

## AN INSIGHT INTO THE UNDERSTANDING OF AGNI AND ITS CLINICAL IMPORTANCE

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### ABSTRACT

Consumed foods and drinks undergo metabolic transformation by the effect of jatharagni (digestive enzymes), bhutagni (digestive substances at oral cavity and tissue level) and dhatvagni (tissue metabolism). Initially jatharagni gives stimulation to bhutagni because consumed food is panchabhautika, it has to undergo transformation by the respective bhutagni's then only it becomes easy for digestion by jatharagni and tissue metabolism by dhatvagnis. Then processed metabolic products circulate inside the srotas (channels) continuously by the help of vata dosha (vyanavata). Jatharagni is the chief among all types of the Agni's because functions of bhutagni and dhatvagni depend on this. Aggravation or diminution of jatharagni results in aggravation or diminution of bhutagni and dhatvagni. Therefore by all means one has to protect jatharagni by consuming suitable wholesome dietetics and behavior because longevity and strength depends on normal state of Agni. On the contrary one, who consumes unwholesome diet due to greed, succumbs to disease caused by the vitiation of grahani (small intestine). Hence understanding of Agni is one of the important concepts for the understanding of disease process as well as to prescribe principles of treatment.

**Key words:** jatharagni, bhutagni, dhatvagni, salivary glands, panchapitta, chemicals, nutriments, digestion, absorption.

### INTRODUCTION

#### Importance of Jatharagni

Vata(Prana, apana, samana and udana) augments the digestive fire. Power of Agni or normal condition of Agni is responsible for strength, health, longevity and vital breath. That's why it should be protected by proper intake of food and drink because these act as a fuel, if person is deprived of foods and drinks, Agni becomes disturbed. Consumption of food may be of various forms i.e. eatables, beverages, linctus (licked) and masticable foods, which is wholesome if consumed in suitable quantity and free from contamination. These substances undergo metabolic transformation by the effect of jatharagni, bhutagni and dhatvagni. Initially jatharagni gives stimulation to bhutagni because consumed food is panchabhautika, it has to undergo transformation by the respective bhutagni's then only it becomes easy for digestion by jatharagni and tissue metabolism by dhatvagnis. Then processed metabolic products circulate inside the srotas continuously by the help of vata dosha (central nervous system). This favors the development, strength, complexion and happiness as well as growth of tissues. Dhatus remain in their normalcy after receiving respective nutrients from metabolized food substances. Jatharagni is the main principle substance responsible for disease and health. During its normalcy it is responsible for longevity, complexion, strength, health, enthusiasm, well built, lustre, immunity (ojas), temperature; other agni's (bhutagni and dhatvagni) and other vital functions all are dependent on jatharagni. Healthy state of body and diseased condition both are entirely dependent on agni. Food nourishes body dhatus, ojas, strength, complexion etc. it all depends on equilibrium state of agni otherwise rasa (essence of food like plasma, white blood cells, lymph etc) etc. cannot be produced or manufactured from undigested food. Agni present in the jathara which digests the food is Bhagawan Ishwara- almighty God- himself; it receives (substances of) sweet and other tastes (for growth and maintenance of the body), due to its subtleness (minuteness) it is not possible to perceive him. It is served by prana, apana and samana (the three divisions of vata dosha), by blowing/increasing, protecting and preserving it. It augments other Agni's to carry out their respective functions. In healthy individuals during awakening and sleep, the digestive fire excited by samana vata due to association of inspiration and expiration and being blown by udana vata proper digestion takes place<sup>1</sup>.

Jatharagni is the chief among all types of Agni's because functions of bhutagni and dhatvagni depend on this. Aggravation or diminution of jatharagni results in aggravation or diminution of bhutagni and dhatvagni. Therefore by all means one has to protect jatharagni by consuming suitable wholesome dietetics and behavior because longevity and strength depends on normal state of Agni. On the contrary one, who consumes unwholesome diet due to greed, succumbs to disease caused by the vitiation of grahani (small intestine). Grahani dosha refers to diseases located in grahani. This specific term refers to 4 types of grahani roga (sprue syndrome). This also includes agnimandhya (diminished digestive enzymes), ajirna (indigestion) etc. which are manifest due to vitiation of grahani. The term 'grahani' as a disease entity specifically used for the ailment grahani gada (sprue syndrome), this manifests due to malfunctioning of the grahani. Irregular digestion and metabolism causes imbalance in dhatus. The intense digestion and metabolism and less consumption of food leads to depletion of dhatus<sup>1</sup>.

