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## Importance of Manna and Its Impact on Pittadharakala with Particular Reference to Grahani

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### Abstract

The Samhita Kala period, which is regarded as the great era of Ayurveda, saw the practice of Ayurveda fully established. Great knowledge about Kala Sharir and related subjects is available from this era. Sushrut describes the Sapta Kala in Sharir Sthan, which is microscopic proof of wisdom. The most common gastrointestinal tract condition in daily practice is Grahani Roga. Grahani is referred to as an Agni Adhishthana in our classic literature. Any disruption to Agni's status results in Grahani Roga. These days, there is a lot of concern over the sharp rise in Grahani prevalence. It is brought on by a sedentary lifestyle, poor eating habits, stress, and changed environmental factors. The uniqueness of Mana and Shareera, as well as their unbreakable and mutually reliant relationship within the body, were explained by Ayurveda. Pitta-Vata Dosha is prominent in Grahani Roga, and Vata and Pitta Dosha can readily upset the Manas Bhavas. One could think of IBS as Agnimandyajanya Vikara. In IBS, there is a change in the functional connection between normal Vata Dosha and Agni. The author of this essay wishes to provide information regarding the correlation between Grahani Roga and Manna, as well as Pittadhara Kala.

**Keywords:** Ayurveda, grahani roga, pittadhara kala, manna, I.B.S.

### Introduction

Ayurveda is a science of life, it describes preventive as well as spiritual aspects in addition to curative aspects. Kala is a Maryada in Ayurveda that falls between Dhatu and Ashaya. We are discussing Pittadhara Kala here, one of the many hidden concepts of Kala. Pittadhara Kala appears to be as Grahani as its Adhishthan from the perspective of Rachana Sharir. In front of us, Acharya Sushrut recited seven Kala principles. In order to define Kala, Acharya Sushrut provided a lovely example of how to obtain a tree layer by layer in a transverse section, much as Kala is present in our bodies <sup>[1]</sup>. Mansadhara, Raktadhara, Medadhara, Shleshmadhara, Purishdhara, Pittadhara, and Sukradhara are the seven Kalas. Hence, Pittadhara Kala, the sixth Kala, is said by Acharya Sushrut to contain four different types of food that are transported from Amashaya to Pakvashaya so that digestive juices can properly operate upon them <sup>[2]</sup>. Understanding Kala is essential for treating numerous ailments as it functions at the absorption level. The idea that food is absorbed at the gut level is supported by contemporary medical research. The Adhishthan of Pittadhara Kala in Ayurveda is called Grahani. Depending on the osmotic pressure, substances can pass through the small intestinal wall in either direction, which is where Pittadhara Kala functions. We are attempting to clarify the fundamental idea behind Pittadhara Kala at this point.

**Table 1:** Site of Kala in our Body

S. No.	Kala	Site
1.	Mamsadhara Kala	Present at Mamsa (muscles), Sira (veins), Snayu (tendons), Dhamni (arteries) and Srotas (capillaries)
2.	Raktadhara Kala	Present at inside Mamsa (muscles) and specially in Sira(veins), Yakrat (liver) and Plecha (spleen)
3.	Medodhara Kala	Present at Udar (abdomen) of all Prani(animals) and Anuasthi (small bone)
4.	Shleshmadhara Kala	Present at all Sandhies (joints) of all animals
5.	Purishdhara Kala	Present at Koshtha and divide Mala in Pakvashaya
6.	Pittadhara Kala	Present at between amashaya & Pakvashaya and receive all four types of foods
7.	Sukradhara Kala	Present at Sarv Sharir (all over body) specially in male sex organs

### Pittadhara Kala

This is sixth number of Kala. It has four different kinds of food: pita, leedha, Khadita, and Ashita. Pittadhara Kala uses Agni to aid in the digestion of these four types of food, and it absorbs the food that has been digested <sup>[3]</sup>. Pittadhara Kala is the region known as Grahani that sits between Pakvashaya and Amashaya; the Prakrut Agni determines how it should

operate [4]. According to contemporary medical knowledge, this is the area of the stomach that extends from the pyloric portion to the ileocecal junction. This area contains a large number of digestive-supporting enzymes released by mucosal glands. Dalhana has mentioned that Majjadhara Kala is another name for Pittadhara Kala [5].

Numerous dietary materials are absorbed by the stomach and small intestine. Iron, folic acid, vitamin B12, etc. Pittadhara Kala is composed of It is possible for Snayu and muscle fibers, Shleshma and mucous membranes, and Jarayu and serous membranes to be co-related. There are enterochromaffin cells in the digestive system. Serotonin is produced by these cells. Lrp5 regulates serotonin synthesis. Increased serotonin production results in a decrease in bone growth. Increased bone growth results from inhibition or reduction of serotonin synthesis [6].

