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Conceptual review of *Aushadha Sevana Kaal*

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ABSTRACT

The knowledge of *Aushadha Sevana Kaal* or time of drug administration is very unique concept in our Ayurvedic science and it is very much essential for effective Ayurvedic managements. The different *Aushadha Sevana Kaal* are defined according to biological clocks. A proper *Aushadha Sevana Kaal* can be suggested to attain ultimate goal of equilibrium in *Dosha*, *Dhatu* and *Mala* which leads to *Swasthya*. *Aushadha Sevana Kaal* is mainly explained in relation with *Rogabala*, *Rogibala*, particular *Dosha*, *Dhatu* and other factors. Successful treatment can be achieved only when there is appropriate combination of *Desha* (region), *Kaal* (time), *Pramana* (dosage), *Satmya* (wholesomeness), *Asatmya* (unwholesomeness), *Pathya* (useful), *Apathya* (harmful). Amongst these seven factors, *Kaal* attains utmost importance in *Chikitsa*. *Acharyas* have mentioned different *Aushadha Sevana Kaal* in various Ayurvedic text. In this present article an attempt is made to review the references of *Aushadha Sevana Kaal* and understand the way they enhance therapeutic action of given medicine and can cure diseases easily.

Key words: *Aushadha Sevana Kaal*, Drug administration.

INTRODUCTION

Ayurveda the ancient medical science, has given *Trisutras* namely, *Hetu* (Causative factor), *Linga* (Signs and Symptoms), *Aushadha* (Medicine). *Aushadha* is considered as one of the *Trisutra* and has been given equal importance as *Hetu* and *Linga*. Ayurveda believes in *Swasthya* of a person by acquiring equilibrium of *Dosha*, *Dhatu* and *Mala*. There is rhythmic change in predominance of bodily *Doshas* in accordance to *Kaal*, *Vaya*, *Dina*, *Ratri*, etc. Hence when *Aushadha* is given it is equally important to take into consideration *Vaya*, *Agni Bala*, *Rogi Bala*, *Roga*

Bala, *Rutu*, etc. *Aushadha Sevana Kaal* is an essential entity while administration of *Aushadha*, negligence to this may lead to failure in treatment. For any *Aushadha* to show its holistic action on *Vyadhi*, *Aushadha* needs to be prescribed proper *Kaal* and this *Kaal* is termed as *Bhaishajya Kaal* or *Aushadha Sevana Kaal*. *Ashtanga Sangraha* gives special attention to the importance of *Kaal* by saying '*Kaalo Bhaishajya Yogakruta*'^[1] i.e. *Kaal* fulfils the aim of administration of *Aushadha*. *Charaka* has mentioned some factors that are to be taken into consideration while treating a patient i.e. *Desha*, *Kaal*, *Pramana*, *Satmya*, *Asatmya*, *Aahar*, *Aushadha* and this helps to cure diseases easily. In Ayurveda, *Aushadha Sevana Kaal* are described in relation to food, they are meant for *Shamana Chikitsa* only and the root of administration to all these *Kaal* is oral. The effectiveness of many drugs depends on the dosage administration time. Our ancient *Acharyas* have explained relationship between *Kaal* and *Dosha* while treating a disease. In today's practice this relationship is not taken into consideration while treating a patient and may be the reason expected results are not seen. The proper digestion and metabolism in a healthy individual are done by *Agni*. The decrease in activity of *Agni*

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produces majority of diseases. Thus, the motive of administration of *Aushadha* is to re-establish, maintain and preserve *Agni*. The proper administration of *Aushadha* helps to restore capacity of *Agni*. The rate of metabolism of *Aushadha* by *Agni* depends on food, time of administration of *Aushadha*, type of *Aushadha* administered, *Shariravastha*. The proper knowledge of *Agni* (digestive fire) and *Aushadha Sevana Kaal* (time of drug administration) will help in understanding the interaction between food and drug which is helpful in proper treatment of patient. Nowadays couple of *Vaidyas* are seen, who accounts for this. To highlight this in treatment, there is necessity to analyse this concept.

