

EFFICACY OF ACHARA RASAYANA (BEHAVIORAL THERAPY) FOR THE MANAGEMENT OF MENTAL HEALTH DISORDERS RESULTING FROM PRAGYAPARADHA (INTELLECTUAL ERRORS): A REVIEW

Dr. Priyanka Gajanan Kengale¹ and Dr. Sarvesh Kamlesh Sharma*²

¹Assistant Professor, Dept. of *Sanskrit Samhita & Siddhanta*, Government Ayurved College, Baramati, Pune, Maharashtra – 413115.

²Assistant Professor, Dept. of *Sanskrit Samhita & Siddhanta*, Nallasopara Ayurved Medical College, Nallasopara East, Vasai-Virar, Dist – Palghar Maharashtra – 401209.

Article Received on
21 April 2023,

Revised on 11 May 2023,
Accepted on 01 June 2023

DOI: 10.20959/wjpr20239-28504

***Corresponding Author**

**Dr. Sarvesh Kamlesh
Sharma**

Assistant Professor, Dept. of
*Sanskrit Samhita &
Siddhanta*, Nallasopara
Ayurved Medical College,
Nallasopara East, Vasai-
Virar, Dist - Palghar
Maharashtra - 401209.

ABSTRACT

Pragyaparadha (Intellectual defect / knowing or committing a crime or unwholesome/ sinful acts) upsets the balance of the *dosha*, which causes both physical and mental illnesses to manifest. It disrupts our routine and makes us discontent with our lives. One of the main therapeutic modalities in classical texts that alludes to conquering the mind is *sattvavajaya*. The primary objective is to separate one's unstable mind from harmful or sinful behavior. A peaceful, composed, and focused mind is vital in enhancing the quality of life. The Practice of *Achara Rasayana* (*Behavioral* behavior), which encompasses a code of moral, ethical, and benevolent conduct; revitalizes the body-mind system. The focus of the current review article is on how *Sattvavajaya chikitsa*, incorporates *Achara Rasayanaa* (behavioral therapy) as a preventative measure in the management of psychological disorders manifested by *pragyaparadha*.

KEYWORDS: - *Pragyaparadha*, Behavioral conduct, *Achara Rasayana*, *Sattvavajaya*, *Rasayana*, Intellectual errors.

INTRODUCTION

Anxiety and depressive disorders have been the maximum frequent intellectual problems, affecting 1 in eight people, or 970 million human beings globally, in 2019. Because of the COVID-19 pandemic, the range of folks that suffer from anxiety and depressive illnesses significantly rose in 2020.^[1] *Ayurveda* defines health as a state of equilibrium with proper *Dosha*, *Agni*, *Dhatu*, and *Mala kriya* along with a balanced soul, senses & Mind.^[2] *Ayurveda* has been recognized by the WHO as the world's oldest continuous system of healthcare as a healthy mind is included in the definition of health afore modern medicine. One of the important causes of disease manifestation is *Pragyaparadha*.^[3] It is defined as When a person's *dhi* (ability to comprehend), *dhriti* (controlling power), and *smriti* (power to recall memories, or reminisce) get impaired, he performs inauspicious deeds that lead to aggravation of all *sharira & manas dosha*.^[4] *Sattvavajaya* is one of the treatment modalities to disengage our minds from harmful practices.^[5] To achieve a healthy lifestyle, we can focus on small things which can be helpful to maintain our health such as *sadvritta & Achara Rasayana* (Moral codes & conducts) progressively. Here, we are focusing on *Achara Rasayana* as a prophylactic measure in *manas vyadhi*. The concept of *Achara Rasayana* is to change our behaviors to reverse the disease process & stay in balance. For Good & better health, we can have a good amount of medicinal intake, home remedies, diet, etc., but to have a calm mind more than remedies, disciplined behavior & steady mind training is more useful. This helps in forming the foundation of good immunity & healthy life by attaining *dhatu*s in high quality and also paves the way to lead a disease-free, stress-free & long life.

