

## ROLE OF KAALA (TIME) IN PANCHAKARMA (DETOXIFICATION OF BODY)

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## ABSTRACT

Ayurveda is Science of life and its main aim is to protect health of the healthy person and cure the diseased. According to Ayurveda, due to different factors the toxins in the body accumulate. These toxins are eliminated by *Panchakarma*. It is a therapeutic measure which is basically designed to achieve a balanced state of mind, body and consciousness by detoxification of all the systems in a seasonal and disease specific manner. It is basically a Bio Cleansing regimen intended to eliminate the toxic elements from the body and thereby enhance immunity of the body and cure the disease. It has a great importance in Ayurveda. *Acharya Sushruta* has mentioned that *Panchakarma* should be done by considering proper *Matra* (amount) and *Kaala* (time). *Kaala* (time) is an important factor for deciding the suitable therapy. If therapy is not given at specific time it does not give good result and may cause many complications. So here, an effort is made to evaluate the role of *Kaala* (time) in *Panchakarma* that does elimination of toxins to purify the body and hence cure the disease.

**KEYWORDS:** *Ayurveda, Panchakarma, Kaala, Season, Karma.*

## INTRODUCTION

Ayurveda is a science of life that helps to attain health and long life. Its aim is to protect health of the body and to alleviate disorders in the diseased.<sup>[1]</sup>

Treatment principle of Ayurveda is *Nidana Parivarjana* (Preventing the cause) and *Samprapti Vighatana* (breaking of pathogenesis). *Samprapti Vighatana* is done by two methods i.e. *Shodhana* (bio-purification by *Panchakarma*) and *Shamana* (bio-balancing care by medicine, dietary regime, life style modification).<sup>[2]</sup>

*Panchakarma* is unique treatment modality of Ayurveda, which is basically designed to achieve a balanced state of mind, body and consciousness by detoxification of all the systems.

Everything in nature happens in cyclical manner. Whether it is one second or the era or day or the season, well-being or ill feeling, everything moves in a rhythm. All the activities of the world are under the control of *Kaala*.<sup>[3]</sup>

**Etymology of Kaala**<sup>[3]</sup>

*Kaala* means *kalate* (to count) and *kalayaati* (to hold or to put on). It also means to assume or to possess and to do or to perform. The word *Kaala* is used for time in general as well as for proper time and for a period or portion of time.

**Definition of Kaala**<sup>[3]</sup>

*Acharya Charaka* has mentioned that *Kaala* is a process of transformation into seasons, solistics etc. The producer of all those items which are being produced is *Kaala*. It is shelter and dependence of Universe. It is one in number but has been divided in so many according to degrees for practical purpose, such as in seconds, minutes, hours, days, months and so on.

*Dalhana*, commentary on *Sushruta Samhita* has elaborated so many definitions of the *Kaala*.

- The factor which collects and makes all the beings as single fraction is called *Kaala*.
- The substance responsible for providing happiness and miseries is *Kaala*.
- The substance which leads everybody towards death is *Kaala*.
- The factors responsible for creation of all beings is called as *Kaala*.

*Kaala* has a great role in Ayurveda in connection to collection of remedies, preservation, purification, manufacturing, toxicity, validity of medicine, expiry of medicine, disease, program of treatment, birth, growth, development of different organs in embryo, different stages of human life, death etc, so *Kaala* is having a master role in creation and evolution.<sup>[3]</sup> *Kaala* is an important factor for deciding the suitable therapy. In a healthy person, planning of all the therapies is totally

depended on the *Kaala*. The *Kaala* like *Grishma*, *Varsha* and *Shishira* are not suitable for any of the *Panchakarma*. In emergency, if these therapies are to be done at all, then artificial maintenance of the suitable atmosphere is to be made. If therapy is not performed at proper time then it may cause *Peeda* (pain) or *Marana* (death) just like the trees which get demolished by untimely rain.<sup>[4]</sup>

### Purpose of Panchakarma

The objective of *Panchakarma* can be studied according to the following three divisions-

