

## **BHAISHAJYA-KAAL (TIME OF ADMINISTRATION OF DRUG): AN IMPERATIVE AS TREATMENT IN AYURVEDA: A LITERARY STUDY**

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### **ABSTRACT**

Being an eternal science, 'Ayurveda', the 'science of human life', deals with physical, psychological as well as spiritual wellbeing of an individual. Ayurved has its own systemic approach plan to treat diseases. *Bhaishajya-kaal* i.e. perfect time to administer a drug is one of its peculiarities. In Ayurved it has been clearly stated that a drug administered before or after time is of no use. Drug administered at improper time never shows its full benefits. *Acharyas* had mentioned *Bhaishajya-kaal* according to the pathology of disease. *Dosha* (causative factors) vitiated and *Sthan* (site of disease) in a particular disease are the main factor to decide the time of drug administration. The present paper will put forward the importance of time of drug administration in the management of diseases.

**Keywords:** *Ayurveda*, *Bhaishajya-kaal*, time of drug administration.

### **INTRODUCTION**

The desire to live, one of the basic instincts has been common to all living creatures ever since the first unicellular organism evolved on this graceful planet, the Earth. Man, the most developed and sophisticated living being on earth, so considered due to his tremendous intellectual abilities is not free from desire to live. On the contrary, he is a step ahead, in the sense, desires not only to

live, but to live a long, happy and disease free life as far as possible.

The times have changed, since revered sages had described about the means and methods of leading such a life, emphasis being laid on *Swasthavritta*, *Sadvritta* and mainly the avoidance of *Prajnaparadha*, the root cause of all diseases<sup>1</sup>. *Kala* is unique and specific causative factor of all type of effects, at the same time, it is unavoidable. It is described

as *Anayathasiddha Nimitta Karana*, means no action is possible without the causative association of *Kala*. That is why, Ayurveda being science of life, gives emphasis on the concept of *Kala*. *Acarya Vagbhata* has stated that *Kalo Bhaishajya Yoga Krit*, which means *Kaal* fulfills the aim of administration of *Bhesaja*<sup>2</sup>.

Ayurvedic system of medicine is unique due to its personalized approach in the patient management. Because subtle are the *Vikalpas* (permutations and combinations) of *Dosa* and other factors<sup>3</sup>. The transforming moeity itself is in a state of flux and is highly prone to be affected by individual, diurnal and seasonal variabilities. The same *Bhesaja* may not be given at the same *Kaal* in two patients afflicted with the similar disease. This reflects the *Purusam PurusamViksya Siddhanta* of *Charak*<sup>4</sup>.

Time of drug administration is also mentioned in modern medical science. Time of drug administration is important as some medications need to reach a consistent level in blood stream in order to be effective. Certain drugs require administration within a specified short period of time i.e. before, after or with meal. As modern medicine is focused on the pharmacokinetics of drug so time of administration of drug is fixed as per drug not as per patient, while in Ayurveda, time of administration of drug is decided according to the na-

ture of disease, vitiated *Dosha*, *Prakruti* of patient and action of drug.

Thus, a thorough knowledge of *BhaishajyaKala* will help in the quick action, with reduced dose and duration of the medication used as well as less or negligible chances of adverse drug effects.

#### CONCEPT OF BHAISAJYA KAAL:-

Time span of disease is the time for administration of drug. That span of disease is proper time of drug administration i.e. *Bhaishajya-Kaal*. *Acharyas* had clearly stated that a drug administered before or after time is of no use. Drug administered at improper time never shows its full benefits<sup>5</sup>.

#### Reference of Bhaishajya-Kaal in Different Samhitas:-

- *Carak Samhita- ChikitsaSthan30/ 298-301 (Yoni VyapadaChikitsa)*
- *Sushrut Samhita- Uttartantra64/ 67-85 (Swastha-VrittAadhyaya)*
- *Astang Sangrah- Sutra Sthan 23/12-22 (Bheshaj-AvcharniyaAdhyay)*
- *Astang Hridya- Sutra Sthan 13/37-41 (DoshopkramaniyaAdhyay)*
- *Kashyap Samhita- KhilSthan3/43-57 (BhaishajyopkramaniyaAdhyay)*
- *Sharangdhar Samhita- PrathamKhand2/2-12 (Bhaishajya-Vyakhya)*

**Table 1:** Number of *Bhaishajya-Kaal* in Different *Samhitas*

| S. No. | Samhita                   | No. of Bhaishajya-Kaal |
|--------|---------------------------|------------------------|
| 1      | <i>CarakSamhita</i>       | 10                     |
| 2      | <i>SushrutSamhita</i>     | 10                     |
| 3      | <i>AstangSangrah</i>      | 11                     |
| 4      | <i>AstangHridya</i>       | 10                     |
| 5      | <i>KashyapSamhita</i>     | 10                     |
| 6      | <i>SharangdharSamhita</i> | 5                      |

