Critical review of Aushadha Sevana Kaala

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ABSTRACT

Aushadha Sevana Kaala or the time of administration of medicine is a very unique concept pertaining to our science of Ayurveda. Even then our understanding about it is more textual than practical. Also its practice is also limited only to a few Ayurveda Vaidyas. An attempt is being made in this article to review the possible references of Aushadha Sevana Kaala, and also try and understand the way they enhance therapeutic action of a medicine.

Key words: Chronotherapy, Chronopharmacology, Aushadha Sevana Kaala.

INTRODUCTION

There are many references found in our classics explaining the rhythmic variation of the Doshas in body in accordance to Kaala, Vaya, Dina, Raatri, etc.\(^1\) For any medicine to show its complete action on the Vyadhi it needs to be administered in a proper Kaala with regards to Dosa predominance, Avastha of Agni, Bala of Rogi etc., in that particular time, and this Kaala is termed as Aushadha Sevana Kaala.

According to Ashtanga Sangrahakaara ‘Kaalo Bhaishajya Yogakrutaa’\(^2\) i.e., Kaala fulfils the aim of administration of Bheshaja. The fore mentioned lines highlight the importance of ‘Aushadha Sevana Kaala’. Even then our understanding and application of this concept is very limited in day today practice.

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Materials and Methods

The Classical references for Aushadha Sevana Kaala can be found in the following Granthas;
Charaka Samhita - Chikitsa Sthana, 30\(^{th}\) chapter i.e. Yonivyapat Chikitsa\(^3\)
Sushruta Samhita - Uttara Tantra, 64\(^{th}\) chapter, Swasthavrirtta Adhyaya\(^4\)
Ashtanga Sangroha - Sutra Sthana, 23\(^{rd}\) chapter\(^5\)
Ashtanga Hridayam - Sutra Sthana, 13\(^{th}\) chapter, Doshopakranameeya Adhyaya\(^6\)
Kashyapa Samhita - Khila Sthana, 3\(^{rd}\) chapter, Bhaishajopakramaneeya Adhyaya\(^7\)
Sharangadhara Samhita - Pratham Khanda, 2\(^{nd}\) chapter\(^8\)

Table 1: Summarizing the Aushadha Sevana Kaala mentioned in classics.

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<thead>
<tr>
<th>Ch.</th>
<th>Chi. 30</th>
<th>Su. Ut. 64</th>
<th>A.S.Su. 23</th>
<th>A.H.Su 13</th>
<th>Ka. Khi. 3</th>
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<tbody>
<tr>
<td>Pratireva</td>
<td>Niranna</td>
<td>Abhakta</td>
<td>Abhakta</td>
<td>Anannam</td>
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<td>Bhuktadau</td>
<td>Pragbhakta</td>
<td>Pragbhakta</td>
<td>Anandau</td>
<td>Purva Bhaktasya</td>
<td>Divasa Bhojane</td>
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</table>
Acharya Chakrapani, in his commentary divides Bhaktadau Kala into Pratereva Niranna and Pragbhojanam.\cite{9} According to Acharya Sushruta in this Kala Aushadha is administered in empty stomach.\cite{10} Because of Anna Heena Avastha there will be Veeryadhikata of Aushadhi and hence it cures diseases quickly. In Ashtanga Hridaya it is mentioned to be Kapha Udreka Gata Kala.\cite{11}

In Kashyapa Samhita, A simile is given stating that just as a Balavan overpowers a Durbala in the same way Aushadhi over powers Vyadhi if given in this Kala.\cite{12} Acharya Sharangadharra mentions it as Prabhate. He further specifies that in this Kala Virechana can be given for Pitta Udreka, Vamana for Kapha Udreka, and also it is indicated for Lekhana.\cite{13}

**Contraindications** - Baala, Vriddha, Vamita, Mridava/Sukumara.

**Indications** - Prabala Vyadhi in Balavaan Purusha.

**Example** - Madhvambu,\cite{14} Bramha Rasaayana,\cite{15} Taila or Ghrita Sevana.\cite{16}

**PRAGBHAKTA/ BHAKTADAU**

The medicine is administered just before food. Acharya Charaka mentions it for Apana Vaata.\cite{17} Acharya Sushruta mentions that the Aushadhi undergoes Sheeghra Vipaaka, doesn't cause Bala Haani, and as the medicine gets Aavruta by Anna it doesn't come out easily.\cite{18} According to Ashtanga Samgraha, it strengthens Adha Kaaya.\cite{19} According To Kashyapa Samhita, it does Aamashayagata Dosha Nirharana.\cite{20} Sharangadhara mentions it as a sub division of Divasa Bhojana Kaala.\cite{21}

