

## ROLE OF AYURVEDIC HERBS IN AGNI- A BOON FOR HEALTHY LIVING

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Article Received on  
26 June 2020,

Revised on 15 July 2020,  
Accepted on 05 August 2020,

DOI: 10.20959/wjpr20209-18357

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### ABSTRACT

In *Ayurveda*, the term “Agni” is used to describe the quintessence of digestion and metabolism. *Agni*, in Sanskrit literally means fire; it is the component within the body that is responsible for the subtle transformative processes associated with the digestion, all the way through to the functions of cellular metabolism. There are numerous varieties of *Agni* located through out the body that are classified by their specific functions at different levels, however the *Agni* located in the digestive system known as “*Jatharagni*” is considered to be most important. A good digestive system is also the key to a long and disease free life and secret to a good life actually lies in our gut that’s

why in *Ayurveda* when treating specific disease; it is essential to correct digestive function regardless of the nature of the condition as root cause of all diseases is *Mandagni*. *Agni* is considered as one of the *Pranas* in *Ayurveda* and balanced state of *Agni* is responsible for a healthy person. If digestive function is impaired food, medicine will not be as effective in reaching their targeted site. This article laid emphasis on the role of *Ayurvedic* herbs in maintaining *Agni* that works at different levels in our body to sustain our health.

**KEYWORDS:** *Agni, Mandagni, Jathargani, Prana, Ayurevda.*

### INTRODUCTION

In *Ayurveda*, the term “*Agni*” (*Agni* is the root of the English word “ignite”) is correlated with digestive fire of the body. *Agni* is the most important aspect of *Ayurveda* as all the states

diseased or health revolves around the status of *Agni*. *Agni* is vital at physiological and pathological levels. Just we take food stuffs to feed ourselves for nutrition, the so called digestive fire also requires constant feeding so as to carry out various biochemical pathways going on in our body. As it is described in *Ayurveda*, *Agni* is having many derivatives which shows the importance of *Agni* as *Ayu* (longevity) which means it increases the life span of the human if *Agni* is working properly, *Varna* (complexion) it maintains the color complexion of the body, *Balam* (strength) *Agni* maintains the strength of the body, *Swasthyam* (health) it maintain the health i.e., physical, mental status of the human being, *Utsaha* (enthusiasm) it maintain the interest of the human being in the life, *Upachaya* (body metabolism) it maintain the digestive system and metabolism of the body, *Prabha* (luster) it maintain the gentle sheen and soft glow of the body, *Ojas* (tissue essence) it maintains the immunity of the body, *Agnayah* (bio fires) it maintains the digestive fires of the body, *Prana* (life) it maintains the stable life of human being.<sup>[1]</sup> Majority of the diseases are outcome of malfunctioning of the *Agni* which rightly has been called as central to health. *Agni* not only plays vital role in absorption of macro as well as micronutrients, but is destructive to pathogens also. The food that is not properly digested is referred as “*Ama*” in *Ayurveda* and it is nothing but a toxin or pathogen responsible for array of diseases. If digestive fire is not functioning properly, one has poor digestion, languid blood circulation, poor complexion, low energy levels, flatulence and poor immunity against diseases. Thus, according to *Ayurvedic* principles promoting proper functioning of the digestive fire is the main key of treating the root cause of the diseases. **Acharya Charak** mentioned that after cessation of the function of *Agni*, the individual dies, and when the *Agni* of an individual is *sama*, then that person would be absolutely healthy and would lead a long, happy, healthy life.<sup>[2]</sup> If somehow the *Agni* of a person is disturbed either vitiated or diminished, the whole metabolism of the body would be disturbed, resulting in ill health and diseased state. That’s why, *Agni* is said to be the base (*mool*) of life.<sup>[3]</sup> According to **Acharya Sushruta**, there is no other form of *Agni* in the body except the *Pitta*, and when this *Pitta dosha* is vitiated or diminished the digestion of the food material is affected the same way as the combustion of fuel is affected with diminished or vitiated fire in the outer world and both the conditions are tackled in a similar manner.<sup>[4]</sup> The *Audaryagni* present inside the abdomen is known by various names such as *Vaiswanara*, *Audarya tejas*, *Kayagni*, *Jatharagni*, *Kosthagni*, and *Pachakagni*. This *Agni* is not in the form of flame as the terrestrial fire but is in the form of liquid which is called as ‘*Pitta*’ in *Ayurveda*. ‘There is no *Agni* apart from *Pitta* and *Pitta* itself is *Agni*’ asserts *Charaka*. The term ‘*Pitta*’ is used to designate its physical or material form and the term “*Agni*” to

