

## DECODING AGNI: CONCEPTUAL INSIGHTS AND CLINICAL RELEVANCE IN AYURVEDA

Sulekha Sunil Patil<sup>\*1</sup>, Sheetal Roman<sup>2</sup>

<sup>1</sup>PG Scholar, <sup>2</sup>Professor and HOD,

Department of Kriya Sharir, Dr. D. Y. Patil College of Ayurved & Research Centre, Dr. D. Y.

Patil Vidyapeeth, (Deemed to be University), Pimpri, Pune – Maharashtra, India-411018.

Article Received on 13 July 2026,  
Article Revised on 03 August 2026,  
Article Published on 16 August 2026,

<https://doi.org/10.5281/zenodo.21913264>

### \*Corresponding Author

Sulekha Sunil Patil

PG Scholar, Department of Kriya  
Sharir, Dr. D. Y. Patil College of  
Ayurved & Research Centre, Dr. D. Y.  
Patil Vidyapeeth, (Deemed to be  
University), Pimpri, Pune –  
Maharashtra, India-411018.



**How to cite this Article:** Sulekha Sunil Patil<sup>\*1</sup>,  
Sheetal Roman<sup>2</sup>. (2026). Decoding Agni:  
Conceptual Insights And Clinical Relevance In  
Ayurveda. World Journal of Pharmaceutical  
Research, 15(16), 167–186.

This work is licensed under Creative Commons  
Attribution 4.0 International license.

### ABSTRACT

**Background:** Agni is a fundamental principle in Ayurveda and is regarded as the cornerstone of digestion, metabolism, and physiological homeostasis. It governs the transformation of ingested food into bioavailable nutrients required for the nourishment of body tissues (Dhatus), maintenance of vitality (Ojas), and preservation of overall health. Classical Ayurvedic literature consistently emphasizes that the equilibrium of Agni is essential for sustaining health, whereas its impairment constitutes the primary etiological factor in the pathogenesis of disease. **Objective:** This review aims to critically examine the Ayurvedic concept of Agni, its classifications, physiological functions, and clinical significance in maintaining health, preventing disease, and supporting therapeutic interventions. **Methods:** A narrative review was conducted through a comprehensive analysis of classical Ayurvedic texts, including the *Charaka Samhita*, *Sushruta Samhita*, and *Ashtanga*

*Hridaya*, supplemented by relevant contemporary scientific literature. The available evidence was systematically synthesized to elucidate the conceptual framework, classifications, physiological roles, and clinical implications of Agni. **Results:** Ayurveda describes thirteen types of Agni, comprising one Jatharagni, five Bhutagni, and seven Dhatvagni, each performing distinct yet interrelated functions in digestion, metabolism, and tissue nourishment. Jatharagni governs primary gastrointestinal digestion, Bhutagni facilitate elemental transformation of nutrients, and Dhatvagni regulate tissue-specific metabolic

processes essential for the sequential nourishment of the Dhatus. Balanced Agni ensures efficient digestion, absorption, assimilation, biotransformation, and elimination, thereby promoting optimal tissue nutrition (Dhatu Poshana), immunity (Bala), vitality (Ojas), and longevity (Ayu). Conversely, disturbances in Agni, manifested as Mandagni, Tikshagni, Vishamagni, or Samagni imbalance, result in the formation of Ama, metabolic dysfunction, impaired tissue metabolism, and the progression of numerous pathological conditions. Classical Ayurvedic literature consistently identifies Agni as the pivotal determinant of both health and disease. **Conclusion:** Agni represents a comprehensive Ayurvedic concept encompassing digestive, metabolic, and transformative physiological processes that are fundamental to maintaining systemic homeostasis. Preservation and restoration of balanced Agni remain central to disease prevention, therapeutic management, and health promotion in Ayurveda. Further interdisciplinary research integrating Ayurvedic principles with contemporary biomedical sciences may provide deeper insights into metabolic regulation and strengthen the scientific foundation of evidence-based integrative healthcare.

**KEYWORDS:** Agni; Ayurveda; Jatharagni; Bhutagni; Dhatvagni; Digestion; Metabolism; Ama; Health; Disease Prevention.

## INTRODUCTION

The ancient Indian holistic medicine system known as Ayurveda acknowledges Agni as one of the most fundamental concepts guiding human physiology. It is thought of as the biological force that facilitates the transformation of consumed food into energy and bodily tissues through digestion, absorption, metabolism, assimilation, and biotransformation of nutrients. Agni aids in the removal of metabolic waste and preservation of internal homeostasis in addition to its digesting function. Agni is frequently described as the basis of health in traditional Ayurvedic literature, and disruptions in its operation are thought to be the primary cause of many disorders.<sup>[1]</sup>

In Ayurvedic physiology, pathology, and treatment, the idea of Agni is crucial. Classical Ayurvedic texts stress that Agni's regular operation is essential to life's continuation. Agni balance promotes effective digestion and metabolism, which leads to healthy tissue nourishment, energy, physical strength, longevity, immunity, and psychological wellbeing. Agni impairment, on the other hand, interferes with metabolic processes, resulting in impaired tissue development, inadequate digestion, accumulation of Ama (metabolic toxins),

decreased Vigor, and heightened susceptibility to illness. As a result, maintaining Agni's natural condition is thought to be a crucial tactic for preserving health and averting disease.

