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## TO ELABORATE THE CONCEPT OF AGNI DUSHTI IN THE PATHOGENESIS OF VARIOUS DISORDER – A REVIEW

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### ABSTRACT

The term *Agni*, in common language means fire. In the context of the functioning of a living organism, which maintains its integrity and performs its vital activities, by converting – in *Pakadi Karmas* or bio-physical and bio- chemical processes- the food consumed in various way – *Ashita*, *Khadita* etc, not only into its various structural and functional constituents but also to provide the energy necessary for proceeding of innumerable vital activities. In *Ayurveda* *Agni* is said to be the *Moola* in the development of every disease. Vitiating of *Agni* leads to the development of *Ama* which is the basic element in the pathogenesis of every disease as explained by *Vagbhata*. *Ama rasa utpatti* results in the formation of vitiating *Utrotar Dhatus* and consequently development of *Vikaras* of particular *Dhatus*. In this review article I am trying to establish the role of *Agni* in the pathogenesis of *Vikaras*.

**Keywords:** *Agni, Jatharagni, Kayagni, Dhatwagni, Amadosha, Ama, Vata, Pitta, Kapha, Purisha* etc.

## INTRODUCTION

According to *Nyaya-Vaisesika*, *Tejas* in which *Agni* is implicit is one of the *Navadravyas* and it is represented by *Tejasparamanu*. *Agni* in *Ayurveda*, is reflected in the concept of *Pitta* of this system.<sup>(1)</sup> The term *Pitta* is derived the root 'tap' - to heat or to burn.<sup>(2)</sup> This term is seen to have three meanings viz., *Tap Aishavarye* (refers to that factor which is responsible to make one achieve the eight kinds of benefits), *Tap Daahe* (relates to the act of burning of the nutrition consumed), and *Tap Santaape* (refers to the generation of heat).

From the point of view of *Ayurveda*, *Pitta* has been described as *Agni* (fire), since it performs fire-like actions i.e. *Paaka*, which refers to *Pachan* (digestion), *Dahan* (burning combustion or oxidation) including *Bhinna Samghata* (splitting); *Tapana* (heat production), *Parinamana* (conversion), *Paravrtti* (transformation), *Prakasana* (illumination), *Ranjan* or *Varnakara* (colouration) and *Prabhakara* (to cause lustre).

In general sense, the term *Kaaya* or body itself has been equated to *Agni*.<sup>(3)</sup>

*Acharya Charaka* has recorded *Marici* as having stated that "it is only *Agni*, which is located in *Pitta*, that gives rise to beneficial or adverse consequences according as it is

in normal or abnormal state of functioning.<sup>(4)</sup>

The concept of *Agni* of *Ayurveda*, which refers to the manifold functions ascribed to *Pitta* is at once comprehensive. It not only includes chemical agencies responsible for *Aharapacana* in the *Kostha* (corresponding to gastro-intestinal digestion), which leads to separation of *Sarabhaga* (nutrient fraction) of the *Ahara* (food) from *Kittabhaga*<sup>(5)</sup> (the indigestible or undigested residue of the food) but also metabolic events – energy, synthesis and maintenance metabolism. In addition, it is seen to comprehend photo and chemo synthetic processes.

**Aim:** To elaborate to role of *Agni Dushti* in pathogenesis of various disorder

**Objectives:** To establish the role and functional utility of *Agni* in the development of *Vyadhi* (disease) with basic fundamental principle and theory of *Ayurveda*

**MATERIAL AND METHODS:** We used *Charak Samhita*, *Sushrut Samhita* and *Astang Hradaya*, which all are based literature of *Ayurveda* as well as other *Ayurveda* literature and other authentic reference book of *Ayurveda* and morden medicines for understand and justification of this concept of *agni* and their concept.

