A REVIEW ON GRAHANI DOSHA WITH ITS AYURVEDIC MANAGEMENT

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ABSTRACT

Ayurveda defines health as equilibrium of threeDosha, Dhatus, Malakriya, Agni, and cheerful status of Atma, Indriya and Manasa. In current era-faulty dietary habits sedentary life style and stress are key causative factors of several diseases and affects the functioning of digestion and absorption, which leads to many digestive disorders. Grahani is one of the leading disorders of Annavaha Srotas. Mandagni is the root cause of all the disease. The main site of Agni is Grahani i.e. "sasthi pittadhara kala" i.e. the part of intestine, between Amashya and Pakawashya. The nomenclature of Grahani is so called because of its power to retain (grahanat) the downward movement of food. Normally, it holds up the food and release it from the side after it is digested. Mandagni causes improper digestion of ingested food which moves either in Urdhva or Adho marga and when it goes in Adhomarga then it leads to Grahani Dosha. So it should be mainly treated with Deepan (which enhance digestive power) and Pachana (digestive) durgs for Agnivardhana. In modern science it can be correlated with Irritable bowel syndrome (IBS).

Keywords: Agni, Grahani, Grahani Dosha, Deepana, Pachana.

INTRODUCTION

In Ayurvedic classic the basic approach to the concept of health is essentially psychosomatic in nature which was related to the state of equilibrium of physio biochemical factors namely Dosha, Dhatus, Mala and Agni and a state of well being of mental and spiritual forces. Today is the era of science, in which everyone is busy to get luxurious lifestyle, polluted air and water lead to many disease of Annavaha srotas. The faulty lifestyle leads to interruption of dincharaya (daily regimen) and ritucharaya (seasonal regimen), described in ayurveda and also effect social and mental status of person. If the man avoids following the rules of taking food and continuously taking virudha ahara, jathragni gets vitiated and vitiated jathragni is the cause of all disease. Ayurveda considered that the dysfunction of Agni is responsible for undigested food which is responsible for various functional and structural defects in gastro intestinal tract. These disorders related to digestion and its absorption is broadly covered under the heading of "Grahani Dosha". The sign and symptom of Grahani dosha is similar to Irritable Bowel Syndrome (IBS) described in modern science.
IRRITABLE BOWEL SYNDROME: Irritable bowel syndrome (IBS) is characterised by recurrent abdominal pain is associated with abnormal defecation in the absence of a structural abnormality of the gut. Young women are affected 2-3 times more often than man. Most patients alternate between episodes of diarrhea and constipation but it is useful to classify patients as having predominantly constipation or predominantly diarrhea. IBS is associated with abnormal gastrointestinal motor function enhanced visceral perception as well as psychological and genetic factor.

ETYMOLOGY OF GRAHANI DOSHA
The word Grahani is derived from Dhatu "Graha" which means 'to catch' 'to hold' or 'to get'. Grahani is the specialized part of the Mahasrotas (Gastro intestinal system).

PHYSIO ANATOMICAL VIEW OF GRAHANI
– Anatomically Grahani is said to be situated above the Nabhi and between the Amashaya (stomach) and pakwashaya (large intestine). It is the site of agni. Physiologically it holds the indigested food for the duration of its digestion before the kita or undigested food residue is propelled into the pakwashaya. Thus Grahana, Dharana, Pachana and soshana become the main function of Grahani.

AGNI IN GRAHANI DOSHA – The Grahani Dosha is mainly caused by Agni dushti. Mandaggni is also cause of all disease – “Rogasarvepimandagnou” Jathragni and Grahani have Ashraya- Ashrita type of relationship. The organ grahani is Ashraya and Agni is Ashrita. The impairment of Grahani will impair the functional aspect of Agni and vice versa.

NIDANA OF GRAHANI DOSHA
- Aharaj – Abhojana (excessive fasting), Atibhojana (excessive food intake), vishama bhojana (improper food) Asatmya bhojana (unwholesome food) etc.
- Vyapada of vamana, Virechana, Snehana (Adverse effect of therapeutic measures)
- Vega vidharana (Suppression of natural urges)
- Viruddha or incompatibility of Desha, Kala and Ritu.
- shoka (Grief), Krodha (Anger), Bhaya (fear).

