

Bhaishajyakala an Appropriate Time to Ingestion of Drug

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Abstract—Every medical science has its unique treatment methodology but ingestion of medicine is common among them. Effectiveness of any to be ingested material totally depends upon the procedure by which, it is ingested. A successful physician is that who ingest medicament at a proper time. In Ayurveda, Acharyas are fully aware of it, so, they mentioned time of ingestion of different medicines which is known as Bhaishajyakala. There is difference of opinion about Bhaishajyakalas described by our learned scholars but most of them are agreed upon ten. So, ten Bhaishajyakalas are the timings for Ayurvedic medicines intake. They are depending upon Dosha, Dhatu, Mala and disease for which medicines used. Concept is very practical, useful and efficient for medical field especially in Ayurvedic parlance.

Index Terms—Bhishaka, Bhaishajya, Bhaishajyakala, Charaka Samhita, Sushruta Samhita, Kashyapa Samhita Ashtangahridaya, Sharangdhara Samhita etc.

I. INTRODUCTION

Time is everything for an accurate approach but in medical field two factors are necessary to be considered as Matra (dose) and Kala (timings) for treating any type of disease¹. Although Matra of a medicine is important but the Kala is in prime

consideration for the treatment of any disease is called Bhaishajyakala (the time of ingestion of medicine).

II. ETYMOLOGY

1. It is a wide meaning of the term, as it comprises all the therapeutic interventions done by a Bhishaka².
2. Bhesha means that which dispels the fear of diseases³.

III. METHODOLOGY

1. Charaka, Sushruta and Kashyapa have placed Bhaishajya Kala at the end of the Tantra.
2. Ashtangahridaya and Ashtangasamgraha have enumerated Bhaishajya Kala in the Sutrasthana.
3. Sarangadhara mentions the Bhaishajya Kala in the second chapter of the Samhita.

IV. IMPORTANCE OF BHAIJYAKALA CAN BE UNDERSTOOD UNDER THE FOLLOWING ASPECTS

1. An appropriate time of administration of Bhesaja (Medicine). For example, if the Vyana-Vata is

vitiated, the Bhaishajyakala is Adhobhakta (time after morning meals)⁴.

2. A particular frequency for administration of Bheshaja (Medicine), for example in Swasa, Kasa and Pipasa the Bheshaja should be given Muhurmuhu (frequently)⁵.

V. NUMBER OF BHAISHAJYAKALA AS PER VARIOUS CLASSICS

Acharya Charaka, Sushruta, Kashyapa and Laghu Vagbhata are unanimously accepted Dasa (ten) Aushadhasevana kala. Sharangadhara has classified the Dasa (ten) Aushadhasevana kala into Panch (five) and Vriddha Vagbhata has added one more Kala making Ekadasa (eleven) Aushadha Avacharanakala.

Charaka's Bhaishajyakala⁶

The Kala in consideration with the Bheshaja is Aushadhasevana kala and they are ten in number. Pratah Niranna Kala is specified by Acharya Charaka. It is considered by Chakrapani into the Bhuktadau Kala. i.e., the Bhuktadau Kala has been split by Chakrapani into two Pratah Bhuktadau Kala and merely Bhuktadau Kala. Taking into consideration the physiology of Sharira which is different with respect to Vata, activated at both Pratah Bhuktapashchata Kala and Sayam Bhuktapashchata Kala, it has been specified as two separate Kala, realigning the Aushadhakala to ten. The later authors have added to the Aushadhasevanakala, Antarabhakta Kala⁷. If we observe the exact Kala of administration of Antarabhakta Kala, as per the commentators, it is Madhyahna (noon); which could be included into the Dinavekshakala of Charaka. Same is true for the Nishakala which is also a component of the Dinavekshakala.

