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 ahara vidhi. 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
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 diseases\(^1\) 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) sambandha\(^3\). 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 roga\(^4\). 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 Grahaniigada. 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), Dustambu-sevana (drinking polluted water), Viruddha-ahara (incompatible food) and Vyadhikarshana (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), Ativyavya (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 Manasasa 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 Sushruta⁷ 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 Hrudaya⁸, Ashtangasamgraha⁹, Madhavanidana¹⁰, Bhavaprakasha¹¹ and Yogaratnakara¹² 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 Vidagdhata 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 atisrustra (increased frequency), vibaddha (constipation) or drava mala pravrutti.ⁱ³ Acharya Sushruta¹⁴ 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 Sushruta¹⁵, Acharya Charaka¹⁶, Acharya Vagbhata in Astangasamgraha and Astanga Hridaya¹⁷, Bhavaprakasha¹⁸, Yogaratnakara¹⁹ have classified Grahaniroga into four types as Vataja, Pittaja, Kaphaja and Sannipataja. Sharangadharma has mentioned five types of Grahaniroga of which four are same as above and has added Sangarahani as fifth variety. Madhavanidana²⁰ mentions six types of
Grahani, by adding Ghatiyantra-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 (lethergy), Shirogourawa (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).

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 Grahanipurvaroopa in Bhavaprakasha and Yogarathnakara.

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 Charaka, Sushruta, Madhavanidana, 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-ama-ludgara, Lohadhumagandha and krusha (emaciation) are mentioned in Charakasamhita and Sushrutasamhita. Daha, Krusha, Thikta-Shukta-Amla-Gandhi-Dhuma-Udagara are mentioned in AshtangaHrudaya and AshtangaSamgraha.

Mala in Grahaniroga

The Clinical features related to mala in Grahaniroga is emphasized in classics.
Acharya Charaka 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, 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) 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.

**Vishishta lakshana of Grahaniroga**

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-uru-vankshana-Greevaruja (pain in flanks-thigh-pelvis-neck), Hrith-peeda (pain in cardiac region), visuchika, Karshya (emaciation), dourbalaya (deibility), asyavairasya (tastelessness), Parikartika (cutting type of pain in ano-rectal region), Chirat-dukham-tanu-shuska-ama-shabda-phenavat (delayed defecation with difficulty, thin dry, associated with ama, sound and froathy 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), HrudyIn 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), Dustamadhura udgara (belching having foul smell and sweet taste), Sadana (lassitude), pravartana of Bhinna-amashleshma 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 durvigineya (difficult for diagnosis), duschikitisa (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, Ajagritha 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. Ausadha like Dasamuladya gritha, Tryusanadya gritha, Panchamuldygritha, Chitrakadi vati, Pippaladya gritha, Kiratadya gritha, Nagaradya churna, Panchamuldyachurna, Bhunimbadyachurna, Pippalyadya churna, Pindasava, Bhunimbadikakshara, Mulasava, Haridradyakshara, Duralabhadyakshara.

**Sadhya-asadhyata of grahaniroga**

Sadhya-asadhyata of grahaniroga simulates atisara. In vruddha (aged) grahani-rogas 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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