

MANAGEMENT OF GRAHANI DOSHA – A REVIEW

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ABSTRACT

In *Ayurveda* *Grahaniroga* is one among the *8mahagada*. In three ways we can understand *grahani* i.e. *grahani-avayava*, *grahanidosha* and *grahaniroga*. Any disturbance in the status of *agni* can cause *Grahanidosha*. The organ *Grahani* is the *ashraya* of *jatharagni*, it is supported and nourished by the strength of *Agni*. Normally it receives the swallow food, which is retained by restraining the downward movement. Digested food goes through the sides of lumen to next *ashaya* i.e. *pakvashay* in normal condition. But in the condition of *Mandagni*, it gets vitiated and releases food in indigested form and this undigested food gets fermented and act like poison in the body. It's known as *Ama*. *Grahani* is a critical disease of great clinical relevance with the irritable bowel syndrome (IBS). They have almost similar causative factors and the common symptoms like cramping, abdominal pain, bloating, constipation, and diarrhea. The proper and good dietary habit boosts the *Agni* and reduced *Ama*. *Grahaniroga* can be cured with the help of *Ahara* which should be *amla* and *katu* in *rasa*, and the *guna* is *lagu*, *ruksha*, *deepan*, and *pachan* with *ushanveerya*, or *madhurvipaka*. The consumption of balanced and proper diet, yoga will enhance the *agni* which helps in the proper digestion.

Keywords: *Grahani*, IBS, *Agni*, *Deepan*, *Pachan*, *Yoga*, *Ama*.

INTRODUCTION

In three ways we can understand *grahani* i.e. *grahani-avayava*, *grahanidosha* and *grahaniroga*. Nowadays unwholesome food habits and a lot of changes in life-style, mental stress, anxiety, grief, leads to gastric upset (*Agnimandhya*), which is the root cause for the manifestation of various diseases like *Atisar*, *Pravahika*, *Amlapitta*, *Grahani*. The Diseases in which *Grahani* or small intestine gets vitiated and there is impairment of *Agni* is called as *Grahani*.¹*Grahani* is an important part of the *Mahasrotas* (Gastrointestinal system). According to *Sushruta* the 6th *Pittadhara Ka-*

la situated between *Amasaya* and *Pakwasaya* is called *Grahani*.²*Charaka* mentioned it as the part being situated above *Nabhi*, it is the site of *Agni* and does *Grahana of Anna* and it is supported and nourished by the strength of *Agni*.³

The *Grahani* is the leading disorder of the digestive system. Due to various etiological factors of *Grahaniroga*, the *Grahani* becomes impaired as a result of *Dusti* or vitiation of *Pachakagni* and *Saman Vayu*. The logical outcome of the *Grahanidosha* is the mal-absorption of ingested food, resulting in the produc-

tion of *PakwaAma* secondly the mal-absorption of the products of digestion. The *Vaisamya* at *Saman Vayu* causes the hyper motility of gut resulting in frequent evacuation of the bowel, which one large and hard or liquid. *Grahani* is a critical disease of great clinical relevance with the irritable bowel syndrome (IBS). They have almost similar causative factors and the common symptoms like cramping, abdominal pain, bloating, constipation, and diarrhea. Approximately 50% of people with Irritable Bowel Syndrome report symptoms beginning before they were age 25 years.⁴ The *samanyachikitsa* for *Grahani* as per *Charakasamhita* includes *Sadhyovamana* (*samaavastakaphotklesha*), *Deepana*, *Shodana*, *Peyadikrama*, *Basti* and *Shamanaushadis*. *Takraprayoga* in *Grahani* is highlighted as the best *Aushadhi* in all the classics of *Ayurveda*, which possess *deepana*, *grahi* and *laghu guna*.⁵ We can use the *Changeriyadighrita* in *grahaniroga*, because it balances the *kapha* and *vata* doshas with *katu* and *tikta rasa*, *Guna* is *laghu*, *snigdha*, *madhuravipaki* and *karma* is *vatahara* and *deepan*. It is mentioned in *bhaishyajaratnavali in grahanirogaadhikara 190-191*.