Sushruta's Aushadhakala⁸

The Kalas are 10 in number. Instead of Niranna word, Abhakta Kala is coined by Acharya Sushruta. The activity of Bheshaja in this Aushadha Kala is explained in detail, it could be stated that it was an initiative to describe the pharmacodynamics. As other Acharyas, Sushruta has not split the Adhobhakta Kala. It is very important to note that he has not taken the components of vitiated Vata into consideration, while designing the Dasa (ten) Aushadha Kala. He

has mentioned the Antarabhakta Kala and restored the number of Aushadha Kala to ten. The term 'Sabhakta' is used to define Bhaktasamyuktam Kala of Charaka.

Kashyapa's Dasa (Ten) Aushadhakala⁹

Dasa (Ten) Kalas have been described by Acharya Kashyapa for intake of Bheshaja. He has coined Purvabhaktasya for Bhuktadau Kala of Charaka, Madhyebhaktasya for Bhuktamadye; similar to Sushruta he has not split the Bhuktasyadau Kala into morning and evening components. He has described the local activity of Bheshaja given at a particular Kala, which could be stated as his unique contributions. Components of vitiated Vata have not been taken into account by him. Antarabhakta Kala has been mentioned as Bhaktayohomadye by Kashyapa.

Vriddha Vagbhata's Ekadasha (Eleven) Aushadhavacharana Kala¹⁰

Ekadasa (Eleven) Kala have been advocated by Vriddha Vagbhata for administration of Aushadha in accordance to the Aturavastha. He has added Nishakala to the already specified Dasa Kala by previous Acharyas. He has followed the suit of Sushruta and Kashyapa by not taking into consideration separate morning and evening components of Adhobhakta Kala in the number of Aushadha Kala, but while mentioning the specific indications of advocacy of the Kala, he has divided the Kala into - Pratah Adhobhakta Kala and Sayam Adhobhakta Kala separately in accordance with the Vyana-Vayu and Udana-Vayu predominance. Antarabhakta Kala of Sushruta is also described. A conglomeration of all factors is considered by Acharya Vriddha Vagbhata -viz- the type of patient, activity of Bheshaja at a particular Kala and component of Vata vitiated, which have been dealt by Acharya Charaka in the concept of Sada-Veksa Kala.

Ashtangahrdaya's Dasa Samana Aushadhikala¹¹

Acharya Vagbhata specifies that the Kala are specially meant for Samana Aushadhi. Abhakta Kala is coined as Annanam by Vagbhata. He has imitated Samgrahakara by mentioning Nishakala.

Sharngdhara's Pancha Aushadhasevana Kala

Sarangdhara has simplified the Bheshaja Grahana Kala into five, at the same time, the Kala mentioned by previous Acharyas have been included into the five Kala. Prabhata Kala, i.e. the Kala when sun has just rise is used to define Pratah Niranna Kala of Charaka. Divasa Bhojana Kala - the Kala during the day with reference to meals has been classified into Bhojanagra Kala i.e. Bhuktadau Kala of Charaka; Bhojana Madhye is similar to Madhyabhakta Kala of Charaka, Bhojananta Kala is similar to the Bhuktapashchata Kala; Purvam antea bhojanat is the Samudga Kala of Charaka. The third Kala is Sayantane Bhojana Kala; it is classified into Grasa-Grasantara Kala, which is indicated for Udan-Vayu vitiated conditions, while all the previous Acharya have indicated the same for the Prana-Vayu vitiated conditions. Bhuktasyante Sandhyasya is in contrast asked to be given in Prana vitiated conditions. The Caturtha Kala is the Muhurmuhu Kala and panchama Kala is Nisa Kala; In short, the time during meals during the day is divided into four Kala and but during evening into two Kala; and hence an attempt has been done by Sharangadhara to include all the important Bhaisajya Kala mentioned by previous Acharyas into the five.

VI. DESCRIPTION OF DIFFERENT BHAISHAJYAKALAS

It can be are considered as follows

1. Pratah Niranna Kala

Bheshaja should be administered on empty stomach.

