in low amounts, it enhances *Jathragni* and if it is consumed in the maximum amount, it vitiates *Jathragni*. During *Greeshma Ritu*, *Agni* is weakest therefore low dose of *Ghritta* should be consumed to improve *Agni*. It might be better if *Ghritta* is to be taken along with *Lavana-Bhaskara Churna* before the meal because *Lavana* is *Aruksha*, *Sukshma*, *Vayi*.^[27] (Ch. Su 13/98) It can provide the effect of *Sneha* in *Sukshma Srotasa*. *Jala* has also *Snigdha* property and thus it helps to maintain *Snigdhta* in the body.

e) Laghu: One should consume *Laghu Dravya* (light in nature) e.g. *Raga-Shadava*. If *Aahara* is *Guru* in nature, it should be consumed in *Laghu* (less) quantity to make it easy to digest. E.g. less quantity of *Jaangla Maansa*, fried *Pooplika*, *Paanaka* etc.

Contraindicated Aahara

Aahara Dravya predominant in *Lavana*, *Amla* and *Katu Rasa* are contraindicated during *Greeshma Ritu*. As it is advisable to use all *Rasa* in all *Ritu* but predominantly use of *Ritu*-specific *Rasa* should be done. (28)(29) Therefore, *Lavana*, *Amla* and *Katu Rasa* can be consumed in *Greeshma Ritu*, but in less quantity. *Madira* (Alcohol) should not be consumed at all or in less quantity or mixed with plenty of water during *Greeshma Ritu*.

18. Chankramana (Slow walk):

Chankramana improves *Agni*.^[30] During *Greeshma Ritu*, *Chankramana* should be done in open ground where a cool breeze is flowing.

19. Lepa (To apply the paste of different Dravya on the body):

During *Greeshma Ritu*, *Lepa* of *Chandana*, *Hribera*, and *Karpoora* should be applied on the body. These are *Sugandhi* and *Sheetala* & provide *Oja* (immunity) and *Bala* (strength)^[31,32,33]

20. Vastra Dharna (Clothing):

During *Greeshma Ritu*, one should wear light and comfortable clothing.

21. Pada Prakshalana (To wash the feet):

During *Greeshma Ritu*, one should use cold water for *Pada Prakshalana* (foot wash). It destroys impurities and diseases of the foot, tiredness and *Bhoota-Badha* (many infections and infestations) and nourishes the eyes.

22. Paduka Dharana (Footwear):

During *Greeshma Ritu*, porous or airy foot wares should be used. It causes air circulation around the feet. *Paduka* (shoe) protects the skin of the foot from the hot surface of the earth, and direct sun rays and protects from various insects common during this *Ritu*.

23. Chhatra Dharana (To carry an umbrella):

Chhatra Dharana is beneficial during *Greeshma Ritu* as it protects from wind, dust, strong sunrays and rain. The colour of the umbrella should be light so that it would reflect maximum sun rays.

24. Danda Dharana (To carry a stick):

Danda Dharana is beneficial during *Greeshma Ritu* as it protects from crawling insects, snakes and other harmful animals. The use of a long umbrella provides benefits of an umbrella as well as a long stick.

25. Jiwikoparjana Upaya (Measures adopted to earn a living):

During *Greeshma Ritu*, one must shift their working hours so as to avoid an extremely hot atmosphere.

Ratricharya during Greeshma Ritu

The regimen followed from evening hours till night is known as *Ratricharya*.

1. Bhojana-Kaala (Timing of meal at night): One should take the meal within the first *Prahara* of *Ratri* (First three hours of the night). It should be taken in lesser quantity than that of lunch. One should avoid intake of food which is difficult to digest.^[34]

2. Sleep: After taking a light and conducive diet, one should go to sleep with a pleasant mind on a comfortable bed, after offering prayers to God.^[35] One should go to bed on time because it balances *Dhatu*, destroys *Tandra* (laziness), provides *Pushti* (nourishment), *Bala* (strength), *Varna* (complexion) and *Utsaha* (activeness) and improves *Jatharagni* (digestive strength). The length of nights is shorter in *Greeshma Ritu* therefore *Divasvapna* (day sleep) is advisable.

3. Sexual activities: According to *Acharya Charaka*, sexual activities are contraindicated during *Greeshma Ritu*. In *Yogaratanakara* it is advisable to perform sexual activity during the daytime at the interval of fifteen days. *Acharya Bhela* has mentioned a one-month interval.^[36,37,38]

DISCUSSION AND CONCLUSION

Each activity mentioned in *Dinacharya* is designed with a specific objective to promote the health of that specific organ and to preserve overall health. For example, *Dantadhavana* (cleaning of teeth), *Jivha-Nirlekhana* (cleaning of the tongue), *Gandusha* (Oil pulling), *Kawala* (Mouth wash), and *Dhoomapana* (Medicated smoke inhalation) are the activities that promote oral health. Likewise, *Anjana* (application of collyrium) preserves the health of the eye. *Pratimarsha Nasya* (Nasal instillation of drops) maintains nasal health. When we talk about *Dinacharya*, every activity described in it needs a minute change or modification according to changes in seasons. Not only season but the individual's body constitution also should be taken into consideration. *Dinacharya* if practiced properly every day in the correct method according to *Ritus*, can help people attain balance in three *Doshas*. A healthy individual is one who habitually follows the *Dinacharya*, *Ratricharya* and *Ritucharya*. All of these techniques are intended to be preventative rather than

therapeutic which also justifies the primary goal of *Ayurveda*.

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