



Observational Study

Evaluating the impact of *Achara Rasayana* on psychosocial behavior and lifestyle: A pre-post interventional pilot study

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ABSTRACT:

Introduction: The concept of *Achara Rasayana* (good conduct/ethical alchemy) explained in *Ayurveda* is unique to all systems of medicine. This is a special *Rasayana* explained in *Charak Samhita*. It has been mentioned that to rejuvenate the body and mind, not only medicated drugs but also good nature and behavior also play an important role as *Rasayana*. In *Achara Rasayana*, specific codes are followed to conduct our lifestyles and behaviors. *Acharya* advocates that one who practices such behavioral conduct gains all the benefits of *Rasayana* therapy, like vitality, vigor, rejuvenation, and general well-being of health. It also works as an anti-aging drug. These can be achieved without physically consuming any medicinal substance. It can be called behavioral rejuvenating medicine. **Objectives:** In the era of character crisis, to build character in the society by teaching social, ethical, and behavioral manners. **Materials and Methods:** A pilot analytical study had been planned, taking 50 volunteers in this research work. The period of study was 3 months. Codes of *Achara Rasayana* were taught to the participants by lectures, and they were requested to follow these codes in their daily life. Follow-up was also done from time to time. **Results:** Paired t-test was applied for analysis of collected data. Statistical analysis of data obtained from pre-lecture and post-lecture was done. Significant changes in results were observed, i.e., p-value < 0.05. **Conclusion:** This result showed a good impact on the behavioral and moral ethics. *Achara Rasayana* is used as an answer to solve the problem of optimal longevity, including psychosomatic disorders. It also provides immunity against physical as well as mental diseases.

KEYWORDS: *Achara Rasayana*, Psychosomatic disorders, Immunity, Behavior, Moral ethics.

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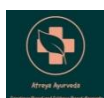
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1. INTRODUCTION

In fact, benefits obtained similar to *Rasayana* with proper following of the *Sadvritta* are called *Achara Rasayana*. It is a type of behavioral *Rasayana*. By following *Achara Rasayana*, the first objective of *Ayurveda*, “*Swasthasya Swasthyarakshanam*,” is achieved. That means if a person obeys the rules and regulations described in *Sadvritta*, *Swasthavritta*, *DinAcharya*, *Ritucharaya*, and *Ratricharya*, always adding to follow the *Sattva Guna*-dominated person, then only he remains healthy and attains longevity. By following every code of *Achara Rasayana*, we can achieve physical, mental, and social health. *Achara Rasayana* rejuvenates the body-mind system. It can work as *Rasayana* in three ways: by boosting personality, social interactions, and physical as well as mental health through the development of psycho-neuro immunity. A person who practices such behavior on a daily basis gets the full benefit of *Rasayana* therapy even without consuming any rejuvenating medication physically. The one that is said to protect youthfulness and delay the process of aging, encourage life span, intellect, and physical as well as mental strength, and also help to alleviate the disease is *Rasayana*. [1] *Rasayana* are the drugs or *Aahar* by which we can obtain the most favorable nourishment to *Dhatu*. [2]

Objectives

To find out the effect of *Achara Rasayana* in a sample of 50 people.

2. MATERIALS AND METHODS

Ayurvedic classical texts *Brihatrayee*, *Laghutrayee*, *Rigveda*, *Atharvaveda*, Park's Textbook of P.S.M., Satya Ka Prayog, or *Atmakatha* of Mohandas Karamchand

Gandhi (Mahatma Gandhi) were searched for reviewing the literature. The G.S. Scale questionnaire and lecture slides have been used. The G.S. Scale is a validated tool developed and copyrighted by Dr. Guru Sharan Pal, Associate Professor, Government *Ayurvedic* College Patna. It has been used for the first time in this study. A detailed study of *Ayurvedic* and modern literature regarding the topic was done. Lectures were given to the participants between 27th May 2024 and 27th August 2024 about the ethical codes of *Achara Rasayana* mentioned in *Charak Samhita*, like *Satyavadinam*, *Akrodham*, *Nivrittamadyamaithunat*, *Ahimsakam*, *Anayasam*, *Prashantam*, *Priyavadinam*, etc., to get physical, mental, social, and spiritual health.

