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## INTERNATIONAL JOURNAL OF ADVANCED RESEARCH (IJAR)

Article DOI:10.21474/IJAR01/23677  
DOI URL: <http://dx.doi.org/10.21474/IJAR01/23677>



### REVIEW ARTICLE

## AGNIMANDYA: A COMPREHENSIVE REVIEW

Priyanka Baravkar, Deepali Manore and Arti Firke

1. Department of Swasthavritta and Yoga. PDEA'S College of Ayurved and Research Center, Sector no. 25, Pradhikaran, Nigdi, Pune - 411044.

### Manuscript Info

**Manuscript History**  
Received: 12 April 2026  
Final Accepted: 14 May 2026  
Published: June 2026

### Key words: -

Agnimandya, Jatharagni, Ama, Digestion, Metabolism, Deepana, Pachana, Ayurveda, Gut microbiota, Dyspepsia, Gut Motility, Dysbiosis, Lifestyle Disorders, Pathyahara, Rutushodhana, Vihara, Nidana Parivarjana

### Abstract

*Agnimandya* (impairment of digestive fire) is a fundamental pathological condition in Ayurveda, primarily responsible for the initiation of many diseases through improper digestion and formation of *Ama*. Among the various forms of *Agni*, *Jatharagni* plays a central role in governing digestion, metabolism, and overall physiological functions. Its normal functioning ensures health, vitality, immunity, and longevity, whereas its impairment leads to a wide range of disorders. This review article aims to explore the concept of *Agnimandya* with respect to its types, causes (*Nidana*), clinical features (*Lakshana*), and pathogenesis (*Samprapti*), along with its correlation to modern medical concepts such as functional dyspepsia, hypochlorhydria, motility disorders, dysbiosis, and metabolic dysfunction. The study also emphasizes the role of dietary habits, lifestyle factors, psychological influences, and improper routines in the manifestation of *Agnimandya*. Management strategies include *Nidana Parivarjana* (avoidance of causative factors), *Shodhana* therapies, *Deepana-Pachana* measures, and appropriate *Ahara* and *Vihara*. Special focus is given to the role of substances enhancing digestion, along with dietary regulations and lifestyle practices. The review highlights that *Agnimandya* is a multifactorial condition requiring a holistic approach for prevention and management. Restoration of *Agni* through balanced diet, disciplined lifestyle, and therapeutic interventions is essential for maintaining health and preventing disease progression.

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### Introduction:-

*Agni* is the principal component of body for every physiology. The metabolism, catabolism, transformation, digestion, destruction of toxins all are brought about by *Agni*. *Jatharagni* is the main principal substance responsible for disease. *Jatharagni* during its normalcy is responsible for longevity, complexion, strength, Health, enthusiasm to perform even otherwise impossible tasks, well-built body, lustre, Immunity, Energy, other *Agni*, and even vital functions of other organs. If *Jatharagni* does not function, a person cannot survive. When it functions properly, it supports a disease-free life and longevity; however, when it is impaired, it leads to illness.<sup>[1]</sup> In today's fast-paced world, lifestyle patterns have drastically changed, adversely affecting the normal functioning of *Agni*. According to Ayurveda, *Pathya* (wholesome) diet and lifestyle, suitable to the body and mind, should be followed, while

**Corresponding Author:-**Priyanka Baravkar

**Address:-**Department of Swasthavritta and Yoga. PDEA'S College of Ayurved and Research Center, Sector no. 25, Pradhikaran, Nigdi, Pune - 411044.

*Apathya* habits should be avoided despite being habitual.<sup>[2]</sup> In modern lifestyles, irregular meals, distracted eating, stress, lack of physical activity, disturbed sleep cycles, and frequent intake of processed or junk food are common. Even *Pathyaahara*, when consumed in a disturbed mental state, impairs digestion and contributes to *Agnimandya*, leading to symptoms like bloating and heaviness. Conversely, regular consumption of *Apathyaahara* such as processed, refined, reheated, and fried items disturbs *Agni*, resulting in indigestion, acidity, and metabolic imbalance.

Consistent practices of *apathya* and unhealthy lifestyle disrupt the natural rhythm of digestion, weaken metabolic processes, and promote the accumulation of *Ama*, thereby initiating various pathological conditions.<sup>[3]</sup> Maintaining normal *Agni* is therefore essential for preserving health and preventing disease. Proper digestion not only ensures adequate nutrition but also supports immunity, energy levels, and mental clarity. Ayurvedic principles emphasize the importance of balanced diet (*Ahara*), appropriate lifestyle (*Vihara*), and seasonal regimens (*Ritucharya*) to sustain optimal *Agni*. Achieving and maintaining a balanced state of *Agni* helps in the proper formation of tissues, efficient elimination of waste products, and overall harmony of the body and mind.