#### Process of Digestion

Panchabhutagni-process of digestion of food at mouth and metabolism at tissue level by respective bhutagni's. The five types of bhutagni's namely parthivagni, apyagni, tejasagni, vayavagni, akashagni helps for the transformation of five categories of food substances i.e. parthiva, apya, teja, vayaviya and akashiya attributes of food ingredients respectively. Yathasvenoshmana refers to prithivyadhi panchabhutagni. Food substances are composed of five mahabhutas and agni's specific to pancamahabhuta help in the digestion of their respective food ingredients after getting stimulation from jatharagni. The five kinds of bhutagni act on mahabhutika ingredients of food resulting into production of ultimate specific attributes and not only fine particles of food. The term ahara guna can be explained as diet and attributes in any compound. Then term 'ahara' stands for the material representing the substratum of food, undergoes transformations into its fine particles along with the transformations of its attributes during this state of digestion. Food undergoes transformation into two fractions i.e. rasa and mala by jatharagni, bhutagni and dhatvagni causes manifestation of the respective attributes specific to these mahabhutas (great five elements) in the ingredients of food. The functions of bhutagni as attributed above also takes place at the level of tissue elements because tissues are made up of panchabhutas. Both dhatvagni and bhutagni act on the principles explained in regard to jatharagni<sup>1</sup>. The concept of bhutagni may be correlated to

present understanding of digestion in the alimentary canal where food is broken up or food is converted or breaking it down into substances suitable for absorption and assimilation. Digestion is the process whereby food is changed in the alimentary tract into such simple states that it can be absorbed into the blood. This process begins in the mouth. The mouth also has an important mechanical function in relation to eating. The teeth, with the aid of the muscles of mastication, grind the food into smaller and smaller particles; simultaneously, the salivary glands pour out their secretions which moisten and soften the dry foods. The saliva is the first digestive juice to act chemically upon starchy foods. It is important to chew starches thoroughly so that as much saliva as possible may be mixed with the food; this initiates the chemical processes necessary for changing the food into an intermediate stage between starch and dextrose<sup>2</sup>. All the above chemical mechanisms takes place in the oral cavity may be correlated to the dynamic interactions of bhutagni, bhodaka kapha and pranavata.

### **Jatharagni Vyapara- Process of Digestion at Stomach and Intestine**

By the help of pranavata food enters the koshta (the tubular passage between the mouth and the anus, including the organs through which food passes for digestion and elimination as waste) where the food gets disintegrated by fluids and softened by unctuous substances. Samanavata stimulates the jatharagni which is situated in amashay (stomach including duodenum) as a result proper digestion process starts. Agni performs normal functions when food consumed in appropriate quantity along with appropriate time and quantity serve as promoter of longevity. Fire helps to boil the rice mixed water for proper cooking; in the same way agni stimulates the digestion process for the food substances which are present in amashay for the production of essence and waste products. During the first stage of digestion sweetness is manifested resulting in the stimulation of kapha (immune components), which is thin and frothy in nature. During the process of digestion food remain in the semidigested form i.e. in the form of sourness. This substance moving downwards from the amashay and stimulates the production of transparent liquid called pitta (digestive and metabolism components) and it is the second stage of digestion. When transformed food reaches the pakvashay (intestines) further transformation takes place and it becomes dried up by agni and it attains bolus form resulting in pungent taste and it stimulates vata (central nervous system) and it is the last stage of digestion<sup>1</sup>. This concept of digestion may be correlated to the process in the alimentary canal by which food is broken up chemically, as by the action of enzymes, and converted into a substance suitable for absorption and assimilation into the body. The process of making food absorbable by dissolving it and breaking it down into simpler chemical compounds that occurs in the living body chiefly through the action of enzymes secreted into the alimentary canal takes place at stomach can be compared to the action of jatharagni. There the saliva-food mixture continues to undergo the salivary chemical process, provided the stomach is not too crowded with protein food at the same time. The stomach is chiefly an organ secreting the chemicals for digesting protein. In its inner surface are lodged glands which produce their characteristic chemicals—hydrochloric acid, pepsin and rennin for digesting protein and lipase for digesting fat. The outer walls of the stomach are composed of muscular and connective tissues. The stomach also has a very rich blood and nerve supply. The blood supplies the glands with the constituent elements necessary for producing the digestive juices. The nerves furnish energy to the cells of the stomach for their mechanical and chemical functioning. The normal, healthy stomach has a good supply of nerve energy. When the nerve energy is below par, a vicious cycle of digestive and motor disturbances may start. Abnormally delayed motion, or too much or too little secretion of digestive chemicals, is caused when the nerves

