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The Kaala (time)– A prime factor in life, illness and cure.

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Abstract:

Time is a basic concept that deals with the occurrence of events. According to modern science, the duration of sequences between two or more events is termed Time. Time has an influence not only on living things but also on non-living things also. Time is called Kaala (time) in Ayurveda. All worldly activities depend on Kaala (time) or time. Kaala (time) has no beginning or end. All kriyas in Ayurveda are based on Kaala (time). Kaala (time) is one among the 13 Bala Vriddhikara Bhavas. By knowing only Kaala (time), Roga Jnana and Roga Nivarana are possible. Kaala (time) is the cause of health and disease. Kaala (time) is one of the factors for Janapadodhwamsa (pandemics). Kaala (time) or time is a primary factor in Ayurveda on which dosha, Agni, Bala, Ahaara, Vyadhi, Oushadha, and Chikitsa are related. Collection of dravya Dravya Sangrahana Kaala (time)), and food and medicine intake (Ahaara Sevana Kaala (time) and Oushadhi Sevana Kaala (time)) depend on Kaala (time). The appropriate time for adopting the proper line of treatment is KriyaKaala (time). Panchkarma if done without the consideration of Kaala (time), then it will end in complications. So, consideration of Kaala (time) in Panchakarma is essential. Even in this era, time is a very important factor in almost all sciences as exact precision of time is required everywhere.

KEY-WORDS: Kaala (time), Kriya Kaala (time), Time, Age, Panchakarma.

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INTRODUCTION:

The derivation of the word 'Time' by the Proto-Indo-European root 'di-mon'^[1] means to divide. The Oxford dictionary defines time as the 'continued progress of existence as affecting people and things.'^[2] because time is that external entity which never ceases to exist. An imaginary line separates the endless flow of time and divides it into past, present and future. This acceptance is understood and used to define almost all events in the Universe. Time or *Kaala (time)* according to Ayurveda means transformation.^[3] Acharya Charaka considered *Kaala (time)* as one of the nine fundamental elements (*Nava Karana Dravyas*).^[4] By Knowledge of *Kaala (time)*, one can have *Roga Jnana* and *Roga Nivarana*.

Methodology

A literary review of Charaka Samhita, Susruta Samhita and Ashtangahridaya was done. Also referred to various articles published in international journals.

Kaala (time): It is divinity, it has neither a beginning nor an end, it follows the accumulated effect of actions (of the past), ordained by it, the Aditya, Kha and other Mahabhuta transform, it is the cause for the birth and death of all living beings, for the disorders and excellence of the seasons, of the tastes and potency (of all the substances) of disorder or excellence of the strength of the Dosas and body.^[5] *Kaala (time)* is considered *Nimitta Karana* for every activity.

Kaala (time) is divided into two :1. Eternal (*Nityaga*): It is the eternal moving time that is concerned with day/ season/year. And 2. Temporary (*Avastika / AturaKaala (time)*). A patient's condition changes with moving time due to various stages of disease management. These are called *Shad Kriya Kaala*.^[6]

Role of Kaala (time) in the classification of vyadhi: *Vyadhi* can be classified into two based on *Kaala (time)* as *Kaalaja vyadhi* (Disease due to old age eg: Parkinsonism,

Alzheimer's disease) and *AKaalaja Vyadhi*. (Disease due to an unnatural cause. eg: premature greying of hair, blindness, deafness, etc.)^[7]

Table1 Kaala (time) & relation with dosha^[8]^{[9] [10]}

| Age | Time in day | Season of Prakopa | Dosha predominant |
|------------|-------------|-------------------|-------------------|
| Childhood | Morning | Vasantha | Kapha |
| Middle age | Noon | Sarath | Pitta |
| Old age | Evening | Varsha | Vata |

As our treatment principle is to bring back the vitiated Dosas to equilibrium. Knowing which dosa has been vitiated makes it easy for physicians to treat it. In childhood, the person will be suffering from diseases like cough, cold asthma produced by *Kapha* vitiation. In middle age, the person will suffer from *Pitta* vitiation diseases like acne, ulcers etc. In Old age diseases of *Vata* vitiation, the person will be suffering from diseases of *Vata* like joint pain, and parkinsonism. Similarly in the morning, noon and evening there is vitiation of *Kapha*, *Pitta*, and *Vata* dosha seen respectively.