### Objectives:-

1. To review *Agnimandya* from classical texts.
2. To review *Agnimandya* through the lens of modern medicine from modern literature and published articles.
3. To critically analyse both concepts.

### Materials and Methods:-

This is a comprehensive review based on classical Ayurvedic texts and contemporary scientific literature. Ayurvedic concepts related to *Agnimandya*, *Agni*, *Ama*, and digestive physiology were collected from authoritative texts such as *Charaka Samhita*, *Sushruta Samhita*, *Ashtanga Hridaya*, *Madhava Nidana*, *Bhavaprakasha*. Relevant information regarding types, causes (*Nidana*), symptoms (*Lakshana*), and pathogenesis (*Samprapti*) of *Agnimandya* was compiled and analysed. For modern analysis, recent research on gut microbiota, dyspepsia, gut motility disorders, and metabolic dysfunction were reviewed published articles from peer-reviewed journals like PubMed, Google scholar. The collected data were critically analysed to establish a conceptual bridge between Ayurvedic principles and modern scientific understanding.

### Review of Literature:-

Although *Agnimandya* (Digestive insufficiency) is described as an independent disease in *Madhava Nidana*; in *Charaka*, it is mainly mentioned under the context of *Grahani*. Not only in *Grahani*, but in almost all diseases, *Agnimandya* is considered a fundamental causative factor. Hence, there arises a dilemma as to whether *Agnimandya* should be regarded as an independent disease or not. It should also be noted that the general symptoms of *Agnimandya* are not described separately in a clear manner anywhere. The symptoms of *Agnimandya* and *Ajirna* (indigestion) are generally similar; however, there is a significant difference between the two. *Ajirna* is acute in nature, whereas *Agnimandya* is chronic. The causative factors of *Agnimandya* act over a prolonged period, leading to a gradual development of the disease, which becomes deep-rooted over time. Therefore, *Ajirna* can be relieved with minimal treatment, while *Agnimandya* requires long-term management.

According to *Charaka*, *Agnimandya* is considered a precursor stage of *Grahani*. When there is structural or functional impairment of the *Grahani* organ, it is termed *Grahani* disease; however, the earlier stage, where only functional disturbance is present, can be termed *Agnimandya*.<sup>[4]</sup> In *Agnimandya*, disturbance of *Agni* (digestive fire) is of prime importance. All the symptoms seen in this condition arise due to this impairment of *Agni*. To understand these manifestations properly, it is necessary to have a basic understanding of the normal functions of *Agni*. The *Grahani* (the organ representing duodenum and small intestine) is the site of *Agni*.<sup>[5]</sup> Among all the *Agni*, *Jatharagni* is the most important. It controls or nourishes all the other *Agni*. When *Jatharagni* is strong, all the other *Agni* function well; when it's weak, other *Agni* also weaken. Therefore, it should be protected by consuming properly prepared, wholesome food and drinks.<sup>[6]</sup>

There is a view that there is no separate *Agni* in the body apart from *Pitta*.<sup>[7]</sup> Since *Pitta* has qualities of *Agni* (heat, digestion, transformation) it performs functions like digestion & metabolism. Hence *Pitta* itself is considered as *Agni*. When *Pitta* decreases it is treated with hot potency substance; when *Pitta* increases, it is managed with cooling potency substance. *Pitta* is associated with an intense *Jatharagni*. Since the qualities of *Kapha* are opposite to those of *Pitta* and *Agni*, it diminishes *Agni*. Similarly, as *Pitta* is of *Agni* origin, it further increases and sharpens

*Agni Vata*, being *Yogavahi* (catalytic), makes *Agni* irregular. *Vata* is neither hot nor cold in nature; if it associates with cold-dominant *Kapha*, it reduces *Agni*, and if it associates with *Pitta*, it intensifies *Agni*. Thus, due to its *Yogavahi* nature, *Vata* can make *Agni* either type depending on the condition. Balanced state of *Vata*, *Pitta*, and *Kapha* leads to *Samagni*.<sup>[8]</sup>

