

“Vyadhi Vyavashedatmak study of types of *Grahani Vyadhi* by evaluating *Samprapti*”

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Abstract:

Vyavaschedaka Nidan is distinguishing of particular disease or condition from other that present with similar clinical features.¹ *Grahani vyadhi* is one of the *Mahagada*, *Grahani Avayava* is related to *Jatharagni* (digestive fire) and supported by the strength of *Agni*.² *Kha Vaigunyatmtak vikriti* at *Grahani Predesh* is responsible for *Grahani vyadhi*. Acharya described four types of *Grahani* in *Grahanichikitsa Aadhya* i.e *Vataj*, *pittaj*, *kahaj*, *Sannipaik Grahani*.³ Each type of *Grahani vyadhi* can be consider as a separate *vyadhi*. By understanding the *Samprapti* of different type of *Grahani* and *Lakshanas* develops accordingly can be beneficial for *Samprapti vighatanatmak chikitsa*.

INTRODUCTION

In today's modern life people's dietary habits have changed substantially with increase in consumption of meat, dairy products, vegetables oils, alcoholic beverage. These lifestyle modifications affect our body and responsible for variety of illness. Most of patients are suffering from Gastrointestinal complain such as IBS, *Ajirna* (Indigestion), *Amlapitta* (peptic ulcer/ GERD). In *Ayurveda* the famous GIT disorder described as "*Grahani* "

In *charak chikitsa* it is clearly explained that Life span, complexion, strength, health, enthusiasm, corpulence, lustier, immunity, energy, heat process and vital breath- all these depend on body fire. One dies if this fire is extinguished; live long, free from disorders if it is functioning properly; gets ill if it is deranged,⁴ Hence *Agni* (digestive fire) is root cause of all disease.

• CONCEPT OF GRAHANI AVAYAVA

According to *Acharya Charaka* *Grahani* is *Adhistana* (seat) of *Agni* is located above *Nabhi* (umbilical region) any *Rachnatmak* and *Kriyatmak* vikiti of *Grahani avayava* leads to *Grahani vyadhi*. It is supported and nourished by strength of *Agni*.⁵

According to *Acharya Sushruta* the sixth *kala* described as *pittadhara kala* is situated between *Amashaya* and *Pakwashaya* and it is stated to be *Grahani*.⁶ It is assumed that *Pittadhara kala* is not limited to *Laghuvantra* but also extend up to the *Brihadrantra*, *Yakrita* and *Agnyashaya*. The *pitta* (Digestive enzymes) formed in *Yakrita* (Liver) and *Agnyashaya* (pancreas) pour into

duodenum of small intestine. *Kala* is the fine structure that separates the *Dhatus* from *Ashaya* so we can say *Pittadhara kala* is secretary epithelium of GIT and Hipatobillary tract; it's main function is to provide *Pachaka pitta* and retain the food in this part up to its digestion. According to *Ayurvedic* concept it is the *Pitta* or *Agni* which digests the food material secreted from *pittadhara kala*. Importance of *Agni* i.e *Jatharagni* has explained that *dhatus*, *ojas*, strength, complexion etc. depends on *Agni* because *rasa* etc. can't produced from undigested food.

• PROCESS OF STULA PACHANA⁷

According to *Acharya Charaka*, it is said that the *Prana vayu* with receiving function carries the food to the belly where the food disintegrated by fluids (juices) and softened by fatty substances gets acted upon by digestive fire fanned by *Samana vayu*.⁸ Thus the digestive fire cooks the timely taken and balanced food properly leading to promotion of life span. *Agni* cooks from below the food situated in the stomach for division into *Ahar rasa* (nutritive function) and *mala* (excretion) as the same cooks the rice grains with water kept in a vessel into bailed rice again. The *Agni* which digest food is regarded as the master of all *agnis* because increase or decrease of other *agnis* depend on digestive fire. Hence one should maintain it carefully by taking proper the wholesome fuel of food and drinks because on its maintenance depend the maintenance of life span and strength One who eats greedily leaving aside all the rules acquires disorders due to morbidity in *Grahani* soon.

