

**CRITICAL REVIEW ON AUSHADHA SEVANA KALA - DESCRIBED IN AYURVEDA SAMHITAS**Namrata Sahu¹, Harsh Kumar², Vinay Bhardwaj³

¹PG Scholar Dept. of Kriyasharir, ² PG Scholar Dept. of Dravyaguna, ³Reader Dept. of Kriyasharir.
Shri NPA Govt Ayurved College, Raipur, C.G., India.

Corresponding Author: namratasahu601@gmail.com<https://doi.org/10.46607/iamj2110112022>

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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.

Keywords: *Kala, Aushadh Sevan Kala, Samyata, Asatmya* (unwholesomeness), *Trisutra Ayurved, Agni*.**Synonyms of *Aushadhvekshan kala*** - *Aushadha kala, Bhaishajya kala, Aushadha Avcharana kala, Agad kaala, Bhaishajya kala, Bhaishajya graham kala*.

INTRODUCTION

Kala is the unique and specific causative factor of all types of effects, at the same time; it is unavoidable.¹ That is why, *Ayurveda* being the science of life, gives emphasis on the concept of *Kala*. *Kala* is categorized as *Niyat* or *Nitayaga* (continuous) and *Aniyat* or *Awasthik kala*. *Aushadha sevan kala* is taken into consideration under *Awasthik kala*. The *Aushadha* (medicine) should be given at right time to get the desired effect. If the *Aushadha* (medicine) is not given properly according to its *Kala* (time) then it will not be effective at all. When to intake the *Aushadha* i.e., before or after or in between meals or at night depends upon the disease and medicine itself. The *Aushadha* (medicine) and *Kala* (time) relation are explored in various shades by the ancient *Acharyas*. *Acharya Vagbhata* has stated that *Kalo Bhaisajya Yoga Krt*,² which means *Kala* (time) fulfills the aim of administration of *Aushadha* (medicine). The basic knowledge of the concept of *Aushadha Sevana Kala* in day-to-day practice is very important to treat patients more accurately and easily. *Ayurveda*, the most ancient medical science, has a great concern regarding the health as well as the ailments of all the creatures living on the planet earth, was preached in the form of *Trisutras*, namely, *Hetu* (causative factor), *Linga* (signs and symptoms), and *Aushadha* (treatment). The last part of this trio has been given equal importance as the former two. *Aushadha Sutra* hides many more concepts in its womb as a part of *Chikitsa* (Treatment). *Charaka* says the medicine, which is the opposite of *Dosha*, *Dooshya*, and *Nidan* (causative factor) or all of the three will undoubtedly curb the disorder, irrespective of specific features either mentioned or not mentioned.³ The above statement is followed by another, which says “while treating a disease success can be achieved only when there is proper combination of *Desha* (region), *Kaala* (time), *Pramana* (dosage), *Satmya* (wholesomeness), *Asatmya* (unwholesomeness), *Pathya* (useful), and *Apathya* (harmful).⁴

In accordance, *Acharya Charaka* says that *Aushadha* (medicine) given at appropriate *Kala* (time) is more efficacious than one given at inappropriate *Kala*. Op-

timum digestion and metabolism in a healthy individual are attributed to *Agni* (digestive fire). The hypoactivity of *Agni* (digestive fire) produces the majority of disorders like *Agnimandya*, *Jvara*, *Atisara*, and *Grahani*.⁵ so, the essence of all the therapeutic interventions is to re-establish, maintain and preserve the integrity of *Agni* (digestive fire). The *Aushadha* (medicine) is the means used by the physician to restore the transforming capacity of *Agni* (digestive fire). The rate of metabolism of *Aushadha* by *Agni* is affected by factors - food, type of *Aushadha* used, time of administration, and *Sariravastha* (physical state of the body). The stalwarts of *Ayurveda* have designed the *Bhaisajya kala*, in which food is predominantly used as a vehicle to achieve the expected therapeutic results.⁶

