

"Interrelation Between Samana Vayu And Grahani: Insights Into Digestive Harmony In Ayurvedic Physiology" -a Critical Review"

Swati Chaudhari¹, Shubham Mankar¹

¹Department of PDEAs College of Ayurved and Research centre Nigdi, Pune,

Corresponding Author

Swati Chaudhari

E-mail ID: swati13chaudhari@gmail.com

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Abstract:

Maintaining health and healing illnesses are the goals of Ayurveda. The reason Ayurveda is referred to as "Rogaha Sarvepi Mandagni" is because it places more emphasis on the typical state of Jatharagni, or digestive fire. By means of the growth and repair activities of the constituent bodily tissue elements, the food is transformed metabolically by Jatharagni.

Knowledge of the elements that make up the body gives insight into the elements that maintain its health. Dosha, Dhatus, and Malas are the three primary components of the body, and they serve as the consolidation points for all physiological functions. The body's basic physiological processes are governed by the "Tridoshas." Being the most powerful of the three Doshas, Vata uses Vayu to direct and regulate every bodily function. Its Sancharsthan, or effective area, is Kosta. The Samana Vayu is located close to the Jatharagni and serves to bolster Agni as well as Grahana, Pachana, Vivechana, and Munchana of Anna Dravya. Three Vayu types—Prana, Samana, and Apana—help Jatharagni to perform Anna Pachana. All living things' bodies have digestive systems, and Jatharagni is the head of all those components, according to Charaka.

Because it receives and holds onto food, Charaka adds, the Agni seat is also referred to as "Grahani." In addition, Grahani's primary purpose is to nourish Pachak Pitta, which is necessary for food digestion and is transported to this area on the route to Pakwashaya.

Keywords: Saman Vayu, Grahani, Ahar Pachan, Ayurvedic aspect of digestion

Introduction:

The Gastrointestinal Tract is where digestion occurs. The mouth, esophagus, stomach, and small intestine make up the gastrointestinal tract, which is referred to in Ayurveda as the "Annava Srotas." where "srotas" refers to a conduit or tract and "anna" indicates food.

Purishavaha srotas is the term for the distal portion of the gastrointestinal tract that includes the large intestine, rectum, and anus. Pu-reesha refers to stools or excretory materials that are eliminated after digestion is complete. Together, "Annava Srotas" and "Purishavaha Srotas" make up the entire digestive system. The most complicated process, digestion involves several components and occurs at various systemic levels. In Annava srotas, all three doshas are necessary for the digestive process.

अग्न्यधिष्ठानमन्नस्य ग्रहण्याद् ग्रहणीमता ।

नाभेरुपर्यह्यधिबलेनोपष्टब्धोपबृंधहता । अपक्वं

विरत्यन्तं पक्वं सज्जधत पार्श्वतः ।

(च. धि.15/56)⁽¹⁾

The term "grahani" refers to the section of the small intestine at the duodenum that contains Agni. Food that needs to be digested is contained and held in the duodenum. As long as the digestive fire performs its function of chemical digestion, the food particles stay in the grahani. The food particle

doesn't move on to the next stage or level of the intestine until digestion is complete. Food stays in the duodenum until then. As a result, it is known as "Grahani," and it is the main location of the intense digestive fire "Jatharagni."

Aim:

To study the concept of Samana Vayu and find out the correlation between Samana Vayu and regulation of the Grahani.

Materials And Methods

Conceptual study based on classical references, modern literature and published research articles.

Grahani Sharir:

The specialized portion of Mahasrotas is called Grahani. Sushrut refers to the organ known as Grahani (small intestine), which is situated between the Amashaya (stomach) and Pakwashaya (colon). As the location of Pachak Pitta, which aids the Ahar Pachana, it is also known as Pittadhara Kala⁽²⁾. Agni, also known as Jatharagni, is situated in the small intestine, or Grahani⁽³⁾. Pitta Dosha is the primary location of Agni Mahabhuta⁽⁴⁾. Grahani and Agni possess Adhara Adheya Sambandha Jatharagni, which governs the digestive process aided by the three dosas. The majority of digestion occurs in the small intestine, or lagu antra. The small intestine is the portion of the gastrointestinal tract that lies between the

stomach and the large intestine. The primary location of Agni is the small intestine, which is the Matrijaorgan. Food that has not yet been fully digested is sent from the small intestine to the large intestine⁽⁵⁾.

According to Acharya Sushrut:

Between Amashaya and Pakwashaya is the Sixth Pittadhara Kala.

Charak: It is the area above the Nabhi, the location of Agnian and does Grahana of Anna, and it is fed and nurtured by Agni's might.