1. *Panchakarma* in healthy person (Preventive purpose)
2. For *Rasayanadi Asadharana Guna prapti* (Promotive purpose)
3. *Panchakarma* according to disease (Curative purpose)

### Panchakarma in healthy person

Need of *Panchakarma* in healthy person can be categorized as the following:

1. *Dincharya* (day time regimen)
2. *Ritucharya* (seasonal regimen)
3. As a measure for *Vegavarodhajanya lakshana* (symptoms arising due to retention of natural urges)

**Table 1: Panchakarma according to Ritu (season).<sup>[6]</sup>**

S. NO.	Ritu (season)	Panchakarma
1	<i>Shishira</i> (January-March)	Abhyanga, utsadana, murdha taila
2	<i>Vasanta</i> (March-May)	<i>Vamana</i> , <i>udvartana</i> , <i>nasya</i> , <i>dhuma</i> , <i>kavala</i>
3	<i>Grishma</i> (April-June)	<i>Shita pralepa</i>
4	<i>Varsha</i> (July-September)	<i>Basti</i>
5	<i>Sharad</i> (September-November)	<i>Tikta snehapan</i> , <i>virechana</i> , <i>raktamokshana</i>
6	<i>Hemanta</i> (November-January)	<i>Abhyanga</i> , <i>utsadana</i> , <i>murdha taila</i> , <i>jentaka sweda</i> , <i>ushna sadana</i> , <i>atapa sweda</i> .

### Panchakarma before Rasayana (rejuvenation therapy)

*Acharya Sushruta* have highlighted that, *Shodhana* of body is an essential pre-requisite for the administration of *Rasayana* (rejuvenation therapy).<sup>[7]</sup> *Vamana*, *Virechana*, *Basti* and *Nasya Karma* should be performed before *Kutipraveshika Rasayana*.<sup>[8]</sup>

**Table 2: Trividha Karma for Panchakarma.**

<i>Purva Karma</i> (pre-operative procedure)	<i>Pradhana Karma</i> (Operative procedure)	<i>Paschata Karma</i> (Post operative procedure)
1. <i>Pachana-Deepana</i>	1. <i>Vamana</i>	1. <i>Sansarjana Karma</i>
2. <i>Snehana</i>	2. <i>Virechana</i>	
3. <i>Swedana</i>	3. <i>Basti</i>	
	4. <i>Nasya</i>	
	5. <i>Raktamokshana</i>	

### Purva Karma Deepana-Pachana

These are the groups of drugs which undertake the digestion of *Ama* and increases *Agni*. There is no specific time duration for *Deepana-Pachana*, it is given till *nirama lakshana* is achieved.

### Panchakarma in Dincharya (day time regimen)

The *Dincharya* or daily regimen are all those activities we should do from the time of awakening in the morning till we go to the bed at night. *Gandusha* (gargling of mouth and throat), *Kavala* (mouth wash), *Dhumapana* (medicated smoking), *Nasya* (medicated nasal drops), *Abhyanga* (herbal oil massage), *Pada Abhyanga* (foot massage with medicated oils), *Shiro Abhyanga* (head massage with medicated oils), *Udvartana* (massage of the body with herbal powders), *Samvahana* (mild massage) are said to be performed every day in sequence for betterment of health.<sup>[5]</sup>

### Panchakarma in Ritucharya (seasonal regimen)

The main aim of *Panchakarma* is to eliminate morbid matters from the body and as the *chaya* (accumulation), *prakopa* (aggravation), *prashama* (pacification) of different *dosha* take place naturally in a seasonal rhythm, specific *Panchakarma* is to be done in the appropriate months to eliminate aggravated *dosha* in its *prakopa kaala*. The six seasons are basically divided into two as *Adana kaala* (*shishira*, *vasanta* and *grishma*) and *Visarga kaala* (*varsha*, *sharad* and *hemanta*).<sup>[6]</sup>

### Panchakarma according to disease

There are mainly 3 stages of *Karma* (therapy) are done in order to achieve *Samyak Shodhana* and for *Prakriti sthapana* (getting back to normalcy).

