

CONCEPTUAL STUDY OF AUSHADHA SEVAN KALA (TIME OF DRUG ADMINISTRATION) IN SAMHITAS, COMMENTARIES AND ITS MODERN CORRELATION: A REVIEW

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Article Received on 05 April 2026,
Article Revised on 25 April 2026,
Article Published on 01 May 2026,

<https://doi.org/10.5281/zenodo.20033370>

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How to cite this Article: *¹Dr. Gaurav, ²Dr. Ramnihor Tapsi Jaiswal, ³Prof. Manohar Ram, ⁴Dr. Sanjay Prakash, ⁵Dr. Rachna Nigam (2026). Conceptual Study Of Aushadha Sevan Kala (Time Of Drug Administration) In Samhitas, Commentaries And Its Modern Correlation : A Review. World Journal of Pharmaceutical Research, 15(9), 1541-1552.

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ABSTRACT

Ayurveda treats illnesses using a systemic method. One of its features is Bhaishajya-kaal, or the ideal moment to provide a medication. It is well known in Ayurveda that a medication given either before or after time is useless. When a medication is given at the wrong moment, its full benefits never manifest. Ayurveda is a medical science that focuses on the underlying cause of disease rather than the symptoms. Ayurveda has a unique approach to disease treatment. Fundamental Ayurvedic concepts indicate to the eradication of the underlying cause of disease during treatment. However, not all Ayurvedic therapy concepts, including Bhaishajya Kaal, are being followed nowadays. Today, the Ayurveda fraternity is losing the practical application of its fundamental ideas. As a result, the Ayurveda fraternity does not receive shashtrokta phala of medicine. This article will provide insight into the notion of Bhaishajya Kaal. The introduction of Bhaishajya Kaal will provide guidance on which medications should be provided to maximize advantages.

According to the pathology of sickness, Acharyas had suggested Bhaishajya-Kaal. Dosha vitiated and Sthan in a given illness are the primary factors that determine when to administer medication. The ancient Acaryas examine the relationship between Bhesaj and Kaal in a number of ways. Bhaishajya-Kaal is a prime example of how the Kaal concept can be applied to the treatment of illnesses. While kaal is a distinct and distinctive cause of all kinds of outcomes, it is also inevitable. It is known as Anavathasiddha Nimitta Karana, which indicates that without Kaal's causal link, no action is feasible. This is why the idea of Kaal is emphasized in Ayurveda, which is a study of life. According to Acarya Vagbhata, **Kalo Bhaishajya Yoga Krit (A. S. Su. 1/45)^[1]**, or Kaal, achieves the goal of Bhesaj management. The timing of medicine delivery is crucial because some medications must reach a steady level in the bloodstream to be effective. Certain medications must be delivered within a specific time frame, such as before, after, or with a meal. For example, rapid, short, and ultra-short acting insulin is typically administered before a meal. Because modern medicine is focused on medication pharmacokinetics, the timing of administration is determined by the drug rather than the patient. In Ayurveda, the timing of drug administration is determined by the type of the condition, the vitiated Dosha, the patient's Prakruti, and the drug's action.

KEYWORDS: Bhaishajya-kaal, Anavathasiddha Nimitta Karana.

INTRODUCTION

Literary Review of Bhesaja -Sevana-Kāla

Bhesaja-Sevana-Kala is a basic idea in Ayurveda, with important implications for disease treatment. Bhesaja-Sevana-Kala is mentioned in various samhitas, such as Caraka Samhita, Suśruta Samhita, Astanga Hridaya, Astanga Samgraham, and Sārgdadhara Samhita, indicating its significance. Bhesaja-Sevana-Kala, or the ideal moment to administer a medication, is one of the features of Ayurveda's systemic approach plan for treating illnesses. According to Ayurveda, the purpose of cikitsa is to change dhātu vaiṣmya into dhātu samaya. Materialistic and non-materialistic forces play a role in this process. Bheṣaja is a materialistic cause whereas kāla is a non-materialistic cause.

AIMS AND OBJECTIVES

Aim :- To study the concept of Bhesaja-Sevana-Kala

Objectives:- To explore the concept of Bhesaja-Sevana-Kala with the help of classical texts.

