

## ANALYSIS OF JATHARAGNI IN DIFFERENT PRAKRUTI WITH SPECIAL REFERENCE TO JEERNA AHARA LAKSHANA

Kamath Nagaraj      Kulkarni Pratibha      Chiplunkar Shivprasad

Department of Shareera Kriya, SDM College of Ayurveda & Hospital, Hassan, Karnataka, India

### ABSTRACT

*Agni* (Digestive Fire) is one of the life sustaining factors of the body. When it is in the normal state it helps in maintaining health. The status of *Agni* varies in different *Prakruti* (Body constitution) and it also depends on the diet, environment, physical and mental status of an individual. The status of *Agni* can be known by examining the *Jarana Shakti* (Digestive capacity) of an individual. The six factors told in *Jeerna Ahara Lakshana* (Signs and symptoms of proper digestion) will help in assessing the *Jarana Shakti* and in turn the status of *Jatharagni*. The research was under taken to analyze the *Jatharagni* in different *Prakruti* individuals. *Prakruti* of the students was assessed using Standard format and those individuals having *Vata*, *Pitta*, *Kapha* predominance were selected. A self prepared scale was prepared to assess the *Jeerna Ahara Lakshana*. None of the individuals had *Avara Jarana Shakti, Agni* since they were of *Youvana Avastha* (Adulthood). Maximum individuals had *Avara Yatochita Vegotsarga* highlighting *Asthira/Chala Guna* of *Vata* in *Vata Pradhana Prakruti*, effect of irregular food habits over the *Tikshagni* of *Pitta Pradhana Prakruti* individual and *Sthira* and *Manda Guna* of *Kapha* in *Kapha Pradhana Prakruti*.

**Keywords:** *Prakruti, Jatharagni, Jeerna Ahara Lakshana, Jarana shakti*

### INTRODUCTION

*Agni* is one of the basic concepts of *Ayurveda*. This concept provides fundamental knowledge for understanding of the theories of *Ayurveda* viz. *Ahara pacana, Dhatu Utpatti* (Tissue formation), etc. The importance of *Jatharagni* is for the maintenance of health as well as manifestation of diseases.<sup>1</sup> It is also an important factor to be considered while prescribing treatment.<sup>2</sup> In each and every process of transformation, that may be bio-physical, bio-chemical, the media or agency responsible for all these process is *Jatharagni*. Status of *Jatharagni* varies in different *Prakruti*.<sup>3</sup> *Prakruti* is the innate constitution of an individual based on the predominance of *Dosha* determined at

the time of conception which cannot be changed till death. Qualities of *Dosha* are expressed on body due to its predominance and it is called *Deha Prakruti*.<sup>4</sup> It is the enumeration of body features internal as well as external. There are different bodily constitutions depending on the *Dosha* (bodily humors) that is predominant and we can classify them as *Vatala, Pittala, Sleshmala, Dvandhaja* and *Samadoshaja Prakruti*.<sup>5</sup>

*Agni* is assessed by *Jarana shakti*. *Jarana shakti* refers to the capacity to digest the food. *Lakshanas* like *Udgarasudhi* (clear belching), *Utsaha* (enthusiasm), *Vegotsargayatochita* (proper/regular evacuation of bowels), *Laghuta* (feeling of lightness), *Kshut-Pipasa* (proper hunger and thirst) are

considered as the *Jeerna Ahara Lakshana* which will aid in assessing the *Jarana Shakti*.<sup>6</sup> *Jarana Shakti* and *Prakruti* are the two important factors mentioned in *Dasha-vidha Pariksha*.<sup>7</sup> *Vata* individual will be having *Vishamagni* (irregular digestive power), *Pittala* individual will be having *Tikshagni* (Intense digestive fire), and *Sleshma prakruti* individual will be having *Mandagni* (Low digestive fire).<sup>8</sup> It is very important to examine the *Jeerna Ahara Lakshana* in both healthy and diseased individuals. In healthy *Vata* body constitution, they'll be having irregular digestive fire, *Pittala* will be having intense digestive fire and *Sleshmala* body constitution will be having mild digestive fire, so to assess the *Jarana Shakti* with aid of *Jeerna Ahara Lakshana* of different *Prakruti* individuals the study was undertaken.

### AIMS AND OBJECTIVES

To assess *Jarana Shakti* of different *Prakruti* individuals with the aid of *Jeerna Ahara Lakshana*

### MATERIALS AND METHODS

Source of the data: 450 healthy students of SDM College of Ayurveda, Hassan.

