



# EFFECT OF AUSADHA ON MADHYABHAKTA KALA IN AGNIMANDHYA

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## ABSTRACT

Kala is the inevitable and the cause of everything that happens. According to the description, Anayathasiddha Nimitta Karana, there can be no action without the effect of kala. So Ayurveda being the science of life, gives huge emphasis on the concept of Kala. Trisutra Ayurved is of prime importance while treating a patient. Hetu (causative factors), linga (signs and symptoms) and ausadha (medicine) are considered as Trisutra Ayurved. Since Agni is the most important element in preserving Dhatu Samya, all therapeutic approaches aim to maintain and retain the potency of Agni. Ausadha Sevan Kala will help in food and drug interaction which is helpful to attain a quick and sustainable relief to the patient. Kala, is a crucial component that needs to be consideration while treatment. Our acharyas have explained the relationship of kala and dosha while treating a disease. These days, treating a patient does not take this relationship into consideration. Agnimandya is the condition when the Agni's activity is inhibited, which causes food even small amounts to be partially or partially digested or to be indigestion. Ayurvedic classics suggest that poor lifestyle choices, such as poor eating habits, irregular sleep patterns, stress, and so on, are the primary causes of agnimandya. Therefore, practically all diseases that are caused by Agnimandya can be treated or prevented with this in perspective.

**KEYWORDS:** Agni, Agnimandya, madhyabhakta kala

## INTRODUCTION

Acharya Charak says that Ausadha given at Appropriate Kala is more effective than one given at inappropriate Kala. Agni is considered to be responsible for a healthy person's optimal metabolism and digestion. Ausadha interaction should stimulate the Agni at all levels- Jatharagni, Bhutagni and Dhatwagni. When dipanadravya is to be given in a patient of Agnimandya, augmentation of Jatharagni is achieved by the administration of Ausadha at the Madhyabhakta Kala. Here localized Agni- Ausadha interaction is also facilitated due to Samana Vayu association. The Acharayas gave upon that Kala and Agni both have been accorded the status of Parinamakara bhava. Therefore, a comprehensive understanding of the Agni-Bhaishajya interaction in the Bhaishajyasevan Kala will help in the medication's rapid effect, lower dosage, and longer duration of usage. Every Kala is dependent on the action of vata dosha. Pitta and Kapha dosha has got silent role amongst the Kala because the moving property of drug is by the action of vata dosha. Ausadha Sevan Kala is therefore crucial in the treatment of patient.

## ROLE OF AGNI

Basic principles of Ayurveda state that Agni plays a significant part in the physiological processes of body. There is no distinction between the biological Agni found inside living things and the Agni that is visible from the outside. Both have the ability to effect change; one operates outside of a living

thing and the other inside of one. According to the site of action the types of agni are Jatharagni, Dhatwagni and Bhutagni. Jatharagni is regarded as the best of all Agnis. The power of Jatharagni determine the function of other Agni, such as Dhatwagni and Bhutagni. As the consumed food is panchabhautik and must be transformed by the corresponding bhutagni which is stimulated by jatharagni. Then only it becomes easier for jatharagni to digest and for dhatwagni to metabolise the tissue. After that, processed metabolic products are continuously circulated inside the strotas with the aid of vata dosha. This promotes tissue growth as well as tissue development, strength, complexity, and happiness. Longevity, immunity, health, and other essential activities are all dependent on jatharagni when it is in its normal state. Jatharagni's weakness will lead to inappropriate Rasadhatu formation, which will hamper the production of UttarottarDhatu. In the ayurvedic context A reduction in intensity of agni is referred to as "Agnimandya".

## AIMS AND OBJECTIVES

- To evaluate, discuss and elaborate the ayurvedic concept of Agnimandya and role of Agni
- Action of ausadha on madhyabhakta sevanakala

## MATERIALS AND METHODS

This article is based on a review of Ayurvedic texts. Materials related to Ausadhasevana kala, Agni, Agnimandya and other



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. Relevant 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 <sup>1</sup> | Sushruta Samhita <sup>2</sup> | Ashtanghridayam <sup>3</sup> | AshtangSangraha <sup>4</sup> | SharangadharSamhita <sup>5</sup> |
|-------|-----------------------------|-------------------------------|------------------------------|------------------------------|----------------------------------|
| 1     | <i>Nirannam</i>             | <i>Abhakta</i>                |                              | +                            | <i>Suryodaya(pratah)</i>         |
| 2     | <i>Bhuktadau(pratah)</i>    | <i>Pragbhakta</i>             | +                            | +                            | +                                |
| 3     | <i>Bhuktadu(sayam)</i>      | <i>Madhya Bhakta</i>          | +                            | +                            |                                  |
| 4     | <i>Bhukta Madhya</i>        | <i>Adhobhakta</i>             | +                            | +                            | +                                |
| 5     | <i>Bhuktapaschat</i>        | <i>Antarabhakta</i>           |                              | +                            |                                  |
| 6     | <i>Bhaktasayuktam</i>       | <i>Sabhakta</i>               | +                            | +                            |                                  |
| 7     | <i>Samudga</i>              | +                             | +                            | +                            |                                  |
| 8     | <i>Muhurmuhu</i>            |                               | +                            | +                            | +                                |
| 9     | <i>Grase</i>                | <i>Grasebhakta</i>            | +                            | +                            |                                  |
| 10    | <i>Grasantarabhakt</i>      |                               |                              | +                            |                                  |
| 11    |                             |                               | <i>Nishi</i>                 | +                            | +                                |
| 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 Nidanans of Agnimandhya are not discussed individually in Ayurvedic texts. several factors are responsible for the occurring of agnimandhya.

Acharya Charak<sup>6</sup> explains them as Abhojana, Ajirnabhojana, Atibhojana, Visamasana, Atiruksha Bhojana, Guru Bhojana, Sita Bhojana, AsatmyaBhojan, VirekaVibhrama, Vamana Vibhrama, Sneha Vibhrama, VyadhiKarsana, Desha-Kala-Ritu Vaisamya, Vega Vidharana.

Acharya Sushrut<sup>7</sup> describes factors causing improper digestion of food even though taken in normal quantity as Atyambupāna, Viṣamāsana, Swapna Viparyaya and eating food being afflicted with Irshyā, Bhaya, Krodh, Lobha, Soka .

Acharya Vagbhat<sup>8</sup> 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<sup>9</sup>

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

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

Acharya Vagbhat explains various sign and symptoms as Avipaka, Sakaṣṭa Jaraṇa, Udara Gaurava, Mukhasoṣa, Adhamana, Atopa, Antrakunjana, 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 amautpatti.

### AGNIMANDYA AS A SYMPTOM

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



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, Koshtagata Vyadhis 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 AGNIMANDHYA<sup>10</sup>

- Nidanaparivarjana
- Shodhana<sup>11</sup> therapy should be used to eradicate Agnimandhya if it is caused by vitiated dosha.
- Ayurvedic medicine like agnitundivati, chitrakadivati, shankavati, Lavanbhaskarchurna, Hingwashtakchurna, Aviparririkchurna should be given.
- Single herb like shunthi, pippali, ajwain, marich, bhallatak as they are having katu- Tikta 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 Agnimāndya. Acharya Charak, Acharya Sushruta and Acharya Vagbhata have described its various causes which can be divided into Ahāraja, Vihāraja and Mānasa Hetu. All three texts of Vrihatrayi have given the sign and symptoms of Agnimandhya related to digestive system. Ajirna 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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