

# International Research Journal of Ayurveda & Yoga

Vol. 5 (2), 149-154, February, 2022

ISSN: 2581-785X; <https://irjay.com/>

DOI: <https://doi.org/10.47223/IRJAY.2022.5227>



## Impact of Psychological Factor in *Grahani Roga*

Rakesh Mishra,<sup>1</sup> Ankita Mishra,<sup>2</sup> I.B. Kotturshetti<sup>3</sup>

1. Ayurved Chikitsak/Scientist Panchagavya, Kamdhenu Panchagavya Research and Extension Centre, DSVC Kamdhenu University, Durg,
2. Associate Professor, SSSUMT, Sehore,
3. Guide, HOD, Principal, CMO and Sr Professor, Rajiv Gandhi Education Society's Ayurvedic Medical College Hospital & PG Research Centre, Ron.

### Article Info

#### Article history:

Received on: 11-12-2021

Accepted on: 02-02-2022

Available online: 28-02-2022

#### Corresponding author-

Rakesh Mishra, Ayurved  
Chikitsak/Scientist Panchagavya,  
Kamdhenu Panchagavya Research and  
Extension Centre, DSVC Kamdhenu  
University, Durg,

[Email-dr.rakeshmishra02@gmail.com](mailto:Email-dr.rakeshmishra02@gmail.com)

### ABSTRACT:

*Grahani roga* is the most common infection of gastro-digestive system and seen regularly in everyday practice. In our works of art *Grahani* is depicted as an *Agni adhishtana*. Any unsettling influence in the situation with *agni* prompts *Grahani roga*. *Grahani roga* is one among the *Ashtamahagadas*. Ayurveda depicted the distinction of *Mana* and *Shareera* and their indistinguishable and associated connection in the body. In Ayurveda separate *Nidana panchakas* are not clarified for *Grahani roga*, as *Samanyanidana* is material and mental variable of *Grahani roga* in general. *Grahani roga* is a prevalent *Pitta Vatadosha* and the mental element can be effectively be upset by *Vata* and *Pitta Dosha*. Both Ayurveda and contemporary science acknowledge the way that for better administration and avoidance of *Grahani roga* (IBS,) mental variables are playing a huge part. So to eliminate an infection from its root, the causative elements ought to likewise be perceived and precluded totally. With the thought of expanding rate gastro-digestive illness across the globe and world is looking forward towards Ayurveda for safe treatment modalities, it is fundamental for discover the viable helpful strategies from our science. In this article a work is made to comprehend the job of mental component in *Grahani roga*.

**Keywords-** *Grahani roga*, IBS, Psychological Factors.

## INTRODUCTION

In *Ayurveda*, *Ayu* (life) is defined as the union of body, mind, soul, and nerves. A healthy diet and regular exercise are essential for a healthy lifestyle. In this age of technology, lifestyle changes, eating habits, obesity, the stress of desires due to a busy schedule, severe stress causes various diseases. All of this impairs digestive and digestive functions, leading to various digestive problems. *Grahani*

*roga* is such a disease of the digestive system.

*Grahani* is an organ between *Amāshaya* and *Pakvāshaya*, a large digestive tract that combines digestive juices and where digestive digestion occurs. It is also responsible for maintaining a sufficient time for proper digestion and for the absorption of nutrients from digested foods. *Grahani* dysfunction is called *Grahani Dosha*. This condition can



This work is licensed under a CC BY 4.0 License

lead to the formation of *Ama* which is the cause of many other diseases<sup>1</sup>. According to *Acharya Vagbhata* all diseases in the body, especially the diseases of the alimentary tract arise due to the dysfunction of 'Agni'<sup>2</sup>. *Grahani roga* is caused by the corruption of *Agni* i.e *Mandagni*. The importance of *Grahani roga* lies in its single insertion into *Ashtamahagadas*.

