

CONCEPTUAL STUDY ON VATAJA GRAHANI

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ABSTRACT

Grahani retains the food till the food is fully digested and then passes it into *pakwashaya*. *Grahani* is seat of *agni*, functionally weak *agni*/hypofunctioning of *agni* causes improper digestion of ingested food and leads to *grahani roga*. *Grahani roga*'s pathogenesis revolves around *agnidosha* and these are inseparable. Thus an impairment of integrity of *grahani* may impair digestive function, state of *agni* and vice versa. It is an *ahitashanajanya vyadi*. *Samprapthi* takes place in two ways, one is due to abnormal function of *avayava* and other is due to *agni dustikara ahara vihara*. Acharya described 4 types of *grahani dosha*. Based on *dosha* predominant they are *vataja*, *pittaja*, *kaphaja*, *sannipataja grahani*. Each type of *grahani dosha* can be considered as a separate *vyadhi*. In *vataja grahani* stool is *drava*, *shushka*, *tanu* and associated with *ama*. The pathological progression beginning from exposure to various etiological factors which leads to the vitiation particular *guna* of each *dosha*, thereby manifesting various symptoms. *Samprapti vighatana* is very much essential for finding the involvement *nidanas* in *vataja grahani*. In this article an attempt is made to evaluate the causative factors, pathogenesis as well as symptoms to understand *vataja grahani* in detail.

Keywords *Grahani*, *vataja grahani nidana*, *samprapthi*.

INTRODUCTION

The disease of *grahani dosha* is mainly caused by *agnidusti*. *Grahani* and *agni* have *ashraya ashrita* type of relationship¹. *Grahani* is seat of *agni*. It retains the food till the food is fully digested and then passes it into *pakwashaya*². Functionally weak *agni* ie *dhurbalagni* causes improper digestion of ingested food, which moves either in *urdhva* or *adho marga*, then it leads to *grahaniroga*³. *Grahani roga* is *tridoshatmaka* occurs due to vitiation of *pachakagni*, *samana vayu* and *kledhaka kapha*. It occurs with the symptomatology like *muhurdrava*, *muhurbaddha*, *pakva amayuktha malapravrutti*⁴. In our classics described there are *vataja*, *pittaja*, *kaphaja*, *sannipataja grahani*. Each type of *grahani vyadhi* can be considered as a separate entity itself⁵. Analysis of various

stage beginning from etiological factors leading to *dosha prakopa*, thereby *dosha dushya samoorchana* ends up in *samprapti* is very essential for better management and treatment. Considering *vataja grahani* understanding *nidana* and *samprapti* is very important to diagnose. Involvement of various *gunataha vruddhi* of *vata pitta kapha* plays a major role in the manifestation of various symptoms. A detailed analysis of causative factors as well as pathological progression is required for proper understanding of *vataja grahani*.

LITERATURE REVIEW

Disease of *grahani* manifest due to disordered function of *agni*. It is one among *asta mahagada*⁶. After the cure of *atisara* or who is suffering from *mandagni*, if they consume unwholesome

dietetic regimen leading to vitiation of *agni* along with *grahani*⁷. *Arshas, atiasara* and *grahani* these 3 disease interdependent in as much as one of them can cause the other as these three diseases are caused by *mandhagni*⁸. *Acharyas* described there are *vataja, pittaja, kaphaja, sannipataja* *grahani*. Each type of *grahani vyadhi* can be considered as a separate entity. It occurs with the symptomatology like *muhurdrava, muhurbaddha, pakva amayuktha malaprvrutt*. *Madhavakara* in *madhukosha* commentary has mentioned *muhurbddhata* of *mala* is due to *vata dosha*. In *vataja grahani* patient passes

stool frequently with difficult which is liquid mixed with hard stool, thin, *ama* associated with sound and frothiness⁹

Causitive Factors Of Vataja Grahani

In *grahani roga* pathogenesis revolves around *agni dusti*. So *samanya agnidusti nidana*¹⁰ are also considered here along with the *vataja grahani nidana*. It can be summarized under four major headings.