Method of collection of data: Healthy students from SDM College of Ayurveda and Hospital, Hassan were selected and their *Prakruti* was assessed by Dr. Kishor Patwardhan's standard prakruti assessment format. Those individuals having *Vata*, *Pitta*, *Kapha pradhanyata* were selected and there *Jaranashakti* was assessed. Inclusion criteria: Healthy volunteers of age group of 18 to 25 years, irrespective of sex, caste, religion. Exclusion criteria: Individuals suffering from chronic diseases, systemic disorders, congenital anomalies. Assessment criteria: Scoring of *Lakshana* of *Jeerna*

*Ahara lakshan* was done by self prepared scale.

### Designing scale to assess *Jarana Shakti*

Purpose – Since *Agni* is an important factor responsible for the healthy and diseased state, it should be examined in every individual. *Vata* individuals will be having *Vishamagni*, *Pittala* individuals will be having *Tikshagni*, *Sleshmala* individuals will be having *Mandagni* and hence there is an importance to assess *Agni* in them.

Generation of scale - The scale consisted of queries for assessing subjective parameters based on the characteristic features of *Jeerna Ahara Lakshana* given by *Astanga Samgraha*. The appropriate English meaning of *Lakshana* were referred and it was framed in the sentence form with 3 options to each eg: The *Lakshana Udgargasudhi* says clear belching, it was framed as; After how many hours of food intake you find clear belching in yourself (absence of past eaten foods flavor/taste).

Scale: Subjective symptoms were examined by using a questionnaire framed in close ended likert format with 3 options for each question i.e. Not at all/ after 6hours, after 4hours but within 5hours, within 3-4 hours. Subjective symptoms were graded accordingly as Grade 1 to 3. Table 1 shows the subjective parameters.

Table 1: *Jeerna Ahara Lakshana*

<i>Udgara Sudhi</i> (clear belching)
<i>Utsaha</i> (enthusiasm)
<i>Vegotsargayatochita</i> (proper evacuation of bowels)
<i>Laghuta</i> (feeling of lightness)
<i>Kshut</i> (proper hunger)
<i>Pipasa</i> (proper thirst)

### OBSERVATION

**Demographic Data:** In this study maximum numbers (62.4%) of individuals were female and males were (37.6%) and individuals of

age group 21-25 were 26% and age group 18-20 was 74%.

**Incidence of Lakshana:** Among 450 individuals 61 had sleep disturbance, 54 had underwent various kind of physical stress and 143 individuals had mental stress. *Avara Udgara Shuddhi* was found in 190 individuals, 84 had *Madhyama Udgara Shuddhi*, 176 had *Pravara Udgara Shuddhi*. *Avara Utsaha* was found in 38 individuals, 95 had *Madhyama Utsaha*, 317 had *Pravara Utsaha*. *Avara Vegotsarga* was found in 289 individuals, 107 had *Madhyama Vegotsarga*, 54 had *Pravara Vegotsarga*. *Avara Laghuta* was found in 46 individuals, 130 had *Madhyama Laghuta*, 274 had *Pravara Laghuta*. *Avara Ksut* was found in 68 individuals, 185 had *Madhyama Ksut*, 197 had *Pravara Ksut*. *Avara Pipasa* was found in 66 individuals, 134 had *Madhyama Pipasa*, 250 had *Pravara Pipasa*. *Avara Jarana Shakti* was found in none of the individuals, 179 had *Madhyama Jarana Shakti*, 271 had *Pravara Jarana Shakti*.

Table 2: Incidence of individual *Jeerna ahara Lakshana*

Lakshana	Avara	Madhyama	Pravara
<i>Udgara Sudhi</i>	190	84	176
<i>Utsaha</i>	38	95	317
<i>Vegotsarga Yatochita</i>	289	107	54
<i>Laghuta</i>	46	130	274
<i>Ksut</i>	68	185	197
<i>Pipasa</i>	66	134	250

**Jeerna Ahara Lakshana Score:**

179 individuals scored a score of *Jeerna Ahara Lakshana* score between 7-12, 271 individuals scored between 13-18 and none of the individuals scored between 0-6.

Table 3: Incidence of status of *Jarana Shakti* & score

Jarana Shakti	Avara (0-6)	Madhyama (7-12)	Pravara (13-18)
150	0	179	271

**DISCUSSION**

The current study was conducted to check *Jarana Shakti* with the aid of *Jeerna Ahara Lakshana*. In the study it revealed that maximum numbers (62.4%) of individuals were female and males were (37.6%) this may be because of more female students in the study area. The study also revealed that in 450 individuals 61 had sleep disturbance, 54 had underwent various kind of physical stress and 143 individuals had mental stress, this might be because of the personal problems, academic burden and interest in outdoor sports etc activities.

