

IMPACT OF GRAHANI ROGA (MALABSORPTIONSYNDROME/IBS) ON MANAS

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ABSTRACT

A healthy body creates a healthy mind. A healthy gut molds a healthy body. This establishes the relation of gut with that of the brain. Ayurveda emphasized the relation with gut and brain dating back to the centuries. It is very much evident while going through *Manasika vikaras* mentioned in our classics. *Manoroga lakshanas* can get manifested or precipitated by bowel pathologies or *Koshtajanya vikaras*. Brain and spinal cord carries abundant network of neurons. Surprisingly, the human body carries a second brain in its gut and we address it as the enteric nervous system. It has the capacity to function independently. Ahara can manipulate the body constructively or even destructively, which later influences at the psychic and somatic level. Therefore, food or diet was considered to be superior to the medicines in the ancient classics. In the current era of fast moving life, due to injudicious and erratic diet nature and pattern which induces stress to the gut, causing *Dushti* of *Samana vata* which plays a major role in the digestion along with *Pachaka pitta*, *Kledaka kapha* which ultimately effects *Sadhaka pitta*. This in turn lit a cascade of pathological process, inducing *Grahani* spectrum of disorders, ending in the pathologies apex to the body or the brain. The result is nothing but the change in *Manasika bhavas* due to *Grahani* and vice versa. Present article highlights the impact of *Grahani roga* on *Manas*.

Keywords: *Grahani, Manas, Koshtajanya vikaras, Pachaka pitta, Kledaka kapha*

INTRODUCTION

Grahani (Malabsorption syndrome / IBS) is a disease condition depicted in classical Ayurvedic treatise. Physiologically after intake of any food its digestion, absorption and assimilation into *Saaram* (essence) and *Kitta* (waste product) by *Dhatvagni vyapara* (tissue interaction) thereafter circulation of *Rasa* throughout the *shareera* and *Kittavisarjana* (waste removal) have to be carried out normally for *Jeeva poshana* i.e. maintaining the homeostasis by adequate nutrition. *Agni dosha* which is situated in *Grahani* itself is considered as *Grahanidosha*[1]. Functional disintegration due to *agni* dysfunction & organic disintegration due to defective dynamics of internal mucosa can be

considered as *Grahani dosha* & *Grahani-roga* respectively. *Grahani Roga* is characterised by frequent passing of stool having *baddha* and *drava* consistency [2][3].

It is a well known fact that the *Mansika vikaras* (Psychological disorders) have got great impact on *Shareera* leading to several *Shaareerika vikaras* (Somatic disorders). Similarly there is tremendous impact of *Shaareerika vikaras* on *manas*. Presently psychosomatic disorders are highly prevalent in the society.

Impact of Ahara on Manas:

Grahani basically caused by the *Durbalagni* (diminished digestive power) leads to *Rasa kshaya* i.e. reduced circulating nutrition. Whenever the *rasa kshaya* takes

place in *shareera* there will be *Uttarottara dhatu kshaya* i.e. *Rakta, Mamsa*...because adequate nutrition is required for normal metabolic functions. In *Grahaniroga* due to the impaired *agni* the food which has been consumed by the individual will not get digested properly. *Uttarottara dhatu kshaya* further leads to *Varna* and *Sneha kshaya* (adipose depletion) or catabolism causing *Bala* (strength) and *Oja* which is an essence of all *dhatu*s or the important factor of immunity to get *kshaya*.

All these have a direct impact on *Manas*. Whenever there is *Sneha, Bala* and *Oja kshaya* it leads to *Vata vriddhi* causing hyperactivity and also *Nidra kshaya* (Disturbed or loss of sleep). This further may lead to excess of *Udvega* etc *Manasika vikaras*.

Although there are lot of myths around this subject there is really not enough rigorous science to make practical recommendations. A basic healthy diet is really important. Beyond that we have to listen our gut. Our nervous system and gut may be weird to react to certain foods, and we may feel better if we avoid them. If we ever come back after lunch and feel tired, nauseous, or a little fuzzy our enteric nervous system may be reacting to something we ate and sending signals to our brain. This "brain in our gut" is revolutionizing the understanding of links between digestion, mood, health and even the way we think.

The ENS is two thin layers of more than 100 million nerve cells lining our gastrointestinal tract from esophagus to rectum. It measures approximately nine meters long. Although its influence is far-reaching, the second brain is not the seat of any conscious thoughts or decision-making.

The ENS may trigger big emotional shifts experienced by people coping with IBS [4] and functional bowel problems such as constipation, diarrhea, bloating, pain and stomach upset

The gut and brain have a steady ability to communicate via the nervous system, hormones, and the immune system. The body responds to stress (mental or physical) via the hypothalamic-pituitary-adrenal axis.

Naturally, our body has negative feedback that can tone down the fight or flight response once the danger is past. Under conditions of chronic stress, however, mental or physical, the feedback tends to get messed up, leading to symptoms of chronic stress which includes mental issues such as anxiety or clinical depression, but also physical problems such as chronic gut problems, high blood pressure etc.

Heena satva person when gets exposed to *Nidanas* due to *Prajnaparadha* etc. *Shareerika* as well as *mano dosha* gets vitiated causing *Jataraagni mandya* (hampered digestion) and *Rajo dosha dusti* ultimately leading to *Rasadhi dhathu dusti* which moves to *hridaya* and due to this *manas* gets effected leading to *prakupita dosha-sarana* in *shareera* resulting in *Mano, buddhi* and *chesta vibhrama*. *Satva* is also called the mind which regulates, stimulates (*prereka*) and sustains (*dharaka*) the body in combination with *atma*.

When our body is under stress, it releases inflammatory cytokines that bring a certain part of our immune system into high alert. Inflammation saves our life nearly every day from all the pathogens, but chronic levels of inflammatory response also lead to all sorts of chronic disease, for ex: depressive disorders, atherosclerosis & even autoimmune diseases.

Our bodies aren't particularly sophisticated when it comes to facing off against stress. Our stress response doesn't readily distinguish between mental and physical distress.

Considering the other diseases like *Pandu* which is a result of *Malabsorption-Grahanani*, *Maldigestion-Grahanani + Ajeerna*, *Malsynthesis – Dahtu Utpatti Kshaya*, *Malcoloring Ranjaka Dusti. Raktaja & other paittika vikaras* are basically influenced by the *sadhaka pitta* dysfunction. *Sadhaka pitta* plays a pivotal role in controlling various activities of *manas*. Even *krimi* leading to *Pandu* with above factors also causes *Satva kshaya*. In *manasika vyadhis* like *Unmada* explanation regarding the *viruddha dusta ashuchi ahara* has been highlighted which further leads to *pramoha* of *chetas* in *alpa satva* individ-

ual. Even in *Atisaara & pravahika* excess of *udakasarana* ultimately can have an impact over *manas*.

CONCLUSION

It is very much evident while going through the classics that majority of *lakshanas* which are produced in *mano vikaras* are basically because of *ahara janya nidanas* along with *vikrita vihara* and other *mano dusti karanas*. *Rasa, Bala & Oja kshaya* along with *dosha* vitiation has got a pivotal role in manifestation of *manasika vikaras* from *shareerika vyadhi*. The enteric nervous system and enteric vasculature has a huge role in maintaining the control and nourishment to the core processing unit of the body or the brain.

Satvam Sahate Sarvam, which clearly explains that the person with mental stability can withstand the disease or fight against the same with ease.

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