Ayurveda uses an integrated framework that includes Triguna, Panchamahabhuta, Tanmatra, Tridosha, Dhatu, Mala, Srotas, and Agni to interpret human biology, in contrast to contemporary biomedical sciences that explain physiological processes through molecular and biochemical principles. Agni is the primary metabolic principle in this conceptual paradigm that converts food into nutrients that support all physiological processes and maintain body tissues. As a result, Agni encompasses the full range of anabolic and catabolic metabolic activities that take place throughout the body, going well beyond gastrointestinal digestion.<sup>[2]</sup>

Even though the Sanskrit name Agni means "fire," Ayurvedic scholars define it as a functional metabolic principle as opposed to a physical flame. According to Acharya Charaka, Agni and Pitta Dosha's metabolic processes are inextricably linked, meaning that Pitta mediates the physiological effects of Agni. Therefore, rather than symbolizing material fire, Agni can be interpreted as the body's inherent metabolic and biochemical energy that controls digestion, transformation, absorption, tissue metabolism, and cellular activity.<sup>[3]</sup>

Food is divided into four main categories according to Ayurveda: Bhakshya (chewable), Peya (drinkable), Lehya (lickable), and Choshya (swallowable or suckable). Following consumption, the coordinated actions of Jatharagni, Bhutagni, and Dhatvagni cause these food materials to go through a number of metabolic changes. Jatharagni first performs fundamental digestion in the digestive system. The five Bhutagni conduct additional elemental change because the five Mahabhutas make up all dietary ingredients. The seven body tissues (Dhatus) are then formed, nourished, and maintained by the seven Dhatvagni, which control tissue-specific metabolism. Under the control of Vata Dosha, the ensuing nutrients are carried through the Srotas, guaranteeing healthy growth, tissue nourishment, vigor, complexion, strength, and physiological balance.<sup>[4]</sup>

Because it is essential to the functional effectiveness of both Bhutagni and Dhatvagni, Jatharagni is considered the principal and most influential of the thirteen kinds of Agni described in Ayurvedic literature. Digestion, absorption, tissue nourishment, and metabolic homeostasis are all successfully maintained while Jatharagni is operating at its best. On the other hand, Jatharagni damage disrupts subsequent metabolic pathways, which eventually

results in tissue malfunction and illness. Because of this, Jatharagni is commonly regarded in Ayurveda as the primary predictor of both health and pathological disorders.<sup>[5]</sup>

The maintenance of Ayu (longevity), Bala (strength), Varna (healthy complexion), Arogya (excellent health), Utsaha (enthusiasm), Ojas (vitality and immunity), Tejas (radiance), and proper body temperature are just a few of the physiological functions that the classical literature assign to balanced Agni. Agni guarantees the synchronized operation of all physiological systems by controlling the actions of Bhutagni and Dhatvagni. As a result, Ayurvedic physiology, illness causation, diagnosis, prevention, and therapeutic approaches all rely on the integrity of Agni as the foundation of good health.<sup>[6]</sup>

The information that is currently available is fragmented, with most articles concentrating on single features like digestion or specific forms of Agni, even though Agni is extensively described in classical Ayurvedic books. There are still few thorough analyses that combine modern theories of metabolism, gastrointestinal physiology, cellular biochemistry, and systems biology with the traditional Ayurvedic understanding of Agni. Improving the scientific interpretation and modern use of this essential Ayurvedic idea requires bridging this gap.

Thus, the goal of this review is to thoroughly investigate the Ayurvedic conceptual framework, classification, physiological functions, and therapeutic implications of Agni while examining its applicability to current biomedical knowledge.

## AIM AND OBJECTIVE

The current review offers a thorough evaluation of the Ayurvedic notion of Agni by looking at its various classifications, physiological functions, classical descriptions, and clinical significance. Additionally, it assesses Agni's role in metabolic balance, illness development, and health maintenance while emphasizing its significance to current scientific knowledge.

## MATERIALS AND METHODS

The purpose of this narrative review was to thoroughly investigate the Ayurvedic notion of Agni by combining data from both modern scientific literature and traditional Ayurvedic texts. Clarifying the conceptual framework, classification, physiological functions, pathological changes and clinical significance of Agni from both conventional and contemporary viewpoints was as the main goal of the review.

The main source of knowledge was classical Ayurvedic literature.

Along with other pertinent classical sources, major Ayurvedic treatises such as the Charaka Samhita, Sushruta Samhita, Ashtanga Hridaya, Ashtanga Sangraha, Madhava Nidana, and Bhava Prakasha were methodically consulted.

To guarantee appropriate interpretation of Ayurvedic principles, original Sanskrit verses and reputable commentaries were checked.

Agni's definition, kinds, physiological functions, normal and abnormal states, role in disease etiology, diagnostic significance, and therapeutic applications were all recognized, extracted, and arranged into pertinent thematic groups.

A systematic search of current scientific literature was conducted utilizing globally known electronic databases, such as PubMed, Scopus, and Google Scholar, to supplement the classical evidence. Agni, Jatharagni, Bhutagni, Dhatvagni, Ayurveda, digestive fire, digestion, metabolism, Agnimandya, Ayurvedic physiology, and Agni's clinical importance were among the search phrases used. Boolean operators were used to apply suitable combinations of these keywords to optimize the search's sensitivity and relevancy.

Peer-reviewed original research articles, review papers, clinical investigations, experimental studies, and standard academic references published in English that were related to the study's goals were all included in the review. Excluded were publications with insufficient methodological information, conference abstracts without full-text access, duplicate records, and studies unrelated to the review topic. Find more pertinent research that might not have been found by the computerized search, the reference lists of eligible articles were also manually reviewed.

A theme narrative synthesis was used to assess the chosen literature. Provide a thorough understanding of the role of Agni in digestion, metabolism, tissue nutrition, immunity, illness causation, diagnostics, and therapeutic treatments, data from modern biological research was combined with evidence from traditional Ayurvedic sources. Maintain the validity of the original Ayurvedic notions while correlating ancient Ayurvedic principles with modern scientific understanding, an integrative method was used.