• Grahani Vyadhi

Grahani can be consider as *poorvarup* *Avastha* of every *vyadhi*

because all *vyadhis* are caused by *Mandagni*. *Grahani* also described as *Nidanarthkar rog* of many *vyadhi*. *Nidanparivarja* is first line of treatment according to *ayurveda*. *Samprapti vivechan* and treatment according to types of *Grahani* help to prevent *vyadhi*.

Doshas which reside in *Grahani* are called *Grahani Doshas*. The disease produced due to *Grahani ashrita doshas* is termed as *Grahani Doshas*. *Grahani Doshas Vikriti* leads to *Agnimandya* and *Ajirna*. The functional and structural derangement of organ *Grahani*, improper *Grahan Karma* of food due to *Agnidusti* and *Nadi Vyapara* are important events taking place in *Grahani Vyadhi*. That improper functioning of *Munchana*, *Upastambhana*, *Upabrimhana*. In *Vridhdha* (aged) *Grahani Roga* is *Asadhya* in *Bala* (children) it is *Sadhya* (curable) and in *Yuva* it is *Kruchrasadhya*.⁹

Samanya samprapti of grahani

Nidanseven
(*Aharaj+ Viharaj+ Mansika Hetu*)

Agnidushti
(*Mand, Visham, Tikshna Agni*)

- **VYAVASHEDATMAK**
SAMPRAPTI VIVECHANA
- ❖ **VATAJ GRAHANI SAMPRAPTI**

Due to consumption of *Vata Prakopak Ahar* and *Vihar Sevena Vata* (*Saman vayu*) gets aggravated and cover the suppressed *Agni*. Vitiating of *Jatharagni* takes place first, because of *Agnidusti* ingested food is not properly digested by this *Apachana* takes place. The food affairs *Shuktapaka*. The *Shuktapaka* stage leading to *Annavisha*. It remains in *Grahani* or may spread in the whole body after absorption, *Annavisha* with *Dhatu-dhatugata roga* lead to *Grahani Vyadhi*.¹¹

Apachana (indigestion)

Amotpatti

Shuktapaka

Amavisha

(Localized at gut level-generalized whole body)

