

OVERVIEW ON GRAHANI DOSHA

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ABSTRACT

Healthy and diseased state of body is dependent on *Agni*. *Grahani* and *Agni* are having *Ashraya AshrayiSambandha*. Hence any disturbance in the functioning of *Agni* results in functional impairment of *Grahani* and vice versa. *GrahaniDosh*a refers to *GrahanyashritaAgnidosha*. This *Agni Dosh*a occurs in three ways, they are *Vishamagni*, *Teekshnagni* and *Mandagni*. Manifestation of *Agni Dosh*a is related to dominance of *Tridoshas*. Hence *Tridoshas* play pivotal role in physiological and pathological state of *Agni*. *GrahaniDosh*a caused due to *AgniVaiparitya* (disturbance in functions of *Agni*) further leads to diseases like *Agnimandya*, *Ajeerna* and so on. Hence, *Grahanidosha* is considered as preliminary stage of *GrahaniRoga*. *Grahaniroga* refers to *Vatadi* types of *Grahaniroga* due to *Agnivaiparitya* and impaired *NadiVyapara*.

Keywords: *Agni*, *Grahani*, *Grahanidosha*,

INTRODUCTION

In *Ayurveda* *Agni* is given prime importance in pathogenesis of the disease. *Agni* in its normal state is responsible for *Ayu* (longevity), *Varna* (complexion), *Bala* (strength), *Swasthya* (health), *Utsaha* (enthusiasm), *Upacaya* (nourishment), *Prabha* (luster) and *Ojas*¹. Pathological state of *agni* is responsible for pathogenesis of broad spectrum of diseases. *Vishamagni* causes *Dhatu Vaishamy*a due to *Vishamata* in the process of *Pachana*. *Teekshnagni* and *Mandagni* leads to *DhatuVishosha* (deple-

tion of *Dhatu*s)^[2]. *Jataragni* is pivotal among different types of *Agni* as functions of *Bhutagni* and *Dhatwagni* depends on it. Therefore *Agni* should be preserved by following proper *Aharavidhi* (Dietetic rules and regimen). On the contrary if *Aharavidhi* is not followed leads to *Grahanidosha*, *Agnimandhya* and *Ajeerna* further *GrahaniRoga*^[3].

Grahani and *Agni* are having *Ashraya Ashrayi Sambandha*. Hence any disturbance in the functioning of *Agni* results in functional im-

pairment of *Grahani* and vice versa. *Grahani dosha* refers to *Grahanyashrita Agnidosha*^[4]. This *Agni Dosha* occurs in three varieties, they are *Vishamagni*, *Teekshnagni*, *Mandagni*^[5]. Manifestation of *Agni Dosha* depends upon the dominance of *Tridoshas*. Hence *Tridoshas* play pivotal role in physiological and pathological state of *Agni*. Among varieties of *Agnidosha*, *Mandagni* is considered as prime causative factor for manifestation of almost all diseases.

Role of *Tridosha* in *Pachana karma*

Though *Pachana karma* is attributed to *PachakaPitta*, subtypes of *Vata* and *Kapha* supports the functioning of *Agni*. *Sushruta* quotes *Prana*, *Apana* and *Samana* has role in *Ahara-Pachana*. *Prana* and *Apanavata* maintains *Dhmapana* (blowing), whereas *Samana* confers *Palana* (maintenance) of *Agni*^[6]. *Kashyapa* mentions *UdanaVata* maintains *Dhmapana* and *Prerana* (stimulation) of *Agni* is brought about by *SamanaVata*. *Vata* stimulates *Agni*^[7]. *Pachaka Pitta* is attributed with *AharaPachana* and *SarakittaVibhajana*^[8]. *KledakaKapha* situated in *Amashaya* does *AnnaSanghata* (moisten the food)^[9]. Hence equilibrium of *Tridosha* is essential for maintenance of physiological state of *Agni*. Disturbance in equilibrium of *Tridosha* leads to *Grahanidosha* later *GrahaniRoga* manifest.

Nidana of *Grahanidosha*

The *Nidana* of *Grahanidosha* can be categorized into *Aharaja*, *Viharaja* and *Manasika Nidana*.

***AharajaNidana*:** *Charaka* has mentioned *Abhrojana* (avoiding food), *AjeernaAtibhrojana* (intake of excessive food during indigestion), *Vishamashana* (irregular food habits), *Asat-*

myaBhrojana (unwholesome food), *Guru Bhrojana* (food that are heavy for digestion), *Sheeta Bhrojana* (food having cold potency), *Atiruksha Bhrojana* (food devoid of *sneha*), *Sandusta Bhrojana* (contaminated food) causes *Agni Dusti*^[10]. According to *Sushruta*, *Aharaja-Nidana* include *Atyambupana* (excessive water intake), *Vishamashana* (irregular food habits in terms of quality, quantity and time)^[11].

