

SYSTEMIC REVIEW AND ANALYSIS OF CAUSATIVE FACTORS OF GRAHANI  
ROGA<sup>1</sup>\*Vd. Kalyani Y. Kapgate and <sup>2</sup>Vd. Sharmili V. Suryavanshi<sup>1</sup>M.D. Scholar, Department of *Kaychikitsa*, GAC Nanded, Maharashtra.<sup>2</sup>H.O.D. & Professor, Department of *Kaychikitsa*, GAC Nanded.

\*Corresponding Author: Vd. Kalyani Y. Kapgate

M.D. Scholar, Department of *Kaychikitsa*, GAC Nanded, Maharashtra.

Article Received on 09/08/2019

Article Revised on 30/08/2019

Article Accepted on 20/09/2019

## ABSTRACT

In the present era the changes in diet and life style are responsible for the greater prevalence of digestive and absorption disturbance. Which leads to the chronic disorders like as *Grahani roga*. Acharyas has described the causative factors of *Grahani*, but it is necessary to focus on the other factors which are directly and indirectly responsible for the vitiation of the *Grahani* which are scattered in *Samhita Grantha* and correlate them with the factors in this era. This article is the compilation of the causative factors of the *Grahani Roga* as described by acharyas and also an attempt to find the correlation between *hetu* described in text and the *hetu* actually happen in daily life. It is concluded that the *hetu* described by acharyas are exactly found in today's era. So, the incidence of *grahani roga* is found increasing in population day by day.

**KEYWORDS:** *Grahani hetu, Agnimandya, Adyashana, Viruddhashana.*

## INTRODUCTION

*Ayurveda*, the most practical and eternal science of life, with its unique concepts, can give more promising solutions to these problems. According to WHO, *Ayurveda* is a system of natural medicine with a detailed scientific literature, a comprehensive *Materia media* and a whole breath of clinical procedures relevant to prevention and treatment of acute as well as chronic diseases.<sup>[5]</sup>

In the present era of fast food, there is changed or irregularity in diet and diet timings and also sedentary life style. In addition to changes in diet and lifestyle everyone is always under tremendous mental stress. All these socioeconomic and environmental factors are responsible for a much greater prevalence of digestive disorder. These factors cause disturbance to the digestion and absorption, which results into many disease, among which Bowel disorders constitute as important group.<sup>[6]</sup>

Dysfunction of *Agni* is responsible for undigested food i.e. *Apakwa Ahara Rasa*. Functionally vitiated *Agni* i.e. *Mandagni, Vishamagni* etc. causes improper digestion of ingested food, which leads to forms a vitiated material called "*Ama*". It has pivotal importance in the pathogenesis of *Grahani Roga*. This disturbs the normal flora of GI tract and weakens the muscles and acid fluid configuration of GI tract.

In the present era the causative factors for the vitiation of the *Agni* increasing in number So, a detailed study of the

causative factors of *Grahani* and its correlation is need for today.

***Grahani hetu according to Samhita Grantha According to Acharya Charaka hetu of grahani roga are***

- *Abhojana* (abstinence from food)
- *Ajirna* (indigestion)
- *Atibhojana* (over eating)
- *Vishamasana* (irregular diet habits)
- *Asatmya bhojana* (indulgence in incompatible type of food) *Guru, sheet, ruksha, sandushta bhojana* (Cold and stale food, Excessively dry food).
- *Vireka vamana sneha vibrhama* (mal-effects of *virechana, vamana, snehana*)
- *Desha kala rutu vaishamya*
- *Vega dharana* (Voluntary inhibition of natural urges)

All these factors are responsible for the dysfunction of *Agni* are the causative factors of *Grahani roga*. *Acharya Charaka* stated these factors responsible for the *Agni dushti*, are considered as the causes of *Grahani dushti*.<sup>[1]</sup>

While describing the treatment of *agnimandya* *acharya* stated some more causative factors of *Agni dushti* these are.<sup>[2]</sup>

- *Roukshyat*
- *Atisnehat*
- *Udavartat*
- *Dosha vrudhyat*

- *Vyadhi-yuktasya*
- *Upavasat*

#### According to *Ashtang Hridaya*

- *Acharya Vagbhata* stated that in chronic condition *Atisara* may be convert in *Grahani roga*. So, all the causative factors of *Atisara* are also responsible for *Grahani roga* if occurs for long time.<sup>[3]</sup>
- According to *acharya Vagbhata Arsha*, *Atisar* and *Grahani* are diseases having common origin i.e. *Agnimandya* and they act as causative factors for each other. So, the causative factors of *Arsha* and *Atisara* are also responsible for *Grahani Dosh*.<sup>[4]</sup>