Grahani Dosh

Grahani vyadhi

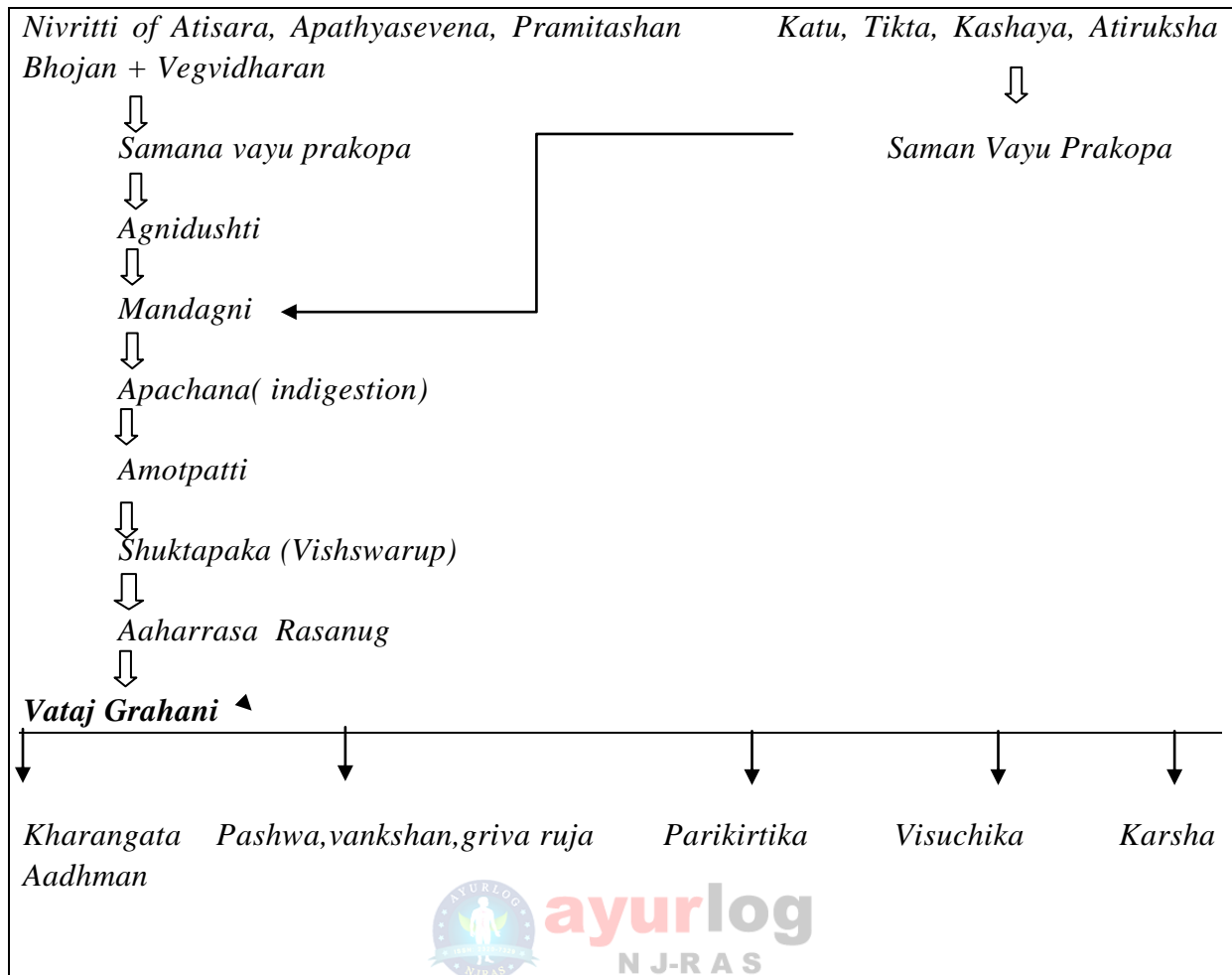
Premonitory Signs of Grahani Gada

Premonitory signs and symptoms are thirst, malaise, diminution of strength, burning sensation, delay in digestion, Heaviness of body.

Clinical features

General symptoms are emaciation, feeling of hot fumes coming out from mouth, dyspnoea, fever, fainting, headache, swelling of hands and feet.

DISCUSSION AND CONCLUSION:



Samprapti ghatak of Vataj Grahani

Dosha: *Samana Vayu*

Dushya: *Rasa Dhatu*

Agni: *Jatharagni- Mandya*

Ama: *Amavisha formation at GIT Level*

Stotas: *Annavaha, Rasavaha, Purishvaha*

Strotodusti: *Vimarga-gaman*

Udbhavstana: *Amashaya*

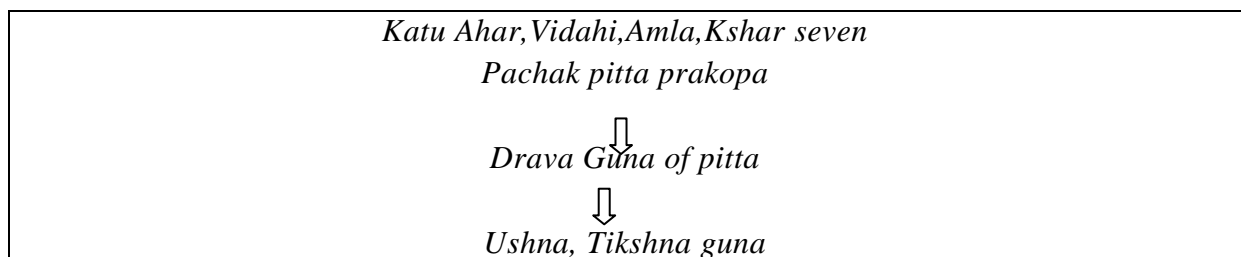
Rogmarga: *Abhayantar*

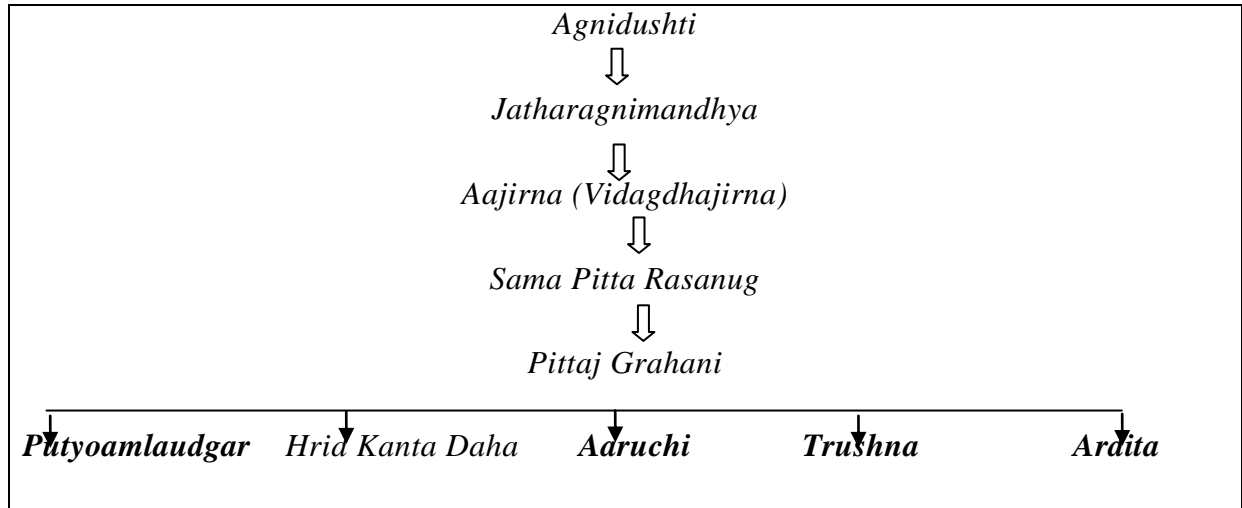
Vyadhiswabhava: *chirkari*

Adhistana: *Grahani*

❖ **PITTAJ GRAHANI SAMPRAPTI**

Katu(spicy), Ahara, Vidahi, Amla, Kshara & other food items which aggravate Pitta are cause for Pittaja Grahani. The aggravated Pitta hampers the function of Agni similar to condition wherein hot water extinguishes fire.¹³