AIMS AND OBJECTIVE

1. To review the Importance of *Achara Rasayana* as a prophylactic measure in psychological disorders due to *Pragyaparadha*.

MATERIALS AND METHODS

This is a conceptual study mainly on *Achara Rasayana* partly as *Sattvavajaya chikitsa* in psychological disorders. All relatable references are mainly collected & compiled from *Charak Samhita & Chakrapani's* commentary. Research articles are also searched on the web in a similar concept. After analyzing all data, an attempt is made to draw some conclusions.

Literature review

Pathophysiology of *manas vyadhi*:

In the person who possesses a low level of *sattva guna*, the *tridoshas*, both *sharirika* & *Manasik* are likely to vitiate *Hridaya* which is a seat of intellect. The channels which flow from *hridaya* i.e *Manovaha Srotasa* quickly delude the mind of a person. This provokes *manas* to indulge in ominous situations which leads to the formation of various *manas vyadhi*.^[6] Following Activities that are influenced by *Raja dosha* & *Moha* (Delusion) result in disruption of psychiatric health.^[7]

Such individuals often get afflicted with subclinical mental disorders, leading to unstable intellect because of unstable *doshas*.

Role of *pragyaparadha* in *manas vyadhi*

Acharya Charaka has stated in *sutrasthana* that *Pragyaparadha* (Intellectual Defect) is the cause of *Irshya* (Jealousy), *Shoka* (grief), *Bhaya* (fear), *Krodha* (anger), *Mana* (egoism), and *Dweshha* (hatred), etc. along with other mentioned psychiatric disorders.^[8] *Pragyaparadha* results due to the composite consequence of *dhi*, *dhriti*, and *smriti vibramsha*.^[4]

Dhi (intellect), *dhriti* (self-control or patience), and *smriti* (memory) can be considered the three important functioning factors of the mind, impairment of these leads to psychiatric disorders. The *dhi* (intellect) normally views things as they really are and its impairment leads to viewing eternal things as momentary and something harmful as useful and vice versa. The *dhi vibhramsha* leads to the indecisiveness of the person to discriminate between right and wrong things.

Due to the impairment of patience, the mind can indulge in various worldly pleasures which cannot be restrained from harmful objects. *Dhriti vibhramsha* results in a lack of self-control over activities. Normally memory contains everything memorable and if it is impaired due to overcoming *rajas* and *tamas*, the worthy things are not memorized leading to the misconduct of the person. And *smriti vibhramsha* leads to a decrease or improper recall, and retention of things in memory.^[9]

All of this brought collectively results in *tridosha*, *rajas*, and *tamas dosha* impairment, which is the root cause of the majority of psychiatric diseases.

Sattvavajaya chikitsa (Psychotherapy)^[10]

Sattvavajaya, one of three treatment modalities listed in Cha Su.11, is a non-pharmacological approach comparable to contemporary psychotherapy. It simply refers to disciplining one's mind in order to avert perceptions of things that are detrimental to the body and mind. Increasing *sattva guna* can help to achieve this by taming excessive *raja & tama dosha*. Ayurvedic psychotherapy involves fostering *Jnana* (Spiritual knowledge), *Vigyana* (Specific Knowledge), *Dhairya* (Patience), Meditation etc, while enhancing *dhee*, *dhriti*, and *smriti* avoiding *pragyaparadha*. It can be accomplished through adhering to excellent moral standards, providing assurance, providing direction, instruction, and awareness, and practicing *Sadvritta* and *Achara rasayana*. It restores them to their previous states and avoids the decline of intelligence, patience, and memory.

Therefore, adhering to *Achara Rasayana* (behavioral rules and conducts) can help prevent psychological illnesses caused by *Pragyaparadha*.

Achara rasayana^[11]

Achara Rasayana, A unique concept of *Ayurveda* for body-mind rejuvenation. *Achara Rasayana* is the codes of behavior or code of ethics. The benefits from the activities mentioned in *Achara Rasayana* for our body and mind are discussed here -

1. *Satyavadi* (Truthfulness)

Improves a person's mental & physical health as stress & anxiety that coincide with lying are avoided.

