

## REVIEW ARTICLE

# Terminologies Related to *Aruchi*: A Literary Review

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### ABSTRACT

In *Ayurveda*, all diseases are manifested by *Mandagni* and also due to forceful expulsion and voluntary suppression of natural urges. Due to *Mandagni* digestion of food doesn't occur properly so *Rasadi Dhatu* can't be produced and this leads to many symptoms, such as *Vishtambha*, *Sadana*, *Shirso Ruk*, *Murchha*, *Arochaka*, and *Avipaka*. *Charaka Samhita* has explained the importance of *Anna* as it is the life of living beings and the whole world runs towards it. Only the digested food nourishes the *Dhatu*, *Oja* provides strength and complexion to the body. Furthermore, the suppression of *Udgara*, *Kshudha*, *Kasa*, and *Ashru* lead to *Aruchi* and many other diseases. In *Ayurveda* classical texts, there are various terminologies related to *Aruchi* such as *Kshunasha*, *Bhaktadwesa*, *Annadwita*, *Annarasakheda*, *Annanabhinandana*, *Abhaktachhanda*, *Annanabhilasha* etc. This article presents the importance of these terms and how they are seemingly alike but different from each other.

## 1. INTRODUCTION

*Aruchi* (Anorexia) is the third most common chronic illness among adolescents. Anorexia statistics indicate that patients also experience anxiety, depression, and other physiological problems as well. People with anorexia can suffer a number of potentially fatal medical conditions including heart disease, kidney and liver disease, and potassium and magnesium imbalances that can lead to heart failure.<sup>[1]</sup> Healthy individuals should have an equilibrium state of three humors of the body, seven tissues, three waste products, and the power of digestion along with pleasant mind, soul, and sense organs.<sup>[2]</sup> On the other hand, there is an imbalance of these factors in diseased one.<sup>[3]</sup> The digestive power (*Agni*) plays a very significant role in the digestion of food. Due to *Mandagni*, *Arochaka* (as a symptom) and many other symptoms occur.<sup>[4]</sup> Furthermore, forceful expulsion and voluntary suppression of natural urges lead to *Arochaka Roga* and many other diseases.<sup>[5]</sup> For the benefit of being happy in both worlds (*Ihaloka*- in this life and *Paraloka*- life in the other world), one should always control the senses (mind and five sense organs) and also should

suppress the urges, such as *Lobha*, *Irshya*, *Dwesa*, *Matsarya*, and *Raga*.<sup>[6]</sup> Hence, that one can't suffer from these diseases.

In general, the word *Aruchi* is defined as the state in which one is not interested in anything in respect to any object, or the state that neither generates interest nor pleases the heart.<sup>[7]</sup> In *Ayurveda* classical texts, the word "*Aruchi*" generally relates to food and the terminologies related to *Aruchi* are –

- *Kshunasha*
- *Bhaktadwesa*
- *Annadwita*
- *Annarasakheda*
- *Annanabhinandana*
- *Abhaktachhanda*
- *Annanabhilasha* etc.

Table shows Synonyms of *aruchi* and its explanation.

This thorough study enhances the knowledge regarding the various terms related to *Aruchi* and thereafter one can understand them easily.

### 1.1. Aim

- To extend the existing knowledge regarding the terminologies related to *Aruchi*.

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## 1.2. Objectives

- To explore the *Ayurveda* classical texts for description of terminologies related to *Aruchi*
- To differentiate the terms related to *Aruchi*.

## 2. MATERIALS AND METHODS

For this literary study material regarding the terminologies related to *Aruchi* is collected from *Ayurveda* classical texts i.e., *Charaka Samhita*, *Sushruta Samhita*, *Astanga Hridaya*, *Madhava Nidana*, their commentaries, and other *Sanskrit* Dictionaries.

## 3. RESULTS

*Aruchi* is an *Ayurvedic* term for anorexia. It can also refer to a lack of taste, want of appetite, or dislike. Here are some other related terms:

- *Doshas*: These are functional energies in nature, and there are three of them: *Vata*, *pitta*, and *kapha*.
- *Ama*: This is mucus that forms when food is not digested completely.
- *Body image disturbance*: Patients with *aruchi* may feel overweight even though they are emaciated. They may also be preoccupied with weight gain and have intense anxiety and depressive symptoms.

*Aruchi* is a *Swatantra Vyadhi*<sup>[8]</sup> because it has specific characteristic features, specific etiological factors, and specific treatment. Also, it is a symptom of many diseases.<sup>[9]</sup> Thus detailed study of various terminologies related to *Aruchi* helps in enhancing knowledge and differentiating these seemingly alike terms.

## 4. DISCUSSION

During the explanation of *Pruvaroop* and *Roopa* of a few diseases in *Ayurveda* classical texts, more than one term is used which relates to *Aruchi*. If all these words were the same then *Acharya* would not have written them more than 1 time because it lead to *Punarukta Dosh*. This means all these terms are different and are not synonyms of each other. Therefore one must have sound knowledge of these terms to understand the difference between them.<sup>[10]</sup>

*Ayurveda* states that *Agni*, the digestive fire, and an imbalance in the doshas of *Vata*, *Pitta*, and *Kapha* can cause *Aruchi*. *Ayurveda* is a unique approach that acknowledges the complexities of mental and emotional health in addition to treating physical illnesses. According to *Ayurveda*, the knowledge of appetite and its disturbances has a prominent position among the various ideas it covers.<sup>[11]</sup> Three such terms—*Aruchi*, *Arochaka*, and *Anannabhinandana*—help clarify the subtleties of *Ayurvedic* hunger disorders, providing information on their causes and treatment approaches.

