

AACHAR RASAYANA – A FUTURISTIC NEED IN NIDAN PARIVARJANA

Abstract

The day to day exponentially developing sciences and transportations had made human beings just like working machines. In this era, we are more attracted towards materialistic development rather than ethical and moral human values. This kind of lifestyle is enforcing humanity towards many serious physical and psychological health issues and social incompetence. This initiated the thinking process about the permanent solution to the root cause of all above stated problems through the wholistic life science, Ayurveda. The Aachar Rasayana mentioned in Rasayana Adhyaya of Charaka Samhita Chikitsa Sthana is reflective parameter for knowing all the ethical base of this ancient medicinal science.

Key words: Aachar Rasayan, Charaka Samhita, Nidan Parivarjan, Ayurveda

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I. INTRODUCTION

Ayurveda is every time quoted as ‘Ancient Science of Life’. Being ancient one, many of the research scholars and modern scientists assert about verification of Ayurveda concepts and siddhantas on the basis of modern scientific criteria and parameters. But when we thoroughly go through the Ayurved texts, we come to realize that, now a days, when there is a ‘rat race for so called development in technology and materialistic things. Human beings are carrying themselves far away from social values, ethics and eternal peace which is causing very serious social issues like drug addiction, unethical ways of achieving success, unrealistic self-assessment and depression, further leading to suicidal attempts. If this tendency continues, there may be a well equipped and materialistic development without peace of mind and uncivilized society. Unsatisfied human tendencies may lead to unstable social balance and a developed world without eternal values and joy.

Ayurveda has accepted Nidan Parivarjana as basic treatment of all the diseases we observe. [1] The diseases have their adhishtana as sharir (body) and Manas (mind). [2] The above-mentioned social imbalances and materialistic development may have its negative impact on the mental health of population. It will also affect the physical health through unhealthy lifestyle and food consumption. These factors insist any physician to think about Nidan Parivarjanatmak medicinal approach to anutpanna vikaras i.e., medicine in preventive aspects for to be diseases. In the beginning of Chikitsa sthana, Charakacharya has explained Rasayan Adhyaya, rather than mentioning the treatment of diseases directly. This itself enlightens the importance of preventive aspects of treatment rather than treatment with medicine after occurrence of ill health. The rasayanas explained in this Adhyaya may be classified as Dravyarupa Rasayana and Adravyarupa Rasayana.

Dravyarupa Rasayanas are those, which include intake of some medicinal preparations, dietary substances, can be used for the achievement of the Rasayana effect. On the other hand, Adravyarupa Rasayana includes the guidelines in behavioral pattern and ethical values having the same effect as Dravyarupa Rasayana. Charakacharya has explained Aachar Rasayana which gives many behavioral guidelines. He mentions in Aachar Rasayana that ‘One who follows this Aachar Rasayana will get all benefits of Rasayanas mentioned in medicinal pattern.’ Now we will see in detail, the guidelines mentioned in Aachar Rasayana and their preventive and therapeutic elaborations as the futuristic guidelines in preventive medicine and Nidan Parivarjanatmak Chikitsa.

- 1. Satyavadinam:** Satya means truth. The person who always speak truth is benefited with Rasayana. If we think that how does truth affects the health status of the person, we can remember that Vahbhatachrya has stated Kayika and Vachika Papakarmas (physical and verbal sinful activities). [3] In that, he mentioned, telling untruth as a sinful act. Many of the diseases in Ayurved Shastra has mentioned sinful activities i.e., Papakarma as a cause of disease like Prameha, Shvitra, Kushtha etc. Person who speaks truth will be automatically avoiding the hetu of these diseases and moreover he will get peace of mind for the same reason. Peaceful mind is also the status of health i.e., Prasanna Aatma Indriya Mana [4]. Therefore, it is the basic requisite of the health condition.
- 2. Akrodham:** Akrodham is the status of peaceful mind which is far away from the anger. In Jwaradhyaya, Charakacharya has explained the Krodha as a Pitta prakopaka Hetu. [5]

In that context, he stated that, Kama (lust), Shoka (sorrow) and Bhaya (fear) are the causative factors for vitiation of Vata and Krodha (anger) is causative factor for vitiation of Pitta Dosha. Now a days, many of people are suffering form skin ailments, gastro-intestinal ailments and degenerative as well as psychological issues. Ayurveda clearly mentions the Twak Vikaras as the vitiated status of Rakta Dhatu and ultimately it is Ashraya for the Pitta Dosha. Hence, merely avoiding the Krodha gives us the healthy Pitta Dosha that leads to maintaining skin health. The good skin health makes its resistance many of skin ailments.

