

Clinical Application of *Amsha Amsha Kalpana* in the Management of *Grahani Dosha*: A *Guna* based approach to *Agni Mandya*.

¹Dr. Deepa S Javali,

²Dr. Raja Rajeshwari N M

¹2nd year PG Scholar

² Professor

¹Dept of Ayurveda Samhitha and Siddhanta

¹SDM college of Ayurveda and hospital Hassan. Karnataka, India.

ABSTRACT:

Background: *Grahani Dosha* arises mainly from *Agni Mandya*, where disturbances in *Pachaka Pitta* occur due to the predominance of specific *Dosha Guna*. *Amsha Amsha Kalpana* helps explain how these subtle *Guna* variations alter the qualitative functioning of *Agni*. Understanding this *Guna*-based interplay is essential for accurate assessment and targeted management of *Grahani Dosha*.

Aim: To explore the clinical application of *Amsha Amsha Kalpana* through a *Guna*-based approach in understanding and managing *Agni Mandya* in *Grahani Dosha*.

Methods: A comprehensive literary review was conducted by collecting references on *Amsha Amsha Kalpana* and *Grahani Roga* mainly from *Charaka Samhita*. and The information regarding the role of *Dosha Guna* in *Agni Mandya* and their clinical management was analyzed with reference to *Dravya Guna* texts and specific therapeutic formulations mentioned for *Vataja*, *Pittaja*, and *Kaphaja Grahani*.

Results: Analysis revealed that in *Vataja Grahani*, the predominance of *Rooksha Guna* causes depletion of the *Drava Amsha* of *Pachaka Pitta*, leading to excessive *Rooksha Teja* and impaired *Pachana*. In *Pittaja Grahani*, excess *Drava Guna* increases the fluidity of *Pachaka Pitta*, disturbing its inherent *Tyaktadravatva*, thereby weakening *Pachana*. In *Kaphaja Grahani*, the *Soumya Guna* of *Kapha* oppose the *Teja* nature of *Agni*, resulting in suppression of *Agni*.

Conclusion: *Amsha Amsha Kalpana* helps explain how specific *Dosha Guna* lead to *Agni Mandya* in *Grahani Dosha* and guides treatment by applying opposite *Guna* formulations. *Ghrita* is suitable for *Vataja Grahani* to restore *Dravatva* to *Pachaka Pitta*, *Choorna* for *Pittaja Grahani* to reduce excess *Drava Guna* of *Pachaka Pitta*, and *Asava* or *Kshara* for *Kaphaja Grahani* to counter *Kapha* dominance. This *Guna* based approach enables more precise management of *Grahani Dosha*.

Key words: *Grahani Dosha*, *Pachaka Pitta*, *Agni mandya*, *Guna Siddhanata*, *Amsha Amsha Kalpana*.

INTRODUCTION:

In Ayurveda, *Agni* is considered the root of life, governing digestion, metabolism, and overall health. Among its types, *Pachaka Pitta* is the chief digestive factor, located between *Amashaya* and *Pakwashaya*, and responsible for the proper transformation of *Aahara* into *Aahara Rasa*. Though a type of *Pitta*, it is unique due to its *Tyaktadravatva* (reduced fluidity), ensuring balanced *Pachana* and proper formation of *Dhatu*.

Grahani denotes the functional integrity of the digestive system, retaining food until complete digestion. Its normal activity is *Agni*-dependent, and derangement of *Agni* leads to *Agni Mandya*, *Ama* formation, and manifestation of *Grahani Roga*. Thus, *Grahani Dosha* is essentially an *Agni-Dushti Janita Vyadhi*.

The principle of *Amsha Amsha Kalpana* explains that *Dosha* act through their specific *Guna* rather than their entirety. In *Grahani*, *Rooksha Guna* of *Vata*, *Drava Guna* of *Pitta*, and *Soumya Gunas* of *Kapha* disturb the *Drava-Teja* balance of *Pachaka Pitta*, resulting in impaired digestion. Therapeutically, counterbalancing these *Guna* with appropriate formulations-*Ghrita* for *Vataja Grahani*, *Choorna* for *Pittaja Grahani*, and *Asava*, *Arishta*, *Kshara* for *Kaphaja Grahani*.

Hence, applying *Amsha Amsha Kalpana* to *Grahani Roga* offers a precise, *Guna*-based approach to understanding and managing *Agni Mandya*, hence, the central role of *Pachaka Pitta* becomes important factor in Ayurvedic clinical practice.

REVIEW OF LITERATURE:

Amsha Amsha Vikalpa Jnana in Aatura Pareeksha and Chikitsa:

A disease can manifest due to the involvement of a single *Dosha* or a combination of two or more *Dosha*. The strength of each *Guna* of a *Dosha* is known as *Amshamsha Bala*, while its *Utkarsha* (increase) and *Apakarsha* (decrease) are termed *Amshamsha Bala Vikalpa*. When a *Dosha* is aggravated due to *Nidana*, it does not always affect all its *Guna*. For instance, in *Vata*, sometimes *Laghu Guna* predominates, while at other times, *Ruksha Guna* or both may be involved. Similarly, *Pitta* and *Kapha* undergo variations based on causative factors. This variability in *Dosha* attributes plays a significant role in disease manifestation and needs careful evaluation during *Aatura Pareeksha*.^{1,2}

Agni Mandya is a major factor in *Samprapti* of *Grahani Dosha* but the kind of *Agni Dushti* and the mechanism of *Agni Mandya* in each *Dosha* is different and it occurs due to specific *Guna* of *Dosha*. Therefore the management of each of *Agni Dushti* will be different.