1. *Ahara* (diet)
2. *Vihara* (activities)
3. *Manasika* (psychological factors)
4. *Anyaja* (other factors)

1. *AHARAJA NIDANA* (DIETARY CAUSES)

Table 1: ahara nidanas for vataja grahani and respective dosha which is going to be vitiated.

Sl no	Rasa	Dosha	Guna	dosha
1	<i>Katu</i>	<i>Vata, pitta</i>	<i>Sheeta</i>	<i>Vata, kapha</i>
2	<i>Tikta</i>	<i>Vata</i>	<i>Rooksha</i>	<i>Vata</i>
3	<i>Kahaya</i>	<i>Vata</i>	<i>Guru</i>	<i>kapha</i>

Ahara nidanas can be classified into *rasataha* and *gunataha*. In *rasa katu, tiktha, kashaya rasas* are causative factors. *Katu, tiktha* and *kashaya* will cause *vata prakopa* where *katu rasa* cause

pitta prakopa. *Sheetha* and *rooksha gunas* are responsible for *vata prakopa*. *Sheetha* and *guru gunas* are responsible for *kapha prakopa*.

2. VIHARAJA NIDANA

Table 2: viharaja nidanas for vataja grahani and respective dosha which is going to be vitiated.

Sl no	Vihara	Dosha
1	<i>Veghanam vidharanat</i>	<i>Vata</i>
2	<i>Pramithashana</i> (excessive fasting)	<i>Vata</i>
3	<i>Vishamashana</i> (improper food)	<i>Vata</i>
4	<i>Asathmya bhojana</i> (unwholesome food)	<i>Tridosha</i>
5.	<i>Atimaithuna</i> (excessive sexual intercourse)	<i>Vata</i>

Among the *viharaja nidanas* all contributes the vitiation of *vataja nidana*¹¹.

3. MANASIKA NIDANA

Table 3: manasika nidanas for vataja grahani and respective dosha which is going to be vitiated.

Sl no	Manasika bavas	Dosha
1	<i>Kama</i>	<i>Vata</i>
2	<i>Krodha</i>	<i>Pitta</i>
3	<i>Chinta</i>	<i>Vata</i>
6	<i>Shoka</i>	<i>Vata</i>
7	<i>Bhaya</i>	<i>Vata</i>
8	<i>Shrama</i>	<i>Vata</i>

Manasika nidanas of *vataja grahani* includes *kama*, *chinta*, *shoka*, *bhaya*, *shrama* will cause vitiation of *vata* and *krodha* will cause vitiation of *pitta*¹²

ANAYA NIDANAS:

Anya nidanas include *vyapath* of *vamana*, *virechana* and *snehana*. Derangements in the features of time, place and season.due

to debility caused by chronic association of disease. In the *anya nidana* the *dosha* involvement varies.

POORVAROOPA:

There is no specific *poorvaroopa* told for individual type of *grahani*. So the *samanya poorvaroopa* told for the *grahani* can be taken as the *poorvaroopa grahani*.

Table 4: Poorvaroopa of grhani

Sl.no	Poorva roopa	C.S	S.S	A.H	M.N	B.P	Y.R
1	<i>Annasya vidaha</i>	+	+		+	+	+
2	<i>Sadana</i>		+				
3	<i>Alasya</i>	+	+		+	+	+
4	<i>Trishna</i>	+	+		+	+	+
5	<i>Klama</i>		+				
6	<i>Balakshaya</i>	+	+		+	+	+
7	<i>Aruchi</i>		+	+			
8	<i>Kasa</i>		+				
9	<i>Karna kshweda</i>		+	+			
10	<i>Antrakoojana</i>		+	+			
11	<i>Vairasya</i>			+			
12	<i>Praseka</i>			+			
13	<i>Klama</i>			+			
14	<i>Brama</i>			+			
15	<i>Aanadda udarata</i>			+			
16	<i>Chiraat pachana</i>	+		+	+	+	+
17	<i>Amlaka</i>			+			
18	<i>Kayasya goravam</i>	+			+	+	+