Vagbhata:

षष्ठीधपत्तिरानामपक्वकामाशर्मध्यस्था ।

साधहअंतृतरिधिष्ठानंतर आमाशरात्पक्वकाशरोन्मुख अन्तृबलेनधिनर्य

शोषधतपचधत, पक्वचधिमृचं धत ।

दोषाधिधष्ठतातुदौबयल्यादाममेहि ।

ततोऽसान्निष्यहणात्पुनग्रयहणीसंज्ञा ।

(अ. सू. शा. 5/23)⁽⁶⁾

Pitta Dhara Kala, the sixth Kala, is situated between Pakwashaya (the intestine) and Amashaya (the stomach). As the center of internal fire (digestive activity), it withholds with force the passage of food material from the Amasaya (stomach) into the Pakvasaya (intestines); it digests the food using the heat of Pitta, absorbs it, and permits the food that has been digested to move further; because of the Doshas present there having less activity, it permits even the undigested food to move further. Because of this, it is also referred to as Grahani because of its role in holding food. Pitta Itself, also referred to as Agni, is the source of its power. Thus, it keeps the body healthy because it is triggered by this fire-like action⁽⁷⁾.

Grahani receives and holds food for digestion; it is located between the Amashaya (stomach) and the Pakvashaya (intestine). Pittadhra Kala is present in Grahani. Agni's seat, Grahani, is located above the Nabhi (Umbilicus)⁽⁸⁾. The small intestine known as the grahani is where the pancreas and liver secrete their primary digestive juices, which have Pachaka Pitta-like qualities.

अग्न्यधिष्ठानमन्नस्यग्रहणालग्रहणीमता ।।

(च. धच. 19/53)⁽⁹⁾

As the seat of the Jatharagnians, Grahani aids in food retention and digesting as a result. Agni's principal location is the Grahani. The majority of the digestive process happens in this Grahani. Through a carrier system, digestive bile

from the pancreas and liver enters the Grahani and aids in the breakdown of nutrients.

Saman Vayu:

समानोऽधिसमीपस्थःकोष्ठेचरधतसियतः ।

अन्तृगहणधतपचधतधिचेधतमुन्वधत

(अ. ह. सू. 12/8)⁽¹⁰⁾

According to Ayurveda, everything that exists in the outside world also exists within the human body. Gaining information about the components of the body allows one to understand the variables that contribute to its overall health. Dosha, Dhatus, and Malas are the three primary components of the body, and they represent the entirety of the physiological action of the body. The Tridoshas regulate the body's basic physiological processes. Vata, the highest of the three Doshas, uses Vayu to direct and regulate every bodily function. The Samana Vayulies are located next to the Jatharagnian, and Kostha is its Sancharsthan (effective area); they serve to strengthen Agni and provide Grahana, Pachana, Vivechana, and Munchana of Anna Dravya. Three Vayu types—Prana, Samana, and Apana—help Jatharagni in the Anna Pachana process. Enzymes, hormones, neurons, and other components involved in the regulation of the gastrointestinal tract have been extensively studied in modern science. Samana Vayu, Pachaka Pitta, Kledaka Kapha, and even Apana Vayu's excretory functions are all confused because Ayurveda does not fully understand the precise role of Samana Vayu in the regulation of Agnian and the subsequent absorption of various food materials and metabolism followed by excretion, etc. Through Agnian and its regulation mechanism, this study seeks to understand the role of Samana Vayu in the physiology of Pachana.

Relationship between Samana Vayu and Agni:

Agni is the body's bio-energy. It is considered that the name "Sama" refers to Samana Vayu, "an Agni's helper." Thailand is in a balanced state when the Samana Vayu, which resides in the naval region, is situated in its proper location. Samana Vayu When the Agni is vitiated and removed from its dwelling, it becomes Vishama; when it is influenced by Pitta, it becomes Teekshna; and when it is obscured by Kapha, it becomes Manda (dull)^(7,8). While Manda Agni causes poor digestion, Vishama Agni (enzymes involved in metabolism and digestion) create irregularity in food digestion, which results in tissue element discordance. The tissue elements are depleted (Shoshana) by the Teekshna Agni.