2. *Akrodhi* (Not to get angry)

Exhibiting anger increases *pitta dosha* in our system.^[12] It can disturb relationships, and affect thinking & behavior patterns. Controlling it will help us to feel more in control & calmly deal with situations we face.

3. *Madya nivrutti* (Not indulging in alcoholic beverages)

Madya being opposite in properties of *Oja dhatu*, directly affects our *sattva* & vitiates *Ojas*^[13] Excessive drinking-related intoxication (*madyaakshepa*) impairs cognition, patience, and memory.^[14] Regular & heavy drinking can also cause stress, depression & anxiety harder to deal with. Achieving small or big sobriety goals can lead to increased self-confidence & self-respect making it easier to deal with mental health issues.

4. Maithuna Nivrutti (Observing Celibacy & Sexual acts according to the code)

According to *Brahmagyan*, the term "*brahmacharya*" encompasses sense restraint, *saumanasya* (Extreme bliss perception), etc.^[15] Likewise, Celibacy is the practice of having sex within the boundaries & making thoughtful yet healthier choices about sex. As sometimes the risk of sex outweighs the benefits such as unwanted pregnancy & STDs, religious satisfaction & more focus on other activities. According to *Ayurveda*, Celibacy promotes longevity.^[14]

5. Ahimsa (Nonviolence)

Ayurveda explained Violence among 10 sinful deeds is also one of the causes of *balagraha* (diseases of children with unseen/unnatural/idiopathic causes).^{[16][17]} Commentator *Chakrapani* defines it as an act of intentional infliction of pain on another living being without regard to any rules.^[18] People with severe mental illness usually have a history of violence. Violent minds create chaotic environments. For healing of the mind, we need to have a stable mind & body avoiding any type of violence. Non-violence helps in increasing longevity.^[19]

6. Anayasaka (Avoiding over-exertion)

The proper amount of exercise is up to half of your maximum physical strength or capacity.^[20] Over-exertion or over-exercise usually causes vitiation of *vata dosha*.^[21] It is important in maintaining a healthy lifestyle as consistent energy from workouts can keep the mind fresh & focused on other activities.

7. Prashantam (Calm & Peaceful mind)

A calm & peaceful personality is considered healthy by many. As the body heals itself when not in a state of emergency & the mind is tranquil.

8. Priyavadinam (Pleasant speech)

One should not hurt others with rude & unpleasant speech. Words have consequences when spoken harshly. Verbal abuse should be avoided to live in harmony with society.

9. Japa para (Meditation)

Meditation can shift your mindset & change your perspective on the world.

10. *Soucha para* (Purity & Cleanliness)

Maintaining a clean environment is for the health of all humans as their health completely depends on the atmosphere.

11. *Dheera* (Patience)

The quality of being able to stay calm & not get angry especially when there is a difficulty or you have to wait a long time. This habit can help people to keep peace of the mind as unnecessary stress of behaving irrationally cannot serve us well being

12. *Dana* (Charity)

Donating to the causes you care about not only benefits the charities themselves but also has a positive effect on their own lives. Charity is effective at helping people in need, it can improve our own well-being & it can make the world a much fairer place overall.

13. *Tapaswin* (Asceticism)

Not allowing yourself physical pleasures, especially for religious reasons. Many ascetics believe the action of purifying the body helps purify the soul, thus obtaining a greater connection with the divine or to find inner peace.

14. Respecting elders

Giving your respect to peers & elders is a common decency of a healthy society. One should always worship their Gods, Cow, Teachers, Preceptors & elders. Knowledge & wisdom are the things acquired by them.

15. *Anrushamsya* (Compassionate)

The value of compassion enables us to understand ourselves & others better way. This improves social interactions in your everyday life.

16. *Nitya karuna vedinah* (Being merciful)

Be merciful to those who are in need of help. It brings happiness & compassion in our lives.

