

A REVIEW ARTICLE ON THE PHYSIOLOGICAL STUDY OF AGNI

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ABSTRACT

Ayurveda is the old Indian arrangement of life sciences and Medication, its accuracy returning to the Vedas. As per *Ayurveda*, when *Doshas*, *Dhatus*, and *Malas* are in *sama-awastha* and *Indriya*, *Aatma*, and *Mana* all are working appropriately then this state is considered as '*Swastha*'.^[24] *Ayurveda* has portrayed a significant element of processing and digestion in our body as Agni. *Ayurveda* thought that no infection at any point is created without the vitiation of Agni. Unevenness in the physiology of Agni is the primary driver for the arrangement of *Ama* which is the principal justification behind numerous sicknesses. So Agni is significant for each capability of the body. *Agni acompasses* every one of the progressions including the processing and ingestion of food, cell change, digestion of tangible insight, and mental and profound encounters.^[28] Agni in *Ayurveda* plays a huge part to keep up with body homeostasis, body working, digestion of the body, and legitimate working of the body. Agni in *Ayurveda* is associated with the stomach-related force of the body. There are many purposes for the support of Agni (stomach-related force of the body) in *Ayurveda*. The principal purpose of its support is that it helps in the development and improvement of the body. At last, the acumen of Agni figures out which substances enter our cells and tissues and which substances ought to be taken out as waste. Along these lines, Agni is the guard of life. As a matter of fact, as per *Ayurveda*, when the Agni is smothered, demise before long follows. *Ayurveda* recognizes 13 particular subtypes of Agni in the body, each characterized by its particular physiological capability as well as its area in the body.^[22] The *Ayurvedic* idea of Agni or fire means quite a bit to our general well-being. Agni is the power of knowledge inside every cell, each tissue, and each framework inside the body. The idea of Agni in *Ayurveda* which alludes to the complex capabilities credited to *Pitta* is without a moment's delay extensive. It not just incorporates compound organizations liable for *pachana* in the *Kostha* (gastrointestinal) which prompts the division of *Sarabhaga* (Supplement part) of *Aahar* (food) from the *kittabhaga* (the unpalatable buildup of the food) yet additionally metabolic occasions - energy, amalgamation and upkeep of digestion.^[6]

KEYWORDS: *Sarabhaga*, *Agni*, Assimilation, Sickness, *Dhatus*, *Swastha*, *Ama*, Digestion.

INTRODUCTION

The Sanskrit word 'Agni' signifies 'Fire'. As per *Darshana*, everything in the universe is produced using *pancha-mahabhutas*. Agni is one of the *mahabhuta*. As per Vedas the old texts of India and *Ayurveda*, Agni is venerated in its heavenly structure as the carrier and sustainer of life. At the point when we honor our Agni hence, we become aware of what we eat and how we acknowledge it in ourselves. In *Ayurveda*, the expression "Agni" is utilized in the feeling of processing food and digestion. *Ayurveda* has looked at AGNI as a vital element for the support of good well-being. That's what *Ayurveda* says in the event that AGNI isn't in its generally expected state then it will bring about the development of an illness. Agni is answerable for engrossing the supplements and fundamental components the body needs while consuming off

byproducts (Agni is the foundation of the English word "light").^[1]

This *agni* isn't in that frame of mind of fire as the earthbound fire yet is as fluid as is called, *Pitta* "in *Ayurveda*., There is no *agni* separated from *pitta* and *pitta* itself is *agni*" states Caraka. As Agni is related to *Pitta* and the sort of *Pitta* which is fundamentally corresponded with Agni is *Panchakpitta*. It is made sense from the manner by which it plays out the *Pakadi* Karmas i.e., it digests food, and isolates Sara from *Kitta* of the food, along these lines, it is known as *Pachakpitta*. *Pachakpitta* has the following equivalent words *Jatharagni*, and *Kosthagni*, straightforwardly partakes in the assimilation of food and simultaneously, backing to and expanding the elements of outstanding *Pittas*, present somewhere else in the body.^[17]

