

BHESHAJKAL A -CONCEPTUAL CONTRIVE¹Bishnupriya Mohanty, ²Anuradha Vinayak Patil, ³Ishani Arlekar¹MD, PhD, Professor & Head, Department of Sanskrit Samhita and Siddhanta^{2,3}PG Scholar. Gomantak Ayurveda Mahavidyalaya and Research Centre, Shiroda, Goa. 403103Corresponding Author: drbishnupriyadas@gmail.com<https://doi.org/10.46607/iamj04p8042024>

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**ABSTRACT**

Trisutra Ayurved is of prime importance while treating a patient. Hetu (causative factors), Linga (signs and symptoms) and Aushadhi (medicine) are considered as Trisutra Ayurved. Aushadh Sevan Kala is the type of Avasthika Kala meant for the proper time of drug administration. Aushadh Sevan Kala will help with food and drug interaction, which is helpful to attain quick and sustainable relief for the patient. Kala (time) is an essential factor to consider during treatment. Our acharyas have explained the relationship of Kaala and Dosha while treating a disease. In the present era, this relationship is not considered while treating a patient.

Key words: Trisutra Ayurveda, Bhesaja, Kaala, Time for drug administration.**INTRODUCTION**

Ayurveda, the most ancient medical science, has great concern regarding the health as well as the ailments of all the creatures living on the planet Earth; it was preached in the form of Trisutras, namely, Hetu (causative factor), Linga (signs and symptoms), and Aushadha (treatment). The last part of this trio has been given equal importance as the former two. Aushadha Sutra hides many more concepts in its womb as a part of Chikitsa (Treatment). Charaka says

the medicine, which is the opposite of Dosha, Dooshya, and Nidana (causative factor) or all of the three, will undoubtedly curb the disorder, irrespective of specific features either mentioned or not mentioned.¹ The above statement is followed by another, which says, “While treating a disease, success can be achieved only when there is the proper combination of Desha (region), Kaala (time), Pramana (dosage), Satmya (wholesomeness), Asatmya (unwholesome),

Pathya (functional), and Apathya(harmful). Among these seven most important factors, Kaalaacquires second position, which reflects the importance of Kaala in Chikitsa. Here again, Kaala means:

1. Shad Aveksha Kaala (Six observatory aspects of time)
2. Dasha Bhashaja Kaala (Ten types of times for the administration of medicine)

Shad Aveksha Kaala:

Consists of Dina, Rogi, Aushadha, Vyadhi, Jirna Laxana, and Ritu.

Dina (Different parts of the day):

It indicates a particular part of the day; for example, Vamana Dravya (emetics) is to be given in the early morning, that is, Purvahna.

Rogi (Patient):

After assessing the patient's strength, the medicine administration time should be selected. If the patient has good strength, medicine can be given on an empty stomach early in the morning. If the patient is weak, the drug should be administered along with wholesome food.

Aushadha:

Based on the Aushadha, ten Kaala have been told. They are Bhukthadau (before meals), Medhya (in the middle of the meals), Pratahaspaschat (after the morning meals), Sayampashchat (after the evening meals), Muhurmuhu (frequently), Samudga (both before and after meals), Bhakta Samyukta (mixed with food), Grasa (with each morsel), and Grasantara (between two morsels).

Vyadhi (disease):

Based on the Vyadhi, the Kaala is also classified. For example, In Jwara (fever), every 6th day, the medicine must be changed like Peya (liquids), Kashaya (decoctions), Ksheera (milk preparations), Sarpi (preparations of ghee), Virechana (purgation), respectively, depending on the condition.

Jirna Linga (stage of the digestion of the food):

The Jirna Lakshanas should be assessed before administering the medicine. Symptoms like hunger, the appearance of Vega (natural urges), the expulsion of Mala (waste products), clear belching, etc., indicate Jirna Lakshana.

Ritu (nature of the season):

Based on the Ritu, Kaala should be assessed by Chaya (an increase of Dosha), Prakopadi (an excessive growth of Dosha), and Lakshanas for each Dosha.

