

Conceptual Study On Pitta Dosha & It's Types And Applied Aspects

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Abstract: - *Āyurveda* is the source of entire knowledge about life & life span. Concepts of *Āyurveda* always have significance for human life betterment. *Tridoṣa* theory has been mentioned and accepted by all *Ācāryas* of *Āyurveda*. *Pitta Doṣa* is one of three in *Tridoṣa*. Each *Doṣa* has been further divided in five subtypes to understand its functions. There should be also concept behind number of subtypes of each *Doṣa*. These subtypes are only five in numbers, not less or more. In this article it will be discussed about subtypes of *Pitta Doṣa* and will be tried to explain the concept behind it. The applied aspect of concept behind subtypes of *Pitta Doṣa* will also be discussed.

Key words: -*Āyurveda*, *Tridoṣa*, *Doṣa*, *Pancamahābhuta*, *Agni*, Metabolism.

Introduction: -*TriDoṣa* theory is back bone of *Āyurveda*; it is so popular and common theory which is well known by common Indian people. This theory is not limited to only *Āyurveda* but all Indian people are convinced and have acquaintance of this theory. Commonly all Indian people recognise and present there diseases to the clinician on the basis of *Vāta*, *Pitta* and *Kapha*. It is other thing that they don't know about *Vāta*, *Pitta* and *Kapha* properly. It is the most important thing that to know; what is the actual concept of *Vāta*, *Pitta* and *Kapha*, in twenty first century. It is necessary to know what is fundamental of *TriDoṣa* theory and what is *TriDoṣa*? What is the origin of *TriDoṣa* theory or theory of *Doṣa*, *Dhātu* and *Mala*. We should review the *Vedic* literature to understand the origin of this concept. In recent days various works have been done to co-relate the *Pitta* with modern science but results are not satisfactory. It was thought that in primary level study types of *Pitta Doṣa* will be clarified. Functions of *Pitta Doṣa* are: -*Darshan-Adarshan*(perception of vision), *Pakti* (Pāka)-*Apaktim*(Transformation of substances), *Ushmā*(Heat)Production and maintainance, *Kshudha-Trishna*(Hunger and thrust), *Deha Mārdava*(Softness in body), *Prabhā-Prasād* (Nutrition and maintainance of lutre of skin)and *Medhā*(intellect maintainance), *Prakarit Varna*(Colour maintainance), *Shourya-Bhaya*(velour and fear) and *Moha*(Improper sensation)- *Prasāda*(nurture of senses). All the above mentioned topics will be covered and co-related with other factors from *Āyurveda* point of view. What are the concepts of *Āyurveda* seers about *Pitta Doṣa*? It has been proposed in this work for co-relation with any other science it is necessary to clarify the exact concept after it in secondary level study can be done to co-relate with other sciences.

Material & methods: -for reviewing the literature all the major scriptures of *Āyurveda* like *Bṛihatrayi* (*Caraka Samhita*, *Suśruta Samhita*, *Āstanga Hṛdaya*) & *Laghutrayi* (*Śārangadhara Samhita*, *Bhavaprakāśa*, *Mādhava Nidana*) has been studied thoroughly. Other then these scriptures *Vedas*, *Purānas*, *Upaniśadas*, *Sanskṛta* Dictionaries, online Articles also have been looked for subject related information and expansion. On the basis of all above information and knowledge subject has been discussed with knowledgeable persons and after discussing thoroughly it has been concluded in brief.

Literary Review: -In *Chāndogyopanishada* is the text where the theory of *Doṣa*, *Dhātu* and *Mala* has been mentioned, description of these three *Prana*, *Vāka* and *Manas* is found. In this text it has been mentioned that after *Pāka* of *Pānchbhoutika Ahāra*, gross part of it becomes *Mala*, middle part becomes *Dhātu* and finest part becomes physical or chemical regulatory faculty. *Prāna*, *Vāka* and *Manas* was considered in *Chāndogyopanishada* but in establishment of *Āyurveda* this theory is considered as voluntary action (*Kāyika*, *Vāchika* and *Mānsika*)¹. While from biological function, other faculties were established which are known as *Vata*, *Pitta* and *Kapha*. On the basis of *Sāmānyavāda* it was thought that sun, moon and wind are regulatory faculties for universe. Such faculties also sustain the body but in body such faculties are renamed according to *Āyurveda* theory of *Vāta*, *Pitta* and *Kapha*². These three *Vāta*, *Pitta* and *kapha* are classified in two groups; first class