*Grahani roga* has a solid psycho-somatic foundation and psychological factors like *Krodha*, *Shoka*, *Bhaya*, *Kama* etc. results in *Agnidushti* causing *Grahani dosha*<sup>3</sup>. In *Ayurvedic* texts the *Manasika hetus* of *Grahani roga* is commonly mentioned like the various *Nidana Panchaka* not mentioned individually in *Grahani roga*. *Samanya Nidana* also works for *Grahani roga*. *Grahani roga* is the most common disease *Pitta Vata*, psychological factors which is not easily affected by *Vata* and *Pitta Dosha* also plays an important role in it. Demonstrate the understanding of psychological factors in detail and the etio-pathogenesis of psychological factors in the manifestation and inhibition of *Grahani roga* repetition. The main features of *Grahani* mentioned in ancient *Ayurvedic* texts, are very similar to the clinical features of Irritable Bowel Syndrome (IBS) described in modern science. It is estimated that IBS affects up to 15% of the world's population with its symptoms of chronic abdominal pain and severe gastrointestinal disorders<sup>4</sup>. When investigating the underlying cause of IBS, it has been proven that IBS occurs more frequently in mentally ill patients especially those with anxiety and mood disorders.

### Contemporary Aspect On *Grahani Roga*- IBS:

IBS is also known as Spastic colon, irritated colon, mucous colitis,. It is an intestinal disorder that causes abdominal pain, diarrhea and constipation, constipation, gas. Symptoms vary in size and duration from person to persons, the cause of IBS is not well understood.

Irritable bowel syndrome (IBS) is defined as a group of symptoms that occur together, including repeated pain in abdomen and changes in your bowel habits, which may be diarrhea, constipation, or both.<sup>5</sup>

**ETIOLOGY-** The unknown etiological factors involve in this disease that may vary person to person. These are the following factors that play a role in the IBS

1. GI motility disorders
2. Visceral hyperalgesia
3. Causes of post-infection / post-inflammation-
4. Abnormal control physiology-

5. Insufficiency of neurotransmitters (decreased serotonin levels).
6. Food
7. Depression.

The following signs and symptoms of IBS are present in the person that may vary but the following are some of the symptoms that present commonly<sup>5</sup> these are:

1. Discomfort and pain in the abdomen
2. Increased abdominal cramps present after eating.
3. Abdominal cramps associated with constipation
4. Chronic diarrhea or constipation or both
5. Flatulence most of the symptoms of IBS are similar to the symptoms of *Grahani roga*. We can therefore treat an IBS patient on the *Grahani roga line*.

### **Samprapti Of *Grahani Roga*:**

According to *Ayurveda*, *Grahani roga* can be considered a disease with *Vata* derangement in *Pakvashaya* especially *Apanavayu* which leads to symptoms of abdominal pain and altered bowel habits. Almost all diseases are caused mainly by *Agni's* disappearance. *Mandagni* causes *Doshaprakopa*. Feelings like *Krodha*, *Bhaya* and *Shoka* etc. has its effects on *Agni*. *Dusti mana* or *Agni* leads to fainting, *Shoka*, *Bhaya* etc. causes *Vata Prakopa*. In the *Samprapti* of *Grahani roga*, it is evident that along with *Apanavata*, other dosha like *Pranavata*, *Samanavata*, *Pachaka pitta* and *Kledakakapha* also play an important role in the manifestation. (Fig 1)

### **Psychological Factors In *Grahani Roga***

In *Ayurveda*, diseases are divided into two types namely *Sharirika* (somatic) and *Manasika* (psychological)<sup>6</sup>. If a person suffers from any chronic situation it may be converted to *Manasikroga* after a certain period of time and the same *Samprapti* (pathogenesis) is a modification of *Manasik roga* into *Sharirika roga*. This shows that *Ayurveda* has given great importance to manna for diseases.

As in the past, the etiology and symptomatology of many diseases emphasize the importance of psychological factors. Mind and body are related. And one is *Adhara* and the other is *Adheya*, so one can influence the other. It is therefore clear that somatic disorders have a psychological backup. Although all the psychological aspects play their part in all diseases, some of them have found that they play a major role in *Grahani roga* according to the ancient stages of *Ayurveda*<sup>7</sup>.

### **NIDANA–**

There is no direct reference to *Manasika nidana in Grahani roga*. But in *Vimana sthan Adhyaya*, poor digestion occurs due to increased emotional factors e.g. according to *Acharya Charak* as *Krodha Lobha Irshyahri Shoka... Uptapt Manasa Uptapta Manas* leads to *Agnidusti* (*Mandagni* or *Vishmagni* or *Tikshnagni*- collectively called *Grahani Dosha*) and which leads to changes in bowel habits and abdominal pain.

