

A CONCEPTUAL STUDY TO REVIEW CLINICAL APPROACH OF 'ABHAKTA AUSHADHA SEVAN KAALA

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ABSTRACT

Bhaishajyakaala (time of drug administration) is an important principle to be considered while treating the disease. *Bhaishajyasevankaala* is mainly explained by various factors such as *Dosha*, *Dooshyas*, *RogaBala* etc. The final goal of *Chikitsa* is to obtain equilibrium in *Doshas* and *Dhatusamyas*, which is only by given proper *Aushadhi* in proper time. *Abhakta-kaala* was taken into consideration for this study. It was reviewed in detail with the help of classical texts namely *Ashtangasamgraha*, *AshtangaHridaya*, *Charakasamhita*, *Sushruta Samhita*, *Sharangdharsamhita* along with their commentaries. The comprehensive understanding of this concept involves so many questions as *AbhaktaBhaishajyasevankaala*, Its indications and contraindications, its action on body and how the body acts against the drug on this *kaala*. The present review is an attempt to answer all these questions. It was found that *Rasayana*, *Brimhan* and *Aushadhi* are recommended taking at *AbhaktaAushadh Sevan Kaala*. Also the *BalawanRogi*, *KaphaPrabhutAvastha* are specially indicated by Acharyas to take medicine on *AbhaktaKaala*. Further clinical trials may be attempted for fruitful results.

Keywords: *Aushadhasevankaala*, *Abhakta*, *Kaphaudrekavastagatakaala*, *Lekhana*,

INTRODUCTION

Ayurveda is ancient system of Indian medicine. So many principles are found here regarding to treat diseases *Aushadha Sevan Kaala* is one of them. The task of medicine is to preserve the health to relieve the suffering. According to *Ayurveda* simple freedom from disease is not health. For a person to be healthy should be mentally and spiritually happy.

⁽¹⁾ Among various principles described in *Ayurveda*, '*Aushadhasevankaala*' is one of the most important concepts. *Charaka* has noted that success of *Chikitsa* depends upon proper combination of *Desha*, *Avas-thikkaala*, *Praman*, *Satmya*, *Asatmya*, *Pa-thya* and *Apathya*. ⁽²⁾

Among these seven most important factors, *kaala* acquires second position, which reflects the importance of *Kaalain Chikitsa*. Here again *kaala* means-1) *Shad AvekshaKaala*, 2) *DashaBhaishajyaKaala* *Shad AvekshaKaala* consists of *Dina*, *Rogi*, *Aushadha*, *Vyadhi*, *Jeernalakshana* and *Ritu*. ⁽³⁾

Bhaishajyakaala is the proper time for administration of *Aushadha*. There are various terms used to indicate time of drug administration such as *Bhaishajyasevankaala*, *Aushadhakaala*, *Bhaishajyagrahankaala*, *Aushadhavcharanakaala*, *Agadakaala* etc.

There are three different opinions regarding the numbers among Acharyas-

- 1) Ten *kaalas*- Charaka⁴, Sushruta⁵, Ashtanga Hridaya⁶, Kashyapa⁷
- 2) Eleven *kaalas*- Ashtanga samgraha⁸
- 3) Five *kaalas*- Sharangdhara⁹

In present time it is necessary to study the basic principles and concepts in Ayurveda like 'Aushadhasevankaala' to derive proper meaning as well as clinical aspect of that concept.

We had selected 'AbhaktaAushadhasevankaala' to study its clinical and practical approach. *Abhakta* means administration of *Aushadha* alone¹⁰. We hope this study will be definitely helpful in 'Chikitsa' point of view.

AIM AND OBJECTIVES

- 1) To review *Aushadhasevankaala* mentioned in different Ayurvedic Classical Texts.
- 2) To study *Abhaktakaala* in detail.
- 3) To compare and evaluate literary data available on *Abhaktakaala* in Classical Texts and Commentaries.
- 4) To decide clinical approach of *Abhaktakaala*.
- 5) To derive related diseased conditions in which medicine should be taken on 'Abhaktakaala'

MATERIALS AND METHODS

Materials

Only literary material i.e. Ayurvedic Classical Texts (AshtangaSamgraha, AshtangaHridaya, Charaka Samhita and Sharangdhara Samhita) and Commentaries were reviewed to collect the data during this work.

