

## “Study of Psychological Factors in Etiopathogenesis of *Grahani* with special reference to Irritable Bowel Syndrome”

**Pragati B. Rakh, Madhavi D. Gaikwad, Deepali J. Amale**

1. P. G. Scholar, Rog Nidan
2. P. G. guide, Associate Professor, [Email-madhavigaikwad17@gmail.com](mailto:Email-madhavigaikwad17@gmail.com) Mob No-9970431387
3. HOD and Professor, [Email-deepaliamale@gmail.com](mailto:Email-deepaliamale@gmail.com) Mob No-9423456556

Rog Nidan Department, CSMSS Ayurved College, Aurangabad, Maharashtra, India.

\*Corresponding author: [Email-drpragatirakh@gmail.com](mailto:Email-drpragatirakh@gmail.com) Mob No-7709445750

### Abstract

*Grahani Roga* described in classical text books of *Ayurveda* represents a group of disorders of digestive system caused by impairment of *Agni*. *Grahani* is such a disorder, where in its significance is emphasized by its inclusion among *Ashta Maha Gadas*.

The cardinal features of *Grahani* explained in the classical text books of *Ayurveda*, have at most similarities with the clinical features of Irritable Bowel Syndrome (IBS) explained in Modern medicine. In the *Ayurvedic* classics, which is the one of the main disorder of the gastrointestinal tract. Mind and Body

are related to each other. Since one is *Adhara* and the other is *Adheya*, one can influence the other. Thus it is clear that somatic disorders have a Psychological backup. So to remove a disease from its root, the causative psychological factors should also be understood and ruled out completely.

Psychological Factors are the tools to understand the state of *Manas*. According to *Charaka Samhita Vimananasthana* assessment of *Manasika Bhavas* or Psychological Factors like *Chinta*, *Krodha*, *Kama*, *Shoka* and *Bhaya* can be done by *Anumana Pramana*. *Ayurvedic* texts clearly state the *Manasika hetus* of *Grahani Roga* in general. Since separate

*Nidana Panchakas* are not mentioned individually for *Grahani Roga*. *Samanya Nidana* is applicable for *Grahani Roga* also. Influence of Psychological factors in the *Chikitsa* is also mentioned. Since *Grahani Roga* is a *Pitta Vata* predominant disease, the Psychological Factors which can easily be disturbed by *Vata* and *Pitta Dosha* also have significant role in it.

The study shows the understanding of Psychological Factors in detail and etiopathogenesis of Psychological Factors in the manifestation and prevention of recurrence of *Grahani roga*.

**Keywords- *Grahani*, Psychological Factors, Irritable Bowel Syndrome, Introduction-**

In *Ayurveda*, *Ayu* (life) is defined as conjunction of body, soul, mind and senses. Each has been given due importance in the maintenance of health and in prevention and cure of disease. A balanced diet and regular exercise are the keys to good digestive health. But in current era, faulty dietary habits, sedentary lifestyle and stress are main causative factors for diseases. People eat a lot of junk and highly processed food with preservatives which contributes significantly to mal digestion and irritable bowel. All these disturb in the