## DISCUSSION

### *Pachakpitta and Agni -*

*Pachakapitta* known variously as *Jatharagni*, *Kosthagni*, *Antaragni*, *Pachkagni* and *Dehagni* etc; while being located in its own place in an area between *Amasaya* and *Pakvashaya*, directly participates in the digestion of food and at the same time, lends support to and augments the functions of the remaining *Pittas*, present elsewhere in the body.<sup>(6)</sup> The reference here, obviously relates to the remaining *Pittas* vis., *Ranjaka*, *Sadhaka*, *Alochaka* and *Bhrajaka*. It is held that the *Pachakpitta* contributes moieties of itself to the seven *Dhatvagnis*, and supports and augments the function of the latter.<sup>(7)</sup>

The facts reviewed above represent but one aspect of the concept of *Pachakagni* or *Pachaka Pitta* which may have to be studied with the structure known as *Grahani* vis-a-viz, *Pitta Dhara Kala*, described both by *Acharya Sushruta* and *Vagbhata*. There still remains another and perhaps, a major aspect of this concept, which is of fundamental importance. It relates to the observation made by all the three main authors of *Ayurveda* (*Vrddhatrayi*) that *Antaragni* contributes to and augments the functions of other *Agnis*, which are found elsewhere, in the body. They are all derived from it. Their activities or otherwise, are dependent upon an

increase or decrease as the case may be of *Jatharagni*.<sup>(8)</sup>

Says *Susruta*, “by a dispensation which is unseen (a cause which can not be perceived or explained and which is hidden), *Pitta* which is located in an area between *Amashaya* and *Pakwashaya*, is responsible for the digestion of four kinds of food ingested by living beings and the elimination of the residue in the form of urine and faeces after the completion of the process. Located as it is in its own place (between *Amashaya* and *Pakwashaya*) it contributes to and augments the functions of other locations of *Pittas*, in the performance of action. This *Pitta* is, therefore, spoken of as *Pachakagni*.<sup>(9)</sup>

### *Mahasrotas and Koshtha -*

According to *Ayurveda*, the *Mahasrotas*, corresponding to the alimentary tract, is immediately concerned with the process of alimentation (ingestion and egestion). *Mahasrotas* is also spoken of as *Koshtha*. It may be noted here, that the term *Koshtha* has several synonyms, such as *Mahasrotas* (the great channel), *Sarira Madhya* (the middle portion of the body or trunk), *Mahanimna* (the great cavity), *Amapakvasaya* (the organ of preliminary and final aspect of digestion) and *Abhyantarogamarga* (internal pathway of disease).<sup>(10)</sup>

**Avasthapaka -**

*Avasthapaka* refers to changes, which *Aharadravyas* undergo in the *Koshtha*. Two phases of it have been described viz. *Prapaka* and *Vipaka*. *Prapaka* has been defined as *Prathamapaka* or the first outcome of *Paka* or chemical action. *Vipaka* has been defined as the outcome of the action of *Jatharagni* on the *Ahara* substrate – the resultant and previous *Paka*.<sup>(11)</sup>, i.e. *Prathama Paka*, which is to be judged from the point of view of the taste of the end products of gastrointestinal digestion viz., *Madhura* (sweet), *Amla* (sour) and *Katu* (Pungent).

**Four types of Agni -**

Four kinds of functional states of *Agni*, according as to the *Dosha* or *Doshas* which may influence it has been envisaged.

a) *Mandagni* : This is a state in which the action of *Jatharagni* is considerably inhibited due to the dominant influence of *Kapha*, of the three *Doshas*. Hence, this state of the *Agni* is known as *Mandagni*. In this state, the *Agni* is unable to digest (and metabolise) even a small quantity of otherwise even easily digestible food.

(b) *Tikshnagni* – The action of *Jatharagni*, in this state, is influenced predominantly by *Pitta*, of the three *Doshas*. The *Agni*, in this condition, is said to be excessively excited and, hence it is known as *Tikshnagni*. *Tikshnagni* easily digests even a very heavy

meal, in a very short space of time. It causes voracious hunger- a condition usually spoken of as *Atyagni* (or *Bhasmaka* by certain authorities). It makes it possible for a glutton to digest his all too frequent meals. It is started to produce parched throat, palate and lips, heat and other discomforts.