Bhashajya Kaala:

Definition - The proper time for administration of Aushadha is known as Bhashajya Kaala. 'Aushadha Kaalah – Aushadha Sevansya Samaye' Tarka Sangraha says everything depends on Kaala. The same statement can be extended in the context of BhashajyaKaala, too. Kaala is the Nimitta Karana (reason) of all types of Kaarya (action); hence, Aushadha employed in a proper Kaala will result in the expected Kaarya. Bhashajya Kaala, Aushadha Kaala, Bhashajya Grahana Kaala, Aushadha Avacharana Kaala, Agada Kaala, and Aushadhavekshana Kaala are the various synonyms used to indicate the time of administration.

The number of Bhashajya Kaala:

There are three different opinions regarding the numbers among Acharyas.

1. 10 – Charak, Ashtanga Hridaya, Sushruta
2. 11 – Ashtanga Sangraha.
3. 5 – Sarangadhara.

Description of Individual Bhashajya Kaala²:

NIRANNA (ABHAKTA)

Abhakta means the administration of Aushadha alone. Abhakta, Ananna, Nirbhukta, Suryodaye Jate are used as synonyms. The first three indicate the Kaala about food, while the last indicates the Kaala about Dina. Chakrapani says Abhakta means it should be before food in the morning. Food should be administered only after the medicine is completely digested. Hemadri clarifies that therapy should be administered in the Kapha Udreka Gata Kaala. Kapha Kaala is the-third part of the day, and the latter half of this one-third part is Kapha Udreka Gata Kaala. Indu says it should be after one Yama after sunrise. The medicine is administered on an empty stomach when the Koshta lacks Kapha Utklesha. If there is Kapha Utklesha, the medicine will not come in contact with Agni (digestive fire) and will not be digested properly, and the effect will be either delayed or reduced.

Hence, medicine is administered only after the Kapha Udreka is over.

Indications

The action of the medicine administered during this Kaala is enhanced due to the empty stomach. Hence, the physicians should see the strength of the disease and the patient. If both are strengths, Kaala should be selected. With this idea, the following indications are given:

1. Disease and disease both have good strength.
2. Pancha Vidha Kashaya Kalpanas (five basic formulations): These are heavy and require strong Agni to digest.
3. Lekhanartha (scraping) and Utklishta Kapha Pitta: The Apatarpana treats both conditions. Abhakta Kaala provides a suitable time for administering both.
4. Kapha Udreka Avastha Gata Kaala.

Contraindications

It is contraindicated in children, the aged, etc., who cannot withstand the potency of the medicine administered in this Kaala. It will kill the person like the weak one is destroyed by the strong one. Thus, the simile indicates if administered without considering the above fact, it will produce complications like Glani and even death.

PRAGBHAKTA

Mode of administration

The medicine is administered just before food is consumed. Prakbhojana, Annadau, Pragbhakta, Bhojanagre, Bhukthadau, and Poorva Bhaktasya are used synonymously to indicate this, Kaala.

Indications Apana Vata Vikruti Gudagata (situated in the anus) Vata.15Aged, children, Bhiru (panic), Krishangata (emaciated), weak -For strengthening lower part of the body, diseases of the lower half of the body and obesity.

Benefits

Medicine is digested very quickly without hampering the person's strength. There will be no regurgitation of medicine as it is covered by food. It destroys the Dosha situated in the Amashaya (stomach).

MADHYABHAKTA

Administration of medicine in between the food is Madhyabhakta.

The synonyms Madhye Bhaktam, Madhye, Madhya Bhaktam, and Madhya Bhojana have the same meaning.

Mode of administration Classics have mentioned that medicine should be administered between meals; that is, the first person is asked to consume half of the food. This food initiates the digestion process. The food stimulates the Pachaka Pitta and Samana Vata, followed by this medicine being administered to act over the Samana Vata and, in turn, Pachaka Pitta. Then again, food is consumed, which covers the medicine and prevents regurgitation of the medicine.

