

AN ETIOPATHOLOGICAL STUDY OF GRAHANI ROGA IN RELATION TO MANASIK BHAVAS:
A LITERARY REVIEWDr. Saumya Dwivedi^{*1}, Dr. Avadhesh Kumar², Dr. Jai Shankar Prasad³, Dr. Shweta Mishra⁴¹M.D. Scholar (J.R.3) Dept. Of Roga Nidana Evam Vikriti Vigyan²Professor, (H.O.D.) Dept. Of Roga Nidana Evam Vikriti Vigyan³Professor, (H.O.D.) Dept. Kriya Sharir⁴Assistant Professor, Dept. Of Kayachikitsa & Panchakarma
Govt. Ayurveda P.G. College & Hospital, Varanasi.

*Corresponding Author: Dr. Saumya Dwivedi

M.D. Scholar (J.R.3) Dept. of Roga Nidana Evam Vikriti Vigyan, Govt. Ayurveda P.G. College & Hospital, Varanasi.

Article Received on 28/03/2025

Article Revised on 18/04/2025

Article Published on 08/05/2025

ABSTRACT

Grahani Roga is a common gastrointestinal disorder and is seen frequently in daily clinical practice. The increasing prevalence of *Grahani* in recent times is a major concern, primarily attributed to unhealthy eating habits, sedentary lifestyle, stress, reduced communication, environmental changes and many more. According to our classical *Ayurveda* texts, *Grahani* is the *Agni Adhithana*, meaning any disruption in *Agni's* function can lead to this condition. *Ayurveda* emphasises the deep interconnection between the mind (*Mana*) and body (*Sharira*), as both are interdependent of each other. *Grahani Roga* is mainly influenced by *Pitta-Vata Dosha*, and other psychological factors (*Manasik Bhavas*) play a crucial role in its manifestation. The *Raja* and *Tama doshas* are also a major factor in vitiating the *Grahani*. The whole process of food digestion starting from the beginning of ingestion to digestion and excretion has the psychological impact. *Dushit Ahar Vihar* leads to Formation of *Ama* and blocking the *Rasavaha* and *Annavaha srotas*. *Grahani* is also correlated with IBS in modern science as it signifies the gut- brain correlation along with alternate loose and hard stool.

KEYWORDS: *Agni, Grahani Roga, Annava, Rasavaha, Manasik Bhavas, IBS.*

INTRODUCTION

Ayurveda is a branch of medicine that primarily emphasises two key aspects in the analysis, understanding, and treatment of diseases: *Manasik*(mental) and *Sharirika* (physical) . *Ayurveda*, emphasizes the close relationship between *Sharira* (body), *indriya* (senses), *Manas* (mind), and *Atma* (soul). As *Acharya Charak* states, “*Sharirindriyasatwaatmasamyoga....*” which gives clarity of its psychosomatic concept. While references to this connection are scattered throughout Vedic literature, they ultimately stem from the wisdom of the Vedas.

Ayurveda classifies diseases into *Sharirika Roga*(physical ailments) and *Manasik Roga*(psychological disorders). Over time, a physical disorder can manifest as a mental condition and vice versa. This indicates the deep connection between the mind and body, where one influences the other. In *Ayurvedic* philosophy, one is *Adhara* (supporting) and the other is *Adheya* (dependent), highlighting the interdependence of psychological and physical health.

In *Ayurveda*, *Grahani* is an organ situated between *Amashaya* (stomach) and *Pakvashaya* (intestines), serving as the primary site for digestive enzymes(liver and pancreatic) that break down the food. It plays a crucial role in digestion by holding food for an adequate period, allowing proper digestion and nutrient absorption. When *Grahani* malfunctions, it leads to a condition known as *Grahani Roga*, which disrupts digestion, as it is the seat for *Agni*. This dysfunction can contribute to the accumulation of *Ama* (toxins), that blocks the *srotas* (*annava* and *purishvaha*) which is considered the root cause of various disease. Also cause for all the diseases is *mandagni*.

रोगः सर्वेऽपिमन्देऽग्नौ सुतरामुदराणि तु। (अ.ह.नि. 12/1)

Certain *Manasik Bhavas* (psychological factors) are particularly significant in the development of *Grahani Roga* (IBS). Even when consuming nutritious food in appropriate amounts, proper digestion may not occur if a person experiences stress, anxiety, anger, grief, or sorrow. As per *Acharya Charak*, mental disturbances like *Chinta* (worry), *Krodha* (anger), *Bhaya* (fear), and

Dukha (sorrow) hinder digestion and contribute to digestive disorders like *Grahani Roga*.