Need of the study:- Nowadays, not all of the Ayurvedic therapy concepts are used. They include Bhaishajya Kaal. The Ayurvedic community is losing the practical application of its

foundational ideas today. Consequently, the Ayurvedic community is not receiving Shashtrikta Phala of the medication. An understanding of Bhaishajya Kaal will be provided by the research. The introduction of Bhaishajya Kaal will provide guidelines for administering medications in order to get the full benefits.

MATERIAL AND METHOD

MATERIALS:- For the current study, the materials are taken mainly from the classical texts such as Charaka Samhita, Sushruta Samhita, Astānga Hrdayam, Astanga Sangraha, Sārgdadhara Samhita, Kasyapa Samhita.

Literary Review

Nirukati of Bhashaj

भेषं रोग भयं जयति इति भेषजम् (Sab.)

Definition of Bhashaj

भेषजं नाम तद्यदुपकरणायोपकल्पते भिषजो धातुसाम्याभिनिर्वृत्तौ प्रयतमानस्य / (C.Vi.8/87)

Synonyms of Bhashaj:- Acharya Charak gives various synonyms of aushadha

करणं पुनर्भेषजम्। (Ch.vi.8/87)

चिकित्सितं व्याधिहरं पथ्यं साधनमौषधम्।

प्रायश्चित्तं प्रशमनं प्रकृतिस्थापनं हितम्। (Ch.chi.1/1/3)

Types of Bhashaj:- Two types

तद्विधं व्यपाश्रयभेदात्- दैवव्यपाश्रयं, युक्तिव्यपाश्रयं चेति।

तत्र दैवव्यपाश्रयं मन्त्रौषधिमणिमङ्गलबल्युपहारहोमनियमप्रायश्चित्तोपवासस्वस्त्ययनप्रणिपातगमनादि,
युक्तिव्यपाश्रय-संशोधनोपशमने चेष्टाच दृष्टफलाः।

एतच्चैव भेषजमङ्गभेदादपि द्विविधं द्रव्यभूतम्, अद्रव्यभूतं च।

तत्र यदद्रव्यभूतं तदुपायाभिप्लुतम्।

उपायो नाम भयदर्शनविस्मापनविस्मारणक्षोभणहर्षणभर्त्सनवधबन्धस्वप्नसंवाहनादिरमूतौ भावविशेषो

यथोक्ताः सिद्ध्युपायाश्चोपायाभिप्लुता इति।

यत्तु द्रव्यभूतं तद्वमनादिषु योगमुपैति। (Ch.Vi.8/87)

Charak described two types of Bheshaj- Daiv-Vyapashray and Yukti-Vyapashray. This division is based on the base substance used for treatment. Charak further divided Yukti-Vyapashray into Dravyabhoota and Adravyabhoota.

भेषजं द्विविधं च तत् ।

स्वस्थस्योर्जस्करं किञ्चित् किञ्चिदार्तस्य रोगनुत् ॥ (Ch.chi.1/1/4)

स्वस्थस्योर्जस्करं यत्तु तद् वृष्यं तद्रसायनम् ॥ (Ch.chi.1/1/5)

Charak in Chikitsa Sthan further classified Bheshaj in two types namely- Swasthasya Urjaskara and Aartasya Roganuta.

Swasthasya Urjaskara Bheshaj is of two types- Rasayan and Vajikaran.

शोधनं शमनं चेति समासादौषधं द्विधा। (AS.su.1/48)

Vagbhatt in Astang Sangrah divided Bheshaj in two types- Shodhana and Shamana.

द्विविधमौषधम् ऊर्जस्करं रोगघ्नं च। उभयमपि

चोभयात्मकम्। बाहुल्येन तु निर्देशः। तत्रोर्जस्करं द्विविधं रसायन वाजीकरणं च। रोगघ्नमपि द्विविधं- रोगस्य प्रशमनमपुनर्भवकरं च॥ (AS.su.12/3)

Concept of Bhaishajya-Kaal

One of the core ideas of Ayurveda is Bhaishajya-Kaal. The fact that Bhaishajya-Kaal was included in the Charak Samhita, the oldest Samhita of Ayurveda, indicates its significance. Ayurveda has its own systemic approach to treating illnesses. One of its features is that Bhaishajya-Kaal is the ideal moment to provide a medication. Chikitsa is to transform Dhatu Vaishamya into Dhatu Samaya, according to Ayurveda. There are two components to this process: materialistic and non-materialistic. Bhesaja is a materialistic cause and Kaal is a non-materialistic cause.

