

CONCEPTUAL AND SURVEY STUDY of 'YATHAKALAM JARAM GACHCHATI' IN  
CORELATION WITH JATHARAGNI AND AHARAKALADr. Manishkumar D. Vidja\*<sup>1</sup> and Vd. Amit Upasani<sup>1</sup>PG Scholar, Department of Ayurveda Samhita, Parul University, Parul Institute of Ayurveda, Limda, Vadodara, Gujarat, India.<sup>2</sup>Associate Professor, Department of Ayurveda Samhita, Parul University, Parul Institute of Ayurveda, Limda, Vadodara, Gujarat, India.

\*Corresponding Author: Dr. Manishkumar D. Vidja

PG Scholar, Department of Ayurveda Samhita, Parul University, Parul Institute of Ayurveda, Limda, Vadodara, Gujarat, India.

Article Received on 14/04/2018

Article Revised on 04/05/2018

Article Accepted on 25/05/2018

## ABSTRACT

*Aachaarya Charaka* has given the same importance on *Aahaara* as; *Anna* is the “*Praana*” of all living creatures so the whole human being depends upon the *Anna*. It also says that maintaining of color, qualities of voice, life, personality, happiness, nutrition and growth, efficiency, memory these all are “*Pratisthita*”—Reside / depend on *Anna*. The body as well as the disease is caused by *Aahaara*. Wholesome and unwholesome *Aahaara* is responsible for happiness and misery respectively.

**KEYWORDS:** *Aachaarya Charaka, Praana, Pratisthita.*

## INTRODUCTION

*Aahaara* (food- diet), *Nidraa* (sleep), and *Bramhacharya* (stress free mental status) are 3 sub-pillars of healthy human body. *Aahaara* comes at first because all vitals (*Praana*) and energy (*Urjaa, Bala*) for *Dhaatusaamyaa* (homeostasis) and life derive from *Aahaar*. Without *Aahaara*, one can't live more *Agni* is a matter which helps conversion of energy inside the *Aahaara* to *Shaarira kriya* (*Jivana yaapana karma ex., Prinana, Jivana* etc.) and maintain *Dhaatusaamyaa*. For the *Dhaatusamyaa*, normal *Agni* is a basic need. And *Aahaara* is fuel (*Indhan*) for this *Agni*. Here we will consider *Jatharaagni* wherever we will discuss about *Agni*, because *Jatharaagni* is a part of *Agni* which digests (*Paachana*) *Aahaara* and divide into *Saara* and *Kitta*. All kind of medical pathies accept that food plays major role in human health.

*Aachaarya Charaka* has given the same importance on *Aahaara* as; *Anna* is the “*Praana*” of all living creatures so the whole human being depends upon the *Anna*. It also says that maintaining of color, qualities of voice, life, personality, happiness, nutrition and growth, efficiency, memory these all are “*Pratisthita*”—Reside / depend on *Anna*. The body as well as the disease is caused by *Aahaara*. Wholesome and unwholesome *Aahaara* is responsible for happiness and misery respectively. *Aahaara* is prime factor for health as well as disease i.e. *Hitaahaara* is the only principal factor for proper development of *Purusha* and *Ahitaahaara* is the only causative factor for Disease.<sup>4</sup> because it's stated that

'prevention is better than cure'. In *Ayurveda* '*Nidaana Parivarjana*' is a first step of *Chikitsaa* (treatment). *Nidaana* itself mean causative factor. Each and every disease has the most common cause is life style irregularity. *Ayurveda* science always stressed on *Aahaara Vihaara* 1st. *Aahaara* is a part of life-style. Now a day this way is called Social-medicine also. Dyspepsia, GERD, Peptic Ulcer, IBS, Constipation etc are diseases related to GI tract. Indigestion is challenging issue in gastro-enterology. Despite of so many research work on it, still there is no complete solution of indigestion (*Ajirna*). Patients get relief during medicine effects period only and then again resume. And so many drugs are also causing GI disturbances.

In Treatment *Aahaara* plays the most important role by being

- *Nidaana Parivarjana* (providing atmosphere for *Upkrama* to cure the disease)
- *Pathya* (To maintain the homeostasis of *Strotasa* and *Prakruti Sthaapana*)

Therefore *Aachaarya Kaashyapa* quoted *Aahaara* as *Mahaabhaishajya*.