Samprapti ghatak of Pittaj Grahani

Dosha: Pachak Pitta

Dushya: Rasa Dhatu

Agni: Jatharagni- Mandya

Ama: Amavisha formation at GIT Level

Stotas: Annavaha, Rasavaha,

Purishvaha

Strotodusti: Atipravritti



Udbhavstana: Amashaya

Rogmarga: Abhyantar marga

Vyadhiswabhava: Chirkari

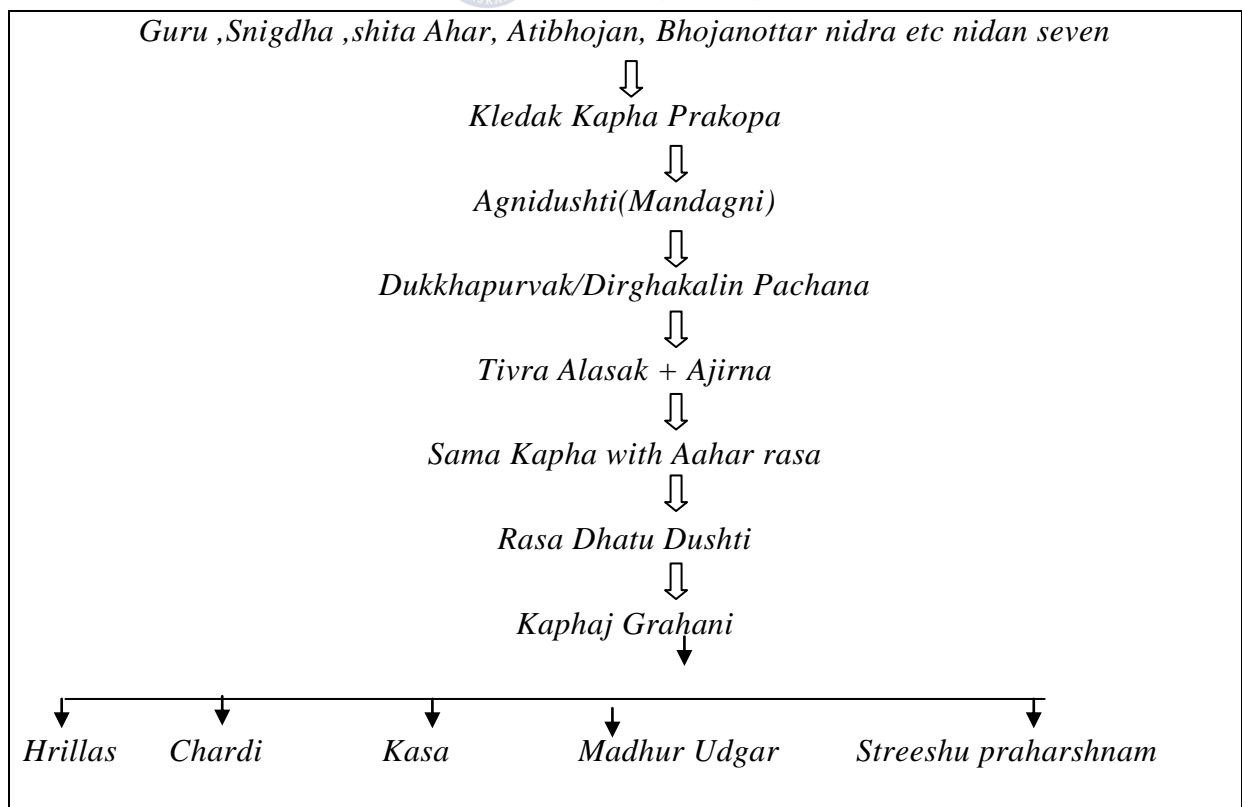
Adhistana: Grahani

❖ **KAPHAJ
SAMPRAPTI**

GHAHANI



ayurlog
NJRAS



Heavy to digest, frozen or chilled items or food having cold nature or food which has qualities similar to *kapha*, excessive intake of food and sleeping just after the meals hamper the function of *agni* and simultaneously vitiates *Kapha*.¹⁴

Samprapti ghatak of Kaphaja Grahani

Dosha: Kledak kapha

Dushya: Rasa Dhatu

Agni: Jatharagni- Mandya

Ama: Amavisha formation at GIT Level

Stotas: Annava, Rasava, Purishva

Strotodusti: Vimargagaman

Udbhavstana: Amashaya

Rogmarga: Abhyantar

Vyadhiswabhava: Chirkari

Adhistana: Grahani

❖ **SANNIPATIK GRAHANI**

Sannipatik Grahani is caused by the combination of all factors responsible for the causation of *Vataj, Pittaj, Kaphaj Grahani* and there signs as and symptoms of all these three types of *Grahani* are manifested as *Sannipataj grahani*.¹⁵

❖ **SANGRAHANI**

Tridoshaj Grahani for long duration



Grahani Avayav Vikriti +++



Drava, Shita, Ghana, Snigdha, Sakati



vedanam Shakrut

Sangrahani

Grahani caused by excessive aggravation of *Vayu* accompanied with *Ama* is called *Sangrahani*. Signs and symptoms include *Anaha* (distension), *Daurbalya* (debility) and *Sadana*

(lassitude). In this condition patient passes stool which is *Drava* (liquid), *Sheeta* (cold) *Ghana* (solid), *Snigdha* (unctuous) and associated with *Kati-Vedana* (pain in low back) due to presence of *Ama* patient voids stool possessing *Bahu-Ama*, *Picchila* (excessive sliminess) *Sashabda* (sound while defecation) and *Mand vedana* (mild painful defecation) patient passes stool once in 15 or 30 or 10 days or daily with above mentioned characters. Symptoms aggravate at daytime and pacifies during night.¹⁶

