



## Review Article

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### CONCEPTUAL STUDY OF KALA AND ITS APPLIED ASPECTS: A REVIEW

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#### ABSTRACT

In the pool of such fundamental and unique concept is the very important theory of Kāla. Kāla is the unavoidable and unbeatable element that has relation with all the effects. It is referred to as the "Anyathasiddha Nimitta Kāraṇa" and has all the consequences. The factor which enables oneself to functionalize and measure fractions of the duration of particular phenomena in a numerical form may be termed as Kāla and that may be restricted to the very beginning of evolution to present day development incorporating hundreds and thousands of intermediary phenomena. According to modern science, between two known simultaneous occurrences there is a lapse of an interval, and that interval is defined as time. As one of the "five themes of research viz. Puruṣa (men), Vyādhi (Diseases), Auśadha (Medicine), Kriyā (Procedure) and Kāla (Time)," Ācārya Susruta has cited the Kāla. The Kāla is the root cause of every idea we have in our lives. The physiology, pathophysiology, and drastic cure of disease are all influenced by the Kāla. Although Kāla is one and nitya, all prevailing continuous and indivisible, different writings mention Kāla's Upadhika bhedas (types) for Vyavhara's convenience. The most crucial thing to keep in mind when performing Chikitsa (treatment) is Kāla. Purush, the Ayurvedic Adhikaran, is impacted by Kāla. On Purush's utpatti (occurrence), sthiti, laya (end), and awastha, Kāla has an impact. In this study an attempt has been made to gain the conceptual knowledge of Kāla along with focussing on its applied aspects. So that it can't be neglected during treatment.

**Keywords:** Kala, Dosha, Vaya, Utpatti, Karan Dravyas, Karya Dravyas.

#### INTRODUCTION

It is necessary to have an elaborative knowledge about concept of Kala before trying to understand its applied aspect. Because proper application of any concept in practical field depends on proper knowledge of that concept. Various Niruktis of Kala are available like Kala is a factor which helps in association of Sukha (pleasure) and Dukha (discomfort) with human<sup>1</sup>; which makes one able to counting that parts of time<sup>2</sup>; which helps in conjugation of Bhutas by bringing them at equal states; which takes the living organisms nearer to Mrtyu i.e. ultimate end. Kala does not stop even for smallest fraction of event. All these Niruktis of Kala are made by different ideologies and approaches. It may be concluded in simple words that factor which enable oneself to functionalize and measure these fraction of duration of a particular phenomenon in numerical form may be termed as Kala. Anehas, Antakah, Kristantah, Distah, Dandadharana, samayah, vaivasvataha and Parinaam are synonyms of Kala.

Aacharya Charak in 1<sup>st</sup> chapter of Sutrasthan defined Kala as a Karana Dravya without which any Karya could not occur, though there is presence of other 8 karan dravyas at time of karya dravya production.<sup>3</sup>Modern science defined Kala as lapse of an interval between two known simultaneous occurrences. They called it as time. Yugpat, Chira (late) and Kshipra (early) are lakshanas mentioned in Charak Samhita as a causative factor for origination and pacification of disease.

#### Division of Kala

Though Kala is one and nitya, all pervading continuous and indivisible, for sake of convenience or for Vyahara- Upadhika bhedas of Kala are mentioned in various texts. In Vachaspatyam it is referred that types of Kala are mainly due to Lunar and Solar movements. Both aspects (solar and lunar) have been mentioned by Aacharyas regarding various aspects of life. Two types of Kala has been mentioned by Aacharya Charak- Nityaga (years) and Avasthika (state of disease).<sup>4</sup>On basis of Ayana (celestial movements of sun to south or north) year is divided in two types which are Adana kala and Visarga Kala. On basis of intensity of cold, heat and rain Kala is divided in 3 types i.e. Hemanta, Varsha and Grishma.<sup>5</sup> Kala can be divided in 6 divisions on basis of ritu (season)<sup>6</sup> and on basis of months it can be divided into 12 types. (Table 1)

#### Relation of other karan dravyas with Kala

**Kala with Panchmahabhutas:** Karan dravyas include 5 Mahabhutas (i.e. Aakash, Vayu, Agni, Jala, Prithvi), Atma, Manas, Disha along with Kala. Kala has effect on their quality and quantity both. Conjugation and separation of panchmahabhutas has relation with Kala. Aacharya Charak has explained relation of Panchmahabhut with Kala in Grabha utpatti process<sup>7</sup>. It is said that in Deha Grahana process manifestation of Mahabhuta does not take place simultaneously But there is a lapse of fraction of time in between manifestation of 2 Mahabhutas. Firstly manifestation of Sukrashonita gata Aakash takes place and then lastly Prithvi Mahabhut manifestation takes place. (Table 2)

**Kala and Manas:** Arth Grahan of various indriyas appears to take place at same time But Manas conjugate with one indriya at a time and with other indriya after lapse of fraction of Kala <sup>8</sup>.