The substance that digests food entering through the mouth in the intestines using various acidic secretions converting it into nutrient essence (*Rasa*) and waste (*mala*) is called *Dhatvagni*. *Agni* is not the gross digestive juices, but a subtle, invisible force that provides them power to digest.<sup>[9]</sup> There are thirteen types of *Agni* mentioned by *Acharya Charaka*. Five *Bhutagni*, seven *Dhatvagni* and one *Jatharagni*. Five types of *Bhutagni* are *Parthivagni*, *Apyagni*, *Tejagni*, *Vayavagni* and *Akashagni*. Food consists of five elements. After the stomach's initial digestion, five specific elemental *Agni* break down these components. Each *Bhutagni* processes its matching element within the food. For example, *Parthivagni* processes *parthiva*/earth nutrients. These refined nutrients then specifically nourish the corresponding elements in body. *Dhatvagni* are *Rasa*, *Rakta*, *Mansa*, *Meda*, *Asthi*, *Majja*, *Shukra*. The seven body tissues (*Dhatus*) are metabolized by their respective *Dhatvagni*, producing *Prasada* - the useful essence that nourishes the next *dhatu* and *Kitta* - the waste or by-product, thus ensuring both nutrition and elimination in the body.<sup>[10]</sup> Due to the predominance of *Kapha*, *Pitta* and *Vata* or due to their equilibrium, the digestive fire assumes these respective forms.<sup>[11,12,13]</sup>

***Samagni (Balanced Agni)***-When all three *Doshas* are in Balanced state. Balanced *Agni* digests food properly when taken at the right time. Food is properly digested, nutrients are well absorbed, and waste is removed smoothly.

***Vishamagni (Irregular Agni)***-A state of *Agni* due to excess of *Vata*. *Vishamagni* causes irregular digestion i.e. sometimes proper, sometimes improper. It produces *Shoola* (colicky pain), *Udavarta*, *Atisara* (diarrhea), Abdominal heaviness, Intestinal heaviness, Intestinal gurgling, *pravahana*.

***Tikshnagni (Sharp Agni)*** - A state of *Agni* due to *Pitta* dominance or excess of *Pitta*. It digests even an excessive quantity of food.

***Mandagni (Weak Agni)*** - A state of *Agni* due to excess of *Kapha*. *Mandagni* digests even small quantity of food slowly. It produces heaviness in abdomen and head, *Kasa* (cough), *Shwasa* (breathlessness), *Lalastrava* (excess salivation), *Vamana* (Vomiting), fatigue.

*Agnivikriti* (*Agni* dysfunction) plays a crucial role in *Agnimandya*. This dysfunction may manifest as *Mandagni*, *Tikshnagni*, or *Vishamagni*, all of which can be considered under the broader concept of *Agnimandya*.<sup>[4]</sup> The root cause of *Ajirna* (indigestion) is *Agnimandya*. Due to *Agnimandya*, proper digestion of food does not occur, and the state of improperly digested food is termed *Ajirna*.<sup>[14]</sup> Most intestinal disorders originate from *Ajirna*. Generally, *Ajirna* can be understood as indigestion. It is not an independent disease, yet it is described because it is a major cause of many diseases. *Charaka* and *Vagbhata* do not provide an independent description of *Ajirna*; however, *Charaka* explains *Agnimandya* in the *Grahani Chikitsa* chapter. Improper digestion of food is termed *Ajirna* (indigestion), and it leads to the origin of many diseases. Any disturbance in bowel movements associated with food intake is considered *Ajirna*. Imbalance or lack of digestive juices, along with disturbed gut movement, leads to indigestion.

In *Madhava Nidana*, *Ajirna* is described as a specific disease with its types and symptoms.<sup>[15]</sup>

***Amajirna*** - caused by predominance of *Kapha*.

***Vidagdhajirna*** - due to excess acidic *Pitta* secretion; food remains partially digested.

***Vishtabdhajirna*** - due to aggravated *Vata*, leading to improper and delayed digestion because of reduced or irregular secretions.

***Rasasheshajirna*** - due to incomplete transformation of food into *Rasa* (nutritive essence)

There is not mentioned *Agnimandya* as a specific disease in classical texts. But *Agnimandya* (Digestive insufficiency) gives rise to *Ajirna* as a clinical outcome.

