



### Relationship between *Agni* and *Pitta* – a critical review

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#### ABSTRACT

Ayurveda has described a crucial factor of digestion and metabolism in our body as *Agni*. *Agni* is liable for strength, health, longevity and vital breath. The term “*Agni*” is employed within the sense of digestion of food and metabolic products. *Agni* has been divided into 13 types, i.e., one *Jatharagni*, five *Bhutagni* and seven *Dhatvagni*. About the importance of *agni*, *Aacharya Charaka* says that, When the *Agni* of a person is *sama*, then that person would be absolutely healthy and would lead an extended, healthy life. But, if the *Agni* of an individual is vitiated, the entire metabolism in his body would be disturbed.

There are 3 types of *doshas* – *vata*, *pitta* and *kapha*. *Pitta* has divided into 5 types, i.e., *Pachaka*, *Ranjaka*, *Sadhaka*, *Aalochaka* and *Bhrajaka*. When *pitta* is in balance within a person, consistent with their *prakruti*, their blood is going to be healthy and therefore the acid secretions in their intestines and

stomach optimal for digestion. Judgment, and discernment are functions of balanced *pitta*. Our ability to obviously perceive what the body senses is governed by *pitta*. The body's capability to take care of warmth and capability to mentally digest our studies and feelings are governed by *Pitta Dosha*.

**KEYWORDS:** *Pitta*, *Agni*, *bhutagni*, *dhatvagni*, *jatharagni*

#### INTRODUCTION

As it is described in Ayurveda, *Agni* is having many derivatives which shows the importance of *Agni* as *Ayu* (longevity) which suggests it increases the life span of the human if *Agni* is working properly, *Varna* (complexion) it maintains the color complexion of the body, *Bala* (strength) *Agni* maintains the strength of the body, *Swasthya* (health) it maintains the health i.e.,

physical, mental status of the human being, *Utsaha* (enthusiasm) it maintains the interest of the mortal being in the life, *Upachaya* (body metabolism) it maintains the gastrointestinal system and metabolism of the body, *Prabha* (luster) it maintains the gentle luster and soft gleam of the body, *Ojas* (towel substance) it maintains the impunity of the body, *Agnayah* (memoir fires) it maintains the digestive fires of the body, *Prana* (life) it maintains the stable life of mortal being. When *Agni* of the body gets extinguished also the body (*Sharir*) is considered as dead. As far as *Agni* inside the body remains in *Sam Avastha* (in proper quantum), person livelong with none disease or complaint.<sup>1</sup>

The origin of *Pitta* is from “*Tapa*” which means: combustion/digestion – to offer nourishment to the body by digestion of ingested food, to take care of heat – by means of warmth, it maintains the color, lustier, etc of the body.<sup>2</sup> As *Agni* is correlated with *Pitta* and the type of *Pitta* which is essentially correlated with *Agni* is *Pachak pitta*. It is explained from the way during which it performs the *PakadiKarmasi.e.*, it digests food, separates *Sara* from *Kitta* of the food, due to this, it is known as *Pachak pitta*.<sup>3</sup> *Pachakpitta* has following synonyms *Jatharagni*, *Kosthagni*, directly participates in the digestion of food and at the same time, support to and augments the functions of remaining *Pittas*, present elsewhere within the body. *Agni* in Ayurveda is reflected within the concept of *Pitta* of the system. The site of *Agni* is *Grahani*. It is situated in between *Amashya* and *Pakwashaya*.<sup>4</sup> That is additionally the place of *Pitta* there are five

types of *Pittas* that also are considered in *AgniRaag* (*Ranjak Pitta*) that has *Rasaranjan Karma*, *Pakti* (*Pachak pitta*) that has *Ahaarpaachan karma*, *Tejo* (*Alochak Pitta*) that has *Darshan karma*, *Medho* (*Sadhak pitta*) that has properties to maintain as *Buddhi*, *Medha*. *Ushma* (*Bhrajak pitta*) has properties to take care of skin complexion.<sup>5</sup> *Agni* is the energy in our body which activates metabolism function which converts the ingested food into the substance which provides strength to the body.

Now, there's an issue on whether *Pitta* and *Agni* are both an equivalent or are different? Some Acharyas consider *Pitta* to be *Agni* while others speak differently.