Vataja Grahani Samprapti:

Excessive indulgence in *Aahara* having *Katu*, *Tikta*, and *Kashaya Pradhanyata*, which is *Ati Rooksha* and *Ati Sheeta* in nature, along with practices like *Prameetashana*, *Ati Adhwa*, and *Vega Nigraha*, contribute to the aggravation of *Vata Dosha*, leading to *Agni Mandya*. This results in *Pachana* of *Anna* with *Dukha*, leading to *Shukta Paka*. The *Adah Gati* of this which is in the form of *Pakwa* or *Ama* causes the elimination of *Shakrut* to be *Chirat* (delayed), with *Dukha*, *Shushka*, *Shabdha*, *Phenavat*, and associated with *Ama*.³

Pittaja Grahani Samprapti:

Katu Ajeerna, Vidahi, Amla, Kshara, and other *Aahara* that aggravate *Pitta* are the causes of *Pittaja Grahani*. The aggravated *Pitta* hampers the function of *Agni*, similar to the condition where *Ushna* water extinguishes Fire. This contributes to the aggravation of *Pitta Dosha*, leading to *Agni Mandya*. This results in *Vidahana* of *Anna*, and the *Adhah* movement of this *Anna*, whether *Pakwa* or *Ama*, causes the elimination of *Shakrut* that appears *Neela, Peetabha, and Dravayukta*.³

Kaphaja Grahani Samprapti:

Foods that are *Guru, Snigdha, Sheetaadi Bhojana, Ati Bhojana, Swapna* immediately after intake of *Aahara* leading to *Mandagni*, this leads to *Pachana* of *Aahara* with *Dukha, Vidahana* of *Anna* which moves in downward/*Adhah* direction.³

Relationship between Agni and Pitta:

The role of *Agni* within *Pitta* is significant, as it determines its states *Kupita, Akupita, Shubha*, and *Ashubha* based on its *Prakruta* and *Vaikruta* conditions (*Cha.Su.12/21*). Classical texts state that there is no *Agni* found without the presence of *Pitta* (*Su.Su 21/9*), emphasizing their interdependence.

Classification of Pitta based on Dravatva it possess:¹¹

Pitta is categorized into two types: *Sadrava Pitta* and *Nirdrava Pitta*. *Sadrava Pitta* possesses *Sneha Guna*, while *Nirdrava Pitta* possesses *Alpa Sneha Guna*. Due to *Langhanadi*, the *Ardra Bhaga* of *Pitta* is lost, making *Nirdrava Pitta Rooksha*; hence, it is termed “*Rooksha Teja*”.

Pachaka Pitta Sthana, Guna and Karma:^{9,10}

Among the various subtypes of *Pitta*, *Pachaka Pitta* plays a crucial role in digestion. It is specifically located between the *Pakwashaya* and *Amashaya* and is responsible for digesting *Chaturvidha Annapana*, transforming them into *Dosha, Dhatu, and Mala*. This process is considered beyond human comprehension due to its intrinsic regulatory mechanism. By being in its own *Sthana* and maintaining its inherent capacity to control all other forms of *Pitta*, it is known as *Pachaka Pitta* (*Cha.Chi 15/56*). *Pachaka Pitta* is composed of *Pancha Mahabhootas* but is predominantly associated with *Tejas*, as indicated by the term “*Tejasa Gunodayat*”. It has less fluidity (*Tyakta Dravatvam*), allowing it to facilitate *Paakadi Krama, Pachana* of *Anna*, and the differentiation between *Saara* and *Kitta*. This *Tyakta Dravatva* contributes to *Sanjaata Katinyata* (to bring about firmness) of *Anna* arriving from the *Amashaya*.¹⁰

MATERIALS AND METHODS

SOURCE OF DATA:

- **Literary Data:**

All the relevant data regarding *Amsha Amsha Kalpana* and *Grahani* were collected from *Charaka Samhita*, *Sushruta Samhita*, and *Ashtanga Hridaya*.

METHOD OF COLLECTION OF DATA:

- A literary survey was carried out to identify references of *Amsha Amsha Kalpana* in *Charaka Samhita*.
- To develop a detailed understanding of *Grahani*, classical references were collected from the major Ayurvedic texts: *Charaka Samhita*, *Sushruta Samhita*, and *Ashtanga Hridaya*, *Ashtanga Sangraha* and the information about *Yogas* and *Drugs* were collected from *Dravya Guna* texts.
- The *Samprapti* of *Vyadhi* that primarily occur due to *Agni Dushti* were collected from other *Samhitas* like *Madhava Nidana*, along with *Brihatrayi*.
- To explore the understanding of the concept, key terms such as *Grahani*, *Agni Mandya*, and *Amsha Amsha Kalpana* were used.

OBSERVATIONS AND RESULTS:

Pachaka Pitta, the chief form of *Pitta* responsible for *Aahara Paaka*, consists of *Drava Bhaga* and *Teja Bhaga*. Unlike other forms of *Pitta*, it is characterized by *Tyaktadravatva*, where the *Drava Bhaga* is comparatively less and the *Teja Bhaga* is more. This specific composition ensures the development of *Sanjaata Kaatinyata* of digested material.

The *Nidana* mentioned in *Vataja*, *Pittaja*, and *Kaphaja Grahani* are also observed as *Nidana* for other *Vyadhi*. By analyzing these *Nidana*, a common factor responsible for *Agni Mandya* can be identified. For example, in *Vataja Jwara*, *Nidana* such as *Rooksha*, *Alpa*, and *Pramitashana* lead to *Vata Prakopa*, which in turn causes *Agni Upahata* (*Vayuhu Kupito Agnim Upahate*). Similarly, in *Pittaja Jwara*, *Nidana* like *Katu Ajeerna*, *Vidahi*, *Amla*, and *Kshara Ahara* increase the *Drava Amsha of Pitta*, leading to *Agni Upahata* (*Dravatvad Agnim Upahatya*). Likewise, in *Pittaja Atisara*, the *Nidana* cause *Dravatvadushmana Upahata*, meaning the *Drava Guna* induces *Agni Mandya* in *Pittaja Hetu*. Furthermore, in *Kaphaja Atisara*, the commentary explains that *Kapha*, being of *Soma Bhava*, is opposite to *Agni Bhava* and thereby causes *Agni Mandya*. Thus, *Vata* aggravates *Pachaka Pitta* by excessive depletion of its *Drava Bhaga*, *Pitta* vitiates it by abnormal increase of *Drava Guna*, and *Kapha*, being of *Soma Bhava*, suppresses its *Teja Bhaga*, all leading to *Vikriti* of *Pachaka Pitta* and consequent *Agni Mandya*. These observations highlight that, the ultimate effect of various *Nidana* on *Dosha*, are manifested through alterations in *Pachaka Pitta*, the chief *Agni* responsible for digestion.