Prabhava (Pharmacodynamics) of Bheshaja in this Kala: It becomes highly potent due to no contact of Bheshaja with food, in this Kala Bheshaja Virya (potency of medicine) remains unaltered. In this Kala, Agni and Bheshaja interaction is initiated, thus the disease in which Abakta Kala is mentioned, will definitely eradicate the disease. It is advocated in the following conditions –

Type of patient: A person, with strong Agnibala, is in a stimulated condition of digestive fire can only be able to tolerate the Bheshaja given at the Abhakta Kala. A deliberated person, whose Dhatu and Dosha status is weak, cannot bear the quick metabolic effect

of the Bheshaja. They will experience immediate and severe Balakshaya¹².

Physiology of the Sharira at this Kala: The Amasaya and Srotas are devoid of Kapha, at the Pratah Niranna Kala. Kapha is the entity of the body which can with stand and is responsible for the resistance of change. When the channels are devoid of Kapha, the Bheshaja has a direct interaction with Agni and produces quick and strong effects over the Sharira. The Agni at all levels Jatharagni, Bhutagni and Dhatvagni could be stimulated if given Bheshaja in this Kala.

Type of Disease: A strong disease expects a strong Bheshaja at the proper Kala i.e. Niranna Kala. This Kala provides quick and definite cure of the disease.

2. Pragbhakta Kala:

Time before meals is the appropriate Kala for Bheshaja intake.

Prabhava (Pharmacodynamics) of Bheshaja in this Kala:

The Bheshaja intake is followed by food, Thus it is the first target of Agni and not the food. It undergoes Asu Paka (quick metabolism) at the same time, it does not produce Balakshaya, the reason being the food follows the Bheshaja, and thus the Bheshaja cannot produce severe bad metabolic effects on the body. The mechanical expulsion of the Bheshaja is avoided due to food intake; hence can also be given in the debilitated patients. The Bheshaja admits elective affinity for Amasaya and eradicates Doshas indulged.

The time before meals, is the Kala when Apana Vayu is in active state. Thus the Kala is the appropriate time for Apana Vayu vitiated conditions. Apana Karya Kshetra is Adah kaya, hence the Apana Kala is the appropriate time to enhance the strength of lower part of the body.

3. Adhobhakta Kala:

Kala after meals is the Adhobhakta Kala, both after lunch and dinner. It is useful in the following conditions:

(1) Component of Vata vitiated is the determinant: After lunch, there is stimulation of Vyana Vayu and after dinner of Udana Vayu, thereby they could be given in the respective disorders.

(2) Purpose of administration of Bheshaja is the determinant for the Gati of Udana Vayu which is active in this Kala, it facilitates the activity of Bheshaja to enhance the strength of the upper part of the body¹³.

(3) This is useful in Krusa patients for Sthulikarana purpose.

4. Madhyabhakta Kala:

Bheshaja is administered in between meals.

Prabhava (Pharmacodynamics) of Bheshaja in this Kala –This is described by Kashyapa and Sushruta practically, here Bheshaja is compressed by meals at the upper and lower ends, so it cannot spread and is forced to act locally and eradicates the Sthanika Doshas. This will act as Systemic action of the Bheshaja on the Sharira bhavas i.e. Dosha and Dhatu is delayed.

In between meals, Samana Vayu is stimulated, Samana Vayu and Agni association is known, and thus the Paka of Bheshaja is enhanced by it. As Samana Vayu and Pachaka Pitta are both situated in the Kosta, Madhyabhakta Kala is indicated in Paittika and Kosthagatavyadhi and in Samana Vayu vitiated conditions.

In persons who have a hypoactive Agni (Mandagni), this is the best Kala to administer Agnidipaka Bheshaja.

5. Muhurmuhu Kala:

Frequent administration of Bheshaja regardless of Bhukta or Abuktavastha is Muhurmuhu Kala.

Diseases in which it is indicated are - Pranavahasrotogata Vyadhis-Svasa, Kasa, Hikka, Udakavaha Srotogata Vyadhis-Trut and in Annavaha Srotogata Vyadhi - Chhardi and Visha (Vikara).

