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CONCEPT OF KALA IN CHARAKA SAMHITA

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Abstract:

Kala is one among the Nava karana dravya. Kala is Ammorta dravya, Nithya and vibhu. The change resulting from an earlier situation to succeed or present situation is known as kala. It is also known as Parinama. Each and everything of this universe or cosmos, undergoes change. The changes evident in the universe or cosmos are bound to follow a definite order. The same implies to the physical body of the human beings. These changes are inevitable and are going on without any break. Kala is the principle, reason for the vicious cycle of birth and death among human beings. Kala has been given a prime importance in charaka Samhita in the maintainance of swastya and atura. Acharya Charaka classified kala into Nithyaga (samvastara) kala and Avastikan kala. Nithyaga is again classified into uttarayana and dakshanayana based on the movements of the sun. Avastika describes about vyadhi avasta kala (disease status of patient). Kala plays a vital role in understanding the nidana, of roga, samprapti, pariksha, sadhyasadyata, and chikista.

Key words: Kala, Nava karana dravyas, Ammorta, Vibhu, Parinama, Nidana, Samprapti, Chikista.

I. Introduction:

Kala is responsible for the generation of living beings as well as diseases. The universe is dependent on kala and kala is accountable for implementing all actions¹. Infact, kala is causative factor for all. The change resulting from an earlier situation to succeed or present situation is known as Kala. It is also known as Parinama.

The word 'kala' is often used for time in general, period or proper time when something occurs. However, it has a broader and deeper interpretation as narrated in Ayurveda, Kala is one of the Dashvidhparikshya bhava which plays a major role in diagnosing the disease. The vitiation and pacification of Tridosha, Dhatu, manifestation of diseases, and even management of conditions, daily and seasonal routines, etc. are influenced by kala. Kala plays a key role in preventing and treating diseases. Kala is one of the bases for classifying conditions like sadhya and asadhya vyadhi's, kalaja and akalaja vyadhi's. Kala has a role in drug collection, formation, preservation, and administration. Kala helps understand physiological functions as many procedures follow the circadian rhythm in the body. Thus, it is also helpful in maintaining health and understanding the etiopathology of diseases. Kala plays a very crucial role in understanding the disease in every step from nidana to chikista.

Definition: The word kala is derived from ककार, अकार, लकार of लि धातु. Kala is nothing but the process of transformation into seasons, solstices etc. It is Eka, Vibhu and Nitya. Time is characterized by constant rotational movement like a wheel. It is the cause for the production of living beings. It mobilizes the living beings towards death.

Classification: Kala is only one, but for the purpose of usage Charaka divided kala into Two Divisions²:

- 1) Nityaga kala or Samvastara kala
- 2) Avastika or Atura avasta kala

1) Nityaga kala or Samvastara kala:

This type of division includes seasons etc., on the basis of ayana or solistical movements of the sun to north or south a year is divided in two that is uttarayana and dakshinayana. Uttarayana being further classified as sishira, vasanta, greeshma and dakshinayana further classified into varsha, sharad, hemanta. This type of division is very useful for the purpose of samshodhana chikista.

2) Avastika or Atura avasta kala:

It is a state of patient which determines the intimacy of timely action and prohibition of untimely once.

II. IMPORTANCE OF KALA:

Role of kala in classification of Vyadhi:

Prakruta and Vaikruta: Prakruta is one, the onset of which is in accordance with predominance of dosa which is naturally strong in particular season, while vaikruta is one caused by a dosha, opposite to the naturally predominant dosha of given season. The knowledge of prakruta and vaikruta is important in prognostic studies. For eg: Classification of jvara (fever) is made on the basis of kala. When jwara is manifested in vasanta and sarad rtu it is called prakruta and it is sukha sadhya³.

Kalaja and Akalaja Vyadhi: Kalaja vyadhi arising out of kala parinama is called kalaja vyadhis. Old age and death are to be considered as natural ones and manifestations are irremediable. Akalaja vyadhi are the diseases which occur untimely like diseases occurring in youvanavastha (young age).

Role of kala in Nidana: The sharirika and manasika rogas are caused by atiyoga, ayoga and mithayoga of artha, karma and kala it is considered as the 3 main causes for the manifestation of the diseases⁴. A precise period for the onset of diseases is established based on dietary intake, seasonal variations, and day/night hours. Like Akala Bhojana causes Annavaha Sroto Dushti, which creates Ama, which is believed to be the primary cause for the majority of diseases.

Role of kala in pariksha: Kala is one of the Dashvidhparikshya bhava which plays a major role in diagnosing the disease. The physician should know these 10 factors viz karya, karana, karyayoni etc., Among this 10 factors knowledge of kala is mandatory for proper examination before commencement of any treatment⁵.

