



Review Article

THE ROLE OF *DINACHARYA* AND *RITUCHARYA* IN REGULATING THE CIRCADIAN RHYTHM OF *TRIDOSHA*: AN AYURVEDIC PERSPECTIVE

Prajval Maroti Selokar^{1*}, M.B.Gaur², Kajal¹

¹MD Scholar, ²HOD, Dept. of Kriya Sharir, CBPACS, Khara Dabar, Najafgarh, New Delhi, India.

Article info

Article History:

Received: 17-04-2026

Accepted: 20-05-2026

Published: 08-07-2026

KEYWORDS:

Circadian rhythm,
Tridoshas,
Dinacharya,
Ritucharya.

ABSTRACT

Ayurveda conceptualizes health as a dynamic state of equilibrium among the *Tridosha*- *Vata*, *Pitta*, and *Kapha*- whose functional dominance varies rhythmically in accordance with *Kala* (time). This traditional understanding parallels the modern scientific concept of circadian rhythms, which regulate physiological and biochemical processes within a 24-hour cycle. Classical Ayurvedic literature elaborates these temporal variations through predictable patterns of *Dosha* predominance: *Kapha* during the morning and evening, *Pitta* during midday and midnight, and *Vata* during the afternoon and pre-dawn hours. Furthermore, such cyclical fluctuations extend beyond the diurnal cycle to encompass age-related changes, seasonal transitions, and digestive processes. The principles of *Dinacharya* (daily regimen) and *Ritucharya* (seasonal regimen) are designed to maintain physiological harmony by aligning individual lifestyle practices with these natural rhythms. *Dinacharya* promotes daily balance through structured routines, while *Ritucharya* facilitates adaptation to environmental changes by modifying diet and behaviour in response to seasonal variations. Disruption of these intrinsic rhythms due to inappropriate lifestyle practices leads to *Dosha* imbalance, ultimately predisposing individuals to disease. Therefore, the integration of *Dinacharya* and *Ritucharya* into daily life serves as a preventive and promotive approach, supporting homeostasis, maintaining *Dosha* equilibrium, and enhancing overall health and well-being.

INTRODUCTION

Ayurveda, offers a comprehensive framework for understanding health and disease through the regulation of bodily functions governed by the *Tridosha*- *Vata*, *Pitta*, and *Kapha*. These *Doshas* are responsible for maintaining the structural and functional integrity of the body, much like *Anila*, *Surya*, and *Soma* sustain the balance of the natural world. They regulate a wide range of physiological and psychological processes and are profoundly influenced by natural cycles, including the diurnal and seasonal variations.

Modern science describes similar temporal patterns through the concept of circadian rhythm, an endogenous, approximately 24-hour biological cycle that regulates sleep-wake patterns, metabolism, hormonal secretion, digestion, and other vital functions. Interestingly, Ayurveda recognized the importance of such biological rhythms thousands of years ago and incorporated them into daily and seasonal lifestyle guidelines. The circadian rhythmicity described in contemporary chronobiology closely parallels the Ayurvedic concept of *Dosha* predominance across different periods of the day and night.

According to Ayurvedic principles, *Kapha* *Dosha* predominates during the early morning and evening, *Pitta* during midday and midnight, and *Vata* during the late afternoon and pre-dawn hours. These cyclical variations play a crucial role in maintaining physiological homeostasis. Any disruption in these natural cycles, often seen in modern lifestyles

Access this article online

Quick Response Code



<https://doi.org/10.47070/ayushdhara.v13i3.2761>

Published by Mahadev Publications (Regd.)
publication licensed under a Creative Commons
Attribution-NonCommercial-ShareAlike 4.0
International (CC BY-NC-SA 4.0)

characterized by irregular routines, disturbed sleep patterns, and altered dietary habits, leads to *Dosha* imbalance (*Dosha Vaishamya*), which ultimately manifests as disease.

To preserve this intrinsic biological harmony, Ayurveda prescribes structured lifestyle regimens, notably *Dinacharya* (daily regimen) and *Ritucharya* (seasonal regimen). *Dinacharya* provides a systematic daily routine aligned with the natural fluctuations of *Doshas*. It includes practices such as waking during *Brahma Muhurta*, maintaining personal hygiene, performing *Abhyanga* (oil massage), engaging in physical exercise, consuming meals at appropriate times, and ensuring adequate sleep. These practices help synchronize internal physiological processes with external environmental cycles, thereby promoting optimal health and preventing disease.

