



## CRITICAL REVIEW ON THE CONCEPT OF *BHAISHAJYA KAALA*

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### ABSTRACT

*Bhaishajya Sevan Kaala* is unique principle in Ayurveda with reference to treatment of disease. *Bhaishajya Kaala* is mainly explained in relation with *Bala* of *Rogi*, *Bala* of *Roga*, particular *Dosha*, *Dushya* and many other factors. *Aushadha Sevan Kaala* are immensely important to every Ayurveda physician. Why there are many *Aushadha Sevan Kaala*, what is their significance, the present review article explains science behind all these questions.

**KEYWORDS:** *Bhaishajya, Sevan Kaala, Bala, Rogi.*

### INTRODUCTION

Ayurveda is the most ancient systematic science evolved on this planet Earth. It deals with preservation of health and treatment of disease. It also compasses immensely unique after treatment measure called *Apunarudhbhav Chikitsa*. Principles of science of Ayurveda are evolved from basic principles of life namely *Panchamahabhuta Siddhant*, *Tridosha Siddhanta*. *Charaka* says the medicine which is opposite of *Doshas*. *Dushya*, *Nidaana* or to all of them will surely benefit against disease.<sup>[1]</sup> While treating a disease success can be achieved only when there is proper combination of *Desha*, *Kaala*, *Pramaana*, *Saatmya*, *Asaatmya*, *Pathya*, *Apathya*.<sup>[2]</sup> Among all above factors *Kaala* acquires second position which reflects its importance in treatment in treatment. *Kaala* means.

1 *Shada Aveksha Kaala*

2 *Dasha Bhaishajya Kaala*

### **SHADA AVEKSHA KAALA<sup>[3]</sup>**

**1. Kaala:** It indicates particular part of the day. For example *Vaman Dravya* is to be given early in the morning that is *Purvanha*.

**2. Rogi:** If patient has good strength then medicine can be given on empty stomach early in the morning. If patient is weak, then medicine is administered along with or after food.

**3. Aushadha:** According to *Aushadha*, ten *Kaala* has been told, they are: *Bhuktadau*-before meal, *Madhya*-in the middle of meal, *Pratahpacchat*-after morning meal, *Sayampacchat*-after evening meal, *Muhurmuhu*-frequently, *Samudga*-both before and after meal, *Bhukt sayunkt*-mixed with food, *Sagra*-with each morsel and *Grassantara*-between each morsel.

**4. Vyadhi:** Based on the *Vyadhi* also *Kaala* has been classified. For example in *Jwara*, every sixth day medicine has to be changed like *Peya*-liquid, *Kashaya*-decoction, *Ksheera*-milk preparation, *Sarpi*-preparation of *Ghee*, *Virechana*-purgation respectively, depending on the condition.

**5. Jirna linga:** Stage of the digestion of food should be assessed before administration of drug. For example, hunger, *Malavega*, belching etc.

**6. Ritu:** Based on *Ritu Kaala* it should be assessed on *Chaya*, *Prakopadi Lakshana* of *Doshas*.

### **BHAISHAJYA KAALA**

Proper administration of *Aushadha* is known as *Bhaishajya Kaala*.

**Number of Bhaishajya Kaala:** There are three different opinions regarding the number of *Bhaishajya Kaala* by different *Acharya*:

1 *Charaka*<sup>[4]</sup>, *Sushruta*<sup>[5]</sup>, *Ashtanga Hridaya*<sup>[6]</sup>-10

2 *Ashtanga Samgraha*<sup>[7]</sup>-11

3 *Sharangdhara*<sup>[8]</sup>-5

### **DESCRIPTION OF INDIVIDUAL KAALA**

#### **1. Nirrana/Abhakta:**

➤ *Abhakta* means administration of *Aushadha* alone.<sup>[9]</sup>

➤ *Chakrapani* says *Abhakta* means, it should be before food in the Morning.<sup>[10]</sup> Food should be administered only after the medicine is completely digested.

- *Hemadri* clarifies that medicine should be administered in the *Kapha Udreka Gata Kaala*.<sup>[11]</sup> *Kapha Kaala* is one-third part of the day, and later half of this one-third part is *Kapha Udreka Gata Kaala*.
- *Indu* says it should be after one *Yaama* after sunrise.<sup>[12]</sup> The medicine is administered in the empty stomach when the *Koshtha* is devoid of *Kapha Utklesha*. Because if there is *Kapha Utklesha*, the medicine will not come in contact with *Agni* (digestive fire), and will not be digested properly and 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 physician should see the strength of disease and patient. If both are strong then this *Kaala* should be selected.

