

**RELATION BETWEEN AGNI AND BHRAJAKA PITTA****<sup>1</sup>\*Dr. Shikha Yadav, <sup>2</sup>Prof. Ravindra Singh Yadav and <sup>3</sup>Dr. Annapurna**

<sup>1</sup>M.D. Scholar, PG Department of Kriya Sharir, State Ayurvedic College and Hospital,  
Lucknow.

<sup>2</sup>HOD, PG Department of Kriya Sharir, State Ayurvedic College and Hospital, Lucknow.

<sup>3</sup>Lecturer, PG Department of Kriya Sharir, State Ayurvedic College and Hospital, Lucknow.

Article Received on  
10 December 2023,

Revised on 30 Dec. 2023,  
Accepted on 20 Jan. 2024

DOI: 10. 20959/wjpr20243-31097



**\*Corresponding Author**

**Dr. Shikha Yadav**

M.D. Scholar, PG

Department of Kriya  
Sharir, State Ayurvedic  
College and Hospital,  
Lucknow.

**ABSTRACT**

In Ayurveda the metabolism and catabolism in organism all are regulated through Agni. The presence of “Agni” in human system responsible for digestion and metabolism. Agni is the digestive and metabolic fire of the body. According to Acharya Sushrut, 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. Acharya Sushrut has given the five names of types of pitta ie. Pachak pitta, Ranjak pitta, Sadhak pitta, Alochak pitta and Bhrajaka pitta. Acharya Sushrut called Bhrajak pitta as Bhrajaka agni. It is existed in the skin and responsible for natural complexion of skin, it absorbs the perspiration of the skin and results in the glowing of skin etc. It explains that the normal texture of skin totally depends of Bhrajaka agni or Bhrajaka pitta. Bhrajaka pitta is located in skin and its functions are regulation of body heat and maintain normal skin colour and absorption and digestion of medicine applied on skin like oil painting,

lepas etc. Agni which not only perform digestion and assimilation of food but also contributes greatly towards the growth and development of body. The normal functioning of agni provides Bala, Ayu, Swasthya, oja, utsaha, Teja and Prabha thus help to maintain good physical and mental status.

**INTRODUCTION**

Agni located in pitta dosha is considered responsible for all metamorphoses taking place in the body like metabolic responses, hormonal conduct etc. According to Vagbhata, pitta has this main function pakti [digestion], ushma [maintain proper body temperature], darshan

[vision], kshudha [hunger], trishna [thirst], Prabha [luster to skin], medha [intellect].

Acharya Charak has mentioned that the Agni which is located in the pitta dosha give rise to dangerous or favorable consequences when its in abnormal or normal condition independently.

Acharyas have mentioned that a person is healthy if his/her Agni [digestive power] is sama [proper]. Since skin is the mirror of the metabolism taking place inside our body so no matter how much external cosmetics one apply but if his/her Agni is not proper, it will lead to the formation of saamaja dhatu and in turn the effect of will be projected on skin as acnes and various skin disorders. So Agni is the ultimate key factor for keeping the skin healthy throughout ages.

According to Ayurveda there are 13 types of Agni in body namely

Dhatwagni (7)- refers to tissue metabolism.

Bhutagni (5)- refers to the final digestion in liver.

Jathragni (1)- refers to the whole process of digestion in G.I.T[Prime one and nourishes the other Agnis].

Jatharagni is the main important agni that controls the function of all other 12 agnis. All the Agnis are totally dependent on the status of Jatharagni (ch.chi.15/39-40).

**1. Jatharagni-** It plays a key role in digestion of food-stuffs composed of five basic elements and transforms it for utilization by the respective tissues. Jatharagni is also classified into four categories according to its performance of digestion in the human being (cha.chi15/51) namely vishmagni, tikshanagni, mandagni and samagni.

**A. Samagni-** Digestive function are proper, there are no episodes of gas, colic and constipation. It digests and assimilates food properly at the proper time. This thus increases the quality of the dhatu.

**B. Vishmagni-** Irregular secretion of digestive enzymes. Vishmagni is the state in which improper digestion and metabolism takes place i.e. some time performs normal functions followed by abnormal one and manifest flatulence, abdominal pain, diarrhea, and heaviness in abdomen etc. it creates different types of udargata roga;

**C. Tikshanagni-** Tikshanagni means very quick/very fast/ very sharp hypersecretion of digestive enzymes. Acharya Sushruta states that when the power of digestion is increased from normal to above normal, food digests very quickly and produce hunger or the desire for food.

