



ISSN 2456-3110

Vol 9 · Issue 2

February 2024

Journal of
**Ayurveda and Integrated
Medical Sciences**

www.jaims.in

JAIMS

An International Journal for Researches in Ayurveda and Allied Sciences



Maharshi Charaka
Ayurveda

Indexed

Importance of *Achara Rasayana* in Present Era

Rajeev Kumar¹, Ujjwal², Sanjiv Kumar³, Guru Sharan Pal⁴, Vijay Shankar Pandey⁵

^{1,3}Post Graduate Scholar, Dept. of Ayurved Samhita Evum Siddhanta, Govt. Ayurvedic College Patna, Bihar, India.

²Post Graduate Scholar, Dept. of Rog Nidan, Govt. Ayurvedic College Patna, Bihar, India.

⁴Assistant Professor, Dept. of Ayurved Samhita Evum Siddhanta, Govt. Ayurvedic College Patna, Bihar, India.

⁵Professor & HOD, Dept. of Ayurved Samhita Evum Siddhanta, Govt. Ayurvedic College Patna, Bihar, India.

ABSTRACT

There is a crisis of character in all fields or professions. Some persons in almost all professions are corrupt, making failure of the system. Many efforts have been done by the government in many countries to improve the system but complete removal of corruption could not be done because ethical or moral values cannot be forced. Public should be self-conscious about morality. *Achara Rasayana* (Ethical Alchemy) is a special contribution of *Acharya Charak* for achieving the physical, mental and social health and a high moral sense. The individuals acquire rejuvenation effects, who are truthful and free from annoy, devoid of alcohol and sex indulgence, do not involve in fighting or exhaustion, nonviolent and pleasant on their language, carry out *Japa* and hygiene, *Dhira* individual, frequently carry out charity and *Tapas*, frequently offer prayer to the God, cows, *Brahmanas*, teachers, preceptors and old persons, completely free from barbarous acts, sympathetic, time of awakening and sleep are regular, routinely receive milk and *ghee*, aware with the nation and the time, experts in the knowledge of rationality, free from self-image, have good behavior not narrow minded, have love for religious information, have brilliant sense organs, have respect for seniors, *Astikas* the existence of God and validity of the *Vedas*, having self-control and commonly study scriptures. Thus, *Ayurvedic* literature shows many matchless information of primary importance in context of *Rasayana*.

Key words: *Achara Rasayana*, *Japa*, hygiene, *Brahmanas*, *Rasayana*

INTRODUCTION

Ayurveda is the only medical wisdom which has developed the code of conducts which we call as *Sadvritta*.^[1] *Sadvritta* means good conduct or right living. Chapter eight of *Charaka's Sutrasthana* is fully devoted to explain *Sadvritta*. *Sadvritta* is explained to have a mental peace and satisfaction which can also be called as ethical guidelines. The code of conduct has

been explained in mainly two categories that is

1. Right conduct towards self.
2. Right conduct towards others.

Right conducts towards self can be again be classified into physical conducts and mental conducts. Physical conducts are about the cleanliness and conservation of the body. It includes a regime of bathing,^[2] cleaning of eyes, nose, ears, teeth, oral cavity, nails etc. keeping the body clean by regular bath. Keeping the nails and hair clean and well-trimmed each fortnight or as the need be. One must not use unwashed clothes dirty or uncomfortable clothes, clothes worn by others, not appropriate to the season, occasion or clothes made from unnatural fiber. Right conducts at mental levels are also well explained. It involves keeping one's mind free from anxiety, sadness, depression, low self-esteem, doubt, worry, and fear and negative states such as hatred, anger, jealousy, greed, and pride. The most important thing *Ayurveda* has explained is right

Address for correspondence:

Dr. Rajeev Kumar

Post Graduate Scholar, Dept. of Ayurved Samhita Evum Siddhanta, Govt. Ayurvedic College Patna, Bihar, India.

