



## CONCEPTUAL STUDY OF ACHARA RASAYANA IN AYURVEDA SCIENCE

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### ABSTRACT

The speed of crime is growing at the present time very fastly, so control is crucial need for society by adopts principles of *Ayurveda*. *Achara rasayana* theory of *Ayurveda* can play an important role in this. Contaminated food from getting contaminated mentality of today's human society in the way of Murder, kidnapping, sexual harassments, dowry deaths, child rapes, dacoity, cheating, gambling, immoral trafficking and cybercrime etc. are increasing. Crime against women across the country increased by around 10 per cent last year as compared to previous year The NCRB (National Crime Records Bureau) data, which has been categorised under the IPC crime and Special and Local Laws (SLL) reveals a 7 per cent increase from 2013. Such events are very harmful for society. All these treatises are controlled by following *Achara rasayana* or *sadvritta*. Today we can be success to make India plan by properly using skill of young generation. It teaches about virtuous behaviors which are necessary to develop healthy society. It also works in the way to calmness of mind which is necessary to develop spiritual aspect. Thus, we can say that *achara rasayana* strengthens physical, mental, social and spiritual parts of health.

**KEYWORDS:** *Achara rasayana*, *sadvritta*, NCRB, Rejuvenation, rehabilitation.

### INTRODUCTION

*Ayurveda* has contributed a great concept of *Achara rasayana*. It is about the codes of conduct how person should live and what he should do or should not in *ayurveda*, it is an integral part of preventive medicine. The Origin of this concept is having a healthy mind on which you have a good control. We know every person suffers with stress and the main cause of stress may be your behavior towards people or things. *Ayurveda* equally considers all aspects of life for the optimum health. These include consideration of physiological, psychological, social, behavior, food and diet and spiritual aspect of the life. *Achara rasayan* helps to have good control on mind.

### Aims and objectives

To highlight the importance of good behaviour (*Achara Rasayan*) and to analyze the hormonal as well as chemical effect of the body mechanism or *dosha*, *dhatu*, etc.

### MATERIAL AND METHODS

This study is carried out by literature search and critical review of the obtained facts. The various medical research databases like pubmed, Google scholar, and other national research databases. The terms entered for search are "*acharrasayan*", "good conduct", "good

behaviour", "rehabilitation", "*sadvritta*". Manual search was made by going through the reference list of retrieved articles to identify relevant additional study.

### Literature review

As per *acharya charak* described the rejuvenation effect of good conduct in *chikitsa sthana*, persons who are truthful and free from anger, who are devoid of alcohol and sex indulgence, who do not indulge in violence (*hinsa*) or exhaustion, who are peaceful and pleasing in their speech, who practise *japa* (incantation etc.) and cleanliness, who are *dhira* (stable and steady), who regularly practise charity and tapers (penance); who regularly offer prayers to the gods, cows, *Brahmanas*, teachers, preceptors and old people, who are absolutely free from barbarous acts, who are compassionate, whose period of awaking and sleep are regular, who habitually take milk and ghee, who are acquainted with the measurement of (things appropriate to) the country and the time, who are expert in the knowledge of rationality, who are free from ego, whose conduct is good, who are not narrow minded, who have love for spiritual knowledge, who have in excellent sense organs are conditions, who have reverence for seniors, *astikas*, (those who believe in the existence of God and validity of the knowledge of the *Vedas*) and persons having self-control and who regularly study scriptures, get the best

out of rejuvenation therapy. If persons endowed with these qualities practise rejuvenation therapy, they get all the rejuvenation effects described above. In above verse these effects are classified in psychological, social, behavioral, spiritual, personal, food and nutritional aspect etc. A person, whose mind is clean, is obviously self-controlled. Clean mind has many other attributes also. Amongst them, self-controlled is the most important one for a person to derive the best of rejuvenation therapy.

Long and healthy life is cherished by man since antiquity. *Ayurveda* is the science of life through which a prolonged, happy and healthy life can be attained. *Rasayana* is definitely the only mean to accomplish it. *Rasayana* is explained in all classical treatises in great details. It is a distinct branch in *Ashtanga Ayurveda* and indicates its importance in treatment. All classical treatises have explained *Rasayanas* in great details. Creators of *Bruhatrayi* and *Laghutrayi* have dedicated separate chapters for explaining *Rasayanas*. Different definitions and *Niruktis* help in clarifying basics of *Rasayana*. Commentators such as *Acharya Chakrapanidatta*, *Gangadhara*, *Yogindranath Sen*, *Dalhana*, *Arundatta*, have also put forward different aspects of *Rasayana* and have brought forward different facets. The purpose of *Ayurveda* is maintenance of *Swasthya* (health) and treatment of the *Aatura* (diseased person). Practical application of *Rasayana* at both the levels help in serving the purpose. Classification of *Rasayana* in different ways help in understanding its use in different indications. As age progresses we suffer from some loss from time to time. Replenishment of these losses needs use of different rejuvenating agents at different age groups. Use of *Rasayana* also means escalation of *Satva Guna* of mind and that can only be achieved by simultaneous use of *Achara Rasayana*. With advancement in modern sciences, the age old concept is also studied using newer techniques and parameters and is proven to be effective rejuvenator and has added a lot of information. Hence, use of *Rasayana* is for all. It is equally important in treatment of diseases as well as in maintaining health. Use of different medicines as per disease is useful in correcting *Dhatu Vaishmya* and attaining *Dhatu Samya*. In view of this plethora of information it can be correct to state that *Rasayana* is a boon given to the world by *Ayurveda*.