This review did not require institutional ethics committee permission or informed consent because it was only based on previously published literature and did not involve human participants, animals, or the acquisition of primary data.

| Aspect                 | Charaka Samhita                                                                                                                                                                          | Sushruta Samhita                                                                                                                                 | Ashtanga Hridaya (Vagbhatta)                                                                                                                                                   |
|------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Concept of Agni        | Describes Agni as the fundamental principle responsible for digestion, metabolism, tissue nourishment, and maintenance of life. Agni is considered the root cause of health and disease. | Emphasizes Agni as the sustaining force of life, primarily responsible for digestion, metabolism, and preservation of physiological equilibrium. | Presents Agni as the central metabolic force governing digestion, transformation, and nutrition, with greater emphasis on its clinical application in diagnosis and treatment. |
| Primary Seat of Agni   | Grahani is considered the principal seat of Jatharagni and is strongly associated with Pachaka Pitta.                                                                                    | Grahani is described as the organ responsible for digestion and proper retention of food before absorption.                                      | Grahani is identified as the principal seat of Jatharagni, responsible for retaining food until complete digestion is achieved.                                                |
| Classification of Agni | Describes thirteen types of Agni consisting of one Jatharagni, five Bhutagni, and seven Dhatvagni.                                                                                       | Accepts the functional role of Jatharagni and tissue metabolism with emphasis on physiological functioning and disease causation.                | Clearly explains the thirteen Agni and their coordinated role in sequential digestion, elemental transformation, and tissue metabolism.                                        |
| Role of Jatharagni     | Principal digestive fire controlling digestion, absorption, and regulation of all other Agni.                                                                                            | Responsible for proper digestion and maintenance of Grahani; impairment leads to digestive disorders.                                            | Considers Jatharagni as the master regulator upon which Bhutagni and Dhatvagni depend for normal metabolic activity.                                                           |
| Bhutagni               | Responsible for elemental transformation of digested food according to the five Mahābhūtas before tissue utilization.                                                                    | Accepts elemental transformation as part of metabolic processing.                                                                                | Explains Bhutagni as the intermediary stage between gastrointestinal digestion and tissue metabolism.                                                                          |
| Dhatvagni              | Each Dhatu possesses its own Agni responsible for tissue-specific metabolism, nourishment, and transformation.                                                                           | Describes tissue nourishment through successive metabolic processes of Dhatus.                                                                   | Highlights Dhatvagni as the final stage of metabolism responsible for maintenance, regeneration, and functional integrity of each tissue.                                      |
| Clinical               | Balanced Agni maintains                                                                                                                                                                  | Places emphasis on                                                                                                                               | Strongly emphasizes                                                                                                                                                            |

|                         |                                                                                                                      |                                                                                     |                                                                                                                                           |
|-------------------------|----------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------|
| Importance              | Ayu, Bala, Varna, Ojas, and health, whereas impaired Agni leads to Ama formation and disease.                        | the role of Agni in Grahani disorders and disease pathogenesis.                     | assessment of Agni for individualized diagnosis, dietary planning, prognosis, and therapeutic intervention.                               |
| Therapeutic Perspective | Restoration of Agni through Deepana, Pachana, Pathya Ahara, and lifestyle modification forms the basis of treatment. | Advocates correction of digestive impairment as an essential therapeutic principle. | Considers normalization of Agni as the first objective before disease-specific management, making Agni central to Ayurvedic therapeutics. |

### Concept of Agni in Ayurveda

#### Comparative Description of Agni in the Brihatrayi

##### Agni and Pitta

Agni is the primary metabolic force that controls digestion, biotransformation, and all other metabolic processes required for life maintenance, according to Ayurvedic philosophy. It is acknowledged as the driving force behind the transformation of consumed food into absorbable nutrients and usable energy that sustain regular physiological functions. Agni is closely linked to Pitta Dosha, especially Pachaka Pitta, which carries out the digestive and metabolic processes ascribed to Agni, according to traditional Ayurvedic scriptures. Agni represents the body's natural biochemical and metabolic energy that controls digestion, absorption, assimilation, and tissue metabolism rather than physical flames. Agni keeps the body's physiological homeostasis, supports tissue feeding, and maintains metabolic balance through the coordinated actions of the many Pitta forms.

**Agni manifestations** According to Ayurvedic literature, Agni is a universal transformational principle that exists in both the macrocosm and the microcosm.

Among its manifestations are:

- Aditya (Sun): The cosmic energy and heat source.
- Chakshu (Eye): Using the Tejas principle, it is in charge of visual perception.
- Vishaya (Objects): A change brought about by sensory perception.
- Divya Agni: Lightning and cosmic energy are examples of natural fire.
- Audarya Agni: The digestive fire that breaks down and metabolizes food.
- Akaraja Agni: Transformative energy that helps the earth generate metals and minerals.

These various expressions highlight the fact that Agni is the universal principle of transformation that functions at the physiological and environmental levels.

### **Physiological Significance of Agni**

Because all physiological processes rely on Agni's regular operation, it is regarded as the basis of life. When Agni is operating properly, it oversees:

- Ayu (Longevity): Preserving a typical lifespan.
- Varna (Complexion): Bright, healthy skin tone.
- Bala (Strength): stamina and physical power.
- Swasthya (Health): Maintaining physiological balance.
- Utsaha (Enthusiasm): Vitality of the mind and body.
- Upachaya (Growth): Tissue development and appropriate nutrition.
- Prabha (Lustre): Vitality and natural brightness.
- Ojas: Preservation of tissue integrity and immunity.
- Agneya Kriya: Control of metabolic processes.
- Prana: Assistance with essential living functions.