Kaala (time) and Vyadhi relation: In the succession of time, natural disorders caused by old age and approaching death occur.^[11]

Role of Kaala (time) as Hetu of disease and health: The *Hinayoga*, *Mithya yoga*, and *Ati yoga* of *Kaala (time)* is the cause of diseases and the *Samyak yoga* of *Kaala (time)* is the cause of health. *Atiyoga* of *Kaala* means experiencing excess heat in *Greeshma Ritu* or excess rain in *Varsha Ritu* or excess cold in *Sishira Ritu* etc. *Hina yoga* of *kala* means experiencing negligible heat in *Greeshma Ritu* or *Varsha Ritu* or negligible cold in *Sishira Ritu* etc. *Mithya yoga* means experiencing cold in *Greeshma Ritu*, heat in *Sishira Ritu*, rain in *Greeshma Ritu*, etc.^[12]

Role of Kaala (time) in producing diseases:

According to Bikshu Atreya, Human beings and their diseases are caused by time (*Kaala* (time)) because the whole universe is under the control of *Kaala* (time). *Kaala* (time) is the cause of everything^[13]

Role of Kaala (time) in diagnosis:

The increase in heart rate is called tachycardia, and the decrease in heart rate is bradycardia. Tachycardia could be an indication of fever, Anemia, Hyperthyroidism, Cardiomyopathy, Valvular heart disease, or Hemorrhagic shock.^[14] Bradycardia could be an indication of disease of SA Node, Hypothermia, Hypothyroidism, Heart attack, congenital heart disease, Degenerative process of ageing, obstructive jaundice, increased intracranial pressure, use of certain drugs like beta blockers, digitalis, Atherosclerosis etc.^[15] The increased respiratory rate (Tachypnea) is indicative of sepsis or acidosis. Also seen in patients with Pneumonia, Pleural effusion, Pulmonary embolism, COPD, asthma, or allergic reaction.^[16] Decreased respiratory rate (Bradypnea) indicative of high blood pressure, electrolyte imbalance, inflammatory disease like lupus, hepatic failure etc.^[17] Clotting time is 10 to 13 seconds if the abnormality is detected it indicates hemophilic disorders.^[18] Bleeding time is 2 to 9 seconds, it is prolonged in liver cirrhosis^[19]. So here *Kaala* (time) is playing an inevitable role in diagnosing the disease.

Some diseases have a specific duration of pathogenesis. Five types of intermittent fevers (*Vishama Jvara*) are described based on frequency and time of manifestation.^[20]

1. Continuous fever (*Santata*)
2. Two times a day (*Satata*)
3. Alternate day (*Anyedyushka*)
4. Third day (*Tritiyaka*)
5. Fourth day (*Chaturthaka*)

Kaala (time) in the examination: *Dasha Vidha pareekshya bhava* It is one of the 10 factors in the examination of a patient.^[21]

Here the season is taken into consideration. In the *Dasha Vidha pareekshya* of the patient, we see the *Vaya* or age of the person. Age is the most important and inevitable factor that should be considered while treating a patient. History of the past illness is taken into consideration while taking patient history

Role of Kaala (time) in the prognosis of the disease:

The disease which is of a long time is difficult to be cured. The disease of recent onset is easily cured. If the person is young disease is easily curable. The disease of long duration becomes incurable. *Shleepada* (elephantiasis) becomes incurable after 1 year.^[22] *Ardita* (facial palsy) becomes incurable after 3 years.^[23] *Unmada*(insanity) becomes incurable after 13 years. *Rakta gulma* should be treated after 10 months.^[24]

Importance of starting treatment at the proper time:

Acharya Charaka says that physicians should start the treatment at the proper time after distinguishing whether the disease is curable or incurable. Treatment will be successful if he starts at the right time.^[25]

Kaala (time) is a factor in producing Janapadodvamsa (epidemic):

