



THE CONCEPT OF BHAISHAJYA SEVAN KAALA – A REVIVE ARTICLE

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ABSTRACT

Aacharya Charaka has mentioned that some factors to be taken into consideration while treating a rogi such as desha, kaala, pramana, satmya-asatmya aahara-vihaar and aushadha ^[1]. Bhaishajya sevan kaala is an important principle to be considered in chikitsa. Bhaishajya sevan kaala is mainly explained in relation to the bala of roga, rogi, dosha, dooshya, and various other factors. Bhaishajya sevan kaala will help in aahara and bhashaja interaction which is helpful to achieve a sudden and sustainable relief to the rogi. Kaala is an important factor that must be taken into consideration while chikitsa. So, it is an attempt to correlate these bhaishajya sevan kaala has been made.

Keywords: *Bhaishajya, Kaala, Dosha, Dooshya, Roga, Rogi, Bala, Aushadha.*

INTRODUCTION

Ayurveda has mentioned trisutra namely hetu, linga, and aushadha ^[2]. Aushadha sutra keeps many more concepts in it as a part of chikitsa. Aacharya Charaka says while treating a vyadhi success can be achieved only when there is the proper combination of desha, kaala, pramana, satmya, asatmya, pathya, and ap-

athya. Among these seven kaala are placed in the second position which gives their importance in chikitsa. Kaala is classified as niyat (nityaga) and aniyat (awasthik) kaala. Bhaishajya sevan kaala is taken into consideration under awasthik kaala. The time of administration of bhashaja is known as

bhaishajya kaala. Acharya Vagbhata has stated that Kalo Bhaishajya Yoga Krut^[3] which means kaala fulfills the aim of administration of bhashaja. In accordance, Acharya Charaka says that bhashaja given at appropriate kaala is more effective than one given at inappropriate kaala. It is described as anayathasiddha nimitta karana, which means no action is possible without the causative association of kaala. So bhaishajya seven kaala is very important in chikitsa of rogi. Synonyms are Aushadha kaala, Aushadha vekshan kaala, Aushadha avcharan kaala, Agad kaala, Bhaishajya kaala, Bhaishajya graham kaala.

Materials and Methods: Classical ayurvedic texts like Charaka samhita, Sushruta samhita, Ashtanga sangraha, and Ashtanga hridaya with their commentaries as well as scientific papers, journals, research articles, and websites have been thoroughly searched related to the topic.

Concept of Bhashaja: Bhashaja is to be collected by a bhishak for medicinal purposes in the svakalabhuta or the kalajata form. Acharya Punarvasu Aatreya says Agnivesha to collect the bhashaja before they lose rasa, viryadi as then after they would not give expected therapeutic result^[4]. A bhashaja is thus endowed with the optimum rasa, virya, and gandha will be used.

Concept of Kaala: an appropriate time to do a particular thing is indicated by the word kaala. Gunas of kaala described by Vaisheshika darshana are Samkhyā, Parimana, Pruthaktva, Samyoga, and Vibhaga. Kaala is dominated by Rajoguna.

Kaala is classified into two types – Shad aveksha kaala and Bhaishajya kaala.

Shad aveksha kaala are observed as dina, rogi, aushadha, vyadhi, jeerna lakshana, and ritu^[5].

Bhaishajya kaala: It is defined as an appropriate time for the administration of bhashaja^[6].

Tarka Sangraha says that everything is depending on kaala i.e. bhashaja employed in proper kaala will give appropriate result in expected karya^[7].

Number of Bhaishajya kaala: there are three different opinions regarding the numbers –

10 – Charaka samhita^[8], Sushruta samhita^[9], Ashtanga hridaya^[10].

11 – Ashtanga sangraha^[11].

5 – Sharangadhara samhita^[12].

