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### A review on *avikrut pitta dosha*

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#### ABSTRACT

*Pitta* represents metabolism. It is characterized by heat, moistness, liquidity, and sharpness and sourness. Its chief quality is heat. It is the energy principle which uses bile to direct digestion and enhance metabolism. Unbalanced *pitta* is primarily characterized by body heat or a burning sensation and redness. The effect of 'pitta' is, in essence, of harmonizing or balancing nature. One of the principle functions of 'pitta' is to effect transformation and harmonization or balancing of internal functions of the body. So, a common relationship between the effects of 'pitta' and 'satwa' guna is noticeable. Pitta governs metabolism and transformation mind and body. This article gives a review on avikrut karma of pitta dosha.

**Keywords:** *avikrut pitta dosha*

#### INTRODUCTION

**The doshas are biological energies found throughout the human body and mind. They govern all physical and mental processes and provide every living being with an individual blueprint for health and fulfilment.** It is apparent from the nature, kinds and functions of 'tridosh' that vayu, pitta and kapha in desirable degree and in the normal state of their harmonious functioning are essential for maintenance and promotion of health. The doshas derive from the Five Elements and their related properties. Vata is composed of Space and Air, Pitta of Fire and Water, and Kapha of Earth and Water. pitta dosha governs metabolism and transformation in the body. The doshas are dynamic energies that constantly change in response to our

actions, thoughts, emotions, the foods we eat, the seasons, and any other sensory inputs that feed our mind and body. Of the three doshas in Ayurveda, pitta is the hottest, oiliest, and sharpest. This article gives a review on avikrut karma of pitta dosha.

## LITERATURE REVIEW

### Concept of *tridosha*

दोषधातुमलमूलं हि शरीरं, su.su.15/3

The *tridosha* are the energy principles that govern every physiological and spiritual function in the human body. Any imbalance in the tridoshas is thought to be the major contributing factor for diseases. The balance of tridosha in every human is unique and forms the individual prakriti. Ayurved literature hold that whenever substances, functions and attributes of like nature come closely together, ‘dosh’, ‘dhatu’, and ‘mala’ increase and whenever substances, functions, and attributes of unlike nature come closely together, ‘dosh’, ‘dhatu’ and ‘mala’ decay. The tridosha means the three factors of the body.

Disease appears in different forms depending on the different kinds of vitiations caused by vayu, pitta and kapha. It is categorized according to the predominance of the dosha that pollutes

the dhatu. According to Acharya Susruta a person is said to be a health one, if the tridosh – vayu, pitta, kapha – pachak agni, or the capacity to digest or assimilate, sapna- dhatu’ and mala – all of them prevail and operate at equilibrium

### Concept of Pitta dosha

Everything in the universe, according to the ancient Indian scholars, is composed of ‘pancha-mahabhuta’, that is, five primary things namely, ‘kshiti’ (earth), ‘apa’ (water), ‘tej’ (energy), ‘marut’ (air) and ‘byom’ (space); they also held this view that all living beings, microscopic or macroscopic in form, including human being, is made out of ‘pancha-mahabhuta’, in different permutations and combinations.

Pitta dosha is the Ayurvedic mind-body type that is associated with fire and water.

पित्तमाग्नेयं su.su.42/5

It’s sharp and hot in nature and governs metabolism and all things heat-related in the mind and body. Pitta is the dosha of transformation. Our agni—our digestive fire— is what we use to transform food. Pitta derives from the elements of Fire and Water and translates as “that which cooks.” It is the energy of digestion and metabolism in the body that functions through carrier substances such as organic acids, hormones, enzymes, and bile. While *Pitta*

is most closely related to the element of Fire, it is the liquid nature of these substances that accounts for the element of Water in Pitta's make-up.

*Pitta* is responsible for this "fire" and if it's out of balance, our entire physiology can be thrown for a loop.

#### Characteristics of Avikrut Pitta dosha:

सस्त्रेहमुष्णं तीक्ष्णं च द्रवमम्लं सरं कटु।

ch.su.1/59

Hot, Light, Intense, Penetrating, Pungent, Sharp, Acidic.

**Seat of Pitta dosha:** The main locations of *Pitta* in the body are the small intestine, stomach, liver, spleen, pancreas, blood, eyes, and sweat.