Study also revealed that maximum number of individuals (190) had *Avara Udgara Shudhi Lakshana* this might be because of *Vishamata/ Chala Guna* of *Vata*, effect of faulty diet habits over the *Tikshagni* of *Pitta*, *Manda* and *Sthira Guna* of *Kapha* in respective *Prakruti*. Maximum individuals (317) had *Pravara Utsaha* which might be because of the age group i.e *Youvana Avastha* which will be usually filled with energy and enthusiasm. Yoga which students used to do regularly since it is the part of curriculum, even it might have stimulated in increasing *Utsaha* among the students *Pravra Laghuta* was found in 274 of the individuals which might be because of the age factor and proper physical work, involvement in sports and other activities, exercise and also might because of *Laghu Guna Pradhanata* of *Vata*, *Pitta* in *Vata*, *Pitta Pradhana Prakruti* respectively. Maximum number of individuals had *Avara Yatochita Vegotsarga* (289), this may be because of irregular food habits that they follow and consuming junk food which may decrease the fibrous content of the stools and lead to *Anuchita Vegotsarga* (irregular bowel habits, constipation), also shows *Ruksha, Chala Guna* of

Vata, effect of faulty diet habits over Tikshagni, Manda and Sthira Guna of Kapha in Vatala, Pittala, Sleshmala Prakruti individuals respectively. Maximum of the individuals had Pravara Pipasa (250), this may be because of the Pradhanata of Ruksha guna in Vatala individuals, Usna and Tikshna Guna of Pitta in Pitta Pradhana Prakruti individuals and also might be due to continuous study process and recitation of verses of the Samhita which cause dryness of the throat and oral cavity hence resulting in Pravara Pipasa even though the environment is cold. Pravara Ksut was observed in maximum of the individuals (197), this might be because of the Tikshnagni in Pitta Prakruti individuals and also might be because of age factor and the cold environment which results in the Sandukshana of Jatharagni and hence the Ksut. Maximum number of individuals (271) had Pravara Jarana Shakti(Agni) since all were of Youvana Avastha in which all the functions, entities will be Prabala including the Jarana Shakti/ Jatharagni.

### CONCLUSION

Study was conducted in 450 healthy individuals considering the each factor mentioned in Jeerna Ahara Lakshana. Maximum individuals had Avara Yatochita Vegotsarga highlighting Asthira/Chala Guna of Vata in Vata Pradhana Prakruti, effect of irregular food habits over the Tikshagni of Pitta Pradhana Prakruti individual and Sthira and Manda Guna of Kapha in Kapha Pradhana Prakruti. Utsaha, Ksut, Pipasa was in Pravara state due to presence of Sthira Upachita Dhatu and Pradipta Jatharagni in Youvana Avastha and cold environment. Since the individuals were of You-

vana Avastha, were healthy none of them had Avara Jarana Shakti/ Jatharagni.

### REFERENCES

1. Acharya YT. Charaka Samhita with Ayurveda Dipika commentary of Cakrapanidatta. Reprint ed. Varanasi: Chaukamba Sanskrit Samsthan; 2007.p.513
2. Acharya JT. Susrutha Samhita with Nibandhasangraha commentary of Dalhana. Reprint ed. Varanasi (India): Chaukambha Sanskrit Sansthan; 2009. p. 148
3. Acharya JT. Charaka Samhita with Ayurveda Dipika commentary of Chakrapani Datta. Reprint ed. Varanasi: Chaukambha Orientalia; 2007. p. 255
4. Acharya JT. Charaka Samhita with Ayurveda Dipika commentary of Chakrapani Datta. Reprint ed. Varanasi: Chaukambha Orientalia; 2007. p. 52
5. Paradara HSS. Ashtanga Hrudaya with Sarvangasundara commentary of Arunadatta and Ayurvedarasayana commentary of Hemadri. 9th ed. Varanasi (India): Chaukambha Orientalia; 2005. p. 8
6. Sharma. S, Ashtanga Sangraha, Sasilekha commentary of Indu. 2nd ed. Varanasi: Chaukambha Sanskrit Series, 2008. p. 244
7. Acharya YT. Charaka Samhita with Ayurveda Dipika commentary of Cakrapanidatta. Reprint ed. Varanasi: Chaukamba Sanskrit Samsthan; 2007.p.277
8. Acharya JT. Charaka Samhita with Ayurveda Dipika commentary of Chakrapani. Reprint ed. Varanasi (India): Chaukambha Orientalia; 2007. p. 255

### CORRESPONDING AUTHOR

Dr. Nagaraj Kamath  
PG Scholar, Dept. of Shareera Kriya

SDM College of Ayurveda & Hospital, Has-  
san, Karnataka, India

Email: [nagaraj.kamath1989@gmail.com](mailto:nagaraj.kamath1989@gmail.com)

---

Source of support: Nil

Conflict of interest: None Declared