Symptoms of Vataja Grahani:

Table 5: signs and symptoms of vataja grahani according to various Acharyas

Sl.no	Signs and symptoms	C.S	S.S	A.H	M.N	B.P	Y.R
1	<i>Kantasaya shosha</i>	+		+	+	+	+
2	<i>Kshut trishna</i>	+		+	+	+	+
3	<i>Timira</i>	+		+	+	+	+
4	<i>Ruja in parshwa uru vamkshna greeva</i>	+		+	+	+	+
5	<i>Visuchika</i>	+		+	+	+	+
6	<i>Hrutpeeda</i>	+			+	+	+
7	<i>Karshaya</i>	+			+	+	+
8	<i>Dourbalya</i>	+			+	+	+
9	<i>Vairasya</i>	+			+	+	+
10	<i>Parikartika</i>	+		+	+	+	+
11	<i>Gruddi sarva rasa</i>	+		+	+	+	+
12	<i>Manasaha sadana</i>	+			+	+	+
13	<i>Jeerna jeeryati admanam bhukte svasthamupaiti</i>	+		+	+	+	+
14	<i>Chira dukha varcha</i>	+		+	+	+	+

15	Drava shushka mala	+		+	+	+	+
16	Tanu mala	+		+	+	+	+
17	Ama mala	+		+	+	+	+
18	Shabda phenavan	+		+	+	+	+
19	Puna punaha srujet varcha	+		+	+	+	+
20	Kasa	+		+	+	+	+
21	Shwasa	+		+	+	+	+
22	Payuruk			+			
23	ruk in hrut parshwa masthaka			+			
24	Karnayo swanaha	+		+	+	+	+
25	Chirat pachana	+			+	+	+
26	Kharaghata	+			+	+	+
27	Shukta paka	+			+	+	+

