

IMPORTANCE OF KALA

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ABSTRACT

Ayurveda has given great importance to the *kala* (time) for the healthy as well as the diseased. It is that which controls both life and death of the individual. According to *Charaka*, *kala* have been divided into two. *Nithyaka* and *Avasthika*. *Nithyaka* again divided into *uttarayana* and *dakshinayana*. *Uttarayana* being further classified as *shishira*, *vasantha*, *greeshma* and *dakshinayana* further classified into *varsha*, *sharat*, *hemantha*. *Avasthika* tells us about different *avasthas* of *vyadhi*. The importance of *kala* has been highlighted in Ayurveda in the context of classification of *vyadhi*, *nidana* for *roga*, in *kriyakala*, in *Sadhyasadhyata* of the *vyadhi*, in *arishta* and in *Chikitsa*. Thus right from the *Nidana* to *Chikitsa*, *kala* plays an important role.

Keywords: *Kala, Vyadhi, Nidana, Chikitsa*

INTRODUCTION

A living person is the product of *kala* (time). Diseases occurring to the persons are also considered to be caused by time. The whole universe is under the control of time. Hence time is the cause everywhere. From the microscopic changes to the macro changes in the universe all are governed by time. Ayurveda has given great importance to the *kala* (time) for the *swastha* (healthy) as well as the *athura* (disease). From the basic *dina charya* (daily regimen), *rtu charya* (seasonal regimen), *dosha kala* (time of each dosa), *avasthapaka* (stages of digestion) *kala*, *dhathu poshana* (process of nourishment) *kala*, the process of ageing, developing *Kala vibhaga*:⁴

Time to blink 1 eyelid

= 1 *nimesha/matra*

18 *nimesha*

= 1 *kaashta*

30 *kaashta*

= 1 *kaala*

15 *kaala*

= 1 *gurvakshara* (time taken to spell 1 long letter)

3 *kaala*

= 1 *vinaadikaa*

sampraphi(pathogenesis) in a disease to its *Chikitsa*(treatment) , all the factors depends on time.

DEFINITION: *Kala* can be considered as the change and it is only one but many for the different presentations and the calculations¹; it is expressed as *dina* (day), *masa* (month) etc. *Kala* is said to be *bhagavan* , *svayambhu* (self-originated) and its origin, existence and end are obscure. It is that which controls both life and death of the individual.² It is a continuous process like *chakra* (wheel) which does not stop even for a moment and joins both *sukha* and *dhukha* to the life of the individual³

1 ghatika	= 1 muhurtha (48 minutes)
60 ghatika	= 1 ahoratharam (day and night = 24 hours)
75 ghatika	= 1 yaama (3 hours)
8 yaama	= 24 hours
15 ahoraathra	= 1 paksha
2 paksha	= 1 maasa(month)
2 maasa	= 1 rtu(season)
3 rtu	= 1 ayana
2 ayana	= 1 varsha

According to *Charaka*, *kala* have been divided into two. *Nithyaka* and *Avasthika*. *Nithyaka* again divided into *Uttarayana* and *Dakshinayana*. *Uttarayana* being further classified as *shishira*, *vasantha*, *greeshma* and *Dakshinayana* further classified into *varsha*, *sharat*, *hemantha*. *Avasthika* tells us about different *avasthas* of *vyadhi*.

IMPORTANCE OF KALA IN AYURVEDA:

1. Classification of Vyadhi:

- a. *Kalaja* and *Akalaja vyadhi*⁵: *Kalaja vyadhi* can be connected to the growth of the body and the state of the organs. As the time passes the bodily changes are observed like graying of hairs, wrinkles on the skin etc which cannot be reversed by medicines. *Akalaja vyadhi* are the diseases which occur untimely. For eg: disease occur in *youvanavastha*(young age).
- b. *Prakrutha* and *Vaikrutha*⁶: *Vyadhi* which is manifested where the *dosha* aggravated because of the nature of the season is *prakrutha* and it is easily curable because the line of treatment fa-

vors both *dosha* and *rtu*. Whereas the treatment for *vaikrutha* *vyadhi* will not favor for *dosha* and *rtu*. For eg: Classification of *jvara*(fever) is made on the basis of *kala*. When the *jvara* is caused by the *swabhava* of *kala*, it is considered as *prakrutha jvara* like *pittaja jvara* in *sharat rtu*.

- 2. ***Kala as a Nidana for roga***⁷: The *atiyoga*, *ayoga* and *mityayoga* of *artha*, *karma* and *kala* is considered as the 3 main causes for the manifestation of the diseases. If a particular season manifested itself excessively, it should be regarded as *atiyoga*, less manifested is *ayoga* and exhibition in contrary to the normal one can be considered as *mitya yoga*.
- 3. ***Kala with special reference to kriyakala***: The concept of *kriyakala* has been described in 2 separate entities. *Rtu kriyakala* and *vyadhi kriyakala*. *Rtu kriyakala* explains the normal physiological variations of *dosha* in respect to season.