***Viharaja Nidana*:** *Vireka*, *Vamana* and *Snehavibramat* (improper purgative, emesis and *snehana*), *VyadhiKarshanat* (debilitation due to diseases), *Desha Vaishamyia* (*Desha Vya-pat* refers to *Janapadoddhvamsa*), *Kala Vaishamyia* (altered time), *RutuVaishamyia* (altered season), *Vega Vidharanat* (suppression of natural urges) are mentioned by *Charaka*^[12]. While *Sushruta* mentioned *Sandharana* (suppression of natural urges), *Swapna Viparyaya* (altered sleeping habits) as causes for *Agnidosha*^[13].

***ManasikaNidana*:** *Chinta* (Worries), *Shoka* (Grief), *Bhaya* (Fear) and *Krodha* (Anger) are mentioned by *Charaka*^[14]. Along with these causes *Sushruta* included *Irshya* (Jealousy) and *Paradwesa* (Hatredness)^[15] as *Manasika-Nidana* for *Agnidosha*.

Types of *Agnidosha*: *Agnidosha* includes *Vishamagni*, *Teekshnagni*, *Mandagni*, *Agni-mandhya* and *Ajeerna*

Vishamagni^[16]: This condition is due to *Vata* dominance.

Following are the *Lakshana* of *Vishamagni*: *Jatara Gourava* (heaviness in *Jatarapradesha*), *Adhmana* (distension of abdomen), *Shoola* (pain), *Udavarta*, *Antrakujana* (gurgling sound in abdomen), *Atisara* and *Pravahana* (diarrhoea and tenesmus)

Teekshnagni^[17]: Dominance of *Pitta* results in *Teekshnagni* and following are the symptoms: *PakanteGala-Talu-OstaSosha* and *Daha* (dryness and burning sensation in the throat palate and lips at the end of digestion), *Santapa* (increased body temperature).

Mandagni^[18]: *Mandagni* is due to *KaphaDosh*. Symptoms of *Mandagni* are *UdaraShirogourava* (heaviness of abdomen and head), *Gasrasada* (emaciation), *Kasa* (cough), *Shwasa* (dyspnoea), *Praseka* (salivation) and *Charidi* (vomiting).

Agnimandhya and Ajeerna: *Agnimandya* is impaired state of *Agni* and in sequel results in different types of *Ajeerna*. *SamnyaLinga* (symptoms) of *Ajeerna* are *Vishtambha* (improper defecation), *Sadana* (debility), *Shiro-ruk* (headache), *Murcha* (fainting), *Bhrama* (giddiness), *Prustha-Kati-Graha* (stiffness in back and lowback), *Jrumbha* (yawning), *Angamarda* (bodyache), *Jwar a* (fever), *Chardi* (vomiting), *Pravahana* (straining during defecation), *Arocaka* (distaste to food), and *Avipaka* (improper digestion)^[19].

Chikitsa of Grahnidosha: When *Grahani AshrityaDosh*a combines with *Vidagdha Ahara*, manifests *Vishtamba* (improper defecation), *Praseka* (salivation), *Arti* (pain), *Vidaha* (burning sensation) and *Aruchi* (Dyspepsia) and *Gourava* (heaviness). If such *Amasymp*ptoms are produced in *Grahanidosha* then *vamana* should be administered with *Sukhoshnajala* (warm water) or *MadanaPhalaKashaya* with *Sarshapa* and *Pippali*. If *Dosh*as remain in *Leena* (*anutklishta*) in *Pakwashaya* then *Sramsana* should be adopted with *Deepana-Dravya*. If *Sama Rasa Lakshanas* are pro-

duced then *Langhana*, *Pacana*, *Deepana* and *Virecana* are to be adopted^[20].

Importance of TakraPrayoga in Grahanidosha: *Takra* is useful in *Grahanidosha* as it possess *Deepana*, *Grahi* and *LaghuGuna*. It is *Madhura* in *Vipaka*, hence does not cause *Pitta Prakopa*. Because of its *Kashaya Rasa*, *Ushna*, *Vikasi* and *RukshaGuna* it is useful in *KaphaDoshDusti*. It possesses *Madhura-Amla Rasa* and *Sandra Guna* hence counteracts *Vata*. *Takra* maintains equilibrium of *Dosha* and does *Agnisamrakshana*^[21].

CONCLUSION

Grahanidosha is due to impairment of *Grahan*nyashrita *Agni Dosha*. Pathogenesis is mainly due to *Agni Vaishamy*a in *GrahaniPradesha* leading to *Ajeerna*. Further exposure to *Nidana* leads to *GrahaniRoga*, characterized by altered bowel movements. *Grahanidosha* serves as preliminary stage for many diseases, based on its combination with *Dosha*, *Dhatu*and *Mala*. Hence in such instances prime importance should be given to restore *Agni* by adopting *Deepana*, *Pacana* and *Shodhana* line of treatment. Thereby one can prevent the consequences of *Agnidosha* and achieve *Bala*, *Varna*, *Svasthya* and *Ayu*.

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