



ROLE OF AGNI IN HEALTH MAINTENANCE W.S.R. TO “YUKTE CHIRAM JIVATI ANAMAYAH” - AN APPRAISAL

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ABSTRACT-

Introduction- *Agni* (~bio-factor responsible for metabolism and digestion) is responsible for strength, health, longevity; vital breath and it determines the quantity of food to be consumed. Further *Dhatwagni* (~bio-factor responsible for tissue metabolism) and *bhutagni* (~metabolic factor present in 5 basic elements) help for the digestion, absorption and assimilation of food substances into the body. Disturbed function of *Agni* is considered as the root cause of all diseases in Ayurveda. Malfunction of *Agni* leads to *Ama* (intermediate undigested material) formation which causes *Srotodushti* (vitiation of micro-channels of nutrients) and leads to several diseases. **Aims and Objectives -**To prove the efficacy of role of *Agni* in health maintenance according to *Ayurveda*. **Methodology: -** On the basis of fundamentals of *Ayurveda*, available in classical literature, a concept of role of *Agni* in health maintenance will be drawn into light. **Result: -** Literary research on *Agni* gives excellent results to prove the role of *Agni* in *Pravartana* (maintain) of *Arogya* (health) with great. **Discussion-** *Purusha* (body) is made of *Rasa* (*Rasaja*) so, one should protect *Rasa* by *Ahara* (proper food), *Vihara* (proper activities) and *Achara* (good conducts). *Pravartana* of *Agni* is most important cause factor for maintenance of life. According to *Chakrapani* functional impairment of *Agni* in *Grahani* is called as *Agni Dosha* or *Grahani Dosha* and that is called *Vikrata* (impaired) *Agni* which is of three types [*Vishmagni* (irregular), *Tikshanagni* (fast) and *Mandagni* (diminished)] excluded *Samgni* (normal). According to *Ayurveda*, *dosha-dhushya sammurchhana* (amalgamation of vitiated *Dosha* with susceptible tissues) happens at *dhatuvahasrotamsi* and *Agni* and *Srotas* are inter-related so, *Ayurveda* therapeutics (*Panchakarma/ Kshatvidha* upkrama) are *Agni* based. **Conclusion-** *Agni* is responsible for *parinama* (conversion), *paravritti* (mutation and transmutation) and *malinikarana* (degradation) of all substances and the end-products are reutilized, for the most part, in the synthesis of *sthayidhatu* (mature tissues) and *upadhatu* (sub-tissues). In this manner, the *rasa* or essential nutrient and *mala* or waste product, produced from the food ingested, maintaining their relative measure proportion (*Utkarsha* and *Apakarsha*) and contribute to the maintenance of *dhatu-samyata* (*samata*). Hence one should always take its care and avoid such causes that disturb it.

Index terms- *Agni*; *Ayurveda*; *Arogya*; *Dhatu-samyata*; *Grahani Dosha*.

INTRODUCTION-

Agni (~bio-factor responsible for metabolism and digestion) is an important entity in *Ayurveda*. *Agni* is one of the basic constitute of the body, which has an important role to play in metabolism and is helpful in the maintenance of health. *Dhatu* (fundamental tissues) that suffer a deficit being converted, under the influence of their own specific *agni*, are made good; they grow and develop, from materials contributed by the nutrition ingested in fourfold manner. ^[1] *Samadhatupurusha* (person with healthy tissues) has characteristic features i.e. food converts in *Samadhatu* which leads to *Madhyasharira* that is capable to get rid of all diseases, that is healthy person and it should be maintained (*Satata Anupalitavya*). ^[2] The life of all living beings is food and the world seeks food. Longevity, pleasure, growth, strength etc are all dependent upon food. The healthy status of *Agni* depends upon nature and quantity of food intake but further assimilation, absorption and transformation of it depends on proper functioning of *Agni*. According to *Ayurveda*, *dosha-dhushya sammurchhana* or interaction between the disease causing morbid factors and nutrients (*dushya*) on their way to tissues is stated to take place at the level of *dhatuvahasrotamsi*, so, *Ayurveda* therapeutics aims primarily at the restoration of the normal functions of *Agni* by *shadupakrama/panchakarma* therapeutics which forms the backbone of *Ayurveda* treatment. The *Ayurveda* concept of *agni* and *srotamsi* are inter-related and their functions are mutually determining, both in physiological and pathological states for health maintenance.