Table 1 Showing Rtu kriyakala

	<i>Chaya</i>	<i>Prakopa</i>	<i>Prashama</i>
<i>Vata</i>	<i>Greeshma</i>	<i>Varsha</i>	<i>Sharath</i>
<i>Pitta</i>	<i>Varsha</i>	<i>Sharath</i>	<i>Hemantha</i>
<i>Kapha</i>	<i>Shishira</i>	<i>Vasantha</i>	<i>Greeshma</i>

Based on the *chaya*, *prakopa*, *prashama* of the *tridosha*, various measures are explained in the *rtu char-*

ya(seasonal regimens) to overcome the adverse effects that may be produced due to these seasonal variations, which in turn

helps in preventing the onset of many diseases. *Vyadhi kriya kala* explained by Susrutha gives an idea about the consecutive stages of the disease⁹. They are *sanchaya, prakopa, prasara, sthana samshraya, vyakthi* and *bheda*. By understanding these stages of the disease, early diagnosis of the *vyadhi* is possible and this helps to cure the disease successfully without much discomfort in planning the treatment especially when the physician is able to identify the disease in the early stage like *sanchaya, prakopa* etc and preventing it from progressing to the later complication.

4. Role of *Kala* in *Sadhyasadhyata*

⁹(prognosis): One of the criteria for deciding the *sadhyasadhyata* of the *vyadhi* is *kala*. When the *vyadhi* is of *nava*(recent origin), it is called as *Sukha sadhya vyadhi*. *Kruchra sadhya vyadhi* is where any one of *kala*(season), *prakruti*(physical and mental constitution) or *dhatu*(tissue elements) are favourable to the disease and *na ati kalam*(not very chronic). When the disease affects the patient continuously for *deerga kala* (long time), it is considered to be *Yapya*.

5. Importance of *kala* in *Arishta*¹⁰(bad prognosis): Acharya Charaka had explained the *arishta lakshana*, which indicates the death of the individual in a specific period of time. For eg:

If there is diminution of body heat, absence of concentration of mind, loss of complexion, weakness of mind and absence of attachment towards life indicates the death of person in 1 year.

6. Importance of *kala* in *Chikitsa*:

- a. Based on the seasonal variations and after proper understanding of the *avastha* of the *dosha*, one can plan up the treatment.

b. Treatment of a disease depends upon the knowledge of certain factors and *kala* is one among them without which complete cure of the disease is not possible.¹¹

- c. Importance of *kala* in collection of drugs: According to the part used, there is specific time for the collection of each drug.¹²

Moola (Root)-Greeshma and Shishira
Palasa & *Shaakha-Varsha* and
Vasantha

(Fresh branch & tender leaf)
Pushpa (flower)- According to the season

Tvak, Kandha, Ksheera- Sharath
(Bark, rhizome, latex)

Saara (exudates) - *Hemantha*

- d. Shelf life of different preparations is explained on the basis of *kala*. For eg: *Churna* – 6 months, *Avaleha* – 1 year

- e. ***Aoushadha sevana kala***: The specific time mentioned for the intake of medicines depending on the *dosha* involved is *aoushdha sevana kala*. They are¹³:

Abhakta- In empty stomach (*vyana vata vaigunya*)

Pragbhakta- Just prior to meal (*apana vata vaigunya*)

Madhyabhakta- Middle of meals (*samana vata vaigunya*)

Adhobhakta- Soon after meals (*udana vata vaigunya*)

Samabhakta- Along with food (*Dipana, Pachana*)

Antharabhakta- After digestion of morning food

Samudga - Before and after meals

Sagrasa-With each morsel (*prana vata vaigunya*)

Grasanthara - Between the morsels

- f. Selection of treatment modalities in various diseases is based on *kala*.

- For eg: After the 6th day, after administering light food patient should be given with *kashaya* (decoction)¹⁴. From the 10th day onwards *Grita* (ghee) can be administered.
- g. There are five important things to keep in mind along with the appropriate therapeutic measures for the effective treatment, without which even the useful treatment may turn out to be harmful¹⁵. In that *kala* is one of the important factors. Here the factors included under the *kala* are¹⁶:
- *Dina* (different parts of the day). Eg: morning time is the most suitable time for *vamana* (emetic therapy)
 - *Athura* (nature of the patient).Eg: *Balavan* (strong person should take medicines in the morning in empty stomach and a *durbala* (weak) person should take medicines along with light food.
 - *Aushada* (time of taking medicines).Eg: *Abhakta, Praghakta*.
 - *Vyadhi* (nature of the disease). Eg. Adminstration of ghee, decoction, milk after 6 days of the disease.
 - *Jirna linga* (stage of digestion of food): that is after observing the hunger, proper evacuation of stool and urine; lightness of the body, according to that only medicine is prescribed.
 - *Rtu* (nature of the season): The regimens to be followed in different season are also according to the *dosha* involved in the disease.

CONCLUSION

Kala (time) is an important factor for both healthy and the disease. Each stage of the disease is bounded with *kala*, right from the *nidana*(causative factor) to the *chikitsa* (treatment) of a disease.

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Source of support: Nil

Conflict of interest: None Declared