Similarly, *Ritucharya* emphasizes the adaptation of diet and lifestyle according to seasonal changes. Variations in climate and environmental conditions influence the cyclical states of *Doshas*, including their accumulation (*Sanchaya*), aggravation (*Prakopa*), and pacification (*Prashama*). Appropriate seasonal modifications in food, behavior, and therapeutic interventions help maintain *Dosha* equilibrium and prevent seasonal disorders.

Thus, *Dinacharya* and *Ritucharya* function as essential tools in aligning human physiology with natural rhythms. Their role in regulating the circadian rhythm of *Tridosha* highlights a significant convergence between classical Ayurvedic wisdom and modern chronobiology. This integrative perspective underscores the relevance of Ayurvedic principles in addressing contemporary health challenges and promoting a holistic approach to health, disease prevention, and longevity.

AIM AND OBJECTIVE

1. To explore the concept of circadian rhythm from an Ayurvedic and modern perspective.
2. To understand relation of *Dinacharya* and *Ritucharya* with circadian rhythm of *Tridosha*.

MATERIAL AND METHOD

Available Ayurved texts like *Charak Samhita*, *Sushruta Samhita*, *Ashtanga* etc., reviewed research articles, research papers, and authenticated internet sources.

Review of Literature

Vagbhata states that *Vata*, *Pitta*, and *Kapha* become predominant respectively during the terminal (*Anta*), middle (*Madhya*), and initial phases of life span (*Vaya*), as well as during the corresponding phases of the day (*Aha*), night (*Ratri*), and digestion (*Bhukta*)^[1].

Charaka explains this concept under the term *Kalaveksha*, which emphasizes the role of time (*Kala*) in understanding disease conditions. It includes the

assessment of *Dosha* aggravation with respect to factors such as disease stage (*Vyadhi*), season (*Ritu*), day, night, age, and food intake. Based on this temporal perspective, diseases are systematically classified according to the predominance of aggravated *Doshas* during different seasons, various periods of the day and night, distinct stages of life, and phases of digestion^[2].

Diurnal Variation (Day and Night Basis)

The three *Doshas* are influenced by the dominance of specific elements that vary throughout the day. Each element becomes more active at particular times, and the corresponding *Dosha* expresses its inherent qualities and effects during that period, continuing into the night cycle as well.

Vataja disorders tend to aggravate towards the end of the night and during the later part of the day (afternoon). *Kaphaja* disorders become aggravated during the early morning (*Pratah*) and evening (*Kshapada*). *Pittaja* disorders show increased aggravation during the mid-periods, namely midday and midnight (*Madhya*).

Nature flows in cycle of rest and activity

The damp, cool stillness of the morning is associated with *Kapha*. As the sun rises in the sky, the influence of *Pitta* predominates. While *Vata* dominates in the afternoon then the cycle repeats.

Times of day	Hour	Doshas
Morning	6am -10am	Kapha
Mid-day	10am-2pm	Pitta
afternoon	2pm-6pm	Vata
evening	6pm-10pm	Kapha
Mid night	10pm-2am	Pitta
Early morning	2am-6am	Vata

Age Variation (on the basis of Vaya)

With respect to age, it is observed by natural disposition (*Swabhava*) that *Vata* becomes predominant and aggravated in old age, *Pitta* dominates during middle age (youth), and *Kapha* is chiefly predominant during childhood (*Balyavastha*)^[3].

Apart from the inherent influence of an individual's *Prakruti*, several other factors also affect the state of *Doshas* at different stages of life. It is widely accepted that *Kapha* is dominant in childhood (*Bala*), *Pitta* in middle age (*Madhyama*), and *Vata* in old age (*Vruddha*)^[4]. Keeping this physiological predominance in mind, the physician should plan and apply appropriate therapeutic measures accordingly.