designate its functions. Sometimes these are used interchanging also. In Ayurveda, the theory of *Agni* or biological fire is of prime importance. *Agni* is among the critical factors in determining optimal health and internal homeostasis. The food that is not properly digested is referred as "*Ama*" in Ayurveda and it is nothing but a toxin or pathogen responsible for diseases. This *Ama* is formed by *Mandhagni* which forms *Rasaja* and food indigestion which act on sub cellular level and form disease. Due to *Mandhagni* these undigested food particles start get accumulated in the body and form *Aama Dhosha*. It is again explained as the undigested formed which is formed due to the weakness of *Jatharagni* and *Dhatvagni* is called as *Ama*. This *Ama* gets accumulated and stay in body as an auto antigen which cause many autoimmune disorders which causes allergies in the body. Due to these reactions many antibodies will be formed in the body which ultimately causes many diseases. In modern the main contents of food that is carbohydrates, proteins and fats are digested by *Jatharagni*, *Dhatvagni*, *Bhutagni* and form an end product. Protein is converted into amino acids in the presence of *Jatharagni* and in the presence of *Dhatvagni* it is converted into urea. Carbohydrates and fat end product is carbon dioxide and energy. If the *Agni* is in a condition of *Madhagni* then there will be no formation of end product and intermediate product will be formed which are lactic acids, uric acids and ketone bodies and they are a form of *Ama*. Due to increased formation of these products they cause many diseases like *Urushamba*, *Vatarakta* (gout) and diabetes. This *Ama* can be correlated with many forms as the undigested *Ras Dhatu* is form of *Ama*, accumulation of waste product is *Ama*, *Dhosha Dhusti* is also *Ama*. *Ama* related diseases which are caused due to *Jatharagni* are *Alasaka*, *Visuchika*, *Atisara*, *Vilambika*, *Pravahika*, *Amalpitta*, *Basamak Roga*, *Grahani* *Ama* related diseases which are caused due to *Dhatvagni* are *Raspradhoshaj vikara*, *Rakhta-pradhoshaja vikara*, *Masa pradhoshaj vikara*, *Medha pradhoshaja vikara* etc. *Madhumeha* (diabetes), *Aamavata* (rheumatoid arthritis), fever, *Shawas* (COPD), *Sithaulya* (obesity), inflammation *Ama* related diseases which are caused due to *Bhutagni* are liver disorders, metabolic disorders. These all diseases are caused due to the formation of *Ama* which is formed by the imbalance of the *Agni* in the body.

### Types of *Agni*

- *Charaka* has described about 13 types- (*Jatharagni*-1, *Bhutagni* -5, *Dhatvagni*- 7)<sup>[5]</sup>  
*Sushruta* and *Sharangdhara* has mentioned 5 types as *Pachakagni*, *Ranjakagni*, *Alochakagni*, *Sadakagni* and *Bhrajakagni*.<sup>[6]</sup>

- *Vagbhata* has described different types of *Agni* (*Audaryagni*- 1, *Bhutagni*<sup>[7]</sup>- 5, *Dhatvagni*-7, *Doshagni*- 3, *Pitta*- 5 and *Malagni*<sup>[8]</sup>-3)
- Ideology of *Bhavamishra* is similar to *Charaka* and *Vagbhata*.<sup>[9]</sup>