E-mail: rajeevbhagatbhu@gmail.com

Submission Date: 14/12/2023 Accepted Date: 23/01/2024

Access this article online

Quick Response Code



Website: www.jaims.in

DOI: [10.21760/jaims.9.2.23](https://doi.org/10.21760/jaims.9.2.23)

conducts towards others. It is well assumed that humans are social. Behavior with others also impacts one's mind which may lead to stress and numerous mental diseases. Misbehavior with people in society also leads numerous psychological ailments further leading to diseases this includes not to witness to an unknown person. Respect must be given to the mother, father, forefathers, seniors teachers, scholars etc. persons must have a respectable, courteous protective attitude toward elderly people, women, children those ailing, weak, physically challenged etc. Every man wants to live long and healthy life. For this purpose, there are prayers to promote rejuvenation and heal & regenerate living tissues i.e., *Dhatu* of body. In *Ayurveda*, *Rasayana*^[3] therapy has been described, showing its importance to remain healthy and youthful life-long. One of the eight^[4] clinical specializations of traditional *Ayurveda* is *Rasayana*; this specialized method, which is performed in the form of rejuvenating recipes, is not a drug therapy but is a specialized procedure practiced in the form of rejuvenate recipes, dietary regimen and special health promoting code of conduct and behavior i.e., *Acharya-Rasayana*.^[5]

REVIEW

Rasayana therapy is very beneficial but this treatment is time consuming because before administration of *Rasayana Shodhana*^[6] is compulsory. After *Shodhana Kutipravesik*^[7] is also compulsory until satisfactory results are achieved. In this era life style of people is full of hustle and bustle with no time for their personal care and to follow daily regimen and seasonal regimen. Classical *Rasayana* treatment is time consuming so everyone cannot follow the classical *Rasayana* therapy. *Acharya Rasayana* stands as an answer for that. *Acharya Rasayana* is a new and difficult concept given by *Acharya Charaka*.

Acharya Rasayana is the set of some code of conducts which everyone should apply in their daily life and most important thing is that *Acharya Rasayana* is as beneficial as whole *Rasayana* therapy. A careful analysis of qualities of *Acharya Rasayana* reveals that most of them are related with *Mana*, *Dhi*, *Dhriti* along with good conduct and these results in maximum benefits.

MATERIALS AND METHODS

Charak Samhita, *Sushruta Samhita*, *Ashtanghrdaya*, *Vangasena Samhita*, *Chakrdatta*, *Yogratnakar*, *Sharngadhar Samhita*, Park's textbook of preventive and social medicine, Detailed study of *Ayurvedic* and Modern literature regarding the topic.

Acharya Rasayana^[8]

- *Satyavadinam* - To speak truth
- *Akrodham* - Remain anger less
- *Nivrutta Madhya & Maithuna* - Remain free from alcohol and inappropriate sex indulgence.
- *Ahimsakam* - Follow nonviolence
- *Anayasam* - Avoid over exertion
- *Prashantam* - Be calm and peaceful
- *Priyavadinam* - With pleasing and soft speech
- *Japa* - Regularly doing prayer/chanting
- *Shaucha* - Keep cleanliness
- *Dheeram* - Remain stable
- *Tapaswina* - Always worship
- *Upavasinam* - Do fasting once in a week
- Respect Gods, Cows, *Brahmana* (knowledgeable person). *Acharya* (teacher), *Guru* (mentor) and *Vridha* (elderly persons)
- *Anrushasyaparam* - Remain free from barbarous act
- *Nityakarunavedinam* - Act and think compassionately
- *Sama Jagarana Swapnam* - Timely sleep and wakefulness
- *Nitya Kshira Ghrita Ashinam* - Take milk and *Ghrita* of cow daily (नित्यंक्षीरघृताशिनम्)
- *Desha Kala Pramanadnyam* - Mould activities in tune with the place, time and norms of that particular occasion.
- *Yuktijnam* - Act with Rationality
- *Anahanakrutam* - Be factful and egoless

