



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

Shrivastava Manindra Mohan*¹, Sharma Anita², Diwan Rashmi³, Tripathi Sasmita⁴.
Pali Vibha⁵

¹Post Graduate Scholar, Department of *Swasthivritta* & Yoga, Govt. *Ayurvedic* College & Hospital, Raipur, Chhattisgarh, India

²Professor, Department of *Swasthivritta* & Yoga, Govt. *Ayurvedic* College & Hospital, Raipur, Chhattisgarh, India

³Lecturer, Department of *Kayachikitsa*, Govt. *Ayurvedic* College & Hospital, Raipur, Chhattisgarh, India

^{4,5}Lecturer, Department of *Swasthivritta* & Yoga, Govt. *Ayurvedic* College & Hospital, Raipur, Chhattisgarh, India

ABSTRACT

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

Keywords: *Swasthivritta*, *Dincharya*, Daily regimen, Lifestyle effects, *Urdhva Jatrugat anga*.

INTRODUCTION: The significant sensory organ above the *Jatru* (Collar bone), which is also thought to be the *Urdhvanga* in *Ayurveda*. These are Eyes, Ears, Nose, Throat, Mouth cavity and Head. According to *Acharya Shushruta* 37 *marmas* out of 107 *marmas* are located in supra Clavicular area¹. *Acharya Vagbhatta* has described the importance of *Uttamanga* as 'Shira' with the root of the tree and lower body to the trunk of the tree². The *Shalaky Tantra* also called as *Urdhvanga Chikitsa*, deals with Supra Clavicular area for prevention of diseases. In *Ayurveda* a healthy person is defined as – A healthy person is one whose metabolic state is in balance, whose functional activities of the tissues and excretory products are in balance and

the mental state of the body feel well³. *Ayurveda* is useful in the preservation of health in the healthy and in the calming of disorders in the ailing⁴. Preventive aspect has been given more importance in *Ayurveda*. It is draw to a close bond between lifestyle of an individual and the state of health and disease. We can prevent the disease by maintaining a way of living. To maintain a healthy and disease free life, we should follow *Dincharya* in everyday life. In *Ayurveda* classics, *Dincharya* is described vividly. In relation to *urdhvanga*, there are different daily regimen described in classics. *Acharya Charaka* starts daily regimen with *Anjana*⁵, *Sushruta* advised for *Danta Pavanam*⁶, which indicates importance of *Urdhvajatrugat Anga* in

Dincharya. Also modalities like *Jivha nirlakhana*, *Gandoosh*, *Karna pooran*, *Shiroabhyanga*, *Nasya*, *Dhoompaan* mentioned in *Dincharya* are beneficial for *Uttamanga*.

AIMS AND OBJECTIVE:

To review *Dincharya* modalities (daily regimen) in the context of *urdhvanga*.

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

Different modes of Dincharya and their beneficial effect on Urdvajatrugat angas

ANJANA: *Anjana* is a practice in which the drug is applied along the inner surface, ranging from *kaninik sandhi* to *apanga sandhi* of eye lids. At the beginning of *Dinacharya* it was described by *Acharya charak*. *Sauvira anjana* has been mentioned for daily application, and *rasanjan* is used once in 5 or 7 or 8 days. *Netra* or eyes are the *sthan* of *Tej* and there is fear of *kapha*⁷. Just as they clean different types of torn gold ornaments by washing them with oil, cloth, brush etc. Similarly, in the clear sky, the sight of impermanence shines like the moon, using salty, eye drops etc⁸. According to *Acharya Sushrut*, *Sauviranjana* is best and it removes burning and itching sensation, dirt, discharge and pain from the eyes. It helps eyes to tolerate wind and sunlight⁹. Collyrium (*Sauviraanjan*) must be applied regularly to the eyes which are made up of *Sauvira* (*Stibnite Sb2S3*). *Rasanjana* is prepared by boiling the decoction of *Daruharidra* (*Berberis asiatica*; *Roxb.ex.DC*) with milk till it is solidified¹⁰. It cleans the eyes, which makes them shine like the bright moon in clear sky.

