



A STUDY OF CONCEPT OF KAALA IN AYURVEDA W.S.R TO KAALA AS A KARANA DRAVYA

Ayurveda

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ABSTRACT

An appropriate time to do a particular thing is indicated by the word *Kaala(time)*. According to conventional medical science there is a lapse of an interval between two non simultaneous occurrences, that interval is defined as time. *Kaala(time)* is 'Bhagavan' having neither a beginning nor an end. Everything in this universe is constantly undergoing changes. The change from an earlier condition to its succeeding condition is called *Kaala(time)* or in other words 'Parinama.' *Ayurveda* a holistic science of longevity describe *Kaala(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.

KEYWORDS

Kaala(time), Parinama, Karana Dravya, Dosha etc

INTRODUCTION:

"*Ayurveda*" literally means the "knowledge of life" and being science of life gives emphasis on the concept of *Kaala(time)* (time). The word *Ayurveda* consists of two words, *Ayu* meaning "life" and *Veda* meaning "knowledge" or "science". *Kaala(time)* interacts with a human from conception till death and this time period is called *Ayu* (lifespan). On account of the interaction of *Kaala(time)*, various natural changes occur in the body during the period of *Ayu* (life span); these natural changes cannot be changed. According to the type of changes that occur, the lifespan has been divided into three parts, also known as *Vaya* (various stages of life); these are *Bala* (early stage of life), *Madhya* (middle stage of life), and *Jirna* or *Vridhdhavastha* (later stage of life).

Ayurveda is not only bounded to the medical science but it is also self-governing "Maulik Darshana". The *Darshana Shashtra* (Indian philosophy) was also very much in vogue during the *Vedic* period. Its concepts and fundamental has much impact on scholars and science at that time. Hence, we can see similarity of some concepts of *Ayurveda* and *Darshana Shashtra* (Indian philosophy). Though there are similarity but *Ayurveda* has still retained its own originality.

Darshana Shashtra are the fundamental science which provide base for other applied science like *Ayurveda*. *Ayurveda* has included many principles from *Darshana* and *Shadpadartha* is one such principle which is widely used in *Ayurveda*. Different *Acharyas* have accepted some fundamental principles (*Siddhanta*) from *Darshana*. The description of *Shadpadarthas* accepted by *Acharya Charak* are same as *Vaisheshik Darshana*. Instead of *Padaratha Acharya Charak* described them as a *Karana* for it. *Vaisheshik Darshanas* has given importance to nine *Dravyas* and same nine *Dravyas* are accepted by *Acharya Charak*.

According to *Charak Samhita Dravyas* are¹:-

[kknhU;kRek eu% dky® fn'k'p nzO;laxzg%A
lsfUnz;apsru anzO;a]fufjUnz;epsrue~AA ¼p-lw- 1@48½
Aakash, Vayu, Agni, Jala, Prithvi, Atma, Mann, Kaala(time) and Disha.

Karana Dravyas are originated from the basic of nature of primal nature. All other *Dravyas* of universe evolve from the *Karana Dravyas* that are *Karya Dravya*. The *Karya dravyas* are effectual. *Darshana* divides the *Karana* into three types:-*Samvayi, Asamvayi* and *Nimmita*.

Out of these nine *Karana Dravyas* *Kaala(time)* and *Disha* are said to be *Nimmita Karana*. *Karana* is defined in *Ayurveda* as who so ever does the *Karya* or produces the effect².

r= dkj.k uke rn ~;r djksfr] l ,o gsrq% l drZkA ¼p-fo- 8@69½
Now coming to explanation of *Dravya*, where *Kaala(time)* has been placed. *Dravya* is:-The one which is a substratum of the qualities

(*Guna*) and actions (*Karma*) and which is a concomitant cause is the matter³.

;=kfJrk% deZxq.kk% dkja.k leokf; ;r~ rnzO;aA ¼p-lw- 1@51½
The capacity to produce something out of its own rests only in the matter. Neither the qualities nor action can produce something out of their own. They are dependent on matter for these. So one can say that matter (*Dravya*) is the one who possess these quality. Here "*Kaala(time)*" is selected for the present study. *Kaala(time)* fulfil the criteria of being a *Dravya* because it has action (*Karma*) as well as qualities (*Guna*).

Action (*Karma*) present in *Kaala(time)* are it is only one, independent (*Swatantra*) present everywhere (*Sarvavyapi*), eternal (*Nitya*) and it is the only reason for the behavior of present and past etc. According to *Prashastapada, Samkhya, Parimana, Prithaktva, Samyoga*, and *Vibhaga* are qualities (*Guna*) of *Kaala(time)*. combination of body mind soul and senses is known by the term of *Ayu* (life span). which itself define that combination of these four factors is known by the term *samyoga* and this *samyoga* is *Guna* (quality) of *Kaala(time)*.