Methods

Literary data collected was compared and analyzed on classical background to find similarities, dissimilarities and expected clinical approach in accordance to modern medicine.

LITERARY REVIEW

The general knowledge of *Aushadhasevana kala* is elaborated in following texts:

1. *Charaka Samhita Chikitsasthana - Yonivyapadchikitsa Adhyaya*¹¹
2. *Sushruta Samhita Uttara tantra- Swasthavritta Adhyaya*¹²
3. *AshtangaHridayaSutrasthana- Doshopkramaniya Adhyaya*¹³
4. *AshtangaSangraha – Bhisajyaavaharniya Adhyaya*¹⁴
5. *Sharangdhara Samhita PrathamKhandha– Bhaishjyakhyanakadhyaya*¹⁵

Comparison between *Aushadha Sevan Kaala* stated by different Classical Texts is enlisted in Table 1.

'Abhakta' term is mentioned in *Ashtanga Samgraha*.¹⁶

Acharya Charaka named it as 'Bhuktadau' (*Niranna*).¹⁷

AshtangaHridayakarVagbhata termed it as 'Ananna'.¹⁸

Sharangdhar describes *Abhaktakaala* as 'SuryodayeJate kaala'.¹⁹

Ashtangasangraha, *AshtangaHridaya*, *Charaka* describes *Abhaktakaala* in relation to food while *Sharangdhara* explain in relation to 'Dina'.

Abhakta means administration of *Aushadha* alone²⁰. Chakrapani says *Abhakta* means, it should be before food in the morning²¹. Food should be administered only after the medicine is completely digested. *Hemadri* clarifies that medicine should be administered in the *KaphaUdrekaGata Kaala*²². *KaphaKaala* is one-third part of the day and latter half of this one third part is *KaphaUdrekaGataKaala*. *Indu* says that it should be after one *Yaama* after sunrise²³. The medicine is administered in the empty stomach when the *Koshta* is devoid of *KaphaUthklesha*.

Even if the names are different in all the four Classical texts their meaning is same.

Table no. 2 *AbhaktaKaala* and its clinical applications types found in different Classical Texts

OBSERVATIONS AND RESULTS

After comparison of literary data collected, it was observed that, all four Texts and their commentaries had guided in one and the same direction. All texts have different name of *AbhaktaKaala* viz. *Bhuktadau*, *Ananna*, *SuryodayaJate*. Although the names of those *Kaalas* are different but their meaning are one and the same, it is observed that, *AbhaktaKaala* is applicable in following conditions- *KaphaUdrekaAvasthaGataKaala*, *Lekhanartha*, *Krushikarnartha*, *UtklishithaKapha-Pitta*, *BalwanRogi*. There were no statistical data as this is only conceptual study.

DISCUSSION

As per collected data, some diseased conditions in accordance with *AbhaktaKaala* are discussed here on the bases of Classical and Modern Texts.

Veerya Shakti of *Aushadha* will be good and unchanged enough in *Abhakta kala*, *Agni* and *Aushadha* interaction is unobstructed because of absence of food. *Agni* should be *Pradipta* for this *kala*. Hence, the physician should see the strength of disease and patient also.

It is observed that in following conditions *AbhaktaKaala* is indicated and contraindicated

Indications-

- 1) Disease and Diseased both having good strength i.e in *Balwan rugna*²⁴.
- 2) *PanchaVidha Kashaya Kalpanas* – They are heavy and need strong *Agni* to digest them²⁵.

3) *Lekhanrtha and UtklishthaKapha Pitta* – The *Apatarpana* is the line of treatment in both the conditions. *AbhaktaKaala* provides a suitable time for the administrations of both²⁶.

4) *KaphaUdrekaAvasthaGata Kaala*²⁷.

