

"A DETAILED DESCRIPTIONS OF OUR DAILY REGIMENS (DINCHARYA) WITH SPECIAL REFERENCES TO ANCIENT MAJOR LITERATURES OF AYURVEDA (BRIHATTRAYI)"**Dr. Shubham Kumari^{*1}, Dr. (Prof.) Kiran Omprakash Tiwari²**

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ABOUT THE ARTICLE**Original Research Article**Received: 17th April 2026Accepted: 28st May 2026Published: 20th June 2026***Corresponding Author:****Dr. Shubham Kumari**

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ABSTRACT

The present study entitled the conceptual study on our daily routine works towards healthy life, so called the daily regimens or the Dincharya with special references to the Brihatrayi, also called as greater ancient literatures of Ayurveda viz Charak Samhita, Sushruta Samhita and Ashtanga Hridayam, has been specially undertaken to define and evolve objective parameter for the entity of Regimen which is a very important concept of Ayurveda. Although the production of many diseases depends upon this pathogenic factor, but still there is no objective parameter to identify the entity. Life style, in the ancient times was a little bit different than that of today. During ancient time, requirements of a person were less and most of the people had wealth. Man was able to look after his health and used to spend some time for keeping himself healthy. So they were following some specific measures, mentioned in daily regimen like regular oil massage to the body, classical bathing etc. In today's hectic and materialistic life style rarely person get the time to think of his own life style. Hence many people think that olden life style is not possible to adopt. But this is wrong. We should at least understand the importance and benefits of ideal life style and all should try to follow those possible regimens as mentioned. Ayurveda explains each regimen in detail. Certain traditional literatures and Brihatrayi also describe elaborately regarding various regimens. From them, we get detailed information of the method of performance, time of performing, indication and contra indication, pre and post per formative procedures to maintain excellent health. Body and Mind both should be healthy in all the aspect with following the daily regimen mentioned in above said books.

KEYWORDS: Dincharya, Brihatrayi, Charak Samhita, Sushruta Samhita, Ashtanga Hridayam

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INTRODUCTION

Ayurveda is a science of Life. It's first and foremost aim is to preserve the good health and to prolong the life, and secondly to combat the disease. It is primarily the science of positive health and it is only secondarily the science for the cure of diseases. Besides these, the four foremost aim of the life viz. "Dharma" (Religious rules and

conducts), "Artha"(Wealth), "Kama" (Sexual satiation) and "Moksha" (Liberation) can be also achieved when one remains healthy, not only in form of physical but also mental and spiritual both¹. In order to obtain the positive health- a means for Chaturvidha Purushartha of life, Ayurveda has suggested the schedules of Swasthavritta viz. "Dincharya" (Routines of the day), "Ratricharya" (Routines of the night), "Ritucharya" (Seasonal regimen), "Upavasa" (Fasting),

"Rasayans" (Rejuvenative measures) and "Sadavritta" (Rules of the ethical conduct) to be followed regularly. This theory of maintenance of positive health that is "Swasthavritta" is dealt in detail in the second Chatushka of "Charak Samhita" where detailed description of Swasthavritta has been given. In this regard, the hygiene plays a most important role in Indian system of medicine. This code of health, lays down in full details the regimen of daily life (Dincharya) in general and its modification and variations in different seasons (Ritucharya) and the most important point emphasized is that the application of these rules is to be made according to the individual constitution (Prakriti) of Person. It comprises the instructions about diet and activity, work, rest and sleep, sense purity, sex hygiene and behavior in general. Its prime aim is not only to strengthen the physical powers of the body but also to strengthen and increase the vitality of all the senses and psyche².

Ayurveda's field of mental and physical hygiene and philosophy is dealt under the dealing of Swasthavritta, which includes the disciplines of the senses and the regulatory of certain routines of life so as to accord with the happiness and good, not of individual merely but of society as a whole. The principles of health have been in Ayurveda dealt under two sections viz. (A) Dincharya and Ratricharya or those that should be observed daily in general and (B) Ritucharya or those that should be observed according to different seasons in particulars. Dincharya means the activities of day time that is mentioned in Charak Samhita Sutra Sthan 5/14, Charak Samhita Viman Sthan 8/7, Sushrut Samhita Chikitsa Sthan 24/3, Astang Sangrah Sutra Sthan 3/3 and Astang Hridaya Sutra Sthan 2/1.

