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## Concept of Janmakaala in Ayurveda and its Relation with Health

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### ABSTRACT

*Kaala* or time is an important factor which affects every aspect of life. Time is useful not only to maintain daily activities but also important for clinical purpose. Time factor is being used in medical science since long and various events such as gestational period, bleeding time, clotting time etc. are related with. It also plays an important role to manage emergencies and surgeries. In Ayurveda, *Kaala* has been given due consideration to maintain the health as well as for treatment purpose for example-*Aahara Kaala*, *Bheshaja Kaala*, *Aushadha Samgraha Kaala* and also for Ayurvedic therapies like *Panchkarma*, *Shashtrakarma* etc. Before all this, time is the cause of origin of life and destruction of every living and non-living being. In Astrology, *Janmakaala* is considered in context of various life events but Ayurveda is a science of life and *Janmakaala* here is given in terms of its impact on health of an individual.

### KEYWORDS

Ayurveda, Astrology, *Bala*, *Janmakaala*, *Kaala*



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## INTRODUCTION

Being an eternal science, Ayurveda deals with physical, psychological as well as spiritual well being of an individual. The failure of adaptation at any stage, under any circumstances can result in physical and mental ill health. The health of an individual depends on *Bala*. It is directly responsible for the prevention and arrest of the factors that cause the disease. *Aacharyas* have emphasized the need of knowing the *Deha*, *Agni* and *Sattvabala* of the patient and treatment should be done after proper understanding these *Balas* otherwise the physician will fail in diagnosis and treatment as well<sup>1</sup>. The *Bala* varies from person to person and even in same individual it varies according to various variables i.e. *Prakriti*, *Kaala*, *Vaya* etc. Ayurveda has recommended some factors which are quite capable of enhancing the *Bala*. For this purpose, *Aacharya Charaka* has mentioned *Janmakaala* in context of *Bala Vriddhikara Bhavas*<sup>2</sup>. *Janmakaala* and *Bala* have a major relationship as *Kaala* is the unavoidable factor that influences every aspect of all the organism right from the birth till death. *Bala* is a fundamental concept of Ayurveda and has relationship to the *Kaala* as Ayurveda believes in theory of *Loka-PurushaSamya*<sup>3</sup> according

to which it is said that the changes occurring in *Loka* (macrocosm) affects the *Purusha* (microcosm) and vice versa.

## MATERIALS AND METHODS

All the available classical texts of Ayurveda, different commentaries there upon, articles, symposium, and reports related to this topic were studied and analyzed thoroughly.

## REVIEW OF LITERATURE

### Concept of *Janmakaala* in Ayurveda-

In Ayurveda, *Kaala* is considered as “*Anyathasiddha Nimitta Kaarana*” which means without the causative association of *Kaala* no action is possible. *Kaala* affects the individual in many ways but the concept of *Janmakaala* is directly mentioned by *Aacharya Charaka* under the heading *Bala Vriddhikara Bhavas*.

#### • *Kaala as a cause of origin-*

In *Charaka Samhita*, *Kaala* has been supposed to be the cause of origin of *Purusha* and *Vyadhi*. Moreover, every event occurring in the universe depends on the *Kaala*<sup>4,5</sup>.

#### • *Importance of Kaala in Birth of Foetus-*

According to *Aacharya Charaka*, due to the influence of *Kaala* and stimulation of *Vaayu*, normal expulsion of the foetus takes place from the mother's womb. Here, the appropriate time is of great importance<sup>6</sup>. *Aacharya Sushruta* has also



accepted that *Kaala* is the factor responsible for timely expulsion of the foetus<sup>7</sup>.

#### • *Janmakaala as Bala Vriddhikara Bhava*-<sup>2</sup>

While discussing the factors which helps to promote the *Bala* of an individual, *Aacharya Charaka* has stated that birth in a season which possess maximum strength also amplify the strength of that individual i.e. birth in the seasons of *Hemanta* and *Shishira* is indicative of maximum *Bala*, in *Sharad* and *Vasant* indicates moderate *Bala* while birth in *Varsha* and *Grishma* is indicative of minimum *Bala*.