We all popularly known that ‘Ya eva Majjadhara Kala, sa eva Pittadhara Kala’ [6] In this way, absence of anger is very needful for Rasayana and healthy movements and functioning of Annavastrotas containing Pittadharakala which is Grahani Ashrita. Hence the people suffering from the chronic or acute gastrointestinal diseases like IBS, Amoebiasis etc. can have the resistance to those conditions by achieving the state of peace, not having anger at their Majjadharakala and Pittadharakala. Many of researches have concluded that the stressful mental condition and continuous status of anger are causative factors for raising certain endotoxins in the body. Blood sugar levels and hypertension. Hence, we can assert that, Akrodham is the preventive factor for the DM, HTN and also a factor necessary for the good prognosis of these kind of systemic diseases.

3. **Nivruttam Madyamaithunat:** Ayurveda has considered Madya (liquor) as a Buddhi Lopakara, Ushna, Teekshna and causative factor for the vitiation of Pittadosha and depletion of Oja Dhatu.

Buddhi is stated as Nishchayatmika status of our Antakarana. It is the site and process of the body where we think rationally and come to a conclusion about appropriate things for self-progress and wellbeing and also that of society. In this aspect, Madyapana is threat for the progress of the individual and can make hard to social health with some irrational and unsocial activities. It also impacts the socioeconomical status of the person, family, society and ultimately the nation. Many of the unnatural deaths are the results of RTA (Road traffic accidents) which maximally have drunk and drive issues. Madyatva in this way is indirect or direct cause for increasing unnatural and accidental deaths which in terms harms the person, family and the society.

On virtue of Ushnatva, Teekshantva and vidahitva, Madya vitiates the Pitta Dosha and is causative of many Pittavikaras like gastric and duodenal ulcers etc.

Ojakshaya is directly contributor to lower immunity, lower sexual activity, lower sperm quality and may lead to infertility. Hence, we can realize that merely by avoiding Madya we can achieve the great social, individual and national prospectus.

Maithuna is the sexual activity that is necessary for biological existence of an individual. Ayurveda stated the Maithuna in Vaivahika Brahmacharya for Uttama (good quality) prajanirmiti and not merely for the sexual pleasure. Moreover, uncontrolled and unnecessary maithuna leads to Ojakshaya and vitiation of Vatadosha. This leads to the weakness of an individual in physical and intellectual aspects. Many of the diseases in Ayurveda has stated Brahmachatya as a treatment for that particular disease or group of

diseases i.e., Karmaroga. Hence by avoiding unnecessary maithuna, one can achieve Shukrarakshana and better health and society. Charakacharya also stated Brahmacharya as Ayurvedhak Hetu in Agrya samgraha.

4. **Ahimskam Anayasam Prashantam Priyavadinam:** Now a day, we are observing much impatience in society. We come across on news channels that someone killed a person merely due to he laughed at him. This indicates the lowest status of the patience in the individual and society. Many of the individual and social issues are merely due to the increased level of Himsa (tendency to hurt people in any way) Himsa also elevates the anger of persons and sorrows for the victims that leads him again for the thought of taking revenge and thus a vicious cycle leads to the panic, threatened and cruel society.

On the other hand, Anayasatvam i.e., having calmness in mind and priyavaditvatvam i.e., speaking gently makes constructive discussion and activities in the society that will lead to socioeconomic elegance of the individual and society. Also in Ahimsa, there is protection of livelihood and it avoids the sinful act of himsa that is also hetu for many diseases.

5. **Japa-Shoucha-Param-Dhreeram Daana Nityam, Tapasvinam, Deva Go Brahmanacharya Guruvruddharchane ratam :** As stated earlier, sinful acts are causative factors for the diseases like Kushtha, Jwara, Rajayakshama etc. for these kinds of diseases and also for many of the Manas Vikaras like Unmada and Apasmara, Insulting Poojaniya persons like Guru, Brahmana and Deva are also the causative factors for many of the diseases of body and mind.

