



Differential diagnosis of Grahani Dosha in Ayurvedic Classics

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ABSTRACT:

In Annavaha Srotasa, Grahani Dosha is one of the leading disorders. The Ahitashanjanya Vikara consists of faulty habits such as Adhyashana, Samashana, and Ratri Jagarana, Vega Vidharana, etc. The organ Grahani and Agni have Adhara Adheya type of relationship. The sole site of Agni and the site of occurrence of the disease Grahani Dosha is the organ Grahani. This disease entity engenders from impairment of Agni (Mainly Mandagni) i.e. Agni Dushti. Thus, Agni Dosha (malfunctioning of enzymes responsible for digestion) is main culprit in causation of Grahani Dosha and Grahani Dosha is a precursor or forerunner of Grahani Roga.

Key words: Grahani Dosha, Grahani Roga, Annavaha Srotasa, Agni

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INTRODUCTION:

It is called Grahani because it is the main origin of agni and is responsible for digesting and assimilation of food. The agni supports and feeds Grahani. According to Acharya Chakrapani,¹ defect in Grahani organ create Grahani dosha. Weak Agni (Durbala) i.e. Mandagni brings about Vidaha (a part which is digested and the other part remaining without digestion) of the food, which moves upwards and downwards in the gastrointestinal tract. When this Pakwa-ama moves downwards, then it leads to the disease Grahani Gada (Sprue Syndrome). The symptomatology like, Arochaka (Anorexia), Asya Vairashya (Distaste in mouth), Trishna (excessive thirst), Chhardana (vomiting), Praseka (excessive salivation) of Grahani Dosha is strikingly similar with symptomatology of Annavaha Srotodusti.² It indicates structural abnormality (Durbalta) and functional impairment of Grahani, which is one of the organ or part of Annavaha Srotasa.³ Acharya Sushruta in Uttar Sthana and commentator Dalhana stated that patients either suffering from Atisara or in the stage of remission of Atisara indulge in Ahitahara and neglect dietic regimen as suggested after the Shodhana Virechana, results in further

vitiating of Agni. This vitiated Agni leads to vitiation of Grahani (Grahani Adhithana).⁴ Thus, the metabolism that is going on at Paramanu level, often termed as Sukshma Pachana is totally dependent upon Sthula Pachana carried out in Grahani. After such discussion of subject we can say that, due to various etiological factors of Grahani Dosha, Grahani is vitiated by the vitiation of Pachakagni, Samana Vayu, and Kledaka Kapha. As a result, a number of events occur, including Agni Dushti, Mal digestion of ingested food, and probable Mal absorption of digestion products.

Concept of Grahani Dosha and Grahani Roga:

In the extant Brihatraies, Acharya Chakrapani, used word 'Grahani' Dosha on commentating on term Grahani Roga, Grahani Gada etc. Acharya Indu in this Shashilekha commentary also used the term Grahani Dosha uniformly commentating on Grahani Roga.⁵ Acharya Indu while commenting on said that, the Vishama, Tikshana, Manda Agnis mentioned in Shara Vibhagadhyaya⁶ due to their Grahani Ashritatva can be considered as Grahani Dosha. Nearly similar statement is made by Acharya

Chakrapanni. Thus, after considering all above fact it is necessary to draw a conspicuous picture and remove all available controversies.

According to Acharya Charaka two adjectives have been used for Grahani Roga:⁷ Lack of Agni (or weak digestive power) is and Durbala Bala and Dushta is abnormal condition, which has undergone pathological changes, when it gets vitiated because of weakness of Agni.

Types of Grahani Dosha:

Various references are available in the classics regarding the types of Grahani Dosha. Acharya Charaka in Grahani Dosha Chikitsa Adhyaya has described that in Roganeeka Chapter four types of Agnis viz. Teekshna, Manda, Vishama and Sama. Out of these four types of Agnis, first three types constitute Grahani Dosha. Similarly, Agnimandya and Ajeerna are also called Grahani Dosha, because these are resultant of Agnidushti. As the Adhithana of Agni

is Grahani.⁸ In Astanga Vagbhata classified Grahani Dosha into four types: Vataja, Pittaja, Kaphaja, etc. Acharya Sushruta⁹ and Acharya Charaka¹⁰ also classified Grahani Roga in similar above mentioned four types.