### Relation between *Agni* and *Pitta*

According to *Acharya Sushruta*, there's no existence of the other *Agni* within the body without *Pitta*, because when there's increased digestion and combustion within the body thanks to *Ushna guna* of *Pitta*, the treatment is like *Agni*.<sup>6</sup> *Acharya Marichi* has additionally underscored that the *Agni* present inside the *Pitta* gives positive or negative outcomes when it's generally expected or vitiated.

*Chakrapani* has remarked on “*Pittantargatta*,” that the capacity of *Pitta* inside the body isn't ignition however its work is to supply fieriness of *Agni*. Besides this, *Acharya Shusruta* has described five sorts of *Agnis* because the sort of *Pitta*. *Acharya Bhoja* also considered *Pitta* as *Agni*, digestive fire is included within *Agni*, which is specially meant for various

enzymatic activities of the body, i.e., *pachana*, *deepan*, *bhedana*, etc.<sup>7</sup> As per *Hemadri*, *Pitta* is of 5 divisions, which are situated inside the inside of the *pakvashaya* and *amashaya*, in spite of the fact that it's made out of *Panchabhutas*. because of an ascent of (power characteristics of) *teja bhuta*, it's infertile of liquidity (in spite of the fact that it's a fluid).<sup>8</sup> Likewise, in light of the fact that it doesn't have *snigdha* (viscosity), *shita* and such different properties of *apabhuta*, it's called by the expression "Butt-centric" because of its capacity of *paka*. It prepares the food, isolating it into quintessence and waste independently. Being confined there, it offers beauty (help) to the contrary *Pitta* present there and furthermore the inverse *dhatvagni* present inside the *dhatu*s by invigorating them (force of working), which is perceived as "*Pachaka Pitta*".

Various models are accessible in our works of art to point that *Pitta* is that as old as. Yet, a few questions emerge behind the idea of whether *Pitta* is *Agni*.

## MATERIALS AND METHODS:

Just printed materials have been utilized for this review, from which different references have been gathered. Fundamental Ayurvedic texts utilized in this review are *Charak Samhita*, *Sushruta Samhita*, *Ashtang Sangraha*, *Ashtang Hridaya* and the accessible analyses on it. Present day messages and related sites have likewise been looked.

## DISCUSSION:

### *Agni and Pitta are unique?*

*Acharya Sushruta*, has obviously demonstrated that *Pitta* and *Agni* are same. As indicated by *Dalhana*, *agni* and *pitta* are unique. There are many examples wherein *pitta* and *agni* are depicted as various substances.

i) A reference from pathogenesis of *Grahani* infection –

*Pitta* vitiated by admission of sharp, destructive, harsh, salts and because of heartburn of food or food sources causing acid reflux will stifle stomach related fire (*agni*) similarly as bubbling water quenches fire disregarding being amazingly hot. Expecting *pitta* and *agni* were to be same substances, *pitta* would not put off fire. This approves *pitta* and *agni* to be different substances.

ii) In one more setting of clarifying pathogenesis of *palitasickness* i.e., grayness of hairs – Body heat (*agni* here) and *pitta* which are vitiated by outrage, despondency, depletion, arrive at head and produce grayness of hairs by distressing hair roots.

Here again terms *pitta* and *agni* are utilized independently. The two of them take part in pathogenesis of grayness.

iii) *Pitta* and *agni* are distinctive in their properties too. *Pitta* is fluid, unctuous and will in general move in descending heading. Fire (*agni*) is dry and unpleasant in nature, without dampness and will in general move in vertical heading.

iv) Even from restorative point, certain prescriptions act in contrary directions on *pitta* and fire. *Ghee* is *pitta* appeasing in nature while it upgrades fire. Assuming *pitta* and fire were to be same, ghee would either build both or decline both. This legitimizes that *pitta* and fire are various substances.

v) Definition of wellbeing tells that –

'Balance status of *doshas*, fire, tissues, excreta and loveliness of brain, faculties and soul is called *swasthai*.e., a status of wellbeing'. This definition likewise focuses towards *pitta* which is a *dosha* and fire being various substances.

vi) *Agnis* are supposed to be 13 in number, while *pitta* is of five kinds. *Agnis* are named as – *jatharagni*.e., stomach related fire 1 in number, *bhutagnisi*.e., 5 basic flames, *dhatvagnisi*.e., 7 tissue fires.

