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Significance Role of *Aushadha Sevana Kala* in *Vayu Vikruti*

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ABSTRACT: -

Aushadha Sevana Kala (drug administration time) is an important factor to remember when treating a sickness. *Trisutra* Ayurved includes *Hetu* (causative causes), *Linga* (signs and symptoms) and *Aushadh* (medicine). When treating a patient, *Trisutra* Ayurveda is essential. Medicines with the opposing attributes of *Desha* (habitat), *Matra* (dosage) and *Kala* (time), according to *Acharya Charaka*, may readily heal ailments. Taking medications at the correct time "*Aushadha Sevana Kala*" contributes to the maximum health advantages of supplied drugs. *Aushadha Sevana Kala* principles aid in the prevention of undesirable food and medicine interactions. *Shodhan* and *Shaman Chikitsa* employ *Aushadha* to preserve and enhance health in healthy people and to cure diseases. Most of the diseases are caused by *Vata*. There are five types of *vata* too. Different *Aushadha Kala* (medicine periods) have been prescribed for the distortion of these five *Vata*. The duration of the medicine should be chosen according to the *Vata* in which the distortion has taken place. So that diseases can be cured soon. The purpose of this article is to prevent diseases by following the prescribed *Aushadha Sevana Kala* (medicine periods) for *Prana*, *Udana*, *Samana*, *Vyana*, *Apana vata*.

Keywords: *Kala*, *Aushadh Sevana Kala*, *Samyata*, *Asatmya* (unwholesomeness), *Ayurved*, *Agni*.

INTRODUCTION: -

Kala (time) is a distinct and specific causal component of all types of consequences, yet it is also inescapable.¹ *Kala* is divided into two types: *niyat* or *nityaga* (constant) *kala* and *Aniyat* or *Awasthik kala*. Under *Awasthik kala*, *Aushadha sewan kala* is taken into account.

1. *Shad aveksha kala* (six observatory aspects of time) is considered for therapeutic treatment.
2. *Bheshaj kala* (medication administration period).

Shad aveksha kala are observed as

- 1) Dina (day)
- 2) Rogi (patient)
- 3) Aushadha (medicine)
- 4) Vyadhi (disease)
- 5) Jeerna Laxan
- 6) Ritu (seasons)²

If the *Aushadha* (medicine) is not administered correctly according to its *Kala* (time), it will be ineffective. When to take the *Aushadha*, whether before or after meals, in between meals, or at night, is determined by the ailment and treatment. In order to treat patients more precisely and conveniently, it is critical to have a fundamental understanding of the idea of *Aushadha Sevana Kala*. As a result, Ayurveda, as a science of life, emphasises the idea of *Kala* (time). Though *Kala* (time) has a link with all of the consequences, the task was tackled to show it realistically in the clinical aspect. The ancient *Acharyas* examined the *Aushadha* (medicine) and *Kala* (time) relationship in many hues. According to *Acharya Vagbhata, Kalo Bhaisajya Yoga Krt.*³ According to *Charaka*, the medication that is the exact opposite of *Dosha, Dooshya*, and *Nidan* (causative component) or all three would surely alleviate the condition, regardless of specific attributes expressed or not mentioned.⁴ The above statement is followed by another, which states that "while treating a disease, success can be achieved only when the proper combination of *Desha* (region), *Kaala* (time), *Pramana* (dosage), *Satmya* (wholesomeness), *Asatmya* (unwholesomeness), *Pathya* (useful) and *Apathya* (harmful) is used." g⁵ *Agni* (digestive fire) is responsible for a healthy person's optimal digestion and metabolism. The majority of illnesses, such as *Agnimandya, Jvara, Atisara* and *Grahani*, are caused by *Agni* (digestive fire) hypoactivity.⁶ As a result, the essence of all therapeutic interventions is to re-establish, maintain, and protect the integrity of *Agni* (digestive fire). The *Aushadha* (medicine) is the mechanism by which the physician restores the changing ability of *Agni* (digestive fire). Food, kind of *Aushadha* utilised, time of administration and *Sariravastha* (physical state of the body) all influence the rate of metabolism of *Aushadha* by *Agni*. Ayurvedic pioneers created the *Bhaisajya kala*, in which food is primarily employed as a medium to attain the desired therapeutic benefits.⁷ The *Acharayas* have elevated *Kala* and *Agni* to the degree of *Parinamakara bhava*. Thus, a good understanding of the *Agni-Bhaisajya* interaction in the *Bhesaja sevan Kala* will aid in the medication's rapid effect, lower dose, and longer duration. The activity of *vata dosha* governs all of *Kala*. *Pitta* and *Kapha* doshas have a mute function among the *Kala* since the drug's moving characteristic is due to the activity of *vata dosha*. As a result, *Aushadh Sevan Kala* is particularly essential in *Rogi's Chikitsa*. The *Acharayas* have elevated *Kala* and *Agni* to the degree of *Parinamakara bhava*. Thus, a good understanding of the *Agni-Bhaisajya* interaction in the *Bhesaja sevan Kala* will aid in the medication's rapid effect, lower dose, and longer duration. The activity of *vata dosha* governs all of *Kala*. *Pitta* and *Kapha* doshas have a mute function among the *Kala* since the drug's moving characteristic is due to the activity of *vata dosha*. As a result, *Aushadh Sevan Kala* is particularly essential in *Rogi's Chikitsa*.