**1. *Jatharagni/ Kosthagni*** –*Jatharagni* is the *Agni* present in the *Jathara*. *Jathara* stands for the stomach and duodenum. As per *Ashtanga Hridya*, seat of *Jathargni* is *Grahani* (duodenum). *Jatharagni* is considered to be prime because each and every nutrient that one ingests first comes to the stomach and duodenum and is subjected to the action of *Jathargni*. The food ingested, is acted upon by the normal *Jatharagni* to produce two substances, the *Sarabhaga* or the *Ahara rasa* (the essence of food) and *Kitta bhaga* (the waste products of food).<sup>[10]</sup> The *sarabhaga* or *ahara rasa* undergoes further changes being acted upon by the *Bhutagnis* and gets converted into *Rasadhatu*- the first *Dhatu* (first tissue) of the body. The activities of *Kosthagni* and *Bhutagnis* together form the *Ahara paka* or digestion of food. The *Rasadhatu* contains the nutrient materials derived from the food and required by the *Dhatus* (tissues), This *Rasa Dhatu* circulates all over the body supplying the nutrients to all the other *Dhatus*, which utilize this material for their growth (metabolism) through *Dhatu Pakka* process conducted by *Dhatwagni* i.e the bio energy in the cells and their metabolites processes. All the *Agnis* are totally dependent on the status of the *Jatharagni*.<sup>[11]</sup> In modern *Jatharagni* is related with the digestion of food which is done in stomach and intestines by the chemicals present in the stomach and peristaltic movements in the intestine.

*Jatharagni* (gastric fire, digestive activity) is of the following four kinds.<sup>[12]</sup>

a) ***Samagni*** (the normal one), is that which digests the food in the scheduled time without giving any trouble to the body. It is characterised by strong and appealing appetite that is easily satisfied with normal food. It is largely responsible for human body nutrition and building strong foundation of seven *Dhatus*.

b) ***Visamagni*** (the erratic/variable) is that which changes from one time of food to the other in its functioning, producing flatulence, pain in the abdomen, obstruction to the free elimination of feces and flatus and such other troubles to the body. It is normally found in persons of *Vata Prakriti* (nervous constitution), develops in others also by over indulgence in *Vata kara Ahara Vihara* (foods and activities which increase *vata*) and given rise to diseases of *Vata* origin.

c) **Tikshnagni** (the powerful or strong) is that which digests even large quantities of food earlier to the scheduled time without providing nourishment to the body's tissue producing burning sensation inside the abdomen, sour belching, thirst, feeling of hot fumes coming out, loose stool, vomiting and such other troubles to the body. It is normally found in persons of *Pitta Prakriti* (bilious constitution), develops in others by the use of *Pittakara Ahara Vihara* (food and activities causing increase of *Pitta*) and gives rise to diseases of *Pitta* origin.

d) **Mandagni** (the weak) is that which cannot digest even little quantity of food in the scheduled time, produces heaviness of the abdomen, stasis of food for long period inside, difficulty in breathing, excessive mucus or phlegm production, poor appetite, sluggish metabolism, hyperglycemia, hypothyroid, obesity and such other troubles to the body. It is normally found in persons of *Kapha Krakriti* (phlegmatic constitution), develops in others by the use of *kaphakara Ahara Viharas* (foods and activities which increase *kapha*) and gives rise to disease of *Kapha* origin. Except *Samagni*, the first type, which is *Prakruta* (normal), the remaining three are *Vaikruta* (abnormal), and lead to the production of various diseases. The number of diseases produced by *Mandagni* (weak digestive activity) is more than those produced by the other two. Hence a categorical statement is given that “all diseases are due to *Mandagni*”<sup>[13]</sup>

**Effect of Agni Vaismaya:** When the three kinds of abnormal *agnis* (digestive activity) stated above are present, digestion of food will not be proper. In *Mandagni*, the food will be *Apaka* (inadequately digested or not digested at all), in case of *Tikshnagni* it will be *dagdhapaka* (overburnt) and in case of *Visamagni* it will be *pakwaapakwa* (mixture of digested and undigested) and also different from one period of digestion to the other. In all these conditions there will be accumulation of *Ama* (undigested materials remaining over) in the *Rasa dhatu*. The quantity of such *Ama* materials will be copious (large) in *Mandagni* and less in the other two.

