

REVIEW ON ROLE OF PITTADHARA KALA IN PACHAN (DIGESTION) WSR TO SAMANA VAYU AND PACHAKA PITTA**Ajinkya U. Bondre^{1*}, M. Yusuf M. Shareef Sheikh² and Bhaoorao E. Borkar³**¹PG-Scholar, Department of Rachana Sharir, Government Ayurved College, Nagpur.²Asso. Professor, Department of Rachana Sharir, Government Ayurved College, Nagpur.³Professor and HOD, Department of Rachana Sharir, Government Ayurved College, Nagpur.**ABSTRACT**Article Received on
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Kala Sharir is the unique concept explain in *Rachana Sharir*. *Acharya Sushruta* describe *kala* as a limiting Membrane between *Dhatu* and *Ashaya*, named as *Dhatvashayantarmadyada*. Total seven *kala* described by *Acharyas* they are *Mansadhara*, *Raktadhara*, *Medodhara*, *Shleshmadhara*, *Purishdhara*, *Pittadhara*, *Shukradhara* *kala*. The 6th *Kala* describe is *Pittadhara kala*, it resides between *Amashaya* and *Pakwashaya* it is a part of the digestive system. Its main function is *Grahana*, *Pachan* and *Murchan* of 4 type of food which is pushed out from *Amashaya* to *Pakwashaya*. According to *Acharya sushruta* *pachaka pitta* seat between *Amashaya* and *Pakwashaya*. The function

of *Pachaka Pitta* is *Pachan*, *Sara Kitta Vibhajan* and support the other *Pitta* present in different location in body, *Samana Vayu Vicharan Shetra* is *Amashaya* and *Pakwashaya*. It helps in *Pachan* (Digestion) of food and *Sara Kitta Vibhajan* and support the *Jatharagni*. *Jatharagni* is important factor for the digestion and it also support the other types of *Agni* to maintain the equilibrium in the body. *Pittadhara kala* holds the food and digest the food with the help of *Pachaka Pitta* and *Samana Vayu*. If any one of three that is *Pittadhara Kala*, *Pachaka Pitta*, *Samana Vayu* where not in *Prakut Avashta* then *Agnimandya* occur and proper digestion of food will not be take place. Because of *Agnimandya* *Agnimandya* *vyadhi* like *Ajeerna*, *Grahani* can also occur.

KEYWORD: *Kala, Pittadhara Kala, Pachaka Pitta, Samana Vayu.*

INTRODUCTION

Ayurveda is the ancient system of Indian Medicine. The main aim of *Ayurveda* is prevention of health of the healthy person and to treat the disease of the diseased person.^[1] *Rachana Sharir* in *Ayurveda* has description not only about gross anatomical structures but also minute structures like *Kala*. *Kala Sharir* is one of the unique concept explain by *Acharya Sushruta* in the chapter “*Garbhavyakarana nama Sharira*”. under which he tried to elaborate the anatomical as well as functional aspect of *Kala*. definition of *Kala* according to different *Acharyas* –

- 1) According to *Sushruta Samhita* – The limiting Membrane between *Dhatu* and *Ashaya* is known as *Kala*.^[2]
- 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*, *Shlesma* (*Kapha*) & *Jarayu*. It is called as *Kala*,^{[3],[4]} because it is formed from very little quantity of *Rasa* & essence of *Dhatus* (tissues).
- 3) According to *Sharangdhara Samhita* – The moisture present in the *Dhatu* undergo transformation by the heat of the body & forms into structure known as *Kala*.^[5]

Seven *Kala* described by *Acharyas*; they are as follow-

According to <i>sushruta Samhita</i> ^[6]	According to <i>Ashtang Sangraha</i> ^[7]	According to <i>Sharangdhara Samhita</i> ^[8]
<i>Mansadhara</i>	<i>Mansadhara</i>	<i>Mansadhara</i>
<i>Raktadhara</i>	<i>Raktadhara</i>	<i>Asrukadhara</i>
<i>Medodhara</i>	<i>Medodhara</i>	<i>Medodhara</i>
<i>Shleshmadhara</i>	<i>Shleshmadhara</i>	<i>Yakrutpleehadhara</i>
<i>Purishdhara</i>	<i>Purishdhara</i>	<i>Antradhara</i>
<i>Pittadhara</i>	<i>Pittadhara</i>	<i>Agnidhara</i>
<i>Shukradhara</i>	<i>Shukradhara</i>	<i>Retodhara</i>