17. *Sama Jagaran swapna* (Balanced sleep)

Sleeping for a long time or sleeping late in the morning imbalances the daily routine & has a bad impact on health. *Nidra* is one of the *Trayopastambha* (three pillars) of a healthy lifestyle and shows benefits such as restfulness, tranquility, more energy & good metabolism.^[22]

18. Nitya Ksheera ghrishinah (Regular intake of Milk & Ghee)

Ksheera (Milk) & *Ghritha* (Ghee) obtained from cows is considered here. Both of these have properties conducive to *rasadhātu*, *shukradhātu* & *ojas*. Regular intake of this can show benefits like a cooling effect, good voice & complexion, improves intelligence & strength, rejuvenates & increases life expectancy.^{[23][24]}

19. Desha – kala- pramandnya

(Knowledgeable about place, time & measures of activity)

Essential for adaptation in newer places, climates & weather conditions.

20. Yuktidnya (planner)

Planning ahead gives us the confidence to take risks that others may not take. It helps us move forward without worrying about competition.

21. Anahamkari (Modesty)

Your ego is what prevents you from hearing critical but necessary feedback from others. Ethical egoism encourages self-awareness. If you can know yourself better & know what you need then it's easier to stay productive in modern society.

22. Shashtachara (Etiquettes)

Maintaining good behaviors established by our *apta* (the great sages & saints of society). These makes people comfortable & at ease, it shows that we value & respect others. Etiquettes promotes kindness, consideration & humility, and gives the confidence to deal with different situations in life.

23. Asamkirna (Open minded)

Being an open-minded individual helps you to grow as a person & learn so much more about the world around you. This helps the world to be a better place as less judgement, hatred & ignorance are thrown around.

24. Adhyatma pravenendriyam

One should always concentrate all his *indriyas* on spirituality.

25. Upasitaram vridhdhanam, Astikanam jitatmanam (Be in service of elders, believers, *jitatma* - people who have conquered their senses)

These people have lived their life with moral excellence. We can learn so much from their path of righteousness. Serving them can bring great insight into how to live without being ruled by our senses.

26. Dharma – Shastra para

One should always be occupied with religious duties as well as studying new sciences, advances & research, etc. & be able to utilize them for the benefit of all human beings. It is important to have an understanding of all practices including holistic & modern sciences to maintain the health of a healthy person & treat the disease.

DISCUSSION

Individuals gain knowledge of wrongdoings or crimes via outside factors or past experiences, such as nature and their immediate surroundings. Nobody is born a criminal; instead, criminal activity or a wrongful deed is the result of difficult situations or a lack of experience & and their inability to take the right decision in such conditions.

e.g. The urge to earn enough to lead a better lifestyle is common, but it can be difficult to do so in the right way. One can educate themselves to be in a better position, but one may struggle to find shortcuts such as gambling, theft, and fraud.

Overanalyzing & confusion may result in an entirely erroneous judgment if a person cannot distinguish between right and wrong. One's *dosha* equilibrium condition may become chaotic as a result. However, if someone has been raised with good social manners, they will never be uncertain about whether anything is appropriate or wrong and will be clear about their life's objectives and methods for accomplishing them.

As we have reviewed before, the way of *Achara Rasayana* can help us lead a calm & peaceful life throughout. According to *Acharya Charaka*, no external force—including God, our forefathers, *Rakshasas*, or any other—should be held accountable for the appearance of any ailment. Any person should accept responsibility for his or her happiness or misery. So, without hesitation, one should take the route of welfare. Our lives can remain in a state of balance with the aid of *Achara Rasayana*.^[25]

Avoidance of incorrect emotions, logical errors, self-control over one's senses and muscles, specific knowledge of location and time with oneself, and following through on one's own advice. These are some methods for preventing external diseases including ethical conduct.