It is worth noting, that all the conditions mentioned above demand quick and immediate therapeutics intervention. They could also be life threatening, unless proper treatment is done. In Svasa, the vegavastha is a condition in which prompt medication is mandatory. In Kasa, when the patient is restless of coughing, in Trut there is severe Rasa kshaya laksana. Same is the case with Chhardi. In Vishavikara, the Visha shows quick effect, which is to be counter acted by the frequent administration of

Vishaghna dravya. It seems that parenteral administration was less frequent in the older periods, thus Acharyas found Muhurmuhu Kala as a remedy to tackle these conditions. While all the commentators are of the view that Bheshaja should be given regardless of the meals in the Muhurmuhu Kala, it means the prakrut paka of Bheshaja when given in morning and in evening is slow. In Muhurmuhu Kala, in order to achieve immediate relief, the Bheshaja is given frequently. The Kala provides an opportunity to administer large quantity of Bheshaja to pacify the aggravated Doshas.

It serves the following purposes -

1. To maintain the constant level of concentration of the drug and make it more bio available.
2. To provide more sublingual absorption of drug for faster action.

In Muhurmuhu Kala, time interval should be minimum in between consequently administered drug.

(6) Sabhakta Kala -

Bheshaja is given mixed with food in this Kala.

Conditions in which this Kala of administration is indicated -

1. Disease afflicted is the determinant: Sabhakta Kala is employed in Arochaka, Aruchi and in Sarvangasamsrita vyadhi.
2. Type of patient involved is the determinant - In women, old, children, debilitated patients, delicate and patients who exhibit unpalatably to certain medicinal formulations are to be given Bheshaja at the Sabhakta Kala.
3. To maintain the integrity of Bala and Agni: The Sabhakta Kala is indicated.

(7) Grasa Kala:

Means with each and every morsel of food, Bheshaja is given. It is advocated in Prana Vayu vitiated conditions.

1. Formulations mean to stimulate Agni: Churna, Vataka, Leha and Agni dipana yoga are to be given at the Grasa Kala.
2. Type of Bheshaja: Vajikarana Bheshajas are to be given at the Grasa Kala.

According to modern pharmacokinetics, it can be said that Bhesaja given at Sagra Kala facilitates absorption of the Bhesaja from the buccal mucosa and reaches systemic circulation and thus facilitates rapid onset of action.

(8) Grasantara Kala:

Means Kala in between two morsels, is meant for Bhesaja intake. It is advocated in the following situations –

1. Component of Vata vitiated - In Prana Vayu vitiated conditions, Grasantara Kala is mentioned.
2. Aim of administration of Bhesaja: For Vamana purpose, the Grasantara Kala is indicated. Sushruta mentions that is the Kasaghna Dhuma which is indicated at the Grasantara Kala¹⁴ in which Kasa comes in bouts and so Grasantara intake of Dhuma provides symptomatic relief.
3. Disease is the determinant: Grasantara Kala is indicated in Hrudroga¹⁵.

(9) Nishakala:

Nishakala of Bhesaja administration is after digestion of food consumed; in the evening after passage of 3 hours¹⁶. A brief account of the data suggested by Acharyas in which Bhesaja is given at the Nishakala is –

1. Site of disease is the determinant -
Urdhvajatrugata vikara means the diseases occurring above the neck. Shira, Urah and Kantha are the Kapha Sthanas situated in the area. Thus the Nishakala, in which there is Kapha vrudhhi due to Kala Prabhava is an aid to the activity of Bhesaja used and Bhesaja admits elective affinity (Gamitva) towards the part, above the neck.
2. Purpose of administration of Bhesaja:
Lekhana and Brumhana Bhesaja are indicated at the Nishakala by Sharangadhara¹⁷. Sharangadhara also specifies Ananna condition for Bhesaja intake.
3. Type of Bhesaja is the determinant: Pachana and Samana Bhesaja should be given in this Kala.

