



## TIME (KALA): A PRIME FACTOR IN LIFE, ILLNESS & CURE

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### ABSTRACT

*Ayurveda* is a deep science with *Adhyatama* and also a *darshan* itself, so for proper health in which mental and physical well-being are involved, various factors are included, and *Kala* is one of them. Indication by the word *Kala* (time) represents an appropriate time to do a particular thing. According to conventional medical science, there is a lapse of an interval between two non-simultaneous occurrences; that interval is defined as time. *Kala*(time) is '*Bhagavan*,' having neither a beginning nor an end. In this universe, everything is constantly changing. The change from an earlier condition to its succeeding condition is called *Kala* (time) or, in other words, '*Parinama*.' *Ayurveda*, a holistic science of longevity, describes *Kala*(time) as *Karana Dravya* as it is the cause for the birth and death of all living beings, for the disorders and excellence of the seasons, properties of substances such as taste and potency, the disorders or excellence of strength of *Dosha* and the body. *Kala* is the unique and specific causative factor of all types of effects, at the same time; it is unavoidable. That is why *Ayurveda*, being the science of life, gives emphasis to the concept of *Kala*.

**Keywords:** *Ayurveda*, *Kala*, Time.

## INTRODUCTION

### KALA

“KA + AA + LA = KALA”

‘Kala’ is formed by ‘Kakar’ and ‘Aakar’ of Kala and ‘Lakar’ of ‘Lee’ dhatu. The continuity of Kala never breaks. It implies that Kala is eternal and infinite. For all the entities in the universe, their destruction is subjected to Kala. After the destruction, the bhuta resume their pure absolute form. The subtle portion of Kala never discontinues (continuity never breaks). Due to the destruction attribute, all the creatures (bhuta) will resume their pure absolute form<sup>1</sup>.

**Synonyms (Paryay)<sup>2</sup>:** Parinama, Samwatsara, Bhagawan, Swayambhu, Dharmraj, Pitrapati, Samvartin. The birth and growth of living beings are relative to time. Kala brings living beings closer to death. The moment of death comes closer as time progresses, so it is responsible for the compilation and briefing of all living beings in one group or one form. Thus, the meaning of Kala is to brief or to condense<sup>3</sup>. When a person dies before old age, people often talk about his assassination by Kala. Hence Kala, in this way, is responsible for shortening a person's age. Kala never stops even for a moment and is always dynamic, therefore called 'Kala.' Kala is devoid of any action (nishkriya). Conjunction (samyoga) to one place and disjunction (vibhaga) from another place is essential for any movement<sup>4</sup>. This phenomenon is not possible without Kala because it is present everywhere. Kala incorporates sorrow and prosperity in all living beings. Kala is the name of 'The Almighty,' which originated from no one. It is devoid of origin, existence, and destruction. Kala is responsible for the generation of people and diseases. The universe is dependent on Kala, and Kala is accountable for implementing all actions<sup>5</sup>.

The universe is generated from Kala. Thus, Kala is the producer of all those substances which are produced. It is a shelter for the world. Kala is responsible for determining small or younger (apara), bigger or older (para), neither younger nor older; simultaneous (yugapat), late (chira), and early (kshipra). These divisions must be understood from the perspective of the rotations of the earth around the sun. All the enti-

ties which are produced (karyadravyas) are corporeal in nature. All the substances which cannot be created but are responsible for the production of entities are called ‘karanadravya’<sup>6</sup>. Karana dravya is incorporeal, and Kala is one among them. Kala is considered an incidental cause (Nimittakarana) for every activity<sup>7</sup>. Since Kala cannot be produced, this means it doesn't have any beginning (anadi); as Kala cannot ever end, it is eternal and indefinite (ananta)<sup>8</sup>. Being eternal, Kala is non-destructible and non-divisible.