Samprapti of Grahani

Nidan sevan/Atisara nivritta leads to *mandagni* which further forms *aam* due to *dosha*, *dushti* and *sroto dushti* and finally to *Grahani Roga*.

Grahani and Ahar

As per *Ayurveda*, *Ahar* is considered the utmost important part of everyone's life. *Ahar* is also considered as "*param aushadham*". In balanced quantity it acts as a medicine and if not then as poison. The irregularity in our eating habits (*atibhojana*, *asatmyabhojana*, *dushit bhojan*) will vitiate the *doshas* accordingly.

As *Bhagwat Geeta* says, the food that people prefer is according to their dispositions. The same is true for the sacrifice, austerity and charity they are inclined (or predisposed) towards.

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।

यजस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ (भ. गी. 17/7)

The mind and body impact each other. Thus the food one eats influences their nature and vice versa. The *Chandogya upnishad* explains that the coarsest part of the food we eat passes out as feces; the subtler part becomes flesh; and the subtlest part becomes the mind (6.5.1.). Again it states: *ahara shuddhau sattva shuddhi* (7.26.2). By eating pure food, the mind becomes pure and vice versa.

Also, *Ahar* is classified based on its impact on the body and mind-

1. *Sattvic Ahar*- promotes peace, harmony, clarity, stability, positivity, etc.
2. *Rajasic Ahar*-Increases restlessness, agitation, aggression, hyperacidity.
3. *Tamasic Ahar*- Mental dullness, ignorance, depression, lethargy.

Rajasic and *Tamasic Ahara* affects the *Vata*, *Pitta* and *kapha doshas* and also the *Manasik bhava*.

According to *Ayurveda*, the disease is primarily caused by an imbalance in *Vata Dosha*, particularly *Saman Vayu*, leading to symptoms such as abdominal pain and irregular bowel movements. *Saman vayu* lies near the *Jatharagni* and once it disturbs the *Agni*, the *Pachaka pitta* also vitiates and causes *dosha* aggravation (*Prakopa*). Emotional factors like anger (*Krodha*), fear (*Bhaya*), and grief (*Shoka*) significantly impact *Agni*, contributing to digestive disturbances. Indigestion is mainly linked to *Manasik* (mental) or *Agni* dysfunction, while *Vata* aggravation is often associated with emotions like fear and sadness.

Manas hetu of *Grahani gada* like *ati chinta*, *ati shoka*, *krodha* are not specifically mentioned in our texts but are commonly observed in day to day life. These causes are mentioned in *Rasavaha sroto dusthi* by Acharya Charaka as-

गुरुशीतमतिस्निग्धमतिमात्रंसमश्नताम् ।

रसवाहीनि दुष्यन्ति चिन्त्यानां चातिचिन्तनात् ॥ (च. वि. 5/13)

Such causes can affect *Rasavaha srotas* when being consumed continuously.

Correlating Manasik Bhavas and Grahani:

The role of *Manasik Bhavas* (mental attributes) is particularly significant in the manifestation of *Grahani Roga*. Any imbalance in these mental factors can lead to a wide range of diseases, with long-term adverse effects extending beyond *Grahani Roga*. *Asatmendriyarth samyoga*, *Pragyaparadh* and *Parinam* are also the strong factors contributing to it.

According to *Ayurveda*, *Grahani Roga* results from an imbalance in *Agni* (digestive fire) and *Dosa Dusti* (dosha disturbances). The normal functions of *Vata Dosha* and *Agni* are disrupted, leading to dysfunctions in *Dhatus* and *srotas* (channels). The primary triggers include *Manasik Bhavas* (psychological factors), improper diet (*Ahara-Vihara*), and *Vata prakopa* (aggravation of *Vata dosha*) leading to sometimes cooked sometimes uncooked, painful, foul smelling stool with constipation and diarrhoea alternatively.

पक्वं वा सरुजं पूति मुहुर्बद्धं मुहुर्द्रवम् ।
ग्रहणीरोगमाहुस्तमायुर्वेदविदो जनाः ॥ (सु. 3.40/172)

Manasik Bhavas (psychological factors) affect *Agni*, leading to digestive disturbances. Indigestion occurs due to disturbances in the mind (*Mana*) or *Agni* dysfunction. While all the three *Doshas* (*Vata*, *Pitta*, and *Kapha*) are involved, *Pitta* and *Vata* are the dominant *doshas* in *Grahani Roga* (IBS pathogenesis).

Ayurvedic classics identify several psychological factors that contribute to *Grahani Roga*, including *Chinta* (excessive worry), *Kama* (greed/desire), *Krodha* (anger), *Shoka* (grief), and *Bhaya* (fear).