On 27th May 2024, the questionnaire of the G.S. Scale was given to all the participants, and they were allowed to choose the correct options. After 30 minutes, questionnaires were collected, and a lecture on *Achara Rasayana* was delivered for two hours in Hindi and English. After that, a question-and-answer session was conducted for 30 minutes. Questionnaires were checked, and pre-lecture obtained marks of participants were noted. Similarly, after one month, on 27th June 2024, a lecture was delivered to the participants for 2 hours, and a question-and-answer session was conducted for 30 minutes. Again, after one month, on 27th July 2024, the same process was repeated. Then, on 27th August 2024, the same questionnaires were given to all the participants, and the obtained marks were noted. Then, pre-lecture and post-lecture marks of the participants were studied by using a paired t-test to know the effect of *Achara Rasayana* on participants.

Study Design: This is an analytical observational pilot study. Undergraduate and postgraduate students of Government Ayurvedic College Patna were taken for this study. Healthy subjects were collected, and the study was conducted without intervention of any drug; any investigation of participants was not done. Lectures were standardized, delivered by the same faculty, using slides. Hindi and English languages were used. The time duration of each session was 2 hours. Participants were asked to keep a diary and note the codes of *Achara Rasayana* that were followed by them. The diary was checked weekly. The study protocol was approved by the Institutional Ethical Committee of Government *Ayurvedic* College Patna (approval letter no. 351).

Sample Size: 50 undergraduate and postgraduate students of Government *Ayurvedic* College Patna were included in the study as participants. This was a pilot study on a small sample. Any participant did not withdraw from the experiment. All participants were duly informed about the experiment, and Informed Consent Forms (ICF) was filled out by them.

Duration: The study was continued for 3 months. Within this period, codes of *Achara Rasayana* were taught to the participants, and they were requested to follow these codes in their daily lives. Follow-up was also done at regular intervals of one month.

Inclusion Criteria: Healthy adult individuals of the age group between 18 and 60 years who were willing to participate were included in the study.

Exclusion Criteria: Individuals having any psychiatric problem, refusal to consent, and age below 18 years and above 60 years were excluded from the study.

Withdrawal Criteria: Participants were allowed to withdraw from the study if they were unwilling to share their personal information.

Assessment Criteria: The assessment of participants was done by G.S. Scale (Copyright Registration Number L-114691/2022). This is a structured questionnaire of 25 questions based on *Achara Rasayana* mentioned by *Acharya Charak*. Each question has four options: (a) Never, (b) Sometimes, (c) Frequently, and (d) Always, with 1, 2, 3, and 4 marks, respectively.

