

# Applied aspects of Dincharya – The Daily Regimen as per Ayurveda, directing towards health maintenance and disease prevention in present era

## Review Article

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## Abstract

**Introduction:** *Dincharya* is a perfect daily routine that encourages physical and mental harmony by addressing the mind, soul, sensory organs, digestion, bodily humours (*Dosha*), tissues (*Dhatu*), and wastes (*Mala*). The intellectual foundation for comprehending Ayurveda's idealism is provided by it. *Dincharya* includes waking in *Bramha-muhurta*, *Dantadhawana*, *JihvaNirlekhan*, *Nasya*, *Kavala*, *Abhyanga*, *Sadvrutta* and *Bhojana* etc. Disregarding them has increased the ratio of non-communicable diseases like hypertension, diabetes, cardio-vascular diseases etc. Treatment options for them are expensive, have adverse reactions, and invasive methods are preferred by people with fear of obligation for lifelong medications, leading to a decrease in quality of life. The conceptual and applied explorative understanding of the term 'ideal' and applying it with the regimen of *Dincharya*, can be aptly used to prevent diseases in the population today. **Aim:** To achieve health maintenance and disease prevention by obeying ideal *Dincharya*. **Objective:** To understand the conceptual logic of idleness of a regimen, explore methods and justify their utility through updated research. **Materials and methods:** Collecting and analyzing data from Google Scholar, PubMed, Scopus etc. **Results:** In *Bramha-Muhurta* Cortisol hormone is at its peak in 30 minutes post waking, responsible for anti-stress activity, immune-modulation and metabolic enhancement. *Kavala/Gandusha* decreases the plaque, gingival scores. *Abhyanga* normalizes circadian rhythm. *Vyayama*: Effective in Alzheimer's disease, decreases blood pressure, HbA1C and CVD. *Nasya* prevents URTI and allied severe symptoms, **Discussion:** weak immunity causes communicable diseases and disturbed metabolism causes non-communicable diseases. **Conclusion:** Following ideal regimen through *Dincharya* activities timely corrects both these health aspects.

**Key Words:** *Dincharya*, Non-Communicable disease, Communicable disease, Diabetes, Hypertension.

## Introduction

The *Ayurveda* system of medicine is not just for treating diseases; instead it is a way of living life. It aims at health maintenance of healthy individuals and cures for the diseased, by balancing *Dosha*, *Dhatu* and *Mala*. This can be achieved by correctly following the rules of authentic *Dincharya*. *Dincharya* is one of the primordial prevention methods for lifestyle disorders. The need for an ideal lifestyle is tremendous today due to the prevalence of lifestyle disorders that has reached alarming levels in recent years. Faulty lifestyle is found to be associated with communicable and non-communicable, idiopathic and life threatening diseases like cancer, metabolic diseases, high blood pressure, high blood glucose, overweight and obesity etc. Adoption of an ideal lifestyle like *Dincharya* is an

opportunity to control and prevent these diseases. Because though there is remarkable development in the field of medicine today, a complete cure of many diseases is unachievable. The proportion of non-communicable disease has increased in past 2-3 decades amongst which the cardiovascular diseases are mainly incidents. The last few years have proved tragic for people all over the world due to the communicable disease "Covid-19". It caused a lot of loss to mankind and the economy. The non-availability of competent concepts of medical help was the major disaster in terms of medical systems. As the then available facilities were of very less utility. This focuses our unpreparedness for these situations. Furthermore today the multi-level mental stress is making blunders in human life. This has raised incidences of family and social violence, lowered tolerance rates, degradable condition of relations and instability in every niche. Apart from disturbed mind, the haphazard unauthentic way of lifestyle contributes as a major cause for disturbed metabolism and reduced immunity of the majority of individual's right from early age. This harsh reality emphasizes on evaluating and highlighting the applicability of the cream concept of physical and mental health maintenance from *Ayurveda* i.e.