Types of *Pitta dosha*: Within *Pitta dosha*, there are five distinct *subdoshas* that are responsible for moderating transformation in various parts of the physiology.

रागपक्त्योजस्तेजोमेधोष्मकृत् पित्तं पञ्चधा प्रविभक्तमग्निर्मणाऽनुग्रहं करोति; ||su.su.15/4

#### They are as follows:

*Alochaka Pitta*: Governs the functioning of the eyes, inner and outer vision. When out of balance, *Alochaka Pitta* can lead to bloodshot eyes or poor vision.

*Bhrajaka Pitta*: Governs the healthy glow of the skin. When out of balance, *Bhrajaka*

*Pitta* can manifest as redness in the skin, skin irritation, rashes or acne.

*Sadhaka Pitta*: Governs the emotional heart, desire, drive, decisiveness, and spirituality. If *Sadhaka Pitta* moves out of balance it can lead to demanding, perfectionist, and workaholic tendencies.

*Pachaka Pitta*: Governs digestion, assimilation, and metabolism for health nutrients and tissues. If out of balance, *Pachaka Pitta* may lead to symptoms such as bloating, upset stomach, acid stomach, and food cravings.

*Ranjaka Pitta*: Governs healthy, toxin-free blood. If out of balance, *Ranjaka Pitta* can lead to toxins in the blood, anger, and even early greying of the hair.

The qualities of *Pitta* are oily, sharp, hot, light, moving, liquid, and acidic. A *Pitta* individual will display physical and mental characteristics that reflect these qualities in both a balanced and imbalanced state.

Physiologically, *Pitta* provides the body with heat and energy through the breakdown of complex food molecules. It governs all processes related to conversion and transformation throughout the mind and body. Psychologically, *Pitta* governs joy, courage, willpower, anger, jealousy, and mental perception. It also provides the radiant light of the intellect.

When a person has a tendency to “overheat,” excess Pitta is usually the culprit. Just as a campfire may turn into a forest fire without proper care, the internal fire of the mind and body must be kept in check.

#### Concept of Avikrut Pitta

Because Pitta governs the important digestive agnis, or fires, of the body, it's responsible for how we metabolize our sensory perceptions and how we discriminate between right and wrong. Balanced Pitta leads to clarity and the ability to process experiences well.

दर्शनं पक्तिरूष्मा च क्षुत्तृष्णा देहमार्दवम्।

प्रभा प्रसादो मेधा च पित्तकर्माविकारजम्।

॥५०॥ Ch.Su.18/52

Heat is generated and body temperature is preserved through its influence. The influence of pitta is operative in biochemical reactions like digestion, assimilation and many more similar reactions. It is notable that it is the role of pitta that is the dominant one in maintaining balance between oxidation and heat generated in the body. Pitta also plays a meaningful role in the preparation of ground for sensation of the excitement actuated by light coming from outside. Such activity of pitta arises out of mental faculty for discretion, and in this respect it

is known as ‘alochak pitta’ or pitta relating to the eyes.

Essentially, the notion of pitta is related to process of thermogenesis regulating the functions of metabolism. Ancient Indian physicians believed that ‘pitta’ is that of ‘antaragni’ or internal fire at the instance of which the rhythm of life continues.

The balanced Pitta individual is blessed with a joyful disposition, a sharp intellect, and tremendous courage and drive. As the fire of the mind and body becomes unruly, however, the laughing Pitta quickly becomes the yelling Pitta. Anger, rage, and ego replace Pitta's positive attributes, leaving an individual who is bitter with life and overbearing towards others. There is a saying that imbalanced Pitta individuals don't go to hell; they simply create it wherever they go! Pitta imbalances commonly manifest in the body as infection, inflammation, rashes, ulcers, heartburn, and fever.

