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A Critical Review on Aushadh Sevan Kala

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Abstract: ***The kind of Avasthika Kala intended for the appropriate timing of medication administration is called Aushadh Sevan Kala. When treating a patient, Trisutra Ayurved is crucial. Hetu (causative factors), Linga (signs and symptoms) and Aushadh (medicine) are considered as Trisutra Ayurved. According to Acharya Charaka medicines having opposite properties of Desha (habitat), Matra (dose) and Kala (time) are able to cure the diseases easily. Additional aspects that should be considered when treating a patient are Desha (region), Kala (time), Pramana (dosage), Satmya (wholesomeness), Asatmya (unwholesomeness), Aahara (food), and Aushadh (medication), according to Acharya Charaka. According to Acharya Charaka medicines with opposite properties than Dosha, Dushya and Nidan (causative factor) gives better result when used as a treatment. Since Agni is the most important component for sustaining Dhatu Samya, all therapies aim to preserve Agni's power. Aushadh Sevan Kala will assist with diet and medication interactions, which will enable the patient receive prompt and long-lasting comfort. One crucial element that needs to be taken into account throughout treatment is kala, or time.***
Keywords: Aushadh Sevan Kala, Asatmya, unwholesomeness, Trisutra Ayurved.

I. INTRODUCTION

Kala can be viewed as a shift, and it is only one among several for different calculations and displays.[1] *Kala* is a distinct and particular cause of all kinds of effects, but it is also inevitable. Because *Ayurveda* is a science of life, it emphasises the idea of Kala. Kala is divided into two categories: *Aniyat* or *Awasthik Kaal* and *Niyat* or *Nityaga* (continuous).

Under *Awasthik Kaal, Aushadha Sewan Kaal* is taken into consideration. *Kala* for therapeutic management is regarded as: [3]

1. *Shad Aveksha Kala* (six observatory aspects of tim
2. *Bheshaj Kala,* when medication is administered.

Shad Aveksha Kala: Shad Aveksha Kala are recognised as:

1. *Dina* (day)
2. *Rogi* (patient)
3. *Aushadha* (medicine)
4. *Vyadhi* (illness)
5. *Laxan Jeerna*
6. *Ritu* (the seasons).

According to *Acharya Charak, Aushadh* administered at the right Kala is more effective than one administered at the wrong Kala.

Bhaishajya Kala: This is the time when medication is administered.

Synonyms of Bhaishajya Kala

Aushadha Kala, Aushadhavekshan Kala, Aushadha Avcharan Kala, Agad Kaala, Bhaishajya Kala, Bhaishajya Graham Kala.

Total number *of Aushad Kaala*

SN	***Acharya***	**Enumeration**
1.	***Charak,Shushruta, Ashtang Samgraha***	**10**
2.	***Ashtang Hrudhya***	**11**
3.	***Shangdhara Samhita***	**5**

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***Aushad Kaala* according to *Acharya Sharangdhara*[5]**

Suryaodhya, Divasabhojane, Sayante Bhojane, Muhurmu, Nisha

Indications of different Aushad Kaal[3]

SN	Aushad Kaala	Indications
1.	*Niranna (Abhakta)*	1. Diseased and disease with good strength. 2. *Pancha vidh kashaya kalpana* (five basic formulations): they are heavy to digest and need strong agni to digest them. 3. *Lekhanartha* (scrapping) and *Utklishta Kapha Pitta.* 4. Sukumara, Vriddha, Bala Kapha Udreka avastha gata kala.
2.	*Pragbhakta*	1. Vitiated *Apana vaayu* 2. *Gudagata Vayu* (situated in anus). 3. Aged person 4.Childrens 5. *Bhiru* (panic) 6. *Krishanga* (emaciated)or weak 7. For strengthening lower parts of body 8. Diseases of lower body 9. Obesity
3.	*Madhyabhakta*	1. Samana Vaya Vikruti 2. Koshtagat Vyadhis 3. Pittaja diseases 4. Mandagni
4.	*Pashchatbhakta*	1. vitiated Vyana vayu. 2. Strengthening upper body parts. 3. Diseases of chest, throat and head. 4. Diseases of upper half of body
5.	*Sayampashchat:*	1. Vitiated *Udana vayu*
6.	*Antarabhakta*	1. *Hridya* (beneficial for heart 2. *Deepak* (increasing digestive fire) 3. *Deeptagni* purush suffering from vitiated vyana vayu 4. Vitiated Udana Vayu 5. It gives strength to the manas (mind)
7.	*Sabhakta*	1. *Aruchi* 2. Childrens 3. Weak 4. *Stree*(ladies) 5. *Vridha*(elderly) 6. *Sukumara*(mild) 7. *Ksheena*
8.	*Grasa grasantarah*	1. vitiated *Prana Vayu Dushti* 2. *Vajeekarnarth* (increasing vigor) 3. *Agni Sndeepnartha.* 4. *Grasa*: *Churna* (powder), *Vataka* (tablet), *Leha* (linctus) are advised to administer in this *kaala.* 5. *Grasantara: Vamaniya Dhumpana* is administered in this kaala.

