



Nomenclature of Aushadh Sevan Kaal (Time of Drug Administration) In Various Ayurved Samhita's and Its Commentaries- A Critical Review

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Abstract: Aushadh Sevan Kaal is a concept described in Ayurved samhitas, which means the time of medicine administration. Kaal (Time) is included in karana dravya and plays many important roles in our lives. The existence of the Kaal is from the *Shrishi Utpatti*. Acharya Charaka has described *Trisutra* Ayurved, which explains the knowledge about the entire Ayurveda. *Trisutra* includes *Hetu* [causative factors], *Linga* [signs and symptoms], and *Aushadh* [medicines]. Additional considerations listed by Acharya Charaka include the patient's *desha* (region), *kala* (time), *pramana* (dosage), *satmya* (wholesomeness), *asatmya* (unwholesomeness), *aahara* (diet), and *aushadh* (medicine). *Kaal* is a particular and distinct cause of all kinds of outcomes and is also inevitable. Ayurveda is the science of life, emphasizing the idea of *kaal* as it is one of the *karan dravya*. The present study aims to critically analyze different terms used in samhitas for nomenclature and terminologies related to the administration time (aushadh sevan kaal) of ayurvedic herbo mineral formulations. To achieve this, we aim to study the concept of aushadha sevan kaal in various samhitas for its utility in identifying textual study material for selecting the treatment protocol. There are differences in the nomenclature [terminologies] in various samhitas and their commentaries. Mild variation is also observed in the number of types of Aushadh sevan kaal as per Samhitas. All Ayurveda treatments concentrate on maintaining and retaining the power of *agni* because it is the primary factor in establishing the *Dhatu Samyata*. In the current era, it is observed that proper medicine administration needs to be done in relationship with *Dosha, dusya, rogi*, and *rogbala* in consideration of the *aushadh seven kaal*. Hence, treatment is not successful in treating the patients. In this study, it is observed that different terms are mentioned in Ayurveda texts for different types of Aushadh sevan Kaal by different-different Acharyas.

Keywords –Aushadh seven kaal, Asatmya, Ayurveda Samhitas, nomenclature, Satmya, Trisutra Ayurved

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I. INTRODUCTION

Ayurveda is a gist of Vedas, known as a *upved* of Atharva veda. Many reference texts are available in Ayurveda, like *Agnivesh Tantra*, *Bhel samhita*, *Harit samhita*, *Sushrut samhita*, etc. *Acharyas* got the knowledge of Ayurveda from *Guru-Shishya Parampara*¹ and with this type of study of Veda, the knowledge of Ayurveda was shared for the further generation through the teaching and learning methods in the ancient period using *Adhayan-adhyapan Vidhi* and *Tadvidh Sambhasa*² as mentioned in *Charak Samhita*. *Kaal* (time) is two types; *Awasthik kaal* and *NityagKaal*.³ *Awasthik*, means stages of life-like *Balyavstha*, *Tarunavstha*, and *Jaravstha*.⁴ *Nityagkaal*, is a seasonal period which is also of two types; *Visarga kaal* and *Adana kaal*.⁵ *Adana Kaal* includes three ritus *Shishir* (Cold), *Grishma* (Hot), and *Vasant*. *Visarga kaal* also includes three ritus like *Varsha*, *Sarad*, and *Hemant*.⁶ The oldest traditional medical system, Ayurveda, is very concerned about the health and sufferings of all living beings on Earth. It was taught in the form of *Trisutra*, which include *Hetu* (causative factor), *Linga* (signs and symptoms), and *Aushadha sutra* (treatment). This trio's final component has been assigned the same weightage as its first two. As a component of *Chikitsa*, *Aushadh Sutra* conceals numerous more plans (Treatment) which are beneficial for promoting, preventing, protecting, and palliative care of healthy and diseased entities. According to *Acharya Charaka*, the medication that is used to balance the status of

imbalanced *Dosha*, *Dooshya*, and *Nidan* (the aetiological factors) individually or to all three will surely treat the disorder, regardless of any particular characteristics that are given or not mentioned.⁸

Under *awasthik kaal*, *ausadh sevana kaal* is taken into consideration.