of it is active and second of activated. *Pitta* and *Kapha* are activated by *Vāta*³. Five types of *Pitta* are: - *Pāchaka Pitta*, *Ranjaka Pitta*, *Bhrājaka Pitta*, *Sādhaka Pitta*, *Ālochaka Pitta*⁴. Functions of *Pitta Doṣa* are: - *Darshan-Adarshan* (perception of vision), *Pakti* (*Pāka*)-*Apaktim* (Transformation of substances), *Ushnā* (Heat) Production and maintainance, *Kshudha-Trishna* (Hunger and thrust), *Deha Mārdava* (Softness in body), *Prabhā-Prasād* (Nutrition and maintainance of lute of skin) and *Medhā* (intellect maintainance), *Prakarit Varna* (Colour maintainance), *Shourya-Bhaya* (velour and fear) and *Moha* (improper sensation)- *Prasāda* (nurture of senses)⁵.

The types of *Pitta* are described in classics as: -

1). **Sādhaka Pitta**:- which has role to successes any performance or work is known as *Sādhaka*. Means this type of *Pitta* has role to complete any type of work or performance (*Sādhyati Niśpādayati Kāryamiti*)⁶. Mean the *Pitta* which has role to complete any performance is known as *Sadhaka*. The word *Sadhaka* conveys the completeness of performance.

This *Pitta* has known as *Sādhakagni* also, perhaps due to nature of *Agni*. The term *Agni* is derived from “*Agi-Gatou*” which has meaning of *Gati* or movement to upward⁷. This *Agni* has been renamed according to its site, functions etc. i.e. *Bhutāgni*, *Jatharāgni* etc. In *Caraka Samhitā* verse of *Marichi* has been mentioned that *Agni* in human body resides in *Pitta*, performs favourable and unfavourable actions in normal and vitiated state. And in favourable actions it acts normal metabolism (*Paktim*), normal perception of vision (*Darśana*), heat in normal quantity (*Mātravata-Ushnata*), normal or physiological body colour appearance (*Prākṛta-Varna*), velour (*Shourya*), joy or cheerfulness (*Harsha*), normal and disturbed perception of senses. In vitiated state it performs opposite of above mentioned actions⁸. In *Āyurveda Rasāyana* commentary it has been considered the term “*Sādhaka Pitta*” is used for *Buddhi*⁹. It helps to fulfil the each and every types of decision. *Ācārya Cakrapani* has commented on *Caraka Samhitā*’s view on *Sādhaka Pitta* and has stated that the *Pitta* which is located in *Hṛdaya* and has role for fear and velour etc¹⁰. *Āchārya Suśruta* has mentioned that which *Pitta* resides in Heart is called *Sādhakāgni*. It functions for fulfilling of desires as a media or source of stimulation for working dedicatedly and making desires possible in real world¹¹. *Dalhana* elaborated and explained the meaning of *Sādhaka*, in whole life of a Human being there are four major desires to accomplish for living a prosperous, healthy and satisfactory life. Which are *Dharma* (media for regulation of *Mana*), *Artha* (earning wealth), *Kāma* (attaining satisfaction of all five senses), *Moksha* (salvation from all boundaries of happiness and sorrow). For fulfilling all of the above desires and valour *Mana* needs stimulation and energy. *Sādhaka Pitta* is the media which gives this energy and stimulation in form of *Sādhakagni* in Heart which is also place of *Mana*. *Sādhaka Pitta* helps to remove the effect of *Tama* and *Kapha* on *Mana*¹². *Vāgbhaṭṭa* has also mentioned this type with name and stated that *Sādhaka* is *Pitta* in heart which is a tool of intellect, brilliance, self esteem, and other desires fulfilment¹³. *Arunadatta* has commented on *Sādhaka Pitta* i.e. The *Pitta* which is responsible as tool to perceive the articles externally and retain them as memory so it is called *Sādhaka*. This *Pitta* has also responsible for taking determinate decision and doubts. Here the *Buddhivisheshah* has been commented as *Medhā*¹⁴. According to *Ācārya Bhela*, *Sādhaka* means which helps in reception of *Shabda* (sound), *Sparsha* (touch) and *Gandha* (smell). Also helps in fulfilment of *Artha* and *Kāma* which satisfies *Deva*, *Pitra* and *Rishi*. *Nishreyasha* (Salvation) from all desires is under *Sādhaka Pitta*¹⁵. All desires are managed by *Sādhaka Pitta*. In explanation of *Sāmānya Karma* of *Pitta*, *Ācārya Caraka* has indication the *Medha* which is considered as specific function of *Sādhaka Pitta* by other *Ācāryas*¹⁶. A table has been presented below according to different *Acharyas* about the functions of *Sadhaka Pitta*:-