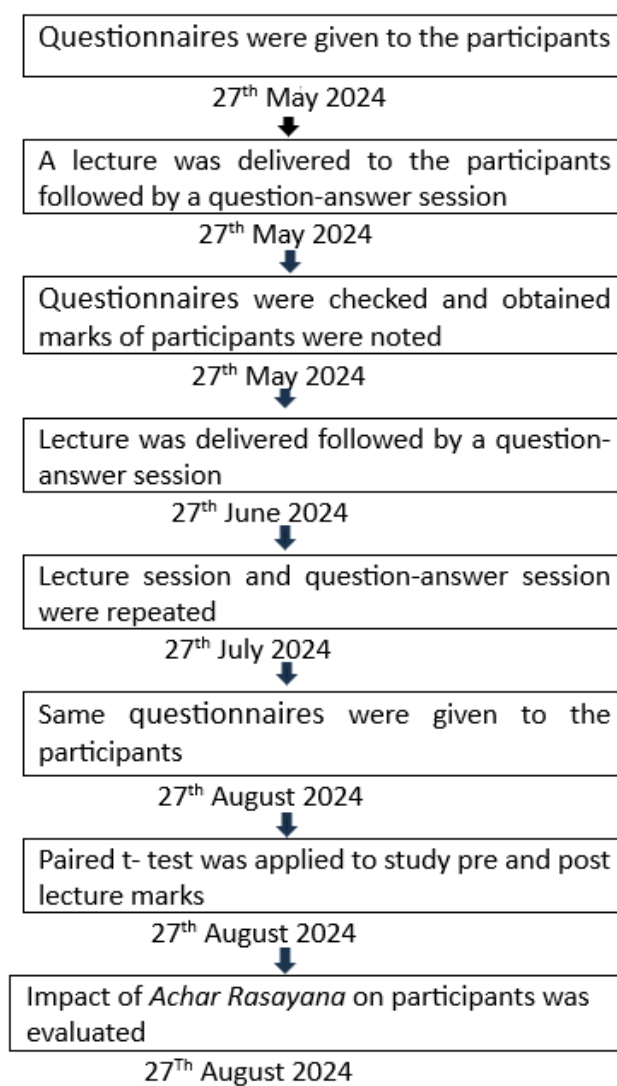


Figure 1: Flowchart of Study Timeline

Statistical analysis: The data obtained from this research study was calculated on the basis of marks obtained by the participants, and the data was analyzed. A paired t-test was applied for analysis of collected data. The Shapiro-Wilk test was used to test normality. Since data shows normality, a t-test was used. Effect size has not been calculated since it was not the main objective of the study. Software used was SPSS 20.0 for data analysis.

3. LITERARY REVIEW

Acharya Charak has described *Acharya Rasayana* in *Charak Samhita Chikitsasthan Adhyaya-one*, in which they have described different life-related moral ethics that are as follows:

1. *Satyavadinam* [3] (speaks truth)

The first and most important point of *Acharya Rasayana* is that one should speak the truth with determination in every situation. Speaking the truth might be difficult, but it's not impossible. The immediate effects of truth may be challenging, but truth will ultimately succeed. It is also said, *Satyamev Jayate*. The truth may face some troubles, but it never gets defeated. With the truth, a person lives a stress-free life, whereas by telling a lie, he always lives in conflict. This tension has a negative impact on his mental as well as physical and social health. *Acharya Charak* advised one should not tell a lie very first in *Sutrasthan* itself. [4] The subject should always tell the truth about his disease so that the doctor can treat the disease properly. The doctor shall also tell the truth about the patient and the condition of the disease to the patient's family member. *Acharya Charak* said untruth is a cause for *Kilas* (a type of *Kustha*). [5] In *Atharva-Veda*, the term *Satyavadinam*

is described and says that truth is the knowledge and infinite *Brahman*. [6] The term *Satyavadinam* has also been mentioned in *the Rigveda*. [7] Father of the Indian Nation Mahatma Gandhi explained the term *Satyavadinam* in his autobiography book titled "Satya Ka Prayog or *Atmakatha*." He has discussed in detail about truth and says that truth is as hard as the thunderbolt and as soft as the lotus. [8] All the *Satyagraha* done by Mahatma Gandhi was based only on truth.

2. *Akrodham* (Avoid Anger)

Akrodha means not getting angry. Anger is a mental emotion that comes to a person when an event or action happens against his wishes. In a state of anger, a person loses his conscience, and in such a situation, he punishes himself for the words and actions of others, which spoils his mental balance and reflects a bad effect on his physical health. Anger may cause *Pitta* vitiation to get agitated and spoil the process of digestion, which has a direct impact on physical health. Therefore, people who follow *Acharya Rasayana* never get angry. *Charak Samhita Chikitsa Sthan* quotes, Anger gives rise to *Pitta*. [9] In this way, *Pittaj* disorders are the result of anger, which disturbs the balance of the metabolic system of our body. *Charak Samhita Nidan Sthana* mentioned that anger is one of the causes of *Unmad*. [10] *Ashtanga Hridaya Sutrasthan* quoted, *Ajirna* originates due to anger. [11] Many social problems also arise due to anger. When one person gets angry at the other, the second person also gets angry at the first person. In this way this anger continues from generation to generation, due to which social animosity increases. As a result, physical, mental, and financial losses continue to

occur. The psychology of anger says when a person tries to get something and if another person hinders his work, the first person gets frustrated. This frustration energy turns into anger toward the other person. It is said by *Acharya Charak* in *Jwara Chikitsa* that anger or fear also causes *jwara*. It is also stated that the symptom of *Krodhaj* and *Bhayaj Jwara* is that the patient is more scared when fever is evolved by fear. If fever occurs due to anger, the patient experiences more redness in the eyes and face. [12] In the case of acute fever, one should avoid anger. *Acharya Charak* quoted the sequential origin of eight types of diseases (*jwara*, etc.) in *Nidana Sthan*, among which anger is one of the causes of disease manifestation. [13] The term *Akrodham* has been used many times in *Rigveda* [14] and *Atharvaveda*. [15] Anger is more harmful than fire. "Anger can destroy the world." So, it is important to stop the seed of anger from flaring up.