For therapeutic management, *Kaal* is considered as

1. *Shadaveksha kaal* (six observatory aspects of time)
2. *Bheshaj Kaal* (time for medicine administration)

*Shadaveksha kaal*⁹ (six observatory aspects of time) includes - 1) *Dina* (day), 2) *Rogi* (patient), 3) *Aushadha* (medicine), 4) *Vyadhi* (disease), 5) *Jeerna Lakshan*, and 6) *Ritu* (seasons). *Acharya* has interpreted the concept of *Kaal* to avoid the hurdles to the success of treatment for the patient. In Ayurveda, most of us are reading *Laghutrayi* and *Bruhatrayi* to understand the core concepts and principles of Ayurveda. Many concepts, protocols, and principles are mentioned in Ayurvedic texts like *Samanya vishesh Siddhant*, *dhatu samya Siddhant*, *Ahar vihar sevana* according to *ritu*, *pathyapathya sevana kaal*, etc. In the same way, *Acharya* explained *Aushadh sevana Kaal*, which means a time of the *Aushadha* (medicine) *sevana* according to *Panch Nidan* (as per *nidana*, *poorvarup*, *roop*, *upashay* and *samprapti* of the diseases).¹⁰

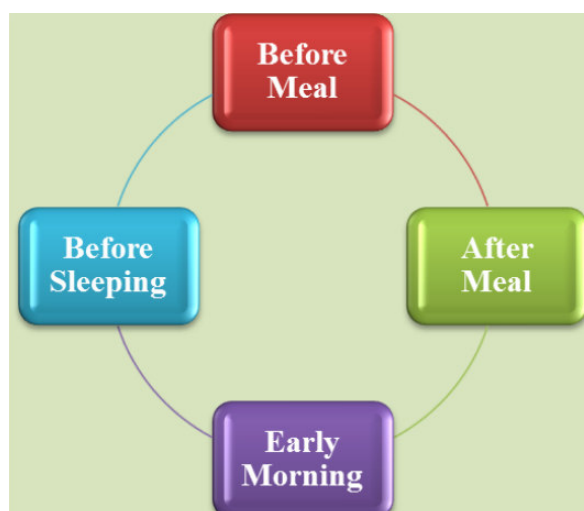


Fig 1: Some common drug administration times as per modern sciences.¹¹

Acharya Vagbhata used the phrase "*Kalo Bhasajya Yogakrut*," which refers to the idea that choosing the proper medication time might help the physician achieve its intended goal.¹² According to *Acharya Charaka*, *aushadha* (medicine) administered at the appropriate time produces better effects than *aushadha* (drug) administered at the improper time.

1.1. General considerations related to the selection of Aushadha Sevana Kala

Food and *Aushadha* interactions can change a drug's potency. *Agni*'s energetic state makes it easier for medications to be transformed. Hence assessment of *Agni* is important while deciding when to provide medication. For example, *Pratah Niranna Kala* benefits *Rasayana* by stimulating *Jatharagni*, *Bhutagni*, and *Dhatvagni*, three types of *Agni*. To treat *Agnimandya*, *Dipana Dravya* medications should be given at *Madhyabhakta Kaal*. Drugs that induce physiological responses are advised to be used before meals or in the morning. Drugs

that alleviate *Vayu* are advised to be taken before meals. Drugs that soothe *Pitta* are advised to be taken around meals. Purgatives and laxatives should be taken late at night or early in the morning.¹¹ Present study aims for critical analysis of different terms used in *samhitas* for nomenclature and terminologies related to the time of administration of ayurvedic herbo mineral formulations (*aushadh sevana kaal*). To achieve this, we aim to study the concept of *aushadh sevana kaal* in various *samhitas* for its utility in identifying textual study material for selecting the treatment protocol.

2. MATERIALS AND METHODS

The information regarding *aushadh sevana kaal* was collected and noted in the tabulated form to make it more eye catchy by referring to the Ayurveda literature texts along with various published articles from various search engines like google scholars, research gate, and other indexed journals

available online and offline. They were analyzed to obtain the causes behind different nomenclatures given by different Acharyas. This will guide the exact reference to identify

which text was referred for planning the protocol prescribed by the Ayurveda physician.