Functions of Normal <i>Sādhaka Pitta</i>	Functions of Abnormal <i>Sādhaka Pitta</i>
<i>Śourya</i> (Velour)	<i>Bhaya</i> (Fear)
<i>Harsha</i> (Pleaser)	<i>Krodha</i> (Anger)
<i>Prasād</i> (Proper sensetions)	<i>Moha</i> (False sensations)

2.) **Ranjaka Pitta**:- *Ranjaka* means which tend to make change in colour or responsible for colouration¹⁷. According to *Ācārya Marichi* in *Caraka Samhitā*, *Ranjaka Pitta* is responsible for all normal and abnormal colouration in body¹⁸. It’s location in *Yakṛta* and *Plīha* and is called *Ranjākāgni*, it takes part in colouration of *Rasa Dhātu* to convert in *Rakta Dhātu*¹⁹. *Ācārya Vāgbhatta* has considered the site of *Ranjaka Pitta* different from others and he claimed the formation of *Rakta Dhātu* is held through *Ranjaka Pitta* located in *Āmāshaya*²⁰. In a article titled “Concept of *Ranjaka Pitta*- a physiological understanding”, Author *Kamnāth Nagaraj* (Assistant professor, Department of Shareer

Kriya, Ayurveda medical college Manglore, Karnataka, India) concluded that *Ranjak Pitta* can be correlated to intrinsic factor of stomach which is responsible for absorption of vitamin B-12, which is further accountable for erythropoiesis in bone marrow. Erythroblasts necessitate vitamin B-12 for proliferation during their differentiation. This absorbed vitamin B-12 work for the synthesis of haemoglobin, which gives red colour to blood²¹.

In reference of *Pittaja RaktaPitta*, in *Caraka Samhitā* it may be considered the involvement of *Ranjaka Pitta* in *Pittaja RaktaPitta* because *RaktaPitta* disease already has *Pitta* involvement then why it is described as *Pittaja RaktaPitta*. It may be said that *Pittaja RaktaPitta* is accompanied with *Rakta Dhātu* discolouration. *Ranjaka Pitta* causes discolouration in vitiated form and *Raktavaha Srotomula* (root of *Raktavaha Srotas*) is same as *Ranjaka Pitta* place in body which is proper site of *Ranjaka Pitta*. Here *Srotas* means channels for *Rakta Dhatu* actions in body. So this type of *RaktaPitta* can be considered as *Pittaja*²².

Ācarya Sharangadhara has stated that *Ranjaka Pitta* acts on *Rasa Dhātu* at *Hṛdaya* and converts it in to *Rakta Dhātu*²³. According to *Charak Samhitā*, *Ranjaka Pitta* and *Raktavaha Srotas Moola* have same places in body. Causes affecting *Raktavaha Srotas* can also affect *Ranjaka Pitta* normalcy²⁴. Treatment of *Raktavaha Srotodushiti* (vitiating of *Raktavaha Srotas*) can also treat *Ranjaka Pitta* Vitiating. *Raktavaha Srotas* or *Rakta Dhātu Cikitsa* (treatment) mentioned by *Ācarya Caraka* are²⁵-1. *Rakta Pitta Shaman* (Pacification), 2. *Virechana* (Purification of *Doṣas*), 3. *Raktamokshana* (blood letting).

All *Pitta PrakoPāka* (Vitiating) Causes can be considered as *Ranjaka Pitta* Vitiating causes. In *Rakta Pradoṣaja Roga* (diseases originated by *Rakta Dhātu* vitiating); there is a symptom of *Vaivarnya* (Discolouration) which is a character of Vitiating *RanjakaPitta*²⁶.

