

## INTRODUCTION OF AUSHADHI SEVAN KAAL ACCORDING TO AYURVEDA- A REVIEW

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### **ABSTRACT**

Aushadh Sevan Kala is the type of Avasthika Kala meant for the proper time of drug administration. Trisutra Ayurved is of prime importance while treating a patient. Hetu (causative factors), linga (signs and symptoms) and aushadh (medicine) are considered as Trisutra Ayurved. According to Charaka medicines having opposite properties of desha (habitat), matra (dose) and kala (time) are able to cure the diseases easily. Charaka have stated some more factors to be taken into consideration while treating a patient such as desha (region), kala (time), pramana (dose), satmya (wholesomeness), asatmya (unwholesomeness), aahara (diet) and aushadh (medicine).[1] According to Charaka medicines with opposite properties than dosha, dushya and nidana (causative factor) gives better result when used as a treatment. Agni, being the supreme factor for maintaining Dhatu Samya all the therapies are directed to maintain and preserve the

potency of Agni. Aushadh Sevan Kala will help in food and drug interaction which is helpful to attain a quick and sustainable relief to the patient. Kala (time) is an important factor which must be taken into consideration while treatment. Our acharyas have explained the relationship of kala and dosha while treating a disease. In present era this relationship is not taken into consideration while treating a patient.

**KEYWORDS:** Aushadh Sevan Kala, asatmya (unwholesomeness), Trisutra Ayurved.

### **INTRODUCTION**

Kala is unique and specific causative factor of all type of effects, at the same time; it is unavoidable. That is why, Ayurveda being science of life, gives emphasis on the concept of

Kala. Kala is categorized as niyat or nityaga (continuous) and aniyat or awasthik kala. Aushadha sevan kala is taken into consideration under awasthik kala. Kala for therapeutic management are considered as 1. Shad aveksha kala (six observatory aspects of time) 2. Bhesaj kala (time for medicine administration). Shad aveksha kala,<sup>[2]</sup> Shad aveksha kala are observed as 1) Dina (day) 2) Rogi (patient) 3) Aushadha (medicine) 4) Vyadhi (disease) 5) Jeerna Laxan and 6) Ritu (seasons).

Acharaya Charak says that Aushadh given at Appropriate Kala is more efficacious than one given at inappropriate Kala. Optimum digestion and metabolism in a healthy individual is attributed to Agni. Aushadha interaction should stimulate the Agni at all levels- Jatharagni, Bhutagni and Dhatvagni. So, Acharaya have advocated the pratya niranna Kala when dipana dravya is to be given in a patient of Agnimandya, augmentation of Jatharagni is achieved by the administration of Aushadh at the Madhyabhakta Kala. Here localized Agni- Aushadh interaction is also facilitated due to Samana Vayu association. Kala and Agni, both have been accorded the status of Parinamakara bhava by the Acharayas. Thus, a thorough Knowledge of Agni- Bhaishajya interaction in the Bhesaja sevan Kala will help in the quick action, with reduced dose and for prolonged duration of the medication used. All Kala depends upon the action of vata dosha. Pitta and Kapha dosha has got silent role amongst the Kala because the moving property of drug is by the action of vata dosha. So Aushadh Sevan Kala are very important in Chikitsa of Rogi.<sup>[3]</sup>

**Bhaishajya kala-** Time of administration of medicine is known as bhaishajya kala.

**Synonyms of bhaishajya kala-** Aushadha kala, Aushadhavekshan kala, Aushadha avcharan kala, Agad kaala, Bhaishajya kala, Bhaishajya graham kala.

**Number of Bhaishajya kala:**

Sr.no	Name of Acharya	Enumeration
<u>1</u>	Charaka, Sushruta, Ashtang Hridaya	10
<u>2</u>	Ashtang Sangraha	11
<u>3</u>	Sharangadhara	5

**Name of aushadh sevan kaala according to different acharya:**

Charaka Sushruta	Ashtang hridayam	Ashtang sangraha
Abhakta	Ananna	Abhakta
Pragbhakta	Annadau	Pragbhakta
Adhobhakta	Ante	Adhobhakta
Madhyebhakta	Madhyanna	Madhyabhakta

Antarabhakta	-	Antarabhakta
Sabhakta	Saanna	Samabhakta
Samudga	Saamudga	Saamudga
Muhurmuhu	Muhurmuhu	Muhurmuhu
Grasa bhakta	Grase	Sagraasa
Grasantara bhakta	Kawalantare Nishi	Grasantar Nishi

**Niranna (Abhakta):** Abhakta refers to administration of aushadha alone, so that it must not come in contact with food before it gets digested.

