

CONCEPT OF SĀDHAKAPITTA IN ĀYURVEDA

*Dr. Vijay Laxmi Gautam, **Prof. H. H .Awasthi, ***Prof.SangeetaGehlot

*Asso. Prof., **Professor, ***Professor & Head

*&** Department of Rachana Sharir, *** Department of KriyaSharir,
Faculty of Ayurveda, IMS, BHU, Varanasi

ABSTRACT

The *TēidoŌ*ais a unique concept of Āyurveda. The *VĀta*, *Pitta* and *Kapha* constitute the body. Each one is important with its own speciality. The absence of any one *doŌha* can't serve the purpose of life, as they are responsible for *sri Ōri* (Creation), *stithi* (Maintenance) and *laya* (Destruction) of all creature. *SĀdhaka pitta* is one among the subtype of *Pitta* associated with certain mental faculties and emotions. The *SĀdhakaPitta* is one which helps to achieve *CĀturyavidhaPuruŌartha* i.e., *Dharma* (Duty), *Artha* (Wealth), *KĀma* (Desire) and *Moksa* (Liberation). *SĀdhaka pitta* is one among the subtypes of *Pitta* associated with certain mental faculties and emotions. These functions can be attributed to the functions of higher centres of brain. It removes the dark thoughts and desires, increases intelligence, memory, wisdom and self- esteem. The structure and function are interrelated because structure influences the function and function affects the structure. The functions of *SĀdhaka pitta* can be correlated with the functions of higher centres of the brain carried by neurotransmitters. It is the area with vast scope for study and understanding function of *SĀdhaka Pitta* can be comparable with the functions of higher centres of the Brain carried out by the neurotransmitters.

Key words: *SĀdhakapitta*, *PuruŌĀrtha*, *Memory*, *Brain*, *Intelligence*

INTRODUCTION

The word *SĀdhakais* derived from the root word “*sĀdha-* which means “to accomplish”. The *SĀdhakPitta*, which is responsible for intellect and memory and allows us to accomplish the things effectively and promotes contentment and enthusiasm.^[1] This sub-*doŌha* is responsible for things such as desire, drive, decisiveness, discrimination, intelligence, contentment, motivation, self-confidence, memory, emotional balance, and even spirituality. The elements fire and water combine to form *Pitta doŌha*. It is the principle of transformation energy. It governs heat, digestion, and metabolism. Concept of *TridoŌha* is a unique concept of Āyurveda.^[2] *SĀdhakapitta* connects the heart and mind together so that the two can communicate with each other. Each *doŌa* (*vĀta*, *pitta*, *kapha*) has five *sub-doŌhĀs*, which involve different organs and perform different functions in the body. *SĀdhaka pitta* dwells in the heart and the brain, and includes the nervous system and the senses. The *sĀdhaka pitta* has an inward movement, which essentially sorts out our external experiences into an internal ‘felt’ experience. It distinguishes truth and reality from the information from the senses.^[3] The *VĀta*, *Pitta* and *Kapha* constitutes the body and the main pillars of body. The term *pitta* is derived from the *Sanskĕit* root word ‘*Tapa*’ and having three meaning viz *TapadĀhe*,