#### According to *Sushrut Samhita*

*Acharya Sushrut* while describing the *hetu* and *samprapti* of *Grahani*, has stated that, person who has just recovered from *Atisara*, but still has poor digestive fire and still indulging *ahitashan* (unsuitable food activities), gets his *dosha* aggregated leading to malfunctioning of *Grahani* and thus vitiation of *Agni*. The word — '*Api*' here denotes that if the patient not suffering from *Atisara* but has *Mandagni*.<sup>[5]</sup>

#### According to *Madhav Nidan*

The main cause of *grahani roga* is, the consumption of *Ahitashana* in *mandagni* condition after *Atisara*.<sup>[6]</sup>

#### OTHER GRAHANI HETU

##### Due to *Samana Vayu prakopa*<sup>[7]</sup>

following causes

- *Vishamajirna*  
Intake of food that are unsuitable, difficult to digest, cold and unwholesome
- Sleeping and awakening at the improper time.  
As a result of this, symptoms like *Shoola* (abdominal pain) and *Gulma*, *Grahani* and other diseases of the *Pachyamanashaya* and *Pakwashaya* manifests.
- When the *Samana vata* gets enveloped by *Apana*, then *grahani* diseases affecting the heart and the sides of the side of the chest, and stomach pain manifests.

##### Improper *Oleation*<sup>[8]</sup>

When *Snehana* is not administered properly, then it causes *Tandra* (lassitude), *Utklesha* (nausea), *Jwara* (fever), *Stambha* (stiffness), *Visaudnyata* (loss of consciousness), *Kushthani* (skin diseases), *Kandu* (itching), *Pandu* (anemia), *Shopha* (edema), *Arsha* (hemorrhoids), *Aruchi* (anorexia), *Trishna* (thirst), *Jathar Dosh*a (abdominal disease), *Grahani* (improper functioning of *Grahani*), *Steimitya* (rigidity), *Vak-nigraha* (suppression of speech), colic and diseases caused by improper digestion and incomplete metabolism.

##### *Viruddh Anna Sewan* (Unwholesome food)<sup>[9]</sup>

Intake of unwholesome food (*Viruddha anna sewan*) responsible for Vitiation of *tridosha* which causes numerous diseases like *Grahani*, infertility, blindness, skin diseases, abdominal enlargements, insanity, fistula

and even death.

##### *Grahani* caused by stopping *raktastrava*<sup>[10]</sup>

When there is exudation of blood in a strong and well-nourished person, effort should not be taken to arrest the bleed in the initial stages, because this will cause *Pandu* (anemia), *Grahani*, *Kushta* (skin disease), *Pliharog* (disease of the spleen), *Granthi* (abdominal tumors) and *Jwara* (fever).

##### Mismanagement of *Atisara*<sup>[11]</sup>

In *Atisara*, treatments that binds the bowels should not be advocated when such therapies are administered.

When a person is affected with diarrhoea, and never adopts the required measures to get cured from the condition and those who indulge in things that cause the destruction of the digestive fire i.e.: *Agni*, will get affected with *Grahani*.

##### *Grahani* caused by controlling *Amatisara*<sup>[12]</sup>

*Amatisara* should never be controlled because retained vitiated *dosha's* will later cause diseases like *Pliharog* (Splenic diseases), *Pandu* (Anaemia), *Adhmana* (Distention), *Prameha* (Diabetes), *Kushtha* (Skin-diseases), *Udar* (abdominal enlargement), *Jwara* (Fever), *Shoth* (Oedema), *Atopa* (abdominal tumours), *Grahani*, *Arsha* (Haemorrhoids), *Shoola* (pain), *Agnimandya* (digestive complaints) and catching pain in the region of the heart.

##### Improper *sodhana karma*<sup>[13]</sup>

*Virechana* has to be administered after the person has undergone proper *Sehana*, *Swedana* and *Vamana* therapies. Even if the *Virechana* is being administered properly, but without administering *Vamana* previously then the *kapha* that is carried downwards will cover the *Grahani* and cause heaviness and dysentery.

##### *Annava*ha *Strotasa dushti hetu*<sup>[14]</sup>

Also, as *grahani* is primarily disease of the *Annava*ha *strotas* hence while discussing its *hetu*, it is very important to think on the causes of *dushti* of *Annava*ha *strotas*.

One who eats greedily leaving aside all the dietary rules (*Ashto ahara vidhi Vishesh Ayatana*), acquires the disorder due to morbidity in *Grahani*.

