

A REVIEW ON AUSHADHA SEVANA KALA IN AYURVEDA

Dr. Deepa*¹, Dr. Mahantesh R. Sajjan Shetty MD(AYU)² and Dr. Rashmi Ulli MD(AYU)³

¹2nd Year PG Scholar, Department of PG Studies in Samhita and Siddhantha, S.V.M. Ayurvedic Medical College and PG Research Centre Ilkal -587125, Bagalkot, Karnataka.

²Professor and HOD, Department of PG Studies in Samhita and Siddhantha, S.V.M. Ayurvedic Medical College and PG Research Centre Ilkal -587125, Bagalkot, Karnataka.

³Assistant Professor, Department of PG Studies in Samhita and Siddhantha, S.V.M. Ayurvedic Medical College and PG Research Centre Ilkal -587125, Bagalkot, Karnataka.

Article Received on
23 May 2023,

Revised on 13 June 2023,
Accepted on 03 July 2023

DOI: 10.20959/wjpr202312-28949

*Corresponding Author

Dr. Deepa

2nd Year PG Scholar,
Department of PG Studies in
Samhita and Siddhantha,
S.V.M. Ayurvedic Medical
College and PG Research
Centre Ilkal -587125,
Bagalkot, Karnataka.

diya.salutagi@gmail.com

ABSTRACT

Aushadha is one among the Trisutra of Ayurveda. Hetu (causative factors), linga (signs and symptoms) and aushadha (medicine) are considered as Trisutra Ayurved. Acharya Charaka have stated some factors for treating a patient such as desha, kala, pramana, satmya, aahara and aushadha. The time of administration and dosage will surely improves the treatment outcome. *aushadha Sevana Kala* is the time for the administration of the drug. Drug exhibits different actions when administered in different *aushadha sevana kala*. The same type of treatment is not followed at all the stages of the disease. In turn, time of treatment is based on each and every disease stages. So the importance of aushadha sevana kala came into existence. According to predominance of *dosha*, at the various stages of the disease, same drug can be administered in different *aushadha kala* to achieve desired effect. Actual aim of *aushadha sevana kala* is to provide the fulfilment towards desired action of drug administration in patient in order pacify the disease.

INTRODUCTION

Kala is classified as nityaga and awasthik. Aushadha sevana kala is taken into consideration under awasthik kala. Kala for therapeutic management are considered as

1. Shad aveksha kala(six observatory aspects of time)
2. Bsheshaj kala (time for medicine administration)

SHAD AVEKSHA KALA

The therapeutic measures should be appropriately used keeping in view of desha, kala, pramana, sathmya, asathmya. Otherwise, even a useful therapy may turn out to be harmful. Among them kala has been explained in relation to dina, rogi, aushadha, vyadhi, jeerna laxan and rutu. These six factors of kala is called as shad aveksa kala.^[1]

BHESHAJA SEVANA KALA

The meaning of aushadha sevana kala is an appropriate time for administration of the medicine.

Synonyms of bhaishajya kala

Aushadha kala, Aushadhavekshan kala, Aushadha avcharan kala, Agad kaala, Bhaishajya kala, Bhaishajya graham kala aushadha Sevana Kala (time) have been classified as below:

^[2]Charaka – 10

^[3]Sushruta – 10

^[4]Sharangdhara – 05

^[5]Ashtanga Hrudya – 10

^[6]Ashtanga Sangraha – 11

Name of aushadh sevan kaala according to different acharya

CharakaSushruta	Ashtang hridayam	Ashtang sangraha
Abhakta	Ananna	Abhakta
Pragbhakta	Annadau	Pragbhakta
Adhobhakta	Ante	Adhobhakta
Madhyebhakta	Madhyanna	Madhyabhakta
Antarabhakta		Antarabhakta
Sabhakta	Saanna	Samabhakta
Samudga	Saamudga	Saamudga
Muhurmuhu	Muhurmuhu	Muhurmuhu
Grasa bhakta	Grase	Sagraasa
Grasantara bhakta	Kawalantare	Grasantar
	Nishi	Nishi

Detailed study of Aushadha sevan kala

1. NIRANNA KAIA

Niranna kala refers to the administration of only aushadha not with the food.^[7]

As per the commentary of Hemadri, once the consumed food is digested aushadha should be given and after the digestion of aushadha, food should be given According the commentator Indu, aushadha is given 3 hours after sunrise.

Synonyms: Nirbhukta, abhakta, ananna, suryodayejate.

Benefits: Agni and aushadha interaction will be unobstructed due to absence of food and hence it becomes highly potent and cures the diseases immediately.

Indications: In the conditions like balavan roga and rogi, pradipta agni, aggravated kapha niranna aushadha kala is indicated.

Contra-Indications: Niranna aushadha sevana kala is contraindicated in children, old people, female and debilitated persons as it causes balakshaya, glani.

