



AN OBSERVATIONAL STUDY OF KALA W.S.R. TO PITTDHARA KALA IN RELATION WITH GRHANI

DR. MUKESH KUMAR

Associate professor, Department of Rachana Sharir, Gaur Brahman Ayurvedic College and Hospital, Rohtak,
Haryana

Corresponding Author - Dr. Mukesh Kumar, Associate professor, Department of Rachana Sharir, Gaur Brahman
Ayurvedic College and Hospital, Rohtak, Haryana

ABSTRACT

Samhita Kala's era, which was regarded as the golden age of Ayurveda, saw the practice flourish. This time period provides extensive knowledge about Kala Sharir and related topics. Sushruta defined the Sapta Kala, which is proof of understanding at the subatomic level, in Sharir Sthan. According to one explanation, the Kala serves as a barrier between Dhatu and Ashaya and serves as their interface. The sole aspect of Pittadhara Kala that some recent Ayurveda researchers and professionals have taken into consideration is differentiation. They are made up of Snayu, are impregnated with Jarayu, and are covered with Shleshma. Samagni is necessary for a healthy existence, while Mandagni is the source of all diseases, making it the location of Agni. Pittadhara Kala, also known as Grahani, is the primary location of Agni according to the Acharyas. It takes up quite significant GIT digesting space. It is connected to the GIT mucous membrane, which extends from the bottom part of the stomach to the ileocecal junction.

KEYWORDS - Kala, Grahani, Amashaya, Shleshma, mucous membrane, etc.

INTRODUCTION

Several significant Anga and Pratyangas are discussed in Sharir, which is a section of the Samhitas' Sharirsthana. Kala is one among them as well. In the Garbhavyakaran chapter of Sharirsthana, Acharya Shushruta describes kala. According to him, the kala is a thin layer of membrane tissue that separates the Dhatu underneath from its Aashaya. Body membranes or layers are referred to as kala.¹The many layers and components of the wood's interior structures are visible in the cross section because they are separated by thin layers that are applied layer by

layer. Similar to this, the membrane may be seen in cross-sections of any muscle areas, internal organs, or fleshy portions of the body. Between Dhatus and Aashayas, it serves as a restricting membrane or covering as well.²

Ayurveda is a life science, thus in addition to discussing the therapeutic aspects, it also describes the preventative and spiritual aspects. Between Dhatu and Ashaya, Kala is a Maryada in Ayurveda. Here, we are discussing Pittadhara Kala, one of the secret concepts of Kala. Rachna Sharir believes that Pittadhara Kala is as Grahani as its Adhistan. In front of us, Acharya Sushrut listed seven Kala principles. Regarding the concept of Kala, Acharya Sushrut provided a lovely illustration of how a tree grows layer by layer in a transverse section, which is similar to the Kala found in our bodies.³ Mansadhara, Raktadhara, Medadhara, Shleshmadhara, Purishdhara, Pittadhara, and Sukradhara are the seven Kalas. The sixth Kala is Pittadhara Kala, and according to Acharya Sushrut, it contains four different types of food that have been propelled from Amashaya and are travelling to Pakvashaya so that digestive juice can operate appropriately on it. We need to understand Kala since it works on an absorption level, which is necessary for the treatment of many ailments.⁴ According to contemporary medical theory, food absorption occurs at the gut level. The small intestine's wall may let the passage of substances in either direction depending on osmotic pressure, and this is where the Pittadhara Kala function in Ayurveda. Hence, in this article, we're attempting to clarify Pittadhara Kala's fundamental idea.⁵

The information provided by the Kala Sharir is crucial for understanding the membranes and layers of the body, which are involved in several vital bodily processes. The vital bodily parts like blood, mucus, faeces, etc. are also produced and stored in them.⁶ The disease should logically have its beginnings in the kala, or at the very least display its initial expression there, since they are the locations of synthesis and storage for many essential body components. In order to diagnose patients at the appropriate time and to determine if they have kala-level sickness, doctors must have a thorough understanding of kala.⁷ Only when tissues are tainted or vitiated by doshas, according to Ayurveda, do diseases begin to develop.

