



Review Article

A CRITICAL REVIEW OF KALA IN AYURVEDA

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Article info

Article History:

Received: 26-01-2023

Revised: 08-02-2023

Accepted: 19-02-2023

KEYWORDS:

Kala, Seasons, Karana dravya, Bhishak, Kalavith.

ABSTRACT

Kala is one of the nine Karana dravya. It possesses Kriya and Guna and is Nitya and Vibhu. It is understood by the occurrence of seasons, day, night, month, year etc. It gives the knowledge of past, present and future events. Kala plays its role from the birth to the death throughout the lifetime of an individual. The flowering, ripening, shedding of leaves in plants and other natural events are influenced by Kala. The Bhishak is referred as Kalavith. **Methods:** Kala or Time factor is explained in detail in Ayurveda literature from which important portions has been taken related with the study. **Results:** Available references on the study of Kala have been collected from the literature and information has been laid down to substantiate its importance in healthy and ill persons. **Discussion and Conclusion:** Kala is considered as a significant factor in the maintenance of healthy life in individuals and for an ill person the same Kala is understood as one of three causes for the disease condition. Time is continuously undergoing changes and a non-controlling entity because of which it is related to God.

INTRODUCTION

Time is an unchangeable factor which cannot be controlled by human. Still it can be predicted by advances in technology. Time will not wait for anyone but the effect of time influences all activities in nature. The seasons, months, days, hours, minutes, seconds and nanoseconds are considered as time. The divisions of time like seasons, months, days, hours etc. changes the natural conditions and thus these changes affects the internal environment of the living body. This condition if it is favourable for normal body functions and its existence serves as positive aspects for health of an individual. If it is unfavourable time will be a definite cause for production of discomfort or disease. Taking into account Ayurveda names this continuous altering factor as Parinama or Kala and finds it as a one of prime factor for the manifestation of a disease condition. Kala is one of factor included in Trividhahetu for diseases.

Kala is considered as one of nine Karana dravya, anything can be considered as Dravya should possess quality and action. Kala has qualities as Samkhya (number), Parimana (measurement), Pruthaktva (separateness), Samyoga (combination) and Vibhaga (disjunction). Its action is cause of birth and death in living beings. Because of which Kala is considered as an important factor in life and due to its uncontrollable feature scriptures consider as Bhagavan, God itself [1]. It is begin less, has no end and cannot be destroyed [2]. The flowering, ripening, shedding of leaves in plants and other natural events are influenced by Kala.

The physician is considered to be well acquainted with the effects of Kala and consider the role of time in disease condition and in planning treatment. Due to this Bhishak or physician often referred to as Kalavith.

AIM

To review the effects of time in a living body by considering Kala as a factor in Ayurveda literature.

OBJECTIVES

1. To assess the importance of time in life activities by considering Kala as a factor.

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Quick Response Code



<https://doi.org/10.47070/ayushdhara.v10i1.1159>

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2. To assess the effects of time in healthy and unhealthy conditions in an individual by considering *Kala* as a factor.

METHODS

Kala or Time factor is explained in detail in Ayurveda literature from which important aspects has been taken related to the study so that special consideration to effects of time in the health and ill-health in an individual.

Literature Review

Derivation

The *Kala* word is formed from *Ka Kara* and *La Kara* of *Kalaa* word and *La Kara* of *Lee Dhatu* of Sanskrit language.

Definition

Kala is said to be God. Its midpoint and end are obscure. It is the cause for manifestation of tastes in substances and alterations. It commands life and death in humans. It never stops and continues all the time. It gives the knowledge of calculation of time [3].