One who is established in self, who has balanced *Dosha* (~bio-humors), balanced *Agni*, properly formed *Dhatu*, proper elimination of *Mala* (waste material), well functioning bodily processes and one who is mentally and spiritually in the state of calmness i.e. bliss and happiness is called healthy. ^[3] The health is the supreme foundation for the achievements of life. Any disturbance in the equilibrium of *Dhatu* is known as disease and on the other hand the state of their equilibrium is health. Health and disease are also defined as pleasure and pain respectively. In order to prevent the un-manifested diseases and to cure

the manifested ones, an individual desirous of happiness, should follow the regimen prescribed in text of *Ayurveda*. All the psychosomatic activities, of living beings, are directed towards the aim of achieving happiness.

Shariramulam (base of the body)- Agni or Ahara (food)?

Both *agni* and *Ahara* is being mentioned as the *mula* (root) of *sharira* by *Acharya Sushruta*^[4] and *Charaka*.^[5] The food materials or *ahara* is the root cause for *pushti* (development) of the body. The food materials as such do not create *dhatupushji*. *Dhatu* cannot be formed from *apakvahara* (raw food).^[6] Hence, *agni* itself is the *shariramula*. One should take proper quantity of food because the quantity of food intake is determined by *agnibala* (power of digestion and metabolism).^[7]

Aims and Objectives -To prove the efficacy of role of *Agni* in health maintenance according to *Ayurveda*.

METHODOLOGY-

On the basis of fundamentals of *Ayurveda*, available in classical literature (*vrihatrayi*) concept of role of *Agni* in health maintenance will be drawn into light.

RESULT & DISCUSSION-

Relationship between Health and Agni –

(a) Agni as the basis of death and life-

If *Agni* of a person goes completely off then one will be die, if vitiated then causes diseases and if it is in balanced status then gives healthy long life.^[8] *Ayurveda* classics believe that the *Ajirna* are the root of many diseases.^[9] One should eat in *Matravat* as food eaten in proper quantity does not hamper *Tridosha* and promote *Ayu* (healthy life).^[10] It easily passes to GI tract, not decreasing *Ushma* / digestion capability. *Acharya Vagabhatta* mentioned about the relation between *Ahara Matra* and *Dravya* (substance) that is a most important factor for the evolution of total quality of *Ahara* and also particular *Ahara Dravya* e.g. *Laghu* (lightness) and *Guru* (heavyness) *Dravya*.^[11]

(b) Agni as the basis of nutrition-

The body as well as the disease is outcome of food.^[12] The distinction between ease and disease arises on account of wholesome nutrition or the lack of it respectively. *Chakrapani Datta* stated that the basic structural factors of the body, such as the *rasadi dhatu*, unceasingly undergo destruction by their own *agni* and these are always being reformed by *dhatvahara* (nutrients of the *dhatu* or tissues) derived from the four kinds of foods ingested by *Jatharagni Vyapara* (function). This view, in the parlance of modern physiology, will account to this, that the tissues of the body are being reformed as rapid as they are destroyed, in the course of metabolism. The materials with which tissue cells are synthesized are derived from food sources, which are suitably processed during the course of the digestion and metabolism.

(c) Agni as the basis of Purusha (body)-

Purusha is made of *Rasa (Rasaja)* (~primary watery nutrients with essence) so, one should protect *Rasa* by *Ahara* (proper food), *Vihara* (proper activities) and *Achara* (good conducts)^[13] Food is the factor which sustains and supports the *deha- dhatu* (tissue elements), *ojas* (the factor of resistance to disease and decay), *bala* (strength or capacity to perform physical work) and complexion among others. This food depends upon *Agni*.^[14] The *poshaka dhatu* (supplier tissues)-the *malakhya* (waste portion) and *prasadakhya* (essence portion)-serve to nourish the corresponding *poshya dhatu* (tissues that are nourished), with a view to the maintenance of these essential elements of the body, in proper proportions (*Svamanam Anuvertante*), in regard to the age of the subject (*Bala-Vivardhamana-Jirna*) and the size of his body (*Dirgha-Hrasva-Krishna*).^[15]

(d) Agni as the basis of relative equilibrium of essential nutrients^[16].

The *rasa* or the *prasada dhatu* and *mala* are enabled to retain their relative proportions and maintain their equilibrium in the normally constituted body. If, for any reason, the *prasada dhatu* suffer a deficit or surfeit, as the case may be, the *rasa* undergoes an increase or decrease respectively, depending upon the food intake and thus restores the *samyata* or normal equilibrium of the *prasadakhya dhatu* with a view to maintain the *arogya* or disease-free i.e., healthy physiological state. In case, the *malakhya dhatu* attain an increase over their normal concentrations or limits, the use of qualities opposite of them-*shita* (cold), *ushna* (hot), etc, will restore them to their normal proportions.