- *Sastaacharam Asankinam* - Be pure and disciplined
- *Upasitara Vruddhanam Astikaanam* - Worship elderly, spiritual, and saintly persons.
- *Dharmashastrapara* - Lead all his life very righteously
- *Jeetatmanam* - Keep Self-Control
- *Adhyatmapravanendriyam* - Regularly study scripture

Understanding the Achara Rasayana

In *Rasayanadhyaya* our *Acharyas* put forward the unique concept of *Achara Rasayana*. The *Rasayana* is divided into two groups i.e., 1. *Dravya Bhooth* 2. *Adravya Bhooth*. The *Achara Rasayana* belongs to the *Adravya Bhooth* group. The term *Achara* signifies the physical and mental conduct of an individual and it has been designating as a *Rasayana* i.e., a vitalizing agent for the entire span of life. In *Achara Rasayana* there is no any drugs are used, may replenish and maintain the total life process free from disease. Concept of *Achara Rasayana* can be divided under the following aspect.

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

Psychological Aspects

- *Satyavadi* - One who speaks truth
- *Akrodhi* - Who is free from anger
- *Ahimsaka* - Who hurts no one
- *Anayasa* - Avoids over strain
- *Prashanta* - Is tranquil of heart
- *Priyadi* - Fair spoken
- *Japa Para* - Devoted in repetition of holy chants
- *Asankeernam* - Devoid of narrow mindedness

Social and Behavioral Aspects

- *Saryu* - Who speaks truth.

- *Nivrutnam Madhya Maithunath* - Who abstains from alcohol and sexual desires.
- *Deva Gau Brahmana Guru Vruddha Archana Ratam* - Delights in reverencing gods, cows, elders & teachers.
- *Anrusham* - Who is attached to peaceable.
- *Karunavedi* - Always merciful.
- *Anahankutam* - Free from egoism.
- *Upasturam Vruddhanam* - Who is attached to elders.

Religious and Spiritual Aspects

- *Dharmashatrapuram* - Who always respects dharmagranthus
- *Adriana Pravanendriyam* - Who indulges in spiritual texts
- *Tapaswinam* - Who meditates

Personal Aspects

- *Shouchuparam* - Who maintains cleanliness
- *Samamagagarana Swapna* - Both waking and sleeping are moderate.
- *Nityam Ksheera Grithashinam* - Who consumes milk and *Ghrita* each day
- *Desha Kala Prmanagnam* - Who is having proper understanding of *Desha* and *Kala*
- *Jitatmanam* - Having self-control

Achara Rasayana is a small bunch of code of conducts following of which provides mental peace. According to *Acharya Charaka* treatment of any physical and mental disorder should be done with thorough knowledge and analyzation of its pros cons. Moreover, the person suffering from *Mansik Vyadhi* should indulge in *Hitkara Dharma, Artha, Kama* etc.

One should also follow the *Dharma, Artha, Kama* etc. to serve the elderly and knowledgeable persons. A person should also try to have knowledge about understanding of soul. In *Achara Rasayana* all these things are included by *Acharya Charaka* which give peace and calmness to the mind.

Some examples of Achara Rasayana

Behavioral (*Achara*) *Rasayanas* are behaviors that increase health, happiness and longevity. *Achara Rasayana* do more than just telling us how to behave. They provide practical methods such as eating *Satvic* foods and practicing meditation-to effortlessly improve our ability to choose positive behaviors and avoid making mistakes that cause ill health and unhappiness.

1. Speak the sweet truth.

The *Vedic* material reveals that *Satyam Bruyat, Priyam Bruyat* implies speaking the truth. Speaking the truth releases *Ojas*, the body's natural connection between happiness and health. Conversely, speaking lies generates *Ama*. *Satyavadinam*^[9] is a *Nitya Rasayana*, according to *Acharya Vagbhatta*.