The whole concept of *Aahaara* is divided in two parts as; one is the description of *Dravya* with its properties while another is the *Vidhi*. The *Dravya* portion includes total mode of action of particular substance by *Rasa, Guna, Virya, Vipaka* and *Prabhaava*. These are described by *Aahaara Varga* in all classics.

*Adhyashan* (over-eating), *Virudhdha Aahaara* (combination of odd food items ex., salt-milk, onion-milk etc.), disobeying of *Aahaara Vidhi* are commonest causes of *Ajirna* (Indigestion). According to *Vidhi*, if one eats in Proper quantity (*Maatraa*), conversion in *Saara-Kitta* will be occurred within 12 hour (*Saayam pratah sukhen parinamanam*). This depends on *Agni*. So according to *Agni* duration for *Parinaman* (conversion of food into nutrients) may change in individual. In recent era people are eating with clock, not by sense which they perceive from inner body. Nobody has enough time to know whether previous food is digested or not. Meal over indigested food aggravates *Agnivikruti* (impairment of *Agni*) and *Tridoshavaisamya* (*Vaata-Pitta-Kapha*, main factor of disease). People don't know about the status of their normal *Agni*, which plays major role in digestion of *Aahaara*.

There is very well known the phrase "you are what you eat," but take the sentiment one step further to claim *you are what you absorb*.

Luckily, our bodies provide us with physical clues when systems are out of balance. Obvious signs of digestive distress include gas, bloating, cramping, constipation, and diarrhea. However, freedom from these symptoms doesn't necessarily signify good digestion. It's quite possible that while you don't suffer from acute digestive distress, you still may not be absorbing available nutrition from the food you eat.

Here we will study individual to confine timing when *Aahaara* digested by *Agni*. How much time does *Agni* take for *Paachana*. After knowing complete digestion of food, one can eat next meal as per need. By this sense people will get much benefit for outcome of major GI issues and life span extends long. This is called as *Aahaara Kaala*.

## MATERIAL AND METHOD

The study was carried out under heading of Conceptual study comprises of the review of the available literature in the ancient classical texts,

Whereas for the survey study, healthy volunteers was selected from the Parul university hostel mess from 2017-2018. They were explained instructions to be followed for our study about matra of food and postprandial care which was very important for this study. E.g., eat in normal quantity, bowel before food, not to eat anything until achieving complete *jirna linga* or 24 hour, avoid *divaswap*. Data on outcome measurements was collected in the healthy group. We have fixed the items of *Thali* as per routine Gujarati menu. In which we have randomly quantified the manu i.e 3-5 roti, 2 sabji (beans and green vegetable), 1 dal and rice with 1 salad and 1 papad along with buttermilk. All

volunteers took their main meal between 10 am to 12 pm in one mess.

Written informed consent was taken after offering sufficient explanations about the study and its aims.

The method adopted in this study was simple selection by interview based survey. A special Performa was prepared for the present study to collect the relevant data from the healthy people. Assessment was done to understand the effect of *Aahaara Jirna* in relation to *Agni* on *Swastha* as *Aahaara* is one of the main cause of health and disease. The form was filled by questionnaire on same day evening and next day.

### Inclusion Criteria

Healthy volunteers between 16-50 yrs age group was selected from the surrounding area of research place without any bar of race, religion and sex.

### Exclusion Criteria

- Age of the patient less than 16 years and more than 50 years.
- Patients having major illness like cardiac diseases, diabetes mellitus, hypertension, peptic ulcer, CA GI tract etc and also the involvement of other systemic disorders.

### Criteria for Assessment

1. *Aahaara Maatraa Linga* e.g., *Kukshaihaprapidana*, *Hridayasya Anavarodha* etc. observation.
2. *Aahaara Jirna Linga* e.g., *Vaata - Mutra - Purisha Pravrutti*, *Udgaara Shudhdhi* etc. was scored in questionnaire. A special scoring pattern was developed for assessing signs.
3. Thus obtained data was analyzed statistically and presented along with explanatory notes, discussion and was divided into *Tikshanaagni*, *Mandaagni*, *Vishamaagni*, *Samaagni* conclusion.

**Parameters for Objective Assessment of Aahaara**

आहारजिर्ण लिङ्ग		उद्भवकाल (timing in hour)							
	Frequency (within 24 hrs)	0-3	3-6	6-9	9-12	12-15	15-18	18-21	21-24
विशुद्ध उद्गार									
मूत्र प्रवृत्ति									
पुरीष मल प्रवृत्ति									
उत्साह									
क्षुब्धोदन									
पिपासा									
वातानुलोमन									
देहलाघव									

**Declaration**

The study was completed in the stipulated time and within the allotted budget.

