

A STUDY ON THE STATUS OF JATHARAGNI IN CHAITRA AND VAISHAKA MASA IN DIFFERENT PRAKRUTI

Kamath Nagaraj¹, Kulkarni Pratibha²

¹P.G.Scholar, ²Associate. Professor & Head, Department of Shareera Kriya, Sri Dharmasthala Manjunatheshwara College of Ayurveda & Hospital, Hassan, Karnataka, India

ABSTRACT

Agni Bala varies in different *Rutu* like in *Varsha Rutu*, *Agni* will be *Manda* and in *Hemanta Rutu*, *Agni* will be *Prabala* and in *Vasanta Rutu* *Agni* will be *Manda* and will cause many diseases hence called as *Kayagni Badaka Rutu*. *Chaitra* and *Vaishaka Masa* constitute *Vasanta Rutu*. So this study is an attempt to understand the relation between *Jatharagni* and *Prakruti* in different *Kala* with special reference to *Chaitra*, *Vaishaka Masa*. Objectives were to evaluate status of *Jatharagni* in different *Prakruti* individuals in *Chaitra*, *Vaishaka Masa* and to understand the relation between *Prakruti* and *Jatharagni* in *Chaitra*, *Vaishaka Masa*. Apparently healthy 150 individuals having different *Prakruti* were selected and their status of *Agni* was assessed in *Chaitra* and *Vaishaka Masa*. Observation results show that there was significant decrease in the individuals with *Pravara* status *Jatharagni* in *Vaishaka Masa* when compared to *Chaitra Masa* in all three *Prakruti* individuals due to influence of season (rain). The *Bhubaspa* is *Tridosha Prakopaka*, *Meghagamana* and *Varsha* is *Vata Kapha Prakopaka* and *Amlapaka* of *Jala* is *Pitta Kapha Prakopaka*, hence leading to vitiation of *Tridosha*. *Tridosha Prakopa* leads to decrease in the status of *Agni* in all *Prakruti* individuals; increased *Sheeta*, *Snigdha*, *Guru* and *Drava Guna* during *Varsha* lead to depletion of *Usna*, *Ruksha*, *Laghu Guna* of *Jatharagni* resulting in depletion of *Jatharagni* from *Pravara* status to *Madhyama* hence the percentage of individuals with *Madhyama Agni* status was significantly increased in *Vaishaka Masa* in all three categories of *Prakruti* and decrease in individuals with *Pravara* status of *Agni*.

Keywords: *Jatharagni*, *Chaitra*, *Vaishaka*, *Prakruti*

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.^[1] It is also an important factor to be considered while prescribing treatment.^[2] 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*.^[3] *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*.^[4] 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*.^[5]

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*.^[6] *Jarana Shakti* and *Prakruti* are the two important factors mentioned in *Dasha-vidha Pariksha*.^[7] *Vatala* 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).^[8] It is very important to examine the *Jeerna Ahara Lakshana* in both healthy and diseased individuals. In healthy, those individuals having *Vatala* body constitution will be having irregular digestive fire, *Pittala* body constitution will be having intense digestive fire *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 evaluate status of *Jatharagni* in different *Prakruti* individuals in *Chaitra*, *Vaishaka Masa* and to understand the relation between *Prakruti* and *Jatharagni* in *Chaitra*, *Vaishaka Masa*

MATERIALS AND METHODS

Source of the data: 150 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 there *Prakruti* was assessed by Dr. Kishor Patwardhan's stand-

ard *prakruti* assessment format. Those individuals having *Vata*, *Pitta*, *Kapha pradhanayata* were selected and there *Abhyavarana*, *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 *Abhyavarana Shakti*, *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. *Vatala* individuals will be having *Vishamagni*, *Pittala* individuals will be having *Tikshnagni*, *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* and the quantity, frequency of food intake and queries regarding confounding factors like physical, mental stress, addictions etc. The appropriate English meaning of *Lakshana* were referred and it was framed in the sentence form with 3 options to each eg: The *Lakshana Udgarasudhi* 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

Jeerna Ahara Lakshana
Udgara Sudhi (clear belching)
Utsaha (enthusiasm)
Vegotsargayatochita (proper evacuation of bowels)
Laghuta (feeling of lightness)
Kshut (proper hunger)
Pipasa (proper thirst)

OBSERVATION

Demographic Data: Among 150 individuals 113 individuals were of the age group 18-20years and 37 individuals were of the age group 21-25yrs. Among 150 individuals male were 53 and females were 97.

