



Review Article

ROLE OF AYURVEDIC *DINACHARYA* PROCEDURES IN THE MANAGEMENT OF BURNOUT SYNDROME - A NARRATIVE REVIEW STUDY

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ABSTRACT

The shift from traditional livelihoods to modern office-based work has indeed brought about significant changes in our lives. Non-negotiated repetitive tasks and routine heavy workload may cause “chronic workplace stress”, conceptualized by WHO burnout syndrome as a significant occupational health concern. *Dincharya* plays a vital role in promoting a healthy lifestyle and preventing both physical and mental lifestyle-related disorders. By integrating practices such as waking up during *Brahma Muhurat*, *Malatyaga*, *Nasya*, *Abhyanga*, *Vyayama* etc. These directions mention in *Dinacharya* can help the person to cope with stress, prevent illnesses and cultivate a balanced lifestyle, ultimately transforming their well-being. **Aim-** To review ‘Burnout syndrome’ and its management through *Dinacharya*. **Objects:** To review management of Burnout syndrome through *Dinacharya*. **Materials and Methods:** Ayurveda classical texts like *Brihatrayi* and *Laghutrayi*. The electronic databases searched included Google Scholar, PubMed, the Ayush Research Portal, and the DHARA database. **Discussion:** Burnout syndrome is cause by routine continuous non negotiated work life. In other hand *Dinacharya*, or daily routine, balance the *Sharira* as well as *Manas Doshas*, *Dhatus*, *Agni* and promoting overall well-being, also beneficial in regulating circadian rhythms which further regulate various bodily function, including sleep-wake patterns, hormone secretion, body temperature and metabolism etc. **Conclusion:** Burnout syndrome has no effective management as well as less explored till date. *Dincharya* serves as a holistic framework through which we regulate *Sharira* and *Manas* overall health.

INTRODUCTION

In today’s fast-paced, high-pressure, relentless whirlwind world, stress has quietly touching lives across all age groups and professions, where deadlines loom, notifications never stop, and demands pile up faster than they can be met stress has quietly grown into an unspoken epidemic. Stress is the body’s natural response to pressure or perceived threats, triggering physical, emotional, and mental reactions. While short-term stress can help improve focus and performance, prolonged stress can disrupt overall well-being, affecting both health and quality of life.

Stress at the workplace has become an unavoidable part of modern life. Chronic workplace stress, conceptualized by the WHO as burnout syndrome, is recognized as a significant occupational health concern. Conventional biomedical approaches to stress primarily aim to suppress symptoms through pharmacological agents such as anxiolytics, anti-depressants, and sedatives etc. While these medications provide rapid relief, prolonged use often carries the risk of dependency and adverse effects. Ayurveda is an ancient holistic science of life that addresses every aspect of life. Its primary aim is to preserve the health of the healthy and to cure the diseased.^[1] The ultimate aim of human life is *Moksha*, which forms part of the *Purushartha Chatushtaya* the four principal namely *Dharma*, *Artha*, *Kama*, and *Moksha*.^[2] Health is the foremost prerequisite for attaining these life pursuits. *Sharira* and *Manas* are the primary seats of both health and disease.^[3] *Dincharya*,

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the daily regimen mention in Ayurveda, plays a crucial role in fostering a healthy lifestyle and preventing both physical and mental lifestyle-related disorders. Non-negotiable repetitive tasks and a routine heavy workload are key causes of burnout syndrome; in its management, *Dinacharya* plays a crucial role by restoring balance and supporting overall well-being.

OBJECTIVES

To review management of Burnout syndrome through *Dinacharya*.

MATERIALS AND METHODS

1. Relevant literature on 'Burnout syndrome' will be reviewed using, journals, research papers, and credible online resources.
2. The review of the Ayurvedic perspective will be conducted using Ayurvedic treatises and online resources.
3. The discussion and conclusion will be formulated after a detailed review of the literature.

DISCUSSION

Disease review

Burnout syndrome

Burn-out is a syndrome conceptualized by WHO as resulting from chronic workplace stress that has no successful management till date. It is characterized by three dimensions:

- Feelings of energy depletion or exhaustion;
- Increased mental distance from one's job, or feelings of negativism or cynicism related to one's job; and
- Reduced professional efficacy.

Burn-out refers specifically to phenomena in the occupational context and should not be applied to describe experiences in other areas of life.^[4]

Stress develops in the body and mind as a response to various stressors. Stressors may include chemical or biological agents, environmental conditions, external stimuli, or specific events.^[5]

Burnout syndrome is primarily caused by chronic, unmanaged workplace stress arising from multiple occupational, psychological, and lifestyle-related factors. Key occupational contributors include

excessive workload, prolonged working hours, time pressure, lack of control, role ambiguity, poor work environment, and inadequate recognition, all of which lead to sustained mental and physical strain. Psychological factors such as perfectionism, overcommitment, emotional suppression, and ineffective coping mechanisms further predispose individuals to burnout. In addition, lifestyle disturbances like sleep deprivation, poor dietary habits, lack of physical activity, and imbalance between work and personal life aggravate the condition. Social and environmental influences, including lack of support, financial stress, and competitive work culture, also play a significant role.