The influence of *Ahara* and *Vihara* directly determine whether its *Drava-Teja* balance is maintained or disturbed. When a person consumes *Vatakara Aahara Vihara*, and *Rooksha Guna* predominates, it depletes the *Drava Amsha* of *Pachaka Pitta*. Since *Pachaka Pitta* already has less *Drava*, this depletion increases *Rooksha*

Teja, which cannot effectively perform *Pachana Kriya* without adequate *Dravatva*. Although *Pachaka Pitta* has *Tyaktadravatva*, some *Drava Amsha* is essential for proper digestion. Excess *Rookshata* leads to *Agni Mandya*, ultimately causing *Vikruta Pachana* of *Aahara*. Excess *Drava Guna* from *Pittakara Aahara Vihara* increases *Drava Amsha* in *Pachaka Pitta*, disrupting its natural *Tyaktadravatva*. This imbalance weakens the *Pachana Kriya*, leading to *Agni Mandya* and *Vikruta Pachana* of *Anna*. In *Kaphaja Grahani*, *Soma Bhava* of *Kapha* opposes *Agni Bhava* causing *Agni Mandya* and *Vikruti* in *Pachana Kriya*.

Yoga and its forms in Grahani Roga:

In *Vataja Grahani Roga*, *Dashamooladya Ghrita*, *Trayushanadi Ghrita*, and *Panchamooladya Ghrita*, *Taila* and *Choorna* are recommended. Importance is given to *Ghrita* in *Vataja Grahani*.

In *Pittaja Grahani Roga*, *Chandanadya Ghrita*, *Tiktaka Ghrita*, *Nagaradya Choorna*, *Bhunimbadya Choorna*, and *Kiratadya Choorna* are recommended. *Choorna* preparations are predominantly told in *Pittaja Grahani Roga*.

In *Kaphaja Grahani Roga*, *Madhukasava*, *Duralabhaasava*, *Moolasava*, *Pindasava*, *Madvarishta*, *Pippaladya Choorna*, *Kshara Ghrita*, *Pippalimooladi Yoga*, *Bhallatakadya Kshara*, *Duralabhadya Kshara*, *Bhunimbadi Kshara*, *Haridradi Kshara*, *Kshara Gutika* are mentioned. *Asava*, *Kshara* preparations are predominantly mentioned in *Kaphaja Grahani*.

Table No 1). Predominance of Guna in Grahani Dosha causing Agni Mandya with respect to Dosha involved:

SL NO	Factors	Vataja Grahani	Pittaja Grahani	Kaphaja Grahani
1	Guna that cause Agni Mandya	Rooksha	Drava	All Guna (Somabhava of Kapha)

Rooksha Guna of Vata causing Agni Mandya:

The *Rooksha Guna* of *Vata* plays a key role in the *Samprapti* of several *Vyadhi* by directly causing *Agnimandya*.⁵

- In *Vataja Atisara*, *Nidana* like *Rooksha*, *Alpa Asana*, *Pramita Asana*, *Teekshna Madya*, *Nitya Vyayama*, and *Udavarta* aggravate *Vata*. The increased *Rooksha* and *Sheeta Guna* of *Vata* weakens the *Agni* (In commentary, *Vayuhu Kupito Agnaavupahate*) and disturbs *Mootra*, *Sveda*, and *Purisha Aashaya*, resulting in the expulsion of *Draveekṛta Purisha*.
- In *Vataja Ajirna*, *Vatakara Ahara-Vihara* enhance *Ruksha* and *Sheeta Guna* of *Vata*, causing *Agnimandya* to such an extent that even *Laghu Anna* remains undigested.

- In *Vatadhika Amlapitta*, when *Pitta* is in *Chaya Avastha*, indulgence in *Vataja Ahara-Vihara* further increases the *Rooksha* and *Sheeta Guna* of *Vata*, along with the *Drava*, *Sara Guna* of *Pitta*. This leads to *Agnimandya*, *Vidagdha Anna*, which finally results in *Shukta Paka*.

From these examples it becomes clear that, irrespective of the *Vyadhi*, the *Rooksha Guna* of *Vata* is the common causative factor for *Agnimandya*, which forms the root pathology in many disorders including *Grahani Roga*.

Drava Guna of Pitta causing Agni Mandya:

The *Drava Guna* of *Pitta* plays a key role in the *Samprapti* of several *Vyadhi* by directly causing *Agnimandya*.^{6,7}

- In *Pittaja Jwara*, *Pitta Prakopaka Ahara-Vihara* aggravates the *Drava Guna* of *Pitta*. The vitiated *Pitta* mixes with the *Ushnabhaga* of *Agni* in *Amashaya*, obstructs *Rasa-Svedavaha Srotas*, and weakens *Agni* (*Dravatvat Agni Upahatya*).
- In *Pittaja Atisara*, the aggravated *Pitta* with enhanced *Ushna*, *Drava*, and *Sara Guna* causes *Agnimandya* and *Bhedana* of *Puresha*, leading to *Drava Puresha Nirgamana*.⁵
- In *Pittaja Ajeerna*, similar *Pitta Prakopa* with increased *Drava* and *Sara Guna* suppresses *Agni* so severely that even *Laghu Ahara* cannot be digested.

From these cross-references, it becomes clear that the *Drava Guna* of *Pitta* invariably causes *Agnimandya*, which is the root pathology in *Pittaja Vyadhi*. The same mechanism operates in *Grahani Roga*, where the excessive *Dravatva* of *Pitta* weakens and destabilizes *Agni*, leading to formation of *Apakwanna*, *Ama*, and *Grahani Dushti*.