**Indications** - Apaana Vikruti, Vruddha, Baala, Bheeru, Krushaangi.

**Example** - Avipattikara Churna\cite{22}

**MADHYEBAHAKTA**

In his commentary Acharya Chakrapani specifies that first half of the food is to be consumed, followed by medicine and then the rest of the food is taken.\cite{23} Acharya Sushruta says that because of Avisaari Bhaava of Aushadha, it acts on Madhya Deha Rogas.\cite{24} Even Acharya Kashyapa mentions that because of Avarodha of Aushadhi by food, it acts in Antaraashaya Rogas.\cite{25} Acharya Sharangadhara mentions it under Divasa Bhojane as its sub division.\cite{26}

**Indications** - Samaana Vaata Vikruti, for Agni Deepana in Mandaagni Purusha.

**Example** - Avipattikara Churna\cite{27}

**PASHCHAAD BHAKTA**

Here Aushadhi is administered after food. Acharya Chakrapani in his commentary mentions that this Kaala is divided into Pratar Bhojanottara Kaalam and Saayam Bhojanottara Kaalam.\cite{28} Acharya Sushruta mentions it as Balam Dadaati.\cite{29} According to...
To Ashtanga Samgraha it does Kapha Prashamana, and Sthulikarana. Acharya Sharangadharan mentions it as Bhojanaante, under Divasa Bhojane. Also Swayam Bhojana Anta Kalaa is mentioned by Sharangadharan under Swayam Bhojane for Praana Vata Dushhti.\[31\]

**Indications** - Vyaana Vaata (Pratarbhojanottaram), Udaana Vaata (Saayambhojanottaram). Urach, Kantha, Shiroyoga Vyaadhi.

**ANTARA BHAKTA**

- It is mentioned by Sushruta Samhita, Ashtanga Samgraha, and Kashyapa Samhita.
- The Aushadhi is given in between two meals. In Ashtanga Samgraha it is mentioned that after digestion of food Aushadha is given.\[32\] Then after complete digestion of Aushadhi next meal is given. Acharya Jejjata in his commentary on Charak Samhita mentions it under Madhya Bhakta.\[33\] According to Indu,\[34\] first Antara Bhakta is during day, and the next one is 1 Yaama after evening food. This is equivalent to Nishi.

**Indications** - Hrudhya, Manobalakara, Deepana, Vyaana Vaata Dushti.

**SABHAHAKTA**

- It means administering the medicine either by cooking it with food or by mixing it with food. Acharya Kaashyapa mentions it to be Bala and Agni Rakhshaka.\[35\] According To Shaarangadhara Samhita, it is mention as Mishra, under Divasa Bhojane.\[36\]

**Indications** - Aruchi, for Shishu, Vrudhda, Stree, Kshtaksheena.

**SAAMUDGA**

- The medicine is given before and after food, so that it encloses the food like a Samputa.
- Ashtanga Samgraha mentions Avaleha, Naavana, and Paana kind of medications to be administered in this Kaala.\[37\] Sharangadhara Samhita mentions it as Purvam Ante under Divasa Bhojane.\[38\]

**Indications** - Dvidha Pravisruta Dosha, Kampa, Aakshepaka, Hikka, Urdhwa and Adhogata Dosh.

**MUHURMUHU**

- Acharya Charaka\[39\] and Shaarangadhara\[40\] mention that medicine is to be administered frequently during the Bhojana. But Acharya Sushruta and other authors mention that administration of Aushadha frequently during meals or otherwise.\[41\]

**Indications** - Hikka, Shwaasa, Kaasa, Chardi, Trishna, Visha, Gara Visha.

**Example** - Talisadi Churna

**GRAASA**

- Administering medicines with bolus of food is called Graasa. It is specially indicated for Leha, Churna, Vati Kalpana.

**Indications** - Praana Vayu Dushti, Agni Deepana, Vaajikarana, Ksheena and Alpa Shukra.

**Example** - Hingwaashtaka Churna\[42\]

**GRAASANTARA**

- Intake of medicine between the bolus of food is called Graasanta. In Ashtanga Hrudaya, Sarvanga Sundari Teeka it is clearly mentioned that Aushadhi is administered between bolus of food\[43\] but in Ayurveda Rasayana Teeka it is said as Graasa Sampruktamoushadham.\[44\] The same is mentioned for Sagraase by Ayurveda Rasayana. It is mentioned by Shaarangadhara under Saayam Bhojane.\[45\]

