



“Kalasamprapti- A Critical Review”

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Ayurved: The Mythological account of the Hindus traces the origin of Ayurveda their medical science in the beginning of the Kaliyuga. When Bramha taking compassion on man's weak degenerate and suffering states produced upveda / commentary the sacred vedas consist four treatises.

- 1) Dharma veda – science of law.
- 2) Dhanur veda – Science of bow
- 3) Gandharava veda – Science of music
- 4) Ayurveda – Science of life

Ayurveda is the first systemetic work on Hindu medicine, which by revealed by Bramha who first instructed the Patriarch Daksha then two Ashwinis / to the sun (Surya) then to Dhanwantari then to munis Atreya and Bharadwaj. Who give to the charak, Sushrat, Vaghbhat.

Vyadhi – Samprapti

The term Vyadhi has been defined as the state in which both the body and mind are subjected to pain and misery. Sushruta has defined it as that which proves to be a source of torment or pain to the purusha (man) Elsewhere the cause of Vyadhi described as dosha Vaishmya i.e. the impaired equilibrium of tridoshas and that this state is brought about by astmendriyatha samyoga, pradnyapradha, and parinarm.

Further three main Ayurved is (dosha) classics which deals with Rutucharya have vividly described the adaptive reactions of the human organism to changes engendered in the external environment due to changes are successive. Seasons in terms of Chaya, prakopa and prashaman of vata, pitta, and kapha, which latter, in turn are stated to confered a state of susceptibility or predisposition to vataja, pittaja and kaphaja types of disorder.

Even so the related in three classics have laid down measures Ahara, Vihara and Aharya for every season with a view to the maintenance of the normal doshik equilibrium, dosha – samyata and to counteract the natural susceptibility to diseases as may be conferred on the organism due to the internal stress caused by variations in the seasonal rythem of the doshas.

Ayurveda has again postulated in concept of rutu sandhi.

The regimen person bed for this period Ahara, Vihara and Charya is calculated to help in a smooth change are.

The inability of the body to adapt it self to stresses due to changes in and specific traits of seasons is may lead to dosha vaishmya which in turn may vender the body highly susceptible to vikaras or disorders.

Vikara: Two Types: 1. Asukari 2. Chirkari

संचयं च प्रकोपं च प्रसरं स्थानसश्रयन।

व्यक्ती भेदं च यो वेली दोषाणां स भवेद्विषक

(Sushruta Sutra 21-36)

Charaka and Vagbhats have described the routine process of the disease for time of inception to the time of its manifestation subsidence in three broad based consecutive Chaya, Prakopa, prasara. Sushruta has described the same in six distinct consecutive steps chaya Prakopa, Prasara Sthansanshrya, Vyakti, Bheda.

According to both charak and Sushruta the intrinsic factors of the body vata Pitta, Kapha undergo morbid changes are the tridoshas and the factor, which excite and initiate the process of morbidisation are as already pointed out asatmyaendriyarthasamyoga, pradyaparadha and Parinam and form the vyadhi.

The term kriyakala means time of action, Kala or time in this context signifies the avastha or stage of process of disease.

तत्रावास्थिका विकारमपेक्षते नित्य

ऋसूसात्म्यापेक्षाः॥ चरक विमान१, २२(६)

Kalaswabhabhava and doshik disturbance:

The evaluative changes of doshik disturbances described in three broad based stages may occur as organismal adaptation to normal seasonal changes and Ahara, Vihara similarly influenced by seasonal traits. The disease known as Avyapannartukrita Vyadhis.

The doshik disturbances are stated to follow the three – tier development Chaya, Prakopa, Prashama.

The general pattern of it as envisaged by Vagbhata is presented below graphically:

चय प्रकोप प्रशमा वायोग्रीष्मादिषु त्रिषु।

वर्षादिषु तू पित्तस्य, श्रेष्मणः शिशिरादिषु॥

| | Shishira | Vasanta | Grishma | Varsha | Sharad | Hemanta |
|-------|----------|---------|----------|---------|---------|---------|
| Vata | - | - | Chaya | Prakopa | Prasham | - |
| Pitta | - | - | - | Chaya | Prakopa | Prasham |
| Kapha | Chaya | Prakopa | Prashama | - | - | - |

The Kalsawabhava type of doshik fluctuations is considerable significance. As stated by Vagbhata, The Chaya and Prakop stages synchronise with Purvarupa, (Prodromal and rupa (Characteristic symptomatology), The respectively, of doshjanya diseases. These periods may also be characterized representing the highest susceptibility to vatajanya, Pittajanya, and kaphajya types of disorders.