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“Dincharya”. Along with conceptual Research studies on *Dincharya* concepts in form of survey and case studies are productive evidences. Thus to explore the concepts and analyze its applied part through the review of research works is the need of time. This review paper aims for the same.

### Aim

To achieve the goal of health maintenance and disease prevention by obeying *Dincharya* the daily regimen as per *Ayurveda*.

### Objectives

1. To explore the concept of ideal regimen on the basis of basic principles of *Ayurveda*.
2. To explore *Dincharya* activities as prescribed in *Ayurveda* texts with their role in health maintenance and disease prevention.
3. To compile and analyze updated researches that justify the utility of *Dincharya* activities.

## Materials and Methods

### Materials

Available ancient Ayurveda texts like *Charak Samhita*, *Sushruta Samhita*, *Astanga Samgrah*, *Astangahridaya* with available commentaries and allied *Ayurveda* literature.

In addition, pertinent contemporary medical science books and websites were referred to.

### Methods

What is *Dincharya* - the ideal daily regimen? And what makes it ideal for health maintenance and disease prevention?

As per *Acharya Arunadutta* the *Dincharya* regimen is so genuine method of food consumption and physical and mental acts that are going to prove beneficial for a person in the present life and even after his/her rebirth. (1) *Acharya Sushruta* has given importance to healthy digestive capacity, equilibrium of humors of body as well as mind and their harmony with tissues in relation to health maintenance.(2)

To understand the importance and endeavor to attain this state one must get acquainted with few *Ayurvedic* principles as follows

- *Samanya Vishesh Siddhanta*-(Theory of Similarity and Dissimilarity) (3),
- *Sarva Vyadhi Nidana* - (Theory of all causes of diseases) (4)
- Concept of *Kriya Kaal* - (Opportunities offered by nature to correct *Dosha* imbalance) (5)

As per *Samanya Vishesh Siddhanta* equivalent qualities (of food and activities with the bodily factors) lead to increase, and opposing qualities lead to decrease, so in daily routine, a purposeful consumption of eatables and activities for increasing the bodily factors, if they are found lessened or restricting them to decrease, if they are found raised in our body, can be done to establish *Dosha Dhatu* harmony. The scope of *Sarvavyadhi Nidana* concept recognizes the, “{*Hina*} less, (*Mithya*) more or (*Ati*) wrong (*Yoga*) of human body and mind with (*Kala*) time, (*Artha*) senses and

(*Karma*) functions, for precipitating a disease whereas the (*Samyaka-Yoga*) right unison of these three factors, as the reason for health. By understanding the relation of one’s routine with *Sarva-Vyadhi-Nidana*, one should carry out all daily physical, mental, verbal activities in regimen, only aiming the “*Samyak Yoga*” of above factors. ‘*Kriya-Kaal*’ actually gives an idea regarding the successive stages of manifestation of disease in the body, when the cause continues to attack. Here, it can be discovered as the successive stages of expression of disharmony caused in deranged *Dosha and Dhatu*, if the cause is not corrected timely. ‘*Kriya*’ represents the efforts taken for correction of harmony and ‘*Kaal*’ here means timely opportunity of its rectification. In our body the cause of sickness is continuously contributed through eating, drinking and wrong way of physical and mental goings-on. The correct implementation of regimen is an opportunity by nature. It has specific good or bad effects on structural and functional components of the body, digestion and metabolism. Thus has capability to treat or enhance the ailment in the body if any. With this foundation of knowledge of basic principles explored above, the compliance of *Dincharya* activities for their correct techniques, sequence, contraindications and possible ill-effects will surely increase the health-quality and age of a person and prevent onset of possible diseases as well. Its remarkable benefits include regulation of the biological clock, rejuvenation of tissues, strengthening sense organs, restoration of mental peace and harmony, and enhanced physical strength. All these benefits induce longevity of life and result in graceful aging as well.