AIM & OBJECTIVES

- To compile references to the Pittadhara Kala idea from various Ayurveda texts.
- To examine the Pittadhara Kala from an Ayurvedic and contemporary perspective.

METHOD AND MATERIALS -

MATERIAL-

Ayurveda Samhitas and their commentaries, contemporary books on embryology, published research papers and articles, medical publications, and the internet.

METHODOLOGY-

Study type: a review study, the internet and all legitimate Ayurveda periodicals are searched for literature on the topic.

DISCUSSION

The restrictions between Dhatu and Dhatwashaya are represented by Kala, according to Acharya Sushrut. It is also believed that the anatomy of the body's linings may be comprehended by using the example of wood and layers.⁸ According to a contemporary perspective, membranous connective tissue may be present between Dhatu and Ashaya because the coverings act as ring-like demarcations inside the wood. These Kalas are, in Sushrut's words, "widely abundant in Snayu, submerged in Jarayu, and surrounded in Shleshma." The words Praticihanna, Santata, and Vestita were utilised, however they were changed versions of one another. They both define Nirmiti as having the same meaning.⁹ The three straightforward principles that guided the creation of Kala were Snayu, Jarayu, and Shleshma. Between Amashaya and Pakwashaya, in the Mahasrotasa region, is where Pittadhara Kala are located. According to Sushrut, Amashay is the region of the Mahasrotas located above the small intestine where food is occupied by Aadan Karma of Prana and where Shleshma is formed as a result of the Madhurya and Paichhalyadi gunas of food.¹⁰ According to contemporary thinking, the Pittadhara Kala can be connected to the GIT if we consider the nature of the Mahasrotas, or GIT, which is made up of four layers (mucous, submucous, muscular, and serous layer). According to Acharya Dalhan, Majjadhara Kala and Pittadhara Kala are both named in Kalpa Sthana.¹¹ According to Dhatuposhan Nyaya's arrangement, Grahani and Asthi are the principal sites for Pittadhara and Majjadhara Kala, respectively. According to Ayurveda, the liver, spleen, and Anvathi are the sites where blood is formed (small bones). With the creation of blood, Pitta is formed as a Mala.¹²

Pittadhara Kala has not been detailed by Acharya Charak, but Grahani has been well explained, and it has been said that Grahani is the location of Agni. Pittadhara Kala is referred to as Grahani⁶ by Ashtang Samgrah, and Grahani of Achary Charak is the same as Vagbhatta's Pittadhara Kala based on the coordination of the two opinions above.¹³ Ashtang Hriday claims that Pittadhara Kala is positioned in Pakvashaya, where the Agni is ignited with Pitta Teja, desiccates, digests, and eventually departs from the meal. If any Dosha vitiates it, it excretes undigested food and acquires the name Grahani.¹⁴

CONCLUSION

The information provided by the Kala Sharir is crucial for understanding the membranes and layers of the body, which are involved in several vital bodily processes. The vital bodily parts like blood, mucus, faeces, etc. are also produced and stored by them. The disease should logically have its beginnings in the kala, or at the very least display its initial expression there, since they are the locations of synthesis and storage for many essential body components. In order to diagnose patients at the appropriate time and to determine if they have kala-level sickness,

doctors must have a thorough understanding of kala. Only when tissues are tainted or vitiated by doshas, according to Ayurveda, do diseases begin to develop. It is believed that Kala is Snayaviya, Jarayu, and Shleshmal, which denotes that it is fibrous, serous, and mucous in composition. Mucous membrane and Pittadhara Kala are related. The GIT, which stretches from the bottom portion of the stomach to the ileocecal junction, includes the mucous membrane as a component. Pittadhara Kala does two tasks: first, it breaks down food, and then it absorbs the nutrients from that food. Pittadhara Kala, which is Pakva-Amashaya Madhyastha and is the sixth in line, takes up space in the GIT. As a result, we may state that Pittadhara Kala and Grahani are equivalent.

CONFLICT OF INTEREST -NIL

SOURCE OF SUPPORT -NIL

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