**Kala and Atma:** Atma is nitya and Shashvata. Kala is also Nitya.

**Kala and Dik:** Both are Nitya, Vibhu, Anadi and Ananta. Both are one in no. But have Upadhika Bhedas, Both have same gunas like sankhya, paremaan, prithkva, samyog and vibhag.

**Relation of dosha with Kala:** Dosha helps in formation of Deha Prakriti. At time of union of sukra and *shonitita prakriti* is formed according to the Dosha predominance at that particular time <sup>9</sup>. Doshas also have relation with Day- night, Age, intake and digestion of food. Kala (time factor) plays an important role in vitiation of doshas like excessiveness, deficiency or any other type of vitiation in specific season (ritu). [Table 3-6]

**Table 1: Division of Kala according to Ritu and Months**

| Season  | Month          | Hindi calendar      | Greek Calendar     |
|---------|----------------|---------------------|--------------------|
| Shisir  | Tap- Tapasya   | Magha- falgun       | January- February  |
| Vasant  | Madhu- Madhava | Chaitra- Vaisakha   | March - April      |
| Grishma | Suchi- shakra  | Jyestha- Ashadha    | May- June          |
| Varsha  | Nabh- Nabhasya | Sravana- Bhadrapada | July- August       |
| Sharad  | Esha-Urja      | Ashwina- Kartika    | September- October |
| Hemant  | Saha-Sahasya   | Margasirsa- posh    | November- December |

**Table 2: Relation of Kala with Mahabhutas**

| Kala    | Mahabhuta Dominance |
|---------|---------------------|
| Shisira | Aakash+vayu         |
| Vasant  | Vayu+Prithvi        |
| Grishma | Vayu+Agni           |
| Varsha  | Prithvi+Agni        |
| Sharad  | Jala+Agni           |
| Hemant  | Prithvi+jala        |

**Table 3: Relation of Kala with Doshas**

| Ahoratri      | Ritu vat Lakshan | Sanchya | Prakopa | Prashmna |
|---------------|------------------|---------|---------|----------|
| Purvahana     | Vasant           | -       | Kapha   | -        |
| Madhyahana    | Grishma          | -       | -       | -        |
| Aprahana      | Pravrtta         | Vata    | Vata    | Kapha    |
| Pradosha      | Varsha           | -       | Vata    | -        |
| ArdhaPrakriti | Sharad           | Pitta   | Pitta   | -        |
| Pratyusha     | Hemant           | -       | -       | Vata     |

**Table 4 : Relation of Kala with Dosha**

| Dosha Prakopa | Ritu   |
|---------------|--------|
| Vata          | Varsha |
| Pitta         | Sharad |
| Kapha         | Vasant |

**Table 5: Relation of Kala with Dosha<sup>10</sup>**

| Avastha       | Dosh predominance |
|---------------|-------------------|
| Balyavastha   | Kapha             |
| Yuvavastha    | Pitta             |
| Vridhnavastha | Vata              |

**Table 6: Relation of Kala with Dosha**

| Aahar paka Avastha          | Dosha |
|-----------------------------|-------|
| Bhuktanta( after digestion) | Vata  |
| Bhukt Madhya                | Pitta |
| Bhukt aadi                  | Kapha |

- Kapha dosha is dominant in beginning of day and night.
- Pitta Dosha dominant in mid day and mid night.
- Vata dosha dominant at end of day and night.

After the completion of a particular process there is provocation of particular Dosha. [Table 7]

**Table 7: Relation of Kala with Dosha**

| Procedure             | Dosha Predominance |
|-----------------------|--------------------|
| Snatva (after bath)   | Kapha              |
| Bhuktva (after food)  | Kapha              |
| Navanante             | Kapha              |
| Nidrante(after sleep) | Kapha              |
| Smullikhya            | Vata               |
| Ksutva                | Vata               |
| Dantanighrisys        | Vata               |
| Anjanante             | Vata               |

#### Relation of dosha with vyadhi avastha Kalas

Kala is responsible to change vyadhi avastha like prakrita and vikrita avastha of jawiar depends on provocation of specific dosha at specific kala.<sup>11</sup>

#### Relation of Kala with Dhatu

Dhatu is called so due to its Dharana karya. Dharan karya of dhatu depends on its Yogya kallen utpatti. Utpatti, sthiti, and dushti of dhatus all are under influence of kala. Here are some examples-

