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An Overview on *Nidana Panchaka* of *Grahani Roga*

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ABSTRACT

Grahaniroga is a disease caused due to faulty life style which includes faulty dietary habits, regimen and psychological factors. *Aharaja nidana* include *Pramitasana* (intake of food in less quantity or *eka rasa sathmya*), *Vishamasana* (irregular food habits), *Adhyashana* (intake of food before pervious meals get digested), *Samashana* (intake of compatible and incompatible food together), *Viruddhashana* (incompatible food) and not following *aharavidhi*. *Viharaja nidana*(faulty regimen) are *Diva Svapana* (Day sleep), *RatriJagarana* (remaining awake at night) and *Vega Vidharana* (Suppression of natural urges). *Manasika nidana* are *Chinta* (worries), *Shoka* (grief), *Bhaya* (fear) etc. These factors affect *agni* and later *grahani vyapara* leading *grahaniroga*. A better and complete understanding of the disease is possible by analyzing *nidanapanchaka* which aids in diagnosis, prognosis and management. In this article, an attempt is made to compile, review and discuss *nidanapanchaka* of *grahaniroga* in a systematic way.

KEYWORDS

Nidanapanchaka, *Agni*, *Grahaniroga*, *Aharaja nidana*, *Manasika nidana*



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INTRODUCTION

Grahaniroga is one of the most common Chronic relapsing disorder of *Annavaha* and *Purishavahasrotas*. *Mandagni* (Hypo-function of Agni) is considered to be root cause for diseases¹ and it plays a very important role in manifestation of *GrahaniRoga*². The key site of Agni and site of occurrence of the disease *Grahaniroga* is organ *Grahani*. *Grahani* and Agni have *Ashraya* (site)-*Ashrayi* (dependent) sambandha³. The functional and structural derangement of organ *Grahani*, improper *Grahana* karma of food due to *agnidusti* and *nadi vyapara vaiparitya* are important events taking place in *Grahaniroga*.

Nidana of Grahaniroga

Charaka in Sutra *Sthana* mentions *adhyashana* (intake of food before the digestion of the previous meal) is termed to be the *Agryanidana* (most important etiology) for *Grahani* roga⁴. According to *Sushruta*⁵ indulgence in *Apathya* Ahara (unwholesome food) and *Vihara* (regimen) immediately after recovery from *Atisara* (*diarrhoea*) or indulgence in *apathy* (unwholesome food) at the stage of remission of *Atisara* and negligence in *samsarjana pathya* suggested after the *Shodhana* are etiological factors. *Nidana* of *Grahani* mentioned in the classics can be

categorized as *Aharaja* (diet), *viharaja* (regimen), *manasika* (psychological factors) and *nidanartakara roga* (as a manifestation due to other disease). *Charaka*⁶ has mentioned etiological factors responsible for generation of *Amadosha* that contributes to manifestation of *Grahanigada*. *Aharaja nidana* includes *Abhojana* (Abstinence from food), *Ajeerna bhojana* (food intake during indigestion), *Atibhojana* (excessive intake of food), *Vishamshana* (irregular food habits), *Asatmyabhojana* (Unwholesome diet), *Atirukshabhojana* (Excessive dry food), *Gurubhojana* (food which are heavy for digestion-guru 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*), *Sheeta-bhojana* (cold food), *Sandhusta-bhojana* (putrid food), *Ahitashana* (incompatible food), *Dusta-ambu-sevana* (drinking polluted water), *Viruddha-ahara* (incompatible food) and *Vyadhikarshanat* (debilitation due to diseases) like *nidanarthakara rogas* are responsible for vitiation of Agni.

Viharaja nidana (faulty life style) include *Desha-Kala-RutuVaishmya* (deranged geographical area, Climate, Season), *Vegadharana* (Suppression of natural urges), *Ativyavaya* (excessive indulgence in



sexual intercourse), *Vyapat* of *Virechana*, *Vamana* and *Snehana* (Adverse effect of Purgation, Emesis and Oleation).