**Synonym:** Abhakta, ananna, nirbhukta, suryodaye jate. According to Acharya Chakrapani abhakta refers to, when medicine is administered before food in the morning. One should have food only after the medicine is completely digested. According to Acharya Hemadri medicine should be administered in the kapha udreka gata kala. According to Acharya Indu administration of medicine it should be one yama after sunrise.

**Conceptual description:** in abhakta kaala medicine is administered in empty stomach so that medicine should directly come in contact with agni. As in abhakta kaala stomach is devoid of kapha thus the digestive fire digests the medicine completely and one gets the maximum benefits of the medicine. **Precautions:** Administration of medication in abhakta kaala is contra indicated in children, aged and those who cannot withstand the potency of medicine. If the medication is administered without considering the facts, then one must suffer with complications like glani (loss of power) and even death. **Pragbhakta Synonyms:** Prabhajana, Annadau, Pragbhakta, Bhojanagre, Bhuktadau, Poorvabhaktasya. The medicine is administered just before the intake of food.<sup>[4]</sup>

**Conceptual description:** Medicine administered in this kaaala will get digested without affecting the strength of person. As the medicine will get covered by food, there will be no regurgitation of food. It will help to cure the diseases related with stomach.

**Madhyabhakta:** In this kaala medicine is administered in between the meal. In this person is asked to consume half of his meal and then advised to have medicine and then the remaining part of meal is administered.

**Synonyms:** Madhye bhaktam, Madhya bhojanam, madhye.

**Conceptual description:** The consumed food initiates the process of digestion, which in turn activates samana vayu and pachak pitta. Thus saman vayu will act over the medicine taken

and helps to give the expected result. Then again food is consumed, which covers the medicine and prevents the regurgitation of medicine. Madya bhakta aushadhi due to its quality of not spreading (avisari bhava), subsides the diseases of Madhya sharir, which means medicine administered during this kala acts on samana vata. Once this samana vata is corrected, agni or pachaka pitta starts working properly. The pachaka pitta nourishes all the other pitas. If pachak pitta is corrected all the other pittas will start functioning properly. Hence it is indicated in paittik vyadhis. The main function of koshta is digestion and metabolism. Once the samana vata and pachaka pitta are starts functioning normally, the function of koshta get corrected. Hence it is indicated in koshta gata vyadhis.<sup>[5]</sup>

### **Pashchatbhakta**

**Synonyms:** Ante, adhaha, adhobhaktam, Pratah ashasya, pashchat.

**Mode of administration:** in this kaala the medicine is administered after meal. This kala is divided into two 1. Pratah bhojan kala- in this kaala the medicine is administered after morning meal, advised in case of vyana vata vikruti. 2. Sayam bhojan kala- in this kaala the medicine is administered after evening meal, advised in case of udana vata vikruti.

**Conceptual description:** This kaala is mainly advised in case of vyana vata vikruti. The medicine is advised to be administered in the morning because the site of vyaana vayu is considered to be hrudaya (heart). Acharyas have stated that as every flower blooms in the morning everyday similarly every morning heart also blooms, activating vyaana vayu in it. Thus the medicine administered in the morning will reach hridaya and will act properly on vyaana vaayu. The medicine should be administered after meal, as the vyaana vaayu gets activated after the digestion of food and formation of aahara rasa. Thus the administered medicine is carried along with the vyaana vaayu and helps to cure the diseases related with vyaana vaayu.

**Sayampashchat:** In this kaala the medicine is administered after meal in the evening. This kaala is considered under adhobhakta. It is indicated in Udana Vayu Vikruti. Ura Sthanagata Kasa- Shwasagata Vyadhi.

**Conceptual description:** Acharyas has stated that, as the flowers droop in the evening after blooming for the whole day, similarly the heart also gets languish after working for the whole day. Thus the activity of vyaana vaayu also droops in the night. The activities of vyaana are

then taken over by udana vaayu. thus the administered helps to cure the diseases related with udana vata.

### **Antarabhakta**

**Synonyms:** Antarabhaktam, Bhaktayormadhye. The administration of medication in between two meals is considered as Antarabhakta. It is Indicated in Diptagni Vikara and Vata Dosha Janya Vikara. In which medication is administered after digestion of afternoon meal, then, after digestion of medicine the evening meal is taken. Similar regimen is followed between evening and morning meal. According to Acharya Indu the second antarabhakta kaala is considered as one yama followed by the digestion of evening meal, which is same as nishi aushadha sevan kaala. Acharya jejjat have categorized this kaala under madhyobhakta. Acharya Chakrapani has stated that in antarabhakta kaala the medicine is mixed with food or some eatables. This view is considered as sabhakta according to other acharyas.