(c) *Vishamagni* – An erratic state of the *Agni* arises as a result of the influence of *Vata*, in the condition described as *Vishamagni*. In this state, the action of *Agni* is irregular and fitful. It sometimes helps the process of complete digestion and at other times, produces distension of the abdomen, colicky pain, constipation of the bowel dysentery, ascites, heaviness of the limbs and loose-motions.

(d) *Samagni* – In the well-equilibrated state of the functioning of *Tridoshas*, the *Jatharagni* is also stated to functioning normally. This state of its function has been described as *Samagni*. In other words, *Jatharagni* ensures complete digestion of the food ingested at the proper time without any irregularity, when *Tridoshas* are in an equilibrated state of functioning.

Of the above, *Vishamagni* is stated to cause various kinds of *Vatik* diseases; *Tikshnagni*, different kinds *Pittaja* diseases and *Mandagni*, varieties of *Kaphaja* diseases.

**Amadosha and Agni -**

In the *Ayurvedic* view, an early all diseases, included under *Kayachikitsa*, have their origin in *Amadosha*. *Amadosha* and *Amavisha* are conditions which are stated to occur due to the impairment of *Kayagni*. It was seen earlier that the *Kayagni*, in its narrower sense relates to factors concerned with gastro-intestinal digestion and in its wider sense to metabolic events of the body. *Amadosha* or *Amavisha* both as acute and sub acute or chronic conditions appear to relate to the gastro-intestinal as well as metabolic disturbances engendered due to the impairment of *Antaragni* or better still *Agnidushti*. The basic doctrines of Ayurveda as regards health and disease revolve round nutrition and its utilization by the body under the influence of *Agni*. Its theories of pathogenesis are also co-related to the type of nutrition available and the functional states of *Agni*. Generally speaking, *Ama* has been defined as a condition in which the first *Hetu*, namely *Rasa* is not properly formed due to the lowered strength of *Usma (Agni)*.<sup>(12)</sup>

On the other hand, in this state, the food ingested becomes *Dusta*. According to other authorities, quoted by *Vagbhata*, the impaired *Vatadi Doshas* become mixed up with one another, leading to the formation of *Amadosha*, very much like the production of *Visha* from the spoiled *Kodrava*.<sup>(13)</sup>

The general outlook of the two descriptions of *Amadosha* would appear to be that in the absence of or due to the inhibition of *Kayagni* the ingested food is not properly digested. Products which arise out of such an impaired digestion is retained in the *Amashaya* and they undergo such changes as yield toxic substances which are known as *Ama*.

The etiological factor of *Amadosha* as described by *Charak* and *Sushrut* are the following and this range from dietetic indiscretions including errors of nutrition to emotional tensions of different kinds.<sup>(14)</sup>

The aetiological factors mentioned above part, note has to be taken of several definitions and descriptions of *Amadosha* furnished by *Vijayarashita* in his *Madhukosa* commentary on *Madhava Nidana*.

“The term *Annarasa* means *Ama*. If *Annarasa* is not properly digested and formed, then the outcome of such a digestion is known as *Ama*”. There are others who hold that the undigested *Annarasa* possessing foul odour and excessive pastiness deprives the body of its nutrition and in consequence causes *sadana*. This is known as *Ama*.<sup>(15)</sup>

#### AMA FORMATION DUE TO DHATWAGNI MANDYA

It is seen that *Dalhana*<sup>(16)</sup> and *Chakrapani*<sup>(17)</sup> in their commentaries on

Susruta have stated that the formation of *Ama* need not necessarily be due to *Jatharagni Mandhya* only, and it may also occur due to the impairment of *Dhatwagnivyapara*. It is also seen from *Atankadarpana* commentary of *Madhavanidana* that *Amadosha* may be caused due to *Mandya* of *Dhatwagnis* and *Bhutagnis*, on account of which *Sosa*, *Vran*, *Vidradhi* and such other diseases may be caused. It is necessary to bear in mind at this point that the term *Dhatu* used in this context by *Dalhana*, *Cakrapani* and *Vacaspativaidya* refer to *Ashayi* or *Poshaka Dhatu* are *Pachakamsas*. While

*Jatharagni Paka* refer to digestive events, the *Dhatvagni Paka* relates to intermediary metabolism and *Pakas* carried out by these *Pachakmasas* in *Sthayi Dhatus* relates to the synthetic and maintenance metabolism in them.