EXAMPLE –Madhvambu, Bramha Rasayana, Taila or ghrita sevana.

2. PRAGBHAKTA KALA

Pragbhakta kala is the time of administration of aushadha before meals.

According to the commentary of Hemadri, Aushadha should be consumed immediately followed by food.

Synonyms: Prakbhोजना, annadou, pragbhakta, bhojanagre., poorvabhaktasya, Bhuktadau.^[8]

Benefits

- >The medicine will be metabolized quickly without hampering the bala of a person.
- >The ingested aushadha will not regurgitate due to presence of food (urdhwagati pratibandha).
- >The intake of aushadha is followed by food. Thus agni is the first target of aushadha.
- >The aushadha directly acts on the amashaya & pacify the vitiated doshas.

Indications: Pragbhakta kala is indicated in the condition where apana vayu is vitiated, old people, children, weak persons, diseases of lower parts of the body and for the purpose of making the person lean.

Example-Avipattikara churna

3. Madyabhakta kala

refers to the time of administration of medicine in between meals.^[9] The commentators Chakrapani and Indu specifies that after the half of food is consumed aushadha should be given again followed by the remaining half of the food.

Synonyms: Madhye, Madhyabhajanam, Madhye bhaktam.

Benefits

- >Aushadha acts locally and nullifies the sthanika doshas.
- >Stimulation of the samana vayu.

Indications

>Dosha- Samanavayu vikruti, pittaja vikaras

>Agni- Mandagni >Disease- Koshtagatavyadhi, pakvashayagata vyadhi

Example –Avipattikara churna

4. ADHOBHAKTA KALA

Adhobhakta kala is the time of administration of aushadha after food.

>According to the commentary of Hemadri & Indu- aushadha is to be administered immediately after meals while Chakrapani reminds of both morning and evening time after meals.

>In the condition of vyana vikruti aushadha is administered after morning food.

>In the condition of udanavikruti aushadha is administered after evening food.^[10]

Synonyms: Pashchat bhakta

Benefits: If the aushadha is administered after the food then it is beneficial in the diseases caused by vyana and udana vayu and also it strengthens the upper body parts.

Indications

>Vyanavayu vikruti, udanavayu vikruti, shlaishmika vikaras, karshya

>To strengthen the upper body parts

5. ANTARABHAKTA KALA

Antarabhakta kala is the time of administration of medicine in between the meals.^[11]

According to the commentary of Indu, antarabhakta kala is the time of administration of aushadha in afternoon after the digestion of previous food consumed.

Benefits

>It shows hrudya, pathya, deepana & manobalakara effect.

Indications: Indicated in the condition where vyana vayu is vitiated and in case of Mandagni, vitiated udana vayu.

6. SABHAKTA KALA

Sabhakta is the time of administration of aushadha along with the food.^[12]

>According to the commentary of Indu, aushadha is processed along with food or it is given with food.

Synonyms: Bhakta samyukta, saanna, samabhakta, mishrannam and antarabhakta.

Benefits: It acts as pathya, protects agni and bala.

Indications

>Indicated in the diseases like loss of taste, diseases of whole body, in children, women, old people, debilitated patients & those who exhibit un palatability to medicines.

7. SAMUDGA KALA

If the aushadha is administered before & after food then it called samudga kala.^[13]

The food which is given should be light to digest.

>According to the commentary of Indu and Hemadri, aushadha should be consumed immediately in relation to food.

Benefits: Aushadha administered in the samudga kala pacifies the doshas of upper & lower parts of body.

Indications: Indicated in the diseases like hikka, kampa, akshepaka and when the doshas are localized in the upper and lower part of the body. The pachana dravyas, lehyas, churnas should be given in this kala.

8. MUHURMUHU KAL

Aushadha is frequently administered irrespective of food intake (with food or without food).^[14]

Benefits: High concentration of drug provides more bio-availability.

Indications: Shvasa, kasa, hikka, pipasa, trshna, chardi, visha

Example-Talisadi churna

9. GRASA KALAA

Aushadha is administered with each & every morsel of food.^[15]

>According to the commentary of Arunadatta and Hemadri, aushadha is to be mixed with each morsel of food.

Benefits: It increases the power of agni.

Indications: Indicated in the condition of vitiated prana vayu, ksheena shukra, durbalashukra; if the formulations are in form of churna, vataka, leha and vajeekarana yogasdeepana yogas are to be given in grasa kala.

Example –Hingwaashtaka churna

10. GRASANTARA KALA

Aushadha is administered between two morsels of food.^[16]

Benifits: Aushadha stimulates the pranavayu hence indriyaprasadana & chittaprasadana takes place. This enhances the vrishya prabhava of the vrishya dravyas.

Indications: Indicated in the condition where prana vayu is vitiated, vamaneeya dhumapana, kasaghna dhumapana, hrudroga and if medicine is in the form of lehya.

11. NISHA KALA

Aushadha is administered at the night time.