NETRA PRAKSHALAN: A healthy person should wash his face and eyes with *Ksiri* trees decoction alone or mixed with milk or *Amlaki* decoction, or cold water. It will soon prove effective in the elimination of *Nilika*, Mouth Dryness, Boils, *Vyanga* and Haemorrhagic disease. It makes the face lighter and eye sight stronger¹¹.

DHOOMPAAN: *Dhoompaan* is the procedure to take medicated smoke through the nostril and then through the mouth. *Dhoompaan* is beneficial in condition like heaviness in the head, headache, *pinas*, *ardhavbhedak*, pain in ear and eye, *galgrah* (throat spasm) weakness of teeth, discharge from the ear, nose and eyes, *putinasa*, halitosis, *dantshool* (dentalgia) anorexia, rigidity of jaw and neck, *galshundi*, *upajihvika*, *khalitya*, *kshavathu*. The self-controlled man should resort to smoking after taking the bath, after scraping the tongue, after sneezing, tooth cleansing and the end of sleep. *Dhoompaan* eliminates part of the vitiated *kapha* located in the head very quickly¹². It gives benefits like lightness of the chest, throat, head, and liquefaction of the *Kapha*. It helps of growing increasing potency and prevents diseases regarding *urdhwajatru gata angas*.

NASYA: The procedure in which, medicines are applied through the nasal cavity to nourish the organs above clavicle called *Nasya*. It will alleviate neck rigidity, headache, facial paralysis, rhinitis, hemicranias and head tremors. *Nasya* prevents eye, nose, ear and supraclavicular disorders from developing. Prevents early hair graying, hair fall and skin wrinkle, delays ageing. Keeps jaws, teeth, chest and arms strong. Fortifies bones, joints, ligaments and head tendons. Face has glowed and is becoming cheerful. Voice becomes still soft, deep and soft. Improves the power of

sensory organs to work¹³. Head is considered as the most important part of the body. So nose is the entry way for the head. It causes benefits like lightness of the head, proper sleep, and awakening, cure of diseases, clarity of organs, and pleasant mind. In modern days nasal insufflations are there. So they are prepared from plant origin they are good for health. *Nasya* is a particular method of supplying drugs via the transnasal route. It promotes strength, and it prevents diseases of the head and neck. A distinct advantage of transnasal drug delivery is that absorption of the drug through the nasal mucosa increases in the blood. It is occurring very fast^{14,15}.

DANTADHAVAN: After leaving bed early in the morning a man should first of all, brush his teeth, for this purpose a fresh branch of a plant or tree twelve fingers approx 15 c.m. Equal to the thickness of the little finger in length, straight without any knot or broken in the surface and growing in good soil, should be used, given the weather, *dosas*, *rasas* and *virya*, the twig should be *kasaya* (astringent), *madhur* (sweet), *tikta* (bitter) or *katuka* (pungent) in taste. *Nimba* is the best of all the bitter, *Khadira* the best amongst the astringents, *Madhuka* is the best among the sweet and *Karanja* is the best of all the pungents. The teeth should be cleaned daily with honey, powdered *trikatu*, *trivarga*, *saindhava*, *tejovati* and oil. Teeth should be rubbed with a soft brush and tooth cleansing powder (*dant sodhana curna*) without injuring the gums. It removes bad odor from the teeth and eliminates phlegm. It produces cleanliness, relish for food and cheerfulness¹⁶. Tree twigs, selecting from among some plants, which have astringent, pungent and bitter taste like *arka*, *nyagrodha*, *khadira*, *karanja*, *arjuna* etc. for teeth

