



World Journal of Pharmaceutical Science & Technology

Journal homepage: www.wjpst.com

Review Article

A CONCEPTUAL REVIEW OF BHEṢAJA -SEVANA-KĀLA

Dr. Seema ¹, Vd.Asit Kumar Panja ², Dr. Abhijeet Kumbhar ³

1. M.D.Scholar, Dept.of *Samhitā & Maulika Siddhānta* National institute of Ayurveda, Jaipur, Madhav Vilas, Amer Road Jaipur 302002.
2. MD(Ayu), Associate Professor, Dept.of *Samhitā & Maulika Siddhānta* National institute of Ayurveda, Jaipur,
3. Assistant Professor, Dept.of *Samhitā & Maulika Siddhānta* National institute of Ayurveda, Jaipur, Madhav Vilas, Amer Road Jaipur 302002.

Address for correspondence:

Dr. Seema, M.D.Scholar, Dept.of Samhita and Maulik Siddhant, National institute of Ayurveda, Jaipur
Email Id:- seemaguptasgsg68@gmail.com

Received: 15-06-2023, Revised: 01-07-2023, Accepted: 29-8-2023

ABSTRACT

Bheṣaja is a term for any substance which helps in restoring balance to the body's vitiated doshas and recovering it to health. The phrase "*Kalo Bhesaja Yoga Krutt*" used by Acharya Vagbhata suggests that *Kāla* satisfies the requirement of *Bhesaja* administration. Only when a medication is taken at the appropriate time will it function as indicated. Every action in the universe is connected to *Kāla* via the *Anayathasiddha Nimitta Kārana*, which explains why *Kāla* serves as the *Nimitta Kāran* (reason) for all different kinds of *Kārya* (actions). As a result, when *Bhesaja* is administered under the correct *Kāla*, the predicted *Kārya* will occur. The timing of the medication's administration has a significant impact on how well it will work its therapeutic effect. The effectiveness of the treatment depends on how well the doctor has planned it (the planning of the therapy). This *yukti* is dependent upon *matra* and *Kāla*. The concept of *Bhesaja Sevan Kāla* must be made clearer because it depends on a variety of variables, including the patient's age, disease, and other characteristics. Therefore taking into account that specific time for medication administration is valuable in achieving the desired treatment outcome.

KEYWORDS: *Bheṣaja-Sevana-Kāla, Yukti, Kāla*

INTRODUCTION

The words "*Bheṣaja*" and "*Sevan Kāla*" both translate to "medicine" or "remedy," respectively, in Sanskrit. The phrase is *Bheṣaja Kālaah-Bheṣaja Sevanasya Samaye*. *Bheṣaja Kāla*, as defined by Vaidyaka Shabda Sindhu, is the period of *Bheṣaja* administration. Everything is dependent on *Kāla*, according to *Tarka*

Sangraha. The *Avasthika Kāla* known as *Bhesaja-Sevana-Kāla* is the kind that should be used when taking medication at the appropriate time.

When treating a patient, *Trisutra* Ayurved is quite important. Three concepts are referred to as the *Trisutra* of *Ayurveda*: *Hetu* (causes), *linga* (signs and symptoms), and *Bhesaja* (medication).

According to Charaka, drugs with the opposing effects of *desha* (environment), *matra* (dosage), and *Kāla* (time) are more effective at treating illnesses. Additional aspects, including *desha* (region), *Kāla* (time), *pramana* (dosage), *satmya* (wholesomeness), *asatmya* (unwholesomeness), *aahara* (food), and *Bhesaja* (medication), have been listed by Charaka as needing to be taken into account while treating a patient.[1] Charaka said that when employed as a *opposed* to those of the *dosha*, *dushya*, and *nidan* (cause) provide better results.

When treating an illness, our acharyas described that *Kāla* and *dosha* interact with each other. Currently, while treating a patient, this relationship is not taken into consideration. It is vital to further clarify this idea since *Bhesaj sevan Kāla* is dependent on a number of variables, including the patient's age, illness, and other characteristics. Therefore, taking into account the particular period for the administration of medicine is important to achieve the desired therapeutic effect.