>According to the commentary of Indu - nisha kala is the time after evening meal is digested and 3 hours have passed.

>According to Sharangadhara samhita aushadha is to be given without the food in night time.

Synonyms: Nishikale, Ratre

Benefits: It is beneficial in the diseases of the upper part of the body.

Indications: Indicated in the diseases of urdhwa jatru, for the purpose of lekhana, paacana, shamana one has to choose nisha kala for aushadha administration.^[17]

CONCLUSION

Different acharyas have mentioned different number as well as different name of aushadh sevan kaala. But all of them define a same meaning behind them. The aushadha kaala explained by acharyas seem to be based on the routine we follow in a day from morning to night along with predominance of dosha. As it is observed that, the first bhaishajya kala explained by all the acharya is abhakta which is observed in the morning and the last bhaishajya kala is observed as nishi, which is observed in the night. This bhaishajya kaala further seem to be explained on the basis of shada aveksha kaala. Acharya Hemadri have named this bhaishajya kaala as “Shamana Aushadhs Kaala”, which implies that this aushadha sevan kaala should be considered.

REFERENCE

1. Ibidem. charaka samhita, chikitsa sthana, yonivyapat chikitsa adhyaya, 30/296-304.
2. Agnivesha, charaka, charaka samhita, chikitsa sthana, yonivyapat chikitsa adhyaya, 30/2298. Pandey GS, editor. 8th edition. chaukhambha Sanskrit samsthana, Varanasi, 2004; 790.
3. Sushruta samhita, uttar tantra, swasthokrama adhyaya, 64/65. Acharya JT, editor. Reprint 1st edition. Chaukhmbha surbharati prakashana, Varanasi, 2003; 813.
4. Sharangadhara, sharangadhara samhita, prathama khanda, 2/2, Ptparashuram shastri editor, 1st edition. Chaukhambha surbharati prakashana, Varanasi, 2006; 16: 789-790.

5. Vagbhata, ashtang hridaya, sutra sthana, doshopakramaniya adhyaya, 13/38. Paradkar HS, editor, reprint edition. Chaukhambha surbharti prakashana, Varanasi, 2002; 219.
6. Vagbhata, ashtang sangraha sutra sthana, bshajavacharaniya adhyaya 23/13. Sharma SP editor, 1st edition. Chaukhambha Sanskrit series office, Varanasi, 2006; 179.
7. Sushruta, Sushruta samhita, uttar tantra, swasthopkrama adhyaya, 64/65. Acharya JT, editor. Reprint 1st edition. Chaukhambha surbharati prakashana, Varanasi, 2003; 813.
8. Hemadri, commentator, ashtang hridaya, sutra sthana, doshopakramaniya adhyaya, 13/38, paradkar HS, editor, reprint 1st edition. Chaukhambha surbharti prakashana, Varanasi, 2002; 219.
9. Indu, commentator, ashtang sangraha, sutra sthana, bshajawacharaniya adhyaya, 23/14, Sharma SP, editor, 1st edition. Chaukhambha sansrit series office, Varanasi, 2006; 180
10. Sushruta, Sushruta samhita, uttar tantra, swasthopkrama adhyaya, 64/72. Acharya JT, editor. Reprint 1st edition. Chaukhambha surbharati prakashana, Varanasi, 2003; 813.
11. Sushruta, Sushruta samhita, uttar tantra, swasthopkrama adhyaya, 64/67. Acharya JT, editor. Reprint 1st edition. Chaukhambha surbharati prakashana, Varanasi, 2003; 813.
12. Sushruta, Sushruta samhita, uttar tantra, swasthopkrama adhyaya, 64/69. Acharya JT, editor. Reprint 1st edition. Chaukhambha surbharati prakashana, Varanasi, 2003; 813.
13. Indu, commentator, ashtang sangraha, sutra sthana, bshajawacharaniya adhyaya, 23/22, Sharma SP, editor, 1st edition. Chaukhambha sansrit series office, Varanasi, 2006; 180.
14. Vagbhata. Ashtanga Sangraha. Ravidatta Tripathi, editor. 1st ed. Varanasi: Chaukhamba Sanskrit Pratishithan; 2001. Sutrasthana, 23/12. p. 428.
15. Vagbhata. Astanga hridayam (Nirnala Hindi Commentary). Tripathi Brahmananda, editor. 2nd ed. Varanasi: Chowkhamba Surbharati Prakashan; Sutrasthanam, 13/37.p.190.
16. 36. Indu, commentator, ashtang sangraha, sutra sthana, bshajawacharaniya adhyaya, 23/14, Sharma SP, editor, 1st edition. Chaukhambha sansrit series office, Varanasi, 2006; 180.
17. Vagbhata. Ashtanga Sangraha. Ravidatta Tripathi, editor. 1st ed. Varanasi Chaukhamba Sanskrit Pratishithan; 2001. Sutrasthana, 23/12. p. 428.