If *Snehana* is performed without *deepana-pachana*, it may lead to destruction of *Sanjna* and even also death.<sup>[9]</sup>

**Snehana (oleation)**

*Snehana* should be administered before *Swedana* continuously for a minimum period of three days, or a maximum period of seven days.<sup>[10]</sup>

**Duration of *Snehapana* according to *Koshtha***<sup>[10]</sup>

*Mridu Koshta* – 3 days

*Madhyama Koshta* - 5 days

*Krura Koshta* -7 days

***Snehapana Kaala* according to involvement of *dosha***<sup>[11]</sup>

In *Sleshmadhika* and *Sheeta kaala* – at day

**In *VataPittadhika* and *Ushna kaala* – at night**

*Sneha Karma* should be done in early morning when sunrise starts. *Snehapāna* should not be done in *Akala* (very hot or very cold weather) and *Durdina* (on the day of cloudy atmosphere).<sup>[12]</sup>

***Snehapana kaala acc. to Ritu* (season)**<sup>[13]</sup>

*Sarpi- Sarad* (september-november)

*Taila –Pravrit* (forepart of rainy season)

*Vasa-majja- Madhava-* (january-february)

**Table 3: *Sneha matra* according to time required for digestion.**<sup>[14]</sup>

S. No.	Matra (dose)	Time required for digestion
1	<i>Prathama matra</i>	3 hours
2	<i>Dvitiya matra</i>	6 hours
3	<i>Tritiya matra</i>	9 hours
4	<i>Chaturtha matra</i>	12 hours
5	<i>Panchama matra</i>	24 hours

**Table 4: Duration of *Snehana* according to types of *Koshtha*.**<sup>[15]</sup>

S. No.	Types of <i>Koshtha</i> (nature of digestive tract)	Duration of <i>Snehapana</i>
1	<i>Mridutama koshtha</i>	1 day
2	<i>Mridutara koshtha</i>	3 days
3	<i>Madhyatara koshtha</i>	5 days
4	<i>Madhyatama koshtha</i>	7 days
5	<i>Kruratarara koshtha</i>	8 days
6	<i>Kruratama koshtha</i>	9 days

***Swedana* (fomentation)**

After *Snehana Karma* only *Swedana* should be performed for the pacification of *Vata dosha*.<sup>[16]</sup>

***Pradhana Karma******Kaala for Vamana* (emetic therapy)**

*Prakopa kaala* of *Kapha* is *Chaitra* and *Vaishakha* (March, April and May). Naturally *Vamana* is preferred during these months for a healthy person. According to *Charaka*, *Chaitra* is more suitable for *Vamana*, though it can be given in any season according to the condition of disease. The *Kaala* in between a day is also important for a therapy. *Vamana* is to be performed in early morning which is *Shleshma kaala*.<sup>[18]</sup>

*Vamana* is to be carried out one day after *Sneha pana*. After *Vamana oushada prayoga* one should wait for one *Muhurta kāla* for *Vega*.<sup>[19]</sup>

***Kaala for Virechana* (purgative therapy)**

Autumn (*Kartika* and *Agrahayana*; October to December) is the time for aggravation of *Pitta*. In this season, *virechana* is to be performed even if in normal healthy individuals to protect them from forthcoming diseases caused by *Pitta*. *Virechana* may be performed in other seasons also, but the environment of *virechana griha* should be maintained as autumn artificially.<sup>[20]</sup>

During the interval period between two therapies, viz., *Vamana* etc., the patient should be given *Snehana* and *Swedana Karma*, and at the end of each therapy, *Snehana* should again be given.