Manobhigata hetu (psychological factors) include *Chinta* (worries), *Shoka* (grief) and *Bhaya* (fear). *Acharya Vagbhata* opines that *Manasa Dosha Pradoshaja hetu* viz. *Kama* (lust), *Krodha* (anger), *Lobha* (greed), *Moha* (delusion), *Irsha* (jealous), *Shokadhi Manodwega* (anxiety), *Upatapta* (distress), *Bhaya* (fear) results in *mandagni* and *Ama-Pradasha*, ultimately leading to *Grahaniroga*.

*Acharya Sushruta*⁷ mentions causes of *Grahani* as *Atyambupana* (excessive Water intake), *Vishamashana* (irregular food habits), *Swapna-viparyaya* (*Divaswapa* and *Ratrijagarana*). *Manasika Hetus* like *Irsha* (jealous), *Bhaya* (fear), *Krodha* (Anger), *Lobha* (*greedyness*) causes *Agni Dushti* leading to *Ajeerna*.

All other classics of Ayurveda like *Ashtanga Hrudaya*⁸, *Ashtangsamgraha*⁹, *Madhavanidana*¹⁰, *Bhavaprakasha*¹¹ and *Yogarathnakara*¹² are unanimous at a point that, indulgence in *Apathyakara Ahara* and *Vihara* immediately after recovery from *Atisara* results in *Grahaniroga*, due to *mandagni*.

Samprapti of Grahani roga

Acharya Charaka quotes that *Mandagni* results in *Vidagdhatta* of *anna* (some part is digested and some remains undigested), which moves upwards and downwards in *kostha*. When this *Pakwa-Apakwa-annanna* moves downwards, then it leads to *Grahaniroga*, characterized by *atisrusta* (increased frequency), *vibaddha* (constipation) or *drava mala pravrutti*¹³.

*Acharya Sushruta*¹⁴ and *Dalhana* stated that patients either suffering from *Atisara* or in the stage of remission from *Atisara* indulge in *Ahitahara* (neglect dietetic regimen as suggested), results in *Agnidusti*. This *dushitagni* leads to vitiation of *Grahani*. *Atisara* serves as *Nidanarthakara Roga* for manifestation of *Grahaniroga*.

A close view of *sankya samprapthi* shows that various references are available in the classics regarding types of *Grahaniroga*, based on the involvement of *Doshas*. *Acharya Sushruta*¹⁵, *Acharya Charaka*¹⁶, *Acharya Vagbhata* in *Astangsamgraha* and *Astanga Hridaya*¹⁷, *Bhavaprakasha*¹⁸, *Yogarathnakara*¹⁹ have classified *Grahaniroga* into four types as *Vataja*, *Pittaja*, *Kaphaja* and *Sannipataja*. *Sharangadhara* has mentioned five types of *Grahaniroga* of which four are same as above and has added *Sangarahani* as fifth variety. *Madhavanidana*²⁰ mentions six types of



Grahani, by adding *Ghatyantra-grahani* as sixth variety. On exploring *vikalpa samprapthi* shows that it is Pitta pradhana-tridoshaja-vyadhi with prime involvement of Pachaka Pitta, *Kledaka Kapha* and *SamanaVata*.

Purva roopa (premonitory symptoms) of Grahaniroga

Ayurveda literature unanimously mentions *Trushna* (thirst), *Alasya* (lethargy), *Shiro-gourawa* (Heaviness of head), *Balakshaya* (loss of strength), *Anna-chirapaka* (prolonged digestion) and *Vidaha* (burning sensation) as *Purvaroopa*. In addition to these *Purvaroopa* Acharya Sushruta has mentioned *Sadana* (lassitude), *Aruchi* (Anorexia), *Klama* (fatigue), *Kasa* (cough), *Karna-kshweda* (tinnitus) and *Antrakujana* (gurgling sound in abdomen)²¹. *Ashtangahrudaya* and *Ashtangasamgraha* mention *purvaroopa* similar to Charaka and Sushruta Samhita, except *Kasa*(cough), *Sadana*(lassitude) and *Shirogourawa* (Heaviness of head) In addition to these *Aruchi* (aversion to food), *Praseka* (salivation), *Klama* (fatigue), *Bhrama* (giddiness), *Anaha* (distension of abdomen), *Chardi* (vomiting), *Asyavairasya* (tastelessness) and *Amla-udgara* (sour belching), *Anna-chirapaka* (prolonged digestion) and *Shiro-Gourawa* (Heaviness of

head) are not mentioned as *Grahani Purvaroopa* in Bhavaprakasha²² and Yogarathnakara²³.