Incidence of Lakshana: Among 150 individuals none of the individuals had Avara

status of *Abhyavarana Shakti* in both *Chaitra* and *Vaishaka Masa*; 103 individuals had *Madhyama*, 47 had *Pravara Abhyavarana Shakti* in *Chaitra Masa*; 112 individuals had *Madhyama*, 38 had *Pravara Abhyavarana Shakti* in *Vaishaka Masa*. Among 150 individuals none of the individuals had Avara status of *Jarana Shakti* in both *Chaitra* and *Vaishaka Masa*; 61 individuals had *Madhyama*, 89 had *Pravara Jarana Shakti* in *Chaitra Masa*; 99 individuals had *Madhyama*, 51 had *Pravara Jarana Shakti* in *Vaishaka Masa*. Among 150 individuals none of the individuals had Avara status of *Agni* in both *Chaitra* and *Vaishaka Masa*; 72 individuals had *Madhyama*, 78 had *Pravara Agni* in *Chaitra Masa*; 109 individuals had *Madhyama*, 41 had *Pravara Agni* in *Vaishaka Masa*.

Table 2: Incidence of Abhyavarana Shakti in Chaitra & Vaishaka Masa

PRAKRUTI		AR1	AR2
<i>Vatala</i>	<i>Madhyama</i>	37	42
	<i>Pravara</i>	13	8
<i>Pittala</i>	<i>Madhyama</i>	22	23
	<i>Pravara</i>	28	27
<i>Sleshmla</i>	<i>Madhyama</i>	44	47
	<i>Pravara</i>	6	3

[AR1: Abhyavarna Shakti in Chaitra Masa AR2: Abhyavarna Shakti in Vaishaka Masa]

Table 3: Incidence of status of Jarana Shakti and Agni Status

PRAKRUTI		JR1	JR2	A-C	A-V
<i>Vatala</i>	<i>Madhyama</i>	23	36	24	44
	<i>Pravara</i>	27	14	26	6
<i>Pittala</i>	<i>Madhyama</i>	8	22	11	19
	<i>Pravara</i>	42	28	39	31
<i>Sleshmala</i>	<i>Madhyama</i>	30	41	37	46
	<i>Pravara</i>	20	9	13	4

[JR1: Jarana Shakti in Chaitra Masa JR2: Jarana Shakti in Vaishaka Masa; A-C: Agni in Chaitra; a-V: Agni in Vaishaka]

Table 4: Wilcoxon Signed Ranks Test of Abhyavarana Shakti

Prakruti	Different Ranks	N	Z value	Sig.
Vatala	Negative Ranks	6	-1.890	.059
	Positive Ranks	1		
	Ties	43		
Pittala	Negative Ranks	4	-.378	.705
	Positive Ranks	3		
	Ties	43		
Sleshmala	Negative Ranks	3	-1.732	.083
	Positive Ranks	0		
	Ties	47		

Table 5: Wilcoxon Signed Ranks Test of Yatochitavegotsarga, Pipasa

Prakruti	Different ranks	N	Mean Rank
Vatala	Negative Ranks	0	.00
	Positive Ranks	0	.00
	Ties	50	
Pittala	Negative Ranks	0	.00
	Positive Ranks	0	.00
	Ties	50	
Sleshmala	Negative Ranks	0	.00
	Positive Ranks	0	.00
	Ties	50	

Table 6: Wilcoxon Signed Ranks Test of Utsaha, Laghuta, Ksut

Prakruti	Ranks	Utsaha	Laghuta	Ksut	Z(utsaha)	Z(laghuta)	Z(ksut)	Sig.
Vatala	Negative	23	25	18	-4.796	-4.512	-3.839	.000
	Positive	0	0	0				
	Ties	27	25	32				
Pittala	Negative	28	19	13	-4.882	-3.963	-3.286	.000
	Positive	0	0	0				
	Ties	2	31	37				
Kaphala	Negative	25	15	11	-4.523	-3.690	-3.071	.000
	Positive	0	0	0				
	Ties	25	35	39				

Table 7: Wilcoxon Signed Ranks Test of JaranaShakti, Agni

Prakruti	Different ranks	Jarana	Agni	Z (Jarana)	Z (Agni)	Sig.
----------	-----------------	--------	------	------------	----------	------

Vatala	Negative Ranks	19	21	-2.600	-4.264	.000
	Positive Ranks	6	1			
	Ties	25	28			
Pittala	Negative Ranks	15	8	-3.500	-2.828	.000
	Positive Ranks	1	0			
	Ties	34	42			
Sleshmala	Negative Ranks	11	10	-3.317	-2.714	.000
	Positive Ranks	0	1			
	Ties	39	39			

Table 8: Showing Cramer's results between Prakruti and Agni in Chaitra Masa, Vaishaka Masa