The common factors that produce epidemics are air, water, land, and *Kaala* (time) (season). A time is said to be unwholesome if it shows characteristics opposite to normal or exhibits excess or deficient characteristics (e.g., early rain, too little rain, excessively hot, summers or cold winters, etc. Among the four factors, the *Kaala* (time) or season is the most potent factor.^[26]

Role of Kaala (time) in producing Bala(strength):

At young age and in winter the person will be having maximum strength. *KRIYA KAALA (TIME)*: *Kriya Kaala* (time) means time or opportunity to prevent the development of disease. It is of 2 kinds

Table 2 Ritu Kriya Kaala (time)^[27]

| | | | |
|-------|----------|---------|---------|
| DOSHA | CHAYA | PRAKOPA | PRASAMA |
| VATA | Greeshma | Varsha | Sharat |

| | | | |
|-------|---------|---------|----------|
| PITTA | Varsha | Sharat | Hemanta |
| KAPHA | Sishira | Vasanta | Greeshma |

2. *Vyadhi Kriya Kaala* (time): It is the appropriate time to adopt the proper treatment line.^[28]

1. *Chaya* (Stage of Accumulation)
2. *Prakopa* (Provocation)
3. *Prasara* (Propagation)
4. *Sthanasamsraya* (Localisation)
5. *Vyakthi* (Manifestation)
6. *Bheda* (Complication).

These are the different stages of disease manifestations. Each successive stage denotes the progressive nature of the disease and with the successive stage, the disease becomes progressively difficult from the management point of view. If we identify a disease before it reaches the stage of complication, it can be cured.

Table 3 Role of Kaala (time) in collecting, preparing, storing, and preserving drugs^[29]

| PART | SEASON |
|-----------------------------|----------------------------|
| <i>Moola</i> | <i>Greeshma, Shishira</i> |
| <i>Shaaka</i> | <i>Varsha, Vasantha</i> |
| <i>Pushpa, Phala</i> | <i>According to season</i> |
| <i>Twak, Kanda, Ksheera</i> | <i>Sharath</i> |
| <i>Sara</i> | <i>Hemantha</i> |

The *Sara* collection is mentioned in *Vasant Ritu* by Sushruta whereas others have mentioned it in *Hemant*. The *Moola* in *Greeshma* and *Shishira Ritu*, *Kanda* in *Sharad* (after the rainy) season shows the storage of nutrients and chemical constituents in those parts, indicating the self-protecting phenomenon of plants also. Sushruta and Vagbhata opine that *Ushna* (hot) and *Sheeta* (cold) *Virya* (potency) drugs should be collected in *Agneya Ritu* and *Saumya Ritu* respectively. Each part is collected in different seasons because the potency of the part of the plant will be high in that season. *Madana Phala* should be collected during the period of transition between spring and summer in the *Pusya*, *Aswini*, or *Margashirsha*

constellation and *Maitra Muhurta*.^[30] The day *Pushya Nakshatra* falls is considered an auspicious day for administering *swarnaprashana*. Administering drugs on this *Pushya Nakshatra* day is very effective even though there is no reference to this day in any classical texts. As the *Pushya* is considered the auspicious star among all the stars – ‘the star of nourishment’. It means it provides nourishment like a mother to her kids. The cow’s udder is a symbol of *Pushya*. Just as how the cow nourishes us by giving us milk the *Pushya nakshatra* day is best for activities like taking medicine, preparing herbs, etc.^[31] For preparing *Pushyanuga churna* the drugs are collected on the day of *Pushya nakshatra* as the potency of the ingredients collected on that day is high.

The shelf-life of medicines also varies. For *Churna* (powder) shelf life is 2 months, for *Swarasa* (juice) and *Kwatha* (decoction) shelf life is 24 hours, for *Taila* (oil) its 3 years. Some preparations like *Asavas* and *Arishtas* its 10 years. Their potency is increasing daily, and there is no expiry for these. *Purana Ghrita* that’s 100 years old ghee is having a lot of benefits. It’s indicated for *Vataprakopaka vyadhi*, *Balya*, *Chakshusaya*, and *Medhya*.^[32]