### According to Modern

The thin layer known as kala covers the internal organ pits, veins, sinewy joint casings, and other structures. Pittadhara Kala is comparable to the small intestine's mucous layer. The longest segment of the GIT is the small digestive tract. Its length is about 6 meters [7]. It extends to the ileocecal junction from the pylorus. It is physically divided into three sections: the ileum, jejunum, and duodenum (fixed upper part). The final two segments are adaptable. In clinical terms, the small intestine is only the portion that is portable. The jejunum is the underlying 2/fifth while the ileum is the terminal 3/fifth. The small intestine is located in the center of the belly and forms tangled folds or rings [8]. The mucous film of the small intestine is characterized by tightly packed circular folds, or the valve of kerckring, that include projections that resemble fingers called villi. Conglomerations of lymphoid follicles, known as Peyer's patches, are seen in the submucosa and are most concentrated in the terminal segment of the ileum. The small intestine's primary function is to assimilate nutrients from processed foods [9].

### Grahani Roga

#### Grahani Roga's Hetus (Etiological Factors) [10].

A person who eats voraciously and disregards all the restrictions quickly develops the disorder as a result of morbidity in Grahani. The primary reason causing the condition is vitiated Agni. The primary causes of Grahani Roga are:

- Agni directly being vitiated by engaging in several etiological factors
- When a person continues to engage in "Ahit-Sevan" after experiencing diarrhea, or when Mandagni is already present.

The two categories of etiological elements that are attributed to Agni Dushti are Samanya (generic) and Vishishta (specific) Hetus.

#### Samanya (General)

**Aaharaj Nidan**-Abhojana, Samashana, Vishamashana, atibhojana, Sheeta Bhojana, Atiruksha Bhojan.

#### Vega Vidharana

- Acharya Sushruta also described causes of Ajeernaas.
- Atyambupana
- Vishamashana
- Swapna Viparyaya(Divaswapa and Ratri Jagarana)

- Manasika Hetus viz. Irsha, Bhaya, Krodha, Lubdhata, Shoka, Dainya, etc. [11]

### Vishishta (Specific) Hetus

- In the Atisara Pratisedh chapter, Susruta gave a description of Grahani Roga. He claims that Grahani Roga can occur if someone with Mandagni or someone who has recently recovered from Atisar consumes food without thinking.
- In his description of the treatment for Amatisara, Acharya Charaka mentioned that giving Sangrahi medication during the AmaAvastha of Atisara could result in Grahani Roga.
- Since Arsha and Atisara are Anyonya Nidana Bhuta Vikara, they might produce Grahani Roga directly. Grahani Roga may arise in Pittaja Jwara, where Atisara is a prominent feature [12].

### Purva Rupa

Trishna is a specific Purva Rupa of Vataj and Pittaj Grahani Roga in the premonitory symptoms listed above. Excessive roughness causes it in the former case, whereas excessive fluid loss causes it in the latter. Kaphaj Grahani Roga's particular Purva Rupa is lethargy and a heavy body. The main purvarup is Kayasya Gauravam, Klama, Annavidaha, Alasya, Balakshaya, and Trishna [13].

### Samprapti

Agni Dushti is the fundamental pathology of Grahani; disorders of Agni can include Mandagni, Tikshnagni, and Vishmagni. Of these, Mandagni is mostly to blame for Grahani Roga. Regarding the pathophysiology of Grahani, Charaka has explained that Nidana causes Agni to become vitiated, making it incapable of digesting even light food. This undigested food then ferments, causing poisonous conditions to arise [14].

### Lakshana Present in Samhitas

Table 2: Lakshana Present in Samhitas

S. No	Types of Grahani Roga	Charak	Sushrut	Hriday	Samgrah
1.	Ati-Sratmal Pravritti	Present	Absent	Present	Present
2.	Koshta Badhta	Present	Present	Present	Present
3.	DravAmal Pravritti	Present	Present	Present	Present
4.	Trishna	Present	Present	Absent	Absent
5.	Arochak	Present	Present	Absent	Absent
6.	Praseka	Present	Present	Absent	Absent
7.	Tamkanvit	Present	Present	Absent	Absent

### Modern Aspect of Grahani Roga (IBS)

Irritable colon syndrome, spastic colitic, mucous colitis, and spastic colon are among other terms for IBS. This digestive disorder results in gas, bloating, diarrhea, constipation, and stomach pain. Determining the precise cause of IBS is challenging due to individual variances in the intensity and duration of symptoms. "A functional bowel illness in which abdominal pain is related to urination or a change in bowel habits with symptoms of disorganised defecation and distension," is how irritable bowel syndrome (IBS) is defined. Symptoms of IBS, the most common functional gastrointestinal disorder, include irregular bowel motions and pain in the abdomen that is not associated with any obvious anatomical abnormalities. IBS is also associated with a

number of extra-intestinal conditions, such as fibromyalgia, sexual dysfunction, urinary problems, and some psychiatric conditions.