Doshas	Age
Kapha	0-30 years
Pitta	31-60 years
Vata	60-up to death

Seasonal Variation (on the basis of Ritu)

In the universe, everything is changing at every movement. Planets are also changing their position with time at a regular interval. Movement of earth is a main reason behind the seasonal variation on it. It affects our body functions up to some extent. Awareness of these can help the maintenance of health in a healthy individual. There are different climatic conditions in different parts of world hence the life style should also be according to that seasonal variation.

As Charaka said that *Pitta* and other *Dosha* are accumulated, aggravated and alleviated respectively in the six seasons like rains, etc., this aspect of the *Doshas* is stated to be seasonal in nature i.e., *Kalakruta Gati*.^[5] On this Chakrapani stated that *Vata*, *Pitta* and *Kapha* are accumulated and alleviated in the respective seasons as *Dosha* are accumulated in *Grishma*, *Varsha* and *Hemanta*; aggravated in *Pravrutta*, *Sharad* and *Vasanta*; and alleviated in *Sharad*, *Hemanta* and *Grishma* by *Vata*, *Pitta* and *Kapha* respectively. This statement only shows the predominance of various aspects of the *Doshas* in the respective seasons. It does not rule out the possibility of minor accumulation, aggravation etc. of the *Doshas* in the other seasons. So, it is possible that there might be minor aggravation of *Kapha* and *Pitta* even in the *Pravrutta* season or such an aggravation of *Vata* and *Pitta* in the *Vasant* (spring season).

Vagbhata said that *Chaya*, *Prakopa* and *Prasara* of *Vaya* occurs in the three seasons commencing with *Grishma* respectively; those of *Pitta*, with the three commencing with *Varsha*, and those of *Kapha* with the three commencing from *Shishira*.^[6]

Kaphaja diseases are manifested in the *Vasanta* (spring season). *Paittika* diseases are manifested

during *Sharad Kala* (autumn season). *Vataj* diseases are manifested during the beginning of the *Varsha* (rainy season)^[7]. Administration of therapeutic measures without careful examination of the six conditions of *Kala* (time) leads to harmful effects, as the unseasonal rain damages the crops^[8].

Dietic variation of Dosha on the basis of food intake^[9]

Vataja disorders tend to aggravate in the post-digestive phase (*Jirnante*), *Paittika* disorders are predominantly aggravated during the process of digestion (*Jiryamane*), whereas *Kaphaja* disorders show exacerbation immediately after food intake (*Bhuktamatre*).

Dincharya

In the Sarvang Sundara commentary of *Ashtanga Hridaya*^[10], Arundatta quoted a definition of *Dincharyas*:

- *Dine Dine Charya Dinacharya*
- *Dinasya Va Charya Dinacharya*
- *Pratidina Karthavya Charya Dinacharya*^[11]

According to different Acharyas

The term *Dinacharya* refers to the daily duties or routine practices that are performed regularly as part of an individual's lifestyle. In Bhavaprakasha, it is explained that the activities carried out daily, in a disciplined and systematic manner, constitute *Dinacharya*. Bhavamishra emphasizes that a person can maintain good health only by properly following *Dinacharya* (daily regimen), *Nishacharya* (night regimen), and *Ritucharya* (seasonal regimen).

Dinacharya, as described by various *Acharyas*, comprises a sequence of daily practices beginning from waking up during *Brahma Muhurta* and continuing throughout the day until bedtime. These practices include personal hygiene, exercise, diet, work, and rest, all performed in accordance with natural biological rhythms. Proper adherence to these regimens helps in maintaining the balance of *Doshas*, promoting digestion, and preserving overall health.

Charak ^[12]	Sushrut ^[13]	Vagbhata ^[14]
Anjana	Dantpavana	Brahmamuhurt uttishte
Dhumpana	Mukha Netra prakshalan	Shauchvidhi
Nasya	Tambulsevan	Dantdhawan
Dantdhawana	Shirobhyanga	Anjana
Jivhanirlekhan	Karnapurana	Nasya
Tambulsevan	Abhynga	Gandusha
Gandush	Tailavghahan	Dhumpana
Shirobhyanga	vyayama	Tambulsevana