3. Nivruttam madyamaithunat (remain free from alcohol and inappropriate sexual indulgence)

Acharya explained a separate chapter of *Madatyaya* (alcoholism) in great detail. All the information about alcohol-how it is harmful or useful, diseases caused by excessive intake of alcohol, and its treatment. Although *Acharya Charak* highlights the considerable praise for wine, since it has been described as *Amrit* for the gods, *Som* for the intellectual person, the great power of *Ashvini Kumars*, the potential of *Saraswati*, the *virya* of *Indra*, etc. [16] But in the same chapter it has been further explained that consumption of alcohol without proper method leads to alcoholism. Similarly, the sexual indulgence, which has been included in the *Traya Upastambha*. In

Ritucharya, the rule of having sex in a proper manner has been described. The improper and excessive sexual practice leads to diseases like *Rajayakshma*, leprosy, etc. In this way, alcohol and sex in the proper manner are beneficial for the body, whereas the consumption of alcohol and sexual practice without proper method and in inappropriate quantity lead to various diseases.

4. Ahimsakam (follow nonviolence)

Acharya Sushruta advocates that non-violence increases lifespan. [17] Non-violence is also described as *Yama* (moral duty/self-resistance) in *Ashtanga Yoga*. Thus, maintaining non-violence is essential for longevity. Violence is not in human nature; violence is the specific nature of animals. Humans cannot be forgiven for violence because violence is an avoidable act for humans. The animal can be forgiven for violence because violence is inevitable for the animal. Just as a man can decide to be violent, he can also decide to be non-violent. Violence is a human's choice. Violence is a violation of both life and consciousness. It is very destructive. We must avoid it. We must follow non-violence. The *Rigveda* [18] and *Atharvaveda* [19] also quoted the term *Ahimsakam* very frequently.

5. Anayasam (Avoid overexertion)

Anayas means not getting tired. It means a person should not become tired; he should always be happy so there is no chance to hinder the work efficacy. Therefore, one should consume a balanced diet and practice healthy exercise. *Charak Samhita Nidansthan* quotes a person who is always full of effort and gets to become an *Unmad* patient very soon. [20]

6. Prashantam (Stay calm and peaceful-minded)

In *Charak Samhita Sutrasthan*, *Acharya* instructed that a person should be peaceful. Being a peaceful person does not suffer from psychosomatic diseases. Every moment of life gives us happiness or sorrow. An imprudent person turns these situations into problems, while intelligent people turn problems into good situations or opportunities. We must apply the "Principle of Opposites" to our daily lives. Only in a peaceful state can one understand and learn the depths of life; it is necessary for a person to go through difficult situations. We should assess every wave arising in the mind with an observing mental state. We should observe the feelings of love, hatred, anger, jealousy, desire, etc. In this way a calm mind can avoid the sin of wisdom, which aggravates all the *Doshas* and gives rise to various physical and mental diseases.

7. Priyavadinam (speech pleasantly)

Acharya Charak says one should speak only beneficial and sweet words at the right time. [21] Speaking sweet words has a psychological effect on the listener so that he also starts speaking sweetly. Social health can be strengthened through the social harmony generated by this.

8. Japasoucha param (do prayer/chant regularly and maintain cleanliness)

Acharya deeply emphasized cleanliness [22], i.e., purity, very early in the classics. Physicians as well as attendants must be physically and mentally pure. *Ashtanga Yoga* also describes cleanliness as various steps taken to achieve the ultimate objective. *Acharya Charak* instructs to clean the anus and feet regularly, trim the nails and hairs, and shave thrice in every fortnight. In this way, psychosomatic diseases can be

controlled through physical and mental purity. *Japa* means repeating (chanting) the same mantra again and again. First, the mantra should be chanted loudly; by doing this for a few months, the whole body gets saturated. This is the first stage of mantra chanting. When the body is completely saturated, the lust ends completely. At this state, the body becomes so saturated and soft that there is no need to release energy from the body. After that, the person feels immense energy.

9. Param Dheeram (Keep ultimate patience in any situation)

One should be patient. Being impatient leads to mental ailments. Patience is the ability to remain tolerant in various adverse situations without reacting negatively. From a psychological point of view, patience affects a person's decision-making ability. Patience is necessary for long-term happiness in a person's life, although it gives short-term pain.