## 2) **Bhootagni**

The body is formed by *Panchmahabutas* which are *Akasha* (the vacant spaces of the body), *Vayu* (the air spaces in the tissues) *Agni* (digestive fire), *Jala* (the watery material in the body as- lymph, blood), *Pritivi* (solid material in body organs). *Bhootagni* is divided into five types of *Agni* which act on these *Panchmahabutas*. They are *Parthivagni*, *Aapyagni*, *Agneyagni*, *Vayavyagni*, *Nabhasagni*. Each body cell and tissues are formed of these *Agni*. They are the basic units for the formation of elements in the body. These *Agni* which are formed of

*Panchmahabutas* will work on only the same part of the food element which is consisting of same *Agni* particle. Even after the digestion of these elements in the food it specifically nourishes its own *Bhutas* present in the body.<sup>[14]</sup> The *Panchbootika Shareera* is to be maintained and nourished with *Bahya Panchboutika Amsha* of *Ahaara* and *Bhootagni* is responsible for transforming heterogenous (*Veejateya*) element into homologous (*Saajateya*), which is done by the process of *Bhootagni Pakka* which get stimulated and get activated by *Jatharagni*. The five as well as their attributes in the tissue elements in the body are nourished by the five *Mahabhootas* and their attributes in the food respectively. According to each one of the five kinds of *Dravyas*- the outcome of *Bhootagni Pakka* – proceeds to augment the corresponding *Bhautic* elements that compose the human body. In modern it can be correlated with the enzymatic functions which are performed by the liver in the metabolism of food particles as liver has many enzymatic actions on the food digestion as metabolism of carbohydrates, proteins and fats which provide the energy for the biochemical functions of the body. *Bhootagni* function starts after absorption i.e. portal circulation to the liver, ends before assimilation by delivering into the circulation through the hepatic vein. So the *Bhootagni* functions are carried in the portal system, liver and vascular system through which *Ahara rasa* is circulated in the body for nourishing the *Rasadi Sapta Dhatus*. Hence the liver is considered as centre for *Bhootagni Vyapaara*.

### 3) *Dhatwagni*

*Sapta Dhātu* gets nourishment from *Ahara Rasa* i.e chyle, which is the end product of *Jatharagni Pakka* (intestinal digestion). Each *Dhātu* is of two types – *Asthayi* (mobile) is *Poshak* which is meant to nourish and *Sthayi Dhātu* (fixed) is *Poshaya Dhātu* (already formed and existing). *Dhatus* that are formed consecutively from the *Asthayi Dhatus* one after the another. *Charaka* has mentioned the fact that the seven *Dhatus* that are support of the body contains their own *Agni*, and by their own *Agni* they digest and transform the materials supplied to them to make the substances alike to them for assimilation and nourishment.<sup>[15]</sup> *Dhatvagni* is used for the formation of *Dhātu Utpati Karama* (formation of the *Dhatus*). It is subdivided into seven types *Rasagni*, *Raktagni*, *Maansagni*, *Medo agni*, *Ashthyagni*, *Majjagni*, *Shukragni*. These all *Agni* has different *Srotas* for their functioning. These *Srotas* will provide a pathway for supplying nutrients for metabolism. *Dalhan* has mentioned that at the end all the *Dhatus Sara* is *Oja* i.e., immunity in modern. It has given in *Ayurveda* that *Agni* is having *Oja* as its derivative. These all *Agni* provide specific nutrients for the formation of the particular *Dhātu* and this action of these *Dhatvagni* is correlated as selective absorption

criteria. *Dhatvagni* has got a speciality to synthesize and transform the constituents suitable to its particular *Dhatu*.

### **Drugs Acting at the Level of Jatharagni**

The drugs acting at this level are mainly digestive stimulants *Deepaniya* (Appetizers), *Pachaniya* (Digestives) and *Shoolprashaman* (carminatives).

