

ANALYSIS OF AAHARASAKTHI AS ONE AMONG DASAVIDHA PAREEKSHA

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ABSTRACT

Dasavidha Pareeksha is explained in the context of *Rogi Pareeksha*. *Aahara sakthi* is one among the *Dasavidha Pareeksha* which is the only factor helps in the determination of the status of *Agni*. Determination of status of *Jataragni* is very important in the further step of treatment planning. Status of *Agni* can be assessed by looking into the quality and quantity of food intake and how properly it is getting digested in proper time. The *Lakshanas* of *Jeernahara* helps in assessing whether the intaken food had undergone proper digestion. Along with *Jeernahara Lakshanas*, *Mala Pareeksha* can also be considered as criteria for the determination of the status of digestive power in an individual.

INTRODUCTION

Dasa vidha pareeksha is mentioned in *Rogi Pareeksha* to assess the *Bala* of a patient¹. The term *bala* is indicating both *Deha* and *Dosha balas*, the assessment of which is very important in the contest of planning treatment. Out of which *Aaharasakthi* is the factor which determines the *Agnibala* of the patient. Out of the *Trividha pareeksha* i.e. *Darsana*, *Sparshana* and *Prashna*, *Aaharasakthi* can be assessed by *Prashna pareeksha*. *Agni* is the factor which maintains the equilibrium of all doshas, dhatus and malas of the body, the derangement of which is the cause of almost all diseases. The *Aahara* which is ingested is acted upon by the *Agni* and converts into homogeneous factors responsible for the nourishment of the body entities. No transformation in the body is possible without the action of *Agni*.

Aahara and its importance: The *Aahara* which is ingested should have certain

qualities for the proper maintenance of *doshas* and *dhatus*. Our body as well as the diseases is originating from *Aahara* only². It is the main controlling factor regarding the status of *Agni*. *Aahara* and *Aushada dravyas* can be classified into *guru* and *laghu* depending on their *swabhava* and *samskara*. *Guru aahara* is supposed to be consumed only in less quantity compared to *laghu aahara* as they have a tendency to diminish the digestive power. Quantity of food, whether it is *guru* or *laghu* have a major role in undergoing proper digestion. It should be determined according to the *Agnibala* of a person³. In *Aharavidhi vidhanas*⁴ and *Aahara vidhi visheshayathananis*⁵ the importance of proper quantity of food (*Matravat Aahara*) is being highlighted. The quantity of food which is not supposed to alter the equilibrium of doshas and undergoing proper digestion at proper time is considered as *Matravat Aahara*⁶.

Aahara Sakthi: Aahara sakthi is determined by two factors i.e Abhyavahara Sakthi and Jarana Sakthi⁷.

Abhyavaharana Sakthi :- It is nothing but the quantity of food a person can consume for a specific meal. *Abhyavaharana Sakthi* varies from person to person and is determined or influenced by certain factors like *Prakruthi* and type of *aahara* consumed. *Prakruthi* is the innate characteristics of an individual. Evidently a *Pitta prakruthi* person should consume more food compared to a *Vata* or *Kapha prakruthi* person due to the *Teekshna* and *Ushna gunas* of *Pitta dosha*. A *Kapha prakruthi* person is explained to consume only less quantity of food and drinks. So *Abhyavahara Sakthi* is any quantity of food consumed and undergoing *Samyak jarana* in proper time. The time period required for proper quantity food to get digested is considered as 4 *yama* and that for *aushada* is 2 *yama*⁸. In classics humans are instructed to have food only two times i.e in morning and evening. Having food in between is strictly prohibited. But now-a-days we are having food 3-4 times a day.

Jarana Sakthi :- Capacity for digestion is the second factor which determines the *Aahara sakthi*. It mainly depends on the factor *Agni* of a person. According to *Anumana pramana* *Agni bala* of a person can be assessed by the power of digestion⁹ i.e *Jarana Sakthi*. *Agni*, which is an purely an objective factor, cannot be assessed from outside. So in order to assess the *Agni* one should consider how properly timely digestion of ingested food takes place.

Jeernahara lakshanas:- They are the signs and symptoms from which one should infer the proper and timely digestion of food.

There are references for *Jeernahara Lakshana*¹⁰ in many classics. They can be broadly classified into *Sareerika* and *Manasika*. *Sareerika*(physical) signs include *Udgara sudhi* (pure belching), *yadhochita vegotsarga* (timely elimination of malas) and *Swasta vrithanuvriti* (continuation of being healthy). *Manasika*(mental) signs include *Utsaha* (cheerfulness). Symptoms which can be elicited by a physician includes *Sareerika* (physical) i.e eructation of three stages of *Avastha paka*, absence of *Daha* in chest and stomach, lightness of work, feeling of appetite, aptitude to work, sturdiness etc. *Manasika* (mental) symptoms include *Vishudha* (sense of cleanliness), *Visada* (clearness of mind), *Sukha* (pleasure), *Kanksha* (desire for food) and *Pipasa* (thirst).

