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KALA: THE TIME - A CONCEPTUAL STUDY

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ABSTRACT:

In *Ayurveda*, *Kala* (Time) is considered as one among the *Karana dravya*. Whole universe is in the influence of *kala*(Time). As *Ayurveda* is the science which is meant for wellness of human beings.

The word *kala* is used for time in general as well as for proper time and for a period as portion of time. *Kala* (time) is one factor which plays an important role in cause of disease, to maintain health, prevention of disease and to treat the disease also.

Present study explains the importance of *Kala* in *Ayurveda*.

KEY WORDS: Time, Drug collection time, *Ayurveda*, Drug administration time, Time –basic principle of *Ayurveda*

INTRODUCTION:

Ayurveda is a holy science of health. The aim of *Ayurveda* is to prevent disease and to maintain health. It is only science of treatment except *Ayurveda* which elaborate the basic principles of life.

Daily regimen, seasonal regimen and three sub pillars of the body are some of the basic principles which prevent diseases. *Anupana*, *Pathya kalpana*, *Samsarjana krama*, Time of drug administration are some of the principles used to treat diseases along with the *Shodhana Karma*(Purificatory therapy) and *Shamana Karma*(Palliative therapy).

This study is proposed to explain that time plays important role in cause, prevent and to treat the disease.

AIMS AND OBJECTIVES:

1. To study the concept of *Kala*- time according to *Ayurveda* in detail,
2. To explain the role of *Kala* in cause of disease in treatment and preventive measure.

MATERIALS & METHODS:

Ayurved texts like *Brihatrayee* and *Laghutrayee* have been used to study *Kala*.

CONCEPTUAL STUDY:

ABOUT KALA: *Kala* (time) is accepted as one of the nine *dravyas* by *Ayurvedic* philosophers and the *vaisheshika*.¹ *Kala* passes *karma* (action) and *guna* (attributes).

To destroy the being or to collect the being at the time of dissolution of the universe and to describe the past, present and future are the attributes of the *kala*. This proves that time is a substance.² According to *Charaka Samhita* *kala* is nothing but a process of transformation into seasons, solistics etc.³ In another reference *Acharya Charaka* has stated that *kala* or time, cannots two meaning i.e. the year and state of diseases in the patients.⁴ According to *Sushrut Samhita*, *Dalhana* has elaborated so many definitions of *kala*. *Kala* is self emerged and without beginning, middle and end. There on are dependent derangement and excellence of *rasa* (nourishing sap) and also life and death of men. It is *Kala* as it does not stay for even minute fraction or seizes or leads living being to death.⁵ In all, the producer of all those items which are being produced in *kala*. It is shelter and dependence of universe *kala* is the cause of comparative knowledge of predomination on subordinations, superior and inferior and remoteness or nearness and early or late (*para* & *apara*). It is one in number but has been divided in so many degrees for practical purpose, such as in seconds, minutes, hours, days, months and so on.⁶

According to *Ashtanga Hridaya* the smallest unit of time is *Matra*, the time required for twinkling one's eyes normally (*Akshinimesha*) is called *matra*.⁷ According to *Sushrut Samhita* the unit of the measurements of the time is *nimesha*⁸ equivalent to the time taken in a small vowel.

According to *Charak Samhita*, Time is divided externally i.e. 1. *Samvatsara* or *Nityaga* 2. *Aturavastha* or *Awasthika* (the state of the disease in a patient). *Nityaga* type of *kala* can be further divided into *Paksha* (Fortnight), *Ahoratra* (Day or Night) and so many other divisions. *Aturavastha* or *Avasthikala* is the state of the patient which determines the intimacy of timely actions and prohibition of untimely ones.⁹

Kala bhesaja means administration of drug timely and *Akala bhesaja* means administration of drug untimely. *Acharya Charaka* says that the therapy does not produce its desired effect, if administered after or before the correct time. It is the time which decides the manifestation of desired effects of a drug administered the age of the patient i.e. Childhood, infant, young and old age and the age of the disease i.e. acute and chronic and incubation period etc. must be considered in the administration of the therapy.¹⁰