Kala is understood as naturally occurring time divisions as seconds, minutes, hours etc and condition of a patient with respect the onset and continuity of disease condition. The understanding of *Kala* in divisions of time is changes in nature as *Samvatsara* (year), *Uttarayana* (hot seasons) and *Dakshinayana* (cold seasons) [4]. The *Uttarayana Kala* consists of three seasons known as *Sisira* (late winter), *Vasanta* (autumn), *Greeshma* (summer) where the sun moves in northern direction. The *Dakshinayana Kala* consists of three seasons known as *Varsha* (rainy), *Sarat* (spring) and *Hemanta* (early winter) where the sun moves in southern direction. Each season or *Ritu* consists of two months. The conditions of *Tridosha* will be influenced by climatic changes and measures has to be adopted for preventing ill effects of variations in characters of *Tridosha* in body which is described as regimens to be followed in each seasons or *Ritucharya* in Ayurveda. *Kala* is also divisible from *Akshinimesha* to *Varsha (Samvatsara)*. [5]

Table 1: Showing relation of seasons with Indian and Western calendar months

Season	Indian calendar months	Western calendar months
<i>Sisira</i> (Late Winter)	<i>Magha, Phalguna</i>	Mid January to Mid March
<i>Vasantha</i> (Autumn)	<i>Chaitra, Vaisaka</i>	Mid March to Mid May
<i>Greeshma</i> (Summer)	<i>Jyeshtha, Ashada</i>	Mid May to Mid July
<i>Varsha</i> (Rainy)	<i>Sravana, Bhadrapada</i>	Mid July to Mid September
<i>Sarat</i> (Spring)	<i>Ashyayuja, Kartika</i>	Mid September to Mid November
<i>Hemanta</i> (Early Winter)	<i>Margashira, Pausha</i>	Mid November to Mid January

Table 2: Showing divisions of *Kala* in a year to equivalent terms

<i>Kala Vibhaga</i> Division of <i>Kala</i>	Related terms
1 <i>Akshinimesha</i>	1 <i>Maatra</i>
15 <i>Akshjnimesha</i>	1 <i>Kaashta</i>
20 <i>Kaashta</i>	1 <i>Kaala</i>
20 + 1/10 <i>Kaala</i>	1 <i>Naadika</i>
2 <i>Naadika</i>	1 <i>Muhoorta</i>
3 ¾ <i>Muhoorta</i>	1 <i>Yaama</i>
30 <i>Muhoorta</i> (8 <i>Yaama</i>)	1 <i>Ahoraatri</i>
15 <i>Ahoraatra</i>	1 <i>Paksha</i>
2 <i>Paksha</i>	1 <i>Maasa</i>
2 <i>Maasa</i>	1 <i>Ritu</i>
3 <i>Ritu</i>	1 <i>Ayana</i>
2 <i>Ayana</i>	1 <i>Samvatsara</i> or <i>Varsha</i>

Kala or time is categorised under *Dravya* and *Kala* is counted as one of the nine *Karana dravya* described in Indian philosophy and *Ayurveda* [6]. *Kala* is considered as *Amoorta dravya* (having no shape or form). It is a *Nitya dravya* (cannot be destroyed). The significance of time factor is so specifically explained and understood as *Kalachakra* in *Sushruta samhita*[7].

RESULTS: It is evident from the Ayurveda scriptures that the understanding of *Kala* or time factor is so significant in the maintenance of health and cure of a disease. The influence of *Ritu* on *Tridosha* and the characters of all *Ritus* in a day are self-explanatory.

Table 3: Showing influence of Ritu (season) on Doshas

Dosha	Sanchaya (accumulation)	Prakopa (Vitiation)
<i>Vata</i>	<i>Greeshma</i>	<i>Praavrit</i>
<i>Pitta</i>	<i>Varsha</i>	<i>Sarat</i>
<i>Kapha</i>	<i>Sisira</i>	<i>Vasanta</i>

Table 4: Showing influence of Ritu (season) on in divisions of day

Dinabheda	Bhava
<i>Poorvahna</i>	<i>Vasanta</i>
<i>Madhyahna</i>	<i>Greeshma</i>
<i>Aparahna</i>	<i>Pravrit</i>
<i>Pradosha</i>	<i>Varsha</i>
<i>Ardharatri</i>	<i>Sarat</i>
<i>Pratyushasi</i>	<i>Hemanta</i>