All Guna of Vikruta Kapha causing Agni Mandya due to Somabhava:

- In *Kaphaja Atisara*, the same *Soumya Guna* (*Snigdha*, *Sheeta*, *Guru*, etc.) directly oppose the *Ushna* and *Tikshna* qualities of *Agni*, leading to *Agni Upahatya* and *Drava Mala Nirgamana*.¹⁴

All the *Guna* of *Vikruta Kapha* such as *Snigdha*, *Sheeta*, *Guru*, *Manda*, *Shlakshna*, *Mrutsna*, and *Sthira* are of *Soumya Svabhava*. Since *Agni* is of *Tejas Svabhava*, these *Soumya Guna* act opposite to its function and thus cause *Agnimandya*. (In commentary, *Sleshmano Agnyupaghate Hetumaaha- Soumyabhavatvat*).⁵

- In *Kaphadhika Amlapitta*, indulgence in *Kaphaja Ahara-Vihara* when *Pitta* is in *Chaya Avastha* leads to *Kapha Prakopa*. The *Soumya Guna* of *Kapha*, along with the *Drava* and *Sara Gunas* of *Pitta*, cause *Agnimandya*, resulting in *Vidagdha Anna* and *Shukta Paka*.

From these examples, it becomes clear that the whole group of *Kapha Guna* in *Vikruta Avastha*, by their very *Soumya Svabhava*, are antagonistic to *Agni*, thereby causing *Agnimandya*. The same mechanism is also seen in *Grahani Roga*, where the persistent dominance of *Kapha* and its *Soumya Guna* suppresses *Agni*, leading to formation of *Apakwanna*, *Ama*, and *Grahani Dushti*.

Thus, the inherent *Soumya* nature of *Kapha Guna* is the common factor for *Agnimandya* in *Kaphadhika Amlapitta*, *Kaphaja Atisara*, and *Grahani Roga*.

Table No 2) Fate of *Pachaka Pitta* in *Grahani Roga*:

SI No	Factor	<i>Vataja Grahani</i>	<i>Pittaja Grahani</i>	<i>Kaphaja Grahani</i>
1	Fate of <i>Pachaka Pitta</i>	Excess loss of <i>Drava</i> due to <i>Rookshata</i> – Increased <i>Tyakta Dravata</i> leading to <i>Rooksha Teja</i> .	<i>Ati Dravata</i> of <i>Pachaka Pitta</i> leading to more <i>Dravatva</i> compared to <i>Teja Bhaga</i> , in <i>Pitta</i> .	<i>Guna</i> present in <i>Kapha</i> are of <i>Somabhava</i> which is opposite to <i>Agni i.e., Pitta</i>

Table No 3) Form of *Aushadha Yoga* predominantly told in *Grahani Roga*:

SI No	Factor	<i>Vataja Grahani</i>	<i>Pittaja Grahani</i>	<i>Kaphaja Grahani</i>
1	Form of <i>Aushadha</i> (Predominantly recommended)	<i>Ghrita</i>	<i>Choorna</i>	<i>Asava, Arishta, Kshara</i>

Table No 4) *Guna* of *Aushadha Yoga* predominantly told in *Grahani Roga*:

SI No	Factor	<i>Vataja Grahani</i>	<i>Pittaja Grahani</i>	<i>Kaphaja Grahani</i>
1	<i>Guna</i> of <i>Aushadha</i>	<i>Laghu, Teekshna, Snigdha Pradhana</i>	<i>Rooksha Pradhana</i>	All <i>Guna</i> of <i>Kapha</i>

Predominant *Guna* of *Dravya* mentioned in *Vataja Grahani Yoga*:

Dashamooladya Ghrita

<i>Dravya</i>	<i>Guna</i>
<i>Bruhat Panchamoola</i>	<i>Laghu</i>
<i>Laghu Panchamoola</i>	<i>Laghu</i>
<i>Sarala</i>	<i>Laghu, Snigdha</i>

<i>Devadaru</i>	<i>Snigdha, Laghu</i>
<i>Nagara</i>	<i>Teekshna, Rooksha</i>
<i>Pippali</i>	<i>Teekshna, Laghu</i>
<i>Pippali Moola</i>	<i>Teekshna, Laghu</i>
<i>Gaja Pippali</i>	<i>Laghu, Rooksha, Teekshna</i>
<i>Seeds of Sana</i>	<i>Laghu</i>
<i>Yava</i>	<i>Guru, Lekhana, Mrudu, Rooksha, Sara, Pichhila</i>
<i>Kola</i>	<i>Laghu</i>
<i>Kulattha</i>	<i>Laghu, Rooksha, Teekshna</i>
<i>Suravi</i>	<i>Guru</i>
<i>Aaranala</i>	<i>Teekshna, Laghu</i>
<i>Dadhi Manda</i>	<i>Laghu</i>
<i>Svarjikshara</i>	<i>Laghu, Teekshna</i>
<i>Yavakshara</i>	<i>Ushna, Rooksha, Sara, Laghu, Sookshma</i>
<i>Saidhava Lavana</i>	<i>Laghu, Snigdha</i>
<i>Audbhida Lavana</i>	<i>Teekshna</i>
<i>Samudra Lavana</i>	<i>Snigdha, Laghu</i>
<i>Vida Lavana</i>	<i>Ushna, Laghu</i>
<i>Romaka Lavana</i>	<i>Sookshma, Teekshna, Ati Ushna, Laghu, Vishyanda</i>
<i>Sauvarchala Lavana</i>	<i>Laghu, Sookshma, Vishada</i>
<i>Pakya Lavana</i>	<i>Guru</i>

Tryushanadi Ghrita

<i>Dravya</i>	<i>Guna</i>
<i>Pippali</i>	<i>Teekshna, Laghu</i>
<i>Maricha</i>	<i>Teekshna, Laghu</i>
<i>Shrungavera</i>	<i>Teekshna, Rooksha</i>

<i>Haritaki</i>	<i>Laghu, Rooksha</i>
<i>Vibhitaki</i>	<i>Rooksha, Laghu</i>
<i>Amalaki</i>	<i>Rooksha, Laghu</i>
<i>Guda</i>	<i>Snigdha</i>
<i>Ghrita</i>	<i>Snigdha Pradhana</i>

