

**Review Article****A CONCEPT OF THE CORRELATION BETWEEN *PITTA* AND *AGNI* IN AYURVEDA****Bhagya Shree Potter^{1*}, Ashok Kumar Sharma², Naval Singh³**¹PG Scholar, ²Professor & Head of Department, Dept. of Kriya Sharira, MMM Govt. Ayurveda College, Udaipur³PG Scholar, Department of Samhita & Maulik Siddhant, NIA, Jaipur, Rajasthan, India.**Article info****Article History:**

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KEYWORDS:*Pitta, Agni,*
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One of the first healthcare systems to emerge on the Indian Subcontinent is Ayurveda. The fundamentals of Ayurvedic physiology are represented by the *Panchbhautika Vikara* which comprises of the three *Doshas Vata, Pitta* and *Kapha*, seven *Dhatus* and three *Mala*. The most significant biological component in charge of preserving homeostasis is the *Dosha. Agni* is a constant force that affects digestion and various hormone, enzyme and coenzyme functions. It is essential to the process of transformation and digestion. It is well known that the body undergoes numerous processes of transformation multiple times every second. *Agni* is one of the ten factors which are required to be examined before initiating the treatment of patients. According to Ayurveda, the condition of the *Agni* impacts all stages of health or sickness. As *Pitta* is accountable for digestion, metabolism, all biochemical and enzymatic reactions, heat production, hemopoiesis, visual functions, higher mental faculties, its functions can be undertaken through the body's endocrine system. This article aims to explore each of these components of *Pitta Dosha* and *Agni*, as well as their interrelation and how they interact in modern sciences. According to *Aacharya Sushruta*, *Pitta* and *Agni* are one and the same. The fire element or *Agni*, resides in the *Pitta* region of the body. *Pitta* and fire both serve comparable purposes.

INTRODUCTION

All living things on earth, according to Ayurveda are composed of five components (*Panchmahabhuta*), which mix to variable degrees according to each shape, matter, and species and in an unchangeable ratio.^[1] Ayurveda as all the states diseased or health revolves around the status of *Agni*. *Agni* regulates every aspect of metabolism and catabolism in living things, as well as the creation and devastation of the universe. We can digest meals quickly and effortlessly if our *Agni* is robust. However, if *Agni* is weak, the food we eat won't be properly digested by our body, leaving behind toxic waste or *Aama* that becomes stuck deep inside our cells.^[2]

The Ayurvedic theory of physiologic regulation known as *Tridosha* describes how the three *Doshas* cooperate to maintain homeostasis in an individual throughout their whole life, beginning with conception.^[3] The main functions of the *Pitta* are metabolism, thermoregulation, energy homeostasis, pigmentation and vision.^[4] This article encompasses review on various aspects of *Pitta* and *Agni*.

MATERIALS AND METHODS**Materials****Ayurvedic Grantha**

1. *Charaka Samhita*
2. *Sushruta Samhita*
3. *Ashtanga Hridaya Samhita*

Modern Medical Literature

Method: To assess and clarify the notion of *Pitta* and *Agni* with contemporary medical literature, all references to *Pitta* and *Agni* from the *Ayurvedic Samhita* are taken into account and evaluated.