**Deepaniya:** These are the agents employed to stimulate appetite mainly. Acharya Sharangdhara defined it as the drug which enhances the Agni without performing *Amapachana* eg *Satapushpa*.<sup>[16]</sup> Other examples are *Ghrita*, *Deepaniya mahakshaya* (*Pippali*, *Pippalimula*, *Chavya*, *Chitrak*, *Shunthi*, *Amlavetas*, *Marich*, *Ajmoda*, *Bhallatkasti*, *Hingu*) etc

**Pachaniya:** These are the drugs that aid in digestion of *ama* alone without causing *Agnideepana* eg *Nagkesar*.<sup>[17]</sup> Other examples are *Mustak*, *Erandkarkati*, etc.

**Shoolprashamaniya:** These are the drugs that pacify *vata dosha* and relieve abdominal pain<sup>[18]</sup> eg *Panchkol*, *Yavani*, *Ajmoda*, *Chandrashoor* etc.

Almost all the drugs acting on *Jatharagni* are *katu* (pungent) *ras* and *usna virya* by virtue of which they kindle *jatharagni*, aid in *amapachana* and relieve vitiated *vata dosha*.

It has been proven by researches that the sense of smell and pungent qualities of food stimulate the nerve centers related to hunger which in turn intensify the secretion of salivary glands and gastric juices and thus aid in digestion.

### **Drugs Acting at the Level of Bhutagni**

#### **1 *Bhringaraj* (*Eclipta alba* Hassk)**

Among the herbs acting at the level of *Bhutagni*, *Bhringaraj* is one of the most potent herbs. It is one of the main ingredients of many formulations used for the management of hepatitis and other liver disorders. According to Ayurveda, it is said to be *Katu*, *Usna*, *Tikshna*, *Kaphavatan* due to which it increases *Pitta* (thus metabolism) and is indicated in *Shoth* (oedema) and *pandu* (anaemia).<sup>[19]</sup>

Also, it contains alkaloid *Eclipticine* and *Wedelolactone*. Another alkaloid, *25-β-hydroxyverazine* has been reported from alcoholic extract of the *Eclipta alba*. Saxena *et al.*

studied the hepatoprotective effect of ethanol/ water (1:1) extract of *Eclipta alba* in rats against carbon tetrachloride induced hepatotoxicity. It was concluded that *Eclipta alba* prevented carbon tetrachloride induced hepatotoxicity by regulating the levels of hepatic microsomal drug metabolizing enzymes.<sup>[20]</sup>

## **2 Kutki (*Picrorhiza kurroa* Royle ex Benth)**

Acharya Bhavamisra has quoted Kutki as Tikta ras, katu vipaki (due to which it has purifying & amapachak properties) and Deepani (agnivardhak).<sup>[21]</sup> It is also said to act as Pitta rechaka i.e. it helps in expulsion of bile. Kutaki is the main ingredient of herbomineral preparation Arogyavardhini that is used most frequently for the management of liver disorder.

Modern clinical studies have also confirmed the efficacy of *Picrorhiza kurroa* in liver diseases. The active constituent, Kutkin (Picrosides and kutkosides) has significant hepatoprotective activity. Apocynin is also present which is a potent NADPH oxidase inhibitor and has anti-oxidant and anti-inflammatory activity.<sup>[20]</sup>

## **3 Guduchi (*Tinospora cordifolia* Willd.)**

Guduchi or Amrita is one of the most valuable medicinal herbs of Ayurveda. The term 'Amrita' is attributed to this herb in recognition of its ability to impart youthfulness, vitality and longevity. It is mentioned as Usna, Agnideepani and is indicated in Pandu & kamala, which indicates its action on liver.<sup>[22]</sup>

In modern medicine, it is well known for its hepatoprotective, adaptogenic, immunomodulatory activities and anti-fibrotic activity. According to researches, the active principle Tinosporin corrects immunosuppression associated with deranged hepatic function (Varsha et al., 2011).