KALA- A CAUSE OF DISEASE AS WELL AS HEALTH

The only cause of diseases or health is to be recognized as either of insufficient union (*hinayoga*), perverted union (*mithyayoga*), excessive union (*atiyoga*) and proper union (*samyagayoga*) of seasons (*kala*), objects (*artha*) or action (*karma*).¹¹

A year is an unit of time which is further divided into Winter, Summer and Rainy seasons, categorized by cold, heat and rains respectively. If a particular season manifests itself excessively, this should be regarded as *Atiyoga* (excessive utilisation) of the time. If a season manifests itself in lesser measure, it would be its non utilization (*Ayoga* or *Hinayoga*). If on the other hand, characteristics of a season are contrary to normal ones, this will be wrong utilization i.e. *Mithya yoga*.¹² A person exposed to these vagaries of seasons becomes a victim of many diseases.¹³ In *Charaka Samhita*, Time, mental faculties and objects of sense organs are mentioned here in their order of importance. Time is most important factor in as much as it is indispensable in character. Then come the mental faculties. It is the defect in mental faculties that lead to the defects in the objects.¹⁴

KALA- IMPORTANT IN SHADKRIYAKALA

The excessive accumulation of doshas in its own site is known as *chaya*. It causes aversion towards the causes of increase of *doshas* and desire towards opposite properties (which are capable of pacifying the increase *doshas*). *Kopa* (aggravation) of *doshas* is the state when they increase in wrong channels. In this state, *dosha* exhibit their own symptoms of aggravation, the patient experiences discomfort and ultimately, the disease manifests.¹⁵ This shows the natural tendency of the body which is useful in treatment.

KALA- A FACTOR WHICH MAINTAINS HEALTH

As three sub-pillars of the body i.e. Food, Sleep & sex supports the body by observing it properly. In this regard *Ayurveda* explain the important information regarding proper time for sex. After sumptuously taking drugs which increase virility, one can have sexual intercourse till satisfaction in the *rutus* of *Hemanta* (early winter) and *Shishira* (extreme winter), once in three days in *Vasanta* (Spring) and *Sharada* (Autumn) *rutus* (seasons) and once in fifteen days in *Varsha* (rainy season) and *Grishma rutus* (Summer season).¹⁶

KALA-A FACTOR WHICH PREVENT DISEASES

Kala(time and its derivatives-period,duration and stage of disease and medicine)is intended to prevent the origin of both *Nija*(endogenous)and *Agantu*(exogenous) variety of diseases.¹⁷

KALA- A FACTOR OF TREATMENT:

Kala is considered as an important factor for the treatment. According to *Ashtanga Hridaya*, the time of administration of medicine are of 10 types.¹⁸ The time of drug administration can be categorized into two main heads:-

1. *Sanna* (with food)
2. *Niranna* (without food)

But all these are in one way or the other related to food. According to *Ashtanga Hridaya* time of drug administration is related to food. i.e. with food (*sanna*) and without food (*niranna*).¹⁹

It is further explains that time of drug administration is given as per the constitution of the body of the patient. In *Kapha* predominant diseases and strong patient medicines can be given in empty stomach. In *Pitta* predominant patients after food. In *vata* predominant patients medicines can be given along with food.²⁰

According to *Charak Samhita*, Time of drug administration is of two types: *Kala bhashaja* and *Akala bhashaja*. It is depend on the age of patient and state of the disease. *Kala* plays an important role in causes of disease and curative also. *Charaka Samhita* described 10 times of drug administration.²¹ *Sushrut Samhita* also described 10 times of drug administration.²² *Sharangdhara Samhita* described 5 times of drug administration.²³

DISCUSSION:

The time factor has got an important role in medical science specially in *Ayurveda*. We can correlate the constitution of the body, their diseases and its treatment. *Vata dosha* is predominant in old age, In afternoon (3.00 P.M to-7.00 P.M which denotes day time), late night (2.00-6.00P.M which denotes night time) and at the end of the digestion of food.