The *Pancamahabhutas* (five elements) are in a latent state of activity in *Anna* (food) and *Aushadha*, they could be conceived to be in the dynamic phase. The sequence of food *Aushadha*, by the choice of appropriate *Bheshaja kala*, could be decided by a physician according to the *Agni-Aushadha* interaction needed in a specific disease and diseased. The activity of *Aushadha*, anticipated by a physician is also determinantal in the choice of *Aushadha sevana Kala*. For *Rasayana* (Rejuvenation therapy) purpose, the *Agni - Aushadha* interaction should stimulate the *Agni* at all levels - *Jatharagni*, *Bhutagni*, and *Dhatvagni*. So, *Acharya* have advocated the *Pratah niranna kala*. When *Dipana dravya* (drugs that stimulate digestive fire) is to be given in a patient of *Agnimandya*, augmentation of *Jatharagni* is achieved by the administration of *Aushadha* at the *Madhyabhakta kala*. Here localized *Agni - Aushadha* interaction is also facilitated due to the *Samana vayu* association. *Kala* and *Agni*, both have been accorded the status of *Parinamakara bhava* by the *Acharyas*. Thus, a thorough knowledge of *Agni - Bhaisajya* interaction in the *Bheshaja sevana Kala* will help in the quick action, with a reduced dose and for a prolonged duration of the medication used.⁶ 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 the drug is by the action of *Vata dosha*. So *Aushadha sevana kala* are very important in *Chikitsa* (treatment) of *Rogi* (patient).⁷

AIMS AND OBJECTIVES

The present study has been undertaken with the following aims and objectives.

1. To study the *Aushadha Sevana Kala* in various *Ayurvedic* texts.
2. To understand the concept behind the *Aushadha Sevana Kala* in detail.

MATERIAL AND METHODS

Basically, this article is a review of various *Ayurvedic* classical texts. Materials related to *Aushadha Sevana*

Kala, in *Ayurveda* and other related topics, have been collected from various *Ayurvedic* classical texts. The *Samhitas* used in the present study were *Charaka samhita*, *Shushruta samhita*, and *Astanga Hridaya* with commentaries on them. The modern medical literatures as well as other various related information were collected from related websites.

Classification of Aushadha Sevana Kala

As per various *Samhitakara*, *Aushadha Sevana Kala* (time of drug administration) have been classified as below: There are three different opinions regarding the numbers among *Acharyas*^{8, 9,10,11,12}

Sr.no	Name of Acharya	Enumeration
1	Charaka, Sushruta, Ashtanga Hridaya	10
2	Ashtanga Sangraha	11
3	Sharangadhara	5

Name of Aushadh Sevana Kala according to different Acharya

Charaka - chi. 30/296[6]	Sushruta Uttara 64[7]	Ashtanga Hridayam Su.13/37[8]	Ashtanga sangraha Su. 23/12[9]	Sharangadhara – Purva 2/11-12[10]
Abhakta	Abhakta	Ananna	Abhakta	Suryodayajatah
Pragbhakta	Pragbhakta	Annadau	Pragbhakta	Divasabhojane a) Bhojana Purva b) Sagraasa c) Bhojana Madhya d) Bhojana Pashchat
Adhobhakta	Adhobhakta	Ante	Adhobhakta	Sayambhojane a) Grasantare/Grase b) Bhojanapashchat
Madhyebhakta	Madhyebhakta	Madhyanna	Madhyebhakta	Muhurmuhu
Antarabhakta	Antarabhakta		Antarabhakta	Nishi
Sabhakta	Sabhakta	Saanna	Samabhakta	
Samudga	Samudga	Samudga	Samudga	
Muhurmuhu	Muhurmuhu	Muhurmuhu	Muhurmuhu	
Grasa bhakta	Grasa bhakta	Grasa	Sagraasa	
Grasantara bhakta	Grasantara bhakta	Kawalantare Nishi	Grasantar Nishi	

1. Abhakta (Niranna kala / Empty stomach)¹³

It is indicated in *Kapha Vikaras* (*Kaphaja* disease), *Balwana* (strong) patients, *Pitta / Kapha Vruddhi* (increase), and for intaking *Vamana-Virechana Aushadhas*. *Veerya Shakti* of *Aushadha* will be good and unchanged enough in *Abhakta kala* because it does not get mixed with food.