As it is portrayed in *Ayurveda* Agni is having numerous subsidiaries which show the significance of Agni as *Ayu* (life span) and that implies it expands the life expectancy of the human in the event that Agni is working appropriately, *Varna* (tone) keeps up with the various composition of the body, *Balam* (strength) Agni keeps up with the strength of the body, *Swasthyam* (wellbeing) it keeps up with the wellbeing i.e., physical, mental status of the person, *Utsaha* (energy) it keeps up with the interest of the person in the life, *Upachaya* (body digestion) it keeps up with the stomach related framework and digestion of the body, *Prabha* (gloss) it keeps up with the delicate sheen and delicate gleam of the body, *Ojas* (tissue embodiment) it keeps up with the resistance of the body, *Agnayah* (bio fires) it keeps up with the stomach related fires of the body, *Prana* (life) it keeps up with the steady existence of the individual.^[23]

The term Agni is best addressed by organic fire. Agni is essential at physiological and obsessive levels. As we take foodstuffs to take care of ourselves for sustenance, similarly stomach-related fire additionally requires consistent taking care of, in this manner to do different biochemical pathways happening in our body. Agni is the reason for all sicknesses implies a larger part of the illnesses are the result of a failure of the Agni, which appropriately has been called as integral to wellbeing. Agni assumes not just an essential part in the retention of large-scale as well as micronutrients, however, is disastrous to microorganisms moreover.^[28]

SYNONYMS OF AGNI

According to *shabdakalpadrum*, there are 61 synonyms of Agni e.g. *Vaishwanara*, *SarvaPaka*, *Tanoonpata*, *Amivachantana*, *Damunasa*, *Shuchi*, *Vishwambhar*, *Rudra*, *Tejasa*, *Shikhi*, *Anala*, *Vanhi* etc.^[17]

NIRUKTI OF AGNI

The word Agni is derived from – *Ang Dhatu & Gati Pratyaya* which means widely spreading.

AGNI IN VARIOUS LITERATURES

In *Brahmasutra*, Agni has been intended to be evidence that something is going on under the surface of the body. In *Shabdakalpadruma*, 61 equivalent words of Agni have been ordered. These equivalent words help in making sense of the nature and elements of the Agni.^[17]

Nyaya and *Vaisesika Darshana* partitioned Agni into the following classes.

•*Bhauma* or the actual fire,

- Divya* or the divine fire like the easing up, beams of the sun, moon, and the stars,
- Audarya* or the stomach fire which is liable for the processing as well as digestion and,
- Akaraja* which is available in the metals like gold and silver. It has been displayed here that matter and energy are detachable just up to a specific level past which they are compatible and indistinguishable from one another.

Acharya Charak referenced that after discontinuance of the capability of Agni, the singular passes on, and when the Agni of an individual is *sama*, then, at that point, that individual would be totally solid and would carry on with a long, cheerful, sound existence. In the event that in some way the Agni of an individual is upset either vitiated or lessened, the entire digestion of the body would be upset, bringing about weakness and a sick state. That is the reason; Agni is supposed to be the base (*mool*) of life.^[1]

As per *Acharya Sushruta*, there could be no other type of Agni in the body with the exception of the *Pitta*, and when this *Pitta dosha* is vitiated or reduced the processing of the food material is impacted the same way as the ignition of fuel is impacted with lessened or vitiated fire in the external world and both the circumstances are handled likewise.^[12]

Chakrapani has remarked on "*Pittantargatta*", "that the capability of *Pitta* inside the body isn't ignition however its work is to give Intensity energy of Agni."^[3]

As per *Hemadri*, *Pitta* is of five divisions, which is situated in the *pakvashaya* and *amashaya*, in spite of the fact that it is made out of *panchabhutas*, in view of an increment of (prevalence characteristics of) *tejas bhuta*, it is without any trace of liquidity (in spite of the fact that it is a fluid). Additionally, on the grounds that it doesn't have *snigdha*(visciduity), *sita*, and such different properties of *apa bhuta*, it is referred to by the term as "Butt-centric". Due to its capability of *paka* it prepares the food, partitioning it into quintessence (*prasad*) and squander (*kitta*) independently. The *Jatharagni* offers elegance (help) to the next *Pitta* in the body and to the *dhatvagni* present in the *dhatu*s.^[2]

PLACE OF AGNI

Grahani is the seat of *agni* and it is supposed since it holds/holds the nourishment for appropriate processing and osmosis. It holds the food simply over the umbilical district and it is upheld and fed by the *agni*.^[14]

TYPES OF AGNI^[15,16,18,19,20]

Sr. No	Author	Names	No.	Reference
1.	<i>Acharya Sushruta</i>	<i>Pachakagni, Ranjakagni, Sadhakagni, Bhrajakagni, alochakagni</i>	5 (<i>Agni</i>)	Su.Su.21/10
2.	<i>Acharya Charaka</i>	<i>Jatharagni-1, Bhutagni-5, Dhatvagni-7</i>	13	Ch.Chi.15/38
3.	<i>Sharangadhara</i>	<i>Pachaka, Ranjaka, Sadhaka, Bhrajaka, alochaka</i>	5 (<i>Pitta</i>)	Sha.Sa.Pu.Kh.5/32

4.	<i>Bhavamishra</i>	<i>Same as Acharya Charaka and Vagbhata</i>		Bh.Pu.kh.3/169,180
5.	<i>Acharya Vagbhata</i>	<i>Bhutagni-5, Dhatvagni-7, Doshagni-3, Malagni-3</i>	18	As.hr. Sha. 3 / 49, 56, 59,

DETAILED STUDY OF JATHARAGNI, BHUTAGNI, AND DHATVAGNI

(1) JATHARAGNI

This Agni is viewed as the *Pradhyantam* (chief fire) of all the Agni. As per *Ashtanga Hridaya*, *Jatharagni*, the seat is *grahani* (duodenum), purported on the grounds that it keeps the nourishment for a specific time frame inside the *Amasaya* (stomach) to work with processing. According to *Dhanvantari*, it is the Kala known as "*Pittadhara*," arranged at the entry of the *Pakvashaya* (digestive tract) and going about as a bolt to the entryway of the pathway/channel of food.^[6]

(Jathara implies Gastrum) is the great Agni that sustains the other Agni. *Jatharagni* alludes to the entire course of absorption in the gastrointestinal system. It is connected with the gastro-digestive system, changing over the gross food particles into more modest particles which are then ready to be absorbed. *Jatharagni* digests the food materials that comprise the five fundamental components and changes them for usage by the individual *Dhatus Paramanus* (tissues). Yet again *jatharagni* is likewise answerable for the partition of the food material into the quintessence segment (*Prasad*) and the side-effects (*Kitta*) in our body. The *Prasad Bhaga* gets separated into 3 sections. The principal segment frames the *Sthanika Dhatu* (Nearby tissue) or supports it. The subsequent piece shapes the *Poshaka Dhatu* (The supporting tissue or tissue dependable in the development of its resulting *Dhatu*). The third piece helps in the arrangement of *Upadhatu's* (sub-tissues). The *Kitta Bhaga* gets disposed of as tissue squanders and is at long last wiped out from the body subsequent to joining the super metabolic misuse of processing. During *Dhatu Paka* process intensity and energy is freed which is utilized for body capabilities.^[10]

It controls every one of the capabilities and equilibrium of the other twelve Agni in the body which are similarly significant for the body. This Agni is made sense of by *Chakarpani* that *Jatharagni* treatment is considered as the treatment of the body. At current *Jatharagni* is connected with the assimilation of food which is finished in the stomach and digestion tracts by the synthetic compounds present in the stomach and peristaltic developments in the digestive tract. Every one of the *Dhatvagni* rely upon the typical, solid territory of *Jatharagni*. On the off chance that the *Jatharagni* is hyperactive (*Tikshna*) or hypoactive (*Manda*), it will cause an exorbitant or impeded activity of the *Dhatvagni*. This upset activity at last prompts different problems.^[22]

Jatharagni is likewise grouped into four classes as indicated by bala of agni.^[21]

A. Samagni

Samagni relies upon whether the *Doshas* (*Vata*, *Pitta*, *Kapha*) are in the ordinary stage. Typical stomach-related fire is described area of strength for by engaging hunger that is effectively happy with ordinary food. Stomach-related capabilities are appropriate; there are no episodes of gas, colic, and stoppage. *Samagni* is to a great extent liable for human body nourishment and building solid underpinning of seven tissues. It processes and acclimatizes food appropriately at the legitimate time. This hence builds the nature of the *Dhatus* (steady tissues of the body).^[21]

B. Vishamagni

The stomach-related fire is upset by *vata*. In view of changeability in *vata*, there are episodes of substituting patterns areas of strength for of with loss of craving and neglect to devour food varieties. This kind of Agni changes between processing food rapidly and gradually. It makes various kinds of *udargata roga*. Vaporious distension of the midsection and clogging are striking signs. Cholera, loose bowels, diarrhea, amplified spleen, stomach growth, colic, fart, wind, and eructation are results of *Vishama Agni*.^[21]

C. Mandagni

"*Mand*" signifies slowly. Here the stomach-related fire is upset by *kapha*. In light of fluctuation in *kapha*, there are episodes of unfortunate craving, slow digestion, and propensity to weight gain notwithstanding ideal food utilization. Unnecessary bodily fluid or mucus creation and clog are striking highlights. The significance of the *Mandagni* is slow stomach-related power or stomach-related limit. The individuals who are having *Mandagni* eat very little and can't process the littlest measure of food. Master *Dhanvantri* says that Agni processes minimal measure of food in the best measure of time.^[21]

D. Tikshnagni

Here the stomach-related fire is upset by *pitta*. In these cases, Agni is typically high and both *pitta* and Agni share the same properties. In these cases, resistance against sicknesses is great. Due to fluctuation in *pitta*, there are episodes of extreme appetites. *Tikshnagni* implies exceptionally speedy/exceptionally sharp/exceptionally quick. *Acharya Shushrut* states that when the force of assimilation is expanded from typical to better than average, food processes rapidly and produces hunger or the longing for food. At the point when food is processed, the throat, the mouth hole, and the lips become dry with a consuming sensation. This condition is known as "*Bhasmak Roga*" as per *Ayurveda*.^[21]

(2) BHUTAGNI

The actual matter known to mankind is shaped by the blend of five bhutas. Anything thing is accessible and utilized in treatment is made from the five *bhutas*. Five *bhutagni's* are situated in the five *mahabhutas*. The Agni follows up on the cell level of the body. The body is shaped by *Panchmahabutas* which are *Akasha* (the empty spaces of the body), *Vayu* (the air spaces in the tissues) *Agni* (stomach-related fire), *Jala* (the watery material in the body as-lymph, blood), *Pritivi* (strong material in body organs). *Butagni* is partitioned into five sorts of Agni which follow up on these *Panchmahabutas*. They are *Parthivagni*, *Aapyagni*, *Agneyagni*, *Vayavyagni*, *Nabhasagni*. Each body cell and tissue is shaped by these Agni. They are the fundamental units for the development of components in the body. These Agni which is shaped by *Panchmahabutas* will chip away at just a similar piece of the food component which comprises of the same Agni molecule.^[11]

Five *bhutagni* are fine and subtler *agnis* are situated in the five *mahabhutas*. These *agnis* are liable for the sub-atomic digestion and help in the union and separation of materials at the sub-atomic level. These address the catabolic cycles in our bodies. There are five Agnis in every one of the five essential components, in particular - *Parthiva* (earth), *Apya* (water), *Tejas* (Fire), *Vayavya* (Wind), and *Nabhasa* (sky).

They digest their own piece of components present in the food materials. After the processing of food by *bhutagni*, processed material containing the component and characteristics of each *bhutas* feeds their own particular *bhoutika* components of the body. Thus, every one of the exogenous substances should be exposed to *Bhutagni Paka* to become endogenous. In this manner cause proper sustenance of tissues. It eludes to the last absorption in the liver. The entire universe is separated into 5 components to be specific called *Panchabhutas*. The food that we eat would be additionally *Panchamahbhovatic* - full of five components. In this manner to process food into amazing energy, every one of us additionally requires a particular *Panchamahbhoot* Agni which could process all components in the least difficult structure in our body to give us the energy and strength.^[8]

Current it tends to be related to the enzymatic capabilities which are performed by the liver in the digestion of food particles as the liver has numerous enzymatic activities in food processing such as digestion of sugars, proteins, and fats which give the energy to the biochemical elements of the body.

Sr. No.	Agni	Pacha-mahabhutas
1.	<i>Nabhasa Agni</i>	<i>Aakash</i>
2.	<i>Vayaveeya Agni</i>	<i>Vayu</i>
3.	<i>Tejasa Agni</i>	<i>Agni</i>
4.	<i>Aapya Agni</i>	<i>Jala</i>
5.	<i>Parthve Agni</i>	<i>Parthvi</i> ^[8]

(3) DHATVAGNI

All the seven *dhatu*s contain their own Agni to process the supplement material to them through their own *strotas*.

Alludes to tissue digestion. The supplements *processed* and consumed by the *Jatharagni* are then shipped off to their particular regions. For the *Dhatu*s, these supplements are not in that frame of mind of assimilation so to retain them appropriately they must be processed further with the assistance of *Dhatvagni*. Each *Dhatu* that we have seen would have various *Dhatvagni* to process what comes to them accordingly retaining the supplements provided. *Dhatvagni* is fundamental for the upkeep and development of the *Dhatu*s. The elements of *Dhatvagni* are basically two. One is a blend of new tissue. The second is to yield energy for the capability of tissue. On the off chance that *Dhatvagni* is disabled both of these will debilitate. The job of *Dhatvagni* is truly significant with regard to treating different constant illnesses.^[10]

Dhatvagni is utilized for the arrangement of *Dhatu Utpati Karama* (development of the *Dhatu*s). It is subdivided into seven sorts *Rasagni*, *Raktagni*, *Maansagni*, *Medo agni*, *Ashthyagni*, *Majjagni*, *Shukragni* which eventually structure the insusceptibility of the body. This Agni keeps up with the elements of the organs of the body. All Agni has different *Srotas* for their work. These *Srotas* will give a pathway to providing supplements for digestion. Every Agni presents a *Dhatu*. As *Rasagni* addresses *Ras Dhatu*, *Rakhtagni* addresses *Rakta dhatu*, *Maansagni* addresses *Maans Dhatu*, *Medo agni* addresses *Medho Dhatu*, *Ashthyagni* addresses *Ashtha Dhatu*, *Majja* Agni addresses *Majja Dhatu*, *Shukkaragni* addresses *Sukhra dhatu*. *Dhalhan* has referenced that toward the end all the *Dhatu*s Sara is *Oja* i.e., resistance in the present day. It has given in *Ayurveda* that Agni is having *Oja* as its subordinate. These Agni give explicit supplements to the development of the specific *Dhatu* and this activity of these *Dhatvagni* is related to particular retention standards as they ingest its particular supplement from the food or supplement to frame its predetermined *Dhatu* and arrive at legitimate and same supplements.^[15]

Seven *dhatu agnis* are liable for the development of tissues (*dhatu*s) and partake in the particular tissue digestion. The *dhatvagni* address the scope of anabolic cycles working in specific tissues. *Acharya Charaka* has referenced the way that the seven *dhatu*s that is an emotionally supportive network of the body contain their own Agni's, and by its ethicalness they digest and change the materials provided to them to make the substances the same to them for nourishment.^[23]

Sr. No.	Agni	Dhatus
1.	Rasagni	Rasa dhatu
2.	Raktagni	Rakta dhatu
3.	Mamsagni	Mamsa dhatu
4.	Medoagni	Medas dhatu
5.	Asthyagni	Asthi dhatu
6.	Majjagni	Majja dhatu
7.	Shukragni	Shukra dhatu ^[23]

AGNI AND PITTA

Pitta is the same as *Agni* since, it performs absorption, burning, and comparable activities performed by *Agni*. As per *Acharya Sushruta*, we can't find some other *agni* or shoot in the body other than *pitta*, since when there is expanded processing and burning in the body is expected to the *ushna guna* of *pitta* and the treatment resembles the *Agni*. *Acharya Chakrapani* has referenced that the capability of *pitta* inside the body isn't ignition, yet its work is to give intensity to *Agni*. *Acharya Sushruta* has portrayed the five kinds of *Agni* as an assortment of *pitta*. The *pachakagni* is otherwise called *Jatharagni*, *koshthagni*, *antaragni*, and *dehagni* in light of the fact that it processes the food and isolates the *sara* from the *kitta* segment, similar to the *Agni*. *Acharya Bhoja* is likewise viewed as the *pitta* as *Agni*.^[22,24]

Pitta is begun with two words in *Ayurveda* digestion and keeps up with the homeostasis (kept up with the heat in the body). By digestion it will give energy to the body by processing the food and by keeping up with the intensity of the body it will give sparkle and excitement to the body. It is made sense by some *Ayurvedic* texts that there is no presence of discrete *Agni* in the body. The fundamental *Agni* that gives heat and has metabolic capabilities in the body is *Pitta* in the body. This *Pitta* has numerous *Gunas* however fundamental *Guna* is *Ushana Guna* addresses *Agni* and its capability in the body. As the *Pitta* circumstance in the body is shaped by *Panchmahabutas*. So *Agni* and *Pitta* have a similar piece. Yet, there are numerous models which are given in *Samhitas* that Coarseness is *Pitashamaka* however it bothers *Agni*. Indeed, even in *Sushrut*, it is kept up with that *Samdhoshas Samagni Samdhatu Mala Kriya* shows that *Agni* and *Pitta* are unique.^[3]

CAUSES OF VITIATION OF AGNI

Exorbitant (quick), heartburn, overeating, and unpredictable eating, unseemly food materials, ill-advised utilization of *Panchakarma*, Gauntness because of sicknesses, occasional depravity, concealments of natural desires. Being in this manner vitiated doesn't process even light food. This undigested food becomes sharp in taste and it works like a toxin and which leads to a few illnesses.^[1]

AGNI AND AAMA

Aama is only undesirable, indigested food. Hypo working of *Agni* drives heartburn and development of *aama* which is the main driver of different sicknesses. This *aama* is framed by the *mandagni*. Due to *mandagni*

the undigested food particles start to get gathered in the body. As per *Madhav Nidana-Madhukosh Tika*, there are three *pakavasthas*, in the first *avastha* because of the shortcoming of *Jatharagni aama* getting collected in *Amashaya* (stomach). In the second *avastha* because of shortcomings of *dhatvagni* the *dhatus* didn't get processed and frames *aama* which is otherwise called *aama-visha*. In the third *avastha* for the most part undigested food gets collected and prompts the arrangement of *aama*.^[25]

AGNI AND PRAKRITI^[6]

Sr. No	Agni	Prakriti
1.	Vishamagni	Vata prakriti
2.	Tikshnagni	Pitta prakriti
3.	Mandagni	Kapha prakriti ^[6]

IMPORTANCE OF AGNI

At the point when the *agni* quits working, the singular bites the dust; in the event that the *agni* works typically, the individual can have a solid and long existence. Additionally, assuming the *agni* becomes strange, the singular experiences different infections; consequently, the *agni* is supposed to be the main driver of wellbeing and life span. *Bala*(Strength), *Arogya*(health), *Ayu*(longevity), and *Prana* (imperative breath) are reliant upon the condition of *agni* that consumes when taken care of by the fuel of food and drink or wanes when denied of them.^[1,26]

FUNCTION OF AGNI

Every one of the substances in the body that are answerable for absorption and digestion) is the principal causative specialist for life span, typical appearance, ordinary strength, great wellbeing, inspiration, typical development, typical shine, typical *ojas*, ordinary internal heat level and different types of *agni*.^[1]

NEED FOR PROTECTING AGNI

Balance or incitements of all the dosha rely on the state of *agni* (assimilation and digestion), consequently one ought to constantly take its consideration and keep away from such causes which upset it.^[27]

MEASURES TO PROTECT AGNI

One must take food in proper quantity, which depends on the strength of *agni*.^[1]

PHYSIOLOGICAL SIGNIFICANCE OF AGNI

Agni is quite possibly the main viewpoint that influences the well-being status of a person. It is the focal foundations of life as the greater part of the illnesses are caused because of the insanity of *Agni*. Every one of the elements of the body like isolation, processing, retention, absorption, change of food into body components and tissues, and end of poisons and waste from the body is performed by the *Agni*. *Agni* is additionally horrendous to microbes. The unfortunate and undigested has alluded to as '*Aama*' in *Ayurveda* and it is only a poison or microbe liable for sicknesses. Appropriate working of

Agni is fundamental for typical absorption, flow, strength, variety, tone, invulnerability, sustenance, energy, knowledge, and numerous different elements. This influences both the physical and mental condition of the person and makes coordination between both which prompts the sound way of life.^[28]

DISCUSSION

Agni is the term given in *Ayurveda* for the entire course of energy freedom through assimilation at the degree of the gastrointestinal system and digestion at the degree of tissues. Absorption, digestion, and osmosis for example entire course of natural transformation and use of energy are represented by the term Agni. Agni is a subsidiary of *Tejas* (fire) *Mahabhuta* it conveys metabolic changes in which the innate element is changed. At the point when the Agni is stifled man dies, when a man is prompted with it sufficiently, he lives long healthy, when it is de-organized, he starts into trouble. Thusly the capability of Agni is supposed to be the backbone of life. The food which is viewed as the feeding variable of the *Sharira*, *Dhatu*, *Ojas*, *Bala*, *Varna* and different things, that very food as well, is reliant for its supplement activity on the *Jatharagni* as from the undigested food, the *Sharira Dhatu* can't be shaped.

Ayurveda underscores that the vast majority of illnesses are the side-effect of *agni dushti* to that end the primary rule of treatment of all sicknesses in *Ayurveda* is to reestablish and fortify the *agni* (stomach-related and metabolic fire). Agni separated from the stomach-related capability is additionally answerable for the development of solidarity which has two viewpoints in particular - Strength to oppose the event of sickness and rot in the human body and Strength to perform actual activities. In the event that an individual is denied food or takes an excess of nourishment for a long while then it results in the disturbance of AGNI and illness created in the body. *Ayurveda* says that the upset capability of AGNI is the underlying driver, everything being equal. As indicated by *Ayurveda* Agni is significant for the human body and its appropriate working. As it made sense in many *Samhita's* that *agni* is the imperative part of the time spent processing and change. It assumes a significant part in keeping up with wellbeing. Agni additionally adds to strength, radiance, *ojasa*, *tejasa*, and *prana* (life energy). *Samagni* looks like a sound physical and mental status, while vitiated Agni results in an illnesses condition. So, Agni plays a critical part to keep up with body homeostasis, body working, and digestion of body and legitimate working of body.

CONCLUSION

AGNI assumes a critical part in keeping up with the great strength of a person. Because of flawed *agni* status, various unripe, undigested, or unmetabolized side-effects are shaped and have a propensity to obstruct the miniature channels of the body, in this way bringing about amassing of *doshas* (dreary issues) lastly

accelerate as illness. The sound condition of the body and sick condition relies completely upon AGNI. *VATA* (*prana*, *saman*, *apan*, *udan*) animates the stomach-related fire. AGNI ought to be safeguarded by legitimate admission of food since this goes about as fuel. *Jatharagni* is significant on the grounds that it works with the discharge of different synthetic compounds, proteins, and so on prompting appropriate assimilation of food. Further *Dhatwagni* and *bhutagni* help with the processing ingestion and absorption of food substances into the body. Agni is of 13 kinds which keep up with the equilibrium of digestion in the body; Agni which is *Samagni* (ordinary) keeps up with the wellbeing of a person. Agni is having numerous stomach-related catalysts which help to keep up with the stomach-related and metabolic elements of the body. By the heartburn, because of the lopsidedness of Agni they produce *Ama*, which produces illnesses. This *Ama* can be framed at any degree of *Pakavastha* of the food. So the administration of *Agni Dhusti* can prompt a solid life.

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