

A CRITICAL LITERARY REVIEW OF THE WORD 'KALAA'

Review Article

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ABSTRACT

Kalaa is one of the least explored concepts of *Ayurved Rachana Shareera*, as explained in *Sushruta Samhita*. Even in ancient texts like *Veda*, *Purana* and *Upanishat*, the word *kalaa* had been used at many instances, but the meanings in different texts have been considered differently. Hence in this present article, an effort had been made to review the literature concerned with the meanings of the word *kalaa* in different texts like *Purana*, *Veda*, *Upanishat* and *Ayurved*, literature. On reviewing the available literature in this regard it is found that in all other texts, the meaning of the word *kalaa* had been taken like time, stroke of music, part of the year etc. But in the texts of *Ayurved* its meaning is the limiting membrane between *dhatu* and *ashaya* i.e the limiting / covering membrane with different physiological functions.

Key Words: *ashaya*, *kalaa*, limiting membrane, *puranas*, *upanishat*, *vishavega*.

INTRODUCTION:

Ayurveda being part of *Atharva Veda*, a life science since generations includes many fundamental principles in many of its basic subjects like *Shareera Rachana*, *Shareera Kriya*, *Padartha Vignana* etc, which governs all other aspects of *Ayurved* like *RogaNidana*, *Chikitsa Shalya* and *Shalakya Tantra* etc.

One such subject is *Shareera Rachana*, in which we come across many illustrations or explanations and principles which are clear and more relevant in contemporary era concerned with Anatomical descriptions, but in due course of time and as the modern Medicine and Anatomy had developed, our indigenous medical system was sidelined along with its principles, which became controversial.

Almost all the concepts / principles explained in *Ayurved Rachana Shareera* are co-related with modern science. One such concept which is more relevant, clear and comparable to modern Anatomy is 'Kalaa

Shareera'. Apart from this also many principles still remain controversial.

In *Sushruta Samhita*, *Shareera Sthana* which considered as standard for Anatomical descriptions, it is said that even though *Kalaa* is explained in the context with their formation in Embryology, they remain important throughout life.

They seem to be physical barriers between *Dhatu*s and *Ashayas*¹, which are equally important anatomically as well as physiological functions are concerned.

Apart from this, once again the concept of *Kalaa* has been taken into consideration while explaining *Vishavega*², i.e impulses of poison.

MATERIALS AND METHODS:

Brihatryees (*Sushruta Samhita*, *Charaka Samhita*, *Astanga Sangraha*), *Laghutrayees* (*Madhava Nidana*, *Sharangadhara Samhita* and *Bhavaprakash*) along with their commentaries like *Dalhana Teeka*, *Charakanyasa*, *Panjika*, *Tatwachandrika* etc. Different

koshas like *Amarakosha Medinikosha* and all other available literatures have been reviewed to obtain different references of the word *kalaa*. Different meanings of the word *kalaa* have been obtained from different texts and critically analyzed to obtain the results.

OBSERVATIONS & RESULTS:

In almost all the texts of *Ayurved*, maybe it is *Laghutrayees*, *Brihatryees* and their commentaries they have the same meaning and opinion about *kalaa*.

But in all other literatures other than *Ayurved* Literature, they have got different meanings. In *Amarakosha* it is the measure of time³In *Medinikosha* it refers to sixteen fine arts⁴.In *Rigveda*⁵ and *Atharva Veda*⁶ the meaning of the word *kalaa* refers to debt. Among the *Upanishats*, in *Brihadarnyaka Upanishat* and in *Prashnopanishat*, the meaning of the word *kalaa* is taken as the 'particular part of year time'⁷. Thus in *Vedas* and *Upanishats* the word *kalaa* has been used mainly in four senses like fractions, component parts, qualities and part of time. In *Puranas* also we come across the term *kalaa*. In *Vishnupurana*, the term *kalaa* has been used in the sense of time⁸, i.e *Matra* is *Nimesha* of a person, fifteen such *Nimesh* makes one *Kashtha* and thirty such *Kashtha* makes one *kalaa*. Fifteen such *kalaa* makes one *nadika*.

In *Agnipurana* we find description about *kalaa*. All the seven *kalaa* are mentioned similar to that of *Sushruta Samhita* (*Shareera Sthana*)⁹

DISCUSSIONS: Even though the term *kala* has been quoted in different literatures like *Veda*, *Purana* and *Upanishats* in different meanings. But *Maharshi Charaka* does not use the word *kalaa* in the sense of bodily structure / organ. He has used the word *kalaa* only to mean

qualities while explaining '*Mahachatushpada*' *Adhyaya* in *Sutra Sthana*. He says therapeutics has four legs, one of them is *bheshaja*, which in turn has four qualities, such good quality *bheshaja* has the capacity to cure the disease and help to return to health¹⁰.

But *kalaa* is a specialized structure explained in *Sushruta Samhita* in *Garbhavyakarana Shareeropakramaneeya Adhyaya*¹¹ and in *Kalpa Sthana* while explaining *SarpaVisha Vega Chikitsa*¹².

In almost all texts of *Ayurved* we find similar explanations about *kalaa* as mentioned in *Sushruta Samhita* except in *Sharangadhara Samhita* location of the 4th*kala* has been told to be in *Yakrut* and *pleeha*. In *Astanga Sangraha*, *ShareeraSthana*, during embryonic development, that too in *dhatu nirmana* after formation of each *dhatu*, it is explained that the *dhaturasashesha* i.e *kleda* remain in between *dhatu*s and in future it gets processed and converted into *kalaa*¹³, which after birth performs the function of formation, absorption, protection, selection, transformation and secretion.

CONCLUSION: We find many meanings of the word *kalaa* in different texts like time, sixteen types of fine arts, debt, part of the year, time, fractions, component parts, qualities etc. When it comes to *Ayurvedic* Literature, it gives the meaning of a layer which is present between an *ashaya* and *dhatu*, maybe it is in the form of mucous membrane, serous layer, inter muscular septa, lining of bone marrow, synovial membrane, cells of pancreas and the cells of somniferous tubules.

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