**Contraindications:** It is contraindicated in children, aged, etc., who cannot withstand the potency of the medicine, administered in this *Kaala*. It will kill the person like the weak one is killed by the strong one. Thus the simile indicates if one administered medicine without considering the above fact, will produce complications like *Glani* and even death.<sup>[13]</sup>

## 2. *Pragbhakta*

The medicine is administered just before the intake of food. *Prakbhojana Annadau*, *Pragbhakta*, *Bhojanagre*, *Bhuktadau*, *Poorvabhaktasya* are used synonymously to indicate this *Kaala*.

**Indications:** *Apana Vata Vikruti*, *Gudagata Vata* (situated in anus).<sup>[14]</sup> Aged, children, *Bheeru* (panic), *Krishangana* (emaciated), weak.<sup>[15]</sup> For strengthening lower part of the body, diseases of lower half of the body and obesity.<sup>[16]</sup>

**Benefits:** Medicine will be digested very quickly without hampering the strength of the person. There will be no regurgitation of medicine as it is covered by food. It destroys the *Doshas* situated in *Aamashaya* (stomach).

## 3. *Madhyabhakta*

Administration of medicine in between the food is *Madhyabhakta*. The synonyms *Madhye Bhaktam*, *Madhye*, *Madhya Bhaktam*, *Madhya Bhojana* give the same meaning.

**Mode of administration:** Classics have clearly mentioned that medicine should be administered in between food, i.e. first person is asked to consume half part of the food. This food initiates the process of digestion. The *Pachaka Pitta* and *Samana Vata* are stimulated by the food taken, followed by this medicine is administered, so that it can act over the *Samana Vata*, in turn *Pachaka Pitta*. Then again food is consumed, which covers the medicine and prevents regurgitation of the medicine.

**Indications:** *Samana Vata Vikruti*, *Koshtagata Vyadhi*, *Paittika Vyadhi*, *Agni Udeeranartha* in *Mandagni*. *Madhya Bhakta Aushadhi* due to its quality of not spreading (*Avisari Bhava*)<sup>[17]</sup> subsides the diseases of *Madhya Shareera*, i.e. the medicine administered during this *Kaala* acts on *Samana Vata*.

#### 4. *Pashchatbhakta*

**Synonyms:** *Pratah Ashasya*, *Pashchat*, *Adhobhaktam*, *Ante*, *Adhaha*.

**Mode of administration:** Medicine is administered after food, to subside various diseases related to the upper part of the body, as well as to give strength.<sup>[18]</sup>

This *Kaala* is divided in two.

1. *Pratah Bhojana Kaala* – indicated for *Vyana Vata Vikruti*
2. *Sayam Bhojana Kaala* – indicated for *Udana Vata Vikruti*

**Indications:** *Vyana Vata Vikruti*, for strengthening upper part of the body, diseases of chest, throat, head and 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 morning. Hence, the medicine administered during morning reaches the *Hridaya*. It should be administered after food because the *Vyana Vata* is activated after the formation of *Rasa* so that it can be carried to all over the body. Hence, the food is administered first and the medicine is administered later.

#### 5. *Sayampashchat*

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

**Indication:** *Udana Vata Vikruti*.

During night the *Hridaya* gets closed. The *Vyana Vata* becomes inactive, which is taken over by *Udana Vata*. Thus the medicine is administered after dinner. *Udana* moves in *Naasa*, *Gala* and *Urah* etc. In the diseases of *Jatrurdhwa Vikaara*, this *Kaala* can be selected.

## 6. *Antarabhakt*

**Synonyms:** *Bhaktayormadhye*, *Antarabhaktam* and *Antarbhaktam* are used synonymously.

The administration of food in between two meals is called *Antarabhakta*, means after digestion of food taken in afternoon, *Aushadha* is administered. Once *Aushadha* is digested, evening meals is taken. Similar thing is followed in case of night and morning food. In this *Kaala Ahaara* and *Aushadha Jeerna Lakshana* play an important role. The first *Antarabhakta* is during daytime where as next is one *Yaama* followed by the digestion of evening food as opined by *Indu*, which is same as that of *Nishi* (night).