*Acharya Charaka*<sup>8</sup> made it clear that, the person who have *samyak agni* "Even the most modest food taken in the right amount is not digested, and when a person is in a state of *Chinta, Krodha, Bhaya, Shoka, and Dukh-Shayyaprajagare*."

According to *Acharya Sushruta* the *Grahani* manifest disease due to *Agni's* dysfunctional activities. *Acharya Sushruta* went on to explain: "Food is not properly digested when taken by someone who is emotionally upset because of jealousy, fear, anger, or greed, or who is depressed because of other illnesses or who eats an unhealthy diet<sup>9</sup>. After *Atisara* treatment he suffers from mild diarrhea, when he eats unhealthy foods and the kind of medicine that leads to further treatment of *Agni* and *Grahani*. The food we eat also affects *Manash Bhava*."

Looking at the other point psychological factor plays an important role in the generation of this disease. Along with *Tridosha, Triguna (Satva, Raja and Tama)* is part of the *Manas-Bhava* behavior of a *Manas*-controlled person based on *Satva, Raja and Tama Guna*, where *Raja and Tama* rule in man produces a different wrong. emotions that cause many mental and physical disorders<sup>10</sup>.

The psychological factor are therefore the tools to understand the situation of *Manas*. According to *Charaka Samhita Vimanasthana* tests of *Manasika Bhavas* or psychological features such as *Chinta, Krodha, Kama, Shoka and Bhaya* can be done by *Anumana Pramana*.

### **Role Of Psychological Factor In Samprapati Of Grahani Roga-**

*Manas* as *Nidana* (psychological factors) causes the vitiation of *Dosha and Agni* resulting *Agnimandya* (loss of digestive fire) and *Avipaka* (indigested) and at this stage even light diet can not be digested. It remains as it is in *Aamashaya* and produces *Shuktatva* (fermented), leading to the formation of *Annavisha*. This *Annavisha* produces *Ajirna* (indigestion)<sup>11</sup>. And Once *Agnidushti* occurs it results in *Avipaka, Ajirna* and this further damage the *Agni*. *Agnidushti* causes *Shuktapatwa* of *Ahara*, it further

disturbs the *Agni*. Thus, *Amavisha* produced disturbs the *Grahani* and once it happened it further produces the *Amadosha* and vicious cycle starts. Few etiological factors directly provoke *Dosha*<sup>12</sup>.

### **Psychological Involvement In IBS**

In all forms of Intestinal bowel syndrome, the brain plays a vital role. Depression and anxiety make the brain more aware of spasm in the colon. IBS may be caused by antibodies that are triggered by stress. Modification of gastrointestinal (GI) motor function is part of the visceral response to stress. The GIT nervous system is regulated by ENS, ANS and CNS.

ENS controls the flow, fluid exchange and flow, and regulates blood flow. The functions of the parasympathetic nerve are controlled by the vagal and sacral plexus. This promotes relaxation of the sphincter and the sympathetic nervous system maintains access to sphincters. According to gut brain psychology, the gut microbiota is an important part of the intestinal tract and communicates with the brain via the microbiota-gut-brain axis. Gut microbiota influences various normal mental and emotional processes and is involved in the pathophysiology of many psychiatric and neurological diseases<sup>13</sup>. Because of various stress factors, poor diet and the microbiota system in the gut begins to disappear eventually with various diseases including IBS.

IBS tested by Rome 3 criteria. Procedures are general abdominal pain / discomfort for at least 3 days or a month associated with two or more of the following<sup>14</sup>

1. Improvement with defecation.
2. Onset associated with change in frequency of stool.
3. Onset associated with change in form of stool.

All the symptoms will be having influence with mind. Hence it can be considered as a psychosomatic disorder where the pathology will be in both mind and body.

### **DISCUSSION**

Almost all diseases are caused mainly by *Agni's* disability. *Mandagni* causes *Dosha prakopa*. And psychological features have their effects on *Agni*. *Dusti Mana* or *Agni* leads to fainting, There is the involvement of *Tridosha* alone and the reign of *Pitta* and *Kapha* in this disease. *Grahani roga Samprapti* is listed as *Pitta* mainly in first place and *Kapha* in second place and the less involved is *Vata*. Conditions of *Pittavrita (Vata) pranaare* are close to *Grahani* symptomatology. So it seems that *Grahani* is a form of disease produced as a result of *Pitta-kaphavritavatava* especially *Prana* and *Samana*. *Grahani*

*roga* can be associated with irritable bowel syndrome (IBS) where personal attitude plays a major role in the prediction of the disease. psychological factor there fore play an important role in the manifestation of *Grahani roga*. Impaired psychological factors not only have access to *Grahani roga* but can also lead to any illness and cause long-term side effects. Like the ancient *Ayurveda Chinta, Kama, Krodha, Shoka and Bhaya* are psychological features in *Grahani Roga*.