In his commentary on *Charaka samhita*, *Chakrapani Datta* had made a very significant observation. He noted that *Dhatu* that suffer a deficit being converted, under the influence of their own specific *agni*, are made good; they grow and develop, from materials contributed by the nutrition ingested in fourfold manner. The *rasadi dhatu* are depleted every moment. The deficit, thus caused, are met by *dhatwahara* i.e., *dhatu* nutrients, which are produced from articles of food ingested in fourfold manner. It is in this way that normal health is maintained.^[17]

(e) Agni as the basis of selective synthesization-

Each kind of *agni* being capable only of synthesizing the constituents meant to be built up as part of the corresponding *sthayi dhatu*.^[18] According to *Chakrapani Datta*, the *srotas* are specific to each *sthayi dhatu* and they exhibit selectivity in that they pass on to each species of *sthayi dhatu* the kind of nutrition (*Malakhya* or *Prasakhya*) specific to it (*Pramanena Purayati, Pramani eva Pushyanti*) and to the extent required, more or less.^[19] *Rasa* formation occurs after *Jatharagni Vyapara* (intestinal digestion), that nourishes, promotes, supports, permeates and irrigates the entire body and it can only be known by inference.^[20]

(f) Agni and Dosha-Dhatu Samya-

Equilibrium or provocation of all the *dosha* depend upon the condition of *agni* (digestion and metabolism), hence one should always take its care and avoid such causes that disturb it. [21] An individual should take utmost care to maintain the *agni* by providing fuel in the form of food and drinks which should be taken as per the rules mentioned, because life and strength of an individual depends on *agni*. [22]

Preservation methods of Agni in Ayurveda-

Agni should be protected from all out efforts. [23] The *sama agni* should be preserved by use of accustomed (food and activities) by adopting the regimen described in *samhita*, by therapies or treatment which mitigate *vata* (~bio-humor) and other *dosha* (~bio-humors), by the use of drugs prescribed for the treatment of *grahani* disease and suitable physical exercise. [24]

***Parinamana* (conversion), *Paravritti* (mutation and transmutation) and *Malinikarana* (degradation) - *Agni* as the basis**

Substances which exhibit *snigdhadhi guna* (qualities like unctuousness etc.) are considered to compose the substances of structures like the nerve tissue, through which *vata* (nerve impulses) manifests and which ensure the *prakrita* or normal functions of *sharira vata*. If *Jatharagni* is impaired then a deficit of *snigdhadhi guna* (corresponding to a deficit of substances which possess these *guna*) is stated to cause a surfeit of *rukshadi guna* (corresponding to a surfeit of substances which possess these *guna*) and, in consequence, cause the *prakopa* or hyper-excitability of this *dosha*. Same application of concept of *Samanya Visheshha* (relative increment-decrement) can be seen in aggravation and pacification of *Pitta* and *Kapha Dosha* in *Agni Vyapara*. If *Agni* is in *Sama* phase then all *Dosha* will be in balanced state (*Dosha Samyata*) called as *Prakriti* or *Arogya*. *Agni* is responsible for *parinamana* (conversion), *paravritti* (mutation and transmutation) and *malinikarana* (degradation) of all substances and the end-products are reutilized, for the most part, in the synthesis of *sthayidhatu* and *upadhatu*.

In this manner, the *rasa* or essential nutrient and *mala* or waste product, produced from the food ingested, maintaining their relative measure proportion (*Utkarsha* and *Apakarsha*), contribute to the maintenance of *dhatu-samyata* (*samata*). [25] Under normal conditions, the balance between the intake and output, the utilization and elimination and the conservation and dissipation of nutrition is struck, maintained and regulated by the *rasadhātu*. The *rasadhātu* serves as the metabolic pool.

***Chikitsa Karya* (Dhatu Samya)- *Agni* as the Basis**

Action (*karya*) of *Vaidya* is to bring equilibrium of *dhatu* (*Dhatvagni Samyata*) and its feature is to cure the disease. Its examination is based on following criteria: alleviation of the disorder, normalcy of voice and complexion, nourishment of body, increase in strength, desire for food, relish at meal time, proper and timely digestion of the ingested food, timely sleep, non-appearance of abnormal dreams, easy awakening, easy elimination of urine, feces and semen, overall normalcy of mind, intellect and sense organs and associated with no other unhealthy features. [26] Mostly *agni* assessment depends upon the three components, *abhyavaharana shakti* (capacity to eat), *jarana shakti* (capacity to digest), *ruchi* (appetite). Unless all are considered, no proper assessment of *agni* can be done.