Tapa santĀpe and *Tapa aiĒhwarye*, which means to burn the ingested food, to generate the heat. *Dahanadoes* not indicate burning here rather it should be understand as *pĀka*(Metabolism) and can be interpreted as responsible factor for *parinĀmai*.e. transformation.^[4]The *Pitta* is composed of fire and water. *Pitta* energy is responsible for digestion, metabolizes food through enzymes and intestinal secretions and converts into blood, bones, muscles, etc. *Pitta* maintains body temperature and hormonal levels; trigger hunger and thirst; provides complexion to the skin; sharpens the intellect and memory; enhance daring, courage and will. *Pitta* energy in the mind is considering as mental fire necessary for will power, decision-making, courage, ambitions, optimism, intelligence and creativity.^[5] The subtypes of *pitta doĀs* are five types i.e. *PĀcaka*, *Ranjaka*, *SĀdhaka*, *Ālochaka* and *BhĒĀjaka pitta*. The *PĀcaka Pitta* governs digestion, stimulates digestive enzymes and separates nutrients & waste products. In unbalances, its pathological manifestations are anorexia, rise of body temperature, burning sensation, indigestion, hyperacidity, ulcers, nausea & vomiting, low appetite, poor digestion, bloating, constipation, etc.^[6] The *Ranjaka Pitta* is a *SanskĒit*word means giving colour. It is present in the liver and spleen involved in the production and maintenance of blood through the process called erythropoiesis. The spleen acts as a filter and blood reservoir. If imbalance occurs, its pathological manifestation is anaemia, jaundice, hepatitis, and abnormal skin pigmentation.^[7]The *SĀdhaka Pitta* is responsible for intelligence and memory. The *SĀdhaka Pitta* is present in both the brain and heart. It regulates aspects of the hypothalamus ultimately to maintain balance and homeostasis of the whole body. It can look upon as neurochemistry involving certain neurotransmitters such as dopamine and serotonin responsible for cognition and understanding. Consider *SĀdhaka pitta* as the brilliance, able to make sense from digested incoming information. This *pitta* accomplishes dynamic transformation of thoughts into feelings and feelings into emotions. The pathological manifestations are lack of concentration, dullness of mind, sleep deprivation, etc.^[8]The *Ālochaka Pitta* governs optical perception required for vision. It gives lustre to the eyes, responsible for dilation and contraction of pupil associated with clarity and clear perception. The pathological manifestations are pertaining to eye and vision; conjunctivitis, blepharitis, styes, etc.^{9]} The *BhĀrajaka Pitta* governs lustre and body complexion, heat, and skin pigmentation. It helps with the biochemical reactions within the skin and production of Vitamin D and melatonin. The pathological manifestations are pertaining to skin problems such as skin discoloration, eczema, psoriasis, acne, skin cancer and other skin diseases. Sweet and bitter herbs such as *Aloe vera* helps balancing this *pitta*.^[10]

If *Pitta* are out of a balance then different types of *subdoĀ* of *pitta* causes different symptoms. The *Ālocaka Pitta*: Bloodshot eyes, poor vision. *BhrĀjaka Pitta*: Skin rashes, acne. *SĀdhaka Pitta*: Demanding, perfectionist, workaholic. *PĀcaka Pitta*: Acid stomach. *Ranjaka Pitta*: Early greying, anger and toxins in blood.

OBJECTIVE:

1. To understand the concept of *SĀdhaka Pitta*.
2. To make correlation of *SĀdhaka pitta* with the functions of higher centres of the brain carried out by the neurotransmitters.

MATERIAL & METHODS-

The *Āyurvedic texts* and *Veda* were scrutinized regarding the references for the concept of *SĀdhaka Pitta*. The anatomical and physiological part were studied from modern Anatomy, physiology books, National/International journals research papers and websites are seen for this purpose.

LITERATURE REVIEW

According to *ĀcharyaKĀḍhyapa*, he indicates the *téisthurÉa* i.e. *vĀta*, *pitta* and *kapha*. *Ācharyacarakahas* described the *vĀta*, *pitta* and *kapha* as a *téiskandha*. *ĀcharyaSuḌéuta* has described that the *SĀdhaka pitta* present in the *Héidaya* (Heart) is known as *sĀdhakaagni* (*SĀdhak pitta*). It is responsible for fulfilling the desire of the mind. The three *doŌaVĀta*, *Pitta* and *Kapha* are the main pillars of the body. Each one has subtypes *PĀchak*, *Ranjak*, *SĀdhak*, *Ālocaka* and *BhrĀjak pitta* which are situated in the different organs and perform different functions in the body. *ĀcharyaVĀgbhaŌ* has described the functions of the brain are intelligence, intellect, thinking and determination. They are not the functions of *héidaya*. The term *pitta* is derived from the *Sanskéit* root word 'Ōapa' and it is having three meaning *ŌapadĀhe*, *Tapa santĀpe* and *Tapa AiDhwarye*, which means to burn the ingested food, to generate heat. The *Dahan* should be understood as *PĀka* (Metabolism) and can be interpreted as responsible factor for *parinĀma* or transformation.^[11] The *SĀdhakaPitta*, which is responsible for intellect and memory and allows us to accomplish the things effectively and promotes contentment and enthusiasm. It is the one which helps to achieve *CĀturvidha PuruŌĀrtha* i.e. *Dharma* (duty), *Artha* (Wealth), *KĀma* (Desire) and *Moksa* (Liberation).^[12]

STHANA & KARMA (Location & Functions)

It is situated in the *Héidaya* and responsible for intelligence (*Buddhi*), memory (*MedhĀ*), self-esteem (*AbhimĀna*), enthusiasm (*UtsĀha*) and for the achievement of one's own aspirations.^[13] The *pitta* is located in *héidaya* is called *sĀdhakagni* and its function as dispels the *kapha* and *tamas* from *héidaya* and enables the *manas* to perceive the things clearly.^[14] It also enables the receptions of *Āhabda*, *sparĀha* and *gandha* etc.^[15] The Brain (*Uro héidaya*), the term *héidaya* consists of three *Sanskéit* roots- *Hé- Harana* (Receiving), *Da- Dana* (giving away/in), *Ayana-* moving activity of two earlier functions. It is the site for mind with attributes like *sattva*, *Rajas* and *Tamas*.^[16] It is the seat of *cetna* in living beings when this is invaded by *tamasguna*, persons get sleep, *Sattva-guna* is the cause for wakefulness.^[17]

