

Chapter 1 : Critical review on Bhaishajya Kaala (time of drug administration) in Ayurveda

VĀġbhata (àµààà—à•à-à•) is one of the most influential classical writers of ayurveda. Several works are associated with his name as author.

Find articles by Ashwini V. Savalgi Find articles by Pavan B. Abstract Bhaishajya Kaala time of drug administration is an important principle to be considered while treating a disease. Still hardly a handful of physicians are seen, who account for this. To highlight its imperial role in Chikitsa, there is an immense necessity to analyze this concept, which is the need of the hour. Bhaishajya Kaala is mainly explained in relation with Bala of Roga, Rogi, particular Dosha, Dooshya, and various other factors. The comprehensive understanding of this concept involves so many questions as, why there is a difference in the number of Aushdha Kaala? What is the logic behind their indications as well as contraindications? The present paper focuses on the above points to find out the convincing answers. Bhaishajya Kaala, Bhojana Kaala, Roga, Rogi Bala Introduction Ayurveda, the most ancient medical science, has great concern regarding the health as well as the ailments of all the creatures living on the planet earth, was preached in the form of Trisutras, namely, Hetu causative factor , Linga signs and symptoms , and Aushadha treatment. The last part of this trio has been given equal importance as the former two. Aushadha Sutra hides many more concepts in its womb as a part of Chikitsa Treatment. Charaka says the medicine, which is opposite of Dosha, Dooshya, and Nidan causative factor or to all of the three will undoubtedly curb the disorder, irrespective of specific features either mentioned or not mentioned. Here again Kaala means: Rogi Patient After assessing the strength of the patient, time of administration for medicine should be selected. If the patient is having good strength, then medicine can be given in empty stomach early in the morning. If the patient is weak, then medicine should be administered along with wholesome food. Aushadha Based on the Aushadha, ten Kaala have been told. They are Bhukthadau before meals , Madhye in the middle of the meals , Pratahaschat after the morning meals , Sayampashchat after the evening meals , Muhurmuhu frequently , Samudga both before and after meals , Bhakta Samyukta mixed with food , Grasa with each morsel , and Grasantara between two morsels. Vyadhi disease Based on the Vyadhi also the Kaala is classified. In Jwara fever every 6th day the medicine has to be changed like Peya liquids , Kashaya decoctions , Ksheera milk preparations , Sarpi preparations of ghee , Virechana purgation , respectively, depending on the condition. Jeerna linga stage of the digestion of the food The Jeerna Lakshanas should be assessed before administering the medicine. Symptoms like hunger, appearance of Vega natural urges , expulsion of Mala waste products , clear belching etc. Kaala is the Nimitta Karana reason of all types of Kaarya action , hence Aushadha employed in a proper Kaala will result in expected kaarya. The first three indicate the Kaala in relation to food while the last indicates Kaala in relation to Dina. Chakrapani says Abhakta means, it should be before food in the morning[10] Food should be administered only after the medicine is completely digested. Hemadri clarifies that medicine should be administered in the Kapha Udreka Gata Kaala[11] Kapha Kaala is one-third part of the day, and later half of this one-third part is Kapha Udreka Gata Kaala. Indu says it should be after one Yaama after sunrise. Because if there is Kapha Utklesha, the medicine will not come in contact with Agni digestive fire , 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. Indications The action of the medicine administered during this 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. With this idea the following indications are told: Disease and diseased both having good strength. Pancha Vidha Kashaya Kalpanas five basic formulations: They are heavy and need strong Agni to digest them. Lekhanartha scraping and Utklishta Kapha Pitta: The Apatarpana is the line of treatment in both the conditions. Abhakta Kaala provides a suitable time for the administration of both. Kapha Udreka Avastha Gata Kaala. Thus the simile indicates if one administered medicine without considering the above fact, will produce complications like Glani and even death. There will be no regurgitation of medicine as it is covered by food. Madhya Bhakta Administration of medicine in between the food is Madhyabhakt. Mode of administration Classics have clearly mentioned that medicine should be administered in between