**Samanya Hetu (general causes) of Ajirna:**

Aspect	<i>Vagbhata</i> <sup>[16]</sup>	<i>Sushruta</i> <sup>[17]</sup>	<i>Charaka</i> <sup>[18,19]</sup>	<i>Bhavaprakasha</i> <sup>[20]</sup>
<b>Dietary causes</b>	<i>Atimatraahara</i> (overeating)	<i>Atyambupaana</i> (Excess water intake)	<i>Abhojana</i> (Fasting)	<i>Atyambupaana</i> (Excesswater intake)
	<i>Apriyaahara</i> (Unpleasant)	<i>Vishamashana</i> (Improper quantity of diet)	<i>Atibhojana</i> (Overeating)	<i>Vishamashana</i> (Improper quantity of diet)
	<i>Ruksha</i> (dry)		<i>Ajeernabhojana</i> (Eating even when food is indigested)	
	<i>Vishtambhi</i> (food causing constipation)		<i>Vishamaahara</i> (Irregular diet)	
	<i>Dagdha</i> (burnt food)		<i>Guru</i> (heavy)	
	<i>Guru</i> (Heavy)		<i>Sheeta</i> (cold)	
	<i>Heema</i> (Very cold)		<i>Dooshita</i> (Impure food)	
	<i>Ashuchi</i> (stale or impure)			
	<i>Vidahi</i> (food causing irritation)			
	<i>Atyambupaana</i> (Excessively watery food)			
<b>Lifestyle factors</b>	-	<i>Vegavidharana</i> (Suppression of natural urges)	<i>Vegavidharana</i> (Suppression of natural urges)	Even when food is taken in proper time and quantity, it is not digested well due to suppression of natural urges and improper sleep timings.
	-	<i>Anidra, Atinidra</i> (Irregular sleep habits)	<i>Vamana, Virechana, Snehana</i> (Improperly done Panchakarma)	<i>Trushna</i> (Excessive thirst)
	-		Improper <i>Dosha, Kala, Rutu</i> (Eating at wrong time or pattern, not suitable for season, time, body etc.)	
<b>Psychological factors</b>	<i>Shoka</i> (Grief) <i>Krodha</i> (Anger) <i>Kshudha</i> (Hunger) <i>Chinta</i> (Stress)	<i>Irshya</i> (Jealousy) <i>Bhaya</i> (fear) <i>Lobha</i> (greed) <i>Matsarya</i> (envy) <i>Roga</i> (illness) <i>Deenata</i> (debility)	<i>Chinta</i> (Stress) <i>Shoka</i> (Grief) <i>Bhaya</i> (fear) <i>Krodha</i> (Anger) <i>Dukkha</i> (pain)	Eating when suffering from <i>Bhaya</i> (fear) <i>Krodha</i> (Anger) <i>Lobha</i> (greed) <i>Matsarya</i> (envy) <i>Roga</i> (illness) <i>Deenata</i> (debility)
<b>Effect on digestion</b>	Foodnotdigested properly	Even proper food may not digest	<i>Jatharagni</i> vitiated, cannot digest even light food	Stronger <i>hetu</i> make food more difficult to digest

**SamanyaLakshanas of Ajirna: General symptoms**

Symptom	<i>Vagbhata</i> <sup>[21]</sup>	<i>Bhavprakasha</i> <sup>[22]</sup>	<i>Charaka</i> <sup>[23]</sup>	<i>Madhav Nidana</i> <sup>[24]</sup>
<i>Vibandha/Vishtambha</i> (Retention/obstruction of faeces in the abdomen)	Y	Y	Y	Y
<i>Maruta moodhata</i> (flatulence)	Y	Y	N	Y
<i>Mala atipravrutti</i> (increased frequency of stool)	Y	Y	N	Y

<i>Mutra-Purishavarodha</i> (Obstruction of urine & faeces)	N	N	Y	N
<i>Sadan</i> (weakness, lethargy of body)	N	N	Y	N
<i>Gaurava</i> (heaviness of body)	Y	Y	N	Y
<i>Shirahshoola</i> (Headache)	N	N	Y	N
<i>Glani</i> (fatigue)	Y	Y	N	Y
<i>Moorchha</i> (Fainting)	N	N	Y	N
<i>Bhrama</i> (Giddiness)	Y	Y	Y	Y
<i>Prishtha-katiGraha</i> (Stiffness in back & lumbar region)	N	N	Y	N
<i>Jrumbha</i> (Yawning)	N	N	Y	N
<i>Angamarda</i> (Generalized body ache)	N	N	Y	N
<i>Trishna</i> (Excessive thirst)	N	N	Y	N
<i>Jwar</i> (Fever)	N	N	Y	N
<i>Vaman</i> (vomiting)	N	N	Y	N
<i>Pravahana</i> (Straining during defecation)	N	N	Y	N
<i>Arochaka</i> (Loss of appetite)	N	N	Y	N
<i>Avipaka /Avibhaga</i> (Indigestion)	N	N	Y	N

The concept of *Agni* in Ayurveda represents the integrated processes of digestion, transformation, and metabolic regulation within the body. [25] Contemporary understanding of gut microbiota, gastrointestinal motility, and metabolic homeostasis provides a meaningful framework to interpret these functions. The gut microbiota contributes significantly to digestion, nutrient metabolism, immune modulation, and maintenance of intestinal integrity. A balanced microbial environment (eubiosis) supports normal physiological functioning [25], which reflects the state of *Samagni*. [11,12,13] In contrast, microbial imbalance leads to the generation of harmful metabolites, epithelial dysfunction, and inflammatory responses. [25] These features closely resemble the concept of *Ama*, described as a toxic by-product of impaired digestion in *Agnimandya*.