If *Virechana* is to be administered after *Vamana*, and if *Basti* is to be administered after *Virechana*, then *Snehana* and *Swedana* should be appropriately done before the second therapy. One should not be under the impression that *Snehana* and *Swedana* in the beginning of *Vamana Karma* is sufficient for the rest of the therapies. At the end of each elimination therapy, medicated ghee, etc. should again be administered for the alleviation of residual *doshas*, and also to overcome the fatigue caused by the earlier administered elimination therapy.<sup>[21]</sup>

Table 5: Virechana drugs according to seasons along with their anupana [22]

Season	Drugs	Anupana (vehicle for drug)
Varsha	Trivrit, kutaja bija, pippali, shunthi	Draksha svarasa and madhu
Sharada	Trivrit, duralabha, mustaka, sharkara, bala, chandan	Yashthimadhu in draksha kvatha
Hemant	Trivrit, chitraka, pathya, jivaka, sarala, vacha, hemakshiri	Warm water
Shishira	Trivrit, pippali, nagara, saindhava, shyama	Honey
Grishma	Trivrit	Sugar
All seasons	Trivrit, danti, hapusha, saptala, katuki, svarnakshiri	Bhavana with cow's urine

#### Schedule for diet before Vamana and Virechana Karma

The person scheduled to take the Vamana the next day should eat Kapha aggravating diet which is easy for digestion and which is mostly of liquid nature (in the night of the previous day). The person scheduled to take Virechana the next day should take diet which is light and hot.<sup>[23]</sup>

The Virechana should be given only after the previous meal is digested.<sup>[24]</sup>

If Shodhana are administered before the previous meal is digested, then it gives rise to complications like Glani (depression), Vibandha (constipation) and the therapy works in the opposite way (i.e. the Vamana causes Virechana and vice versa).<sup>[25]</sup>

#### Schedule for diet after Vamana and Virechana Karma

After purification of the body, and elimination of dosas from the body by Vamana and Virechana, the Agni (power of digestion and metabolism) in a person gets diminished.<sup>[26]</sup>

To avoid this, step by step diet from light to heavy is advised. The patient should be given as food peya (thin gruel), vilepi (thick gruel) akrita as well as krita- yusha (unseasoned and seasoned vegetable juice) and akrita as well as krita-rasa (unseasoned and seasoned meat-soup). If the purification done is pradhana (maximum cleansing) then 7 days program is followed. If it is of madhyama (moderate cleansing) then 5 days and if it is avara shuddhi (minimum cleansing) then 3 days program is advised as follows.<sup>[27]</sup>

Table 6: Diet schedule after Vamana and Virechana karma.

Day	Time	Anna kaala	Pradhana Shuddhi	Madhyama Shuddhi	Avara Shuddhi
1	Morning	X	X	X	X
	Evening	1 <sup>st</sup>	Peya	Peya	Peya
2	Morning	2 <sup>nd</sup>	Peya	Peya	Vilepi
	Evening	3 <sup>rd</sup>	Peya	Vilepi	Kritakrita Yusha
3	Morning	4 <sup>th</sup>	Vilepi	Vilepi	Kritakrita Mansa rasa
	Evening	5 <sup>th</sup>	Vilepi	Akrita Yusha	Normal diet
4	Morning	6 <sup>th</sup>	Vilepi	Krita Yusha	X
	Evening	7 <sup>th</sup>	Akrita Yusha	Akrita Mansa rasa	X
5	Morning	8 <sup>th</sup>	Krita Yusha	Krita Mansa rasa	X
	Evening	9 <sup>th</sup>	Krita Yusha	Normal diet	X
6	Morning	10 <sup>th</sup>	Akrita Mansa rasa	X	X
	Evening	11 <sup>th</sup>	Krita Mansa rasa	X	X
7	Morning	12 <sup>th</sup>	Krita Mansa rasa	X	X
	Evening		Normal diet	X	X

This restricted meals are prescribed to be given beginning from the same evening or from the next morning of the day of the administration of the therapy. Cakrapani's commentary on this is very significant. According to him, if the patient is properly cleansed, then restricted diet should be given on the same evening. If he is not properly cleansed, then he should not be given any meal in the evening and the restricted meals should be started from the morning of the next day.

