



## STUDY OF EFFECT OF GRAHANI GADA ON RASAVAHA SROTASA

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**ABSTRACT**

**Introduction:** Grahani is a disease of disturbed digestive fire called as agnimandya in Ayurveda. The chronicity of agnimandya in Grahani gada leads to abnormal formation of aahara rasa. Rasa dhatu is the first during formation from aahara rasa. Hence persistent change in quality of aahara rasa in Grahani gada changes the quality of rasa dhatu. **Material and method:** Literature search was conducted from Ayurvedic manuscript like Charaka Samhita and Madhav nidan for study as these manuscripts are authentic in these study area. **Discussion and results:** Discussion was done on by putting a light on role of agni, hetus, samprapti and lakshanas of Grahani gada on the vitiation of rasavaha srotas. **Conclusion:** Grahani gada affects functioning of rasavaha srotasa and quality of rasa dhatu as well.

**KEYWORDS :** Grahani gada, Rasavaha srotasa, dhatu poshana, Pune, India

**Introduction:**

Agni especially the jatharagni has the utmost importance in Ayurveda as said by Acharya Charaka. Grahani gada being a chronic disease of annavaha srotasa is related to vitiated jatharagni. The long term effect of agni vitiation in body can be seen in many ways where nutrition, strength and vitality of body also gets affected as agni is responsible for constitutional equilibrium of body. Rasavaha srotasa and rasa dhatu are the two major factors which get disturbed after the vitiation of annavaha srotasa according to the dhatu poshan nyay. The aetiological factors, general signs and symptoms and the aetiopathogenesis of Grahani gada support rasavaha sroto dushti in Grahani gada. In rasavaha sroto dushti janya vyadhi agni vitiation is the major cause e.g. Jwara, Pandu, Hridroga etc. Hence in Grahani agni dushti being the major pathological event causes rasavaha sroto dushti.

**Materials and Methods:**

The literature search related to Grahani gada was done. Amongst all manuscripts of Ayurveda available now Chakark samhita and Madhav nidan were decided to search. These manuscript are referred by the scientific community in Ayurveda as these manuscripts are considered most authentic in putting Ayurvedic principles in rognidan and Kayachikitsa dominant studies. Rasavaha sroto dushti with reference to rasapradoshaja vikara, rasadhatu dushti. Grahani gada being a disease of annavaha srotasa the functions of annavaha srotasa with agni and anna pachana were taken in study.

**Observations:**

Grahani is a disease of annavaha srotasa. In the process of digestion according to Ayurveda all tri doshas take part in the process. The process ends up with the formation of aahara rasa. Aahara rasa contains all the nutritional ailments required for the formation of seven body constituents called as dhatus. The first dhatu formed from aahara rasa is rasa dhatu. The formation of aahara rasa and other dhatus depends upon the quality of aahara rasa formed from digestion. Hence for quality aahara rasa the process of digestion must be proper. Grahani gada is a disease of annavaha srotasa. By studying the signs and symptoms it can be stated that the disease is of chronic condition.

**Discussion:**

Role of age in Grahani gada: In spite of the chronic appearance of Grahani gada, it can occur in every stage of life, as said by acharya Madhava. For any age, for the proper nourishment and immunity of body rasa dhatu and agni are important components of body.

**Role of agni in Grahani related Rasavahas sroto dushti:**

Agni, koshttha or Grahani have ashraya ashrayee bhav relation. Action of agni i.e. jatharagni decides the quality of dhatu formation and balanced doshas in body. Agnidushti i.e. abnormally functioning digestive power is a major sign observed in patients of Grahani. The types agnidushti mentioned in Grahani gada are either mandagni or vishamagni. Samagni can create disease as it is responsible for balancing body equilibrium. Considering the disturbed life style and unhealthy food habits Agni dushti is ought to be present in patients of

Grahani. The aetiologies like dushta bhojana, akali bhojan, ratrau jagaran, diawswapna, psychological factors affect tridoshas in body and vitiate Agni. Per the signs and symptoms of Grahani gada it can be said that the disease is of chronic condition also the occurrence can be seen in young adults and elderly patients with long standing aetiology. By studying the symptoms it can be stated that the occurrence of symptoms in Grahani gada is off and on with episodes of symptoms after consumption of aetiological factors. Many of the times the symptoms are being neglected as they do not produce any major illness in body. This unawareness about disease can produce poor quality of aahara rasa and rasa dhatu in Grahani patients.