Types of *Bhesaja -sevana-kāla*

<i>Sāṃhitā</i>	Number	Types of <i>Bhesaja -Sevana-Kāla</i>
<i>Śāmgadhara Sāṃhitā</i>	5	औषधभक्षणेपञ्चविधकालनिर्देशःज्ञेयःपञ्चविधःकालोभैषज्यग्रहणेनृणाम्। किञ्चित्सूर्योदयेजातेतथादिवसभोजने॥सायन्तनेभोजनेचमुहुश्चापितथानिशि।
<i>Suśruta Sāṃhitā</i>	10	तत्राभक्तंप्राग्भक्तमधोभक्तंमध्येभक्तमन्तराभक्तंसभक्तंसामुद्रंमुहुर्मुहग्रसंग्रासान्तरं चेतिदशौषधकालाः
<i>Astāṅga Saṃgraha</i>	11	तस्यत्वेकादशधावचारणम्।तद्यथा। अभक्तंप्राग्भक्तंमध्यभक्तमधोभक्तंसभक्तमन्तरभक्तंसामुद्रंमुहुर्मुहुःसंग्रासंग्रासान्तरं रानिशिच॥
<i>AstāṅgaHrdaya</i>	10	युञ्ज्यादनन्मन्नादौ मध्येऽन्ते कवलान्तरे। ग्रासे ग्रासे मुहुः सान्नं सामुद्रं निशिचौषधम्।
<i>Caraka Sāṃhitā</i>	10	भैषज्यकालो भुक्तादौ मध्ये पश्चान्मुहुर्मुहुः। सामुद्रं भक्तसंयुक्तं ग्रासग्रासान्तरे दश॥
<i>Kāśyapa Sāṃhitā</i>	10	पूर्वभक्तस्यमध्येऽधःसमुद्रंसमुहुर्मुहुः॥ सभक्तंभक्तयोर्मध्येप्रासमासान्तरेपरः।

According to acharya -Bhesaja sevana Kāla-

Defination	Caraka ⁱ	Suśruta ⁱⁱ	Vridha Vāgbhaṭa ⁱⁱⁱ	Vāgbhaṭa ^{iv}
Without Meal	1. <i>Bhaktādau-1</i>	1. <i>Abhakta</i>	1. <i>Abhakta</i>	<i>Ananna</i>
Before Meal	2. <i>Bhaktadau-2</i>	2. <i>Prāgbhakta</i>	2. <i>Prāgbhakta</i>	<i>Annadau</i>
In between a meal	3. <i>Madhye</i>	3. <i>Madhyabhakta</i>	3. <i>Madhyabhakta</i>	<i>Madhyanna</i>
After Meal	4. <i>Pascat-1</i> 5. <i>Pascat-2</i>	4. <i>Adhobhakta</i>	4. <i>Adhobhakta</i>	<i>Ante</i>
In between two meals		5. <i>Antarabhakta</i>	5. <i>Antarabhakta</i>	
Mixed along with the Meal	6. <i>Bhaktasamyukta</i>	6. <i>Sabhakta</i>	6. <i>Sabhakta</i>	<i>Saanna</i>
Before and after Meal	7. <i>Samudga</i>	7. <i>Samudga</i>	7. <i>Samudga</i>	<i>Saamudga</i>
Again and again	8. <i>Muhurmuhuh</i>	8. <i>Muhurmuhuh</i>	8. <i>Muhurmuhuh</i>	<i>Muhurmuhu</i>
Along with each bolus of the food	9. <i>Grāsa</i>	9. <i>Grasa</i>	9. <i>Sagraśa</i>	<i>Grase</i>
In between two bolus	10. <i>Grāsāntara</i>	10. <i>Grāsāntara</i>	10. <i>Grāsāntara</i>	<i>Kawalantare</i>
At bed time (Night)			11. <i>Nisi</i>	<i>Nishi</i>

DISCUSSION**ABHAKTA****Synonyms:**

Nirbhukta, Ananna, and Abhakta

Shrgadhara's Sryodaya Jte/Pratham Kāla

Administration method

- *Abhakta Kāla* is when just medication, not food, is administered.
- *Suryodya jate- Prabhat Kāla*
- Chakrapani advised giving medication first thing in the morning without eating.
- Everyone who has commented agrees that *Bhesaja* should not be administered with food, or combined with it, in this *Kāla*. Hemadri merely states that after food has been ingested and digested, *Bhesaja* should be administered. This means that it should be administered on an empty stomach.
- Indu keeps going, "*Bhesaja* given three hours (one *Yama*) after the Sunrise is *Niranna Kāla*."

