

A REVIEW ARTICLE ON THE AUSHADHA SEVANA KALA IN CURRENT CENERIO

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ABSTRACT: -

Ayurveda, the most antiquated clinical science, has given Trisutras, to be specific, Hetu (causative component), Linga (signs and side effects), and Aushadha (treatment). The last piece of this threesome has been given equivalent significance as the previous two. Our Science has consistently accepted that there will be musical changes in the power of substantial doshas with time. Thus when a medication is given it is similarly essential to think about Vaya, Agni Bala, Rogi Bala, Roga Bala, Ritu, and so forth. Bhaishajya Kala is the fundamental device for the organization of Aushada, carelessness might prompt a grave deficiency in the treatment. Aside from this, the hour of organization of medication is similarly significant as the coordinated dose is most likely going to further develop the treatment result.

KEYWORDS: - Ayurveda, Hetu, Ritu, Aushadha, Agni, Vaya.

INTRODUCTION: -

Kal is gotten from Kal whose clarifying implications are: to ascertain to list. The mathematical part of Kal is vital in regards to karma in remedial view parts of Ayurved like in panchakarma, Bhaishajya Kalpana, Rasashastra, Dravyaguna, and so on. Then again, current helpful branches have likewise the extraordinary usage of a similar viewpoint. Kala is the one of a kind and explicit causative variable of a wide range of impacts, simultaneously, it is undeniable. It is portrayed as Anayathasiddha Nimitta Karana, and that implies no activity is conceivable without the causative relationship of Kala. That is the reason, Ayurveda being the study of life, stresses the idea of Kala. However Kala has a relationship with every one of the impacts, to demonstrate it essentially in the clinical viewpoint, the issue was embraced. Acarya Vagbhata has expressed that Kalo Bhaishajya Yoga Kurt (A. S. Su. 1/45), and that implies Kala satisfies the point of organization of Bhesaja. In agreement, Acarya Caraka says that Bhesaja given at proper Kala is more viable than one given at improper Kala. Ideal processing and digestion in a solid individual are credited to Agni. The hypoactivity of Agni delivers most of problems like Agnimandya, Jvara, Atisara, and Grahani. In this way, the quintessence of the multitude of helpful mediations is to restore, keep up with and save the trustworthiness of Agni. The Bhesaja is the means utilized by the doctor to reestablish the changing limit of Agni. The pace of digestion of Bhesaja by Agni is impacted by factors - food, kind of Bhesaja utilized, season of organization, and Sariravastha. The stalwarts of Ayurveda have planned the Bhaishajya Kala, where food is dominantly utilized as a vehicle to accomplish the normal remedial outcomes. The Pancamahabhutas are in a dormant condition of movement in Anna and Bhesaja, they could be considered to be in the powerful stage. The grouping of food-Bhesaja, by the decision of suitable Bhaishajya Kala could be concluded by a doctor as per the Agni Bhesaja communication required in a particular sickness and unhealthy.

MATERIAL AND METHODS: -

AUSHADHA SEVANA KALA: -

As per Asthang sangrha has outlined the hours of organization of medications are eleven in number, for example -

ABHAKTA KAAL [WITHOUT FOOD]: -

Organization of the medication without giving any food. eg. The vacant stomach is known as abhakta. That implies the medication ought to be given promptly in the first part of the day after the culmination of the absorption of food required in the earlier evening, and the eating routine will be given solely after the finish of the course of assimilation of the given medication. As the medication is overseeing without food it is called abhakta and is having more intensity. It ought to be given to areas of strength for the promptly in the first part of the day, after the finishing of the time of Kapha prevalence. eg. At around 9 A.M. Powerless people ought not be directed medication during the time of abhakta.

PRAGBHAKTA KAAL [BEFORE MEALS]: -

Organization of the medications, not long before the feast is known as Pragbhakta. It is shown to treat the illnesses brought about by Apana Vata. To invigorate the partner of the body. To treat the problems of the lower limits. It is helpful to make the body meager.

MADHYABHAKTA [DURING MEALS]: -

Organization of the medications in the dinner or during the feasts is known as madhyabhakta. It is demonstrated to treat the illnesses brought about by the vitiation of Samana Vata. Demonstrated to treat the issues of the gastrointestinal plot. And furthermore, the illnesses brought about by the vitiation of pitta.

ADHOBHAKTA [AFTER MEALS]: -

Organization of the following dinners is known as adhobhakta. It is shown to treat the problems of vyana vata after lunch. What's more, to treat the problems of udana vata, the medication ought to be managed after supper. Demonstrated to invigorate the upper piece of the body. To treat the issues of the upper piece of the body. To treat the Kapha issues. To make the body strong.