Name of Samhita-	Charak Samhita	Sushrut samhita	Ashtang Hrudayam	Ashtang sangrah	Sharangdhar Samhita	Madhav nidan
Synonyms-	Bhaishajya Kaal	Aushadh Kaal	Aushadh Kaal	Bheshaj Kaal	Bhaishajya Kaal	-

Table no.1 illustrates synonyms for Aushadh sevan kaal by various Acharyas. Acharya Charak and Sharangdhar interprets synonyms of Aushadh sevan kaal as Bhaishajya kaal. In Ashtang Sangrah the term Bheshaj kaal is used. In Sushrut samhita and Ashtang hrudayam the term Aushadh kaal is used.

Sr.No.	Name of Samhita	Enumeration
1	Charak Samhita	10
2	Sushrut Samhita	10
3	AshtangHrudayam	10
4	AshtangSangrah	11
5	Sharangdhar Samhita	5
6	MadhavNidan	0

Table no.2 explains the variations in the types of aushadha sevan kaal. Ayurved compendium (Charak samhita, sushrut samhita, and ashtang hrudayam) has described 10 types of aushadh sevan Kaal, whereas 11 and 5 are mentioned in Ashtang Sangrah and Sharangdhar Samhita respectively. However, the division done by Acharya Charaka is largely accepted by the vaidyas as charak samhita is known as the best text for chikitsa (treatment).

Samhita	Charak Samhita	Sushrut Samhita	AshtangHrudayam	Ashtang Sangrah	Sharangdhar Samhita	MadhavNidan
Adhyay	Yoni Vyapad	Swastho-pkram	Doshop-Kramniya	Bheshjaavcharana	Pratham Khand	-
Sthan	Chikitsasthan	Uttar tantra	Sutra sthan	Sutra sthan	Bhaishajyavyakhya	-
Chapter No.	30	64	15	23	2	-
Sutra Ref.no.	297-298	67	37	13-23	2-3	-

Table no.3 illustrates the scattered textual references in different compendias concerning aushadh sevan kaal.

Samhita/ Si.No.	Charak Samhita ¹³	Sushrut Samhita ¹⁴	Ashtang Hrudayam ¹⁵	Ashtang Sangrah ^{16*}	Sharangdhar Samhita ^{17*}	Madhav Nidan
1.	Prataha niranna (for balvan rogi)	Abhakt	Ananna	Abhakt	Kinchit-suryodya	-
2.	Laghu annapaan yukt (for durbal rogi)	Pragbhakt	Annadau	Pragbhakt	Divas Bhojanai	-
3.	Bhaktadau	Adhobhakt	Madhya	Madhya	Syantne	-
4.	Madhye	Madhyebhakt	Anta	Adhobhakt	-	-
5.	Pashchaan -	Antarabhakt	-	Antarbhakt	-	-
6.	Muhurmuha	Sabhakt	Graas	Sagraas	-	-
7.	Samudga	Samudga	Muhurmuha	Muhurmuha	Muhurmuh	-
8.	BhaktSayukta	Muhurmuhbhakt	Samudga	Samudga	-	-
9.	Graas	Grasbhakt	Sanna	Sambhakt	-	-
10.	Grasantare	Grasantarbhakt	Kawalantar	Grasantar	-	-
11.	-	-	Nishi	Nishi	Nishi	-

Table no.4 illustrates the difference in the terminology of aushadh sevan kaal in different Ayurved compendias

Table 5: Nomenclature of Aushadh sevan Kaal according to Charak Samhita and Chakrapani tika.			
Samhita/ S.No.	CharakSamhita	Samhita/ S.No.	Ayurvedeepika (chakrapani) ¹⁸
1.	Prataha niranna (for balvan rogi)	1.	Niranna
2.	Laghu annapaan yukt (for durbal rogi)	2.	Bhuktadau Pragbhakt
3.	Bhuktadau	3.	Madhyabhukta
4.	Madhyabhukta		
5.	Pashchaatbhukta	4. 5.	Pratahbhojan paschat sayanbhojan paschat
6.	Muhurmuha	6.	Muhurmuha
7.	Samudga	7.	Samugda
8.	BhaktSayukta	8.	BhaktSayukta
9.	Graas	9.	Graas
10.	Grasantar	10.	Grasantar

Table no.5 illustrates the terminology of aushadh sevan kaal by charak samhita and its elaboration by the commentator chakrapani.