Agni plays a key role in Ayurvedic diagnosis and treatment because of these wide-ranging physiological functions.

### **Seat of Agni**

Grahani, an organ situated between the Amashaya (stomach) and Pakwashaya (intestine), is the main seat of Agni. Grahani takes in, holds onto, breaks down, and controls the flow of food. The strength of Agni determines its functional integrity. Grahani conducts regular digestion and nutrition absorption when Agni is in harmony; when Agni is out of balance, Grahani malfunctions, which causes indigestion and gastrointestinal problems.

### **Functions of Agni**

Agni is essential for several physiological processes, including as:

- Food digestion.
- Food is transformed into Ahara Rasa, the essential nutrient.
- Control of nutrient uptake and assimilation.
- The seven Dhatus are nourished.
- The preservation of metabolic equilibrium.
- The generation of energy required for bodily functions.

- Complete digestion prevents the production of Ama.
- Preservation of tissue integrity, vitality, and immunity.

Food cannot be converted into assimilable nutrients without Agni operating properly, which leads to poor tissue nourishing and illness.

### **Etiological Factors Responsible for Agni Dushti**

Several dietary, lifestyle, psychological, and pathological factors contribute to impairment of Agni (Agni Dushti). These include:

- Excessive consumption of water, particularly during meals.
- Eating before the previous meal has been completely digested.
- Suppression of natural urges (Vega dharana).
- Disturbed sleep patterns or inadequate sleep (Nidra Viparyaya).
- Psychological factors such as anger, grief, fear, anxiety, and emotional stress.
- Imbalance of the Tridosha.
- Chronic illnesses leading to progressive impairment of digestive and metabolic functions.

These factors weaken Agni, resulting in defective digestion and metabolic disturbances.

### **Pathogenesis (Samprapti) of Agni Dushti**

According to Ayurveda, the main pathogenic event that underlies the development of numerous ailments is Agnimandya or decreased digestive and metabolic function. The Doshas' equilibrium is upset by the ongoing influence of causative elements (Hetu Sevana), which then interact with susceptible Dushya (body tissues) to start the disease process. This sequence illustrates how compromised Agni plays a crucial part in the development and course of clinical diseases.

Food is not properly processed when Agni's digestive ability is compromised, which leads to the production of Ama, a hazardous metabolic byproduct mentioned in Ayurveda, and incompletely metabolized Ahara Rasa. The buildup of Ama disrupts normal physiological balance, interferes with tissue nourishment and metabolism, and blocks the Srotas (micro- and macro-body channels). As a result, the removal of Ama and the restoration of Agni are seen as essential goals of Ayurvedic treatment.

Therefore, before applying disease-specific therapies, traditional Ayurvedic care prioritizes Ama Pachana (metabolic processing and removal of Ama) and Agni Deepana (stimulation and restoration of digestive and metabolic activity). Reestablishing Agni's normal functional

state is thought to be necessary for successful therapy, appropriate tissue metabolism, long-term recovery, and the avoidance of illness recurrence.

### **Classification of Agni**

Ayurveda classifies Agni according to its functional role in digestion and metabolism.

#### **1. Jatharagni (Pachakagni)**

Jatharagni is the principal digestive fire located in the gastrointestinal tract. It is responsible for the primary digestion of food and regulates the activities of all other forms of Agni. Proper functioning of Jatharagni ensures efficient digestion, absorption, and assimilation of nutrients.

#### **2. Bhutagni**

Bhutagni are five elemental metabolic factors corresponding to the five Mahābhūtas. They transform digested food into elemental forms that become suitable for tissue metabolism and nourishment.

#### **3. Dhatvagni**

There are seven Dhatvagni, each corresponding to one of the seven body tissues (Dhatus). They regulate tissue-specific metabolism, ensuring nourishment, maintenance, and transformation of successive Dhatus.

### **Related Concepts**

Additional terms frequently described in Ayurvedic literature include:

- Koshthagni: The collective digestive activity occurring within the gastrointestinal tract.
- Dehagni: The overall metabolic activity responsible for maintaining physiological functions throughout the body.
- Kayagni: The integrated metabolic force governing systemic digestion, tissue metabolism, and energy production.

Collectively, these forms of Agni constitute the fundamental metabolic network responsible for maintaining digestion, tissue nutrition, physiological equilibrium, and overall health. Disturbance at any level of Agni can adversely affect systemic metabolism and contribute to the development of disease.

### KOSTHAGNI VYAPARA (STOMACH RELATED FIRE CAPABILITIES)

After food is consumed, the gastrointestinal tract's Jatharagni (also called Koshtagni) and Pachaka Pitta work together to cause Ahara Paka, or digestion. The ingested food is divided into two independent parts by this fundamental digestive process: Kitta Bhaga, the non-nutritious trash portion, and Sara Bhaga, the nutritive fraction known as Ahara Rasa. The five Bhutagni then purify the nutritive component further, turning it into Rasa Dhatu, the first and main body tissue mentioned in Ayurveda. Therefore, the combined actions of Jatharagni and Bhutagni control the processes of digestion, absorption, and the first phases of metabolism.<sup>[7]</sup>

The body's main source of nutrients is Rasa Dhatu, which contains the assimilated essence of digested food needed to nourish all subsequent Dhatus. Through the Srotas, it travels throughout the body, giving every tissue vital nutrient to promote its growth, upkeep, repair, and metabolic processes. Agni's effective operation thus guarantees appropriate tissue nourishment, cellular metabolism, and the maintenance of physiological homeostasis.<sup>[8]</sup>

