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 Dhatusamya, 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 thiskaala. 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, KaphaPrabhatAvastha 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 Kaalais 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, Avasthikakaala, Praman, Satmya, Asatmya, Pathya and Apathya. (2)

² Among these seven most important factors, kaala acquires second position, which reflects the importance of Kaalain Chikitsa. Here again kaalameans-1) Shad AvekshaKaala, 2) Dashabhaisajayakaala Shad AvekshaKaala consists of Dina, Rogi, Aushadha, Vyadh, Jeernalakshanaand 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, Aushadhakakaala, Bhaishajyagrahankaala, Aushadhavcharanakaala, Aagdakaala 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 ‘AbhaktaAushadha sevankaala’ 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 Sharangadhar 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 - Yoniyapadchikitsa Adhyaya11
2. Sushruta Samhita Uttara tantra- Swasthavritta Adhyaya12
3. AshtangaHridayaSutrastana- Doshop-kramaniya Adhyaya13
4. AshtangaSangraha – Bhishjayaveharniya Adhyaya14
5. Sharangdhar Samhita PrathamKhanda– Bhaishjyakhyanadhyaya15

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

Ashtangasamgraha, AshtangaHridaya, Charaka describes Abhaktakaala in relation to food while Sharangdhar explain in relation to ‘Dina’.

Abhakta means administration of Aushadha alone20. Chakrapani says Abhakta-means, it should be before food in the morning 21. Food should be administered only after the medicine is completely digested. Hemadri clarifies that medicine should be administered in the KaphaUdrekaga Kaala22. KaphaKaala is one-third part of the day and latter half of this one third part is KaphaUdrekaga Kaala. Indu says that it should be after one Yaama after sunrise23. The medicine is administered in the empty stomach when the Kostha is devoid of KaphaUthklesha.
Even if the names are different in all the four Classical texts there meaning is same.

Table no. 2 Abhakta Kaala 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 Abhakta Kaala viz. Bhuktadau, Ananna, Suryodaya Jate. Although the names of those Kaalas are different but their meaning are one and the same, it is observed that, Abhakta Kaala is applicable in following conditions -

3) Lekhnartha and Utklishtha Kapha Pitta – The Apatarpana is the line of treatment in both the conditions. Abhakta Kaala provides a suitable time for the administrations of both.26

4) Kapha Udreka Avastha Gata Kaala27.

5) a) It is indicated in Kapha Vikaras.

b) It is indicated in Pitta kaphavruddhi

c) Intaking of Vamana Virechana Ashadhas. Vamana Aushadhi is given when there is kaphaudreka and Virechana dravya in pitta udreka. Udreka means Doshotkata.28

Contraindications -

Abhakta Kaala Aushadha Sevan is contraindicated in children, aged, female patients, pregnant ladies, Rogi of Dhatu Kshaya and Dosha Kshaya29. Ushana, Tikshana drugs are not given in Abhakta Kaala 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 Abhakta Aushadha Sevan Kaala**

The action of medicine administered during Abhakta Kaala 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 Kapha Utklesha, 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 Kapha Udreka is over.

Virechana and Vamanartha31 Drugs for Virechana and Vamana should be given in ‘Abhakta Kaala’, 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 *Vamana*.

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

**Lekhanartha**—*Lekhana* means scrapping the body part/wound. *Lekhana* is scrapping off the abnormally accumulated *Medadhatu* and *Kapha* from *Strotas*. For *Lekhanarth Abhakta Kaala* is suggested. Conditions in which *Lekhana Karma* done—*Kilasa, Kustha, Upjivihika, Dustha Medajanya Granthi Roga, Adhijivihika, Arsha, Mandala, Mamsavridhietc.*

In the present paper *Bhaishajya Kaala*—*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, *Aushadha Dravyas* didn’t show its complete effect. The emphasis is given on *Abhakta Aushadhi 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 *Abhakta Kaala* in accordance with *Dosha* and *Dosha* types, *Sthana* of *Vyadhi*, *Kaala* e.g. *Ahoratra, Bhukta Kaala*, specific *Chikitsa Upakarma* e.g. *Lekhanachikitsa, Krushikaranchikitsa*. It shows that its detail approach is given in *Ayurvedic* classical text to cure the diseased conditions and not only to treat.

