



Review Article

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REVIEW ON OUSHADHI GRAHANA KALA: A FUNDAMENTAL FACTOR IN AYURVEDIC TREATMENT THERAPY

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ABSTRACT

The aim of this article is to view the administration of Oushadhi in different timings of the day & season. Oushadhi Grahana kala is the study of delivery of healing agent in a proper absorption at a right time to treat the disease. This time factor deals with principles of administration of Oushadhi in different timings mainly day time, night time and season. By continuous movement of Kala (time factor) plays a significant role in change of Doshic activity, variations in digestive activity of the body & various functions of organs in the body. Even the kala interferes with pathogenesis of the diseases. The time factor directly influences on administered medicine through Tridosha concept. The response of medicine can also under the control of time factor. For this purpose, Oushadhi grahana kala needs to be taken in to consideration for the Ayurvedic therapeutics. In this manuscript, contributory information is provided on different timings of medicinal administration in Ayurvedic therapeutics.

Keywords: Oushadhi (medicine), Grahana kala, Time factor, Seasonal Variation, Therapy.

INTRODUCTION

Oushadhi Grahana kala is pertaining to treatment therapy in which receive (Grahana) of oushadhi in time to interact with aggravated doshic system in order to eliminate the disease. Kala is characterized by cold (winter), heat (summer) and rainy (varsha) seasons¹, these are further divided in to 6 seasons. Due to movement of the sun & sun rays creates variation in atmosphere. Thereby produces seasonal effect such as sheeta (cold) & ushna (heat) property. The time factor influences the performance of Dosha's (morbid elements - 3 humours of the body, viz vata, pitta & kapha) in specific time of day-night & seasons². Gastro-Intestinal functions of the body vary according to the time & season. In this view Sushrut has been stated that, this causes manifestation of 6 seasonal effects in different hours of time, which naturally influences the dosha & makes appear under 3 stages – sanchaya (Accumulation), prakopa (Aggravation) & prashamana (Pacification) in the body³. Here Dosha's are more sensitive towards time factor. Therefore, dosha's are capable of alter the physiological functions due to variation in effects of day / season. Physiological functions of our body also well organized in accordance of the time factor and disease. With this reason, in different time factor, physiological process may affect the activity of Oushadhi. Furthermore, efficiency of oushadhi is not the same when consumed orally, inhaled (sniff in ie Dhumapana) and applied on skin (in Lepa kalpa) at different times during 24 hours & even during different seasons. The purpose behind in administration of oushadha in specific time factor is to generate the equilibrium state within the Doshic system. Oushadhi grahana kala attempts the effect of administered oushadhi manifests more efficiently. In ayurvedic treatment therapy, methodized the administration of medicine followed by time factor in systematic approach. Hence, intention of this

manuscript is to highlight on Oushadhi grahana kala with relation to different treatment area of Ayurvedic literature.

OUSHADHI GRAHANA KALA IN AYURVEDIC THERAPIES

Snehapana (Oleation therapy)

In sharad season (autumnal season - middle of September to middle of November), Snehapana should be administered at night due to the presence of sheeta (cold) & Ushana(hot) properties. In Vasant season (spring - middle of March to middle of May), administer the Snehapana in day time because normally in this season there is liquefaction of Kapha (mucus) in the body. If Oushadhi is administered in opposite time then it causes anaha (constipation), aruchi (loss of appetite) & Udarashula (abdominal pain)⁴. Samshamana snehapana should be administered in the afternoon, when the patient feels hungry. The administered Sneha digest by the Jatharagni & circulates through Vyana vata dosha (one of the five vital airs in the body) in the body & pacify the aggravated dosha. Samshodhana snehapana should be administered in empty stomach when the consumed food at night has to digest ie in Pratah kala (morning time)⁵.

Panchakarma therapy (Purification therapies): Vamana & Virechana therapy should be administered during Sharad (autumnal) season, Vasant (spring) & Pravrut kala (prior to rainy season – 15th July to 15th August). The Varsha rutu (rainy season- middle of July to middle of September) is prohibited for Samshodhana process⁶.

Vamana (Medicated emesis) therapy: Perform the Vamana karma by administration of Vamana oushadhi in the morning. At this time, night meal has to digest. Administer the Vamana

oushadhi in two conditions – accumulation (Sthana samshraya) of Kaphaja dominant diseases in Amashaya (Stomach) & Kapha dosha (Phlegm – one of the three humours of the body) should be in aggressive stage⁷.

Virechana (Purgation) therapy: Virechan oushadhi should be administered in the morning where diminution of Kapha dosha takes place due to the effect of time factor. The time of administration is after 3rd prahara (9 – 10am)⁸.

Anuvasana Basti therapy (therapeutic enema): Basti oushadhi should be administered after ingestion of meal with little quantity of sneha (medicated oil) portion. If sneha portion is more in meal, then it causes mada (insanity), murcha (unconscious) & loss of strength, loss of skin complexion. During Shishir (cold - middle of January to middle of March) & Vasant season (spring), administer the Basti oushadhi in day time. During grishma (summer – middle of May to middle of July), Varsha (rainy) & Sharad (winter) season, administer the Basti oushadhi at night time⁹.

Uttara basti therapy (Intra-urethral enema): Basti oushadhi should be administered in Rutu kala (Proliferative phase including ovulation) that is of 12 to 16th day. In these days, mouth of the uterus is in opened condition, therefore there is quick absorption of sneha (medicated oil) or kwatha (medicated decoction)¹⁰.

Niruha Basti (therapeutic enema): Basti oushadhi should be administered after digestion of meal¹¹.

Yapana basti: Basti oushadhi should be administered at all times¹².