Gastrointestinal motility is essential for the proper movement and processing of ingested food. Coordinated peristalsis prevents bacterial overgrowth and ensures efficient digestion. When motility is impaired, stasis of luminal contents occurs, promoting bacterial proliferation and resulting in symptoms such as bloating, distension, and malabsorption. [25] This clinical picture aligns with the features of *Mandagni*, where delayed digestion (*Avipaka*) and abdominal distension (*Adhmana*) are prominent. [11,12,13] Furthermore, the role of gut microbiota in regulating metabolic pathways, including energy extraction, insulin sensitivity, and inflammatory signalling, highlights its importance in maintaining systemic balance. Disruptions in these processes lead to metabolic disorders such as obesity and diabetes, reflecting a breakdown in metabolic regulation. This is comparable to the Ayurvedic view that impaired *Agni* leads to defective tissue nourishment and systemic disease manifestation. [25]

According to *CharakaSamhita*, the pathogenesis (*Samprapti*) of *Agnimandya* begins with the indulgence in various causative factors (*Hetusevana*), including dietary, lifestyle, environmental, and psychological influences. These factors lead to the vitiation of *Jatharagni* (*Agnidushiti*), resulting in impaired digestive and metabolic functions. Consequently, even light and easily digestible food fail to undergo proper digestion and transformation. This impaired metabolic process leads to the formation of *Ama*, an undigested, toxic metabolic by-product with harmful properties. The accumulation of *Ama* disrupts normal physiological functions and acts as a key factor in the initiation and progression of various diseases (*Vyadhi*) [26]. The clinical features described in classical Ayurvedic texts demonstrate notable similarity with the symptom profile of dyspepsia in modern medicine.

The manifestations of *Agnimandya* such as *Arochaka* [21-24] (loss of appetite) resemble anorexia or reduced appetite observed in dyspepsia. [27] *Avipaka* (indigestion) is comparable to impaired digestion and postprandial discomfort. [27] *Adhmana* [21-24] (abdominal distension) parallels bloating and fullness, while *Udgara* (belching) corresponds to belching and gas formation. [27] The sensation of heaviness in the abdomen (*Gaurava*) is similar to postprandial fullness. Symptoms like *Chhardi* or *Utklesha* [21-24] (nausea and tendency to vomit) are comparable to nausea with or without vomiting in dyspepsia. [27] Additionally, *Daha* [21-24] (burning sensation), especially in *Pittaja* conditions, reflects epigastric burning or acidity. *Glani* [21-24] (fatigue and lethargy) can be understood alongside general malaise and reduced well-being reported in dyspeptic patients. [27] Thus, the combined insights from

microbiota research, gastrointestinal motility, and metabolic studies collectively mirror the functional scope attributed to *Agni*. Their disturbance provides a scientific basis to interpret *Agnimandya* as a state of impaired digestion, altered transformation, and systemic imbalance.

### Management<sup>[28]</sup>

*Agnimandya* is due to dominance of three *Doshas*. Treatment should be designed according to that.

Maintenance of *Samagni* (balanced digestive fire) is essential for good health. The management of *Vishmagni*, *Tikshmagni*, and *Mandagni* should be done according to the predominance of *Doshas*.

- **Samagni (Balanced Agni):**

To maintain *Samagni*, proper regulation of diet and lifestyle is necessary. Food should be taken in appropriate quantity, should be wholesome, and easy to digest. Maintaining mental balance is equally important.

- **Vishmagni (Irregular Agni - Vata predominant):**

Since *Vata* is dominant, *Vata*-pacifying treatment should be adopted.

Unctuous, sour, and salty substances are beneficial.

*Langhana* (fasting therapy) should be given, but not in the form of complete fasting; instead, light and easily digestible food should be provided, as complete fasting is not suitable for *Vata*.

- **Tikshmagni (Sharp Agni-Pitta predominant):**

Due to increased *Pitta*, the digestive fire becomes intense; hence, *Pitta*-pacifying treatment is required.

Diet should include heavy, cooling, and unctuous substances.

Items like buttermilk, milk, and *manda*, *payasa* are beneficial.