Ayurveda states that the ailment known as IBS is primarily caused by the use of proper Agni & Dosa Dusti. The typical Vata Dosh and the functional reliance of Agni are altered in IBS. Additionally, Dhatus and anxious Srotas, or Purishavaha Srotas, are important. The majority of Purishavaha Srotas' duties are aided by Apana Vayu, so the Dusti is on par with Apana and Samana Vayu. Mansik Bhavas, which obstruct Agni and Rasavahasrotas and Ahara Viharas, which create Vatakopa, are the main causes of IBS.

Psychological stress has a substantial impact on intestinal sensitivity, motility, secretion, and permeability. The underlying mechanism is intimately linked to mucosal immune activation, modifications in the central nervous system, peripheral neurons, and the microbiota of the intestines<sup>[15]</sup>.

### Manas Bhava in Grahani Roga

Diseases are classified into two categories in Ayurveda: Sharirika (Somatic) and Manasika (Psychological). Any Sharirika Roga that a person possesses may eventually change into Manasik Roga, and the conversion of Manasik Roga into Sharirika Roga follows the same Samprapti (pathogenesis). This proves that Ayurveda has maximized the role that Manas plays in the onset of illness<sup>[16]</sup>.

The classical texts highlight the importance of Manasik Bhava, or Psychological Factors, in relation to the genesis and manifestation of numerous ailments. The mind and body are linked. Because one is Adhara and the other is Adheya, one can have an impact on the other. It follows that psychological elements clearly contribute to somatic disorders. According to conventional Ayurvedic doctrine, even though each Manasika Bhava (psychological aspect) has a distinct role in every illness, several of them have been demonstrated to have a major influence in Grahani Roga<sup>[17]</sup>.

Acharya Charaka says that if an Agni person also has Dukh-Shayya Prajagare, Krodha, Bhaya, Shoka, and Chinta Prajagare, then even nutritious food taken in moderation does not be digested. Acharya Susrutha says that the Grahani disease arises because of the disruption of Agni's functions<sup>18</sup>. "The food is also not correctly digested if ingested by a person who is emotionally agitated due to jealousy, fear, rage, or greed, or who is distressed due to suffering from various diseases, or who has taken food not to his liking," said Acharya Susruth.

### Effect of of Mana in Grahani Roga

Due to the vitiation of Dosh and Agni brought on by Manas as Nidana (psychological effects), which also causes Agnimandya (loss of digestive fire) and Avipaka (indigestion), even light food cannot be digested at this stage. It doesn't change and produces Shukratva in fermented Amashaya, which leads to the emergence of Annavisha. This Annavisha causes ajirna (indigestion). Additionally, Avipaka and Ajirna follow Agnidushti, gravely injuring the Agni<sup>19</sup>. Agnidushti causes Shuktapakatwa of Ahara by upsetting the Agni even more. Because of this, the formation of Amavisha disturbs the Grahani, which in turn causes the creation of Amadosha and starts a vicious cycle. Dosh is genuinely caused by a small number of etiological factors<sup>20</sup>.

### Discussion

A major contributing component to all types of IBS is the

mentality. Stress and anxiety increase the mind's awareness of bowel spasms. IBS may be brought on by the immune system, which is impacted by stress. Modifications in gastrointestinal motor function are one of the visceral reactions to stress. The GIT's neural system is governed by the ENS, ANS, and CNS. According to gut brain psychology, the gut microbiota plays a significant role in the gut brain and interacts with the brain through the microbiota-gut-brain axis. The gut microbiota affects a range of normal mental processes and mental phenomena in addition to the pathophysiology of many mental and neurological illnesses. Each Manas Bhava has a distinct effect on the Agni. Dusti of Mana or Agni is the cause of indigestion; although Tridosha is involved, Pitta and Kapha are the predominant Doshas in this state. In the Grahani Roga Samprapti, Pitta and Kapha are the two most prevalent Doshas, while Vata is the least active. According to Susruth Samhita, Pittadhara Kala is located at "Pakva-Amashaya Madhyastha," and this same organ is referred to as Grahani. Therefore, Amashaya is the portion of Mahasrotas that is located above the small intestine and is also said to be located above Pittashaya. The location of Pitta is also located at "Pakva-Amashaya Madhya," where Pitta is referred to as Agni, and Pittadhara Kala serves the same purpose as Pachakagni. Chakrapani Dutta states that the lower section of Amashaya is the site of Pitta and the upper part is the site of Kapha. Pitta's location and Pittadhara Kala's home are reported to be comparable.

### Conclusion

Mucous membranes and Pittadhara Kala are correlated. From the bottom portion of the stomach to the ileocecal junction, the mucous membrane-a component of the GIT-extends. The first of Pittadhara Kala's two roles is food digestion; the second is food absorption. The sixth in the series, Pittadhara Kala, is Pakva-Amashaya Madhyastha, which indicates that it is located in the GIT. Thus, Pittadhara Kala and Grahani are equivalent in this instance. Because stress plays a role in the pathophysiology of Grahani Roga, it is possible to classify the sickness as psychosomatic. As maintaining one's health depends so greatly on psychology. A person's aberrant psychology, such as anxiety, rage, avarice, etc., would affect the digestive system's physiology, disrupting homeostasis and interning Grahani.

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