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## Consideration of kala in panchakarma

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### ABSTRACT

Ayurvedic system of medicine aims at maintenance of health in a healthy individual and alleviation of diseases in a diseased person. Thus *Ayurveda* helps in attaining the *Purusharthas*. That is why, *Ayurveda* being science of life, gives emphasis on the concept of *Kala*. *Ayurveda* has given great importance to the *kala* for the *swastha* as well as the *atura*. Though, *Kala* has relationship with all the effects, to prove it practically in the clinical aspect, the problem was undertaken. In accordance, Acharya *Charaka* says that *Aushadha* given at appropriate *Kala* is more efficacious than one given at inappropriate *Kala*. The importance of *kala* has been highlighted in *Ayurveda* on which *dosha*, *agni*, *bala*, *ahara*, *vyadhi*, *oushadha* and *chikitsa*. Thus even in panchakarma procedure *kala* plays an important role.

**Keywords:** *Ayurveda*, *Kala*, *Panchakarma*, *Chikitsa*.

### INTRODUCTION

The ultimate aim of *Ayurveda* is the maintenance of positive health and also preventing and curing the diseases appeared in the frame work of life and also as a aim to achieve *dhatuśāmyata*. A living person is the product of *kala*. Diseases occurring to the persons are also considered to be caused by time. The whole universe is under the control of time. Hence time is the cause everywhere. From the microscopic changes to the macro changes in the universe all are governed by time. *Kāla* is unique and specific causative factor

of all type of effects, at the same time it is unavoidable. *Kāla* pervades each and every aspect of *Ayu*. To fulfill above purpose, two modes of treating the disease has been mentioned in our classics that is *shodhana* and *shamana*. Among these two *shodhana chikitsa* is done through a unique way of purification therapy called as *panchakarma chikitsa*. By *Panchakarma chikitsa*, the *kupita vāta*, *pitta* and *kapha* can be removed from its root [1].

## REVIEW OF LITERATURE

### Kala

- *Kalayathi samshipathi iti va kalaha*
- *Tat karmochita kalae – ( Vachaspathya )*

*Kala* is divinity, has been described in *Ayurveda* as a factor which has neither a start nor an end. 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 [2].

## IMPORTANCE OF KĀLA IN PANCHAKARMA

*Panchakarma* can be done to remove the *Upasthita Dosha* only after considering *kala* and *Matra*.

*Shamshodana Chikitsa* will be successful if *kalaadi Bhavas* are assessed properly.

If treatment is not given according to *kāla* then it may lead to *Peeda or Marana* just like the plants which get destroyed by untimely rain [4].

### Consideration of kāla in Panchakarma

*Panchakarma* can be done for 3 purposes

1. To maintain *Swāsthya*
2. To get *Rasayana Guna Prapti*
3. To get rid of *Roga*.

### Panchakarma in Swastha

*Panchakarma* which is done for the purpose of maintaining the health of an individual.

### Dinacharya

*Nasya karma* and *Matra Basti* can be done daily.

### Ritucharya

*Samshodhana* should be done in *Sadharana kala* i.e. *Vamana* in *Vasanta*, *Virechana* in *Sarad* and *Basti* in *Pravrit Ritu*. ( ch. Si. 6/5)

## Panchakarma before Rasayana

Before *Kutipravesika Ramayana*, *Vamana*, *Virechana*, *Basti* and *Nasya Karma* should be done. (cha.chi, 1/1<sup>st</sup> pada , 24<sup>th</sup> sloka)

*Snehana*, *Svedana*, *Vamana*, *Virechana*, *Niruha Basti* should be conducted before *Rasayana* and *Vajikarana chikitsa*. (Ah.u.39/3, Ah.u. 30/4 )

*Vrushya yoga* which is given without *shodhana* by *panchakrama* will not be effective, similar to the dye not staining a dirty, unwashed cloth.

*Sushruta* did the same thing by allowing '*Srotah Samsodhana*' before administering several *Rasayana* like *Vidangatandula* (Su Ci 27/8), *Avalguja* (Su Ci28/3), *Mandukaparni* (Su Ci 28/4), *Brahmi* (Su Ci 28/5).

Before *Rasāyana* and *vajikarana Vamanādi* is indicated. (A. S .Ut 49/10, A .S.Ut 50/73) [3].

## Time period for complete Panchakarma

*Virechana* should be done 15 days after *Vamana*, 15 days after *Virechana Niruha Basti* should be done. (A. S. 19/83)

*Anuvasana* is done immediately after *Niruha Basti* or *Anuvasana Basti* should be done 7 days after *Virechana*.

