

ROLE OF AYURVEDA IN THE MANAGEMENT OF GRAHANI ROGA - A REVIEWShabnam Bano¹, H.C. Gupta², Dilawar³

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**ABSTRACT**

The *Grahani* is a key organ of the *Maha Srotas* (i.e., alimentary canal or gastrointestinal tract) that receives and holds the food that has been consumed. *Grahani* regulates the intake, digestion, absorption, and assimilation of *Aahara*, according to ancient ayurvedic texts. When Agni turns *mandagni*, incorrect digestion of ingested food causes *Grahani roga*, a pathological condition. *Grahani dosha* refers to the *Trividha* anomalies of the *Jatharagni*. *Grahani* is an illness that affects a huge population worldwide, particularly in underdeveloped countries, and is linked to poor eating habits and a stressful lifestyle. The pathophysiology of *Grahani roga* revolves around *Agni dosha*, which is linked to digestive fire dysfunction. Ayurveda describes a variety of therapy options for *Grahani roga*, including the use of herbs and formulations, yoga, and lifestyle changes. The current article summarises the ayurvedic perspective on *Grahani roga* and how it can be managed using ayurvedic principles and lifestyle changes.

Keywords- *Ayurveda, Grahani Dosha, IBS Management*

INTRODUCTION

In the era of fast food, there is change or irregularity in diet and diet timings and also sedentary lifestyle.¹ In addition to dietary and lifestyle changes, one is constantly under emotional stress. All these causes disturbance to the digestive system, which results in many diseases, amongst which digestion and absorption disorders constitute an important group.² Functionally weak Agni i.e., *Mandagni*, causes improper digestion of ingested food, which leads to *Ama Dosha*. This *Ama Dosha* is the root cause of most of the diseases. It has pivotal importance in the pathogenesis of *Grahani Roga*. *Grahani* is considered under eight major diseases, hence it is hard to diagnose and difficult to treat.³ Any disease has two stages: *Ama-vastha* and *Niramavastha*.³ If the disease is in *Ama-vastha*, the first line of the treatment is to remove *Ama* and make the disease *Nirama*, and then after that, the particular treatment of the disease should be applied.⁴ *Kashaya Rasa*, *Ushna Veerya*, *Madhura Vipaka*, and *Ruksha Guna* are drugs that serve to balance *Vata* and *Pitta Dosha*, hence potentiating *Agni* and improving digestion. *Grahani Dosha* symptoms are relieved by drugs that bulk up the faeces, hydrate the body, and provide nutritional advantages.⁵ This article described general consideration of *Grahani Roga* and its management by Ayurveda and conduction of disciplinary life

Aim & Objective

- To evaluate, elaborate and discuss the aetiology and classification of *Grahani Roga* (irritable bowel syndrome)
- To evaluate, elaborate and discuss the management of *Grahani Roga* (irritable bowel syndrome)

Material & Method

Material related to *Grahani Roga* (irritable bowel syndrome) is collected from Ayurvedic text including Bahatriye, Laghutrye and textbook of modern medicine respectively. The available commentaries of Ayurvedic samhitas have also referred to collect relevant matters. The index, non-index medical journals has also referred to collecting information of the relevant topic

Review of Literature

1 Ayurvedic review of *Grahani Roga*

The "*Grahani Roga*" is the leading disorder of the gastrointestinal tract. As the hypofunction of *Agni* i.e., *Mandagni* is the root cause of all the diseases. Due to various etiological factors of *Grahani Roga*, the *Grahani* becomes impaired as a result of Dusti or Vitiation of *Pachagni* and *Samana Vayu*. Acharya Charaka has mentioned that- Functionally weak *Agni* i.e., *Mandagni* causes improper digestion of ingested food, which moves either in *Urdhva* or *Adho-marga*.⁶ when it goes in *Adho Marga*, then it leads to *Grahani Gada*. Acharya Sushruta has mentioned that patients of *Atisara*, during the stage of *Agnimandya*, if indulge in an injudicious diet, may lead to *Grahani Roga*.⁷ Similarly Acharya Chakrapani while commenting on *Grahani Chikitsa* has mentioned that *Grahani* is *Ashraya*, and *Agni* is *Ashrita*.

2 Aetiological Factors:

The pathogenesis of *Grahani Roga* revolves around *Agni dosha*. The relationship between *Agni* and *Grahani* that stand both in physiological and pathological states is comparable to the relationship that exists between structure and function. Any involvement of *Grahani* - like hyper, hypo and perverse functions may result in a corresponding disturbance of *Agni*. But especially *mandagni* predisposes *Grahani Roga*. Thus, an etiological factor of *Agnidushti* is the cause of *Grahani Roga*. So *Agnidushti* is the main cause of *Grahani Roga*.⁸

3 *Nidana* of *Grahani Roga*

The true etiological factors, which are stated to bring about *Agnidusti* are^{9,10}

