A Critical Review On Takra Prayoga In Grahani Roga

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Abstract:
In Ayurveda, Grahani Dosha is one among the Mahagadas. The organ Grahani is the seat of Jatharagni so both are interrelated. It’s supported and nourished by the strength of Agni. Functionally weak Agni i.e mandagni causes improper digestion of ingested food & leads to Grahani roga present with a symptom of muhurbanda and muhurdrava mala pravrtti. Grahani is a disease of great clinical relevance in modern era because of its direct link with the improper food habits and stressful lifestyle of the present time. Vitiation of Agni affect the digestion process and vitiates proper formation of further dathus thus affecting the nourishment of the body, so for the treatment, concentration should be kept on management of Agni. Thus this article aims to give an essential knowledge about Grahani & explore the utility of Takra prayoga in Grahani roga as Takra being Tridoshahara, Deepana, Grahi, and Lagu helpful in treating in Grahaniroga.

Keywords: Grahani roga, Agni, digestive disorder, Takra

Introduction:
Ayurveda has a significant name. It is the knowledge of the science, which ensures health and longevity. In current era faulty dietary habits and sedentary life style are key causative factors for diseases. In addition to this one is always under tremendous mental stress. All these factors contribute to disturb in the function of digestion and absorption, leads to many digestive disorders. Grahani roga is one of the digestive disorder affecting the digestion and metabolism, which is hard to diagnose and difficult to be cured as it involves the entire metabolic pathways. System of Ayurvedic medicine emphasizes much with the regards to the influence of diet habits in the manifestation of every disease.

Etymology of Grahani

The word Grahani is derived from Dhatu ‘Graha’ which means, to catch, to hold or to get. Grahani which is the site of Agni is so called because of its power to restrain of undigested food and retains food till it is fully digested.

Normal physiology of Grahani:

Annasyagraham danagrahane mata1
Due to its function of annagraham it is known as Grahani, so grahama, dharana, pachana, shoshana, and munchana are the functions of Grahani.
Ayurveda defines Grahani as the location of jatargni which is aimed for absorption of the food substances, subject them to the activity of jatargni and absorbs the prasada bhava and pushes down the kita baga for expulsion (Dharana of apakwaanna and Visarjana of pakwa anna).

Influence of Agni in Grahani roga:
All roga are produced due to mandagni.

The disease Grahani Roga is also mainly caused by Agni Dushti. The organ Grahani and Agni have Ashraya- Ashrita type of relationship. The prime site of Agni and the site of occurrence of the disease Grahani roga is organ Grahani. The impairment of Agni (Mainly Mandagni) is responsible for the creation of Grahani Roga. This ensures with symptomatology like Atishrusta and Vibaddha Mala Pravritti, Jwara, Udgar, Arochaka etc.

Grahani Dosha And Grahani Roga:

Acharya Charaka in the context of Grahani Chikitsa clarifies that Grahani dosha and Grahaniroga are the two different entities. Grahani is the ashraya for Agni. Hence grahanyashritaanidoshasha is considered the same as Grahani dosha. Grahani roga are the diseases manifesting due to the functional disturbance of Grahani. In this way Acharya Charaka has considered Agni Dosha as Grahani Dosha which is precursor to Grahani Roga.

The disorders related to digestion and its absorption is broadly covered under the heading of ‘Grahani Roga’ mentioned in the Ayurvedic classics, which is one of the main disorder of the gastrointestinal tract. Irritable Bowel Syndrome and Inflammatory Bowel Disease are considered under the spectrum of Grahani roga. IBS presenting with pain or discomfort in abdomen relieving on defaecation either manifesting as constipation or diarrhoea and IBD manifesting with Diarrhea, abdominal pain, blood mixed stools etc similar to the symptoms described in Grahaniroga.

Nidana:
The impairment of Grahani will impair the functional aspects of Agni and vice versa. Therefore all the etiological factors of Agni Dushti may cause Grahani Dosha and finally results in Grahani Roga.