Panchamuladya Ghrita, Taila, Choorna

<i>Dravya</i>	<i>Guna</i>
<i>Panchamoola</i>	<i>Laghu</i>
<i>Haritaki</i>	<i>Laghu, Rooksha</i>
<i>Trikatu</i>	<i>Teekshna, Laghu, Rooksha</i>
<i>Pippali</i>	<i>Teekshna, Laghu</i>
<i>Pippali Moola</i>	<i>Teekshna, Laghu</i>
<i>Saindhava</i>	<i>Laghu, Snigdha</i>
<i>Rasna</i>	<i>Guru</i>
<i>Svarjikshara</i>	<i>Laghu, Teekshna</i>
<i>Yavakshara</i>	<i>Ushna, Rooksha, Sara, Laghu, Sookshma</i>
<i>Ajaji</i>	<i>Laghu</i>
<i>Vidanga</i>	<i>Laghu, Rooksha</i>
<i>Sati</i>	<i>Laghu, Teekshna</i>
<i>Matulunga</i>	<i>Laghu</i>
<i>Ardraka</i>	<i>Teekshna, Rooksha</i>
<i>Shushka Moolaka</i>	<i>Laghu</i>
<i>Chukrika</i>	<i>Teekshna, Laghu</i>
<i>Dadima</i>	<i>Laghu, Snigdha</i>
<i>Takra</i>	<i>Laghu</i>
<i>Mastu</i>	<i>Laghu</i>
<i>Suramanda</i>	<i>Teekshna, Laghu</i>
<i>Sauviraka</i>	<i>Teekshna, Laghu</i>
<i>Tushodaka</i>	<i>Teekshna, Laghu</i>
<i>Kanjika</i>	<i>Teekshna</i>

In *Vataja Roga Chikitsa*, the yoga predominantly consists of *Laghu, Teekshna*, and *Snigdha Guna*. These *Guna* collectively impart the required *Drava Amsha* to *Pachaka Pitta*.

Predominant Guna of Dravya mentioned in Pittaja Grahani Yoga :

Nagaradya Choorna

<i>Dravya</i>	<i>Guna</i>
<i>Nagara</i>	<i>Teekshna, Rooksha</i>
<i>Ativisha</i>	<i>Laghu, Rooksha</i>
<i>Musta</i>	<i>Laghu, Rooksha</i>

Chandanadya Ghrita

<i>Dravya</i>	<i>Guna</i>
<i>Chandana</i>	<i>Laghu, Rooksha</i>
<i>Padmaka</i>	<i>Laghu, Snigdha</i>
<i>Ushira</i>	<i>Laghu, Snigdha</i>
<i>Patha</i>	<i>Laghu, Teekshna</i>
<i>Murvakutannata</i>	<i>Guru, Rooksha</i>
<i>Shadgrantha (Vacha)</i>	<i>Laghu, Teekshna</i>
<i>Sariva</i>	<i>Guru, Snigdha</i>
<i>Asphota</i>	<i>Laghu, Rooksha</i>
<i>Saptaparna</i>	<i>Laghu, Snigdha</i>
<i>Atarusaka</i>	<i>Laghu, Rooksha</i>
<i>Patola</i>	<i>Laghu, Rooksha</i>
<i>Udumbara</i>	<i>Guru, Rooksha</i>
<i>Vata</i>	<i>Guru, Rooksha</i>
<i>Plaksha</i>	<i>Guru, Rooksha</i>
<i>Kapitta</i>	<i>Guru, Snigdha</i>
<i>Ashvattha</i>	<i>Guru, Rooksha</i>
<i>Katuka Rohini</i>	<i>Rooksha, Laghu</i>
<i>Musta</i>	<i>Laghu, Rooksha</i>
<i>Nimba</i>	<i>Laghu, Rooksha</i>
<i>Ghrita</i>	<i>Snigdha, Pradhana</i>
<i>Kirata Tikta</i>	<i>Laghu, Rooksha</i>
<i>Indra Yava</i>	<i>Laghu, Rooksha</i>
<i>Magadhika</i>	<i>Laghu</i>
<i>Utpala</i>	<i>Guru, Rooksha</i>

Tiktaka Ghrita

<i>Dravya</i>	<i>Guna</i>
<i>Nimba</i>	<i>Laghu, Rooksha</i>
<i>Patola</i>	<i>Laghu, Snigdha</i>
<i>Daruharidra</i>	<i>Rooksha, Laghu</i>
<i>Duralabha</i>	<i>Laghu, Snigdha</i>
<i>Tiktrohini</i>	<i>Rooksha, Laghu</i>
<i>Haritaki</i>	<i>Laghu, Rooksha</i>
<i>Vibhitaki</i>	<i>Rooksha, Laghu</i>
<i>Amalaki</i>	<i>Rooksha, Laghu</i>
<i>Parpataka</i>	<i>Laghu</i>
<i>Trayamana</i>	<i>Laghu, Rooksha</i>
<i>Chandana</i>	<i>Rooksha, Laghu</i>
<i>Kiratatikta</i>	<i>Laghu, Rooksha</i>
<i>Pippali</i>	<i>Teekshna, Laghu</i>
<i>Musta</i>	<i>Laghu, Rooksha</i>
<i>Seeds of Vatsaka</i>	<i>Laghu, Rooksha</i>
<i>Ghritha</i>	<i>Snigdha, Pradhana</i>

Bhunimbadya Choorna

<i>Dravya</i>	<i>Guna</i>
<i>Bhunimba</i>	<i>Laghu, Rooksha</i>
<i>Katuka</i>	<i>Rooksha, Laghu</i>
<i>Shunthi</i>	<i>Teekshna, Rooksha</i>
<i>Pippali</i>	<i>Teekshna, Laghu</i>
<i>Maricha</i>	<i>Teekshna, Laghu</i>
<i>Musta</i>	<i>Laghu, Rooksha</i>
<i>Indrayava</i>	<i>Laghu, Rooksha</i>
<i>Chitraka</i>	<i>Teekshna</i>
<i>Vatsaka</i>	<i>Laghu, Rooksha</i>
<i>Guda</i>	<i>Snigdha</i>