Kaala(time) has broad aspect and is mentioned at many places in *Ayurvedic* classics as per its importance. *Charak* mentions that "*Trividha Hetu*"⁴ the causes of the disease relating to both (mind and body) are three fold wrong utilizations, non utilization and excessive utilization of time mental faculties and objects sense organs. *Kaala* is indispensable factor in both *Buddhi* and *Indriyarth Ayog, Atiyog* and *Mithya Yog* for generating disease in body,



Kaala(time) here is to be taken as two types⁵: first one is *Samvatsara Kaala(time)* (regular state of time) means seasons including winter, summer and rainy seasons. It can be further divided into *Paksha* (Fortnight), *Ahoratra* (Day or Night) and so many other divisions. Second one is *Aawasthic Kaala(time)* (situational state of time) *Aturavastha* or *Avasthi Kaala(time)* is the state of the patient which determines the intimacy of timely actions and prohibition of untimely

ones. **Kaala(time)**, **Pragyapradha**, **Asatmendriyasyanyoga** are mentioned here in their order of importance. **Kaala(time)** is the most important factor in as much as it is indispensable in character.

Acharya Vagbhata has described **Tridosha's** role in maintaining physiological state of an individual but **Chaya(accumulation)**, **Prakopa(vitiation)** **Prashamana** (pacify)of **Doshas** takes place naturally by seasonal changes so they also depend upon **Kaala(time)**⁶. Accumulation of **Doshas** in its own site is known as **Chaya**. It causes distaste towards the causes of increase of **Doshas** and aspiration towards opposite properties(which are capable of appeasing 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 provocation ,the the patient experiences discomfort and ultimately, the disease manifests. This shows the natural tendency of the body which is useful in treatment. **Kaala(time)(time)** as a causative factor of **Chaya** (accumulation of **Doshas**), **Prakopa(** excessive increase of **Dosha**)and **Shaman(pacification of Doshas)** explained in **Ashatanga Hridayam** in detail.

Fluctuation of Dosha in different seasons –

Dosha	Chaya	Parkopa	Parsham
Vata	Grisham(summer)	Varsha (rainy)	Sharat (Autumn)
Pitta	Varsha (rainy)	Sharat (Autumn)	Hemanta (early winter)
Kapha	Shishira (winter)	Vasanta (spring)	Grishma (summer)

Vata undergoes **Chaya** (mild increase) during summer by the use of plants possessing such as lightness, dryness etc. It is especially so, in the bodies of persons possessing such qualities. But during summer, **Vata** does not undergo profound increase due to the heat of the summer. (Remember, cold is a quality of **Vata**). Hot is opposite to **Vata**, hence there is no increase by a large extent. Similarly, **Pitta** undergoes **Chaya** in rainy season, because of production of **Amla Vipaka** (sour taste at the end of digestion) of water and foods. But it does not undergo further increase in rainy season, because of coldness. (Remember, hot is the quality of **Pitta**) Coldness checks further increase of **Pitta** in rainy season.

Kapha undergoes **Chaya** in winter by the use of foods with cold and oily qualities. But it does not undergo **Prakopa** because **Kapha** becomes solidified due to severe cold of the winter So, activities and food habits can cause increase or decrease of **Dosha**. At the same time, seasonal effect also may cause **Dosha** increase or decrease.

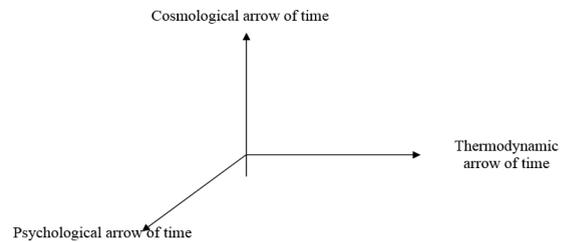
Dosha which attain the state of **Chaya(accumulation)**in the cold **Ritus** of **Hemanta(early winter)** is comfortably got excessive increase in **Vasanta Ritu(Spring)**. Here none other than **Kaala(time)** is causative factor that **Kapha Dosha** doesn't get vitiated in **Shishira(winter)** because coldness of season does not allow this phenomenon to occur. Similarly **Vata Dosha** which undergo **Chaya** (accumulation)in the **Ritus** of **Grishma(Summer)** are eliminated respectively in the **Ritus(seasons)** of **Varsha (Rainy)and Sharada(Autumn)**.One who adopts this principle will never be affected any ailments associated with seasonal variations.

Acharya Sushruta says that **Ghrta** properties enhances with time⁷. **Ghrta** kept for 11-100 years is called **Kumbhaghrita** .While **Ghrta** kept for more than 100 years is called **Mahaghrita** Here **Kaala(time)** is **Karana** for the enhancement of properties of **Ghrta**.

