

ELOBARATIVE STUDY OF PITTADHARA KALA WITH RELATION TO AJEERNA VYADHI

Dr. Ashwini J. Batvada* and Dr. Gopal B. Sharma

P.G.Scholar (Rachana Sharir), H.O.D. and Professor (Rachana Sharir), Govt. Ayurved College, Sakkardara Square, Nagpur, 440009.

ABSTRACT

In various classics of Ayurveda, Kala is described as an anatomical structure which is one of the most difficult topic to understand scientifically. Kala is a unique and very important structure described by Sushruta in broad sence. Kalas are not the formative elements or mechanical support of Dhatus but these are the membrane with special functions. Sushruta has mentioned seven Kalas they are called as boundaries between the Dhatu and Ashaya, named as Dhatvashyantarmaryada. Kleda which present in between the Dhatus and Ashaya metabolized under the influency of Dehoshma thus it forms the Kala. Among the Sapta Kala mentioned, Pittadhara kala stands sixth in order. It holds significant importance in anatomy and physiology of our body. It has great clinical significance. Pittadhara Kala is placed between the Amashaya and Pakvashaya. It holds the

food and digestion of four variety of food mentioned in Ayurveda. Digestion in terms of Pachana –Vivechana – Mumchana based on Agni. All functions of Pitta are attributed to Pittadhara kala. Imapaired Pittadhara Kala means impaired Agni and development of Ama. Ajeerna Vyadhi is one of the disease caused due to Agnimandya. In present era, sedentary life style causes Ajeerna in most of the people. The word Ajeerna it self signifies the state of incomplete prossess of digestion on indigested food due to poor Agni which leads to Agnimandya. Hence disturbance in Pittadhara Kala causes Ajeerna Vyadhi.

KEYWORDS: Pittadhara Kala, Ajeerna, Pachana.

Article Received on
29 Jan. 2019,

Revised on 19 Feb. 2019,
Accepted on 12 March 2019

DOI: 10.20959/wjpr20194-14491

*Corresponding Author

Dr. Ashwini J. Batvada

P.G.Scholar (Rachana
Sharir), H.O.D. and
Professor (Rachana Sharir),
Govt. Ayurved College,
Sakkardara Square, Nagpur,
440009.

INTRODUCTION

Ayurveda is a 5000 years old system of natural medicine from India. The basic concept of Ayurveda is prevention of life in healthy individuals. Acharya Sushruta pioneer of Rachana Sharir presented the science of Kala Sharir in the chapter “Garbhavyakarana nama Sharira” under which he tried to emphasize the concept of kala along with fundamental science. While composing the anatomical and physiological sciences Ayurvedic Acharyas thought much for the basic constituents of the body (Dhatu) and their substractum (Ashaya). Kala are very much neglected in the medicine. Kala are not only mechanical supports but also membranes with special functions. Definition of Kala according to different Acharyas –

- 1) According to Sushruta Samhita – Seven Kalas are appearing as structure intervening between Dhatu and their seat Ashayas. Among the seven Kalas Pittadhara Kala is very important among all of them.
- 2) According to Ashtang Sangraha & Ashtang Hrudaya – Both Acharyas given similar description i.e. the moisture that remains inside the spaces in the dhatus gets cooked by the heat present in them forms into structure similar to those found in the wood & become covered with Snayu , Shlema (Kapha) & Jarayu. It is called as Kala, because it is formed from very little quantity of Rasa & essence of Dhatus (tissues).
- 3) According to Bhavaprakasha Samhita – The Kleda (lubricating material, moist substance) present inside the Dhatu (tissue), Ashaya and Dhatvantara (places in between organs/ tissue) which gets cooked by the Dehoshma is known as Kala.
- 4) According to Sharangdhara Samhita – The moisture present in the Dhatu undergo transformation by the heat of the body & forms into structure known as Kala.

There are seven Kala described by Acharyas, they are as follow-

- 1) Mamsadhara kala
- 2) Raktadhara Kala
- 3) Medodhara Kala
- 4) Shleshmadhara Kala
- 5) Purishdhara Kala
- 6) Pittadhara Kala
- 7) Shukradhara Kala

In the modern terminology Kala is in the form of membrane, fascia, septum. Anatomically it may be Snayaviya means fibrous membrane, Jarayusum means serous membrane & Shleshmal means mucous membrane, and then 7 kala can be correlated with following structure described in anatomy.

- 1) Mansadhara Kala – deep fascia, intermuscular septa.
- 2) Raktadhara Kala– Endothelial lining of the blood vessels & sinuses in the liver & spleen
- 3) Medodhara Kala – omentum, deep fascia.

- 4) Shleshmadhara Kala –Synovial membrane.
- 5) Purishdhara Kala – mucous membrane of the colon & rectum.
- 6) Pittadhara Kala – mucous membrane of the small intestine.
- 7) Shukradhara Kala – mucous membrane of the vasculae seminalis, vas deferentia, etc

PITTADHARA KALA

Structural Aspect of Pittadhara Kala- It is present between Pakwashaya & Amashaya. It holds the food at Pakwashaya. These statements refer to the activity concern & states that the Pittadhara Kala is as such below to that of the Ashaya which holds the undigested food & in the Ashaya which propels the digested food for absorption with functions of assimilation.