Role of kala in sadhya and Asadhya: Kala is one of the factors used to determine the vyadhi's sadhyasadhya. A vyadhi is referred to as Sukha sadhya vyadhi if it is of nava (recent) origin. kruchra sadhya vyadhi occurs when it is na-ati kalam and any one of the kala, prakruti, or dhatus are favorable to the disease. a disease is deemed to be yapy if it affects the patient consistently for deerga kala⁶. Eg: Diseases of vata manifested due to avarana are not curable after one year.

Role of kala in Bala: Bala of an individual is classified into three types, Sahaja, kalaja and yukti kurta bala. So, kala is one such factor during which influences the strength of a person, a favourable disposition of time helps the person to be strong. Like baby born in winter in winter one has more strength and Vaya (Age) like youth having more energy. Strength is less in the end of Adana Kala and in Beginning of Visarga Kala. So, Kala influences the strength of the individual⁷.

Role of kala in janapadodhvamsa: Kala is the prime factor in influencing the lives of the people as this is inevitable cause for janapadodhvamsa (epidemic diseases) as it cannot be avoided⁸.

Role of kala in pariksha: Kala is one of the dashvidhparikshya bhava which plays a major role in diagnosing the disease. The physician should know these 10 factors viz karya, karana, karyayoni etc., Among this 10 factors knowledge of kala is mandatory for proper examination before commencement of any treatment⁹.

Role of kala in Aharaparinamakara bhava: The consumed food gets digested and metabolized and assimilated into body, it is called Aharaparinama. This process is influenced by certain factors like ushna, vayu, kleda, Sneha and kala. kala is one among them which influences the digestion by bringing about maturity of process of digestion¹⁰. Even in the presence of all other factor's digestion requires time for completion of process. Hence time is responsible for bring about maturity of the process.

Role of kala in Garbhakara bhava: There are certain factors which help in formation of child they are ovum, sperm, fluid (rasa), uterus of the mother and also time of conception this are known as garbhakara bhavas¹¹. If of time of conception is bad the doshas get vitiated and accordingly influence the shape, colour and sensory and motor organs of the fetus adversely leading to malformations of these factors of fetus.

Role of Kala in Chikista: The success in treatment depends on the proper action of a physician, which in turn depends on proper dosage and proper time of administration with view to obtain the maximum benefit. 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. The physician should consider the three times (past, present and future) by proper adaptation of planning (Yukti).

- Dantadhavana: It is to be done twice daily in the morning and evening. Snana and Sandhya: Should take bath and worship twice a day.
- Dhumapana: Acharya Charak has mentioned 8 dhumapana kalas that are advised to be done after bath, consumption of food, emesis, sneezing, washing teeth, nasal snuffing, anjana and rising from bed. If same is done in appropriate kala it leads to deafness, blindness, loss of speech.
- One should inhale Anu taila every year during the three seasons, the Varsha rtu, the sishira and the vasanta rtu, when the sky is free from cloud¹².

- Anuvasana vasti is given in day time in Sisira, Hemanta, Varsha, in grishma, Vasanta, Sarat rtu it is given in night time.
- The Time interval between two courses of any basti should be double the period of parihara kala¹³.
- Purvahna (morning) time is the most suitable time for vama (emetic therapy)
- After the samshodana karma certain regimens with regard to diet is necessary, it is done in relation to kala only, based on Agni bala and degree of elimination of morbidity there are 12 annakala's¹⁴.
- Time factor is one of the natural causes of accumulation, aggravation and palliation of dosas. Circadian rhythm of dosas depends on kala, based on rutu, based on day/ night, based on age, and based on digestion of food¹⁵.

Table.No.1 showing realltion of aggravation of doshas in different rutu's etc.,

Doshas	Based on Rutu	Based on Parts of day and night	Based on Age	Based on Digestion of food
Kaphaja vyadhi	Vasanta	Moring and Evening	Bala	Immediately after taking food
Pittaja vyadhi	Sarad	Midday and Midnight	Madhyama	During the digestion of food
Vataika Vyadhi	Varsha	End of day and end of night	Vruddha	After the digestion of food.

- In order for a therapy to be effective, five key considerations (desha,kala, pramana,satmya, asatmya), must be made in addition to the appropriate therapeutic interventions otherwise, even a beneficial intervention can be harmful. Kala is a critical component in this. Here, six factors included under the kala they are¹⁶:
 - a. Dina (Different parts of the day): It indicates particular part of the day,in which treatment is given. Eg: Vamana Dravya (emetics) is to be given in the early morning, that is, Purvahna.
 - b. Atura (Nature of the patient): After assessing the strength of the patient, time of administration for medicine should be selected. If the patient is having good strength, then medicine can be given in empty stomach early in the morning. If the patient is weak, then medicine should be administered along with wholesome food.
 - c. Aushadha (Time of taking medicine):

The specific time mentioned for the intake of medicines depending on the dosha involved is Bhaishajya kala¹⁷.