Role of Kaala (time) in Panchakarma treatment: Panchakarma is a unique form of treatment in Ayurveda. It aims to achieve a balanced state of mind, body and consciousness by detoxifying all systems in a seasonal and disease-specific manner. In panchakarma, a specific order should be followed. This protects against diseases and cures diseases uniquely. After *Snehapana* (administering unctuous substance internally), *Svedana* (fomentation) should be done for a specific duration then only panchakarma can be administered.^[33] *Vamana* (emesis) is done in *Purvahna* (early morning) as *Kapha* will be in the vitiated state at this time. (Should wait for 1 *muhurta Kaala* (time) for *vega*).^[34] *Anuvasana Basti* (oil

enema) is done in *Sayam Kaala* (time) (evening) as *Vata* is vitiated at this time. [35] *Uttara Basti* is done in the morning. The concept of time is essential in every phase of panchakarma. Panchakarma, if done on time, destroys the disease and gives effective results and if done at an improper time it can lead to serious complications. [36] So, *Kaala* (time) plays an important role in the success of treatment.

Table 4. Age and Dose of Basti medicine [37]

| AGE(YEARS) | DOSE OF NIRUHA | DOSE OF ANUVASANA |
|------------|----------------|-------------------|
| 1 | 1 Pala | ¼ Pala |
| 2 | 2 Pala | ½ Pala |
| 3 | 3 Pala | ¾ Pala |
| 4 | 4 Pala | 1 Pala |
| 5 | 5 Pala | 1¼ Pala |
| 6 | 6 Pala | 1½ Pala |
| 7 | 7 Pala | 1¾ Pala |
| 8 | 8 Pala | 2 Pala |
| 9 | 9 Pala | 2¼ Pala |
| 10 | 10 Pala | 2½ Pala |
| 11 | 11 Pala | 2¾ Pala |
| 12 | 12 Pala | 3 Pala |
| 13 | 14 Pala | 3½ Pala |
| 14 | 16 Pala | 4 Pala |
| 15 | 18 Pala | 4½ Pala |
| 16 | 20 Pala | 5 Pala |
| 17 | 22 Pala | 5½ Pala |
| 18 | 24 Pala | 6 Pala |
| 19-70 | 24 Pala | 6 Pala |
| 70 & ABOVE | 20 Pala | 5 Pala |

Table 5. Age and Basti Netra length [38]

| AGE | LENGTH OF BASTI NETRA |
|-----|--------------------------------------|
| 1-6 | 6 Angula |
| 7 | 6½ Angula |
| 8 | 6 ² / ₃ Angula |
| 9 | 7 Angula |
| 10 | 7½ Angula |
| 11 | 7 ² / ₃ Angula |
| 12 | 8 Angula |
| 13 | 8½ Angula |

| | |
|--------------|------------|
| 14 | 9 Angula |
| 15 | 9½ Angula |
| 16 | 10 Angula |
| 17 | 10½ Angula |
| 18 | 11 Angula |
| 19 | 11½ Angula |
| 20 and Above | 12 Angula |

Role of Kaala (time) and Arishta: *Arishta* means the signs of upcoming death. We can determine how long the patient will live from certain signs and symptoms. The appearance of a network of blood vessels on the forehead is an indication that the patient won't be living for six months. The patient who is having tremors in the body, a stupor, movement, and speechlike an insane indicates death within a month. [39]

Discussion:

From birth that's the day of conception, then delivery after 40 weeks, each stage of growth, intake of food daily routine, seasonal routine, the occurrence of disease, and stages of the disease, all depends on *Kaala* (time) or time. Then occurrence of the disease, its diagnosis, treatment, prognosis, medicine preparation, storage shelf life, and administration of medicine depends on *Kaala* (time) or Time. So, we can say that *Kaala* (time) or time is an inevitable factor in the life of every being.

Conclusion:

Each stage of *Roga* right from *Nidana* is governed by *Kaala* (time). Diagnosis and prognosis of many diseases enabled by *Kaala* (time). Each step of treatment, from collecting raw drugs to preparation, administration and storage is under the control of *Kaala* (time). The effectiveness of treatment is also governed by *Kaala* (time). Nothing is left behind that the *Kaala* (time) cannot influence. So, if we follow the Daily and seasonal regimens, and lead our life-giving due respect to time we can get a happy long life.

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