However, you also need to come up with an engaging strategy for delivering the real deal. Let's say, for instance, that your daughter and son did not adequately wash his face. While it's true that "your face is dirty," your son and daughter can take offence at it. Alternatively, you may remark, "Your face appears lovely, but it would look even better if you gave it a thorough wash with lots of water and cleanser." If you start off with something positive, it will be less likely that a later recommendation for change will be interpreted negatively. Finding a means to speak the truth without harming people is crucial.

2. Remain free of anger

Everyone carries the seed of anger within them. Similar to a small fire, it has the potential to flare up if you spill oil on it. You may stop the germination of rage from growing into an uncontrollable wildfire by engaging in unconditional forgiveness practices.

In order to truly practice forgiveness, you must also forgive yourself; otherwise, your rage will spill over onto other people. Sometimes people think it's their birthright to be furious all the time and even love being angry. However, they should be aware that anger produces more than just *Ama* and *Aamavisha*, which flood the body with toxic hormones. Anger can be avoided if you forgive both yourself and other people.

Acharya Vagbhatta says that *Akrodham*^[10] is a *Nitya Rasayana*.

3. Be respectful to teachers and elders. And Worship elderly, spiritual, and saintly persons^[11]

Teachers and senior citizens can impart valuable knowledge and wisdom to us by sharing their knowledge and experience. Learning something new from a book is easy, but putting that knowledge to use in real-world situations can be quite challenging. For example, an elder or instructor can share with you their experience and lessons learned from practicing unconditional forgiveness. Such significant life lessons can only be shared by knowledgeable seniors. They are the best mentors, and the only way to get their assistance for free is to show respect for elders and teachers.

4. Gain Vedic knowledge^[12]

The *Vedas* are a storehouse of pure wisdom that teaches us how to live a life of enlightenment and to experience pure consciousness. They make life's realities clear to us and provide us with landmarks on the way to enlightenment.

In order to live a mistake-free life, listening to *Vedic* chanting, such as the *Sama Veda* audiotapes, helps to improve coordination between the heart and mind, as well as between the senses and the mind.

5. Maintain a healthy balance between sleep and wakefulness by practicing meditation.

Releasing tension and fortifying the intellect to enable you to make wise decisions in life, you can cultivate a pure consciousness by twice daily using the Transcendental Meditation technique. With no tension or effort, you'll discover that you're spontaneously developing positive behaviors.

The *Ayurvedic* schedule of going to bed by ten at night and rising by six in the morning should be followed in addition to the meditation practice. Through deep sleep at night and maximum clarity and alertness during the day, this helps your body and mind to become in tune with the rhythms of nature. Several behavioural issues start in people when they are worn

out and stressed. *Ayurvedic* practices such as massage, *Vyayama*^[13] (exercise), *Yoga*, eating the major meal at midday, and light eating at night all contribute to the promotion of beneficial behavior.

6. Keep the company of the wise.

It can be challenging to follow your commitment to consume only *Satvic* meals, meditate every day, and do *Acharya Rasayana* if you find yourself giving in to societal pressure and drinking alcohol or consuming *Tamasic* foods. For this reason, it's critical that you surround yourself with knowledgeable people and select *Satvic* friends who share your values and will encourage you to adhere to *Acharya Rasayana*.

7. Timely sleep and wakefulness

Samajagarana Svapnam^[14] is the avoidance of *Ratrijagarana* and *Divasvapna* in addition to punctual sleep and awake. It has been informed to *Acharya Charaka* that *Nidra* is one of the three *Upastambha*. It has also been mentioned that maintaining good *Bala* (strength), *Varna* (complexion), and *Upachaya* (development) requires possessing *Trayo-Upastambha* in the right way. *Acharya Charaka* says that a man falls asleep when he is exhausted from work and his entire *Indriyas* (senses) stop receiving energy from *Mana*. In describing the advantages of getting enough sleep, *Acharya Charaka* mentioned six pairs of advantages - *Sukha-Dukha*, *Pushti-Karshya*, *Bala-Abala*, *Vrushata-Klibata*, *Gyana-Agyana*, and *Jivita-Mrityu* as well as their opposites. rely on getting enough sleep. *Acharya Charaka* also emphasized that a man who takes *Samyaka Nidra* gets pleasure of *Arogya* and *Ayu*. This benefit is similar to that of proper diet.