of the stomach are hyperirritated or depressed. When the strength of vatadosha is diminished leading to a vicious cycle of digestive and motor disturbances causing delayed motion or too much or too little secretion of digestive chemicals. Such events may lead to mandagni, teekshnagni, and vishamagni and favours the development of ama (improperly processed food substance inside the GI Tract), it is the root cause for the development of most of the diseases. The mechanical work of the stomach, like the mechanical work of the mouth, assures that the proper changes take place in the food to reduce it to simpler compounds. The stomach is more complex in its operation than the mouth. It retains food for a longer period of time before it completes its share of the process and sends the food on to the intestines<sup>2</sup>. Such events may be compared to events of jatharagni functions. Blood supply and nerve supply concept of modern medicine may be correlated to activities of pitta and vata dosha.

The description of Kledaka kapha corresponds, in part, to that of the mucous secreted by the glands of the stomach viz., the Kledaka kapha present in the amashaya moistens the food, disintegrates or breaks and liquefies it. Based on above description that a fatty fluid possessing the aspects of the kapha is secreted in the course of the madhura aspect of the avasthapaka will point to the fact that (a) Kledaka is the gastric mucous and (b) the fatty fluid possessing the qualities of kapha is the mucin reflex secreted by the cardiac glands of the stomach as the food reaches this organ. Chronologically speaking it would appear that the credit of having discovered and described the complicated mechanism of the secretory activities of gastrointestinal tract goes to Punarvasu Atreya, as could be seen not only from the description of the prathamapaka of the awasthapaka, which pertains to the gastric aspects of the digestion of carbohydrates and proteins but also to subsequent events that follow in the wake of the movement of gastric digest through the pylorus into the duodenum. It is thus seen recorded in Charaka Samhita that “there after as the partly digested food which has attained amlabhava is moved down, acchapitta is secreted. Acchapitta means aghana or light or clear. The term amla refers to the production of pitta under the influence of the ahara or food which has since assumed amlabhava (qualities of sourness).It was also mentioned that the term Jatharagni itself is, in so far as the gastro intestinal digestion is concerned, a complex of powerful digestive substances, and in main, the gastrointestinal cathepsins. The analogues of the cathepsin enzyme was shown to be universally present in all tissues of the body and that these are reminiscent of the concept of the intestine located pachaka pitta (-complex) and the contribution of its amashas to the dhatus<sup>3</sup>.

### **Dhatvagni Paka- Process of Metabolic Transformation to form Respective Dhatus**

The seven varieties of dhatu (tissue elements) support and sustain the life. Agni functions in two different ways i.e. kitta (waste product) and prasada (nutrient portion). The nutrient portion of rasa (essence of food) provides nourishment to rakta (blood), from rakta to mamsa (muscle tissue), mamsa to medas (adipose tissue), medas to asthi (connective tissue), asthi to majja (bone marrow) and majja to shukra (semen) and from shukra ojus (source of immunity). Metabolic transformation from Rasa to shukra has been explained by Caraka are as follows-The rasa, essence of food converted into raktadhatu by the effect of heat generated by pitta. The raktadhatu gets transformed into mamsa accompanied by vayu, jala, tejas and heat brings compactness. The mamsa cooked by its own heat gets transformed into medas. This helps in the excitement of liquidity and unctuousness, which are the properties of jala mahabhuta. Meda brings compactness by the actions of heat present in meda itself upon the mahabhutas (body elements) i.e. prithvi, jala, vayavya etc. as a result formation of asthi dhatu takes place. All combined together gives rise to hardness and roughness in asthidhatu. By the help of vayu porosity develops inside the bone and this porous space

