



Review about Adhyashana as a causative factor in Grahanidushti from Charak Samhita.

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ABSTRACT :

Grahanidushti or *Grahaniroga* is associated with group of disorders caused due to *Agnidushti*. *Grahani* is an organ described in Ayurveda texts as a *Sthana* of *Agni* where the *Agni* is placed. *Grahani* and *Agni* are said to be inter-related i.e. if one gets vitiated it vitiates other too in long course of time. The *Sthiti* or state of *Agni* depends upon *Ahara* which is a major important part of life which is included in *Trayopastambha* (key pillars). For that Ayurveda broadly explains *Ahara-Vidhi* which is the rules and manners for preparing and having food. *Vidhi-tyaga* or not following these manners for long term give

rise to *Agnidushti* which further give rise to *Grahaniroga*.

One of these *Vidhi-Tyaga* *hetu* is *Adhyashana* which is having food before the digestion of previously ingested food. Ayurveda explains *Jeernashana* as a *Vidhi* which is to have food after the complete digestion of previous food. Incidence of *Adhyashana* has increased as increasing modernization of society. Also, the incidence of *Grahaniroga* has increased very much and both should be addressed. As the treatment for *Grahaniroga* is *Agni-Vardhana* or *Deepana*, *Hetu- Privarjana* i.e. avoiding causative factor is very important.

To address this, an attempt is made to review *Adhyashana* in *Grahanidushti*.

KEYWORDS :

Adhyashana, Grahanidushti or roga, Agni, Ahara-Vidhi.

INTRODUCTION :

Ayurveda always gives due importance to the preventive aspects so that the features of healthy person (*swasthapurusha*) mentioned in the Ayurveda texts can be achieved.^[1]

Ayurveda describes *Agni* as the prime reason (*hetu*) to be healthy when not vitiated (*Avikrutaavastha*) and leads to many hazardous health issues even death if it is vitiated (*Dushta* or *Vikruta*).^[2] Thus, gives rise to *Grahanidushti* as it is *Agni Adhishtana*^[3] i.e. where the *Agni* is placed.

To maintain *Agni*, Ayurveda has elaborately described the *Ahara-vidhi*^[4] i.e. rules to follow while taking food or for diet to maintain healthy *Agni* and in turn maintain health.

In the present era, due to competitiveness in each and every field of life with modernization, today's individual does not get sufficient time for taking food and maintain its quantity and quality and tend to forget the rules which are followed traditionally merely given in d Ayurveda texts. Ayurveda explains on manner of having food is to have food after the complete digestion of previously ingested food which is called as *Jeernashana* which shows various symptoms when the food is completely digested as *Udgarashuddhi, Vatanulomana, Kshudbodha* etc.^[5]

Adhyashana which means having food before the digestion of previously ingested food^[6], has become very common dietary habit and trend in modern developed area. It is one of the most important factor to vitiate the *Agni* which contributes majorly to cause many digestive disorders especially *Grahanigada*. *Adhyashana* may give rise to various other hazardous diseases (*Ghora Vyadhi*) in long term mainly causing *Agnidushti*.^[7]

As the increase in modernization, there is increase in haphazard manner of *Ahara* (diet) and *Vihara* (lifestyle) which is causing various disorders. Changes in food habits manily cause *Agnidushti* and give rise to multiple diseases specifically *Grahani*. As the treatment for *Grahaniroga* is *Agni-Vardhana* or *Deepana*^[8], *Hetu- Privarjana* i.e. avoiding causative factor is very important. To address this, an attempt is made to review *Adhyashana* in *Grahanidushti*.

AIMS AND OBJECTIVES :

- 1.To study the wide concept of *Agni* and *Grahani* from *Charak Samhita* and focus on *Hetu Adhyashana*.
2. To disclose the concept *Ahara-Vidhi* i.e. manners and methods while having food.

MATERIALS AND METHODS :

Total Ayurvedic material related to the topic was studied from *Bruhatrayee* specifically *Charak Samhita*.

DISCUSSION :

Agni :

As mentioned, *Ayurveda Shastra* gives due importance to the *Agni* as it

performs very important role in digestion, assimilation of food and thus maintains the *Sthiti* of health (health status as it is) and achieve the features of healthy being. Agni in its *Prakruta Avastha* i.e. if not vitiated or not *dushta*, gives Ayu (longevity which is mentioned as *Chetananuvrutti*), *Varna* (*Prakruta* complexion of that individual, not *Panduta* or *Karshnya* etc.), *Bala* (strength), *Swasthya* (health), *Utsaha*(enthusiasm), *Upachaya*(accrual of body), *Prabha*(radiance), *Oaj*, *Teja*(luster or glow), and *Agni*(other types of Agni).^[2]*Grahanigada* occurs only if Agni is vitiated because of various reasons. *Ashtanga Sangraha* also states that *Bala* of a person is dependant on Agni and life and its longevity are dependent on *Bala* (*Jeevita*). So Agni should be kept healthy.

अग्निमूलं बलं पुंसां बलमूलं हि जीवितम् ।^[9]

- अ.सं.चि. १२/३१

Grahani :

Grahani is the organ where *Agni* is placed (*Agni adhishtana*). *Agni* and *Grahani* have *Adhara - Adheya* relation i.e. *Grahani* is *Adhara* to *Agni* and *Agni* is *Adheya*. As it holds food (*Dharan* of *Anna*), it is called as *Grahani*.