ROOPA (SYMPTOMS) OF GRAHANIROGA

Pratyatmalakshana of *Grahaniroga* is characterized by *atisrusta* (increased frequency), *vibaddha* (constipation) or *drava mala pravrutti*.

The *Samanya Lakshana* (general features) include *Trushna* (thirst), *Asyavairasya* (tastelessness), *Praseka* (salivation), *Arochaka* (anorexia), *Tamakanvita* (feeling of darkness in front of eyes) are mentioned in Charaka²⁴, Sushruta²⁵, Madhavanidana²⁶, *Ashtangahrudaya* and *Ashtangasamgraha*. *Shuna-paada-kara* (oedema of feet and hands), *Asthi-parva-ruk* (pain in bones and joints), *Chardi* (vomiting), *Jwara* (fever), *Daha* (burning sensation), *Tikta-amla-udgara* (Bitter- sour-eructation), *Loha-dhumagandha* and *krusha* (emaciation) are mentioned in *Charakasamhita* and *Sushrutasamhita*. *Daha*, *Krusha*, *Thikta-Shukta-Amla-Gandhi-Dhuma-Udagara* are mentioned in *AshtangaHrudaya*²⁷ and *AshtangaSamgraha*²⁸.

Mala in Grahaniroga

The Clinical features related to mala in *Grahaniroga* is emphasized in classics.



*Acharya Charaka*²⁹ mentions mala as *Atisrusta* (increased frequency), *Vibaddha* (Due to the *Ushna Guna Vriddhi* of Pitta and *Ruksha Guna* of Vata), *Drava Mala Pravrutti* (*Drava Guna* of pitta *Vriddi* along with impaired *Grahana Karma* due to impaired *Samana Vata* and *Pittadharakala*) and *Ama-Pakva mala Pravrutti*. *Sushruta Samhita*³⁰, *Ashtanga Hradaya* and *Ashtangasamgraha* also mention *Amamala Sushruta Samhita -Pakvamala Pravrutti* due to *Vishama-avstha* of Agni in *Grahani*. In addition to this, *Yogarathnakara*, *Bhavaprakasha* and *Madhava Nidana*(*madhu-kosha-commentary*)³¹ mention *Muhur-baddha-muhur-drava-malapravrutti* and *Durgandhi mala* (dosha foul smelling feces). This is attributed to dominance of *vata* resulting in impaired *Munchana* and prolonged *Grahana* leading to *Baddha Mala*. *Muhur drava mala pravrutti* occurs due to dominance of pitta.

Vishista lakshana of Grahaniroga³²

Based on dominance of involved in pathogenesis, *vishesha lakshana* are mentioned in the classics as follows:

Vata dominant *Grahani* is characterized with *Dukhapachana* (digestion with difficulty), *Shuktapaka* (increased *amlabhava* during digestion), *Khara-angata* (roughness of organs), *Kanta-asya-shosha*

(dryness of throat-mouth), *parshva-uruvankshana-Greevaruja* (pain in flanks-thigh-pelvis-neck), *Hrith-peeda* (pain in cardiac region), *visuchika*, *Karshya* (emaciation), *dourbalaya* (debility), *asyavairasya* (tastelessness), *Parikartika* (cutting type of pain in ano-rectal region), *Chirat-dukhamtanu-shuska-ama-shabda-phenavat* (delayed defecation with difficulty, thin dry, associated with *ama*, sound and frothy stool) and *punha-punha mala pravartana* (increased frequency) associated with *kasa* (cough) and *shwasa* (*dyspnoea*). Patient exhibits to be suffering from *gulma*, *Hrudroga* and *pliha*.