SABHAKTA [MIXED WITH FOOD DURING ITS PREPARATION]: -

blending the medication in with the food during its planning of blended in with the food after the readiness and directing are known as samabhakta. It is demonstrated for youngsters, sensitive people, and people having abhorrence towards the medication. Additionally showed in anorexia and the illnesses influencing the entire body.

ANANTARA BHAKTA [IN AMONG LUNCH AND DINNER]: -

Organization of the medication in the early evening, after the absorption of the food taken in the first part of the day hours and again the food, is to be allowed in the evening and after the finishing of the processing of the medication taken in the early evening is known as Anantara bhakta. It is demonstrated to the people major areas of strength for having power. And furthermore experiencing the problems of vyana vata.

SAMUDGA [AT THE START AND THE FINISH OF MEALS]: -

partition the medication into two sections and regulate one section before dinners and the other after feasts. It is called samudga. Here the food given ought to be effectively edible and the amount likewise less. The medication ought to be as powder or glue and having the stomach related appropriately, showed in hiccough, quakes, Seizures. And furthermore, the dosas are confined in the lower part of the body.

MUHURUHUH [FREQUENTLY]: -

Organization of the medication habitually before food or after food is known as muhurmuहु. Shown in dyspnoea, hack, hiccough, thirst, heaving, and the difficulty of toxins.

SAGRASA [MIXED WITH ONE MORSEL]: -

Organization of medication by blending in with a piece of food is known as sagrasa.

GRASANTARA [IN BETWEEN MORSELS]: -

both sagrasa and grasantara demonstrated in the issues of prana vata. Sagrasa drugs are as powders and glues. Valuable to expand the force of assimilation. Aphrodisiacs ought to be given with the piece of food.

NISI [BED TIME]: -

Organization of medications at sleep time is known as nisi. Shown in the problems of upper pieces of the body over the shoulders eg. ENT. Also, ophthalmic issues.

DISCUSSION: -

Ayurvedic arrangement of medication is exceptional because of its customized way to deal with patient administration. Since unobtrusive are the Vikalpas of Dosa and Dusya. The changing moiety itself is in a condition of motion and is exceptionally inclined to be impacted by individual, diurnal and occasional fluctuations. A similar Bhesaja may not be given in two patients distressed with a comparative sickness. This mirrors the Purusam Viksya Siddhanta of Charaka. It very well may be made sense of by a model. In Medoroga, there is Medodhatvagnimandya. Excitement of Medodhatvagni and Lekhana of the Dhatu is the objective to be accomplished by the doctor. The Bhasajya Kala, at this crossroads, offers a scope of Agni - Bhesaja communications to suit the infection and sick. The Pratap Kala could be pushed in a patient who is genuinely and intellectually solid to bear the fast metabolic impacts of the Bhesaja by Agni, because of the unaltered power of medication utilized. Assuming the patient is old, ladies, and restless (Satvadurbala), a similar Bhesaja can be given at the Pragbhakta Kala or Nisa Kala. The fast metabolic impacts of Bhesaja are diminished by and large in Pragbhakta Kala, as food follows the Bhesaja consumption and in Nisa Kala because of Kala Prabhava, which dials back every one of the metabolic exercises of the body. The action of a Bhesaja, expected by a doctor is likewise determinant in the decision of Bhasajya Kala. For Rasayana's motivation, the Agni - Bhesaja communication ought to animate the Agni at all levels - Jatharagni, Bhutagni, and Dhatvagni. Thus, Acarya has upheld the Pratah Niranna Kala. At the point when Dipana Dravya is to be given in a patient of Agnimandya, expansion of Jatharagni is accomplished by the organization of Bhesaja at the Madhyabhakta Kala. Here confined Agni - Bhesaja connection is likewise worked with because of the Samana Vayu affiliation. Kala and Agni, both have been concurred the situation with Parinamakarahava by the Acaryas. In this manner, an exhaustive information on Agni - Bhesaja communication in the Bhasajya Kala will help in the fast activity, with decreased portion and for a drawn out span of the medicine utilized.

CONCLUSION: -

Bhasajya Kala is the fundamental device for the organization of Aushadha, carelessness might prompt a grave shortage in the treatment. Assessment of Vaya, Jeernalinga, Ritu, Vyadhi Doosha, Desha assumes a crucial part in choosing Bhasajya Kala. Ayurvedic practice is considerably more situated on the hour of organization of the medication. Clinically the significance of Aushadha Sevan Kala can't be focused on more, which if inappropriate; the medication, diet all are for no good reason.

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