**Statistical analysis**

The data was coded and entered into Microsoft Excel spreadsheet. Analysis was done using SPSS version 20 (IBM SPSS Statistics Inc., Chicago, Illinois, USA) Windows software program. Descriptive statistics included computation of percentages.

**OBSERVATION AND RESULTS**

Maximum 70% patients belonged to age group 15-25 years. Remaining 15% belonged to age group 25-35 years and 5% patients belong to age group 35-45 years. Both male and female were same in quantity. Maximum number of registered patients i.e. 96% was Hindu. Rest of 2% patients were from Muslim and Christian community. Greatest numbers of patients 70% were unmarried and 30% were married. 60% were obtained under-graduated, 20% were graduated and 20% were post graduated. Socio-economic status maximum numbers of patients i.e. 79% were from middle class and 13% belonged to upper middle class families. 93% were having vegetarian diet and 7% were having mixed diet. Majority of the patients 68% were from urban habitat and 32% patients were belonged to rural areas. Majority of the patients 80% were normal BMI chart while 17% were suffering from overweight and only 3% patients were belonged to underweight BMI chart. All 100% subjects were having normal type of sleep.

Most of the volunteers took proper quantity of food at regular time. 50% of volunteers were aware about their digestion history while 50% volunteers were have negative history. 1-3% of volunteers felt uneasy after taking food.

विशुद्ध उद्गार and वातानुलोमन were took 9-12 hr to show effect while पुरीष मल प्रवृत्ति took 18-21 hrs, उत्साह,

क्षुब्धोदन and देहलाघव took 12-15 hr; पिपासा took 3-6 hr. Highest amount of मूत्र प्रवृत्ति was found after 12 hours i.e. 15-18 hr (46), 18-21 hr (82) and 21-24 hr (38).

According to ajirna linga, only जृम्भा (1) and विष्टम्भ (1) symptoms were found among volunteers.

According to vishmagani, only जठरगौरव (3) and आन्त्रकुजन (2) showed small number of subjects

According to tishnagni, no one have प्रभूत अन्न आशु पचति, गलताल्वोष्ठशोषदाह and संताप like tishnagni.

According to mandagni, अल्प अन्ने उदरगौरव (11) was highest mandagni followed by कास (3), महता कालेन पचति (3), प्रसेक (2) and गात्रसदन (1).

Most of volunteers were have samagni i.e. 97 than deceased by mandagni (11) and Vishmagani (3).

**DISCUSSION****Matra**

कुक्षे: अप्रपीडन

The majority of the patients 97% were have absent of Kukshi Prapidana while rest of have Kukshi Prapidana (3%). The Atimatra Ahara in Amashaya leads to pressure on whole Amashaya and produce Kukshi Prapidana. This is due to the Margavarodha of Vayu with Ama, Apana cannot transform food from stomach to duodenum.

हृदयस्य अनवरोध and पार्श्वयोः अविपाटनम

In present study, 99% of volunteers have Hridaya Anavarodha and Parshva Avipatana. Kledaka Kapha helps in digestion by Shaithilyakarana of food means liquefaction of food that breakdown food in minute parts

and mix it with Pachaka Pitta. Due to increased food there is no space for Kleda for process this and thus the food remain as it is in stomach for longer time and in dry form that also vitiate more Vayu. This Pratiloma Vayu produce more pressure on stomach and now the pressure convey to other organs related to Kukshi as ridaya and Parshva. Thus Hridaya Avarodha (feeling of heart beat) and Parshva Vipatana occur.

#### अनतिगौरवम उदरस्य

The majority of the patients 97% were have absent of Udara Gaurava while rest of have present of Udara Gaurava (3%). Due to Atimatra, the food doesn't passes from stomach in time and this remaining food resides in Kukshi in Apakva Avashtha and produce Udara Gaurava (heaviness of abdomen).

#### प्रिणनं इन्द्रियागम

The majority of the patients 97% were have grasping senses of Prinan indriyayam while rest of have impaired sense of Prinan indriyayam (3%). Sedative effect with overeating of food cause impaired sense of vision, hearing etc.

#### Sthaanaadisū Asukhaanuvritti

The majority of the volunteers 97% were have comfort in day to day routine activity after having a meal. Absent of this level revealed that disturb in the functioning of Indriya and cause discomfort in sitting, sleeping, walking, breathing and speech etc.

#### सायं प्रातःच सुखेन परिणमनं

We have calculate the people whom an idea about jirna ahar. Then we have noted 50% of volunteers have an experience that their food was digested on regular time interval during morning and evening time interval.

#### आहारजिर्ण लिङ्ग

##### विशुद्ध उद्गार

In our study, majority of volunteers (89%) have felt tasteless eructation among 72% had eructation during 9-12 hrs followed by 6-9 (10%) and 15-18 hrs (8%). It is sign of complete emptiness of stomach.

##### पुरीष मल प्रवृत्ति and मूत्र प्रवृत्ति

At the end of diagection, a solid part which reside in gut after absorption nutrients is stool and liquid part which excretes from bladder is urine. In our study, out of 100 volunteers, majority of volunteers (97) was passed stool within 24 hrs and among of them 49 volunteers had bowel habit during 18-21 hrs followed by 12-15 hrs (21) and 15-18 hrs (14). Normally on and average frequency of urination is 5-7 time in a day. According to this criteria, in our study, first urination held at 3-6 hrs (78/100) most commonly after the food.

#### उत्साह

Energies come from thought or mood which was also related to food habits. Diet contain calories and supplement in complete digested food which cause positive energy for the living life. In our study, 82% of the volunteers have felt the energy for all type of the work. Out of those, 45% of volunteers had felt energy 12-15 hrs interval followed by 9-12 hrs (21%).

#### वातानुलोमन

Apana Vayu is this type of Vata which governs the downward motion, particularly the excretion of toxins and feces. When it is healthy, elimination is normal and the bowel movements are solid but soft. When apana vayu is faulty, a variety of problems can manifest including both constipation and diarrhea. Gas production is also an important part of the end product of digestion. An odourless and painfree downward motion of gas is sign of completely digested food. Most of the volunteers get the gas sign after 9 hrs onwards in present study.

#### देहलाघव

A good digestion allows you to keep in tune with the ebb and flow of the digestive fire. Hassel free movement of body and body part, internally and externally, can be entitled देहलाघव. Majority of the volunteers had felt lightness of the body at 12-15 hrs (33%)

#### Symptoms of ajirna

Symptoms of ajirna was only recorded in विष्टम्भ (1%) and जृम्भा (2%). These results suggested that matra ahar is good for proper digesion in time.

#### Viṣamagni

Food gets digested normally on some occasion and poorly digested in other occasion though the food is taken in proper quantity and at proper time. This type of Agni digesting food sometimes quickly and sometime slowly. There is not fix pattern of digestion and hunger. Apart from sign of digestion, we may find odd sign or symptom related to digestion. In our study, we get जठरगौरव (3%) and आन्त्रकुजन (2%) which indicates only 2-3% of volunteers have vishmagni.

#### Tikshnagni

In present study, data did not find any volunteers.

#### Mandangi

Mandagni digest food slowly, that it take more time for digestion of Laghu Ahar also. Person having Mandagni, eat very little food in quantity. If he eats Guru Ahar then he will not take food again for long period of time and he may also suffer from indigestion. अल्प अन्ने उदरगौरव [heaviness of abdomen inspite of light diet] (11%), कास [coughing reflex](3%) and महता कालेन पचति [prolonged digestion] (3%) was recorded in our study.

## CONCLUSION

### Ayurvedic tips for Good Digestion

- ❖ Eat two meals per day in morning and evening. Fasting, over eating and skipping meals are not recommended in ayurveda because they throw the digestion rhythm off.
- ❖ As soon as you get up, followed guidelines which mention in Ayurvedic dincharya is the only way to be healthy.
- ❖ Food in adequate quantity at proper time with proper manners give good digestion and energy.
- ❖ As per diet rules of ayurveda, one should have a food after complete digestion of previous food. Here in this study, we have noted complete digestion required at least 12 hrs.
- ❖ Physician should observe sign and symptoms of digestion and indigestion of food in his patients before advising food habits and life style modification.
- ❖ In current study, we have observed that samagni required minimum 12 hrs to digestion and maximum 24 hrs.
- ❖ And last results got by follow above rules like matra, kala, jirna linga and agni. That food in adequate quantity neither much nor less, at appropriate time, after complete digestion of previous food leads to normal status of agni which key part of healthy individuals. Its means to gain bala, varna and upchaya.