<i>Karnpuran</i>	<i>Sharir Mardan</i>	<i>Tailabhyanga</i>
<i>Abhyanga</i>	<i>Snana</i>	<i>Vyayama</i>
<i>Padabhyanga</i>	<i>Anulepana</i>	<i>Shariramarjan</i>
<i>Snana</i>	<i>Vastrdharana</i>	<i>Aahara</i>
<i>Vastradharan</i>	<i>Ratnadharana</i>	<i>Vagadharana</i>
<i>Ratnadharan</i>	<i>Mukhlepa</i>	<i>Sadvritta</i>
<i>Malmargshuddhi</i>	<i>Anjana</i>	<i>Ratnadharan and Chatra dharan</i>
<i>Kshaurkarma</i>	<i>Dev puja</i>	<i>Kshurkarma</i>
<i>Chatra Dharana</i>	<i>Aahara</i>	<i>Nakhakartan</i>
<i>Dand Dharana</i>	<i>Padaabhynga</i>	<i>Malmargshuddhi</i>
<i>Swasthvritta palan</i>	<i>Kshurkarma</i>	<i>Danddharana</i>
	<i>Dandadharna and Chatra Dharan</i>	<i>Dev puja</i>
	<i>Sadvritta palan</i>	<i>Sadvritta palan</i>

Importance and Objectives of *Dinacharya*

Different Acharyas have expressed varying views regarding *Dinacharya*; however, their ultimate aim remains the same- to promote a healthy life, ensure *Swasthya Rakshana* (preservation of health), prevent diseases, and achieve longevity. *Dinacharya* serves as a fundamental principle in Ayurveda for maintaining physical, mental, and sensory well-being. The daily regimen is advocated for the following purposes:

- *Shuchita* (hygiene): Maintenance of cleanliness and purity of the body.
- *Suprasannendriya*: Enhancement and clarity of sensory organs.
- *Bala Labha*: Improvement of physical strength.
- *Ayusho Labha*: Promotion of health and longevity.
- *Soumanasya*: Attainment of mental peace and emotional stability.

Dinacharya encompasses all activities performed from waking up in the early morning until going to bed at night. It provides a structured approach to daily living aligned with natural biological rhythms. The importance of *Dinacharya* can be summarized as follows:

- Maintenance of normal health.
- Preservation of personal hygiene and bodily cleanliness.
- Stimulation of appetite and facilitation of proper digestion.
- Promotion of longevity and life span.
- Enhancement of the strength and efficiency of *Indriyas* (sense organs).
- Prevention of diseases.

In essence, the systematic performance of day-to-day activities- from awakening in the morning to retiring at night- is termed *Dinacharya*.

Pratahkalottana^[15]: Waking early in *Brahma Muhurta* enhances mental clarity, concentration, and overall well-being.

Shaucha Vidhi: Timely evacuation and cleansing of body orifices maintain hygiene, lightness, and strength.

Danta Dhavana: Brushing with herbal sticks like *Nimba* and *Khadira* maintains oral hygiene and prevents dental diseases.

Jivha Nirlekhana: Tongue scraping removes coating, improves taste, and reduces bad odour.

Kavala and *Gandusha*: Gargling and oil holding strengthen teeth, remove impurities, and improve oral health^[16].

Mukha Prakshalana: Washing the face and eyes improves complexion and prevents skin and eye disorders.

Anjana and *Aschyotana* ^[17]: Application of collyrium and eye drops enhances vision and maintains eye health.

Nasya^[18]: Nasal administration of medicated oils improves respiration, voice, and sensory functions.

Abhyanga: Daily oil massage nourishes the body, relieves *Vata*, improves sleep, and enhances skin health.

Udvartana: Powder massage reduces *Kapha* and *Meda*, improves circulation, and enhances complexion.

Snana: Bathing promotes cleanliness, digestion, strength, and relieves fatigue.

Vyayama: Regular exercise improves strength, digestion, and delays aging.

Ritucharya

In Ayurveda, the year is divided into two *Ayana* based on the sun's movement: *Uttarayana* (northward) and *Dakshinayana* (southward), each consisting of three seasons (*Ritus*). *Ritu* refers to the natural cyclical changes occurring in a sequence.