After samsarjana-krama (intake of regulated diet), on the ninth day (of Vamana), the patient should be given a potion of ghee (if purgation therapy is intended to be given subsequently)<sup>[28]</sup>

#### Kaala for Basti (medicated enema)

Normally in healthy condition, basti is to be advised in pravrit as a part of ritucharya. In diseased condition, basti may be administered in any season and in any time. Generally niruha should not be administered in excessive hot or cold season. There are few seasonal restrictions regarding anuvasana. The anuvasana is to be given at the onset of evening in shishira, hemanta and vasanta or during evening in the rest seasons and this interpretation is to be rightly followed. Anuvasana may be given at any time of day and night in case of excessively aggravated vata. In acute Vataja condition, anuvasana may be given at any time after taking food. Matra basti may be administered daily and at any time.

*Niruha* if administered after *Vamana* or *Virechana*, 15 dyas of interval is to be maintained and atleast interval between *virechana* and *niruha* is mandatory. If *niruha* is intended after *vamana*, *anuvasana* is to be started on 9<sup>th</sup> day and to be continued upto the day if *niruha* either daily or alternate day or as required.<sup>[29]</sup>

#### Time for administration of *Niruha Basti* (decoction enema)

*Niruha* is to be given in empty stomach and after digestion of previous food, but caution to be taken so that the patient does not feel too hungry as it may cause *atiyoga* as well as *urdhvagamana vyapada*. So, it should be administered just afternoon.

On the ninth day of *Virechana*, after *samsarjana-krama*, *anuvasana* should be given (if *niruha* type of medicated enema is intended to be given subsequently). For three days, thereafter, the body of the person should be massaged with medicated oil, and then *niruha* or evacuative type of medicated enema should be given when the person is not very hungry. Thereafter, when the patient has not taken a heavy meal in the night, *anuvasana* or unctuous type of medicated enema should be given to him if he is fit for such *anuvasana*.<sup>[30]</sup>

#### Time for administration of *Anuvasana Basti* (oil enema)

In the winter and spring seasons, *anuvasana* or unctuous type of medicated *enema* should be given during the day time; and in autumn, summer as well as rainy seasons, it should be administered during the night time.<sup>[31]</sup>

After the *Basti* material of *anuvasana* has come out of the anal tract, the patient should not take any food at night. During the next day, food should be given to him during the day time and in the evening. Thereafter, on the second, third or fifth day, *anuvasana* should be given. After that, every third or fifth days *niruha* type of medicated enema should be given followed by *anuvasana*. After the unctuous *Basti* material used for

*anuvasana* comes out of the rectum, the patient should again be given *anuvasana* on the second day if there is excessively aggravated *Vayu*, on the third day if *Vayu* is moderately aggravated and on the fifth day if *pitta* and *kapha* are aggravated.<sup>[32]</sup>

#### Time for administration of *Uttara Basti*

Before giving *Uttara Basti* local *Snehana* and *Swedana* should be done. 2-3 *Niruha Basti* are to be given before the administration of *Uttara Basti*. It should be administered in the morning during *Ritukala* (ovulation period).<sup>[43]</sup>

#### Spacing of days in between *Virechana* and *Niruha basti*

After *virechana*, a person should avoid *niruha basti* for seven days, and a person who has taken *niruha basti* should avoid *virechana* for seven days because it will have injurious effects on the body which is already empty (of nourishing material) by the earlier therapy.

After *niruha-basti*, no *samsarjana-krama* is necessary. After giving *snehana* for three days, the patient can be given *Virechana*. To avoid this possibility, therefore, a gap of seven days between *niruha* and *virechana* is prescribed here.<sup>[33]</sup>

If the unctuous material administered for *anuvasana-basti* is retained for three yamas (nine hours) then the body of the person gets cleansed of morbid material. If it comes out quickly (before nine hours) then another *anuvasana-basti* or unctuous type of medicated enema should be administered. If the unctuous material is not appropriately retained (in the rectum) then appropriate unctuous effect is not produced in the body of the person.<sup>[34]</sup>

The interval between two courses of *basti* (including *vamana*, *virechana* and *nasya*) therapies should be double the period for which these therapies were originally administered.<sup>[35]</sup>

