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relevant topics have been collected. The main Ayurvedic texts used in this study are collected from Charak samhita, Sushruta samhita, Astangsangraha, Astanghridaya, Madavnidana and available commentaries on these. Relavent topics also collected from various websites to get information.

BHAISHAJYA KALA

Time of administration of medicine is known as bhaishajya kala

NUMBER OF BHAISHAJYA KALA

1. Acharya Charak,Sushruta, Ashtang Hridaya 10
2. AshtangSangraha 11
3. Sharangadhara 5

S.no.	Charak Samhita[1]	Sushruta Samhita[2]	Ashtanghridayam[3]	AshtangSangraha[4]	SharangadharSamhita[5]
1	*Nirannam*	*Abhakta*		+	*Suryodaya(pratah)*
2	*Bhuktadau(pratah)*	*Pragbhakta*	+	+	+
3	*Bhuktadu(sayam)*	*Madhya Bhakta*	+	+	
4	*Bhukta Madhya*	*Adhobhakta*	+	+	+
5	*Bhuktapaschat*	*Antarabhakta*		+	
6	*Bhaktasayuktam*	*Sabhakta*	+	+	
7	*Samudga*	+	+	+	
8	*Muhurmuhu*		+	+	+
9	*Grase*	*Grasebhakta*	+	+	
10	*Grasantarabhakt*			+	
11			*Nishi*	+	+
Total	10	10	10	11	5

NIDANA OF AGNIMANDHYA (ETIOLOGY)

One disease can arise from a single etiological factor or many factors together may responsible for a single disease, and vice versa. This is applicable to Agnimandhya since the disease is caused by one or more etiological factors.

The Nidanas of Agnimandhya are not discussed individually in Ayurvedic texts. several factors are responsible for the occuring of agnimandhya.

Acharya Charak[6] explains them as Abhojana, Ajirnabhojana, Atibhojana, Visamasana, Atirukşa Bhojana, Guru Bhojana, Sita Bhojana, AsatmyaBhojan, VirekaVibhrama, Vamana Vibhrama, Sneha Vibhrama, VyadhiKarsana , Desha-Kala-Ritu Vaisamya, Vega Vidharana.

Acharya Sushrut[7] describes factors causing improper digestion of food even though taken in normal quantity as Atyāmbupāna,Viṣamāśana, Swapna Viparyaya and eating food being afflicted with Irshyā, Bhaya, Krodh, Lobha, Soka .

Acharya Vagbhat[8] explains that over eating is not the only cause for Ama Dosha; instead Dwista, Vishtambhi , Dagdha, Ama, Guru, Ashuchi, Vidahi, Atyambupluta also not digested properly.

RUPAS OF AGNIMANDHYA [9]

Various sign and symptoms according to Acharya Charak are Avipaka, UdaraGaurava, Kşudhanasa, Arochaka, Mukhasoşa, Mukha Durgandha, Adhamana,Kukşiprapidana, Chardi, Atisara, Vata-VarcaApravartana, Angamarda/Gatrasadana, Karsya, Daurbalya, Vaivarṇya, Hṛdayavarodha, SiroGaurava, Bhrama, PakvasayaSula, Pindikodveṣtana.

Acharya Sushrut has given various sign and symptoms as Avipaka, SakaştaJaraṇa, Udara Gaurava,Praseka,Chardi, Angamarda, SiroGaurava, Kasa, Swasa.

Acharya Vagbhat explains various sign and symptoms as Avipaka, Sakaşta Jaraṇa, Udara Gaurava, Mukhasoşa, Adhamana, Atopa, Antrakuṇjana, Hṛdayavaroda.

Samprapti

Agnimandya is a critical stage in the pathophysiology of numerous illnesses. The cause of Dosha-prakopa is Hetusevana. These prakupita dosha vitiate the Dushya and their sammurchana leading to numerous disease primarily it starts with Agnimandya. Due to decrease in intensity of agni the apakwaahararasa is produced and it leads to srotorodha and amauttpatti.

AGNIMANDYA AS A SYMPTOM

Acharya has described Agnimandya as a main symptom in diseases like Jwara, Pandu, Atisara, Grahani, AjeernaGulma, Kamala, Shotha, Shwasa, Pratishyaya, Arsha etc.

EFFECT OF AGNIMANDYA ON HEALTH

Digestive fire, also known as Pachak Agni is necessary for the full and healthy digestion of ahara.Due to the low intensity of agni ahara can not digested or absorbed properly .This Toxic substances accumulate in the body as a result of Ama .

- Accumulation of Ama causes numerous disorders and this Ama acts like poison
- It weakens the body because of insufficient amount diet
- Hence, Agnimandya is the main factor behind all metabolic diseases.

MADHYABHAKTAKALA

Madhyabhakta is the kala when 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.