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Literature Review

There is simply one type of *Agni* in the body, according to *Acharya Sushruta* and when this *Pitta dosha* is vitiated or diminished, the digestion of food is influenced in a similar manner to how the combustion of fuel is impacted by diminished or vitiated fire in the outside world. Both conditions are treated in a similar way.^[5] *Pitta* possesses the characteristics of an *Agni* and because of this, it causes combustion and digestion in the body without which there cannot be any other *Agni* in the body. ^[6] According to the *Charaka Samhita*, the *Agni's* presence in *Pitta* can have either advantageous or detrimental effects. According to *Acharya Chakrapani*, *Agni* is a component of *Pitta* in the human body rather than flaming fire as it is in the phenomenal world.^[7] *Acharya Sushruta* responded to the question of whether *Pitta* and *Agni* are the same or distinct by claiming that *Pitta* is the only form of *Agni* that can be seen or felt in the body. Since *Pitta* accomplishes *Dahana* (burning, combustion, or oxidation), *Pachana* (digestion) and comparable actions performed by *Agni*. *Pitta* is known as *Antargani*. *Pitta* arises whenever *Agrneya Guna*, such as *Dahan Pachan* etc, develops in the body and *Pittahara Dravya* suppresses *Pitta*, which is *Agni* in the form of *Pitta*.^[8] *Acharya Marichi* has emphasised that *Pitta's Agni* can produce both good and detrimental impacts, whether it is interrupted or appropriate. In addition, according to *Acharya Bhoj* *Pitta* is the digestive fire that is a part of *Agni* and is intended specifically for the body's many metabolic processes, such as *Pachan* and *Deepan*. *Pitta* is referred to as *Agni* in a secondary sense, leading *Sushruta* to draw the conclusion that *Agni* does not exist independently of *Pitta*. However, the citation of *Acharya Sushruta* and *Samadosha Samagni* further raises questions. where it is made very apparent that *Pitta dosha* and *Agni* are different.^[9] *Dalhana*, the commentator on the *Sushrut Samhita* has

made attempts through *Pratyeksa* or direct observation, *Anumana* or inference and *Aagama* or authoritative scriptures to validate the conclusion reached by *Sushrut* that *Agni* and *Pitta* are the same. *Dalhana* has highlighted a nuanced contrast between *Agni* and *Pitta*, arguing that *Pitta* is endowed with taste, attributes, and potency, whereas *Agni* is devoid in all of these attributes.^[10] There are some more perspectives that see *Agni* as *Pitta's* subordinate rather than as something distinct from it, which makes things even more unclear. Several authors have made mention of these. *Acharya Marichi* has emphasised that *Pitta's Agni* can produce both good and detrimental impacts whether it is interrupted or appropriate. His commentary on the *Charak Samhita*, *Chakrapanidatta* adds additional commentary on the subordinate connection as "*Pittantargatta*" which claims that *Pitta's* role in the body is to generate *Agni's* heat rather than to burn things.^[11] According to him *Bhavamistra* has provided a crystal-clear solution to this issue and that is *Pitta's Ushna* or warmth attribute which is in responsible of its functions, including *Panchana*, *Ranjana* and *Darshan Agni* cannot exist independently of *Pitta*. Although constituted of five *Mahabhutas*, *Pitta* is controlled by *Agni* and *Aapah* and possesses their distinctive characteristics. In this context, *Amarkosa* provides "*Appittam*" as a definitive synonym for "*Agni*" which is to be comprehended as "*Aapah rahitam Pittam*" indicating that *Pitta* that is free of *Aapah Mahaphuta* should be compared to *Agni*. According to *Ayurveda* *Pitta* vitiated by consumption of pungent, corrosive, sour, alkalis and due to indigestion of food or foods producing indigestion will suppress digestive fire (*Agni*) much as boiling water extinguishes fire despite being incredibly hot. The following Ayurveda texts make a distinction among *Pitta* and *Agni* quite explicitly.

| | | Effect on <i>Pitta</i> | Effect on <i>Agni</i> |
|----|-----------------------------------|------------------------|--------------------------|
| 1. | Ghee ^[12] | Alleviates | Stimulates |
| 2. | Goat's milk ^[13] | Aggravation | No effect on <i>Agni</i> |
| 3. | <i>Divaswapan</i> ^[14] | Aggravation | Subdues |

