

Prevention of Adyasana in Arshas with Special Reference to Ahara Vidhi Vishesha Ayatana

Preethishree M.¹, Pratibha V. Kulkarni²

How to cite this article:

Preethishree M., Pratibha V. Kulkarni/Prevention of Adyasana in Arshas with Special Reference to Ahara Vidhi Vishesha Ayatana/Indian J of Ancient & Yoga. 2023;16(4): 191-195.

Abstract

Introduction: Ahara is considered as one among trayopastambha.¹ For the nourishment and protection of the body ahara is needed. It is considered as mahabhaisajya by kashyapa samhita.² Thus ahara is most important and building block for a living being. In the present era, arshas is an emerging health issue. In our classics Arshas is considered under Asta mahagada.³ The one which causes pain like the act of an enemy is called as arshas.⁴ It is progressively increasing in the society due to sedentary lifestyle, irregular and inappropriate diet, chronic constipation, psychological disturbances etc.

Methodology: When we look over to nidana for arshas first thing mentioned is adhyasana that is having meals before the digestion of previous food which is not recommendable. Adyasana there fore is described as one of the health destroying factor.

Conclusion: Prevention is better than cure. So cultivating and providing knowledge regarding healthy food habits especially in youngsters plays an important role in preventing arshas.

Keywords: Arsha; Adyasana; Ahara.

INTRODUCTION

The word adhyasana is framed by the combination of two words Adhi and Asana which means to eat before the digestion of previous food.⁵

Arshas is considered as one among astam-ahagada. It is a mamsa keelaka which obstructs the gudamarga and tortures the patient like an enemy.

Arsha occurs in guda region, which a marma. Ahara vihara of a person directly influences the jatharagni leading to vitiation of tridosa, mainly vatadosha. These vitiated doshas get localized in gudavali and pradhana dhamani which further vitiates twak, mamsa, and medadhatus due to Annavaaha srotodusti leads to development of Arsha.

Review of Literature

Charaka in his treatise he mentioned adyasana as "poorvanna sheshe"⁶ which means the same, eating when still undigested food is remaining in the stomach. He also states that by doing Adyasana it gives rise to various hazardous health problems like ama, kusta, ajeerna, amavisha⁷ etc. Sushruta charya states that Adyasana provokes all tridoshas and leads to various diseases like atisara⁸, krimi, shoola.

Arshas:

Arsha is being described by all the classics of

Author Affiliation: ¹2nd Year PG Scholar, ²Head of the Department, Department of Kriyasharira, Sri Dharmasthala Manjunatheshwara College of Ayurveda and Hospital, Hassan 573201, Karnataka, India.

Corresponding Author: Pratibha V. Kulkarni, Head of the Department, Department of Kriyasharira, Sri Dharmasthala Manjunatheshwara College of Ayurveda and Hospital, Hassan 573201, Karnataka, India.

E-mail: preethiayu@gmail.com

Received on: 27.04.2023

Accepted on: 21.05.2023



This work is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 4.0.

Ayurveda. Arsha occurs in Guda region, which is a Marma, and it is well known for its chronicity and difficult management. This shows the intensity of the disease.

Arshas can be classified into:

- According to dosha - vataja pittaja, kaphaja, dwidoshaja, tridoshaja.⁹
- According to bleeding - sushka and ardra.¹⁰
- According to sadyata - sadya, krichra sadya, yapya, asadya.¹¹
- According to the location - bahya and abyantara.

