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## A CRITICAL ANALYSIS OF RELATION BETWEEN *AGNIMANDHYA* AND *MAJJADHARAKALA DUSHTI* WITH *JIHVA SAMTA*

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### ABSTRACT

Ayurveda is a science based on a number of ideas, one of which is '*Kala*.' The '*Dhatwashayantar maryada*' that divides *dhatu* and *ashaya* is referred to as '*Kala*.' The Samhita describes seven *kalas*, with *Pittadhara Kala* occupying the sixth place. It is found in the midst of *Pakwashaya* and *Amashaya*, i.e., *Grahani*, and is associated to the small intestine. *Grahani* and Agni are mutually reliant on one another. Inadequate digestion of ingested food is caused by a functionally weak *Agni*, i.e. *Mandagni*, which results in *Ama*, or undigested metabolic product. The *Ama Dosha* is the root of almost all ailments. The tongue reflects what is going on inside the body. *Yogratnakar* also explains *Astasthan Pariksha* with *Lakshana*, among other things (symptoms). The tongue examination is a simple and necessary aspect of determining *Sama*, *Nirama*, and *Vruddhi*, *kshaya avastha* in the *dosha*, and lastly, *Sapeksha-Nidana* (disease diagnosis).

**Keywords:** *Majjadharakala*, *Aam*, *Jihva*, *Agnimandhya*, *Grahanidosha*, *Majjavahasroto Dushti*,  
**Tongue Examination**

## INTRODUCTION

*Kala* is the inner limiting layer that exists between the *Dhatu*s (inter bodily tissues), *Ashaya* (inter viscera), and the *Dhatu*s and *Ashaya*. They are seven in number as well. The bodily organs mostly composed or covered by *snayu-sutra* (fibrous tissue), *jarayu-sutra* (serous tissues), and *kaphavestita* (mucoïd tissue-covered) are known as *kalabhaga* (constituents of *kala*)<sup>1</sup>. According to *Acharya Vagbhatta, Kleda*, which is present in the internal part of *Ashaya* and is transformed into *Pakwa* by *Dhatwagni*, produces the *kala*<sup>2</sup>. In the *Samhita*, there are seven *kalas*, with *Pittadhara kala* being the sixth, which is located between *Pakwashya* and *Amashaya*, i.e. *Grahani*, and is associated with the small intestine<sup>3</sup>, with the aid of *Pachaka pitta*, which is formed by *Pittadhara kala* with the help of *Samanvayu*, *Grahani* not only stores the *Chaturviddhanna*, but also stimulates digestion, assimilation, and absorption<sup>3</sup>. *Grahani* is *Pachaka Agni's Sthan*, which aids in food digestion. This *Aahar* is turned into *Aharasa* after digestion, which is subsequently absorbed by the *Pittadhara kala* and aids in the feeding of the seven *Dhatu*s<sup>4</sup>. *Majjadhatu* is the sixth *Dhatu* in *Ayurveda*, and it relates to the tissue of bone marrow. It can be found in the cavities of long

bones. The *Vayu Mahabhut* produces voids in the bone, which are filled with *Majjadhatu*, which strengthens and nourishes the *Shukradhatu* while also filling the *Asthi Dhatu*<sup>5</sup>.

In *Kalpasthan*, *Acharya Dalhan* described *Pittadhara kala* as a *Majjadhara kala* in *Sarpadanshvisha Adhyaya*. *Kala* is located between *Dhatu* and *Aashaya*, according to *Acharya Sushrut*. After a snake bite, the *Vish* (poison) travels via the *kala* from one *Dhatu* to the next, manifesting as *Vega* and vitiating the *Dhatu* and its *Kalas*. When *Vish* enters the *Majjadhatu* (bone marrow) through the *Majjadhara Kala*, it disrupts the *Grahani*, causing heaviness in the limbs, dysentery, heart ache, and syncope<sup>6</sup>. *Charaka* lists *Majja Vaha Srotas* as one of the *Abhyantara Srotas*. Because he taught *Srotas* on the basis of *Viddha Lakshna*, *Acharya Sushruta* did not discuss *Majjavaha Srotas*. He had also mentioned in the context of *Asthi Bhagna* that if *Asthi* is injured, *Majja* will emerge and bring issues. *Majjavaha Srotas' Mula sthana* is translated as *Asthi* and *Sandhi*<sup>7</sup>.

