

## AUSHADHA SEVANA KALA - DESCRIBED IN SAMHITAS IN AYURVEDA

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### Abstract

Aushadha Sevana Kala is the type of Avasthika Kala meant for the proper time of drug administration. Agni, being the supreme factor for maintaining Dhatu-samyata, (Dhatu Normalcy) all the therapies are directed to maintain and preserve the potency of Agni (digestive fire). The proper knowledge of Agni (digestive fire) and Aushadha Sevana Kala (time) will help in food and drug interaction which is helpful to attain a quick and sustainable relief to the patient. There are different Aushadha Sevanakala's (time) mentioned by acharyas and are collectively reviewed in this article. The main purpose of this article is to study different Aushadha Sevana Kala (time) in Ayurvedic literature in detail so that it is helpful in day to day practice.

**Key words:** Kala; Charaka; Sushruta; Ashtanga Hrudaya; Sharangadhara.

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## INTRODUCTION

The aushadha (medicine) should be given in right time to get 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 the meals or at night depends upon the disease and medicine itself. 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.

Kala (time) is unique and specific causative factor of all type of effects, at the same time, it is unavoidable.<sup>[1]</sup> That is why, Ayurveda being science of life, gives emphasis on the concept of Kala (time). Though, Kala (time) has relationship with all the effects, to prove it practically in the clinical aspect, the problem was undertaken. The Aushadha (medicine) and Kala (time) relation is explored in various shades by the ancient Acharyas. Acharya Vagbhata has stated that Kalo Bhaisajya Yoga Krt,<sup>[11]</sup> which means Kala (time) fulfills the aim of administration of Aushadha (medicine). In accordance, Acharya Charaka says that Aushadha (medicine) given at appropriate Kala (time) is more efficacious than one given at inappropriate Kala. Optimum digestion and metabolism in a healthy individual is attributed to Agni (digestive fire). The hypo-activity of Agni (digestive fire) produces majority of disorders like Agnimandya, Jvara, Atisara and Grahani.<sup>[12]</sup> 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 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.<sup>[3]</sup>

The Pancamahabhutas (five elements) are in a latent state of activity in Anna (food) and in Aushadha, they could be conceived to be in the dynamic phase. The sequence of food-Aushadha, by the choice of appropriate Bhesaja 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 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 stimulating 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 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 Bhesaja sevana Kala will help in the quick action, with reduced dose and for prolonged duration of the medication used.<sup>[3]</sup> 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 drug is by the action of vata dosha. So Aushadha sevana kala are very important in Chikitsa (treatment) of Rogi (patient).<sup>[13]</sup>

## AIMS AND OBJECTIVES

The present study has been undertaken with 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

Only Ayurvedic textual materials have been used for this study, from which various references have been collected. Mainly used books in the studies are Charaka Samhita, Sushruta Samhita, Ashtanga Hridaya and available commentaries on these Samhitas.

### Literature Review

The general knowledge of Aushadha sevana kala is elaborated in the following texts.

1. Charaka Samhita Chikitsa – Yoni vyapat chikitsa Adhyaya.<sup>[1]</sup>
2. Sushruta Samhita Uttara tantra – Swasthavritta Adhyaya.<sup>[2]</sup>
3. Astanga Hridaya Sutrasthana – Doshopkramaniya Adhyaya.<sup>[3]</sup>

Classification of Kala and its importance in disease management as follows. As per various Samhitakara (Authors), Aushadha Sevana Kala (time) have been classified as below:

Charaka	– 10
Sushruta	– 10
Sharangdhara	– 05
Ashtanga Hrudya	– 10
Ashtanga Sangraha	– 11

### 1. Abhakta (Niranna kala / Empty stomach)<sup>[6]</sup>

It is Indicated in Kapha Vikaras (Kaphaja disease), Balwana (strong) patients, Pitta / KaphaVruddhi (increase) and for intaking Vamana-Virechana Aushadhas.

Veerya Shakti of Aushadha will be good and unchanged enough in Abhakta kala, because it does not gets mixed with food. Aushadha should be administered in 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 in empty stomach. Indu adds that Aushadha given 2 hours after sunrise in the morning is niranna kala.

### 2. Pragbhakta (Before Meal)<sup>[6]</sup>

Pragbhakta means before meal. It is indicated in Apana Vayu Vikruti, Adha (lower) Kaya (body) Vikaras (Disease), 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)<sup>[6]</sup>

It is mentioned for samana vayu vikara, koshta gata vikaras (Disease), Paityika Vikaras (disease), and in diseases related with Agni and Strotorodhanashak. Aushadha is administered in between meals. Cakrapani and Indu specify that after half of food is consumed Aushadha should be given again followed by the remaining half of food.