Also according to Acharya Susruta-

ईर्ष्याभयक्रोधपरिक्षतेन लुब्धेन रुग्दैर्न्यनिपीडितेन ।

प्रद्वेषयुक्तेन च सेव्यमानमन्नं सम्यक्
परिणाममेति ॥ (सु. सू. 46/508)

Which means one who consume food but is afflicted by jealousy, fear, anger, greed, oppressed by disease and misery, filled with hate, does not bring about the desired result or outcome.

Prolonged *Chinta* is said to vitiate *Vata*, and lead to *Rasavaha srotodusti* (disturbance in the circulatory channels), highlighting its significant role in psychosomatic disorders. In fact, many such conditions arise when worry (*Chinta*) transforms into chronic stress.

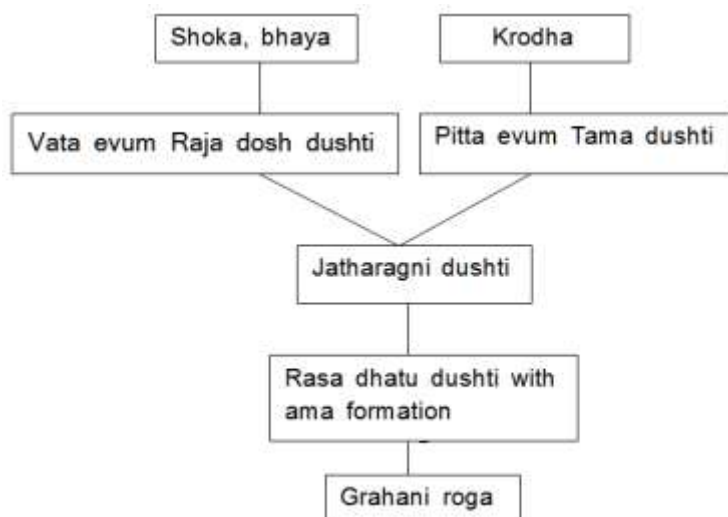
Bhaya (fear) is known to trigger anxiety, depression, stress, and feelings of hopelessness.

Additionally, hormonal imbalances, particularly those associated with *Kama* (greed or desire), can disrupt

digestion. As per an study on sex hormones and brain gut axis-

Sex hormones affect both central and peripheral systems that regulate irritable bowel syndrome (IBS), playing a role In changes to stress responses, gut sensitivity and movement, the integrity of the intestinal barrier, and immune activity in the intestinal lining.

Grief (*Shoka*) is another psychological factor linked to digestive disorders.



The gut-brain connection—mediated by the enteric nervous system (ENS)—plays a crucial role in regulating digestive functions such as motility and secretion, emphasizing the intricate communication between psychological states and gastrointestinal health.

Psychological stress plays a significant role in intestinal functions, affecting motility, secretion, and permeability. This stress-driven process is closely linked to mucosal immune activation, nervous system changes, and gut microbiota alterations.

The gut-brain axis and microbiota-gut-brain axis are influenced by stress-related neuroendocrine-immune changes, which can trigger or worsen IBS symptoms.

In modern medicine, now Rome IV criteria is used to diagnose IBS. The condition is identified based on recurrent abdominal pain or discomfort lasting at least three days per month and associated with at least two or more key symptoms.

1. Alteration in defecation.
2. Recurrent change of bowel frequency.
3. Recurrent change in stool composition.

DISCUSSION

In *Ayurveda*, the root cause of most diseases lies in the impairment of *Agni* (digestive fire). When *Agni* becomes weak (*Mandagni*), it leads to the aggravation of *Doshas* (*Dosha Prakopa*), often triggered by negative emotional

states such as *Shoka* (grief), *Bhaya* (fear), and *Krodha* (anger). These disturbed mental states adversely affect digestion, causing disorders like dyspepsia and further vitiating *Vata dosha*. In the development (*Samprapti*) of *Grahani Roga* (Irritable Bowel Syndrome), various *Doshas* play a vital role, including *Apana Vata*, *Prana Vata*, *Samana Vata*, *Pachaka Pitta*, and *Kledaka Kapha*.

The mind plays a crucial role in many intestinal disorders. Stress-related responses also affect gastrointestinal (GI) motor function, leading to neural changes in the enteric nervous system (ENS), autonomic nervous system (ANS), and central nervous system (CNS).

An essential factor In gut-brain psychology is the gut microbiota, which interacts with the brain via the microbiota-gut-brain axis. This axis plays a role in mental and neurological disorders and influences normal mental processes.

The abdomen acts as a alarm reflecting psychological disturbances more than any other system. This connection explains why various digestive symptoms and functional abnormalities of the gastrointestinal tract manifest from the mouth to the anus.