Indications

- Disease and the person who has it are both strong.
- The *Kaphodreka* situation. (When the *Koshtha* is free of *Kapha Utklesha*, the medication is given on an empty stomach. The reason being that if there is *Kapha Utklesha*, the medication won't come into contact with *Agni* (digestive fire), won't be effectively digested, and its effects will either be delayed or diminished. As a result, medication is only given following the *Kapha Udreka*.)
- *Lekhana, Virecana, Vamana, and Pitta-Kaphodreka*. (Treatment for these problems is provided by the *Apatarpana* line. *Lekhana Pitta-Kaphodreka*.,) (*Virecana, Vamana* are the best times for *shodhan*.)

- Due to being difficult to digest, *Śārṅgadhara* suggested using *Kashayadi Kalpana* in the morning on an empty stomach or during dawn. (*Pancha Vidha Kashaya Kalpanas*, or the five fundamental formulas) Because they are heavy digestion requires a powerful *Agni*.)

Contraindication

- Children, the elderly, women, and anyone with disabilities who are unable to handle the strength of the medication given in this *Kāla* are contraindicated.
- (The medication provided at this time just induces sickness and creates weakness.)
- • Patients from the *Astāṅga Saṁgraha*, including the *Tr̥ṣita*, *Pītāmbu*, *Ajirno*, *Ksudhita* and *Ksāma*.

Quality

- The drug demonstrates its full potency.

Activity of *Bhesaja*:

- *Amashaya* and *strotasas* are *rikta* of *Kapha*;
- Highly powerful owing to *Bheṣaja's* inability to come into contact with food. *Bheṣaja Virya*: Not altered.
- *Agni* and *Bheṣaja's* interaction was unhindered by the lack of food. *Agni*, namely *Jatharagni*, *Bhutagni*, and *Dhatvagni*, may be energised.
- Fulfilling the *Saptadhatu Prashastatva*. Such a blessing for *Rasayana Sevana*

Food is not present, thus the drug is at its strongest. This *Kāla* should be used when *Kapha* is aggravating. It cleans *Aamashya's* channel. But in this *Kāla*, only people with adequate strength should be offered medication.

PRAGBHAKTA

Synonyms

Prakbhajana, Pragbhakta, Bhojanāgre, Bhuktādau, Annādau, Poorvabhaktasya

Administration method

- *Pragbhakta* refers to the practise of taking medication right before eating.
- Hemadri suggests that eating should come right after taking *bhesaja*.

Indications

- This is *Apaan Vayu Vaigunya*.
(Meal is given after the medication in this *Kāla*. The medicine is covered by food on its upper surface. *Adhara Gati* is improved and *Urdhva Gati* is shielded from drug use. This facilitates medicine delivery to the *apana* site.)
- Aged, young, *Bhiru* anxious, *Krishangana* malnourished
- *Durbaliyase* (Weak patient) is used to strengthen the lower body.
- Illnesses affecting the lower body.
- In honour of *Krishikarnam*.

- Despite the fact that *Sthaulya* is a *Kaphaja Naanaatmaja Vikaara*, the *Vaata* and *Agni* are limited to the *Koshtha* and play a significant role in its aetiology. Drugs given in *Praagbhakta Kāla* regulate *Agni* and calm the *Vaata*, which in turn calms the *Kshudhaa*.)
- "Aamashyagata roga"

Qualiliy

- *Shigrah Vipaka*.
- No *balakshaya*
- *Aushadha* did not mechanically expel itself as a result of eating. The *Urdhwagati Pratibandha*
- Quickly absorbed

Mode of action

- The medication will be absorbed extremely rapidly without depleting the person's power. Due to food covering the medication, there won't be any regurgitation. It eliminates the *Doshas* present in the *amashaya* (stomach).

MADHYA BHAKTA

Synonyms-*Madhye bhaktam, Madhya bhojanam, Madhyabhakta, and Madhye*

Administration time

According to Cakrapani and Indu, *Bhesaja* should be offered again after the first half of the meal has been finished, then the second half of the meal.

