



ISSN 2456-3110

Vol 9 · Issue 3

March 2024

Journal of
**Ayurveda and Integrated
Medical Sciences**

www.jaims.in

JAIMS

An International Journal for Researches in Ayurveda and Allied Sciences



Maharshi Charaka
Ayurveda

Indexed

Concept of *Ahara Parinaman* in view of *Agni* - A Physiological and Anatomical Review

Swati Gajanan Vedpathak¹, Sayali Ramdas Walunj²

¹Assistant Professor, Dept. of Sharir Kriya, Dr. D.Y. Patil College of Ayurved and Research Centre, Pune, Maharashtra, India.

²Assistant Professor, Dept. of Sharir Rachana, Noble Ayurved College and Research Institute, Junagadh, Gujarat, India.

ABSTRACT

Dosha, Dhatu and *Mala* are the basic elements of the body whose Source is *Ahar Dravya* i.e., Food is the basic source of energy for humans. *Ayurveda* states that our body gets its nutrition by *Aahar Rasa*. All the thirteen types of *Agnis* works on the four types of *Ahar* (*Ashit, Peet, Leedh, Khadit*) we take and are responsible in the formation of this *Aahar Rasa*. The process of *Ahar Parinaman* is continuing from birth until death at very minute level by *Jatharagni, Bhutagni* and *Dhatwagni*. The role of *Agni* is of immense importance for a healthy living because when the *Agni* is in normal state and if the individual consumes *Matravat Ahar* there will be proper digestion of food which forms *Dhatusamyawastha* ultimately leading to longevity. Impaired *Agni* is the root cause of all disease.

Key words: *Agni, Ahar Parinaman, Awasthapak, Grahani, Amashay, Pakwashay, Koshtha*

INTRODUCTION

All the transformation in the universe is brought by *Agni* or *Tejas*. Similarly, all the changes or transformation in the universe are represented by a single term called *Paaka*. The *Paaka* has been defined in *Amarkosh* as, that which causes *Parinaman* (conversion or transformation) and *Paravritta* (transmutation). By *Lokapurusha Samyavada*, representation of *agni* which is present in the universe also present in the humans in the form of *Kayagni, Pachakagni* etc. hence this process of transformation is represented by *Agni*. It digests the food and helps in absorption, transformation of digested food into body entities i.e. *Dosha Dhatu Malas*.^[1]

Address for correspondence:

Dr. Sayali Ramdas Walunj

Assistant Professor, Dept. of Sharir Rachana, Noble Ayurved College and Research Institute, Junagadh, Gujarat, India.

E-mail: walunjsayali08@gmail.com

Submission Date: 13/01/2024 Accepted Date: 22/02/2024

Access this article online

Quick Response Code



Website: www.jaims.in

DOI: [10.21760/jaims.9.3.14](https://doi.org/10.21760/jaims.9.3.14)

The qualities of healthy individual stated by *Ayurvedic Samhita* as equilibrium of all three *Doshas* viz. *Vata, Pitta, Kapha*, normal state of *Jatharagni*, normal state and functions of *Dhatus* v. Normal state and function of *Malas*; Pleasant soul, mind and sense objects.^[2]

When it comes to the importance of *Agni*, *Acharya Charaka* says that when the function of *Agni* is ceased, an individual dies, but when the *Agni* of an individual is in *Sama Awastha*, the individual is completely healthy and continues to live long, happy, and healthy life. However, if a person's *Agni* is vitiated, his entire metabolism is disrupted, resulting in bad health and disease. As a result, *Agni* is considered the foundation (*Mool*) of life.^[3] From birth until death, all cells (*Dhatu Paramanu*) in our body undergo metabolic activities, division, and multiplication, according to modern science. Cells are the body's functioning units.

Ayurveda also putforths this concept of metabolism at *Suksma* level by *Agni* through *Ahar Parinaman* so as to form bodily tissues.