*Dincharya* includes following components (6,7,8,9,10,11,12,13,14,15,16,17,18)

1. *Prataha-Utthana* (waking 45 min before the sunrise)
2. *Shauchavidhi -Malotsarga* (urination and feces):
3. *Danta-dhavana* (brushing teeth)
4. *Jihva-nirlekhana* (Clearing the tongue)
5. *Anjana* (collyrium)
6. *Nasya* (Nasal drops)
7. *Gandusha* (Oil Pulling)
8. *Dhumapana* (medicated smoke)
9. *Vyayama* (physical activity).
10. *Snana* (Bath)
11. *Bhojana* (food related rules)
12. *Sadvrutta Palan* (good conduct)

### ▪ *Pratahauthana-Bramha-muhurtautthana* (waking 45 min before the sunrise)

One should awake in the 14<sup>th</sup> *Muhurta* of night which is termed as “*Brahma muhurta*”. But it should be done only if the meal taken in previous night is properly digested. Otherwise, the person is contraindicated from rising in *Brahma muhurta*, as metabolic disorders can be expected due to *Dosha* imbalance (19). *Bramha* is knowledge thus *Ayurveda* recognizes it as the best period for learning or starting any new activity (20). Researches evaluate that the Cortisol hormone the chief glucocorticoid is at its peak in 30 minutes post awakening in *Brahma muhurta*, which carries anti-stress activity, immune-modulation and metabolic

enhancement.(21,22) This justifies that *Brahma muhurta* is an auspicious time that promotes physical, mental, social and spiritual health.(23) Maximum benefits of *Pratah Uthana* (waking up early) can be suggested through disciplined way like sleeping early at night, light food in every dinner, avoiding any stress activity or exposure to noise, light, and gadgets by doing *Padabhangya*- foot oil massage and *Nasya*. These factors will nurture natural deep sleep with best metabolism and an active(waking 45 min before the sunrise) awakening in *Brahma muhurta*. One must abide by authentically approved *Ratricharya*-night regimen, still if is compelled to stay awake regularly in night for working in shift duties etc, then for balancing the *Dosha* they must do *Divaswapan* (day sleep) for half of duration of *Ratrijagarana*- night-awaking, on the next day morning, that too empty stomach.(24). For any other optional reasons like night parties,or gadgets, stress etc then to counter its ill effects the treatment of suppression of sleep as suggested in *Ayurveda (Nidra Vega Vidharan)* must be followed.(25)

#### ▪ *Shouch Vidhi* (Urination and passing feces)

Waking up early in the morning as stated above, will trigger the natural urge of defecation in the early hours of day due to dominant *Vata Dosha (Apana Vayu)* (26). It should be timely attended, else a wide range of disorders right from mild, moderate to severe such as heart ailments, eye disorders etc are invited naturally. (27)

#### ▪ *Dantadhavna* (Brushing Teeth)

Practicing brushing of teeth is recommended twice a day i.e. morning and night by Charakacharya(28). In the morning and after every meal by *Vagbhatacharya*. (29) Astringent, spicy or bitter tasting substances are considered suitable for *Dantadhavan*. Ample of *Dantya Dravyas*-herbs promoting teeth health and hygiene Ex- *Karanja (Millettia pinnata)*, *Asana (Pterocarpus marsupium)*, *Kakubha (Lactuca serriola)*, *Nyagrodha (Ficus bengalensis)*, *Arjuna(Terminalia arjuna)* are described in *Ayurveda pharmacopeia*.(30) Researchers agree that the use of toothpaste with additives like chemicals pesticides, genetically modified organisms, glutens, fluoride, saccharin, SLS, abrasives, carrageenan, parabens, triclosan, artificial sweeteners, propylene glycol etc is not rational due to their harmful effects. (31) *Dantadhavana* by toothbrush needs to be replaced by herbal twigs of *Dantya* herbs with authentic tastes. Contempt of oral hygiene like bed tea and others must be educated for possible harsh effects.