*Utpesha* (crush injuries), *Atyabhishtyanda* (over intake of *Ahara* generates *Vishyandana* in *Srotas*), *Abhigata* (tissue discontinuity injury), *Prapidana* (compression injuries), and *Virudha Sevana*

(ingestion of unsuitable foods) are the *Nidana of Majjavahastroto dushti* <sup>8</sup>.

According to Acharya Charaka *Majjavaha Srotodushti lakshana's* may be deduced from *Majjadhatu dushti lakshana. Parvaruk* (pain in minor joints), *Bhrama* (giddiness), *Murcha* (unconsciousness), *Tamadarshana* (darkness or intermittent blackouts), and *Arumsha* in *Sthula Mula* (Deep seated wounds in the joints). *Majja Dhatudushti*, according to *Susruta*, will manifest with *Tamadarshana, Murcha, Bhrama, Parva ruja*, and *Sthulamula ruja* (pain in smaller and larger joints), and *Netraabhishyanda* (oozing from the eyes) <sup>9</sup>.

#### **Pathophysiological aspect of Pittadharakala**

This *Pittadharakala* has been mentioned by both *Acharya Sushrut* and *Vagbhat*. According to *Sushruta*, *Pittadharakala* is located between the *Pakwashaya* and the *Amashaya* in the sixth order, and it is known as the '*Grahani*', which supports the four types of food and drink pushed out of the *Amashaya* (stomach) and staying in the *Pakwashaya* (small and large intestine). After reaching the *Kostha* in man, foods that are eaten (swallowed), chewed, drank, and licked (*Ashit, khadit, peet, leedh*) undergo digestion and are absorbed by the *Tejas* (heat) of *Pitta*. This *Kala* is said to encompass the *Grahani* portion of the *Koshta*. Its major role is to supply *Pachaka*

*Pitta*, which is required for the digestion of food given to this region of the *koshtha* from the *Urdhwamashaya* (stomach) on its journey to the *Pakwashaya* (large intestine), as well as the separation of the *Sara* from the *Kitta*. *Pittadharakala* is the source of digestive secretions known as *Pachakagni (Pitta)* or *Jatharagni*. These liquids help in the separation of the *Sara* (nutrient portion) from the *Kittabagha* (undigestible food waste), resulting in *Sara-Kitta Vibhajana*<sup>10-11</sup>. The *Pittadharakala*, which is an integral part of the structure of the *Annavaha Srotas*, is responsible for providing *Pachaka Pitta (agni)* required for the digestion of food ingested, and the nutrient fraction of the food digested is absorbed (*Rasa Shoshana*), i.e., transported through this *Kala* for distribution throughout the body through *Dhamanis*. Food that has been partially digested (*vidagdha*) and has gotten acidified (attained *Amla Bhava*) goes down from the stomach (*Amashaya*), according to Charaka. When *Achcha Pitta* is formed, it is guided by *Vayu* and comes into touch with the *Pitta Sthana*. The *Agni*, or metabolic fire, is present in *Pittadharakala*. The food from the stomach is digested by this *Agni*. Because *Agni* is the primary factor in digestion and absorption, this location is known as *Grahani* <sup>12</sup>.