Thus, *Grahani Roga* (IBS) is considered a psychosomatic disorder, as stress significantly contributes to its development. Since mental health is vital for overall

well-being, psychological imbalances such as worry, anger, and greed disrupt digestion, disturb homeostasis, and lead to Grahani dysfunction.

CONCLUSION

Even when consumed in the right quantity, nutritious food may not be properly digested if a person has imbalanced *Agni* (digestive fire), as noted by *Acharya Charaka*. This is particularly true if the individual is experiencing stress, worry (*Chinta*), anger (*Krodha*), fear (*Bhaya*), grief (*Shoka*), or sleep disturbances (*Dukh-Shayya Prajagara*).

Someone who is emotionally disturbed when consumes food, it may not be properly digested due to jealousy, fear, rage, or greed it causes disruptions in *Agni* (digestive fire) lead to *Agnimandya* (weak digestion) and *Avipaka* (indigestion). When digestion is impaired, undigested food undergoes fermentation in the stomach (*Aamashaya*), with *Shuktatva* (fermented toxins) and eventually leading to *Annavisha* (food toxins). This results in *Ajirna* (chronic indigestion).

Once *Agnidushti* (digestive imbalance) sets in, it exacerbates indigestion, further weakening *Agni*. This leads to *Shuktapakwatva* of *Ahara* (improper digestion of food). Over time, *Amavisha* (toxins) accumulate, disrupting the *Grahani* (small intestine function) and triggering the formation of *Amadosha* (toxic metabolic waste) which further causes various diseases.

REFERENCES

1. *Ashtanga Hridayam vidhyotini tika* by Kaviraj Atridev Gupta with commentaries, *Nidana Sthana*, Chapter 12, by Chaukhamba Sanskrit Sansthan, Varanasi 1997.
2. *Madhava Nidanam(Roga- Viniscaya)* with *Madhukosh Tika* edited by Dr.Brahmananda Tripathi, published by Chaukhamba Surbharati Prakashan(Vol.1), Varanasi in 1998.
3. *Susrut Samhita* of Maharshi *Susruta* edited with *Ayurveda Tattva Sandipika* by Kaviraj Ambikadutta Shastri Part II, Uttarantra, Chaukhamba Sanskrit Sansthan Varanasi.
4. Dr.K. N. Shastri andDr. G. N. Chaturvedi, "*Agnivesha's Charaka Samhita, Vidyotini Commentary*," Chikitsashasthan chapter 15 *Grahanidosh chikitshitam*, verse p454, verse 12, Chaukhamba Orientalia Varanasi, 2017.
5. Dr.K. N. Shastri and Dr. G. N. Chaturvedi, "*Agnivesha'sCharaka Samhita, Vidyotini Commentary*," Viman Sthan chapter 2 *Trividhukukshiya vimanam*, verse 8, 9, p 688, Chaukhamba Orientalia Varanasi, 2017.
6. Dr. K. N. Shastri and Dr. G. N. Chaturvedi, "*Agnivesha'sCharaka Samhita, VidyotiniCommentary*," VimanSthan chapter 2 *Trividhukukshiya vimanam*, verse 5-7 p 687, Chaukhamba Orientalia Varanasi, 2017.
7. Kamal Nayan Dangwal, Suruchi Baluni, Sonu, Shashi Kant Tiwari and Ruby Rani Aggarwal. A critical review of *Grahaniroga* in the context of *Manasika bhava*. Int. J. Res. Ayurveda Pharm. 2024;15(4): 125-127.
8. SHRIMADBHAGAVADGITA (DIVINE Song) with Gudhartha Dipika Sanskrit Commentary of Sarvatantra Swatantra Paramahansa-Parivrājakācārya MADHUSUDANA SARASVATI and Hindi Commentary of SWAMI SANATANADEVA, Notes and Introduction by SWAMI YOGINDRANANDA SASTRI CHAUKHAMBHA SANSKRIT SANSTHAN, Chapter 17, Verse 7, 1983.
9. Chāndogya Upaniṣad, sanuvada shankar bhashya sahit, Sixth Prapāthaka (Chapter), Fifth Khanda (Section), First Mantra (Verse) — 6.5.1by Gita press, Gorakhpur (online source- internet archeive).
10. Chāndogya Upaniṣad, sanuvada shankar bhashya sahit, Seventh Prapāthaka, Twenty-sixth Khanda, Second Mantra — 7.26.2by Gita press, Gorakhpur (online source- internet archieve).
11. Mulak A, Taché Y, Larauche M. Sex hormones in the modulation of irritable bowel syndrome. World J Gastroenterol. 2014 Mar 14 (online source).