Stressors can be defined as external or internal stimuli that disrupt homeostasis, encompassing chemical or biological agents, environmental conditions, or specific life events. Within occupational settings, stressors are primarily classified into two categories: challenge stressors and hindrance stressors. Challenge stressors, such as workload, competition, time pressure, and recurrent organizational demands, are generally appraised as opportunities for mastery, growth, and performance enhancement. Conversely, hindrance stressors-including organizational politics, role ambiguity, and obstructive managerial practices- are perceived as barriers that impede goal attainment, thereby exerting detrimental effects on psychological well-being and occupational outcomes.

Ati-Chinta + Overwork + Lifestyle errors

↓
Rajas ↑ → Vata-Pitta Prakopa

↓
Manovaha Srotas Dushti

↓
Agnimandya → Ama Formation

↓
Rasa Dhatu Dushti

↓
Burnout Syndrome

Table 1: Ayurvedic Dinacharya Procedures

1	<i>Brahma Muhurta</i> (Early morning awakening)	ब्राह्मे मुहूर्त उत्तिष्ठेत् स्वस्थो रक्षार्थमायुषः । Ah.su.2/1 ^[6] Early morning, about 48 mins before sunrise gave the protection and preservation of health and longevity.
2	<i>Ushapan</i> (Early morning water intake)	एवं ब्राह्मे मुहूर्ते यत्पीतं वारि रसायनम्। दोषानशेषान्शमयेद्रोगानपि विनाशयेत् । Anandkand 17/87-88 ^[7] <i>Brahma Muhurta</i> acts like a rejuvenator. It pacifies all the Doshas and even destroys diseases.
3	<i>Pratimarsha nasya</i>	लाघवं शिरसो योगे सुखस्वप्नप्रबोधनम् । विकारोपशमः शुद्धिरिन्द्रियाणां मनःसुखम् ॥ Su.chi.40/33 ^[8]

		<p>Some particular <i>Kala</i> su chi. 40/52^[9]</p> <p>The signs of properly administered <i>Nasya</i> (<i>Samyak Lakshana</i>) include lightness of the head, sound sleep and easy awakening, relief from disorders, clarity of the sense organs, and serenity of mind.</p> <p>Some particular <i>Kala</i> effect on <i>Mana</i> and <i>Vata dosha</i></p> <ul style="list-style-type: none"> • तल्पोत्थितेनासेवितः प्रतिमर्शी रात्रावुपचितं नासास्त्रोतोगतं मलमुपहन्ति मनः प्रसादं च करोति, Administered after waking from sleep. eliminates the accumulated impurities lodged in the nasal channels during the night and promotes clarity and serenity of mind. • व्यायाममैथुनाध्वपरिश्रान्तेनासेवितः श्रममुपहन्ति, Administered after exercise/strenuous hard work, sexual activity and long walking/travel, it alleviates fatigue. • दिवास्वप्नोत्थितेनासेवितो निद्राशेषं गुरुत्वं मलं चापोह्य चित्तैकाग्र्यं जनयति, Administered after day sleep, removes the residual drowsiness, heaviness and accumulated impurities thereby promoting concentration and one-pointedness of mind. • सायं चासेवितः सुखनिद्राप्रबोधं चेति^[10] <p>When administered in the evening, it promotes comfortable sleep and facilitates easy awakening. Moreover, evening is considered <i>Vata kala</i>, which significantly helps in pacifying <i>Vata Dosh</i>.”</p>
	<p><i>Abhyanga</i> (oil massage)</p> <p><i>Padabhyanga</i> (Foot massage)</p>	<p>भवत्युपाठादक्षश्च दृढः क्लेशसहो यथा ॥ तथा शरीरमभ्यङ्गादृढं सुत्वक् च जायते । प्रशान्तमारुताबाधं क्लेशव्यायामसंसहम् ॥ ch.su. 5/85-86^[11]</p> <p>Strong and able to endure hardships. Pacified <i>Vata</i> disorders. Able to withstand hardship and physical exertion. अभ्यङ्गमाचरेनित्यं स जराश्रम वातहा । दृष्टिप्रसादः पुष्ट्यायुः सुत्वकत्व दार्यकृत ॥ Ah.su. 2/8^[12]</p> <p>Through daily oil massage, one can prevent premature ageing, relieve fatigue, and balance <i>Vata</i> disorders. It also enhances vision, promotes nourishment and longevity, improves sleep quality, and maintains healthy skin and strength. जायते सौकुमार्यं च बलं स्थैर्यं च पादयोः । दृष्टिः प्रसादं लभते मारुतश्चोपशाम्यति ॥ (ch.su.5/91)^[13]</p> <p>Pacified <i>Vata</i> disorders.</p>
5	<i>Vyayam</i> (Physical exercise)	<p>लाघवं कर्मसामर्थ्यं दिप्तोऽग्निर्मेदसः क्षयः । विभक्त घनगात्रत्वं व्यायामादुपजायते ॥ Ah. Su. (2/10)^[14]</p> <p>Increase capacity to perform work or work efficiency.</p>
6	<i>Snana</i> (Bathing)	<p>पवित्रं वृष्यमायुष्यं श्रमस्वेदमलापहम् । शरीरबलसन्धानं स्नानमोजस्करं परम् ॥ Ch. su. 5/94^[15]</p> <p>Removes fatigue</p>
7	<i>Udavartana</i> (Powder massage)	<p>उद्धर्तनं वातहरं कफमेदोविलापनम् । स्थिरीकरणमंगानां त्वक् प्रसादकरं परम् ॥ Su.chi.24/51-52^[16]</p> <p>Pacified <i>Vata</i> disorders.</p>
8	<i>Nirmalaumbardharana</i>	<p>काम्यं यशस्यमायुष्यमलक्ष्मीघ्नं प्रहर्षणम् ॥</p>