gets filled up with medas. This unctuous substance is called majja. From the essence of majja, shukra is produced. Porosity is formed inside the bone by the help of vayu, akasha etc., through these pores shukra is produced like water oozing from new earthen jar. The entire body is pervaded by channels and shukra moves from its own path. These come out when person excited due to sexual urge, determination and amorous mental attitude shukra reaches the testicle through semen carrying channels. During sexual intercourse shukra displaces by the effect of heat generated through act of copulation and also liquefies the shukra like heat liquefies ghee. Shukra comes out from the testicles in the same way as water flows from higher altitude to lower altitude<sup>1</sup>. Such chemical processes within a living cell yields energy and energy is made available to body tissues and cells. This process of events may be correlated to the metabolic chemical processes occurring within a living cell or organism that are necessary for the maintenance of life. In metabolism some substances are broken down to yield energy for vital processes while other substances, necessary for life, are synthesized. The small intestine is the most important part of the digestive system. In this part of the digestive tract, starches, proteins, fats, etc. are acted upon by very powerful secretions. Its inner surface is so constructed that most of the digested food absorbs into the blood-stream by way of the intestinal wall. It is a tubular structure twenty-five to thirty feet long (sometimes longer), consisting, as does the stomach, of exterior muscular and connective tissue layers, and of interior mucous membranes, glands and villi (microscopic finger-like rootlets) through which absorption of digested food into the blood takes place. The digestive juices of the small intestine consist of a number of highly active substances contributed by the liver, the pancreas and the inner surface of the intestine itself. This composite biochemical fluid completes the work of digestion which was left unfinished by the stomach and the mouth. In the small intestine, the major part of digestion and most of the absorption takes place. The pancreatic chemicals poured into the small intestine consist of four different kinds: trypsin, which digests proteins; lipase, which digests fat; amylase, which digests starches and intermediate dextrans; and chymosin, which digests milk. The bile is produced by the cells of the liver. It is poured into the intestine for the purpose of aiding the digestion of fats. Bile also contains certain substances from the liver which help to stimulate the pancreas to produce its own digestive secretions. Bile also has antiseptic properties which act on germs that may have been swallowed with the food. The digestive juice of the small intestine itself is the most powerful of all the digestive secretions. It contains several chemicals, such as lactase, which digests milk sugar; sucrase, which digests sucrose, cane and beet sugar; and a certain special chemical stimulator, enterokinase, which activates (makes chemically potent) the substance trypsin, for protein digestion. The next important process in the vital chemical changes which food undergoes is its absorption into the blood-stream after its digestion is completed<sup>2</sup>. The inner surface of the small intestine is lined with minute finger-like projections called villi (there are about five millions of them). Just as the roots of a plant absorb nourishment from the soil, so the villi absorb the digested foods into the blood for the nutrition of all parts of the body. The proteins are, at this stage of absorption, converted into chemical pounds called amino acids (amino acids are quite complex in their nature). They are of different chemical structures and functions, but they are soluble liquids which can be absorbed through the delicate villi into the blood. The carbohydrates, starches and compound sugars are converted into glucose or dextrose when they are ready to be absorbed as a part of the blood. The fats are broken down into glycerine and fatty acids, in which forms they pass through specialized villi into the lymph. The circulatory system, made up of blood vessels and lymphatics, carries the absorbed food materials

into the important stations that come next. The liver receives all the nutriments from the blood except the fats, which enter directly from the intestines into the lymph stream. There the fats are organized into the type of fats characteristic of their component products, and are ready for assimilation into the body's economy—for storage, for energy, and for conversion into any other substances vitally needed or possible. As the absorbed nutriments enter the circulation, the liver plays a great role in further chemicalizing the protein and carbohydrate products. The colon or large intestine plays the next important role in the alimentation of foods. The residues which cannot be absorbed through the villi move on into the colon, where a certain amount of absorption of moisture takes place, leaving a variable solid or semi-solid fecal mass for excretion<sup>2</sup>. The composite biochemical substances i.e. dhatwagni, and bhutagni facilitates digestion and absorption in the GIT which was left unfinished by the jatharagni in the stomach and bhutagni (mouth).