Uttarayana

This phase marks the sun's northward movement. The sun and wind are strong, causing dryness and a gradual decline in bodily strength (*Bala*). Bitter, astringent, and pungent tastes dominate, leading to depletion. Known as *Adana Kala*, it spans

Regimen of different seasons^[19-24]

DISCUSSION

<i>Ritu</i>	Time and condition	<i>Dosha</i> and <i>Agni</i>	Diet (<i>Pathya</i>)	Lifestyle (<i>Vihara</i>)
<i>Shishira</i>	Mid Jan- Mid Mar cold, wingy	Decreases strength, kapha accumulation, strong <i>Agni</i> .	Sour food, cereals, milk, ginger, garlic.	Oil massage, warm bath, sunlight, warm clothes, avoid cold exposure.
<i>Vasanta</i>	Mid Mar- Mid May flowering season	<i>Kapha</i> aggravation, weak <i>Agni</i> .	Light foods, barley, wheat, lentil, honey.	Exercise, dry massage, <i>Vamana</i> , avoid day sleep
<i>Grishma</i>	Mid May- Mid July hot dry	Decreases strength, <i>Vata</i> accumulation, mild <i>Agni</i>	Cooling, sweet, liquid diet, fruits.	Stay cool, light clothing, sandal paste, avoid exertion
<i>Varsha</i>	Mid July -Mid Sept. rainy and humid	Decreases strength, <i>Vata</i> aggravation, <i>Pitta</i> accumulation, weak <i>Agni</i>	Sour, salty, unctuous food, boiled water.	Oil massage, <i>Basti</i> , avoid rain, exertion and day time sleep.
<i>Sharad</i>	Mid Sept. -Mid Nov clear sky	<i>Pitta</i> aggravation, moderate strength, increases <i>Agni</i>	Light, sweet, bitter food wheat green gram.	Cooling measure <i>Virechan</i> avoid sun overeating.
<i>Hemanta</i>	Mid Nov-Mid Jan cold begins	Increases strength, <i>Pitta</i> pacified, strong <i>Agni</i> .	Nourishing unctuous food, grain, milk meat.	Exercise oil massage, sun bath warm clothing avoids cold wind.

The present review explores the concept of circadian rhythm through the lens of Ayurveda and modern science, highlighting the pivotal role of *Tridosha*, *Dinacharya*, and *Ritucharya* in maintaining physiological balance.

Ayurveda, through classical texts, emphasizes the concept of *Kala* (time) as a crucial determinant of both health and disease. The principle of "*Kalaveksha*" described by Acharya Charaka clearly indicates that the understanding of time-based variations in *Dosha*, disease manifestation, digestion, and age is essential for both prevention and treatment. This aligns closely with modern chronobiology, which recognizes that biological processes follow predictable rhythmic patterns.

roughly mid-January to mid-July and includes *Shishira*, *Vasanta*, and *Grishma*. It has a weakening effect on both the environment and humans.

Dakshinayana

This phase represents the southward movement of the sun. The environment becomes cooler and more unctuous due to clouds and rain, and strength improves. Sweet, sour, and salty tastes predominate. Called *Visarga Kala*, it extends from mid-July to mid-January and includes *Varsha*, *Sharad*, and *Hemanta*. It is a nourishing period where strength and vitality increase.

The diurnal variation of *Doshas* demonstrates a striking similarity with circadian rhythms described in modern physiology. *Kapha* predominance during morning and evening corresponds to phases of low metabolic activity and increased heaviness, which explains symptoms like sluggishness and mucus accumulation. *Pitta* dominance during midday and midnight correlates with peak metabolic activity, digestion, and enzymatic functions. *Vata* predominance during afternoon and early morning reflects increased neural and motor activity, corresponding to heightened alertness and movement.

The age-wise variation of *Doshas* further strengthens this rhythmic understanding. *Kapha* dominance in childhood reflects anabolic processes such as growth and tissue development. *Pitta*

dominance in adulthood corresponds to peak metabolism and productivity, while *Vata* dominance in old age signifies degenerative changes, reduced tissue stability, and increased catabolism. This progression mirrors modern biological aging processes.