Shiro basti (Superlative therapy for Brain): Shiro basti should perform before consumption of meal¹³.

Nasya therapy (Nasal medication): In this therapy, Nasya oushadhi should be administered in the morning, afternoon and evening of the day time for the diseases involve with kapha, pitta & vata dosha (three humours of the body) respectively. In intense disease condition, suggested the administration of Nasya oushadhi at night time. Nasya oushadhi should not administer in certain condition. These are after the midday meal, in rainy or cloudy day, after fasting, suffering from recently attack of cold, pregnancy women, poisoning condition, indigestion, after performing basti therapy, after snehana therapy & who has consumed lot of water or alcoholic beverages¹⁴.

Karna purana (Ear therapy): In Ear therapy, if swarasa kalpa has to advise then best time for administration is before meal. If sneha (medicated oil) has to advise then administer the oushadhi after sunset¹⁵.

Tarpana therapy (Ocular therapy): This therapy is prohibited in cloudy or rainy season, very hot season & very cold season. Suitable timing for Tarpana therapy is where there is deficiency of wind, sun rays & dust in the atmosphere¹⁶.

Seka kriya therapy (Pouring medicine on closed eye): Seka therapy should perform specifically in day time. Seka kriya is absolutely not good at night time¹⁷.

Ashchotana kriya (Ocular therapy): In this therapy, oushadhi should administer in warm state during cold (winter) season & administer the oushadhi in cold state during hot (summer) season¹⁸.

Ashchotana therapy is contra indicated during night, because in this time pupils are normally dilated and the angles of the anterior chamber are closed to some extent. This interrupts the drainage of aqueous humor and thereby therapeutic effects cannot achieve¹⁹.

Anjana (Collirium) therapy for eye: Anjana therapy should not perform in to the eye at night time. The reason is administration of Anjana (collyrium) in day time causes evacuation of water & mucus from the eye. This leads to decrease the power of eye sight due to contact of sun rays²⁰. During Hemant (winter) & Shishir (cool or dewy) season, Anjana therapy should be administered in afternoon. During Grishma (summer) season, administer the Anjana in morning time. During Sharad (autumn) season, administer the Anjana in the evening time. Furthermore, Sharangadhara has been stated that apply the Anjana in to eye when there is neither too hot nor too cold in the atmosphere. During varsha (Rainy), & Vasant (spring) season, perform the Anjana kriya at any time²¹. Anjana therapy should be administered when the dosha's are in Pakva state (ripened).

Dhuma pana (Herbal inhalation): Prayogika Dhumapana should be administered in 8 timings of the day. These are after taking bath, after consumption of meals, after performance of Vamana karma, after sneezing, after travelling, after Nasya karma, after administration of Anjana therapy & after awakening of sleep. Prayogik dhumapana should be contra indicated in other than these timings, because there is a chance of occurrence of deafness, giddiness, Rakta pitta (Hemophilia) etc²².

Lepana kalpa (Topical application): Application of Lepa kalpa on skin is contraindicated at night time. The reason is at night time; naturally body heat comes out through the pores of the skin. If lepa is applied at night, then it blocks the skin pores and restrain the body heat. There is exception that, Lepa kalpa can be administered at night time in the conditions like apakva shotha (unripe abscess), gambhira shotha (deep seated abscess) & shotha (oedema) generated from rakta dhatu dushti (vitiated blood) & aggravated kapha dosha²³.

Pralepa kalpa (Ointment): For administration of pralepa kalpa during cold season, the ingredients like Kumkum (*Crocus Sativas*), Chandana (*Santalum album*), Krishna agaru (*Aquilaria agallocha*) are required for preparation of Pralepa kalpa. For hot season, the ingredients like chandana (*Santalum album*), karpura (*Cinnamomum camphora*), sugandhabala (*Pavonia odorata*) are required for preparation of Pralepa kalpa. For rainy season, prepare Pralepa kalpa from chandana (*Santalum album*), keshar (*Nagakeshar- Mesua ferrea*), mruganabhi (Deer musk). Here selected drugs for rainy season have neither cold nor hot in potency. In this view, Yogaratnakara has been stated that in Rainy season, there is neither cold nor hot in the atmosphere²⁴.

DISCUSSION

Oushadhi grahana kala indicates the timely administration of Oushadhi at which they are more effective and best tolerable in the body. In Astang sangraha text²⁵ wagbhata has been stated that in the day time, body undergoes different activities and due to the presence of increased temperature of the sun rays, here heart works more at rapid rate. That increases the flow of blood in the vessels, arteries & veins. Accordingly increases the metabolic rate & by this, there is less production of Kleda (moisture) in Rasa-raktadi dhatu (constituent element such as serum, blood etc.). Thus, there is easy digestion of administered

oushadhi. In addition to this, due to the presence of less temperature (cold quality) in the atmosphere, causes blood vessels narrow and reduces the blood flow in the vessels and arteries. Subsequently there is increase in Kleda (moisture) which reduces the absorption of administered oushadhi. Therefore, administration of oushadhi in opposite timing / season makes dosha aggravated & causes complications in the patient. In this regard, if the drug released is designed in a time controlled manner and maximum drug is made available at peak time, optimization of the therapy can be achieved for diseases²⁶.

CONCLUSION

In Ayurveda, Oushadhi grahana kala is regarded as one of the fundamental factors in treatment. Bio availability of medicine directly associates to the effect of seasonal variation on body. Administration of oushadhi in specific timings in therapies has significant effect on therapeutics. Apart from this it minimizes the side effects of the therapy. If not, complications may arise in the patient. Therefore, knowledge of administration of medicine in to the patient in appropriate timings is essential for Ayurvedic therapeutics.

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