There is a shift or irregularity in nutrition and diet times in the fast food age, as well as a sedentary lifestyle. In addition to dietary and lifestyle changes, one is always under emotional stress. All of this wreaks havoc on the digestive system, resulting in a slew of ailments, the most common of which are digestion and absorption issues. *Grahani* and *Agni* are inextricably linked. *Ama Dosha* is caused by a functionally weak *Agni*, i.e. *Mandagni*, which causes poor digestion of ingested food. The *Ama Dosha* is the root of almost all ailments. It plays a crucial role in the development of *Grahani Roga*. *Grahani* is classified as one of the eight main disorders, making it difficult to identify and cure. There are two stages to each disease: *Amavastha* and *Niramavastha*.

**Jihva Pariksha:** In Ayurveda, different folds of exams are explained for disease diagnosis, among which *Jihva Pariksha* (Tongue Examination) is easy and important, as taught by *Acharya Yogaratnakara* under the eight folds of examination. Because the tongue plays such an essential part in the diagnosis of the digestive system, it is recognised as the second most important diagnostic instrument after the pulse in Ayurveda research. It is also beneficial in the treatment of various disorders. As a result, it has become a standard process during

clinical examinations. *Jihva Pariksha* is one of the most important tools for determining the state of digestion. *Agnimandya* (dysfunction of the digestive fire) is the fundamental cause of all ailments, according to Ayurveda. The *Mandagni* (abnormal functioning of the digestive fire) leads to poor food digestion and the production of *Ama* (Toxins from undigested food). When *Ama* is combined with *Dosha*, it affects bodily tissues (*Dhatus*), vitiating/altering their properties and causing a variety of degenerative processes. Inspection of the tongue coating in the early stages can help detect a digestive tract impairment, and early care can help prevent *Ama* from progressing. As a result, *Jihva Pariksha* can give important diagnostic information in clinical practise<sup>13</sup>.

*Slakshana* (neither too dry nor too moist) and *Suchi* (no foul odour or flavour) are two features of a healthy tongue. Its colour is *Shyavarakta* (uniformly pink, similar to a skinned chicken or pale-red), its shape is *Tanu* (neither too thick nor too thin, with an even width or oval shape), its moisture is *Slakshna* (moist), its coating is *Nirlipta* or *Ishathlipta* (thin transparent or white coating), and its movement is *Akampa* (when sticking out it is straight rather than veering to one side). The tongue reflects what is going on inside the body. Along

with other examinations of *Astasthan Parikshana* and *Lakshana* (symptoms), the tongue examination is a simple and necessary element of determining *Saama*, *Niraama*, and *Vruddi*, the *Dosha's kshaya avastha*, and eventually, the disease's *Sapekshanidana* (diagnose). *Jihva* was generated by the essence of *Kapha*, *Rakta*, and *Mamsa*, which is found in *Mukha*, according to Ayurveda. *Jihva* is *Rasanendriyaadhishtana* in Ayurveda, which aids in *Rasabodhana* (feeling of test) and *Vakpravrutti* (speaking), much as it does in contemporary medicine. Taste, speaking, mastication, and deglutition are all linked to the tongue. The tongue reveals the *Agni's* nature (digestive fire).

### CONCLUSION

*Grahanidosha* is disease of *Annavaha srotas* related to *Agni*. Ayurveda considers *Grahanidosha* as *Tridoshatmaka* disease in which *Jatharagni*, *Saman Vayu*, *Pachak Pitta* and *Kledaka Kapha* get disturbed. When there is *dushti* of *Majjadharakala* which is situated in the *Grahanai* as per *Ayurvedic* literature result in *Agnimandhya* & ingested food will not properly digested and patient may experience *Tama*, *Mursha*, fever, swelling in *kara* & *pada* as mentioned in *Ashtanaga Hrudhya* in which *Tama* and *Mursha* are the symptom of *Majjavaha stotodushti lakshanas* so we can say that *Grahani* is the seat of *majjadhara*

*kala*. As already told that tongue is the mirror image of gastrointestinal tract status, so when there is *Grahanidosha* and formation of *ama*, it depicts on the *Jihva* as *lipta Jihva* (Coated Tongue).

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