- **Mandagni (Diminished Agni-Kapha predominant):**

Due to *Kapha*, digestive fire becomes weak; therefore, initial fasting (*Langhana*) is advised.

If there is *Utklesha* (*Kapha* aggravation, *Vamana* (emesis) should be administered.

Medicines with *Deepana-Pachana* properties, along with pungent, bitter, and alkaline substances, should be used.

As *Agni* improves, diet should be gradually increased.

### Prevention:-

To maintain *Agni* and *Doshas* in balanced state, the daily regimen, seasonal regimen, rules of *ahara* and *vihara* given below should be followed as preventive measures. *Dinachaya* (Daily regimen)<sup>[29]</sup> *Dinacharya* in Ayurveda refers to the daily regimen designed to maintain physical, mental, and digestive balance. It includes practices like waking early, oral hygiene, exercise, proper meals, and adequate sleep, all performed in a disciplined routine.

**Rutucharya and Rutushodhana (Seasonal regimen and purification)**<sup>[30]</sup>- Adapting diet and lifestyle according to seasonal changes helps prevent diseases and supports overall health by aligning the body with environmental variations. *Rutushodhana* refers to performing purification therapies (*Shodhana*) at specific seasons to eliminate accumulated *Doshas* and maintain the balance of the body. According to *Acharya Charaka*, *Doshas* naturally accumulate and get aggravated due to seasonal variations. Therefore, seasonal detoxification procedures such as *Vamana*, *Virechana*, and *Basti* are advised to prevent disease and maintain optimal health and digestion (*Agni*).

### **Apathyaahara (Food to be avoided)**<sup>[31]</sup>-

1. Eating compatible (wholesome) and incompatible (unwholesome) foods together is known as *Samashana*.
2. Irregular eating habits, such as consuming food in too little or excessive quantity, or not following a fixed meal time, are termed *Vishamashana*.
3. Eating again before the previously consumed food is fully digested is called *Adhyashana*.
4. Consuming food in these improper ways, *Samashana*, *Vishamashana*, and *Adhyashana*, leads to the development of severe and serious diseases.
5. Foods like pizza, burger, baked snacks, food made of refined flour like noodles, pasta etc. sugar containing sauces, cold drinks, refrigerated food, reheated food, processed and ready to cook food or fried snacks. Packaged and canned food items.

**Pathyahara(Food to be consumed)** <sup>[32,33]</sup>:-

Item	Description / Properties
<i>Ghruta</i>	Oleation ( <i>Snehana</i> ) is considered the best therapy for kindling a weak digestive fire ( <i>Mandagni</i> ). However, when the digestive fire is excessively stimulated or aggravated, oleation alone is not sufficient to pacify it; instead, proper diet ( <i>Ahara</i> ) plays a major role in bringing it back to normal.
<i>JeernaShalishashtik</i> (Old Rice)	Rice that is thoroughly washed, cooked and then drained of its starchy water ( <i>manda</i> ), when eaten hot, becomes easily digestible.
<i>Mudga</i> (Green gram)	It is light to digest, absorbent (useful in IBS), balances <i>Kapha</i> and <i>Pitta</i> , cooling in effect. It can be used in various recipes like soup, daal-rice, khichadi, cheela etc.
<i>Kulattha</i>	It is ushna (hot) in potency. It balances <i>Kapha</i> and <i>Vata</i> , useful in <i>Vatanulomana</i> . It can be used in the form of <i>Yusha</i> (soup) or curry.
<i>Manda</i>	It is made of rice, the thin fluid resembling water drained out immediately after boiling. It is <i>Agnideepak</i> (Enhances appetite and improves digestion). It causes <i>Vatanulomana</i> (easy movement of faeces or flatus). It relieves thirst, exhaustion, helps in digestion and stimulates digestive fire.
<i>Lajamanda</i>	Made of Puffed rice. Relieves thirst, diarrhoea, burning sensation, fatigue, improves appetite and digestion. It used in <i>Mandagni</i> , <i>Vishamagni</i> , children, elderly people. Puffed rice can be consumed like popcorns when one has to protect their <i>Agni</i> .
<i>Peya</i>	Slightly thicker to <i>manda</i> , but still only liquid is <i>Peya</i> . It relieves thirst, hunger, exhaustion, debility, stimulates <i>Agni</i> and helps in digestion. It causes easy elimination of <i>mala</i> .
<i>Vilepi</i>	Thick rice gruel. Less liquid more solid. Light to digest and satisfying.
<i>Yusha</i> (Soup)	Easily digestible.
<i>Kaalshaka</i>	Improves appetite, supports digestion if properly cooked.
<i>Changeri</i>	Indian sorrel, Amrul. Hot potent. Enhances <i>Jatharagni</i> and improves appetite. Balances <i>Kapha</i> and <i>Vata</i> .
<i>Karavellaka</i>	It stimulates <i>Agni</i> , mitigates <i>Kapha</i> , thus helps in digestion.
<i>Tumba</i> (alabu)	It stimulates appetite, enhances taste and is heart-friendly.
<i>Kurdu</i>	Enhances appetite and digestion.
<i>Rasona</i> (Garlic)	It stimulates appetite, enhances taste and is heart-friendly.
<i>Surana</i> (Yam)	It is light to digest, mitigates <i>Kapha</i> , stimulates appetite, enhances taste.
<i>Draksha</i> (Grapes)	It helps in elimination of urine and faeces.
<i>Dadima</i> (Pomegranate)	It is sweet, light to digest, stimulates appetite, enhances taste.
<i>Panaka</i>	Relieves fatigue, hunger, thirst and exhaustion.

