

**KALA SHARIR AND ITS APPLIED ASPECT; A REVIEW**

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**ABSTRACT**

'Kala' is the term stated by *Acharya Sushruta* in relevance of sheath or beholding membrane of internal organs and which is functional in nature. It also forms the structural support of underlying bodily organs. Its anatomical places as per mentioning of Ayurveda classics and its functional peculiarities can enable us to gain an insight over basic physiology of organs – *Strotas* which can guide in deciding treatment protocol of the affected organs in a disease. The topic of *Kala* is not much explored by most the *Acharya* apart from *Acharya Sushruta* and *Vagbhata*. Thus will help to throw light on the topic and will be ease to understand its utility.

**KEYWORDS:** *Kala, Acharya Sushruta, Vagbhata.***INTRODUCTION**

Ayurveda is described as science of life. It mainly focuses on maintaining sound health by prevention from diseases and also curing one if diseased. The goal of this science is to fulfil four *Pursharthas*; *Dharma, Artha, Kama* and *Moksha*. In order to attain it, healthy body and mind is of prime importance. The nature of human body is described in details in various Ayurveda classics. In this *Acharya Sushruta* had described human body in a very elaborate fashion and with relevant clinical utility. The structural and functional organization of body is briefed in *Tridosha, Saptadhatu* and *Trimala*. Further ramification of each of these aspect structurally and functionally gives a wide holistic approach to view the human body. This gives us access to know the working physiology of human body and thus enables us to rectify it in any pathological condition. *Kala Sharir* is one such least discussed topic by most of the *Acharya*. Ayurveda classic *Sushrut Samhita* had mentioned this topic and described it in a very useful way.

*Kala Sharir* –

Definition –

कलाः खल्वपि सप्त भवन्ति धत्वाशयन्तरमर्यादाः ॥

- Sush. Sharir 4/5

*Kala* are seven in number and these are sheaths or membrane present between *Dhatu* and *Ashaya*.

*Ashaya* can be correlated with empty space present inside the organ, while *Dhatu* representing the respective organ. Thus we can state that it is differentiating membrane which beholds the physical shape of organ.

Formation and structure of *Kala* –

धात्वाशयान्तरक्लेदो विपक्वः स्वस्वमूष्मणा ॥

श्लेष्म स्नायवपराच्छन्नः कलाख्यः काष्ठसारवत् ।

- A.Hru. Sharir 3/9

The liquid part present between *Dhatu* and *Ashaya*, by its own heat gets converted to *Kala*.

By studying the definition and formation of *Kala*, we can state that it is not only the physical entity rather act as both physical and functional part in production and circulation of respective *Dhatu*. The seven types of *Kala* mentioned in Ayurveda classis can be tabulated along with its applied aspect;

<i>Kala</i>	Site
<i>Mamsadhara Kala</i>	Muscles allover in Veins, arteries, and tendons
<i>Raktadhara Kala</i>	Inside <i>Mamsadhara Kala</i> , specifically in blood vessels, liver and spleen
<i>Medadhara Kala</i>	Abdominal as well as small bones or can be correlated to cartilages
<i>Shleshmadhara Kala</i>	At all joints
<i>Purishdhara Kala</i>	Lining of large intestine and rectum
<i>Pittadhara Kala</i>	Part of small intestine, can be correlated to duodenum
<i>Sukradhara Kala</i>	Present all over the body

<i>Kala</i>	<i>Dhatu</i>	<b>Applied aspect</b>	<b>Used drugs</b>
<i>Mamsadhara Kala</i>	<i>Mamsa, Rasa Dhatu</i>	As described first, it is more of physical holding membrane which confers the tone, elasticity and functional normalcy of all <i>Dhatu</i>	<i>Madhur Rasa Drugs, Mamsrasa, Arjun powder, Ashwagandha</i>
<i>Raktadhara Kala</i>	<i>Rasa, Rakta Dhatu</i>	It is described inside the <i>Mamsdhara Kala</i> , in liver and circulating vessels, it optimum function may be responsible for normal circulation of body fluids	<i>Kutki, Manjishta, Sariva</i>
<i>Medadhara Kala</i>	<i>Meda, Aba Dhatu</i>	It is situated in abdomen and small bones, so can be correlated to disorders in fat accumulating areas and soft tissues in the body	<i>Guggulu,</i>
<i>Shleshmadhara Kala</i>	<i>Meda, Majja, Aba Dhatu</i>	All joints have Synovial fluid for its proper functioning, this can be correlated with this <i>Kala</i>	<i>Shigru, Sneha Kalpana</i>
<i>Purishdhara Kala</i>	<i>Asthi Dhatu with its Upadhata</i>	The origin of <i>Asthi</i> – bones is said at the site of this <i>Kala</i> , hence the diseases of <i>Asthi</i> will require medication which have effect on this <i>Kala</i>	<i>Tikta Rasa drugs, Tikta Ksheer Basti, Asthisamharak, Kukkutanda twak Bhasma</i>
<i>Pittadhara Kala</i>	<i>Majja Dhatu (organs related to Majja Dhatu; Nervous system, Eyes, Brain)</i>	The origin of <i>Majja</i> is said to be at the site of this <i>Kala</i> , hence the disorders of <i>Majja Dhatu</i> will need medication which will act at this site	<i>Sneha Kalpana, Bramhi, Jatamansi, Jyotishmati, Shankhapushpi, Yashtimadhu</i>
<i>Sukradhara Kala</i>	<i>Rasa, Rakta, Shukra, Oja</i>	It can be correlated to nutrient supply to all body parts at cellular level, hence to increase the vitality and endurance one has to act on this <i>Kala</i>	<i>Sheha Kalpana, Shilajit, Suvarna Bhasma, Vanga Bhasma, various types of Rasayana</i>

### Inference

By knowing the *Kala sharir* we can correlate it with physical as well as functional membrane of the body. Also according to unique Ayurvedic principles of its relation with various *Dhatu* and its origin, we can get insight for its applied aspect. In treatment part the knowledge of *Kala Sharir* proves to be of utmost importance as the site beholds the specific organ and also reflects its effect on the *Dhatu* which has its roots at that site.

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