In *Ahara parinama* (during digestion of food) of *Kala* has its role among other five factors like *Ooshma*, *Vayu*, *Kleda*, *Kala* and *Samayoga* as explained in *Charaka samhita*, *Sareera sthana*.^[8] In *Ashta ahara viseshayatana* (factors related with in consideration of food intake) also *Kala* plays a role as one among other seven factors as *Prakriti*, *karana*, *Samyoga*, *Rasi*, *Desa*, *Upayogasamstha* and *Upayoktha* explained in *Charaka samhita*, *Vimana sthana* ^[9].

In relation with understanding of disease condition in *Samprapthi*, as causative factor (*Trividharogahetu*)^[10], in prognosis (*Nava* in *Sukhasadhya*, *Seshatvat ayusho* in *Yapya*, *Drushtarishtha* in *Anupakrama*^[11], *Garbhakalavyatikrama* in *Raktagulma*^[12], *Kalanuatini* in *Arishta sthana* as *Prakruti arishtabheda*^[13] and in application of

medication related with food (*Oushadhakala*) ^[14] *Kala* is considered as an important factor.

DISCUSSION

The understanding of time factor or *Kala* can be applied in various aspects first as *Prakriti* (normalcy) and the next as *Vikriti* (abnormality). As *Prakriti*, *Kala* can be comprehended in *Chaya*, *Prakopa*, *Prasama*; stages as *Kala* other than one of *Janapadodhvamsaka* factor; as *Kala mrityu* (normal death); as *Kshanadi* divisions and as normal actions of *Kala* in each *Ritu*. The *Vikriti* of *Kala* can be understood as *Shadkriyakala* causing a disease; *Dooshita* or polluted *Kala* in *Janopadodhvamsa* factor; as *Akala mrityu* (accidental death); as *Vyadhyavastha* or *Atiyoga*, *Mithyayoga* or *Ayoga* of *Kala* ^[15] and not following *Ritucharya* causing diseases.

Table 5: Showing influence of Kala in normal and abnormal conditions

S.No.	Kala as Prakriti	Kala as Vikriti
1	<i>Chaya, Prakopa, Prasama</i>	<i>Sanchaya, Prakopa, Prasara, Sthanasamsraya, Vyakti, Bheda</i>
2	<i>Adooshita kala</i>	<i>Dooshita kala as Janapadodgvamsaka factor</i>
3	<i>Kala mrityu</i>	<i>Akala mrityu</i>
4	<i>Kshanadi divisions</i>	<i>Vyadhyavastha or Atiyoga, Mithyayoga, Ayoga</i>
5	Normal action in each <i>Ritu</i>	Not following <i>Ritucharya</i> causing <i>Rogavastha</i>

CONCLUSION

The *Kala* factor or Time as narrated above never waits for anything. Because of which being also as a non-controlling entity it is considered in scriptures as near to supreme power or God. The effects of *Kala* as landslides, drought, flood, etc are so dreadful which takes lives of many living beings in a short period. So all life activities to be adjusted giving due importance with environmental factor for sustaining a long life span. The thirst for life events never ends so the effects of time also. Hence begin with a never ending journey towards the truth in life which is influenced by time.

ACKNOWLEDGEMENTS

The author is very thankful for the whole hearted support received from Mrs Ramcin (spouse) and other family members for completing this paper. The author is also thankful to the colleagues, teachers and students for support given for my academic life.

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Cite this article as:

Abdul Sukkur M. A Critical Review of Kala in Ayurveda. AYUSHDHARA, 2023;10(1):102-105.

<https://doi.org/10.47070/ayushdhara.v10i1.1159>

Source of support: Nil, Conflict of interest: None Declared

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