Table 6: Nomenclature of Aushadh sevan Kaal according to Sushrut Samhita and Dalhana tika		
Samhita/ SI.No.	SushrutSamhita*	Nibandhsangrah(dalhan) ¹⁹
1.	Abhakt	Nirbhakt (Abhakt)
2.	Pragbhakt	Pragbhakt
3.	Madhya	Madhya
4.	Adhobhakt	Adhobhakt
5.	Antarabhakt	Antarbhakt
6.	Graas	Graas
7.	Muhurmuha	Muhurmuha
8.	Samudga	Samugda
9.	Sabhakt	Sabhakt
10.	Grasantar	Grasantar
11.	-	-

Table no.6 illustrates the nomenclature of aushadh sevan kaal by sushrut samhita and its elaboration by the commentator Dalhan.

Table 7: Nomenclature of Aushadh sevan Kaal according to Ashtang Hrudyam with Arundutta tika[sarvang sundari]and Hemadri tika[ayurved rasayan]			
Samhita/ SI.No.	AshtangHrudyam	Sarvangsundari (Arundutta) ²⁰	Ayurveda rasayan (Himadri) ²¹
1.	Ananna	Ananna	Abhakt
2.	Annadau	Annadau	Pragbhakt
3.	Madhya	Madhya	Madhya
4.	Aante	Aante	Adhobhakt
5.	Kawalantar-	Kawalantar	Grasantaram
6.	Graase graase	Graas	Sagraas
7.	Muhurmuha	Muhurmuha	Muhurmuha
8.	Samudga	Samputak	Samput
9.	Sanna	Sanna	Sanna
10.	Nishi	Nishi	Naisham

Table no.7 illustrates the nomenclature of aushadh sevan kaal by Ashtang Hrudyam and its elaboration by the commentator arundutta and hemadri

Table 8: Nomenclature of Aushadh sevan Kaal according to AshtangSangrah and Indu tika		
SI.No.	AshtangSangrah	Sashilekha ²²
1.	Abhakt	Abhakt
2.	Pragbhakt	Pragbhakt
3.	Madhya	Madhya
4.	Adhobhakt	Adhobhakt
5.	Antarbhakt	Sambhakt
6.	Sagraas	Antarbhakt
7.	Muhurmuha	Muhurmuha
8.	Samudga	Samudga

9.	Sambhakt	Sagraas
10.	Grasantar	Grasantar
11.	Nishi	Nishi

Table no.8 illustrates the nomenclature of aushadh sevan kaal by Ashtang Sangrahaand its elaboration by the commentator Indu.

Table 9: Nomenclature of Aushadh sevan Kaal according to commentators of different Samhitas					
Sl.no/Tika	Ayurvedeepika (chakrapani)	Nibandhsangraha (dalhan)	Sarvangsundari (arundutta)	Ayurveda rasayan (himadri)	Sashilekha (Indu)
1	Niranna,	Nirbhakt (Abhakt)	Aananna	Abhakt	Abhakt
2	Pragbhakt	Pragbhakt	Annadau	Pragbhakt	Pragbhakt
3	Madhya (pratah- sayan)	Madhya	Madhya	Madhya	Madhya
4	Pashchaat (pratah- sayan)	Adhobhakt	Aante	Adhobhakt	Adhobhakt
5	GraasGrasantar	Antarbhakt	Kawalantar	Grasantaram	Sambhakt
6		Graas	Graas	Sagraas	Antarbhakt
7	Muhurmuha	Muhurmuha	Muhurmuha	Muhurmuha	Muhurmuha
8	Samugda	Samugda	Samputak	Samput	Samugda
9	BhaktSayukta	Sabhakt	Sanna	Sanna	Sagraas
10	-	Grasantar	-	-	Grasantar
11	-		Nishi	Naisham	Nishi

Table no 9 illustrates the information collected and incorporated regarding different types and terminologies of nomenclature of aushadh sevan kaal according to commentators of different samhitas.

