

## Bheshaj Sewan Kal - A Literature Review

Dr. Vishal G. Patil (Ph.D Scholar)<sup>1</sup> Dr. Anand S. Kahalekar<sup>2</sup>

<sup>1</sup>Assistant Professor Dept. of Rasashastra Bhaishajya Kalpana

<sup>2</sup>Professor and HOD Dept of Rasashastra Bhaishajya Kalpana

<sup>1</sup>K.V.T.R. Ayurved Mahavidyalay, Boradi

<sup>2</sup>D.M.M. Ayurved Mahavidyalay, Yavatmal

Received : 20 March 2024

Accepted : 28 March 2024

### Abstract

Bheshaj means medicine. In ayurved texts Bheshaj sewan kaal (Timings of medicine administration) is given much importance in the treatment of diseases. Kaal is a very unique causative factor of all types of effects. Kaal is important in every aspect. If doshas in the body and their dominance is observed, different doshas are dominant at different time of day and night. Charaka aacharya have told some more factors to consider while treating a patient such as desha (region), kala (time), pramana (dose), satmya (wholesomeness), asatmya (unwholesomeness), aahara (diet) and aushadh (medicine)<sup>1</sup>. During the treatment of disease, the doshaprabalya in the body at specific time is taken in to consideration, medicine should be given which will act properly on that dosh during that point of day or night. Agni is also important as it maintains dhatu samya in the body. All the dravyas and therapies act to maintain the potency of agni. Bheshaj sewan kaal are described in texts in relation to ahar. If Bheshaj sewan kaal is followed properly, it will help the food drug interaction, drug absorption and will help to attain quick relief to the patients. Kaal dosha relation and aahar all are important in treatment of disease. As stated in ancient texts and should be considered while treatment of any vyadhi.

**Key words** – Kaal, Bheshaj sewan kaal, Dosha, Agni, Aahar

### Introduction –

Bheshaj means medicine in ayurveda. One of the chatuspadas described in ancient ayurveda literatur like charak Samhita and Ashtang Hriday. It is one very important part of treatment of any disease. There are different types of aushadhis. They act differently on doshas and different vyadhi avasthas. Another factor is kal. And Kal is unavoidable. Ayurveda considers kala as One of the most important factors in every aspect. Kala is divided in two types 1. Nityag 2. Avasthika. i.e. Niyat and Aniyat Kala. For therapeutic management Acharya Shushrut has described Kala in six types. Those are Shad aveksha kala [1]. Shad aveksha kala are observed as Dina (day), Rogi (patient), Aushadha (medicine), Vyadhi (disease), Jeerna

Laxan and Ritu (seasons). Medicines given at proper time (kal) is more effective than the medicines given on improper time. Maximum digestion and metabolism depends on agni of that individual. Aushadh should affect the agni at all levels of body like Jatharagni, Dhatvagni, Bhutagni. In Ayurveda it is advocated to administer the medicines having deepan property, for agnimandya it should be given at niranna kal (Empty stomach or without food). To improve the Jatharagni the medicine should be given at madhyabhakta kal (After half lunch or dinner is done). Kal and agni both are parinamkar Bhava. The good knowledge of interaction of agni and aushadhi in Bheshaj sewan kala always helps to treat the disease better and quicker. Bheshaj Sewan Kal primarily depends on action of Vata. Pitta and Kapha got silent role in Bheshaj Sewan Kal. So, Bheshaj Sewan Kal are important in treatment of diseases.

#### Author correspondence

Dr. Vishal Gokul Patil

K.V.T.R. Ayurved Mahavidyalay, Boradi, Tal

Shirpur, Dist – Dhule 425428

Email : drvishalgpatil@gmail.com

**Aim –**

To review available classical text for review of Bheshaj sewan kaala.

**Objectives –**

1. To review the bheshaj sewan kaala
2. To study concept of bheshaj sewan kaala
3. To discuss the mode of action of all bheshaj sewan kaala

**Materials and Methods -**

1. To review the classical texts available.
2. To review the concept of aushadh sewan kaala.
3. To review the indications of Bheshaj Sewan Kaal according to classical texts.
4. To discuss the probable mode of action of aushadh sewan kaala.

**Synonyms of Bheshaj Sean Kal –**

Aushad Kal, Agad Kal, Aushadhsewan Kal, Aushadh avacharan Kal, Bhaishajyagrahan Kal.

