

Agni—

Food and drinks with desirable smell, taste and touch and having been taken according to prescribed method is said as vital strength by the experts on the basis of observing their results directly; because the conditions of internal fire depends on their fuel. They produce energy in mind, continuation of dhatus, strength, complexion and clarity of sense organs, if properly taken, otherwise they become harmful.

Note that this is empirical evidence and not only dogma.

On agni depend strength, health, life span, vital breath. Agni burns with the fuel of food and drink otherwise is impaired. Ca. Su. XXVII.342

4 TYPES Ca. Su. VI p336; Su Su XXXV.29-32

There are 4 categories of bodily fire according to intensity: intense, mild, irregular, irregular; Amongst them, the intense fire can tolerate all sorts of improper regimen while the mild one can not. The regular fire gets affected by improper regimen but otherwise remains normal. The irregular one has character opposite to the regular fire. These 4 types of fire are found in 4 types of persons. The persons having normal constitution with vāta, pitta, kapha in balance have regular fire; in the person of vātika constitution, because of seat of fire having been subdued by vāta, fire is irregular. Likewise, in persons having paitika constitution the seat of fire is affected by pitta and thus the fire becomes intense. In persons having ślaiṣmika constitution, the seat of fire is affected by kapha and the fire becomes mild / dull.

Su Su XLVI.158 process of digestion / transformation described

Ca. Ci. XV.3-4 agni is responsible for: life-span, complexion, strength, health, enthusiasm, corpulence, luster, immunity, energy, heat processes and vital breath. One dies if this fire is extinguished, lives long free from disorders if it is functioning properly, gets ill if it is deranged, hence, agni is the root cause of all.

Ca. Ci XV.13-15 bhūta agnis & dhātu agnis; 38-41 Thus the functions of agnis relating to bhūtas, dhātus, and food are said. The agni which digests food is regarded as the master of all agnis because increase and decrease of other agnis depend on the digestive fire. Hence one should maintain it carefully by taking properly the wholesome fuel of food and drinks because on its maintenance depends the maintenance of life-span and strength. One who eats greedily leaving aside all the rules acquires the disorders due to morbidity in grahani soon. It's deranged by fasting, eating during indigestion, over-eating, irregular eating, intake of unsuitable, heavy, cold too rough, and contaminated food, faulty administration of emesis, purgation and unction, emaciation due to some disease, faulty adaptation to place, time and seasons and suppression of natural urges. Agni thus deranged becomes unable to digest even the light food and the food being undigested gets acidified and toxic. 42-44.

Signs and symptoms of indigestion: Ca Ci XV.45-49

Ca Ci XV.50 Digestive fire if irregular causes disequilibrium in dhātus because of irregular digestion (of nutrients) and if intense having little fuel dries up the dhātus. The normal agni in a person taking proper food maintains the equilibrium of dhātus by regular digestion.

Ca. Vi. VI.12 Body fire

Ca. Ci. XV.8-11 digestive process described. Process of digestion ends in colon where the remnants are converted into lumps of stool

fomentation applied liquefies the impurity hidden in the subtle channels. Ca. Si. I.7

## Āyurvedic Concordance

Hot water is recommendable for the following reasons: it's digestive stimulant, carminative, quickly transformed, dries up mucus, even in small quantity alleviates thirst (Ca. Vi. III.40).

Actions of transformation derive from (Dwarakanath—Fundamentals) the action of light and heat upon molecules resulting in their dissociating and (often) recombining into new (?) substances. The frequency, constancy, and force are responsible for the changes in the molecular structure. Processes described by transformation include: digestion, cooking, analysis, catabolism (cleavage, disintegration, decomposition, dissociation, hydrolysis, etc), anabolism, synthesis p160; integration, transformation, deterioration, alteration, etc.

AH Sā. III. 49-56 Description of jatharagni and grahani in process of digestion. Each doṣa, dhātu and mala has agni/uṣma in it. Jatharagni is same as pitta dhara kalā according to Dhanvantari.

The digestive process is described: AH Sā. III. 57-58 Although the food consists of all the 6 tastes, it first becomes madhura and gives rise to the production of kapha, of frothy nature; next undergoing further cooking it becomes amla and gives rise to the production of pitta; then getting expelled from the āmāśaya gets dried, becomes solid and kaṭu and gives rise to the production of vāta. (Note: The 3 successive stages of transformations madhura, amla, and kaṭu, are known as avasthāp5ka; each one leading to the production of kapha, pitta, and vāta resp. All these three stages together for the first phase of digestion of food.)

AH Sā. III. 59-60. The 5 ūśmā (agni) bhauma, āpya, āgneya, vāyavya, nābhasa, cook the pārthiva and other qualities of foods; each of its own kind, resp. (see Notes: ) They (qualities of food) after undergoing cooking, nourish the qualities (of the body i.e. doṣā, dhātus, and mala), pārthiva qualities of the food nourish pārthiva qualities (materials of the body) only, and the rest the others, resp.

In grahani disorder caused by three doṣas, the physician should apply five (evacuative) measures methodically and thereafter administer ghṛtas, kṣāras, asavas, and asiṣtas which improve agni. Considering the position of doṣas he should apply the measures collectively prescribed separately for the types –vātika, etc. of grahani doṣa. Ca Ci XV.194-195

### Treatment of Agni:

Now listen the symptomatic treatment. In predominance of kapha, spitting, rough and appetizers along with bitters should be given but if the patient be emaciated and having plenty of kapha both rough and unctuous substances be given one after the other and the appetizers should also be given mixed with unctuous substance considering first the condition of āma in his body. In the patient having excess of pitta, bitters should be given along with sweet substances and in that with excess of vāta it should be given with unctuous substance, salt and sour. By administration of appetizers in this way agni gets stimulated. CA. Ci. XV,198-200

Murthy in Doctrines of Pathology p 53 says there are four forms: heavenly – in sun (divya), terrestrial (bhauma), in abdomen of animals (audarya), in minerals and ores (ākaraja)