9.	*Samudga*	1. *Hikka Roga* (hicupps) 2. *Kampa* (tremors) 3. *Akshepa* (convulsion) 4.*Urdhva Kayagata Vikaras* 5. *Pravisruta* (spreaded), *Urdhwa* and adha *Visruta Dosha*,
10.	*Mahurmuhu*	1. *Shwasa* (dyspnoea) 2. *Kasa* (cough) 3. *Trishna* (thirst) 4. *Hikka* (hiccups) 5. C*hardi* (vomiting) 6. *Visha* (poison) 7. *Swarabhanga* (hoarseness of voice).
11.	*Nish*	*Urdhwajatrugat Vikara* (disease above the neck)

II. DISCUSSION

Detailed study of *Aushadha Sevan kala.*

1) Niranna (Abhakta)

Abhakta refers to administration of *Aushadha* alone, so that it must not come in contact with food before it gets digested.

Synonym: *Abhakta, Ananna, Nrbhukta, Suryodaye Jate*. According to *Acharya Chakrapani Abhakta* refers to, when medicine is administered before food in the morning. One should have food only after the medicine is completely digested. According to *Acharya Hemadri* medicine should be administered in the kapha *Udreka Gata Kala*. According to *Acharya Indu* administration of medicine it should be one *Yama* after sunrise. [6]

Conceptual description: in abhakta kaala medicine is administered in empty stomach so that medicine should directly come in contact with agni. As in abhakta kaala stomach is devoid of kapha thus the digestive fire digests the medicine completely and one gets the maximum benefits of the medicine.

2) Precautions

It is not recommended to provide medicines in abhakta kaala to youngsters, the elderly, or people who are unable to tolerate the medication's potency. One must endure problems like glani (loss of power) and possibly even death if the drug is given without taking the circumstances into account.

Synonyms for Pragbhakta

Prakbhojana, Annadau, Bhojanagre, Bhuktadau, and Poorvabhaktasya. The medication is given right before eating.

Conceptual description

Medicine administered in this kaaala will get digested without affecting the strength of person. As the medicine will get covered by food, there will be no regurgitation of food. It will help to cure the diseases related with stomach

.

3) Madhyabhakta

In this kaala medicine is administered in between the meal. In this person is asked to consume half of his meal and then advised to have medicine and then the remaining part of meal is administered.[7]

Synonyms: Madhye bhaktam, Madhya bhojanam, madhye.

Conceptual description

The consumed food initiates the process of digestion, which in turn activates samana vayu and pachak pitta. Thus saman vayu will act over the medicine taken and helps to give the expected result. Then again food is consumed, which covers the medicine and prevents the regurgitation of medicine. Madya bhakta aushadhi due to its quality of not spreading (avisari bhava), subsides the diseases of Madhya sharir, which means medicine administered during this kala acts on samana vata. Once this samana vata is corrected, agni or pachaka pitta starts working properly. The pachaka pitta nourishes all the other pitas. If pachak pitta is corrected all the other pittas will start functioning properly. Hence it is indicated in paittik vyadhis. The main function of koshtha is digestion and metabolism. Once the samana vata and pachaka pitta are starts functioning normally, the function of koshtha get corrected. Hence it is indicated in koshta gata vyadhis.

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4) Pashchatbhakta

Synonyms:

ante, adhaha, adhobhaktam, Pratah ashasya, pashchat. Mode of administration: in this kaala the medicine is administered after meal. This kala is divided into two 1. Pratah bhojan kala- in this kaala the medicine is administered after morning meal, advised in case of vyana vata vikruti. 2. Sayam bhojan kala- in this kaala the medicine is administered after evening meal, advised in case of udana vata vikruti.

Conceptual description

This kaala is mainly advised in case of vyana vata vikruti. The medicine is advised to be administered in the morning because the site of vyaana vayu is considered to be hrudaya (heart). Acharyas have stated that as every flower blooms in the morning everyday similarly every morning heart also blooms, activating vyaana vayu in it. Thus the medicine administered in the morning will reach hridaya and will act properly on vyaana vaayu. The medicine should be administered after meal, as the vyaana vaayu gets activated after the digestion of food and formation of aahara rasa. Thus the administered medicine is carried along with the vyaana vaayu and helps tocure the diseases related with vyaana vaayu.

