

Comprehensive and Critical Analysis of Oushadhakala

Author: Roshni K P¹

¹Dept of Kriyasarira, Sri Jayendra Saraswathi Ayurveda College, Nazarthpet, Chennai, Tamil Nadu, India

ABSTRACT

Kala is unique and specific causative factor of all type of effects, which is unavoidable. It is described as a *Nimitta Karana*, (instrumental cause) which means no action is possible without the causative association of *Kala*. That is why, Ayurveda being science of life, gives emphasis on the concept of *Kala*. The relationship between *Bhesaja* and *Kala* is having great applicability in the management of diseases. As per *Acharya Vagbhata*, *Kala* explains the administration of *Bhesaja*¹. Similarly, *Acharya Charaka* also pointed out that *Bhesaja* given at proper *Kala* is more effective than the one which given at inappropriate *Kala*.

Key Words *Bhaishajya, Aushadha Sevana Kala, Chronotherapy*

Received 14th September 21 Accepted 13th October 21 Published 10th November 2021

INTRODUCTION

CONCEPT OF BHAISAJYA KALA

ETYMOLOGY

The *Karma* (Action) of a physician is known as *Bheshaja*. This terminology is having different meanings as mentioned below.

1. It comprises all the therapeutic interventions done by a *Bhisak*.
2. *Bhesa* means that which overcome the fear of diseases.

***Bhaisajya Kala* can be understood under the following aspects:**

1. Correct time of administration of *Bhesaja*

For example, If the *Vyana* division of *Vata* is vitiated, the *Bhesajya Kala* is time after morning meals. A particular frequency for administration of *Bhesaja*.

In *Svasa, Kasa* and *Pipasa*, the *Bhesaja* should be given frequently.

Number of *Bhaisajya Kala* as per various classics:

Charaka, Susruta, Kasyapa and *Vagbhata* are unanimous about *Dasa Ausadha Kala*. *Sarngdhara* has explained the *Dasa Ausadha Kala* into five and added *Ashtanga Samgrahakara*. Hence totally 11 *kala* are there.

*Charaka's Ausadhavaksa Kala*²:

As per *Charaka*, *Ausadha Kala* are ten in numbers.

Chakrapani explains *Pratah Niranna Kala* as *Bhuktadau Kala*. This has been divided by *Chakrapani* into two *Pratah Bhuktadau Kala* and *Bhuktadau Kala*. This division is done based on the physiology of the body which is controlled by



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Vata which is activated at both *Pratah Bhuktapascata Kala* and *Sayam Bhuktapascata Kala*. The *Antarabhakta Kala* is also considered as *Madhyanha* which can be included in the *Dinaveksa Kala* of *Charaka*.³

*Susruta's Ausadha Kala*⁴:

According to *Susruta*, *Kalas* are 10 in number. *Abhakta Kala* is explained by *Acharya Susruta*. By explaining *Abhakta Aushadha Kala*, *Susruta* has taken an initiation to explain the pharmacodynamics. *Susruta* has not divided the *Adhobhakta Kala*. While designing the *Aushadha kala*, *Susruta* has not considered the divisions of *Vata*. He has explained and restricted the number of *Ausadha Kala* into ten. '*Sabhakta*' is used instead of *Bhaktasamyuktam Kala* of *Charaka*.

*Kasyapa's Ausadha Kala*⁵:

Kasyapa has explained 10 *Kalas*. Instead of *Bhuktada Kala* of *Charaka*, he has explained *Purva bhaktasya* and *Madhyebhaktasya* for *Bhuktamadhye*. He has not divided the *Bhuktasyadah Kala* into morning and evening components. He has described the local activity of *Bhesaja* given at a particular *Kala*, which can be considered as his unique contributions. Divisions of *Vata* has not been considered by him also.

*Astangasamgraha's Ausadha Kala*⁶:

Vagbhata explains eleven *Kalas*. He has included *Nisa Kala* also to the existing 10 *Kalas*. He has agreed with opinion of *Susruta* and *Kasyapa*. He has not considered morning and evening components of *Adhobhakta Kala* separately. Instead, he has divided the *Kala* into - *Pratah*

Adhobhakta Kala and *Sayam Adhobhakta Kala* separately as per the predominance of *Vyana* and *Udana Vayu*. *Antarabhakta Kala* is also described by him.

Acarya Vrddha Vagbhata accepts the opinion of all the *acharyas*-viz- the type of patient, activity of *Bhesaja* at a particular *Kala* and component of *Vata* vitiated, which have been described by *Charaka*.