### IMPORTANCE OF KALA IN LIFE, ILLNESS, AND CURE:

#### 1. Classification of Vyadhi<sup>9</sup>:

1. **Kalaja and Akalaja vyadhi:** Kalaja vyadhi can be connected to the growth of the body and the state of the organs. As time passes, body changes are observed, like greying of hair, wrinkles on the skin, etc, which cannot be reversed by medicines. Akalaja vyadhi are diseases that occur untimely. E.g.: disease occurs in *youvanavastha* (young age).
2. **Prakrutha and Vaikrutha:** Vyadhi, which is manifested where the *dosha* is aggravated because of the nature of the season, is *prakrutha*, and it is easily curable because the line of treatment favours both *dosha* and *ritu*. Whereas the treatment for *vaikrutha vyadhi* will not favour *dosha* and *ritu*. For e.g., the 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 *sharad ritu*.
2. **Kala as a Nidana for Roga<sup>10</sup>:** The *atiyoga*, *ayoga*, and *mithyayoga* of *artha*, *karma*, and Kala are considered the three 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 an 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 two separate entities. *Ritu kriyakala* and *vyadhi kriya-*

*kala*. *Ritu kriyakala* explains the normal physiological variations of *dosha* with respect to the season. Based on the *chaya*, *prakopa*, and *prashama* of the *tridosha*, various measures are explained in the *ritucharya* (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 kriyakala*, explained by *Susrutha*, gives an idea about the consecutive stages of the disease. They are *sanchaya*, *prakopa*, *prasara*, *sthanasamshraya*, *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, specially 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)<sup>11</sup>:

One of the criteria for deciding the *sadhyasadhyata* of the *vyadhi* is *Kala*. When the *vyadhi* is of new (recent origin), it is called *Sukha sadhya vyadhi*. *Kruchra sadhya vyadhi* is where any one of *Kala*(season), *prakruti* (physical and mental constitution), or *dhatu*s (tissue elements) are favourable to the disease and *Naati Kalam* (not very chronic). When the disease affects the patient continuously for *Deergha Kala* (long time), it is considered to be *Yapya*.

#### 5. Importance of Kala in Arishta (bad prognosis):

*Acharya Charaka* in *Indriyasthan* of *Charak Samhita* had explained the *arishta lakshana*, which indicates the death of the individual in a specific period of time. For e.g., If there is a 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 a person in 1 year.

#### 6. Importance of Kala in Chikitsa<sup>12</sup>:

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

- Treatment of a disease depends upon the knowledge of certain factors, and *Kala* is one among them, without which a complete cure of the disease is not possible.

- Importance of *Kala* in the collection of drugs<sup>13</sup>: According to the part used, there is a 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- Sharad* (Bark, rhizome, latex),

*Saara* (exudates) - *Hemantha*.

- The shelf life of different preparations is explained based on *Kala*. For e.g., *Churna* – is six months, and *Avaleha* – is 1 year.

- *Aoushadha sevana Kala*: The specific time mentioned for the intake of medicines depending on the *dosha* involved, is *aoushdha sevana Kala*. They are:

*Abhakta*- On empty stomach (*vyanavata vaigunya*)

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

*Madhyabhakta*- Middle of meals (*samanavata 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. Selection of

treatment modalities in various diseases: For e.g.,

After the 6th day, after administering light food patient should be given *kashaya*. From the 10th day

onwards, *Ghrita* (ghee) can be administered.

There are five important things to keep in mind, along with the appropriate therapeutic measures for effective treatment, without which even the useful treatment may turn out to be harmful. In that, *Kala* is one of the important factors. Here the factors included under the *Kala* are.

- 1) *Dina* (different parts of the day). E.g., morning time is the most suitable time for *vamana* (emetic therapy)

- 2) **Athura** (nature of the patient). E.g., *Balavan* (a strong person should take medicines in the morning on an empty stomach, and a *durbala* (weak) person should take medicines along with light food—*Aushada* (time of taking medicines). Eg: *Abhakta, Pragbhakta*.
- 3) **Vyadhi** (nature of the disease). E.g., Administration of ghee, decoction, and milk after 6 days of the disease.
- 4) **Jirna linga** (stage of digestion of food): that is, after observing the hunger, proper evacuation of stool and urine; the lightness of the body, according to that, only medicine is prescribed.
- 5) **Ritu** (nature of the season): The regimens to be followed in different seasons are also according to the *dosha* involved in the disease.

## CONCLUSION

*Kala* (time) is an important factor for Life, illness, and cure for both healthy and the diseased person. Each stage of the disease is bounded with *Kala*, right from the *nidana* (causative factor) to the *chikitsa* (treatment) of a disease. Also, a healthy life depends upon the *Kala vibhajan* related *kriyakalpa*.

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