**Role of Grahani hetu in rasavaha sroto dushti:**

Amongst the hetus of Grahani gada, vishamashan, Ajirna, asatmya bhojana, abhojana, sheeta, ruksha, guru and dushta bhojana are the hetus affecting annavaha srotas. These hetus when consumed for longer period affect jatharagni. Vitiated jatharagni produces vitiated aahara rasa which in turn gives rise to vitiated rasa dhatu. The other hetus in Grahani gada like pratikarma i.e. improper administration of shodhana karmas like vaman, virechan are directly going to affect jatharagni. This acute vitiation of jatharagni affects quality of rasa dhatu. Manasa hetu which are not specifically mentioned in Grahani gada like ati chinta, anti shoka, krodha are commonly observed in day to day life. These causes are mentioned rasavaha sroto dushti by acharya Charaka. Such causes can affect rasavaha srotas only when they being consumed continuously and for a longer time. Hence before affecting rasavaha srotas they affect jatharagni and annavaha srotas and then eventually rasavaha srotasa. Ajirna and guru bhojana also affects jatharagni which produces tridosh dushti and vitiates rasa dhatu. Guru bhojana like oily food, extra oil in preparations produce deposits of meda dhatu in rasa rakta channels which affects rasa rakta vahana and vitiates Vata dosha and functioning of rasavaha srotasa.

Role of Grahani gada samprapti in rasavaha sroto dushti: Organ Grahani is a major site of aahara paachana. Due to agnimandya organ Grahani fails to digest whole amount of food hence excessive amount of undigested food remains in annavaha srotasa. This leads to increased agni dushti in koshttha along with aama formation. The acidic nature of aama creates irritation in annavaha srotasa. From saama aahara rasa, saam rasa dhatu is going to form in rasavaha srotasa. The frequent formation of aama in organ Grahani eventually turns up into poor quality rasa dhatu in rasavaha srotasa. Initially rasavaha srotasa has to perform vigorously to provide quality rasa dhatu but after a continuous rasa dhatvagni gets weakened and produces poorly digested rasa dhatu.

**Relation of Grahani symptoms and rasavaha sroto dushti:**

In poorva roopa of Grahani gada, the symptoms like balakshaya, gaurava, alasya denote the formation of aama in the pathology. Aama is abnormal consistency of aahara rasa. Aahara rasa mixed with aama indicated the jatharagni has not digested the food properly and the food remained undigested or incomplete digested. This incomplete digestion of food hampers quality of rasa dhatu in longer period. The

aama vitiated rasa dhatu when travels through channels of rasa rakta srotasa due to its heaviness and stickiness in nature produces gaurava and alsya in patients of Grahani gada. Chirat paaka is a symptom indicating agnimandya in Grahani gada. Chirat paaka also leads to aama yukta rasa dhatu production. Thus rasavaha sroto dushti can be seen in Grahani gada. Trishna is a sign due to abnormal consistency of rasa and udaka dhatu which fails to fulfil the body requirements of fluid in terms of its consistency. This indicated there is rasa vaha sroto dushti in Grahani gada.

In samanya roopa of Grahani gada, acharya Charaka has mentioned 'Jwara'. The symptom may not be presented in a severe grade but Jwara itself is a disease of rasavaha sroto dushti and aama vitiated rasa dhatu dushti. This indicates rasavaha sroto dushti in Grahani gada. The other symptom like arochka is a sign of rasavaha sroto dushti as mentioned by Charaka samhita. Chardi symptom decreases fluid content of body which in turn alters consistency of rasa dhatu, hence these symptoms are indicative of rasavaha sroto dushti in Grahani gada. The prognostic sign of Grahani i.e. muhur drava muhur baddha mala as mentioned by Madhav Nidan indicates the altered digestive capacity in a person. The power of digestion decides the overall constitution and function of aahara rasa hence it in chronic condition can give rise to rasavaha sroto dushti.

### Conclusion:

Grahani gada being a chronic disease of annavaha srotasa the vitiated jatharagni, hetus of Grahani gada, its samparpti are responsible for the vitiation of rasavaha srotasa. Vitiation starts in the pathogenesis of Grahani and increases as the disease becomes chronic.

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