Dincharya or daily routines of life have following elements³:-

1. Pratah Shayya Tyag or Morning awakening or to get up early in the morning,
2. Mala Mootrotsarga or Evacuation of Bowels and Usha Paan (Morning Drink),
3. Mukha Shodhanam and Sharir Shauchah (Physical Cleanliness)
 - (a) Mouth wash or Cleaning of the face and mouth cavity,
 - (b) Jihva Nirlekhan or Scraping of the Tongue,
 - (c) Kawal or Gargling of the Mouth,
 - (d) Indriya Shuddhi or Cleaning and caring of the sense organs of smell and vision
 - (e) Nasya (Nasal oilation),
 - (f) Anjanam or Collyrium
 - (g) Dhoomapanam or Medicated Smoking etc.,
4. Vyayama (Physical Exercises),

5. Abhyanga (Massage Regimen),
6. Avagahana (Bath Regimen),
7. Aahara (Food Regimen),
8. Nidra (Sleep).

This is need of these days that every person has to achieve healthy life by follow the daily routines properly mentioned in Samhita Granth as BRIHATRAYI (Charak Samhita, Sushrut Samhita, Astang Sangrah and Astang Hridaya). By follow the daily routines we will be able to get proper health in physical, mental and spiritualism.

AIMS AND OBJECTIVES

1. To collect the topics related to Dincharya as explained in Brihatrayi and other texts of Ayurvedic Samhita Granthas.
2. All the available explanation on Dincharya will be arranged in a systematic manner and an attempt will be made to see the inter relation of the topics among various sources.

The detailed knowledge of this topic is mentioned in everywhere in Ayurvedic texts but in BRIHATRAYI there is more focus on this.

CHARAK SAMHITA: -

1. Sutra Sthan: 05,06, 07, 20, 21, 27, 28th Chapter,
2. Nidan Sthan :-06th Chapter
3. Viman Sthan :-01, 08th Chapter.
4. Sharir Sthan:- 08th Chapter
5. Indriya Sthan :-05th Chapter
6. Chikitsa Sthan :-02nd Chapter
7. Siddhi Sthan:- 09th Chapter³.

SUSHRUT SAMHITA: -

1. Sutra Sthan:- 04,46th Chapter
2. Sharir Sthan:- 02,04,10th Chapter
3. Chikitsa Sthan:- 24, 28th Chapter

ASTANG HRIDAYA:-

1. Sutra Sthan:- 02, 05, 07, 08, 20, 22th Chapter.

MATERIAL AND METHODS

MATERIAL:-

1. CHARAK SAMHITA (Vidhyotini Hindi Vyakhyopeta) Pandit Kashinath Pandey and Dr Gorakhanath Chaturvedi.
2. SUSHRUT SAMHITA (Ayurveda Tatva Sandipika Hindi Commentary). Dr Ambika Dutt Shashtri.

3. ASTANG SANGRAH (Indukrit Shashilekha teeka Hindi Commentary). Kaviraj Atridev Gupt.
4. ASTANG HRIDAYA (Vidhyotini Bhasha Teeka Hindi Commentary). Kaviraj Atridev Gupt.
5. Previous work done on Dincharya from all the sources.

METHOD:-

STUDY DESIGN: CONCEPTUAL COMPARATIVE LITERARY STUDY

1. Study the concept on Dincharya mentioned in Charak Samhita.
2. Study the concept on Dincharya mentioned in Sushrut Samhita.
3. Study the concept on Dincharya mentioned in Astang Sangrah.
4. Study the concept on Dincharya mentioned in Astang Hridaya.
5. Study the differences in the view of the concepts on Dincharya as mentioned in Brihatrayi.