Concept of Agni: According to *Ayurveda*, *Agni* has an important role to play in the physiological, functioning of body. *Jathargni* has been considered as prime among all *agni*. The functioning of other *agni*, *Dhatvagni* and *Bhuthagni* are dependent upon the strength of *Jatharagni*.⁶

Types of agni- *Jatharagni-1*, *Bhutagni-5*, *Dhatwagni-7*

Functions of agni: When the substances enter in the body, they have to face several chemical changes in the presence of *Jatharagni*, *Bhutagni* and *Dhatwagni*. So they will change into suitable form for absorption. This process is known as *AharaParipaka*. It can be explained on 3 levels.

Jatharagnipaka: As mentioned by *Charaka* that the life span, complexion, vitality, good health, enthusiasm, plumpness, vital essence luster is derived from the thermo genetic process in the body i.e. *Jatharagni*. The *Prana vata* whose function is to ingest the food draws it into the stomach. Therefore, the food, which

is getting mixed with the digestive fluid, broken up and on being mixed with unctuous substance becomes softened. Then the *Jatharagni* being carried by the *SamanaVata*, digest the food eaten in proper dose and at the proper time, which leads to increase of life. The factors like *Usma*, *Vayu*, *Kleda Sneha*, *Kala* and their appropriate combination (*Samayoga*) promote the transformation of taken food into the body element.

Bhutagnipaka: The digestive food by the contact of *jatharagni* results in the breakdown of food into five distinct *bhautik* i.e. *parthiva*, *apyaagneya*, *vayavya*, and *akasiya*. This process activates *bhutagni* which digests the substance of that group. *Acharya vagbhata* has stated that each one of the five kinds of *dravyas*, the outcome of *bhutagnipaka* proceeds to augment the corresponding *bhautic* elements that compose the human body. The only source for the maintenance of the integrity of its functional and structural constituents of all of which are composed of *panchamahabutas* at the fundamental site of *panchamahabhautikagni*. According to *Acharyavagbhata* the separation of the *Sarabhaga* or nutrient fraction of the food from *annakitta* i.e. undigested residue of the food takes place after the completion of the *bhutagnipaka*.

Dhatvagnipaka: It was noted earlier that according to *Charaka* the *Sarabhaga* or *Anna Rasa* of the food ingested, an outcome of *Jatharagni* and *BhutagniPaka*, is absorbed from *AdhoAmasaya* and distributed throughout the body by *Dhamanis*. In the term *DhatvagniPaka*, two terms are important i.e. *Agni* and *paka*. It was seen that the term '*Agni*' stands for *Pitta*. *Pitta* performs actions very much like *Agni* and *Agni* is implied in *Pitta*. *Paka* was seen to stand for chemical transformation. *Charaka* has used this term in the context of the description of *Srotamsi* or the internal transport system of nutrition. He has stated that *Srotamsi* transport the *Dhatus* which are undergoing metabolic transformations. He also has used this term to inform metabolically processed nutrients as well as waste products similarly produced the *Prasadakhya* and *Malakhya Dhatus*.

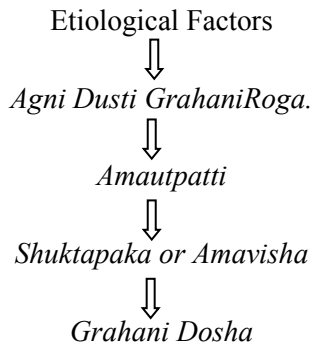
Nidana (etiology) of GrahaniGada: *GrahaniGada* manifest due to disordered function of *Agni* in the region of *Grahani*. A person cured from *Atisara* (diar-

rhoea) or person who is suffering from digestive fire, consumes unwholesome dietetic regimen leading to further vitiation of *Agni* and *Grahani* causes *GrahaniGada*. On the other hand, *DoshicGrahani* (due to predominance of any *Dosha*) occurs due to utilization of etiology factors causing vitiation of any *Dosha* either *Vata*, *Pitta*, *Kapha* collectively or individually.