Aushadha should be administered on empty stomach. All the commentators unanimously agree that *Aushadha* should not be given with food i.e., they should not be mixed, in this *Kala*. *Hemadri* only specifies that once the food consumed is digested, *Aushadha* should be given and after its digestion, food should be given i.e., it should be given on

empty stomach. *Indu* adds that *Aushadha* given 2 hours after sunrise in the morning is *Niranna kala*.

2. Pragbhakta (Before Meal)¹³

Pragbhakta means before the meal. It is indicated in *Apana Vayu Vikruti*, *Adha* (lower) *Kaya* (body) *Vikaras* (Disease), and *Meda* (fat). Administering the drugs before meals is the appropriate *Kala* for *Aushadha* intake. There is no difference of opinion regarding this *Kala*; *Aushadha* is to be given before meals. *Hemadri* comments that *Aushadha* intake should be immediately followed by food.

3. Madhyabhakta (In between meals)¹³

It is mentioned for *Samana Vayu Vikara*, *Ko-shthagata vikaras* (Disease), *Paittika Vikaras* (disease), and in diseases related to *Agni* and *Strotorodha Nashak*. *Aushadha* is administered in between meals. *Chakrapani* and *Indu* specify that after half of the food is consumed *Aushadha* should be given again followed by the remaining half of the food.

4. I) Pratah Pashchadbhakta (after Lunch)¹⁴

It is indicated in *Vyana Vayu Vikara*, *Ura – Urdhva jatrugata*, *Bala* (strength) *Vruddhikara* (increase) *Aushadha Sevana*, *Kapha Dosha Janya Vyadhi*, *Pushti* (strength) *janya Aushadhi Sevana – Sarvottam Kala*

II) Sayan Pashchadbhakta: (after dinner)¹⁴ It is Indicated in *Udana Vayu Vikruti* (disease), *Ura Sthagata Kasa – Shwasagata Vyadhi*. *Kala* after meals is the *Adhobhakta Kala*, both after lunch and dinner. *Chakrapani* reminds me of both morning and evening time after meals. *Indu* and *Hemadri* add to the above by quoting that immediately after meals is the time of medicine intake.

5. Muhurmuhu (frequently administered)¹⁴ It is indicated in *Shwasa*, *Kasa*, *Hikka*, *Chhardi*, *Vishbadha*, *Pipasa Vikara*. Frequent administration of *Aushadha* regardless of *Bhukta* or *Abuktavastha* is *Muhurmuhu Kala*. Except for *Chakrapani*, all are of the opinion that *Aushadha* should be given irrespective of meals.

6. Samudga (Before Meal and after meal)¹⁵ *Samudga* means before and after food. Food taken

should be *Laghu* (light). It is indicated in *Hikka*, *Kampa*, *Aakshepaka*, and *Adha* (lower) *Kaya* (body) *Vikara* (disease), *Vyana*, and *Apana Vayu Vikruti*. *Aushadha* is administered at the time immediate before and after meals. All commentators are unanimous about *Samudga Kala* i.e., *Aushadha* to be given before and after meals. *Indu* and *Hemadri* specify that *Aushadha* should be consumed immediately in relation to food.

7. Sabhakta (mixed with food)¹⁵ It is indicated in *Sukumaravyakti*, *Bala* (Child), *Aruchikara* (bitter), *Aushadha*, *Sarvangata* (whole-body) *Vikara*. *Aushadha* is given mixed with food in this *Kala*. Except for *Indu*, all the commentators agree that *Aushadha* should be consumed along with food. *Indu* specifies that *Aushadha* is processed or cooked along with food, or it is given along with food.

8. Sagra (with each and every morsel of food)¹⁵ It is indicated in *Prana Vayu Dushtijanya Vikara* (respiratory diseases), *Hrudroga*, *Dipana*, *Vajikara Aushadhi*. *Sagra* means with each and every morsel of food, *Aushadha* is given.

9. Grasantare (in between two morsels of food)¹⁶ It is indicated in *Prana Vayu janya Vikara* (respiratory diseases), *Prana Vayu Prakopavastha*. *Grasantare* means *Kala* in between two morsels and is meant for *Aushadha* intake.