CONCLUSION

Pragyaparadha (Intellectual defect) vitiates all *sharira & manas dosha* & it further affects the seat of intellect i.e. *Hridaya*. This causes mental illnesses like *kama, krodha, lobha*, etc. to appear as well as diseases like *Jwara, Unmada, Apsmara*, etc., which weakens both *ojas* and immunity. *Acharya Charaka* asserts that those who consume other *rasayanas* without abiding by the code of conduct do not fully benefit from the *rasayanas*. But those who sincerely follow the laws and uphold all ethical standards acquire the full benefit of *rasayana*.^[6] Practicing *Achara Rasayana* alleviates a person to discard social, mental, and environmental disturbances & gives a stress-free, anxiety-free life maintaining the adequacy of physical & mental strength of a person. It helps greatly in building good immunity in a person. It prevents the unnecessary consumption of etiological factors arising from doing *pragyaparadha*.

REFERENCES

1. <https://www.who.int/news-room/fact-sheets/detail/mental-disorders>
2. Acharya Sushruta, Sushruta samhita of Acharya Sushruta - “*Ayurvedatvatvasandepika*” Hindi commentary by Kaviraj Ambikadatt Shastri– Sutrasthana, Varanasi Chaukhambha Surbharati Academy, 2012; 106: 15 – 41.
3. Agnivesha, Charaka samhita of Acharya Charaka, Dridhabala krit, “*Aayushi*” Hindi commentary of Chakrapanidatt krita Ayurved deepika by Vaidhya Harishchandra Singh Kushvaaha –Sutrasthana, Varanasi, Chaukhambha Surbharati Academy, 2011; 472: 28 – 7.
4. Agnivesha, Charaka samhita of Acharya Charaka, Dridhabala krit, “*Aayushi*” Hindi commentary of Chakrapanidatt krita Ayurved deepika by Vaidhya Harishchandra Singh Kushvaaha –Sharirsthana, Varanasi, Chaukhambha Surbharati Academy, 2011; 472: 1–102.
5. Agnivesha, Charaka samhita of Acharya Charaka, Dridhabala krit, “*Aayushi*” Hindi commentary of Chakrapanidatt krita Ayurved deepika by Vaidhya Harishchandra Singh Kushvaaha –Sutrasthana, Varanasi, Chaukhambha Surbharati Academy, 2011; 183: 11 – 54.
6. Agnivesha, Charaka samhita of Acharya Charaka, Dridhabala krit, “*Aayushi*” Hindi commentary of Chakrapanidatt krita Ayurved deepika by Vaidhya Harishchandra Singh Kushvaaha –Chikitsasthana, Varanasi Chaukhambha Surbharati Academy, 2011; 472: 9 – 5.

7. Agnivesha, Charaka samhita of Acharya Charaka, Dridhabala krit, "Aayushi" Hindi commentary of Chakrapanidatt krita Ayurved deepika by Vaidhya Harishchandra Singh Kushvaaha –Sharirsthana, Varanasi, Chaukhambha Surbharati Academy, 2011; 736: 1 – 108.
8. Agnivesha, Charaka samhita of Acharya Charaka, Dridhabala krit, "Aayushi" Hindi commentary of Chakrapanidatt krita Ayurved deepika by Vaidhya Harishchandra Singh Kushvaaha –Sutrasthana, Varanasi, Chaukhambha Surbharati Academy, 2011; 119: 7 – 52.
9. <https://www.carakasamhitaonline.com/index.php/Prajnaparadha>
10. Bagali SS, Baragi UC, Deshmukh RA. Concept of Satwavajaya Chikitsa (Psychotherapy). *J Ayurveda Integr Med Sci*, 2016; 1(1): 56-63.
11. Kumawat, *Shreeram, Verma, A., Yadav, S., & Meena, K. ACHARA RASAYANA-A BEHAVIORAL THERAPY IN AYURVEDA TO PROMOTE HEALTH AND HAPPINESS. *International Journal of Ayurveda and Pharma Research*, 2018; 6(1).
12. Agnivesha, Charaka samhita of Acharya Charaka, Dridhabala krit, "Aayushi" Hindi commentary of Chakrapanidatt krita Ayurved deepika by Vaidhya Harishchandra Singh Kushvaaha –Chikitsasthana, Varanasi Chaukhambha Surbharati Academy, 2011; 91: 3 – 115.
13. Agnivesha, Charaka samhita of Acharya Charaka, Dridhabala krit, "Aayushi" Hindi commentary of Chakrapanidatt krita Ayurved deepika by Vaidhya Harishchandra Singh Kushvaaha –Chikitsasthana, Varanasi Chaukhambha Surbharati Academy, 2011; 625: 26 – 36.
14. Agnivesha, Charaka samhita of Acharya Charaka, Dridhabala krit, "Aayushi" Hindi commentary of Chakrapanidatt krita Ayurved deepika by Vaidhya Harishchandra Singh Kushvaaha –Sutrasthana, Varanasi, Chaukhambha Surbharati Academy, 2011; 353: 25 – 40.
15. Agnivesha, Charaka samhita of Acharya Charaka, Dridhabala krit, with Chakrapanidatt krita Ayurved deepika by Yadavaji trikamji Acharya –Sutrasthana chakrapani tika Varanasi, Chaukhambha Surbharati Prakashan, 2011; 74: 11 – 35.
16. Dr.Tripathy Brahmanand, Ashtanga Hridayam (by Shrimadvagbhata, Nirmala Hindi Commentary, Sutrasthana, Varanasi Chaukhamba sanskrit pratishthana, 2017; 34, 2: 21 – 22.