Purvarupa (premonitory symptoms) of Grahani roga⁷: *Ayurveda* literature unanimously mentions *Trushna* (thirst), *Alasya* (lethargy), *Shirogurawa* (Heaviness of head), *Balakshaya*(loss of strength), *vidaha* (burning sensation) *chirapaka* (delayed digestion), *kayagaurava*.

Rupa⁸: *Atisrustha mala Pravritti, Vibbadha mala pravritti* (occasional hard and soft stool), *Arochaka* (testlessness), *vairashya* (altered taste in tongue), *Praseka* (nausea), *Tamaka, shunapadkra* (numbness of legs), *Asthiparvaruka* (pain in small joints), *chhardana* (vomiting), *jwara* (fever), *Lohanugandhiudgara*.

Samprapti (etiopathology) of GrahaniRoga



Chikitsa: *Agnimandhya* is important factor in the *samprapti* of the disease *Grahaniroga*, so it should be mainly treated for *Agnivardhana* by *Deepana* and *pachana* drugs, like – *Chitrakadivati, Changariyadighrita, Marichadichurna, Madhukaaasava, ksharaGhrita*.

DISCUSSION

GrahaniRoga (Irritable Bowel Syndrome) is one of the common diseases encountered in general practice now a day due to increasing psychosomatic syndromes. It is one of the classic psychosomatic disorders characterized by recurrent abdominal pain in abdomen, abdominal swelling, diarrhea, constipation,

eructation and flatulence and mucorrhea. It is important because of its high prevalence, substantial morbidity and enormous costs. *Grahani* is *amashayaudbhavavyadhi* and its *vyaktasthana* is *Guda* so the morbid *doshas* settle in the *guda* can be removed by *Basti* only. *GrahaniRoga* is chronic in nature, which occurs due to the negligence of long standing *Atisara*. The *VatajaGrahaniLakshanas* like *PunahPunahSrujetVarchah, Ama Mala, ChiratPachana, Visuchika, JeeyeJeeryati Adhmanam Bhukte Swasthyamupaiti* has some similarities towards symptoms of Irritable Bowel Syndrome. Whereas almost all the *SangrahaGrahaniLakshanas* like *Antrakujana, Drava Snigdha Mala, AmaYukta Bahu Picchila Mala, Sasabda Manda Vedana, PakshadMasad DasadvaNityamVa, Diva PrakopoRatrou Shanti* have very good similarity with IBS. And it is also said that this disease is *Durvigyeya, Dushchikitsaya, Chirakalanubandhini* which is also the nature of Irritable Bowel Syndrome. But we cannot confirm that IBS is same as *GrahaniRoga*. In *Ayurveda* it is said that the Psychological factors are responsible for *ManovahaSrotoDushti*. This ultimately leads to *Manashika & ShareerikaVyadhi*. So almost all the diseases are having interlink between *Shareera and Manas*.

CONCLUSION

Grahaniroga represents a group of digestive disorder. It is closely linked with *agnimandhya, koshtagatavata* and *atisara*. Impaired *Agni, KledakaKapha, Pachaka Pitta and samanavata* are the most predominant factors in the pathogenesis of *Grahani*. *Prana vata* and *apanavata* also have a significant role in *Grahani*. Among the types of *Grahani*, clinical features of *vatajaGrahani* have almost similarities with the clinical features of irritable bowel syndrome. Peak incidence of the disease is found in middle age population. It predominantly affects the middle class. Anxiety and mental stress along with irregular eating habits are predisposing factors that cause *GrahaniRoga*. The observation on onset, chronicity and previous treatment shows the chronic nature of the disease, and the need of long course of treatment.

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