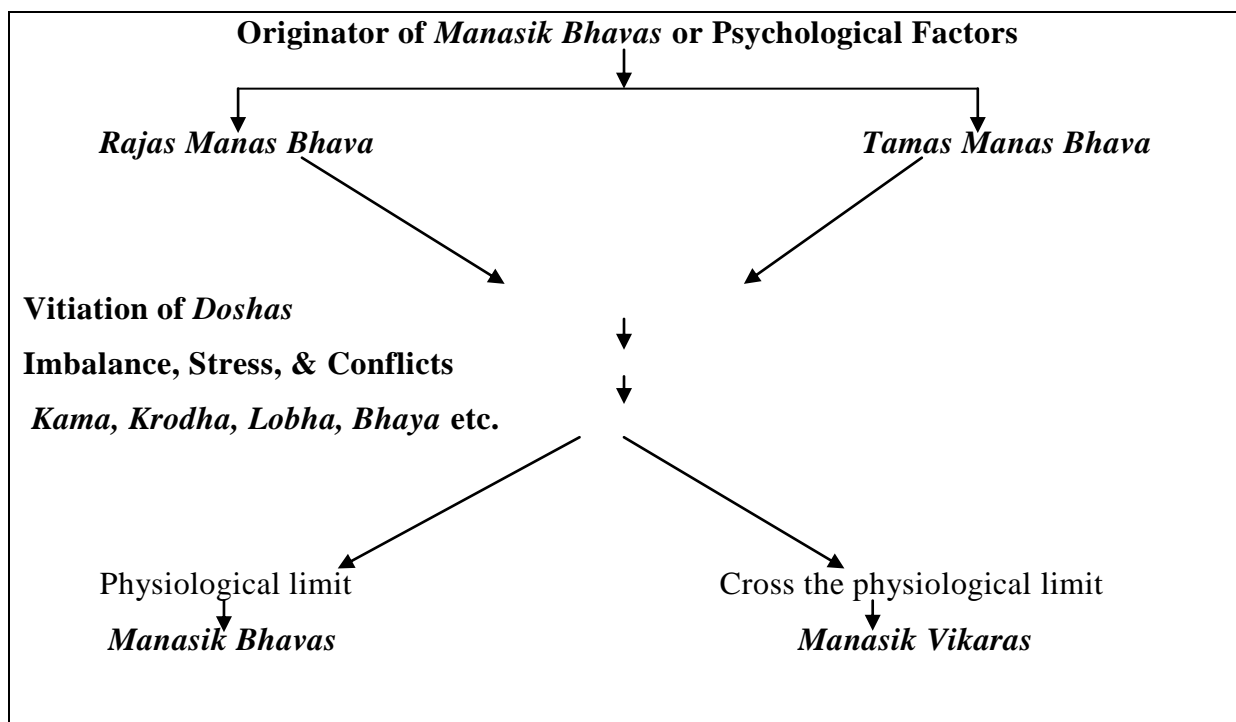
function of digestion and absorption, leads to many digestive disorders. These disorders related to digestion and its absorption is broadly covered under the heading of '*Grahani Dosha*' mentioned in the *Ayurvedic* classics, which is the one of the main disorder of the gastrointestinal tract. *Ayurveda* is a medical science to analyse, understand and cure diseases mainly under two headings: *Shaaririka* and *Manasika vyadhis*.<sup>1</sup>

*Grahani Roga* (IBS) is one such digestive functional disorder. It is estimated that IBS affects up to 15% of the world population with its symptoms of chronic abdominal pain and major disturbance of bowel functioning.<sup>2</sup> There is need only to understand the condition according to the fundamental principles of *Ayurveda* and manage cases accordingly. According to *Ayurveda*, IBS can be considered as a disorder with a derangement of *Vata* in *Pakvashaya* especially of *Apana vayu* leading to symptoms of pain in abdomen and altered bowel habits. Almost all the diseases are mainly caused by the derangement of *Agni*. *Mandagni* leads to *Dosha Prakopa*. The emotions like *Krodha*, *Bhaya* and *Shoka* etc. have their own effects on the *Agni*. *Dusti* of *Mana* or *Agni* leads to indigestion, *Shoka*, *Bhaya* etc. cause *Vayu prakopa*. In the

pathophysiology of Irritable Bowel Syndrome, it's observed that along with *Apana Vayu*, the other *Dosha* like *Prana vayu*, *Samana vayu*, *Pachaka pitta* and *Kledaka kapha* also play important role in manifestation. Both *Ayurveda* and modern science accept the facts that for better management and prevention of *Grahani Roga* (IBS, Psychological factors are having an inevitable role. Psychological Factors play an important role in the manifestation of *Grahani Roga*. Impaired Psychological Factors are not only limited up to *Grahani Roga* but can lead to any disease and create long term serious effects. Even though all Psychological Factors or *Manasika Bhavas* have their own role in every disease, among them some have found to

have profound role in *Grahani Roga* as per *Ayurveda* classics<sup>3</sup>. They are *Chinta*, *Kama*, *Krodha*, *Shoka* and *Bhaya*. Hence the concept of Psychological Factors or *Manasika Bhavas* was taken for the present study to understand it more precisely, and to analyse its role in the manifestation and prevention of recurrence of *Grahani Roga*.

At the level of psyche, the *Rajas*, and *Tamas* are considered to be *Doshas*. In view of their susceptibility to vitiation leading to the imbalances, stresses and conflicts of various kinds which may manifest in the form of desire and lust (*Kama*), anger (*Krodha*), greed (*Lobha*), delusion and confusion (*Moha*), fear (*Bhaya*), and exhilaration (*Harsha*).