#### ▪ *Jihva-nirlekhan* (Cleaning of Tongue)

Tongue cleaning regularly after brushing is mandatory to remove surface impurities responsible for foul breath. As per Charak *acharya*, a flexible metal strip or plant material is a useful measure. It corrects foul breath, does *Kapha* alleviation, increases *Annaruchi* (interest towards food eating), *Laghuta* (activeness) of speech(32) As per biomedicine it eliminates bad breath, removes coating, toxins and

bacteria on tongue and enhances functions of taste buds. In a case study, tongue cleaning of the tongue coated by streptococci and lactobacilli was done for 1 week. But tongue coating status had reverted to pre-cleaning condition in 1day immediately. Thus study concluded that tongue cleaning should be done minimum once a day to control breath odour (33).

#### ▪ *Kavala* (Gargling) and *Gandusha*- (medicated Oil Pulling)

These practices are helpful in preventing diseases of the mouth, teeth, and gums. As per *Charakacharya*, *Gandusha* imparts strength to jaws and voice promotes excellent face flabbiness, gustatory sensation and good taste. Prevents throat dryness, lips scratching, prevents most dental problems, and roots them firmly with strength to chew the hardest eatables. (34). Research studies evaluate that oil pulling resulted in a statistically significant decrease in plaque, gingival scores and number of bacteria in the mouth. (35) Antimicrobial activity of Sesame oil can be effective against *S. Mutans* in reducing plaque induced gingivitis if used for oil pulling. It can also be used as an alternative to the gold standard chlorhexidine, without the adverse effect of teeth staining.(36) Oil pulling induced a higher production of saliva and the oil/saliva emulsion contained more bacteria than saline pulling samples. Oil pulling resulted in a significant reduction of the overall microbial burden in comparison to saliva examined pre and post pulling.(37,38) Consciousness about the comparatively positive benefits of *Gandusha* with awareness about different types of decoctions or oils specific to *Prakriti*, condition of *Dosha* in one's body, can be spread today as a beneficial *Ayurvedic* option for conventional medicines like chlorhexidine mouth wash etc.

#### ▪ *Anjana* (Collyrium)

Recommended after *Dantadhavan*. Following symptoms are recognized in eyes by Acharyas as contributed by the *Dosha* imbalance due to daily use of eyes by an individual as -Burning, Itching, discharge, Watering, Pain etc. Regular practicing of *Anjana* takes care of *tridosha* imbalance in eyes, makes eyes competent to visualize even minutest things and makes the 3 organelles in eyes viz conjunctiva, sclera and pupil clearly perceptible. (39) Two types of *Anjana* are described in *Ayurveda* for maintenance of eye health, they are *Sauviranjana* which is mild, recommended daily, reverts any *Dosha* symptom in eyes, to normalcy. *Rasanjana* is strong *Anjana* that protects ocular area from undue *Kapha Dosha* accumulation symptoms.(40) Researches appraise that, *Anjana* can also help unclog the nasolacrimal duct.(41) *Manahshiladi Anjana* decreased polyopia, diplopia, cyanopsia, erythroprosia, night blindness, day blindness, hazy vision, trouble with close work, and the perception of clouded vision.(42)

#### ▪ *Nasya* (Medicated Nasal drops)

Acharyas explore the utility of authentic regular use of *Nasya* as unimpaired sight, smell and hearing, prevention of hair fall /hair graying before aging,

torticollis, head-ache, facial paralysis, lock-jaw, rhinitis, hemicrania and tremors. It strengthens blood vessels, joints, ligaments and tendons of cranium, makes face cheerful, voice melodious, firm and strengthens all the senses (43). *Ayurveda* emphasizes daily use of *Pratimarsha Nasya* for maximum achievement of all above benefits (44). It is included in AYURAKSHA kit. Researches show that AYURAKSHA kit which includes *Anutail-* oil for *Nasya* is associated with reduced susceptibility to COVID-19 and also with a better quality of life.(45) The Glasgow Coma Scale showed improvement in verbal response, motor response, and eye response of a patient after 2 settings of 15 days of *Nasya*.(46)

