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# THE ANATOMICAL REVIEW OF KALA W.S.R. PITTADHARA KALA IN RACHNA SHARIR

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### ABSTRACT: -

Ayurveda, being a clinical science, manages the human body. Ayurveda is full of ideas about the human body. Idea of Kala is one of them. Kala is characterized as a design among Dhatu and ashaya. These Kalas are simple physical designs as well as, they carry out a few explicit roles and have explicit properties. Kala Sharir gives us data about the significant films and layers of the body. They likewise produce and hold the Dhatus. They can be grasped by their capabilities in the body. There are 7 kinds of Kala depicted in Ayurveda by different Acharyas, explicit Kalas are situated at explicit locales one of them is Pittadhara kala. It is arranged between Pakwamashaya. Pittadhara Kala is comparable to the lining of the small intestine. It assumes significant part in processing in our body Hence, an exact information on Kala is significant for doctors to make a determination with perfect timing and likewise to be aware in the event that the sickness is at the degree of Kala. There is no reasonable idea in regards to Pittadhar Kala so presently attempt to it depict about Pittadhar Kala.

**KEYWORDS:** - Ayurveda, science, Pakwamashaya, Acharyas, doctors, ashaya.

### INTRODUCTION: -

Ayurveda, being a clinical science, manages the human body. The trailblazers of this old science were knowledgeable of the human body, the two its outer and inward structure. The different Samhita (purposefully organized assortment of texts or refrains) composed by various Acharya's contain various portrayals about human body. All the significant Ayurveda Samhita have a different segment left separated to depict the human body specifically Sharir Sthana. The word Sharira implies what is "connected with the body". It manages both the construction and working of the human structure. However, a different Sharir Sthana is given in all the Samhita, the references connected with the human body are tracked down in all pieces of these texts, generally being depicted in settings of their applied perspectives in clinical practice. Kala is a flimsy layer, which is the covering of the interior hole of Ashayas, organs, veins and sinewy cases of joints and so on. Kala is significant and remarkable idea depicted in Ayurveda yet at the same time stays unexplained. While breaking down the references connected with Kala Sharir given in different Samhitas, their connection to the cutting-edge idea of Kala were apparent.

## MATERIAL AND METHODS: -

Kala is depicted by Acharya sushrut in Sharirsthan. Kalas are 7 in number. Pittadhara Kala is sixth out of these seven. There is Ashraya and Ashrayee connection between Pittadhara kala and Agni. On the off chance that Physiology of Pittadhara Kala is kept up with ordinary, just capability of Agni will be led appropriately. Every one of the illnesses are caused because of disabled elements of Agni. Physically Kala is portraying subtlety in Ayurvedic texts. The layer separates/isolates Dhatu from its Ashaya (Dhatwashayaantarmaryada). Seven Kalas (films) likewise show up as construction mediating between Dhatus (Rasa, Rakta, and so on) and their seat Ashayas (visceras). Here all Dhatu likewise means Doshas and Malas as they also support the body. The Kalas are seven in number for example Mamsdhara, Raktadhara, Medodhara, Shleshmadhara, Purishdhara, Pittadhara, Shukradhara.

Kala is a special idea made sense of by Acharya Sushrut in Sushrut samhita, Sharirsthan in Garbhavyakaran section. We track down references in Ashtang Hridayam, Sharirsthan in Angavibhaga Shariram section as well as in Ashtang Sangrah and Sharangdhar Samhita. All Acharya have made sense of seven Kalas which is like Sushrut samhita, however in Sharangadhar Samhita, area of fourth Kala is expressed to be at Yakrut and Pleeha. While depicting Kala, it is said as the duramen of centers of a piece of wood or stem becomes presented to see by cutting into it, so the Dhatus of the body might be seen by eliminating the progressive layers. These Kalas are widely provided with Snayus washed in Jarayu and encased in Shleshma.

S.R.	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 Pleeha (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: -

The 6th Kala is Pittadhara Kala. It holds all kind of food admitted by mouth into digestive tract. The four sorts are Asit (Bit), Khadit (Gulped), Peeta (Inebriated fluid), and Leedh (Licked), and brought into Kshudrantra (Small digestive system). Here it is processed and consumed at the appropriate time of time by the activity of Pitta (stomach related chemicals). Thus, the term Kostha is utilized regarding Laghuantra (small digestive tract) where Pittadhara Kala is marked as „Grahani'. AcharyaSushrut depicted Pittadhara Kala is situated between Amashaya (stomach) and Pakwashaya (digestive organ) and it is additionally the site of Grahani.

## According to Modern: -

Kala is a slim layer, which is the covering the inside pit of organs, veins and sinewy cases of joint and so forth. Pittadhara Kala can measure up as mucous layer of small digestive system. The small digestive tract is the longest piece of the GIT. It is around 6 meter long. It stretches out from the pylorus to the iliocaecal intersection. Physically, it is separated into three sections: Duodenum (fixed upper part), Jejunum and Ileum. The last two sections are versatile. Clinically, just the portable part is considered as the small digestive tract. Its underlying 2/fifth is called jejunum and terminal 3/fifth, the ileum. The small digestive tract structures tangled folds (circles) and is situated in the focal district of midsection. The mucous film of small digestive system presents firmly pressed round folds (valve of kerckring) with finger like projection on them called villi. The submucosa contains conglomeration of lymphoid follicles, the Peyer's patches which have a greatest

focus in the terminal piece of the ileum. The fundamental capability of the small digestive tract is assimilation of supplements from processed food.