The *Vaisamya* of *Dhatvagni* referred to by *Dalhana*, *Cakrapani* and *Vacaspativaidya*, leads to the impairment of intermediary metabolism resulting in the production of incompletely metabolized substances which are obviously not fit for utilization by the *Sthayi Dhatus*. Thus these products are in *Ama* state and cause *Amadosa* at this level.

**NORMAL AND ABNORMAL DIAGNOSTIC EVENTS IN DIFFERENT PARTS OF KOSTHA AND CORRESPONDING SYMPTOMATOLOGY**

Organ	Normal Function	Abnormal function	Symptoms in abnormal function	Diseases
Urdhva Amashaya	Madhur Avastha paka, Bhinnasamghata, Annamardava karan	Suktapaka (Fermentation), Apakvanna (non digestion of food)	Guruta or heaviness, Utkleda, Ganda and Akshikuta Sotha, Udgara, Avidagdha-Pravartana	Amajirna, Chaardi, Urdhvag Amlapitta, Agnimandya, etc
Adho Amashaya	Amla Avastha Paka, Rasasosana, Sarakitta-Vibhajana	Apakvanna (Non digestion of food), Ama formation, Bahupicchila (extreme sliminess)	Bhrama, Trt, Murcha, Osa, Cosa, Daha	Vidagdhajirna, Trushna, Vishuchika, Adhoga Amlapitta, Udararoga etc
Pakvasaya	Drava-Sosana, mala-Mutra Vibhajana, Pindikarana, Vayu-upadana Dravyotpatti, malarupa Vayu Pravartana	Daurgandhya (foul smell), aidrava- Sosana, Alpadrava Sosana, Impaired vibhajana, Improper Pindikarana, formation of more Vayu (Malarupa), Less formation of Upadana Dhaturupa Vayu.	Amla-udgara, Shula, Adhmana, Toda, Bheda etc. Mala Apravrtti, Vata Apravrtti, Stambha, Moha, Angapidana, Drava Mala Pravartana, Ajasakrtvat Mala Pravartana.	Atisar, Adhman, Vibandha, Anaha, Pravahika, Alasaka, Vilambika Udararoga etc.

**SYMPTOMS PERTAINED TO URDHVA AND ADHOAMASAYA-DOSA WISE**

Vata	Pitta	Kapha
Tiktodgara (bitter ercation) Sabda Pravala udgara (eructation with great sound) Saphena Chardi ( frohy vomiting) Vichina chardi ( vomiting wiith splitted material) Krsna Chardi (Coffee ground vomiting) Tanuka Chardi ( Thin vomiting) Kasaya Chardi ( Astringent vomiting) Krchren chardi (painful vomiting) Alpa chardi (vomiting in less quantities) Bhukte svasthya ( a sense of ease after taking meals) Svasa (dyspnea) Hrdrk (pre-cardial pain) Amsark (pain in shoulder) Hridayadrava (palpitation) Prstha sula (colicky pain in the back) Agnimandya (poor digestion) Sukta paka (production of organic acids at the time of digestion) Ksut (appetite) Trusna (thirst) Parsvaruk (pain in flanks) Parikartika ( sawing pain) Antra vikujana (sound in the intestines) Visamagni (impaired digestion)	Puti udgara ( foul smelling eructation) Amla Udgara ( Acid eructation) Vomiting of green, yellow, red,black, coloured material having sour and bitter in taste. Usna vama (hot vomiting) Mamsodakabha vama (vomiting of fresh washed water) Dhumra vama (vomiting of foamy substances) Ksardakabha vama Hrt Daha ( burning sensation in praecardial region) Pipasa (thirst) Vidaha (burning sensation in epigastric area) Avipaka (indigestion) Ajirna sarana (voiding of undigested material) Vidaha (burning sensation) Nabhidesa Daha ( burning ensation umbilical region) Jirjati sula (colicky ain during igestion)	Udgara Bahulya ( excessive eructations) Udgararodha (inhibition of eructation) Picchila Vamana (Slimy vomiting) Slesmayukta Vamana (mucoid vomiting) Sniigdha vaman(viscous vomiting) Ghana vama (thick vomiting) Svadu vama (sweet vomiting) Sukla vama (white vomiting) Sita vama (cold vomiting) Tantumam vama (thread vomiting) Nisthivana (spitting) Lavana Praseka ( saline salivation) Tanu praseka (thin salivation) Kapha praseka (mucoid salivation) Utkleda (nausea) Gurutva (heaviness) Stimita kostha (silent gastro intestinal tract) Amasayark (pain in stomach) Svasa (dyspnea) Aggravation after in taking meals. Agnimandya (indigestion)