Kiratadya Choorna,

<i>Dravya</i>	<i>Guna</i>
---------------	-------------

<i>Kiraka Tikta</i>	<i>Laghu, Rooksha</i>
<i>Shad Grantha</i>	<i>Laghu, Teekshna</i>
<i>Trayamana</i>	<i>Laghu, Rooksha</i>
<i>Shunthi</i>	<i>Teekshna, Rooksha</i>
<i>Pippali</i>	<i>Teekshna, Laghu</i>
<i>Maricha</i>	<i>Teekshna, Laghu</i>
<i>Chandana</i>	<i>Rooksha, Laghu</i>
<i>Padmaka</i>	<i>Laghu, Snigdha</i>
<i>Ushira</i>	<i>Laghu, Snigdha</i>
<i>Bark of Daru Haridra</i>	<i>Rooksha, Laghu</i>
<i>Katuka Rohini</i>	<i>Rooksha, Laghu</i>
<i>Bark And seeds of Kutaja</i>	<i>Laghu, Rooksha</i>
<i>Musta</i>	<i>Laghu, Rooksha</i>
<i>Yavani</i>	<i>Laghu, Rooksha</i>
<i>Devadaru</i>	<i>Snigdha, Laghu</i>
<i>Patola</i>	<i>Laghu, Rooksha</i>
<i>Nimba</i>	<i>Laghu, Rooksha</i>
<i>Patra</i>	<i>Laghu, Teekshna</i>
<i>Ela</i>	<i>Laghu, Rooksha</i>
<i>Ativisha</i>	<i>Laghu, Rooksha</i>
<i>Tvak</i>	<i>Laghu, Teekshna</i>
<i>Madhu Sheegru Beeja</i>	<i>Rooksha, Teekshna</i>
<i>Murva</i>	<i>Guru, Rooksha</i>
<i>Parpataka</i>	<i>Laghu</i>

The dominant *Guna* of the formulations used in *Pittaja Grahani* are *Laghu* and *Rooksha*. the formulations counterbalance the vitiated *Pitta* and effective balance of *Teja* and *Drava* component of *Pachaka Pitta*.

Predominant *Guna* of *Dravya* mentioned in *Kaphaja Grahani Yoga*

In *Kaphaja Grahani Roga*, there is no necessity to emphasize specific *Guna* in the *yoga*, as *Kapha* being of *Soma Bhava* naturally counteracts the *Vikruta Guna* of *Pitta*. By its inherent *Soma* nature, *Kapha* opposes the *Agni Bhava* of *Pitta*, thereby restoring balance in *Pachaka Pitta*.

Table No 5) *Guna Siddhanta* based *Chikitsa* in *Grahani Roga*:

	Factors	Vataja Grahani	Pittaja Grahani	Kaphaja Grahani
1	Guna Chikitsa in	Specifically, Laghu, Snigdha Pradhana Guna is opposite to Rooksha, hence it removes the Rooksha Teja Guna of Pachaka Pitta.	Specifically, Rooksha Guna removes excess Dravatva from Pachaka Pitta, helps to keep Pitta in Prakruta Avastha i.e., Alpa Dravatva.	All Guna of Kapha due to its Somabhava will counteract the Vikruta Agni Bhava and bring about balance in Pachaka Pitta.

Chikitsa is always focused on choosing the opposite *Guna* to the causative *Guna*. hence In *Vataja Grahani*, *Laghu*, *Snigdha Pradhana Guna*. In *Pittaja Grahani*, *Rooksha Guna*, and In *Kaphaja Grahani*, all the *Guna* opposite to *Kapha* is used.

DISCUSSION:

From the above observations, it becomes evident that the integrity of *Pachaka Pitta* depends on the delicate balance between its *Drava* and *Teja* components. The discussion therefore focuses on how different *Nidana* and *Dosha* influences disturb this balance, leading to *Vikruti* in *Pachana*, and how these mechanisms align with the classical Ayurvedic descriptions of *Grahani* and related *Vyadhi*.

Ahara and *Vihara* directly affect the *Drava-Teja* balance of *Pachaka Pitta*. In *Vataja Grahani*, *Vatakara Ahara Vihara*, excess *Rooksha Guna* reduces the *Drava Amsha*. Since *Pachaka Pitta* already has less *Drava*, this further loss increases the *Rooksha Teja*, which cannot digest food properly without enough *Dravatva*. Thus, excess *Rookshata* causes *Agni Mandya* and improper *Pachana*. In *Pittaja Grahani*, *Pittakara Ahara Vihara* leads to increase in excess *Drava Amsha*, disturbing its natural *Tyaktadravatva*, which leads to *Agni Mandya* and weakens the process of *Pachana*. In *Kaphaja Grahani*, *Vikruta Kapha* with *Soma Bhava* opposes the *Agni Bhava*, resulting in *Agni Mandya* and disturbed *Pachana Kriya*.

While prescribing *Chikitsa* for *Vataja Grahani*, *Ghruta* preparations are predominantly chosen. For *Pittaja Grahani*, *Tikta Dravya* are preferred, whereas for *Kaphaja Grahani*, *Lekhana Guna Yukta Dravya* are selected. This concept is not limited to *Grahani* alone but applies to other *Vyadhi* as well whose pathology follows similar pattern, This shows that the pattern of *Samprapti* of *Dosha* in *Agni Mandya Roga* occurs similarly. Although the *Samprapti Ghataka* may vary in different *Vyadhi*, the format of *Dosha* vitiation remains the same. The vitiated *Dosha* manifest as different *Vyadhi* depending on the site of *Khavaigunya* and the process of *Dosha Dushya Sammurchana*.

