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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 *Dosha* 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 Kala* can be found in the following *Granthas*;

Charaka Samhita - Chikitsa Sthana, 30th chapter i.e. *Yonivyapat Chikitsa*^[3]

Sushruta Samhita - Uttara Tantra, 64th chapter, *Swasthavritta Adhyaya*^[4]

Ashtanga Sangraha - Sutra Sthana, 23rd chapter^[5]

Ashtanga Hridayam - Sutra Sthana, 13th chapter, *Doshopakramaneeya Adhyaya*^[6]

Kashyapa Samhita - Khila Sthana, 3rd chapter, *Bhaishajopakramaneeya Adhyaya*^[7]

Sharangadhara Samhita - Prathama Khanda, 2nd chapter^[8]

Table 1: Summarizing the *Aushadha Sevana Kala* mentioned in classics.

Ch. Chi. 30	Su. Ut. 64	A.S.Su. 23	A.H.Su 13	Ka. Khi. 3	Sh. Pu.2
<i>Pratareva Niranna</i>	<i>Abhakta</i>	<i>Abhakta</i>	<i>Anannam</i>	<i>Abhakta</i>	<i>Prabhate</i>
<i>Bhuktadau</i>	<i>Pragbhakta</i>	<i>Pragbhakta</i>	<i>Annadau</i>	<i>Purva Bhaktasya</i>	<i>Divasa Bhojana</i>

Bhakta Madhye	Madhye Bhakta	Madhye Bhakta	Madhye Bhakta	Madhye Bhakta	Sayanjat e Bhojane
Pratah Bhaktapas chat	Adhobha kta	Adhobha kta	Bhojanan te	Adhobha kta	Muhurm uhu
Sayam Bhaktapas chat	Antara Bhakta	Antara Bhakta	Kavalaan tare	Bhaktay o Madhye	Nisha
Muhurmu hu	Muhurm uhu	Muhurm uhu	Muhurmu hu	Muhurm uhu	
Saamudga	Saamudg a	Saamudg a	Saamudg a	Saamudg a	
Sabhakta	Sabhakta	Sabhakta	Saannam	Sabhakta	
Graasa	Graasa	Graasa	Graasa	Graasa	
Graasanta ra	Graasant ara	Graasant ara	Nisha	Graasant ara	
		Nisha			

NIRANNA/ABHAKTA

Acharya Chakrapani, in his commentary divides Bhaktadau Kala into Pratareva Niranna and Pragbhojanam.^[9] According to Acharya Sushruta in this Kala Aushadha is administered in empty stomach.^[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.^[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.^[12] Acharya Sharangadhara 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.^[13]

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

Indications - Prabala Vyadhi in Balavaan Purusha.

Example - Madhvambu,^[14] Bramha Rasaayana,^[15] Taila or Ghrita Sevana.^[16]

PRAGBHAKTA/ BHAKTADAU

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

Indications - Apaana Vikruti, Vriddha, Baala, Bheeru, Krushaangi.

Example - Avipattikara Churna^[22]

MADHYEBHAKTA

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.^[23] Acharya Sushruta says that because of Avisari Bhaava of Aushadha, it acts on Madhya Deha Rogas.^[24] Even Acharya Kashyapa mentions that because of Avarodha of Aushadhi by food, it acts in Antaraashaya Rogas.^[25] Acharya Sharangadhara mentions it under Divasa Bhojane as its sub division.^[26]

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

Example - Avipattikara Churna^[27]

PASHCHAAD BHAKTA

Here Aushadhi is administered after food. Acharya Chakrapani in his commentary mentions that this Kaala is divided into Praatar Bhojanottara Kaalam and Saayam Bhojanottara Kaalam.^[28] Acharya Sushruta mentions it as Balam Dadaati.^[29] According

To *Ashtaanga Samgraha* it does *Kapha Prashamana*, and *Sthulikarana*.^[30] *Acharya Sharangadhara* mentions it as *Bhojanaante*, under *Divasa Bhojane*. Also *Sayam Bhojana Anta Kaala* is mentioned by *Shaarangadhara* under *Sayam Bhojane* for *Praana Vata Dushti*.^[31]

Indications - *Vyaana Vaata (Pratarbhojanottaram)*, *Udaana Vaata (Saayambhojanottaram)*. *Urah, Kantha, Shirogata 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*.

SABHAKTA

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 Rakshaka*.^[35] According To *Shaarangadhara Samhita*, it is mentioned as *Mishra*, under *Divasa Bhojane*.^[36]

Indications - *Aruchi, for Shishu, Vruddha, Stree, Kshatsheena*.

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 Bhojana*.^[38]

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

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 *Graasantara*. 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 Sampruktamaushadham*.^[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, Swarabhanga*.

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 - *Urdhwajatru 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

- Action of the drug on particular condition (as explained for types of *Vaata*)
- Palatability of the drug (Ex.- *Sagraase*)
- Food and drug interaction (Ex.- *Bhaktadau*, *Pashchatbhojane*)
- Dosage forms (Ex.- *Churna* as *Sagraase*)
- 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 *Bhesaja* 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 Kapha* is situated in the *Urdhvasarira* and *Vata* in the *Adah Sarira*. The simultaneous pacification of the *Kapha* in *Urdhvah Sarira* and *Vata* in *Adha Sharira*, is possible, when *Bhesaja* is given at the *Samudga Kala* In all the diseases, *Hikka*, *Kampa* and

Aksepaka, there is an evident *Gati Vikrti* of *Vata Dosa*. *Samudga Kala* probably helps in the therapeutic activity of the *Bhesaja* 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.

Graasantara - 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* (*Udaana 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*

Chronopharmacology

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 *Vaat*s involved. The *Aushadha Sevana Kaala* are stated on the basis of dosage forms, *Avastha* of *Doshas*, *Rogi Bala*, palatability etc. factors. *Acharya 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.

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