A REVIEW ON SAMPRAPTHI AND CHIKITHSA SUTRA OF GRAHANI DOSHA

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ABSTRACT

Samprapti is the process of evolution of the disease, which gives an exact idea as to how the etiological factors give rise to Prakopa of doshas, how doshas travel at different sites setting in the disease process. It gives the insight into the development of the disease. In all the disorders Sampraptivighatana is the important prayojana of chikitsa. Chikitsa is proposed for the eradication of roga. Roga arise due to dooshyasammurchana at specific Srotas or Sthana. Pathogenesis of roga is samprapti. So, Sampraptivighatana itself is Chikitsa. In Samprapti of each and every disorder dosha, dooshya, srotas, agni are given more focus to do a Sampraptivighatana.

Keywords: Agnidusti, Amavish,Grahani dosha

INTRODUCTION

The disease "Grahani Roga" is the main and leading disorder of the gastrointestinal tract. As the hypo function of Agni i.e. Mandagni is the root cause of all the disease, Grahani Roga is also mainly caused by Agnidushti. It is an Ahitashanajanita Vyadhi; the Ahitashana includes faulty dietary habits like Pramitasana, Vishamasana Adhyashana, Samashana, Viruddhashana etc. and faulty life style like Diwa Svapana, Ratri Jagarana, Vega Vidhara etc. The organ Grahani and Agni have Ashraya (site) -Ashrita (dependent) type of relationship. The prime site of Agni and the site of occurrence of the disease Grahani Roga is organ Grahani. The impairment of Agni (Mainly Mandagni) is responsible for the creation of Grahani Roga.
Review of literature

Table 1: Adhikarana of disease in Samhithas

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**Grahani swaroopa according to authors**

Agni adhistana means agnirashraya that means the place where Agni resides, grahana means dharana. That which holds anna is grahani. Grahani helps to do the upasthambha and upabrumhana karma of agni. According to chakrapani commentary

Upasthambitha (angina pittavyapararakaranena anukooliha)-grahani helps the Agni to do the function of pitta vyapa (digestion and metabolism)

upabrimhita (brimhana vyapaara karanena sashaktikrita)

Grahani holds the apakwa anna and expels pakwa anna to parshwa. (Vama parshwa).

Here Vamaparshwa means where annavaha srotas ends.

According to susrutha

Grahani is seated in pithadhara kala, sixth kala which is located b/w pakwashaya and amashaya. vagbhata opines same as susrutha. Concept of grahani dosha and grahani roga according to chakrapani commentary

Doshas which reside in grahani are called grahani doshas those are vata, pitta & kapha. The disease produced due to grahani ashritha doshas is termed as grahani dosha.

Grahani doshas vikriti leads to agnimandya and ajirna so agnimandya and ajirna are grahani ashritha rogas. Grahani gada is produced due to improper functioning of grahani. That improper functioning of dharana, munchana, upasthamabhana & upabrimhana. Nidhana of Grahani roga

Aharaja-abhojana, atibhojana, vishamashana, asatmya, guru, sheetha, atiroomsha bhojana Viharaja-vega nigraha, karshana due to vyadhi.

Panchakarmavibrama-virechana, vanama and snehavibhrama.

1. Abstinence from food (Abhojana)
2. Indigestion (Ajirna)
3. Over-eating (Atibhojana)
4. Ingestion of -
   a) Unwholesome food (Asatmya bhojana)
   b) Heavy or indigestible food (Atiguru bhojana)
   c) Cold and food (Shita bhojana)
   d) Excessively dry and dehydrated food (Ati-rukshabhojana)
   e) Putridarticle (Sandusta bhojana)
5. Adverse effects of the therapeutic measures such as, Purgation, Emesis, Oleation
6. Emaciation or wasting brought about by other diseases
7. Incompatibility of the – country, climate, season
Samprapthi according to Charaka

Samprapthi takes place in two ways one is due to abnormal function of avayava and other is due to agnidustikara Ahara vihara.

Abnormal function of Avayava makes agni dubala and dosha dusta finally it leads to apachana of anna and it expels apachana anna as it is. Abnormal function of Avayava makes agni dubala and dosha dusta finally it leads to apachana of anna and it expels apachana anna as it is.6

Agni dusti taking place due to agni dustikara ahara vihara. This dustagni will not digest the food properly, so that apachya anna attains shukthata and leads to visha roopatha.7

Meaning of shuktata and visha roopatha acc to commentary

Shukthatwamiti amlathaam- food attains sourness

visharoopathamitiyathavishambahuvikarakaari bhavittatathadroopathaam.- Ahara becomes bahuvikarakari like poison.