food, that is, first person is asked to consume half part of the food. This food initiates the process of digestion. The Pachaka Pitta and Saman Vata are stimulated by the food taken, followed by this medicine is administered, so that it can act over the Samana Vata, in turn Pachaka Pitta. Then again food is consumed, which covers the medicine and prevents regurgitation of the medicine. Agni Udeeranartha in Mandagni. Madhya Bhakta Aushadhi due to its quality of not spreading Avisari Bhava [18] subsides the diseases of Madhya Shareera, that is, the medicine administered during this Kaala acts on Samana Vata. Once this Samana Vata is corrected, Agni or Pachaka starts functioning properly. The Pachaka Pitta nourishes all the Pittas. If Pachaka Pitta is corrected all the other Pittas will also function normally. Hence, it is indicated in Paittika Vyadhis. The main function of the Koshtha is digestion and metabolism. Once the Samana Vata and Pachaka Pitta are functioning normally, the function of Koshtha gets corrected. Hence it is indicated in Koshta Gata Vyadhis. Mode of administration Medicine is administered after food, to subside various diseases related to the upper part of the body, as well as to give strength[19] This Kaala is divided in two. Diseases of upper half of the body. Its main indication is Vyana Vata Vikruti. The time Pratah is specifically told because the site of Vyana Vata is Hridaya heart and the Hridaya is open during morning. Hence, the medicine administered during morning reaches the Hridaya. It should be administered after food because the Vyana Vata is activated after the formation of rasa so that it can be carried all over the body. Hence, the food is administered first and the medicine is administered later. Sayampashchat This comes under Adhobhakta. The mode of administration is defined as the administration of medicine after dinner. The Vyana Vata becomes inactive, which is taken over by Udana Vata. Thus the medicine is administered after dinner. Udana moves in Nasa, Gala and Urah etc. Antarabhakta Synonyms Bhaktayormadhye, Antarabhaktam and Antarbhaktam are used synonymously. The administration of food in between two meals is called Antarabhakta,[16] means after digestion of food taken in afternoon, Aushadha is administered. Once Aushadha is digested, evening meals is taken. Similar thing is followed in case of night and morning food. The first Antarabhakta is during daytime where as next is one Yama followed by the digestion of evening food as opined by Indu, which is same as that of Nishi night. As it acts over Udana, which is seated in Hridaya, it gives strength to the Manas mind. Sabhakta Sabhaktam means, administration of Aushadha along with food. The mixing is done either with prepared food or during preparation of food. Indications Aruchi,[16] children,[23] weak, Stree ladies , Vriddha, Sukumara mild ,[22] Ksheena. To protect Bala and Sarvaangagata Rogas. As the Teekshnata, strong odour, bad taste of Aushadha are reduced, it is used for administration in women, children, aged, persons with less strength, and one who hates Aushadha. Indication for this Kaala is not mentioned for any Dosha, but indicated in Sarvanga complete body Roga and Kshata Ksheena emaciated. Aushadha along with Ahara will be digested and Rasa is formed, which will be circulated all over the body with the help of Vyana Vata[24] Grasa â€” Grasantarah Grasa means Aushadha mixed along with each bolus of food,[25] also known as Sagra and Grase-Grase. Grasantara means administration of Aushadha in between each bolus of food and is known as Kavalantare. Annapravesha deglutition is the function of Prana Vata. Churna should be administered in this Kaala to increase Agni, it may be due to Rukshata dryness. Aushadha administered in this Kaala will be having its effect on Apana, Vyana as well as on Udana Vata. Trishna thirst , Hikka, Chhardi vomiting , Visha poison , Swarabhanga hoarseness of voice. Abhakta Muhurmuhu Sabhakta Muhurmuhu The indication of with or without food may chosen by considering Bala of the patient. Hence Aushadha is administered repeatedly so that it can maintain its effect throughout.

Chapter 2 : The Ancient Ayurvedic Writings

Ashtanga Samgraha - 3 A handbook for Teachers on BAMS Syllabus (CCIM) In the beginning of 5th month the second terminal examination starts which include the portion of 1st and 2nd terms and then after the 3rd term starts.

