



# A REVIEW ON THE ROLE OF AGNI IN RELATION TO GRAHANI ROGA AND ITS MANAGEMENT

By Dr.Priya Bapurao Jadhavar, PG scholar, Department of Kaychikitsa, TAMV Pune

Guide - Dr.Sadanand V. Deshpande, HOD Kaychikitsa, TAMV Pune

## **ABSTRACT:**

Grahani is described as an agni adhithana by most of the acharyas. In today's era there are irregularities in the nutrient and dietary timings of the people. Apart from this people under constant mental stress due to multiple reasons. All of these factors lead to abnormalities in the function of gastrointestinal system.

In grahani roga there is vitiation of grahani (organ-duodenum) which is prime location of Agni. Jatharagni has been considered to be prime among all agnis. The functioning of other agnis such as dhatvagni and bhutagni are dependent on the strength of jatharagni. If jatharagni is vitiated then all other agnis get vitiated. If vridhhi of jatharagni is happened then vridhhi of all other agnis is happened. If kshaya of jatharagni is happened then kshaya of all other agnis is happened.

In Ayurveda "Mandagni" is considered as the root cause for manifestation of many diseases. Among them, grahani roga is one of the prime diseases of gastro-intestinal tract and seen often in day to day practice. Grahani (organ- duodenum) and agni are interdependent. Mandagni leads to Ama Dosha which may result in grahani roga over time.

The treatment of this disease depends on the sthana (location) of Ama Dosha. It includes Agnideepak and virechak aushadhi yogas. If Ama Doshas are present in all over body then aushadhi yogas are mentioned in classics to treat grahani roga.

## **KEYWORDS:**

Agni, Grahani roga , Mandagni , Ama dosha

**INTRODUCTION:**

In Ayurveda Ahara is one of the important pillar among the three pillars of life (Trayopsthamba)<sup>(1)</sup> i.e., Ahara, Swapna (nidra), Bramhacharya. Ahar is the most important factor for the sustenance of the life. Hitakari ahara (wholesome food) as per Ayurveda is important for the maintainance of good health, strength and longevity.

Agni is the invariable agent in the process of ahara paka. <sup>(2)</sup> Ayu, Varna, Bala, Swasthya, Utsaha, Upachaya, Prabha, Oja, Teja, Agni and Prama are in good condition when dehashthit Agni (jatharagni) is in good condition. When jatharagni is vitiated then above factors get vitiated. when jatharagni functions properly then the health of the human being is good. But when this jatharagni does not functions properly then the human is affected by various diseases. Therefore agni is mentioned as prime reason for life.

<sup>(3)</sup>Grahani is an Ayurveda term related to the seat of agni which help in the metabolism and digestion of food. Acharya Charak says that when partially digested and partially undigested bio substances moves downward in gastrointestinal tract it produces a disorder known as Grahani Roga due to Durbala ( weak) Agni.<sup>(4)</sup>

Acharya Sushruta states that the sign of a healthy body is the proper combination of Dosha, Agni, Dhatu and Mala with their proper role in the body system. In addition to this the necessary functions of Indriyas (senses) and Mana. But out of these four, agni is the most essential in the chain of development and has the capacity to digest and transform.

Grahani and Agni are interdependent. Functionally weak Agni .ie. Durbala agni causes improper digestion ingested food which leads to Ama Dosha. This Ama Dosha has importance in the pathogenesis of grahani roga. Grahani is considered under the eight major diseases (Ashtamahagada) by Acharya Vagbhata. <sup>(5)</sup>

**AIMS:**

To Review the role of Agni in Grahani Roga and Its management.

**OBJECTIVES:**

To understand the significance of Vikrut Agni as a rising cause of Grahani Roga and the requirement of prompt treatment to curb it at its earliest.

**MATERIALS AND METHODS:**

Charak samhita, Sushrut samhita, Ashtanga Hriday and Commentaries. Relevant articles published in various national and international journals. Wide description of Grahani is found in Samhita granthas like Bhela, Harita, Kashyapa, Madhava, Sharangadhara, Bhavaprakash, Yogratnakara etc.