Similarly, seasonal variations (*Ritucharya*) illustrate the dynamic interaction between environment and human physiology. The cyclical pattern of *Chaya* (accumulation), *Prakopa* (aggravation), and *Prashama* (pacification) of *Doshas* demonstrates how external climatic factors influence internal homeostasis. For instance, *Kapha* accumulation in *Shishira* and aggravation in *Vasanta* explains the increased incidence of respiratory disorders in spring. *Pitta* aggravation in *Sharad* correlates with inflammatory conditions, while *Vata* aggravation in *Varsha* is associated with musculoskeletal and neurological disorders.

The digestive cycle (*Avasthapaka*) described in Ayurveda also reflects circadian principles. *Kapha* predominance immediately after food intake corresponds to the initial phase of digestion involving lubrication and breakdown. *Pitta* predominance during digestion aligns with enzymatic and metabolic activity, while *Vata* predominance post-digestion corresponds to absorption and transport processes.

The role of *Dinacharya* is central in maintaining circadian harmony. Practices such as waking up during *Brahma Muhurta*, regular elimination, oral hygiene, *Abhyanga*, exercise, and timely meals help synchronize internal biological clocks with external environmental cycles. These practices regulate *Dosha* balance, improve *Agni* (digestive fire), and enhance overall physiological efficiency. In contrast, modern lifestyle habits such as late waking, irregular eating patterns, sedentary behavior, and sleep disturbances disrupt circadian rhythm, leading to *Dosha* imbalance and disease.

Ritucharya complements this by providing seasonal adaptation strategies. By modifying diet and lifestyle according to environmental changes, it prevents *Dosha* aggravation and enhances immunity. This is comparable to modern preventive strategies like seasonal nutrition, climate adaptation, and lifestyle modulation.

Thus, the Ayurvedic framework of *Tridosha* rhythm demonstrates a comprehensive understanding of biological timing that parallels modern circadian science. The integration of these principles offers a holistic approach to disease prevention and health promotion.

CONCLUSION

From the present review, it can be concluded that Ayurveda provides a profound and systematic understanding of biological rhythms through the concept of *Tridosha* and *Kala* (time). The cyclical predominance of *Vata*, *Pitta*, and *Kapha* across day-night cycles, age, seasons, and digestion reflects a natural rhythm that closely resembles the modern concept of circadian rhythm. *Dinacharya* and *Ritucharya* serve as practical tools to maintain this rhythmic balance by aligning human behavior with natural environmental cycles. Their proper implementation helps in preserving *Dosha* equilibrium, maintaining *Agni*, enhancing immunity, and preventing diseases. The increasing prevalence of lifestyle disorders in modern society can be largely attributed to disruption of these natural rhythms. Therefore, incorporating Ayurvedic principles of daily and seasonal regimens into contemporary lifestyle can play a significant role in restoring circadian harmony and promoting holistic health.

REFERENCES

1. Vagbhata, Astanga Hrdayam, Sutrasthan 1/8 Vol 1, Edition 2001. Editor: K.B. Srikantha Murthy, Krishnadas Academy, Varanasi. 2001.
2. Shastri KN: Charak nidanasthan,30/308 Vol 1, Edition 2016. Editors: Shastri RD Upadhyaya YN, Pandey GA, Gupta B. Varanasi, Choukhamba Bharati Academy. 2016.
3. Shastri KN: Charak chikitsa 30/311 Vol 1, Edition 2016. Editors: Shastri RD Upadhyaya YN, Pandey GA, Gupta B. Varanasi, Choukhamba Bharati Academy. 2016.
4. Shastri AD: Sutrasthan 35/31, Sushruta Samhita, Vol 1, Edition 2009. Editor: Shastri AD. Varanasi
5. Shastri KN: Charak sutrasthan17/114 Vol 1, Edition 2016. Editors: Shastri RD Upadhyaya YN, Pandey GA, Gupta B. Varanasi, Choukhamba Bharati Academy. 2016.
6. Vagbhata, Astanga Hrdayam sutrasthan 12/24 Vol 1, Edition 2001. Editor: K.B. Srikantha Murthy, Krishnadas Academy, Varanasi. 2000
7. Shastri KN: Charak chikitsa 30/309 Vol 1, Edition 2016. Editors: Shastri RD Upadhyaya YN, Pandey GA, Gupta B. Varanasi, Choukhamba Bharati Academy. 2016.
8. Shastri KN: Charak nidanasthan,30/307 Vol 1, Edition 2016. Editors: Shastri RD Upadhyaya YN, Pandey GA, Gupta B. Varanasi, Choukhamba Bharati Academy. 2016.
9. Shastri KN: Charak nidanasthan,30/312 Vol 1, Edition 2016. Editors: Shastri RD Upadhyaya YN,

