

DETAIL STUDY OF BHAIJAYA KALA ACCORDING TO ALL GRANTHAS

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ABSTRACT

Any substance which helps to bring the vitiated doshas back to normalcy and the body to a healthy state is known as Bhashajya. Acharya Vagbhata describes, "Kalobhashajya yoga krt". A medicine exerts its action properly, only if administered at proper time. Why kala is mandatory in Aushadha sevana? Kala is Anayathasiddha Nimitta Karana, means for every action in the Universe is bound with the causative association of kala and hence Aushadha employed in a proper Kala will result in expected kaarya. Time specific administration of medicine results in optimum pharmacological utility of the drug. Bhashajya sevana kala a classical concept is presently studied as chronotherapy in the contemporary science gaining its importance in medical practice. In this manuscript we are discussing regarding the Bhashajaya Kala in all grantas

Keywords: Kala, Bhashajya etc

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INTRODUCTION

Bhaishajya kala- Time of administration of medicine is known as bhaishajya kala. Synonyms of bhaishajya kala-Aushadha kala, Aushadhavakshan kala, Aushadha avcharan kala, Agad kaala, Bhaishajya kala, Bhaishajya graham kala.

Bheshaja Sevana Kala and Chronotherapy
The novel development in the field of chronotherapy is found to be supportive to substantiate the scientific aspect of Bheshaja Sevana Kala which was well described in Ayurvedic classics years ago. Following are few of the Bhaishajya yoga sevana kala with their chrono-therapeutic understanding.

The general knowledge of Aushadha sevana kala is elaborated in the following texts. 1. Charaka Samhita Chikitsa – Yoni vyapat chikitsa Adhyaya.

Sushruta Samhita Uttara tantra – Swasthavritta Adhyaya.

Astanga Hridaya Sutrasthana – Doshopkramaniya Adhyaya. Classification of Kala and its importance in disease management as follows. As per various Samhitakara (Authors), Aushadha Sevana Kala (time) have been classified as below: Charaka – 10 Sushruta – 10 Sharangdhara – 05 Ashtanga Hrudya – 10 Ashtanga Sangraha – 11

Abhakta (Niranna kala / Empty stomach)[6] It is Indicated in Kapha Vikaras (Kaphaja disease), Balwana (strong) patients, Pitta / KaphaVruddhi (increase)

and for intaking Vamana-Virechana Aushadhas. Veerya Shakti of Aushadha will

be good and unchanged enough in Abhakta kala, because it does not gets mixed with food. Aushadha should be administered in empty stomach. All the commentators unanimously agree that Aushadha should not be given with food i.e. they should not be mixed, in this Kala. Hemadri only specifies that once the food consumed is digested, Aushadha should be given and after its digestion, food should be given i.e. it should be given in empty stomach. Indu adds that Aushadha given 2 hours after sunrise in the morning is niranna kala.

Pragbhakta (Before Meal)Pragbhakta means before meal. It is indicated in Apana Vayu Vikruti, Adha (lower) Kaya (body) Vikaras (Disease), Meda (fat). Administering the drugs before meals is the appropriate kala for Aushadha intake. There is no difference of opinion regarding this kala, aushadha is to be given before meals. Hemadri comments that aushadha intake should be immediately followed by food.

3. Madhyabhakta (In between meals) It is mentioned for samana vayu vikara, koshta gata vikaras (Disease), Paittika Vikaras (disease),and in diseases related with Agni and Strotorodhanashak.Aushadha is administered in between meals. Cakrapani and Indu specify that after half of food is consumed Aushadha should be given

again followed by the remaining half of food.

4. I) PratahPashchadbhakta (after Lunch) It is indicated in Vyana Vayu Vikara, Ura – Urdhva jatrugata, Bala (strength) Vruddhikara (increase) Aushadha Sevana, Kapha Dosha Janya Vyadhi, Pushti (strength) janya Aushadhi Sevana – Sarvottam Kala II) SayanPashchadbhakta: (after dinner)[3] It is Indicated in Udana Vayu Vikruti (disease), Ura Sthangata Kasa – Shwasagata Vyadhi. Kala after meals is the Adhobhakta Kala, both after lunch and dinner. Cakrapani reminds of both morning and evening time

Samudga (Before Meal and after meal)

Samudga means before and after food. Food taken should be Laghu (light). It is indicated in Hikka, Kampa, Aakshepaka and Adha (lower) kaya (body) vikara (disease), Vyana and Apana Vayu Vikruti. Aushadha is administered at the time immediate before and after meals. All commentators are unanimous about Samudga Kala i.e. Aushadha to be given before and after meals. Indu and Hemadri specify that Aushadha should be consumed immediately in relation to food. Sabhakta (mixed with food) It is indicated in SukumaraVyakti, Bala (Child), Aruchikara (bitter), Aushadha, Sarvangata (whole body) Vikara. Aushadha is given mixed with food in this Kala. Except for Indu, all the commentators agree that Aushadha should be consumed along with food. Indu specifies that Aushadha is processed or cooked along with food or it is given along with food. Sagrasa (with each and every morsel of food) It is indicated in prana

Vayu Dushtijanya Vikara (Respiratory diseases), Hrudroga, Dipana, Vajikara Aushadhi. Sagrasa means with each and every morsel of food, aushadha is given. Grasantare (in between two morsel of food)[1] It is indicated in Prana Vayu janya Vikara (Respiratory Diseases), Prana Vayu Prakopavastha. Grasantare means Kala in between two morsels, is meant for Aushadha intake. 10. Nisha (Before sleep) It is indicated in Urdhvajatrugata Vikara (disease), Vamana, Dhumapana. Nisha Kala of medicine administration, is after digestion of food consumed; Indu specifies the exact Nisha Kala is the time after the evening meal has digested and 3 hours have been passed. [5] Antarbhakta (after digestion of meal in noon) It is indicated in Diptagni Vikara (diseases) and Vata Dosha Janya Vikara (disease). Appropriate Kala for Aushadha intake is Madhyanha, when the previous food consumed is digested and after Aushadha is metabolised, again food is to be taken in the evening

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