AIMS AND OBJECTIVES

1. To emphasize and discuss the Concept of *Agni* and *Ahara Parinaman* (Metabolic Transformations) in *Ayurvedic* classical texts.

- To evaluate the anatomical and physiological process of digestion and metabolism in *Ayurvedic* classical texts.

REVIEW OF AYURVEDIC LITERATURE

Agni introduction:

Agni is the principal component of the body for every physiology. The metabolism, catabolism, transformation, digestion, destruction of toxins all are brought about by *Agni*

Agni plays an immense role to continue body homeostasis, digestion and legitimate body working.

Nirukti of Agni:

The term *Agni* is composed of a अग्नि गतौ means enlighten and move. *Agni* is foremost among that which control our body and is responsible for the *Janma*.^[4]

Acharya *Yaska* has given the etymology of the term *Agni*, the word **A** represents root 'I' which means 'to go', word "G" denotes root "Anja" means 'to glitter' also root "Daha" means 'to burn' and word "NI" means 'to carry'.

In *Shabdakalpa Druma*, 61 synonyms of *Agni* have been compiled. These synonyms help in explaining the nature and functions of the *Agni*, e.g., *Vaishvanara*, *Sarva Paka*, *Tanoonpata*, *Amivachatana*, *Damunasa*, *Shuchi*, *Vishwambhar*, *Rudra* etc.^[5]

Definition:

Agni is defined as an entity that brings about changes in *Sharirika Bhava* (viz. *Rasa*, *Lohita*, *Mamsa*, etc.) of the body.

Ayurveda states a concept of *Agni* which is an inevitable part that constitutes digestive and different kinds of hormones or enzymes required for digestion or transformation (*Parinaman*).

According to *Acharya Sushruta* the main function of bodily *Agni* are *Dahan* (oxidation or combustion) and *Paka* or *Pachan* (mechanical or chemical digestion).^[6]

Food taken in various forms eaten, drunk, licked and devoured which is wholesome for the person, being

consumed properly by the respective *Agnis*, participating in the non-stopping process of conversion of all *Dhatu*s like time and which does not affect *Dhatwagnis*, *Vayu* and *Srotas*, endows the entire body with development, strength, lustre and happy life and provides energy to the body-tissues.^[7]

Agni Swarup:

Agni itself which is included in *Pitta* in the body is responsible for producing wholesome or unwholesome effects in vitiated or unvitiated states respectively. Such as digestion-indigestion, vision-nonvision, degree or otherwise of heat, normal-abnormal complexion, prowess-fear, anger-exhilaration, confusion and clarity and other such duals.^[8]

Symptom of healthy Agni:

Normal appetite, clean tongue, proper appreciation of taste, balanced metabolism, proper elimination, maintain homeostasis stable health good immunity, surplus of *Ojas Tejas* and *Prana*, longevity.^[9] Impaired *Agni*: Emotional disturbances, with an increased tendency toward fear, anxiety, anger, confusion, lethargy, or depression, Low energy, weakness, or fatigue, Suppressed or over-active appetite, Indigestion: gas, bloating, constipation, nausea, hyperacidity, loose stools, a sense of heaviness, feeling tired or mentally foggy after meals A tendency toward congestion in the sinuses, the lymph, or even the mind.^[10]

Types of Agni

Agni is innumerable because of its presence in each and every *Dhatu Paramanu* (cell) of the body. But, enumeration of the number of *Agnis* varies in various classical *Ayurvedic* texts, as shown below

- According to *Acharya Charaka* there are 13 *Agnis*. *Jatharagni* - 1, *Bhutagni* - 5, *Dhatvagni* - 7^[10] (Ch.Chi.15/38)
- Acharya Sushruta* has described five types of *Agnis* viz. *Pachakagni*, *Ranjakagni*, *Alochakagni*, *Sadhakagni* and *Bhrajakagni*. However, there is an indirect reference of five *Bhutagnis* underlying in

the brief description made to the transformation of food stuff. ^[11] (Sh.Su.21/10.)

