

**PURISHDHARA KALA AND ITS RELATION TO ASTHI DHATU: A LITERARY
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ABSTRACT

Ayurveda is the health science that give holistic approach to health and disease. *Ayurveda* is one of the world's oldest holistic healing science. It is a traditional ancient healthcare system which aims to attain a balance between the body, mind and spirit to promote health and to prevent and cure disease. *Rachana Sharira* is one of branch of *Ayurveda* which deals with the knowledge of structure of human body and *Kala Sharira* is an important concept of *Rachana Sharira*. *Acharya Susruta* in *Sharira Sthana* chapter4 described about *Kala Sharira* in detail. *Kala* are membranous structure present between *Dhatu* and its *Aashaya* and they play important role in performing body physiology.

KEYWORDS: *Ayurveda, Kala, Susruta Samhita, Purishdharakala, Dhatu, Aashaya.***INTRODUCTION**

Ayurveda is one of the oldest traditional system of medicine accepted worldwide. *Ayurveda* is science which not only focuses on curative aspect of disease but also focus on preventive aspect of disease. Before treating a disease one should know the normal anatomy and physiology of human body. *Rachana sharira* is a branch of *Ayurveda* which deals with the knowledge of structure of human body. It deals with the different structures of human body like bones, joints, *Twacha*, *Kala*, *Srotasa* etc. There are many topics of *Rachana Sharira* which are yet to be explored, *Kala Sharira* is one of them. *Kala* are

limiting membranes between *Dhatu* and it *Aashaya* which perform many physiological functions. *Kala* are extremely minute particle and invisible to naked eye and can be understood by its function in the body. *Acharya Susruta* explained about *Kala* by the example by wood. He mentioned that when we cut a wood, some liquid flows out of it, similarly when we cut a muscle we can see the tissue inside it or oozing through it in the form of *Rasa* (plasma) or *Rakta* (blood). As They are seven in number.^[1] *Purishdhara Kala* is fifth in chronological order. *Purishdhara Kala* hold or form stool or feces. It is located in *Pakwashaya* inside the *Anta Kostha*.

Review of literature definition of kala^[2]

कलाः खल्वपि सप्त भवन्ति धात्वाशयान्तरमर्यादा । (Su.Sh. 4/5)

Acharya Susruta mentioned *Kala* are membranous structure present between *Dhatu* and its *Aashaya* and

they are seven in number.

Formation of kala^[3]

धात्वाशयान्तरक्लेदो विपक्वः स्वस्वमूष्मणा ।

श्लेष्मस्राव्यपराच्छत्रः कलाख्यः काष्ठसारवत् ॥ (As.Hr.Sh. 3/9)

Acharya Vagabhatta mentioned about formation of *Kala*. He explained that, the moisture (*Kleda*) present in between the *Dhatu* and *Ashaya*, is processed by their

own heat become converted into the membranous structures called by the name *Kala*, just as an essence formed in the trees and found after removing the bark.

Swarupa of kala^[4]

यथा हि सारः काष्ठेषु छिद्मानेषु दृश्यते
 तथा हि धातुर्मान्सेषु छिद्मानेषु दृश्यते ॥
 स्नायुभिश्च प्रतिच्छन्नान् सन्ततां च जरायुणा
 श्लेष्मणा वेष्टिताश्च अपि कला भागस्तु तान् विदुः ॥ (Su sha 4/6-7)

Aacharya Susruta explained *Swarupa* of *Kala* by giving example of tree. When we cut a wood, some liquid flows out of it. This can be considered as the essence of the tree or wood.

Similarly, when we cut a muscle, we can see the tissue flowing through it or oozing through it in the form of *Rasa* (plasma) and *Rakta* (blood). The portions of the body which are covered by *Snayus* (ligaments and

tendon), enveloped by *Jarayu* (membrane) and smeared with *Kapha* (mucus) are called *Kala*.