LATERALLY REVIEW: -

Bhaishajya kala- *Aushadhi Sevana Kala* is the type of *Avasthika Kala*⁸, meant Time of administration of medicine is known as *bhaishajya kala*.

Synonyms of *bhaishajya kala-*

Aushadha kala, Aushadhaveshan kala, Aushadha avcharan kala, Agad kaala, Bhaishajya kala, Bhaishajya graham kala.

Chikitsa kala depends upon the following factors⁹

- 1) *Dina* - e.g. *Vamana- Pratahkala, Anuvasana Basti-* after light food intake
- 2) *Rugna* -e.g. *Pratah nirannakala*
- 3) *Aushadha* -e.g. *Samudga, Sagrasa, Grasantare*
- 4) *Vyadhi* -e.g. *Jvara-* 6 hourly *Peya* consumption
- 5) *Jirnalinga* -e.g. *Laghuta, Udgar, Pradipta Kshudha*
- 6) *Rutu* -e.g. *Vasanta- Kaphapropaka*

Number of *Aushadhi Sevana Kala*: -

TABLE -1

S.NO.	Name of Acharya	Types
1.	<i>Charaka</i> ¹⁰	10
2.	<i>Sushruta</i> ¹¹	10
3.	<i>Ashtang Hridaya</i> ¹²	10
4.	<i>Ashtang Sangraha</i> ¹³	11
5.	<i>Sharangadhara</i> ¹⁴	5

TABLE-2

S.NO.	Vayu-Vikriti	AushadhaSevana Kala		
		Acharya Charaka ¹⁵	Acharya Sharagdhara ¹⁶	Acharya Vagbhatta ¹⁷
1.	Prana vayu	<i>Grasa Grasantara</i>	<i>Bhojanap Sayambhojane pashchat (After Dinner)</i>	<i>Sagrasa Grasantara</i>
2.	Udana Vayu	<i>Bhojanouttar (After dinner)</i>	<i>Grasantare/Grase</i>	-
3.	Samana Vayu	<i>Madhyabhakta (Between Meals)</i>	<i>Bhojana Madhya</i>	<i>Madhyabhakta</i>
4.	Vyana Vayu	<i>Pratah Ashita (After lunch)</i>	<i>BhojanaPashchat</i>	<i>Antarabhakta</i>
5.	Apana Vayu	<i>Bhojana Purva</i>	<i>Divasabhojane a) BhojanaPurva</i>	<i>Pragbhakta</i>

Indications: -

TABLE NO. 3

	Dosha Vikruti	Diseases
Grasa Kala	Pranavayu Vikruti	Pranavayuvikruti (Pinasa, Ardita, trusha, Shvasa) ¹⁸
Grasantara Kala	Prana vayu Vikruti	Pinasa, Ardita, Trusha, Shwasa, Hrudroga
Adhobhakta Kala	Vyanavayu Vikruti, Udanavayu Vikruti	Vyanavayujanya- napunsakata, debility, shopha, jvara, depression, body ache, tingling, numbness, kushtha, visarpa. Udanavayujanya- throat-infections, depression, chhardi, aruchi, pinasa, galaganda, urdhvajatrugata vyadhi. ¹⁹
Madhyabhakta Kala	Samanavayu Vikruti, pitta	Kosthagatavyadhi, pakvashayagata vyadhi, shula, gulma, grahani ²⁰
Pragbhakta Kala	Apanavayu Vikruti	Debility, weakness of lower parts of Body, mutravaha-malavaha-shukravaha strotasas, pakvashayagata vyadhi, Arsha, Gudabhransha ²¹

1. *Aushadha Sevana Kala in Prana Vayu Vikriti-*

Grasa Kala: -

Aushadha is administered with each & every morsel of food.

Arunadatta, Hemadri— *Aushadha* is to be mixed with each morsel of food

Activity of Bheshaja: -

- *Sagra* *Bheshaja* improves *bheshaja* absorption from the buccal mucosa.
- A high concentration of medication in systemic circulation allows for a speedy beginning of action.
- Normal *Pranavayu* controls food intake.
- *Pranavayu* is stimulated by *Grasa Kala Bheshaja*. As a result, the *Indriyaprasadana* and *Chittaprasadana* take place. This strengthens the *Vrishya Dravyas'* *Vrishya Prabhava*.

Grasantara Kala-

Bheshaja is administered between two morsels of food.

Activity of Bheshaja: -

It aids in the correction of *Vata dosha's gati vikruti* by increasing *anulomana*.