*Astangahrdaya's Samana Ausadhi Kala*⁷:

According to *acharyas*, *Kala* is specially meant for *Samana Ausadhi*. *Abhakta Kala* is explained as *Annam* by *Vagbhata*.

*Sarngdhara's Ausadhasevana Kala*⁸:

Sarngdhara has divided the *Bhesaja Kala* into five. Among the five varieties, *Prabhata Kala*, is used to define *Pratah Niranna Kala* of *Charaka*. 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 with *Madhyabhakta Kala* of *Charaka*, *Bhojananta Kala* is similar with the *Bhuktapascata Kala*; *Purvam anteca bhojanat* is identical with the *Samudga Kala* explained by *Charaka*. *Sayantane bhojana Kala* is classified into *Grasa* and *Grasantara Kala* which is indicated for *Udana Vayu* vitiated conditions, whereas all other *Acharyas* have mentioned this for the *Prana Vayu* vitiated conditions. The *fourth Kala* is the *Muhurmuhu Kala* and *fifth Kala* is *Nisa Kala*. The time during meals in the daytime is divided into four *Kala* and but during evening it is divided into two *Kala*, Hence, an attempt has been made by *Sarngdhara* to include

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all the important *Bhaisajya Kala* mentioned by previous *scholars* into five.

Controversies regarding *Dasa Bhaisajya Kala*:

Most of the *Acaryas* have given similar opinion regarding the number of *Bhaisajya Kala*. The different opinion of the commentators of *Charaka Samhita*, regarding the *Dasa Bhaisajya Kala* is as follows.

(A) First opinion of the commentators is as follows:

(1) *Pragbhakta Kala* (2) *Pratah Madhyebhakta Kala* (3) *Sayam Madhyebhakta Kala* (4) *Pratah Bhaktapascata Kala* (5) *Sayam Bhatktapascata Kala* (6) *Grasa Kala* (7) *Grasantare Kala* (8) *Samudga Kala* (9) *Bhuktasamyukta Kala* (10) *Muhurmuhu Kala*. In these components of *Bhaisajya Kala*, *Madhyabhakta Kala* has been considered twice i.e.

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

(B) Second opinion of the commentators:

1. *Pratarasadi Kala* 2. *Pratarasamadhya Kala*
3. *ratarasantam Kala* 4. *Sayamasadih Kala*
5. *Sayamasamadhya Kala* 6. *Sayamasantah Kala*
7. *Samudga Kala* 8. *Bhukta samyukta Kala* 9. *Sagrasa Kala* 10. *Grasantara Kala*. In these *Bhaisajya Kala* put forth by the commentators, *Bhukta Madhyabhakta Kala* has been spilt into two viz.

(1) *Prataharasamadhya*
(2) *Sayamasamadhya* as well as *Bhuktadau Kala* has been considered twice as mentioned below.

(1) *Pratarasadih*
(2) *Sayamasadih*

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

(1) *Muhurmuhur Kala*

(2) *Pratah Niranna Kala*

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

(C) Opinion of *Acharya Gangadhara*

1. *Bhuktadau Kala* 2. *Bhuktamadhyha Kala* 3. *Bhuktapascata Kala* 4. *Muhurmuhu Kala* 5. *Samudga Kala* 6. *Bhaktasamyuktam Kala* 7. *Grasa Kala* 8. *Grasantare Kala* 9. *Pratah Niranna Kala* 10. *Pratah pathyadyuktam Kala*

Critical analysis of all the opinion of the commentators.

1. *Pratah Madhyebhakta Kala*
2. *Sayam Madhyebhakta Kala*

The *Madhyabhakta Kala* is divided into two, which is based on morning and evening. The *medicine* given in this *Kala*, will act on *Samana Vayu*. Here the day and night division does not alter the physiology of the body.

Whether *Bhaisajya Kala* is for *Sodhana* or *Samana Ausadhi*?

The question is answered in the *Dipika commentary*⁹. The concept and application of *Bhaisajya Kala* is not meant for emergency conditions as they require other specialised modalities of therapeutic procedures. *Vagbhata* describes that the *ten Ausadha Kala*, which are renamed as *Samana Ausadha Kala* can be found in the *Ayurveda Rasayana commentary*.