**Indications:** *Hridya*, *Deepaka* (kindling digestive fire), *Deeptagni Purush* suffering from *Vyana Vayu*. As it acts over *Udana*, which is seated in *Hridaya*, it gives strength to the *Manas* (mind).<sup>[19]</sup>

*Jejjat* includes this *Kaala* under *Madhyabhakta*, which is for *Samana Vata* unlike *Vyana Vata* as told by others.<sup>[20]</sup>

*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*.

## 7. *Sabhakta*

*Sabhaktam* means, administration of *Aushadha* along with food. The mixing is done either with prepared food or during preparation of food. *Bhakta Samyuktam*, *Sannam* and *Samabhaktam* are identical to each other.

**Indications:** *Aruchi*, children,<sup>[21]</sup> weak, *Stree* (ladies), *Vridhdha*, *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*, strong odour, bad taste of *Aushadha* are reduced, it is used for administration in women, children, aged, persons with less strength, and one who hates *Aushadha*. Indication for this *Kaala* is not mentioned for any *Dosha*, but indicated in *Sarvanga* (complete body) *Roga* and *Kshata Ksheena* (emaciated). *Aushadha*

along with *Ahaara* will be digested and *Rasa* is formed, which will be circulated all over the body with the help of *Vyana Vata*.<sup>[22]</sup>

### 8. *Grasa – Grasantarah:*

*Grasa* means *Aushadha* mixed along with each bolus of food, also known as *Sagrasa* and *Grase -Grase*.<sup>[23]</sup>

*Grasantara* means administration of *Aushadha* in between each bolus of food and is known as *Kavalantare*.<sup>[24]</sup>

### Indications

1. This is indicated in *Prana Vata Dushti*<sup>[25]</sup> and *Vajeekaranartha* (increasing vigour), *Agni Sandeepanartha*.

2. ***Grasa:*** can be used where the form of medicine is *Churna* (powder), *Vataka* (tablet), *Leha* (confections).<sup>[26]</sup>

3. ***Grasantara:*** this is used when one wants to administer the *Vamaneeya Dhumapana*.<sup>[27]</sup> *Annapravesh* (deglutition) is the function of *Prana Vata*.<sup>[28]</sup> The *Aushadha* administered with each *Grasa* will come in contact with *Prana Vata* in *Mukha* (oral cavity), *Kantha* (throat), *Urah* (chest), etc., leading to the continuous contact with *Prana*. So conditions related to that could be easily treated. *Churna* should be administered in this *Kaala* to increase *Agni*, it may be due to *Rukshata* (dryness).

### 9. *Samudga*

It refers to the administration of *Aushadha* both before and after food.<sup>[29]</sup> *Samudga* word refers to *Samputaka*, which means a box like structure.

**Indications:** *Hikka Roga* (hiccough), *Kampa* (tremors), *Akshepa* (convulsions).

The advantages of this *Bhaishajya Kaala* are wide spread, but they are mainly elucidated in relation with *Shamana Aushadhi*. Hence they are found to be of limited exploit, in case of emergency conditions, *Shodhana* (purificatory) therapy and medicine administered other than oral route.

### 10. *Muhurmuhu*

The word *Muhurmuhu* means again and again. *Aushadha* is repeatedly taken with or without food.<sup>[30]</sup>

**Indications:** *Shwasa* (dyspnoea), *Kasa* (cough), *Trishna* (thirst), *Hikka*, *Chhardi* (vomiting), *Visha* (poison), *Swarabhanga* (hoarseness of voice).<sup>[31]</sup>

**This Kaala can be broadly divided in two.**

1. *Abhakta Muhurmuhu*

2. *Sabhakta Muhurmuhu*

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

### 11. *Nishi*

Administration of *Aushadha* at night is called *Nishi*.<sup>[32]</sup>

**Synonyms:** *Swapnakale*, *Raatre*

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

## CONCLUSION

*Bhaishajya Kaala* are the essential tools for administration of *Aushadha*. Negligence may lead to the grave deficit in the treatment. Evaluation of *Vaya*, *Jeernalinga*, *Ritu*, *Vyadhi Dushya*, *Desha* plays a pivotal role in deciding *Bhaishajya Kaala*. *Vata Dosha* has given prime importance in the context of *Bhaishajya Kaala*, though *Pitta* and *Kapha* are considered at some places. The order of *Kaala* is different in all *Samhitas* (classical treatises) without showing any logical reasoning behind this. *Bhaishajya Kaala* can only be used for *Shamana Aushadhi* and cannot be followed in *Atyayika Avastha* (emergency conditions).

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