(10) Antarabhakta Kala:

Appropriate Kala for Bhesaja intake is Madhyanha, when the previous food consumed is digested; and after Bhesaja is metabolized, again food is to be

taken in the evening¹⁸. In this Kala, the Agni is in a stimulated condition (Madhyanha) (Pitta Kala)¹⁹. Acharyas advocates the Antarabhakta Kala in the following conditions:

1. The type of patient is the determinant:
In a person who has Diptagni, the power of transformation is tremendous, and thus the Bhesaja is metabolized when consumed in between the meals.
2. The component of Vata vitiated is the determinant:
In Vyana vitiated disorders, Antarabhakta Kala is advocated.
3. Activity of Bhesaja on the Sharira:
It is mentioned by Acharya Sushruta, that Bhesaja given at this Kala shows Hrudyā, Pathya, Dipana and Manobalakara effect²⁰.

(11) Samudga Kala:

Bhesaja is administered at the time immediate before and after meals. Bhesaja acts as a box for Ahara, so it is called as Samudga Kala. It is advocated in the conditions:

1. Vyadhi - Hikka, Kampa and Aksepaka
Main Doshas involved in the pathogenesis of Hikka are Kapha and Vata²¹. As per Ashtangahrudayakara, Kapha is situated in the Urdhvarsharira²² and Vata in the Adah Sharira. The simultaneous pacification of the Kapha and Vata (i.e. action on both the parts of body) Urdhvah and Adhah Samsrita Dosha, is possible, when Bhesaja is given at the Samudga Kala.
In Aksepaka, the Doshas are localized in Pani (hand) and Pada (leg) as per the Samprapti²³. So, the action of Bhesaja is expected on both the extremities of the body is availed of by the administration of Bhesaja at the Samudga Kala.
As Samudga Kala acts on Vyana, Apana and Udana Vayu, it could be advocated Bhaisajya Kala in Vataja Prameha and Sukradosha²⁴.
In all the diseases, Hikka, Kampa and Aksepaka, there is an evident Gati Vikruti of Vata Dosha. Samudga Kala probably helps in the therapeutic activity of the Bhesaja in correcting the pathogenesis and establishing Anulomana of Vata Dosha.
2. Status of Doshas in the Body: When the vitiated Doshas are localized in the both upper and lower parts of the body, Samudga Kala is indicated.

3. Type of Patient: A patient, who consumes light food, should be given Bhesajya at Samudga Kala.
4. Type of Dravya: Pachana Dravya is advised to be given in this Kala.

VII. CONTROVERSIES REGARDING DASA (TEN) BHAISHAJYA KALA

Most of the Acharyas exhibit unanimity regarding the number of Bhaishajya Kala but there is marked difference of opinion with respect to the individual components of the Bhaishajya Kala. The various opinions of the commentators of Charaka Samhita, regarding the Dasa Bhaishajya Kala are as follows - In the Nirantarapadavyakhya of Acharya Jejjata, summary of the opinions of other commentators is observed.

A. First opinion of the commentators - is as follows:

- (1) Pragbhakta Kala
- (2) Pratah Madhyebhakta Kala
- (3) Sayam Madhyebhakta Kala
- (4) Pratah Bhaktapascat Kala
- (5) Sayam Bhatktapascat Kala
- (6) Grasa Kala
- (7) Grasantare Kala
- (8) Samudga Kala
- (9) Bhuktasamyukta Kala
- (10) Muhurmuhu Kala

In these components of Bhaishajya Kala, it can be seen that Madhyabhakta Kala has been considered twice i.e.

- (1) Pratah Madhyebhakta Kala
- (2) Sayam Madhyebhaka Kala

If one recollects the Dasa Bhaishajya Kala of Charaka the Madhyabhakta Kala when considered twice, the Bhaishajya Kala should have reached eleven but it has been restored to ten by not considering Pratah Niranna Kala. Jejjata is not in support of this view.