- Complete *Panchakarma* for the purpose of *Rasayana*, *Vajikarana* or *Sarira Shuddhi* considering.
- In *Pravara Matra/ Uttama Matra* – *Panchakarma* may be completed by 120<sup>th</sup> day
- In *Madhyama Shodhana*, *Panchakarma* may be completed by 85<sup>th</sup> day
- In *Avara Shodhna*, *Panchakarma* may be complete by 59<sup>th</sup> day.

## Kāla in Poorva karmas of Panchakarma

1. *Deepana-Pachana*
2. *Snehana*
3. *Svedana*

## Deepana & Pāchana

*Deepana –Pachana* drugs are used to increase the *Agni* and for the digestion of *Ama* .If *Snehana* is done in *Amayukta* condition, it may lead to destruction of *Sanjna* and even also death [5].

In *Mandāgni* and *Krura Koshta*, *Kshara* and *Lavanayukta Grita* should be taken to increase the *Agni*. After the *Amapachana*, *Snehana*, *Svedana* and *Virechana* should be given. (su. Chi. 33/39)

There is no specific time duration for *Dipana* – *Pachana*. Till *Nirāma Lakshana Deepana-Pachana* should be done.

### Snehana

Before performing *Panchakarma*, first *Sneha Karma*, then *Svedana Karma* and later it should be followed by any *Samshodana*. (Ch. Su. 13/99)

*Karmanam Vamanadhinam Antareshvantareshu*-----| ( C. Si. 6/7)

Between any two *Panchakarma* therapy there should be a *Snehana Karma* again. Any type of *Panchakarma* should end with *Sneha karma* [6].

### Snehana and Dina

*Sneha Karma* should be done, when the person is having *Laghu Koshta* (a state after passing regular *Vegas*) and in early morning when sunrise starts. ( Su. Chi . 31/14)

*Snehapāna* should not be done in *Akala*( *Ati Ushna* or *Ati Sheeta* )and *Durdina* (the day of cloudy atmosphere). ( su. Chi. 31/47)

### Snehana and Rutu

*Snehapana* is done in *Sadharana Rutu*, when sunrise starts. (AS. SU. 16/12)

Rutu	Sneha
<i>Sādhārana rutu</i> ( <i>vasanta ,sharad and varsha</i> )	When sun rays starts to touch the earth.
<i>Sarad rutu</i>	<i>Sarpi</i>
<i>Pravrit</i>	<i>Taila</i>
<i>Madhava</i> ( <i>greeshma</i> )	<i>Vasa-majja</i>

### Snehana and Jeerna Linga

*Snehana* should be done when the previous night meal get digested. ( C. Si. 6/10)

### Sneha Kāla acc.to.Koshta

- *Mridu Koshta* – 3 days
- *Madhyama Koshta* - 5 days
- *Krura Koshta* -7 days ( cha.su.13)

### Sneha kāla acc.to dosha

- ✓ In *Sleshmadhika* and *Sheeta kala* – *Snehapana* done in day
- ✓ In *VataPittadhika* and *Ushnakala* - *Snehapana* done in night (cha.su.13/19)
- ✓ In *VataPittadhika* – *Snehapana* done in night
- ✓ In *Vatakapittadhika* – *Snehapana* done in day (Su. Chi. 31)

### Sneha Matra acc.to Kala

Types of <i>Sneha</i>	Time period for the digestion of <i>Sneha</i>
<i>Hrsiyasi</i>	Within 3 hours
<i>Hrsva</i>	Within 6 hours
<i>Madhyama</i>	Within 12 hours
<i>Uttama</i>	Within 24 hours

### Shodhananga snehapana

*Shodhananga Snehapana* which is given in *Ananna* and *Akshudha Kala* should be done when the previous night meal gets digested and when the patient is not having hunger. (c.su. 13/61), ( As. SU. 16/19)

### Svedana

After *Snehana Karma* only *Svedana* should be done. *Svedana* is done after *Snehana* to relieve obstruction of *Vata*. ( c. Su. 14/4 ) . *Svedana* should be done in *JeernannaVasta* ( su. Chi.32/28). If *Svedana* given in *Kshudita* then it causes *Atyanta Glani* ( As. Su . 17/24).

## **Kāla in pradhana karma**

### **Vamana**

#### **Vamana and jeerna linga/Dina/Rutu**

*Vamana* should be done when the previous night meal get digested. Should be conducted in early morning .( As.su.18/13), sadharana rutu.