Bhaishajya Kaala, *Aushadha Sevana Kaala*, *Bhaishajya Grahana Kaala*, *Aushadha Avacharana Kaala*, *Agada Kaala* and *Aushadha Vekshana Kaala* are the various synonyms used to indicate time of administration of drug.

MATERIALS AND METHODS

Aushadha Sevana Kaal is elaborated in following *Granthas*:

- *Charak Samhita - Chikitsa Sthana, Adhyaya-30* i.e. *Yonivyapatchikitsa*^[2]
- *Sushrut Samhita - Uttara Tantra, Adhyaya-64* i.e. *Swasthavritta Adhyaya*^[3]
- *Ashtanga Sangraha - Sutra Sthana, Adhyaya-23* i.e. *Bheshajavacharaniya Adhyaya*^[4]
- *Ashtanga Hridayam - Sutra Sthana, Adhyaya-13* i.e. *Doshopakramaniya Adhyaya*^[5]
- *Kashyapa Samhita - Khila Sthana, Adhyaya-3* i.e. *Bhaishajopakramaniya Adhyaya*^[6]
- *Sharangdhara Samhita - Pratham Khanda, Adhyaya-2* i.e. *Bhaishajyakhyanam*^[7]

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

Ch.Chi.30	Su.Ut.64	A.S.Su.23	A.H.Su.13	Ka.Khi.3	Sh.Pu.2
Pratareva Niranna	Abhakta	Abhakta	Anannam	Abhakta	Suryodaye

<i>Bhuktadu</i>	<i>Pragbhakta</i>	<i>Pragbhakta</i>	<i>Annadau</i>	<i>Purva Bhaktasya</i>	<i>Divasa Bhojane</i>
<i>Bhakta Madhye</i>	<i>Adhobhakta</i>	<i>Adhobhakta</i>	<i>Madhye bhakta</i>	<i>Madhye Bhakta</i>	<i>Sayanjate Bhojane</i>
<i>Pratah Bhaktapashchat</i>	<i>Madhye Bhakta</i>	<i>Madhye Bhakta</i>	<i>Bhojanante</i>	<i>Adhobhakta</i>	<i>Muhurmuhu</i>
<i>Sayam Bhaktapashchat</i>	<i>Antara Bhakta</i>	<i>Antara Bhakta</i>	<i>Kavalaantare</i>	<i>Bhaktayo Madhye</i>	<i>Nishi</i>
<i>Muhurmuhu</i>	<i>Sabhakta</i>	<i>Sabhakta</i>	<i>Muhurmuhu</i>	<i>Muhurmuhu</i>	
<i>Saamudga</i>	<i>Saamudga</i>	<i>Saamudga</i>	<i>Saamudga</i>	<i>Saamudga</i>	
<i>Sabhakta</i>	<i>Muhurmuhu</i>	<i>Muhurmuhu</i>	<i>Sabhakta/Saannam</i>	<i>Sabhakta</i>	
<i>Graasa</i>	<i>Graasa</i>	<i>Graasa</i>	<i>Graasa</i>	<i>Graasa</i>	
<i>Graasantara</i>	<i>Graasantara</i>	<i>Graasantara</i>	<i>Nishi</i>	<i>Graasantara</i>	
		<i>Nishi</i>			
10	10	11	10	10	5

1. NIRANNA / ABHAKTA

Niranna or *Abhakta* means administration of *Aushadha* on empty stomach i.e. early morning when food has been properly digested.

Abhakta, *Ananna*, *Nirbhakta*, *Suryodaye* are used as synonyms.