❖ **GHATIYANTRA GRAHANI**

Tridoshaj Grahani for long duration



Ajirna



Sama Vayu Prakop



Udarasta Vayu Dwaniyukta



Galajjal Ghati Dwani



Ghatiyantara Grahani

Ghatiyantragrahani exhibits *Lakshanas* like *Swapta* (excessive sleep) *Parshwashoola* (pain in flanks) it exhibits *Galajjala Ghati Dhvani* (sound like that of the water pouring out of the pot during defecation).¹⁷

Vyavshedatmak Vivechana of Pratyayatmak Lakshana According to Samprapti

	Vataj Grahani	Pittaj Grahani	Kaphaja Grahani	Sangrahani	Ghatiyanta Grahani
Specific Symptoms	<i>Pashwa, Van kshana, Griva Ruja, Hritpida,</i>	<i>Payu, Hrida, Pashwa, Udar, Mastak Daha</i>	<i>Gurubhi Hrida, Pashwa, Udar, Mastaka</i>	<i>Aalasya</i>	<i>Swapata</i>
Abdominal symptoms	<i>Shuktapaka, Adhman</i>	<i>Ajirna</i>	<i>Annam Pachate Dukkham</i>	<i>Aantrakujan</i>	<i>Shool</i>
Generalized Symptoms	<i>Kharangata, Karsha, Daur balya, Parikartika, Manasa sadaman, Kanth shosh, Kshudha, Trishna, Timir, Karnaswana</i>	<i>Putyaamladgar, Hrida, Kantha daha, Aruchi, Trishna, Ardita</i>	<i>Hrillas, Chardi, Arochak, Kasa, Shativan, Pinasa, Stana Udaram, Madhur Udgar, Strishu Praharshanam</i>	<i>Distension, Debility and sadana</i>	<i>Pashwashool</i>
Character of Stool	<i>Annam Pachate dukkham, Chirad, Dravam, Shushka, Ama, Shabdafen vat</i>	<i>Nila-Pitabha, Saryate Dravam</i>	<i>Bhinna Sheshma Sansrushtam, Guruvratraman</i>	<i>Aamam Bahu Picchilam, Sashabda Mandavedanam</i>	<i>Gallajalghatidwani</i>

Other Vyavasheda

	Vataj Grahani	Pittaj Grahani	Kaphaja Grahani	Sangrahani	Ghatiyanta Grahani
<i>Doshadhikya</i>	<i>Saman Vayu</i>	<i>Pachak Pitta</i>	<i>Kledak Kapha</i>	<i>Tridosha Kapha+ Ama</i>	<i>Avayavatmak vikriti</i>
<i>Specific Character in Text</i>	<i>Gridhhi sarvarasana</i>	<i>Putyaamladgar</i>	<i>Bhuktamatrasya swapnadibhi</i>	<i>Divaprapok, Ratri Shanti</i>	<i>Galajalghatidwani</i>
<i>Vishesh Hetu</i>	<i>Pramitashan Veg vidharan</i>	<i>Ajirna, Vidahi, Kshar</i>	<i>Atibhojan</i>		
<i>Udarast Vishesh Lakshan</i>	<i>Aadhman</i>	<i>Ajirna</i>	<i>Annam Pachate Dukkham</i>	<i>Manda vedana</i>	<i>Pashwa Shool</i>
<i>Swabhav</i>	<i>Ashukari</i>	<i>Ashukari</i>	<i>Ashukari</i>	<i>Chirkari</i>	<i>Chirkari</i>

Ayurveda is very much concerned to complete eradication of disease. Here is an attempt to find most possible Doshic

involvement. This shows the predominance of Doshas with Tridoshaj Prakar and Avayavatmak vikriti present

the *Grahani Vyadhi*. Every type of *Grahani* can be consider as Different *Vyadhi* and can be treated accordingly which can benefit the patient and helpful to reduce further complications. Because *Grahani Vyadhi* is a root cause of so many systemic diseases.

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