### SIGNIFICANCE OF AGNI

As the foundation of digestion, metabolism, tissue feeding, and the preservation of physiological equilibrium, Agni is acknowledged as one of the core ideas of Ayurveda. According to traditional Ayurvedic writings, Agni is the energy that converts food into nutrients that are beneficial to the body, sustaining life, encouraging growth, preserving vitality, and keeping health. While imbalanced Agni leads to the development of Ama, disruption of Tridosha, blockage of Srotas, and the start of degenerative processes, balanced Agni guarantees appropriate digestion, absorption, assimilation, and tissue metabolism.<sup>[9]</sup>

The entire metabolic process described in Ayurveda is made up of the coordinated actions of Jatharagni, Bhutagni, and Dhatvagni. The primary factor determining metabolic efficiency is Jatharagni, which is found in the Grahani. It starts digestion and controls the activity of all other kinds of Agni.<sup>[14-19]</sup> According to the five Mahābhūtas, Bhutagni aids in the elemental transformation of nutrients after primary digestion, allowing for their use at the cellular level.<sup>[20,21]</sup> To ensure appropriate tissue creation, maintenance, and regeneration, the seven Dhatvagni then control tissue-specific metabolism by converting nutrients into the corresponding Dhatus.<sup>[22, 23]</sup> From the gastrointestinal tract to the cellular and tissue levels, this sequential mechanism represents a thorough understanding of digestion and metabolism.

Pitta and Agni have a close association, which highlights the importance of metabolic energy in sustaining physiological processes. Agni is different from physical fire, it is the biological transforming force that controls digestion, enzymatic activity, nutritional absorption, and metabolic equilibrium through Pachaka Pitta and other functional subdivisions of Pitta.<sup>[10]</sup> The complex Ayurvedic idea of metabolism functioning at the systemic, elemental, and tissue levels is demonstrated by the division of Agni into Jatharagni, Bhutagni, and Dhatvagni, underscoring its significance in preserving health and averting illness.<sup>[11–13]</sup>

Clinically speaking, assessing Agni is still a crucial part of Ayurvedic diagnosis and treatment planning. The foundation of Ayurvedic treatment is the restoration of deficient Agni by suitable Ahara (food), Vihara (lifestyle), Deepana, Pachana, and disease-specific therapies. Maintaining Agni's regular function is crucial for preserving health and preventing disease since it directly affects tissue nourishment, immunity (Ojas), strength (Bala), complexion (Varna), enthusiasm (Utsaha), and longevity (Ayu).<sup>[9]</sup>

Agni is an Ayurvedic concept that encompasses digestion, metabolism, cellular transformation, and tissue nutrition. Its ideas strongly resemble some contemporary notions of gastrointestinal physiology, enzymatic activity, intermediate metabolism, and cellular bioenergetics, although being expressed in classical terms. Additional multidisciplinary studies that combine Ayurvedic principles with modern biological sciences could support the use of Agni in evidence-based integrative healthcare and provide scientific proof of its therapeutic applicability.<sup>[14–23]</sup>

### IMPORTANCE OF JATHARAGNI

The traditional Ayurvedic literature provides a detailed description of the physiological roles of the many kinds of Agni. Because both Bhutagni and Dhatvagni rely on Jatharagni functional integrity, it is considered the primary metabolic power among the thirteen forms of Agni. While impairment of Jatharagni usually results in dysfunction of Bhutagni and Dhatvagni, disrupting systemic metabolic equilibrium, a balanced Jatharagni guarantees effective digestion, absorption, elemental transformation, and tissue-specific metabolism.<sup>[24]</sup>

As a result, Ayurveda places a strong emphasis on maintaining Jatharagni by adopting healthy eating habits (Pathya Ahara), leading a healthy lifestyle (Vihara), and acting appropriately (Achara). Sustaining longevity, strength, Vigor, immunity, and general health is thought to depend on maintaining a normal Agni. On the other hand, excessive, unhealthy, or

incompatible food consumption combined with poor lifestyle choices decreases Agni, increases the risk of Grahani illnesses, and starts the pathophysiology of several systemic diseases.<sup>[25]</sup>

Based on its digestive and metabolic efficiency, the functional condition of Jatharagni is divided into four groups according to traditional Ayurvedic texts: Samagni, Vishamagni, Tikshagni, and Mandagni. These states serve as a crucial foundation for clinical diagnosis and therapeutic intervention, reflecting the Tridoshas' impact on digestive function.

### **1. Samagni**

Samagni represents the physiological and balanced state of Agni, in which digestion, absorption, assimilation, and metabolism occur efficiently and within an appropriate time. In this state, food is completely digested without producing Ama, resulting in optimal nourishment of the seven Dhatus, maintenance of Ojas, and preservation of normal physiological functions. Individuals possessing Samagni exhibit good appetite, proper bowel habits, adequate strength, vitality, immunity, and resistance to disease. Ayurveda regards Samagni as the ideal metabolic state and the hallmark of good health.<sup>[26]</sup>

### **2. Vishamagni**

Vishamagni is characterized by irregular and inconsistent digestive activity due to the predominance of Vata Dosha. Digestion becomes unpredictable, alternating between normal, delayed, and incomplete digestion. Clinically, this condition manifests as abdominal distension, excessive flatulence, intermittent abdominal pain, irregular appetite, borborygmi, constipation alternating with diarrhoea, and difficulty in bowel evacuation. Persistent Vishamagni leads to improper digestion, Ama formation, and predisposes individuals to various Vataja disorders, particularly functional gastrointestinal disturbances.<sup>[26]</sup>

### **3. Tikshagni**

Tikshagni refers to an excessively intense digestive and metabolic state resulting primarily from aggravated Pitta Dosha. Individuals with Tikshagni digest food rapidly regardless of its quantity or quality, leading to frequent hunger and an inability to tolerate fasting. Classical texts describe symptoms such as excessive thirst, burning sensation in the epigastrium, dryness of the mouth and throat, irritability, and increased appetite. In severe cases, the condition resembles Bhasmaka Roga, in which the heightened digestive fire rapidly consumes ingested food, potentially resulting in tissue depletion and metabolic imbalance.