cleaning or brushing¹⁷. Popular toothpaste contains Ca phosphate dihydrate, chalk, alumina, moisturizers, binders, detergents, flavorings, cellulose, preservatives and therapeutic agents. Taste, color and preservatives may cause allergies. The taste of detergent or essential oil may cause localized mucus irritation. Young children have accused excessive fluoride-containing toothpaste of tooth fluorosis, bone and tooth erosion.¹⁸ Fluoride has a cumulative effect and can not be excreted once consumed. Populations exposed to excess fluoride in drinking water may undergo fluorosis over time. *Danta Dhavana*'s reason for pointing out twigs of plants with *kattu* (tart), *tikta* (bitter), *kashaya* (*kasela*) *rasa* (flavored) is because there is limited chance of allergy or mucosal irritation. Astringent drugs have analgesic and anti-septic properties, it's a known fact.

JIVHA NIRLEKHAN: The tongue scraper is soft, smooth and ten fingers long¹⁹. It should be made of gold, silver, copper, tin, or brass. The coating that accumulates in the tongue's root and obstructs the respiratory tract is the cause of fetor oris, so the tongue must be properly scraped²⁰. It should be done with the help of gold, silver, or iron. It will benefit in bad odor of mouth, cure edema, and gives taste. Now a day those metals are very costly so at least we can use at least steel items.

GANDUSH: The oral cavity in *Gandush* is completely filled with liquid medicine held for a specific period until lacrimation and nasal discharge occurs, and then spat out. Use of oil gargles imparts strength to the jaws and voice, excellent softness on the face, fine sensitivity to the palate and keen appetite. One, using the gargles does not suffer from dryness of the throat nor from the fear of lips, getting chafed. One's

teeth do not become carious, but become firmly rooted and do not ache nor are they set on edge by acidity but are enabled to chew even the hardest of eatable²¹. It gives strength to mandible, clarity of mouth, lightness and clarity of sense organs. And also gives good taste. In modern era such items are prepared with chemicals, so one should avoid those chemical items. The aim is to tone the jaw and facial muscles and to maintain oral hygiene. Oral mucous membranes have the ability to absorb lipidsoluble drugs, particularly lipophilic buccal mucosal cell membranes, to allow significant absorption of lipid substances throughout the mucosa²². Therefore, lipidsoluble components in *Kavala* and *Gandusha* are absorbed. It improves the tongue's sensory and motor functions, stimulates blood flow, relieves tension and improves the face's overall appearance.

SHIROABHYANGA: One, who has his head well oiled daily, does not get headache, baldness and grey hair, nor does his hair fall off. The strength of his cranial bones is greatly increased and his hair becomes firmly rooted, flowing and dark black. By an oil-shampoo of the head, the sense organs are toned up and the skin of the face becomes beautiful and the person gets good sleep and feels happy²³. Anointing of the head eradicates diseases of the head, makes the hair soft, long, thick glossy and black in color. It gives relief to the head, makes the facial skin feel well senses and the head feels refreshed²⁴.

KARNA POORANA: Pouring oil into the ears cures the pain of the jaws, the neck, the head and the ears.²⁵ By filling the ears daily with oil, there will be no ear disease of the *Vata* type, no stiffness of the neck or jaw, nor hardness of hearing nor deafness.²⁶

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

The word *Dincharya* consists of two words, "*Din*" denotes a day and "*Charya*" means duties, action to be carried out.

Dincharya can be expressed as the health created by daily activities in the sense of medical science. This means "*Dincharya*" or "Daily Rituals" or "Regimens" are all those things that we can (or should) do from the time we wake up in the morning until we go to bed in the evening²⁷. The integration of "*Dincharya*" into day-to-day activities in a modern busy life will help you become more involved and centered in work and life and prevent disease. But it is important to integrate this into our corporate lifestyle in a way that makes sense. The first step towards "*Dincharya*" is to keep a routine or set time to do all. *Dincharya* aims to provide comprehensive body mind health through a well-maintained daily diet. *Dincharya* aims to long-term prevention of diseases. So it becomes an important strategy for preventive healthcare. *Dincharya* or daily regimens are indicated for following reasons –

