

**A CRITICAL REVIEW OF ACHAR RASYAN IN THE CONTEXT OF AYURVEDA****Dr. Surendra Patel*¹ and Dr. Neeta Singh²**

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ABSTRACT

Ayurveda has its unique approach towards healthy life. The main objective of ayurveda is to “maintain the health of a healthy individual by prevention of disease and to cure the disease ones”. Ayurveda being the foremost life science describes way to prevent and manage lifestyle disorders. Its provides proper dietary management and lifestyle advicethrough Dincharya (daily regimens), Ritucharya (seasonal regimens), Aachar Rasayan (code of conduct), Sadvritt (ideal routines), Panchakarma (bio-purification), Rasayana (rejuvenation) therapies. The psychosomatic problems are as old as human civilization. The psychological (psychiatric) and physiological (organic) i.e Manas and Sharira roga respectively are interrelated to each other as per ayurvedic aspect. Rasayana Tantra is one of the eight major divisions of Astang Ayurveda. In Ayurveda, one of the major methods of presentation of positive health has been described i.e. Rasayana. There are many activities that promote health and happiness by engendering positive emotions and experiences, which in turn promote the production of Ojas. Achara Rasayana is described in various texts. It means good conduct. It signifies the physical and mental conducts of a man and it has been designated as an Rasayana – a vitalizer agent for entire span of life. This is a measure having no involvement of drugs and if it is sincerely taken into practice, it may replenish and maintain total life process free from ailments. A careful analysis of qualities of Achara Rasayana reveal that most of them are related with Mana, Dhi, Dhriti along with good conduct and these results in maximum benefit. The principles of Achar Rasayana are more relevant today than ever. It goes into the heart of the issue we are trying to overcome in order to be well and healthy. Environmental toxicity and the food chain we are accustomed to have threatened our lives. The integral connection between nature and man is an understatement.

KEYWORDS: Acharya Rasayan, Behaviors Rasayan, Urjaskar.

INTRODUCTION

Ayurveda is a science of life. It's first and foremost aim is to preserve the good health and to prolong the life, and secondly to combat the diseases.^[1] Ayurveda as a system to promote the mind, body and consciousness. This holistic approach to life is four dimensional: physical, mental, emotional, and sensorial. Dealing with the aims of Ayurveda, it has been further said that the maintenance of homeostasis in the functioning of the body tissues is main object of Ayurveda.^[2] Sushruta has also supported this view and said that the principle aim of Ayurveda is to preserve health of healthy person and to restore the health of diseased person.^[3] The first category of drugs has been stated to promote and preserve the health, strength and longevity in Svastha or healthy person and second one has got capacity to cure the disease of ailing and afflicted people.^[4] Ayu is combination of body, senses, mind and soul and it has four types- sukhayu (happy life), dukhayu (sad life),

hitayu (advantageous life), ahitayu (non-advantageous life).^[1] Sukh means happiness, pleasure, comfortable, prosperous, ease; and sukhayu means happy and joyful life with qualities mentioned below

1. Devoid of physical ailments and mental diseases
2. Young
3. Having immense strength and potency
4. Successful and courageous
5. Who constantly in seek of four objectives of life
6. Person who attained analytical knowledge about everything
7. Proper sense functioning of sense organs
8. All comforts and earned through ethical ways
9. Whose all tasks are done in planned way and at right time.

Opposite to sukhayu called dukhayu means unpleasant and painful life. It indicates unhappy state of body and mind. Hitayu means – hita means good, advantageous,

beneficial, favorable. Means a life which is good, favorable and beneficial to the society. This type of lifespan is possible due to many good deeds and virtues person follows during lifetime. Opposite to hitayu, called ahitayu means non beneficial and miserable life. Ahitayu is result of misdeeds and indiscipline mode and conduct of life. Advantageous and happy lives are beneficial to all of us. Disadvantageous and miserable lifespan are harmful to us. Advantageous and happy lifespan help us to achieve four objectives of life and other two types of lifespan push us into dungeons of misery and troubles. In Ayurveda there are many practices and methods are mentioned for getting happy, healthy and long lifespan like dincharya, ritucharya, swasthivritt, sadvritt, aharavidhividhan, dharaniya-adharniyavega, agrayavarg, rasayanaprayoga, achara rasayana, yoga etc.

Here the first therapy, related to an increase in Bala (the physical and immunological strength of body) and Ojas (a vitalizing agent or life principle) in healthy person, is achieved by resort to Rasayana and Vrishya, where as next is obtained mostly by subduing or curative properties of drug. There are three types of Rasayana therapy: 1. Achara Rasayana-“positive behavior or good conduct” 2. Ajasrika Rasayana – “healthy food” 3. Ausadhi Rasayana – “herbs or drugs” Used as part of daily life: Ajasrika Rasayana – content of daily life Achara Rasayana– healthy lifestyle and conduct.

Concept of Achara 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. The highly technical terms and aspects of this branch of Ayurveda are available in textbooks. 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.

Traditional Behavioral Rasayanas

- Sadvritam Anushttheyam: 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

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 manasbhas 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. Darshanworshipping 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 adravabhoota 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

Rasayana is a unique branch among the specialties of Ayurveda for protective as well as curative domains. Achara rasayana is explained on an entirely different platform with effects at multilevel without any pharmacological interventions, but the awareness among the medical community, is still at its ground level. It is being aimed to augment the health at all its levels i.e. physical, mental, social, spiritual etc. Achara Rasayana is a right code of socio-behavioral conduct; it teaches us a preferred life style with defined do's and don'ts. This helps as a defensive mechanism in the prevention of many a psychological illness. Practicing these techniques helps to avoid stimuli or circumstances that disturb the biological rhythms and also leads to emotional harmony. By following these codes and conducts one can enhance social scenario as well as prevent majority of diseases affecting the body as well as the mind and hence lead a happy as well as healthy life. We can plan a better nation by ornamental the skills of the future generation by

enhancing their skills in a positive manner, by adopting the ancient techniques such as achara rasayana.

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