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. Grahan is an organ described in Ayurveda texts as a Sthana of Agni where the Agni is placed. Grahan 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 Adhyayshana in Grahanidushti.

KEYWORDS:
Adhyayshana, 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]

Adhyayshana 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. Adhyayshana 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 mainly 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 Adhyayshana in Grahanidushti.

AIMS AND OBJECTIVES:
1. To study the wide concept of Agni and Grahani from Charak Samhita and focus on Hetu Adhyayshana.
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 Bruhattrayee 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 
Sthiit 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(accural of 
body), Prabha(radiance), Oaj, Teja(luster or glow), and Agni(other types of 
Agni).[2]Grahani 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 
longetivity are dependant on Bala (Jeevita). So Agni should be kept healthy.

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 Grahani, 
which means having food before the 
digestion of previously ingested food.

Long term exposure to Adhyashana causes 
gradual decrease in Agni (Mandagni) and 
thus, give rise to many diseases specifically 
Grahani. 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 Viruddhopakramat 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 Grahani 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

- अ. सं.चि. १२/२२
Grahani :
Grahani is the organ where Agni is placed 
(Agni adhishthana). 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.

अन्यधिघाणमशक्य ग्रहणाध्वही 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 
Grahaniushti 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,

-च. चि. १५/२३६
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.

ग्नि भ ङ्क्क्ते ग्निधिं 
स लौल्य ल्लभते शीघ्रं…… || - च.चि. १५४२[१३]

Grahanigada:
In Grahanidosha, there is no pattern in defeacation 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 ashtita 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 Grahan lakshana include frequent stools or constipation or Loose motions,delayed digestion,thirst,ageusia,driveling,dizziness,fe et 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.)

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. 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 Grahani or Agnidushti. It will also make people see the preventive side (*Swasthavritta*) of Ayurveda.

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