Prolonged Tikshagni may contribute to the development of Pitta-dominant disorders and secondary Vata aggravation due to tissue depletion.<sup>[26]</sup>

#### 4. Mandagni

Mandagni denotes diminished digestive capacity and is considered the most common pathological state of Agni. It arises due to the aggravation of Kapha Dosha, leading to sluggish digestion and delayed gastric emptying. Even small quantities of food remain incompletely digested, resulting in loss of appetite, heaviness in the abdomen, lethargy, excessive salivation, nausea, vomiting, cough, dyspnoea, and generalized weakness. Persistent Mandagni promotes the formation of Ama, obstructs the Srotas, impairs tissue metabolism, and serves as the initiating factor for numerous Kapha-dominant and metabolic disorders. Consequently, restoration of Mandagni through Deepana and Pachana therapies constitute a fundamental principle of Ayurvedic clinical management.<sup>[26]</sup>

Collectively, these four functional states of Agni provide a comprehensive framework for understanding digestive efficiency, metabolic balance, and disease susceptibility in Ayurveda. Identification of the specific Agni status is therefore essential for individualized diagnosis, preventive healthcare, dietary planning, and therapeutic decision-making, reaffirming the vital role of Agni in Ayurvedic physiology and clinical practice.<sup>[24–26]</sup>

## DISCUSSION

The main digestive and metabolic power, Jatharagni, is in the Jathara (stomach and duodenum) and is thought to be the main Agni that controls all digestive and metabolic processes. The Ashtanga Hridaya states that Grahani, so named because it holds food inside the Amashaya for a certain amount of time to aid in digestion and nutritional transformation, is the seat of Jatharagni.<sup>[27]</sup> Grahani is also referred to by Dhanvantari as the Pitta Dhara Kala, which is situated at the point where the stomach and intestinal tract meet and serves as a physiological regulator that regulates the flow of food into the intestine. According to traditional Ayurvedic writings, Jatharagni regular action is responsible for maintaining longevity (Ayu), health (Swasthya), strength (Bala), courage, Vigor, Ojas, and the appropriate operation of Bhutagni and Dhatvagni. Jatharagni is necessary for Grahani's functional integrity, and a healthy Grahani maintains Jatharagni effectiveness. As a result, Jatharagni impairment causes Grahani dysfunction, which starts the pathophysiology of many gastrointestinal and systemic illnesses.<sup>[27]</sup>

The idea of Jatharagni includes the control of general metabolic homeostasis in addition to the digestive process. Because the quality of Ahara Rasa created during digestion immediately affects the sustenance of all future Dhatus, digestion is considered the first and most crucial step of nutrition in Ayurvedic physiology.

As a result, healthy Jatharagni controls not only the effectiveness of digestion but also the quality of tissue development, immune maintenance, vitality, and illness resistance. Any disruption in Jatharagni causes incomplete digestion, which in turn produces improperly processed Ahara Rasa and Ama, which is thought to be the main pathogenic factor causing Dosha vitiation, impaired tissue metabolism, Srotorodha (obstruction of body channels), and disease manifestation. This idea emphasizes Agni's crucial function in preserving physiological balance and clarifies why the major focus of Ayurvedic treatment concepts is Agni restoration prior to starting disease-specific therapy.

The reciprocal interaction between Jatharagni and Grahani highlights the significance of digestive health in Ayurveda. While balanced Jatharagni maintains Grahani's structural and functional integrity, healthy Grahani offers a suitable setting for Jatharagni's action. When one component is disrupted, the other is negatively impacted, which eventually leads to poor digestion, poor absorption, nutritional deficiencies, and metabolic imbalance. The current understanding that coordinated gastric secretion, enzymatic activity, intestinal motility, mucosal integrity, and effective nutrition absorption are necessary for proper gastrointestinal function is quite similar to this ancient idea. Both Ayurveda and modern biological sciences acknowledge effective digestion as the cornerstone of health, although having different philosophical underpinnings.

The Bhutagni continues the metabolic transformation process after Jatharagni first food digestion. According to Ayurveda, the five Mahābhūtas—Prithvi, Ap, Tejas, Vayu, and Akasha—make up every living cell (Dhatu Paramanu), and each elemental component has a matching Bhutagni. Similarly, since these five Mahābhūtas make up all food ingredients, each one has its own fundamental metabolic principles. This provides the foundation for the conversion of food nutrients into molecules that are physiologically suitable and necessary for tissue feeding.<sup>[28,29]</sup>

According to Acharya Charaka, the appropriate Mahabhuta found in the food is specially metabolized by each of the five Bhutagni. After this elemental transformation, the processed

nutrients take on characteristics like their corresponding Mahābhūtas and feed the body's homologous elemental components (Cha. Chi. 15/13–14). The Ayurvedic theory of Samanya-Vishesha Siddhanta, which holds that substances with comparable properties aid in the maintenance and sustenance of related tissues, is reflected in this method. Bhutagni is therefore a metabolic system that acts as a bridge between tissue metabolism and gastrointestinal digestion.