*Ayurvedic* texts state that *Atichinta* leads to a reduction of *Pitta, Vata* and brings *Rasavahasrotodusti*. *Chinta* (Worry) translating into depression is a major cause of many mental disorders. The Harvard Mental Health Letter notes the association of mental or psychological stress with intestinal depression and stress can cause and exacerbate abdominal symptoms and vice versa. This is a duplicate function<sup>15</sup>. *Krodha* (Anger) is associated with emotionally affecting as more emotional thinking on topics leads to the release of adrenaline. Thus Adrenaline causes an increase in systolic blood pressure and a decrease in diastolic blood pressure, leading to an increase in heart rate<sup>16</sup>. This causes anyone to participate in the outrage. Anger is closely related to quality of life. Studies show the negative impact of anger on irritable bowel syndrome (IBS)<sup>17</sup>. *Bhaya* (Fear) creates stress, depression, despair and anxiety. It is a well-known fact that the central nervous system communicates with the enteric nervous system of the gut. This enteric nervous system plays an important role in intestinal physiology through fluid and motility<sup>18</sup>. *Shoka* (Grief) is a mental disorder. Shah and colleagues (2014) have shown that irritable bowel syndrome is associated with mental disorders<sup>19</sup>. The effect of *Kama* (Greed) can be attributed to the hormonal imbalance group. These hormones can directly affect the normal functioning of the GI tract. In addition to the intestinal hormones namely, gastrin, motilin, cholecystokinin and secretin, sex hormones such as testosterone and estrogen are also related to IBS<sup>20</sup>.

One way or another all somatic disorders have a psychological relationship. For this reason the treatment method should also be given importance to the psychological aspects as well. *Grahani roga* (IBS) has a strong psycho-somatic foundation. Both *Ayurveda* and modern science accept the fact that in order to better manage and prevent *Grahani roga* (IBS) psychological factors play an important role. The gut micro biota is therefore well maintained the combined effect of both. The accepted *Chikitsa* should therefore be such that it can silence the vitiated *Sharira Dosha* and *Manasik doshas*. Magic is not just a means to an end. As well as certainty,

internal remedies, medications, treatments should be recommended in such a way that they can alleviate vitiated psychological factors that act as a stressor to correct mental setbacks, leading to rebowel movements. Herbs like *Sarpagandha, Jatamansi, Bramhi, Vacha, Tagara, Ashvagandha and Bala*. Other compounds such as *Saraswa choorna, Tagaradi choorna and Ashvagandhadi choorna*, and choorna for one drug such as *Vacha choorna, Jatamansi choorna*, other preparations such as *Brahmi Rasayana, Mahahritachik, Paishatachik, SararanswaG, Paishatachik, Sararanswag, Paishaitachik, Sararanswagh Balarishta* can be recommended. In Modern Medicine the line of treatment used is anti-anxiety drugs, anti-depressants and antidepressants. These drugs have side effects if used for a long time. But in *Ayurvedic* medicine there is no harmful effect, which is really a great benefit to the patient and very important in view of the worldwide acceptance of *Ayurveda*.

## CONCLUSION

*Grahani roga* is disease of *Annawah Srotas* related directly with *Agnidusti*. When the *Agni* is hamper by factor like life style and other which are directly and indirectly related with *Agnidusti*. According to *Ayurveda Grahani* is *Tridoshatmak* disease of digestive fire occurs due to *Agnidusti*. As per the GIT system there is nervous involvement present in the various activities of GIT absorption and peristaltic movement. In this view Psychology also plays a major role in maintaining human health. Unusual psychology of a person about anxiety, anger, greed, etc. can affect the physiology of digestion, therefore; they disrupt homeostasis, which teaches *Grahani*. In modern science only symptomatic and verbal treatment is given to the patient. As *Ayurveda* treats *Rogi* as an organization the whole human condition is considered before treatment. Therefore, medical interventions and therapeutic interventions are performed.