SN.	Acharyas	Location (Sthan)	Functions (Karma)
1	Charaka Samhita ⁽¹¹⁾	lies beside the <i>Agni</i> , <i>Sweda</i> , <i>Dosha</i> and <i>Ambuvaha Srotas</i>	the promoter of <i>Agni</i> and vitality, regulates the channels carrying sweat, waste matter and water
2	Sushruta Samhita ⁽¹²⁾	associates with <i>Agni</i> , in the organ where ingested food is undergoing digestion	digests food and separates its product; its vitiation causes <i>Agnisad</i> , <i>Gulma</i> , <i>Atisar</i> etc.
3	Astang Hridaya ⁽¹³⁾	stays near the <i>Agni</i> , and <i>Sanchar Sthan</i> is <i>Kostha</i> .	<i>Grahana</i> , <i>Pachana</i> , <i>Vivechana</i> and <i>Munchana</i> of ingested food.
4	Sharangdhara ⁽¹⁴⁾	navel (umbilicus) as the prime location	the <i>Samana Vayu</i> is helpful in the circulation of blood. ⁽¹⁵⁾
5	Bhavaprakash ⁽¹⁶⁾	<i>Kostha</i> , the navel region, associated with <i>Agni</i>	digests food, transport to the duodenum and separates its products. ⁽¹⁷⁾ helps the feces to transport to the rectum after that <i>Apana Vayu</i> does its work. ⁽¹⁸⁾
6	Bhela Samhita ⁽¹⁹⁾	pervades all over the body	maintains coordination in the entire body.
7	Sharir Tatwa Darshnam Naam Vata di Dosha Vigyanam ⁽²⁰⁾	transmits through the subtle sources (Sukshma Srotasas) of the muscles in the intestine (Kshudrantra) and Pakwashaya (colon).	contraction and relaxation of the intestine, take the food from the stomach into the duodenum (Pachyamanashaya), stimulate the Pachaka Pitta present in the fluid form in the Kshudrantra, stimulates and carries Sara Bhaga to the liver and spleen by Rasavaha Srotas and carries the Kitta Bhaga (feces and urine) to the Pakwashaya and Mutrawaha Srotasas, from Pakwashaya throws the Purisha (feces) out of the body. ⁽²¹⁾
8	Astang Samgrah ⁽²²⁾	<i>Kostha</i> , near the <i>Agni</i> circulates <i>Dosha</i> , <i>Mala</i> , <i>Shukra</i> and <i>Artav Vahi Srotas</i>	holds food in the GI tract, digestion of food, separate into absorbable and non-absorbable portion and sends it further in the lower part of the intestine. ⁽²³⁾
9	Vaidyakiyashubhash-ta Sahityama, ⁽²⁴⁾ Yoga Science	Manipura Chakra (Solar plexus)	responsible for intestinal motility and digestive secretions (<i>Agni</i>).

Discussion:

Ayurveda's idea of Samana Vayu and its relationship to the control of Grahani (small intestine) offer a sophisticated view of the digestive system. One of the five Vata subtypes, Samana Vayu, is essential for proper food digestion and absorption. It is situated in the navel region and is in charge of preserving Agni's—the digestive fire—balance throughout the body. According to Ayurveda, most digestion takes place in the small intestine, or Grahani, which is regarded as Agni's principal seat. Agni's function and that of Samana Vayu are closely related since Samana Vayu helps to regulate the intake, digestion, separation, and excretion of food items, among other digestive processes.

The complex relationship between Samana Vayu and Grahani is explained in the old Ayurvedic scriptures. Samana Vayu functions in the *Kostha* (gastrointestinal tract) and lives close to the *Jatharagni* (digestive fire). It guarantees effective nutrient absorption and digestion while supporting Agni.

When Samana Vayu is in its best working state, it helps food pass through the digestive system and breaks down food particles into components that the body can absorb.

On the other hand, Agni imbalances brought on by disruptions in Samana Vayu might result in a variety of digestive diseases. Samana Vayu vitiation, for example, might result in *Vishama Agni* (irregular digestion), *Teekshna Agni* (excessive digestion), or *Manda Agni* (deficient digestion), which are signs of dyspepsia, indigestion, or malabsorption.

Acknowledging Samana Vayu's function in Grahani control offers important new perspectives for contemporary scholars and Ayurvedic practitioners alike. It highlights how crucial it is to keep Samana Vayu balanced in order to promote ideal digestive function and general wellness. More studies in this field may examine the ways in which Agni and digestive processes are influenced by Samana Vayu, which could result in the creation of more specialized treatment strategies for digestive diseases.

Conclusion:

Ultimately, the research explored the complex connection between Ayurvedic physiology's Samana Vayu and the small intestine's (Grahani) regulation. Samana Vayu, a subtype of Vata, is essential for keeping Agni, the digestive fire, in balance as well as for facilitating effective nutrition absorption and digestion. After a thorough analysis of both traditional and contemporary literature, it was determined that Samana Vayu lives close to Jatharagni and functions inside the digestive system. It helps with the ingestion, digestion, separation, and excretion of dietary items during the Grahana, Pachana, and Vivechana processes. Disturbances in Samana Vayu can cause Agni imbalances, which can cause a host of digestive issues.

The need of keeping Samana Vayu balanced for optimum digestive function and general health was brought up in the debate. In-depth understanding of the mechanics behind Samana Vayu's influence on digestive processes may be possible with greater research in this field, opening the door to more specialized treatment strategies for digestive diseases. Overall, the study highlights how Ayurveda treats digestion holistically and stresses how crucial it is to comprehend how Samana Vayu contributes to digestive health and wellbeing.

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