5) Sayampashchat

In this kaala, the medication is given in the evening following a meal. This kaala falls under the category of adhobhakta.Udana Vayu Vikruti makes reference to it. Shwasagata Vyadhi and Ura Sthanagata Kasa.

Conceptual description

According to Acharyas, the heart languishes after working all day, just as flowers droop in the evening after blooming all day. As a result, Vyaana Vaayu activity also declines at night. After that, Udana Vaayu takes over Vyaana's operations. Therefore, the medication aids in the treatment of udana vata-related illnesses.

6) Antarabhakta

Synonyms: Antarabhaktam, Bhaktayormadhye. The administration of medication in between two meals is considered as Antarabhakta. It is Indicated in Diptagni Vikara and Vata Dosha Janya Vikara. In which medication is administered after digestion of afternoon meal, then, after digestion of medicine the evening meal is taken. Similar regimen is followed between evening and morning meal. According to Acharya Indu the second antarabhakta kaala is considered as one yama followed by the digestion of evening meal, which is same as nishi aushadha sevan kaala. Acharya jejjat have categorized this kaala under madhyobhakta. Acharya Chakrapani has stated that in antarabhakta kaala the medicine is mixed with food or some eatables. This view is considered as sabhakta according to other acharyas.

Sabhakta Synonym: saannam, samabhaktam, Bhakta samyuktam In this kaala the medicine is administered by mixing with the food. The medicine is mixed with prepared food or mixed while food preparation. It is indicated in Sukumara vyakti, Bala, Aruchikara, Aushadha Sarvangata Vikara.

Conceptual description

in this kaala medicine is taken by mixing along with food, thus when the food is digested and gets converted into aahaara rasa, the medicine also gets digested and its extract comes with aahara rasa. This medicated aahara rasa gets circulated in the body and helps to cure diseases all over the body. This kind of medication is given so as to mask the strong taste and smell of medicines.

7) Grasa grasantarah

Synonym: kavalantare Grasa grasantarah means an aushadha sevan kaala in which medicine is administered in between bolus of food. It is indicated Prana Vayu janya Vikara.

Conceptual description

Powdered medicines are advised to be taken in this kaala. Powdered medicines being dry in constituency are difficult to deglutinate, thus they are advised to be taken along with the food so as to ease the deglutination of powdered medicine. The process of deglutination is supervised by prana vaayu. Thus, the medicine taken along with each bolus of food will come in contact with prana and will help to cure prana related diseases.

8) Samudga

Samudga means before and after food.Food taken should be Laghu. Aushadha is administered at the time immediate before and after meals.

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Synonym: Samputaka which means box like structure. In this kaala medicine is taken before as well as after food.

Conceptual description

Acharya *Dalhana* have emphasized on the word „piyate" in context with *Samudga* kaala Which, explains that the medicine must be in liquid form so that food is put in nutshell. No specific dosha dushti is indicated for this kaala. Some conditions such as pravisruta (vitiated and spreaded), urdhwa and adho visruta dosha, Hikka roga (hicupps), kampa (tremors), akshepa (convulsion), urdhva kayagata vikaras etc are stated in which dosha dushti is found in urdhwa as well as adho sharira.

9) Mahurmuhu

In this kaala medicine is taken again and again with or without food. This kaala is divided into two: 1. Abhakta muhurmuhu 2. Sabhakta muhurmuhu In abhakta muhurmuhu the medication is taken repeatedly without food. In sabhakta muhurmuhu the medicine is taken repeatedly with food. Sabhaktan and abhakta muhurmuhu are chosen according to the power of patient. Muhurmuhu is indicated in Shwasa Kasa, Hikka, Chhardi, Pipasa Vikara.Frequent administration of Aushadha regardless of Bhukta or Abhukta is muhurmuhu Kala. The medicine is administered repeatedly so that it can act on vegas of disease thoroughly

Nishi The medication is administered at night in this kaala.Urdhwajatrugata Vikara is mentioned. Dhumpana, Vamana. When medicine is administered, Nisha Kala occurs after the food has been digested; according to Indu, Nisha Kala occurs precisely three hours after the evening meal has been eaten. Synonyms Swpnakale, Ratre