VATA AND BHAISAJYA KALA:

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In the indications of the *Dasa Bhaisajya Kala*, it is evident that only *Pancavata* components, have been taken into consideration. The query is asked and answered in the Dipika commentary of *Sarngdhara Samhita* as to why the *Pitta* and *Kapha Dosas* have not been considered in the schedule of administration of *Bhesaja*¹⁰. The probable reasons can be -

- (1) All activities of *Pitta* and *Kapha* are governed by *Vata*.
- (2) *Vata* exhibits quicker effect than *Pitta* and *Kapha Dosa*.
- (3) *Vata* is responsible for the movements of *Pitta* and *Kapha* due to *yogavahi* property of *vata*.
- (4) Due to its *Suksma Guna*, it enters the minute channels of the body and is all pervading.
- (5) *Vata* acts as a potential cause for provocation of *Pitta* and *Kapha Dosa*.
- (6) It's *gati* is unpredictable.
- (7) It provides stimulation to other *Dosas* in the body. Etymological derivation of the term *Vata* is *Gati*, *Gandhana* which means to initiate, to excite and to stimulate is also in support of the above opinion.

Qualities of *Vata Dosa* impart dynamicity to other biological entities and is also reflected in the description of *Bhaisajya Kala*.

In the *Bhaisajya Kala*, by the description of the time of administration in terms of components of *Vata*, due to all pervading nature of the *Vata Dosa*, majority of parts of body are covered, which come under the pathway of component of *Vata*. If on *Madhya Sarira*, action of *Bhesaja* is

excepted i.e., on *Grahani*, *Amasaya*, even though not directly mentioned in the classics, the appropriate the *Bhaisajya Kala* could be *Madhyabhakta*.

As *Vata* is without appendages (*Asamghatam*)¹¹, and possesses quick activity, it is very feasible to administer *Bhesaja* at particular *Kala* of activated *Vata* component eg. When a *Bhisak* expects the *Bhesaja Karya* throughout the body (*Sarva Sarira*) it is better to give *Bhesaja* at the *Pratah Bhukta Pascat Kala*.

Vata can also confer *bala* to the *Vyadhita*, in contrast *Pitta* and *Kapha*, will take more time for the same task. The *Pragbhakta Kala* (*Apana Kala*) could be used as an opportunity to enhance strength of lower parts of the body¹².

It provides stimulus to the specific *Dosa*, eg. in the *Madhyabhakta Kala*, the *Samana Vayu* is activated and so could be used stimulate the *Pacakagni* by giving ghee like formulation.

(1) When *Mula Sthana* of the component of *Vata* is taken into consideration:

The *Adhithana* of *Pranavayu* is *Murdha*. It regulates the function of the *Buddhi* and *Indriya*. Hence *Grasa* and *Grasantara Kala* could be advocated *Bhaisajya Kala* in *Unmada* and *Apasmara*¹³. In these disorders, there is marked dysfunction of the cognitive modalities. The *Grasa Kala* and *Grasantara Kala* of drug administration will help rectify the *Adhithana-Vikrti* as well as *Karya Vikrti* of the *Prana Vayu*.

(2) When *Sancara Sthana* (Pathway) of component of *Vata* is taken into consideration, the *Pakvasaya*, *Sroni*, *Basti*, *Medhra* and *Uru* are

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the pathway of the *Apana Vayu*. So, in the disorders like *Atisara*, *Asmari*, pelvic disorders, Bladder dysfunctions - *Pragbhakta Kala*, in which *Apana Vayu* is in a state of dynamism, will enhance the organ targeted action of the *Bhesaja*.

(3) When functions of the component of *Vata* is taken into consideration, the *Samana Vayu* governs the function of the digestion, absorption, assimilation of the food consumed and is a stimulator of the *Agni*. This makes the *Madhyabhakta Kala*, in which *Samana Vayu* is active, the apt *Bhaisajya Kala* in a disease like *Agnimandya*.

(4) When disease produced because of vitiation of *Vata* is taken into consideration: The *Udana Vayu* produces disease in the part above the neck (*Urdhvajatru Gata Vyadhi*). So, the *Sayam Bhuktapascat a Kala*, in which *Udana Vata* is in a state of dynamism, could be the appropriate *Bhaisajya Kala* in the *Urdhvajatrugata Vyadhi*.