**CONCLUSION**

1. *Bhaishajya Kaala* are the essential tools for administration of *Aushadha*, negligence may lead to grave deficit in the treatment.
2. Evaluation of *Vaya, Jirna Linga, Ritu, Vyadhi Dooshya, Desh* plays important role in deciding *Bhaishajya Kaala*.
3. *Abhakta Kaala* can also be termed as *Ananna Kaala, Niranna, Suryodaya Jate, Kapha Kaala*.
4. All four classical texts has described almost same about *Abhakta Kaala* although name differs.
5. These *Kaala* is clinically important to take medicine in *Pitta Kapha Udreka Janiya Vikruti, Lekhanartha, Krushikarnartha, In Balvan Roga*.
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 *Abhakta Aushadha Sevana Kaala*.
### Table 1. Comparison between *Aushadha Sevan Kaala* stated by different Classical Texts

<table>
<thead>
<tr>
<th>AshtangaSamgraha</th>
<th>AshtangaHridaya</th>
<th>Charaka Samhita</th>
<th>Sharangdhar Samhita</th>
<th>Practical Names</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abhakta</td>
<td>Ananna</td>
<td>Bhuktadau (Niranna)</td>
<td>SuryodayeJate</td>
<td>Rasayana kala Ka-phra kala</td>
</tr>
<tr>
<td>Pragbhakta</td>
<td>Annadau</td>
<td>Bhuktadau (Pragbhoojana-nam)</td>
<td>(bhojanagre)**</td>
<td>Apana kala Vata kala</td>
</tr>
<tr>
<td>Madhyabhakta</td>
<td>Madhye</td>
<td>Madhye</td>
<td>(bhojanmadhye)**</td>
<td>Samana kala Pitta kala</td>
</tr>
<tr>
<td>Adhobhakta*</td>
<td>Ante*</td>
<td>Pashchat* i. Pratarshita-ii. Bhojanottaram (Sayam)</td>
<td>A. Divasbhojane* i. bhojanagre ii. bhojannadhye iii.bhojarishchamishra a iv. bhojanate* v. purvamante B. Sayamante* i. grase ii. grasantare iii. bhuktasyante*</td>
<td>Vyanodana kala Vyanakala Udana kala</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Name of Classical Texts</th>
<th>Clinical applications and uses of Abhakta Kala</th>
</tr>
</thead>
<tbody>
<tr>
<td>(<em>Bold letters:</em> - Adhobhakta kala &amp; parallel terms in other texts)</td>
<td>(*<em>Italic letters:</em> - Related kala termed in Sharangdhar Samhita)</td>
</tr>
</tbody>
</table>

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

- Kapha Udreka
- Vimuktamashaya-srotasam
- BalwanRogi.

Ashtanga Hridaya

- Kapha Udreka
- BalwanRogi.

Charaka Samhita

BalwanRogi.

Sharangdhara Samhita

- Pitta Kapha odreka
- Kashayartha
- Virechana
- Vamanartha

Gudhartha Dipika

(commentary on Sharangdhara Samhita)

- Lekhanartha
- MedorogadauKrushikarnartha
- Dantadhavanartha

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4. Ibidem 2, Charak Samhita Uttarardha, Chikitsasthana, Yonivyapadchikitsa adhyaya, Chapter 30, verse 293-294, P. 1058

5. Ibidem 1, Sushruta Samhita, Uttar Tantra, Swasthavrutta Adhyaya, Chapter 64, verse 67, P. (Su.Su.15/41)


11. Agnivesha, Charaka, ‘Dridhabala, ‘Charaka Samhita’, with Charaka Chan-
Agrawal Priyankarajendra & Chaudharitruptipradip: A Conceptual Study To Review Clinical Approach Of ‘Abhakta Aushadha Sevan Kaala

26. Ibidem 9, purvakhandha, Chapter 2, verse3, P-16


28. Ibidem 9, purvakhandha, Chapter 2, verse3, P-16


30. Ibidem 2, Sushruta Samhita, Uttara Tantra, SwasthopkramaAdhyaya, Chapter 64, Verse 67, P-813


32. Ibidem 2, Charaka Samhita, Siddhis-thana, VamanavirechanaVyapadAd-hyaya, Chapter 6, verse 14, P.1233


36. Ibidem 2, Charakasamhita, Uttaradh-ha, Chikitsasthana, Dvivraniyachikitsa-adhyaya, Chapter 25, verse 58, P.1058

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