3.) *Bhrājaka Pitta*:-The word *Bhrājaka* has been derived from root word “*Bhaa*” which has meaning of “to highlight”, “illustration”. In fact *BhaaDhātu* is related to sunlight. As the sunlight illuminate the entire world, *Bhrājaka Pitta* illuminates the body and body complexion²⁷.

According to *Suśruta Samhitā* it is mentioned about *Bhrājaka Pitta* that which *Pitta* resides in skin is called *Bhrājakagni*. It performs digestion or metabolism related to *Abhyanga*, *Parisheka*, *Avagahana*, *Lepana* and more it's like procedures. It helps in irradiation of natural complexion of an individual²⁸. *Ācarya Dalhana* has commented on the above that *Twaka* is meant by *Bāhya Twaka Bheda* (type of external layer of skin) *Awabhāsini*²⁹. *Abhyanga* etc. are meant as *Kriyādravya* which are for *Kriyānimitta* and *Karmanimitta*³⁰. According to *Dalhana* *tika* commentators seven layers of skin are covering whole body, first of them is *Awabhāsini* which illuminates all of the colours, five type of complexions of skin. Its thickness is one by eighteenth of a *Brihi*. And this type of skin is site for *Sidhma* and *Padmakantaka*³¹. *Ācarya Dalhana* has commented on above, in early stage of embryo when skin takes form it performs the illumination of all colours (fair, white, black or brown) with the help of *Bhrājakagni*. It also irradiates five types of complexions (*Chāya*) and lustres (*Prabhā*)³². *Ācarya Chakrapani* commented *Kriyādravya* as *Bahir-Parimarjana Dravya* (body cleansing from outside materials)³³ According to *Bhela Samhitā* *Bhrājaka Pitta* is that which presents body characters, shows superlative, Special or distinctive illumination of lustre of *Shira* (head region) hands, legs, side region, supine or prone region of body *Jangha* (calf region), Nails, Eyes, etc. Which illuminates or irradiates is *Bhrājaka*³⁴. *Ācarya Vāgbhatta* has mentioned which resides in skin and performs illumination is *Bhrājaka* and in the skin which irradiates and lightens is named *Bhrājaka Pitta*³⁵. It digests *Abhyang*, *Lepana*, *Parisheka* etc. materials in skin³⁶. *Ācarya Hemadri* described as same as *Sarvangasundari Vyakhya*³⁶. *Arundatta* described about *Bhrājaka Pitta* as same as *Bhela*³⁷.

4.) *Ālocaka Pitta*:-The site of *Ālocaka Pitta* is eyes. Its function is to capture images of objects. *Pitta* of eye is *Ālocaka* which is responsible for vision³⁸. In *Caraka Samhitā* it has been mentioned *Pitta* as statement of *Ācarya Marichi* in *Caraka Samhitā Sutra Sthān*, *Agni* in human body resides in *Pitta* and performs good or bad effects, accordingly in vitiated or non vitiated stage³⁹. Visual perception or non perception is also a function of this *Agni*, It may be included as functions of *Ālocaka Pitta*³⁹. According to *Ācarya Chakrapāni* Perception of vision or not is function of *Ālocaka Pitta*⁴⁰. According to *Ācarya Vāgbhatta* which *Pitta* has function of image capturing and situated in eyes is *Ālocaka Pitta*⁴¹. In *Sarvangasundari Vyakhya* it has been stated that *Ālocaka Pitta* is situated in eyes and responsible for image capturing. In eyes *Ālochaka Pitta* is especially situated in Pupil and Cornea. Ability of capturing images is because of *Ālocaka Pitta* of *Taraka* (Pupil) of Eye⁴². In *Āyurveda Rasāyana* same description as *Sarvānga Sundari* has been mentioned⁴³. Here it has been clarified that this type of *Pitta* is located in the place which is directly involved with perceiving the *Rupa* etc. The perceiving power through eyes is generated by *Ālocaka Pitta*.

Ācarya Bhela divided *Ālocaka Pitta* in Two types according to function and place. Which are *Cakshu Vaisheshika Ālocaka Pitta* and *Buddhivaiśeṣika Ālocaka Pitta*. *Ācarya Bhela* stated by quoting *Ācarya Punarvasu Atreya* that which *Pitta* is stimulated or excited by *Varshā* (Rain), *Shīta* (Cold), *Atapa* (Sunshine) is *Ālocaka Pitta*⁴⁴.