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Synonyms: Madhyebhaktam, Madhya bhojanam, madhye

MODE OF ACTION OF AUSADHA ON MADHYABHAKTA KALA

Food inhibits the Urdhwagati and Adhahgati of Bhaishajya and making them act locally and helping to treat Sthanik Doshas. Both Samana Vayu and Pachaka Pitta are located in the Kostha. After the consumption of food,in the beginning the digestion process activates which in turn triggers Samana Vayu and Pachaka Pitta .As a result, Saman Vayu will act upon the medication consumed and assist in providing an approximate outcome. The medication is then ingested, covering it and keeping it from being spit out. The medicine used during this Kala has a particular strong effect on Samana Vayu. Agni or Pachaka Pitta begins to function properly once this Samana Vayu is improved. All Pittas are nourished by the Pachaka Pitta. If Pachaka Pitta is corrected, then all Pittas will function normally.This Kala utility is in the control of Pittaja, KoshthagataVyadhis and Samanavayudushti.

UPADRAVA OF AGNIMANDHYA

The vitiated dosa which are the cause of occurring agnimandhya leads to ajirna. It is almost an inevitable sequel of Agnimandhya.

MANAGEMENT OF AGNIMANDYA[10]

- Nidanaparivarjana
- Shodhana[11] therapy should be used to eradicate Agnimandya if it is caused by vitiated dosha.
- Ayurvedic medicine like agnitundivati, chitrakadivati, shankavati, Lavanbhaskarchurna, Hingwashtakchurna, Aviparrikarchurna should be given.
- Single herb like shunthi, pippali, ajwain, marich, bhallatak as they are having katu- Tiktta rasa are mainly act on agnimandya.
- Regular physical exercise

Diet maintain: Till the time agni becomes normal, patients should be kept on light and easily digestible foods like soups of vegetables, rice gruel, khichari of rice and green gram, warm water, and plenty of fluids.

DISCUSSION

There are various factors affecting Ausadha Sevana Kala such as types and severity of disease, the state of Agni, patient internal constitution/Prakriti, age, sex and presence of other disease conditions, environmental factors/ Desha.The status of Agni in each Kala is used as a key to explain the activity of Bheshaja in particular Kala. Concept of Agni in relation to Bhaishajya Kaala is elaborated under nine subsections. They include type of Dravya, Rasa, Virya and Vipaka of Dravya,Expected activity of Dravya, Formulation of Bheshaja, Influence of Dravya - all have been considered with reference to Agni Sarira Bheda, Types of individuals, here the metabolizing capacity of these individuals is shown to influence the Bhaishajya Kala directly.

Majority of the Bhaishajya Kala is related to food. In the food, the Pancamahabhutas could be said to be in a latent phase of activity as compared to the Bheshaja. So, it can be said opined that the rate of metabolism of Bheshaja by Agni is regulated by food in the designing of Bhaishajya Kaala by the ancient physicians. Because Agni and Kaala both are Parinamakara Bhavas, they could be symbiotically applied to augment the therapeutic efficacy of the Bheshaja.The expected Agni-Bheshaja interaction in the diseased can be regulated by the choice of appropriate Bhaishajya Kaala.

Agimandya itself is a disease as well as the causative factor of numerous other disorders. Due to tridoshavaisamya the function of jatharagni become suppressed which is especially referred to as Agnimāńdya. Acharya Charak, Acharya Sushrut and Acharya Vaghbhat have described its various causes which can be divided into Āhāraja, Vihāraja and Mānasa Hetu. All three texts of Vrihattrayi have given the sign and symptoms of Agnimandhya related to digestive system. Ajirṇa and Ama is the upadrava Agnimandhya. For curative purpose Samūodhana, Samūamana, Āhāra, and Acāra should be taken as directed in order to treat Agnimandhya.

CONCLUSION

"Rogasarvepimandaagnau", As stated by Acharya Bhagbhat all diseases occurs due to agnimandhya in present era mainly the aharaja and viharajahetu are the main cause for occurring agnimandhya.So Ayurveda has given a special attention to Agni. It act as a fuel in our body so by proper intake of food it can be protected.Therefore, according to the principles of Dinacharya, Pathya apathya, and Ausadha as described in our classics may be helpful in maintaining a balanced state of Agni, so that we can prevent and control many different kind of diseases. The object of Ayurveda is first explored and utilized the Bhaishajya Kala in the therapeutics i.e. time of administration of Bheshaja. Ausadha Sevana Kala was meant for Samana purpose and not to be advocated in emergency conditions. Bhaishajya Prinamakara Bhavas could be Agni, Vayu, Kaala and Samyoga. Treatment of the patients is made easier with the help of Aushadha Sevana Kaala, since food regulates the rate of metabolism of Bheshaja by the role of Agni.

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