

GENERAL INTRODUCTION OF AUSHADH SEVAN KALA AND ITS IMPORTANCE ACCORDING TO AYURVEDA - A REVIEW

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ABSTRACT

Aushadha sevana kala (time of drug administration) is an important principle to be considered while treating a disease. Hetu (causative factors), linga (signs and symptoms), and aushadh (medicine) are considered trisutra ayurved. Trisutra ayurveda is importance while treating a patient. According to acharya charaka medicines having opposite properties of desha (habitat), matra (dose), and kala (time) are able to cure diseases easily. The taking of drugs at the proper time "aushadha sevana kala" helps to optimum health benefits of administered drugs. The concepts of aushadha sevana kala help to prevent any adverse food & drug interaction. Aushadha is used to maintain and promotes health in a healthy person to cure ailments by shodhan & shaman chikitsa. There are different aushadha sevanakala's (time) mentioned by acharyas which are collectively reviewed in this article. This article is a study of different aushadha sevana kala in ayurvedic literature in detail so that it helps increase the efficacy and absorption of drugs.

INTRODUCTION

Kala can be thought of as a change, and it is just one among several for various presentations and calculations.^[1] 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 Kaal.^[2] Aushadha Sewan Kaal is taken into consideration under Awasthik Kaal. Kala for therapeutic management is considered as^[3]

1. Shad Aveksha Kala (six observatory aspects of time)

2. Bhashaj Kala (time for medicine administration).

Shad Aveksha Kala: 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).

Acharya Charak says that Aushadh given at appropriate Kala is more efficacious than one given at inappropriate Kala. Bhashajya Kala: Time of administration of medicine is known as Bhashajya Kala.

Synonyms of Bhashajya Kala^[4]

Aushadha Kala, Aushadhavekshan Kala, Aushadha Avcharan Kala, Agad Kaala, Bhashajya Kala, Bhashajya Graham Kala.

Aushad Kaala according to Acharya Sharangdhara^[5]

Suryaodhya, Divasabhojane, Sayante Bhojane, Muhurmu.

Name of Aushad Sevan Kala according to different Acharyas

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

DISCUSSION

Description of Aushadha Sevan Kaal and Chrono therapeutics

1. Abhakta Kaal (Niranna)

* Mode of action of Bhaishajya

Due to the absence of food, Agni and Bhaishajya's interaction is unfettered. Acharya Sushruta says medicine becomes very powerful in the absence of food and so cures diseases without any doubt.^[6] As in Abhakta Kaal stomach is devoid of Kapha thus the digestive fire digests the medicine completely and one gets the maximum benefits of the medicine. Later, the Vaidya should assess the patient's and disease's severity. If both are powerful (Balwan), this Kaal should be chosen.

2. Pragbhakta Kala

* Mode of action of Bhaishajya

Medicine took in Pragbhakta Kala, will get digested without affecting the strength of a person. There is no Balakshaya, since the Bhaishajya is followed by food; therefore it becomes Agni's initial target, rather than the food. No regurgitation of Bhaishajya occurs as it is covered over with the meal. The Amashaya and the vitiated Doshas are directly affected by Bhaishajya.^[7] It will help to cure the diseases related to the stomach. It works on the vitiated Doshas situated in Amashaya (stomach).

3. Madhya Bhakta Kala

* Mode of action of Bhaishajya

Food restricts the Urdhwagati and Adhahgati of Bhaishajya, forcing them to act locally, which aids in the treatment of Sthanik Doshas. Both Samana Vayu and Pachaka Pitta are located in the Koshtha. After the consumed food firstly activates the process of digestion, which in turn triggers Samana Vayu and Pachaka Pitta. As a result, Saman Vayu will act over the medicine taken and helps to give the estimated result. Food is then consumed, which covers the medicine and prevents it from being spit out. The medicine used during this Kala has a particularly strong effect on Samana Vata. Agni or Pachaka Pitta begins to function properly once this Samana Vata is improved. All Pittas are nourished by the Pachaka Pitta. All Pittas will function normally if Pachaka Pitta is corrected. This Kala utility is in the control of Pittaja, Koshtagata Vyadhis, and Samanavayudushti.

4. Adhobhakta Kaal

* Mode of action of Bhaishajya

Bhaishajya is advised to be administered in the Pratah Bhojana Kala because the site of Vyana Vayu is considered as Hridaya (heart). This Bhaishajya will reach Hridaya and will act properly on Vyana Vayu. After lunch, stimulation of Vyana Vayu after the digestion of food and formation of Aahara Rasa. After that, the heart also gets languish after working for the whole day. So, the activity of Vyana Vayu also hangs down in the night. The activities of Vyana are then occupied over by Udana Vayu. Therefore, the administration helps to cure the diseases related to Udana Vata. After dinner stimulation of Udana Vayu and Udana Vayu facilitates the Urdhvagati of Bhaishajya, it strengthens the upper part of the body, especially the sense organs.

