IMPORTANCE OF KALA
Chintuja J P¹, Remyasree P K², Issac Paul³
¹Postgraduate Scholar, Department of Kayachikitsa, ²Postgraduate Scholar, Department of Samhita & Sidhanta, Sri Dharmasthala Manjunatheshwara College of Ayurveda & Hospital, BM Road, Hassan, Karnataka, India
³Consultant, Prapthi Ayurveda, Muvattupuzha, Ernakulam, Kerala, India

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, gr佘ema 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 Sadhyasadhya 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 (seasona regimen), dosha kala (time of each dosa), avasthapaka (stages of digestion) kala, dhiathu poshana (process of nourishment) kala, the process of ageing, developing samprapthi(pathogenesis) in a disease to its Chikitsa(treatment), all the factors depend 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

Kala vibhaga:⁴

<table>
<thead>
<tr>
<th>Time to blink 1 eyelid</th>
<th>1 nimesha/matra</th>
</tr>
</thead>
<tbody>
<tr>
<td>18 nimesha</td>
<td>1 kaashta</td>
</tr>
<tr>
<td>30 kaashta</td>
<td>1 kaala</td>
</tr>
<tr>
<td>15 kaashta</td>
<td>1 gurvakshara (time taken to spell 1 long letter)</td>
</tr>
<tr>
<td>3 kaala</td>
<td>1 vinaadikaa</td>
</tr>
</tbody>
</table>

¹Ref: ²Ref: ³Ref: ⁴Ref:
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, vasanthta, greeshma and Dakshinayana further classified into varsha, sharath, hemantha. Avasthika tells us about different avasthas of vyadhi.

**IMPORTANCE OF KALA IN AYURVEDA:**

1. **Classification of Vyadhi:**
   a. Kalaja and Akalaja vyadhi: 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: 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 favors 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 pitthaja jvara in sharath rtu.

2. **Kala as a Nidana for roga:** The atiyoga, ayoga and mithiyayoga 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 mithya 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>
<thead>
<tr>
<th>Chaya</th>
<th>Prakopa</th>
<th>Prashama</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vata</td>
<td>Greeshma</td>
<td>Varsha</td>
</tr>
<tr>
<td>Pitta</td>
<td>Varsha</td>
<td>Sharath</td>
</tr>
<tr>
<td>Kapha</td>
<td>Shishira</td>
<td>Vasantha</td>
</tr>
</tbody>
</table>

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 disease. 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**

   (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 Suka sadhya vyadhi. Kruchra sadhya vyadhi is where any one of kalat(season), prakruti(physical and mental constitution) or dhatus(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 Arishtha**

   (bad prognosis): Acharya Charaka had explained the arishtha 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.

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

   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 are:

      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)\(^\text{14}\). 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 harmful\(^\text{15}\). In that kala is one of the important factors. Here the factors included under the kala are\(^\text{16}\):

- **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, Pragbhakta.
- **Vyadhi** (nature of the disease). Eg. Administration 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.

**REFERENCES**

kamba Sanskrit Series; Reprint 2007; 112.


CORRESPONDING AUTHOR
Dr. Chintuja J P
Email: chintuja.jp@gmail.com

Source of support: Nil
Conflict of interest: None Declared