### 4.1. *Aruchi*: The Loss of Taste

According to an *Ayurvedic* specialist, *Aruchi*, which is sometimes interpreted as “anorexia” in modern medical terminology, encompasses a wider range of taste problems than just appetite loss. According to *Ayurveda*, taste is an essential component of digestion and general health, not just a sensory experience. *Aruchi* shows up as a dislike or lack of interest in food, which leads to a decrease in consumption and eventual malnourishment.

*Ayurveda* states that imbalances in the doshas (*Pitta*, *Kapha*, and *Vata*) as well as issues with *Agni*, the digestive fire, can result in *Aruchi*.<sup>[12]</sup> This syndrome is frequently caused by chronic illnesses,

emotional stress, irregular eating patterns, and excessive consumption of processed foods.

### 4.2. *Arochaka*: Altered Taste Perception

The term “*arochaka*” describes a distortion or change in taste perception in which people have a reduced capacity to correctly identify flavors. Even in the midst of tasty foods, this disease can present as a metallic taste, blandness, or an unpleasant taste experience, according to *Ayurveda*.

According to *Ayurveda*, *Arochaka* is caused by a vitiation of *Rasavaha Srotas*, which are the channels that perceive taste, as a result of dosha imbalances and the buildup of *Ama*, or undigested poisons. *Arochaka* can also be brought on by psychological issues, dental issues, chronic illnesses, and adverse drug reactions.<sup>[13]</sup>

### 4.3. *Anannabhinandana*: Persistent Hunger Despite Eating

*Anannabhinandana* poses a special problem in *Ayurvedic* treatment because it is characterized by unquenchable hunger and unhappiness despite eating enough food. According to an *Ayurvedic* specialist, this disorder is caused by a disruption in the body’s capacity to properly absorb nutrients, which results in persistent cravings and discontent.

According to *Ayurveda*, *Anannabhinandana* is caused by an imbalance in the *Samana Vayu*, the *Vata* subtype in charge of assimilation and digestion. This imbalance can be made worse by weak *Agni*, poor meal combinations, consuming too many processed foods, and emotional issues, such as despair and anxiety.<sup>[14]</sup>

By addressing imbalances in the doshas, optimizing *Agni*, and adopting holistic lifestyle practices, individuals can effectively manage these conditions and restore harmony to their digestive health. *Ayurveda* Singapore adopts an integrative approach that offers a holistic framework for comprehending and managing appetite disorders. This approach underscores the interconnectedness of the mind, body, and spirit in fostering overall well-being, providing a comprehensive understanding and solution for such conditions.<sup>[15]</sup>

## 5. CONCLUSION

Loss of taste and appetite are commonly seen which can be compared with *Aruchi* in *Ayurveda*. *Aruchi* results in improper and insufficient intake of food, which results in compromised nourishment of the body and leads to delayed recovery. According to *Ayurvedic* classics, *Aruchi* is described as a symptom as well as a separate disease. A condition where a patient is hungry but does not feel like eating, however food is delicious in nature. *Aruchi* is a *Tridoshaj Vyadhi* and is classified according to *Doshas* and some *Mansika* factors, such as *Chinta* (thoughts/tension/stress), *Bhaya* (grief), *Shoka* (sorrow), *Lobha* (greed), and *Krodha* (anger).

Thorough study helps in understanding the exact meaning of these terms and how these are seemingly alike but different from each other.

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**Table 1:** Synonyms of Aruchi

Terms	Definition
<i>Arochaka</i>	<ul style="list-style-type: none"> <li>• The state in which one does not swallow the food that enters the mouth.<sup>[16]</sup></li> <li>• The state in which one is unable to eat food that is pleasing to the mind.<sup>[17]</sup></li> <li>• The state in which one is hungry, having a desire for food but unable to swallow food.<sup>[18]</sup></li> </ul>
<i>Kshunasha</i>	<ul style="list-style-type: none"> <li>• The state in which one has a loss of appetite.<sup>[19]</sup></li> </ul>
<i>Bhaktadweshha</i>	<ul style="list-style-type: none"> <li>• The state in which one who hears, remembers, sees, smells, and touches the food causes anxiety about it.<sup>[20]</sup></li> </ul>
<i>Annadwita</i>	<ul style="list-style-type: none"> <li>• The state in which one is not able to eat food.<sup>[21]</sup></li> </ul>
<i>Annarasakheda</i>	<ul style="list-style-type: none"> <li>• The state in which one has reluctance of all <i>Rasa</i>.<sup>[22]</sup></li> </ul>
<i>Annanabhinandana</i>	<ul style="list-style-type: none"> <li>• The state in which one is not having the desire to eat food that seems dear to the mind even after being given it.<sup>[23]</sup></li> </ul>
<i>Abhaktachhanda</i>	<ul style="list-style-type: none"> <li>• The state in which one with anger, fear, and adverse activities has no interest to eat food.</li> </ul>
<i>Annanabhilasha</i>	<ul style="list-style-type: none"> <li>• The state in which one has no desire for food but when food is placed inside the mouth, the person eats it.<sup>[24]</sup></li> </ul>