### 4. I) PratahPashchadbhakta (after Lunch)<sup>[3]</sup>

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) SayanPashchadbhakta: (after dinner)<sup>[3]</sup>

It is Indicated in Udana Vayu Vikruti (disease), Ura Sthangata Kasa – Shwasagata Vyadhi. Kala after meals is the Adhobhakta Kala, both after lunch and dinner. Cakrapani reminds 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)<sup>[3]</sup>**

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)<sup>[5]</sup>**

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)<sup>[5]</sup>**

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)<sup>[5]</sup>**

It is indicated in prana Vayu Dushtjanya Vikara (Respiratory diseases), Hrudroga, Dipana, Vajikara Aushadhi. Sagra means

with each and every morsel of food, aushadha is given.

#### **9. Grasantare (in between two morsel of food)<sup>[1]</sup>**

It is indicated in Prana Vayu janya Vikara (Respiratory Diseases), Prana Vayu Prakopavastha. Grasantare means Kala in between two morsels, is meant for Aushadha intake.

#### **10. Nisha (Before sleep)<sup>[3]</sup>**

It is indicated in Urdhvajatrugata Vikara (disease), Vamana, 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.<sup>[5]</sup>

#### **11. Antarbhakta (after digestion of meal in noon)<sup>[5]</sup>**

It is indicated in Diptagni Vikara (diseases) and Vata Dosha Janya Vikara (disease). Appropriate Kala for Aushadha intake is Madhyanha, when the previous food consumed is digested and after Aushadha is metabolised, again food is to be taken in the evening.<sup>[5]</sup>

### **DISCUSSION**

Vaidyas largely accepted the nomenclature described by Acharya Charaka.<sup>[1]</sup> The ancient texts of Ayurveda have described 10 types of Aushadha Sevana Kalas (time). The texts differ about the nomenclature of Aushadha Sevana Kalas (time).<sup>[3]</sup>

In Niranna Kala the aushadha is administered in empty stomach. Agni and Aushadha interaction is unobstructed because of absence of food. Agni (digestive fire) should be Pradipta (increased) for this Kala.

**Table 1: Types of Kalas as per Samhitas**

Charaka - chi. 30/296 <sup>[6]</sup>	Ashtanga Hrudaya - Su.13/37 <sup>[8]</sup>	Ashtanga Sangraha – Su. 23/12 <sup>[9]</sup>	Sushruta – Uttara 64 <sup>[7]</sup>	Sharangadhara – Purva 2/11-12 <sup>[10]</sup>
Bhuktadau	Abhakta	Abhakta	Abhakta	Suryodayajatah Divasabhojane a) BhojanaPurva b) Sagraasa c) Bhojana Madhya d) BhojanaPashchat
Bhuktamadhye	Pragbhakta	Pragbhakta	Pragbhakta	Sayambhojane a) Grasantare/Grase b) Bhojanapashchat
Bhuktapaschat a) after lunch (pratah) b) after dinner (sayam) Pratah	Madhyabhakta	Madhyabhakta	Madhyabhakta	Muhurmuhu Nishi
Bhaktasanyukta	pashchadbhakta Nishi	Adhobhakta Samabhakta	Adhobhakta Sabhakta	
Muhurmuhu	Muhurmuhu	Antarabhakta	Antarabhakta	
Samudga	Samudga	Muhurmuhu	Muhurmuhu	
Niranna	Sabhakta	Samudga	Samudga	
Sagraasa	Sagraasa	Sagraasa	Grasa	
Grasantara	Grasantara	Grasantara Nishi	Grasantara	

**Table 2: AushadhaSevana Kala<sup>[1]</sup>**

Sr. No.	Aushadha Sevana Kala	Indications
1.	Bhuktadau	Apana vikruti
2.	Bhuktamadhye Bhuktapaschat	Samana vikruti
3.	a) after lunch (pratah) b) after dinner (sayam)	Vyana-udana vikruti
4.	Pratah	Balwanarugna
5.	Bhaktasanyukta	Aruchi
6.	Muhurmuhu	Shwasakasa Trishna
7.	Samudga	Hikka
8.	Niranna	Durbalarugna
9.	Sagraasa	Pranavayu vikruti
10.	Grasantara	Pranavayu vikruti

**Table 3: Aushadhi Sevana Kala<sup>[2]</sup>**

Sr. No.	AushadhaSevana Kala	Indications
1.	Abhakta	Sukumar, bala, vridhha
2.	Pragbhakta	Bala, vridhha, sukumar
3.	Madhyabhakta	Koshtha gatvyadhi
4.	Adhobhakta	Urdhva sharigata vyadhi Balya
5.	Sabhakta	Mano balvardhaka, deepana
6.	Antarabhakta	-----
7.	Muhurmuhu	Hikka, shwasa, kasa, vaman
8.	Samudga	Urdhvagami and adhogami dosha
9.	Grasa	Vajikarana
10.	Grasantara	Mandagni