Indications

- *Samān Vāta*'s vitiation
- *Paittika Vydhi*,
- *Madhya Deha*
- The *Kostha*
- The *Antarāśaya*

Mode of administration

The classics make it quite clear that medication should be given after eating, with the first person being requested to take half of the meal. The digestive process is started by this meal. The meal consumed stimulates the *Pachaka Pitta* and *Saman Vata*, which are then acted upon by this medication as it acts over the *Samana Vata* and *Pachaka Pitta*. Food is also ingested, covering the medication and preventing its regurgitation.

Physiology of the *Sharira*

Food restrictions prevent the *Urdhwagati* and *Adhahgati* of *Bheṣaja* from spreading (*Avisari Bhava*), which forces it to act locally. The sustained release kind of the *Bheṣaja*'s systemic impact on *dosha* and *dhatu*. Due to the location of *Samana Vayu* and *Pachaka Pitta* in the *Koshtha*, this *Kāla* aids in the regulation of *Paittika & Koshthagata vyadhis* and *Samanavayudushti*.

ADHOBHAKTA**Synonyms-** *Paschatbhakta***Administration time**

- *Bhesaja* should be administered after meals.
- After meals, Cakrapani brings to remember both the morning and the evening.
- Indu and Hemadri add to the above by stating that taking medication comes following meals.

Indications-

- To provide strength and alleviate a variety of ailments affecting the upper body (*Urdhvakaya* or *Purvakayasaya*). diseases like *Siro roga*, *Kanda*, and *Urah*.

(*Kapha's* site is likewise located in the top region of the body. Thus, the medications provided in this *Kāla* are beneficial in *Kapha Roga*.)

- In order to vitiate *Kapha Dosha* and to cure emaciation (*Sthulikarana*).

(At this *Kāla*, drugs with *Brihana Karma* are utilised for *Sthoolikarana*.)

This *Kāla* is split into two parts.

1. *Vyana Vata Vikruti* is suggested for *Pratah Adhobhakta Kāla*.
2. *Sayam Adhobhakta Kāla* is recommended for *Udaan Vata Vikruti*.

Medicine given right after breakfast calms *Vyan Vaayu*, whereas medicine given right after dinner calms *Udan Vayu*.

Pharmacology**After lunch-**

The activation of *Vyana Vayu*. The heart, or *hrudaya*, is said to be the location of *Vyana Vayu*. According to the Acharyas, just as every flower blossoms every morning, so does every heart, causing *Vyana Vayu* to become active. As a result, the medication taken in the morning will reach *Hridaya* and will effectively affect *Vyana Vaayu*. The medication needs to be taken after eating since the *Vyana vaayu* only becomes active after food has been digested and *aahara rasa* has formed. *Rasavaha Srotas* and its *Moolasthaana*, or heart, are hence in *Vikasita Avasthaa* during the day. Drugs administered in this *Kāla* therefore affect both the heart and *Vyana Vayu*.

After dinner-

Stimulation of *Udana Vayu*. According to Acharyas, just as flowers droop in the evening after a full day of blossoming, so too does the heart after a full day of labour. As a result, *Vyana Vaayu's* activity slows down at night. After then, *udana vaayu* takes over *Vyana's* operations. As a result, the treatment given helps to treat illnesses caused by *udana vata*.

ANTARĀBHAKTA**Synonyms**

Antar-bhaktam; Bhaktayormadhye

Administration time-

- *Antarabhakta*, or the administration of food in between meals, occurs after the morning meal has been digested and after the evening meal has been consumed.
- When the preceding meal has been consumed and digested, *Madhyanha* is the suitable *Kāla* to consume with *Bhesaja*; and after *Bhesaja* has been metabolised, again food is to be taken in the evening.
- Indu: The first *Antarbhakta* occurs during the day, followed by one *Yama* and then the digestion of the evening meal, which is similar to that of *Nisi* (night).

In this, *KālaĀhāraJīrṇa lakṣaṇa* and *AuśadhaJīrṇa lakṣaṇa* play significant roles.

Indications

Vitiation of *Vyana Vayu* occurs when a patient's digestive system is in excellent health and their sickness symptoms are modest (*Vyadhi mande anle tikshnai*).