#### ▪ **Abhyanga (Oil-Massage for body and head)**

If done daily bestows delay in aging, relieves exertion, pacifies excess *Vata* symptoms, enhances vision, nurtures tissues, prolongs aging, gains healthy and deep sleep and best skin tone and assures complexion. It also prevents many neurological diseases, nourishes the entire body, the joints and muscles can move freely, increases peripheral circulation, and gets rid of metabolic wastes. (47)

Mechanism of *Abhyanga* that is explored from researches reveals release of amino acid like tryptophan that increases the blood flow that subsequently cause a parallel increase in neurotransmitter serotonin that encourages a calming effect. Serotonin is a precursor to melatonin and therefore induces sleep. With the same logic *Abhyanga* is also responsible for normalizing the circadian rhythm.(48) Studies reveal that *Akaalajara* (premature aging) can be managed by daily *Abhyanga of bala tel*. (49) Standardized scalp massage increases hair thickness.(50) Scalp massage decreases the stress hormone and thereby regulation of blood pressure and heart rate by action on norepinephrine and cortisol.(51)

Head massage regulates Cardiac Autonomic Nervous System.(52) Massage therapy for mothers in the perinatal period enhances the coordination of the developing circadian system.(53) In current era people with busy schedules, must do *Abhyanga*. They can do it feasibly, still authentically. It should be often done by elderly people intensely working, people with *Vata* dominant constitution or diseased people in particular. Due to less time available, *Abhyanga* only on head, ear and foot instead of the entire body. Even it can give potentially comparable effects. *Pada-Abhyanga* can be practiced just before sleep as it relieves stress and promotes good sleep. Being utmost beneficial one must obey its contraindications and avoid *Abhyanga* in *Kapha* disease in body, after purification therapies, and during indigestion. (54)

#### ▪ **Vyayama (Exercise)**

As per *Ayurveda*, though a tiring activity can give results alike *Vyayama* to a body, still a systematically carried out regular exercise by following *Ayurveda* constraints, gives increased activeness, stamina, increased metabolic rate, reduced incidence of fat accumulation in body, resistance to disease, clear body's

channels (*Srotas*), improves blood circulation and efficiency of vital organs, prevents obesity, gives an ideal shape and strength to every part of body (55). Studies show that *Vyayama* increases organ endurance, intelligence, and perceptual ability. *Vyayama* improves cognition of older adults with Alzheimer disease. (56) Regular exercise reduces the BP of individuals with hypertension.(57) Reduces HbA1c levels of patients with type 2 diabetes(58) Decreases risk of cardiovascular risk.(59) To achieve these benefits, *Vyayama* should be done as per *Ayurveda* guidelines, which say that *Vyayama* should be done by a strong state of body in easily tolerable quantity. It should be compulsorily done up-to half of one's capacity in cold seasons or spring, also judicious fatty food should be consumed by such a person. Otherwise one should strictly do only mild exercise for balancing the healthy state of *Doshas*. One must know that at the end of the exercise, all parts of the body should be massaged comfortably. People today must know that if *Ayurveda* guidelines are violated, then its effect on the body has been described by *Acharyas* with a harsh but correct simile that such a person will perish just as a lion perishes after vanquishing an elephant. Over exercise triggers excessive thirst, diminished physique, breathing difficulty, bleeding disorders, hypertension, over-exhaustion and related symptoms, continuous tiredness, unexpected cough, fever and vomiting. Thus correctness should be the priority. *Ayurveda* texts have already highlighted some efforts that result like over-exercise and are usually done today. People are- keeping themselves awake till late nights regularly, walking long distances regularly, indulging in excessive sexual activities, too much laughing, speaking, such other strenuous activities.(60) Currently unfairness is highly prevalent in practicing *Vyayama*. Pining for muscular growth people do over exercise in gymnasiums. *Vyayama* should not be done after taking food. Prominently acts related to food intake and amount of *Vyayama* must be judiciously followed.