According to *Chakrapani*, *Abhakta* means medicine should be administered before food in the morning. Food should be taken only after medicine is completely digested. The action of medicine administered in this *Kaal* is enhanced due to empty stomach. The *Rogibala* and *Rogabala* both should be taken into consideration while giving medicine in this *Kaal* or else may suffer from complications like *Glani* and even death. If both are strong then this *Kaal* is to be selected.^[8]

According to *Sushruta*, due to administration of *Aushadha* in this *Kaal* there will be *Heena Avastha* of *Anna* and *Veeryaadhikya* of *Aushadha* so that disease gets cured easily.^[3]

According to *Ashtanga Hridaya*, medicine should be administered in *Kapha Udreka Gata Kala*.^[5]

According to *Acharya Indu*, medicine should be administered one *Yama* after sunrise.^[9]

According to *Kashyap Samhita*, *Aushadha* given in this *Kaal* overpowers *Vyadhi* just like as *Balavan* overpowers a *Durbala*.^[6]

Acharya Sharangdhara mentioned it as *Suryodaye* or *Prabhate*. He further specifies that in this *Kaal* *Virechana* can be given for *Pitta Udreka*, *Vaman* for *Kapha Udreka*, and also it is indicated for *Lekhana*.^[7]

Indications: *Lekhanartha*, *Utklishtakapha Pitta*, *Kaphaudreka Kaal*, *Prabala Vyadhi* in *Balavaan Purusha*. *Panchavidha Kashaya Kalpana* - they are heavy and require *Tikshnaagni* to digest.

2. PRAGBHAKTA

Pragbhakta means administration of *Aushadha* before meals. According to *Hemadri*, administration of *Aushadha* is immediately followed by food.

Prakbhajana, *Annadau*, *Bhaktadau*, *Pragbhakta*, *Bhojanagre*, *Bhuktadau*, *Poorvabhaktasya* are used as synonyms for this *Kaal*.

Medicine administered in this *Kaal* will get digested without affecting the strength of person. There will be no regurgitation as medicine will be covered by food (*Urdhwagati Pratibandha*). It destroys *Doshas* situated in *Amashaya*.

Acharya Sushruta states that there will be no *Balakshaya* as *Aushadha* will undergo *Sheeghravipaka*.^[3] According to *Ashtanga Sangraha* it helps in strengthening *Adha Kaaya*.^[4] According to *Kashyapa*, this *Kaal* helps in *Nirhana* of *Amashayagat Dosh*.^[6] *Acharya Sharangdhara* mention it under *Divasa Bhojana Kaal*.^[7]

Indications: *Apana vayuvikruti*, *Gudagatvata*, *Vruddha*, *Baala*, *Bheeru*, *Krusha*.

3. MADHYABHAKTA

Madhyabhakta means administration of *Aushadha* in between meal.

Madhyabhakta, *Madhya Bhaktam*, *Madhya Bhojana* are used as synonyms to this *Kaal*.

Aushadha administered in this *Kaal* acts on *Samaan Vayu* because of which *Agni* or *Pachak Pitta* functions properly. This corrected *Pachak Pitta* normalise other *Pittas* too which ultimately is indicated in *Pittaja Vikaras*.

According to *Chakrapani*, first half of food is consumed followed by medicine and then again rest half of food is taken.^[8] According to *Sushruta*, it acts on *Madhya Deha Rogas* because of *Avisaari Bhaava*.^[3] *Acharya Kashyap* specifies that it acts in *Antaraashayarogas* because of *Avrodha* of *Aushadha* by *Ahaar*.^[6] *Acharya Sharangdhara* mention it under *Divasa Bhojana Kaal*.^[7]

Indications: *Samaana Vaayu Vikruti*, for *Agni Deepana* in *Mandaagni Purusha*, *Koshthagat Vyadhi*, *Pittajvikaras*, *Strotorodhanashak*.

4. ADHOBHAKTA

Adhobhakta means administration of *Aushadha* after meals.

Paschat Bhakta, *Ante Bhakta* are used as synonyms.

Administration of *Aushadha* after meals cures different diseases of head and neck and strengthens them.