By understanding *Vataja*, *Pittaja*, and *Kaphaja Grahani Roga*, and analyzing the *Samprapti* of other *Vyadhi* primarily caused by *Agni Mandya*, a common pattern was observed. In *Vataja* conditions, the predominant factor leading to *Agni Mandya* is the *Rooksha Guna* of *Vata*. In *Pittaja* conditions, it is the *Drava Guna* of *Pitta* that

hampers Agni. In *Kaphaja Grahani*, the *Guna* of *Kapha* are being antagonistic to *Agni* contribute to *Agni Mandya*. Thus, these *Guna* play a crucial role in causing *Agni Mandya* in *Grahani Roga*.

Increase in Rooksha Guna of Agni Mandya

All the *Pitta* possess *Sasneha*, *Ushna*, *Teekshna*, *Visra*, *Sara*, and *Drava Guna*. Compared to other *Pitta*, *Pachaka Pitta* has the *Tyaktadravatva* property, meaning it has comparatively less *Drava Amsha*, which is essential for the proper *Pachana* of *Aahara* and for maintaining *Sanjaata Kaatinyata*.

However, when a person consumes *Vatacara Aahara Vihara*, and if *Rooksha Guna* predominates over other *Guna*, it affects *Pachaka Pitta*, leading to a decrease in its *Drava Amsha*. Since *Pachaka Pitta* already has less *Drava Amsha*, further depletion of *Dravatva* results in an increase in *Rooksha Teja*.⁴ This *Rooksha Teja* cannot perform *Pachana Kriya* effectively without *Dravatva Guna*.

Although *Pachaka Pitta* possesses *Tyaktadravatva*, a certain amount of *Drava* is still required for its proper function. The excessive increase in *Rooksha Teja* enhances *Rookshata*, leading to *Agni Mandya*, which ultimately results in *Vikruta Pachana* of *Anna*.

Increase in Drava Guna of Pitta leads to Agni Mandya

When a person consumes *Pittakara Aahara*, and if *Drava Guna* predominates over other *Gunas*, it affects *Pachaka Pitta*, leading to an increase in its *Drava Amsha*. However, since *Pachaka Pitta* inherently possesses *Tyaktadravatva*, meaning it naturally has less *Drava Amsha*, an excessive increase in *Dravatva* becomes unfavorable for its proper function.

Pachaka Pitta requires a balanced yet limited amount of *Dravatva* for optimal performance. An excess of *Drava Guna* leads to *Agni Mandya*, ultimately resulting in *Vikruta Pachana* of *Anna*.

Kapha causing Agni Mandya:

In *Kaphaja Grahani*, *Kapha* being *Soma Bhava*, which is opposite *Agni Bhava* hence, All *Guna* of *Kapha* causes *Agni Mandya*.

Clinical application of Amsha Amsha Kalpana of Guna Siddhanta in Grahani Roga

Understanding the concept of *Amsha Amsha Kalpana* of *Gunas* in *Agni Mandya* in *Grahani Dosha* helps in selecting formulations with opposite *Guna* for effective *Chikitsa* to counteract *Agni Mandya*.

❖ Clinical Insights from Guna Siddhanta in Vataja Grahani Chikitsa:

In *Vataja Grahani Roga Chikitsa*, the *yoga* predominantly consist of *Laghu*, *Teekshna*, and *Snigdha Guna*, which collectively help in maintaining the functional balance of *Pachaka Pitta*. *Laghu Guna* supports *Agni* in its *Prakruta Avastha* by preventing undue burden, *Teekshna Guna* pacifies *Vata* by penetrating the *Sookshma Srotas* affected due to *Susheerata*, and *Snigdha Guna* replenishes the *Dravatva Amsha* of *Pachaka Pitta*, thus ensuring harmony between its *Drava* and *Teja* components.

➤ **Importance of *Ghrita*-based formulations in *Vataja Grahani*:**

Ghrita preparations are specifically indicated in *Vataja Grahani*, as their *Snigdha Guna* counteracts the excessive *Rooksha Teja* component of *Pachaka Pitta* while simultaneously exerting *Agni Deepana* action. *Agnimandya* being the prime pathology in *Vataja Grahani*, the aggravation of *Vata* through its *Rooksha Guna* further intensifies the *Teja* component, resulting in excessive *Rooksha Teja* and derangement of *Pachaka Pitta*. To alleviate this state, the introduction of *Snigdha Guna* is essential. *Ghrita*, by virtue of its *Snehatva*, provides the necessary *Snigdhatva* and restores the balance of *Pachaka Pitta*.

Hence, *Ghrita* formulations such as *Dashamooladya Ghrita*, *Trayushanadi Ghrita*, and *Panchamooladi Ghrita* are recommended as they effectively counteract the *Rooksha Guna* of aggravated *Vata* and contribute to stabilizing the *Agni*.

❖ **Clinical Insights from *Guna Siddhanta* in *Pittaja Grahani Chikitsa*:**

By applying the *Amsha Amsha Kalpana* of *Guna Siddhanta*, the *yoga* indicated in *Pittaja Grahani* predominantly possess *Laghu* and *Rooksha Guna*. *Laghu Guna* maintains *Agni* in its *Prakruta Avastha* without overburdening it, while *Rooksha Guna* facilitates the *Shoshana* of excess *Drava Amsha* in *Pachaka Pitta*, thereby restoring the equilibrium between its *Drava* and *Teja* components.

➤ **Importance of *Choorna*-based formulations in *Pittaja Grahani*:**

The *yoga* are dominantly in the form of *Choorna Kalpana*, as the fine particle size and larger surface area of *Choorna* enhance its capacity to absorb excess *Drava Amsha*. This rationale underlies the clinical use of preparations such as *Nagaradya Choorna*, *Bhunimbadya Choorna*, and *Kiratadya Choorna* in *Pittaja Grahani*.

In this condition, *Agnimandya* arises due to the predominance of *Drava Guna* in *Pachaka Pitta*, leading to an abnormal increase of its *Drava Amsha*. Since *Pachaka Pitta* is naturally characterized by *Tyaktadravatva*, the excessive *Dravatva* disrupts its physiological function. To counteract this, *Choorna* preparations are preferred because they help to absorb the excess *Drava Amsha*, thereby aiding in the elimination of abnormal *Dravatva* and reestablishing the functional balance of *Pachaka Pitta*.