Nidana for arshas:

*Vataja*¹²

- Excessive intake of Kashaya, Tikta, Katu rasa and Ruksha, Sheeta and Laghu guna ahara dravyas
- Less in take of food
- Intake of Rukshamadya
- Over sexual indulgence
- More exposure to wind

*Pittaja*¹³

- Excessive in take of kashaya, amla, lavana rasas, Kshara and Ushna, Tikshna guna ahara dravyas
- Over exercise
- Exposure to sunlight and fire
- Hot place and mid day time
- Anger
- Excess in take of alcohol

*Kaphaja*¹⁴

- Excessive in take of madhura, lavana and amlarasas and Snigdha, sheeta guna of ahaara dravyas
- Lack of exercise
- Divaswapna
- Exposure to eastern wind
- Cold place and time (early morning or night)
- Mental inactivity
- Excessive intake of food having Vidahiguna

Importance of agni:

Agni that accomplishes body requirements and digests food is called kayagni, as it stays in jathara it is called as jatharagni.¹⁵ Jatharagni is like GOD who analyses rasa and other things and due to minute

structure it is not perceivable.¹⁶

Jatharagni, Pachakagni, Pachaka pitta is synonym of each other as their function is similar that is digestion of chaturvidha annapana.¹⁷

Sushruta mentioned the 5 types of pitta itself is types of agni. For the proper functioning of jataragni it needs continuous fuel that is ahara if it is not supplied properly then it eats away the dhatu itself.¹⁸

Importance of ahara:

Food sustains the life of living beings. All the living beings in the universe require food. It gives complexion, clarity, good voice, longevity, happiness, satisfaction, nourishment of the body, strength and intellect.¹⁹

Each food we take either has Dosha Prakopaka or Dosha Shamaka action on the human body. Improper digestion (Mandagni) produces toxins (Ama) which leads to the majority of diseases. Charaka has described 8 specific factors for the method of dieting in a very systematic and scientific manner which is known as Ashta Ahara Vidhi Visheshayatana. These are the 8 specific factors of method of diet.²⁰

Table 1: Asta vidhi vishesha ayatana

Ayatana	Meaning
Prakruti	Nature of food
Karana	Processing of food
Samyoga	Combination of food
Raashi	Quantity of food
Desha	Habitat of food
Kaala	time
Upayogasamstha	Rules
Upayokta	Person who consumes of food

Individual who takes wholesome diet lives for shadtrimshatraatri or hundred years. He lives healthy life and get blessings of good people.²¹

There is no medicine like food available any where. Man remains healthy with appropriate food. Even if drugs are introduced to a diseased person he cannot get cured without food. This is the reason why physicians call food as great medicine.²²

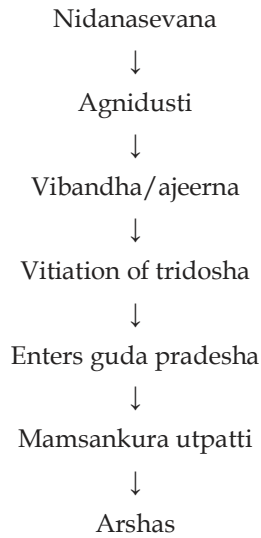
Ahara jeerna lakshanas:

Clear belching, enthusiasm, evacuation of mala, mutra in proper time, feeling of lightness, hunger and thirst are considered to be ahara jeerna lakshanas.²³

DISCUSSION

Prevention is better than cure so cultivating good food habits and following aptavachana during intake of food plays an important role in preventing adyasana. As said earlier, one has to eat their food only after observing ahara jeerna lakshanas so as to avoid adyasana which is foremost thing in prevention.

Samprapti of arshas can be briefed as follows:



Jatharagni is the chief among all types of agnis because function of bhutagni and dhatvagni depends on Jatharagni. Aggravation or diminution of jatharagni results in aggravation or diminution of bhutagni and dhatvagni. Therefore one has to protect jatharagni by consuming suitable whole some dietetics and behaviour because longevity and strength depends on normal state of agni. On the contrary one who consumes unwholesome diet, will attain disease caused by the vitiation of grahani.

The food consumed in proper manner helps to balances Doshas, dhatus, mala and agni. The appropriate dietary considerations helps in maintaining physical, mental and spiritual health of an individual

Following ahara vidhi visheshaayatana like:

- Prakruti - If the food is basically heavy in nature like mamsa then it certainly takes much longer time to get digested so even after 3 hours of intake of food there may not be symptoms of jeernaahara.
- Karana - Method of processing changes the qualities of ahara like curd is heavy but after churning process it becomes light to digest

so here time taken for digestion differs when process comes in between.