10. Nisha (Before sleep)¹⁷ It is indicated in *Urdhvajatrugata Vikara* (disease), *Vamana*, and *Dhumapana*. *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.

11. Antarabhakta (after digestion of meal at noon)¹⁸ It is indicated in *Deeptagni Vikara* (diseases) and *Vata Dosha Janya Vikara* (disease). Appropriate *Kala* for *Aushadha* intake is *Madhyanna* when the previous food consumed is digested and after *Aushadha* is metabolized, again food is to be taken in the evening.

Indication of each Aushadha Sevan kala ¹⁹⁻⁴¹

Sr. no	Aushadha Sevan kala	Indications
1	Niranna (Abhakta)	Diseased and diseased with good strength. <i>Pancha vidh kashaya kalpana</i> (five basic formulations): they are heavy to digest and need strong <i>Agni</i> to digest them. <i>Lekhanartha</i> (scrapping) and <i>Utklisha Kapha Pitta</i> . <i>Sukumara, Vridha, Bala Kapha Udreka avasthagata kala</i> .
2	Pragbhakta	1. Vitiated <i>Apana vayu</i> 2. <i>Gudagata vayu</i> (situated in anus). 3. Aged person 4. Childrens 5. <i>Bhiru</i> (panic) 6. <i>Krishanga</i> (emaciated) or weak 7. For strengthening lower parts of the body 8. Diseases of the lower body 9. Obesity.
3	Madhyabhakta	1. <i>Samana vaya vikruti</i> 2. <i>Koshtagat Vyadhis</i> 3. <i>Pittaja</i> diseases 4. <i>Mandagni</i>
4	Pashchatbhakta	1. Vitiated <i>Vyana vayu</i> . 2. Strengthening upper body parts. 3. Diseases of the chest, throat, and head. 4. Diseases of the upper half of the body
5	Sayampashchat	Vitiated <i>Udana vayu</i>
6	Antarabhakta	1. <i>Hridya</i> (beneficial for heart 2. <i>Deepak</i> (increasing digestive fire) 3. <i>Deeptagni purush</i> suffering from vitiated <i>Vyana vayu</i> 4. Vitiated <i>Udana vayu</i> 5. It gives strength to the <i>Manas</i> (mind).
7	Sabhakta	1. <i>Aruchi</i> 2. Children's 3. Weak 4. Stree(ladies) 5. <i>Vridha</i> (elderly) 6. <i>Sukumara</i> (mild) 7. <i>Ksheena</i> 8. One suffering from <i>sarvangavata Vikaras</i> 9. To protect <i>bala</i>
8	Grasa Grasantara	1. Vitiated <i>Prana vayu dushti</i> [20] 2. <i>Vajeekarnarth</i> (increasing vigor) 3. <i>Agni sandeepnartha</i> . 4. <i>Grasa</i> : <i>Churna</i> (powder), <i>Vataka</i> (tablet), and <i>Leha</i> (linctus) is advised to administer in this <i>kaala</i> . 5. <i>Grasantara</i> : <i>Vamaniya dhumpana</i> is administered in this <i>kaala</i> .
9	Samudga	1. <i>Hikka roga</i> (hiccups) 2. <i>kampa</i> (tremors) 3. <i>aakshepa</i> (convulsion) 4. <i>urdhva kayagata vikaras</i> 5. <i>pravivruta</i> (spreaded), <i>urdhwa</i> , and <i>adha visruta dosha</i> ,
10	Mahurmuhu	1. <i>Shwasa</i> (dyspnoea) 2. <i>Kasa</i> (cough) 3. <i>Trishna</i> (thirst) 4. <i>Hikka</i> (hiccups) 5. <i>chardi</i> (vomiting) 6. <i>visha</i> (poison) 7. <i>Swarabhanga</i> (hoarseness of voice).
11	Nishi	<i>Urdhwajatrugat vikara</i> (disease above the neck)

DISCUSSION

The relation between *Aushadha* and *Kaala* is well described in our *Ayurveda Samhitas*. This relation especially while taking the medicine. Such negligence may be one of the reasons for not getting the desired effect from the *Chikitsha* (therapy), as the *Aushadha Dravya* fails to show its complete effect. Hence to utilize the *Aushadha* to its optimum level, *Aushadha Sevana Kala* is helpful in increasing the efficacy and absorption of drugs.