Concept of *Achar Rasayana* (behavioral medicine) *Achara rasayana* is a unique concept in *Ayurveda* that implies moral, ethical, and benevolent conduct: truth, nonviolence, personal and public cleanliness, mental and personal hygiene, devotion, compassion, and a yogic lifestyle. These behaviors bring about rejuvenation in the body-mind system. One who adopts such conduct gains all benefits of *rasayana* therapy without physically consuming any material *rasayana* remedy or recipe, although it can be practiced alone or in a combination with material substance *rasayana* therapy. The concept of *achara rasayana* is to change our behaviors in order to

reverse the disease process and stay in balance. Persons who are truthful and free from anger, who are devoid of alcohol and sex indulgence, who do not indulge in violence (*himsa*) or exhaustion, who are peaceful and pleasing in their speech, who practice *japa* (incantation) and cleanliness, who are stable and steady, who regularly practice charity and *tapas* (penance); who regularly offer prayers to the gods, teachers, preceptors and old people, who are absolutely free from barbarous acts, who are compassionate, whose period of awakening and sleep are regular, who habitually take milk and ghee, who acquainted with the measurement of (things appropriate to ) the country and the time, who are experts in the knowledge of rationality, who are free from ego, whose conduct is good, who are not narrow minded, who have love for spiritual knowledge, who have excellent sense organs, who have reverence for seniors, *astikas* (those who believe in the existence of God and validity of the knowledge of the *Vedas*), and persons having self-control and who regularly study scriptures, get the best out of rejuvenation therapy. If persons endowed with these qualities practice rejuvenation therapy, they get all the rejuvenation effects described above. Thus the rejuvenation effects of good conduct are described *CarakSamhita*, Volume III, Chapter 1, translated by Bhagwan Das, Chowkhamba Publication, Varanasi.

Traditional Behavioral *Rasayanas*:

*Sadvrittam Anushtheyam*: Follow the rules of *Sadvritta* (High Ethical and Moral Conduct) for *Nithya Rasayana* (Benefits of daily, non-material rejuvenative therapy) "*Satyavadinam akrodham...*"

- Truthfulness
- Freedom from anger
- Non-indulgence in alcohol
- Nonviolence
- Calmness
- Sweet speech
- Engaged in meditation
- Cleanliness
- Perseverance
- Charitable
- Religious
- Respectful toward teachers, parents and elders
- Loving and compassionate
- Balanced in sleep and wakefulness
- Using ghee regularly
- Knowing the measure of time and place
- Controlling the senses
- Keeping the company of elders and the wise
- Positive attitude
- Self-control
- Devote Vd to edic scriptures

## DISCUSSION

*Achara Rasayana* may act as a *Rasayana* in three dimensions: In improving the personality. In improving the social relationship 3. In improving the physical health *Achara rasayana* enhances the psycho-neuro- immunity.

*Achararasayana* helps the individual in understanding the society and to know the role of an individual in society. One should strive to bring happiness, cheerfulness, and positive *manasbhavas* to all. This attitude is termed as *Hitayu*, which is characteristic of our Indian culture. Anger and hostility are associated with CHD outcomes and predict the development of atrial fibrillation. Untruthfulness, ungratefulness, disrespect for the gods, insult of the preceptors, sinful acts, misdeeds of past lives and intake of mutually contradictory food are the causative factors of *kilasa* (leucoderma). *Sukra* (semen) and *ojas* (rasa or plasma including chyle) get diminished because of excessive emaciation as a result of jealousy, anxiety, fear, apprehension, anger, grief, excessive indulgence in sex, fasting and intake of less of nourishing food. All these factors lead to the diminution of the unctuousness of the body and aggravation of the *vayu*. This aggravated *vayu* produces coryza, fever, cough, Malaysia, headache, dyspnoea, diarrhoea, and anorexia, pain in the chest, aphasia, and burning sensation in the shoulder region. Imager, touch, music and prayer as adjuncts to interventional cardiac care. *Ragas* (music) exhibit positive effect on emotions and prolonged life. Music effectively improves quality of life increase health and probably prolongs life. A good painting cleanses and curbs anxiety and banishes bad dreams. *Darshan*-worshipping god and teachers, Mantras-religious prayers, meditation, affect development of coronary artery disease and helps in stress management. Serving elderly people, respect for the parents, avoid alcohol and smoking, *satya* (truth), *ahimsa* (nonviolence), *brahmacharya* (observance of sexual discipline) are clearly linked with cardiovascular disease. It is scientifically demonstrated. Low testosterone levels are associated with fatigue, and exogenous testosterone has been shown to improve alertness and well-being in hypogonadal patients. The combination of extreme physical and mental stress in military survival training radically suppresses testosterone. Cortisol was positively correlated to testosterone, which makes stress, at least in the sense of increased hypothalamus- pituitary adrenal (HPA) axis activity.