Prakruti		Madhyama	Pravara	C.V	Madhyama	Pravara	C.V
Vatala	observed	24	26	0.425	44	6	0.551
	Expected	24.0	26.0		36.3	13.7	
Pittala	observed	11	39		19	31	
	Expected	24.0	26.0		36.3	13.7	
Sleshmala	observed	37	13		46	4	
	Expected	24.0	26.0		36.3	13.7	

DISCUSSION

In the study it revealed that maximum numbers (97) of individuals were female and males were (53) this may be because of more female students in the study area. In the study it revealed that maximum numbers (113) of individuals were of age group 18-20yrs and of 21-25yr age group were (37) this may be because of selection of subjects who belong to undergraduate section.

The percentage/ number of individuals having Madhyama status of Abhyavarana Shakti was increased in Vaishaka Masa compared to Chaitra Masa in all three Prakruti individuals hence the number of individuals having Pravara Status of Abhyavarana Shakti was being reduced in Vaishaka Masa than Chaitra Masa in all the Prakruti. This may be due to the influence of increased Varsha Rutu Lakshana (Meghavarana, Var-

sha) in the environment during Vaishaka Masa compared to Chaitra Masa leading to the depletion of Jatharagni and hence the hunger.

The percentage/ number of individuals having Madhyama status of Jarana Shakti was increased in Vaishaka Masa compared to Chaitra Masa in all three Prakruti individuals hence the number of individuals having Pravara Status of Jarana Shakti was being reduced in Vaishaka Masa than Chaitra Masa in all the Prakruti. This may be due to the influence of increased Varsha Rutu Lakshana (Meghavarana, Varsha) in the environment during Vaishaka Masa compared to Chaitra Masa leading to the depletion of Jatharagni and hence causing delay in the occurrence of Jeerna Ahara Lakshana.

Avara status of Agni was found in none of the Prakruti individuals both in Chaitra Masa and Vaishaka Masa since all were of

Youvana Avastha in which all the functions, entities will be *Prabala* including the *Jarana Shakti/ Jatharagni*.

The percentage/ number of individuals having *Madhyama* status of *Jatharagni* was increased in *Vaishaka Masa* compared to *Chaitra Masa* in all three *Prakruti* individuals hence the number of individuals having *Pravara* Status of *Jatharagni* was being reduced in *Vaishaka Masa* than *Chaitra Masa* in all the *Prakruti* individuals. This may be due to the influence of increased *Varsha Rutu Lakshana*(*Meghavarana, Varsha*) in the environment during *Vaishaka Masa* compared to *Chaitra Masa* leading to the depletion of *Jatharagni*.

Wilcoxon signed rank test was found not to be significant in *Kapha Prakruti* individuals in morning and night quantity highlighting the *Sthira, Guru Guna* predominance in *Kapha Prakruti* individuals. The negative ranks and z value at the significance level of 0.05 level of *Vata Pradhana* *Prakruti* suggest that the number of individuals having *Madhyama* status of *Abhyavarana Shakti* were increased in *Vaishaka Masa* when compared to *Chaitra Masa* and numbers of individuals with *Pravara* status are reduced. This may be due to the effect of increased rainfall in *Vaishaka Masa* when compared to *Chaitra Masa*. *Megha Agama* will increase *Vata* and *Kapha*, *Varsha* will cause *Amlapaka* leading *Pitta Kapha Vrudhi* and finally affecting the *Agni* and hence the *Abhyavarana Shakti*.

There was significant decrease in the individuals with *Pravara* status of *Utsaha, Laghuta* and *Ksut* in *Vaishaka Masa* when compared to *Chaitra Masa* in all three *Prakruti*. The *Bhubaspa* is *Tridosha*

Prakopaka, Meghagamana and *Varsha* is *Vata Kapha Prakopaka* and *Amlapaka* of *Jala* is *Pitta Kapha Prakopaka*, hence leading to vitiation of *Tridosha*. *Vata Prakopa* in *Vaishaka Masa* is due to the appearance of *Varsha*, affecting the normal function and Guna of *Vata* like *Utsaha* and *Laghu Guna* respectively leading to decreased number of individuals with *Pravara* status in *Vaishaka* when compared to *Chaitra*. Increased amount of *Kapha Prakopa* occurred due to *Varsha, Meghaagamana* and *Amla Paka* of *Jala* in *Vaishaka* which affected the *Agni* and hence decrease the number of individuals with *Pravara* *Ksut* in *Vaishaka Masa*.