**Count Of Bheshaj Aushadh Sewan Kal –**

Samhita	Count of Aushadh Sewan Kaal
Charaka, Sushruta <sup>[2]</sup>	10
Ashtang Hridaya <sup>[3]</sup>	
Ashtang Sangraha	11
Sharangadhara	5

**Aushadh Sewan Kal By Different Acharyas – Sharangdhara acharya has Stated Five aushadh sewan Kal<sup>[5]</sup> –**

1. Suryodaye
2. Diwasbhajane
3. Sayanante Bhojane
4. Muhurmuhu
5. Nishi

**Indications Of Bheshaj Sewan Kal<sup>[6]</sup> –**

1. Niranna Kal – Diseased person and disease both should be of good strength. During this kaal agni is strong so Lekhan aushadhi can be given. This kaal for medication can be used to treat utklisha Kapha and pitta. Panchavidh Kashay Kalpana can be administered during this kaal. Medicines during Niranna Balak should be used

in Vrudha, Sukumar person and Kaphotklisha Avastha.

2. Pragbhakta Kaal – In Apanvayu Dushti, Gudagat Vatdushti, Old age persons, Balak medicines just before meals can be used ie pragbhakta kaal. It is also beneficial for Emaciated or weak persons, it gives strength to lower body, can also be used in obesity.
3. Madhyabhakta Kaal – Medicines during halfway in the meal is called madhyabhakta. It is administered in Koshtagat vyadhis, in Saman Vayu Vikriti, In mndagni and in Pittaj Diseases.
4. Paschatbhakta – Medicines after meals called as Paschatbhakta. It is widely used type of drug administration. It is used in diseases caused by Vyan Vaayu vikriti, diseases of chest, throat, Head, It gives strength to upper body. It is good kaal for the diseases of upper half of the body.
5. Sayampaschatbhakta – It is the time of medication after evening meal. Mostly used in the vitiation of Udan Vayu. It is used specially in urdwajatrugat Vikar. Diseases seen above shoulder region.
6. Antarabhakta – This kaal is indicated to take medicine in between the meals. This type of medicine administration is used in vitiation of Vyan and Udan Vayu. This Kaal is beneficial for heart(hridaya), Agnidipak. This kaal provides strength to manas.
7. Sabhakta – In this Kaal medicine is mixed with food. In symptoms like Aruchi, in vyadhis of children, Durbal (weak patients), female patients, elderly patients, Sukumar vyakti,

Charaka Sushruta	Ashtang hridayam	Ashtang sangraha <sup>[4]</sup>
Abhakta	Ananna	Abhakta
Pragbhakta	Annadau	Pragbhakta
Adhobhakta	Ante	Adhobhakta
Madhyebhakta	Madhyanna	Madhyabhakta
Antarabhakta		Antarabhakta
Sabhakta	Saanna	Samabhakta
Samudga	Saamudga	Saamudga
Muhurmuhu	Muhurmuhu	Muhurmuhu
Grasabhakta	Grase	Sagraasa
Grasantarabhakta	Kawalantare	Grasantar
-	Nishi	Nishi

Ksheena person suffering from sarvangat vyadhi. It maintains the bala of the body.

8. Grasantar - This type of medicine administration is used in Prana vayu vitiation. It can be used for agni sandeepan and vajeekaran. Vatak, churna, leha are administered in this kaal.
9. Samudga – Samudga means before and after the food. In vyadhis like Hikka, Kampa, Akshepak, Urdhwajatrugat vikaras. In conditions where dosha is spreaded in urdha and adho bhag of body.
10. Muhurmuhu – In this type medicine is taken repeatedly. In diseases like Shwasa, Kasa, Trishna, Hikka, chardi, Vishbadha and swarabhanga.
11. Nishi – In this type medicine is administered after dinner. In urdhwajatrugat vikara.

### Discussion :

Detail study of Bheshaj sewan kaal

Niranna (Abhakta<sup>[7]</sup>)

Abhakta means use of aushadha alone, so that the medicine gets digested before any intake of food. Abhakta, ananna, nirbhukta, suryodaye jate are some synonyms of Niranna. Acharya Chakrapani states abhakta is, when medicine is administered early in the morning before any food. Food is taken when medicine is completely digested only. Acharya Hemadri opines to administer medicine in kapha kala. Acharya Indu advised administration of medicine one yama after sunrise. It is expected that in Niranna kaala, medicine administered in empty stomach should directly react with jatharaagni. In abhakta kaala there is lack of kapha in stomach, the agni reacts and digests the medicine completely and patient experiences the results to the fullest. Abhakta kaala is not advisable in children, aged persons and the persons who can't tolerate the power of medicine.