Indications

Samana Vata Vikruti, Koshtagata Vyadhis. Paittika Vyadhis. Agni Udeeranartha in Mandagni. Madhya Bhakta Aushadhi, due to its quality of not spreading (Avisari Bhava), subsides the diseases of Madhya Shareera, that is, the medicine administered during this Kaala acts on Samana Vata. Once this Samana Vata is corrected, Agni or Pachaka starts functioning correctly. The Pachaka Pitta nourishes all the Pittas. If Pachaka Pitta is corrected, all the other Pittas will also function normally. Hence, it is indicated in Paittika Vyadhis. The primary function of the Koshta is digestion and metabolism. Once the Samana Vata and Pachaka Pitta are functioning normally, the function of Koshta gets corrected. Hence, it is indicated in Koshta Gata Vyadhis.

PASHCHATBHAKTA

Synonyms

Pratah Ashasya, Pashchat, Adhobhaktam, Ante, Adhaha.

Mode of administration

Medicine is administered after food to subside various diseases related to the body's upper part and give strength. This Kaala is divided into two.

1. **Pratah Bhojana Kaala** – indicated for Vyana Vata Vikruti
2. Sayam Bhojana Kaala – indicated for Udaan Vata Vikruti
1. Vyana Vata Vikrti.
2. For strengthening the upper part of the body
3. Diseases of the chest, throat, and head.
4. Diseases of the upper half of the body.

Its main indication is Vyana Vata Vikruti. The time Pratah is specifically told because the site of Vyana Vata is Hridaya (heart), and the Hridaya is open during the morning. Hence, the medicine administered during the morning reaches the Hridaya. It should be administered after food because the Vyana Vata is activated after the formation of rasa to carry it all over the body. Hence, the food is administered first and the medicine later.

SAYAMPASHCHAT.

This comes under Adhobhakta. The mode of administration is defined as the administration of medicine after dinner.

Indication

Udana Vata Vikruti During the night, the Hridaya closes. The Vyana Vata becomes inactive, and Udana Vata takes it over. Thus, the medicine is administered after dinner. Udana moves in Nasa, Gala, Urah, etc., in the diseases of Jatrurdhwa Vikara. This Kaala can be selected.

ANTARABHAKTA

Synonyms

Bhaktayormadhye, Antarabhaktam and Antarbhaktam are used synonymously. The administration of food between two meals is called Antarabhakta, which means after the digestion of food taken in the afternoon, Aushadha is administered. Once Aushadha is digested, evening meals are taken. A similar thing is followed in the case of night and morning food. In this, Kaala Ahara and Aushadha Jirna Lakshana play essential roles. The first Antarabhakta is during daytime, whereas the next is one Yama, followed by the digestion of evening food as opined by Indu, which is the same as that of Nishi (night).

Indications

Hridya, Deepaka (kindling digestive fire), and Deeptagni Purush suffer from Vyan Vayu. As it acts over Udana, which is seated in Hridaya, it strengthens the Manas (mind). Jejjata includes this Kaala under Madhyabhakta, which is for Samana Vata, unlike Vyan Vata, as told by others. Chakrapani asserts that Antarabhakta means Aushadha mixed with Anna or mixed with it during Samskara (processing) of Anna

(food), but this is considered as Sabhakta according to other Acharyas.

SABHAKTA

Sabhakta means administering Aushadha along with food. The mixing is done either with prepared food or during food preparation. Bhakta Samyuktam, Sanam, and Samabhaktam are identical to each other.

Indications

Aruchi, children, weak, Stree (ladies), Vriddha, Sukumara(mild), Ksheena. To protect Bala and Sarvaangagata Rogas. In Mandagni (loss of appetite), Aruchi – food is processed with Aushadha and given. As the Teekshnata, pungent odour, and sour taste of Aushadha are reduced, it is used for administration in women, children, the aged, persons with less strength, and one who hates Aushadha.

The indication for this Kaala is not mentioned for any Dosh but is indicated in Sarvanga (complete body), Roga, and Kshataksina (emaciated). Aushadha, along with Ahara, will be digested, and Rasa will be formed and circulated all over the body with the help of Vyana Vata.

GRASA – GRASANTARA

This means Aushadha is mixed with each food bolus, Sagrasa, and Grase-Grase. Grasantara, which means administering Aushadha between each food bolus, is known as Kavalantare.