Functionally, Bhutagni acts after Jatharagni has finished initial digestion, further purifying the meal before individual tissues use it. Their action guarantees that nutrients are transformed into forms that meet the body's physiological needs. Any compromise in Bhutagni function could have a negative impact on the quality of nutrient transformation, which would impact Dhatus nutrition and lead to metabolic disorders. From a modern physiological standpoint, the activity of Bhutagni can be compared to post-absorptive metabolic transformation, specifically hepatic metabolism, and biochemical processing of nutrients, while the action of Jatharagni can be linked to gastrointestinal digestion taking place in the stomach and proximal small intestine. A more comprehensive comprehension of the Ayurvedic idea of metabolism in connection to contemporary biomedical sciences is made possible by these conceptual rather than literal analogies.<sup>[77]</sup>

The tissue-specific metabolic components found in each of the seven Dhatus, known as the Dhatvagni, control the last step of metabolism. The nutritional fraction from Ahara Rasa is specifically transformed by each Dhatvagni into tissue-specific elements needed for the upkeep, regeneration, and sustenance of its associated Dhatu.<sup>[31]</sup> As a result, Ras Agni, Raktagni, Mamsagni, Medagni, Asthyagni, Majjagni, and Shukragni conduct specific metabolic tasks that guarantee the seven bodily tissues' successive development, differentiation, and maintenance.

According to Acharya Charaka, every Dhatu has an inherent Agni that metabolizes and absorbs the nutrients given to it, converting them into tissue components with characteristics like that Dhatu. Proper tissue development, preservation of anatomical and functional integrity, ongoing physiological renewal, and systemic homeostasis are all guaranteed by this highly specialized metabolic activity.<sup>[31]</sup> According to the theory, metabolism in Ayurveda is not limited to the digestive system but rather occurs across all tissues via metabolic processes.

From a physiological standpoint, Dhatvagni can be understood as a representation of tissue-specific biochemical processes that oversee cellular metabolism, energy production, anabolic and catabolic processes, protein synthesis, cellular repair, and tissue regeneration. These conceptual parallels offer an integrated framework for comprehending tissue metabolism from both Ayurvedic and scientific viewpoints, even though precise equivalency between Dhatvagni and contemporary biochemical pathways cannot be proved.

When taken as a whole, the sequential processes of Jatharagni, Bhutagni, and Dhatvagni comprise a highly structured metabolic network that starts with digestion and ends with elemental transformation and tissue-specific metabolism. The full grasp of nutrition and metabolism presented in Ayurveda is demonstrated by this hierarchical structure, wherein damage at any step impairs the subsequent stages of tissue nourishing and physiological balance. As a result, reduced Jatharagni has a negative impact on Bhutagni and Dhatvagni activities, which leads to poor tissue metabolism, Ama accumulation, Dosha imbalance, and the emergence of numerous systemic illnesses.

Clinically speaking, Agni assessment is still a crucial part of Ayurvedic diagnosis since it offers important insights into digestive capacity, metabolic efficiency, disease development, prognosis, and treatment planning. The core idea of Ayurvedic treatment is the restoration of damaged Agni through suitable Ahara, Vihara, Deepana, Pachana, and disease-specific therapies. Agni is therefore fundamental to Ayurvedic physiology and clinical practice, serving as the basis for not just digestion but also health maintenance, disease prevention, and customized treatment approaches.<sup>[27,31]</sup>

## CONCLUSION

In Ayurveda, Agni is the basic metabolic principle that is essential to digestion, metabolism, tissue nourishment, immunity, and general physiological equilibrium. Agni Pariksha, which directs customized diagnosis and treatment planning in Ayurvedic clinical practice, is based on the functioning level of Agni, which is a crucial health indicator. Jatharagni, one of the thirteen forms of Agni, is thought to be the main regulator of metabolism and digestion, controlling the actions of Bhutagni and Dhatvagni to guarantee effective nutritional transformation and tissue nourishment.<sup>[32,33]</sup>

Ama formation, Dosha imbalance, metabolic inefficiency, and the onset of disease are all caused by impaired Agni. Thus, the foundation of Ayurvedic illness prevention and

management continues to be the preservation and restoration of balanced Agni through suitable Ahara, Vihara, Deepana, and Pachana therapies. Agni's evidentiary base may be strengthened and its integration into contemporary healthcare systems facilitated by more scientific studies that link the Ayurvedic notion with current knowledge of gut physiology and metabolism.<sup>[32,33]</sup>

## REFERENCE

1. Agrawal AK, Yadav CR, Meena MS. Physiological aspects of Agni. *Ayu.*, 2010 Jul; 31(3): 395–8.
2. Rao RV. Ayurveda and the science of aging. *J Ayurveda Integr Med.*, 2018 Sep; 9(3): 225–32.
3. Ramsbottom A, van Schalkwyk MCI, Carters-White L, Benylles Y, Petticrew M. Food as harm reduction during a drinking session: reducing the harm or normalising harmful use of alcohol? A qualitative comparative analysis of alcohol industry and non-alcohol industry-funded guidance. *Harm Reduct J.* 2022 Jun 25; 19(1): 66.
4. Kuttikrishnan M, Sridhar R, Varghese E. Jatharagni and Prakriti of young Indian adult population: A descriptive cross-sectional study. *J Ayurveda Integr Med.*, 2022 Mar; 3(1): 100438.
5. Gupta P, Korde P. Fundamentals principles of Ayurveda: A review. *Int J Biol Pharm Allied Sci.*, 2025; 14(4): 2141-2151. doi: 10.31032/IJBPAS/2025/14.4.8901.
6. Deshpande KP, Gupta P. Comprehensive analysis of Kaala as a Karan Dravya in Nidana Panchak: Its impact on Ayurvedic diagnostic mechanisms and pathogenesis. *J Neonatal Surg.*, 2025; 14(31S): 926-931. doi: 10.63682/jns.v14i31S.8143.
7. Korde P, Gupta P. Agnikarma in the management of Avabahuka (Frozen Shoulder): a case report. *Int J Biol Pharm Allied Sci.*, 2025; 14(7): 3724-3731. doi: 10.31032/IJBPAS/2025/14.7.9170.
8. Yadav U, Bhatted SK. Efficacy of Vamana Karma (therapeutic emesis) followed by Darvyadi Kwatha (herbal decoction) in the management of prediabetes (Prameha) - A single-arm clinical trial. *Ayu.*, 2021 Mar; 42(1): 30–4.
9. Deshpande K, Gupta P. Literary study of 'Kala' mentioned in Brihatrayi with special reference to Swastha. *Int J Biol Pharm Allied Sci.*, 2024; 13(12): 6581-6593. doi: 10.31032/IJBPAS/2024/13.12.8549.
10. Rao RV. Ayurveda and the science of aging. *J Ayurveda Integr Med.*, 2018 Sep; 9(3): 225–32.