### Pragbhakta<sup>[8]</sup>

Prakbhajana,, Poorvabhaktasya, Annadau Pragbhakta, , Bhuktadau, Bhojanagre are some synonyms of Pragbhakta. The medicine is used just before the food is taken. Medicine administered in this kaala will get digested without any effect on the power of patient. After administration the medicine gets covered by food material, there will be no regurgitation of food. This kaal is used to treat the diseases related with stomach **Madhyabhakta**<sup>[9]</sup>

Madhye bhaktam, Madhya bhojanam, madhye are the synonyms of Madhyabhakta.

In Madhya bhakta kaala medicine is administered after half meal is taken. In this, patient is advised to have half of his lunch or dinner and then to have medicine and then to consume the remaining half meal. The food taken starts the digestion process, this digestion stimulates pachak pitta samana vayu. Thus, action of saman vayu will start on the medicine taken and helps to give the desired result. Then remaining half food is taken, which covers the medicine and regurgitation of medicine avoided. Madya bhakta aushadhi can treat the diseases of Madhya sharir due to its quality of avisari bhava; not spreading, which means this medicine have considerable actions on samana vayu. Once this samana vayu is corrected, pachaka pitta also gets corrected and works properly towards pachan. The pachaka pitta gives nourishment to all the other four types of pittas. If pachak pitta is corrected all the other pittas will also function according to their area. Hence it is indicated in paittik vyadhis. Madhye Bhakta kala is indicated in koshta gata vyadhis.

### Pashchatbhakta<sup>[10]</sup>

Synonyms: Pratah ashasya, pashchat ,ante, adhaha, adhobhaktam.

In this kaala the medicine is administered after food intake. This kala can be divided into two parts as 1. Pratah bhojan kala- It is advised in case of vyana vata vikruti, in this the medicine is administered after morning meal. 2. Sayam bhojan kala- It is advised in case of udana vata vikruti. In this the medicine is administered after evening meal.

This aushadh sewan kala is mostly recommended in case of vyana vayu vikruti. The medicine is directed to be administered in the early part of day that is mornig, because the site of vyaana vayu is regarded to be hrudaya (heart). As every flower blossoms in the morning, similarly every morning heart also blossoms, triggers vyaana vayu in it. Thus the medicine administered in the morning after meal will reach hridaya and will start to act on vyaana vaayu. As the vyaana vaayu gets trggered after the digestion of food and formation of aahara rasa, the medicine should be administered after meal. This administered medicine is carried along with the vyaana vaayu and helps to correct the doshas and

cure the diseases happening due to vyaana vaayu vikruti.

### **Sayampashchat<sup>[11]</sup>**

Medicine administered after the evening meal is considered as sayampaschat. The medicines used under this kaala is counted in adhobhakta. Indication of this kaal is urah sthan gat vyadhis like Shwas Kas. It is observed by the aacharyas that as a flower gets flacid in the evening after blossoming for whole day, same happens to the heart, as it also gets drooped after working for whole day. Activity of vyaana vaayu also gets flacid in the night. The udana vaayu takes over the activities of vyaana vaayu. This medicine used after evening meal cures the diseases caused by udan vaayu vikruti.

### **Antarabhakta<sup>[12]</sup>**

Synonyms: Bhaktayormadhye, Antarabhakta.

The medicines administered between two meals is considered as Antarabhakta. It is Indicated in agni Vikruti and Vataj Vikara. In this, medicine is given to the patient after digestion of first meal i.e. afternoon meal. As the medicine gets digested patient is suggested to have the second meal in the evening or night. Same regimen is advised to follow between evening and morning meal. Acharya Indu considers second antarabhakta kaal one yama after digestion of evening food. It resembles Nishi aushadh sewan kaala. Jejjat Acharya opines differently. He considers this kaal as a type of madhyabhakta. According to Acharya Chakrapani medicine should be given mixed with food should be considered as Antarabhakta Kaala.

### **Sabhakta<sup>[13]</sup>**

Synonym: Samabhaktam, Saannam, Bhakta Samyuktam

In this kaala the medicine is administered mixed with the food.

