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. GrahaniDosha refers to GrahanyashritaAgnidosha. This Agni Dosha occurs in three ways, they are Vishamagni, Teekshmagni and Mandagni. Manifestation of Agni Dosha is related to dominance of Tridoshas. Hence Tridoshas play pivotal role in physiological and pathological state of Agni. GrahaniDosha 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 Agnivaiparita 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 Ojas¹. Pathological state of agni is responsible for pathogenesis of broad spectrum of diseases. Vishamagni causes Dhatu Vaishamya due to Vishamata in the process of Pachana. Teekshmagni and Mandagni leads to DhatuVishosha (depletion of Dhatus)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 GrahaniRoga³. Grahani and Agni are having Ashraya AshrayiSambandha. Hence any disturbance in the functioning of Agni results in functional im-
pairment of Grahani and vice versa. Grahani-dosha refers to Grahanyashrita Agnidosha. This Agni Dosha occurs in three varieties, they are Vishamagni, Teekshnagni, Mandagni. 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 Agni-dosha, 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 PacakaPitta, 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. Kashyapa mentions UdanaVata maintains Dhmapana and Prerana (stimulation) of Agni is brought about by SamanaVata. Vata stimulates Agni. Pacaka Pitta is attributed with AharaPachana and SarakittaVibhajana. KledakaKapha situated in Amashaya does AnnaSanghata (moisten the food). Hence equilibrium of Tridosha is essential for maintenance of physiological state of Agni. Disturbance in equilibrium of Tridosha leads to GrahaniRoga manifest.

**Nidana of GrahaniDosha**

The Nidana of GrahaniDosha can be categorized into AharaJya, Viharaja and Manasika Nidana.

**AharaNidana**: Charaka has mentioned Abhojana (avoiding food), AjeernaAtibhojana (intake of excessive food during indigestion), Vishamashana (irregular food habits), AsatmyaBhojana (unwholesome food), Guru Bhojana (food that are heavy for digestion), Sheeta Bhojana (food having cold potency), Atriuksha Bhojana (food devoid of sneha), Sandusta Bhojana (contaminated food) causes Agni Dusti. According to Sushruta, AharajaNidana include Aryambupana (excessive water intake), Vishamashana (irregular food habits in terms of quality, quantity and time). Viharaja Nidana: Vireka, Yamana and Sneha-vibramat (improper purgative, emesis and snehana), VyadhiKarshana (debilitation due to diseases), Desha Vaishamya (Desha Vyapatrefer to Janapadoddhamsa), Kala Vaishamya (altered time), RutuVaishamya (altered season), Vega Vidharanat (suppression of natural urges) are mentioned by Charaka. While Sushruta mentioned Sandharana (suppression of natural urges), Swapna Viparyaya (altered sleeping habits) as causes for Agnidosha.

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

**Types of Agnidosha**: Agnidosha includes Vishamagni, Teekshnagni, Mandagni, Agnimandhya and Ajeerna Vishamagni: This condition is due to Vata dominance. Following are the Lakshana of Vishamagni: Jatara Gourava (heaviness in Jatarapradesha), Adhmana (distension of abdomen), Shooola (pain), Udavarta, Antrakujana (gurgling sound in abdomen), Atisara and Pravahan (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), Sanka (increased body temperature).

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

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

**Chikitsa of GrahaniDosha**: When Grahani AshriyaDosha combines with Vidaqgha Ahara, manifests Vishtamba (improper defecation), Praseka (salivation), Arti (pain), Vidaha (burning sensation) and Aruchi (Dyspepsia) and Gourava (heaviness). If such Amasymptoms are produced in GrahaniDosha then vanama should be administered with Sukhoshna jala (warm water) or MadanaPhalaKashaya with Sarshapa and Pippali. If Doshas remain in Leena (anutklishta) in Pakwashaya then Sramvana should be adopted with Deepana Dravya. If Sama Rasa Lakshanas are produced 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 KaphaDoshaDusti. It possesses Madhura-Amla Rasa and Sandra Guna hence counte racts Vata. Takra maintains equilibrium of Dosha and does Agnisamrakshana[^21].

**CONCLUSION**

GrahaniDosha is due to impairment of Grahanyashrita Agni Dosha. Pathogenesis is mainly due to Agni Vaishamy in GrahaniPradesh 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, Dhautand 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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