5) a) It is indicated in *KaphaVikaras*.

b) It is indicated in *Pitta kaphavruddhi*

c) Intaking of *Vamana-VirechanaAushadhas.VamanaAushadhi* is given when there is *kaphaudreka* and *Virechanadravya* in *pitta udreka*. *Udreka* means *Doshotkata*.²⁸

Contraindications-

AbhaktaKaalaAushadha Sevan is contraindicated in children, aged, female patients, pregnant ladies, *Rogi* of *DhatuKshaya* and *Dosha Kshaya*²⁹. *Ushana*, *Tikshana* drugs are not given in *AbhaktaKaala* like *Asava*, *Arishta*.

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.³⁰

Clinical Approach of *AbhaktaAushadha Sevan Kaala*-

The action of medicine administered during *AbhaktaKaala* is enhanced due to the empty stomach. Hence, the physician should see the strength of disease and patient. If both are strong this *kaala* should be selected. The medicine is administered empty stomach when the *Koshta* is devoid of *KaphaUtklesha*, the medicine will not come in contact with *Agni* and will not be digested properly and effect will be either delayed or reduced. Hence, medicine is administered only after the *KaphaUdreka*s over.

Virechana and *Vamanartha*³¹ Drugs for *Virechana* and *Vamana* should be given in '*AbhaktaKaala*', when stomach is devoid

of food. If *Vamana-Virechanartha dravyas* given when stomach is loaded with food these *dravyas* acts opposite i.e. *Vamandravyas* acts like *Virechana* and vice versa *Virechanadravyas* acts like *Vaman*³².

*Krushikarnartha*³³- *Krushikaran* is to make someone *Krusha*³⁴. Averagely it is the treatment aimed at decrease in body weight and body mass. According to *Ayurveda*, *Krushikarana* is the *upakarama* to reduce *Meda* and *MamsaDhatu* for *Krushikarana* *AbhaktaKaala* is suggested to take medicine as in *Sthaulya(Medoroga)* because empty stomach is devoid of *KaphaUthklesha*, so given drugs immediately comes in contact with *Agni* and digested, hence enhancing the efficacy of drug.

*Lekhanartha*³⁵-

Lekhana means scrapping the body part/wound. *Lekhana* is scrapping off the abnormally accumulated *Medadhatu* and *Kapha* from *Strotas*. For *Lekhanartha* *AbhaktaKaala* is suggested. Conditions in which *Lekhana Karma* done- *Kilasa*, *Kustha*, *Upjivihika*, *DusthaMedajanyaGranthiRoga*, *Adhijivihika*, *Arsha*, *Mandala*, *Mamsavridhi*etc³⁶.

In the present paper *BhaishajyaKaala-Sambhandha* (Drug Time Relationship) aspect has been highlighted as in our classics by all the *acharyas*.

Now a day, this relationship has been neglected while administering the *Bhaishajya*. So, *AushadhaDravyas* didn't show its complete effect. The emphasis is given on *AbhaktaAushadhi Sevan Kaala* and its effect according to modern concept also. This article shows scientific basis of *Bhaishajya Sevan Kaala*.

Comparative Review with Modern Medicine

Ayurvedic Texts mentioned the different approach of *Aushadha Sevan Kaala* than

that of Modern medicine and are more helpful to cure diseased conditions. Modern medicine stated it briefly.

Few medicines in modern are advised to take in early morning which can be compare as *Abhakta Sevan Kaala*. Some of these diseases are Hypertension, Rheumatic Arthritis, Allergic Rhinitis, Peptic Ulcer etc. In Hypertension, early morning systolic B.P. rises.

But *Ayurvedic Acharya* narrated *AbhaktaKaala* in accordance with *Dosha* and *Dosha* types, *Sthana* of *Vyadhi*, *Kaala* e.g. *Ahoratra*, *BhuktaKaala*, *specific ChikitsaUpakarma* e.g. *Lekhanachikitsa*, *Krushikaranachikitsa*. It shows that its detail approach is given in *Ayurvedic* classical text to cure the diseased conditions and not only to treat.