**Table 7: Classification of *Basti* on the basis of *Kaala* (Days).**<sup>[36]</sup>

Name of <i>Basti</i>	Days	No. of <i>Anuvasana basti</i> given	No. of <i>Niruha basti</i> given	Total no. <i>basti</i> given
<i>Karma basti</i>	30	18	12	30
<i>Kaala basti</i>	16	10	6	16
<i>Yoga basti</i>	8	5	3	8

#### *Kaala* for *Nasya* (errhine therapy)

*Snehana nasva* is to be given twice a day in condition like *Vata dosha* in *shirah*, *hidhma* (hiccup), *apatanaka* (convulsion), *svarabhramsha* (loss of voice), etc. (in morning and evening). In other diseases, it should be given in every alternate day at specific time considering the *doshakala*. It should be continued upto seven days, though there are other references to continue it upto five, seven or maximum nine days as after nine days *sneha* gets adopted to the body. After proper *shiro virechana nasya*, *snehana nasya* may be given repeatedly at the

interval of 1 to 2 days, and it should be continued upto 7 or 21 days or upto the complete cure of the disease depending upon the condition.<sup>[37]</sup>

**Table 8: *Nasya Kaala* for diseased person.**<sup>[38]</sup>

Time	Involvement of <i>Dosha</i>
Morning	<i>Kapha</i>
Midday	<i>Pitta</i>
Evening/Night	<i>Vata</i>

**Table 9: Nasya Kaala for healthy person.**<sup>[38]</sup>

Time	Season
Forenoon	Sharat (Autumn) and Vasanta (Spring)
Midday	Shit (Cold)
Evening	Grishma (Summer)

**Schedule for Anu taila Nasya**<sup>[39]</sup>

After *snehana* and *swedana* of the head, *anu taila* is to be administered into the nostril thrice daily on alternate days. This will continue for 13 days, that is to say the inhalation will be actually administered for seven days in all.

**Time for Pratimarsha Nasya**<sup>[39]</sup>

*Pratimarsha nasya* can be given at any time (season, day) even in unsuitable time and rainy season. It can be given at any age of life. *Vagbhata* has mentioned 15 *kaala*.

**Parihara Kaala**

*Parihara kaala* is restrictions and diet followed which is double the duration taken for *Panchakarma*.

**Kaala for Raktamokshana (blood letting)**

Generally *Raktamokshana* is done in *Sharad ritu*. *Raktamokshana* should be done on the days when there is no cold wind, no excess hot or cloudy weather. It should be done in rainy season when there is no cloud, in summer season at morning or evening, and in *Hemanta ritu* at midday.<sup>[40]</sup>

**DISCUSSION****Ritucharya**

Among six *ritus*, *Shishira* is very cold and so procedures like *abhyanga*, *utsadana*, *murdha taila* are to be applied in this season to combat the ill effect of cold. *Vasanta* is the prime time for diseases produced by *kapha*, so *Vamana* is to be administered as a seasonal regimen to counteract the forthcoming diseases. *Udvardana*, *dhuma*, *kavala*, etc. are also beneficial in this season. *Grishma*, as it is very hot & dry, is not ideal for any *shodhana* therapy rather *shita pralepa* or other *shitala upachara* is needed. *Udvardana* is to be done in *varsha ritu*. *Varsha* is the *prokopa kala* of *vayu*, so *basti* therapy is to be done during this period. *Sharat kaala* is the time for *pitta prokopa*, so *tikta snehapana*, *virechana*, *raktamokshana* are to be done aiming to eliminate *pitta* from its adobe. All these therapies are designed to eliminate aggravated *dosha* from their adobe to maintain the normalcy of health.<sup>[6]</sup>

**Rasayana**

If *Srotases* are not clean then *Rasayana* effect will not be achieved to the maximum extent just as an unclean cloth does not take up the colour. So *Shodhana* is administered before *Rasayana* to clear *srotas*. It will help in getting maximum benefits from the *Rasayana*.<sup>[7]</sup>

**Snehana**

*Snehana* is not recommended to be continued after the seventh day because by then the person's body gets *satmy-bhavet* (saturated) with it. Though it is mentioned that the minimum period of *Snehana* should be three days, there are recipes which cause instantaneous *Snehana* even within one day.<sup>[10]</sup>