Weak agni (durbala) brings about vidaha(a part which is digested the other part remaining without digestion) of food, which moves upward and downwards in gastro intestinal tract. The digested (pakwa) and undigested food (apakwa) moves downwards and this condition are called grahani gada. In this condition, the entire food material usually remains the state of vidagdha (i.e a part of it gets digested, the other part remaining undigested)8.

Nidhana and samprapti according to Sushrutha

1. Grahanidhooshana is taking place by agnisada hetus.
   Here agnisada refers to the factor which makes Agni mandya.9

2. Grahanidooshana is caused by two factors here as follows

After stoppage of atisara if patient continue to take mandagnikara and ahitakara ahara

As per Dalhana commentary nivrithe api itiapishabhahanivrithe api bhooyaha punarapi Patient continues to take mandagni and ahitakara ahara before the stoppage of atisara10.

Due to above nidhana doshas gets vitiated by single or in combination leads to improper digestion of food and expels as it is.11

Vagbhata explained the nidhana and samprapthi same as sushrutha12.

Types of Grahaniroga

Grahan is of 4 types according to charaka, sushruta and vagbhata13.

Vataja grahania samprapti

Due to consumption of Vataja ahara vihara vata gets aggrivated and covers the suppressed agni (power of digestion). As a result of this, the food taken by the patient does not get easily digested which leads vataja grahania14.

Pittaja grahania

Due to consumption of Pittaja ahara vihara pitta gets vitiated leads to aaplapavana of Agni and leads to pittaja grahania. Aaplapavana means- aaplaavyadyanthaalamithi- it destroys Agni, aaplavanamdravanaardrikaranam-dravata vriddi of pitta leads ardrikarana of agni, like water kindles fire15.

Kaphaja grahania

Due to kaphakara ahara vihara kapha get vitiated leads to indigestion of food leads to kaphaja grahania16.

Sannipataja grahania

Sannipataja grahania is to be determined on the basis of simultaneous manifestation of all
the signs and symptoms pertaining to the three dosas\textsuperscript{17}.

**Poorvaroopa of Grahani**

- **Thrishna** - thirst
- **Aalasya** - laziness
- **Balakshaya** - loss of strength
- **Vidaha** - burning sensation during digestion of food
- **Chira paaka** - delayed digestion
- **Kaaya gourava** - heaviness of body\textsuperscript{18}

**Diagnostic feature of grahani**

Saama and niraama lakshanas of grahani is one of the important diagnostic features of grahani.

The stool associated with *aama* sinks in water due to its heaviness. If the stool is voided after proper digestion (*pakva*, i.e., if it is not associated with *ama*), then it floats over the water.

The rule does not hold good or apply in cases where the consistency of the stool is thin or exceedingly compact, and if the stool is affiliated with excessive *kapha*. Therefore, the physician should, first of all, examine (carefully) the saama and niraama nature of the stool of the patient (suffering from *ama* dosa or grahani dosa) and then appropriately treat him accordingly to the prescribed procedure with *pachana* and such other suitable therapies\textsuperscript{19}.

**Samprapti ghatakas**

- Dosa – pitta pradhana tridosaja
- Vata-Samana vayu
- Pitta-Pacaka
- Kapha-Kledaka

- Dusya – Dhatu – rasa
- Agni – Jatharagni
- Agnidusti-Mandagni

**Ama** – Agnijanya

**Srotas** – Annavaha

**Srotodusti** – Sanga, vimarga gamana, atipravritti

**Adhistana** – Grahani

**Udbhavasthana** – Grahani

**Vyaktastha** – Grahani

**Sancarasthana** – Maha srotas, Annavaha

**Ama** – Agnijanya

**Srotas** – Annavaha

**Srotodusti** – Sanga, vimarga gamana, atipravritti

**Adhistana** – Grahani

**Udbhavasthana** – Grahani

**Vyaktastha** – Grahani

**Sancarasthana** – Maha srotas, Annavaha srotas

**Roga marga** – Abhyantara

**Roga bheda-Vataja, Pittaja, Kaphaja & Sannipataja**

**Chikithsa** of grahani

According to charaka

**General chikithsa sutra of grahani**

The patient suffering from grahani should, in brief, use the following categories of therapies:

- **Snehana** or oleation therapy, **swedana** or fomentation therapy, **suddhi** or elimination therapy, **langhana** or fasting therapy, **deepana** or the therapy for the stimulation of the power of digestion, **curna** or recipes in the form of powder, **lavana** or recipes containing salt, **kshara** or recipes containing alkalies, **madhvarista**, i.e. an alcoholic preparation containing honey, **sura** or alcohol, **asava** or a type of alcoholic preparation or wine, **takra-yoga** or various recipes of containing butter milk, dee-
pana sarpis or recipes of medicated ghee which stimulate the power of digestion\textsuperscript{20}.