Samadhaturusha (person with healthy tissues) has characteristic features i.e. food converts in *Samadhātu* which leads to *Madhyasharira* that is capable to get rid of all diseases, capable to bear hunger-thirst-cold-hot-wind-rain-sunlight hence it is healthy person and it should be maintained (*Satata Anupalitavya*). [27]

***Arogya-Samagni Pravartana* (continuity) as the basis-**

The fourfold food after being digested and ignited by *Antaragni*, are dealt with its own *Ushma* (heat) and directed by *Maruta* (*Vayu*), they promote the growth, strength, complexion, health, longevity of the body. *Dhatvahara* are the nutrients of *dhatu*. *Dhatvahara* produced from the food ingested by *Jatharagni Vyapara* and so health is maintained (*Prakriti Anuvartana*). [28] *Chakrapani* said that *Yathasvena Ushmena* means contribution of five *Bhutagni* with *Antaragni* to the digestion of food, act upon and convert the specific nutrients of *Raktadidhatu*. *Dhatuposhaka Rasa* or the nutrient *Rasa*, produced by normal *Dhatvagni* (~bio-factor responsible for tissue metabolism) is circulated through *Srotas*, which are not involved in any pathological conditions (*Anupahatena*), by the normally functioning *Vyana Vayu* and it (the *Rasa*) ceaselessly, nourishes the *Shariradhātu*. *Shariradhātu* are always being destroyed by their own *agni* and, in consequence, they continuously undergo diminution, which latter is made good and balanced by *dhatvahara* derived from food sources. It is in this manner that *dhatu-samyata* or *samata* is maintained in *prakrita* or physiological states.

Pravartana means continuity or the maintenance of the continuous action also, *Arundatta* told, *Pravartana* of *Agni* is most important cause factor for maintenance of life. [29] *Acharya* told that a proper quantity of *Ahara* does not hamper the status of *Agni* and maintain the continuity of its work e.g. *Pachana*, *Dahana*. [30] Proper quantity in which food articles are to be taken is dependent on the power of digestion including metabolism of the individual. Different food articles are required to be taken in different quantities with a view to ensure their proper digestion. [31] It is dependent upon the power of digestion which varies from individual to individual. Even in the same individual the power of digestion will be varies in different days and seasons. *Abhyavaharana Shakti* is indicative of intake of food quantity, it differs from person to person and time to time and also according to moods and mental health. *Jarana Shakti* is the capacity of digestion which mostly depends upon the nature of food articles and status of *Agni*. In *Ashtanga Samgraha*, *Vridhdha Vagbhata* quoted that according to a group of *Acharya*; *Agni* is nothing but combined heat of *Dosha*, *Dhatu* and *Mala*. [32]

The significance of *Dhatvagni Vyapara* and *Oja* (strength and immunity) formation-

The factor of resistance to disease of the body-specially that which determines natural resistance, described as *shlaishmika ojas*-is stated to be nourished and built up by contributions made by *shukra poshaka dhatu* as *Saptadhatusararupa*. *Oja* is said not to be subjected to further transformations and comes under *Saptadhatusara* so separate *Agni* is not considered for *Oja*. [33] *Agni* which

is responsible for the formation of the seven kinds of *poshaka dhatu* is not different from those that are responsible for the formation of the material required for the production of *upadhatu* and *mala*. *Ojus* is formed from the *sara* of all *dhatu*. Hence, *ojus* is the supreme state of the *Sara* of *dhatu*. This *ojus* forms the *bala* of *sharira*.^[34] Increased *sharirabala* is defined as a state of firm and well developed *mamsadhatu*, ability to resist every external and internal insults, good voice, color, complexion and enthusiasm and well-developed sense organs.^[35]

Agni and Soma-

The terms *agni* and *soma* are *upanishadic* in origin and usage.^[36] *Anna* or *soma* refers to the things of the universe that are susceptible to decomposition, disintegration or of being cooked (*Taittireya*). *Prana* or *agni* is the force/factor that is held to cause decomposition, disintegration or cooking of *anna* or *soma*, corresponding to energy and matter respectively.^[37] *Shita* and *Ushna Virya* are comparable to the two modes of energy viz., the kinetic and the potential.