CONCLUSION

1. *BhaishajyaKaala* are the essential tools for administration of *Aushadha*, negligence may lead to grave deficit in the treatment.
2. Evaluation of *Vaya*, *JirnaLinga*, *Ritu*, *VyadhiDooshya*, *Desh* plays important role in deciding *BhaishajyaKaala*.
3. *AbhaktaKaala* can also be termed as *AnannaKaal*, *Niranna*, *SuryodayeJate*, *KaaphaKaala*.
4. All four classical texts has described almost same about *AbhaktaKaala* although name differs.
5. These *Kaala* is clinically important to take medicine in *Pitta KaphaUdrekaJananyaVikruti*, *Lekhanartha*, *Krushikarnartha*, *In BalvanRogi*.
6. This is conceptual study and has its own limit up to reviewing concepts (*Siddhanta*) only. There is further scope to attempt clinical trials for fruitful outcome on the topic of *AbhaktaAushadhaSevanaKaala*.

Table 1. Comparison between Aushadha Sevan Kaalastated by different Classical Texts³⁷

AshtangaSamgraha	AshtangaHridaya	Charaka Samhita	Sharangdhara Samhita	Practical Names
<i>Abhakta</i>	<i>Ananna</i>	<i>Bhuktadau (Niranna)</i>	<i>SuryodayeJate</i>	<i>Rasayana kala Kapha kala</i>
<i>Pragbhakta</i>	<i>Annadau</i>	<i>Bhuktadau (Pragbhajanam)</i>	<i>(bhojanagre)**</i>	<i>Apana kala Vata kala</i>
<i>Madhyabhakta</i>	<i>Madhye</i>	<i>Madhye</i>	<i>(bhojanmadhye)**</i>	<i>Samana kala Pitta kala</i>
<i>Adhobhakta*</i>	<i>Ante*</i>	<i>Pashchat* i. Pratarshitam ii. Bhojanottaram (Sayam)</i>	<i>A. Divasbhojane* i. bhojanagre ii. bhojanmadhye iii. bhojaishchamishra iv. bhojanate* v. purvamante B. Sayamtane* i. grase ii. grasantare iii. bhuktasyante*</i>	<i>Vyanodana kala Vyana kala Udana kala</i>
AshtangaSamgraha	AshtangaHridaya	Charaka Samhita	Sharangdhara Samhita	Practical Names
<i>Samabhakta</i>	<i>Sannam</i>	<i>Bhaktasamyuktam</i>	<i>(bhojaishchamishra)**</i>	<i>Prana kala</i>
<i>Antarbhakta</i>	-----	-----	-----	<i>Vyana kala</i>
<i>Samudga</i>	<i>Samudga</i>	<i>Samudga</i>	<i>(purvamante)**</i>	-----
<i>Muhurmuhu</i>	<i>Muhu</i>	<i>Muhurmuhu</i>	<i>Muhu</i>	<i>Prana-Udana kala</i>
<i>Sagras</i>	<i>GraseGrase</i>	<i>Gras</i>	<i>(grase)**</i>	<i>Prana kala</i>
<i>Grasantar</i>	<i>Kavalan-tare</i>	<i>Grasantare</i>	<i>(grasantare)**</i>	<i>Prana kala</i>
<i>Nishi</i>	<i>Nishi</i>	-----	<i>Nishi</i>	<i>Swapna kala</i>

(***Bold letters:** - Adhobhakta kala & parallel terms in other texts)

(****Italic letters:** - Related kala termed in Sharangdhara Samhita)

Table.2. Abhakta Kala and its clinical applications types found in different classical texts.

Name of Classical Texts	Clinical applications and uses of Abhakta Kala
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<i>AshtangaSamgraha</i>	-KaphaUdreka -Vimuktamashaya-srotasam -BalwanRogi.
<i>AshtangaHridaya</i>	-KaphaUdreka -BalwanRogi.
<i>Charaka Samhita</i>	BalwanRogi.
<i>Sharangdhara Samhita</i>	-PittaKaphaodreka -Kashayartha -Virechana -Vamanartha
<i>GudharthaDipika</i> (commentary on Sharangdhar Samhita)	-Lekhanartha -MedorogadauKrushikarnartha -Dantadhavanartha

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