A careful study of shatkriya kal and chaya prakopa prasar of dosha WSR to season significant features which deserve further study and investigations in the light of the occurrence of seasonal disease :

- Vata and Pitta are in same state in shishra and Vasanta rutus.
- Pitta continues to be in same state in the grishma rutu :
- Pitta and kapha are in same state in the grishma – rutu.
- The Chaya curve of pitta runs parallel to the prakopa curve of vata in the varsha – rutu.
- Vata and kapha are in the same state in the sharad rutu.
- The prashamana curve of kapha crosses the Chaya curve of vata in the grishma – rutu.
- All the three doshas are in same state in the hemant – rutu.

Vagbhata stated above as regards the predisposition of the doshas to periodical (seasonal) disturbance is a major possibility in a no. of cases, seasonal variations of the doshik – rhythm may not occur at all.

इति कालस्वभावोऽयामाहारादिवशात्तुनः।

चयादीन यान्ति सद्यऽपि दोषाः कालेऽपि वा न तु॥ (ऋसूतीरी सूत्र १२:२५)

However, unusual or abnormal, subnormal or perverse seasonal traits' may in most cases inaugurate major disturbances.

Vagbhata notes that other factors such as blatant dietetic indiscretions etc. may engender abnormal states of the doshas such as Chaya and prakopa regardless of seasonal influences, which may confirm a predisposition or susceptibility to the one or the other types of doshjanya disorders.

According to him, the main causes which may cause doshik disturbances can be summed up as the correlation of the (special senses to inappropriate arthas or sense object) kala or time, factors as are harmful to the health and atma that is to say asatmyendriyarthasamyoga, praghaparadha, and parinama (kal)

..... रेषां कोपे तु कारणम्
 अथैरसात्म्यः संयोगः कालः कर्म च दुष्कृतम्
 हिनमिध्यायोगेन भिद्यते तत्पुनास्त्रि॥ (Ash Hri: Sutra 12:35)

Kalsampra Pti Purichaya
 Samprepti

Total –यथा दुष्टेण दोषेण यथाच अनुविसर्प।

निवृत्ती समयत्यासी संप्रात्पि जाति रामति॥

Srotodushti and its anuvisarpan has its types and according its vigun adhar ahraya vyadhi development its known as vyadhi samprapti jati aagati.

In five types of samprapti kala samprapti is one main type and

संख्या विकला प्रद्योन्य बल कालविषेषतः। (वाग्भट निदान अ 1/11)

Sankhya, Vikalpa, Pradhanya, Bal, Kal are the five types of samprapti.

Kulsamprupti –

नक्तं दिनर्तृभुक्तांशैर्व्याधिकाल यथामलम्। मा निदान 13:21

In Vaghabhat its description is majorly seen in briefly.

काल विवृणोती नक्ताभित्यादि

Avastha nusar diet:

Bhukta (Pachyamanavastha) and Prajana Avastha

Jirna – Kapha Prakop

Bhukta – Pitta prakop

Prajirna – Vata prakop

Day Three part

| | | | | |
|--------|---|-----------|---|--------------|
| First | - | Purvahnha | - | Kapha prakop |
| Second | - | Madhyanha | - | Pitta prakop |
| Third | - | Aparnaha | - | Vata prakop |

Night three part

| | | |
|---------|---|--------------|
| First | - | Kapha prakop |
| Second- | - | Pitta prakop |
| Third | - | Vata prakop |

Age wise three part

| | | |
|-------------|---|--------------|
| Child stage | - | Kapha prakop |
| Second | - | Pitta prakop |
| Third | - | Vata prakop |

In these all stags the doshas Chaya, Prokop, prashama are seen.

As a kal samprapti the effect of kala (Rutu, day, night time) in the patient of jwara, Tamakshwas, Amavat and aamlapitta, and Daurballya / wardhakya

The effect of kala is seen in 70% patient of Jwara.

In 65% patient are seen of Tamakshwase the kala effect present

In varsha and Hemant Rutu – Vata prakop & kapha prakop present.

In Amalapitta patients 60-65% patient are seen in sharad Rutu and prasham are seen in Hemant Rutu

As similar in vatvyadhi (varsha Rutu) and Daurbalya (as age wise) the time (kal) factor is important for the improvement and treatment of vyadhi chikitsa.

As the conclusion the effect of kala as a Ritu, as a time, as a day and night as a dietary situation, the effect is approximately 45 – 70% in that Ritu seasonal effect is important as compare to day, night and diet time effect.

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