## PSYCHOLOGICAL FACTORS (*Manasik Bhava*):

It can be divided in positive & negative emotions. (*Ch. Vi. 4/8*)

**POSITIVE-** *Harsha, Priti, Dhairya, Dhriti, Medha, Virya, Shraddha.*

**NIGETIVE-** *Bhaya, Shoka, Krodha, Chinta, Raga, Dvesha, Moha.*

In *Ayurveda* the etiology and symptomatology of many diseases highlight the importance of Psychological Factors or *Manasik Bhava*. When they are in physiological limit described as *Manasik Bhava* but when it crosses the physiological range, they are termed as *Manasik Vikara*, in *Ayurvedic* literature. These psychic factors are involved in almost all the disease process along with physical disturbances as both of these are inter dependent.

About three thousand years ago, *Acharya Charaka* described very clearly that<sup>4</sup>, “Even salutary food taken in an appropriate quantity (according to individuals *Agni*) does not get digested, if the person is in a state of *Chinta* (anxiety), *Shoka* (grief), *Bhaya* (fear), *Krodha* (anger).

*Acharya Sushruta* also described that “The food is also not properly digested if taken by a person who is emotionally upset due to jealousy, fear, anger, or greed, or who is distressed due

to suffering from other diseases or who has taken food not to his liking<sup>5</sup>.

It will be seen from the foregoing that such emotional tensions of stresses as anger, anxiety, worry, fear etc. Notwithstanding the above it has been recognized that cortical activity due to psychic causes viz., anxiety, worry, excitement etc. may prevent sleep. *Ayurveda* has given the prime importance to *Manas Bhava* for the occurrence of diseases. Diseases are divided in two types i.e. *Sharirika* (Somatic) and *Manasika* (Psychological)<sup>6</sup>. If a person is suffering from any *Sharirika* diseases further it could be converted into *Manasik* diseases after some duration and same *Sampraptti* (pathogenesis) is for conversion of *Manas* or Psychological diseases in to *Sharirika* disorder. If we discuss another point of view the Psychological Factors or *Manasik Bhava* play a vital part for the generation of this disease.

As well as *Tridosha*, *Triguna* (*Satva, Raja & Tama*) are constituent part of Psychological Factors or *Manas-Bhava* behaviour of a person commanded by *Manas* depends upon *Satva, Tama*, and *Raja Guna*, when *Raja* and *Tama* are dominant in a person it generate different

negative emotions which causes many mental and physical disorders<sup>7</sup>.

*Charaka* has mentioned so many instances here it has been shown that somatic disorders also affect the psychic conditions of a human being. For example-

*Shoka Bhaya* etc. cause *Vataprakopa* (Ch. Chi. 19 / 12)

- *Vayu* is the cause of enlivenment (*Utsaha*) and excitement (*Harsha*). When *Vayu* becomes abnormal in the body it dejects the mind (Ch. Su.12/8).
- *Marichi* says that abnormal *Pitta* gives rise to fear, anger, excitement, hallucination (*Moha*), exhilaration and lucidity (Ch. Su. 12/11).
- The normal *Kapha* generates the enlivenments (*Utsaha*) and *Sloth*a (*Alasya*) and abnormal *Kapha* causes excessive *Sloth*a and hallucination (Ch. Su. 12/12).
- Similarly, it is seen that excess of grief and anxiety affect the *Vata*, the anger affects the *Pitta*, and the much joy affects the *Kapha* (Ch. Ni. 1/19-22-25)
- *Mana* – *Agni* both are *Sattva Pradhana*

<i>Dusti of Mana</i> <i>Dusti of Agni</i>	} (Su.Su.46 / 50)
--	-------------------

**Nidana** - There is no direct reference of *Manasika nidana* in *Grahani Adhyaya*.

But in

*Vimansthan Adhyaya* 2 improper digestions occur due to increase the emotional factors e.g.

*Kama Krodha Lobha Irshya hri Shoka ... Uptapt Manasa* (Ch. Vi. 2/8-9)

*Uptapta Manas* leads to *Agnidusti* (*Mandagni* or *Vishamagni* or *Tikshnagni*- collectively it is called *Grahani Dosha*) and which leads to altered bowel habits with abdominal pain.

### Symptoms –

Most of the symptoms go against to that of IBS e.g.

*Jirne jeeryate...* (Ch.Chi. 15/57-61)

- Bloating increases on empty stomach and relived by taking food
- Cough and dyspnoea (*Kasa, Swasa*)
- Emaciation (*Karshya*)
- Oedema (*Shun-Padakara*) etc.

According to *Madhav Nidana* symptoms of *SANGRAHA GRAHANI* are much similar to IBS.