Whenever we talk about the vitiation of *vata* we should consider its types i.e. *Apana vayu*, *Samana vayu*, *Vyana vayu*, *Prana vayu*, *Udana vayu*. *Acharya Vagbhata* has clearly mentioned the time of drug administration according to the constitution of the body. *Kapha* predominant disease with severe diseases and strong patients are managed with medicines given in empty stomach.²⁴ As per *Arthapatti Tantrayukti* we can consider *vata* predominant disease with weak patients can managed with medicines given with food. In vitiation of *apana vayu* time of drug administration is before food. In vitiation of *samana vayu* time of drug administration is with food. In vitiation of *vyana vayu* time of drug administration is after breakfast. In vitiation of *udana vayu* time of drug administration is after food. In vitiation of *prana vayu* drug can be given in between each bolus of food or within each bolus of food. In poisoning, vomiting, hiccup, thirst, asthma, cough medicine can be given frequently. In anorexia medicine can be given *sannam* (with food). In tremors, convulsions, hiccup, medicines can be given before and after food. Intake of medicine is recommended in ailments affecting head & neck.²⁵ Time of *Chaya* (accumulation of doshas), *Prakopa* (excessive increase of dosha) explained in *Ashtanga hridaya* in detail. *Dosha* which attain the state of *chaya* (accumulation) in the cold *rutus* of *Hemanta* (early winter) and *Shishira* (winter) (i.e. *Kapha dosha*) is comfortably evacuated at the earliest in *Vasanta Rutu* (Spring). Similarly *dosha* which undergo *chaya* (accumulation) in the *rutus* of *Grishma* (Summer-*vata*) are eliminated respectively in the *rutus* (seasons) of *Varsha* (Rainy) and *Sharada* (Autumn). One who adopts this principle will never be affected any ailments associated with seasonal variations.²⁶

Similarly time of *Shodhana* therapy and *Shamana* therapy is also very well explained in *Ashtanga Hridaya*. *Vata*, *Pitta* and *Kapha* which undergoes *chaya* (accumulation) in the respective seasons of *Grishma* (summer), *Varsha* (rainy season) and *hima* (winter) are to be expelled by *shodhana* (Purificatory therapy) in the month of *Shravana*, *Kartika* and *Chaitra* (i.e. July-August, October-November, March-April) respectively since *Grishma*, *Varsha* and *Hima* are of intense heat, heavy rain and extreme cold.²⁷ Hence vitiated *doshas* are to be expelled out by *shodhana* therapy in *rutusandhi* (transitional phase between two seasons) or *sadharana rutus* as recommended in *swasthacharya* (conduct for the healthy).²⁸ *Shodhana* therapy (Purification therapy) is to administered in the appropriate time without procrastinating the *kriyakala* (appropriate time for management).²⁹ For *shamana* therapy, *rasa* (taste) of drug plays an important role w.s.r to seasons. Though all the six *rasas* are to be practiced in all seasons. The *rasas* which are specially directed for the use in each season should be used predominantly.

Table.1: Showing the taste of diet & properties recommended for use in each season.³⁰

SEASONS	INDIAN MONTHS	ENGLISH MONTHS	PREDOMINANCE OF DOSHA	TASTE RECOMMENDED	PROPERTIES
SHISHIRA (Winter)	Magha	Mid January- Mid February	Kapha	Madhura,Amla, Lavana	Snigdha,Ushna
	Phalgun	Mid February- Mid March			
VASANTA (Spring)	Chaitra	Mid March -Mid April	-	Katu,Tikta, Kashaya	Ruksha,Ushna
	Vaishakh	Mid April -Mid May			
GRISHMA (Summer)	Jyeshtham	Mid May- Mid June	Vata	Madhura	Snigdha,Shita
	Ashadham	Mid June -Mid July			
VARSHA (Rainy)	Shravana	Mid July -Mid August	Pitta	Madhura, Amla,Lavana	Snigdha ,Ushna
	Bhadrapada	Mid August -Mid September			
SHARADA (Autumn)	Ashwina	Mid September -Mid October	-	Madhura,Tikta, Kashya	Ruksha,Shita
	Kartika	Mid October -Mid November			
HEMANTA (Early Winter)	Margashirsha	Mid November -Mid December	-	Madhura,Amla, Lavana	Snigdha,Ushna
	Pausham	Mid December -Mid January			