PITTADHARA KALA

It is the 6th number of *kala* explained by the *Acharyas* while explaining the concept of *Kala Sharir*. *Pittadhara Kala* resides in between *Amashaya* and *Pakwashaya*. *Pittadhara Kala* main function is *Grahana* of 4 type of food which is pushed from *Amashaya* in undigested form to the *Pakwashaya*. The four type of foods are *Ashit* (Eatable), *Khadit* (Chewable), *Pita* (Drinkable) and *Lidha* (Lickable) are Digested by the *Teja* of *Pitta*.^[9] *Pittadhara Kala* is a *Agni Adhistan*, *Grahana*, *Pachan*, *Murchan* of the food take place in the *Pittadhara Kala*.

PACHAKA PITTA

Tridosha i.e *Vatta*, *Pitta*, *Kapha*. *Pitta* is responsible for digestion, metabolism, production of heat and other forms of energy. *Pitta dosha* has been divided into five types on the basis of location namely *Pachaka*, *Ranjaka*, *Sadhaka*, *Alochaka*, *Bhrajaka* *Pitta*. According to *Acharya Sushruta* *Pachak pitta* seat between *Amashaya* and *Pakwashaya*. The function of *Pachaka Pitta* is *Pachan*, *Sara Kitta Vibhajan* and support the other *Pitta* present in different location in body.^[10]

SAMANA VAYU

Vayu regulates all the *Kriyas* of the body. *Akupit Vayu* maintain equilibrium of *Dosha*, *Dhatu*, *Mala* and *Agni* in the body. *Vatta Dosha* has been divided into five types as *Prana*, *Udana*, *Samana*, *Vyana*. *Apana Vayu*. According to *Acharya Sushruta* *Samana Vayu* *Vicharan Shetra* is *Amashaya* and *Pakwashaya* and support the *Jatharagni*.^[11] It helps in *Pachan* (Digestion) of food and *Sara Kitta Vibhajan*.

DISCUSSION

Kala Sharir is the unique concept explain in *Rachana Sharir*. Total seven *Kala* are described in it; the 6th *Kala* is *Pittadhara Kala* it resides between *Amashaya* and *Pakwashaya* it is a part of the digestive system. Its main function is *Grahana*, *Pachan* and *Murchan* of 4 type of food which is pushed out from *Amashaya* to *Pakwashaya*. *Pittadhara Kala* is an *Agni Adhasthan* that is we can say that it is seat of *Jatharagni*. In *Pittadhara Kala* the *Pachan* of food take place by the *Teja* of *Pitta*. The *Pitta* present between *Amashaya* and *Pakwashaya* is *Pachaka Pitta*. various *Acharayas* called *Pachaka Pitta* as *Jatharagni*. It helps in *Pachan* and support the various *Pitta* present in the body. *Samana Vayu* intensifies the *Jatharagni* or we can say that it intensifies the *Pachaka Pitta*. *Agni* is important factor for the proper digestion of food. *Agni* means *Jatharagni* which digest the food and support the other types of *Agni* to maintain the equilibrium in the body. *Pittadhara Kala* holds the food and digest the food with the help of *Pachaka Pitta* and *Samana Vayu*. *Agni* is crucial in the digestion of food if any of three that is *Pittadhara Kala*, *Pachaka Pitta*, *Samana Vayu* where not in *Prakut Avashta* then *Agnimandya* occur and proper digestion of food will not be take place.

CONCLUSION

By viewing all above discussion we will conclude that *Pittadhara Kala*, *Pachaka Pitta*, *Samana Vayu* are inter-related for the process of digestion. If any one of three doesn't

perform their *Prakruta Karma* then *Agnimandya* occurs. it will disturb the process of digestion and *Agnimandya*janya *Vyadhi* like *Ajeerna Grahani* occurs.

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