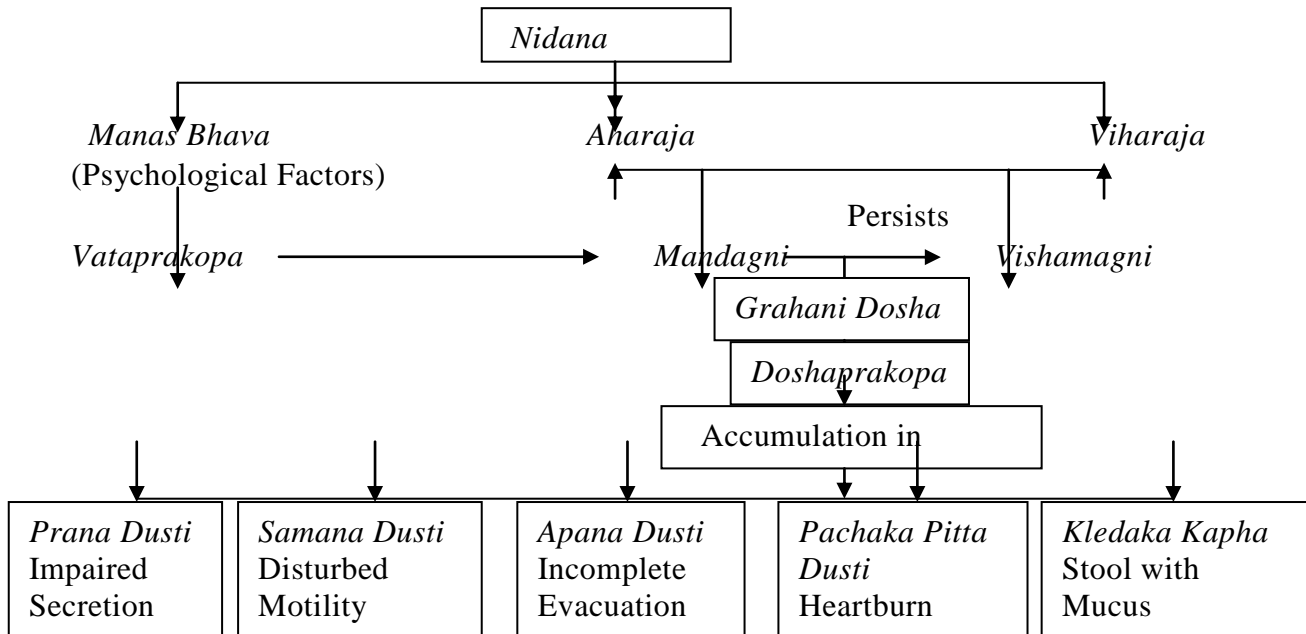
**Sangraha Grahani-** (M.N. 4 /1-3)

- *Antrakujanam*
- *Drava, Ghana, Snigdha, picchila,*
- *Sashabda, Mandavedanam*
- *Pakshan-Masad-Dashad-va-Nityam*
- *Divaprakopa-Ratroshanti*
- *Durvijneya, Dushchikitsaya,*
- *Chirakal Anubandhini*

Thus there is quite a good similarity between the symptoms of *Sangraha Grahani* and IBS. The basic difference

lies in the etiopathogenesis and seat of the disease.

### ***Samprapti of Grahani-***



### **Role of Psychological Factors in Samprapti (pathogenesis) of Grahani-**

*Manas hetu* (psychological factors) causes the vitiation of *Dosha* and *Agni* which results in *Agnimandya* (loss of digestive fire) and *Avipaka* (indigested) and in this stage even light diet cannot be digested. It remains as it is in *Aamashaya* and produces *Shuktatva* (fermented/acetonus), which leads to formation of *Annavisha*. This *Annavisha* produces *Ajirna* (indigestion) <sup>8</sup>. Once *Agnidushti* occurs it results in *Avipaka*, *Ajirna* and this further damage the *Agni*. *Agnidushti* causes *Shuktapaka* 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>9</sup>.

### **Discussion-**

In the current era of fast moving life, due to injudicious and erratic diet nature and pattern which induces stress to the gut, causing *Dushti* of *Samana vata* which plays a major role in the digestion along with *Pachaka pitta*, *Kledaka kapha* which ultimately effects *Sadhaka pitta*.

Disease Irritable Bowel Syndrome is the commonest disease of

the fast, fashionable, & fast food based modern life. There is involvement of *Tridosha* but with the dominancy of *Pitta* and *Kapha* in this disease. The pathogenesis of *Grahani* can be categorized as mainly *Pitta* on first place and *Kapha* on second place and the least involved is *Vata*. The conditions *Pittavrita* (*Vata*) *prana* are nearer to symptomatology of *Grahani*. Hence it seems that the *Grahani* is a disease condition produced due to *Pitta-Kaphavrita* *Vata* mainly *Prana* and *Samana*.