Indications

1. This is indicated in Prana Vata Dushti and Vajeekaranartha (increasing vigour), Agni Sandeepanartha.
2. Grasa: can be used where the form of medicine is Churna(powder), Vataka (tablet), or Leha (confections).
3. Grasantara: this is used when administering the Vamaneeya Dhumapana. Annapravesha (deglutition) is the function of Prana Vata.

The Aushadha administered with each Grasa will come in contact with Prana Vata in Mukha (oral cavity), Kantha (throat), Urah (chest), etc., leading to continuous contact with Prana and conditions related to that could be easily treated. Churna should be administered in this Kaala to increase Agni, possibly due to Rukshata (dryness). Samudga refers to the

administration of Aushadha both before and after food.

SAMUDGA

The word refers to Samputaka, which means a box-like structure.

Indications

Hikka Roga (hiccough), Kampa (tremors), Akshepa (convulsions), Urdhvakayagata Vikaras, Pravistruta (spreader) Dosha-Urdhva, and Adha Visruta Dosha. When the form of medicine is Pana (liquid), Navana (administered through nostrils), Avaleha (confections). No specific Dosha is indicated for this Kaala; conditions like Kampa, Akshepaka, and Hikka are mentioned where Doshas are situated in Urdhwa (upper) and Adho (lower)Shareera. Aushadha administered in this Kaala will affect Apana, Vyana, and Udana Vata. Dalhana stresses the word 'Peeyate', stating that Aushadha should be in liquid form so that food will be put in a nutshell.

MUHURMUHU

The word Muhurmuhu means, again and again, Aushadha, which is repeatedly taken with or without food.

Indications

Shwasa (dyspnoea), Kasa (cough). Trishna (thirst), Hikka, Chardi(vomiting), Visha (poison), Swarabhanga (hoarseness of voice)³.

This Kaala can be broadly divided into two:

1. Abhakta Muhurmuhu
2. Sabhakta Muhurmuhu

The indication of with or without food may be chosen by considering the patient's Bala. This Kaala is indicated in Shwasa, Kasa, Trishna, Hikka, Chardi, and Visha, where continuous Vegas is produced. Hence, Aushadha is administered repeatedly so that it can maintain its effect throughout.

NISHI

Synonyms Swapna kale, Ratre

The administration of Aushadha at night is called Nishi.

Indication

Urdhvajatrugata Vikara (diseases above the neck). Aushadha should be administered at the time of sleep. According to Ayurveda, one should go to sleep

after the digestion of evening food. Hence, medicine should be administered after the digestion of evening food. Thus, according to Indu, this becomes the second Antara Bhakta, and it is indicated in Urdhwa Jatru Gata Vikaras. Urdhwa Jatru is the site of Prana Vata. Thus, medicine administered in this Kaala acts over Prana Vata⁴.

DISCUSSION

Vagbhat also explained ten Aushadha Kaala, including the Nishi. Hemadri, commenting on the same, called these Kaala Shamana Aushadha Kaala. In the present paper, this aspect has also been highlighted. Kaala and Aushadha's relationship are well established in our classics by all the Acharyas. This relation has been neglected nowadays, especially while administering medicine. Such negligence may be one of the reasons for not getting the desired effect from the therapy, as the Aushadha Dravya fails to show its complete effect; hence, to utilise the Aushadha to its optimum level; Bhaishajya Kaala has been quoted depending on the predominance of the Doshas, the seat of the disease, frequency of attack, etc⁵.

The advantages of Bhaishajya Kaala are widespread, but they are mainly elucidated in relation to Shamana Aushadhi. Hence, they are found to be of limited use in emergency conditions, so Sodhana therapy and medicine are administered other than the oral route.

CONCLUSION

Bhaishajya Kaala is the essential tool for administering Aushadha; negligence may lead to a grave deficit in the treatment. Evaluating Vaya, Jeerna Linga, Ritu, Vyadhi Dooshya, and Desha is pivotal in deciding Bhaishajya Kaala. Vata Dosha has been given prime importance in Bhaishajya Kaala, though Pitta and Kapha are considered in some places. The order of Kaala is different in all Samhitas (classical treatises) without showing any logical reason behind this. Bhaishajya Kaala can only be used for Shaman Aushadhi and cannot be followed in Atyayika Avastha (emergency conditions).

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