B. Second opinion of the commentators: - is as follows:

1. Pratarasadi Kala
2. Pratarasamadyam Kala
3. Pratarasantam Kala
4. Sayamasadih Kala
5. Sayamasamadhya Kala
6. Sayamasantah Kala
7. Samudga Kala

8. Bhukta samyukta Kala
9. Sagra Kala
10. Grasantara Kala

In these Bhaishajya Kala put forth by the commentators, Bhukta Madhyabhakta Kala has been split into two viz.

- (1) Prataharasamadhya
- (2) Sayamasamadhya as well as Bhuktadau Kala has been considered twice as under;
 - (i) Pratarasadih
 - (ii) Sayamasadih

Consequently, the Bhaishajya Kala should have been twelve, but here the number has been realigned to twelve by deleting.

- (1) Muhurmuhu Kala
- (2) Pratah Niranna Kala

Acharya Jejjata has not recommended the second opinion of other Acharya.

Opinion of Jejjata: Times of medicines ingestions are -

1. Purvam – Purvanhe yasmin jirne bhujyate. (After complete digestion of food)
2. Pragbhaktam – Yacchopayuktamatram, vaushadhe. (Just before taking the meal)
3. Bhaktamadyam – Ahare ardhabhukte tu madhye. (After eating half of meal)
4. Pratarashantam – Pratarashe bhuktamatre. (After morning meal)
5. Sayamashantam – Sayamashasya paschat. (After evening meal)
6. Grase grase – Grase grase yadaharsya grasam bhuktva yadaushadham upabhujyate. (Medicine is given after each bolus)
7. Muhurmuhu – Svasakasapipas. (Repeated ingestion of medicine in dyspnoea, coughing and thirst condition)
8. Samudga – Yadahasasya purvamupabhujya bhuyah upayujyate. (Before meal and after meal both time)
9. Bhuktam – Peyamandana yat bhujyate. (After taking compatible food like peya and manda)
10. Sambhuktam – Bhojyaih vichitre samyuktam. (Mixing of different material with food)

C. Opinion of Acharya Gangadhara:

1. Bhuktadau Kala
2. Bhuktamadhya Kala
3. Bhuktapascat Kala
4. Muhurmuhu Kala
5. Samudga Kala

6. Bhaktasamyuktam Kala
7. Grasa Kala
8. Grasantare Kala
9. Pratah Niranna Kala
10. Pratah pathyadiyuktam Kala

VIII. CRITICAL ANALYSIS OF ALL THE OPINION OF THE COMMENTATORS

A. First opinion of the commentators:

1. Pratah Madhyabhakta Kala
2. Sayam Madhyabhakta Kala

The Madhyabhakta Kala has been divided into two Kala; on the basis of morning and evening time. In this Kala, the Samana Vayu is in a state of stimulation. The Bsheshaja given in this Kala, will act on Samana Vayu; irrespective of whether it is given in the morning or evening. Here the day and night division does not alter the physiology of the body in relation to the component of Vata activated. Thus, there is no logic evident in the consideration of two Kalas namely - Pratah and Sayam Madhyabhakta Kala; they could be cohered into a single Madhyabhakta Kala.

B. Second opinion of the commentators:

1. Prataharasadih Kala
2. Sayamasadih Kala

It could be considered as a single Bhaishajya Kala as Ashadhi Kala, in the view of the Apana component of Vata which is active at both the Kalas.

In both the Kala, time in between the meals in the morning and evening, Samana Vayu exhibits a state of dynamism. Thus, Bsheshaja given at both the Kala will show similar action as far as component of Vata involved is considered, hence one could cohere to one i.e. Asamadhya Kala.