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

Anjana-(applying collyrium in the eyes):- Excessive computer work leads to dry eye or computer vision syndrome in the present time. When *Anjana dravyas* are applied; it causes eyelids and conjunctive irritation, and increases circulation. Many experts believe that the advent of high frequency mobile phones raises the stress level and can also cause issues with vision. *Sauviraanjana* is mentioned, because collyrium is excellent for eye protection. It makes eyes beautiful, wind and sun resistant²⁸. It causes local vascular dilatation, which further leads to increased blood and

nutritional supply, further helping to control infection, and more oxygen and proper eye nutrition helps to function properly. It also stimulates microcirculation; the diseases arise because of tear deficiency and also prevent channel block²⁹.

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

Dhumpana (Inhalation of medicated fumes):- In modern era smoking is completely different and fashionable because they are taking the smoke through the mouth and leaving out through the nostril. And that cigarette contains nicotine like harmful things which will affect the lungs. So by smoking with these things instead of increasing the life span they will decrease the life span. Prevents *jatrurdhwagata roga* caused by *vata* and *kapha*, strengthens speech, and prevents premature hair graying. When fire lightens the *dhumpana dravyas* it releases smoke, soot and even CO₂. Carbon atom in CO₂ tends to stimulate the respiratory center present in the brain stem that can trigger normal respiratory system physiological function. *Dhumpana dravyas* including *haridra*, *guggulu* and *vacha* disinfective action cleans the respiratory tract, oral cavity and pharynx. It has a stimulating effect in the brain stem over the respiratory centre³⁰. Action of the disinfectant over nasal mucosa and nasopharynx. Maintains on the nasopharynx and oropharynx the staying power because it clears the excess secretion.

Nasya (nasal drops) :- *Nasya dravyas'* sticky nature (*anu taila*, *katu taila*) prevents dust particles from entering the nasal tract. The olfactory nerve endings are seen

on an ethmoid bone cribriform layer, *Nasya dravyas* activates the nerve endings and sends the message to the CNS and initiates the body's normal physiological functions. Beard and hair never turn gray or fall off but grow in abundance³¹.

Dantadhawan (Tooth brushing):- Removes tongue, tooth and mouth impurities. In the morning and after taking meals it is directed to clean the teeth. It stimulates sense of taste and increases salivation. Saliva contains salivary amylase (ptyaline), which plays a role in breaking down food particles that are trapped in dental crevices, thereby protecting teeth from bacterial decay. Saliva contains lysozyme and IgA which act as antimicrobials. Cleaning the teeth is mentioned in ayurvedic texts by chewing twigs of certain medicinal plants which make the gums stronger and is also a good exercise of facial muscles³². It soothes both *Kapha* and *Pitta*. One should brush in the morning with twigs of *Arka*, *Vata*, *Khadira*, *Karanja*, and *Arjuna*. One should brush in vertical direction from bottom to top. So by doing this it brings freshness, takes away the bad odor, coating on the teeth and creates desires for the food. But in modern age by using chemicals the pastes are going to be prepared. So those are not useful for the modern era to have a long life. This is the logic behind indicating twigs of plants processing *katu* /pungent, *tikta*/bitter, *kasaya*/astringent *rasas*/taste for the purpose of *danta dhavana* as it poses minimum risk of allergic reactions or mucosal irritation. It is a known fact that astringents drugs possess analgesic and antiseptic properties. In 2015 World Congress on dental care and oral health adopted Tokyo declaration³³. This proposed to integrate oral health promotion into prevention and control of NCDs. Oral diseases are a significant global

health concern. In low- and middle-income countries the prevalence of oral diseases is increasing. For low- and middle-income countries the use of oral health services and oral health care coverage is small. Primary prevention depends on removing toothbrush dental plaque, supplemented with dental floss, tooth picks, and mouth rinses with chlorhexidine. Fluoride supplementation, dental sealants, for the prevention of dental caries. There is extensive use of lozenges too. *Ayurveda* may play an important part in prevention of oral health.