#### ▪ **Snana (Taking Bath)**

Appropriate way of bathing improves digestion, causes aphrodisiac effects, protects life, increases zeal and vigor, eradicates itching, helps removes dirt, exhaustion, sweat, stupor / tiredness, excessive thirst, burning sensation and sins. The rules and contraindications are described and should be revered for achieving its benefits. Such as pouring warm water over the body bestows strength, but the same over the head results in loss of strength of the hair and eyes. It is contraindicated for person who has just consumed food, facial paralysis patients, diseases of eye, mouth and ears, diarrhea, flatulence, rhinitis and indigestion.(61)

#### ▪ **Bhojana (Food)**

The rules related to *Ahara-Bhojana* (food consumption) are widely described in *Ayurveda* focusing mainly on the rules related to quantity (*AharaMatra*) concept of *Ashana* (intervals in food) (62), *Anupana* (specific liquids to be consumed with specific food) Quality (*RasaPanchaka* study of every

food item) (63), Concept of *Viruddha Ahara* (incompatibility of food items if consumed together, *Anna Visha* (the concept of food contamination), (64) *Ahara Vidhi Vishesh Ayatana* and *Ahara Vidhi Vidhana* (rules of food consumption) (65)

#### ▪ *Sadvrutta* (Good conduct)

Along with physical upgradation, *Ayurveda* propose *Sadvrutta* for upkeep of mind through balance in *Mano Dosha Raja/Tama* with preferable rise of *Satva Guna* in *Mana* (mind). The functions of mind are recognized as *Chintan* (thinking), *Vichara* (consideration), *Uha* (speculation), *Dhyana* (concentration), *Indriyanigraha* (control of sense), *Sankalpa* (determination), *Kalpna* (imagination). Today disturbed functioning of *Mana* are evident from the raised violence, spoilt relations, decreased tolerance, jealousy attitudes in human beings. The righteous code of conduct and its effect on *Mana* also demands a thoughtful regimen right from eating. One is recommended to always eat only after digestion of previous food that too in limited quantity. One should neither induce natural urges forcefully, should not ignore them, and instead should immediately attend them when they appear in body. And also the timely attending of even mildest health instability (66). According to *Ayurveda*, a few diseases are classified as *Dosha-Karmaja*. I.e. caused by *Dosha* imbalance as well as bad conduct /sin of this life or previous life. They can be recognized as any disease with ferocious symptoms but very mild cause. (67) The "*Dashavidhapapakarma (10 sins)*" to be avoided, as described under *Dinacharya* is specifically for the prevention of such diseases. (68)

## Result

In *Bramha-Muhurta* Cortisol hormone is at its peak in 30 minutes post waking, responsible for anti-stress activity, immune-modulation and metabolic enhancer. *Kavala/Gandusha* decreases the plaque, gingival scores and the number of bacteria. *Abhyanga* normalizes circadian rhythm by action on tryptophan and serotonin levels. *Vyayama*-studies show that it is effective in Alzheimer's disease, decreases blood pressure in HTN patients, decreases HbA1C in type-2 DM patients and decreases cardiovascular disease. *Nasya* has helped in preventing URTI and allied severe symptoms ex- In COVID19, weak immunity causes communicable diseases and disturbed metabolism causes non-communicable diseases.

## Discussion

A new catch-all term for illnesses caused by a developed person's excessive display of their food preferences and social standing is "lifestyle disorder." The disobedience of *Dinacharya* principle is very relevant today resulting in the drastic emergence of both communicable and non-communicable lifestyle disorders. The significant advancement of medical science through cutting-edge technologies, antibiotics, and other innovations, has appreciably decreased the

incidence of diseases that can be passed on. Whereas the non-communicable diseases are spreading rapidly in both developed and developing nations. India has also seen an increase in the number of non-communicable diseases over the past few years as a result of blindly following of Western culture. (69)