- Samyoga - Combination of food substances results in both good and bad effects on health of an individual like wise honey and ghee are good when used separately if used in combination in samamatra it turns into visha. This is an example for ill effect of samyoga. Cooked rice with ghee enhances digestive fire, gives snigddata to ahara, helps in proper digestion, enhances flavour. This is good effect of combination of two substances.
- Rashi - The amount of ahara which is taken decides the time for digestion.
- Desha - Ahara or aushadadravya grown in different regions attains different properties. Drugs grown in Himalayas may be more potent than grown in desert area.
- Kala - It stands for both time of food intake or even the state of health of an individual. Because during diseased condition agni will be diminished so even intake of laghu ahara may take little longer to get digested.
- Upayogasamstha - These are the dietic rules which one has to follow during food ingestion.
- Upayokta - Person has to take food which suits him like some may be having allergy towards particular food so by avoiding such kind of foods individual has to consume wholesome food.

CONCLUSION

- Nidana parivarjana meva chikitsa - one has to avoid adyasana in order to prevent arshas.
- Follow aptavachana that is ahara vidhi visheshaayatana.
- Observe jeernalakshana then consume next meal.
- Cultivate good food habits from childhood so that they should incorporate it in their future life.
- Good lifestyle and good dietary habits improves digestion.
- Avoid all foods and methods of intaking of food which causes agnidushti in turn vibanda and arshas.