Jivha nirlekhana (tongue cleaning):- A long flexible strip of metal or plant material should be used to clean the tongue. Removes tongue impurities. It benefits from bad mouth odour, cures oedema, and gives taste. These metals are very expensive now a day so at least we can use steel items. The receptors on the tongue first interpret many of the beneficial phytonutrients contained in the food. So if we want to improve this communication between the body and our food by removing any coating that interferes with the connection. Many herbs also have their beneficial effect on the tongue from initial contact with the receptors³⁴. According to the theory of acupressure, tongue has many more acupressure points that initiate the proper functioning of vital organs such as liver, kidney, and bladder and intestine and stomach³⁵.

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

the oral mucosa and even strengthens the muscles of the bones of cheek, face and jaw³⁶.

Shiroabyanga (oil massage on head):- A person should massage with oil every day, body becomes firm, skin becomes beautiful, soothes the *vata* disorder, reduces tiredness, promotes vision and sleep comfort, prevents scalp diseases. Massage enhances blood circulation overall and transports drug potency to desired part. Massage triggers the point of acupressure which induces the release of endorphins showing analgesic effect. It prevents the balding, graying, hair falling by doing *Shiroabyanga*, strengthens the root of the hair and makes the hair long and black. And it feeds on the sensory organs, softens the skin, too³⁷.

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

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

REFERENCES:

1. *Maharshi Susruta, Susruta Samhita* part 2, Ancient Indian Surgery vol 4-7 *Sharira Sthan* 6/5 Edited with English translation and explanatory notes by G.D.Singhal, *Chaukhamba Sanskrit Pratishthan*, Delhi, 2nd Edn 2007 page 71
2. *Vagabhata, Astangahridayam* with the commentaries, *Sarvanga Sundara* of *Arunadatta* and *Ayurveda Rasayana* of

Hemadri Edited by *Bhisag Acharya* Harisastri Paradakara Vaidya, Published by *Chaukhamba Orientalia Varanasi* 2011 *Uttarsthan* 24/58-59, page 864

3. *Maharshi Susruta, Susruta Samhita* Part 1, Ancient Indian Surgery Vol 1-3 *Sutra sthan* 15/41 Edited with English translation and explanatory notes by G.D.Singhal, *Chaukhamba Sanskrit Pratishthan*, Delhi, 2nd Edn 2007 page 141
4. *Agnivesh, Charak Samhita*, redacted by *Charak* and *Dridhbala, Sutra sthan* 30/26 with translation in Hindi Gujrati and English vol II Jaikrishnadas *Ayurveda* Series 151 *Chaukhamba Orientalia Varanasi* RSSeprint 2008 page no.597
5. *Agnivesh, Charak Samhita*, redacted by *Charak* and *Dridhbala, Sutra sthan* 5/14 with translation in Hindi Gujrati and English vol II Jaikrishnadas *Ayurveda* Series 151 *Chaukhamba Orientalia Varanasi* RSSeprint 2008 page no.72
6. *Maharshi Susruta, Susruta Samhita* part 2, Ancient Indian Surgery vol 4-7 *Chikitsa Sthan* 24/4 Edited with English translation and explanatory notes by G.D.Singhal, *Chaukhamba Sanskrit Pratishthan*, Delhi, 2nd Edn 2007 page 375
7. *Agnivesh, Charak Samhita*, redacted by *Charak* and *Dridhbala, Sutra sthan* 5/15,16 with translation in Hindi Gujrati and English vol II Jaikrishnadas *Ayurveda* Series 151 *Chaukhamba Orientalia Varanasi* RSSeprint 2008 page no.72
8. *Agnivesh, Charak Samhita*, redacted by *Charak* and *Dridhbala, Sutra sthan* 5/18,19 with translation in Hindi Gujrati and English vol II Jaikrishnadas *Ayurveda* Series 151 *Chaukhamba Orientalia Varanasi* RSSeprint 2008 page no.73
9. *Maharshi Susruta, Susruta Samhita* part 2, Ancient Indian Surgery vol 4-7 *Chikitsa Sthan* 24/4 Edited with English translation and explanatory notes by