When food is digested, the throat, the mouth cavity and the lips becomes dry with a burning sensation. This condition is known as “Bhasmak Rog” according to ayurveda.

**D. Mandagni-** Mand means slow. Hyposecretion of digestive enzymes. The meaning of the mandagni is slow digestive power or digestive capacity. Those who are having mandagni eat very little and are unable to digest the smallest amount of food.

**2. Bhutagni-** these agni are responsible for the molecular metabolism and help in synthesis and breakdown of materials at molecular level.

**3. Dhatuagni-** Dhatuagni are responsible for the formation of tissues (dhatus) and participate in the specific tissue metabolism. The seven kinds of dhatuagni- Rasagni, Raktagni, Mamsagni, Medagni, Majjagni, Asthyagni, Shukragni.

Bhrajaka pitta is considered as the division of pitta giving the colour and luster to the skin and maintaining the body temperature. Bhrajaka pitta is located in skin and its functions are regulation of body heat and maintain normal skin colour and digestion of drug applied externally on skin.

*Role of Jathragni in maintaining skin health-* Jathragni plays a main role in digesting the ingested ahara (Food material) and transforming it into ahara rasa. This ahara rasa with the action of dhatwagni is transformed into respective dhatu and the dhatu kitta bhaga. If jathragni is not proper or diminished then ahara rasa will not properly be digested. It will get accumulated in the amashya and ultimately leads to the formation of ama. This ama is nothing but the sticky toxins which are accumulated all over the body. The ama will block the strotas due to which samchaya (increase) of dosha will take place which will ultimately lead to vyadhi, manifestation of which are first seen over the skin since skin is the first mirror of the human metabolic process.

*Role of Bhutagni in maintaining skin health-* these agni digest their own part of the element present in the food material. After the digestion of the food by bhootagni, digested material containing the qualities similar to each bhoot nourish their own specific bhautika element of the body. If bhootagni is affected, the subsequent portion of the body nurtured by the type of bhootagni will be affected. For eg when vayuagni is normally distributed among skin, skin gets lustre and when deranged, then discolouration of the skin and disturbance in sense of touch takes place.

*Role of dhatwagni in maintaining skin health-* There are seven dhatwagnis namely rasagni,

raktagni, mamsagni, medoagni, asthyagni, majjagni, shukragni. If dhatwagni is proper, then proper performance of next dhatu from the previous dhatu will be there and dhatu Parampara will go uninterrupted. Therefore formation of niramaja dhatus will take place and as a result proper dhatu saras like twak saara, rakta saara will be formed which will lead to a healthy and beautiful body.

## MATERIALS AND METHODS

As this article is thoroughly explained with the help of Ayurvedic Samhita like Charak Samhita, Sushrut Samhita, Ashtang Hridaya, Bhelsamhita as well as website.

## 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. According to Acharya Sushrut, 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. The origin of pitta is from 'Tapa' word meaning digestion, digestion of ingested food for the purpose of nourishment of body. Another one meaning of 'Tapa' is to maintain heat by maintaining the colour, complexion, lustre, glow of skin. According to different Acharyas pitta to be agni are same while others said both are different. According to Acharya Sushrut there is no existence of agni in the body without pitta, he has also described five types of agnis- Pachakagni, Ranjakagni, Alochakagni, Sadhakagni and Bhrajakagni as the variety pitta. Bhrajakagni pitta the pitta which is responsible for the production of 'Bha'(complexion) of skin is called as Bhrajakagni. Bhrajakagni pitta located in the skin is responsible for production of normal and abnormal colour of the skin as well as normal and abnormal body temperature. According to Bhel Samhita, Bhrajakagni pitta produce different Prabha (shades) of the head, hands, feet, sides, back, abdomen, thighs, face, nails, eyes and hair it also brightens them. It may be stated that Bhrajakagni pittamay represent the factor which are responsible for the colour of skin and other structures.