Antisocial behaviour in prisons, including violence, are reduced by vitamins, minerals and essential fatty acids with similar implications for those eating poor diets in the community. If an individual, even after suffering from AIDS follows the principles of *sadvrta* and *Achara Rasayana*, it will minimise the risk of spreading AIDS to the other members of The Society. Those who fail to follow the good conduct are prone to suffer from the Acts of *prajnaparadha* thus, helping the disease to spread more rapidly in the population. Strongly followed *Achar rasayan*, were good at academics, enjoying good physical & mental health & friendly reputation among peers. Moderately following persons had variability of enjoying satisfactory to good physical & mental health, minor health problems, intermittent stress & few didn't have healthy peer relation. Poorly followed

*Acharrasayan* were comparatively slow learners & low significant was found in various attendances. Sleep and the circadian system are strong regulators of immunological processes. The basis of this influence is a bidirectional communication between the central nervous and immune system which is mediated by shared signals (neurotransmitters, hormones and cytokines) and direct innervations of the immune system by the autonomic nervous system. Nocturnal sleep, and especially SWS prevalent during the early night, promotes the release of GH and prolactin, while anti-inflammatory actions of cortisol and catecholamines are at the lowest levels. *Achara rasayana* is an *adravyabhoota* type of *rasayana* in which no pharmaceutical measure is taken under consideration. This is a methodology to rejuvenate tissues of body, develops mental health and other aspects of human life. It increases immunity of the body and mind which an essential factor for healthy life. It is also described in *achara rasayana*, to gain the knowledge of Vedic literature which sharpens our intellect. With the knowledge of literature, one will restrict himself from *prajnaparadha*. Speaking truth and sweat creates *ojas* in the body, the biochemical correlate of bliss and health. Speaking lies, on the other hand, creates *ama*, or impurities. Anger is within everyone in seed form. Like a fire with a small flame, if we put oil on it, it can flare up. By practicing unconditional forgiveness, we can prevent the seed of anger from becoming an uncontrollable wildfire. Anger not only creates *ama* and *amavisha*—flooding the body with harmful hormones—but it also burns *ojas*. In the Bhagavad Gita are said that "Anger is more powerful than fire". Teachers and elders can teach us invaluable lessons by sharing their wisdom and experience. An elder or teacher can tell us how we tried to practice unconditional forgiveness, for instance, and what the results were. Listening to *Vedic* chanting, such as the *Sama Veda*, helps enhance coordination between heart and mind, senses and mind, and aligns our awareness with the laws of nature, so we can live a mistake-free life. All of the facets of the *ayurvedic* routine (massage, exercise, yoga, eating the bland diets timely help to promote positive behavior. By practicing the Transcendental Meditation technique, open our mind to pure consciousness, releasing stress and strengthening the intellect to allow us to make healthy choices in life. All of these foods are *saatvic*, meaning they are pure and convert easily to *ojas*. They are *medhya*, supporting the physical brain, and enhancing the coordination of mental functions. *Tamasic* foods are the opposite of *saatvic*—they break down the coordination between mind and body and inhibit the experience of pure consciousness. They create darkness rather than light. *Tamasic* foods include alcohol, garlic, onions, red meat, leftovers, and packaged foods, which have little life force. Anyone who wishes to practice *Achara Rasayana* should avoid them. It's important to stay in the company of the wise, to choose like-minded, *saavic* friends who will support your desire to follow *Achara Rasayana* and away far from drinking alcoholic beverages or eating *tamasic foods*.

**CONCLUSION**

Cost- effective strategy to reduce global burden of disease. *Acharya rasayana* (Ayurvedic lifestyle modification) has been highly significant clinically. Hence there is need for conducting prospective cohort studies without publication bias. Awareness about *Acharya Rasayana* in physicians and health care policy makers needed.

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