Abojana, Ajeerna, atibhojana, vishamashana and guru, sheeta, drusta, ruksha bhojana, vegadharana, Vyapada of Vamana, Virechana, Snehana (Adverse effect of therapeutic measures) are the nidana for agnimandya. In a state of Mandagni, due to any of the causative factors, when an individual further indulges in ahitaahara, vihara there will be further dooshana of Agni. Due to the ashrayaashrayibhava the Grahani will get impaired as well. This will further leading to the manifestation of Grahani.

According to sushruta after the subsidence of atisara the patient will be on mandagni in this phase if the patient receives ahitakara ahara than agni once again get dearranged and this may lead to grahani as these are “parasparahetavaha” disorders.

Samprapti:

Pathogenitic considerations:

- In the presence of the mandagni and etiological factor, the ingested food remains improperly digested and results in vitiatiion of doshas.
- The vitiated doshas interm interacts with the agni and further depresses it.
- That results in the vitiation of functional status of organ grahani leading to the generation of aama.
- This result in excretion of saama or pakwa mala, sometimes hard and sometimes loose, along with severe abdominal pain and excessive foul smell.

Grahani roga is tridoshatmaka, occurs due to vitiation of pachakagni, samanvayu & kledaka kapha. Acharya vagbhata has stated when the samana vayu is functioning normally in its place, the function of agni too will be the normal on other hand so agni is significant factor in the samprapti of disease grahani roga.

It occurs with the following Poorva roopa and lakshanahas:

Poorva roopa: Trishna(polydypsia) , Aalasya( lassitude), Bala kshaya ( loss of strength ), Annavidaha ( burning abdomen), Chirapaka( delayed digestion), Kaya gourava ( heaviness of body )
Lakshanas: Ati Srushta Mala Pravritti, Vibbadha Mala Pravritti (occasional hard and soft stool) Arochaka (anorexia), Vairasya (altered taste in tongue), Trishna (polydypsia), Tama pravesha (darkness in front of eye), Shotha (oedema), Asthi ruk (pain in bones), Chardi (vomiting), Jwara (fever), Tiktaamla udgara.

Bedha:

Grahani roga has been classified into vaatika, paittika, kaphaja and sannipatika by Acharya charaka. Madava nidana provides yet another classification – vatika, paittika, kaphaja, sannipatika, samgrahagrahani and gatiyantra grahani roga.

Vatika grahani: consumption of katu, tikta and kashaya rasa, ruksha (dry) and food that are incompitable by combination, intake of food in low quantity, fasting, vega darana (suppression of natural urges), involving in atimaaituna etc., causes vitiation of vata dosha. This gunas manifested by the vitiated vata like sheeta will vitiates the agni thereby suppressing it. This leads to the manifestation of vatika grahani present with the lakshanas of kantaasyashosha, kshut, trishna, timira, karnaswana, ruja in parshwa uru vankshana and greeva, visuchika, hritpida, karshya, dourbalya, parikartika etc.

Paittika grahani: ajeerna, vidahi, amla and kshara substances results in the vitiation of pitta which affect the agni. This will result in the manifestation of paittika grahani with the lakshanas of Ajeerna, neelapitabha, pitabha, dravamalapravrutti, puti, amlaugdara, hrit, kanta daha, aruchii, trit etc.

Kaphaja grahani: intake of guru, atisnigda, sheeta, sleeping just after taking food will cause the vitiation of kapha. This vitiated kapha will further result in agni mandya resulting in the onset of kaphaja grahani present with the symptoms like hruullasa, chardi, arochaka, asyopadeha, kasa, shtee van, pinasa, hridayastyanata, udarastaimitya, guruta, madhuraugdara etc.

Sannipataja grahani: it is a type which manifests the clinical features as the combination of the above three types.

The last two types namely Samgrahagrahani and Gatiyantra grahani roga are not on the basis of doshas instead they are distinguished on the basis of specific clinical pattern.

Sangraha Grahani: Exhibiting a typical clinical pattern. The clinical features manifest once in every 12 days, 14 days, 30 days or it can happen every day. It aggravates during day time and subsides during night. The patient presents with Antrakujana, Alasya, Dourbalya and excretion of stools which are Drava, Sheeta, Gana, Snigda with Kati vedana. The defaecation is associated with gurgling sound. This type is chirakala anubandi (chronic).

