

AHARA SHAKTI INTERPRETATION IN DASHA VIDHA PAREEKSHA

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ABSTRACT

Rogi pareeksha is one of the mandatory step adopted prior to the treatment. One specific questions asked to the patient is related with ahara (food) and vihara(activity), nidra(sleep). Ahara becomes nidana(cause) for roga, ahara shakti is one of dashavidha pareeksha told in charaka samhita in vimanastana 8ch, which highlights examination of the agni karmukata (functions of agni), one of the important point in the assessment of disease. Jataragni vaishamyata (gastric fire abnormality) are mandagni(weak agni) and tikshnagni(powerful agni) will lead to improper formation of rasa is ama (undigested food) and its accumulation leads to disease. In the condition of mandagni food taken in small quantity takes longer duration with heaviness, loss of taste causing disease like ajeerna, aruchi etc. In Tikshnagni bhasmakaroga (increased metabolism), stoulya(obesity) etc. Second step of digestion is bhutagni later dhatwagi its vitiation causes diseases like pandu, kamala, amavata etc. Aahara shakti again we can grade with pravara (excellent), madhyama (moderate) and avara (weak) by knowing jaranashakti and abhayavaranshakti of the patient. Knowing ahara shakti will help to plan for the treatment.

KEYWORD: Rogipareeksha, ahara, agni.**INTRODUCTION**

To know the ahara Shakti, Food by itself is incapable of nourishing the body in the absence of the agni, jataragni plays important factor imbalance of which causes disturbance of humors and lead to ama. In Charakasamhita mentioned agni digests food when in optimum state. It is responsible for complexion, strength, health, longevity,^[1] luster, body heat and life breath.

MATERIALS AND METHODS

Concept of this study based on review of ayurvedic texts. Materials related to agni, and other relevant topics have been collected and compiled from texts.

The body is an outcome of ahara and also the disease, hence there is need to examine the aharashakti. Ahara Shakti has two words, ahara is- taking, bringing near, food. Shakti is capacity of an individual to consume food. Ones capacity for having the food can be examined from two angles namely abhyavaransakti,^[2] and jaranasakti.

Abhyavaransakti - It is the quantity of the food the person is able to take, i.e., power of ingestion. Depending on vaya (age-bala-child yuva-young vruddha-old), prakruti (vata, pitta, kapha, sama, dwandwa), agni (sama vishama, manda, teekshna), vrutti(occupation-the physical work load) desha(region-bhumesha), varies person to person in prakrutavasta (normal state) and

vikrutavasta abnormal state). Quantity of food directly proportional to the body size.

Jarana Shakti- Process of digestion starts in amashaya (stomach) with jataragni, it is the center to all agni in the body. Jataragni will be samagni in prakrutavasta (natural). The two other conditions vishamagni,^[3] in which improper digestion and assimilation with agni some times normal and sometimes abnormal followed by aadmana, shoola, udaverta, atisara, gowrava, aantrakoojana, pravahani. In teeknagni,^[4] excessive digestive power, digestion becomes quicker, food consumed more and time taken for digestion is less ex-bhasmakaroga. In mandagni digestion takes long time with less quantity of food causing udarashirogurava (heavyness in the stomach and head), kasa (cough), praseka (salivation). The next level of agni is bhutagni,^[5] referring to the agni that would matabolise prithvi, ap, teja, vaju, and akasha components of the food as they would get distributed to intermediary metabolism and the enzyme complex responsible for it. The third final level of the agni is dhatwagni⁶-rasagni, raktagni etc., they correspond to the tissue metabolism and the enzyme responsible for it. Due to various reasons there may be fluctuation in nature or intensity of agni in the form of tikshna, manda or agnivishamata. Not following proper aahara sevanavidhi is causing vitiation of agni.

Observing some common cause for agnidusti mentioned in classics is untimely food intake,^[7] excessive intake of water before and after the food, viharas like vegadharana and nidraviparyaya (untimely sleep), sleep deprivation decreases the agni, atinidra, and devaswapna (day sleep) also causes agnidusti. Psychological causes like irsha (jealous), krodha (anger) are also included it increases raja and tama guna and doshas. In diseased condition due to doshavaishamyata cause agnivaishamyata, mandagni dominated by kapha, Tikshnagni pitta vishamagni vata.

All the disease doesnot occur only through jataragnivishamyata, there may be bhutagni and dhatvagni may also cause disease. By Jataragnivishamyata causes ajeerna, aruchi, atisara, grahani proceed to disturb other two agni.^[8] In Bhutagni and dhatvagni vaishamyata- pandu, raktapitta, amavata, sandivata.

Assessing the jarana Shakti and abhyavaranashakti by knowing agni and also with grading Pravara,^[9] madhyama avara is important, In the line of treatment it will be useful. Pravara aahra shakti the ingestion and digestion of the food in large quantity is with good appetite and digestion. Madyama aahara shakti person unable to digest properly when consumes large amount of food. They have moderate strength and longevity. And moderate medicaments can be prescribed for the effective treatment. Avara aahara shakti the person unable to digest even small quantity of food. These persons suffer from diseases. They require mild medicaments and longer duration in diseased condition.^[10]

DISCUSSION

By knowing the above factors it is understood aharashakti is directly related with agni especially jataragni, vaiparitya is mandagni, and vishamagni. In some diseases dhatvagni, and bhutagni will also get viciated. To correct the agni is always the first line of treatment. Agnibala being key factor in treatment it should be thoroughly understood and assessed before treatment, this can help us to use suitable medicine in its proper dosage. Agnivaishmya may be primary in aruchi, agnimandya, ajerna, atisara. It may be one laxana in some disease. If we take example of tikshnagni in Stoulya there is accumulation of dhatu (medha) the same tikshnagni though food is consumed more also there is no accumulation in bhasmaka roga. Mandagni is lakshana in amavata in which jataragni as well as rasa, rakta, mamsagni also got affected. Atisara, grahani these are few examples.

CONCLUSION

Aaharashakti in other words agnipareeksha in a patient is one of the important pareeksha on the basis treatment can be planned. In samhitas mentioned vitiation of agni as well as aahara is the causative factor for the diseases. Disease can be treated by getting the knowledge of aharashakti.

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