MANAGEMENT OF GRAHANI DOSHA – A REVIEW

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ABSTRACT

In Ayurveda Grahanirogas is one among the 8mahagada. In three ways we can understand grahani i.e. grahan-avayava, grahanidosha and grahaniroga. Any disturbance in the status of agni can cause Grahani dosha. The organ Grahan is the ashraya of jatharagni, it is supported and nourished by the strength of Agni. Normally it receives the swallow food, which is retained by restraining the downward movement. Digested food goes through the sides of lumen to next ashaya i.e. pakvashay in normal condition. But in the condition of Mandagni, it gets vitiated and releases food in indigested form and this undigested food gets fermented and act like poison in the body. It’s known as Ama. Grahan is a critical disease of great clinical relevance with the irritable bowel syndrome (IBS). They have almost similar causative factors and the common symptoms like cramping, abdominal pain, bloating, constipation, and diarrhea. The proper and good dietary habit boosts the Agni and reduced Ama. Grahaniroga can be cured with the help of Ahara which should be amla and katu in rasa, and the guna is lagu, ruksha, deepan, and pachan with ushanveerya, or madhurvipaka. The consumption of balanced and proper diet, yoga will enhance the agni which helps in the proper digestion.

Keywords: Grahan, IBS, Agni, Deepan, Pachan, Yoga, Ama.

INTRODUCTION

In three ways we can understand grahani i.e. grahan-avayava, grahanidosha and grahaniroga. Nowadays unwholesome food habits and a lot of changes in lifestyle, mental stress, anxiety, grief, leads to gastric upset (Agnimandhya), which is the root cause for the manifestation of various diseases like Atisar, Pravahika, Amlapitta, Grahan. The Diseases in which Grahan or small intestine gets vitiated and there is impairment of Agni is called as Grahan.¹Grahan is a important part of the Mahasrotas (Gastrointestinal system). According to Sushruta the ⁶th Pittadhara Ka-

la situated between Amasaya and Pakwasaya is called Grahan.²Charakamentioned it as the part being situated above Nabhi, it is the site of Agni and does Grahan of Anna and it is supported and nourished by the strength of Agni.³

The Grahan is the leading disorder of the digestive system. Due to various etiological factors of GrahaniRoga, the Grahan becomes impaired as a result of Dusti or vitiation of Pachakagni and Saman Vayu. The logical outcome of the GrahaniDosha is the mal-absorption of ingested food, resulting in the produc-
tion of PakwaAma secondly the mal-absorption of the products of digestion. The Vaisamya at Saman Vayu causes the hyper motility of gut resulting in frequent evacuation of the bowel, which one large and hard or liquid. Grahani is a critical disease of great clinical relevance with the irritable bowel syndrome (IBS). They have almost similar causative factors and the common symptoms like cramping, abdominal pain, bloating, constipation, and diarrhea. Approximately 50% of people with Irritable Bowel Syndrome report common symptoms like bloating, constipation, and diarrhea. They have almost similar causative factors and the relevance with the irritable bowel syndrome (IBS).

Types of agni: According to Ayurveda, Agni has an important role to play in the physiological, functioning of body. Jatharagni has been considered as prime among all agni. The functioning of other agni, Dhatvagni and Bhutagni are dependent upon the strength of Jatharagni.

Functions of agni: When the substances enter in the body, they have to face several chemical changes in the presence of Jatharagni, Bhutagani and Dhatvagni. So they will change into suitable form for absorption. This process is known as AharaParipaka. It can be explained on 3 levels.

Jatharagnipaka: As mentioned by Charaka that the life span, complexion, vitality, good health, enthusiasm, plumpness, vital essence luster is derived from the thermo genetic process in the body i.e. Jatharagni. The Prana vata whose function is to ingest the food draws it into the stomach. Therefore, the food, which is getting mixed with the digestive fluid, broken up and on being mixed with unctuous substance becomes softened. Then the Jatharagni being carried by the Samanavata, digest the food eaten in proper dose and at the proper time, which leads to increase of life. The factors like Usma, Vayu, Kleda Sneha, Kala and their appropriate combination (Samayoga) promote the transformation of taken food into the body element.

Bhutagnipaka: The digestive food by the contact of jatharagni results in the breakdown of food into five distinct bhautik i.e. parthiva, apyaagneya, vayavya, and akasiya. This process activates bhutagni which digests the substance of that group. Acharya vagabhata has stated that each one of the five kinds of dravyas, the outcome of bhutagnipaka proceeds to augment the corresponding bhatic elements that compose the human body. The only source for the maintenance of the integrity of its functional and structural constituents of all of which are composed of panchamahabutas at the fundamental site of panchamahabhautikagani. According to Acharyavagbhata the separation of the Sarabhaga or nutrient fraction of the food from annakitta i.e. undigested residue of the food takes place after the completion of the bhutagnipaka.