Agnivaishamyā (Grahani Dosha)-

According to *Chakrapani* functional impairment of *Agni* in *Grahani* is called as *Agni Dosha* or *Grahani Dosha*^[38] and they are called as *Vikrata* (impaired) *Agni* which is of three types [*Vishmagni* (irregular), *Tikshanagni* (fast) and *Mandagni* (diminished)] excluded *Samgni* (healthy).^[39]

Types of Agni^[40] -

Agni has 4 types. Normal *Agni* is called as *Samagni* and improper functioning *Agni* is called as *Vikrata* i.e. *Vishmagni*, *Tikshanagni* and *Mandagni*. *Samagni* is said if the food taken in optimum quantity gets properly digested within optimum time. The person is having normal movement of *vata* (all his activities are normal) and is having *utsaha* (enthusiasm). *Mandagni* is said if food takes long time to digest, irrespective of the amount of food consumed. If the patient feels *udara* and *sirogaurava* (heaviness of abdomen and head), or is having the trouble of *kasa* (cough), *svasa* (dyspnoea), *praseka* (excess salivation), *chhardi* (vomiting) and *gatrasadana* (weakness of body). *Vishmagni* is said if the food taken in less quantity gets more time to get digested or food taken even in high quantities gets digested even within less time. The digestive capacity keeps on changing randomly without any predisposing cause. If the person is recurrently afflicted with *adhmana* (distension of abdomen), *shula* (pain abdomen), *udavarta* (symptoms of *vimargagata vata*), *atisara* (diarrhea), *udaragaurava* and *antrakujana* (heaviness and gurgling sounds in the stomach) without any cause then it is due to *Vishmagni*. *Tiksnagni* is said if food taken in excess quantity gets digested within a very short time. *Atyagni* or *Bhaskagni* (extreme fast *Agni*) is said if food taken in excessively high quantity gets digested within a very short time and after digestion of food there is *gala-oshthashosha* (dryness of throat and mouth), *daha* (burning sensation) or *santapa* (raised temperature).

Role of Agni in Kshatkriyakala (six stages of diseases tretment)-

Although the examination of *poshya (sthayi) dhatu* are no less important, the reference to *dushya*, in the present context, pertains very specially to the *prasadakhya* and *malakhya dhat*, for the simple reason that (a) they are the ones that are in circulation being transported by the *rasadhatu*; (b) their formation is interfered with due to the abnormal states of functioning of *dhatvagni* leading, among others, to partly or incompletely formed metabolites described as *ama*, and (c) they are the ones to become directly involved in conditions described as *dosha-dushya-sammurchhana* which is the main features of the IV stage of *doshakriyakala* viz., *sthana- samshraya* (lodgment of vitiated *Dosha*).

The concept of *dosha- kriyakala* posited by *Sushruta* refers to the evolutionary development of the process of disease i.e., pathogenesis, in five consecutive steps. According to this concept, the IV stage- *sthanasamshrya*--involves the interaction between *dosha* and *dushya* and this is to be recognized by the manifestation of the *purvarupa* or prodromal symptoms of the disease. *Agni Dushti Lakshana* can be examined in all *Kshatkriyakala* i.e. *Mandoshmata* (diminished heat/temperature), *Gaurava* (heaviness) and *Alasya* (lazyness) in first stage, *Pipasa* (thirst), *Annadvesha* (loss of hunger), *Utkleda* (nausea) in second stage, *Arochaka* (anorexia) and *Avipaka* (indigestion) in third stage, *Agnisanga* (hampered functions of *Agni*) in *Sthanasamshraya* in *Udara* and *Jvara* (fever) in *Sthanasamshraya* in whole body in fourth stage, *Jvara-Atisara* in fifth stage and chronicity of *Jvara-Atisara* etc. in sixth stage.^[41]

All molecular exchanges between the circulation and *tissues* take place at the level of *dhatuvahasrotamsi*. Even so, the initiation of the disease process has been stated to occur at this level. Thus, the IV *dosha kriyakala*, described as the stage of *sthanasamshraya* by *Sushruta*, has been stated to involve the *srotas* and the movement of morbid *dosha* through channels other than the normal. For that matter, the *dosha-dhushya sammurchhana* or interaction between the disease causing morbid factors and nutrients (*dushya*) their way to tissues is stated to take place at the level of *dhatuvahasrotamsi*. In fact, the *samprapti* i.e., pathogenesis of diseases described by *Ayurveda* is *srotas* based. Following on this, the principles of *Ayurveda* therapeutics aim, primarily, at the restoration of the normal functions of *srotamsi*. This idea is basic to the *shadupakrama/panchakarma* therapeutics which forms the backbone of *Ayurveda* treatment. The *Ayurveda* concept of *agni* and *srotamsi* are inter- related and their of functions are mutually determining, both in physiological and pathological states.