Table 10 :Aushadhi Sevana Kala and its indications ²³		
Sr no	Aushad sevan kal	Indication
1	Abhakta	Healthy person
2	Pragbhakta	Apanavikruti
3	Madhyabhakta	Samanavikruti
4	Adhobhakta	Urdhvajatrugataroga
5	Samabhakta	Sarvagavyadhi
6	Antarabhakta	Vyanavyadhi
7	Muhurmuhu	Hikkashwasa, kasa, trusha, chhardi, Vishaktata.
8	Samudga	Hikka, kampa, aakshepa Urdhwa / Adhaparshwa vyadhi
9	Sagraas	Prana vayu vikruti vajikarana
10	Grasantara	Pranavayu vikriti, hrudroga
11	Nishi	Urdhva jatru gata vyadhi, vaman, dhumapana

Table 10 illustrates the clinical indications of aushadh sevan kaal in different diseases.

3. DISCUSSION

3.1. Etymology of Aushadh

Aushadha means 'Rognasaka dravyam' according to 'Shabdakalpdrum'²⁴. Synonyms of the Aushadh is Bhejashja, Bhesajyam, Agad, Jaayu in 'Shabdakalpdrum'.²Kaal(Time) The definition of 'Kaal is 'kalo hi nambhagvan naadinidhanoatra'²⁵means which originated by himself, and it has no beginning, no mid, no end, and acts just like a bhagwan(GOD).Kaal also confers suitability to the drug. Kaal is of two types: Khasn, lava, muhurta, etc. Second is the stage of the patient or disease.²⁶ According to six ritu in one year, three seasons with variations in characteristic features are Shishir (Cold), Grishma (Hot), and Varsha (Rainy), respectively. The other three seasons, like Vasanta, sharad, and Hemant, are temperate. The ideal kaal of administration of panchkarma therapy, like emesis and purgation, is the day time of the temperate seasons.The aushadh should be given according to Din (different part of days), Atura (nature of the patient), vyadhi (nature of disease), jirna-linga (stage of digestion of food), and ritu (nature of season). In Ayurveda,

different nomenclature(terminologies) are used by Acharyas in various samhitas. Synonyms for aushad sevan kaal by various Acharyas are seen in Table no.1. Ayurved compendium has described 10 types of Aushadh Sevan Kaal, whereas 11 and 5 are mentioned in Ashtang Sangraha and Sharangdhar Samhita, respectively as seen in table no.2. These texts differ about the nomenclature of Kaal as seen from above table no.3. However, the division done by Acharya Charaka is largely accepted by the vaidyas as it is the best text for treatment Charakastu chikitsite. Ten slots or times of administering the ayurvedic herbo mineral medications are described in my study as per the condition and diseased status of the patient.

Some important Variables have an impact on Aushadha Sevana Kala.²⁷

- Agni condition
- Age, sex, and the existence of concurrent illness conditions
- Types and severity of diseases; the patient's internal makeup; environmental factors

- Desha - Various preparations, including Swaras, Kalka, Kwath, and Vati, may be provided at different times, depending on their efficacy.
- The mental health of the patients, etc.

3.2. Bhaktadau²⁸

Acharya charak interpreted that a healthy patient who is strong should take their medications in the morning before breakfast, and a weak patient should take their medications together with light, easily digested food. *Bhaktadau* is the first *AushadhKaal* in charak *Samhita*, which means medicine taken before a meal and used in *Apaanvayudushti*.¹⁰ In *Ayurved-dipika* by Acharya chakrapani, *Bhuktadau* is mentioned as *Niranna* and *Pragbhakt*.¹⁸ *Niranna* means without any meal, empty stomach in the morning, and after taking medicine, do not take food a few times. *Pragbhakt*— it means administration of medication just before the meal.

3.3. Abhakt Kaal

It is administering the drug separately without giving any food to the patient. The action of the drug in such kaal will be very effective. For strong persons, medication should be given in the morning after the aggravated *Kapha* has moved out of the stomach. In the case of others, medication should be administered before food as the person will not suffer from fatigue by the support of the food. *Nibandh sangrah tika*- Acharya Dalhan has taken *Abhakt Kaal*'s nomenclature, like *sushrut samhita*.¹⁹ *Shashilekha tika*—Acharya Indu has interpreted the name of *Abhakt Kaal* same as *Ashtang Samgrah*.²²

3.4. Ananna Kaal

Administering medication without a meal.