According to *Acharya Chakrapani*, this *Kaal* is divided into *Pratah Bhojana Kaal* (after lunch) for *Vyaanavayu Vikruti* and *Saayam Bhojana Kaal* (after dinner) for *Udaan Vayu Vikruti*.^[8] According to *Sushrut*, this *Kaal* acts as *Balam Dadaati*.^[3] According to *Ashtanga Sangraha*, *Aushadha* administered in this *Kaal* does *Kapha Prashamana* and *Sthulikarana*.^[4] According to *Sharangdhara*, this *Kaal* is mentioned under *Divasa Bhojana Kaal* and *Saayam Bhojana Kaal* is helpful in *Praana Vayu Dushti*.^[7]

Indications: *Vyana Vayu Vikruti* (*Pratah Bhojanottaram*), *Udana Vayu Vikruti* (*Saayam*

Bhojanottaram). *Urahgatvyadhi, Kantharoga, Shirotatavyadhi.*

5. ANTAR BHAKTA

Antarbhakta means administration of *Aushadha* in between two meals.

Bhaktayomadhye, Antarbhaktam are used as synonyms to this *Kaal*.

According to *Ashtang Sangraha*, *Aushadha* is given after digestion of meal taken in afternoon then next meal is taken after complete digestion of *Aushadha*.^[4] This *Kaal* is described under *Madhya Bhakta* by *Acharya Jejjata* in his commentary on *Charak Samhita*.^[2] According to *Indu*, first *Antar Bhakta* is during daytime and the next one is 1 *Yaama* after evening food which is equivalent to *Nishi*. This *Kaal* is explained by *Sushrut Samhita, Ashtanga Sangraha* and *Kashyap Samhita*.^{[3][4][6]}

Indications: *Hrudya, Manobalakara, Deepana, Vyana Vayu Dushti.*

6. SABHAKTA

Sabhakta means administration of *Aushadha* along with food during cooking or by mixing it with cooked food.

Bhakta Sanyukta, Saannam are used as synonyms to this *Kaal*.

According to *Acharya Kashyap* this *Kaal* helps in *Bala* and *Agni Rakshan*.^[6] According to *Sharangdhara*, it is mentioned under *Divasabhojana*.^[7] *Aushadha* administered through this *Kaal* gets circulated all over body with help of *Vyanavayu* in form of *Rasa*.

Indications: *Aruchi, Mandagni, Baala, Vriddha, Stree, Kshataksheena, Sukumaar, Sarvangat Rogas.*

7. SAAMUDGA

Samudga means administration of *Aushadha* before and after meal.

Aushadha given is enclosed in the food like *Samputa*. According to *Ashtanga Sangraha, Avaleha, Navana, Paana* are the kind of medication administered in this *Kaal*.^[4] This *Kaal* helps to mitigate *Doshas* spread in

both directions. *Sharangdhar Samhita* mention it under *Divas Bhojane*.^[7] *Dalhana* stress on *Peeyate* stating that *Aushadha* should be in liquid form so that food will be in nutshell.^[10] *Indu* and *Hemadri* mentions that *Aushadha* should be consumed immediately in relation to food.^[9]

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

8. MUHURMUHU

Muhurmuhu means administration of *Aushadha* again and again repeatedly either with food or without food.

According to *Acharya Charaka* and *Sharangdhar*, *Aushadha* administered in this *Kaal* should be frequently during meals.^{[2][7]} But according to *Sushruta* and other *Acharyas* administration of *Aushadha* should be frequently irrespective of meals.^[3]

This *Kaal* is classified into;

1. *Abhakta Muhurmuhu*
2. *Sabhakta Muhurmuhu*

This classification of *Kaal* is chosen by considering *Bala* of patient. It is indicated in *Rogas* where continuous *Vegas* are produced. Thus, *Aushadha* is administered frequently so that effect is maintained throughout.

Indications: *Hikka, Shwaasa, Kasa, Chardi, Trishna, Visha, Garavisha, Swarabhanga.*

9. GRAASA

Graasa means administration of *Aushadha* with each bolus of food. *Grasegrase, Sagraasa* is used as synonym to this *Kaal*.