- *Vagbhata* also mentioned different types *Agni*, viz. *Bhutagnis* - 5, *Dhatvagnis* - 7, *Dhoshagni* - 3 and *Malagni* - 3.
- *Sharangadhara* has recognized five *Pittas* only (*Pachak*, *Bhrajak*, *Ranjak*, *Alochaka* and *Sadhak*)^[12] (Sha.Sa.Pu.Kh.-5/32)
- *Bhavamishra* has followed *Acharya Charaka* and *Vagbhata*.^[13] (Bh.Pu.Kh.-3/169,180).

According to the execution of digestion in an individual, his *Jatharagni* can also be classified in to four categories.^[14]

- a) *Samagni* - The person who has *Samagni* has good digestion, due to which his health remains healthy. Because in *Samagni Tridodsha* is in balanced condition.
- b) *Vishmagni* - There is an excess of *Vata* in it, due to which digestion is sometimes done properly, sometimes not.
- c) *Tikshnagni* - *Tiksha* means fast digestion due to excess of *Pitta Dosh*.
- d) *Mandagni* - *Manda* means slow due to *Kapha Dosh* aggravation

Among the four different states of *Agni*, *Samagni* is considered as normal one, all others are considered as abnormal.

Stages of Ahar Parinaman:

Our body gets it's nutrition by *Aahar Rasa*.

For the complete digestion, the *Ahara* undergoes two processes which are as under.

1. *Avasthapaka* (1st phase of digestion)
 2. *Nisthapaka* (2nd phase of digestion)
1. **Avasthapaka:**^[15,16] The first stage of digestion is *Avasthapaka* which is completed by *Pachakagni* in *Annavaha Srotasa*. In this *Paka*, three stages occur which are as under.
 - a) *Madhura Avasthapaka*

b) *Amla Avasthapaka*

c) *Katu Avasthapaka*

A) Madhura Avasthapaka

Four types of *Ahara Dravyas* like *Asitta*, *Khadita*, *Pita* and *Lidha* are converted into *Madhura Bhav* in this stage. *Prana Vayu*, *Bodhaka Kapha* & *Kledaka Kapha* responsible in this transformation. *Prana Vayu* controls the entire movement of food from mouth to *Amashaya*, *Bodhaka Kapha* helps in recognizing the taste of the food while *Kledaka Kapha* lubricates the food. The final *Rasa* or taste in the upper portion of the *Urdhva Amashaya* is *Madhura*.

In this stage, the salivary digestion will be completed in the fundus of the stomach. Hence, under the influence of salivary amylase the insoluble starch and polysaccharides are converted into soluble dextrin.

B) Amla Avasthapaka

It is 2nd stage of *Avasthapaka* in which the food attains the *Amla Bhava*, after incorporation of *Amla Srava* secreted at *Urdhva Amashaya*.

According to *Charka* and *Vagbhata*, the final outcome of the entire gastric digestion is acidified chyme. *Chakrapani* interprets it as *Lakvapakva* or *Kinchit Pakva-Kinchit Apakva*.

As per the modern physiology, the acidified chyme which passes down from the pylorus to the duodenum acts as a secretagogue and stimulates the duodenal glands (Brunner's gland). These glands secrete number of secretions like secretin, cholecystokinin, entero-gastrin, pancreozymin etc. Intestinal hormones also play important role in stimulating the secretions of pancreatic juice & enzymes of intestinal mucosa. Secretin enhances the secretions of bile & the intestinal juices. Cholecystokinin is responsible for the contraction of gall bladder leading to the bile secretion into the duodenum. Due to these juices, all fats and semi digested proteins are digested and converted into fatty acids and glycerol and amino acids.

C) Katu Avasthapaka

This is the third stage of *Avasthapaka*. In this stage the *Pakvapaka Ahara* passed down from the *Amashaya* to

Pakvashya where *Agni* makes it dry and thus lumps are formed i.e., *Paripindita Pakva* condition is obtained and the food attains the *Katu Bhavas*. During this process *Vayu* and *Mala* are produced. The remaining undigested food materials are converted into faeces. The bacteria present in intestine processed on it and produce some vitamins and some gases like indole and skatole.

At the end of the digestion the digested food has their original *rasa* which is in accordance with the *rasa* of the ingested food. This is called as *Nistha Paka*. It is also called popularly as *Vipaka*. *Madhur Rasa* and *Lavan Rasa* have *Madhura Vipaka*, *Amla Rasa* have *Amla Vipaka Katu*, *Tikta* and *Kashaya Rasa* have *Katu Vipaka*.

Jatharagni Paka (digestion by Macrofire)

Agni performs vital activity such as *Pakadi Karma* or Bio physical and Bio chemical reactions.

The food ingested at the proper time, is drawn into the alimentary tract by the *Pranavata*; its hard/big masses split and made soft by the liquid; then the *Jatharagni* activated by *Samana Vayu* cooks the food present in the *Amashaya* just like the external fire cooks the rice and water kept in the pot.^[17]

The *Pachaka Pitta* and *Agni* has seat at *Grahani* because it withholds the food for a certain time inside the *Amashaya* to facilitate digestion. According to *Dhanvantari*, it is *Pittadhara Kala*, situated at the entrance of the *Pakvashaya* and acting as a bolt to the door of pathway of food, it is responsible for duration of life, health, valour, *Ojas*, strength of the *Bhootagni* and *Dhatvagni*.^[18]

When *Grahani* is strong, it withholds the ingested food in the *Amashaya*, digests it well and then brings it down into the *Pakvashaya* but when weak it allows even undigested food into the *Pakvashaya*. The strength of the *Grahani* is from *Agni* itself, and strength of *Agni* is from *Grahani*; when the *Agni* under goes vitiation, *Grahani* also gets vitiated and produces diseases. That food which bestows nourishment to the *Dhatus* of the body, *Ojas*, strength, colour and complexion etc. is really made by the *Agni*, which is the cause for its digestion; *Rasa* and other *Dhatus* do not formed and nourished by undigested food.

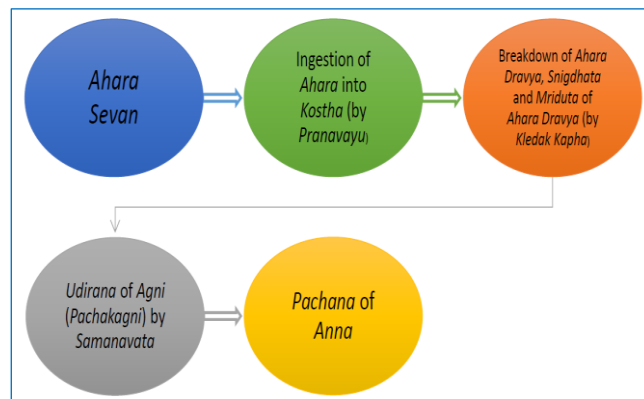


Fig. 1: Jatharagni Paka

Bhutagni Paka

The five *Agnis* (groups of enzymes) viz. *Parthivagni*, *Apyagni*, *Taijasagni*, *Vavavaagni* and *Akasagni*. [Thereafter], bring about transformation (*Paka*) of five categories, viz., *Parthiva*, *Apva*, *Taijasa*, *Vayaviva* and *Akasiya* attributes (*Gunas*) of food ingredients respectively. Thus, the five *Mahabhutas* as well as their attributes in the tissue elements in the body are nourished by the five *Mahabhutas* and their attributes in the food respectively. In other words, the *Parthiva* ingredients and respective attributes of the tissue elements get nourishment from the *Parthiva* ingredients and their attributes in the food. Similarly, other *Mahabhutas* and their attributes in the tissue elements are also nourished by their respective ingredients and attributes in the food.^[19]