### **Agniand Pitta Similarity**

Assessment of *agni*and *pitta* being comparable elements

i) *Acharya Sushruta* tells that both *pitta* and *agni*are one and same. *Agni* i.e., fire component is situated inside *pitta* in the body. Elements of fire and *pitta* are comparative. At the point when this *pitta* is adjusted, it is gainful for body and brain. All elements of body like – processing, isolation, ingestion, osmosis and transformation of food into body components and tissues are completed by this fair *pitta*.

This *pitta* additionally dispenses with squanders from body routinely and keeps body solid.

Strength, shading, tone, insusceptibility, sustenance, energy, knowledge and numerous different variables rely upon predictability of *pitta* and fire situated inside it. At the point when same *pitta* gets tainted, it prompts untoward results like upset wellbeing, digestion and insusceptibility, numerous infections and furthermore demise.

Bleak *pitta* can be showed in an expanded or diminished structure as far as quality and amount. While *pitta* decline just gives indications of diminishing, expanded *pitta* causes numerous illnesses.

*Acharya Sushruta* has announced that- 'We can't track down some other *Agni* or fire in body other than *Pitta*'. This legitimizes that both *pitta* and fire are same.

ii) *Agni* is situated in body as *pitta*. This *pitta* is of five kinds and possesses five seats in the body. Among all, *pachakapitta* i.e., stomach related *pitta* situated in stomach and digestive organs is supposed to be unrivaled type of *pitta*. This *pitta*, being situated in referenced spots controls other sub-kinds of *pitta*. *Ranjakapitta* situated in liver, *Sadhaka pitta* situated in mind, *Alochakapitta* situated in eyes and cerebrum and *Bhrajakapitta* situated in skin.

Ordinarily working *pitta* helps in – appropriate processing, vision, typical temperature, ordinary tone and tone. It offers strength, delight and agreeableness. Strange *pitta* is answerable for – ill-advised

absorption, visual deficiency and mistakes of vision, unusual temperature changes, hindered shading and appearance. It becomes answerable for fears, stresses and dreams. Most elements of *pitta* take after those of fire.

iii) *Agniis* available as five sorts of *pitta* in the body. No different *agniis* seen or seen in the body other than one or other type of *pitta*. This shows that *agni* and *pitta* are same elements.

iv) When *pitta* gets expanded in body, blazing characteristics like hotness, processing nature and so forth are expanded in the body. At the point when *pitta* moderating meds or diet is given, searing characteristics additionally get assuaged. This would not be imaginable assuming *pitta* and *agni* are various substances. Hence, *pitta* and *agni* are same substances and fire inside body situated inside is *pitta*.

v) When searing characteristics in body are lessened infections like anorexia, acid reflux, loss of craving, loss of interest in food and so on are manifested. In such conditions when *pitta* expanding spices like ginger, *Plumbago zeylanica* are controlled, blazing characteristics are reestablished and referenced sicknesses are relieved. This likewise legitimizes that fire and *pitta* are same substances.

vi) Old style texts likewise have again reported that *pitta* is just *antaragnior jatharagni*.e., inside fire. This hypothesis is demonstrated by direct confirmations and inductions. Traditional references cited by old instructors and experts are acknowledged most assuredly, without discussion or

addressing. They are reliable hypotheses. Subsequently, even by old style references and confirmations, *pitta* and *agni* are same elements.

## CONCLUSION:

After an itemized conversation on *Pitta* and *Agni*, it is reasoned that all hypotheses in their respect have their own significance, and it is extremely challenging to close which hypothesis is more suitable. Yet, one end that can be drawn subsequent to going through the subtleties is that in respect of treatment, *Pitta* and *Agni* are something similar, though in understanding to their, fabricate they vary from one another.

Clarifying momentarily the stomach related and metabolic elements of *Agni*, *Acharya Charaka* has referenced that different sort of dietetic materials are processed by their own *Agni* (*Bhutagni*), energized and improved by *Antaragni* (*Jatharagni*), which is additionally processed and utilized by *Dhatvagnito* connect the body with the nourishing strength, composition and cheerful life alongside giving energy to the seven *dhatu*s.

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