C. Opinion of Acharya Jejjata

This has been done by Acharya Jejjata on the grammatical pretext. But a subtle understanding will reveal that here the basic difference lies in the Bhaishajya Kalpana or the formulation of the Bsheshaja used. Bhukta Kala is when the Bsheshaja is given with peya and manda while Sambhukta Kala means the Bsheshaja is given with variety of the foods. Here the variety of food could include both peya and manda. Thus the time of administration is same in both the Kala i.e. along with food; except for

the food variety which is consumed. Hence could be considered as one and the same.

Pratah pathyadiyuktam has been put forth by Acharya Jejjata as a separate Bhaishajya Kala, instead of splitting Bhuktapascata Kala into Pratah and Sayam components. But only specification of this Kala is that it is given in the morning with wholesome diet; offers no ground to accept it as a separate Bhaishajya Kala.

D. Opinion of Acharya Gangadhara

In these components of Dasa Bhaishajya Kala, Acharya Gangadhara has considered only one Bhuktapascata Kala against (1) Pratah Bhuktapascata (2) Sayam Bhuktapascata Kala of Acharya Charaka, and has realigned the number to ten by adding Pratahpathyadiyuktam.

E. Opinion of Acharya Chakrapani

Chakrapani has classified the Dasa Bhaishajya Kala on the basis of action of the Bsheshaja given at the particular Kala in accordance with the physiology of the body at the specific class. Mainly the Vata vitiated has been taken into account for division of the Bhaishajya Kala. The Bhuktapashchata Kala has been separated into Sayam and Pratah Kala because the status of the Doshas and component of Vata activated is different in both the Kala. Although the both Grasa and Grasantara Kala exhibit activity on the Prana Vayu; but there is marked difference in the time of administration (Grasa Kala i.e.) with each morsel and (Grasantara Kala) in between two or more morsels. Hence cannot be considered as one.

In view of the different opinion of the commentators, the division done by Acharya Chakrapani is more applicable as far as the physiology of the body is concerned.

IX. DISCUSSION

(1) Niranna Kala: All the commentators unanimously agree that Bsheshaja 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; Bsheshaja should be given and after its digestion food should be given i.e. it should be given on empty stomach. Indu adds that Bsheshaja given 3 hours after sunrise in the morning is Niranna Kala²⁵.

(2) Pragbhakta Kala: There is no difference of opinion regarding this Kala i.e. Bsheshaja is to be

given before meals. Hemadri comments that Bheshaja intake should be immediately followed by food.

(3) Madhyabhakta Kala: Chakrapani and Indu specify that after half of food is consumed Bheshaja should be given again followed by the remaining half of food.

(4) Adhobhakta Kala: Bheshaja is to be given after meals. Chakrapani reminds of both morning and evening time after meals. Indu and Hemadri add to the above by quoting that immediately after meals is the time of medicine intake.

(5) Antarabhakta Kala: Chakrapani's definition of the term is similar to that of Sabhakta Kala, hence to be deferred. Comment of Indu regarding Antarabhakta Kala demands attention when he says that after digestion of food consumed in the morning, medicine is to be taken in the afternoon and after digestion of medicine, again food is to be given to the patient in the evening.

(6) Sabhakta Kala: Except for Indu, all the commentators agree that Bheshaja should be consumed along with food. Indu specifies that Bheshaja is processed or cooked along with food or it is given along with food.

(7) Samudga Kala: All commentators are unanimous about Samudga Kala i.e. Bheshaja to be given before and after meals but Indu and Hemadri specify that Bheshaja should be consumed immediately in relation to food.

(8) Muhurmuhu Kala: Except for Chakrapani, all are of the opinion that Bheshaja should be given irrespective of meals.

(9) Grasa Kala: Arunadatta and Hemadri opined that the Bheshaja is to be mixed with each morsel of food.

(10) Nisha Kala: Indu specifies the exact Nisha Kala is the time after the evening meal has digested and 3 hours have passed.

X. CONCLUSION

From the above discussion, we can conclude that Bhaishajya Kalas are ten in number and are specific to the physiological and pathological condition of the body which is considered by our revered Acharyas in their minute observation.

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