#### Concept of piita dosha vikruti:

- *Pitta vrudhi:*

पित्तवृद्धौपीतावभासता सन्तापः शीतका  
मित्वमल्पनिद्रता मूर्च्छा बलहानिरिन्द्रिय  
दौर्बल्यं पीतविण्मूत्रनेत्रत्वं च  
su.su.15/13

- *Pitta kshay:*

पित्तक्षये मन्दोष्माग्निता निष्प्रभता च  
su.su.15/7

Sense of burning, warmth, running secretion out of the deep wound in the body, assumption of reddish colouration etc. are some of the salient signs that emerge. Such senses are noticed to dominate the parts of the body whichever are occupied by the pitta. The expert Ayurvedic physician is inclined to infer from the appearance of such signs that the disease has been consequence of pitta in its abnormal and disturbed state of functioning.

#### Importance of prakrut karma of pitta dosha

- **Alochaka Pitta:** Functioning of the eyes.

सोऽभिप्रार्थितमनोरथसाधनकृदुक्तः; यद्दृष्ट्यां पित्तं तस्मिन्नालोचकोऽग्निरिति सञ्ज्ञा |  
Su.su.21/9-10

It reigns in the eyes, and causes vision. But, the power of vision disappears, if it goes abnormal.

- **Bhrajaka Pitta:** Healthy glow of the skin.

स रूपग्रहणाऽधिकृतः; यत्तु त्वचि पित्तं तस्मिन्ना जकोऽग्निरिति सञ्ज्ञा,|| Su.su.21/9-10

It exists in the skin; and owing to its presence, lustre of the body is noticeable, and absorption of ointment is possible. If it goes abnormal, skin diseases and discolouration of the skin is noticed.

- **Sadhaka Pitta:**

यत् पित्तं हृदयस्थं तस्मिन्

साधकोऽग्निरिति सञ्ज्ञा,|| Su.su.21/9-10

Desire, drive, decisiveness, spirituality .It prevails in the heart, and help vision, memory and in the comprehension of anything. Faculty of thinking disappears and a sense of helplessness and epilepsy appears if it goes abnormal. .

- **Pachaka Pitta:**

विशेषेण पक्वामाशयमध्यस्थं पित्तं चतुर्विधमन्नपा नं पचति, विवेचयति च दोषरसमूत्रपुरीषाणि; तत्रस्थमेवचात्मशक्त्या शेषाणां पित्तस्थानानां शरीरस्य चाग्निर्मणाऽनुग्रहं करोति, तस्मिन् पित्ते पा चकोऽग्निरिति सञ्ज्ञा;|| Su.su.21/9-10

Digestion, assimilation, metabolism for healthy nutrients and tissues. It prevails in the stomach and the intestines, causes digestion generating *annarasa* or chyle, and is responsible for the excretion of faeces and urine etc. Indigestion, acidity, and burning sensation at the throat, heart, and stomach take place, if *pachaka pitta* goes into its abnormal state.

- **Ranjaka Pitta:** Healthy, toxin-free blood.

यत्तु यकृत्प्लीहनोः पित्तंतस्मिन् रञ्जकोऽग्निरिति सञ्ज्ञा, स रसस्य रागकृदुक्तः|| Su.su.21/9-10

It colours the *annasara* or chyle from out of the stomach, live spleen and turns the

same into blood. In its abnormal state it leads to production of *rakta pitta* (or haemoptisis) and troubles in the liver and the spleen.

## CONCLUSION

- The elementary idea underlying the Ayurvedic mode of treatment is to generate or maintain condition or environment so that 'tridosh' may operate in harmony with one another, or in case they have gone out of order or harmony, to restore the condition or the environment for their harmonious operation.
- **A Pitta type, on the other hand, will have qualities reflective of Fire and Water, such as a fiery personality and oily skin.**
- **The balance of dosha represents the healthy state and imbalance will cause various diseases. In normalcy doshas will be performing their own functions and individual doshas will be having their own specific sites.**
- If the pitta remains and the functions in assimilation, normal temperature and in undisturbed state, vision, body, lustre, cheerfulness and intelligence, appears.

- Activities of 'pitta' are displayed or exhibited basically through the principle of preservative ness or conservatism;
- The effect of 'pitta' is, in essence, of harmonizing or balancing nature. One of the principle functions of 'pitta' is to effect transformation and harmonization or balancing of internal functions of the body. So, a common relationship between the effects of 'pitta' and 'satwa' guna is noticeable.
- **By telling the various sthana of each dosha, different function that is taken up by individual dosha in different sites has been highlighted.**

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