- **Aaharaj:** (a) *Abhojana* (b) *Samashana*, *Vishamashana* and *Viruddhashana* (c) *Ati bhojana* (d) Indigestion due to - *Asatmya-Bhojana*, *Antiguru-bhojana*, *Sheeta-Bhojana*, *Atiruksha-Bhojana*, *Sandushta-Bhojana*
- **Vishesha:** *Vyapada* of (a) *Virechana* (b) *Vamana* (c) *Snehana*
- Emaciation or wasting brought about by other diseases

- Viruddha or Incompatibility of (a) Desha (b) Kala (c) Ritu
- Vega-Vidharana
- Mental, Psychological and Emotional instabilities like (a) Irshya (b) Bhaya (c) Krodha (d) Lobha (e) Shoka

4 Purva Rupa of Grahani Roga: The Purva Rupa of Grahani Roga can be tabulated as below:

Table 1: Purva Rupa of Grahani roga

Lakshanas	Ch. ¹¹	Su. ¹²	A.H. ¹³	M.N.	A.S.	Y.R.	DALH.
Trishna	+	+	+	+	+	+	+
Alasya	+	+	-	+	-	+	+
Balakshaya	+	+	-	+	-	+	+
Annavidaha	+	-	-	+	-	+	+
Chirapak	+	-	+	+	+	+	-
Vidaha	-	+	-	-	-	-	+
Sadana	-	+	+	-	+	-	+
Klama	-	+	+	-	+	-	+
Aruchi	-	+	+	-	+	-	-
Karna Kshveda	-	+	+	-	+	-	+
Antra Koojana	-	+	+	-	+	-	-
Angasada	-	-	-	-	-	-	+
Pipasa	-	-	-	-	-	-	+
Kasa	-	+	-	-	-	-	-
Chhardi	-	-	+	-	+	-	-
Bhrama	-	-	+	-	+	-	-
Anutsaha	-	-	-	-	-	-	+
Amlaka	-	-	+	-	+	-	-
Praseka	-	-	+	-	+	-	-
Vaktra vairsya	-	-	+	-	+	-	-

5 Rupa of Grahani roga:

According to various Acharyas, the signs & symptoms of Grahani Roga can be tabulated as below,

Table 2: Rupa of Grahani roga

Symptoms	Charaka	Sushruta	Vagbhata
Muhurbaddha-Muhurdrava Mala Pravriti	-	-	+
Ati Srushta Mala Pravriti	+	-	-
Vibbadha Mala Pravriti	+	-	-
Trishna	+	+	-
Arochaka	+	+	-
Vairasya	+	+	-
Praseka	+	+	-
Tamaka	+	+	-
Shuna Padakara	+	+	+
Chardana	+	-	-
Jwara	+	+	-
Lohanugandhi Udgara	+	+	-

Daha	-	+	-
Karshya	-	+	+
Loulya	-	+	-
Dhumaka	-	-	+
Murchha	-	-	+
Shiroruka	-	-	+
Vistambha	-	-	+

6 Samprapti Ghataka of Grahani Roga can be summarized under the following headings:

1. NIDANA: Aaharaja, Viharaja, Manasika Karanas
2. DOSHA: Kledaka Kapha, Pachaka Pitta, Samana Vayu
3. DUSHYA: Rasa (Aahar Rasa)
4. AGNI: Jatharagni-Mandya
5. AMA: Amavisha formation at GIT level
6. SROTAS: Annavaha, Rasavaha, Purishavaha Srotas
7. SROTODUSTI TYPE: Sanga, Vimarga-gamana, Atipravriti
8. UDBHAVASTHANA: Amashaya
9. ROGAMARGA: Abhyantara Roga Marga
10. VYADHISWABHAVA: Chirakari
11. ADHISTHANA: Grahani

7 PRINCIPLES OF TREATMENT OF GRAHANI ROGA¹⁴

First, there is *Shodhana* of *Doshas*, in which vitiated *Doshas* are eliminated out of the body. This modality is always preferred by *Acharyas* because, if *Doshas* are thrown out of the body, the disease not only gets cured, but the chances of recurrence also become nil. In this disease, various *Deepana- Pachana* drugs are described in the classics, followed by a light diet regimen and then shifting the patient on a regular diet. The *sutra* which is quoted by various *Acharyas* to treat '*Grahani Roga*' is just like *Ajirna* or *Atisara*. So, due consideration has to be given to the treatment of these diseases followed by possible rationality behind them. First of all, *Acharyas* have mentioned that in such *Awasthas* like *Ajirna* which are influenced by the *Amadosha*, medicines are of less use as the digestive power is not able to digest either food or medicines too. Diseases caused by *Amadosha* are cured only by *Apatarpaṇa*, which is of three types, and which should

be administered by a physician after a thorough examination and investigation of the patients.

The three types of *Apatarpaṇa* are *Langhan*, *Langhan-Pachana* and *Shodhana* or *Avasechanam*.

Indications of these are "*Alpa ama dosha langhanam, Madhya amadosha langhan pachanam, Prabhoota amadosha avasechanam*".

