

## IMPORTANCE OFACHAR RASAYAN IN PRESENT ERA

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### ABSTRACT

*Achar rasayan* is a special contribution of *aharya Charak* to the world of Ayurveda. This is a non-material *rasayan*, in which effect like *Rasayan* is created by following its rules and regulations. Physical, mental, spiritual and social health can be achieved to adopt this principle of *achar rasayan*. This is more relevant in present time than in ancient times.

**Keywords-** *Achar Rasayan*, physical and mental health, preventive and social medicine

### INTRODUCTION

*Acharya Charak* has emphasized on preventive medicine rather than curative medicine to say “*prayojanamchasyaswas-thasyaswasthyarakshanamaturasyavikar-prashamanam cha<sup>1</sup>*” in *CharakSamhita*. For prevention of diseases, *dincharya<sup>2</sup>*, *ritucharya<sup>3</sup>*, *adharniya vegas<sup>4</sup>*, etc. have been described in *Charak Samhita*. Like that, *Acharya Charak* has described *acharrasayan* as preventive and social medicine. Term “*acharrasayan*” was given by *AcharyaCharak* and it has been explained by him in *CharakSamhita*. *AcharyaVagbhat* has not mentioned the term “*acharrasayan*” but he has explained some topics of *acharrasayan* in “*rasayanvidhi*” chapter. But *acharyaSushrut* has neither mentioned the term “*acharrasayan*” nor explained about its topics.

*Achar* means behavior and *rasayan* means killer of aging and diseasing, hence, *acharrasayan* means killing of aging and diseasing by behavior. Many *rasayandra-vyas* have been mentioned by *acharyas* i.e. *Shankpushpi*, *Shilajatu*, *Amalaki*, etc. These are material *rasyanas*. But *acharra-*

*sayan* is a non-material *rasayan* which causes effect like *rasayan* by following some special behaviors and regulations. *AcharyaCharak* has described that *rasyanas* are *dravyas* which provide good tissues in our body<sup>5</sup>. *AcharyaVagbhat* has explained same definition of *acharrasayan* as *acharya Charak<sup>6</sup>*.

### REVIEW

*Achar-rasayan<sup>7</sup>* is a special contribution of *Acharya Charak* to the world of Ayurveda. The contents of *acharrasayan* are categorized as-

1. Psychological Aspects
2. Personal Aspects
3. Religious and Spiritual Aspects
4. Social and Behavioral Aspects

1. Psychological Aspects

*Satyavadi-* to be honest, trustworthy

*Akrodhi-* to be calm and never be angry

*Ahinsaka-* to be non-violent

*Anayasa-* never be tired but be cheerful

*Prashanta-* to be calm, cool and quiet

*Priyavadi-* to speak pleasant and never speak rough

*Japashauchparam-* to practice incantation of holy hymns and to maintain purity

*Dheer-* to have patience

## 2. Personal Aspects

*Samajagaranswapna-* balance in the state of sleep and wakefulness

*Deshkalapramanajnam-* having proper knowledge of *desh* and *kala*

*Yuktijnam-* to be skilled

*Jitatmanam-* to be self-controlled and non-yielding to sensory pleasures

*Nityaksheeraghrishanam-* to take milk and ghee regularly

*Asankeernam-* to take simple and planned diet

## 3. Religious and Spiritual Aspects

*Dharmashastraparam-* to be dutiful according to ethics

*Adhyatmapravanendriyam-* to be involved in spiritual works

*Tapaswinam-* to practice meditation and to be focused on the task

*Dan-nityam-* to do charity regularly

## 4. Social and behavioral aspects

*Nivrittammadyamaithunat-* avoid alcohol and sex

*Deva gaubramhanacharya guru vridhdhar-chaneratam-* to be devoted to serving Gods, cows, *bramhans*, teachers, sages and elders