A study conducted by Nagarkatti et al., (1994) on *Tinospora cordifolia* (Willd.) Miers. indicates that it had decreased fibrosis in rats, induced by CCl<sub>4</sub> and significantly improved the suppressed Kupffer cell function in another rat model of chronic liver damage induced by heterologous serum. This raises the possibility that anti-fibrotic effect of *Tinospora cordifolia* is mediated through activation of kupffer cells.<sup>[23]</sup>

## **4 Boerhavia diffusa Linn. (Punarnava)**

According to Ayurveda, Punarnava is said to be Deepani, pandughani and Shothghani.<sup>[24]</sup> Clinical data has also reported effectiveness of *Boerhavia diffusa* Linn. in cases of oedema

and ascites resulting from early cirrhosis of the liver and chronic peritonitis (Varsha et al., 2011). Punarnava contains alkaloids named as punarnavine and punarnavoside which shows anti-fibrinolytic activity but the hepatoprotective activity has been attributed to ursolic acid.<sup>[23]</sup> The extracts of roots and aerial parts exhibited potent hepatoprotective activity against CCL4 intoxication in rats.<sup>[25]</sup>

### **5 Tephrosia purpurea Pers. (Sharapunkha)**

Sharapunkha is one of the most effective ingredients in different formulations related to liver ailments. In traditional Indian medicine, it is said to be Yakritplihvidhihar ie it is beneficial in hepatosplenomegaly.<sup>[26]</sup>

It is famous for its effectiveness in bilious febrile attacks and obstruction of liver. Especially, it has shown good results in cirrhosis and viral hepatitis in clinical trials (human studies).

The mechanism of hepato-protection by Tephrosia purpurea Pers. mainly involves membrane stabilization of liver cells as indicated by decrease in levels of SGOT, SGPT and bilirubin levels, wherein it prevents cellular leakage and loss of functional integrity of the liver cell membranes caused by various hepatotoxic agents. Tephrosia purpurea Pers. also leads to increase in hepatic regeneration, which again contributes to its hepatoprotective efficacy (Jain, A. et al., 2006).<sup>[23]</sup>

### **6 Kalmegha (Andrographis paniculata Nees)**

It is also known as Bhunimba or king of bitters. It is used as bitter tonic, potent hepatoprotective agent and febrifuge. According to Ayurveda, it is said to be Deepana, pittasaraka and yakritroghara.<sup>[27]</sup>

It contains diterpene lactones (Andrographolide, neoandrographolide and kalmeghin) which produced dose dependent chloretic effect evidenced by increase in bile flow, bile salt and bile acids in animal models. Due to Andrographolide, it showed significant hepatoprotective activity in acute hepatitis in rat models.<sup>[28]</sup>

### **7 Bhumyamlaki (Phyllanthus niruri Linn.)**

Bhumyamalaki is mentioned in ayurvedic texts mainly for Shwaskashara karma. Its indication for liver disorders (kamala) is mentioned by Vaidya Manorama. Also in Siddha medicine, it (by name Keela nelli) is used for kamala since very long.<sup>[29]</sup>

It is a proved antiviral drug in Hepatitis-B in human subjects. It has exhibited an inhibition of DNA polymerase on Hepatitis-B virus which is responsible for the replication of virus (Mehrotra et al., 1991). In a study, phyllanthin, hypophyllanthin and tricotanol were isolated from petroleum ether extract of *Phyllanthus niruri* Linn. shows significant results on rat hepatocytes. (Tabassum et al., 2005).<sup>[23]</sup>

### **8 Rohitak (*Techoma undulata* G. Don)**

In ayurveda, Rohitak is said to be beneficial in diseases related to yakrit, pleeha and udara.<sup>[30]</sup> Effect of Rohitak were tested against liver damage of albino rats. It was potentially effective in blunting lipid peroxidation, suggesting that the extract possibly has antioxidant property to reduce ethanol-induced membrane lipid peroxidation and thereby to preserve membrane structure and might be due to the presence of glycosides, flavonoids, proteins, amino acids, tannins, saponins and triterpenoids (Singh D. et al., 2011).<sup>[23]</sup>

### **Drug Acting on Dhatwagni**

The drugs acting at the level of dhatwagnis act by virtue of vardhan and kshapana of respective dhatus.