According to Charak -The weak digestive fire digest the food incompletely which goes either upwards or downwards. When it moves out downwards either in ripe or unripe condition it is known as the disorder of grahani. In such patients often the entire food is half digested and the stool is frequent , constipated or liquid. <sup>(6)</sup>

According to Sushrut –The sixth kala which has been described as the pitta the pitta-dhara kala (pitta containing sheath) is situated between Pakvashaya and Amashaya is called Grahani. The aggravation of one or all the bodily Doshas leads to the derangement of Grahani into which the food taken is passed off in the form of undigested fecal matter or it is digested. It sometimes produce constipation of the bowel and sometimes liquid motions accompanied (in both cases) by pain and fetid smell. The disease is called Grahani. <sup>(7)</sup>

Ashtanga Hridaykara includes Grahani roga in Ashtamahagada. According to Madhavnidan the disease is called Grahani in which Grahani organ (duodenum) is vitiated.

## Concept of Agni:

The term Agni in Ayurveda has a significant role to maintain body homeostasis, body functioning, metabolism of body. According to Charak there are 13 types of Agni-<sup>(8)</sup>

- 1) Bhutagni = 5
- 2) Dhatvagni = 7
- 3) Jatharagni = 1

The agni which digests food is regarded as the master of all agnis because increase and decrease of other agnis depend on the digestive fire. Hence one should maintain it carefully by taking properly the wholesome fuel of food and drinks the maintenance of life-span and strength.

## Grahani Roga:

### 1) Hetus (ETIOLOGICAL FACTORS):<sup>(9)</sup>

One who eats greedily leaving aside all the rules acquires the disorder due to morbidity in Grahani soon. Vitiating agni is the main factor for the causation of the disease.

The main causes of Grahani roga are-

- 1) Vitiating of agni directly by indulging in various etiological factors.
- 2) When mandagni already persists such as after diarrhea and person still indulges in 'Ahit-sevan'.

The etiological factors which are stated to be responsible for Agni Dushti can be divided into two groups:

Aaharaja Hetu	Viharaja Hetu
Abhojana	Adharaniya Vegdharana
Atibhojana	Vamana, Virechana,
Ajirashana	Snehavibhrama
Sandushta Bhojana	Vishamashana
Asatmya Bhojana	Desha-Kala-Rutu Vaishamya

### 2) Purva Rupa :<sup>(10)</sup>

Prodromal symptoms are the following ones-

Trushna (thirst)

Aalasya (lassitude)

Balakshaya (debility)

Annavidaha (burning of food)

Annasyachirpaka (delayed digestion)

Kayasya Gauravam (heaviness in body)

**3) Rupa of Grahani :**<sup>(11)</sup>

Atisrushta mala
Vibaddha mala
Trushna
Aruchi
Asyavairasya
Prasek
Tamah Pravesh
Soon pad

**4) SAMPRAPTI:**

The basic pathology of Grahani is Agni Dushti; disorder of agni may be Mandagni, Tikshnagni and Vishamagni. Among these Mandagni is mainly responsible for causing Grahani Roga. Regarding the pathogenesis of Grahani, Charaka has described that Agni become vitiated due to Nidana and fails to digest even the light food and this undigested food gets fermented leading to the onset of toxic states.

NIDANA



Agni Dushti



Apachana(indigestion)



Amotpatti



Shukta-paka



Aamavisha



Grahani Dosha Grahani Dushti



Grahani Roga

**4) CLASSIFICATION OF GRAHANI ROGA:**<sup>(12)</sup>

Grahani can be classified into 4 types on the basis of particular doshas involvement. Charak, Sushruta and Vagbhata have described four varieties of Grahani Roga. As

**1) Vataja Grahani:**

Vayu vitiated due to vata prakopaka Aahara-Vihara and vitiated vayu envelopes Agni and develops mandagni. Due to this vataja grahani develops.

**2) Pittaja Grahani:**

Pitta gets aggravated due to pitta prakopaka Aahar-Vihar and extinguishes the digestive fire by flooding over like hot water. Thus the patient having yellowish lustre passes frequently undigested bluish or yellowish liquid stool associated with foetid and sour eructations, burning in cardiac region and throat.