Bhaisajya Kala and *Dhatu Dushti*

(1) *Rasa Dhatu* vitiation:

Rasa Dhatu is endowed with the function of *Prinana* of the body¹⁴. It can be deduced that it is meant to be circulated throughout the body. The *Vyana* component of *Vata* continuously and simultaneously impels the *Rasa Dhatu* throughout the body¹⁵. *Rasa* while in circulation if adheres to a particular site, then diseases get manifested. *Vyanavayu* is the regulator of the *Rasa Dhatu* with respect to its *Viksepana*. The *Bhaisajya Kala* advised, in which the *Vyana Vayu* is in dynamicity could also be used to direct

the *Bhesaja* to the *Rasa Dhatu*. *Pratah Adhobhakta Kala* and *Antarabhakta Kala* could be the *Kala* for administration of *Bhesaja* in *Rasa Dhatu* vitiated disorders¹⁶.

(2) *Rakta Dhatu* vitiation:

Rakta Dhatu performs the most important *Karma Jivana* (i.e., providing vitality) to the tissues of the body¹⁷. Even though, at the level of transformation and metabolism, the *Rasa* and *Rakta* are spoken of as separate entities, as far as the functional aspect is concerned, they are both circulated in the body at a time¹⁸. Hence, *Pratah Adhobhakta Kala* and *Antarabhakta Kala* could be advocated in *Rakta Dhatu* vitiated disorders, considering the *Vyana* component of *Vata*.

(3) *Mamsa* and *Medho Dhatu* vitiated disorders:

There is no direct reference available, for *bhaisajya kala* in these disorders. *Adhobhakta Kala* is advocated for *Sthulikarana* and *Pragbhakta Kala* for *Krsikarana* purpose¹⁹. Both the *Karmas* are even though antagonistic, are targeted to act on the *Mamsa* and *Medho Dhatu* of the body. So, it can be induced that in the disorders afflicting the *Mamsa* and *Medho Dhatu*, *Nisa Kala* can also be considered as the appropriate *Kala* as the *Lekhana* and *Brunhana Dravyas* are said to be administered then²⁰.

(4) *Asthi* and *Majja Dhatu* vitiated disorders:

These are fifth and sixth *Dhatu* in the order of formation of the evolutive metamorphosis of the *Dhatu*s. The *Pratah Kala* could be used as a *Kala* for administration of *Bhesaja* in these disorders²¹. The reason is, *Pratah Kala* exhibits the action of

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Bhesaja on the *Sapta Dhatu* of the body, due to its unaltered *Virya*.

(5) *Sukra Dhatu* vitiated disorders:

The *Bhaisajya Kala* which is specifically mentioned, is *Grasa Kala* for administration of *Vajikarana Ausadhi* and another *Kala*, which can be considered is the *Pratah Kala*²².

Grasa Kala is meant for immediate and quick aphrodisiac effect and *Pratah* is applied mostly by *Charaka* in the *Cikitsathana* for *Vajikarana* purpose and could be indicated in chronic *Sukra dusti* and for prolonged *Vrsya Karya*²³.

Mala vitiation and *Bhaisajya Kala*:

(1) *Purisa* and *Mutra* are both *Sthula Mala*, formed in the *Pakvasya*, at the end of *Aharapaka*. *Apana* component of *Vayu* is the regulator of the expulsion of the *Malas* from the body²⁴. The *Apana Vayu* is in a state of activation at the *Pragbhakta Kala* and so it is the appropriate *Kala* for the *Purisa* and *Mutra* vitiated disorders²⁵.

(2) *Sveda*: The *Vyana* and *Samana* component of the *Vata* are responsible for the function of expulsion of sweat²⁶. *Sveda* is the *Mala* in the body which is meant to expel the *Kleda* from all over the body. The *Bhaisajya Kala* in *Sveda* involved disorders could be *Pratah Bhuktapascat* or *Madhyabhakta Kala* respectively²⁷.

Bhaisajya Kala in some diseases

In *Arsa - Pragbhakta Kala*

In *Grahani - Madhyabhakta Kala*

In *Galamaya - Sayam Bhuktapascat Kala*

In *Panduta - Pratah Bhuktapascat Kala*

In *Visama Jvara - Pragbhakta*.

In *Madhyabhakta, Bhuktapascat Kala*

In *Vaivarnya - Sayam Bhukta Pascat Kala*

In *Pinasa - Nisa Kala*

In *Gulma - Madhyabhakta, Pragbhakta Kala*

In *Vatabalasaka - Pragbhakta, Adhobhakta Pratah Kala*

PARTICULAR DISEASE AND *BHAISAJYA KALA*:

Acharyas have mentioned *Bhaisajya Kala* only for a few *Vyadhi* like *Visa*, *Kasa* and *Pipasa* (*Muhurmuhur Kala*) and *Samudga Kala* is indicated for *Kampa* and *Aksepaka*. For other diseases, while describing the treatment, *Bhaisajya Kala* is specially indicated. With the help of the *Dosa* involved pathogenesis, the site of the disease and status of *Agni*, we can interpret the *Bhaisajya Kala* for any disease with the help of *Yukti pramana*.