### **Rasagni**

*Rasvardhan*: the drugs which have kaphavardhak properties like madhur, sheet, snigdha eg ksheer.

*Raskshapana*: the drugs which have vatpittavardhak properties like usna, rukshaa eg yava.<sup>[31]</sup>

**Raktagni- Raktprasadna**: these are the drugs which rectify the vitiated blood and provides normalcy eg Manjistha (*Rubia Cordifolia*), Sariva (*Hemidesmus indicus*) etc.

*Raktvardhana*: these drugs increases the rakta dhatu in the body eg Khajoor (*Phoenix sylvestris*), Dadim (*Punica granatum*) etc.<sup>[32]</sup>

**Mamsagni- Brimhana**: the drugs which have anabolic effect (brihatwa) and provides strength to the body eg mamsa.<sup>[33]</sup>

Langhana: Also termed as lekhana or karshana. the drugs which have catabolic effect (laghawkar) and provides lightness to the body eg Yava (*Hordeolum vulgare*), vacha (*Acorus calamus*).<sup>[34]</sup>

**Medagni- Medohar:** the drugs which reduces or scrapes away the excessive medo dhatu and metabolic wastes (malas) eg Kanchanara (*Bauhinia variegata*), Guggulu (*Commiphora Mukul*), Triphala, Agnimantha (*Premna integrifolia*) etc.<sup>[35]</sup>

### **Asthyagni**

*Asthisandhaniya:* the drugs that promote fracture healing (of bones) and effective against subluxation of connective tissue eg Laksha (*Laccifer Lacca*), Asthishrinkhala (*Cissus quadrangularis*), Shallaki (*Boswellia serrata*) etc.<sup>[36]</sup>

### **Majjagni**

Majjavardhan: the drugs which have snigdha, jaliya guna and causes majjavardhan.

Majjakshapan: the drugs with opposite gunas.

### **Sukragni**

*Shukrala:* drugs which act on spermatogenesis eg ashwagandha (*Withania somnifera*), Satavari (*Asparagus racemosus*) etc.

*Shukrashodhak:* Drugs which rectify the vitiated shukra dhatu eg Kushtha (*Saussurea lappa*)

*Shukrarechna:* drugs which promotes ejaculation eg Kapikacchu (*Mucuna pruriens*), Brihati phala (*Solanum surratense*).

*Shukra janakarechak:* these increases spermagogenesis as well as helps in ejaculatory disorders eg ksheera, Mash (*Vigna mungo*) etc.<sup>[37]</sup>

### **Role of Asanas in Agni**

Some of the Asanas effecting mainly agni are Vajrasana, Mandukasana, Ushtrasana, Ardhamatsyendriyasana and Agnisara kriya. These asanas alters the blood flow and strengthens the muscles of abdominal region. When the individual perform these asanas regularly, the muscles in the anterior compartment of legs get stretched. Therefore circulation of blood in femoral artery and vein will be reduced. This reduction results in greater proportion of blood reaching in abdomen, pelvis, heart, head via branches of arteries celiac trunk, mesenteric and vertebral arteries which supply these organs. This results in increase arterial supply to digestive system, improves capacity of various digestive glands thereby increasing efficiency of digestive system.<sup>[38]</sup>

## CONCLUSION

In today's world, most important challenge is to maintain health while going through busy lifestyles and unhealthy dietary practices which ultimately affects Agni and results in various disorders. In Ayurveda, the importance of Agni in maintenance of health is explained a number of times in different contexts. Acharya Charak in Grahani prakarana, has even mentioned that Life is impossible without Agni by verse 'Shante mriyate Yukte chiram jivantyaman'.<sup>[39]</sup> The definition of Kayachitsa again enlighten importance of Agni ie 'kaya antragni,tasya chikitsa Kayachikitsa'. So it is prime requisite to keep Agni in samavastha so as to maintain health. In Ayurveda, a number of drugs are mentioned which effectively works on different levels to keep Agni in normal state and helps to attain this goal.

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