The medicine is mixed with the food during preparation. Or it is mixed with prepared food. It is specially indicated in Bala, Sukumara vyakti, Sarvangata Vyadhi, or if the medicine is having non palatable taste. In this kaal medicine is given by mixing with food, so the medicine gets transformed as aaharras during the digestion of food. The medicine also gets digested and its active ingredients comes with aahar ras. The medicine along with aaharras gets in to circulation in the body. It helps treat diseases all over the body. This mode of medicine administration helps to mask the strong taste and smell of medicines.

### **Grasa grasantarah<sup>[14]</sup>**

Synonym: kavalantare, Grasa grasantarah.

In this kaal medicine is given in between two food boluses. Diseases caused by Prana Vayu janya Vikara can be treated with this type of drug administration. Powdered medicines are advised to be taken in this kaala. Powdered medicines being dry in constituency are difficult to deglutinate, Mainly powdered medicines are advised to be taken along with the food, because powdered medicines are dry in consistency and are difficult to swallow. Prana vaayu supervises the process of deglutination. The medicine administered along with each bolus of food will come in contact with prana vaayu and will ultimately help to cure prana related diseases.

### **Samudga<sup>[15]</sup>**

Samudga literally means a box. Samudga means administration of medicine both before and after food. Food taken during this medicine should be Laghu. Aushadha is administered immediately before and after meals.

Synonym: samputaka (which means box like structure). In this kaala medicine is administered both before as well as after food. According to Acharya Dalhana the medicine must be in liquid form. Acharya Dalhan have asserted on the word „piyate“ in context with samudga kaala. This explains the medicine must be in liquid form so that food is put in box of medicines. In this kaal no specific dosha dushti is indicated. Some conditions such as Hikka roga (hiccupps), kampa (tremors), akshepa (convulsion), urdhva jaytrugat vikaras, pravrisruta (vitiated and spreaded), urdhwa and adho visruta dosha, etc are stated in which dosha dushti is found in urdhwa as well as adho sharira, this way of administration can be used.

### **Mahurmuhu<sup>[16]</sup>**

In this kaala medicine is administred repeatedly with or without food. This kaala is divided into two types -

1. Abhakta muhurmuhu
2. Sabhakta muhurmuhu

In abhakta muhurmuhu the medicine is taken frequently without food. In sabhakta muhurmuhu the medicine is administered frequently with food. Power of patient is the criteria to choose between Sabhakta muhurmuhu and Abhakta Muhurmuhu. Muhurmuhu kaala is indicated in diseases like Shwasa Kasa, Hikka, Chhardi, Pipasa Vikara. Frequent administration of medicines

independent of Bhukta or Abhukta is called muhurmuha Kala. The medicine acts on vegas of the disease as it is administered repeatedly.

Nishi[17]

Synonyms - Swpnakale, Ratre.

It literally means night. In this kaala the medicine is administered in night. Nishi kaal is specially indicated in Urdhwajatrugata Vikara. Vamana, Dhumpna. Nisha Kala of medication, is after digestion of consumed food; According to Acharya Indu, exact Nisha Kala is the 3 hours after the evening food has digested.

### Conclusion :

As per references, Acharyas have mentioned various types of Bhashaj sewan kala with different names. But, all these aushadh sewan kala state almost same properties during treatment. The different bhashaja sewan kaala explained by acharyas is based on daily routine of human along with predominance of dosha. As it is observed, the first bhashajya kaala explained by all the acharyas is Abhakta, that is empty stomach in the morning and nishi is the last bhashajya kaala, which is just before sleeping at night. Acharya Hemadri have named all these bhashajya kaala as "Shamana Aushadha kaala", it means, these aushadh sewan kaala should be applied in shaman chikitsa and with shaman aushadhi only. These aushadh sewan kaal are not applicable for shodhan chikitsa according to Hemadri acharya. These Aushadh Sevana Kala are not to be advocated in emergency conditions. Agni, Vayu, Kala and Samyoga are Bhashajya Prinamakara Bhavas. The rate of absorption of medicine by Agni is restrained by food with the help of proper Aushadha Sevana Kala helps in treating the patients properly. Most of the Aushadha Sevana Kala are described depending on food. This Aushadha sewan kaala is only considered as oral medications and not for the parenteral routes. According to available Ayurvedic text references, there are ten Aushadh Sevana Kala. Aushadh sewan kal should be decided which kala will help to achieve Dhatu Samya in the body. Acharya Sarangadhara has concised the count of Aushadh Sevana Kala to five. Numbers of Aushadha Sevana Kala according to Charaka, Sushruta and Ashtangahrdaya are ten, Eleven are described by Ashtanga Sangraha. This study is based on concepts and it has its own limitations.