**Acknowledgements:- Nil**

**Conflict of Interest – None**

**Source of Finance & Support - Nil**

## REFERENCES

1. Tripathi B Charaka Samhita, Charak Chandrika , Hindi commentary by Chikitsa Sthan Vol-II15/45-49, Chaukhamba Surbharti Prakasan, Varanashi; 2008.
2. Tripathi B Astanga Hriday Nidana Sthan 12/1 Choukhambha Orientalia Varanasi 2003.

3. Tripathi B Charaka Samhita, Charak Chandrika , Hindi commentary by Chikitsa Sthan Vol-II15/71,Chaukhamba Surbharti Prakasan, Varanashi; 2008.
4. <https://jamanetwork.com/journals/jama/fullarticle/217403>
5. McGraw-Hill; Harrison’s principle of internal medicine, Vol-2; 16th edition; Medical publishing division; Page no-1779.
6. Acharya YT, Charaka Samhita, elaborated by Charaka & Dridhabala with the Ayurvedadipika Commentary by Chakrapanidatta, Sutra sthana Chapter 1, verse 55. Varanasi: Chaukhamba Surbharati Prakashan; 2011.pp. 15
7. Acharya YT Charaka Samhita, Chikitsa sthana-15, Chaukhamba Sanskrit Sansthan, Reprint- 2009.pp.323
8. Acharya YT Charaka Samhita, elaborated by Charaka & Dridhabala with the Ayurvedadipika Commentary by Chakrapanidatta, Vimana sthana Chapter 2, verse 9 Varanasi: Chaukhamba Surbharati Prakashan; 2011.pp. 238.
9. Acharya YT, Sushruta Samhita with Nibandhasangraha Commentary of Shri Dalhanacharya & Nyayachandrika Panjika of Shri Gayadasacharya, edited by, reprint ed. Sutra sthana, Chapter 46, verse 500 Varanasi: Chaukhamba Surbharati Prakashan; 2012. pp. 251.
10. Acharya YT Charaka Samhita, elaborated by Charaka&Dridhabala with the Ayurveda dipika Commentary by Chakrapanidatta, Sharirasthana Chapter 4, verse 36 Varanasi: Chaukhamba Surbharati Prakashan; 2011.pp. 323
11. Acharya YT Charaka Samhita, Chikitsa sthana-15/44, Chaukhamba Surbharati Prakashan, Varanasi, Reprint-2011.pp.517.
12. Sharma H, Kashyap samhita, Khila sthana-16/3-6, Chaukhambha Sanskrit Sansthan, Varanasi, Reprint- 2012, .pp.335.
13. S Liang X Wu, F Jin. rethinking psychology from the microbiota gut brain axis. Frontiers in integrative neuroscience. 2018.
14. Davidson S, Davidson’s principles and practice of medicine. Churchilliving stone, Elsevier. 22nd edition, 2014.pp.907.
15. [https://www.health.harvard.edu/newsletter\\_article/stress-and-the-sensitive-gut](https://www.health.harvard.edu/newsletter_article/stress-and-the-sensitive-gut)
16. Stanculete, M.F., Pojoga C. and Dumitrascu, D.L. (2014). ‘Experience of angers in patients with irritable bowel syndrome in Romania’. Clujul Medical, 87 (92): 98-101, doi:10.15386/cjmed-290.
17. <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC485215>
18. Konturek PC, Brzozowski T, Konturek SJ. ‘Stress and the gut: pathophysiology, clinical consequences, diagnostic approach and treatment options’. Journal of Physiology and Pharmacology. 2011; 62:591–599.
19. <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4073018/>
20. <http://www.med.unc.edu/imsd/ibs/files/educational-gihandouts/IBS%20and%20Hormones.pdf>

**How to cite this article:** Mishra R, Mishra A, Kotturshetti I.B. “ Impact Of Psychological Factor In *Grahani Roga*” IRJAY.[online]2022;5(2);149-154.  
Available from: <https://irjay.com>  
DOI: <https://doi.org/10.47223/IRJAY.2022.5227>



Fig 1- Schematic representation showing Samprapti of Grahini Roga

Schematic representation showing Samprapti of Grahani Roga:

