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“A COMPREHENSIVE REVIEW STUDY ON PHYSIOLOGICAL ASPECT OF AGNI”

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ABSTRACT-

In *Ayurveda* the concept of *Agni* and *ahara paka* (Metabolic transformation) provides an extensive field of research in the present day. Ingested food is to be digested, absorbed and assimilated, which is unavoidable for the maintenance of life, and is performed by the *Agni*. . *Agni* has got similar function to that of pitta in aspects of digestion and metabolism. *JatharAgni Paka* (Gastro intestinal digestion) is described as *Avasthapaka* in *Ayurveda*. *JatharAgni* plays a key role in digestion of food-stuffs composed of the five basic elements and transforms it for utilization by the respective tissues . About the importance of *Agni*, Acharya *Charak* has mentioned that after stoppage of the function of *Agni*, the individual dies, and when the *Agni* of an individual is *sama*, then that person would be absolutely healthy and would lead a long, happy, healthy life. But, if the *Agni* of a person is vitiated, the whole metabolism in his body would be disturbed, resulting in ill health and disease. Hence, *Agni* is said to be the base (*mool*) of life.

KEYWORDS- *Agni, Aharpaka, BhutAgni, Dhatvgni, JatrAgni, Digestion And Metabolism*

INTRODUCTION-

Health is the state of mental and physical well being of a person . According to *ayurveda* ,when *dosa*, *dhatu* and *mala* are in *sama awastha*, *indriya aatma* ,*mann* all are working properly then the person is considered as *swastha*. For *dosha dhatu* and *mala* to be in the state of proportionality *Agni* should be normal

(*samAgni*).When *Agni* inside the body get extinguished then body (*shareer*) is considered as dead. •As far as *Agni* inside the body remains in *sama awastha* , person live long and healthy life without any ailment or disease.The Sanskrit word *Agni* mean “fire”. *Darshan* said that,all things in universe made from *mahabhuta*. *Agni* is one of the *Mahabhuta* out of five *panchamahabhuta*. In jain literature it is called as soul. In pali language *Agni* called as *Aggi*, which show impact of *Agni* concept on Buddhist tradition also. *veda* described *Agni* itself is god. In *Ayurveda* there is a lot of importance on concept of *Agni*. As *Agni* in nature same *Agni* in our body too. *Agni* converts food in the form of energy, which is responsible

for all the vital functions of our body. Therefore, Ayurveda considers that *DehAgni* is the cause of life, complexion, strength, health, nourishment, lusture, *oja*, *teja* (energy) and *prana* (life energy)¹. *Agni* maintains *pakadi karmas* but *pitta* maintains *dhi*, *buddhi*, body maintenance in addition to *pakadi karmas*. *Ghrta* causes *Agni vruddhi* and *pitta shamana*. *Pitta* has got wider aspect of functions apart from *Agni* functions. All the 13 categories of *Agni* are key factors in transformation of consumed *ahara viharadi dravya* of *vijatiya* origin to *sajatiya* nature. *Agni and Pitta* The term *Pitta* is derived from "*tapasantape*"². *Pitta* is the factor, which regulates all the thermo dynamics, Chemo dynamic activities in the body, in which function of *Agni* are a part³. *Agni* within the body represented by heat of the *pitta*. In normal state it brings proper digestion, Vision, joy, happiness, maintains normal bodily heat and normal complexion. In abnormal state it brings indigestion, loss of vision, fear, anger, bewilderment, abnormal bodily heat and abnormal complexion⁴.

METHODS AND MATERIALS-

Agni and *pitta* both have few similarities and dissimilarities. The similarities of *Agni* and *pitta* are *dahana*, *pachana karmas* and similar response to *sheetala*, *ushna*. Both are possessing qualities of *Agni mahabhoota*. The Dissimilarities are, *Agni* is *sushka* and *ruksha* in nature, *Pitta* is *drava* and *snigda*. *Agni* maintains *pakadi karmas* but *pitta* maintains *dhi*, *buddhi*, body maintenance in addition to *pakadi karmas*. *Ghrta* causes *Agni vruddhi* and *pitta shamana*. *Pitta* has got wider aspect of functions apart from *Agni* functions *Avasthapaka* is the change in the state of food substance in the *amashaya* and *pakwasaya* in the course of digestive process. In *avasthapaka* there are two phases called *prapaka* and *vipaka*. *Prapaka* phase contains three phases, *Madhura Bhava*, *Amla Bhava* and *Katu Bhava*.⁵

TYPES OF AGNI ACCORDING TO ACHARYAS:-

Author	No.	Name	Reference
Acharya charaka	13	JatharAgni-1, BhutAgni-5, DhatvAgni-7	Ch.Chi.15/38).[8]
Acharya	5(Agni)	Pachak,Ranjak,Sadhak,Bhrajak,Alochak	(Sh.Su.21/10.)[9]
Sushruta			
Acharya Vagbhata	18	BhutAgni-5,DhatvAgni-7,DoshAgni-3,MalAgni-3	(Sha.Sa.Pu.Kh.-5/32).[10]
Sharangadhara	5(pitta)	Pachak,Ranjak,Sadhak,Bhrajak,Alochak	
Bhavamishra		Same as Acharya Charaka &Vagbhata	(Bh.Pu.Kh.-3/169,180).[11]

Detailed Study of *JatharAgni*, *BhutAgni*, *DhatvAgni*-

The strength of the *Grahani* is from *Agni* itself, and the strength of *Agni* is from *Grahani*. When the *Agni* undergoes vitiation, *Grahani* also gets vitiated and produces diseases ⁶

1. *JatharAgni* is the *Agni* present in the *Jathara*. *Jathara* stands for the stomach and duodenum. As per *Ashtanga Hridaya*, seat of *JatharAgni* is *Grahani* (duodenum). The name *Grahani*, as it holds the food for certain amount of time inside the *Amasaya* (stomach) in order to initiate digestion. *JatharAgni* is the main important *Agni* that controls the function of all other 12 *Agnis*. All the *Agnis* are totally dependent on the status of *JatharAgni* ⁷ *JatharAgni* is considered to be the prime because each and every nutrient that one ingests first comes to the stomach and duodenum and is subjected to the action of *JatharAgni*.

JatharAgni plays a key role in digestion of food-stuffs composed of the five basic elements and transforms it for utilization by the respective tissues.

. *JatharAgni Paka* (Gastro intestinal digestion) is described as *Avasthapaka* in Ayurveda. *Avasthapaka* is the change in the state of food substance in the *amashaya* and *pakwasaya* in the course of digestive process. In *avasthapaka* there are two phases called *prapaka* and *vipaka*. *Prapaka* phase contains three phases, *Madhura Bhava*, *Amla Bhava* and *Katu Bhava*. *Madhura Bhava* in the *Adho Amashaya*: This phase commences from the entry of food into the mouth. Propulsion of food from the mouth to the *Urdhva amashaya* is brought by *Prana Vayu* ⁹ (One type of *Vata dosha* out of five types, *Prana*, *Samana*, *Vyana*, *Udana*, *Apana*). This aspect of digestion in the upper portion of *Urdhva amashaya* is comprehended by *Madhura bhava*. The process of digestion, especially the fraction of it commences in the mouth, under the influence of *Bodhaka Kapha*. *Bodhaka Kapha* is one type of *Kapha* out of five types (*Kledaka*, *Avalambaka*, *Tarpaka*, *Bodhaka*, *Sleshaka*) responsible for taste perception, equalant to saliva. This stage of digestion is reminiscent of salivary digestion and completed in the fundus of stomach. The insoluble starch polysaccharides are converted to soluble dextrin, under the influence of salivary amylase (ptyalin). Salivary amylase action is *bhinnasamghata* (spitting) brought about by hydrolysis ¹⁰. The final rasa (taste) of the resultant product in the upper portion of the *Urdhva amashaya* (fundus of stomach) is *Madhura* and completed in the *Urdhva amashaya* (fundus of stomach). The insoluble starch polysaccharides are converted to soluble dextrin, under the influence of salivary amylase (ptyalin). Concept of *Bodhaka Kapha* is parallel to saliva secreted by the salivary glands.

The action of *Bodhaka Kapha* on food, converts insoluble *madhura* portion to soluble and mixes up with the frothy *Kledaka Kapha* (mucous) present in *Urdhva amashaya* ⁸. *Amla bhava* of *Avasthapaka* in *pachyamanashaya*: Digestion of proteins and fats occur in this stage by *Pachaka pitta* (HCl) secreted by the cells of the mucus membrane of the stomach. This makes the commencement of the *Amlabhava* or the acid (sour) phase of *prapaka*. This *Paka* (digestion) involves the conversion of insoluble proteins into the soluble ones under the influence of enzyme pepsin in the presence of HCl. This aspect of *prapaka* does not seem to have anything to do with the digestion of the end products of *Madhura Paka* ⁹. The outcome of this phase is acidified chyme. It is in *pakwapakwam* stage (not fully digested). It has to go for further digestion in *adho amashaya*. The partly digested food which has attained *amlabhava* is moved down and stimulates the humoral mechanism in *Adho Amashaya* and discharge of *Accha Pitta* into it. *Achcha pitta* (pancreatic juice) is secreted. The concept of *accha Pitta* includes the gall bladder, bile and pancreatic secretions, responsible for digestion of fats, proteins and carbohydrates. Acidified chyme passes down from the pylorus to the duodenum. It stimulates the Brunner's (duodenal) glands to secrete a number of intestinal juices. These are responsible for bile and pancreatic secretion to the duodenum for further digestion of partly digested carbohydrates, proteins, and fats of the chyme. The *Katubhava* of *Avasthapaka* in *Pakvashaya*: It is the third phase of *Avasthapaka* describes the events in the *pakwashaya* (large intestine) leading the formation of faeces and gases. This aspect relates to the acrid and pungent (*katu*) nature of reactions that occur in the large intestine. The material passed down from the *amashaya* and reached the *pakwashaya*, is dehydrated (*soshyamana*) and converted in to lumps by heat, an acrid

and pungent .¹⁰ The foregoing modern contribution is seen not only to confirm but also amplify the *ancient Ayurvedic* version of events that take place in the large intestine and the formation of feces with production of pungent *Vayu* . *Vipaka*: Post-Digestive Effect The ultimate change in the *ahara rasa* that occurs at the end of digestion of *JatharAgni* is called as *Vipaka*. According to Acharya Charaka, the six *rasas* yield three kinds of *Vipaka*. *Madhura and Lavana rasa* yield *Madhura vipaka* (sweet). *Amla Rasa* to *Amla Vipaka* (sour). *Katu, Tikta, Kasaya Rasa* to *Katu Vipaka* (acid, pungent). Secondary Digestion – Metabolism: The *BhutAgni paka* and *DhatvAgni paka* comes under Secondary Digestion and Metabolism. *BhutAgni paka* *BhutAgni* is the one that is present in a basic element (*Bhutas*). There are five *Agni* in each of the five basic elements, namely, *Parthiva* (earth), *Apya* (water), *Tejas* (*Agni*), *Vayavya* (*vayu*) and *Nabhasa* (*akash*). Each and every cell in our body is composed of the five *mahabhutas* (*panchabhoutika*). Each cell (*dhatu paramanu*) consists of these five *bhutAgni* also. All the nutrients in this world that we eat also consist of the same five basic elements with their respective *Agni*. Thus, they are completely similar with respect to the five basic elements with their *bhutAgni* in our body cells as well in the entire outside nutrient that we ingest for the nutrition of our body. The *panchabhoutika sharira* is to be maintained and nourished with the *bahya panchaboutika amshas*. To convert such alien *amshas* to part of the body there exists a process of *paka* (Metabolic transformation), which is attributed to *BhutAgni*.¹⁰

JatharAgni separates food material into the *sara* (essence portion) and *kitta* (waste products) in the human body. *JatharAgni* is also classified in to four categories according to its performance of digestion in the human being namely,

VishamAgni, *tikshanAgni*, *MandAgni* and *SamAgni*.

A. *SamAgni*- Normal digestive fire is characterised by strong and appealing appetite that is easily satisfied with normal food. Digestive functions are proper; there are no episodes of gas, colic and constipation .It digests and assimilates food properly at the proper time. This thus increases the quality of the *Dhatus* (supportive tissues of the body).

B. *VishamAgni*(Variable) Here the digestive fire is disturbed by influence of *vata dosha*. Because of variability in *vata*, there are episodes of alternating cycles of strong appetite with loss of appetite and forgetfulness to consume foods .This type of *Agni* changes between digesting food quickly and slowly. It creates different types of *udargata roga*.

C. *TikshnAgni*(High) Here the digestive fire is disturbed by influence of *pitta dosha*. In these cases, *Agni* is usually high and both *pitta* and *Agni* share same properties. In these cases, immunity against diseases is good. Because of variability in *pitta*, there are episodes excessive appetites *TikshnAgni* means very quick/very sharp/very fast. *Acharya Shushrut* states that when the power of digestion is increased from normal to above normal, food digests very quickly and produces hunger or the desire for food. When food is digested, the throat, the mouth cavity and the lips become dry with a burning sensation. This condition is known as “*Bhasmak Roga*” according to *Ayurveda*.

D. *MandAgni*(Low) “*Mand*” means slow. Here the digestive fire is disturbed by influence of *kapha dosha*. Because of variability in *kapha*, there are episodes of poor appetite, sluggish metabolism and tendency to weight gain despite optimal food consumption. Excessive mucus or phlegm production and congestion are striking features The meaning of the *MandAgni* is slow digestive power or digestive capacity. Those who are having *MandAgni* eat very little and are unable to digest the smallest amount of food. Lord *Dhanvantri* says that *Agni* digests the least amount of food in the greatest amount of time.

According to *Hareet Samhita*, *SamAgni* depends on whether the *Doshas* (*Vata*, *Pitta*, *Kapha*) are in normal stage. When the *Pitta* is higher than normal, the condition is known as *TikshnAgni*. When *Vata* and *Kapha* are higher than normal, the condition is known as *Mandgni*

2. Five *bhutAgni* are fine and subtler *Agnis* located in the five *mahabhutas*. These *Agnis* are responsible for the molecular metabolism and help in synthesis and break down of materials at molecular level. These represent the **catabolic processes** in our body. There are five *Agnis* in each of the five basic elements, namely – *Parthiva* (earth), *Apya* (water), *Tejas* (Fire), *Vayavya* (Wind) and *Akasha* (sky).

The five *BhutAgnis* digest their own part of the element present in the food materials. After the digestion of food by the *bhutAgni*, digested materials containing the elements and qualities similar to each *bhutas* nourish their own specific *bhoutika* elements of the body. So, all the exogenous substances must be subjected to *BhutAgni paka* to become endogenous. Thus cause appropriate nourishment of tissues. In the modern physiological perspective, the action of the *BhutAgni paka* can be equated with the conversion of digested materials in the liver. The Vitamins, Essential amino acids, Essential fatty acids are to be supplemented essentially through the food for the conversion of concerned molecules in to the body tissues on to yield energy. Thus the essential factors supplemented through food for the synthesis of this *panchabhoutika sharira* can be considered as *BhutAgni amshaas*, i.e. Vitamins, Essential amino acids, Essential fatty acids. The process of *BhutAgni paka* should start immediately after digestive process in GIT. Hence *BhutAgni* function starts immediately after absorption i.e. portal circulation to the liver ends before assimilation by delivering *asthayi dhatwamshas* into the circulation through hepatic vein. So the *BhutAgni* functions are carried in the portal system, liver and vascular system through which *ahara rasa* is circulated in the body for nourishing the *rasadi sapta dhatus*. Hence liver is considered as centre of *BhutAgni vyapara*. According to the physiology of Ayurveda, *BhutAgni paka* follows *jatharAgni paka* and it completes the process of intestinal digestion. After completion of *BhutAgni paka* only, the formation of *ahara rasa* is completed and *rasa* absorption is possible.

In the modern physiological perspective, the action of the *BhutAgni paka* can be equated with the conversion of digested materials in the liver. The *BhutAgni paka* and *DhatvAgni paka* comes under Secondary Digestion and Metabolism. *BhutAgni paka* *BhutAgni* is the one that is present in a basic element (*Bhutas*). Each cell (*dhatu paramanu*) consists of these five *bhutAgni* also. All the nutrients in this world that we eat also consist of the same five basic elements with their respective *Agni*. Thus, they are completely similar with respect to the five basic elements with their *bhutagni* in our body cells as well in the entire outside nutrient that we ingest for the nutrition of our body. The five *Bhutagnis* digest their own part of the element present in the food materials. After the digestion of food by the *bhutagni*, digested materials containing the elements and qualities similar to each *bhutas* nourish their own specific *bhoutika* elements of the body. So, all the exogenous substances must be subjected to *Bhutagni paka* to become endogenous. Thus cause appropriate nourishment of tissues.

3. Seven *dhatu Agnis* are responsible for the **formation of tissues (*dhatus*)** and participate in the specific tissue metabolism. The *dhatvAgni* represent the entire range of **anabolic processes** functioning in the respective tissues. **Acharya Charaka** has mentioned the fact that the seven *dhatus* that are a support system of the body contain their own *Agnis*, and by its virtue they digest and transform the materials supplied to them to make the substances alike to them for nourishment⁸

1. *Rasadhatu (nutrient fluid)* – **RasAgni**.
2. *Rakta dhatu (blood tissue)* - **RaktAgni**.
3. *Mamsa dhatu (muscle tissue)* - **MamsAgni**.
4. *Medas dhatu (Adipose tissue)* – **Medo Agni**
5. *Asthi dhatu (Bony tissue)* – **AsthyAgni**.
6. *Majja dhatu (Bone marrow and nervous tissue)* – **MajjAgni**

7. Sukra dhatu (Reproductive tissues including sperm and ovum) – SukrAgni

Dhatvagni – Tissue metabolism that which promotes the growth of sharira (body) is dhatu. Each dhatu is of two kinds, *Asthayi* (mobile or non static) or *poshaka* (meant to nourish) and *Sthayi* (fixed, sthira, static, already formed and existing) or *poshya*. *Srotamsi* do not transport *Sthayi* (*poshya*) *dhatu*s. *Dhatu*s are formed consecutively, one after another, from the *Poshaka* or *asthayi dhatu*s. After *JatharAgni paka* and *BhutAgni paka adya ahara rasa* (chyle) circulates in the body to reach all tissues. The circulating constituents of *ahararasa* were selected by dhatu (tissue) through *kalekapotha nyaya* (law of selectivity - analogy of the pigeons carrying grains from a thrashing field and flying out in different directions). Hence if *Dhatvagni* gets more *vruddhi*, tissue delivers more action and there by more catabolic activity (*Dhatu kshaya*). If *Dhatvagni* is of low profile only tissue synthesis takes place resulting in *dhatuvruddhi*.

Functions of *Dhatvagnis* are mainly two. One is synthesis of new tissue. Second is to yield energy for the function of tissue. If *Dhatvagni* is impaired both of these will impair. Seven categories of *Agnis*, & *dhatu*s undergo metabolic transformation in two different ways for the sustainers of the body. One is *Prasada paka* and another is *kitta paka*. The *Prasada paka* is stated to yield the seven kinds of *poshaka* or *Asthayi dhatu*s. *kitta paka* is the waste products. The nutrient fraction of *rasa* (plasma) provides nourishment to *rakta* (blood), that of *rakta* (blood) to *mamsa* (muscle tissue), that of *mamsa* to *medas* (fat), that of *medas* to *asthi* (bone), that of *asthi* to *majja* (bone marrow), and the nutrient fraction of *majja* provides nourishment to *shukra*. The foetus (*garbha*) is the product of nutrient fraction of *Shukra*. Each one of the seven kinds of *poshaka* or *Asthayi dhatu*s is stated to be transported, as it is formed, to the respective *poshya* (*sthayi*) *dhatu*s, through *srotas* (channels), specific to each such *sthayi dhatu* for being built up as part of the latter. These *srotas* are known as *dhatuvaha srotamsi*. These *srotas* are seven (*Rasa vaha srotas*, *raktavaha srotas*, *mamsa vaha srotas*, *medo vaha srotas*, *asthi vaha srotas*, *majja vaha srotas*, *shukra vaha srotas*) in number. The nutrient fraction of *Rasa*, *Rakta*, *Mamsa*, *Medo dhatu*s helps in formation of *Upadhatu*s (subsidiary tissue).

Each *Dhatvagni* or the bioenergy present in each *Dhatu* synthesizes and transforms the essential *Rasa Dhatu* required for that particular *Dhatu* or cell from the basic nutrients present in the *AnnaRasa* or essence of the diet that we consume. Each *DhatvAgni* has got a speciality to synthesize and transform the constituents suitable to its particular *Dhatu*. This action is a sort of selective action. Acharya Charaka has mentioned the fact that that the seven *dhatu*s that are a support of the body contain their own *Agni*, and by their own *Agni* they digest and transform the materials supplied to them to make the substances alike to them for assimilation and nourishment (Cha. Su. 28/15).

Health and Agni:

Maintaining the health of *Agni* is imperative for proper metabolism and overall well-being. Imbalances in these *Agnis* can lead to digestive issues, inadequate nutrient absorption, and an accumulation of toxins in the body, impacting metabolism and other bodily functions. Ayurveda provides diverse dietary and lifestyle recommendations to foster healthy *Agni* including adhering to a balanced diet, engaging in regular physical activity and practicing stress-management techniques. Additionally, Ayurvedic herbs and treatments are utilized to support optimal digestion and metabolic function.

Physiological Role of Agni:

- *Agni* plays a pivotal role in regulating thermodynamic and chemo dynamic activities in the body.
- In a normal state, it contributes to proper digestion, joy, happiness and the maintenance of normal bodily heat and complexion.
- *Agni* exhibit *Dahana* and *Pachana Karmas* and respond similarly to *Sheetala* and *Ushna*.
- *Agni* possesses *Sushka* and *Ruksha Guna* thus primarily maintains *Pakadi karmas*.
- *Agni* is responsible for the absorption of nutritious substances during the digestive process.

- In the absence of *Aahar*, it also addresses *Ama pachan* by effectively metabolizing improper metabolites.
- *Agni* plays a pivotal role in converting food into energy, which is essential for all vital functions in the body.
- It serves as the constant agent in the process of *Ahara paka*, overseeing metabolic transformations.

DISCUSSION –

Agni converts food in the form of energy, which is responsible for all the vital functions of our body. In the first stage of digestion *madhura bhava* is manifested by the action of salivary amylase on starch, digestion of carbohydrates occurs into simpler forms (glucose) rendering it fit for absorption. In the second stage of digestion *amla bhava* is manifested by release of *Accha pitta* (bile/pancreatic secretions) resulting into acidified chyme formation in *Urdhva amashaya* (fundus of stomach) and pylorus of stomach. In parallel to modern physiology, digestion of proteins and fats occur in this stage resulting into simpler forms, i.e., amino acids and free fatty acids. In the third stage of digestion the absorption of nutrients occurs in the large intestine and formation of *feces* with production of pungent *vayu* (*Katu bhava*) occur. The *ahara rasa* which is having *madhura* and *lavana rasa* gets *Madhura vipaka*, *amla rasa* gets *Amla Vipaka*, *Katu*, *Tikta*, *Kasaya rasa* gets *Katu Vipaka*. *BhutAgni*, ignited by *JatharAgni* transforms the *Vijatiya Annarasa* into *Sajatiya Poshaka dhatus* (organism specific). After *JatharAgni paka* and *BhutAgni paka adya ahara rasa* (*chyle*) circulates in the body to reach all tissues. *Dhatus* that are formed consecutively, one after another, from the *Prasada bhaga* as *Poshaka* or *asthaya dhatus*. *Kittabhaga* is eliminated out as metabolic waste product. *Ayurveda* signifies its relevance with modern physiology of digestion and metabolism thus providing an extensive field of research and scientific status in the present scenario.

CONCLUSION-

Explaining briefly the digestive and metabolic functions of *Agni*, Acharya Charaka has mentioned that various types of dietetic materials are digested by their own *Agni* (*BhutAgni*), encouraged and enhanced by *AntarAgni* (*JatharAgni*), which is further digested and metabolized by *DhatvAgni* to associate the body with the nutritional strength, complexion and happy life along with providing energy to the seven *dhatus*.

Agni means it is a substance responsible for digestion and metabolism. *Ayurveda* signifies its relevance with modern physiology of digestion and metabolism thus providing an extensive field of research and scientific status in the present scenario. *Dhatus* that re formed consecutively, one after another, from the *Prasada bhaga* as *Poshaka* or *asthaya dhatus*. *Kittabhaga* is eliminated out as metabolic waste product. *Agni* is the invariable agent in the process of *ahara paka* (metabolic transformations). Ingested food is to be digested, absorbed and assimilated, which is unavoidable for the maintenance of life, and is performed by the *Agni*. . Due to faulty *Agni* status, a number of unripe, undigested or unmetabolized by-products are formed and have tendency to block the micro channels of the body, thus resulting in accumulation of *doshas* (morbid matters) and finally precipitate in the form of disease *Ayurveda* emphasizes that most of the diseases are the by-product of *Agnidushti* that is why the main principle of treatment of all diseases in *Ayurveda* is to restore and strengthen the *Agni* (digestive and metabolic fire).

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