8. Take milk and *Ghrita* of cow daily^[15]

Acharya Charaka says that *Ghrita* is one of the best remedies for pacifying *Vata Dosha*. However, *Acharya Vagbhatta* states in *Agrya Dravya* that *Kshir-Ghrit* is the finest for elderly people.

9. Keep cleanliness^[16]

We are aware that a number of infectious diseases are brought on by unsanitary settings. Viral disorders can also result in stressful conditions. Physical stress during

this period of time has the potential to cause cell damage and death. A person may experience chronic or repeated infections if they do not practice good hygiene. Their immunity deteriorates as a result, and they may experience autoimmune diseases that hasten the ageing process.

Acharya Sushruta also described infectious disease in the term of *Sankramak Roga*.

10. Regularly doing prayer/chanting and always worship^[17]

Chanting is a technique that helps you channel your energy using music, breath, and rhythm rather than merely religion or spirituality. Your body responds to the mantras in both a psychological and physical way. Here are a few ways that chanting might enhance your physical and emotional well-being.

Chanting specific mantras exerts pressure on the palate, lips, voice chords, tongue, and other bodily regions that are connected. The hypothalamus gland is stimulated by the *Mantra's* vibration. It governs the control of numerous bodily processes, including immunity.

Mantras' unique vibrating tones aid in triggering the hormones that relax and soothe the body and mind. It also acts as a mental tranquillizer by enhancing your ability to focus. The body's energy centers, or *Chakras*, are stimulated in part by chanting. many energy centers support the efficient operation of many body systems. Chanting assists in readjusting the chakras when they become out of alignment, preventing disease from entering your body.

11. Do fasting once in a week

According to the *Charaka Samhita Sutrasthana* (22/36-37), *Upavasa* is one of the ten varieties of *Langhana*, or diminishing or depleting therapies, and one of the *Daivavyapashraya* therapies (11/54). *Upavasa*, or fasting, is recommended as a therapeutic approach for a number of illnesses in *Ayurveda*. Fasting should be used as a treatment for conditions like *Vamana* (vomiting), *Atisara* (diarrhoea), *Hridroga* (cardiac problems), *Visuchika* (cholera), *Alasaka* (bowel

parensis), and *Jwara* (fever), if they are less severe (*Charaka Samhita Sutrasthana*, 22/21-25).

In *Raktajaroga* (blood-borne ailments), *Upavasa* is recommended as a remedy for illnesses resulting from blood vitiation (*Shonita*) (*Charaka Samhita Sutrasthana*, 24/18). Generally speaking, the excitation of these conditions by *Pitta* (the biological factor in charge of digestion and metabolism, colour complexion, vision, etc.) and *Rakta* (blood) in a living being.

12. Lead all his life very righteously, regularly study scripture

We learn about morality and ethics from *Dharmashastra* and *Adhyatmashastra*, and these texts separate us from *Pragyaparadha*. According to our traditional *Ayurveda*, *Pragyaparadha* is the root cause of all illnesses. So that a person who practices *Adhyatmapravanendriya* and *Dharmashastrapram* stays disease free.

13. Avoid over exertion & inappropriate sex indulgence^[18]

Excessive physical activity, laughing, talking, walking, having sex, and sleeping can be detrimental to one's health and could lead to death, much like a lion dragging an even larger elephant.