Quality-

- *Hdya*, *Pathya*, and *Deeptaan* are shown. Effect of *Manobala*.
- The Agni is activated in this *Kāla* (*Madhyanha*) (*Pitta Kāla*), and Caraka Samhita is present. not brought up this *Kāla*. so that those who commented on it might relate to other *Samhita*.

Correlated with

- *Cakrapni* - *Sabhakta Kāla of Caraka Samhitā* .
- *Jejjata* - *Madhyabhakta Kāla of Caraka Samhitā* .

SABHAKTA**Synonyms-**

Samabhaktam, Bhakta Samyuktam, and Sannam

Administration method

- When a medication is taken with food, this *Kāla* is referred to as *Sabhakta*.
- Mixing with meal
- Either combined with prepared meal or cooked with food.
- With the exception of Indu, everyone who commented agreed that *Bhesaja* should be eaten with meals. According to Indu, *Bhesaja* is either provided with food or processed or cooked with it.
- Indu-*Bhesaja* is prepared with food, cooked with it, or served with it. This type of drug is used to cover up the over powering taste and odour of medications.

Indication

- This *Kāla* is particularly for *Auadha dvesi* and is for children, elderly people, frail women, and those living an easy life (*Sukumar/Lalita*). (Those medications that do not have a nice taste or odour are taken after being combined with food.)
- (This *Kāla* is perfect for kids and anyone who object to taking medication.)
- No *Dosha* is specified in the indication for this *Kāla*, but it is noted in the cases of *Sarvāṅga gata vyādhi* and *Kshata Ksheena* (emaciated) (The medications provided in this *Kāla* mingle with *Rasa Dhaatu* and spread throughout the body in *Urdhva*, *Adhara*, and *Tiryak Gati*; they are therefore helpful for disorders that affect the entire body.)
- In *Aruchi*, *Mandagni* (lack of appetite).

Quality

To strengthen *Agni-Bala*.

Pharmacology

- When *Bhesaja* and *Ahara* are digested, *Rasa* is created, which is then circulated throughout the body via *Vyana Vata*. When medication is given together with food, *Aahar* is distributed throughout the entire body as well as the medication

MUHURMUHU**Administration time/method**

Except for Cakrapani, everyone agrees that *Bhesaja* should be administered regardless of meals, as indicated by the phrase *muhurmuhu*, which implies frequently.

Synonyms-Chaturthaka Kāla**Indication**

Kasa (cough) and Shwasa (dyspnea). Thirsty Trishna, Hikka, Chhardi (vomiting), poisonous Visha, and hoarse Swarabhanga.

- *Caraka - Śvāsa, Kāsa, Pipāsā*
- *Suśruta - Śvāsa, Kāsa, Hikkā and Vamana*
- *Astāṅga Saṁgraha and Astang Hridya - Śvāsa, Kāsa, Hikkā , Tṛṣṇā , Chardi and Viṣa Vikāra .*
- *Shārṅgadhara - Śvāsa, Hikkā , Tṛṣṇā Chardi Viṣa Vikāra*
- *Kāśyapa - Śvāsa, Kāsa, Hikkā Tṛṣṇā and Chardi*
- Disease –
- 1. *Prāṇavaha strotogata Vyādhi -- Śvāsa, Kāsa, Hikkā*
- 2. *Udakavaha strotogata Vyādhi– Tṛṣṇā*
- 3. *Annavaha strotogata Vyādhi-- Chardi , Viṣa Vikāra*

These two categories best describe this *Kāla*:

1. *Abhakta Muhurmuhu*

2. *Sabhakta Muhurmuhu*

- The patient's *Bala* may be taken into consideration while deciding whether to indicate with or without meals. In *Shwasa, Kasa, Trishna, Hikka, Chhardi, and Visha*, where continuous *Vegas* are created, this *Kāla* is noted. *Bhesaja* is therefore frequently taken so that its effects might last the entire time.
- Regardless of *Bhukta* or *Abhuktavastha*, often administered *Bhesaja* is are repeatedly taken with or without meals.
- Disease –
- 1. *Prāṇavaha strotogata Vyādhi -- Śvāsa, Kāsa, Hikkā*
- 2. *Udakavaha strotogata Vyādhi– Tṛṣṇā*
- 3. *Annavaha strotogata Vyādhi-- Chardi , Viṣa Vikāra*

SAMUDGA

Samputaka, also known as a box-like construction, is referred to by the Smudga name.