##### *Atyambupana*<sup>[16]</sup>

- In *Acharya Vriddha Vagbhata* stated that, *Atyambupana* occurs in excessive thirst; also vitiated the *kapha-pitta dosha* and *Agni*. It enhances the *Ama lakshana*, *Trishna*, *Tandra*, *Adhmana*, *Kasa*, *Agnisada*, *Hrullas*, *Praseka*, *Shwasa* and *Pinasa*.
- In stated that excessive water intake before food also vitiated the *Agni* and it causes *krushata* because of inappropriate nutrition of *dhatu*.
- In *Acharya Charaka* stated that excessive water

intake during meal causes vitiation of Agni by which the incomplete digestion of food occurs. Excessive liquidity of food leads to indigestion and at the same time *tridosha prakopa* happens.

#### Manasik Hetu/Psychological causes<sup>[17]</sup>

➤ There is no direct reference of *Manasik nidan* in *Grahani* chapter. But in *Viman-sthan* chapter 2, *Acharya Charakacharya* has stated that improper digestions occur due to increase in the emotional factors.

- *Acharya Charak* Stated that if person suffer from the *Manasik Upatap* like as *Chinta, Shoka, bhaya, Krodha, dukkha* etc. then the food taken in proper quantity also get vitiated and indigestion occurs.
- *Upatap Manas bhava* leads to *Agni dusti (Mandagni or Vishamagni or Tikshnagni -collectively it is called Grahani Dosha)* and which leads to altered bowel habits with abdominal pain.<sup>[86]</sup>
- *Acharya Sushruta* stated the relation between the *Pittadhara Kala* and *Majjadhara kala* so the factors responsible for the vitiation of the *manasik bhava* are responsible for the *Grahani dushti*.

#### Vishesha Hetus of Grahani Roga<sup>[18]</sup>

Vata	Pitta	Kapha
Katu-bhojana	Katu-bhojana	Guru-bhojana
Tikta-bhojana	Vidahi-bhojana	Sheet-bhojana
Atiruksha-bhojana	Amla-bhojana	Ati-bhojana
Sheet-bhojana	Kshara-bhojana	Atisnigdha-bhojana
Alpa-bhojana		Bhuktamatrasya swapna
Abhojana		
Adhik sanchara		
Vega nigraha		
Ati maithuna		

#### Tridoshaja Grahani Hetu<sup>[19]</sup>

When the *ahitakara ahara* causes vitiation of *tridosha*

then all the symptoms of the respected *dosha's* will manifest.

#### Co-relation of Grahani hetu in Samhita and the hetu in today's era

Samhitokta hetu	Hetu in Present era
Abhojana	Dieting without proper guidance, <i>upavasa</i>
Ajirnanna sevana	Food intake in indigestion
Atibhojana	Diet intake in large quantity
Vishmashana	Due to heavy pressure of work peoples don't take their food on proper time
Asatmya bhojana	Intake of excessive alcohol products, heavy food, excessive intake of bakery products, packed food, excessive spicy food with high quantity of salt and chilly ( <i>Vadapav</i> , South Indian food, Chinese food, food with excessive intake of cheese and butter)
Viruddha Ahara	Cold coffee, ice cream after heavy diet, <i>koshimbeer</i> (salad with curd), Fruit salad, custard, milk shakes, marinized sea food and non-veg products
Virechana, Vamana, Sneha vibhrama	Improper <i>Shodhana karma</i> or not following the instructions during <i>shodhana</i> and <i>Sneha pana</i> .
Desh, Ritu, Kala Asatmya Aahar and vihara	Ice cream in cold climate, tea in summer and hot climate, excessive exercise in summer
Vega-dharana	Voluntary inhibition of natural urges mostly occurs in the peoples under heavy work load and also by continue traveling.
Dushit Rakta stambhana	In the case of bleeding piles or <i>Raktapitta</i> (epistaxis, hematuria, menorrhagia, metrorrhagia) now a day with the help of drugs help in blood clotting <i>dushit rakta</i> get stopped. It also causes the <i>agnimandya</i> and <i>grahani dushti</i> .
Amatarisat stambhana	Taken medication for stambhana in <i>Sama awastha</i> of stool
Not follow the rules of Ahara Vidhi Vidhan	Food preserved in refrigerator, packed food, marinated food, food consumption with taking and walking, bread products, food intake while watching T.V., mobiles, food consumption in stress, sadness
Annavaha Strotasa Dushti Hetu	Late night food consumption, consumption of dry food without oil or butter during dieting, only salad consumption

**DISCUSSION**

Vitiation of *Agni* is the main pathology of *Grahani Roga*. So, all factors affecting the power of *Agni* are causative factors of *Agni Dushti* and *hetu* of *grahani roga*.