Etymology: भिषजः कर्म भेषज। भेष रोगभयं जयति। (-वाचस्पत्यम्)

All the steps done by physician for treatment of a disease are collectively known as Bheshaj. Drug administration occurs during the duration of the illness. According to Bhaishajya-Kaal, that period of illness is the appropriate time for medication administration. Acharyas have declared unequivocally that a drug administered at the wrong time never exhibits its full benefits and that a drug administered before or after time is useless.

Indu commented on अ.सं.सू. 23/12 that यथा अस्य रोगस्य अस्यामवस्थायां अस्यौषधस्य काल अकालो वा।आतुर अवस्थासु तु काल-अकाल संज्ञा। According to Indu, Aatur Awastha is the Kaal where drugs are administered, whereas Akaal is used for drug administration at other times.

Reference of Bhaishajya-Kaal in Different Samhitas

- Charak Samhita- Chikitsa Sthan 30/298-301 (Yonivyapada Chikitsa)
- Sushrut Samhita - Uttartantra 64/67-85 (Swastha-Vritt Adhyay)
- Astang Sangrah- Sutra Sthan 23/12-22 (Bheshaj-Avcharnya Adhyay)
- Astang Hridya- Sutra Sthan 13/37-41 (Doshopkramaniya Adhyay)
- Kashyap Samhita- Khil Sthan 3/43-57 (Bhaisajyopkramaniya Adhyay)
- Sharangdhar Samhita- Pratham Khand 2/2-12 (Bhaisajyarya-vyakhya)
- Harita Samhita – Bhaisajya Upakarma Kala

Bhesaja-Sevana-kāla, Auṣadhaha kāla, Ausadha sevana kāla, Bhesaja grhana kāla, Auṣadha avacārana kāla. Agada kāla, Auṣadha äveksana kāla, in modern the word Chronopharmacology (time of drug administration) is used.

According to Acharya Charaka

भैषज्यकालो भुक्तादौ मध्ये पश्चान्मुहुर्मुहः सामुद्रम भक्तसंयुक्तं ग्रासग्रासान्तरे दश।। (Ch.chi.30/298-301)

According to Acharya Sushruta

"तत्राभक्तं प्राग्भक्तमधोभक्तं मध्येभक्तमन्तराभक्तं सभक्तं सामुद्रं मुहुर्मुहुर्ग्रासं ग्रासान्तरं चेति दशौषधकालाः ॥ तस्यत्वेकादशधावचारणम तद्यथा। (Su.U.64/67-85)

According to Astanga Sangraha

अभक्तं प्राग्भक्तं मध्यभक्तमधोभक्तं सभक्तमन्तरभक्तं सामुद्रं मुहुर्मुहुः सग्रासं ग्रासान्तरा निशि च ॥ (A.S.Su. 23/12-22)

According to Astanga Hridya

युञ्ज्यादनन्नमन्नादौ मध्येऽन्ते कवलान्तरे।
ग्रासे ग्रासे मुहुः सान्नं सामुद्रं निशिचौषधम्॥ (Ah.Su.13/37-41)

According to Acharya Kashyap

पूर्व भक्तस्य मध्येऽधः समुद्रं समुहुर्मुहुः ॥ सभक्तं भक्तयोर्मध्ये प्रासमासान्तरे परः ।(Ka. Kh.3/43-57)

According to Sarangdhar

औषधभक्षणे पञ्चविधकालनिर्देशः ज्ञेयः पञ्चविधः कालो भैषज्यग्रहणे नृणाम् ।

किञ्चित् सूर्योदये जाते तथा दिवसभोजने ॥ सायन्तने भोजने च मुहुश्चापि तथा निशि । (SA.P. K.2/2-12)