<i>Rajakshava</i> (bottle gourd vegetable)	Beneficial in diseases like IBS and piles.
<i>Vastuka</i>	Enhances appetite, digestion, helps in diseases like IBS, piles, balances <i>Kapha</i> and <i>Vata</i> .
<i>Patola</i>	Appetizer/ improves taste. Krumighna.
<i>Kushmanda</i> (Ash gourd)	Ripened <i>Kushmanda</i> is sweet and sour in taste. Slightly alkaline and light. It helps in elimination of urine and faeces and alleviates all three vitiated <i>Doshas</i> . Enhances <i>Agni</i> .
<i>Mrudvika</i> (Raisins)	Relieves excessive thirst, burning sensation, bleeding disorders, bloating, bitter taste, dryness of mouth, improves nourishment, coolant.
<i>Ardraka</i> (Ginger)	Enhances taste, improves appetite.
<i>JambiriNimbu</i> (Lemon)	Appetiser, enhances <i>Agni</i> , pleasant-smelling or aromatic. Improves mouth odour. Enhances palatability of food.
<i>Ajamoda</i> (Ajwain/Carrom seeds)	Hot in potency. Relieves bloating, improves digestion.
<i>Dhanyaka</i> (Coriander)	Enhances taste and aroma.
<i>Jeeraka</i> (Cumin seeds)	Balances <i>Kapha</i> and <i>Vata</i> .
<i>Heeng</i> (Asafoetida)	Balances <i>Vata</i> and <i>Kapha</i> , relieves constipation, enhances taste and appetite, makes food easily digestible.
<i>Shunthi</i> (dry ginger)	Enhances taste, improves digestion.

#### Vihara-

- **Vyayama (Exercise)**-Regular exercise like walking, jogging, playing any sport, dancing, swimming help to possess well-kindled digestive fire.
- **Yogic practices**- Regular *Yogic* practices help improve flexibility, digestion, concentration, and reduces stress, thereby promoting overall health and balance in life.

**Timely food consumption** <sup>[34]</sup> - One should take food at the proper time, when natural hunger arises, and when the previously consumed food has been digested. One should eat only after the symptoms of proper hunger like *Udgarshuddhi* (clear belching), *Utsaha*(enthusiasm), *YathochitaMalotsarga* (appropriate disposal of excretory products), *Laghuta* (lightness in body), *Kshudha-trishnapravritti*(Hunger and thirst) appear. It has clearly emphasized the importance of the appropriate timing of meals. As per *Kshemakutuhala*, after eating once, you should wait for about two *yamas*(six hours) to pass and then eat when the third *prahara* begins, not in between. on the other hand, once two *yamas* have passed, you should not stay hungry, you should eat. If you eat before two *yamas* are completed It can cause *Agnivikara*(digestive disorders). If you do not eat even after two *yamas*, it can lead to loss of strength <sup>[35]</sup>.

**Eka kala bhojana (Eating once a day)** <sup>[36]</sup>- For a person who has weak digestive fire, this practice of one-time eating helps to stimulate and strengthen their *Jatharagni*. Even this food should be given in small quantity to those who have weak digestion or those suffering from any disease <sup>[37]</sup>.

**AharavidhiVidhana** <sup>[38]</sup>-*Acharya Charaka* has told the rules those should be followed while eating food.

- Food should be taken after the previous meal is digested
- In a proper, unctuous quantity
- Neither too hot and nor too cold
- It should be freshly cooked

- One should eat in a suitable place with agreeable surroundings
- Neither too fast nor too slow
- Without talking or laughing
- With full concentration and self-awareness.

