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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*'<sup>[1]</sup> 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*<sup>[2]</sup>
- *Sushrut Samhita - Uttara Tantra, Adhyaya-64* i.e. *Swasthavritta Adhyaya*<sup>[3]</sup>
- *Ashtanga Sangraha - Sutra Sthana, Adhyaya-23* i.e. *Bheshajavacharaniya Adhyaya*<sup>[4]</sup>
- *Ashtanga Hridayam - Sutra Sthana, Adhyaya-13* i.e. *Doshopakramaniya Adhyaya*<sup>[5]</sup>
- *Kashyapa Samhita - Khila Sthana, Adhyaya-3* i.e. *Bhaishajopakramaniya Adhyaya*<sup>[6]</sup>
- *Sharangdhara Samhita - Pratham Khanda, Adhyaya-2* i.e. *Bhaishajyakhya*<sup>[7]</sup>

**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.<sup>[8]</sup>

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.<sup>[3]</sup>

According to *Ashtanga Hridaya*, medicine should be administered in *Kapha Udreka Gata Kala*.<sup>[5]</sup>

According to *Acharya Indu*, medicine should be administered one *Yama* after sunrise.<sup>[9]</sup>

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

*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*.<sup>[7]</sup>

**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*.<sup>[3]</sup> According to *Ashtanga Sangraha* it helps in strengthening *Adha Kaaya*.<sup>[4]</sup> According to *Kashyapa*, this *Kaal* helps in *Nirhana* of *Amashayagat Dosh*.<sup>[6]</sup> *Acharya Sharangdhara* mention it under *Divasa Bhojana Kaal*.<sup>[7]</sup>

**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.<sup>[8]</sup> According to *Sushruta*, it acts on *Madhya Deha Rogas* because of *Avisaari Bhaava*.<sup>[3]</sup> *Acharya Kashyap* specifies that it acts in *Antaraashayarogas* because of *Avrodha* of *Aushadha* by *Ahaar*.<sup>[6]</sup> *Acharya Sharangdhara* mention it under *Divasa Bhojana Kaal*.<sup>[7]</sup>

**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*.<sup>[8]</sup> According to *Sushrut*, this *Kaal* acts as *Balam Dadaati*.<sup>[3]</sup> According to *Ashtanga Sangraha*, *Aushadha* administered in this *Kaal* does *Kapha Prashamana* and *Sthulikarana*.<sup>[4]</sup> According to *Sharangdhara*, this *Kaal* is mentioned under *Divasa Bhojana Kaal* and *Saayam Bhojana Kaal* is helpful in *Praana Vayu Dushti*.<sup>[7]</sup>

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



Bhojanottaram). *Urahgatvyadhi, Kantharoga, Shirogatavyadhi.*

## 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*.<sup>[4]</sup> This *Kaal* is described under *Madhya Bhakta* by *Acharya Jejjata* in his commentary on *Charak Samhita*.<sup>[2]</sup> 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*.<sup>[3][4][6]</sup>

**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*.<sup>[6]</sup> According to *Sharangdhara*, it is mentioned under *Divasabhojana*.<sup>[7]</sup> *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*.<sup>[4]</sup> This *Kaal* helps to mitigate *Doshas* spread in

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

**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.<sup>[2][7]</sup> But according to *Sushruta* and other *Acharyas* administration of *Aushadha* should be frequently irrespective of meals.<sup>[3]</sup>

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*.<sup>[7]</sup> 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.<sup>[7]</sup> This *Kaal* is explained by *Ashtanga Sangraha, Ashtanga Hrudaya, Sharangdhar*.<sup>[4][5][7]</sup>

**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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