Pittaja-grahani is characterized by passing of stool containing *ajeerna-anna* (undigested food), *Neelabha* (blue), *peetabha* (yellow) in colour, *drava mala Sarana* (watery stool). *Puti-amlaudgara* (belching having foul smell and sour taste), *Hrit-kanta daha*(burning sensation in cardiac and throat region), *Aruchi* (tastelessness) and *Trishna*(thirst).

Hrullasa (nausea), *chardi* (vomiting), *Kasa* (cough), *steevana* (expectoration), *peenasa* (rhinitis), *HrudyaIn Kaphaja-grahani* following *lakshana* manifest: *Dukhapachana* (digestion with difficulty), *m-manyate* (feeling of sluggishness in cardiac region), *Udara-stimita-guru*



(stiffness and heaviness in abdomen), *Dusta-madhura udgara* (belching having foul smell and sweet taste), *Sadana* (lassitude), *pravartana* of *Bhinna-ama-shleshma samsusta-guru varchas* (passing of heavy stool associated with *shleshma* and *ama*), *streeshu-aharshana* (dislike towards female), *Akrushasyapi-dourbalayam* (weakness even well-built) and *alasya* (lethargy).

Sannipataja-grahani is characterized by *lakshana* of all the *doshas*. Whereas *Sangrahani* is caused by *Ama* and *Vata*. 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 lowback). Due to presence of *ama* patient voids stool possessing *bahu-ama*, *picchila* (excessive sliminess), *sashabda* (sound while defecation) and *manda-vedana* (mild painful defecation). Patient passes stool once in 15 days or 30 days or 10 days or daily with above mentioned characters. Symptoms aggravate at daytime and pacifies during night. This condition is *durvigjneya* (difficult for diagnosis), *duschikitsa* (difficult for management) and *chira-kalaanubandi* (chronic).

Ghatyantragrahani exhibits following *lakshans* like *swapata* (excessive sleep), *parshwashula* (pain in flanks). It exhibits *galajjala-ghati-dhwani* (sound like that of water pouring out of the pot) during defecation. This condition is considered *asasadhya* (incurable).

Upashaya of Grahaniroga

Among *Aharadravya Shatika Shali*, *Mulaka*, *Masura*, *Mudga*, *Go-gritha*, *Go-Dadhi*, *Aja-gritha* and *Takra* are advisable in *grahaniroga*. Among *Phalavarga Dadima*, *Kadali*, *Bilwa*, *Kapitha*, *Jambuphala*, *Tinduka* and *Mahanimba* are beneficial for *grahanirogi*. Soup prepared of *Shasha*, *Ena* and *Tittiramamsa* serves beneficial. All types of *Matsya* specially, *Khalis* and *Khuddisa* are indicated as *pathya* in *grahaniroga*³³. *Ausadha* like *Dasamuladya gritha*, *Tryusanadya gritha*, *Panchamuldyadya gritha*, *Chitrakadi vati*, *Pippaladya gritha*, *Kiratadya gritha*, *Nagaradya churna*, *Panchamuldyadya churna*, *Bhunimbadya churna*, *Pippalyadya churna*, *Takrarista*, *Madhuvarista*, *Pindasava*, *Bhunimbadikakshara*, *Mulasava*, *Haridradya kshara*, *Duralabhadya Kshara*³⁴.

Sadhya-asadhyata of grahaniroga

Sadhya-asadhyata of *grahaniroga* simulates *atisara*. In *vruddha* (aged) *grahani-roga* is *asadhya*, in *bala* (children) it is *sadhya*



(curable) and in *yuva* (young) it is *kruchrasadhya*.

CONCLUSION

Mandagni is pivotal factor that serves as basic pathology for broad spectrum of diseases including *grahani*. *Gahaniroga* is a resultant of faulty lifestyle that affects *jataragni* adversely. Hence restoration of *agni* should be given prime importance and achieved by *deepana*, *pachana* and *shodhana* followed by shaman *chikitsa*. Correction of life style by adopting *pathya* and *nidanaparivarjana* should also be adopted for restoration of *agni*.



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