Administration time

- Prior to and after eating
- There is unanimity among commentators that *Samudga Kāla*, or *Bhesaja*, should be taken before and after meals. *Bhesaja* should be consumed quickly in connection to food, according to *Indu* and *Hemadri*.

Administration method

- *Astga Hdaya, Astāṅga Saṁgraha*, and *Caraka - Laghu Bhojana*
- *Dalhan*, available as a liquid or an *avleha*. (had made a comment on the term "*Peeyte*" stated by *Sushrut*)
- *Astāṅga Saṁgraha*, a combination of *Pana, Nvana*, and *Avleha*

Indications:

- *Dosha-Vyāna-Apāna-Udāna vāyu*
- Type of *Dravya- Avaleha, Liquid*
- Patients-a patient who consumes light food.
- Disease- *Hikkā, Kampa, Ākṣepaka*
- *Suśruta, Astāṅga Saṁgraha* and *Kāśyapa -Urdhva and Adho Kāya*.
- *Caraka - Hikkā*.
- *Astāṅga Saṁgraha, AstāṅgaHṛdaya* and *Shārṅgadharā - Hikkā, Kampa, Ākṣepaka*

In the following situations, it is advised:

- (1) *Hikka, Kampa*, and *Aksepaka* of *Vyadhi*
- *Vata* and *Kapha* are the primary *Dosas* involved in the pathophysiology of *Hikka*. According to A. H. Su.1/7, *Vata* and *Kapha* are situated in the *Urdhvasarira* and *the Adah Sarira*, respectively. When *Bhesaja* is administered at the *Samudga Kāla*, the simultaneous pacification of the *Kapha* and *Vata* (i.e., action on both body parts) *Urdhvah and Adha Samsrita Dosa* is feasible.
- According to the *Samprapti*, the *Doshas* in *Aksepaka* are located in *Pani* and *Pada*, hence the administration of *Bhesaja* at the *Samudga Kāla* is supposed to have an effect on both of the body's extremities.
- As *Samudga Kāla* affects *Vyana, Apana*, and *Udana Vayu*, *Bhaisajya Kāla* in *Vataja Prameha* and *Sukradosa* may be suggested.
- There is a significant *Gati Vikrti* of *Vata Dosa* in all three diseases—*Hikka, Kampa*, and *Aksepaka*. The therapeutic efficacy of the *Bhesaja* in correcting the pathophysiology and establishing *Anulomana* of *Vata Dosa* may have been facilitated by *Samudga Kāla*.

Pharmacology

- For this *Kāla*, no specific *Dosha* is specified; instead, situations like *Kampa, Aksepaka*, and *Hikka* are noted, in which *Doshas* are present in both *Urdhwa* (upper) and *Adho* (lower) *Shareera*. *Apana, Vyana*, and *Udana Vata* will all be impacted by *Bhesaja* given in this *Kāla*.

SAGRASA

Synonyms- *Sagrās* and *Grāse-Grāse*

Administration method

Each bolus of medication is given; this *Kāla* is referred to as *Grasa*

- *Arunadatta; Hemdri- Bheja* is to be combined with each bite of food.

Form of *bhesaja*

Where medication is taken in the form of *Churna* (powder), *Vataka* (tablet), or *Leha* (candy), *Grasa* may be utilised.

Indication

- Vitiating of *Prān Vāyu*.
- for *Vājīkaraṇa* and *Agni Dīpanārtham*

Pharmacology

• *Sagra* *Bheṣaja* makes it easier for the *Bheṣaja* to be absorbed directly from the buccal mucosa. Rapid start of effect is provided by high drug concentration in systemic circulation.

The *Prana Vata*'s function is called *annapravesh* (deglutition). With each *Grasa*, the *Bheṣaja* delivered will come into contact with *Prana Vata* in the *Mukha* (oral cavity), *Kantha* (throat), *Urah* (chest), etc., resulting in the continual interaction with *Prana* and problems associated with that might be treated easily.

Drugs given with every meal, or *Graasa* (moracel). The illnesses of *Hridaya* and *Prana* are treated by this *Kāla*. *Churna* should be given in this *Kāla* to boost *Agni* because it can be low owing to *Rukshata* (dryness).