Factors Affecting The Status Of Agni (Jarana sakthi):- The status of *Agni* is determined by certain factors like *Prakruthi*, *Rtu* and *Vaya*.

Prakruthi and Agni (Jarana Sakthi):- In *Vata prakruthi* individuals due to the influence of *Vata dosha* in *Agni adhishtana* the status of *Agni* will be mostly *Vishama*¹¹. In *Pitta prakruthi* individuals, due to the *Theekshna* and *Ushna gunas* of *Pitta* the status of *Agni* will be *Theekshna*¹¹ and in *Kapha Prakruthi* persons due to the influence of *Kapha dosha* the status of *Agni* will be *Manda*¹¹. But according to the *Tara Tama bhava* of the *gunas* of doshas reciding in *koshta*, the status of *Agni* may vary.

Prakruthi and Rtu :- Six seasons are broadly divided into *Adana* and *Visarga Kalas*. *Sisira*, *Vasantha* and *Greeshma rtus* are included under *Adana kala*. During *Adana Kala* there is predominance of *Ag-*

neya gunas due to the influence of sun¹². So there will be increase in Agni bala. Varsha, Sarat and Hemantha rtus come under Visarga kala where the influence of moon is believed to be more. So there will be increase in soumya gunas thereby decrease in the status of Agni¹³.

Prakruthi and Vaya :- In Bala and Vridha avastha the status of Agni is Manda whereas in Yauvana, Agnibala will be Pravara or Theekshna¹³.

Type of Aahara and Status of Agni:- Guru aahara is having an adverse effect on the status of Agni i.e by nature guru Aaharas are suppressors of appetite¹⁴. Laghu aahara by nature are considered as stimulants of appetite¹⁵.

MALA PAREEKSHA: Mala pareeksha is one among the Astasthan Pareekshas. An important criteria of normal digestion is related to the nature of fecal matter or Mala voided by an individual. The parameters to be observed during Malapareeksha are time, number and quantity of motions, Akriti or appearance of stool, Samhatatva or consistency, Colour and Gandha or smell of Purisha.

Jala Pareeksha of Pureesha :- When the sample of pureesha is taken in a bowl of clean water and see whether it sinks or float. If it sinks we can infer that Aahara pacha has satisfactorily taken place in Adho Amashaya. Sinking also indicates adequate water absorption has taken place in the Pakvashaya. If feces combined with dosas sinks down in water, has excessive foul smell and is passed out frequently in profuse quantity is known as Ama (immature) which is an indicator of Jataragni Mandhya¹⁶. So the functional ability or status of both Pak-

vashaya and Adho Amashaya are inferred from the examination of Mala. So properly formed Pureesha expelled in proper time and quantity is a lakshana of properly functioning Jataragni.

DISCUSSION

Agni which is an unique concept of Ayurveda is the factor which is responsible for the transformation of ingested food into Saara and Kitta. In modern science Agni can be correlated to the enzymes secreted by various digestive glands in the GI tract in case of conversion of food into feces after undergoing proper digestion. Agni is responsible for nourishment of all the body components in its state of equilibrium. Hampered Agni in turn will cause the destruction of body entities. Being a subjective parameter it can be assessed only from outside looking into various signs and symptoms. Aaharasakthi is the factor mentioned by Acaryas in classics for the determination of the status of Agni in case of examination of a Rogi. Agni plays an important role in determining the Sadhyasaadhyatha of the roga and further steps in the process of treatment planning. Considering the quality and quantity of Abhyavaharana (ingestion) and Jarana (digestion) which are the two factors which determines how properly digestion is taking place in the intestine, the efficiency of digestive power in an individual can be assessed. As Mala is the only end product of digestion which we can examine with our eyes (i.e Prathyaksha pramana), it can also be considered as a criteria which aids in determining the Agnibala.

CONCLUSION

Aahara Sakthi is one among the *Dasavidha pareeksha* meant to analyze the *Agnibala* of a patient. Out of *Abhyavaharana* and *Jarana sakthi*, the major factor determining the *Agnibala* is the *Jaranasakthi*. *Aaharasakthi* of a person varies according to various factors like *Prakruti*, *Rtu*, *Vaya*, type and *Matra* of *Aahara*, *Vihara* etc. Preservation of *Agnibala* is essential for maintaining *Swasthya*. Proper formation and expulsion of Mala can also be considered as criteria in assessing the status of *Jaranasakthi*. Only after assessing the *Aaharashakti* further treatment can be planned in a *Rogi*.

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