**SYMPTOMS PERTAINED TO PAKVASHAYA DOSA WISE**

Vata	Pitta	Kapha
Characteristics of the stool voided, are as follow- Drava (liquid) Suska (dry) Tanu (thin) Ama (undigested) Sabdatvat (noisy) Phenavat (frothy) Grathita (scybalus) Picchanugata (slimy) Krsna (tarry) Syava (brown) Aruna (redish) Parusa (rough) Vijjala (slimy) Vipluta (which floats and spreads) Avasadi (which sinks and spreads) Amagandhi (having foul putrid smell) Modes/voiding are as follows- cirat (delayed) Dubha (with difficulty) Muhurbaddha and muhurdrava (sometimes hard and sometimes	Charateristics of the stool, voided are as follow- Nilabha (bluish) Pitabha (yellowish) Puti (Putrified) Usma (Hot) Drava (liquid) Rakta (bloody) Ama (with undigested food) Harita (green) Sambhinna (broken) Prachura (in large quantity) Krsna (Black) Atidurgandhi (very foul smelling) Others are – Vidaha (burning sensation) Paka (proctits)	Bhinnamala (broken stool) Ama samsrta mala ( wih undigested materials) Slesma samsrsta mala ( mucoid stool) Guru (heavy) Picchila purisa (slimy stool) Svet purisa (white stool) Sniigdha mala (viscous stool) Tantumam Purisa (thread stool) Alpamala (voiding in less quantity) Sappravahika mala ( voiding with tenesmus) Abhiksna mala frequent motions) Vistambha ( constipation) Vanksananaha ( distention of the lower abdomen) Payu vikrsti (sucking of anus) Nabhi vikrsti (sucking of umbilicus) Vastivikrsti (sucking of bladder) Anubandha sula (continuity of colicky pain) Sancayadupa vesana (sudden

<p>liquid)                  Stoka (in small quantities)                  Sappravahika (with tenesmus)                  Saruk (with pain)                  Frequent motions other characteristics –                  Vit sanga (retention of faeces)                  Vata sanga (retention of gas)                  Atopa (ainful distention with sound)                  Anaha (flatulence)                  Adhmana (tymphanitis)                  Vistambha (constipation)                  Uru-ruk                  Kuksi ruk                  Trika ruk                  Vasti ruk                  Vanksana ruk                  Udara vipatana                  Jirne prakopa                  Ahata adhmata                  Drtvat sabda (ymphanic sound on percussion)</p>	<p>voiding of large mass of retained faeces)</p>
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**Other relevant symptoms pertaining to gastro intestinal impairment**

- Kantha sosa (dryness in throat)
- Asya sosa (dryness in mouth)
- Sarva rasagrddhi (desire for substances having all tastes)
- Kantha daha (burning sensation in the throat)
- Aruchi (distaste)
- Trt (thirst)
- Asyopdeha (coating over the muth)
- Asya madhurya (sweet taste in the mouth)
- Sthivana (spitting)
- Vairasya (bad taste)
- Trpti (satisfaction)

Katu vaktrata (sensation of acrid or pungent taste in mouth)

- Praseka (salivation)
- Svarabheda (impairment in the production of sound)
- Ksavanthu (sneezing)

**Othe symptoms relating to Dhatvagni Paka**

Sadana, Sauhityasahata, Balaksaya, Bhrama, moha, harsa, Tandra, santosa, Nindra, gaurava, Romaharsa, Annadvesa, Akrsasyapidaurbalaya, Strisvaharsana, Alasya, Karsya, Sitajvara, Gatrastambha Suchivedhavatvedana, Staimitya, Sweda, jwara and Daha.