 1. Abhakta- In empty stomach (vyana vata vaigunya)
 2. Pragbhakta- Just prior to meal (apana vata vaigunya)
 3. Madhyabhakta- Middle of meals (samana vata vaigunya)
 4. Adhobhakta- Soon after meals (udana vata vaigunya)
 5. Muhur muhur – Repeatedly.
 6. Samabhakta- Along with food (Dipana, Pachana)
 7. Antharabhakta- After digestion of morning food
 8. Samudga - Before and after meals
 9. Sagra-sa-With each morsel (prana vata vaigunya)
 10. Grasanthara - Between the morsels
 - d. Vyadhi (disease):

In terms of kala in relation to disease (vyadhi), a feverish patient should be given peya (thin gruel), kasaya (decoction), medicated milk, medicated ghee, and purgation at six-day intervals after observing the time (number of days of suffering) of disease.
 - e. Jeerna linga (stage of the digestion of the food):

The Jeerna Lakshanas should be assessed before administering the medicine. Symptoms like hunger, appearance of Vega, expulsion of Mala, clear belching etc., indicate Jeerna linga
 - f. Ritu (nature of the season):

Based on the ritu,kala should be assessed by chaya (increase of dosha),Prakopadi (excessive increase of Dosha) Lakshanas told for each Dosha.

Role of kala in Arista: Acharya Charaka had explained the arishta lakshana, which indicates the death of the individual in specific kala. For e.g. Appearance of exceedingly shining network of vessels in the fore head of the individual indicates that he will not survive beyond six months¹⁸. The physician who perfectly comprehends these signs can very well anticipate the survival and death of patient.

Role of kala in Dravya Grahana: To obtain the most effective effects, each component of the medicinal plants should be picked at the proper kala.

Moola - Greeshma and Shishira Palasa

Shaakha - Varsha and Vasantha

Pushpa - According to the season

Tvak, Kandha, Ksheera - Sharath

Saara - Hemantha

Role of kala in sadvritta: Individual is liable to be always diseased, if he does not follow time factor in taking food and day to day activities.

Role of Kala in Agni: In hemanta and sishira rutu there will be increased in agni bala due to seasonal changes. Due to contact of sheeta anila the sharira ushma is prevented from being lost, there future increases the agni in person who is already having good appetite. In vasanta rutu due to liqification of kapha by arka tapa the disturbed agni leads to many diseases. In Varsha rutu generally agni is weakened during adana kala it is further weakened during Varsha rutu due to aggravation of vata along with other doshas. In sharad rutu agni of an individual will be in madhyama.

III. Discussion:

Ayurveda has given great importance to the Kala (time) for the Swastha (healthy) as well as the Athura (disease). The Ayurvedic principles and practices for human health represent the shaping techniques for instilling a healthy personality based on Kala or time. The life style prescribed in Ayurveda according to Kala plays a vital role in maintaining and promoting the positive health as well as to prevent and cure the diseases.

Kala is plays a major role from the basic Dina charya (daily regimen), Rtu charya (seasona regimen), Dosha kala (time of each dosa), Avasthapaka (stages of digestion) Kala, Dhathu 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.

Kala acts as a prime factor in the chikista aspect. They are two modes of treating the disease has been mentioned in our classics that is Shodhana and Shamana. In samshodana chikitsa depends on proper assessment of kala, as treatment done in appropriate kala acts a pathya, otherwise even a pathya proves to be apathya. In Shamshodana Chikitsa will be successful if Kalaadi bhavas are assessed properly. If treatment is not given according to Kala then it may lead to Peeda (pain) and marana (death).

IV. Conclusion:

Ayurveda considers that the living beings is the product of time. Disease occurring to person are also considered to be cause by Time. So, both Dinacharya (daily regimen) and Rtu charya (seasonal regimen) of Ayurveda are modulated according to time. Thus food, drinks, sleep, exercise, are in tune with time. Kala is an important factor for both Swastya and the Atura . Each and every stage of the disease is associated with kala, right from the Nidana to the Chikitsa of a disease. Kala is the constant factor that causes the Parinama of immature substance to mature and maturity to destruction, i.e. for Utpatti-Sthiti-Pralaya. Nothing is left behind that the Kala cannot affect.

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