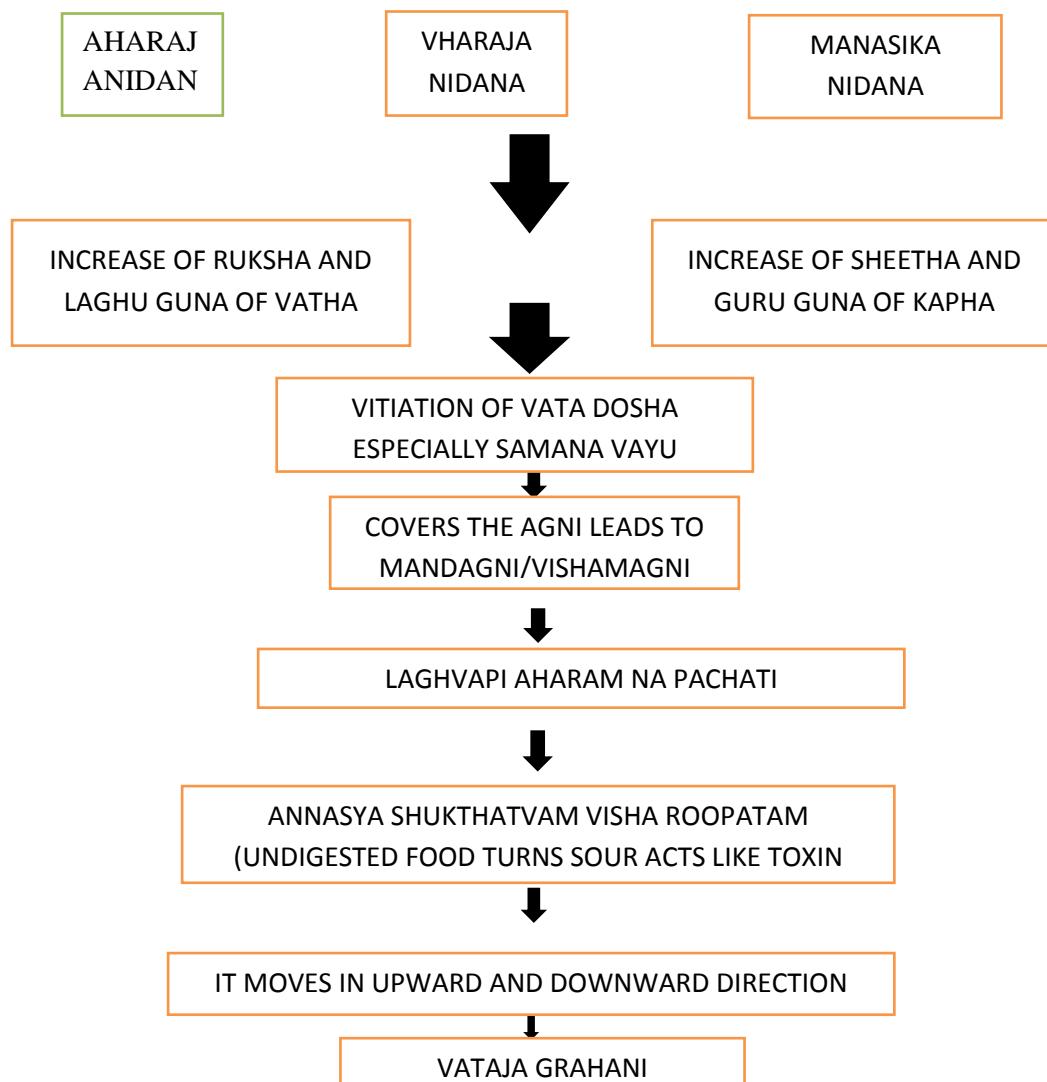
Vataja Grahani Samprapti

(Pathogenesis):

Samprapti denotes the sequence of events that follows the *nidana sevana* and ends up in manifestation of the disease including

dosha dushya sammorchna. A detailed study of *nidana*, *dooshya*, *srotas*, *agni* etc are part of understanding the *samprapti* in better way. This alone enables us to efficiently manage or cure the disease.

Figure 1: showing pathogenesis of vataja grahani



SAMPRAPTHI GHATAKA:

SL.NO	TITLE	SAMPRAPTI
1	<i>Dosha</i>	<i>Vata, Kapha</i>
2	<i>Dushya</i>	<i>Ahara Rasa, Purisha</i>
3	<i>Agni</i>	<i>Jataragni</i>
4	<i>Srothas</i>	<i>Annavaha</i>
5	<i>Srothodusti</i>	<i>Atpravrutti, Sangha</i>
6	<i>Udbhavasthana</i>	<i>Grahani</i>
7	<i>Sanchara Sthana</i>	<i>Annavaha Srotas, Urdhwa Adhobhaga</i>
8	<i>Vyaktha Sthana</i>	<i>Grahani</i>
9	<i>Roga Marga</i>	<i>Abhyantara</i>

DISCUSSION: In keeping with the basic doctrines relating to causation of disease, *Ayurveda* considers that due to *nidana sevana*, process of *vataja grahani* is commenced with the *prakopa* of *vata* and *kapha*. The explanation shows that mutilation of *samanavayu* and *agni* are due to similar etiological factors. For the vitiation of *agni*, *chakrapani datta* has mentioned that *samana vayu* has to be vitiated first. When *samana vayu* is functioning normally, the function of *agni* too will be the normal on other side¹³. So *samana vayu* and *agni* are significant factors in *samprapti* of *vataja grahani*. *Aharaja nidanas* can be classified into *rasataha* and *gunataha*. *Katu rasa* in excessive usage brings about *vata* and *pitta prakopa*, causing increase of *gunas* such as *laghu, rooksha gunas* of *vata, ushna* and *tikshna gunas* of *pitta*¹⁴. *Tikta rasa* if taken excessively causes *vata prakopa* by increasing its *gunas* such as *laghu sheetha rooksha*¹⁵. *Kashaya rasa* possess *sheeta rooksha guna* which in turn does *vata prakopa*¹⁶, ends up in manifestation of various symptoms of *vataja grahani*. *Charaka* has mentioned etiological factors are responsible for generation of *amadosha* that contributes the manifestation of *amadosha* such as, *guru bhojana* (food which are heavy for digestion with reference to *matra* and *swabhava* indicating intake of large

quantity of food or even though the quantity is less the food possessing excessive *guru guna* like *masha*) responsible for vitiation of *kledaka kapha* and results in *mandagni*. *Sheeta gunayuktha ahara* which is responsible for both *vata* and *kapha prakopa*. *Ruksha guna* is responsible for vitiation of *vata*, ends up in manifestation of various symptoms of *vataja grahani*¹⁷.