**Grahani with Ama**
When the dosa located in grahani is afflicted by food, which is not fully digested (vidagdha, i.e partily digested and partly undigested), then the signs of ama (product of improper digestion and metabolism), viz., vistambha (constipation), praseka (salivation), arti, vidaha, aruchi and gourava.

**Grahani with amalinga** – emetic therapy should be administered with the help of usnambhu (Luke warm water). Alternatively, the decoction of madana phala mixed with pippali and sarsapa should be used for emetic therapy

**Leena and pakwashayastha ama**
Here leena means anuthklista. If doshas get leena in pakwashaya then sravana (purgation) therapy with deepana drugs.

**Shareeranugata saama**
Shareera vyapaka samarasayukta dosha treated by langhana and pachana.
After the amashaya is cleansed of the ama by the administration of appropriate purgation and fasting therapies, the patient should be given peya (thin gruel) prepared of the decoction of panchakola and laghu anna and deepanakara yogas\textsuperscript{21}.

**Vataja grahani chikithsa sutra**
Having ascertained that the vatika type of grahani – roga has become free from ama (undigested material), the physician should administer medicated ghee prepared with drugs belonging to deepaneeya group in small quantity. After the agni is got slightly stimulated, the patient becomes capable of retaining the stool, urine and flatus, to such patient, oleation therapy should be administered for two or three days, which should be followed by fermentation and massage therapies. Thereafter, niruha type of medicated enema should be administered.
After the dosa has become loosened (free from adhesion), and the vayu is eliminated or alleviated as a result of the administration of niruha type of medicated enema, the patient should be given purgation therapy with the help of eranada taila or tilvaka-ghrta mixed with kshara.
Even after the ashaya is cleaned and stool has become semisolid (well formed), the dryness of the ashaya might persist. For correcting this dryness, the patient should be given anuvasa type of medicated enema with the help of appropriate quantity of oil cooked with drugs which stimulate digestion, which are sour in taste and which are alleviators of vayu.
After the appropriate administration of niruha, virechana and anuvasana therapies, the patient should be given light food, and thereafter, a course of (medicated) ghee should be administered\textsuperscript{22}.

**Pittaja grahani chikithsa**
Having ascertained that the pitta is located in its natural habitat, that it is in an agitated condition and that it is causing extinction of the Agni, the physician should administer either purgation or emetic therapy for the removal of this pitta\textsuperscript{23}.

**Kaphaja grahani chikithsa**
If the grahani is caused by aggravated kapha, then the patient should be given emetic therapy according the prescribed procedure. Thereafter, pungent, sour, saline, alkaline and
bitter drugs should be administered for the promotion of his power of digestion\textsuperscript{24}.

\textit{Tridoshaja grahani chikithsa}

\textit{Tridoshaja graha}ni should be treated with appropriate administration of \textit{pancha karma}. The patient should be given medicated ghee, alkalis, \textit{asavas} and \textit{aristas} which stimulate the \textit{Agni}.

For the patient suffering from different type of \textit{grahani}, various therapeutic measures for the alleviation of \textit{vayu}, etc., are described. These should be administered by the physician either separately or jointly after ascertain the nature of the \textit{dosa} involved in the causation of this ailment\textsuperscript{25}.

\textit{Avasthika chikithsa} in \textit{grahani}

\textit{Grahani} with \textit{kapha} stevana- \textit{rookshana} \textit{chikithsa} and \textit{deepana} with \textit{tiktha rasayukthadravyas}. \textit{Grahani} in krisha person with \textit{bahukaphavastha} - \textit{rooksha} and \textit{snigdha chikithsa} alternatively can be done. If \textit{shareera} pervaded with \textit{ama} after proper examination, the patient should be administered \textit{deepana} with \textit{snehayuktha} drugs. If \textit{pitta} aggravated in excess then \textit{tiktha rasayuktha deepana dravyas} with \textit{madhura} ingredients should be administered. If \textit{vata} aggravated in excess \textit{deepana} with \textit{sneha amla} and \textit{lavanayuktha dravyas}. The above recipes will work as a fuel, and when appropriately administered, they will stimulate the gastric fire\textsuperscript{26}.