If *Snehapana* is done at day time in excess hot weather or in *Vatapradhana* or *Pittapradhana* or *Vata-pittapradhana* person, it may lead to fainting, excessive thirst, insanity or jaundice. If *Snehapana* is done at night time in excess cold weather or in *Kaphapradhana* person, it may lead to anorexia, pain in abdomen or anaemia.<sup>[11]</sup>

**Need for snehana and swedana before Vamana and Virechana**

As the dirt adhered to a piece of dirty cloth gets detached by the application of heat or hot steam and alkalies which can be washed out easily by rinsing with water, similarly the *malas* (morbid and adhered *doshas*) become detached by the application of *snehana* and *swedana karma* and get eliminated by elimination therapy.<sup>[17]</sup>

**Vamana**

As in the morning *Kapha* is in provoked state. So it is easy to expell aggravated *Kapha* from the body. So for this *Vamana* is performed in early morning.<sup>[18]</sup>

**Virechana**

*Pitta kaala* starts after *sleshma kaala* so *Virechana* is done during *pitta kaala* Otherwise it may cause *Ayoga*.

**Diet in Panchakarma**

Because of the *Kapha* aggravating diet, the *kapha* gets excited or aggravated (in the patient who is to be given *Vamana* the next morning). In the case of the patient who is to be given *Virechana* in the next morning, intake of light and hot diet during the previous night causes reduction of *Kapha*. As a result of this help in the elimination of *doshas* quickly.<sup>[23]</sup>

**Sansarjana Karma**

After *Vamana* and *Virechana Karma Agni* gets diminished so in order to increase the *Agni Bala* step by step, *peyadi Karma* is done.

**Anuvasana Basti**

*Anuvasana Basti* should not be given at night because *dosha* gets aggravated at night and if it is administered it produces *adhmana*, *gaurava* and *jvara* by its potency. In aggravated *Pitta* with lesser involvement of *Kapha*, *ruksha* afflicted by *Vata* and in *ushna kaala*, *anuvasana* should be administered at night (practically 'pradosha' i.e. late evening), otherwise it may manifest *daha*, etc.<sup>[29]</sup> Day time is good for administration of *anuvasana*, as in this *kaala*, *dosha* dwells in its own site, the opening of channels remains cleared to allow moving of *oja* of *sneha* into every area.<sup>[30]</sup>

**Niruha Basti**

If *niruha basti* is administered after food, then it causes *visuchika* (pricking pain), *chardi* (vomiting) and aggravation of all *doshas*.<sup>[41]</sup>

**Uttara Basti**

*Ritukaala* (ovulation period) is the apt time for administration of *Uttarbasti*, as during this period the *garbhashaya* (uterus) will be *avaranaaraha* (without obstruction), thus receives and absorbs the drug easily.<sup>[42]</sup>

**Raktamokshana**

As *Pitta prakopa* occurs in *Sharad ritu* and as a result *Rakta dusti* occurs, *Raktamokshana* is done in *Sharad ritu*.

**Nasya**

*Nasya* should be done after local *Snehana* and *Swedana*. *Snehana Nasya* should be taken maximum upto nine days as after nine days *sneha* gets adopted to the body.

**Parihara Kaala**

The *Parihara kaala* should be followed to get *Bala* which is diminished during *Vamana* and *Virechana*. If *Parihara kaala* is not followed properly, then it may cause *pitta Prakopa* and leads *Daha*, *Pipasa* etc and *shoka*, *Ayasa* leads to *Chitta vibrana*, *Apasmara*, *Moha*, *Mada* etc.<sup>[42]</sup>

**CONCLUSION**

*Panchakarma* is a unique treatment of Ayurveda. It prevents from diseases and also cures diseases in a unique way of detoxification of *Doshas* from the body. In every step of *Panchakarma* consideration of *kaala* is necessary. If *Panchakarma* is done with proper time it will definitely eradicate disease and give fruitful result otherwise it may cause serious complications. So *Kaala* has an important role in *Panchakarma* for successful treatment.

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