Types of Aushadha-Sevana-Kala according to different samhitas

S. N.	Aushadha Sevana-Kala	Chraka samhita (10)	Susrhuta samhita (10)	Astanga Sangraha (10)	Astanga Hrdaya (11)	Kashyapa samhita (10)	Sargdadhara Samhita (5)
1.	Abhakta	Bhaktādau 1	Abhakta	Abhakta	Ananna	Parah	Suryodye jate
2.	Pragbhakt	Bhaktādau 2	Pragbhakt	Pragbhakt	Annadau	Purvabhakta	Divasa bhojne
3.	Madhya bhakta	Madhye	Madhya bhakta	Madhya bhakta	Madhyanna	Madhye	-
4.	Pratah pascata	Pascata 1	Adhobhakt	Adhobhakt	Ante	Adah	-
5.	Samya pascata	Pascata 2	Adhobhakt	Adhobhakt	Ante	Adah	-
6.	Muhurmuhu	Muhurmuhu	Muhurmuhu	Muhurmuhu	Muhurmuhu	Samuhurmuhu	Muhurmuhu
7.	Samudga	Samudga	Samudga	Samudga	Samudga	Samudga	-
8.	Bhaktasamyukta	Bhaktasamy	Sabhakta	Sabhakta	Saanna	Sabhakta	-
9.	Grasa	Grasa	Grasa	Sagrasa	Grase	Grasa	Sayante bhojne
10.	Grasanta	Grasanta	Grasanta	Grasanta	Kawalantare	Grasanta	-
11.	Antara bhakta	-	Antara bhakta	Antara bhakta	-	Bhaktayor madhye	-
12.	Nisi	-	-	Nisi	Nisi	-	Nisi

Explanation of Aushada Sevan Kaal**1. Abhakta^P (Niranna kala / Empty stomach)**

It is recommended for Pitta/KaphaVruddhi (increase), Balwana (strong) patients, Kapha Vikaras (Kaphaja illness), and Vamana-Virechana Aushadhas. Because it is not combined with food, Veerya Shakti of Aushadha will be good and enough unmodified in Abhakta Kala. Aushadha should be taken on an empty stomach. Every commentator in this Kala is in agreement that Aushadha should not be served with food, i.e., they should not be combined.

Hemadri only states that Aushadha should be administered after the food has been digested, meaning that food should be administered on an empty stomach. According to Indu, Aushadha is niranna kala if it is administered two hours after sunrise.

2. **Pragbhakta^[1] (Before Meal)**

Pragbhakta meaning prior to eating. Apana Vayu Vikruti, Adha (lower), Kaya (body), Vikaras (disease), and Meda (fat) all imply it. The right kala for Aushadha ingestion is to administer the medications prior to meals. Regarding this kala, there is no disagreement that aushadha should be taken prior to meals. Hemadri remarks that eating should come right after taking aushadha.

3. **Madhyabhakta^[1] (In between meals)**

Samana vayu vikara, Khoshtha gata vikaras (disease), Paittika vikaras (sickness), and disorders associated with Agni and Strotorodhanashak are also discussed. In between meals, aushadha is given. According to Cakrapani and Indu, Aushadha should be offered once more after half of the food has been consumed, and then the remaining half.

4. **I) PratahPashchadbhakta^[2] (after Lunch)**

for Vyana Vayu Vikara, Ura-Urdhva jatrugata, Bala (strength) Vruddhikara (increase) Aushadha Sevana, Kapha Dosha Janya Vyadhi, Pushti (strength) Janya Aushadhi Sevana-Sarvottam Kala.

II) SayanPashchadbhakta:^[3] (after dinner)

It is mentioned in Ura Sthangata Kasa-Shwasagata Vyadhi and Udana Vayu Vikruti (disease). Adhobhakta Kala is a post-meal kala that is used for both lunch and dinner. Cakrapani is reminiscent of mealtimes in the morning and evening. In addition, Indu and Hemadri state that taking medication should be done right after eating.

5. **Antarbhakta^[2] (after digestion of meal in noon)**

It is used in Diptagni Vikara (diseases) and Vata Dosha Janya Vikara (disease). The best time to drink Aushadha is during Madhyanha, when the preceding food is digested. After Aushadha has metabolized, it is recommended to consume food again in the evening.

6. **Muhurmuhu^[3] (frequently administered)**

This is indicated in Shwasa, Kasa, Hikka, Chhardi, Vishbadha, and Pipasa Vikara. The frequent administration of Aushadha, regardless of Bhukta or Abuktavastha, is known as Muhurmuhu Kala. Except for Chakrapani, everyone agrees that Aushadha should be provided regardless of meals.