PURVARUPA-Aalasya (inaction), Balakshaya, Trishna (excessive thirst), Anna Vidaha (burning sensation), Chirapaka (delayed digestion), Kayagaurava.

RUPA - Ati Srushta mala pravritti, vibbadha mala pravritti (Occasional hard and soft stool) Arochaka, Vairashya (altered in tongue), praseka (nausea), Tamaka, Shunapadkara, Asthiparvaruka, chhardana (vomiting), Jwara (fever), Lohanugandhi Udgara.

SAMPRAPATI OF GRAHANI DOSHA
SADHYASADHYATA OF GRAHANI DOSHA

According to Acharya Madhava the Asadhya Lakshanas of Grahani are similar to Asadhya Lakshanas of Atisara viz. shoola, pipasa etc. He also opines that, in Balyavastha, Grahani is considered as sadhya, in Yuva and Vriddha Avastha it is stated to be Krichchha Sadhya and Asadhya respectively.

PRINCIAPLE OF GRAHANI DOSHA CHIKITSA

“Nidanparivarjanam” i.e. removal of cause. Acharya Shusrut mentioned nidana parivarjana as the first line of treatment of all diseases. Acharya Vagbhatta suggested that all the treatment modalities of Ajeerna should be implemented in the management of Grahani Ashrita dosha. He also opines that, sama and nirama avastha should be taken into account as per Atisara Chikitsa. In the management of Grahani dosha the fact that along with agni mandhya, the pachana Shakti of Grahani is deranged. Due to this the indigested diet undergoes putikriya, and has action similar to visha, which produces symptomatology of Ama. For this particular stage, shodhana Chikitsa is preferred.

CHIKITSA

• Grahani associated with ama dosha – when the patient having complaint of constipation, excessive salivation, pain in abdomen, heart burn, heaviness then he should be treated with Vamana. Vamana should be done either lukewarm water, decoction of madanphala and powder of piper and mustard.

• Pakawasyasth Upchara – the patient should be treated with virechana. The medicine having agni deepana properties should be added in virechana yoga.

• When apkva ahara rasa is present in all over the body the langhana and pachana medicine should be given.

• After the purification of amashaya peya prepared with deepana and pachana dravyas should be given to the patient.

• Snehana, svedana, and shoshana, langhana, deepana, pachana and sangrahni drugs should be given as per the condition of the patient.

DIETETIC REGIMEN

Oleation, sudation, purification and lightening therapies articles that are gastric stimulants, various kinds of churnas, salts, alkalis, honey, arishta, sura, asava various kinds of butter milk courses and digestive stimulant ghee should be resorted to by the patient suffering from Grahani.

IMPORTANCE OF TAKRA IN GRAHANI DOSHA -

“Takra is the best diet for patients suffering from Grahani Dosha.” As the Takra is Laghu in Guna, possesses Deepana properties and attains Madhura Paka, it does not provoke and increase Pitta; because of kashaya Rasa, Ushna Virya, Vikasi and Ruksha Gunas, it is also useful in kapha; as freshly churned Takra is sweet, slightly sour and sufficiently thick, it will not produce daha in the kostha and it is also Vatahara.

Charak has also suggested the use of Takra and Takrarishta in the routine treatment of Grahani.
MEDICINE USED IN GRAHANI DOSHA

Medicine having Deepana and Pachana properties liked chitrakadi vati, Marichadi churna Takrarishta, Bhunimbadi Churna, Madhukasav, Ksharaghrita, can be used for Grahani Dosha. Bhaisajya Ratnavali has also mentioned some yoga for Grahani Dosha Panchpallava, Panchlavana etc.