Adhobhakta Kala: -

- Sayambhojane pashchat (After Dinner)
- Hemadri & Indu- Bhesaja is to be administered immediately after meals.
- Vyanavikruti- Bhesaja is administered after lunch.
- Udanavikruti- Bhesaja is administered after dinner

2. Aushadha Sevana Kala in Udana Vayu Vikriti-**SayanPashchadbhakta: (After dinner): -**

- It is recommended for *Udana Vayu Vikruti* (illness), *Ura Sthangata Kasa - Shwasagata Vyadhi*. The *Adhobhakta Kala* is performed after meals, both at lunch and dinner. *Cakrapani* is associated with both morning and evening mealtimes.
- *Indu* and *Hemadri* add to the preceding by stating that shortly following meals is the time for taking medication

3. Aushadha Sevana Kala in Samana Vayu Vikriti-**Madhyabhakta**

Synonyms: Madhye bhaktam, Madhya bhojanam, madhye.

In this *kaala*, medication is given in between meals. In this case, the individual is requested to consume half of his meal before being encouraged to take medicine, after which the remaining portion of the meal is delivered.

Physiological Description: -

The digestive process is initiated by the food digested, which triggers *samana vayu* and *pachak pitta*.

Thus, *saman vayu* will exert influence over the drug ingested, assisting it to produce the desired results. Then food is ingested, which covers the drug and prevents it from being regurgitated.

Madya bhakta aushadhi, because of its property of not spreading (*Avisari bhava*), alleviates *Madhya sharir* illnesses, which implies medicine supplied during this *kala* operates on *samana vata*. When *samana vata* is rectified, *agni* or *pachaka pitta* begins to function properly. The *pachaka pitta* feeds the other pitas.

If the *pachak pitta* is adjusted, all of the other pittas will begin to operate properly. As a result, it is mentioned in *paittik vyadhis*.

4. Aushadha Sevana Kala in Vyana Vayu Vikriti-**PratahPashchadbhakta (after Lunch)**

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

5. Aushadha Sevana Kala in Apana Vayu Vikriti-**Pragbhakta (Before Meal)**

- *Pragbhakta* is Sanskrit meaning "before the meal." It is mentioned in *Apana Vayu Vikruti*, *Adha* (lower), *Kaya* (body), *Vikaras* (Disease), and *Meda* (fat).
- The recommended *kala* for *Aushadha* ingestion is to administer the medication before meals. There is no disagreement on this issue, *aushadha* should be offered before meals.
- *Hemadri* suggests that *aushadha* be consumed shortly after eating.

DISCUSSION: -

The activity of *vata dosha* is responsible for all *kala*. *Pitta* and *Kapha dosha* play a mute part among the *kala* since the drug's moving property is caused by the activity of *vata dosha*. As a result, *Aushadha sevana kala* is highly significant in *Rogi Chikitsa* (therapy).²²

The relationship between *Aushadha* and *Kaala* is thoroughly detailed in our Ayurvedic *Samhitas*. This relationship is especially important while taking medication. As the *Aushadha Dravya* fails to have the expected impact, such negligence might be one of the reasons. As a result, *Aushadha Sevana Kala* is beneficial in enhancing medicine effectiveness and absorption. *Grasa Kala* the *Aushadhi* is administered with each piece of food to aid in the absorption of the medicine from the buccal mucosa. Because *Grasa Kala Aushadhi* activates the *Pranavayu*, *Indriyaprasadana* and *Chittaprasadana* occur. *Aushadhi* is provided between two morsels of food in *Grasantara Kala*, which aids in the correction of *Vatadoshavikruti*.

Aushadhi should be eaten before the meal in *Pragbhakta Kala*, followed by food, to avoid *Balakshaya* and food ejection owing to *Urdhwagni Pratibandha*. *Aushadhi* was eaten between meals in *Madhyabhata Kala* to act on *Samana Vayu* and *Pachaka Pitta* in *Koshtha*. Because of *Urdhwagati* and *Adhogati* constraints, it only functions locally. *Aushadhi* is consumed after meals (after lunch and supper) in *Adhobhakta Kala*. *Aushadhi* should be taken immediately after meals. The *Aushadhi* activates the *Vyanavayu* and *Udanavayu* *vayus* in *Vyanavayu vikruti* after lunch and *Udanavayu vikruti* after supper, respectively. In *Antarbhakta Kala*, meal is digested, then *Aushadhi* is eaten, and after *Aushadhi* has been metabolised, food is taken again in the evening. Because *Madhyana*, i.e., *Pittakala*, *Agni*, is stimulated in this *Kala*, *Aushadhi* is adequately metabolised at this time.

CONCLUSION: -

The benefits of *Aushadha Kaala* are numerous; it is used to maintain and enhance health in a healthy individual, as well as to cure diseases by *Shodhan* and *Shaman Chikitsa*. This *Aushadha sevana kaala* does not apply when the drug is administered by a route other than the oral route. The *Panchamahabhutas* also change the potency of *Aushadha* based on the time period/predominance of *Panchamahabhutas*, hence the timing of medication administration is critical to achieving the intended therapeutic response of the treatment. *Aushadha Sevana Kala* is helpful in increasing the efficacy and absorption of drugs.

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