*Anrishansyaparamnityam-* to be non-violent always

*Nityakarunavedi-* to be merciful always

*Anahankritam-* to be ego free

*Shastacharam-* to behave well

*Upasitaramvridhdhanam-* to serve elders

*Astikanam-* to have faith in God

*Jitatmanam-* to be self-controlled, non-yielding to sensory pleasures

It has been said in *acharrasayan* to speak sweet and truth. A patient should speak truly about his disease to the doctor so that the

disease can be diagnosed easily and managed properly. A doctor should also speak truth about the condition of disease and the patient to the attendant. It has been said to be calm, not to be angry and have patience. If a person doesn't do so then, *dhi* (wisdom), *dhriti* (patience) and *smriti* (memory) are destroyed leading *prajnaparadh* which vitiates *doshas* ultimately. Thus, these aspects of *acharrasayan* make us mentally strong and provide us high emotional quotient (EQ) which is more important than intelligence quotient (IQ). In physical aspect of *acharrasayan*, it has been said to sleep properly. Insomnia is a big problem among youngsters in this time which causes headache and hypertension.

To have knowledge of *desh* (place) and *kaal* (time) has been also mentioned in *acharrasayan*. To have knowledge of a particular place, we can get knowledge about nature of animals and plants of that place which can be used as medicine for the patients of that area. It is also essential to have knowledge of *ahar-vihar* (food & life style) of particular season and do & don't in a special condition of disease. It is also essential to have knowledge of *matra* (dose) of *ahar* (food) and *aushadhi* (medicine). It has been said in *acharrasayan* to avoid sex and alcohol. Limited sex for progeny is essential but uncontrolled sex with multiple partners causes sexually transmitted infections (STIs) like AIDS, syphilis, hepatitis B, etc. Like that, limited use of alcohol is beneficial to health but its excessive use causes liver and kidney problems. Cow is an essential part of our culture. Efficacy of *panchgavya* (five products of cow i.e. milk, urine, dung, curd and ghee) is scientifically proved in many incurable diseases. We call her "*gaumata*" with

respect. It has been said in *acharrasayan* to serve cow. We should also serve and respect our teachers, sages and elders because they are honorable persons and it provides peace and happiness in the society. Social medicine has been explained here. Milk increases our immunity<sup>8</sup> and *ghee* is the best *sneha* (fat)<sup>9</sup> therefore, it has been said to take milk and *ghee* regularly. We shouldn't eat frequently because it causes indigestion which leads to many diseases like *kushth* (skin problems)<sup>10</sup>. Personal medicine has been explained here.

## DISCUSSION

Ayurveda emphasizes on prevention rather than cure and for this purpose *Achar Rasayan* has been described like other preventive health measures e.g. *Ritucharya*, *Swasthwritta*, etc. Physical, mental, social and spiritual aspects of our life have been explained in *Achar Rasayan* providing a holistic approach to a person and thereafter, formation of a peaceful and developed society. Unlike dichotomous nature of modern medicine, Ayurveda always follows a holistic approach. Preventive and social medicine, which is presently known as community medicine is a specialized branch of modern medicine. WHO also emphasizes to promote this branch because, this is concerned with whole society, not just with a person. Utility of *Achar Rasayan* is increased in present society suffering from sex and violence, greed and anger, etc.

## CONCLUSION

Thus, *acharya Charak* has explained in *acharrasayan* that what should be done and what should not be done for the betterment of a person and also the society. Here, ethics and regulations have been described for

physical, mental, spiritual and social well-being. Various aspects of our life have been explained here. *Acharya Charak* has emphasized on preventive medicine because he knew that prevention is better than cure. A vast physical, mental and financial damage can be controlled to do small investment on prevention. Greed, violence and envy have been increased in people in this time. Therefore, *acharrasayan* is relevant more in present time than in ancient times for a peaceful and happy society. Like *yoga*, *acharrasayan* should be propagated also in our society by various government and non-government organizations.

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