#### **Vaman and snehana**

One day after sneha pana, vamana should be done. (c. su. 13/81)

#### **Vamana pratiksha kāla**

One should wait upto 1 muhurta kāla after vaman oushada prayoga for vega. ( C. su. 15/11)

#### **Vamana paschat karma**

After vamana console the patient for 1 kshana. Here kshana means muhoorta. ( As. Su .18/27)

On the day of vamana, if the patient is hungry then he should take laghu bhojana in the evening. ( As. SU. 18/28)

### **Virechana**

#### **Virechana and vamana**

Virechana should be done after vamana; if not the kapha moves downwards to kukshi and produces agnimandhya leading to many diseases (kal.ka 12/42)

#### **Virechana and snehapana**

After vamana, 9<sup>th</sup> day snehapana should be done for the purpose of virechana. ( ch. Si. 1/20 )

#### **Virechana and dina**

After sunrise virechana is done. Virechana should be done after sleshma kāla ( A.s. su . 18/33) The virechana aushada which is given in morning, after paka it will cause samyak virechana. (Su.Chi.33/6)

#### **Virechana and snehana**

3days after snehana, virechana should be done.

### **Anuvasana Basti**

#### **Anuvasna basti and virechana or vamana**

After vamana or virechana, anuvasana basti can be given on the 9th day. ( ch. Si.1/20)

## **Anuvasna basti and rutu or dina**

- In sheeta (shishira,hemanta) & vasanta, anuvasana is done in diva ( nishāsamēpe diva bhāga (c.si.1/22)
- In Vata – Pitta Dosha - sharad, greeshma and varsha, anuvasana is done in rātri (dināsameepe rātri bhāga)
- Cakrapani commenting on Ratri Kala told as Sayamkala, i.e, 1<sup>st</sup> prahara of Ratrikala.
- In kapha Dosha and sheeta, Vasanta Rtu – day time.

3Anuvāsana basti should be given in day time because sroto mukha will be open in day time it helps the sneha to reach all srotas. (Su.chi.37/48)

If anuvāsana basti is given in night, it may cause dosha uthklesha (su.chi.37/47)

## **Anuvasna basti and jeerna linga**

After niruha dravya comes out snāna is done, then shālyanna and māmśa rasa is given. After pāchana of this, laghu and alpamātra bhojana is given in evening. Then anuvasana basti is given for the purpose of brimhana. ( Ch. Si. 3/27)

Anuvasana basti should be given after food. If anvāsana basti is given in abhuktāvastha, it may go upwards due to anāvritatva and shunyata and comes through kanta producing stambha , kantagraha, urdwa virechana (ch.si.4/39)

After the administration of anuvasana basti dravya, patient should remain in the position for 100 matrakāla. (su. Chi. 37/60)

### **pratyāgaman kāla**

3 yāma( 1yāma= 3 hours) (ch.si.1/4)

### **Nitya anuvāsana**

In ati ruksha, bahu vāta condition anuvāsana can be given daily. (ch.si.4/46)

### **Mātra basti kāla**

Sarvakalam Nirataya I (ch.si.4/53)

Mātra basti can be given in any time. Should not be administered in the persons having Ajirna and those who slept during day time. ( A.s. Su . 28/9 ) .

As Matra Basti is a type of sneha basti its Pratyagamana kala is 3 yama.

## Niruha basti

### Niruha basti and dina

Asthapana basti should be given during shukla paksha, suitable nakshatra and muhurta, when the previous night's meal has been digested. (ch. Si. 3/12)

### Niruha basti and jeernalinga

Asthapana basti should be given before food, when the patient is not hungry. (A.s. Su. 3/ 17)

If niruha basti is given after food, then it causes visuchika, chardi and sarvadosha prakopa. (Su.chi.38/19)

### Niruha basti and rutu

- In sheeta kālā -teekshna basti
- In ushna kālā- mrudu basti
- In vasanta, sarad and sheetoshna madya kālā-sadharana basti is given.

## Types of Basti based on kālā

Basti	Days	Anuvasana	Niruha
Karma basti	30	18	12
Kālā basti	16	10	6
Yoga basti	8	5	3

### Niruha basti pratyāgamana kālā

After the administration of niruha basti, the basti dravya should come out within 1 muhurta, otherwise it may cause mrutyurupa peeda. ( A.S. Su. 19/47)

## Nasya kālā

### Anutaila

Anutaila Nasya as a measure of Svasthavritta should be administered in Pravrita, Sarada and Vasant Rutu to promote the functions of eyes, ears and nose to prevent Khalitya and Palitya and other diseases like Manyastambha, Shirahshula, Ardita, Hanustambha, Pinasa, Ardhavabhedaka, Shirokampa and sudden onset of other disease which may occur in the Urdhvajatrupradesha.