**Table 2:** Showing *Bhaishajya-Kaal* in Different *Samhitas*

| No. | <i>Carak Samhita</i> <sup>6</sup> | <i>Sushrut Samhita</i> <sup>7</sup> | <i>Astang San-grah</i> <sup>8</sup> | <i>Astang Hridaya</i> <sup>9</sup> | <i>Kashyap Samhita</i> <sup>10</sup> | <i>Sharangdhar Samhita</i> <sup>11</sup> |
|-----|-----------------------------------|-------------------------------------|-------------------------------------|------------------------------------|--------------------------------------|--|
| 01. | <i>Nirannam</i>                   | <i>Abhakta</i>                      | <i>Abhakta</i>                      | <i>Ananna</i>                      | <i>Abhakta</i>                       | <i>Suryode</i>                           |
| 02. | <i>Pragbhakta</i>                 | <i>Pragbhakta</i>                   | <i>Pragbhakta</i>                   | <i>Annadau</i>                     | <i>Purvabhaktasya</i>                | <i>Divas bhojane</i>                     |
| 03. | <i>Madhya bhakta</i>              | <i>Madhya bhakta</i>                | <i>Madhya bhakta</i>                | <i>Madhye</i>                      | <i>Madhye</i>                        | <i>Sayante bhojane</i>                   |
| 04. | <i>PratahPaschatbhakta</i>        | <i>Adhobhakta</i>                   | <i>Adhobhakta</i>                   | <i>Ante</i>                        | <i>Adhah</i>                         | <i>Muhurmuhu</i>                         |
| 05. | <i>SaayamPaschatbhakta</i>        | <i>Antra bhakta</i>                 | <i>Antra Bhakti</i>                 | ---                                | <i>Bhaktyo madhye</i>                | <i>Nishi</i>                             |
| 06. | <i>Bhakta sanyuktam</i>           | <i>Sabhakta</i>                     | <i>Sambhakta</i>                    | <i>Saannam</i>                     | <i>Sabhakta</i>                      | ---                                      |
| 07. | <i>Samudga</i>                    | <i>Samudga</i>                      | <i>Samudga</i>                      | <i>Samudga</i>                     | <i>Samudga</i>                       | ---                                      |
| 08. | <i>Muhurmuhu</i>                  | <i>Muhurmuhu</i>                    | <i>Muhurmuhu</i>                    | <i>Muhurmuhu</i>                   | <i>Muhurmuhu</i>                     | ---                                      |
| 09. | <i>Gras</i>                       | <i>Gras</i>                         | <i>Sagras</i>                       | <i>GraseGrase</i>                  | <i>Gras</i>                          | ---                                      |
| 10. | <i>Grasantar</i>                  | <i>Grasantar</i>                    | <i>Grasantar</i>                    | <i>Kavalantare</i>                 | <i>Grasantar</i>                     | ---                                      |
| 11. | ---                               | ---                                 | <i>Nishi</i>                        | <i>Nishi</i>                       | ---                                  | ---                                      |

**Table 3:** Correlation between *Bhaishajya-Kaal* mentioned in *Brihatrayi* and *Sharangdhar*

| No. | Kaal According To Sharangdhar | Kaal According to Brihatrayi                                   |
|-----|-------------------------------|--|
| 01  | <i>Suryode</i>                | <i>Abhakta</i>   |
| 02  | <i>Divasbhojane</i>           | <i>Pragbhakta, Madhyabhakta, Adhobhakta, Sabhakta, Samudga</i> |
| 03  | <i>Sayantebhojane</i>         | <i>Sagras, Grasantar</i>                                       |
| 04  | <i>Muhurmuhu</i>              | <i>Muhurmuhu</i>   |
| 05  | <i>Nishi</i>                  | <i>Nishi</i>   |

### Individual *Bhaishajya-Kaal*:-

#### • *AbhaktaKaal*:-

When not combined with food, medicine expresses its full potency. That's why, in this *Kaal*, medicine quickly alleviates diseases as compared to other *Kaal*. But when medicine is given in this *Kaal* to children, old age persons, females and weak patients, it cause malaise and loss of strength<sup>12</sup>. This *Kaal* should be used in condition of aggravation of *Kapha*. It clears the channel of *Aamashya* (~ stomach).

#### • *PragbhaktaKaal*:-

*Pragbhakta* is that *BhaishajyaKaal* in which medicine is administered just before the intake of food. Medicine gets easily digested when ingested just before the meal. Medicine gets

covered by food, so it does not get vomited. As it gets easily digested so the strength is not reduced. For these reasons medicine should be given to old age persons, children, coward and emaciated persons<sup>13</sup>. In case of, vitiation of *ApaanVaata* and for strengthening lower part of body and in case of obesity, this *Kaal* is used.

