INTRODUCTION

Dasavidha pareeksha is mentioned in Rogi Pareeksha to assess the Bala of a patient. The term bala is indicating both Deha and Dosha balas, the assessment of which is very important in the context 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, dhathus 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 dhathus. Our body as well as the diseases is originating from Aahara only. 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 person. In Aharavidhi vidhanas and Aahara vidhi visheshayathananis 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.
**Aahara Sakthi**: Aahara sakthi is determined by two factors i.e Abhyavahara Sakthi and Jarana Sakthi\(^7\).

**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 digestion\(^9\) 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 vritnanuvriti (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 residing 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 sun\textsuperscript{12}. 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 Agni\textsuperscript{13}.

**Prakruthi and Vaya :-** In Bala and Vridha avastha the status of Agni is Manda whereas in Yauvana, Agnibala will be Pravara or Theekshna\textsuperscript{13}.

**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 appetite\textsuperscript{14}. Laghu aahara by nature are considered as stimulants of appetite\textsuperscript{15}.

**MALA PAREEKSHA:** Mala pareeksha is one among the Astasthana 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 Mandhya\textsuperscript{16}. So the functional ability or status of both Pakvashaya 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 Jaarana (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 Dasavida pareeksha meant to analyze the Agnibala of a patient. Out of Abhyavaharana and Jaraṇa sakthi, the major factor determining the Agnibala is the Jaraṇasakthi. 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 Jaraṇasakthi. Only after assessing the Aaharasakthi further treatment can be planned in a Rogi.

REFERENCES


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