Dhatvagnipaka: It was noted earlier that according to Charaka the Sarabhaga or Anna Rasa of the food ingested, an outcome of Jatharagni and Bhutagnipaka, is absorbed from AdhoAmasaya and distributed throughout the body by Dhananis. In the term Dhatvagnipaka, two terms are important i.e. Agni and paka. It was seen that the term ‘Agni’ stands for Pitta. Pitta performs actions very much like Agni and Agni is implied in Pitta. Paka was seen to stand for chemical transformation. Charaka has used this term in the context of the description of Srotamsi or the internal transport system of nutrition. He has stated that Srotamsi transport the Dhatus which are undergoing metabolic transformations. He also has used this term to inform metabolically processed nutrients as well as waste products similarly produced the Prasadalhya and Malakhyaha Dhatus.

Nidana (etiology) of GrahaniGada: GrahaniGada manifest due to disordered function of Agni in the region of Grahani. A person cured from Atisara (diar-
rhoea) or person who is suffering from digestive fire, consumes unwholesome unwholesome dietetic regimen leading to further vitiation of Agni and Grahani causes GrahaniGada. On the other hand, DoshicGrahani (due to predominance of any Dosha) occurs due to utilization of etiology factors causing vitiation of any Dosha either Vata, Pitta, Kapha collectively or individually.

**Purvarupa (premonitory symptoms) of Grahani roga**: Ayurveda literature unanimously mentions Trushna (thirst), Alasya (laziness), Shirogourawa (Heaviness of head), Balakshaya(loss of strength), vidaha (burning sensation) chirapaka (delayed digestion), kayagaurava.

**Rupa**: Atirsrustha mala Pravritti, Vibbadha mala pravritti (occasional hard and soft stool), Arochaka (testlessness), vairashya (altered taste in tongue), Praseka (nausea), Tamaka, shunapadrka (numbness of legs), Asthiparvaruka (pain in small joints), chhardana (vomiting), jwara (fever), Lohanugandhiudgara.

**Samprapti (etiopathology) of GrahaniRoga**

Etiological Factors

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<thead>
<tr>
<th>Subject</th>
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<tr>
<td>Agni Dusti GrahaniRoga.</td>
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<tr>
<td>Amauptpatti</td>
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<tr>
<td>Shuktapaka or Amavisha</td>
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<tr>
<td>Grahani Dosha</td>
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**Chikitsa**: Agnimandhya is important factor in the samprapti of the disease Grahaniroga, so it should be mainly treated for Agnivardhana by Deepana and pachana drugs, like – Chirakadivati, Changariyadighrita, Marichadichurna, Madhukaaasava, ksharaGhrita.

**DISCUSSION**

GrahaniRoga (Irritable Bowel Syndrome) is one of the common diseases encountered in general practice now a day due to increasing psychosomatic syndromes. It is one of the classic psychosomatic disorders characterized by recurrent abdominal pain in abdomen, abdominal swelling, diarrhea, constipation, eructation and flatulence and mucorrhea. It is important because of its high prevalence, substantial morbidity and enormous costs. Grahani is amashayadbhavavadyadh and its vyaktasthana is Guda so the morbid doshas settle in the guda can be removed by Basti only. GrahaniRoga is chronic in nature, which occurs due to the negligence of long standing Atisara. The VatajaGrahaniLakshanas like PunahPunahSruJetVarchah, Ama Mala, ChiratPachana, Visuchika, JeeveJeeryati Adhmanam Bhutke Swasthyamupaiti has some similarities towards symptoms of Irritable Bowel Syndrome. Whereas almost all the SangrahaGrahaniLakshanas like Antrakujana, Drava Snigdha Mala, AmaYukta Bahu Picchila Mala, Sasabda Manda Vedana, PakshadMasad DasadvaniyamVa, Diva PrakopoRatrou Shanti have very good similarity with IBS. And it is also said that this disease is Durvigyeya, Dushchikitsaya, Chirakalanubandhini which is also the nature of Irritable Bowel Syndrome. But we cannot confirm that IBS is same as Grahani Roga. In Ayurveda it is said that the Psychological factors are responsible for ManovahaSrotoDushti. This ultimately leads to Manashika & ShareerikaVyadhi. So almost all the diseases are having inter-link between Shareera and Manas.

**CONCLUSION**

Grahaniroga represents a group of digestive disorder. It is closely linked with agnimandhya, koshtagatavata and atisara. Impaired Agni, KledakaKapha, Pachaka Pitta and samanavata are the most predominant factors in the pathogenesis of Grahani. Prana vata and apanavata also have a significant role in Grahani. Among the types of Grahani, clinical features of vatajaGrahani have almost similarities with the clinical features of irritable bowel syndrome. Peak incidence of the disease is found in middle age population. It predominantly affects the middle class. Anxiety and mental stress along with irregular eating habits are predisposing factors that cause GrahaniRoga. The observation on onset, chronicity and previous treatment shows the chronic nature of the disease, and the need of long course of treatment.
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4. https://www.google.co.in/search?q=prevelance+of+grahani


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