This table is useful not only for the diet but the taste of drug also. For eg. In *Shishira rutu*, *Madhura* (Sweet), *Amla* (Sour) and *Lavana* (Salt) can be taken as a taste of drug which can enhance the effect of drug along with the time of drug administration. Similarly we can consider the respective tastes in respective seasons as a treatment.

For *Shodhana* therapy time of drug collection is described briefly. *Sharada rutu* (Oct.-Nov) is the best time for collection of herbs for all types of preparations. But for the drugs of *Vamana* (Emesis) and *Virechana* (Purgation) the best time is *Vasanta rutu* (Feb. and March).³¹ Reason behind this is that the drugs collected in that particular season will possess the optimum potency level and *prabhava*. *Ayurveda* text have explained the specific part of the drug to be collected in specific season. This indicates the authentic knowledge about the drug potency concentration in various parts of the plants.³²

It is indicated that *aushadha dravya* (herbs) are to be collected in early morning hours.³³ Perhaps at *brahma muhurta kala* the yield and the potency of the drugs are expected to be more as it is the *kapha kala*.

As *Tarkasangraha* explains that everything is dependent on *kala*.³⁴ This can be extended in the context time of drug administration also. *Kala* is *Nimitta Karana* (reason) of all types of *Karya* (action). Hence drug employed in a proper *kala* will result in expected *Karya*.

It is observed that *Vatavidhwansa Rasa* recommended in vitiation of *Vata dosha*. It can not be used in *Grishma rutu* because of its *ushna* (hot) property. Similarly medicines like *Ushirasava*, *Chandanasava* are used in vitiation of *pitta dosha* having cold property but it can not be administered in *Sharada rutu* which is the season of winter. Similarly salt can not be used in person having predominant of *Pitta dosha* and in the afternoon which is the period of vitiation of *Pitta dosha*. In disease like baldness, graying of hair it should be avoided.

Kala has been given special importance according to *Dina, Rogi, Aushadha, Vyadhi, Jeerna Lakshana* and *Rutu*.³⁵

CONCLUSION:

- *Kala* plays an important role in decision of *Shodhana* (Purificatory) therapy and *Shamana* (Palliative) therapy.
- *Kala* gives indication to treat the diseases which either can enhance or vitiate *doshas* which ultimately leads to increase or decrease disease.

- *Kala* plays an important role in prevention of diseases as well as to maintain health.
- *Kala* plays an important role in collection of medicines
- The diseases are to be treated by adopting purificatory therapies and suitable preventive measures in the respective seasons of their manifestation.
- Though there are difference of opinion about the numbers of time of drug administration in different *samhitas* but the theme is same behind it. i. e. Time of drug administration depends upon the status of dosha, constitution of the body, age and season.
- Time of drug administration depends upon the status of *dosha*, constitution of the body, age and season.
- Collection of herbs should be done in proper time which is important in treatment.
- Vitiated *doshas* are to be expelled out by *shodhana* therapy in *rutusandhi*(transitional phase between two seasons) or *sadharana rutus* as recommended in *swasthacharya* (conduct for the healthy).
- *Shodhana* therapy (Purification therapy) is to administered in the appropriate time without procrastinating the *kriyakala*(appropriate time for management).
- For *Shamana* therapy, rasa (taste) of drug plays an important role w.s.r to *kala* (seasons).

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