CHITRAKADI VATI

Ingredient- chitraka, pippali moola, Yavakshara, Sarpikshara, Saurvachala lavan, Saindhava lavan, Vida lavana, Samudra lavana, Audbhida lavana, Shunthi, Maricha, Pippali, Hingu, Ajamoda, Chavya, Matulunga rasa, Dadima rasa.

Mode of action of Chitrakadi Vati in Grahani Dosha

Chitrakadi vati contains drugs which have Deepana, Pachana, Rochana, Vata-anulomana, Shoolahara, properties which are Ushna virya, Katu, Lavana, Tikta, Madhura, Amla rasa, laghu tikshna, snigdha grahi guna prominent with katu vipaka and kaphavathara action which improves the jatharagni by relieving Ama. Due to Madhura rasa and snigdha guna, it balances the pitta. Tikta and Katu rasa improves the digestion and made the first Dhatu in proper form, so the combination will act on the Rasa Dhatu. Deepan, Pachana and Grahi properties decrease Srotogata Ama and relieves Atipravritti. Drugs like Marich, Shunthi, Chitraka etc. are proved as a best Ama pachaka. So Chitrakadi Vati shows Amahara action which can cure Grahani Dosha.

BILVADI CHURNA

Ingredient- Bilva, Chitraka, Shunthi, Chavya.

Mode of action of Bilvadi Churna in Grahani Dosha

Bilwadi churna has Katu, Tikta, Laghu, Ushna, Sukshma guna, Ushna virya, Katu vipaka which leads to shoshana of drava part of pitta and normalize the Agneya part of pitta. Ushna virya, Katu rasa katu vipaka which perform as Deecana, Pachana. After Pachana due to Ushna virya they absorb the diluted portion form the mala. Hence it found good relief in Grahani Dosha.

Pathya Apathya

Pathya Ahara –Takra (buttermilk) masur, Tuvara, Mudga, Tiltail, Makshika Dadim.

Pathya Vihara: Nilra, chhardan, Langhana.

Apathya Ahara: Anna, Draksha, Gomutra, Dugdha, Gud Viruddha Bhojana.

Apathya Vihara: Aatap, Ratri jagaranaga (nightwakening) Snana, Vega Dharana, Nasya karma, Anjana, Sveda Dhupama Shrama etc.

DISCUSSION

“Rogasarvepipimandagnau” i.e. all the diseases are due to mandagni. Agni and pitta are similar in qualities. Sushrutacharya considers Pittadhara Kala as Grahani, which is located between Amashaya and pakwashaya. He has mentioned Grahani as seat of pachaka pitta, site of agni is called so, because of its power of retain (grahant) the downward movement of food, it is located above the nabhi, and is support-ed and nourished by the strength of agni. The relation between Grahani and agni is reciprocal and interdependent, thus adharadhey bhava is present. Grahani roga is tridoshatmaka disorder of digestive system occurs due to vitiation of pachaka pitta, saman vayu, apanavayu, kledakakapha. The functional dependency between normal vata and agni is altered to a significant level.

Grahani roga described in ayurved may be correlated with IBS to some extent. Sushrutacharya considers pittadhara kala as Grahani, as seat of pachaka pitta that receives and retains food substances. Medha is karma of pitta hence it can be deduced that vitiation in medha (psychological function) contributes in Grahani roga. Psychological factors may be important in the etiology of IBS. The outcome is the indigestion of ingested food. Ayurveda described very useful medicine and procedure which is permanent cure with promoting health and without any altering aliment.
CONCLUSION

It can be concluded that *Mithya Aahara Vihara* is the main cause of the *Agni Dushti*, which leads to *Ama Dosha* and finally it result into *Grahani Dosha*. The diseases are *chirakari* in nature with early *Ama* lakshanas and late *Ojokshaya*. IBS is a psychosomatic disorder so in advised regimen two types of treatment has been given to patient i.e. *dravyabhuta* and *adravyabhuta*. They are treated more pronounced way with considering Ayurvedic concept of *Agni* and administrating *Deepana* and *pachana* drugs. It improves digestion and absorption. *Pathya apathy* plays an important role in the treatment of *Grahani Dosha*.

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