Ayurveda has stated two types of Chikitsa A. Daivavyapashraya B. Yuktivyapashraya Daivavyapashraya Chikitsa includes Japa (chanting holy mantras), Homa, Dana (donation for needful) Tapa (particular act for divine) etc. When an individual practices these activities in his daily routine, he is already away from disease conditions caused by above mentioned hetus. And if due to any cause if he suffers from those one, these diseases will get automatically treated, rather will show good prognosis.

6. **A Nrushansa Param Nityam, Nityam Karunvedinam, Sama Jagaran Swapnam, Nityam Ksheeraghrutashinam:** Anrushansa is being gentle to everyone. Karunvedinam is being kind to everyone. Person practicing these behaviors is definitely going to have good mental health and ultimately balance in his Sharira and Manas doshas. This asserts the individual's mental and social wellbeing which is important sign of health.

Samajagarana swapnatva is important need of today's lifestyle. And having very much importance in future generations. Now a days many of young individuals are hyperactive on social media and gadgets. This is burning issue for the generation because of its causation of the many sleep disorders, mental issues and at extreme level, even suicidal attempts through many mobile games. When individual follows the rule of Samajagarana Swapnatva i.e., he wakes and sleeps at ideal and particular time he will be able to avoid these gadgets related and sleep related problems.

In some multinational companies and call centers, employees may have to work against their time zones and may hamper their sleep. In such cases, they should follow the

rule for sleep according to Ayurveda. People who have to work in the night, they should sleep on next day for half of their excess working period, thereby they can have minimum health issues.

Daily intake of Ksheera i.e., Milk and Ghruta i.e., clarified butter is very necessary for the maintenance of wear and tear of the body. Now one may raise a question that earlier we have stated that Aachar Rasayana is Adravya Rasayana Then how Ksheera Ghruta Abhyasa is included in it? Here one should notice that, the practice of having these and likely substances is mentioned. Hence the practice is Adravyarupa. Therefore, this is mentioned in Aachara Rasayana.

Practicing Milk and Ghee in daily routine makes person with good health, eye sight, thinking ability and also relieve stress of the person as ghee is stated as Medhya in Ayurveda.

- 7. Deshakaala Pramandynam Yuktidnyam Anahankrutam:** In Ayurveda, Matra is very important for having anything, it may be behavioral or consumable. Matra means proportion of particular thing that is to be used. We popularly know that if we take Amruta in inappropriate manner, it may cause toxic effects like poison on the other hand if one gets poison in particular dose, it may act as Amruta or Medicine. Hence more than the nature or properties of the substance, its dose is very important for its effect. Particular area and kaala have their own characteristics, consumables that are suitable for the individual of that particular area and in that particular kaala. e.g., there is much rice production in southern region of our country and they may have rice as their main food but in the regions where wheat, Jawar is mostly yielded, they should have those grains as their main food according to their Desha. (Geographical and atmospheric conditions) On the other hand, mango is fruit yielded in summer so it should be consumed in summer only. This is to specify that, every individual should have to consider his habitat to geographical areas and climatic conditions for deciding their diet and every behavioral pattern to have the better health benefits.

Moreover, 'Yukti' i.e., the skillful uses of available resources is very important to get the maximum benefits for the individuals. In this particular Aachar Rasayana, Charakacharya has highlighted the importance of the geographical area, climatic conditions and proper dosage of the things or consumables with intelligently designed proportionate usage for the continuous state of wellbeing. Ahamkara is a state of mind assuming oneself superior than other. When one avoids this mind status, he achieves good social and mental wellbeing that enhances his physical, social and psychological wellbeing.

Along with these highlighted points Acharya also given importance to clear and positive thinking of the individual. Behavior of the person with religious and moral beliefs, one should serve elders, teachers, and respectable persons with honest efforts, that increases his quality of knowledge and behavior. Above detailed illustration is provided by Charakacharya in Charaka Samhita. [7]

II. CONCLUSION

On conclusion of narration of Aachar Rasayana, Acharya has stated that one who behaves in this pattern will get all the benefits as per previously stated medicinal Rasayana Yogas. Therefore, we can observe that Ayurveda has given equal rather more importance to moral values. This tendency to giving importance to moral values makes it superior to any other medical sciences and more near to health and humanity.

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