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Review Article

A Review study of *Pittadhara Kala* with special reference to *Grahani*

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ABSTRACT-

Ayurveda was well established at the time of *Samhita Kala*, it was known as wonderful era of *Ayurveda*. This era gives great knowledge about *Kala Sharir* and concerned subject. In *Sharir Sthan*, *Sushrut* has described the *Sapta Kala*, which is an evidence of insight on microscopic level. The *Kala* is explained as an interface between *Dhatu* and *Ashaya* that provides a barrier between the two. Some instant *Ayurvedic* researcher and experts have considered only one feature of *Pittadhara Kala* that is

digestion These seven *Kala* are constituted with *Snayu*, impregnated in *Jarayu* and encased in *Shleshma*. Healthy life depends on *Samagni* and root cause of all disease is *Mandagni*, thus being the site of *Agni*. *Pittadhara Kala* is also called as *Grahani*, which is the Main site of *Agni* as *Acharyas*. It occupies some important digestive part of GIT. It is correlated with mucous membrane of the part of GIT, which extend from lower part of stomach to ileocecal junction

KEYWORDS :-*Kala, Grahani, Amashaya, Shleshma, mucous membrane*

INTRODUCTION

Ayurveda is a life science that's why it not only deals with curative aspect but the description of preventive and spiritual aspect is also present. In *Ayurveda*, *Kala* is a *Maryada* in between *Dhatu* and *Ashaya*. There are many hidden concept of *Kala* and here we are talking about *Pittadhara Kala*. *Pittadhara Kala* seems as *Grahani* as its *Adhasthan* in *Rachna Sharir* point of view. *Acharya Sushrut* stated seven *Kala* concepts in front of us. For the definition of *Kala*, *Acharya Sushrut* has given beautiful example that how we get a layer by layer of tree in a transverse section, as same the *Kala* present in our body¹. The seven *Kala's* are *Mansadhara, Raktadhara, Medadhara, Shleshmadhara, Purishdhara, Pittadhara, Sukradhara*. So the sixth *Kala* is *Pittadhara Kala* and according to *Acharya Sushrut*, it holds four kinds of food propelled from *Amashaya* and on its way to the *Pakvashaya*

for the proper action of digestive juice upon it.² For the treatment of many diseases we must have knowledge of *Kala*, because it work on absorption level. As per modern medical science the concept of absorption of food takes place at intestinal level. In *Ayurveda*, the *Adhasthan* of *Pittadhara Kala* is *Grahani*, Substance can transfer in either direction through wall of small intestine depending on osmotic pressure and here the *Pittadhara Kala* work. So here we are trying to explain the basic concept of *Pittadhara Kala*.

AIMS AND OBJECTIVES

1-To collect the references from different *Ayurvedic* text regarding the concept of *Pittadhara Kala*.

2-To study the *Pittadhara Kala* on the basis of *Ayurvedic* and modern view.

MATERIAL AND METHOD -

MATERIAL- *Ayurvedic Samhitas* and their commentaries, modern embryology books, published research papers, articles, medical journals and internet.

METHODOLOGY- Type of study- review study

Literature related to the title is searched from all the authentic *Ayurvedic* journals and internet.

DISCUSSION –

Acharya Sushrut has stated that *Kala* are the structure in the form of linings for limitations between *Dhatu* and *Dhatwashaya*³, further it is also been said that the anatomy of lining in the body can be understood with the wood and layer example. So the coverings are ring like demarcation inside the wood, so according to modern point of view membranous connective tissue can be present in between *Dhatu* and *Ashaya*. According to *Sushrut*, these *Kala*'s are broadly abounding with *Snayu*, immersed in *Jarayu* and enclosed in *Shleshma*. In that the word *Pratichhanna*, *Santata*, *Vestita* have been used, Though they are altered from each other. They specify the same meaning i.e. *Nirmiti*. *Snayu*, *Jarayu* and *Shleshma* are the

three simple principles in the development of *Kala*. *Pittadhara Kala* occupy the part of *Mahasrotasa*, between *Amashaya* and *Pakwashaya*.⁴ According to *Sushrut*, *Amashaya* is the part of *Mahasrotas* in which *Shleshma* is form due to *Madhurya* and *Paichhalyadi gunas* of food and it is the part of *Mahasrotas* located above the small intestine where food is occupied by *Aadan Karma* of *Prana*. According to modern view if we see the nature of *Mahasrotas* that is GIT, it is found to be made up of four layers (mucous, sub mucous, muscular, serous layer) so the *Pittadhara Kala* can be attributed with GIT. *Acharya Dalhan* said in *Kalpa Sthana*, *Pittadhara Kala* is also identified as *Majjadhara Kala*. According to arrangement of *Dhatuposhan Nyaya*, main location of *Pittadhara Kala* is *Grahani* and main place of *Majjadhara Kala* is *Asthi*, Conferring to *Ayurveda*, construction of blood take place in Liver, spleen, *Anvasthi* (small bones). *Pitta* is created as a *Mala* at the time of blood construction.

Acharya Charak has not described *Pittadhara Kala* but he has described *Grahani* in detail and stated that *Grahani* is the site of *Agni*.⁵ According to *Ashtang Samgrah Pittadhara Kala* is called *Grahani*⁶, from the coordination of the above two

opinion, *Grahani* of *Acharay Charak* is same as *Vagbhata's Pittadhara Kala*. According to *Ashtang Hriday*, *Pittadhara Kala* is placed in *Pakvashaya*, where the *Agni* is set with *Teja* of *Pitta*, it desiccated, digest, and then leave the food. If it is vitiated by any *Dosha*, it leaves undigested food and catches the name of *Grahani*.

According to modern embryological development, the superior (or first) part and the upper half of descending (or second) part of duodenum are derived from foregut. The rest of the duodenum develops from the most proximal part of the midgut.⁷

In *Sushrut Samhita*, *Pittadhara Kala* is said to be '*Pakva-Amashaya Madhyastha*' and this same organ is called *Grahani*, so here the *Amashaya* is the part of *Mahasrotas* situated above the small intestine and it is also said to be situated above *Pittashaya*, and the site of pitta is also at '*Pakva-Amashaya Madhya*'

this *Pitta* is called as *Agni* and the *Pittadhara Kala* has same function like *Pachakagni*. According to *Chakrapani Dutta* upper part of *Amashay* is the site of *Kapha* and lower part of *Amashay* is the site of *Pitta*. The site of *Pitta* and abode of *Pittadhara Kala* said to be similar.

CONCLUSION-

Kala said to be *Snayaviya, Jarayu and Shleshmal* that means these are fibrous, serous and mucous in nature. *Pittadhara Kala* correlates with mucous membrane. The mucous membrane is a part of GIT which extends from lower part of stomach to ileocecal junction. *Pittadhara Kala* has two functions -first one is digestion of food and second one is Absorption of digested food. Serially *Pittadhara Kala* is sixth one, which is *Pakva-Amashaya Madhyastha* that means it occupies the part of GIT. So here we can say that *Pittadhara Kala* is same as *Grahani*

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