## CONCLUSION

If all the 13 types of agnis of an individual are in healthy state then it will definitely provide not only beautiful skin but also good health. If the agni is not proper then it will lead to apakwa anna rasa in the amashaya. This is nothing but ama (toxin) which gets accumulated all over body and leads to various types of skin diseases. Proper balance of all the type of agni is responsible for formation of proper dhatus and subsequently proper dhatu saras formed

ultimate effect of which is seen on the skin.

## REFERENCES

1. Charaka Samhita with Vidyotini hindi commentary by Sri Satyanarayan Shastri, Pt. Kashinath Shastri, Dr. Gorakhnath Chaturvedi; Edited by Pt. Rajeshwardatta Shastri Pt.Y.N.Upadhyaya, Dr.Banarasidasa Gupta, DrBramhamashankara Misra; Volume I; sutrasthan Reprint Edition ChaukhambhaBharti Academy, Varanasi, 2014.
2. Astanga Hridayam with Vidhyotin Hindi commentary by AtridevaGupta–EditedbyY.N. Upadhyaya, Sharisthana. ChaukhambaSurbharti Series, Varanasi.
3. Sushruta Samhita with Ayurveda Tattva Sandipika Commentary by Kaviraja Ambikadutta Shastri; Part 1; Sharirsthana; Reprint Edition Chaukhambha Sanskrit Sansathan; Varanasi, 2015.
4. Charaka Samhita with Vidyotinihindi commentary by Sri Satyanarayan Shastri, Pt.Kashinath Shastri, Dr. Gorakhnath Chaturvedi; Edited by Pt. Rajeshwardatta Shastri, Pt.
5. Y.N.Upadhyaya, Dr.Banarasidasa Gupta, Dr. Bramhamashankara Misra; Volume II; Reprint Edition Chikitsasthana Chaukhambha BhartiAcademy, Varanasi, 2014.
6. CharakaSamhitawith Vidyotinihindiary by Sri Satyanarayan Shastri, Pt. Edition Chaukhambha Bharti Academy, Varanasi, Kashinath Shastri, Dr. Gorakhnath Chaturvedi; Edited by Pt. Rajeshwardatta Shastri, Pt. Y. N. Upadhyaya, Dr. Banarasidasa Gupta, Dr. Bramhamashankara Misra; Volume II; Chkitsasthana, 2014.
7. Charaka Samhita with Vidyotinihindi commentary by Sri SatyanarayanShastri, Pt.Kashinath Shastri, Dr.Gorakhnath Chaturdi; Edited by Pt. Rajeshwardatta Shastri, Pt. Y.N. Upadhyaya, Dr.Banarasidasa Gupta, Dr. Bramhamashankara Misra; Volume II; Chikitsasthana Reprint Edition Chaukhambha BhartiAcademy, Varanasi, 2014.
8. charakaSamhitawithvidyotinihindi commentary by sri satyanarayan Shastri, Pt. Y.N. Upadhyaya, Dr. Banarasidasa Gupta, Dr. BramhamashankaraMisra; VolumeII; ChikitsasthanaRepr int Edition Chaukhambha Bharti Academy, Varanasi, 2014.
9. Yogratnakar; Edited by shreeKrishna Sharma; chapter printedby Sanskrit school of academic research, 1-10.
10. Charaka SamhitabyAgnivesa, Ayurveda Dipika commentary Chakrapanidattta; Edited by Vaidya Jadavji Trikrampi Acharya, chikitsa sthana Reprint edition Chaukhambha Bharti Academy, Varanasi, 2014; 15: 1-4.
11. CharakaSamhitabyAgnivesa, Ayurveda Dipika commentary of Chakrapanidattta; Edited

by Vaidya Jadavji Trikamji Acharya, sutrasthana Reprint edition Chaukhambha Bharti Academy, Varanasi, 2014.

12. Astanga Hridayam with Vidhyotini Hindi commentary by Atrideva Gupta Edited by Y.N. Upadhyaya 12<sup>th</sup> edition Sutrasthana. Chaukhamba Surbharti Series, Varanasi.
13. Ashtang sangraha, with Vidhyotini Hindi commentary by Atrideva Gupta –Edited by Y.N. Upadhyaya, sharirsthana Chaukhamba Surbharti Series, Varanasi.
14. Astanga Hridayam with Vidhyotin Hindi commentary by Atrideva Gupta -Edited by Y.N. Upadhyaya, sutrasthan chaukhamba surbharti series, Varanasi.