Description of individual Bhaishajya Kaala –

Niranna kaala: Bhashaja should be administered on empty stomach. Abhakta, Ananna, Nirbhukta, Suryodayejate are used as synonyms. Chakrapani say abhakta means it should be before the meal in the morning^[13] but Hemadri clarifies that bhashaja should be administered in the kapha-udreka-gata kaala^[14]. Indu says it should be given 2 hrs after sunrise in the morning is niranna kaala^[15]. Agni and bhashaja interactions are initiated in this kaala. Hence, the bhishak should see the strength of roga and rogi. A person whose agni is in a stimulated condition can only tolerate the bhashaja given at the abhakta kaala. A person whose dosha and dhatu status is weak cannot tolerate the quick metabolic effect of the bhashaja administered in this kaala hence it is contraindicated in shishu, vrudha, etc.^[16] with this idea the following indication are told that roga and rogi both having good strength. Lekhanartha and utklishta kapha pitta, the apatarpan is the line of chikitsa in both the conditions. Physiology of the sharira at this kaala, the amashaya and strotas are lacking of kapha at the pratih kaala. Kapha is the entity of the body that can withstand and is responsible for the resistance of change. When the strotas are devoid of kapha, the bhashaja has a direct interaction with agni and produces a quick and strong effect over the sharira. The agni at all levels jatharagni, bhutagni, and dhatvagni could be stimulated if bhashaja is given in this kaala.

Pragbhakta kaala: The bhashaja is administered just before the meal called pragbhakta^[17]. Hemadri commented that bhashaja intake should be immediately followed by a meal. Prakbhojana, Annadau, Bhojanagre, Bhuktadau, Poorvabhaktasya are used as synonyms. Indications are apana vata vikruti, gudagata vata^[18], vrudha, shishu, bhuru, krushanga^[19], for strengthening of adho sharira, adhogata vyadhi and sthoula chikitsa^[20]. Bhashaja will be digested very quickly without hampering the strength of the rogi. It destroys the doshas situated in amashaya. Thus it is the first target of agni and not the aahara. Thus it undergoes asupaka at the same time it does not produce

balakshaya, the reason being the meal follows the bhashaja and thus the bhashaja cannot produce severe metabolic effects on the body. The mechanical expulsion of the bhashaja is avoided due to meal intake, hence can be given in the debilitated rogi. The time before meals are the kaala when apana vayu is in a state of activity. Thus the kaala is appropriate for apana vayu vikruti condition. Apana karya kshetra is adah kaya; hence the apana kaala is the appropriate time to enhance the strength of lower part of the body.

Madhyabhakta: Chakrapani and Indu specify that after half of meal is consumed bhashaja should be given, again followed by the remaining half of meal is Madhyabhakta ^[21]. The synonyms are Madhyabhaktam and Madhya bhojan. Classics have clearly mentioned that bhashaja should be administered in between meals that is the first person is asked to consume half part of the meal, the pachaka pitta and saman vata are stimulated by the meal taken, followed by this bhashaja is administered so that it can act over the saman vata, in turn, pachaka pitta. Then again meal is consumed, which covers the bhashaja and prevents regurgitation of the bhashaja. For subside the rogas of madhya sharira that is the bhashaja administered during this kaala acts on saman vata. Once this saman vata is corrected, agni or pachaka pitta start functioning properly. If pachaka pitta is corrected all the other pittas will also function normally. Hence it is indicated in paittika vyadhi. Once the saman vata and pachaka pitta are functioning normally the function of koshtha gets corrected. Hence it is indicated in koshtha gat vyadhi.