**3) Kaphaja Grahani:**

Kapha aggravated by kapha prakopaka Aahara –Vihar and extinguishes the digestive fire and develops Kaphaja Grahani.

**4) Tridoshaja Grahani:**

When the etiology and symptoms of Vataja Grahani, Pittaja Grahani and Kaphaja Grahani occur together then Tridoshaja Grahani gets developed.

**5) Sadhya – Asadhyata (prognosis):**

Sadhya-Asadhyata is very important to assess the prognosis of disease before starting treatment. According to Madhav Nidan Grahani is a Kashta sadhya vyadhi. Symptoms of sadhya asadhyata are similar to Atisar vyadhi. In children grahani is sadhya vyadhi, in young person it is Kashta sadhya vyadhi and in old age person grahani becomes Asadhya vyadhi.

**6) UPADRAVA OF GRAHANI ROGA :<sup>(13)</sup>**

Acharya Harita described six complications of grahani roga=

Pliha Yakrita Vridhhi ( hepato-splenomegaly)
Kandu ( itching)
Vibandha (constipation)
Krimi
Udar
Asthila

**MANAGEMENT OF GRAHANI IN AYURVEDA: <sup>(14)</sup>**

Avoidance of the aetiological factors is of key importance in avoiding and overcoming indigestion. A wholesome timely and balanced dietary regimen along with sufficient exercise and considerable lifestyle change with a good amount of sleep helps in maintaining the gut health which prevents grahani roga .

In grahani roga if the Ama is hidden or situated in Pakvashaya (intestines) it should be removed by administering purgations mixed with appetisers . If rasa associated with Ama has circulated in the whole body lightening (Langhan) and digestive measures ( Pachan) be adopted. Panchakoladi Peya, Gritaprayog, Virachan, Anuvasan basti these are some examples used in the treatment of Grahani roga. Some Amapachak yogas such as Kalingkadi churna , Abhayadi kwatha and various types of formulations such as decoction or paste of Suntha, Ativisha and Nagarmotha, haritaki churna or shunthi churna with warm water has also been used in Grahani roga for Amapachana purpose. Takra Prayog have also high importance in Grahani roga.

**Drug formulations of Grahani in Ayurvedic text**

Choornas	Ghrita	Asava-Arishta	Kshara Kalpana
Panchamooladi choorna	Dashamooladi ghrita	Madhookasava	Pippalimooladi kshara
Marichyadi choorna	Trushanadi ghrita	Madhookasava Dvitaya	Bhallataka kshara
Nagaradi choorna	Panchamooladi ghrita	Duralabhasava	Duralabhadi kshara
Bhoonimbadi choorna	Chandanadi ghrita	Moolasava	Bhoonimbadi kshara
Vachadi choorna	Pippalimooladi ghrita	Pindasava	Haridradi kshara
Kiratadi choorna	Kshar ghrita	Madhvarishta	Chaturtha kshara
Pippalimooladi choorna			Pancham kshara

**DISCUSSION:**

Mandagni is the fundamental cause of all diseases, according to rogasarveapimandagni. Agni dushti is the primary cause of Grahani roga. Lifespan , Complexion, Strength, Health, Enthusiasm, Lustre, Immunity, Energy all these

depends on Agni. one dies if Agni is extinguished, lives long free from disorders if it is functioning properly. gets ill if it is deranged, hence Agni is the root cause of all. Five Agnis pertaining each to Prithvi, Aap, Tejas, Vayu and Akash digest the respective fractions. Agni (digestive fire) if irregular causes disequilibrium in dhatus because of irregular digestion and if intense having little fuel dries up the dhatus. The normal digestive fire in a person taking proper food maintain the equilibrium of dhatus by regular digestion.

## CONCLUSION:

Digestion problems affect a large number of people, and it is one of the most commonly reported complaints in the medical field. When ignored, it can have an impact on an individual's work capacity and productivity. Due to our poor eating habits, Grahani roga is related to food digestion and absorption. They are treated in a more prominent fashion, taking into account the ayurvedic idea of agni and administering Deepana and Pachana drugs. It can be said with full confidence that grahani can efficiently and effectively be managed with classical aushadhi, along with lifestyle modification, food habits in accordance with the principles told in Ayurveda and the complications be prevented.

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