In *Pragbhakta Kala Aushadhi* should be taken before the meal followed by food so there is no *Balakshaya* and no expulsion of food due to *Urdhwagni Prati-bandha*. In *Madhyabhata Kala*, *Aushadhi* was taken in between meals so it acts on *Samana Vayu* and *Pachaka Pitta* in *Koshtha*. It acts locally due to *Urdhwagati* and *Adhogati* restrictions. In *Adhobhakta Kala*, *Aushadhi* is taken after meals (after lunch and dinner) *Aushadhi* is to be taken immediate after

meals. In *Vyanavayu vikruti* after lunch and *Udanavayu vikruti* after dinner, the *Aushadhi* stimulates the *Vyana vayu* and *Udanavayu* respectively. In *Antarbhakta Kala*, the food which is taken is digested, and then the *Aushadhi* is taken and when *Aushadhi* has metabolized then again food is taken in the evening, in this *Kala* due to *Madhyana* i.e., *Pittakala*, *Agni*, is in a stimulated condition so, *Aushadhi* is properly metabolized in this time.

In *Sabhakta Kala Aushadhi* is given mixed with the food to potentiate *Agni-Bala* the *Aushadhi* is mixed with *Rasdhatu* and spreads all over the body through *Gati* hence useful in *Sarvangatvyadhi*. In *Samudga Kala Aushadhi* is taken immediately before and after the food, *Aushadhi* acts as a *Samudga* for *Ahara*, it promotes *Urdhva* and *Adhogati* of the drug and helps in correcting *Gativikruti* of *Vata Dosha* by promoting *Anulomana* of *Vatadosha*. In *Muhurmuhu Kala*, *Aushadhi* is frequently administered and treats the vitiated *Doshas* in their *Sanchaya* and *Vegavastha*. In

Grasa Kala the *Aushadhi* is given with each and every morsel of food so that it facilitates absorption of the drug from the buccal mucosa. *Grasa Kala Aushadhi* stimulates the *Pranavayu* so *Indriyaprasadana* and *chittaprasadana* take place. In *Grasanta-ra Kala Aushadhi* is given between two morsels of food so which helps in correcting *Vatadoshavikruti*. In *Nisha*, *Kala Aushadhi* is given after digestion of food, in this condition the action of *Aushadhi* towards *Urdhvajatrugata vikara* is because the *Adha-gati* of the drug is prevented.

The advantages of *Aushadha Kaala* are widespread, is used to maintain and promote health in a healthy person to cure ailments by *Shodhan & Shaman Chikitsa*.

Factors affecting *Aushadha Sevana Kala*

- The state of *Agni*
- Types and severity of diseases
- Patient internal constitution/*Prakriti*
- Age, sex, and presence of other disease conditions
- Environmental factors/*Desha*
- Different preparations like; *Swaras*, *Kalka*, *Kwath* and *Vati*, etc. can be administered at different times depending upon their potency.
- The psychological state of patients, etc.

CONCLUSION

The numbers of *Aushadha Sevana Kala* are ten as per *Charaka*, *Sushruta Ashtangahrdaya*. Eleven *Aushadh Sevana Kala* is described in *Ashtanga Sangraha* and five are described in *Sarangadhara*. Different *Acharyas* have mentioned different numbers as well as the different names of *Aushadh Sevana Kaala*. But all of them define the same meaning behind them. The *Aushadh Sevana Kaala* explained by *Acharyas* seems to be based on the routine we follow in a day from morning to night along with a predominance of *Dosha*., the first *Aushadh Sevana Kaala* is *Abhakta* explained by all the *Acharya* which is observed in the morning and the last *Aushadh Sevana Kaala* is *Nishi*, which is observed in the night. This *Aushadha sevana kaala* is not applicable when the medication is administered via a route other than an oral rout. The *Panchamahabhutas* also alter the potency of *Aushadha*

depending upon the time period/predominance of *Panchamahabhutas* therefore the time of drug administration is very important to achieve a desired therapeutic response of the drug.

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