Adhobhakta: Bhashaja should be given after meal is the Adhobhakta kaala ^[22]. Synonyms are Pratah ashasya, Pashchat, Pashchatbhakta, Ante, and Adhaha. This kaala is divided in two are pratah bhojan kaala and sayam bhojan kaala. Pratah bhojan kaala is indicated for vyana vata vikruti, for strengthening urdhwa kaya ^[23], urah, kantha, shira, and adhogata roga. The time pratah is specifically told because the site of vyana vata is hridaya and the hridaya is open during pratah kaala. Hence the bhashaja administered during pratah kaala reaches the hridaya. It should be

administered after the meal because the vyana vata is activated after the formation of rasa so that it can be carried all over the body. Hence the meal is administered first and the bhashaja is administered later. Sayam bhojan kaala is the mode of administration defined as the administration of bhashaja after dinner and indicated for udana vata vikruti. During the night the hridaya gets closed. The vyana vata becomes inactive, which is taken over by the udana vata. Thus the bhashaja is administered after sayam bhojan. Udana moves in nasa, gala and urah etc. in the urdhwa jatrugata vikara this kaala can be selected.

Antarabhakta: The administration of bhashaja in between two meals is called Antarabhakta ^[24]. Bhaktayormadhye and antarabhaktam are used as synonyms. After digestion of aahara taken in pratah bhojan, bhashaja is administered once bhashaja is digested sayam bhojan is taken. In this kaala aahara and aushadha jeerna lakshana play an important role. The first antarabhakta is during the daytime where as the next is one yaama followed by the digestion of the evening meal as opined by Indu, which is the same as that of nishi. As it acts over vyana vayu which is seated in hridaya it gives strength to the manas. Jejjat includes this kaala under madhyabhakta which is for saman vata unlike vyana vata as told by others ^[25]. Chakrapani asserts that antarabhakta means bhashaja mixed with anna or mixed with it during sanskara of anna, but this is considered as sabhakta according to other aacharyas. Appropriate kaala for bhashaja intake is madhyanha when the previous meal consumed is digested and after bhashaja is metabolized again meal is to be taken in the evening ^[26].

Sabhakta: The administration of bhashaja along with a meal called sabhakta ^[27]. The mixing is done either with the prepared meal or during the preparation of the meal. Bhakta samyuktam, Saanam and Sambhaktam are synonyms. In mandagni and aruchi, the meal is prepared with bhashaja and given because of that the teekshnata, strong odor, bad taste of aushadha is reduced, it is used for administration in shishu, vru-dha, the person with less strength and one who not pleasant to certain taste of bhashaja ^[28]. Indication for this kaala is not mentioned for any dosha but indicat-

ed in sarvanga roga and kshata ksheena rogi. Aushadha along with aahara will be digested and rasa is formed which will be circulated all over the body with the help of Vyana vata ^[29].

Samudga: Samudga means bhashaja administered at the time immediate both purva and Pashchat bhojan ^[30]. Samudga word refers to samputaka which means a box-like structure. Indications are hikka, kampa, akshepa, urdhwa gata vikara ^[30], urdhwa visruta doshas and adho visruta dosha ^[31]. The main doshas involved in the pathogenesis of hikka are kapha and vata ^[32]. As per ayurveda, kapha is situated in the urdhwa sharira and vata in the adho sharira. The simultaneous pacification of the kapha and vata i.e., urdhwa and adho sharira dosha are possible when bhashaja is given at the samudga kaala. In akshepaka, the doshas are localized in pani and pada as per the samprapti ^[33], so the action of bhashaja is expected on both the extremities of the sharira is availed of by the administration of bhashaja at the samudga kaala. As samudga kaala acts on vyana, apana and udana vayu, it could be important bhashaja kaala in vataja prameha and shukradosha ^[34]. Dalhana stresses on the word Peeyate means that bhashaja should be in liquid form and that food will be put in a nutshell.

Muhurmuhu: Frequent administration of bhashaja apart from of bhukta or abhukta avastha is muhurmuhu kaala ^[35]. This kaala can be broadly divided in two are sabhakta muhurmuhu and abhakta muhurmuhu ^[36]. This kaala is indicated in shwasa, kaasa, hikka, Chhardi, and visha ^[36] where continuous vega is produced. Hence aushadha is administered repeatedly so that it can maintain its effect throughout. It is importance to note that all the conditions mentioned above demand immediate therapeutic intervention. They could also be life-threatening unless proper chikitsa is done. In kaasa when the patient is restless from coughing and in shwasa the vega avastha is the condition in which prompt medication is mandatory. In visha vikara the visha shows quick effect which is to be counter acted by the frequent administration of vishaghna dravya, thus aacharyas found muhurmuhu kaala as importance to tackle these conditions.