The negative ranks and z value at the significance level of 0.000 level of all three *Prakruti* suggest that the number of individuals having *Madhyama* status of *Jarana Shakti* were increased in *Vaishaka Masa* when compared to *Chaitra Masa* and number of individuals with *Pravara* status is reduced. This may be due to the influence of increased *Varsha Rutu Lakshana*(*Meghavarana, Varsha*) in the environment during *Vaishaka Masa* compared to *Chaitra Masa* hence increase in *Drava, Sheeta, Snigdha Gunain* environment and hence in the body leading to respective *Gunataha Vrudhi* of *Tridosha* leading to the depletion of *Jatharagni* and hence causing delay in the occurrence of *Jeerna Ahara Lakshana*.

There was significant decrease in the individuals with *Pravara* status *Jatharagni* in *Vaishaka Masa* when compared to *Chaitra Masa* in all three *Prakruti* individuals. The *Bhubaspa* is *Tridosha Prakopaka, Meghagamana* and *Varsha* is *Vata Kapha Prakopaka* and *Amlapaka* of *Jala* is *Pitta*

Kapha Prakopaka, hence leading to vitiation of *Tridosha*. *Tridosha Prakopa* leads to decrease in the status of *Agni* in all *Prakruti* individuals; increased *Sheeta*, *Snigdha*, *Guru* and *Drava Guna* during *Varsha* lead to depletion of *Usna*, *Ruksha*, *Laghu Guna* of *Jatharagni* resulting in depletion of *Jatharagni* from *Pravara* status to *Madhyama* hence the percentage of individuals with *Madhyama Agni* status was significantly increased in *Vaishaka Masa* in all three categories of *Prakruti* and decrease in individuals with *Pravara* status of *Agni*.

CONCLUSION

No individuals had *Avara* status of *Jatharagni* in both *Masa* since they belong to *Youvana Avastha* with *Pravrudha Dhatu* and *Dipta Jatharagni*. In *Vata Pradhana Prakruti* number of individuals having *Madhyama* status of *Abhyavarana Shakti* was significantly increased in *Vaishaka Masa* when compared to *Chaitra Masa* and individuals with *Pravara* status was reduced. This is due to the effect of increased rainfall in *Vaishaka Masa* when compared to *Chaitra Masa*. *Megha Agama* will increase *Vata* and *Kapha*, *Varsha* will cause *Am-lapaka* leading *Pitta Kapha Vrudhi* and finally affecting *Abhyavarana Shakti*. Number of individuals having *Madhyama* status of *Jarana Shakti* was significantly increased in *Vaishaka Masa* when compared to *Chaitra Masa* and individuals with *Pravara* status was reduced. This is due to the influence of increased *Varsha Rutu Lakshana* (*Meghavarana*, *Varsha*) in the environment during *Vaishaka Masa* compared to *Chaitra Masa* hence increase in *Drava*, *Sheeta*, *Snigdha Guna* in environment and hence in the body leading to respective *Gunataha* in-

crease of *Tridosha* leading to delay in the occurrence of *Jeerna Ahara Lakshana*. In all three *Prakruti*, number of individuals having *Madhyama* status of *Jatharagni* was significantly increased in *Vaishaka Masa* when compared to *Chaitra* and number of individuals with *Pravara* status was reduced due to the affect of *Tridosha Prakopa*; increased *Sheeta*, *Snigdha*, *Guru* and *Drava Guna* during *Varsha* lead to *Sarva Gunataha Prakopa* of *Tridosha* and depletion of *Usna*, *Ruksha*, *Laghu Guna* of *Jatharagni* resulting in depletion of status of *Jatharagni*. *Rutu Vyapanna Lakshanas* were seen and it had an influence on the status of *Jatharagni* and among *Abhyavarana* and *Jarana Shakti*, the factors of *Jarana Shakti* are having more influence on the status of *Jatharagni*. Maximum of *Vata Pradhana Prakruti* individuals had uneven status of *Agni* (*Madhyama Or Pravara*) due to *Vata Abhibhuta* status of *Jatharagni* in both *Masa*, maximum *Pitta Pradhana Prakruti* individuals had *Pravara* status in both *Masa* due to *Pitta Abhibhuta* status of *Jatharagni* in both *Masa* and *Kapha Pradhana Prakruti* had *Madhyama* status due to mild influence of *Kapha Abhibhuta* status of *Jatharagni* in both *Masa*.

REFERENCES

1. Acharya YT. Caraka 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 with Sasilekha commentary of Indu. 2nd ed. Varanasi: Chaukambha Sanskrit Series, 2008. p. 244
7. Acharya YT. Caraka 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. Kamath Nagaraj

Email: nagaraj.kamath1989@gmail.com

Source of support: Nil
Conflict of interest: None Declared