10. Dananityam (donate subjects and objects to the needy)

Acharya Charak has said that one should donate according to their abilities. After donating, one gets spiritual happiness, which has a psychological effect on our mind and body, which reduces the possibility of getting psychosomatic diseases. Poverty does not occur naturally in our society. Some people become rich by making money from poor people; later, the same people distribute some money among the poor in the name of welfare. There are three types of donations mentioned in the *Gita: Satvik, Rajasik, and Tamasik*. *Tamasik* donation is that which is given to harm another person. *Rajasik* donations are given with the aim of gaining some merit. When a donation

is given without any selfish motive, it is called a *Satvik* donation. Giving education is the best donation because it changes the lifestyle of a person, which stays with him for life.

11. *Tapaswinam* (the person who is always busy in worship)

In the Sanskrit-Hindi dictionary written by *Acharya* Vaman Shivram Apte, the meaning of *Tapasvi* is described as one who burns and torments. The work of an ascetic is to walk on the path of his duty without any steadfastness. This is *Tapasya*.

12. *DevagobrahmanAcharya Guruvruddharchaneratam* (Respect Gods, Cows, and Brahmanas) *Acharya, Guru, and Vruddha*)

Charak Samhita Sutrasthan chapter eight says one should worship God, cows, *Brahmins*, *Gurus*, old men, *Siddha Purush*, and *Acharyas*. *Chikitsasthana* mentioned insulting *God*, *Guru*, and *Dwija* causes *Kusta*. [23] Insulting *Brahmin* and *Guru* causes *Unmad*. [24] *Vimansthan* chapter eight quoted, "*Kritsno Hi Loko Buddhimatam Acharyah Shatrushchaabuddhimatam.*" [25] In *Chikitsa Sthana* chapter twenty-eight, *Acharya Sushruta* stated, Service to *Acharya* increases intellect and wisdom. [26] Thus, we see different *Acharyas* have repeatedly mentioned various benefits of serving the God, *Brahmin*, *Acharya*, etc.

13. *Anrushamsya param nityam* (remain free from barbarous acts)

One should always stay away from cruelty. A person who is full of kindness and compassion always attains inner happiness. In various *Samhita*, it has been said to be full of kindness and compassion.

14. *Nityam Karuna vedinam* (behave and think with kindness)

Charak Samhita Sutrasthan chapter eight stated, one should always show mercy to others. Mercy is a great virtue; this provides an opportunity for a wicked man or criminal to improve. Compassion is the full bloom of consciousness. Mercy is an egoistic tendency, as it nourishes the ego of a person. When a person shows mercy to someone, he feels superior. This insults the other person.

15. *Sama jagrana swapnam* (maintain balance in waking and sleeping cycle)

Charak Samhita Sutrasthan twenty-first explains that one can achieve happiness, proper nourishment, increased strength of the body, boosted sperm, optimized the function of sense organs, and maintain the longevity for a fixed period. [27] With absence of sleep, there is sorrow, debility in the body, loss of strength, impotence, improper function of sense organs, and the possibility of death. Instructions have been given to wake up in *Brahmamuhurta*. *Ayurveda* does not ask all people to wake up in *Brahmamuhurta*. *Acharya* Vagbhata states that only a healthy individual should wake up in *Brahmamuhurta*. [28] *Acharya* also added one should wake up in *Brahmamuhurta* only after considering whether the food eaten at night digested completely or not. If the food has not been completely digested, then one should not get up in the morning because in the case of *Rasasheshajirna*, it is advised to sleep in the daytime (*divasvapna*). *Acharya Sushruta* quotes, Insomnia is caused due to increased *Vata*. [29] *Acharya* Charak says, "*Asvapna* (insomnia) is a *Vata*-related disease" [30] and also adds, "A person who

sleeps too much becomes as fat as a boar (*Varaha*)."
[31] *Acharya Charak* explained the harms caused by insomnia or excessive sleep and the benefits of proper sleep. [32] It's stated that diseases caused by improper sleep are emaciation, loss of strength, impotence, sense organs not being able to work properly on their subjects, and there is a possibility of death. [33]

16. Nityam Ksheer ghrishinam (take milk and ghee regularly in our diet)

It is quoted by *Acharya Charak* that there are ten qualities found in cow milk that enhance the ten qualities of *Ojas* due to their similarity with them. [34] It is the best life-giving substance and good *Rasayana*. While explaining the qualities of ghee, it is said that it enhances memory, intelligence, *Agni*, *Ojas*, etc. [35] It is the best affection, and when it is processed, it acquires a thousand times more power and qualities. With the above-mentioned qualities of *kheer* and *ghee*, it is suggested to consume them daily.