**SYMPTOMS DESCRIBED IN MODERN MDICINE IN DISEASES OF GASTRO INTESTINAL TRACT.**

<p>Bad smell in mouth ( <i>Asya Vairasya</i>)                  Dryness of mouth (<i>mukhasuskata</i>)                  Halitosis (<i>putigandhi nihsvasa</i>)                  Nausea(<i>utklesa</i>)                  Vomiting (<i>chardi</i>)                  Thirst (<i>trsa</i>)                  Increasd appetite (<i>ksut</i>)                  Flatulence in the upper abdomen (<i>udgar urdhva bhaga adhamana</i>)                  Heart burn (<i>hrt daha</i>)</p>	<p>Headache (<i>sirah shula</i>)                  Depression of spirit (<i>dainya</i>)                  Neurasthenia (<i>daurbalya</i>)                  Irritability of tempor                  Drowsiness (<i>tandra</i>)                  Coated tongue (<i>jihva upadeha</i>)                  Disturbed sleep (<i>nindra ghata</i>)                  Urticarial (<i>sitapitta</i>)                  Fullness of stomach (<i>udara gaurava</i>)                  Paroroxia (desire for unusual food)</p>
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<p>Acid eructation (<i>amlodgara</i>)  Hic cough (<i>Hikka</i>)  Water brash (<i>lala praseka</i>)  Anorexia (<i>anannabhilasha</i>)  Perverted appetite (<i>ksut vaiparitya</i>)  General malase (<i>angamarda</i>)  A sense of ill health (<i>asvasthya</i>)  Incapacity for work (<i>alsaya</i>)  Dark rim beneath the eye (<i>akshikuta krsnata</i>)  Sallow or earthy complexion (<i>panduta</i>)  Emaciation (<i>dhauksaya</i>)  Palpitation (<i>hrt dravatva</i>)  Dyspnea (<i>svasakrcchra</i>)  Pre cardiac pain (<i>hrdaya vyatha</i>)  Syncope (<i>murcha sannayasa</i>)  Vertigo (<i>bhrama</i>)</p>	<p>Diarrhea (<i>atisara</i>)  Constipation (<i>vistambha</i>)  Urinary change (<i>mutra parivartan</i>)  Skin change (<i>tvak varna parivartan</i>)  Flatulance (<i>adhaman</i>)  Pain (<i>vedana</i>)  Tenderness (<i>sparsaasaha</i>)  Vomiting (<i>chardi</i>)  Wasting (<i>ksaya</i>)  Pyrexia (<i>jwara</i>)  Profuse haemorrhage (<i>atiraktasrava</i>)  Anaemia (<i>pandu</i>)  Headache (<i>sirahshula</i>)  Colicky pain (<i>sula</i>)  Dry tongue (<i>suksha jihva</i>)  Mental confusion (<i>moha</i>)  Fatigue (<i>srama</i>)  Sleeplessness (<i>nindranas</i>) and other</p>
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## CONCLUSION

Jatharagni and Dhatwagni i.e are the Ansh of Kayagni is responsible for Amotapatti, which leads to the manifestation of disorders of Jatharagni as well as Dhawagni. We can say that the Agni Dushti may leads to various types of Vyadhi (disease). So, primarily it is important to treat the Agni Dushti, if Agni will be treated then it is easy for the physician to treat further disorders because Agni Dushti is the root cause of the diseases. Roga Sarve Api Mandeganau- Acharya Vagbhata said that Mandagni is responsible for the origination of maximum diseases and through this review article it is seen that Agni Dushti can be the causative factors behind any disease. So Agni is play most important role in Swastha and Aturavastha of the body.

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