5. Antarabhakta Kaal

* Mode of action of Bhaishajya

It demonstrates the Hridya, Pathya, Deepana, and Manobalakara effects. Agni is stimulated as a result of Madhyanha, i.e., Pittakaal. In this Kaal, Bhaishajya is properly metabolised.

6. Sabhakta Kaal

* Mode of action of Bhaishajya

To potentiate Agnibala. Aushadha and Ahara will be digested, and Rasa will emerge, Vyana Vata will then circulate it throughout the body. In Rasadhatu, Bhaishajya along with food and spreads Urdhva, Adhah, and Tiryak Gati circulate throughout the body, assisting in Sarvanga Samshrita Vyadhis. Medicine consumed between two morsels is cordial, donates strength to the mind, kindles digestion, and is always suitable. When food is processed with Aushadha; Teekshnata, strong odour, and the bad taste of Aushadha are reduced, it is used for administration in women, children, the elderly, people with low strength (Sukumara), and those who despise Aushadha. In Ksheena Purusha that Aushad Sevan Kala protects their Bala.

7. Sagrasa Kala

* Mode of Action of Bhaishajya

Sagrasa Bhaishajya supports the absorption of Bhaishajya from the buccal mucosa. Direct absorption from the buccal mucosa into the systemic circulation provides a quick onset of action. The Pranavayu is stimulated by Grasa Kaal Bhaishajya. The Indriya and Chitta Prasadanas are thus performed. This improves Vrishya Dravyas' Prabhava.

8. Grasantara Kala

* Mode of action of Bhaishajya

It advantages in the correction of the Gati (activity) Vikruti of Vata Dosha by promoting Anulomana of Vata Dosha. In this Kal Aushad is in the form of powders, which are to be given to persons of weak digestion to increase digestive power and which are aphrodisiac should be given mixed with each morsel.

9. Samudga Kaal

* Mode of action of Bhaishajya

This Kaal is best to mitigate the Doshas which have spread in both ways. It boosts the drug's Urdhva and Adhah Gati. It promotes Anulomana of Vata Dosha, which helps to correct the Gati (activity) Vikruti of Vata Dosha. In circumstances where the disturbed body Doshas take both an upward and downward route; this method of administration is more effective.

A- Hikka- Kapha and Vata Doshas are implicated in Hikka. The Urdhva Sharir is home to Kapha, while the Adhah Sharira is home to Vata. As a result, Bhaishajya in the Samudga Kaal balances the Doshas in the upper and lower body.

B- Akshepaka- Vata Doshas is implicated in Akshepaka. So Samudga Bhaishajya affects both of the body's extremities.

10. Muhurmuhu Kaal

* Mode of Action of Bhaishajya

Treats the Doshas that has been vitiated in their Sanchaya and Vegavastha. This Kaal is indicated in Shwasa, Kasa, Trishna, Hikka, Chhardi and Visha where continuous Vegas are produced. Aushadha is given several times to ensure that it has a long-lasting impact. Faster alleviation comes from sublingual absorption. Therefore, in this Kaal Aushadha can be used in life-threatening diseases.

11. Nishi Kaal

* Mode of Action of Bhaishajya

In this Kaal the Bhaishajya takes a selective approach to the Urdhvajatrugata section. The Shamana Aushadhai achieves Chiraparinamana (long-lasting action) since no food is consumed till the next morning. Urdhwajatra (Murdha) is the place of Prana Vata. As a result, medicine given in this Kaal affects Prana Vata as well.

CONCLUSION

Ayurvedic medicine is far more concerned with the timing of medicinal administration. Clinically, the significance of Aushadha Sevana Kaal is more cardinal, as without it all the medicine and food will be for naught. The Bhaishajya Kaal explained by Acharyas seems to be based on the routine we follow in a day from morning to night along with the predominance of Dosha. Oral administration is the cornerstone of all Kaal. However, it should not be used in an emergency. Medicines should be taken with fluctuations as per the biological clock of the body. Meanwhile, it looks like the timing of drug administration in disease therapy has a major impact on treatment success. But in Ayurveda, Bhaishajya Sevan Kaal is a more concerned subject while treating disease. Bhaishajya Sevan Kaal can also be helpful in the development of new methods for treating both traditional and modern lifestyle illnesses. In this study, in comparison with both sciences; we got both similarities and dissimilarities too in Aushadha Prayoga Kaal. Both sciences are standing on their principle, but the aim is to increase the treatment efficacy and to minimize drug toxicity. So, it is more important that we should take account of Aushadha Prayoga Kaal while drug administration. As a result, a Vaidya with a thorough understanding of Bhaishajya Sevan Kaal can treat patients more effectively and achieve better disease outcomes.

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