Functional aspect of Pittadhara Kala– It digests the 4 variety of food. Digestion in terms of Pachana- Vivechana- Mumchana. All the functions of Pitta are attributed to Pittadhara Kala based on the concept of Adhara-Adheya Bhava. At pittadhara kala four types of food i.e. Ashita, Khadita, Pita, Lidha are digested due to Teja of Pitta. This teja of Pitta is none other than Agni. The integrity of the Pittadhara Kala depends upon the proper functions of Agni so it can be term as even “Agnidhara Kala”. Main functions of Pittadhara Kala are Grahana which means collection called as Ashayavastha, then Pachana meaning digestion called as Pachyamanashayastha which initiate the normal agni examination of Agni necessary and Vivechana & Mumunchana means separation and absorption of food called as Pakwashayastha.

If Agni of Pittadhara Kala is impaired then Agnimandya is seen. This Agnimandya may cause different type of symptoms and disease i.e. Avipaka, Ajeerna, Parinama shola, Annadrava Shoola.

Ajeerna (indigestion)

Ajeerna is a disease which cause by Agnimandya. Which indirectly related to Agni of Pittadhara kala. Digestion is the process by which the food you ingest is broken down into a simpler and absorbable form. According to Ayurveda, Agni is considered as the key factor for digestion and it is responsible for good health of an individual. There are different type of Agni described in Ayurveda.

Causes of Ajeerna- Untimely food, irregular food timing, over eating, profuse drinking, too fast or slow eating, psychological factors i.e. emotional disturbance, fear, anxiety, and stress also causes disturbances in digestion.

Different types of Ajeerna (indigestion)

- 1) Vishtabdha Ajeerna- causes due to vitiation of vata Dosha. It is characterized by pain in abdomen, pain all over the body, fatigue, non elimination of stools and flatus.
- 2) Vidagdha Ajeerna- caused due to vitiation of Pitta Dosha. It cause burning sensation, different kind of pain, increased feeling of thirst, tiredness, fainting and giddiness.
- 3) Ama Ajeerna- cause due to vitiation of Kapha Dosha. The feature of this are puffiness of around the eyes and face, frothy and increased salivation in the mouth, nausea, repeated belching having the smell of the food you ate and feeling of heaviness in the body.
- 4) Vilambika- caused due to vitiation of Kapha and Vata along with accumulation of Ama. Person suffering with this, feels very lazy and discomfort in the chest region.
- 5) Rasa sesha Ajeerna- this is caused due to heavy and late night dinner. In this, you will feel that the food consumed last night is not digested when you wake up in the morning.

Management of the Various types of Ajeerna (Indigestion)

- The first line of treatment is Laghana. Skip the meal if you feel your previous food is not digested and eat only when you feel hungry.
- If you are feeling nauseous or vomiting, vomit it out. Never suppress the sensation by taking antiemetic drugs. To ease vomiting, you can drink 2 large glasses of lukewarm water with ½ spoon of rock salt.

DISCUSSION

Kala is very much neglected portion in Rachana Sharir. Sushruta described the Kala in broad sense. There are seven kala present in our body. Kala are not only mechanical support of Dhatus but also have membranes with special functions. Pittadhara Kala is 6th in number. Pittadhara Kala is part of digestive system. It is substratum for the Agni. Charaka says that Agni is a life. Physiology and pathology of the body is depending upon status of Agni. Pittadhara kala is mainly work for digestion of four types of food by its agni. Many disease are occurring in the Pittadhara kala due to improper Agni i.e. Agnimandya. According to Acharya all diseases are originate from Mandagni. Ajeerna is one of the disease cause due to

Agnimandya. Types of Ajeerna are according to vitiation of Dosha with Agni. For the treatment Ajeerna firstly treat Agnimandya of body.

CONCLUSION

By viewing all above discussion we will conclude that Pittadhara Kala has major importance in clinical practice. Ajeerna is one of the most common problem faces by the people. If we take care of Pittadhara Kala which give results in proper digestion of food. Agni has major role in digestion. Thus Pittadhara Kala causes Ajeerna due to Agnimandya. It will be treated by Agnidipana.

REFERENCES

1. Sushruta, Sushruta Samhita with Nibandhansangraha commentary of Sri Dalhana Acharya by Trikamji Acharya and Narayanaramacharya Kavyathirtha. Choukhamba Orientalia.7th edition, 2002.
2. Agnivesha, Charak Samhita of Charaka, revised by Charaka and Dridhabala in Sanskrit edited by Vaidya Yadavaji Trikamji Acharya, 5th edition, Varanasi; Chowkhambha Sanskrit sansthan.
3. Sharangdhara, Sharangadhara Samhita with Adhamallas's Dipika & Kasirama's Gudhartha dipika Commentary, edited by Pandit Parasurama Sastri, Vidyasagara, Choukhamba Surbharati Prakashan, Varanasi, Edition 2006.
4. Yadavaji Trikamji, Charak Samhita of Charaka, Viman sthana, 1st edition, Varanasi; Chowkhambha Sanskrit series, 2004.
5. Vriddha Vagbhata, Ashtanga Sangraha with Shasilekha commentary of Indu, Edited by Dr. Shiv Prasad Sharma, Choukhamba Sanskrit series office, Varanasi, 1st Edition.
6. Vagbhata, Ashtanga Hrudaya with Sarvagasundari of Arundatta & Ayurvedarasayana of Hemadri edited by Pt Harisadasivasastri Paradakara. Edition 2007, Choukhamba Surbharti Prakashan, Varanasi.
7. Sushrut Samhita Sharir sthanam by Dr. Bhaskar Ghanekar, Meherchand lachmanadas publication, New Delhi, 2006
8. Bhavaprakasha of Bhavamishra, Chaukhamba orientalia, Varanasi; 2010.
9. Madhava Nidana of Madhavkara by Prof K.R. Srikantha Murthy, Chaukhamba Orientalia, Varanasi.