### **Sabhakta**

**Synonym:** Saannam, samabhaktam, Bhakta samyuktam In this kaala the medicine is administered by mixing with the food. The medicine is mixed with prepared food or mixed while food preparation. It is indicated in Sukumara vyakti, Bala, Aruchikara, Aushadha Sarvangata Vikara.

**Conceptual description:** In this kaala medicine is taken by mixing along with food, thus when the food is digested and gets converted into aahaara rasa, the medicine also gets digested and its extract comes with aahara rasa. This medicated aahara rasa gets circulated in the body and helps to cure diseases all over the body. This kind of medication is given so as to mask the strong taste and smell of medicines.<sup>[6]</sup>

### **Grasa grasantarah**

**Synonym:** kavalantare Grasa grasantarah means an aushadha sevan kaala in which medicine is administered in between bolus of food. It is indicated Prana Vayu janya Vikara.

**Conceptual description:** Powdered medicines are advised to be taken in this kaala. Powdered medicines being dry in constituency are difficult to deglutinate, thus they are advised to be taken along with the food so as to ease the deglutination of powdered medicine. The process of deglutination is supervised by prana vaayu. Thus the medicine taken along

with each bolus of food will come in contact with prana and will help to cure prana related diseases.

### **Samudga**

Samudga means before and after food. Food taken should be Laghu. Aushadha is administered at the time immediate before and after meals.

**Synonym:** Samputaka which means box like structure. In this kaala medicine is taken before as well as after food.

**Conceptual description:** Acharya dalhana have emphasized on the word „piyate“ in context with samudga kaala Which, explains that the medicine must be in liquid form so that food is put in nutshell. No specific dosha dushti is indicated for this kaala. Some conditions such as pravrisuta (vitiated and spreaded), urdhwa and adho visruta dosha, Hikka roga (hicupps), kampa (tremors), akshepa (convulsion), urdhva kayagata vikaras etc are stated in which dosha dushti is found in urdhwa as well as adho sharira.

**Mahurmuhu:** In this kaala medicine is taken again and again with or without food. This kaala is divided into two:

1. Abhakta muhurmuhi
2. Sabhakta muhurmuhi

In abhakta muhurmuhi the medication is taken repeatedly without food. In sabhakta muhurmuhi the medicine is taken repeatedly with food. Sabhaktan and abhakta muhurmuhi are chosen according to the power of patient. Muhurmuhu is indicated in Shwasa Kasa, Hikka, Chhardi, Pipasa Vikara. Frequent administration of Aushadha regardless of Bhukta or Abhukta is muhurmuhi Kala. The medicine is administered repeatedly so that it can act on vegas of disease thoroughly.

**Nishi:** In this kaala the medicine is given in night. It is indicated Urdhwajatrugata Vikara. Vamana, Dhumpana. Nisha Kala of medicine administration is after digestion of food consumed; Indu specifies the exact Nisha Kala is the time after the evening meal has digested and 3 hours have been passed.

**Synonyms:** Swpnakale, Ratre.

## DISCUSSION AND CONCLUSION

Different acharyas have mentioned different number as well as different name of aushadh sevan kaala. But all of them define a same meaning behind them. The bhesaja kaala explained by acharyas seem to be based on the routine we follow in a day from morning to night along with predominance of dosha. As it is observed that, the first bhaishajya kaala explained by all the acharya is abhakta which is observed in the morning and the last bhaishajya kaala is observed as nishi, which is observed in the night. This bhaishajya kaala further seem to be explained on the basis of Shada aveksha kaala. Acharya hemadri have named this bhaishajya kaala as “Shamana Aushadha kaala”, which implies that this aushadha sevan kaala should be considered while treating a patient with Shaman Aushadhi and is not applicable in case of Shodhana Chikitsa. This Aushadha sevan kaala is not applicable when the medication is administered via a route other than oral route. According to Ayurvedic literature Aushadh Sevan Kala are ten. It is to be decided by the Karana in an effort towards the establishment of Dhatu Samya. Numbers of Aushadha Sevana Kala are ten as per Charaka, Sushruta Ashtangahrdaya. Eleven are described in Ashtanga Sangraha and Sarangadhara has condensed the Aushadh Sevana Kala into five. Aushadh Sevana Kala was meant for Samana purpose and not to be advocated in emergency conditions. Bhaishajya Prinamakara Bhavas could be Agni, Vayu, Kala and Samyoga. The rate of metabolism of Bhesaja by Agni is controlled by food with the aid of proper Aushadha Sevana Kala helps in treating the patients easily. Majority of Aushadha Sevana Kala are described in relation to food. This is the conceptual study and has its own limitations. Yet researches should be conducted to study on the topic Aushadh Sevana Kala.

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