It is felt to be one of the oldest and the most important ancient authoritative writings on Ayurveda. It is not known who this person was or, if indeed, this represents the work of a "school of thought. This work is sometimes considered a redaction of an older and more voluminous work, Agnivesha Samhita 46, verses , which is no longer extant. The language of Charaka is Sanskrit and its style is poetry, with meter and melody. Poetry was known to serve as a memory aid. For example, Charaka contains over 8, metrical verses, which are often committed to memory, in toto, by modern medical students of Ayurveda. It presents most of the theoretical edifice of Ayurveda and concentrates on the branch of Ayurveda called kayachikitsa internal medicine. This is largely the theory of the internal fire--of digestion--or internal medicine, in modern terms. Charaka never discusses the sub-types of pitta and kapha, but does list and describe the 5 sub-types of vata. Seen from a greater perspective, this work seems to represent a certain value of consciousness that is different from other works. It gives more discussion about the notion that life is fundamentally a field of intelligence and pure knowledge. This field is self-aware; it is the Knower as well as the object of perception, and for Charaka this is part of what is to be treated by the physician. Sharma translation comes in four volumes, two of original text and two of commentary about the original work. It has numerous appendices and an extensive index. Sharma version lacks these features but does have extensive commentary incorporated in with the original text. This branch of medicine arose in part from the exigencies of dealing with the effects of war. This work also is said to be a redaction of oral material passed down verbally from generation to generation. It is thought to have arisen about the same time period as the Charaka Samhita, slightly after or before it according to different authorities. Its style is both prose and poetry with poetry being the greater portion. The Sushruta Samhita, while dealing with the practice and theory of surgery, is an important source of Ayurvedic aphorisms. For example, the most comprehensive and frequently quoted definition of health is from Sushruta. This work is unique in that it discusses blood in terms of the fourth doshic principle. This work is the first to enumerate and discuss the pitta sub-doshas and the marmas. With its emphasis on pitta, surgery, and blood, this work best represents the transformational value of life. This work, also originally written in Sanskrit, is now available in English with Devanagari. There are two works by a person or persons with this name. The Hridayam about 7, verses is written in prose and seems to have a slightly different organization of material than the former. Both works have been dated about the same time and are thought to date after the Charaka Samhita and Sushruta Samhita CE. The exposition is relatively straightforward and also deals primarily with kayachikitsa. In this work, we see the kapha sub-doshas are listed and described for the first time, completing our modern edifice of vata, pitta, and kapha with their five sub-types. Its emphasis on treating the physiology of the body and suggestions for therapeutic use of metals and minerals means the perspective of the treatise represents the gross, material value of life more than its counterparts Charaka and Sushruta. While Charaka has entire chapters dealing with the Self, these works merely mention that the body is the home for the Self without any elaboration. Murthy has translated many of the ancient Ayurvedic writings into English, for which we are indebted. He has weighty credentials and brings them to bear in this work. Its author, Sharngadhara, has offered his work as a digested version of Ayurvedic knowledge, deliberately omitting much detail because the works of The Great Three were already widely known. This treatise is thought to have originated in the 15th century AD. The Sharngadhara Samhita is prized for its enumeration and description of numerous pharmacological formulations used in panchakarma and contains the first textual elaboration of diagnosis by means of the pulse. Its subject matter is again the field of kayachikitsa. Bhava Prakasha Bhava Prakasha is just now available in English translation. It is the most recent of the classical texts, written in the 16th century. It is a well-organized and compact re-presentation of the earlier classics. There are about 10, verses of varying meters. It deals with kayachikitsa generally and has a large section entitled Nighantu, which gives the characteristics of many foods, plants, and minerals. Many of its sutras are direct quotes from earlier writers. Its

taxonomy is slightly different at times from those given by Charaka, Sushruta, and Vagbhata, while for the greater part its verses are seemingly direct quotes from them. While this treatise gives detailed description of disease etiology disease doctrines , prodroma and cardinal signs and symptoms, it does not give explanation or suggestions for chikitsa treatment. This article is not strictly transliterated from the original Sanskrit. Charaka is often transliterated as Caraka as kayachikitsa is often kayacikitsa. The "c" was changed to "ch" to aid in the correct pronunciation in these cases. Copyright , Michael S. Dick and The Ayurvedic Institute Resources.

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