Anutaila should be done once in 3 days for 7 times. (Ch. Su. 5/69)

## Madhutailika basti kālā

Madhutailika basti is a type of Niruha Basti, indicated in Snigdha, Alpa, Doshayukta and Mrudu Kosta persons. The maximum time of retention is one Muhurta ( 48 min ).

## Yapana basti

Yapana basti can be given in any time and any condition. Its retains for longer time. (Ch. Si. 12/15)

## Uttara basti kālā in stri

Uttara basti should be given in ārtava kālā. Uttara basti should be given after 2-3 Asthapana Basti which does shodhana during Rutukala, as during this period the yoni or Garbhasaya is Avarana Rahita and so sneha enters and absorbs easily. ( A.S. Su.19/77)

According to Astanga Sangraha it can be administered even in Atyayika Avastha.

## Nasya and rutu

In swasthavritta, sharad and vasanta – morning, sheetakala- afternoon, greeshma- evening, varsha- during sun

## Nasya and jeernalinga

Nasya should be given in empty stomach because if it given after food then doshas covers the urdwa srotas and it causes chardi, shwasa, kāsa, pratishyaya (Ah.su.20/12)

## Nasya and dina

- Nasya is contra indicated in anārta and durdina. Otherwise it causes shiroroga, vepathu, sthaimithya, tālu, netra kandu, manyāstamba. kantaroga, pratishyāaya, arumshika. (AS. Su. 20/13)
- In Shleshma roga – morning, Pittaja roga – afternoon, Vataja roga – evening,
- In hidhma, apatanaka, manyasthamba and swarabramsha, vāta prakopa will be more in

thus condition nasya should be done daily morning and evening (AH.su.20/16)

- In other disorders one day gap should be there between two nasya (AH.su.20/17)
- Upto vak shata patient should remain in the same position after administration of nasya. (AH. SU. 20/22)

### Course of Nasya Karma

Acc to Sushruta	1,2,7,21 days
Acc to Vagbhata	3,5,7,8 days
Acc to Bhoja	9 days

Acc to Vagbhata - Nasya Karma may be given for seven consecutive days. In conditions like Vata Dosha in shira pradesha, hiccough, loss of voice etc. it may be done twice a day (in morning and evening). (As. H. Su. 20/16).

Nasya should be given for 3 days, 5 days, 7 days & 8 days or till the patient shows the symptoms of Samyak Nasya as stated in Ashtanga Samgraha (As. San. Su. 29/16).

Acc to Bhoja- If Nasya is given continuously beyond nine days then it becomes Satmya (adaptable) to patients and if given further, it neither benefits nor harms to the patients.

Charaka - has not mentioned specific duration of the Nasya therapy, but suggested to give according to the severity of disease.

### Peyādi krama

- Peyadi krama should be done after Samshodhana to increase the Agni
- In Pravara Shodhana – 7 days Peyadi karma should be done.
- In Madhyama Shodhana -5 days Peyadi karma should be done.
- In Avara shodhana-3days Peyadi karma should be done. (Ch. Si. 6/57)

### Parihara kala

#### Parihāra kāla between niruha & virechana / virechan & niruha

7 days after Virechana, Niruha Basti can be done and vice versa ( Ch. Si. 1/26)

### Pratimarsha kāla

- Morning, evening and in any time pratimarsha nasya can be given. ( ch. Si. 9/117)
- Even in akāla and varsha rutu, pratimarsha nasya can be done ( AH. Su. 20/26)
- It can be given from birth till death. ( AH. Su. 20/32)

### Parihāra kāla after vamana,virechana,basti and shirovirechan

Parihara kāla is double the duration of time required for Vamana, Virechana, Basti and Nasya karma.

## DISCUSSION

### Deepana-pachana

The importance of *Dipana-Pachana* drugs is to bring the *Sāma Dosha* to *Nirāma* state. Thus *Dipana-Pachana* should be administered in the beginning of the *Snehana* therapy depending upon the conditions, when it arises.

The duration for *Dipana-Pachana* is not mentioned or not specified because *Ama –Nirāma Avastha* is assessed based on the *Lakshnas*.

### Snehana & Svedana

*Snehana & Svedana* should be done before any *Samshodhana*. ( Ch. Si. 6/38,39)

That is Anutklishya doshas can't be expelled out of the body and it causes Vibramsha, Swayathu, Hikka, Tamaso Darshana, Pindikodveshtana, kandu, pain in Uru, Vivarnata.

Shodhananga snehapana should be done in empty stomach when the patient is not hungry. If patient is hungry then the Snehana may get digested and act as Samana Snehana. Shodhananga Snehana should not be digested and it should get adhered to Koshta and thus help in Doshotklesha.