Gestures of obedience that are needed towards *Dinacharya* concepts are for points such as- correct rules of that activity, logical sequence, contraindications of *Dinacharya* activities to be followed, knowledge and respect for the activity specific benefits in our body. By applying the logic of the "ideal" term, few *Dinacharya* activities are evaluated here. 1. Importance of sequence -Why is there a sequence for *Dantadhavan /Jihva Nirlekhan, Anjana, Nasya, Gandusha/ Kawal, Dhumapaan?* -The *Doshas* provoked by routine activities will first be given *Anjana* which does stimulation and removal (*Shodhan*) of accumulated *Kapha* dominant *Doshas* from the eye and surrounding place and causes their removal. If still *Vata Kapha* dominant *Doshas* are retained in those areas which are out of *Anjana* scope, then *Nasya* removes it and clear the channels and make one comfortable. But if *Dosha* is agitated by *Nasya* in the neck and mouth (*Kantha, Gala*) area, then *Kawal /Gandusha* take care of it. *Doshas* still remaining after *Kawal/Gandusha* use are dried (*Shoshan*) by *Dhumapaan*.

*Dinacharya* activities prove to be similar and dissimilar to a particular *Dosha, Dhatu* of the body and can influence *Agni* in a typical way along with its specific benefits. Thus through undue increase or decrease due to malpractice as per *Samanya Vishesh Siddhanta* it can contribute for disequilibrium of them in body. In *Ayurveda* all possible causes of diseases are stated to be included under the scope of "*Sarvavyadhinidana*" (cause of all diseases) (50) Thus one must follow *Dinacharya* in correct manner and strive for *Samyak Yoga* of actions i.e. *Karma*, every time an regimen is performed. Also in the concept of '*Kriyakaal*' *Acharya Sushruta* appreciates the concept that at every early stage of possible *Dosha, Dhatu* and *Agni* vitiation, the body can be opportunistically reverted to normalcy if spotted and treated by all means within time.

For ex- On basis of 3 *Siddhantas* explored above- the points to review from description of *Vyayam-Vyayam* acts *Samanya* for *Vata-Pitta Dosha* and *Vishesh* for *Kapha Dosha* and (fat) *Medo Dhatu*. Very interesting rules are given such as half capacity (*Ardhashakti Vyayam*) and its relation with food and seasons, performing *Vyayam* by acknowledging these rules will be *Samyakayoga* of *Karma*. Dis-obedience towards its rules and contraindications will be *Mithya Yoga*. Negligence towards the fear of overexercise will lead to *Atiyogam* of *Vyayam* and dangerous side effects resulting from severe vitiation of *Vata-Pitta Dosha*, atrophy and depletion of all 7 *Dhatu* and also ill-effects on intellect. While a properly executed regimen of *Vyayam* will prove to be a best *Kriya Kaal* (Opportunity to revert the invariably decreased state of *Vata Pitta Dosha* and increased *Kapha Dosha, Meda* and (muscle) *Mamsa Dhatu* in body and even avoid the

result of overexercise. The Ayurveda texts have explored descriptions of symptoms and diseases caused by *Vata*, *Pitta* decrease, *Kapha*, *Meda*, *Mamsa* increase, which can be referred to evaluate more (70-71) In this way other activities should be considered with conceptual logic. Thus the resultant all possible diseases can be vetoed.

## Conclusion

Due to fast lifestyle people are ignorant about the authentic rules meant for their health in terms of food and activities since time immemorial. This is contributing to ample of disorders for human race. Modern medicine only partially treats lifestyle issues, which are straining the nation's healthcare system. Biomedicine solutions are capable, but non-lasting and expensive, sometimes complicating. Still emphasis is always on lifestyle modification. *Ayurveda* plays an extremely promising role in the treatment and prevention of ample of diseases of lifestyle origin. Through the detailed description of specific rules, contraindications and scope of benefits of *Dincharya* activities, the “*Sarvavyadhi Nidana*” concept throws light on possible mistakes that a person is possibly committing today. That can be rectified only through extreme commitment towards executing one's each day routine as per ideal regimen guidelines in *Ayurveda*. Timely treatment of even mildest symptoms is the basic rule to be practiced in good conduct *Sadvrutta* under *Dincharya*, which can potentially act as *Kriyakaal* and prohibit any disorder to progress towards the bothering stage of any lifestyle disorder and non-communicable disease.

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