GRASANTARA

Synonyms- *Kavalāntre*

- *Grāsantara* - in between each bolus of food

Form of *bhesaja*- *Leha*

Indication

- *Caraka*, *Astāṅga Saṁgraha*, *AstāṅgaHṛdaya* and *Shārṅgadhara- PrānVāyu*.
- *Suśruta -Vamaniya Dhoompāna* in *Śvāsādi Roga*
- *Astāṅga Saṁgraha - Vamaniya Dhoompaan*
- *Kāśyapa- Vamaniya Dhoompna*, however it made no mention of any diseases.
- *Kasa*, or *svasa*, arrives in bursts. *Grasantara*, taken in place of *Dhuma*, thereby offers symptomatic relief.

NIŚI

Synonyms - *Swpnakāle*, *Rātre*, *Pancham Kāla*

Administration method

- Medication needs to be given after evening meals have been digested.

(*Bheṣaja* ought to be taken right before bed. After digesting the evening meal, one should retire to bed, according to *Ayurveda*.)

- *Indu* – three hours after the evening meal has been digested.

Indication

- The *Vikara Urdhva Jatrugata*.

- up at the neck. The three *Kapha Sthanas* appropriate for the location are *Sira*, *Urah*, and *Kanta*. As a result, the *Nisa Kāla*, where *Kapha vrddhi* is present due to *Kāla Prabhava*, aids Bhesaja's activity by allowing him to accept his elective affinity (*Gamitva*) for the area above the neck.
- *Lekhana*, *Br̥haṇa*, *Pācana* and *ŚamanaAuśadhi*
- *Doṣa-Kapha*
- Type of *Dravya- Pācana*, *Śamana*, *Nidrājanak*, *Vedanāśamaka* and drug acting on *Manovaha strotā*.
- *Indu* = second *Antrābhakta Kāla*
- *Hemādri* = *ŚamanaAuśadhi Kāla*
- *Śārṅgadhara* – *Anannavasthā*

Pharmacology

Bheṣaja need to be taken right before bed. After digesting the evening meal, one should retire to bed, according to Ayurveda. Therefore, medication should be given after the digestion of dinner. According to *Indu*, this is now the second *Antara Bhakta*, and *Urdhwa Jatru Gata Vikaras* makes reference to it. *Prana Vata* is located in *Urdhwajatru*. Therefore, medications given in this *Kāla* acts on *Prana Vata*.

CONCLUSION

Numerous acharyas have referred to *Bhesaja Sevan Kāla* using various names and numbers. But they all have the same idea concealed below them.

The Ayurvedic literature states that there are 10 *Bhesaja Sevana Kāla*. In an attempt to establish *Dhatu Samya*, it has been selected by the *Karana*. According to Charaka and Sushruta Ashtanga Hridaya, there are 10 *Bheṣaja Sevana Kāla*. The five levels of the *Bhesaja Sevana Kāla* have been reduced by *Sarangadhara* from the *Ashtanga Sangraha* description of the Eleven. *Shada aveksha Kāla* appears to be the foundation for how this *Bhesaja Kāla* is described. The majority of *Bheṣaja Sevana Kāla*'s descriptions include food. *Agni*, *Vayu*, *Kāla*, and *Samyoga* are possible *Bhesaja Prinamakara Bhavas*. Food with regulates *Bhesaja*'s metabolic rate through *Agni*.

This *Bhesaja* is referred to as a "*Shamana BheṣajaKāla*" by Acharya Hemadri, suggesting that it should only be used when a patient is being treated with *Shaman Aushadhi* and not with *Shodhana Chikitsa*. When the drug is delivered by a method other than the oral route, this *Bheṣajasevan Kāla* is inapplicable. *Bhesaja Sevana Kāla* was created with *Samana* in mind; it should not be used in an emergency. The *Bheṣaja Kāla* as described by the acharyas appears to be based on our daily routine from dawn to night as well as the predominance of *dosha*. According to the way it is noticed, the first *Bhesaja Kāla* described by all acharya is *Abhakta*, which is observed in the morning, and the last *Bhesaja Kāla* is seen as *Nishi*, which is observed in the evening or night. Because of this, it interacts with the Circadian rhythm and Chrono pharmacology to maximise

therapeutic benefits while reducing adverse effects. However, research should be done to discover more regarding *Bhesaja Sevana Kāla*.

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