This includes factors responsible for digestion and metabolism at the organic level. Five types of *Bhutagni* act after *Jatharagni*, but before *Dhatvagni* on the food and its metabolites. This represents the basic metabolism of various food components and minerals at hepatic level like carbohydrate, protein and fat metabolism. This *Agni* carries out the absorption of nutrients in the liver, which plays an essential role in metabolism. Several processes such as transamination, de-amination, beta-oxidation of fatty acids, glycolysis etc. take place in the liver. Therefore, the overall intermediary metabolism (involving fats, carbohydrates and proteins) can be understood as the functioning of the *Bhutagni*.

This step would seem to be necessary, as the food consumed is foreign body i.e., *Vijatiya* and unless they

are suitably processed, they may not be converted as organism specific i.e., *Sajatiya* substances and unable to enhance the qualities of tissues.

Dhatvagni Paka

According to *Charaka* the *Sarabhaga* or *Anna Rasa* of the food ingested, an outcome of *Jatharagni* and *Bhutagni Paka*, is absorbed from *Adhoamasaya* and distributed throughout the body by *Dhamanis*.

By virtue of their respective seven categories of *Agnis* (enzymes), *Dhatu*s (tissue elements), the sustainers of the body, undergo metabolic transformation in two different ways, viz. *Saar-kitta* formation. *Saar Paka* (transformation into nourishing material) and *Kitta Paka* (transformation into waste products). The nutrient part of *Rasa* (plasma) provides nourishment to *Rakta* (blood), that of *Rakta* (blood) to *Mamsa* (muscle tissue), that of *Mamsa* to *Medas* (fat), that of *Medas* to *Asthi* (bone), that of *Asthi* to *Majja* (bone-marrow), and the nutrient fraction of *Majja* nourishment to *Sukra* (semen). The foetus (*Garbha*) is the product of nutrient fraction of *Sukra* or semen (sperm).

Anatomical ailments involved in process of Ahara Parinaman

Important organs involved in process of *Ahara Parinaman* by *Agni* gives a detail concept of how the *Ayurvedic* physiology of *Agni* takes place.

Koshtha: The food which is ingested is accommodated at the *Koshtha* region. Also, various physical entities like enzymes, bile which is responsible for digestion is present at *Koshtha*.

In *Ayurveda*, *Mahasrotas* is a tube-like structure formed by flow of *Vayu* which is extended from mouth to anus and included *Annalika*, *Amashaya*, *Kshudrantra* and *Pakvashaya*. While Gastro-intestinal tract is originated from endoderm, which is a first in the form of a flat sheet, is converted into a tube by formation of head, tail and lateral folds of the embryonic disc. This tube is the gut. The gut consists of foregut, midgut and hindgut. Oesophagus, stomach and superior part of duodenum are derived from foregut. Jejunum, ileum and ascending colon are derived from midgut. While left one third of transverse

colon, descending and pelvic colon, rectum and anal canal are derived from hindgut. *Mahasrotas* is a long tubular structure which extended from mouth to anus includes *Amashaya* and *Pakvashaya* while Gastro-intestinal tract is the same structure which included oesophagus, stomach, small intestine and large intestine. *Ayurveda* mentioned the term *Koshtha* for abdominal cavity in which *Koshthangas* are situated while modern medical science has termed it as thoraco-abdominal cavity where visceral organs are presents. The term *Ashaya* means *Adhistan* (place where can stay for some time) e.g. *Amashaya* is the *Ashaya* where *Ama-Anna* stay for some time. Same as the stomach where the meal stays for a while to facilitate the proper mixing and digestion by mixed gastric juices. According to *Ayurveda* *Amashaya* is situated between *Nabhi* and *Stana* whereas according to modern medical science stomach is situated mainly in left hypochondrium which similar as mention in *Ayurveda*.