17. Desha Kala pramanagyam (activities turn change with the place, time, and norms of that particular occasion)

In *Charak Samhita Vimansthan*, it is said that "*Desha*" means "*place*." The origin and spread of substances indicate the truth of *Desha*. [36] By knowing the *Desha*, we are able to know the properties of the herbal substances produced in a particular area and the *Jangam* substances living there that are used for medical purposes. It is also said that time is of two types: *Nityag* and *Awasthik*. Abnormalities depend on the *Awasthik* period, whereas the *Nityag* period is responsible for seasonal harmony. [37] There is also a detailed description of *Desha* and *Kala* in the general

sense of the *Janapada*. Here, distorted *Desha* and *Kala* are mentioned; by knowing this, a person can understand the arrival of *Janapadodhwans* and be alert at proper time. Here, *Kala* is said to be stronger than *Desha*. [38] *Acharya Vagbhata* stated the *Jangala Bhumi* is dominated by *Vata*, *Anupa Bhumi* by *Kapha*, and in *Sadharana Bhumi* all doshas are of equal qualities.

18. Yuktigyam (making a rule or plan before doing any work to achieve our goals)

Yukti Praman has been described by *Acharya Charak*. While defining it, it is said that the growth of unknown feelings is generated by the combination of many reasons, according to the cause and effect of the known feelings. This *Yukti* helps to understand all the features of the three periods and leads to the success of *Trivarga (Dharma, Artha, Kama)*. [39] *Acharya* explained all four *Pramanas* in detail to examine the true and false substances. [40] These are (i.) *Aptopadesha* (authoritative knowledge), (ii.) *Pratyaksha* (knowledge through the sensory organs), (iii.) *Anumana* (inferential knowledge), and (iv.) *Yukti* (logical reasoning)

19. Anahankritam (stay factful and egoless)

Ego is like a darkness (absence of light), and it gives rise to many psychosomatic disorders. Therefore, one should not follow ego. It is said frequently that one must give up one's ego. Although ego cannot be given up because it is the natural quantity to evolve the *Srishti* (body). But one should not achieve excessive ego. *Acharya Charak* explained in *Sharir Asthan* chapter-1, to attain the *Moksha* one should overcome the *Ahankar* to devoid the *Raja*, and *Tama*, and finally break the cycle of *punarjanma*. Ego exists because we

do not know ourselves. We can be free from it only by understanding it and being free from thoughts. The moment one knows oneself, ego disappears. *Ashtanga Hridaya Sutrasthan* chapter eight stated that indigestion occurs due to grief and anger.

20. ShastAcharaam asankiranam (be pure and disciplined)

Acharya Charak advised in *Sutrasthan* the impulses to be held. Instructions have been given to hold on to bad deeds, i.e., to stop them. In this, instructions have been given to hold on to bad mental impulses like greed, grief, fear, anger, harsh words, false words, untimely words, etc., and bad physical impulses like tormenting others, adultery, violence, etc. [41] *Acharya* has also been instructed to stop the mind from harmful subjects while describing *Sattvavajaya Chikitsa*. [42]

21. Adhyatmapravanendriyam (the person who regularly studies scripture)

One should remain involved in spiritual activities. It is mentioned in *Charak Samhita Sutrasthan* that when the *Maharishis*, who were engaged in spiritual activities like penance, fasting, study, celibacy, etc., all their lives, developed diseases in their bodies, they gathered in a part of the Himalayas to think about it. *Maharishis* were always engaged in spiritual activities like penance, etc. [43]

22. Upasitaram vrudhdhanam, astikanam jitatmanam (worship elderly, spiritual, and saintly persons)

Upasitaram vrudhdhanaamastikanam jitatmanam means that those who follow *Achara Rasayana* should worship the elderly (old in knowledge and experience), the *astikas* (who accept the existence of

God), and the *jitatmas* (self-controllers).

23. Dharma shastra param (follow the entire life righteously)

By following the rules mentioned in the *Dharmashastras*, social harmony is maintained in the society. The *Dharmashastras* tell us to serve our *Guru*, elders, and teachers. By following these rules, etiquette and peace are maintained in the society. Traditionally *Dharmashastra* is divided into three main parts: (1.) *Achara* rules regarding the duties of the four *Varnas* in daily life. (2.) *Vyavahar* rules for removing various doubts regarding religion and laws for conducting various legal procedures of the court. (3.) *Praayashchit*-rules regarding punishments given for breaking the rules of religion, like taking *Sanyas*, fasting, pilgrimage, etc.