- G.D.Singhal,Chaukhamba Sanskrit Pratishtan , Delhi,2nd Edn 2007 page 377
10. Vagbhata of Astanga Hridayam,Sutra Sthana,2/5-6 vol I Dr.Bulusu Sitaram,Chaukhambha Orientalia Varanasi page 20
11. Maharshi Susruta,Susruta Samhita part 2,Ancient Indian Surgery vol 4-7 Chikitsa Sthan 24/15-17 Edited with English translation and explanatory notes by G.D.Singhal,Chaukhamba Sanskrit Pratishtan , Delhi,2nd Edn 2007 page 377
12. Agnivesh, Charak Samhita,redacted by Charak and Dridhbala, Sutra sthan 5/27-32 with translation in Hindi Gujrati and English vol II Jaikrishnadas Ayurveda Series 151 Chaukhambha Orientalia Varanasi RSSeprint 2008 page no.75-76
13. Agnivesh, Charak Samhita,redacted by Charak and Dridhbala, Sutra sthan 5/57-62 with translation in Hindi Gujrati and English vol II Jaikrishnadas Ayurveda Series 151 Chaukhambha Orientalia Varanasi RSSeprint 2008 page no.81-82
14. Suman JD. Nasal drug delivery. Expert Opin Biol Ther, 2003; 3(3):519–23(5)
15. Turker S, Onur E, Ozer Y. Nasal route and drug delivery systems. Pharm World Sci, 2004; 26(3):137–42
16. Maharshi Susruta,Susruta Samhita part 2,Ancient Indian Surgery vol 4-7 Chikitsa Sthan 24/4-9 Edited with English translation and explanatory notes by G.D.Singhal,Chaukhamba Sanskrit Pratishtan,Delhi,2nd Edn2007 pg 375,376
17. Vagbhata of Astanga Hridayam,Sutra Sthana,2/1-3 vol I Dr.Bulusu Sitaram,Chaukhambha Orientalia Varanasi page 19
18. Eric C. Reynolds. Contents of toothpaste - safety implications: Australian prescriber, 1994; 17:49-51, [cited 2011 November 12]. Article available at www.australianprescriber.com/magazine/17/2/49/51/.
19. Maharshi Susruta,Susruta Samhita part 2,Ancient Indian Surgery vol 4-7 Chikitsa Sthan 24/13 Edited with English translation and explanatory notes by G.D.Singhal,Chaukhamba Sanskrit Pratishtan , Delhi, Second Edition 2007 page 376
20. Agnivesh, Charak Samhita,redacted by Charak and Dridhbala, Sutra sthan 5/74-75 with translation in Hindi Gujrati and English vol II Jaikrishnadas Ayurveda Series 151 Chaukhambha Orientalia Varanasi RSSeprint 2008 page no.85
21. Agnivesh, Charak Samhita,redacted by Charak and Dridhbala, Sutra sthan 5/78-80 with translation in Hindi Gujrati and English vol II Jaikrishnadas Ayurveda Series 151 Chaukhambha Orientalia Varanasi RSSeprint 2008 page no.85-86
22. Amir H Shojaei. Buccal mucosa as a route for systemic drug delivery: A review.J Pharm Pharmaceut Sci1998;1(1): 15-30
23. Agnivesh, Charak Samhita,redacted by Charak and Dridhbala, Sutra sthan 5/81-82 with translation in Hindi Gujrati and English vol II Jaikrishnadas Ayurveda Series 151 Chaukhambha Orientalia Varanasi RSSeprint 2008 page no.86
24. Maharshi Susruta,Susruta Samhita part 2,Ancient Indian Surgery vol 4-7 Chikitsa Sthan 24/25-26 Edited with English translation and explanatory notes by G.D.Singhal,Chaukhamba Sanskrit Pratishtan , Delhi,2nd Edn 2007 page 378
25. Maharshi Susruta,Susruta Samhita part 2,Ancient Indian Surgery vol 4-7