Acharyas have mentioned relation of season with diseases and different type of formulations are also advised according to season like **AushadhKaala(time of medication)**.To overcome effect of season **Kaala(time)** **Ritucharya** is advised in **Ayurveda**. From the treatment point of view **Acharyas** have mentioned **Sanshodhan Chikitsa** (Purification therapy), **Snehana, Swedana, Agnikarma, Raktamokshana** etc. should be performed according to season **Kaala(time)**. All most all **Acharya** has explained role of **Kaala(time)** in the manifestation and treatment of diseases. **Bheshaja** are of two types⁸. **Swasthasya Urjaskara** – To maintain health of the healthy, to improve immunity and quality of health etc. **Arthasya Roganut** – To relieve the disease in the patient. **Abhesaja(medicines with adverse effects)** are of two types viz.,**Badhana** – those which cause miseries immediately after their use, which cause quick side effects. **Sanubadhana** – those which produce disease after they are used constantly for a long time. The main cause which differentiates the two types of **Abhesaja** is **Kaala(time)**.

Chakrapani says “**Aaharasy Vidhi prakaro vidhanam va ity Ahhar vidht**” i.e. **The process of taking food according to proper method is known as Aahar-Vidhi (Methodology for food intake) with special reference to wholesomeness or otherwise of the type or ,method of food regarding beneficial or non-beneficial diet. This is coined as Aahar Vidhi Visheshaytan, those are eight as per consideration. Out of these eight Aaytana(cause) one is time (Kaala(time)) – Kaala(time) is eternally moving as well as conditional. The conditional one is related to disorder while the eternally moving one to seasonal suitability. Also time (Kaala(time)) refers to both time and the age. Some food should not be taken during night, egg curd. Curd at night¹⁰ – Ayurveda explains curd as having sour mixed sweet property and it increase Kapha dosha in the body. The mucus generation is also attributed to the effect of Kapha. During night period, there is natural predominance of Kapha in the body. So, curd consumption at night will further increase Kapha leading to many complications.**

World famous scientist **Stephen Hawking** in his book... “**A Brief History of Time**” describe that there are at least three different arrows of time. First, there is the thermodynamic arrow of time, the direction of time in which disorder or entropy increases. Then, there is the psychological arrow of time. This is the direction in which we feel time passes, the direction in which we remember the past but not the future. Finally, there is the cosmological arrow of time. This is the direction of time in which the universe is expanding rather than contracting.



The thermodynamic arrow of time the second law of thermodynamics results from the fact that there are always many more disordered states than there are ordered ones. For example, consider the pieces of a jigsaw in a box. There is one, and only one, arrangement in which the pieces make a complete picture. On the other hand, there are a very large number of arrangements in which the pieces are disordered and don't make a picture.

Our subjective sense of the direction of time, the psychological arrow of time, is therefore determined within our brain by the thermodynamic arrow of time. Just like a computer, we must remember things in the order in which entropy increases. This makes the second law of thermodynamics almost trivial. Disorder increases with time because we measure time in the direction in which disorder increases.

DISCUSSION AND CONCLUSION

Ayurveda was introduced to the earth so that man could enjoy a long and healthy lifespan. Several types of principles have been described in **Ayurveda**. Principle of **Karan Dravya** is known as the base of all creation. An appropriate time to do a particular thing is indicated by the word **Kaala(time)**. No one can deny the existence of time as it is worshipped by the entire world. It is unique and at the same time, unavoidable. Everything in this universe is constantly undergoing changes. The change from an earlier condition to its succeeding condition is called **Kaala(time)** or in other words '**Parinama**'. Everything in this cosmos starting from the planets down to the minutest substance, undergoing changes or transformations follows some orderliness which can be recognized. The changes in the atmosphere which is called 'seasons' follow a definite order, so also the physical body of all living beings. These changes are inexorable goes on silently without break. **Kaala(time)** plays an important role in prevention of diseases as well as to maintain health as it is one of the constituent of **Trividhi Hetu, Astaahar Vidhi Visheshaytan** and four causes of **Janpadodhwansh**. State of **Dosha Chaya, Parkopa And Parsham** are directly depend upon **Kaala(time)** . It may deprive or improve quality of medicines so Collection of herbs should be done in proper time which is important in treatment. So **Kaala(time)** is one of the foremost cause everywhere in this world.

The laws of science do not distinguish between the forward and

backward directions of time. Stephen Hawkins says that there are at least three arrows of time that do distinguish the past from the future. They are the thermodynamic arrow, the direction of time in which disorder increases; same here in *Ayurveda* the word *Parinama* specify the thermodynamic arrow. Concept of *Swabhavoparmvad* also focus on this direction of time. *Chikitsa* doesn't interfere with the disorder state of *Dhatu* but it creates new ordered state that we called as *Samyavastha* (balanced state) and *Dosha Samyavastha* is *Aarogyta* (health). The psychological arrow, the direction of time in which we remember the past and not the future; but in *Darshana Shastra* it has been explained that *Yogis* (a person with special qualities) can see future. *Yogaja Pratyaksha* is an extra ordinary form of *Pratyaksha jnana* is possible only in yogis with *Ashtamasiddhis*. It is an ability to perceive the presence of atoms or sensing and perceiving the object *Viprakrshita* from the person which is present in different space and time zone is not possible task, of which can happen with *Laukika Pratyaksha jnana*. Which can be known as the forward direction of time, and the cosmological arrow, the direction of time in which the universe expands rather than contracts which is the field of no more interest of *Ayurveda*.

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