4. OBSERVATIONS AND RESULTS:

Statistical analysis of the effects of the *Achara Rasayana* code before instruction and after instruction about *Achara Rasayana*.

Table no: 1. Description of Volunteers Age Group

Age Group	Frequency	Percentage
20-25 Years	2	4.00%
26-30 Years	30	60.00%
31-40 Years	12	24.00%
41-45 Years	6	12.00%
TOTAL	50	100.00%

Table no: 2. Description of Volunteers Gender

Gender	Frequency	Percentage
Male	29	58.00%
Female	21	42.00%
TOTAL	50	100.00%

Table no: 3. Description of Volunteers Religion

Religion	Frequency	Percentage
Buddhist	1	2.00%
Christian	1	2.00%
Hindu	46	92.00%
Muslim	1	2.00%
Other	1	2.00%
TOTAL	50	100.00%

Table no: 4. Description of Volunteers Marital status

Marital Status	Frequency	Percentage
Married	13	26.00%
Unmarried	37	74.00%
TOTAL	50	100.00%

Married	13	26.00%
Unmarried	37	74.00%
TOTAL	50	100.00%

Table no: 5. Description of Volunteers Socio Economic Status

Socio Economic Status	Frequency	Percentage
Lower Middle	1	2.00%
Middle	47	94.00%
Upper Middle	2	4.00%
TOTAL	50	100.00%

Table no: 6. Description of Observations and Results, after statistical analysis

Marks	Mean	N	SD	SE	t-Value	P-Value	% Change
Pre lecture	74.98	50	8.58	1.21	13.301	<0.05	12.70
Post lecture	84.50	50	5.95	0.84			

*** Abbreviations**

N=Number of individuals, SD= Standard Deviation, SE= Standard Error, t-Value=Calculated Value, P-Value=Probability of obtaining results.

5. DISCUSSION AND CONCLUSION:

Achara Rasayana is a way of character building in the current era of character crisis. There is corruption in all the departments, like education, health, administration, policing, banking, etc. This is due to a lack of morality in the people. All countries of the world have made acts, rules and regulations, and biometric systems to minimize corruption, but there is no satisfactory result till now. If a person is not agreeing, then morality cannot be forced. There is a crisis of character in the society. Today's education system is able to build careers but not character. Therefore, a strong and quick requirement of character building in the society. *Achara* means ethics, behavior, and manners, whereas *Rasayana* refers to

the science of promoting lifespan and sustaining good health. As a result, it involves moral, ethical, and beneficial behavior such as truth, non-violence, personal hygiene, dedication, compassion, and social behavior that promotes health and happiness. As this is a literary work, only the theoretical part of *Achara Rasayana* and its application on 50 volunteers has been observed here. A total of 50 volunteers were taken in this research work, of which 29 were male and 21 were female. 13 volunteers are married, and 37 volunteers are unmarried. The assessment was done on the basis of the G.S. Scale, in which there are 25 multiple-choice questions based on *Achara Rasayana*, and each question has 4 marks. For the first time, a set of questions was given to the

participants to opt for one option before giving any instruction about *Achara Rasayana*. A detailed, informative lecture about *Achara Rasayana* was given to all volunteers. The same question set was given to opt for one option after 3 months. In between this period, participants were requested to follow the codes of *Achara Rasayana*. In order to follow up, it was observed that the pre-lecture mean value was 74.98 and the post-lecture mean value was 84.50, the pre-lecture SD was 8.58 and the post-lecture SD was 5.95, and the pre-lecture SE was 1.21 and the post-lecture SE was 0.84. The p-value was < 0.05, and the t-value was 13.301; the total percentage change was 12.70. Hence, we can conclude that there are significant changes observed in the pre- and post-study.

Limitations: This study is carried out in a smaller number of volunteers and a shorter duration because of the short study period. The same questionnaires were reused. Therefore, potential recall bias has been acknowledged. A convenience sample from a single college was used. Therefore, generalizability is limited.

Implications: This study can be employed at high school levels and college levels to improve the performance in the board exams as well as further life ahead.

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