\textit{Chikithsa} according to \textit{sushrutha}

\textit{Atisara} and \textit{virechanavath chikithsa} has to be followed in \textit{grahani}\textsuperscript{27}. All which stimulate the digestive fire are useful in always for the patient of \textit{grahani} disorder. Complications fever etc. should be treated with respective measures without contradicting\textsuperscript{28}.

The patient having been evacuated according to predominance of \textit{dosa}, as prescribed, should be given liquid gruel etc. mixed well with appetisers.

Thereafter the drugs of digestive and appetising groups should be taken with \textit{sura}, \textit{arista}, \textit{sneha}, \textit{moortra} and \textit{sukhambh}, with \textit{takra} or \textit{takra} alone is useful.

Moreover, measures prescribed for treatment of \textit{krimi}, \textit{gulma}, \textit{udara} and \textit{arsha} should also be adopted. \textit{Hingvadi churna} or \textit{ghrita} indicated in \textit{pleeha vikara} should also be used\textsuperscript{29}.

\textit{Chikithsa} according to \textit{astanga hridaya} and \textit{astanga sangraha}

\textit{Grahani ashritha doshas} should be treated as like \textit{ajeerna}. \textit{Amapachana} should be done same as told in \textit{atisara}\textsuperscript{30}. \textit{Ajirna} should be treating as like in \textit{matrashiteeya adyaya}. \textit{Ama- jirna-langhana chikithsa}

\textit{Vistabdha}jirna-swedhana \textit{chikithsa}

\textit{Vidagdhajirna-vamana chikithsa}\textsuperscript{31}.

\textbf{DISCUSSION}

\textit{Grahani} swaroopa

All the Acharyas and Commentators of \textit{Samhit\-tas} described \textit{Grahani} as Agni Adhishthana. The relation that exists between \textit{Grahani} and \textit{Agni} is reciprocal i.e. \textit{Agni} supports the function of \textit{Grahani} and \textit{Grahani} supports the function of \textit{Agni}. Thus, integrity of \textit{Grahani} depends upon \textit{Agni} and the latter is located in the former. Any impairment of \textit{Agni} leads to the impairment of \textit{Grahani} and vice versa. So any defect or pathology in the functioning of any these two, leads to disease condition.

\textit{Nidhanas in causation of grahani gada}

One of the \textit{adhistana} for \textit{agni} is \textit{grahani} and also one of the the \textit{karma} of \textit{grahani} is upast-
hambhana i.e. agninaapittavyaapaarakarananaanukoolita so all above said nidhanas makes agni dusti in turn leads to grahami roga.

**Samprapthi of grahami roga according to charaka**

According to charaka samprapthi takes place in two ways as follows

I. Disturbed functions of Grahani lead to vitiation of Jatharagni, followed by the vitiation of Grahaniashritha doshas, leading to ‘Grahani dosha’.

**Durbalagni and dustagni in causing disease**

Here two adjectives have been used for Grahani Roga:

1. **Durbala Agnibala**: weakness of Agni (weak digestive power) i.e. strength of Agni is less and Durbala Bala i.e. whose strength of holding capacity of ingested food is lessened.

2. **Dushta**: Abnormal condition, which has undergone pathological changes, when it gets vitiated because of weakness of Agni.

From the above terms it can be inferred that,

- **Grahani Dosha** is a precursor or forerunner of Grahani Roga.

- **Grahani Dosha** is vitiation of Agni i.e. functional derangement of Grahani regarding production of Pachaka Pitta (enzymes responsible for digestion) and also holding (Grahana) of Anna (food) for digestion.

II. Vitiation of Jatharagni takes place first, followed by vitiation of Grahanisth dosha, leading to disturbed Functions of Grahani and manifesting as ‘Grahani dosha’ & leads to grahami roga

This sloka indicates shukhapaka and annavisha stage after sevana of agnidustikara hetu.

In the beginning, Agnidushti occurs in mild form

↓

Because of Agnidushti Ingested food is not properly digested

↓

By this Apachana takes place

↓

The food affairs Shuktapaka

↓

The Shuktapaka stage leads to Annavisha

↓

It may remain in Grahani or may spread in the whole body after absorption.

The Annavisha while remaining in Grahani produces following symptoms:

- **vistambha**: Intestinal stasis
- **jrimbha**: Yawning
- **shiro ruja**: Headache
- **sadhana**: Asthenia
- **angamardha**: Bodyache
- **moorcha**: Fainting
- **jwara**: Fever
- **pristakatigraha**: Back stiffness
- **chardhi**: Vomiting
- **aurochaka**: Anorexia
- **pravahana**: Dysentery

Here, when the Annavisha mixes with Pitta / Vata / Kapha it produces different symptoms shown here.