*Saman vayu*, *Pachak pitta*, *kledak kapha* are the important physiological factor related with *Grahani*. Therefore, all vitiating causes of this factors are responsible for *grahani Dushti*.

*Grahani* is important part of *Annavaha strotasa*, so *Annavaha strotas dushti hetu* are also responsible for *grahani dushti*.

*Ahara vidhi Vishesh ayatana* are the eight important rules for *Ahara sevana*, nowadays they are not followed by the people so, it may increase the chances of improper digestion of food, which may lead to *grahani dushti*.

Today people not following the rules of food consumption stated by Acharyas (*Aahar Vidhi Vidhan*) which may cause the Vitiation of *Agni*, *Tridosha* and *Grahani* and leads to many systemic disorders.

Now a days packed food is consumed in large quantity. Acharya charaka stated that each and every minute particle in the universe is made up of five fundamental elements so the food also made up of these five elements. Therefore, food particles also have its own *Agni* i.e. *Bhutagni* in it.<sup>[20]</sup> This *Agni* in food particles also help in the digestion of food. But in case of packed food or food stored in refrigerator this *Agni* is destroyed. So, the digestion of this food gets more time than fresh food or digestion is incomplete. Therefore, due to increases in the consumption of packed food and preserved food gastrointestinal problems are increased.

Acharya Sushruta Stated the correlation between the *Purishdhara and Majjadhara kala*. In present era *due to heavy work pressure every-one is under high volume of stress. This is responsible for Majjavaha strotasa dushti and alternatively Purishvaha Strotasa dushti. Which leads to grahani roga.*

All these factors are responsible for the increasing percentage of *Grahani* in the day to day life. During the treatment of the chronic Gastrointestinal disorders it is necessary to find the etiological factors because according to *Ayurveda Nidan parimarjana* is the first line of treatment for each disease.

**CONCLUSION**

*Grahani vyadhi* is caused due to vitiation of *Jatharagni*, *Saman vayu*, *Pachak pitta* and *Kledak kapha* all leading in anatomical and physiological impairment of *pittadhara kala* which is site of *Agni*. Therefore, all the factors responsible for the vitiation of these factors are concluded as causative factors for *Grahani*.

Contemporary life is accompanied by lot of stress. The

negative effects are manifested in diseases that reflect our lifestyle and *Grahani* is one among it.

Due to sedentary life style peoples are more prone to *Agni dushtikar hetu* just like as *Viruddhashana*, *Anashana*, *Ahitakar ahar sevana*, *rukshanna*, *dushit rakta stambhana*, *vega Dharana* so the percentage of *grahani vyadhi* is increases in day to day life. So, it is necessary to concentrate in life style management and stress relieving factors to control the diseases like *Grahani*.

**REFERENCES**

1. Acharya Charaka, Charak Samhita, with Ayurved Deepika commentary by chakrapanidatta edited by Vaidya Yadavaj Trikamaji Acharya. Published by chaukhamba surbharati Prakashana Varanasi. 2009 Punarmudrit sanskarana, Chikitsa sthana, *Grahani Chikitsa Adhyaya* 15/39-41, Pg. No. 516.
2. Acharya Charaka, Charak Samhita, with Ayurved Deepika commentary by chakrapanidatta edited by Vaidya Yadavaj Trikamaji Acharya. Published by chaukhamba surbharati Prakashana Varanasi. 2009 Punarmudrit sanskarana, Chikitsa sthana, *Grahani Chikitsa Adhyaya* 15/206-209, Pg. No.524.
3. Dr. Bramhanand Tripathi, Ashtang Hridayam of Srimadvagbhata, edited with Hindi commentary —Nirmalal, Chaukhamba Sansrit Pratishtan, Delhi, reprint 2009, *Nidana Sthana* 8/15, Pg.No.512.
4. Dr. Bramhanand Tripathi, Ashtang Hridayam of Srimadvagbhata, edited with Hindi commentary —Nirmalal, Chaukhamba Sansrit Pratishtan, Delhi, reprint 2009, A.H.Ni., Pg. no.-8/164.
5. Kaviraj Ambikadatta Shashtri, Sushruta Samhita, Edited with Ayurved- Tatva-Sandipika Hindi commentary, Part 1, Published by Chaukhamba Surbharti Prakashan, Varanasi, 2014, Su.Su. 21/6,10, Pg.no-115.
6. Dr. Bramhanand Tripathi, Ashtang Hridayam of Srimadvagbhata, edited with Hindi commentary —Nirmalal, Chaukhamba Sansrit Pratishtan, Delhi, reprint 2009, *Nidana Sthana* 16/26-27, Pg.No.512.
7. Acharya Charaka, Charak Samhita, with Ayurved Deepika commentary by chakrapanidatta edited by Vaidya Yadavaj Trikamaji Acharya. Published by chaukhamba surbharati Prakashana Varanasi. 2009 Punarmudrit sanskarana, Chikitsa sthana, 28/205, Pg. No.625.
8. Acharya Charaka, Charak Samhita, with Ayurved Deepika commentary by chakrapanidatta edited by Vaidya Yadavaj Trikamaji Acharya. Published by chaukhamba surbharati Prakashana Varanasi. 2009 Punarmudrit sanskarana, Sutra sthana, 13/75-76 pg. no. 86.
9. Acharya Charaka, Charak Samhita, with Ayurved Deepika commentary by chakrapanidatta edited by Vaidya Yadavaj Trikamaji Acharya. Published by chaukhamba surbharati Prakashana Varanasi. 2009 Punarmudrit sanskarana, Viman sthana, 2/9, Pg no. 206.