According to the physiology of Ayurveda, bhutagni paka follows jatharagnipaka and it completes the process of intestinal digestion. It is only after the completion of bhutagni paka that the formation of ahara rasa is completed and rasa shoshana or the absorption of rasa is possible. The digestion of food by jatharagni results in the breakdown of food into five distinct bhautic or physicochemical groups viz., parthiva, apya, agneya, vayavya and akashiya and the activation of the agnihuta present in each one of these bhautic groups. The bhutagni, thus activated, digests the substance of that group. The Ayurvedic view that the parthiva component of the food replenishes its compeer in the body and likewise the apya, apgneya, vayavya and nabhasa of the food replenish their counterparts in the body has a parallel in modern physiology and biochemistry that is to say, oxygen loss in the body can be replenished only by oxygen derived from outside sources either from the food or air. The same is also the case with other elements viz., nitrogen, carbon, sodium, chlorine, potassium, calcium, iron, copper, iodine etc. The factors present in the body that answer to the root meaning, definitions of and actions described to pitta or agni, as it is also called, either at the level of jatharagni paka (intestinal digestion), or at that of dhatwagni (metabolism, particularly the intermediate) are the enzymes. Enzymes by definition are natural catalyst of biological origin i.e. organic catalysts. The term catalyst refers to a substance which, when present in comparatively small proportion influences the speed of chemical reactions (paka) without itself being altered in quantity or its chemical composition. A familiar example of a catalyst is platinum employed in bringing about the union of the elements of water, viz., hydrogen and oxygen, yeast or kinwa is an example of an organic catalyst. This substance is employed to bring about the conversion of sugar into alcohol (or substances possessing madhura rasa into those of amla rasa). The classification of enzymes on the basis of their action on the different chemical components of food substances viz., protein, carbohydrates and fats apart. They have also been classified, differently, on the basis of the nature of the reactions they perform such as splitting (bhinna, sanghata or sanghata bheda), synthesis (Samyoga), transforming (parinamana), rearranging or mutation (pravritti), oxidization (dahana) etc. Such functions may be correlated to function of pitta / agni. In Ayurvedic parlance, the several reactions – specific enzymes have to be grouped as follows: Pittas (agnis) that bring about sanghata-bheda or bhinna sanghata; Pittas (agni) that bring about parinamana, dahana, tapana, etc.; Pittas (agni) that bring about pravritti<sup>3</sup>.

#### **Concept of Pitta and Agni in Ayurveda**

It is a question of debate to say pitta and agni are one and the same. Is there any separate agni other than pitta? or pitta itself is agni? For this Sushruta said no separate agni is found other than pitta. It is due to the properties of hotness in pitta leading to burning, cooking and such similar functions performed by pitta are considered as agni itself and it is called antaragni. During diminished state, use of

similar properties of drugs advised and during increased state resorting to cold treatments have been advocated, no mention of agni found in the texts<sup>1</sup>. Large food molecules are broken down to smaller molecules, both mechanically and chemically by the action of pitta. Further pitta helps for the process of transporting these smaller molecules across the intestinal wall which facilitates absorption and lastly undigested portions of food and waste products are removed from the body.

#### Panchapitta-Five Varieties of Pitta

Pitta is located in between pakvashaya and amashaya, which digest the four types of food by unseen factors, separates the doshas, rasa, mutra and purisha, remaining there itself it helps the other sites of pitta elsewhere in the body by bestowing properties of pitta, this is known as pacakagni. Pitta, which found in yakrit and pliha is known as ranjakagni and it bestows red colour to rasadhātu. Pitta, which is located in hridaya is known as sadhakagni and it is responsible for fulfilling the desires of the mind. Pitta, which is located in drishti is known as alocakagni and it is responsible for perception of vision. Pitta, which is located in skin, is known bhrajakagni and it is responsible for digestion and absorption of substances used in the form of anointing, bathing, washing, immersing and poulticing etc. and it also helps for expression of shades and complexion to skin<sup>1</sup>.

#### Role of Agni in the Genesis of Diseases

Healthy state of body and diseased condition is entirely dependent on agni. Simultaneous and continuous circulation of rasadhātu takes place all over the body by the help of vyana vata. If any abnormality evolved in the rasavaha srotas (channels carrying rasa) as a result disease manifest like cloud in the sky brings rain. In the same way abnormality in dosha manifest diseases. Once the empty spaces (srotas) become abnormal, it brings abnormality in normal dhātu by not transporting to required destination; this is because of the abnormality in srotas. Srotas vitiates other srotas, dhātus vitiates other dhātus, for all these happenings disturbed doshas are responsible. Doshas (body humors) get aggravated by the disturbed functions of agni. That's why life span, health, strength and nourishment etc. are depends on agni.

Certain terminologies used in Ayurveda while explaining pathogenesis, signs and symptoms etc are dushyatagni; agnisadan; mandagni; durbalagni; atyagni; upahata agni; hatwagni; agninasha; nastagni; sheetagni; teekshnagni; vishamagni; alpagni, it indicates its importance in the disease process<sup>1&4</sup>.