Samprapti of Grahani Dosha:

When a person consumes Agnidusthikar Nidanas, it disturbs the equilibrium of Manas and Sharirika Dosha. A good understanding of Samprapti of disease is necessary in diagnosis, prognosis and prevention. Grahani Dosha is a disease entity which is with Agni Mandhya consumes injudicious Ahara and Vihara, and because of the Agni Dushti, ingested food is resulting in apachana (indigestion) which leads to ama formation.¹¹ The Annavisha may also spread in the whole body through Rasa, and mixes with Doshas, Dushyas or Dhatus. It is due to deranged function of Grahani like Annam Grahati, Munchati, Pachati, Vivechayati etc.

Discussion ^{12,13,14,15}

Grahani Dosha and Grahani Roga:

Sr.no.	Grahani Dosha	Grahani Roga
1.	Vikritti is only to Grahani.	Vikritti is observed to Aasaya or Srotasa.
2.	Doshas have accumulated in Ashaya Grahani.	The Dosha is dispersed throughout the body.
3.	Sthanika-dushti present.	It is one of the Mahagada

Grahani Dosha and Atisara:

Sr.no.	Grahani Dosha	Atisara
1.	It is a Chronic condition.	Atisara is the disease of Acute phase.
2.	Cardinal symptom is Muhurdrava Muhurshithilam Mala Pravritti.	Cardinal symptom is Gudena bahu drava saranam.
3.	In Grahani Dosha, Samprapti is confined to Agni Adhithana i.e. in between Aamashaya and Pakwashaya.	Samprapti confined to the Pakwashaya.
4.	Grahani Dosha no such special types have been described.	Atisara has six types along with Bhayaja and Shokaja Atisara
5.	According to Sushruta, Grahani Dosha may result secondary to Atisara.	Nidana Sevana is directly responsible for manifestation.

Grahani Dosha and Krimi Roga:

Sr.no.	Grahani Dosha	Krimi Roga
1.	Types – No specific type except (Mandagni, Vishamagni and Teekshnagni).	Mainly two types – Bahya and Abhyantara, According to origin-4 types, Bahirmala, Kapha, Asrika and Vida.
2.	In Grahani Dosha Samprapti occurs at Agni Adhithana i.e. in between Aamashaya and Pakwashaya.	Abhyantara Krimi has different origins - Amashaya-jata, Pakwashaya-jata (Purishotha).
3.	In Grahani Dosha the Samprati is remain confined to Grahani without any kind of Visarpana.	In Krimi Roga (Abhyantara) a typical description is available and that is Visarpana.
4.	Other symptoms along with Muhurbaddha Muhurdrava Mala Pravritti, Sapravahan or Sasleshma, Badudurgandhi Mala Pravritti conforms the diagnosis for Grahani Dosha.	Asyasravana, Gudakandu and expulsion of Krimis conforming the Krimis Roga
5.	In Grahani Dosha all the focus remains on Agni.	The focus of the treatment remains on Krimi.

Grahani Dosha and Vishuchika:

Sr.no.	Grahani Dosha	Vishuchika
1.	Grahani Dosha is comparatively a chronic condition.	Visuchika is an acute condition.
2.	Vikriti is Mala Visarjana i.e. through Adho Marga (Guda).	Pravritti of Doshas is possible through Urdhva Marga (Mukha) aswell as Adho Marga (Guda) with force.
3.	Cardinal symptom is Muhur drava Muhur Shithilam Mala.	The Cardinal sign of Visuchikai.e. Suchibhiriva Gatrani.
4.	Vitiation of Grahani Ashrita Doshas are more concerned viz.	Visuchika is more related to the Nidana Sevanas.

	disequilibrium of Pachaka Pitta, Kledaka Kapha, Samana Vayu.	
5.	Udara Shoola may be mild and continuous or at the time of defecation only.	Suchi-Bhedanavat Udara Shoola.

Grahani Dosha and Pravahika:

Sr.no.	Grahani Dosha	Pravahika
1.	It is moderately chronic condition	It is acute condition
2.	Samanubandha Mala Pravritti with or without Pravahana, Udara-Shoola may be mild or continuous or at the time of defecation	Kapha Mishrita, Alpa-alpa MalaPravritti with Pravahana (tenesmus).
3.	No specific classification in classics except Mandagni, Teekshnagni, Vishamagni.	Classified into Vataja, Pittaja and Shonita Sambhava
4.	Principal treatment -Deepana, Pachana and special use of Takra.	Treatment is Langhana, Pachana, use of milk and Piccha Basti.

Conclusion

Grahani Dosha is a precursor or forerunner of Grahani Roga and 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 Ama (food) for digestion. Grahani Roga is an advanced stage, leading to pathological changes (i.e. organic changes) in the organ (Dushta).

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