Ghateeyantra Grahani: This is the type of Grahani with the worst prognosis it is considered as asadya (incurable). The cardinal clinical features are parshwa shoola (pain in flanks) and production of sound coming from the abdomen resembling that of pot dipped in water.

Chikitsa:

Agnimandhya is important factor in the Samprapti of the disease Grahani Dosha. So it should be mainly treated for Agninirdhana by Deepana and Pachana drugs. All the treatment modalities of Ajirna and Atisara should be implemented in the management of Grahani Ashrita Dosha. During this stage, the vitiated Dosha are still confined to the particular Ashaya (i.e. Grahani). It can be said that the degree of vitiation has not progressed to other Ashayas and Dhatus. Acharya Vagbhata also, mentioned that the Sanchita Dosha should be eliminated without affecting the Prakopita Dosha.

The general treatment of grahani roga is described by Acharya charaka are Snehana, Svedana, Shuddhi (purificatory measure), Langhana, Dipana, Curna, Lavana, Kshara, Madhvarista, Sura, Asava, Takra, Dipana, Ghrita etc.

Also, treatment principle of Grahani is mainly based on the avastha of the vyadhi. In case of grahani presenting with Amalakshana is treated with Vamana whereas grahani with Leena, pakwashayasthaama is treated with deepana and virechana. Shareeranugatasama is treated with measures of langhana and pachana. Various Deepana Pachana drugs described in various classics should be administered along with follow of Laghu and Supachya Ahara.
The Shodhana modality of treatment is contraindicated in this stage. Because, the Shodhana done during Samavastha of Vyadhi results in incomplete removal of Doshas and deterioration in the particular Ashaya and Dhatu or ultimately the whole Sharira.

**TAKRA PRAYOGA in Grahani roga :**

There are many different preparations mentioned towards the treatment of this disease in our classics. One among them is Takra Prayoga. Takra is given equal importance to that of Amritha. Acharya Vagbhata states that Takra does srotoshodhana as a result of which rasa reaches the srotas. This leads to proper nourishment, strength, complexion. Takra by means of its different gunas acts as tridoshatmaka. Due to its specific property it is very useful in the patients suffering from agni vikruti having different kinds of dosha dushti hence, takra is an important component in treating the patients suffering from the diseases related with agni in which grahani roga is one.

**Mode Of Action :**

**Properties and its pharmacological action:** Rasa of takra is Madhura, Amla and Kashaya Anurasas which is Having Laghu, Ruksa Guna. Veerya is Ushna virya and Mdhura vipaka. It does Tridoshahara, Agni deepana, Hrudya, Kapaha-vata shamaaka and acts as Grahi. The specialty of takra is not limited with grahani roga but it has been proved a great importance in udara and arsha rogas also. Grahani dosha is a condition related with an agnivikruti. In this condition takra is useful by means of its deepana grahi laghvat property. Takra acts as tridoshagna by means of its different gunas as,

1. Due to kashaya anurasa, ushna virya & Ruksa, Vikasi guna, it brings down aggravated Kapha.
2. Due to its Madhura, Amla rasa, Sandra guna, it brings down aggravated Vata.
3. Due to Madhura vipaka, Pitta will not become prakopa.
4. Takra is Grahi dravya which is better choice in Grahani dosha because it does the Deepana, Pachana which helps in rectifying Mandagni.

Hence the probable mode of action based on its properties & samskara.

**Indications of takra in combination with different drugs**

Even though takra is considered as tridoshahara it can be used along with combination of different drugs to enhance its doshahara property,

- In vataja disorders takra along with sindava lavana.
- In pittaja disorders takra along with sharkara.
- In kaphaja conditions takra with kshara and Trikatu.
- Along with Hingu, Jeeraka, Saindava lavana in grahani acts as Rochana, Puslaprada, Balya, Bastishoola vinashana.