#### Agni Pariksha–Clinical Evaluation of Agni

Pacakagni is stated to be responsible for digestion and metabolism. It is of four kinds based on the involvement of dosha. i) First variety is called samagni state due to equilibrium state of dosha and it is the physiological state of agni. Remaining three varieties of agni are the pathological conditions develops due to abnormality in dosha; ii) Vishamagni state due to vata; iii) Teekshnagni state due to pitta; iv) Mandagni state due to kapha<sup>1</sup>.

#### Role of Agni in the Therapeutics

The following examination tools are described for successful administration of principles of therapeutics. These techniques help to assess the strength of the patient as well as disease.

1. **Navavidha Pariksha-** The following factors must be considered for successful administration of niruha basti i.e. Dosa, ausadha, desha, kala, satmya, **agni**, satva, vaya, & bala<sup>5</sup>.

2. **Dashavidha Pariksha-** These are Prakriti, Vikriti, Sara, Samhanana, Pramana, Satmya, Satva, **Ahaarashakti**, Vyayamashakti and Vaya<sup>6</sup>.

3. **Dwadashavidha Pariksha-** Dosa, Bheshaja, Desha, Kala, Bala, Sharira, Sara, **Ahara**, Satmya, Satva, Prakriti & Vaya<sup>7-11</sup>.

4. **Trayodasha Pariksha-** Dosa, Bheshaja, Desha, Kala, Bala, Sharira, Sara, **Ahara**, Satmya, Satva, Prakriti, **Agni** & Vaya<sup>7-11</sup>.

5. **Sushrutokta Dwadashavidha Pariksha**<sup>12</sup> for the understanding of Rogibala (strength of the patient) and Rogabala (strength of the

disease) These are as follows – Ayush (life span) if he has long span then his, Vyadhi (disease), Ritu (season), **Agni (digestive power)**, Vaya (age), Deha (body build), Bala (strength), Satva (mind), Satmya (habituations/ accustoms), Prakriti (constitution), Bheshaja (drug) and Desha (habitat) should be examined.

The term Kaya means agni or the enzymes responsible for the digestion as well as metabolism. Kayachikitsa deals with the management of disease caused by the impairment of power of digestion and metabolism<sup>13</sup>. If strong purgative preparations are given to the person of soft bowel and deeptagni (strong biofire) does not expel the dosas properly because of quick purgative action<sup>14</sup>.

#### CONCLUSION

Agni present in the jathara which digests the food is Bhagawan Ishwara- almighty God- himself; it receives (substances of) sweet and other tastes (for growth and maintenance of the body), due to its subtleness (minuteness) it is not possible to perceive him. It is served by prana, apana and samana (the three divisions of vata), by blowing/increasing, protecting and preserving it. It augments other Agni's to carry out their respective functions. In healthy individual during awakening and sleep, the Agni excited by samana vata due to association of inspiration and expiration and being blown by udana vata proper digestion takes place. Healthy state of body and diseased condition is entirely dependent on Agni. Vata (Prana, apana, samana and udana) stimulates the digestive fire. Agni should be protected by proper intake of food and drinks because these act as a fuel, if person is deprived of food and drinks, agni become disturbed causing manifestation of diseases. Consumed foods and drinks undergo metabolic transformation by the effect of jatharagni, bhutagni and dhatvagni. Initially jatharagni gives stimulation to bhutagni because consumed food is panchabhautika, it has to undergo transformation by the respective bhutagni's then only it becomes easy for tissue metabolism by dhatvagnis. Then processed metabolic products circulate inside the srotas continuously by the help of vata dosha (vyana vata). Jatharagni is an important enzyme which facilitates the secretion of chemicals, enzymes etc leading to proper digestion of food. Further dhatvagni and bhutagni help for the digestion, absorption and assimilation of food substances into the body. Bhutagni helps for the process of digestion food at mouth initially and later metabolism at tissue level. Digestion, metabolism, absorption and assimilation of the food substances into body takes place due to dynamic interaction of jatharagni, bhutagni, dhatvagni, bhodaka kapha, kledaka kapha, pachaka pitta and vata dosha (samana, vyana, apana and prana) may be correlated to chemicals, enzymes, blood and nerve supply concept of modern medicine. Ayurveda says that disturbed function of agni is the root cause for the causation of the diseases.

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