- Vyakti and Karmukatva of Stanya and Rajah occur between ages of 12- 50 years <sup>12</sup>.
- Mamsa Dhatu gets vitiated by sleeping immediately after taking meals.<sup>13</sup>
- Rakta Dhatu gets vitiated by Kala Swabhava in sharad ritu.
- Effect of Kala on variation of Blood components according to modern point of view [Table 8]

**Table 8: Effect of Kala in Variation of Blood Group Components**

| Blood Component | Lower            | Higher  |
|-----------------|------------------|---------|
| ESR             | New born         | Old age |
| RBCs            | During sleep     | Evening |
| Hb              | Morning          | Evening |
| TLC             | Morning and rest | Evening |
| Platelets       | Morning          | Evening |

**Relation of Kala with Mala**

Purish, Mutra and other Malas are also influenced by Kala. Purish pravritti takes place twice a day. Mala pravritti generally occurs in early morning which is Vata kala and pravritti is Vata Karya. It is said that Malas like keshha, nakha and shamshru should be cut 3 times per 15 days which shows relation of Malas with Kala.

**Relation of Kala with Agni**

Agni is powerful in hemant ritu making it appropriate kala for intake of Guru Dravyas.

Agni is weak in Varsha ritu making it appropriate kala for intake of Laghu dravyas.<sup>14</sup>

**Relation of Kala with Food Intake**

In Ayurvedic texts it is mentioned that food should be consumed at specific time. In Yogratnakara it is mentioned that Purush should consume food twice a day i.e. morning and evening. Acharya Sushrut has said that food should be consumed only when person feels hungry<sup>15</sup>. Acharya Charak has mentioned Kala in Aaharvidhi visheshayatanas.

**Relation of Kala with Bala**

Acharya Charak has mentioned Kala as one of the factors responsible for promotion of Bala.<sup>16</sup> Strength/Bala of human beings changes according to different seasons (Kala). [Table 9]

**Table 9: Relation of Kala with Bala**

| Ritu    | Strength  |
|---------|-----------|
| Shishir | Excessive |
| Vasant  | Moderate  |
| Grishma | Weaken    |
| Varsha  | Weaken    |
| Sharad  | Moderate  |
| Hemant  | Excessive |

Strength/Bala is less in childhood because Dhatus are not formed completely and Bala is essence of Dhatus. In Madhyama avastha Bala is Pravara because Dhatus are formed completely. In jeerna avastha destruction process starts due to Kala swabhava so essence of Dhatus not formed in proper quantity and bala also start decreasing in this stage.

**Relation of Kala with Vyadhi**

Acharya Charak has mentioned Kala as one of the hetu (reason) of vyadhi due to its irresistibility and unavoidable. Kala becomes hetu of Vyadhi by Vaishmya i.e. Ayoga, Atiyoga and Mithayoga. In balya avastha there is more chances of occurrence of Kapahaja rogas due to dominance of Kapha in that avastha. In Yuvavastha there are more chances of occurrence of Pitta rogas and similarly in Vriddhavastha there are more chances of occurrence of Vata rogas due to predominance of Vata. Kala is also responsible for Sukh sadhyatva and Kriccha sadhyatva of vyadhi.

**Relation of Kala with Aushadh**

Acharyas have mentioned specific time for collection of different dravyas. [Table 10]

**Table 10: Relation of Kala with Aushadh**

| Part of Dravya | Charak           | Sushrut  | Vagbhata       |
|----------------|------------------|----------|----------------|
| Kanda          | Sharad           | -        | Sharad         |
| Mula           | Grishma, shishir | Pravrtta | Grishma        |
| Kshira         | Sharad           | Hemant   | Sharad         |
| Patra          | Vasant, varsha   | Varsha   | Varsha, vasant |
| Phala          | Yatha ritu       | Grishma  | Yatha ritu     |
| Pushpa         | Yatha ritu       | -        | Yatha ritu     |
| Sara           | Hemant           | Vasant   | Hemant         |
| Twak           | Sharad           | Sharad   | Sharad         |

**Kala and Aushadh Prayog**

In apana vayu vitiation medicine should be taken after food. In Udana vayu vitiation the medicine should be taken after evening meal. In prana vayu vitiation the medicine should be taken between meals. In shwasa, kasa and Trishna the medicine should be taken frequently at short intervals.

**CONCLUSION**

By above description it can be concluded that Kala is most important factor to be remembered in doing Chikitsa. It has impact on rogi Avastha, bala, agni, mala, dhatu, dosha, aushadh, vyadhi etc. Which are deciding factors for occurrence of diseases as well as diagnosis and treatment of the disease. Hence it is very important to have the proper conceptual knowledge about Kala as well as its applied aspect so that by application of Kala we can do proper diagnosis and treatment of the disease.

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