A person should eat after thinking whether the food is good or harmful for them. This depends on *Prakriti*, season, digestive power, disease, food qualities, and quantity.

**Avoidance of *Viruddhahara***<sup>391</sup>-*Viruddhahara* refers to incompatible food combinations that disturb digestion and metabolism, leading to the formation of toxins (*Ama*) and imbalance in the body. For example, milk with citrus fruits (e.g., milk + orange), milk with fish, fruit with heavy meals (e.g., fruit + fast food), honey heated or mixed in very hot drinks, milk and sour fruits like in smoothies etc.

***Mita Jalapana***<sup>401</sup>-Excessive water intake can cause indigestion, while insufficient intake may also lead to similar problems. Therefore, water should be consumed according to thirst and in amounts sufficient to satisfy it. The daily water requirement can't be the same for every individual, as it varies based on factors like body constitution, activity level, climate, and health status.

### Discussion:-

*Agnimandya* represents a central pathological state in Ayurveda where impaired *Agni* disrupts digestion, metabolism, and tissue nourishment. Classical descriptions emphasize that it is not merely a localized gastrointestinal disturbance but a systemic dysfunction initiating disease through the formation of *Ama*. The reviewed literature shows that *Agnimandya* arises from multidimensional factors - dietary indiscretions, irregular lifestyle, and psychological stress which collectively impair *Jatharagni*. While traditional texts describe this in terms of *Dosha* imbalance, modern parallels such as dyspepsia, gut dysbiosis, and altered gastrointestinal motility provide a functional interpretation. However, these correlations remain conceptual rather than equivalent; *Agni* encompasses a broader regulatory role than any single modern physiological parameter.

A critical observation is that lifestyle (*Vihara*) plays an equally important role as diet (*Ahara*). Ayurveda clearly indicates that even wholesome food fails to digest in the presence of disturbed routines, mental stress, or improper eating behaviour. Practices such as irregular meal timing, suppression of natural urges, inadequate sleep, and sedentary habits directly impair *Agni*. Over time, persistent *Agnimandya* leads to chronic *Ama* accumulation, which may manifest as metabolic disorders, inflammatory conditions, or functional gastrointestinal diseases. Preventive strategies in Ayurveda therefore extend beyond pharmacological or dietary measures. Regular exercise (*Vyayama*), adherence to daily (*Dinacharya*) and seasonal (*Ritucharya*) regimens, mindful eating practices (*Ahara Vidhi*), and psychological balance are essential to maintain *Agni*. These measures help regulate digestive rhythms, improve metabolic efficiency, and prevent chronic disease progression.

### Conclusion:-

*Agnimandya* is a fundamental disorder of digestion and metabolism that acts as a precursor to many systemic diseases. It is a multifactorial condition influenced by diet, lifestyle, and mental health. While modern concepts such as dyspepsia and gut microbiota disturbances offer partial parallels, the Ayurvedic concept of *Agni* provides a more integrative framework. Early recognition and correction of *Agnimandya* are crucial to prevent chronic disease development. Along with appropriate therapeutic interventions, Lifestyle modification forms the foundation of prevention. Maintaining regular meal timings, practicing mindful eating, ensuring adequate sleep, engaging in physical activity, and following seasonal regimens are essential to preserve *Agni*. Thus, a holistic approach combining *Nidana Parivarjana*, appropriate *Ahara*, and disciplined *Vihara* is key to restoring digestive balance, preventing *Ama* formation, and avoiding long-term complications.

### Summary:-

*Agnimandya*, the impairment of *Jatharagni* (digestive fire), is regarded in Ayurveda as a fundamental pathological condition responsible for the initiation of numerous diseases. Disturbance of *Agni* leads to improper digestion, formation of *Ama*, and subsequent impairment of metabolic and physiological functions. Classical Ayurvedic texts describe dietary indiscretions, unhealthy lifestyle practices, and psychological stress as major causative factors. The clinical manifestations of *Agnimandya* closely resemble modern gastrointestinal disorders such as functional dyspepsia, altered gut motility, dysbiosis, and metabolic dysfunction. Contemporary understanding of gut

microbiota and digestive physiology provides a scientific perspective for interpreting the broader functions attributed to *Agni*. Management emphasizes *Nidana Parivarjana*, *Deepana-Pachana* therapies, appropriate *Ahara* and *Vihara*, and maintenance of balanced *Agni* through daily and seasonal regimens. Thus, *Agnimandya* should be viewed as a multifactorial disorder requiring a holistic approach, with restoration and preservation of *Agni* being essential for maintaining health and preventing disease.

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