Sarvang sunderi tika -Acharya Arundutta has taken the name of *Ananna Kaal* same as *Ashtang hrudiyam*.²⁰ *Ayurvedrasayan*—Acharya hemadri has taken the name of *Abhakt Kaal* instead of *Ananna Kaal*.²¹

3.5. Kinchit-suryodya

Kinchit-suryodya -Acharya Sharangdhar says medicine should be administered during slight sunrise. It is applicable for purgation, scrapping. It is also like *Abhakt Kaal*.²⁹

3.6. Pragbhakt²⁹

The drug should be administered right before eating to strengthen and build the body and treat disorders of the lower extremities and diseases caused by *apanavata*. *Nibandh sangrahtika*- Acharya Dalhan has taken the name of *Pragbhakt Kaal* same as *Sushrut Samhita*.¹⁹ *Shashilekha tika* Acharya Indu has taken the name of *Pragbhakt Kaal*, same as *Ashtang Samgrah*.²²

3.7. Annadau²¹

This *ausadh sevan Kaal* is explained by Acharya vagbhata. This *ausadh sevan Kaal* means medication taken before a meal. *Ayurved rasayan*—Acharya hemadri has taken the name of *Pragbhakt Kaal* instead of *Annadau Kaal*.²¹ *Sarvang sunderi*—Here Acharya Arundutta has taken the name of *Annadau Kaal* same as *Ashtang hrudiyam*.²⁰

3.8. Madhya³⁰

It is the administration of the drug in the middle of the meal. It is useful in diseases caused by *Samana-vata*, the alimentary tract disease, and *Pitta* origin disease. Acharya Charak explained in his *samhita* that the *Madhya* means mid of meal. *Ayurved dipika*- Acharya chakrapani says first to finish the half meal, then take medicine, and after taking medicine, finish the remaining meal.¹⁸ *Nibandh sangrah tika*- Here Acharya Dalhan has taken the name of *Madhya Kaal* same as *Sushrut samhita*.¹⁹ *Ayurved rasayan*—Here, Acharya hemadri has taken the name of *Madhya Kaal*, the same as *Ashtang hrudiyam*.²¹ *Sarvansunderi*—Here Acharya Arundutta has taken the name of *Madhya Kaal*, same as *Ashtang hrudiyam*.²⁰ *Shashilekha tika*-Here Acharya Indu has taken the name of *Madhya Kaal*, same as *Ashtang Samgrah*.²²

3.9. Pashchat kaal

It is administering the drug after the meal; in diseases due to *vyanvata*, it should be given after the morning (midday) meal. *Ayurved dipika*- Acharya chakrapani interpreted *Pashchat Bhaktam* means both times (morning and evening) after a meal. Acharya chakrapani considers two different *Kaal* as *Pratah bhojanottarKaal*, and *SayanbhojanottarKaal*.¹⁸

3.10. Adhobhakt

Nibandhsangrahtika-Here Acharya Dalhan has interpreted the name of *Adhobhakt Kaal* same as *sushrut samhita*.¹⁹ *Shashilekhatika*- Here Acharya Indu has taken the name of *Adho bhakt Kaal* same as *Ashtang Samgrah*.²²

3.11. Aante

This *Aushadh sevan Kaal* is explained by Acharya vagbhata. This *Aushadh sevan Kaal* means a drug taken just after a meal.

Ayurvedrasayan—Here, Acharya hemadri has taken the name of *Aante Kaal* to replace *Adhobhakt Kaal*.²¹ *Sarvan sunderi*-Here Acharya Arundutta has taken the name of *Aanta Kaal*, same as *Ashtang hrudiyam*.²⁰

3.12. Bhakt Sayukta

Acharya Charak says that the *bhakt sanyutam* means to mix with a meal. In *Ayurveddipika*-Acharya chakrapani explained about *bhuktsanyutam*, which is *Bhukta Annen Samyutam*. It means the drug is mixed with the meal, and the meal is consumed. Acharya chakrapani uses many words for *bhuktsanyutam*, like *sambhakt*, *sabhakt*, and *sambhojyam*.¹⁸

3.13. Sabhakt

Sabhakt is partaking food prepared by mixing the drug or adding the medication to the cooked food before eating it. It is suggestive for kids, people with delicate constitutions, those who detest medications, people who lose their appetite, and people with illnesses that impact the entire body.