7. Samudga^[3] (Before Meal and after meal)

Samudga refers to the period preceding and following meals. Consume only Laghu (light) foods. This is mentioned in Hikka, Kampa, Aakshepaka, and Adha (lower body) vikara (illness), as well as Vyana and Apana Vayu Vikruti. Aushadha is given right before and after meals. Commentators agree that Samudga Kala (Aushadha) should be offered before and after meals. According to Indu and Hemadri, Aushadha should be drunk right away with food.

8. Sabhakta^[3] (mixed with food)

This is mentioned in SukumaraVyakti, Bala (Child), Aruchikara (bitter), Aushadha, and Sarvangata (whole body) Vikara. Aushadha is blended with food in this Kala. Except for Indu, all commentators agree that Aushadha should be eaten with meals. According to Indu, Aushadha is either processed, cooked, or provided alongside meals.

9. Sagra^[4] (with each and every morsel of food)

It is mentioned in Prana Vayu Dushtjanya Vikara (Respiratory illnesses), Hridroga, Dipana, and Vajikara Aushadhi. Sagra entails providing aushadha with each meal.

10. Grasantare^[2] (in between two morsel of food)

It is mentioned in Prana Vayu Janya Vikara (Respiratory Diseases) and Prana Vayu Prakopavastha. Grasantare, which means Kala in between two morsels, is intended for Aushadha consumption.

11. Nishi^[3] (Before sleep)

This is suggested in Urdhvajatrugata Vikara (illness), Vamana, and Dhumapana. According to Indu, the Nisha Kala for administering medicine is 3 hours after the evening meal has been digested.

Indications of various Aushad sevan Kaal^[5]

S.no.	Aushad sevan Kaal	Indications
1.	Niranna (Abhakta)	Diseased and disease with good strength. <i>Pancha Vidh Kashaya Kalpana</i> (five basic formulations): they are heavy to digest and need strong <i>Agni</i> to digest them. <i>Lekhanartha</i> (scrapping) and <i>Utklishta Kapha Pitta</i> . <i>Sukumara, Vriddha, Bala Kapha Udreka Avastha Gata Kala</i> . <i>Rasayanarth</i> .
2.	Pragbhakta	Vitiated <i>Apana Vaayu</i>

		<i>Gudagata Vayu</i> (situated in anus). Aged person Children's <i>Krishanga</i> (emaciated) or weak For strengthening lower parts of body Diseases of lower body Obesity
3.	Madhyabhakta	Samana Vaya Vikruti <i>Koshtagat Vyadhis</i> <i>Pittaja</i> diseases Mandagni
4.	Pashchatbhakta	Vitiated <i>Vyana Vayu</i> . Strengthening upper body parts. Diseases of chest, throat and head. Diseases of upper half of body
5.	Sayampashchat	Vitiated <i>Udana Vayu</i>
6.	Antarabhakta	<i>Hridya</i> (beneficial for heart) Deepan (for increasing digestive fire) Deeptagni Purush suffering from vitiated <i>Vyana Vayu</i> Vitiated <i>Udana vayu</i>
7.	Sabhakta	Aruchi Weak Stree <i>Vridha</i> <i>Sukumara</i> Ksheena. One suffering with <i>Sarvangagata Vikaras</i>
8.	Grasa Grasantarah	Vitiated <i>Prana Vayu Dushti</i> <i>Vajeekarnarth</i> (increasing vigor) Agni Sandeepnartha. <i>Grasa: Churna, Vataka, Leha</i> (linctus) are advised to administer in this <i>Kaala</i> . <i>Grasantara: Vamaniya Dhumpana</i> is administered in this <i>kaala</i>
9.	Samudga	<i>Hikka Roga</i> <i>Kampa</i> <i>Akshepa</i> <i>Urdhva Kayagata Vikaras</i> <i>Pravisruta, Urdhwa and Adha Visruta Dosha,</i>
10.	Mahurmuhu	<i>Shwasa</i> <i>Kasa</i> <i>Trishna</i> <i>Hikka</i> <i>Chardi</i> <i>Visha</i> <i>Swarabhanga</i>
11.	Nishi	<i>Urdhwajatrugat Vikara</i>

The relationship between Bhesaja-Sevana-Kala and chronopharmacology (Time of Drug Administration)

The study examines the relationship between Bhesaja-Sevana-Kāla and Chronopharmacology, focusing on four key areas: physiological, pathological, pharmacological, and thereuptic. It looks into circadian rhythms, biophysical and biochemical fluctuations, and potential connections with the endocrine system and tridosa. performs a comparative investigation of diseases from both contemporary and ayurveda perspectives, analyzes the notion of pharmacology in both contemporary and ayurvedic sciences, and scrutinizes the timing of medicine administration in accordance with these two traditions.