**Table 4: AushadhiSevana Kala<sup>[3]</sup>**

Sr. No.	AushadhaSevana Kala	Indications
1.	Abhakta	Healthy person
2.	Pragbhakta	Apanavikruti, obesity
3.	Madhyabhakta	Samanavikruti, kosthagataroga, Pittajaroga
4.	Adhobhakta	Urdhvajatrugataroga
5.	Samabhakta	Sarvagavyadhi
6.	Antarabhakta	Vyanavyadhi
7.	Muhurmuhu	Hikkashwasa, kasa, trusha, chhardi, Vishaktata.
8.	Samudga	Hikka, kampa, aakshepa Urdhwa / Adhparshwa vyadhi
9.	Sagrasa	Prana vayu vikruti vajikarana
10.	Grasantara	Pranavayu vikriti, hudroga
11.	Nishi	Urdhva jatru gata vyadhi, vaman, dhumapana

**Table 5: AushadhiSevana Kala<sup>[4]</sup>**

Sr. No.	AushadhaSevana Kala	Indications
1.	Suryodayajatah Divasabhojane	Pitta / kaphajavyadhi, Virechana Vamana Lekhana
2.	a) BhojanaPurva b) Sagrasa c) Bhojana Madhya d) BhojanaPashchat Sayambhojane	Apana vikruti Aruchi Samana vikruti Vyana vikruti
3.	a) Grasantare/Grase b) Bhojanapashchat	Udana vikruti Pranavayu vikruti
4.	Muhurmuhu	Urdhvajatrugata roga
5.	Nishi	Sarvaga vyadhi

In Pragbhakta Kala aushadhi should be administered before meal followed by food so there is no Balakshaya and no expulsion of food due to Urdhwagni Pratibandha. In Madhyabhata Kala, aushadhi administered in between meals so it acts on Samana Vayu and Pachaka Pitta in Koshtha.<sup>[3]</sup> It acts locally due to Urdhwagati and Adhogati restriction. In Adhobhakta Kala, aushadhi administered after meals (after lunch and dinner) Aushadhi is to be administered immediate after meals.<sup>[1][5]</sup> In Vyanavayu vikruti after lunch and in Udanavayu vikruti (disease) after dinner so that the aushadhi stimulates the Vyana vayu and Udanavayu respectively. In Antarbhakta Kala, the food which is taken is digested and then the Aushadhi taken and when Aushadhi is metabolized then again food is taken in evening, in this Kala due to madhyana i.e. Pittakala, Agni (digestive fire), is in a stimulated condition so, Aushadhi is properly metabolized in this Kala.

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 Sarvangatavyadhi.<sup>[5]</sup> In Samudga Kala aushadhi is administered 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.<sup>[3]</sup> 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 drug from buccal mucosa. Grasa Kala aushadhi stimulates the Pranavayu so Indriyaprasadana and chittaprasadana takes place.<sup>[5]</sup> In Grasantara Kala aushadhi is given between two morsels of food so that helps in correcting Vatadoshavikruti.<sup>[5]</sup> In Nisha Kala aushadhi is given after digestion of food (after

3 Hours passed), in this condition the selective action of aushadhi towards Urdhvajatrugata vikara because the Adha-gati of drug is prevented by food.<sup>[5]</sup>

## CONCLUSION

Aushadha Sevana Kala is the time of administration of Bhesaja (Karana). Oral route is preferred. According to Ayurvedic literature Aushadha Sevana Kala (Time) are ten. It is to be decided by the Karana (Bhisak) in an effort towards the establishment of Dhatu Samya. Numbers of Aushadha Sevana Kala are ten as per Caraka, Susruta, Astangahrdaya. Eleven are described in Astangas Samgraha and Sharangdhara has condensed the Aushadha Sevana Kala into five. Aushadha Sevana Kala was meant for Samana purpose and not to be advocated in emergency conditions. Bhaisajya Parinamakara Bhavas could be Agni (digestive fire), Vayu, Kala (Time) and Samyoga. The rate of metabolism of Bhesaja by Agni (digestive fire) is controlled by food with the aid of proper Aushadha Sevana Kala (Time) helps in treating the patients easily. Majority of Aushadha Sevana Kala are described in relation to food. This is the conceptual study and has its own limitations. Yet researches should be conducted to study on the topic Aushadha Sevana Kala (Time).

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