11. Gupta P, Deshpande KP, Shamrao SK. Prevalence of Nidra Vega Dharana and its effects on night duty workers. *Bull Environ Pharmacol Life Sci.*, 2022; 12(Spl Issue 3): 160-164.
12. Kuttikrishnan M, Sridhar R, Varghese E. Jatharagni and Prakriti of young Indian adult population: A descriptive cross-sectional study. *J Ayurveda Integr Med.*, 2022 Mar; 13(1): 100438.
13. Devi D, Srivastava R, Dwivedi BK. A critical review of concept of aging in Ayurveda. *Ayu.*, 2010 Oct; 31(4): 516–9.
14. Kuttikrishnan M, Sridhar R, Varghese E. Jatharagni and Prakriti of young Indian adult population: A descriptive cross-sectional study. *J Ayurveda Integr Med.*, 2022 Mar; 13(1): 100438.
15. Agrawal AK, Yadav CR, Meena MS. Physiological aspects of Agni. *Ayu.* 2010 Jul; 31(3): 395–8.
16. Agrawal AK, Yadav CR, Meena MS. Physiological aspects of Agni. *Ayu.*, 2010 Jul; 31(3): 395–8.
17. Kuttikrishnan M, Sridhar R, Varghese E. Jatharagni and Prakriti of young Indian adult population: A descriptive cross-sectional study. *J Ayurveda Integr Med.*, 2022 Mar; 13(1): 100438.
18. Shilpa S, Venkatesha Murthy CG. Understanding personality from Ayurvedic perspective for psychological assessment: A case. *Ayu.*, 2011 Jan; 32(1): 12–9.
19. Agrawal AK, Yadav CR, Meena MS. Physiological aspects of Agni. *Ayu.* 2010 Jul; 31(3): 395–8.
20. Gupta P, Deshpande K, Shamrao SK. An observational study of the psychological impact of COVID-19 pandemic with respect to anxiety in different Deha Prakriti (physical constitution). *Tanz.*, 2023; 18(11): 1-11. doi: 10.61350/TJ5233.
21. Sharma V, Chaudhary AK. Concepts of Dhatu Siddhanta (theory of tissues formation and differentiation) and Rasayana; probable predecessor of stem cell therapy. *Ayu.*, 2014 Sep; 35(3): 231–6.
22. Agrawal AK, Yadav CR, Meena MS. Physiological aspects of Agni. *Ayu.*, 2010 Jul; 31(3): 395–8.
23. Gupta P. Contribution of Dashmool Kwath Dhara to accidental prone knee inflammation: A review. *Tanz.*, 2023; 18(7): 23-29. doi: 10.61350/TJ5235.
24. Wickramasinghe K, Mathers JC, Wopereis S, Marsman DS, Griffiths JC. From lifespan to healthspan: the role of nutrition in healthy ageing. *J Nutr Sci.*, 2020; 9: e33.

25. Agrawal AK, Yadav CR, Meena MS. Physiological aspects of Agni. *Ayu.*, 2010 Jul; 31(3): 395–8.
26. Kuttikrishnan M, Sridhar R, Varghese E. Jatharagni and Prakriti of young Indian adult population: A descriptive cross-sectional study. *J Ayurveda Integr Med.*, 2022 Mar; 13(1): 100438.
27. Kuttikrishnan M, Sridhar R, Varghese E. Jatharagni and Prakriti of young Indian adult population: A descriptive cross-sectional study. *J Ayurveda Integr Med.*, 2022 Mar; 13(1): 100438.
28. Devi D, Srivastava R, Dwivedi BK. A critical review of concept of aging in Ayurveda. *Ayu.*, 2010 Oct; 31(4): 516–9.
29. Singh A, Singh G, Patwardhan K, Gehlot S. Development, Validation, and Verification of a Self-Assessment Tool to Estimate Agnibala (Digestive Strength). *J Evid-Based Complement Altern Med.*, 2017 Jan; 22(1): 134–40.
30. Singh A, Singh G, Patwardhan K, Gehlot S. Development, Validation, and Verification of a Self-Assessment Tool to Estimate Agnibala (Digestive Strength). *J Evid-Based Complement Altern Med.*, 2017 Jan; 22(1): 134–40.
31. Singh A, Singh G, Patwardhan K, Gehlot S. Development, Validation, and Verification of a Self-Assessment Tool to Estimate Agnibala (Digestive Strength). *J Evid-Based Complement Altern Med.*, 2017 Jan; 22(1): 134–40.
32. Payyappallimana U, Venkatasubramanian P. Exploring Ayurvedic Knowledge on Food and Health for Providing Innovative Solutions to Contemporary Healthcare. *Front Public Health*, 2016; 4: 57.