DISCUSSION

In *CarakaSamhitĀ*, functions of *SĀdhaka Pitta* is described in *Sutra SthĀna* 12/14 as *Āurya*, *Bhaya*, *Kéodha*, *HarŌha*, *Moha*, and *PrasannatĀ*. In *CarakaSamhitĀ Sutra* 18/52, it is said to be for *PrabhĀ* (lusture), *PrasĀda* (cheerfulness) and *MedhĀ* (memory) .^[18] and in *CarakaSamhitĀShĀrirSthĀna* that indicates the location of *Cetanais Héidaya*.^[19] The emotions and mind both can aggravate each other so it becomes a vicious cycle if not healed with the proper

practices and remedies. Some of individuals will be able to process their emotions quickly and more or some will not. Sometimes even patients with strong *SĀdhaka Pitta* will come across a certain event like a death that they are not able to come to peace with no matter what they do. The consequences of hanging into negative impressions, *Saṅskāra* for a long time then *Saṅskāra* can negatively impact the person in their body, mind and spirit, creating psychosomatic disorders. Today even modern science agrees that emotional imbalances (i.e, stress) are the major component in health problems, both mental and physical. The mental diseases are depression (*Avasāda*), rages, anxiety and bipolar disorders, all are considered as the symptoms of weak *SĀdhaka Pitta*. Without strong *SĀdhaka Pitta*, *dhī* (ability to learn), *dhēti* (ability to recall), break down as do the channels of the body, especially between the heart and mind.^[20]

The entire field of neuroradiology can be divided into three categories:

- 1) The brain's effects on the heart (such as Takotsubo cardiomyopathy),
 - 2) Neurocardiac syndromes such as hypertrophic cardiomyopathy in Friedreich ataxia and
 - 3) The heart's effects on the brain, such as the cardiac origin of embolic stroke.
- The central role of the autonomic nervous system in the regulation of cardiac function has also resulted in the introduction of neuromodulation to effectively improve cardiac function.

A relatively underestimated example of the heart's effects on the brain is the link between dysfunction of the heart and the brain. This may become a very important health care problem in the near future, as both cardiac dysfunction and progressive loss of cognitive functioning are prominent features of ageing.^[21]

Pioneers in the field recognised the importance of this link and organised the successful first international conference on the Heart & Brain in Paris in March 2012. This conference aimed to 'consolidate the hybrid field of neuroradiology or cardio neurology: the strokologist will teach the cardiologist about the brain and the neurologist will learn how the heart is affecting the brain' (see website Heart & Brain Conference, 1–3 March 2012, Paris). It highlights the importance of the baroreflex in the heart-brain connection and potential pathophysiological and molecular mechanisms of the effects of cerebral hypo perfusion and cognitive function.^[22]

CONCLUSION

Out of present article by study we can establish the correlation between structure and function of brain is same as function of *SĀdhakapitta*. In *Charaksaṅgīhita Vimāna sthāna*, *Suśrūtasaṅgīhita Sūtra sthāna*, and *Aṅgīhita Sūtra sthāna*, the functions of *sadhaka pitta* concern it deals with mental functions more, such as intelligence, self-consciousness, knowledge etc. The location of *hridaya* (not anatomical heart), and imbalance of *SĀdhakapitta* can easily be understood in any of psychic or psychosomatic disease. It is observed that the brain's chemical serotonin has long been known to play an important role in regulating anger and aggression. Low cerebrospinal fluid concentrations of serotonin have even been cited as both a marker and predictor of aggressive behaviour.^[23] Emotions like fear and love, are carried out by the limbic system, which is located in the temporal lobe. While the limbic system is made up of multiple parts of the brain, the centre of emotional processing is the amygdala (a group of structures) deep in the brain that's associated with emotions such as anger, pleasure, sorrow, fear, and sexual arousal, which receives input from

other brain functions, like memory and attention. The amygdala is activated when a person recalls emotionally charged memories, such as in frightening situations.^[24]

REFERENCES:

1. Williams MM, A Sanskrit- English Dictionary, 1st Ed. New Delhi: BhartiyaGranthaNiketana; 2007: p-1201
2. Paradkara HSS. AstangaHrudaya with Sarvangasundara commentary of Arundatta and Commentary of Hemadri, 9th Ed. Varanasi (India): ChaukhambhaOrientalia 2005, p-194
3. Paradkara HSS. AstangaHrudaya with Sarvangasundara commentary of Arundatta and Commentary of Hemadri, 9th Ed. Varanasi (India): ChaukhambhaOrientalia 2005, p-193
4. Acharya JT. SushrutaSamhita with Nibandhasangraha commentary of Dalhana, Reprint ed. Varanasi (India): Chaukhambha Sanskrit Sansthan; 2003, p-99
5. Shastri H. Amarkosha of Amarsimha with Maniprabhahindi Commentary, 6th ed. Varanasi, Chaukhambha Sanskrit Sansthan; 1998, p.410
6. Paradkara HSS. AstangaHrudaya sutra with Sarvangasundara commentary of Arundatta and commentary of Hemadri, 9th Ed. Varanasi (India): ChaukhambhaOrientalia 2005, p-194
7. Acharya JT. CharakSamhita with Ayurveddipika commentary of Chakrapanidatta, Reprint ed. Varanasi (India): ChaukhambhaOrientalia 2011, p-183,
8. Paradkara HSS. AstangaHrudaya sutra with Sarvangasundara commentary of Arundatta and commentary of Hemadri, 9th Ed. Varanasi (India): ChaukhambhaOrientalia 2005,
9. Acharya JT. SushrutaSamhita with Nibandhasangraha commentary of Dalhana, Reprint ed. Varanasi (India): Chaukhambha Sanskrit Sansthan; 2003,
10. Acharya JT. CharakSamhita with Ayurveddipika commentary of Chakrapanidatta, Reprint ed. Varanasi (India): ChaukhambhaOrientalia 2011,
11. Acharya JT. SushrutaSamhita with Nibandhasangraha commentary of Dalhana, Reprint ed. Varanasi (India): Chaukhambha Sanskrit Sansthan; 2003,
12. Acharya JT. SushrutaSamhita with Nibandhasangraha commentary of Dalhana, Reprint ed. Varanasi (India): Chaukhambha Sanskrit Sansthan; 2003,
13. Paradkara HSS. AstangaHrudaya sutra with Sarvangasundara commentary of Arundatta and commentary of Hemadri, 9th Ed. Varanasi (India): ChaukhambhaOrientalia 2005, p-194
14. Acharya JT. SushrutaSamhita with Nibandhasangraha commentary of Dalhana, Reprint ed. Varanasi (India): Chaukhambha Sanskrit Sansthan; 2003,, p-101
15. Rao PS BhelSamhita, 1st ed. Varanasi (India): ChaukhambhaKrishnadas Academy; 2010, p-134,
16. Kotur. S.B.A. Text book of Ayurvedic physiology, First ed. Varanasi (India): ChaukhambhaOrientalia 2007,p-46
17. Acharya JT. CharakSamhita with Ayurveddipika commentary of Chakrapanidatta, Reprint ed. Varanasi (India): ChaukhambhaOrientalia 2011, p-183
18. CarakaSamhitá English translation by R.K.Sharma, Bhagwan dash ChaukhambhaOrientalia 2001
19. Acharya JT. CharakSamhita with Ayurveddipika commentary of Chakrapanidatta, Reprint ed. Varanasi (India): ChaukhambhaOrientalia 2011,

20. Acharya JT. *CharakSamhita with Ayurveddipika commentary of Chakrapanidatta, Reprint ed. Varanasi (India): ChaukhambhaOrientalia 2011,*
21. Taggart P. Brain-heart interactions and cardiac ventricular arrhythmias. *Neth Heart J.* doi: 10.1007/s12471-012-0365-8. [[PMC free article](#)] [[PubMed](#)]
22. From Meyer G, Eckardt L, Breithardt G. Panic attacks and supraventricular tachycardias: the chicken or the egg? *Neth Heart J.* 2012 Nov 23. [Epub ahead of print] doi: 10.1007/s12471-012-0350-2. [[PMC free article](#)] [[PubMed](#)]
23. Acharya JT. *SushrutaSamhita with Nibandhasangraha commentary of Dalhana, Reprint ed. Varanasi (India): Chaukhambha Sanskrit Sansthan; 2003,,*
24. Swenne CA. Baroreflex sensitivity: mechanisms and measurement. *Neth Heart J.* 2012 Nov 23. [Epub ahead of print] doi: 10.1007/s12471-012-0346-y. [[PMC free article](#)] [[PubMed](#)]