Amashaya is the considered as the seat of *Pitta* and *Kapha* specially *Pachaka Pitta* and *Kledaka Kapha*. *Kledan* procedure over the ingested food takes place at *Amashaya*. Here the food is mechanically and chemically converted into such a form that various *Agni* can perform the *Parinaman* process easily. The different gastric juices and hydrochloric acid secreted by stomach cells can be attributed the same properties of *Pitta* as liquefaction and breakdown of the *Anna*. While hydrochloric acid helps in the transformation of pepsinogen into pepsin and combination of B12 with intrinsic factor. Likewise, mucus is secreted by glands of stomach have the properties of *Kledaka Kapha* as lubrication of *Anna* and protect the stomach wall. *Amashaya* is the seat of *Ranjaka Pitta* which transforms *Rasa* into *Rakta* by *Ranjana Karma* whereas according to medical science this is similar to the function of vitamin B12 because of the B12 Transcobalamin-II complex which is finally secreted into the portal circulation from where it is taken by the liver, bone marrow and other cells for the formation of blood.^[20]

Grahani is situated between *Amashaya* and *Pakvashaya*. It is also called as *Pittadhara Kala*. It is an

important organ for *Dharan* of food. The food which is about to transfer into *pakwashaya* from the *Amashaya* is held by *Grahani* for proper assimilation of and various derivatives of *Agni* like *ayu* (longitivity), *Varna* (complexion), *Balam* (strength) *Swasthya* (health), *Utsaha* (Enthusiasm), *Upachay* (body accumulation), *Prabha* (lusture), *Ojas*, *Prana* (life) are obtained well. The part of GIT situated between stomach and large intestine can be considered as *Grahani* and entire membrane of the small intestine can be called as *Pittadhara Kala*. *Grahani* is the place of *Samana Vata* which responsible for digestion of food and discriminates its products. When vitiated it causes *Gulma*, *Agnisada*, *Atisara* etc. diseases. While autonomic supply of this region provided by vagus nerve have same function such as in anxiety it decreases the secretion of gastric juices cause *Agnisada*, *Atisara* etc.

Pakwashaya: The food is then bifurcated into *Saara* (digested food ready for absorption) and *Kitta* (undigested food, waste remnants after digestion that are non-absorbable). This differentiation between *Sara* and *Kitta* or absorbable and non-absorbable is done by *Samana Vata*. Absorbable *Saara* is now absorbed by the intestinal villi present in jejunum with the help of *Vata*. Non absorbable waste material travel from jejunum to ileum and goes to large intestine. After terminal absorption the waste material will travel throughout large intestine and gets evacuated out of the body through anus. The excretion of waste material is produced by *Apana Vata*.

CONCLUSION

The concept of *Agni* and *Ahar Parinaman* is the most important fundamental principle of *Ayurveda* in understanding the conversion of food into bodily tissues and waste products of body. Food which is consumed by the person is the major responsible factor for the state of health and manifestation of diseases. Hence it also acquires a seat during physiopathology of diseases. Once *Ama* formed at the levels of *Jatharagni* and *Dhatvagni*, it initiates many pathological events inside the body. *Ama* further deteriorates digestive and metabolic activities, blocks,

vitiated *Dhatus*, therefore, causes various diseases including auto-immune disorders. Hence maintenance of *Agni* in order to proper *Ahar Parinaman* is important.

Maintaining good appetite, use of digestive stimulates and ensuring regular bowel movements are of prime importance in enkindling the digestive fire and preventing the production of root cause of all diseases, i.e., *Ama/Agnimandya*.

The key to a healthy *Agni* is the intake of easily digested, freshly cooked, *Satvika* (Pure) and compatible foods eaten consciously at the appropriate times.

Validation of the concept of *Agni* and *Ahar Parinaman* would be a significant step in the process of improving our maintenance of healthy life, understanding of diagnosing, classifying, and staging the progress of the disease as well as specific therapeutic decisions made in clinical practice.