When the timing of drug delivery is compared to modern medicine and ayurveda science, a subtle relationship emerges with both similarities and differences. Both approaches understand the importance of time in maximizing treatment outcomes, acknowledging that the body's circadian rhythms and the nature of individual diseases play critical roles in drug efficacy. In today's medicine, clinical parameters such as medication pharmacokinetics and pharmacodynamics are frequently used to guide drug delivery. For example, illnesses characterized by worsening symptoms at specific times of day are frequently treated with appropriate treatment regimens. However, modern medical terminology may differ from Ayurvedic disease classification based on dosic imbalances.

DISCUSSION

Acharya Charaka's nomenclature was widely adopted among the Vaidyas.^[4] Ayurvedic literature identify 10 varieties of Aushadha Sevana Kalas (time).^[2] In Niranna Kala, aushadha is given on an empty stomach. The relationship between Agni and Aushadha is uninterrupted due to a lack of food. For this Kala, boost Agni, the digestive fire.

Pragbhakta Kala recommends administering aushadhi before meals to prevent Balakshaya and food expulsion owing to Urdhwagni Pratibandha. In Madhyabhata Kala, aushadhi is provided between meals to balance Samana Vayu and Pachaka Pitta in Koshta.^[2] It acts locally due to Urdhwagati and Adhogati restrictions. According to Adhobhakta Kala, aushadhi should be given immediately after meals,^[4,3] including lunch and dinner. Aushadhi increases the Vyanavayu vikruti after lunch and the Udanavayu vikruti (disease) after dinner.

In Antarbhakta Kala, food is digested before Aushadhi is consumed, and once Aushadhi is metabolized, food is consumed again in the evening. Because of madhyana, or Pittakala, Agni

(digestive fire) is stimulated in this Kala, Aushadhi is properly metabolized. In Sabhakta Kala, aushadhi is combined with food to intensify Agni-Bala. Aushadhi is combined with Rasdhatu and dispersed throughout the body via Gati, making it beneficial for Sarvangagatvyadhi.^[3] Aushadhi is given both before and after meals in Samudga Kala. It functions as a Samudga for ahara, enhancing the drug's Urdhva and Adhogati and aiding in the correction of Vata Dosha's^[2] gativikruti by encouraging Vatadosha's anulomana.

In Muhurmuhu Kala, aushadhi is widely used to heal vitiated doshas in the Sanchaya and Vegavastha. In Grasa Kala, aushadhi is administered with every piece of food to promote medication absorption from the buccal mucosa. Grasa Kala aushadhi activates the Pranavayu, causing Indriyaprasadana and Chittaprasadana to occur.^[3] In Grasantara Kala, aushadhi is offered between two morsels of meal to assist rectify Vatadoshavikruti.^[3] In Nishi Kala, aushadhi is administered after meal digestion (after 3 hours); in this case, aushadhi has a selective action on Urdhvajatrugata vikara because food prevents the drug's Adha-gati.^[3]

CONCLUSION

The period of Bhesaja (Karana) administration is called Aushadha Sevana Kala. The oral route is the favored method. Ayurvedic texts state that Aushadha Sevana Kala (Time) is ten. In an attempt to establish Dhatu Samya, it will be chosen by the Karana (Bhisak). According to Astangahrdaya, Susruta, and Caraka, there are 10 Aushadha Sevana Kala. Astangas Samgraha describes eleven, but Sarangdhara has reduced the Aushadha Sevana Kala to five. Aushadha Sevana Kala was not intended to be used in emergency situations, but rather for Samana purposes. Vayu, Samyoga, Kala (Time), and Agni (digestive fire) are examples of Bhaisajya Parinamakara Bhavas.

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