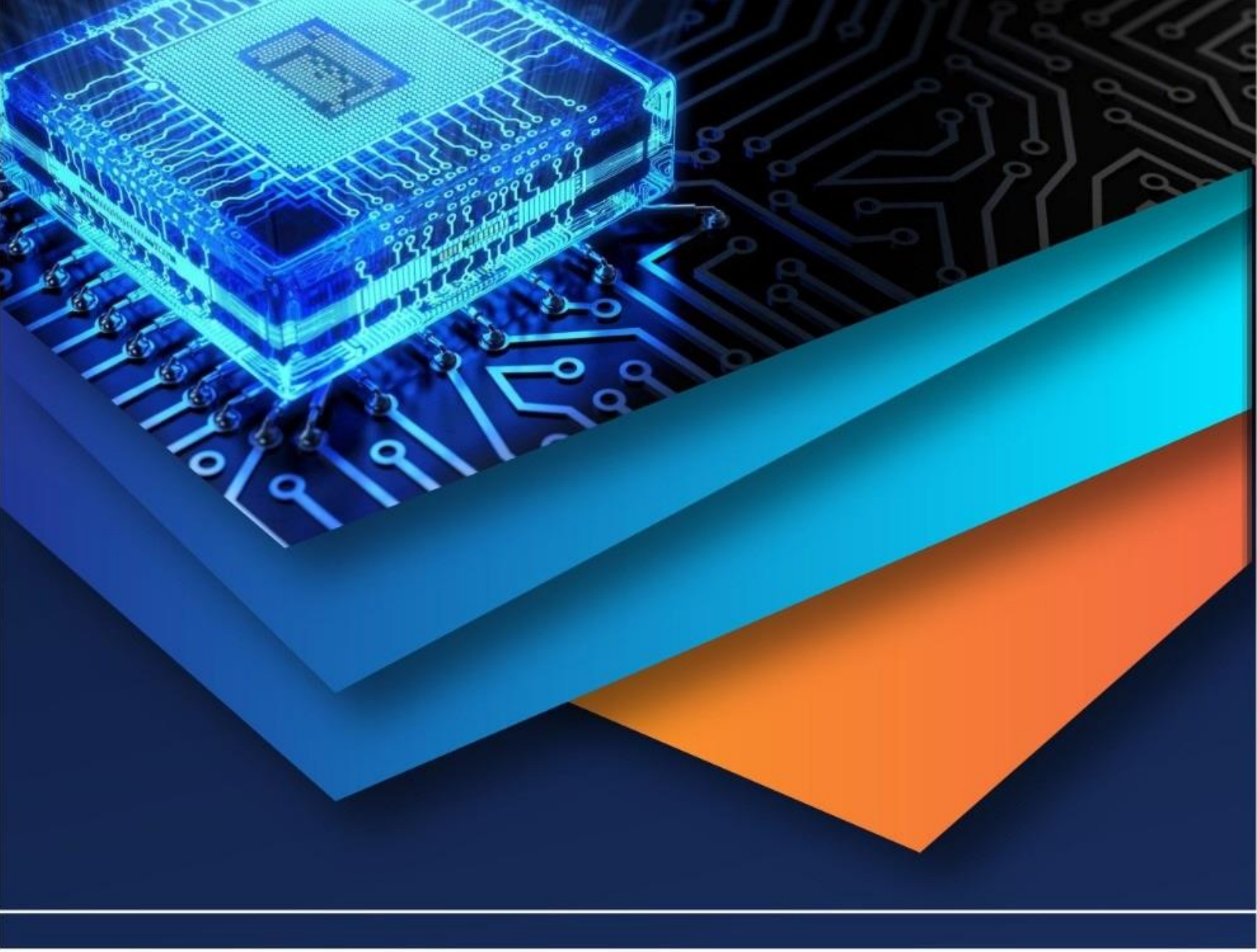
III. CONCLUSION

Ayurvedic medicine is far more concerned with the timing of medicinal administration. Clinically, the significance of Aushadha Sevana Kaal is more cardinal, as without it all the medicine and food will be for naught. The Bhaishajya Kaal explained by Acharyas seems to be based on the routine we follow in a day from morning to night along with the predominance of Dosha. Oral administration is the cornerstone of all Kaal. However, it should not be used in an emergency. Medicines should be taken with fluctuations as per the biological clock of the body. Meanwhile, it looks like the timing of drug administration in disease therapy has a major impact on treatment success. But in Ayurveda, Bhaishajya Sevan Kaal is a more concerned subject while treating disease. Bhaishajya Sevan Kaal can also be helpful in the development of new methods for treating both traditional and modern lifestyle illnesses. In this study, in comparison with both sciences; we got both similarities and dissimilarities too in Aushadha Prayoga Kaal. Both sciences are standing on their principle, but the aim is to increase the treatment efficacy and to minimize drug toxicity. So, it is more important that we should take account of Aushadha Prayoga Kaal while drug administration. As a result, a Vaidya with a thorough understanding of Bhaishajya Sevan Kaal can treat patients more effectively and achieve better disease outcomes.

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