#### • *MadhyabhaktaKaal*:-

When medicine is administered in middle of meal, the *Kaal* is known as *Madhya Bhakta*. As medicine is sandwiched between meals, it does not get spilled out and thus, treats the diseases pertaining to middle part of body<sup>14</sup>. This *Kaal* is used in case of vitiation of *SamanVaata*. This *Kaal* is used for diseases pertaining to *Kostha* (G.I.T.) and caused due to

vitiation of *Pitta* e.g. *Grahani*, other *Kostha-gataVyadhi*

- **AdhobhaktaKaal:-**

When medicine is administered just after the meal then that *Kaal* is known as *Adhobhakta-Kaal*. Medicine administered in this *Kaal* alleviates diseases of upper part of body and imparts strength<sup>15</sup>. This *Kaal* is used for the treatment of diseases of ear, nose throat etc.

- **AntrabhaktaKaal:-**

When medicine is administered between morning and evening meal then this *Kaal* is known as *Antrabhakta*. This *Kaal* is beneficial for heart, promotes mental power and always wholesome for stimulating digestive fire<sup>16</sup>. Medicine is administered after digestion of morning meal and the evening meal is ingested after digestion of medicine.

- **SabhaktaKaal:-**

When medicine administered with food, this *Kaal* is known as *Sabhakta*. This *Kaal* is used for weak patients, those patients who dislike medicine, children and geriatric patients<sup>17</sup>. Medicine is either cooked with food or mixed in prepared food. Medicine is administered in this *Kaal* to children, persons having easy lifestyle, patients who dislike medicine, in case of anorexia and diseases pertaining to whole body.

- **SamudgaKaal:-**

In *SamudgaKaal*, medicine is administered both before and after the meal. When *Doshas* move in two directions then medicine is administered in this *Kaal*<sup>18</sup>. Medicine is administered in the form of *Paan*(liquid), *Navan* (nasal inhalation) and *Avleha* (lickable).

- **MuhurmuhuKaal:-**

Medicine is administered repeatedly with food or without food, the *Kaalis* known as *Muhurmuhu*. This *Kaal* is used in case of attacks of dyspnea, cough, hiccough and emesis<sup>19</sup>.

- **GrasKaal:-**

When medicine is administered with each bolus, the *Kaal* is called *Gras*. For weak patients and those who have hampered digestive fire, medicine in powder form is administered in this *Kaal*. This *Kaal* is used for *Vajikaran* (aphrodisiac) also<sup>20</sup>.

- **GrasantarKaal:-**

Medicine administered in between two boluses, the *Kaal* is known as *Grasantar*. This *Kaal* is used in diseases like dyspnea and the medicine is in the form of *Leha* (lickable)<sup>21</sup>.

- **NishiKaal:-**

In the diseases affecting region above clavicle, for *Lekhana* (scarification) and *Brihana* (body mass promotion), *Shamana* (pacify) and *Pachana* (digestive) medicine is administered in the night without having meal<sup>22</sup>.

## DISCUSSION

Concept of *Bhaishajya-kaal* is a peculiarity of *Ayurveda*. In classics, only *Bhaishajya-kaal* for some diseases is mentioned. For rest of the diseases *Bhaishajya-kaal* is decided on the basis of guidelines given by the *Acharyas*. *Vaat* is the main factor in deciding *Bhaishajya-kaal* for a disease as *Vaat* controls the other two *Dosha*.

Modern medical science is also looking forward towards this concept. Modern medical science has started to explore the concept of circadian rhythm, which relates with the concept of aggravation and pacification of *Dosha* in body as per day and night. The biochemical, physiological and pathological vari-

ations of the 24 hour period in humans had been well described in the *Ayurvedic* texts although the Modern Science was not much aware of it until the 20<sup>th</sup> Century. The Pharmacokinetics and Pharmacodynamics of a medication and nutrients are directly affected by the endogenous biological rhythm. The effectiveness of many drugs varies depending on the dosage administration time associated with 24 hours biological rhythm under the control of circadian clock<sup>23</sup>.

## CONCLUSION

The above study revealed the importance of *Bhaishajya-kaal* in treatment. As evident in the above study, *Acharyas* were peculiar about the time of administration of drug. Different *Bhaishajya-kaalare* described for different diseases. *Bhaishajya-kaal* also depends on the state of patients. Medicine is prescribed in different *Bhaishajya-kaal* to different patients. This is the peculiarity of *Ayurvediyatreatment*. Proper application of concept of *Bhaishajya-kaal* will lead to full benefit of medication and will reduce the chances of complications.

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