10. Acharya Charaka, Charak Samhita, with Ayurved Dipika commentary by chakrapanidatta edited by Vaidya Yadavaj Trikamaji Acharya. Published by chaukhamba surbharati Prakashana Varanasi. 2009 Punarmudrit sanskarana, sutra sthana, 26/102-103, pg. no.-151.
11. Dr. Anant Ram Sharma, Sushrut Samhita with Hindi commentary —Susrutavimarsinil, Volume III, Published by Chaukhamba Surbharti Prakashan, Varanasi, 2010, Su.U.40/11, Pg.no-317.
12. Dr. Anant Ram Sharma, Sushrut Samhita with Hindi commentary —Susrutavimarsinil, Volume III, Published by Chaukhamba Surbharti Prakashan, Varanasi, 2010, Su.U.40/68, Pg.no-319.
13. Dr. Anant Ram Sharma, Sushrut Samhita with Hindi commentary —Susrutavimarsinil, Volume III, Published by Chaukhamba Surbharti Prakashan, Varanasi, 2010, Su.Chi.33/19, Pg.no-31.
14. Acharya Charaka, Charak Samhita, with Ayurved Dipika commentary by chakrapanidatta edited by Vaidya Yadavaj Trikamaji Acharya. Published by chaukhamba surbharati Prakashana Varanasi. 2009 Punarmudrit sanskarana, Viman sthana, 5/12, pg. no.-251.
15. Dr. Bramhanand Tripathi, Ashtang Hridayam of Srimadvagbhata, edited with Hindi commentary —Nirmalal, Chaukhamba Sansrit Pratishtan, Delhi, reprint 2009, Sutra Sthana 6/3,17.
16. Acharya Charaka, Charak Samhita, with Ayurved Dipika commentary by chakrapanidatta edited by Vaidya Yadavaj Trikamaji Acharya. Published by chaukhamba surbharati Prakashana Varanasi. 2009 Punarmudrit sanskarana, viman sthana, 2/9, pg. no.-238.
17. Acharya Charaka, Charak Samhita, with Ayurved Dipika commentary by chakrapanidatta edited by Vaidya Yadavaj Trikamaji Acharya. Published by chaukhamba surbharati Prakashana Varanasi. 2009 Punarmudrit sanskarana, Chikitsa sthana, 15/58-71, pg. no.-518.
18. Acharya Charaka, Charak Samhita, with Ayurved Dipika commentary by chakrapanidatta edited by Vaidya Yadavaj Trikamaji Acharya. Published by chaukhamba surbharati Prakashana Varanasi. 2009 Punarmudrit sanskarana, Chikitsa sthana, 15/58-72, pg. no.-518.
19. Acharya Charaka, Charak Samhita, with Ayurved Dipika commentary by chakrapanidatta edited by Vaidya Yadavaj Trikamaji Acharya. Published by chaukhamba surbharati Prakashana Varanasi. 2009 Punarmudrit sanskarana, viman sthana, 1/9, pg. no.-237.
20. Dr. Sujata Ram Manohae, Grahani an Ayurvedic concordance of textual refrence from Brhatrayis, Chaukhamba Publication, New Delhi, page no.41-45.