	(wearing clean clothes)	श्रीमत् पारिषदं शस्तं निर्मलाम्बरधारणम् Cha. Su.5/95 ^[17] Wearing clean and pure garments is desirable, brings fame, promotes longevity, removes misfortune, and generates joy. It is auspicious, dignified, and appropriate for respectable social interactions.
9	Vruttupaya (Ethical livelihood)	वृत्त्युपायान्निषेवेत ये स्युर्धर्माविरोधिनः । शममध्ययनं चैव सुखमेवं समश्नुते Cha.su. 5/104 ^[18] One should pursue only those means of livelihood that are in harmony with <i>Dharma</i> ; by cultivating tranquility, one thereby attains true happiness.

The analysis of classical *Dinacharya* practices indicates that regular adherence to these daily regimens contributes significantly to the prevention and reduction of burnout syndrome. Waking during *Brahma Muhurta* and performing *Ushapana* help in maintaining physiological balance and promoting longevity, which supports overall vitality. *Pratimarsha Nasya* provides mental clarity, reduces fatigue, improves sleep quality, and enhances concentration, thereby addressing core psychological components of burnout.

Daily *Abhyanga* and *Padabhyanga* pacify *Vata*, reduce fatigue, improve strength, and promote sound sleep, which are essential in counteracting exhaustion and emotional depletion. *Vyayama* increases work capacity, stimulates metabolic fire, and improves physical endurance, thereby enhancing functional efficiency and resilience to occupational stress. *Snana* removes fatigue and refreshes the body and mind, while *Udvartana* reduces *Kapha* and *Meda*, promoting lightness and physical stability.

The practice of *Nirmala-ambara-dharana* promotes positivity, dignity, and psychological well-being. Finally, following *Vritti-upaya* livelihood aligned with *Dharma* encourages mental tranquility and sustained happiness, directly addressing the existential and emotional aspects of burnout.

The primary function of Ayurvedic *Dinacharya* procedures is to maintain the equilibrium of *Dosha*, *Dhatu*, and *Mala*, thereby helping to prevent the onset of diseases and promote overall health. Disequilibrium of *Dosh*, *Dhatu* and *Mala* mainly caused when the *Sharirika dosha Vata* and the *Manasika dosha Rajas* are vitiated, either individually or together.

Traditionally, workplaces have prioritized core occupational and safety concerns, while giving insufficient attention to employees' overall health. In the contemporary era, mental health holds greater importance than overall health. Although many people appear physically fit, they often suffer from poor mental well-being. Mental health, however, is understood to be more than merely the absence of mental disorders. WHO defines mental health as "a state of mental well-being that enables people to cope with the stresses of life, realize their abilities, learn

well and work well, and contribute to their community.^[19]

CONCLUSION

Burnout syndrome, resulting from chronic workplace stress, can be understood in Ayurveda as a consequence of *Ati-Chinta*, overwork, and improper lifestyle, leading to *Rajas* predominance and *Vata-Pitta Prakopa*. This results in *Manovaha Srotas Dushti*, *Agnimandya*, *Ama* formation, and *Rasa Dhatu Dushti*, manifesting as mental exhaustion, anxiety, and reduced efficiency. *Dinacharya* practices help in balancing *Doshas*, improving *Agni*, and stabilizing the mind. Thus, Ayurveda offers a holistic and preventive approach for managing burnout by restoring physical and mental equilibrium and sustaining overall well-being despite occupational demands.

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