- **Annavisha with pitta**: daaha, trishna, mukhaamaya, amlapitta
- **Annavisha with kapha**: yakshma, peenasa, mehadi
- **Annavisha with vata**: vaatajamscha gada
- **Annavisha with mooitra**: mooitraroga
- **Annavisha with shakrith**: kukshiroma
Annavisha with dhatu-dhatugatha roga

Grahani Dosha

Grahani Dushti

Grahani Roga

Samprapthi ghataka

Doshaa

Vata-samana vata

Samana vata sthana is Agni sameepastha indicates grahami sthana.

Anna grahana- grihnaati-apakvamaamashaye
dharayateethyarthaha

Pachana –Pachati-agnisandhukshanaadbhakthakaara iva

Vivechana - vivechayati-samhathamannam
paakaayavibhajate

Munchana - munchana-shakrinmootadiroopam adha pravrittate

So from above reference it indicates that samana vata gets vitiated by Agni dustikara ahara leads to grahami roga

Pitta-pachaka pitta

Anna pachana and Sara kita vibhajana is the main function of pachaka pitta. Pachaka pittasthana is grahami derangement of function of grahami like upastambhana in turn leads to pachaka pitta vitiation.

Kapha-kledhaka kapha
annasanghata- is the karma of kledhaka kapha it means it has the part in pachana of ahara.

Annavaha srotas in grahami

The moolla of annavaha srotas is amashaya and vamaparshwa. The nidhanas like atimatra, akala and ahita bhojana causes annavaha srotas dusti. So annavaha srotas is involved in causation of grahami.

Comparison between authors regarding Samprapti

Charaka opines that from agnidustikara ahara grahami gets vitiated first then it leads to ajirna, agnimandya grahami doshas and in turn these leads to grahami roga proper, where as Shushrutha and Vagbhata explained grahami as nidhanarthakara roga. That is after the stoppage of atisara or during atisara if patient indulges in agnidustikara ahara it leads to grahami roga proper. No clear explanation samprapthi related to grahami as a swatantra vyadhi according to both. Pathogenesis as nidhanarthakara roga is also not clearly explained.

Discussion on Chikithsa

The Chikithsa of grahami according to authors not much differs charaka treatment start with ama pachana then Agnideepana and then shodhana according to doshas.

Sushrutha mentioned it as Nidhanarthakara roga so he advised atisara and virechanavath chikithsa. nd deepana chikithsa, shodhana kriya same as Charaka.

Vagbhata explained ajirna line of treatment in grahami, Amapachana same as in atisara chikithsa. Other same as Charaka.

Ajirnavath upacharet

Amajirna-langhana chikithsa

Vistabdha jirna-sweedhana chikithsa

Vidagdhajirna-vamana chikithsa

So here amajirna indicates grahami dhoositha by kapha dosha, vistabdha indicates grahami dooshana by vata dosha, and vidagdhja indicates grahami dooshana by pitta dosha.

Atisaravath chikithsa

During the stage of Amadosha the Jatharagni or digestive power become so weak, this is not
able to digest the ingested food and even medicine too.
Disease caused by Amadosha is cured only by Apatarpana, which are of three types namely:
• Langhana - indicated in Alpa Amadosha
• Langhana Pachana - indicated in Madhyama Amadosha
• Shodhana or Avasechana - indicated in Parbhuta Amadosha
Similarly the disease Atisara is also Amadoshaja Vyadhi and the line of treatment described by Acharyas is Apatarpana. All the Amadoshaja Vyadhis are classified in Bahu Doshaja, Madhya Doshaja and Alpa Doshaja on the basis of their treatment. In Atisara there is description of Pravrita Doshas, means Doshas after vitiation and aggravation in excess quantity goes out of the body from the nearest possible root.

CONCLUSION
Grahani and Agni have Adhar-Adheya Sam-bandha. So, proper functioning of the one element will ultimately boost the proper functioning of the other elements too and of course vice versa. Probable mode of Samprapti can be understood by two ways. First, disturbed functions of Grahani lead to vitiation of Jatharagni, followed by the vitiation of Grahani sth doshas, leading to ‘Grahani roga’. While in Second, vitiation of Jatharagni takes place first followed by vitiation of Grahani sth dosha, leading to disturbed Functions of Grahani and manifesting as ‘Grahani roga’. Grahani can also be considered as nidhanar-thakara roga. Amapachana and agnideepana are the first line of treatment. Grahani dosha is the preliminary stage of grahani gada.

REFERENCES