CONCEPT OF *AGNI* IN RELATION TO *BHAISAJYA KALA*:

Agni is the transforming entity of the body. The integrity of the human body is influenced by the condition of *Agni*. (*Yukte Ciram Jivayati Anamayah*)²⁸. According to *Chakrapani*, the quantity of food which depends upon the metabolic capacity of *Agni*, is to be decided by an individual always in all condition before taking food²⁹.

TYPES OF *OUSHADHI DRAVYA* AND *BHAISAJYA KALA*:

Rasayana Ausadhi: The *Rasyana* therapy target the promotion of strength and excellency of the *Deha Dhatus*. It will contribute to the integrity of the *sapta - dhatus* and increases lifespan.

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Time of administration of *Rasayana Dravya* is *Pratah Kala*. The reasons for this are mentioned below.

- (1) *Sarira Srotas*, are devoid of increase of *Kapha Dosa*³⁰.
- (2) *Bhesaja* and *Anna* may be administered in empty stomach.
- (3) *Potency* of the *Rasayana Dravya* is not changed.
- (4) Potential energy in the *Rasayana Dravya* is stimulated by the action of *Agni*.
- (5) All the categories of *Agnis* are stimulated - *Jathragni*, *Bhutagni* and *Dhatvagni*.
- (6) The result of this is the accomplishment of the excellency of the *Sapta Dhatu*.

Vajikarana Ausadhi: The *Vajikarana Dravya* is advised to promote virility. The *Bhesaja Kala* mentioned is *Grasa Kala* for the administration of *Vajikarana Dravya*. According to *Charaka* the qualities of the *Vrsya Dravya* are sweet, unctuous and heavy³¹.

CHRONOTHERAPY:

DEFINITION AND SCOPE OF CHRONOTHERAPY:

Co-ordinating biological rhythms (Chronobiology) with medical treatment is called chronotherapy. It considers a person's biological rhythms in determining the timing and sometimes the amount of medication to optimize a drug's desired effects and minimize the undesired ones. It does not involve new medicines but using old ones differently. Revising the dose schedule, reformulating a drug so that its release into the blood stream is delayed, or using programmable

pumps that deliver medicine at precise intervals are some of the simple changes that may reap enormous benefits. Drugs that are reformulated as chronotherapeutic are regulated by the food and drug administration. Chronotherapeutic present new challenges to regulators and scientists alike.

Factors to be considered with respect to chronotherapy are:

- (i) Time of administration.
- (ii) Time related biological factors such as seasonal disorders.
- (iii) Routine life practises of Patient (e.g., food time and sleep).

CONCLUSION

Ayurvedic system of medicine is unique due to its personalized approach for the patient management. The same *Bhesaja* may not be given in two patients having the similar disease. For example, in *Medoroga*, there is *Medodhatvagnimandya*. Stimulation of *Medodhatvagni* and *Lekhana* of *Dhatu* is the treatment principle in this condition. The *Bhaisajya Kala*, in this situation renders a range of *Agni-Bhesaja* interaction according to the disease. The *Pratah Kala* can be advised in a patient who is physically and mentally strong to bear the rapid metabolic effects of the *Bhesaja* by *Agni*. The quick metabolic effect of *Bhesaja* is reduced to a great extent in *Pragbhakta Kala* as food follows the *Bhesaja* intake and in *Nisa Kala*

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due to *Kala Prabhava*, which slows down all the metabolic activities of the body.

The activity of a *Bhesaja*, anticipated by a physician is also determinantal in the choice of *Bhaisajya Kala*. Thus, a thorough knowledge of *Agni-Bhesaja* interaction in the *Bhaisajya Kala* will help in the quick action, with reduced dose and for prolonged duration of the medication used.

ACKNOWLEDGEMENT

I would like to express my special thanks of gratitude to my University Sri Chandrasekarendra Saraswathi Viswamaha Vidyalaya, Kancheepuram and my College Sri Jayendra Saraswathi Ayurveda College for giving me the opportunity to write this Article.



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