Diseases due to agnivaishamyā-

All the three types of *agni* will lead to pathological states. *Vishmagni* will lead to *vataja* diseases and *dhatuvaishamyā*. *Tikshanagni* will lead to *paittika* diseases and *dhatushosha* and *mandagni* will lead to *kaphaja* diseases.^[42]

Bala (strength) - Agni as the basis

Hemadri clarified the relationship of *rasa* (taste), *guna* (qualities), *vipaka* (end products of digestion) and *virya* (potency) that which evokes taste perception is *rasa* and all the rest are *guna*. *Vishishta rasa* (particular or distinct) that occur as the result of *kayagnipaka* is *vipaka*. *Virya* present potentially in *Dravya* and is released (*Utpannaguna*) by *Kayagnipaka*. Factors responsible

for enhancing strength are i.e. birth in a geographical region where people are naturally strong (*Anupa*), birth in a race of strong people, birth at a time when people naturally gain strength (*Hemanta, Shishira*), favorable disposition of time (*Visarga*), excellence of *beeja* (sperm and ovum) and *kshetra* (uterus) qualities, excellence of ingested food (*Rasa-Guna-Viry-Vipaka*), excellence of physique, excellence of *satmya* (adaptability), excellence of mind qualities (*Satvika*), natural tendency, youth phase, exercise and cheerful nature. Out of which ingested food is the main factor which helps in maintenance of *samagni* and promote *Bala* (strength).^[43] It is said that *Rasa* is responsible for *Bala* and *Varna* (complexion),^[44] and proper *Rasa* formation is dependent on proper function of *Jatharagni*.

Ayu (Life)-Agni as the basis

If *dhatu* are in normal state and *agni* is in normal state, *bala* is good, *vyadhikshamatva* (immunity) is present then life span of a person will be increased unless it is acted upon by *asat karana*, i.e. acted by super human forces. *Agni* when present in *samavasta* produces a condition termed as *prashastapurusha*. A *prashastapurusha* is defined as the one who can digest his food properly, has proper growth of *mamsa* (muscle nutrients) in well distribution, has good strength to tolerate the hardships and does not get inflicted by the common diseases, has well-built sense organs, can tolerate thirst, hunger, sunlight, cold and physical activities and can withstand the signs of old age.^[45] The main function of *agni* is to digest the food. It starts digestion of *dosha* in the deprivation of food. *Agni* starts to digest *dhatu* after *kshaya* (destruction) of *dosha*. *Agni* leads to death of an individual in deprivation of *dhatu*.^[46]

Prana (vital functions)- Agni as the basis

If *agni* is in peace then it leads to death of an individual, and if it is in active healthy form then maintains long and diseases free life (*Yukte Chiram Jivati Anamayah*). If it is in abnormal form causes various disease. Therefore *jatharagni* is considered to be the root or chief among all the categories of *agni*.^[47] It is said that *Rasa* is responsible for (*Abhivridhi*) growth of the body, *Pranabandha* (vital functions), *Tripti* (fullness of abdomen), *Pushti* (body affirmation) and *Utsaha* (zeal),^[48] and proper *Rasa* formation is dependent on proper function of *Jatharagni*.

CONCLUSION-

After detailed discussion of *Agni*, it can be concluded that *Agni* plays a pivotal role in maintaining good health of a human being. *Jatharagni* is important because it facilitates secretion of various chemicals, enzymes etc leading to proper digestion of food. Further *Dhatwagni* and *bhutagni* (~metabolic factor present in 5 basic elements) help for the digestion absorption and assimilation of food substances into the body. *Agnimandya* (malfunctions of *Agni*) is the basic cause for pathogenesis of diseases.^[49] Disturbed function of *Agni* is considered as the root cause of all diseases in Ayurveda. It is quite clear that none of the body cell can do anything without the help of *Agni*, therefore a *Vaidhya* should always take care of *Agni* (*Tasmat Agnim sada rakshet*) as the *Prashama* (pacification) or *Prakopa* (aggravation) of *Dosha, Dhatu* and *Mala* are dependent on the status of *Agni*. In other words, it can be said that equilibrium of *Dosha* etc can be maintained through *Agni*.^[50]

Conflict of interest- No

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