REFERENCES

1. Acharya Y T, charakasamhita-Ayurveda dipika commentary of chakrapanidatta; Edited;

- choukambha sanskrit sansthana, varanasi; fifth edition, 2001, p-74.
2. Vriddhajivaka, Kashyapasamhita, edited by Tewari.P.V; chaukhambha viswa bharti; Varanasi; 1996; khilasthana 4/4, p-468.
 3. Acharya Sushruta, Sushruta Samhita with 'Nibandha sangraha' Commentary of Dalhanacharya and 'Nyayachandrika Panjika' of Gayadasa, edited by VaidyaJadavji Trikamji, Chaukamba Orientalia, Varanasi, 9th edition, Sutrasthana 33/4; p- 144.
 4. Acharaya Vagbhata, Ashtanga Hrudayam with the commentaries 'Sarvangasundara' of Arunadutta and 'Ayurvedarasayana' of Hemadri, Collated by Dr. AnnaMoreswarKunte and Krishna Ramchandra Shastri Navre, Edited by Pt. Bhisagacharya Harishastri Paradkar Vaidya, chowkhama Krishnadas Academy Varanasi, reprint edition 2009, Nidanasthana-7/1; P-490.
 5. Acharya Y T, charakasamhita-Ayurveda dipika commentary of chakrapanidatta; Edited; choukambha sanskrit sansthana, varanasi; fifth edition, 2001, chikitsa sthana 15/236; p-525.
 6. Acharya Y T, charakasamhita-Ayurveda dipika commentary of chakrapanidatta; Edited; choukambha sanskrit sansthana, varanasi; fifth edition, 2001, chikitsasthana 15/236; p-525.
 7. Acharya Y T, charakasamhita-Ayurveda dipika commentary of chakrapanidatta; Edited; choukambha sanskrit sansthana, varanasi; fifth edition, 2001, vimanasthana 2/12; p-239.
 8. Acharya Sushruta, Sushruta Samhita edited by Ambikadattashastri Chaukamba Orientalia, Varanasi, reprint 2005, uttaratantra 40/3; p- 210.
 9. Agnivesha, Charaka Samhita, revised by Charaka and Drudabala with the 'Ayurveda-Deepika' commentary of Chakrapanidatta, edited by Vaidya Y.T Acharya, Chaw khambha Krishnadas Academy, Varanasi, reprint edition 2001 Chikitsasthana- 14/5, P- 501.
 10. Agnivesha, Charaka Samhita, revised by Charaka and Drudabala with the 'Ayurveda Deepika' commentary of Chakrapanidatta, edited by Y.T Acharya, Chawkhambha Krishnadas Academy, Varanasi, reprint edition 2001 Sutrasthana- 19/7, P-110.
 11. Acharya Vagbhata, Ashtanga Hrudayam, translated by Prof. K.R. Srikantha Murthy, Chaukhambha - Krishnadas Academy, Varanasi, reprint edition 2007, Volume II, Nidanasthana-7/ 53-55, P- 75.
 12. Agnivesha, Charaka Samhita, revised by Charaka and Drudabala with the 'Ayurveda - Deepika' commentary of Chakrapanidatta, edited by Y.T Acharya, Chawkhambha Krishnadas Academy, Varanasi, reprint edition 2001 Chikitsasthana- 14/12-13, P- 502.
 13. Agnivesha, Charaka Samhita, revised by Charaka and Drudabala with the 'Ayurveda - Deepika' commentary of Chakrapanidatta, edited by Y.T. Acharya, Chawkhambha Krishnadas Academy, Varanasi, reprint edition 2001 Chikitsasthana- 14/15-16, P 502.
 14. Agnivesha, Charaka Samhita, revised by Charaka and Drudabala with the 'Ayurveda - Deepika' commentary of Chakrapanidatta, edited by Y.T Acharya, Chawkhambha Krishnadas Academy, Varanasi, reprint edition 2001 Chikitsasthana- 14/18-19, P- 503.
 15. Agnivesha, Charaka Samhita, revised by Charaka and Drudabala with the 'Ayurveda - Deepika' commentary of Chakrapanidatta, edited by Y.T Acharya, Chawkhambha Krishnadas Academy, Varanasi, reprint edition 2001 Sutrasthana- 6/22, P- 46.
 16. Acharya Sushruta, Sushruta Samhita with 'Nibandhasangraha' Commentary of Dalhanacharya and 'Nyayachandrika Panjika' of Gayadasa, edited by VaidyaJadavji Trikamji, Chaukamba Orientalia, Varanasi, 9th edition, Sutrasthana 35/27; p-133.
 17. Acharya Sushruta, Sushruta Samhita with 'Nibandhasangraha' Commentary of Dalhanacharya and 'Nyayachandrika Panjika' of Gayadasa, edited by VaidyaJadavji Trikamji, Chaukamba Orientalia, Varanasi, 9th edition, Sutrasthana 21/10; p- 89.
 18. Acharya Sushruta, Sushruta Samhita with 'Nibandhasangraha' Commentary of Dalhanacharya and 'Nyayachandrika Panjika' of Gayadasa, edited by Vaidya Jadavji Trikamji, Chaukamba Orientalia, Varanasi, 9th edition, Sutrasthana 21/9; p- 88.
 19. Agnivesha, Charaka Samhita, revised by Charaka and Drudabala with the 'Ayurveda - Deepika' commentary of Chakrapanidatta, edited by Y.T Acharya, Chawkhambha Krishnadas Academy, Varanasi, reprint edition 2001 Sutrasthana- 27, P- 174.
 20. Agnivesha, Charaka Samhita, revised by Charaka and Drudabala with the 'Ayurveda - Deepika' commentary of Chakrapanidatta, edited by Y.T Acharya, Chawkhambha Krishnadas Academy, Varanasi, reprint edition 2001 vimanasthana- 1/21, P- 235.
 21. Agnivesha, Charaka Samhita, revised by Charaka and Drudabala with the 'Ayurveda - Deepika' commentary of Chakrapanidatta, edited by Y.T Acharya, Chawkhambha Krishnadas Academy, Varanasi, reprint edition 2001 sutrasthana- 27/348, P- 174.

22. Vriddha Jivaka, Kashyapasamhita, edited by Tewari.P.V; chaukhambha viswabharati; Varanasi;1996;khilasthana 4/4,p-468.
23. Murthysrikanta, Madhavanidana of Madhavakara; 1993;6/24;p-32.