**Indication** - Praana Vaata Dushti, Hrudroga, Vamaneeya Dhumapana, Udaana Vaata Dushti, Svarabhanga.

**NISHI**

- It is mentioned by Ashtanga Samgraha, Ashtanga Hrudaya and Sharangadhara Samhita.
- Administration of Aushadha at Swapnakaala is termed as Nishi. In Shaarangadhara Samhita, Deepika Commentary, it is mentioned that the timing of administration of medicine is 1 Yaama after evening meals.\[46\]

**Indications** - Urdhwaajatru Vikaaras, Lekhana, Brumhana for Urdhwa Jatru Vikaaras.
DISCUSSION

The first thought that comes to mind on review is what might be the basis on which these have been told. On a keen observation, following reasons can be enumerated

a. Action of the drug on particular condition (as explained for types of Vaata)
b. Palatability of the drug (Ex.- Sagraase)
c. Food and drug interaction (Ex.- Bhaktadau, Pashchatbhojane)
d. Dosage forms (Ex.- Churna as Sagraase)
e. Bala of the patient (Ex.- Annadau)

The Probable mode of action of these Aushadha Sevana Kala is discussed as follows;

Niranna - Agni interacts directly with Bheshaja in this Kaala. Studies on chronopharmacotherapy state that the gastro-intestinal mucosa is more absorptive in the early mornings.

Bhuktadau - Mechanical expulsion of drug is prevented by food. Time before meals is the state when Apaana Vayu is in a state of activity.

Madhye Bhakta - Inbetween the meals Samaana Vaata and Pachaka Pitta are in active state.

Pashchad Bhakta - After lunch, there is stimulation of Vyana Vayu and after dinner of Udana Vayu. The Gati of Udanavayu which is active in this Kala facilitates the activity of Bheshaja to enhance the strength of the upper part of the body.

Antarabhakta - In this Kala Agni is in a stimulated state.

Sabhakta - The Bheshaja is mixed in food hence gets circulated with Rasa all over the body.

Saamudga - Main Dosas involved in the pathogenesis of Hikka are Kapha and Vata. As per Ashtanga Hridaya Kaptha is suituated in the Urdhvasarira and Vata in the Adah Sarira. The simultaneous pacification of the Kaptha in Urdhva Sarira and Vata in Adha Sharira, is possible, when Bheshaja is given at the Samudga Kala In all the diseases, Hikka, Kampa and Aksepaka, there is an evident Gati Vikrti of Vata Dosa. Saamudga Kala probably helps in the therapeautic activity of the Bheshaja in correcting the pathogenesis and establishing Vaata Anulomana.

Muhurmuhu - This might act by maintaining a constant level of concentration of the drug and make it more bio available. Also it may provide more sublingual absorption of drug for faster action.

Graasa - It can be said that absorption is facilitated from the buccal mucosa and reaches systemic circulation and thus leads to rapid onset of action.

Graasantar - It provides symptomatic relief and helps to maintain drug concentration.

Nishi - Kaala Prabhava facilitates action of drug.

Based on their action these Aushadha Sevana Kala can be specified for certain diseases in the following way.

- In Arsa - Pragbhakta Kala (mainly Apaana Vaata Dushti)
- In Grahani - Madhyabhakta Kala (Samaana Vaata Dushti)
- In Galamaya - Sayam Bhuktapascat Kala (Udana Dushti)
- In Panduta - Pratah Bhuktapascat Kala (Vyaana Dushti)
- In Visama Jvara - Pragbhakta, Madhyabhakta, Bhuktapascat Kala
- In Pinasa - Nisa Kala(Urdhwajatrugata Rogas)
- In Gulma - Madhyabhakta, Pragbhakta Kala(Apaana & Samaana)
- In Vatabalasaka - Pragbhakta, Adhobhakta Pratah Kala

Chronoparmacology

Chronopharmacology, Chronopharmacotherapeutics, chronobiology are all coming up as new branches of medical science, where the rhythms of body is being studied and applied for management of various conditions. Various Ayurvedic concepts can be correlated to chronobiology and
chronopharmacology, especially the *Aushadha Sevana Kaala*.

**CONCLUSION**

When we go through the literature, *Aushadha Sevana Kaala* have been described as per different types of *Vaatas* involved. The *Aushadha Sevana Kaala* are stated on the basis of dosage forms, *Avastha* of *Doshas, Rogi Bala*, palatability etc. factors. Achaarya Sharangadhara’s opinion on *Aushadha Sevana Kaala* looks far more practical and suitable for the current era. The concept of chronobiology or the rhythmic variation in the human physiology, an upcoming branch of modern pharmacology and pharmacotherapeutics, existed in Ayurveda since ages. The practice of *Aushadha Sevana Kaala* according to their indications can deliver much better results than just prescribing the medicines in BD or TID doses.

**REFERENCES**


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