Grasa – Grasantarah: Grasa means bhashaja mixed along with each bit of meal ^[37] also known as sagra and grase-grase. Grasantara means administration of bhashaja in between each bit ^[38] also known as kavalandare. Grasa kaala is indicated in churn, agni sandeepanartha, and vajeekaranartha ^[39]. Grasantara is used when one wants to administer the vamaneeya, dhumapana and leha ^[39]. The aushadha administered with each grasa will come in contact with prana vata in mukha, kantha, urah, etc. leading to continuous contact with prana vayu, and conditions related to that could be treated easily.

Nishi: Nishi kaala means administration of bhashaja at night or after digestion of bhojan consumed in the sayam kaala; after the passage of 3 hrs ^[26]. Swapnakaale and ratre are used as synonyms. Nishi kaala is become a second antarabhakta kaala according to Indu and it is indicated in urdhwa jatrugata vikara ^[40]. Urdhwa jatrugata vikara means the rogas occurring above the neck. Shira, urah, and kantha are the kapha sthanas situated in this area. Thus, the nishi kaala in which there is kapha vrudhi, due to kaala prabhava its help to the activity of bhashaja used and bhashaja admits elective affinity towards the part above the neck. Lekhana and bruhana bhashaja are indicated at the nishi kaala by Sharangadhara.

DISCUSSION

Bhaishajya kaala is the time of administration of bhashaja which is to be decided by the bhishak in an effort towards the establishment of dhatu samya. The bhaishajya kaala explained by aacharyas seems to be based on the routine we follow in a day from pratah kaala to nishi kaala along with the predominance of dosha. Evaluation of vega, ritu, vyadhi, doosha, and desha plays important role in deciding bhaishajya kaala. Bhaishajya parinamakara bhava could be agni, vayu, kaala and samyoga. The rate of metabolism of bhashaja by agni is controlled by aahara with the administration of proper aushadha sevan kaala helps in rogi chikitsa easily. As all the kaala of the bhashaja administration mentioned in relation to bhojan, this also highlights a psychosocial aspect of chikitsa to achieve quick relief of roga lakshana. Different

aacharyas have mentioned different numbers as well as the different names of aushadha sevan kaala but all of them define the same meaning behind them. Bhaishajya kaala is mentioned for shaman purposes and is not to be advocated in emergency conditions or shodhan chikitsa. An awareness and further research regarding bhaishajya kaala could be applied to reduce the matra of bhashajya so as to obtain maximum relief within a short duration of aushadhi prayojan.

CONCLUSION

Bhaishajya kaala is the time of administration of bhashajya which is to be decided by the bhishak in an effort towards the establishment of dhatu samya. The bhaishajya kaala explained by aacharyas seem to be based on the routine we follow in a day from pratah kaala to nishi kaala along with predominance of dosha. Evaluation of vata, ritu, vyadhi, doosha and desha plays important role in deciding bhaishajya kaala. Bhaishajya parinamakara bhava could be agni, vayu, kaala and samyoga. The rate of metabolism of bhashajya by agni is controlled by aahara with the administration of proper aushadha sevan kaala helps in rogi chikitsa easily. As all the kaala of bhashajya administration mentioned in relation to bhojan, this also highlights psychosocial aspect of chikitsa to achieve a quick relief of roga lakshana. Different aacharyas have mentioned different number as well as different name of aushadha sevan kaala but all of them define a same meaning behind them. Bhaishajya kaala is mentioned for shaman purpose and not to be advocated in emergency conditions or shodhan chikitsa. An awareness and further research regarding bhaishajya kaala could be applied to reduce the matra of bhashajya so as to obtain maximum relief within a short duration of aushadhi prayojan.

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