DISCUSSION

According to ancient research methodology, before establishing any theory, the findings should be subjected through some sequential steps. The research work is done to draw some conclusion (Nigamana) from the findings and results. To communicate the findings with the results, discussion (Upanaya) is needed. It is the process to re-examine the whole work. Upanaya forms a firm base for Nigamana. In spite of detailed classical study and experimentation, a theory can be accepted only after proper reasoning of observations. Hence, the discussion is a very much important part of any scientific research. It can either support the hypothesis or it can help in amendment or it may revolutionize the concept totally. Therefore, before concluding this work, it is necessary to discuss about the findings of all the sections. The sequence of discussion here follows the same path as the description in the study. The present thesis entitled "A conceptual study on dincharya w.s.r. to brihatrayi" has been specially undertaken to define and evolve objective parameter for the entity of Regimen which is a very important concept of Ayurveda. Although the production of many diseases depend upon this pathogenic factor, but still there is no objective parameter to identify the entity. In the beginning of the literary study there were lots of hurdles for this topic. For example the books selected for topics of allied science such as 40 volumes of sacred book of the east are too vast and it was not possible to go through the entire volumes of sacred book of east. Hence the content analysis method is adopted. Content analysis is a research methodology which is frequently utilized in the study of

literature; determine the presence of certain words or concepts within texts or sets of texts. Researchers quantify and analyze the presence, meanings and relationships of such words and concepts, then make inferences about the messages within the texts or the writer(s). In this method a word is selected from various sources such as different text books, health magazines, Interviews etc and that word will be studied for its frequency (number of repetition). The idea behind such study is to know the importance of that particular word i.e. most important word will be repeated for several times. There are two methods in the content analysis i.e. qualitative method and quantitative method. In the quantitative method the selected word is subjected to prime method i.e. the term will be statistically analyzed and inference is drawn. In qualitative method, the selected word is observed for its meaning and its variation in the other context followed i.e. various terminologies in the content of Dincharya such as Brahm muhurta, Achamana, Dantadhavana, Snana, are taken and its meaning and importance in various text books of Ayurveda and Traditional literature are studied. Such type of qualitative method of analytical study would give a comprehensive knowledge about a regimen which is not explained in Ayurvedic texts. In Sushruta Chikitsa 28/28 explained that referring other scientific books is good for Buddhi, medha. By such method a topic can be understood in a better way. For example in Shoucha Yojana, Ayurveda explains about types of Shouchas. But in other traditional literatures like Garuda Purana, Manusmriti etc they have explained about frequency of cleaning, Shoucha according to the upper and lower extremities etc are described as follows, Regarding Achamana Ayurveda (Vagbhata) explains only time, direction and contra indication of the procedure. But in various traditional literature position of hand, place to water, frequency of water intake, perfect procedure of the regimen etc are explained. That can be illustrated by schematic presentation as follows, Detailing about the Snana Ayurveda explains about the for Snana, ideal Jala for Snana, effect of different kind of Jala on body etc are explained but in other traditional literature like Quran, Daksh Smriti, sacred book of east etc have mentioned about the correct method of Snana, modification of Snana, ideal time for Snana and Snana Bhoomi etc are explained as follows, This study is intended for getting complete knowledge about the topics of Dincharya. In Ayurvedic text though these Charya's are explained we do not get complete picture of these Charya's. Hence the books of allied science are referred. Simultaneously the present existing knowledge on the topic of Dincharya are taken from Internet. Finally these three sources of knowledge in the form of Ayurvedic explanations from allied science and topics from health oriented magazine are analyzed to see the similarity and dissimilarity in a topic and it is analyzed in the form of qualitative method. In the qualitative method of study, the reference of various regimens of Dinacharya is collected and an attempt is made to see the interrelation of the topic. For this work, various commentaries on Ayurvedic text books