17. Dr.Tripathy Brahmanand, Ashtanga Hridayam (by Shrimadvagbhata, Nirmala Hindi Commentary, Uttarsthana, Varanasi Chaukhamba sanskrit pratishthana, 2017; 903: 3 – 32.
18. Agnivesha, Charaka samhita of Acharya Charaka, Dridhabala krit, with Chakrapanidatt krita Ayurved deepika by Yadavaji trikamji Acharya –Sutrasthana chakrapani tika, Varanasi, Chaukhambha Surbharati Prakashan, 2011; 50: 7 – 29.
19. Acharya Sushruta, Sushruta samhita of Acharya Sushruta - “AYURVEDATATVASANDEPIKA” Hindi commentary by Kaviraj Ambikadatt Shastri– Chikitsasthana, Varanasi Chaukhambha Surbharati Academy, 2012; 106: 28 – 28.
20. Ash.Hri.Su.2/11 Dr.Tripathy Brahmanand, Ashtanga Hridayam (by Shrimadvagbhata, Nirmala Hindi Commentary, Sutrasthana, Varanasi Chaukhamba sanskrit pratishthana, 2017; 31: 2 – 1.
21. Acharya Sushruta, Sushruta samhita of Acharya Sushruta - “AYURVEDATATVASANDEPIKA” Hindi commentary by Kaviraj Ambikadatt Shastri– Sutrasthana Varanasi Chaukhambha Surbharati Academy, 2012; 183: 21 – 19.
22. Agnivesha, Charaka samhita of Acharya Charaka, Dridhabala krit, with Chakrapanidatt krita Ayurved deepika by Yadavaji trikamji Acharya –Sutrasthana, Varanasi, Chaukhambha Surbharati Prakashan, 2011; 74: 11 – 35.
23. Agnivesha, Charaka samhita of Acharya Charaka, Dridhabala krit, “Aayushi” Hindi commentary of Chakrapanidatt krita Ayurved deepika by Vaidhya Harishchandra Singh Kushvaaha –Sutrasthana, Varanasi, Chaukhambha Surbharati Academy, 2011; 439: 27 – 218.
24. Agnivesha, Charaka samhita of Acharya Charaka, Dridhabala krit, “Aayushi” Hindi commentary of Chakrapanidatt krita Ayurved deepika by Vaidhya Harishchandra Singh Kushvaaha –Sutrasthana, Varanasi, Chaukhambha Surbharati Academy, 2011; 201: 13–14.
25. Agnivesha, Charaka samhita of Acharya Charaka, Dridhabala krit, “Aayushi” Hindi commentary of Chakrapanidatt krita Ayurved deepika by Vaidhya Harishchandra Singh Kushvaaha – Nidanasthana, Varanasi Chaukhambha Surbharati Academy, 2011; 577: 7–21.