*Snehapāna* should not be done in *Akala* ( *Ati ushna or Aati Sheeta* ) and *Durdina* (the day of cloudy atmosphere)-it may be because as the day



advances, Agni will also become more which may mislead the physician in judging the dose of *Sneha*.

In *Durdina* the possibility of aggravation of *kapha* is more since the *Sneha Dravya* are also having the homologous qualities of *kapha*, therefore possibility of *kapha Vikara* is more. so *Snehana* is contra indicated.

*Vamana* if given in *Bubhukshita* patient it causes *Pranoparodha* if it is given in *Kshudita*

(su. chi . 34/4 ) / (C. Si. 2/9)

If *Vamana* is given in *kshudita* then, *Vamana Dravya* may undergo *Paka* and causes *Virechana*.

If done in *Ajeerna Avastha*. ( ch. Si.6/33)

All the texts have mentioned to perform *Vamana* in the morning time, i.e. at the "**Purvanha**" when levels of *Kapha* are high. During this time (approximately 6.00 am to 10.00 am) *Kapha* is naturally in the provoked state. So it becomes easy to eliminate the deadly matter during this time.

### Virechana in Sleshma Gata Kāla

Regarding giving *Virechana*, *Vāgbhaṭa* mentions, '*Śleshma Kala gate*' (means after passing '*Śleshma Kāla* i.e. around 9-10 a.m.) after *sleshma kāla*, *pitta kala* starts during that *pitta kala* *Virechanaushadhi* should be given. Otherwise it may cause *Ayoga*.

*Anuvasana Basti* should be given after food .Oil has got *Vyavayi* ,*Tikshna*, *Ushna Sukshma Gunas*. By these properties, *Sneha* will move to the upper part of the colon and reach the *Agniyashaya* and will destroy the *Agni*. The food taken before *Anuvasana* prevents such movement and will allow the oil to stay and act in the *Pakvashaya*. Hence the *Sneha* is ingested after the food. It will help to regulate the proper functioning of the *Vata Dosha*. Otherwise it will cause some adverse effect like *Agnimandya*, *Chardi*, *Brama* etc. (A.S.su.28/14-16) Intestinal peristaltic movements are more after intake of food. There is *Chala Guna Vriddhi* in the colon the *Manda Guna* of *Sneha* helps to stay, so that the *Snigdha Guna* can tackle the *Ruksha Guna* in *Pakvashaya*. The quantity of *Anuvasana* is less than *Niruha*.so it will not produce reverses peristalsis like that of *Niruha*.

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*Niruha basti* should be given in empty stomach after the proper digestion of previous day meal. so in empty stomach *vata* is more predominant and *niruha basti* can tackle *vata* very well and eliminates the *mala* properly. It is presumed that when the stomach is full, the peristalsis will be stimulated and the intestinal material will be pushed in to the terminal portion. If *niruha* is applied at this time, which is a reverse direction to peristalsis, it will hamper the intestinal activity and may lead to serious complications like vomiting, diarrhoea, colics and *Mrutyu*.

Time of administration of *Uttara Basti* is *Artava Kāla*.it should not be interpreted as menstrual phase, because all *Shodanadi kriyas* are contra indicated during that period. It should be interpreted as *Rutukāla*, which is 12 days after stoppage of menstruation. If we start *Uttara Basti* on 6<sup>th</sup> day it can be done for 3days (6<sup>th</sup>,7<sup>th</sup> ,8<sup>th</sup> )then 3days interval can be given. Then it should be repeated on 12<sup>th</sup> day for 3 days. This being practised.

### Peyadi krama

In *Vamana* and *Virechana Karma* *Agninasha* occurs so in order to increase the *Agni Bala* *peyadi Krama* is done. In the case of *Basti*, *Nasya* the *Agni* will not be hampered much so *Peyadi karma* is not followed.

### Parihara kāla

The purpose of *Parihara kāla* is to get *Bala*. If *Parihara kāla* is not followed properly, then it may cause *pitta Prakopa* and leads *Daha*, *Pipasa* etc and *shoka*, *Ayasa* leads to *Chitta vibrama*, *Apasmara*, *Moha*, *Mada* etc. (su.chi.39/22)

## CONCLUSION

*Panchakarma* is one of the best weapons of *Ayurveda* which definitely eradicates *Dosa vikruti*. *Kala* is one of the main influencing factors for the success of treatment. If *Panchakarma* is done without the consideration of *kāla* then it will definitely end in complications. so consideration of *kāla* in *Panchakarma* is essential.

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