Takrarista prepared with takra along with Yavani, Amalaki, Pathya, Maricha Each 3pala (144gms) and Saindhava, Sauvarchala, Vid, Oudbhida, Samudra lavana Each 1 pala (48gms) acts as Agnideepanartha. It helps in relieving conditions of shotha, Gulma, Prameha, Krimi, Arsha & Udara roga.

**Time period of takra consumption :**

Acharya charaka also underlines the fact of time period for takra sevana, mentioned that one should indulge in takra sevana for 7 days, 10 days, 30 days. One should carry out the takra sevana in increasing and decreasing order ( utkarsha and apakarsha).

**Consideration of butter milk :**

Butter milk is rich source of potassium, calcium, phosphorus, vitamin-B12 and riboflavin. Buttermilk is good aid for those suffering from digestive problems.

**Neutritional Values Of Buttermilk :**
Calorie-41

<table>
<thead>
<tr>
<th>Nutrient</th>
<th>Amount</th>
<th>Nutrient</th>
<th>Amount</th>
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<tbody>
<tr>
<td>Total fat</td>
<td>0.88g</td>
<td>Potassium</td>
<td>151.00 mg</td>
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<tr>
<td>Saturated fat</td>
<td>0.55g</td>
<td>Phosphorus</td>
<td>89.00 mg</td>
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<tr>
<td>Trans fat</td>
<td>0g</td>
<td>Riboflavin</td>
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<tr>
<td>Polyunsaturated fat</td>
<td>0.03g</td>
<td>Tocopherol, beta</td>
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<tr>
<td>Monounsaturated fat</td>
<td>0.25g</td>
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<td>Calories, fat</td>
<td>7.92</td>
<td>Threonine</td>
<td></td>
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<tr>
<td>Cholesterol</td>
<td>4mg</td>
<td>Glutamic acid</td>
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<tr>
<td>Sodium</td>
<td>105mg</td>
<td>Folate, DFE</td>
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<tr>
<td>TOTAL carbs</td>
<td>4.79g</td>
<td>Carotene beta</td>
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<tr>
<td>Fiber, total dietary</td>
<td>0g</td>
<td>Lysine</td>
<td>0.28g</td>
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<tr>
<td>Sugars total</td>
<td>4.79g</td>
<td>Energy</td>
<td>169kj</td>
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<tr>
<td>Protein</td>
<td>3.31g</td>
<td>Retinol</td>
<td>7mcg</td>
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<tr>
<td>Vitamin A</td>
<td>26.00iu</td>
<td>Arginine</td>
<td>0.13g</td>
</tr>
<tr>
<td>Vitamin C</td>
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<td>Vitamin RAE</td>
<td>7 mcg RAE</td>
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<tr>
<td>Calcium</td>
<td>116mg</td>
<td>Tyrosine</td>
<td>0.14g</td>
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<tr>
<td>Iron</td>
<td>0.05 mg</td>
<td>Folate, food</td>
<td>5mcg</td>
</tr>
</tbody>
</table>

If the intestinal flora in man is altered by administration of antibiotics, intestinal activity may get deranged and the patient may suffer from diarrhea with large volume of flatus. Thus administration of takra encourages the normal acid producing organisms in G.I. As it is administration of cultured fermentative organisms.

Conclusion:

The word Grahani can be understood in 3 ways. Grahani avayava, Grahani dosha & Grahani roga. The impaired agni leads to structural defect & functional impairment of Grahani resulting in Grahani roga. Unwholesome dietary pattern & stressful lifestyle are the major contributing factors to the development of Grahani. The main symptom is change in bowel habits. (Atisrūsta mala parāvṛtti & Ātibaddha mala
pravrutti) along with other symptoms based on dosha. Treatment principles of Grahani roga is Deepana & Pachana in which Takra acts as Tridoshagna, Deepaka, Pachaka & Srotoshodhaka. Nutritional values of takra also suggest that takra also strengthen the immunity and helps to maintain the health by preventing diseases.

It is used as oushadhi in the form of Takrarista & acts as a Pathya in the form of different dietary preparations. It can be used as both preventive & curative in the patients of Grahani.

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