Difference between *Pitta* and *Agni*

| | <i>Pitta</i> | <i>Agni</i> |
|--|---------------------------------|---|
| <i>Guna</i> (Properties) ^[15] | Liquid, unctuous | Dry and rough |
| <i>Gati</i> (Movement) ^[16] | Move to downward | Move to upward |
| <i>Pramana</i> | 5 <i>Anjali</i> ^[17] | <i>Sthulkaya -Yavamatra</i> <i>Hasvakaya-Tilamatra</i> |
| Type | 5 types ^[18-19] | Acharya Charaka -13 Acharya Sushrut -5 |

According to *Acharya Charaka* when the *Agni* of an individual is *Sama* that person would be completely healthy and spend a long, happy life. He also said that when the *Agni* of an individual stops functioning the person dies. The entire body's metabolism would be disrupted if a person's *Agni* were somehow vitiated or decreased leading to poor health and sick conditions. Hence the reason, the foundation (*Mool*) of life is supposed to be *Agni*.^[20]

DISCUSSION

Once more ancient literature claims that *Pitta* is nothing more than internal fire, also known as *Antaragni* or *Jatharagni*. By direct evidence and inferences this idea is established. Classical quotations from teachers and masters of antiquity are unquestioningly accepted without objection or discussion. They have been proven through time. Thus, *Pitta* and *Agni* are the same creatures even according to traditional references and evidence. The body's fiery properties, such as heat and a tendency to digest food rise when *Pitta* is elevated. The fiery features are also subdued when *Pitta* mitigating medications or diets are administered. If *Pitta* and *Agni* are separate substances, this is not feasible. *Pitta* and *Agni* are therefore the same things and *Pitta* is where the fire in the body is located. Diseases like anorexia, dyspepsia, loss of appetite, loss of interest in food, etc. appear when the body's fiery properties are weakened. When *Pitta* imbalances such indigestion, weight loss and loss of interest in meals are present. *Pitta* can execute functions like digestion because of the dominance of *Agni* and the decrease in *Aapah Mahabhuta*. It is this altered condition of *Pitta* that is known as *Agni*. Because of their enduring association *Pitta* & *Agni* are viewed as synonymous even though they are separate entities in actuality. Nothing like *Agni* exists. While *Agni* has more appropriate qualities, *Pitta* is independent of *Agni* and moreover possesses *Aapah Mahabhuta* qualities like *Drava*, *Visra* and *Adhogami*. Iron is not hot, yet when heated, it is impossible to tell the difference between the heat it produces and the iron itself. Similar to *Pitta* or *Agni* cannot be distinguished from it while having distinct features in a strict sense. This *Agni* which is an integral part of *Pitta* and circulates all through the body through various channels to sustain life is known as *Kaya Agni*. When *Pitta* stimulating herbs like ginger and *Plumbago zeylanica* are provided in these circumstances, fiery properties are restored and specified ailments are treated. Additionally, this supports the idea that fire and *Pitta* are the same thing. In comparison, hyperfunctioning causes a variety of different digestive as well as generalised metabolic abnormalities. Hypo functioning of the *Agni* results in indigestion and the

formation of *Ama*, which in turn is the cause of various illnesses.

CONCLUSION

Sushruta claims that *Pitta* is the only *Agni* that has been detected. The burning cooking is caused by the hotness of *Pitta* and since *Pitta* performs similar functions, it is referred to as *Antaragni*. There is no mention of *Agni* in the texts instead, it is recommended to use drugs with similar properties when the state is diminished and to turn to cold treatments when it is increased. *Pitta* performs *Dahana* (burning, combustion or oxidation), *Pachana* (digestion) and other similar actions performed by *Agni*. *Pitta* increases whenever *Agneya Guna*, such as *Dahan Pachan* etc develops in the body and *Pittahara Dravya* reduces *Pitta* which is *Agni* in the form of *Pitta*. When the *Guna* of *Agni* declines, *Arochaka* and *Agnimandya* etc develops in the body and *Pitta* return to normal after the administration of *Pitta*-enhancing substances like *Shunthi* and *Chitraka*.

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