The deepest layer is mucous film that is comprised of a. Lining epithelium b. A layer of connective tissue (lamina propria) c. slender layer of smooth muscle (muscularis mucosae) d. The mucous film lays on a layer of free areolar tissue (submucosa) B. The stomach wall determines its principal strength and structure in view of a thick layer of muscle (muscularis externa) that encompasses submucosa. C. Covering the muscularis externa there is a serious layer.

Pittadhara Kala got semi processed food moved from Amashaya (stomach) and contained in Pakwashaya. It particularly holds the food till the food is completely processed and furthermore digest the each of the four sorts of food (Asit (Bit), Khadit (Gulped), Peeta (Tanked fluid), and Leedh (Licked), Pittadhara Kala looks like Grahani. It has Agni/metabolic fire in it. Pittadhara Kala likewise arranged at Grahani. Physically Grahani is corresponded with Duodenum which is the piece of small digestive tract. Physiologically it has a few organs, they discharge the stomach related squeezes and help in processing.

## DISCUSSION: -

All Acharyas are concurred and acknowledged that Kalas are differentiating line among Dhatus and Ashayas for example Dhatwashayantarmaryada. The Kalas are seven in number for example Mamsadhara, Raktadhara, Medodhara, Shleshmadhara, Purishdhara, Pittadhara, Shukradhara Kala. Ayurveda works of art characterize the area of Pittadhara Kala, saw as in "Pakwa-Amashaya Madhya". Acharya Sushruta has expressed that dependable variable for the age of intensity in the body is known as Pitta. There are five kinds of Pitta and Pachaka Pitta is one of them. Pachakagni is depicted by Acharya Sushruta. Pitta is frequently alluded to as Agni. In this way, alluding to every one of the elective words utilized for Agni, the Pitta can likewise be called as Anala, Pachakagni, Jatharagni. 6th Kala is Pittadhara Kala. In Sharira Sthana, Acharya Susruta has depicted the seat and elements of Pittadhara Kala which in the middle among Amashaya and Pakwashaya. This Kala gets four kinds of food materials in particular Asita, Khadita, Peeta and Leedha and works with its osmosis, retention and absorption. Afterwords it permits the section of food material further down into Pakwashaya. Acharya Susruta in Uttartantra 40th Part of "Atisarprathishedha Adhyaya" has cited that the 6th Kala which is in the middle among Amashaya and Pakwashaya which hold Pitta known as Pittadhara Kala. Pittadhara Kala is designate as Grahani. This Kala is additionally called as Grahani on the grounds that it gets food material. Its capabilities are appeared as Agni or Pachakagni. In Ayurvedic works of art it is plainly referenced that the region which in the middle among Amashaya and Pakwshaya is "Kshudrantra". Thusly the Kshudrantra for example small digestive system is the likely design where the Pittadhara Kala lies. Acharya Sushruta has begat an equivalent i.e., Grahani for Pittadhara Kala in Uttartantra section. So primarily it very well might be assumed that Pittadhara Kala is stretched out from the distal finish of stomach upto the ileocaecal intersection. In Amashaya, Chaturvidh Ahar is processed, retained and acclimatized through Pittadhara Kala by the assistance of Pachaka Pitta and lingering part is moved to Pakwashaya for additional handling. Same different capability are available in duodenum and that is Grahani or site of Pittadhara Kala.

## CONCLUSION: -

The greatest processing happens in duodenum which is upheld by-the enormous length of small digestive tract gives more surface region to assimilation. The gastrointestinal organs are dissipated over the whole mucosa of jejunum and ileum. Villi are enormous too various in the duodenum and jejunum. In this way, we presume that the more noteworthy length, round folds too gastrointestinal organs are the primary qualities of small digestive tract which helps in performing assimilation and retention which is the essential capability of Pachak Pitta so we can undoubtedly relate with Pittadhara Kala. Physically Pittadhara Kala is stretched out from the distal finish of stomach upto the ileocaecal intersection. So it very well may be reasoned that in Ayurveda, Pachaka Pitta with the assistance of Samana Vayu and Kledaka Kapha plays out the Pachana Karma. Kledaka Kapha helps in restricting of the food molecule to villi and microvilli and Pachakagni gives energy or ATP to dynamic vehicle in course of retention. If any changes (physical or physiological deformation) of Pittadhara Kala happens it causes stomach related confusion and produce Mandagini (low stomach related power).

Mandagini hence produce Ama and Ama is the primary driver of all Roga. So aggravations of life structures and physiology of Pittadhara Kala are clinically significance in human wellbeing and issues.

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