Nibandhsangrahtika-Here Acharya Dalhan took the name of *Sabhakta Kaal* same as *sushrut samhita*.¹⁹

Shashilekhatika-Here Acharya Indu has taken the name of *sabhakta Kaal* same as *Ashtang Samgrah*.²²

3.14. Sanna

Acharya Vagbhatta explains this *Aushadh Sevan Kaal*. This *Aushadh sevan Kaal* is a drug taken before a meal.

Ayurved rasayan-Here Acharya hemadri has taken the name of *Sanna Kaal*, same as *Ashtang hrudiyam*.²¹

Sarvansunderi-Here, Acharya Arundutta has taken the name of *Sanna Kaal*, the same as *Ashtang hrudiyam*.²⁰

3.15. Antarbhakt

It is administering the medicine first at midday after digestion of the forenoon meal (breakfast) and once again in the afternoon after the digestion of the midday meal. Likewise, in the case of the night also. This method is indicated for those who have strong digestion and disorders caused by vyan vata.

Nibandhsangrahtika - Here Acharya Dalhan has taken the name of *Antarbhakt Kaal* same as *sushrut samhita*.¹⁹

Shashilekhatika -Here, Acharya Indu has taken the name of *Antarbhakt Kaal* same as *Ashtang Samgrah*.²²

3.16. Samudga

Samudga word refers to *Samputaka*, which means a box-like structure.³⁰ *Samudga* is the practice of taking medication twice before and after meals. Food should be easily digestible. This approach is recommended in cases of hiccups, tremors, swallowing tremors, convulsions, and dosha localization in both the upper and lower body.

Ayurveddipika- Here, Acharya chakrapani has interpreted the name of *Samudga Kaal* same as other Acharya.¹⁸

Nibandhsangrahtika-Here Acharya Dalhan interpreted the name of *Samudga Kaal* as *sushrut samhita*.¹⁹

Ayurvedrasayan -Here, Acharya Hemadri has taken the name of *Samudga Kaal* instead of *Samput*.²¹

Sarvansunderi-Here, Acharya Arundutta has taken the name of *Samudga Kaal* instead of *Samputak*.²⁰

Shashilekhatika-Here Acharya Indu has taken the name of *Samudga Kaal*, same as *Ashtang Samgrah*.²²

3.17. Muharmuha

Muharmuhu is the use of medicine, frequently (often) with or without food. This method is useful in diseases like dyspnoea, cough, hiccup, thirst, vomiting, and diseases caused by poisons.

Ayurveddipika- Here, Acharya chakrapani has taken the name of *MuharmuhuKaal*, same as other Acharya.¹⁸

Nibandhsangrahtika-Here Acharya Dalhan has taken the name of *Muharmuhu Kaal* same as *Sushrut samhita*.¹⁹

Ayurvedrasayan -Acharya Himadri has taken the name of *Muharmuhu Kaal*, the same as *Ashtang hrudiyam*.²¹

Sarvansunderi-Acharya Arundutta has taken the name of *Muharmuhu Kaal*, same as *Ashtang hrudiyam*.²⁰

Shashilekhatika-Here AcharyaIndu has taken the name of *Muharmuhu Kaal*, same as *Ashtang Samgrah*.²²

3.18. Graas

Graas is taking medicine only once with the first morsel of food.

Nibandhsangrahtika-Here Acharya Dalhan has taken the name of *Graas Kaal* same as *sushrut samhita*.¹⁹

Ayurvedrasayan -Here, Acharya Hemadri has taken the name of *Graas Kaal* instead of *Sagraas*.²¹

Sarvansunderi-Acharya Arundutta has taken the name of *graas Kaal*, the same as *Ashtang hrudiyam*.²⁰

3.19. Sagraas

Medicine administered with each bite of the meal is *sagraas*.