REFERENCES

1. Patil Dhanashri et al., Dhatuparinama- An Ayurvedic Approach Of Metabollic Transformation, Journal Of Ayurveda And Integrated Medical Sciences, Volume-2, Issue-2,p-116.
2. Acharya YT, editor. Susrutha Samhitha of Susrutha with Dalhana Tika. Varanasi: Chaukhambha Orientalia; 1992. Sushrut, Sutrasthan 15/48
3. Shivprasad Sharma, Ashtanga Sangraha of Vriddha Vagbhata with Sasilekha Commentary of Indu. Reprint ed. Varanasi (India): Choukambha Sanskrit Series Office; 2016. Page no.508.
4. <https://www.slideshare.net/SoniyaVetal/concept-of-agni>
5. Shabdakalpadruma, Radhakantdev R, editors. *Amar Publication Varanasi: Chaukhamba Samskrit Series*. 1967:8.
6. Sushrut Samhita, Shastri Ambicadutt., Varanasi: Chaukhamba Sanskrit Sansthan; 2005. p. 88.
7. P.V.Sharma, Charaka Samhita, sutra sthan, 28/3,5, Chukhambha Orientalia Varanasi,(2011),P-226-227
8. P.V.Sharma, Charaka Samhita, sutra sthan,12/11, Chukhambha Orientalia Varanasi, (2011),P-84

9. Lad, Vasant. Textbook of Ayurveda, Volume II: A Complete Guide to Clinical Assessment. Albuquerque: The Ayurvedic Press, 2006. Print. 189-191, 200.
10. Charaka Samhita, Shastri K, Chaturvedi G., editors. Varanasi: Chaukhamba Bharti Academy; 2004. p. 458
11. Sushrut Samhita, Shastri A., editors. Varanasi: Chaukhamba Sanskrit Sansthan; 2005. p. 56.
12. Tripathi B, editor. *Sharngadhara – Samhita of Pandit Sharngadhara Charya ‘Dipika’ hindi*. Varanasi: Chaukhamba Sanskrit Sansthan; 1994. p. 41
13. Shastri BS, Vishya RL, editors. *Bhavaprakasha of Shri Bhava Mishra, The ‘Vidyotini’ Hindi Commentary, Notes and Appendix*. Varanasi: Chaukhamba Sanskrit Sansthan; 1999. p; p. 37.
14. K.R.Shirkantha Murthy, Ashtanghridya, sharira sthan, 3/74-76, Chowkhamba Krishnadas Academy Varanasi, (2011)p-411
15. P.V.Sharma, Charaka Samhita, chikitsa sthan,15/9-11, Chukhambha Orientalia Varanasi, (2011),P-250
16. K.R.Shirkantha Murthy, Ashtanghridya, sharira sthan, 3/57 -58, Chowkhamba Krishnadas Academy Varanasi, (2011) p-405
17. K.R.Shirkantha Murthy,Ashtanghridya,Sharira sthan, 3/50-56, Chowkhambha Krishnadas Academy Varanasi, (2011)p-404-405)
18. P.V.Sharma, Charaka Samhita, chikitsa sthan, 15/3-8, Chukhambha Orientalia Varanasi, (2011), P-249-250.
19. K.R.Shirkantha Murthy, Ashtanghridya,Sharira sthan, 3/59- 61, Chowkhambha Krishnadas Academy Varanasi, (2011)p-406-407
20. Bhangare, Archana & Lahange, Sandeep & Bhatnagar, Vikash. (2022). Concept Of Digestive System In Ayurveda.

How to cite this article: Swati Gajanan Vedpathak, Sayali Ramdas Walunj. Concept of Ahara Parinaman in view of Agni - A Physiological and Anatomical Review. J Ayurveda Integr Med Sci 2024;3:102-108. <http://dx.doi.org/10.21760/jaims.9.3.14>

Source of Support: Nil, **Conflict of Interest:** None declared.