This *Kaal* is used where the *Aushadha* is in form of *Churna, Vati, Leha*. *Churna* administered in this *Kaal* helps to increase *Agni* which may be due to *Rukshata* of *Churna*. *Aushadha* administered in this *Kaal* increases the absorption from buccal mucosa thereby stimulating *Pranavayu*.

Indications: *Agni Deepana, Prana Vayudushti, Vaajikaran, Ksheena, Alpashukra.*

10. GRAASANTARA

Graasantara means administration of *Aushadha* in between bolus of food. *Kavalantare* is used as synonym to this *Kaal*.

Aushadha which are in form of *Churna* and is to be given to person of weak digestive power to increase digestive power and which is *Vaajikar* is given in this *Kaal*. According to *Sharangdhar* this *Kaal* is mentioned under *Saayambhojane*.^[7] Palatability of *Aushadha* is encountered in this *Kaal*.

Indications: *Udanavayudushti, Prana Vayudushti, Hrudroga, Vamaneeya Dhumapana, Swarabhanga.*

11. NISHI

Nishi means administration of *Aushadha* at night or at time of sleep. *Swapnakaale, Ratri* are used as synonyms to this *Kaal*.

In *Sharangdhar Samhita Deepika* commentary, it is mentioned that the timing of administration of *Aushadha* is 1 *Yama* after evening meals.^[7] This *Kaal* is explained by *Ashtanga Sangraha, Ashtanga Hrudaya, Sharangdhar*.^{[4][5][7]}

Indications: *Urdhwajatru Vikaras, Lekhana, Bruhana* for *Urdhwajatru Vikaras*.

DISCUSSION

Aushadha Sevana Kaal is unique Ayurvedic system of medicine administration because of its personalised approach in the patient's management. The relation between *Kaal* and *Aushadha* is well established in our classics by all the *Acharyas*. *Aushadha Sevana Kaal* are described in relation to food, they are meant for *Shamana Chikitsa*. This relation has been neglected now a days, specially while administering the medicine. Such negligence may be one of the reasons for not getting the desired effect from the therapy, as the *Aushadha Dravya* fails to show its complete effect. To utilize the *Aushadha* to its optimum level, *Bhaishajya Kaal* have been quoted depending on the predominance of the *Doshas*, site of the disease, frequency of attack, etc. The same *Bhesaja* may not be given in two different patients affected with the

similar disease. This reflects the *Purusham Purusham Vikshya Siddhanta* of *Charaka*. *Vaidya* with detailed and accurate knowledge about *Bheshaja Sevana Kaal* can treat patient more effectively. The review of *Aushadha Sevana Kaal* describes how *Aushadha* is acted in various condition of diseases according to predominance of *Doshas*, palatability of *Aushadha* is encountered, *Bala* of patient is taken into consideration, dosage form of *Aushadha* gets varied and interaction between food and *Aushadha*.

CONCLUSION

Aushadha Sevana Kaal are different according to different *Acharyas* but the meaning behind them all is the same. *Aushadha Sevana Kaal* explained by different *Acharyas* seem to be based on the routine from morning to night on basis of *Dosha* predominance. When we go through the literature, *Aushadha Sevana Kaal* has been described as per different types of *Vata* involved though *Pitta* and *Kapha* are also considered at some places. *Acharya Hemadri* named this *Aushadha Sevana Kaal* as *Shamana Aushadha Sevana Kaal* which means this *Kaal* is to be considered while treating the patient with *Shamana Aushadhi* and it is not applicable in *Shodhana Chikitsa*. This *Aushadha Sevana Kaal* is applicable to medicines administered through oral route. The practice of *Aushadha Sevana Kaal* according to their indication can deliver much better results. *Bhaishajya Kaal* are the essential tools for administration of *Aushadha*, negligence may lead to the grave deficit in the treatment. Hence the success of treatment always depends upon the time of drug administration.

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