Shashilekha tika-Here Acharya Indu has taken the name of *Sagras Kaal* same as *Ashtang Samgrah*.²²

3.20. Grasantar

Grasantara is taking medicine after every morsel. Both these are indicted in a disorder of praanvata. Medicine is in the form of powder, confection pill, etc., and has the property of kindling digestion in those patients in which aphrodisiacs are used along with one morsel.

Nibandhsangrahtika-Here Acharya Dalhan has taken the name of *Grasantara Kaal* same as *sushrut samhita*.¹⁹

Shashilekha tika-Here AcharyaIndu has taken the name of *Grasantara Kaal*, same as *Ashtang Samgrah*.²²

3.21. Graas-Grasantar

Graas-Grasantar is considered the only *Aushdha Kaal* in *Charak Samhita*. Its means taking medicine between two morsels.

Ayurveddipika-Other Acharya says that *Graas* and *Grasantar* are two different *Aushadh Sevan Kaal*, but Acharya Chakrapani has considered as one kaal, and he means drug taken between two morsels.¹⁸

3.22. Nishi

Nishi administration of the drug at night (bedtime, before sleep) is ideal for the treatment of diseases of parts of the body parts above the shoulders.

Ayurvedrasayan -Acharya Hemadri has taken the name of *Nishi Kaal* instead of *Naisham*.²¹

Sarvansunderi-Here, Acharya Arundutta has taken the name of *Nishi Kaal*, the same as *Ashtang hrudiyam*.²⁰

Shashilekha tika- Here, Acharya Indu has taken the name of *Nisha Kaal* same as *AshtangSamgrah*.²²

3.23. DivasBhojanai

Acharya Sharangdhar says medicine taking during midday time meals. It is applicable for anorexia, hiccup, convulsion, etc.¹⁷

3.24. Sayantne

Acharya Sharangdhar says medicine taking between two morsels during the evening time meal. It is applicable for hoarseness of voice, etc.¹⁷

4. CONCLUSION

Different *Acharyas* have referred to *Aushadh sevan kaal* by various names and numbers. The *Acharyas'* explanation of *bheshaja kaala* is based on the daily pattern we adhere to from morning to night as well as the prevalence of *Dosha*. By what is seen, the first *bhaishajya kaal* described by every *Acharya* is *Abhakta*, observed in the morning, and the last *Aushadh Sevan kaal* is seen as *Nishi*, observed in the evening. This *Aushadh sevan kaal* is further explained using *Shada aveksha kaala*. This *Aushadh sevan kaal* is also known as the "Shamana Aushadha kaala" by *Acharya Hemadri*, suggesting that it should only be used when treating a patient with *Shaman Aushadhi* and not in the case of *Shodhana Chikitsa*. When a different route than oral administration is used to deliver the medication, this *Aushadha sevan kaala* is irrelevant. *Aushadh Sevan Kala* is classified in *Ayurvedic literature* as it has different medication administration methods. To establish *DhatuSamya*, administration of medication will be decided by the *Karana (Vaidya)*. According to *Charaka Samhita*, *Sushruta samhita*, and *Ashtanghrudayam*, ten *Aushadha Sevana Kala* exist. *Ashtanga Sangraha* describes

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eleven, and *Sarangadhara* describes the *Aushadh Sevana Kala* into five. *Aushadh Sevana Kala* was created with *Samana* in mind; it should not be used in an emergency. *Agni*, *Vayu*, *Kala*, and *Samyoga* are possible *Aushadh Prinamakara Bhavas*. With the aid of the right *Aushadha Sevana Kala*, which controls the rate of *Aushadha's* metabolism through *Agni*, patients can be treated quickly.

5. AUTHORS CONTRIBUTION STATEMENT

Dr. Preeti Borkar has made a substantial contribution to the concept design and acquisition with the writing of the manuscript. Dr. Sushil Yanpallewar has critically analyzed and revised the article for intellectual content. Dr. Praytendra Pal has helped to collect the textual and online references for the review study. Dr. Akshay Pargaonkar and Dr. Rhushikesh Thakre have served as the scientific advisor and helped for drafting the manuscript by providing technical assistance.

6. CONFLICT OF INTEREST

Conflict of interest declared none.

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