### Reference

1. Dr. Brhmanand Tripathi, editor. Charaka samhita, chikitsa sthana, yonivyapat chikitsa adhyaya, 30/293 Reprint edition. Chaukhambha Surbharati Prakashan, Varanasi, 2008; page 1058.
2. Dr. Ambikadatta Shastri, editor, Sushruta samhita, uttar tantra, swasthopkrama adhyaya, 67.. Reprint edition. Chaukhambha Sanskrit Sansthan, Varanasi, 2010; page 624.
3. Dr. Ganesh Krushna Garde, editor, Ashtang hridaya, sutra sthana, doshopakramaniya adhyaya, 13/37. reprint edition. Chaukhambha surbharti prakashana, Varanasi, 2015; page 63.
4. Sharma S P editor, Vagbhata, ashtang sangraha sutra sthana, bhashajavacharaniya adhyaya 23/13. 1st edition. Chaukhambha Sanskrit series office, Varanasi, 2006; page 179.
5. Dr. Brahmanand Tripathi, editor, Sharangadhara, sharangadhara samhita, prathama khanda, 2/2-3, Reprint edition. Chaukhambha surbharati prakashana, Varanasi, 2006; page 16.
6. Dr. Brhmanand Tripathi, editor. Charak, Charaka samhita, chikitsa sthana, yonivyapat chikitsa adhyaya, 30/299. Reprint edition. Chaukhambha Surbharati Prakashan, Varanasi, 2008; page 1059
7. Dr. Ambikadatta Shastri, editor. Sushruta samhita, uttar tantra, swasthopkrama adhyaya, 67. Reprint edition. Chaukhambha Sanskrit Sansthan, Varanasi, 2010; page 624.
8. Dr. Ambikadatta Shastri, editor Sushruta samhita, uttar tantra, swasthopkrama adhyaya, 67. Reprint edition. Chaukhambha Sanskrit Sansthan, Varanasi, 2010; page 624.
9. Dr. Ambikadatta Shastri, editor Sushruta samhita, uttar tantra, swasthopkrama adhyaya, 67.. Reprint edition. Chaukhambha Sanskrit Sansthan, Varanasi, 2010; page 624.
10. Dr. Ambikadatta Shastri, editor, Sushruta samhita, uttar tantra, swasthopkrama adhyaya, 67. Reprint edition. Chaukhambha Sanskrit Sansthan, Varanasi, 2010; page 624.
11. Dr. Ambikadatta Shastri, editor, Sushruta samhita, uttar tantra, swasthopkrama adhyaya, 67.. Reprint edition. Chaukhambha Sanskrit Sansthan, Varanasi, 2010; page 624.
12. Dr. Ambikadatta Shastri, editor, Sushruta samhita, uttar tantra, swasthopkrama adhyaya,



67. Reprint edition. Chaukhmbha Sanskrit Sansthan, Varanasi, 2010; page 625.
13. Dr. Ambikadatta Shastri, editor, Sushruta samhita, uttar tantra, swasthopkrama adhyaya, 67. Reprint edition. Chaukhmbha Sanskrit Sansthan, Varanasi, 2010; page 625.
14. Dr. Ambikadatta Shastri, editor, Sushruta samhita, uttar tantra, swasthopkrama adhyaya, 67. Reprint edition. Chaukhmbha Sanskrit Sansthan, Varanasi, 2010; page 625-626.
15. Dr. Ambikadatta Shastri, editor, Sushruta samhita, uttar tantra, swasthopkrama adhyaya, 67. Reprint edition. Chaukhmbha Sanskrit Sansthan, Varanasi, 2010; page 625.
16. Dr. Ambikadatta Shastri, editor, Sushruta samhita, uttar tantra, swasthopkrama adhyaya, 67. Reprint edition. Chaukhmbha Sanskrit Sansthan, Varanasi, 2010; page 625.
17. Dr. Brahmanand Tripathi, editor, Sharangadhara samhita, prathama khanda, 2/2-3, Reprint edition. Chaukhmbha surbharati prakashana, Varanasi, 2006; page 16.