The activation of the neurological system's fight-or-flight response could be the cause of this. Recurring this state eventually causes free radicals to harm and kill cells, which results in premature ageing

14. Remain free from alcohol^[19]

Alcohol has an impact on a person's physical, mental, and social well-being. Remaining alcohol-free allows one to lead a physically, intellectually, and socially healthy life. *Acharya Rasayana* is beneficial in treating any stressful condition in this way. Reducing the stressful environment slows down the sympathetic nervous system, which lowers energy and oxygen demand. This, in turn, lowers waste products and free radicals, which in turn minimizes cell damage and death, ultimately delaying the ageing process.

DISCUSSION

Rasayana is one of the eight branches of *Ayurveda* (*Ashtanga Ayurveda*). *Acharya Charaka* has explained that optimum standard of tissues like *Rasa*, *Rakta* etc. can be achieved by *Rasayana*. *Acharya Sharngadhar* has explained that aging process can be delayed and diseases can be cured by *Rasayana*. *Acharya Rasayana* (Ethical Alchemy) has been explained by *Acharya Charaka* in *Charak Samhita*. The term *Acharya Rasayana* has not been mentioned in *Sushrut Samhita* and *Ashtanga Hridaya* but some points of *Acharya Rasayana* have been described in these texts as *Sadvritta*. Some points of *Acharya Rasayana* have been described in *Rigveda* and *Atharvaveda* also. The physical, mental and social health and a high moral sense can be achieved *Acharya Rasayana*.

CONCLUSION

Every man wants to live long and healthy life. For this purpose, there are prayers to promote rejuvenation and heal & regenerate living tissues i.e. *Dhatu*s of body. In *Ayurveda*, *Rasayana* therapy has been described, showing its importance to remain healthy and youthful life-long. *Rasayana* is one of the eight clinical specialties of classical *Ayurveda*. *Rasayana* is not a drug therapy but is a specialized procedure practiced in the form of rejuvenative recipes, dietary regimen and special health promoting conduct and behaviour i.e., *Acharya-Rasayana*. There is a big need to implement the *Acharya Rasayana* in the society to upgrade physical, mental and social health and a high moral sense. Instructions of *Acharya Rasayana* should be taught to the people and their effects must be evaluated. Thus, an effort of character building should be initiated in the present era of character crisis. This should be done worldwide in a repeated way to make the world better.

REFERENCES

1. Charak Samhita with elaborated Vidyotini Hindi commentary, by Pt. Kashinath Shastri and Dr Gorakha Nath Chaturvedi, Chaukhamba Bharti Academy, Varanasi, reprint year 2003, PART-1, Sharira Sthana, 5/3, page no.886.
2. Kaviraj Atridev Gupta, Astang Hridayam Chaukhamba Prakashan Varanasi reprinted 2021, Sutra Sthana 2/16, page no.26.