#### • *Division of year on the basis of Rashi*-<sup>8</sup>

*Aacharya Sharangadhara* has classified the year on the basis of *Rashi*. (Table no.1)

**Table 1** Showing Division of year on the basis of *Rashi*:

<i>Ritu</i>	<i>Rashi</i>
<i>Vasant</i>	<i>Kumbha</i> and <i>Meen</i>
<i>Grishma</i>	<i>Mesha</i> and <i>Vrasha</i>
<i>Pravrat</i>	<i>Mithuna</i> and <i>Karka</i>
<i>Varsha</i>	<i>Singha</i> and <i>Kanya</i>
<i>Sharad</i>	<i>Tula</i> and <i>Vrischika</i>
<i>Hemant</i>	<i>Dhanu</i> and <i>Makara</i>

Change in the season depends on the relative shift of the sun in various *Rashis*.

#### **Co-relation between Astrology and Ayurveda-**

Ayurveda and Astrology are deeply associated with each other. Astrology deals with the *Kaarmic* process of man and its aim is to get rid from the cycle of birth and

death. It is very important to have a healthy body and mind to achieve this<sup>9</sup>.

Similarly Ayurveda aims to maintain the equilibrium of all the bodily elements i.e. *Tridosha*, *Sapta Dhaatu* etc. to achieve the healthy state which is considered as the basis of *Dharma*, *Artha*, *Kaama* and *Moksha*.

Ayurveda follows the principle of *Tridosha* i.e. *Vaata*, *Pitta* and *Kapha* and there are three metabolic body types (*Shareera Prakriti*) associated with five elements viz. *Aakash*, *Vaayu*, *Agni*, *Jala*, *Prithvi* while in astrology four elements are considered i.e. Fire, Earth, Air and Water and different zodiac signs corresponds to these four elements (Table no. 2).

**Table 2** Showing elements and corresponding zodiac sign

<b>Element</b>	<b>Zodiac sign</b>
Fire	Aries, Leo, Sagittarius
Earth	Taurus, Virgo, Capricorn
Air	Gemini, Libra, Aquarius
Water	Pisces, Cancer, Scorpio

*Vaata* corresponds to Air, *Pitta* to Fire and *Kapha* to Earth and Water.

Every zodiac sign belongs to an element and every element determines the unique constitutional makeup of the individual<sup>10</sup>.

Also the *Doshas* have an astrological influence with the zodiac signs and planets depending on the dominant *Dosha*<sup>11</sup>.

In Astrology, on the basis of *Triguna* and *Chaturbhuta*, these twelve signs are



classified. These signs may show the effect on changes in environmental characteristics as well as human behaviour<sup>12</sup>.

## DISCUSSION

According to the concept mentioned in *Balavriddhikara Bhavas*, the time of birth has an impact on the health of an individual in future life. This concept is present in ancient Indian literature with detailed description about its use for various purposes. In spite of so much advancements, in present scenario also, the concept of *Janmakaala* is given due consideration. People usually refer to *Janmakaala* for future predictions related to their lives but it plays a very important role to assess the health of an individual as per the *Ayurvedic* as well as other ancient classical texts.

*Janmakaala* is not merely a topic of astrology as it is said to be known through *Graha*, *Nakshatra* etc. In Ayurvedic texts also there is explanation about *Graha*, *Nakshatra* in terms of collection of particular *Aushadhi*<sup>13</sup>, *Kuti Praaveshika Rasayana*<sup>14</sup>, *Sutikaagaara Pravesha*<sup>15</sup>, *Adhyayana Praarambha Kaala*<sup>16</sup> and many more. But in the only description regarding relationship of *Janmakaala* with *Bala*, *Kaala* is

mentioned in terms of *Nityaga Kaala* i.e. as per seasons of the year.

## CONCLUSION

*Janmakaala* affects the status of health according to the concept of *Loka-Purusha Saamya* which states that the changes taking place in the external environment also affects the function of human body. As in *Pravara Bala Ritu*, there is decrease in *Suryabala* while the *Chandrabala* is on its peak, which leads to increase in the *Saumyaansha* in the environment and also enhance the *Bala* of the individuals.



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