The *viharaja nidanas* includes *veganam vidharana, pramitashana, vishamashana, asathmya bhojana, atimaithuna*. In this *atimaithuna* results in increase in *ruksha, laghu, and ushna gunas* of *vata*¹⁸. All these etiological factors are responsible for *pradhushana* of *agni* and thus generation of *ama* that contributes to manifestation of *grahani gada*. Among the *viharaja nidanas* all contributes the vitiation of *vata* and thus producing symptoms of *vataja grahani*.

Among the *manasika nidanas kama, shoka, bhaya, shrama* will cause *vata prakopa*. It causes *agnimandya* by inducing *samana vayu prakopa*. *chakra pani datta* has stated, inspite of consuming *pathya* and *hita ahara* if an individual indulges in *chinta, shoka, baya, krodha*, it leads to *anna doshana*¹⁹.

Anya nidanas of vataja grahani includes vyapath of vamana, virechana and snehana. Derangements in the features of time, place and season. Due to debility

caused by chronic association of disease. In the anya nidana the dosha involvement varies. But most of them are responsible for vata parkopa.

Acharya Charaka has stated, vata dominant grahani characterized with *dukhapachana* (digestion with difficulty), *shuktapaka* (*paka* which is fermentative type), *kharanghata* (roughness of body parts), *kanta asya shosha* (dryness of throat and mouth), *parshva-uru-vankshana-greeva ruja* (pain flanks-thigh-pelvic-neck region), *hruth peeda* (pain in cardiac region), *visuchika*, *karshya* (emaciation), *dourbalya* (debility), *asyavairasya* (loss of taste), *parikartika* (cutting type of pain in anorectal region), *grddhisarva rasanam* (craving for all tastes), *manasa sadanam* (loss of mental strength), *jirnae jiryati cha adnanam bhukte svastamupaiti cha* (flatulence during the process of digestion and after digestion which gets relieved on consuming food), *chrat-dukham-tanu-shushka-drava-ama-shabda-phenavan* (delayed defecation with difficulty, thin, dry, associated with *ama*, sound and frothy, *punha-punha mala pravartana* (increased frequency), associated with *kasa* and *shwasa*²⁰. *Vagbhata* has mentioned similar to *charaka* except *hritpeeda*, *karshya*, *dourbalya*, *manasa sadanam* are not explained and added *payuruk*²¹. Acharya *Sushruta* quoted *adhika shoola* in *payu-hrut-parshva -udara-mastaka*²². *Yoga rathnakara*, *Madhavakara*, *Bhavamishra* has explained similar to *chraka*.

CONCLUSION:

Disease *grahani* manifest due to disordered functioning of *agni*. It occurs with the symptomatology like *muhurdrava*, *muhurbaddha*, *pakva amayuktha malaprvruttu*. Among various *nidanas*

mentioned for the causation *grahani* we can segregate *vataja grahani nidanas*. In *rasa* *katu*, *tiktha*, *kashaya rasas* are causative factors. *Katu*, *tiktha* and *kashaya* will cause *vata prakopa*. *Sheetha* and *rooksha gunas* are responsible for *vata prakopa*. *Sheetha* and *guru gunas* are responsible for *kapha prakopa*. *Nidana sevana* process of *vataja grahani* is commenced with the *prakopa* of *vata* and *kapha*. So *samana vayu*, *kledaka kapha* and *agni* are significant factors in *samprapti* of *vataja grahani*. Proper understanding of *nidana* will help us to do *nidana parivarjana* which is the prime line of treatment.

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