3. Charak Samhita with elaborated Vidyotini Hindi commentary, by Pt. Kashinath Shastri and Dr Gorakha Nath Chaturvedi, Chaukhamba Bharti Academy, Varanasi, reprint year 2003, PART-2, Chikitsa Sthana, 1/7, page no.5.
4. Kaviraj Atridev Gupta, Astang Hridayam Chaukhamba Prakashan Varanasi reprinted 2021, Sutra Sthana 1/5, page no.3.
5. Charak Samhita with elaborated Vidyotini Hindi commentary, by Pt. Kashinath Shastri and Dr Gorakha Nath Chaturvedi, Chaukhamba Bharti Academy, Varanasi, reprint year 2003, PART-2, Chikitsa Sthana, 1/4/30-35, page no.58.
6. Charak Samhita with elaborated Vidyotini Hindi commentary, by Pt. Kashinath Shastri and Dr Gorakha Nath Chaturvedi, Chaukhamba Bharti Academy, Varanasi, reprint year 2003, PART-2, Chikitsa Sthana, 1/24, page no.9.
7. Charak Samhita with elaborated Vidyotini Hindi commentary, by Pt. Kashinath Shastri and Dr Gorakha Nath Chaturvedi, Chaukhamba Bharti Academy, Varanasi, reprint year 2003, PART-2, Chikitsa Sthana, 1/23, page no.9.
8. Charak Samhita with elaborated Vidyotini Hindi commentary, by Pt. Kashinath Shastri and Dr Gorakha Nath Chaturvedi, Chaukhamba Bharti Academy, Varanasi, reprint year 2003, PART-2, Chikitsa Sthana, 1/4/30-35, page no.58.
9. Kaviraj Atridev Gupta, Astang Hridayam Chaukhamba Prakashan Varanasi reprinted 2021, Uttra Sthana 40/171, page no.820.
10. Kaviraj Atridev Gupta, Astang Hridayam Chaukhamba Prakashan Varanasi reprinted 2021, Uttra Sthana 40/171, page no.820.
11. Charak Samhita with elaborated Vidyotini Hindi commentary, by Pt. Kashinath Shastri and Dr Gorakha Nath Chaturvedi, Chaukhamba Bharti Academy, Varanasi, reprint year 2003, PART-2, Chikitsa Sthana, 1/4/34, page no.58.
12. Charak Samhita with elaborated Vidyotini Hindi commentary, by Pt. Kashinath Shastri and Dr Gorakha Nath Chaturvedi, Chaukhamba Bharti Academy, Varanasi, reprint year 2003, PART-2, Chikitsa Sthana, 1/4/34, page no.58.
13. Kaviraj Atridev Gupta, Astang Hridayam Chaukhamba Prakashan Varanasi reprinted 2021, Sutra Sthana 2/10, page no.25.
14. Charak Samhita with elaborated Vidyotini Hindi commentary, by Pt. Kashinath Shastri and Dr Gorakha Nath Chaturvedi, Chaukhamba Bharti Academy, Varanasi, reprint year 2003, PART-2, Chikitsa Sthana, 1/4/32, page no.58.
15. Charak Samhita with elaborated Vidyotini Hindi commentary, by Pt. Kashinath Shastri and Dr Gorakha Nath Chaturvedi, Chaukhamba Bharti Academy, Varanasi, reprint year 2003, PART-2, Chikitsa Sthana, 1/4/32, page no.58.
16. Charak Samhita with elaborated Vidyotini Hindi commentary, by Pt. Kashinath Shastri and Dr Gorakha Nath Chaturvedi, Chaukhamba Bharti Academy, Varanasi, reprint year 2003, PART-2, Chikitsa Sthana, 1/4/31, page no.58.
17. Charak Samhita with elaborated Vidyotini Hindi commentary, by Pt. Kashinath Shastri and Dr Gorakha Nath Chaturvedi, Chaukhamba Bharti Academy, Varanasi, reprint year 2003, PART-2, Chikitsa Sthana, 1/4/31, page no.58.
18. Charak Samhita with elaborated Vidyotini Hindi commentary, by Pt. Kashinath Shastri and Dr Gorakha Nath Chaturvedi, Chaukhamba Bharti Academy, Varanasi, reprint year 2003, PART-2, Chikitsa Sthana, 1/4/30, page no.58.
19. Charak Samhita with elaborated Vidyotini Hindi commentary, by Pt. Kashinath Shastri and Dr Gorakha Nath Chaturvedi, Chaukhamba Bharti Academy, Varanasi, reprint year 2003, PART-2, Chikitsa Sthana, 1/4/30 page no.58.

How to cite this article: Rajeev Kumar, Ujjwal, Sanjiv Kumar, Guru Sharan Pal, Vijay Shankar Pandey. Importance of Achara Rasayana in Present Era. J Ayurveda Integr Med Sci 2024;2:149-155. <http://dx.doi.org/10.21760/jaims.9.2.23>

Source of Support: Nil, **Conflict of Interest:** None declared.