such as Ayurveda deelepika vyakya on Charka, Nibanda samgrha vyakya on Sushruta, Indu vyakya of Astanga samgraha, Saravanga sundara and Ayurveda rasayana vyakya on Astanga hrudaya. Explanation on these commentaries have given good interrelation of a topic among Ayurvedic explanation, Smruti's, Dharmashastra etc. For example in the context of Soucha karma in Astanga hrudaya second chapter, the commentary of Hemadri gives a clear idea about similar quotation in Dharma shastra also. In this way various commentaries on Content analysis is a research methodology which is frequently utilized in the study of literature; determine the presence of certain words or concepts within texts or sets of texts. Researchers quantify and analyze the presence, meanings and relationships of such words and concepts, then make inferences about the messages within the texts or the writer(s). In this method a word is selected from various sources such as different text books, health magazines, Interviews etc and that word will be study for its frequency (number of repetition). The idea behind such study is to know the importance of that particular word i.e. most important word will be repeated for several times. There are two methods in the content analysis i.e. qualitative method and quantitative method. In the quantitative method the selected word is subjected to prime method i.e. the term will be statistically analyzed and inference is drawn. In qualitative method, the selected word is observed for its meaning and its variation in the other context followed i.e. various terminologies in the content of Dinacharya such as Brahm muhurta, Achamana, Dantadhavana, Snana, are taken and its meaning and importance in various text book of Ayurveda and Traditional literature are studied. Such type of qualitative method of analytical study would give a comprehensive knowledge about a regimen which is not explained in Ayurvedic texts. In Sushruta chikitsa 28/28 explained that referring other scientific books is good for Buddhi, medha. By such method a topic can be understood in a better way. For example in shoucha yojana, Ayurveda explains about types of shouchas. But in other traditional literatures like garuda purana, manusmriti etc they have explained about frequency of cleaning, shoucha according to the upper and lower extremities etc. Regarding Achamana Ayurveda (vagbhata) explains only time, direction and contra indication of the procedure. But in various traditional literature position of hand, place to water, frequency of water in take, perfect procedure of the regimen etc are explained. commentaries on Ayurvedic text book s such as Ayurveda deelepika vyakya on Charaka, Nibanda samgrha vyakya on Sushruta, Indu vyakya of Astanga samgraha, Saravanga sundara and Ayurveda rasayana vyakya on Astanga hrudaya. Explanation on these commentaries have given good interrelation of a topic among Ayurvedic explanation, Smruti's, Dharmashastra etc. For example in the context of Soucha karma in Astanga hrudaya second chapter, the commentary of Hemadri gives a clear idea about similar quotation in Dharma shastra also. In this way various commentaries on Ayurvedic

text books act like a bridge between Ayurveda and allied science. Hence for each Dinacharya a sequential order is given for every Dinacharya in the present Study.

CONCLUSION

He, who observes meticulously the rules of health preservation as given in the text, lives for full span of life-hundred years (long as well as healthy life) without being disturbed by diseases. How to achieve this grand goal? It is really a serious problem. However, Ayurveda has shown a sure method which is concise yet comprehensive. So for whole of the studied and searched work has been discussed on the basis of the particular facts and reasons and supported by the obtained Evidences / data as well as textual references. We can come to a conclusion that comes out from the present study. Ayurveda defines ideal man as one who has got a healthy body, mind, Indriya and leads such a life which is congenial to his personal development and conducive to social happiness. Dinacharya deals with the theory of maintenance of health, which stands for all time and circumstances i.e. self help to health. Dinacharya is second in the order of Chatushka methodology because of its dual role in preventing diseases and maintaining health. Being the aim of the Tantra "Dhatusamya" Dinacharya has its application in whole Tantra in one or the other way. Dinacharya or daily regimen is one of the important concepts for attaining sound health and prevention of diseases. All our Ayurvedic acharya's have explained regimen from Brhmi muhurtha to ratricharya in detail. Apart from Ayurveda the other traditional literatures like smruti's also give detailed explanation on each regimen Ayurveda imparts not only personal hygiene they also explained social conduct of life. Some of the regimens like Brahm muhurta, Achamana, malotsarga, snana are explained briefly in Ayurveda. Lots of information regarding its performance, indication, contraindication, exceptional rules etc are elaborately mentioned in other traditional literature. In today's life style, the same rules and regulation explained in our Science of life of Ayurveda and other traditional literature are followed without much change, but improperly followed due to lack of knowledge. Health is very important task for attaining the Chturvidha Purushrtha's (Dharma, Artha, Kama, Mooksha). So both the Ayurveda and traditional literature gives more stress to Dinacharya concepts.

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