❖ **Clinical Insights from *Guna Siddhanta* in *Kaphaja Grahani Chikitsa*:**

In *Kaphaja Grahani Roga*, there is no necessity to emphasize specific *Guna* in the *yoga*, as *Kapha* being of *Soma Bhava* naturally counteracts the *Vikruta Guna* of *Pitta*. By its inherent *Soma* nature, *Kapha* opposes the *Agni Bhava* of *Pitta*, thereby restoring balance in *Pachaka Pitta*.

CONCLUSION:

The mechanism by which we understand that *Prakupita Dosha* will lead to *Agni Dushti* in the development of *Vyadhi* is well established. However, there exists a mechanism between *Dosha Dushti* leading to *Agni Dushti*, during which several intermediary steps occur. Each *Dosha* possesses its own unique *Guna*, and the functional pattern of that specific *Dosha* is influenced by the specific *Guna* it possesses. Different *Guna* contribute to the formation of various types of *Dushti*, and similarly, certain *Guna* also play a role in *Agni Mandya*.

In *Grahani Roga*, *Pradhana Samprapti* involves *Agni Mandya*, influenced by the specific *Guna* of *Vata*, *Pitta*, and *Kapha*. The *Amsha Amsha Kalpana* approach helps in understanding how *Rooksha Guna* of *Vata* and *Drava Guna* of *Pitta* and all the *Guna* of *Kapha* affect *Pachaka Pitta*, leading to impairment in *Pachana*. Thereby selecting formulations with opposite *Guna*, effective *Chikitsa* can be achieved like, *Ghrita* preparations are used for *Vataja Grahani* as it imparts *Snigdhatva* to *Pachaka Pitta* and *Choorna Kalpana* in *Pittaja Grahani*, removes excess *Dravatva*. *Asava Arishta*, *Kshara preparations* in *Kaphaja Grahani*, helps in removal of excess *Kapha*. As overall *Chikitsa* is concentrated to balance the natural state of *Pachaka Pitta* to bring back its *Prakruta Karma*. This principle not only applies to *Grahani* but also to other *Vyadhi* where *Dosha* vitiation follows a similar pattern.

REFERENCES:

1. Acharya YT, Charaka Samhita of Agnivesha (with 'Ayurveda Dipika' commentary by Cakrapanidatta), Chaukhamba Surbharati Prakashan, Varanasi, 2013, NidanaSthana Jwara Nidana Adhyaya.1, verse 11, pg no 197
2. Ashtanga Sangraha of Vagbhata, edited by Kaviraj Atrideva Gupt, Chaukhambha Prakashan, Varanasi. Reprint Edition 2016, Sutra sthana, Chapter 23,verse no 2, page no 176
3. Acharya YT, Charaka Samhita of Agnivesha (with 'Ayurveda Dipika' commentary by Cakrapanidatta), Chaukhamba Surbharati Prakashan, Varanasi, 2013, Chikitsa Sthana Grahani Chikitsa Adhyaya.verse 42-193, Pg no 42 -523
4. Acharya YT, Charaka Samhita of Agnivesha (with 'Ayurveda Dipika' commentary by Cakrapanidatta), Chaukhamba Surbharati Prakashan, Varanasi, 2013, Chikitsa Sthana Jwara Chikitsa Adhyaya.verse 216, Pg no 418
5. Acharya YT, Charaka Samhita of Agnivesha (with 'Ayurveda Dipika' commentary by Cakrapanidatta), Chaukhamba Surbharati Prakashan, Varanasi, 2013, Chikitsa Sthana,Atisara Chikitsa Adhyaya.verse 5, pg no 549.

6. Acharya YT, Charaka Samhita of Agnivesha (with 'Ayurveda Dipika' commentary by Cakrapanidatta), Chaukhamba Surbharati Prakashan, Varanasi, 2013, Nidanaa Sthana, Jwara Nidana Adhyaya.verse 23, pg no 200.
7. Acharya YT, Charaka Samhita of Agnivesha (with 'Ayurveda Dipika' commentary by Cakrapanidatta), Chaukhamba Surbharati Prakashan, Varanasi, 2013, Chikitsa Sthana, Atisara Chikitsa Adhyaya.verse 6, pg no 549.
8. Acharya YT, Charaka Samhita of Agnivesha (with 'Ayurveda Dipika' commentary by Cakrapanidatta), Chaukhamba Surbharati Prakashan, Varanasi, 2013, Chikitsa Sthana, Atisara Chikitsa Adhyaya.verse 7,
9. Dash B, Kashyap L. *Sushruta Samhita: A Scientific Synopsis*. 2nd ed. Varanasi: Chaukhambha Sanskrit Series Office; 2014, SutraSthana, VranaPrashna Adhyaya, verse10, pg no 101
10. Ashtanga Hrudayam of Vagbhata, edited by Kaviraj Atrideva Gupt, Chaukhambha Prakashan, Varanasi. Reprint Edition 2016, Sutra Sthana, chapter 12, verse 10-11, page no.193
11. Acharya YT, Charaka Samhita of Agnivesha (with 'Ayurveda Dipika' commentary by Cakrapanidatta), Chaukhamba Surbharati Prakashan, Varanasi, 2013, Chikitsa Sthana Jwara Chikitsa Adhyaya,verse 217 (commentary), Pg no 418
12. Hegde PL. Textbook of Dravyaguna Vijnana. Vol. 2. 1st ed. 2011.
13. Hegde PL. Textbook of Dravyaguna Vijnana. Vol. 1. 1st ed. Chapter 11, Mishraka Gana. 2011. p. 422-424.
14. Acharya YT, Charaka Samhita of Agnivesha (with 'Ayurveda Dipika' commentary by Cakrapanidatta), Chaukhamba Surbharati Prakashan, Varanasi, 2013, Chikitsa Sthana, Atisara Chikitsa Adhyaya.verse 7.