Name and Number of kala

According to all *Acharyas Kala* are seven in number. According to *Aacharya Susruta Kala* are named as *Mamsadhara Kala*, *Raktadhara Kala*, *Medodhara Kala*, *Sleshmadhara Kala*, *Purishdhara Kala*, *Pittadhara Kala*, *Sukradhara Kala*.^[5]

Purishdhara kala^[6]

पञ्चमी पुरीषधरा नाम, या अन्त कोष्ठे मलम् विभजते पक्वाशयस्था ॥
 यकृत् समन्तात् कोष्ठं च तथा अन्त्राणि समाश्रिता ।
 उण्डुकस्थं विभजते मलं मलधरा कला ॥ (Su sha 8/१६, १७)

Purishdhara Kala is fifth *Kala*. It is located in the *Pakwashaya* (large intestine) inside the *Anta Kostha*. In the *Unduka*, it separates / absorb water and other nutrients from the digested food and forms *Mala*, so it is also called as *Maladhara Kala*. Functionally, the large intestine as a whole and caecum in particular with their inner layers involved in segregation of essential and non essentials should be considered as *Purishdhara Kala* or *Maladhara Kala*.

Purishdhara kala clinical approach

Aacharya Susruta do not mention about *Asthidhara Kala* under *Sapta Kala* but *Aacharya Dalhana* has considered *Purishdhara Kala* as *Asthidhara Kala* while explaining about *Vishvega*. *Asthidhatu* is fifth amongst *Saptadhatu* and according to *Aacharya Susruta*, *Vish Vega* are seven in number and they take *Aashraya* of *Kalas* for transmitting from one *dhatu* to next *dhatu*. In the fifth *vishavega*, when *visha* is in fifth *kala* i.e. *Purishdhara Kala* there is *Parvabheda* i.e. it exhibits symptoms related to *Asthi Dhatu*.^[7] *Aacharya Charaka* in *Sutra Sthana* chapter 28 mentioned about *Chikitsa* of *Asthi Pradosaja Roga*. He mentioned that *panchakarma* is main *Chikitsa* of *Asthi Pradosaja Roga*. *Tikta Ksheer Basti* is given in *Asthi Pradosaja Roga*.^[8] *Vasti* is absorbed through *Purishdhara Kala*. *Aacharya Vagbhatta* mentioned *Aashrya- Aashrayi Bhava* which shows *Asthidhatu* and *Vata Dosha* are closely related i.e. *Asthi* is closely related to *Vata*.^[9] *Pakwashaya* is main site of *Vata Dosha*.^[10]

DISCUSSION

Kala is limiting membranous structure present between *Dhatu* and its *Aashaya*. Location of *Purishdhara Kala* is

all over the *Pakwashaya* (large intestine), in *Unduka* it does the job of separation of *Mala* i.e. *Malavibhajana*. *Purishdhara Kala* can be correlated with *Asthidhara Kala*. This can be understood by *Vishavega* that take *Aashraya* of *Kala* while travelling from one *Dhatu* to other *Dhatu*. When *Visha* is in fifth *Kala* it exhibits symptoms related to *Asthi Dhatu* i.e. *Parvabheda* and *Aacharya Charaka* mentioned treatment of *Asthpradosaja roga* as *tikta ksheera vasti* in *Sutra Sthana* chapter 28. It shows *Purishdhara Kala* and *Asthi Dhatu* are related to each other which can be used while treating patients of *Asthi Roga* because *Purishdhara Kala* is the route from where *Vasti Dravya* is absorbed and *Vasti* is main *Chikitsa* of *Vata*.

CONCLUSION

Purishdhara Kala and *Asthi Dhatu* are related to each other. This fact can be used in the treatment of *Asthpradosaja Roga* as *Vata* is main cause of *Asthpradosaja Roga*. *Vata* is responsible mainly for *Asthidhatu Kshaya*. *Vasti* is main treatment for *Vata Dosha* and *Vasti Dravya* is absorbed through *Purishdhara Kala*.

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