Chikitsa Sthan 24/29 Edited with English translation and explanatory notes by G.D.Singhal, Chaukhamba Sanskrit Pratishthan, Delhi, 2nd Edn 2007 page 378

26. Agnivesh, Charak Samhita, redacted by Charak and Dridhbala, Sutra sthan 5/84 with translation in Hindi Gujrati and English vol II Jaikrishnadas Ayurveda Series 151 Chaukhambha Orientalia Varanasi RSSeprint 2008 page no.86,87

27. Shri Taranath Bhattacharya, Sabdastrotam Mahanidhi, Chaukhambha Sanskrit Series, Varanasi, 1-1967.

28. Sahu Tulsi R, Mojes E.E.; Traditional Method vs Current Scenario of Dincharya for attaining healthy morning habits ; World journal of pharmaceutical research, 8: 5.1475-1481 ISSN 2277-7105.

29. Mali Saurabh Mukund, Bamnikar Mukund; Sanhintokta Dinacharya and modern lifestyle modifications ; World journal of pharmaceutical research, 9: 2. 243-258, ISSN 2277-7105.

30. Chaudhary Monika, Rana Jitender Kumar; Role of Dincharya Regimen towards Attaining Positive Health; International Journal of Ayurvedic and Herbal Medicine; 7:5(2017)2923-2927, ISSN 2249-5746

31. Tiwari Rashmi, Temhuna Sunita; A Study on the effect of Dincharya regimen in modern era; World Journal of Pharmaceutical and Medical Resarch 2019, 5(8), 91-96, ISSN 2455-3301

32. Chaudhary Monika, Rana Jitender Kumar; Role of Dincharya Regimen towards Attaining Positive Health; International Journal of Ayurvedic and Herbal Medicine; 7:5 (2017) 2923-2927, ISSN 2249- 5746

33. Garg Gunjan; Ayurvedic Approach In Oral Health & Hygiene: A Review; In-

ternational journal of Ayurveda and pharma research; May, 2016; 4(5). ISSN (O) 2322-0910.

34. Mali Saurabh Mukund, Bamnikar Mukund; Sanhintokta Dinacharya and modern lifestyle modifications ; World journal of pharmaceutical research, 9: 2. 243-258, ISSN 2277-7105.

35. Tiwari Rashmi, Temhuna Sunita; A Study on the effect of Dincharya regimen in modern era; World Journal of Pharmaceutical and Medical Resarch 2019; 5(8), 91-96 ISSN 2455-3301

36. Vinaya T M, Aravind V S, Tripathy T B; Ideal life style: the ayurvedic way. International Journal of Research in Ayurveda and Pharmacy; 3(4) jul –aug 2012; 475-477 ISSN Online: 2229-3566 ISSN Print: 2277-4343

37. Hiremath Parameshwar, Kulkarni Pratibha, Kekuda Prashantha, Chiplunkar Shivprasad; A Study on the effect of Dincharya (Ayurvedic Life Style) for healthy living in modern age. International Ayurvedic Medical Journal (IAMJ): Volume 1; Issue 6; Nov – Dec 2013 ISSN 2320-5091

Corresponding Author:

Dr. Shrivastava Manindra Mohan, PG Scholar, Department of Swasthviritta & Yoga, Govt. Ayurvedic College & Hospital, Raipur, Chhattisgarh, India

Email: manindra.mohan35@gmail.com,

Source of support: Nil Conflict of interest: None Declared

Cite this Article as : [Shrivastava Manindra Mohan et al : Role of Dincharya in Urdhva Jatrugat Anga in Modern Era- A Review] www.ijaar.in : IJAAR VOLUME IV ISSUE VII MARCH – APRIL 2020 Page No: 835-843