अग्न्यधिष्ठानमन्नस्य ग्रहणाद्ग्रहणी मता ।^[3]

-च. चि. १५/५६

Long term exposure to *Agnidushti* *Hetu* (causative factors to vitiate Agni), give rise to *Dushtagni* and cause various diseases. But not only this, it gives rise to *Grahanidushti* as well and it becomes a vicious cycle. *Grahani* is situated above *Nabhi* (navel) and gets support as well as nourishment from healthy *Agni*. Thus,

Grahani strengthens *Agni* and *Grahani* gets strengthened by *Agni*.^[3]

Grahani is an important entity which helps in digestion of food as it holds undigested food and pushes forward digested one.^[10]

Adhyashana :

Charak has described *Adhyashana* as the prime reason (*hetu*) for *Grahanidushti*, which means having food before the digestion of previously ingested food.

भुक्तं पूर्वान्नशेषे तु पुनरध्यशनं मतम् ।^[6]

-च. चि. १५/२३६

Long term exposure to *Adhyashana* causes gradual decrease in *Agni* (*Mandagni*) and thus, give rise to many diseases specifically *Grahanigada*. As the previous food is not digested, *Ama* is produced, all the *doshas* are provoked and in turn it becomes a vicious cycle giving rise to more production of *Ama*. *Ama* is said to be acting as *Visha* in human body^[11], which attributes to many diseases and death also. *Vagbhata* has said to be *Varjya* as its *Viruddhopakramatwa* and *Visha swaroopa*.^[12]

References of Adhyashana in Charak Samhita –

*Ch. Su.- 14/10

*Ch.Su.- 25/40.

*Ch.Vi.- 2/12.

*Ch.Vi.- 5/21.

Adhyashana is mentioned as prime *hetu* or reason for *Grahanigada* as well as-

* *Grahani* – Ch. Chi. 15/236.

* *Aamavisha* – Ch. Vi. 2/12.

* *Pittaja Gulma* – Ch. Ni. 3/4.

* *Kushtha* – Ch. ni. 7/6.

* *Udar roga* – Ch. Chi. 13/26.

*In *Siddhisthana* of *Charak Samhita*, *Adhyashana* is one of the factors of *Ashta Mahadoshakara bhava* in *Karma chikitsa*. It

causes *Mukhashosha, Adhmana, Shoola* etc.

Ahara- Vidhi regarding Adhyashana :

Food should be taken after the complete digestion of food which is called as *Jeernashana*.^[5]

Agni should be maintained healthy with the help of proper diet, which gives health and strength to a person for longevity of life. If the *Vidhi* i.e. these rules are not followed well give rise to mainly *Grahanidoshaja roga*.

यो हि भुङ्क्ते विधिं त्यक्त्वा ग्रहणीदोषजान् गदान्
स लौल्याल्लभते शीघ्रं..... ॥ - च.चि. १५\४१^[13]

Grahanigada :

In *Grahanidosha*, there is no pattern in defecation that is sometimes it's with undigested food particles, or may be if properly digested proper stool is passed or there is no motion or may be sometimes hard or loose stools may pass.^[14] *Chakradatta* explains *Grahanidosha* as *Grahani ashrita roga*. *Mandagni* specifically acts major role in *Grahanidushti*. Causative factor mainly *Adhyashana* in this study specifically causes *Mandagni*. It has 4 types – *Vataja, Pittaja, Kaphaja* and *Tridoshaja*.

Samanya Grahani lakshana include frequent stools or constipation or Loose motions, delayed digestion, thirst, ageusia, drizzling, dizziness, feet and hand oedema, finger joint pain, vomiting, fever, belching.^[15]

Samprapti of Grahaniroga :

Hetusevana

(Aharaja – *Adhyashana, Vishamashana, Asatmya* etc.

Viharaja - Desha, Kala, Rutu vaishamya, Veg-vidharana etc.)



Agnidushti



Apachana (Indigestion)



Amotpatti, Shuktapaka



Amavisha (Localised at GIT level,
Generalise whole body)



Grahani Dosha

Treatment for Grahanigada :

As it is *Chirakari Vyadhi*, caused due to long term exposure to causative factors, *Chikitsa* also is a long term process with lot of food restrictions (*pathya*).

Main *Chikitsa* is *Agni Deepana* through every way possible.^[8] Also, *Nidana parivarjana* is very important factor to treat *Grahani* or any disease. Here, in this case, avoiding *Adhyashana* and following *Ahara-Vidhi* is the treatment.

CONCLUSION :

Agni and *Grahani* are very broadly explained in *Charak Samhita*. Also, *Ahara Vidhi* is explained which explains manners while having food.

Adhyashana and thus *Ahara vidhityaga* is

increasing on large scale with increasing westernization giving rise to various lifestyle disorders. It mainly causes *Agnidushti*. *Adhyashana* is specifically mentioned to cause *Ghora vyadhi* and may cause death also according to text. Not only Grahani but it also causes many other hazardous diseases.

Adhyashana specifically cause *Mandagni* and *Purishavaha Srotodushti*.

Knowledge of Ahara vidhi, Vidhityaga as a causative factor will help subjects to reduce or avoid *hetu* and reducing incidence of Agni or Grahanidushti. It will also make people see the preventive side (*Swasthavritta*) of Ayurevda.

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