The probable points can be enlisted as below:-

1. All the three mentioned diseases, *Atisara*, *Ajirna* and *Grahani Roga* are confined to *Annavaha srotas*.
2. All three conditions have *Agnimandhyata* or *Agni vikruti*, as a common factor.
3. All three diseases have a strong relation with *Ama* or *Amanubandhata*.
4. All three conditions manifest as improper digestion of food.
5. All three diseases have, *Prabhuta dosha-awastha*, sometimes *Vibadha dosha-awastha* may also be encountered.
6. In all three conditions consumption of *Agni vikritikara hetus* can be traced out.

So, because of all these reasons, the General principle of treatment for all the above-mentioned conditions is the same as,

1. *Shodhana* is indicated in all three diseases.
2. It is advised to remove the *doshas* from the nearest root, from where they are accumulated.
3. Treatment principles of *Ama* are common for all the above conditions.

In *Leena* or *Prabhuta dosha* or *Dhatugat awastha*, *Shodhana* is indicated in all three conditions.

5. In *Madhya dosha* or *Alpa dosha*, *pachana* of *doshas* is advocated.

6. In all the conditions, after *Ashaya shudhi*, number of recipes for *Agni deepana* are mentioned.

7. In all the diseases *Nidana Parivarjanam*, is given due importance along with *Laghu Aahar* i.e. easily digestible food. The treatment of *Grahani Roga* should proceed on the full recognition of *Agnidusti*. *Grahani Roga*, represents the *Dushti* and *Dosha* of *Annavaha Srotas*, with the obvious implication that, in either case, there is the manifestation of *Amadosa* and *Sama*. The mainline of treatment should, therefore, aim at:

(a) *Dosa Pratyaneeka Chikitsa* in *Grahani Roga* and breaking up of the vicious circle phenomenon by *Deepana* and *Pachana* therapeutics, and

(b) *Vyadhipratyaneeka Chikitsa* in *Grahani Roga* by properly conceived medicines (*Deepana* and *Pachana*), *Swedana*, *Shodhana* therapies, where there are indications for them.

PATHYA APATHYA¹⁵

Nutritious, easily digestible and *Sattvika* diet has always been recommended. Overeating and consumption of *Rajasika -Tamasika* diet should be avoided.

PATHYA AAHAR:

Annavarga – Sashti Shali, Jirna Shali, Masoor, Turvari, Mudga Yusha, Lajamanda, Vilepi etc.

Shakavarga – Changeri, Rambha Pushpa, Kamalakanda

Phalavarga – Rambha, Jambu, Kapitha, Dadima

Dugdhavarga – Aja or Gavya Dugdha, Takra,

Ghrita Tailavarga – Tila Taila

PATHYA VIHARA:

Nidra, Vishrama, Activities making mind happy

APATHYA AAHAR: *Atishita Jala, Dushta Jala, Guru, Snigdha, Drava, Atiruksha, & Saraka substances, Viruddha Bhojana, Rasona, Patra Shaka etc.*

APATHYA VIHARA: *Vegavidharana, Chinta, Shoka, Bhaya, Krodha, etc.*

DISCUSSION

Grahani is a disease of *Annavaha srotas* related to *Agni* and lifestyle patterns.¹⁶ The properties of *agni* and *pitta* are comparable. *Pittadhara Kala*, which is positioned between *Amashaya* and *pakwashaya*, is considered by *Sushrut acharya* to be *Grahani* by *Sushrut acharya*.¹⁷ He termed *Grahani* the seat of *pachaka pitta* and the site of *agni* because of its ability to retain (*grahan*) the downward passage of food. It is

placed above the *nabhi* and is maintained and nourished by *agni's* strength. Because *Grahani* and *Agni* have a reciprocal and interdependent relationship, *adharadheya bhava* exists. *Grahani roga* is a *tridoshatmaka* digestive illness caused by vitiation of the *Pachaka pitta, saman vayu, apana vayu, and kledaka kapha doshas*.¹⁸ The functional relationship between regular *vata* and *agni* is significantly disrupted. Ayurvedic medicine's *Grahani roga* may be linked to IBS to some extent.¹⁹ *Pittadhara kala* is considered by *Sushrut acharya* to be *Grahani*, the seat of *pachaka pitta*, which accepts and retains dietary ingredients. Because vitiation in *medha* (psychological function) contributes to *Grahani roga*, it may be argued that vitiation in *medha* (psychological function) contributes to *Grahani roga*. Psychological factors may play a role in the development of IBS. Ingestible meal indigestion is the result. Ayurveda revealed a very effective drug and process that provides a lasting cure while also boosting health and avoiding dietary changes.

CONCLUSION

It may be deduced that *Mithya Aahara Vihara* is the primary source of *Agni Dushti*, which leads to *Ama Dosha*, and then *Grahani Dosha*. With early *Ama lakshanas* and late *Ojokshaya*, the ailments are *chirakari* in character. Because IBS is a psychosomatic condition, the patient was given two forms of treatment in the recommended regimen: *dravyabhuta* and *adrayabhuta*. They are given a more prominent treatment based on the Ayurvedic idea of *Agni* and the administration of *Deepana* and *Pachana* medicines. It aids digestion and nutrient absorption. In the therapy of *Grahani Dosha*, *Pathya Apathya* is very significant.

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