- Pandey GA, Gupta B. Varanasi, Choukhamba Bharati Academy. 2016
10. Anna Moreswar Kunte. Krsna Ramchandra sasrti narve. Astanga Hrdaya. Reprint 2022. Varanasi: Chaukamba Surabharati Prakashana; Dinacharya adhyaya, 23-37pp
11. Prof. Jyotir Mitra. Astanga samagraha. Reprint 2019. Varanasi: Chaukamba Sankruta Sirija Office; Dinacharya, 16-24 pp
12. Shatri KN: Charak sutrasthan 5 Vol 1, Edition 2016. Editors: Shastri RD Upadhyaya YN, Pandey GA, Gupta B. Varanasi, Choukhamba Bharati Academy. 2016.
13. Shastri AD: chikitsasthan 24, Sushruta Samhita, Vol 1, Edition 2009. Editor: Shastri AD. Varanasi, Chowkhamba Sanskrit Sansthan 2009.
14. Vagbhata, Astanga Hrdayam sutrasthan 2 Vol 1, Edition 2001. Editor: K.B. Srikantha Murthy, Krishnadas Academy, Varanasi. 2000
15. T. Shreekumar. Astanga Hridaya. Sutra Stana 1. eighth edition. Manoti trissar: Harishree Publication; Dinacharya. 65 78 pp
16. Prof. K. R. Sreekanta Murty. Susurta Samhita vol 2. Reprint 2012. Varanasi: Chaukamba Orientalia; Anagatabadha pratishedha adhyaya. 221-242 pp
17. Shashirekha H K. Charak Samhita vol 1. First edition on reprint 2022. Varanasi: Chaukamba Sankruta Samstana. Matrashitiya adhyaya. 91-105 pp
18. R. Vaidhyanath. Astanga hrudaya sutra Stana. edition 2020. Varanasi: Chaukamba surabharati Prakashana; Dinacharya. 26-38 pp
19. Srikanthamurthy, editor. Acharya Vagbhatas' Ashtanga Samgraha. Varanasi: Chaukhamba Orientalia; 2005.
20. Tripathi B, editor. Acharya Vagbhars' Ashtanga Hridaya. Varanasi: Chowkhamba Surbharati Prakashan; 2007.
21. Panda SK. Basic Principles of Kriya Sharira. New Delhi: Chaukhamba Orientalia; 2006.
22. Brahmavarchas. Ayurved Darshan. Shantikunj: Vedmata Gayatri Trust; 2005.
23. Pandey PD. Swasthya Rakshak. Indore: Nirogdham Prakashan; 2004.
24. Sharma A. Watch Your Food. Ayurveda Health Tourism 2009; 12: 17-21.

Cite this article as:

Prajval Maroti Selokar, M.B.Gaur, Kajal. The Role of Dinacharya and Ritucharya in Regulating the Circadian Rhythm of Tridosha: An Ayurvedic Perspective. AYUSHDHARA, 2026;13(3):679-685.

<https://doi.org/10.47070/ayushdhara.v13i3.2761>

Source of support: Nil, Conflict of interest: None Declared

***Address for correspondence**

Dr. Prajval Maroti Selokar

MD Scholar, Dept. of Kriya Sharir
CBPACS, Khera Dabar,
Najafgarh,
New Delhi

Email: prajvalselokar2222@gmail.com

Disclaimer: AYUSHDHARA is solely owned by Mahadev Publications - A non-profit publications, dedicated to publish quality research, while every effort has been taken to verify the accuracy of the content published in our Journal. AYUSHDHARA cannot accept any responsibility or liability for the articles content which are published. The views expressed in articles by our contributing authors are not necessarily those of AYUSHDHARA editor or editorial board members.