Almost all the diseases are mainly caused by the derangement of *Agni*. *Mandagni* leads to *Dosha prakopa*. The emotions like *Krodha*, *Bhaya* and *Shoka* etc. have their own effects on the *Agni*. Dusti of *mana* or *Agni* leads to indigestion, *Shoka*, *Bhaya* etc. cause *Vata prakopa*. In the pathophysiology of IBS, it's observed that along with *Apana vata*, the other dosha like *Prana vata*, *Samana vata*, *Pachaka pitta* and *Kledaka kapha* also play important role in manifestation. Both Ayurveda and modern science accept the fact<sup>4</sup> that for better management and prevention of *Grahani Roga* (IBS, psychological factors are having an inevitable role. Psychological Factors play an important role in the manifestation of *Grahani roga*. Impaired Psychological Factors is not only limited up to *Grahani Roga* but can lead to any disease and create long term serious effects. Even though all Psychological Factors have their own role in every disease, among them some have found to have profound role in *Grahani Roga* as per Ayurveda classics<sup>10</sup>. They are *Chinta*, *Kama*, *Krodha*, *Shoka* and *Bhaya*. Hence the concept of Psychological Factors was taken for the present study to understand it more precisely, and to analyse its role in the manifestation and prevention of recurrence of *Grahani Roga*. Thus it makes clear that Psychological Factors mentioned above conceived in any form

impairs the process of digestion and *Grahani* occurs.

**Conclusion-** Hence, it can be concluded that Psychology also plays a great role in maintaining the health of a person. An abnormal psychology of a person in terms of anxiety, anger, greediness etc. would affect the physiology of the digestion. These factors tend to affect the secretion of the gastric juice and by that; they are disturbing the homeostasis, which interns *Grahani*.

## REFERENCES-

1. Acharya Vaidya Yadavji Trikamji, Charaka Samhita, Sutrasthana-1/54, Chaukhamba Sanskrit Sansthan, Varanasi, reprint-2009, Page no-16.
2. <https://jamanetwork.com/journals/jama/fullarticle/2174031>
3. Acharya Vaidya Yadavji Trikamji, Charaka Samhita, Chikitsa sthana-15, Chaukhamba Sanskrit Sansthan, Reprint- 2009, Page no-323.
4. Acharya Vaidya Yadavji Trikamji, Charaka Samhita, Vimana sthana- 2/9, Chaukhamba Surbharati Prakashan, Varanasi, Reprint- 2011, Page no-238.
5. Acharya Vaidya Yadavji Trikamji Acharya, Sushruta Samhita Sutrasthana, Chapter 46/500, Chaukhamba Surbharati Prakashan, Varanasi, Reprint- 2012, Page no-251.



- |  |   |
|--|---|
| <p>6. Acharya Vaidya Yadavaji Trikamji, Charaka Samhita, Sutra sthana 1/55, Chaukhamba Surbharati Prakashan, Varanasi, Reprint- 2011, Page no-15.</p> <p>7. Acharya Vaidya Yadavaji Trikamji, Charaka Samhita, Sharir sthana 4/36, Chaukhamba Surbharati Prakashan, Varanasi, Reprint-2011, Page no-323.</p> <p>8. Acharya Vaidya Yadavaji Trikamji, Charaka Samhita, Chikitsa sthana-15/44,</p> | <p>Chaukhamba Surbharati Prakashan, Varanasi, Reprint- 2011, Page no-517.</p> <p>9. Acharya Pandit Hemaraja Sharma, Kashyap samhita, Khila sthana-16/3-6, Chaukhambha Sanskrit Sansthan, Varanasi, Reprint- 2012, Page no-335.</p> <p>10. Acharya Vaidya Yadavaji Trikamji, Charaka Samhita, Chikitsa sthana-15, Chaukhambha Sanskrit Sansthan, Varanasi, Reprint- 2009, Page no-323.</p> |
|--|---|

***Cite this article:***

*“Study of Psychological Factors in Etiopathogenesis of Grahani  
with special reference to Irritable Bowel Syndrome”  
Pragati B. Rakh, Madhavi D. Gaikwad, Deepali J. Amale*

Ayurline: International Journal of Research In Indian Medicine 2020; 4 (2) :01-08