4.1) Cakshuvaisheshika: - It is especially situated in eye and performs actions related to the eye. It performs its action by correlation of *Ātmā* and *Mana*. When any object come with contact of *Jñānendriya*, Knowledge of this objects characteristics like colour, shape, temperature etc. Perception acts by correlation of *Indriya*, *Mana* and *Ātma*. This knowledge takes place through *Citta (Mana)*. The knowledge of forms of life viz. *Swedaj*, *Andaja*, *Udbhijya* and *Jarāyuja*, knowledge of the characteristics, form and colour of things as fruits, leaves and flowers, all of this knowledge takes place by *Cakshu Vaisheshika Ālochaka Pitta*⁴⁴.

4.2) Buddhi Vaisheshika:- It is located in between eyebrows (*Śringataka*). It takes and retains Subtle knowledge of objects, recalls, restores, making choice on basis of multiple spontaneous conclusions, demand for necessary things, behaviour of a newborn to the Mother, urge of breast feeding, these are functions of *Buddhi vaisheshika Ālochaka Pitta*. Practice of *Dhyāna* and *Pratyāhāra* produces more sharpness to *Buddhivaiśeṣika Ālocaka Pitta*⁴⁴.

This is the specific concept of *Ācarya Bhela*. The others have stated that such function for *Sādhaka Pitta* but *Bhela* has considered their functions of *Ālocaka Pitta* along with *Sādhaka Pitta*⁴⁷. *Nyaya Darśana* has considered the cause of vision or perceiving the *Rupa* is held through *Tejas/Agni*. There is no any nomenclature like *Ālocaka Pitta* in *Nyaya Darśana* but cause of this function is accepted through *Teja/Agni* as mentioned in *Caraka Samhitā*. In later period that *Tejas* or *Agni* is regarded as *Ālocaka Pitta*⁴⁵.

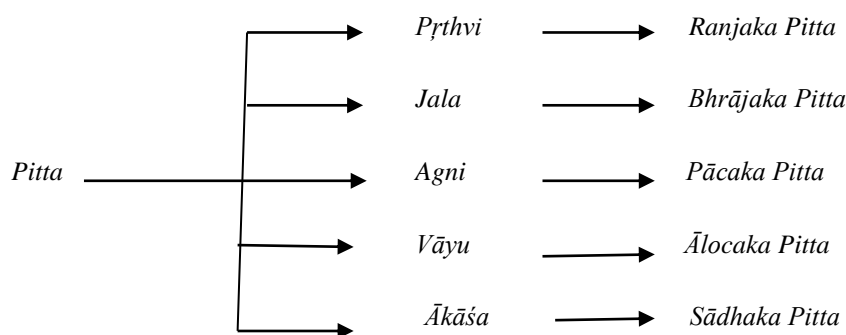
5.) Pācaka Pitta: -*Pācaka Pitta* has very important role among five. This is the *Pitta* which has role of *Pāka* directly. Action of *Pāka* means conversion in another form, acquiring features of another or which make change in particular substance⁴⁶. There are two types of *Pāka* are described in *Darśanas*, in *Vaisheshika Darśana*, *Pilu Pāka* is explained. *Pilu* means *Paramānu* (smallest particle of a matter), which *Pāka* make changes on *Paramānu* level is called *Pilu Pāka*. *Paramānu* converts in completely new form after *Pāka*. In human body *Pancmahābhūtāgni* works for *Pilu Pāka*⁴⁷. And *Pithar Pāka* is explained in *Nyāya Darśana* that which *Pāka* make changes in only physical characteristic of a matter but does not affect on *Paramānu* level or *Pancabhoutic* composition of a matter. In human body *Jatharāgni* and *Dhatvāgni* works for *Pithar Pāka*⁴⁸.

Action of *Pāka* means conversion in another form, acquiring features of another. “*Dahana*” means burning, *Pāka* refers to digestion of meal etc⁴⁹. *Pitta* is a very broad concept; *sonita* is one part in all of them⁵⁰.

With the help of *Agni* characteristics, *Pitta* performs action of *Dahana* (burning), *Pācan* (digestion) etc. So in the human body *Pitta* should be treated as *Agni*. *Ācarya Dalhana* included action of *Ranjana* (coloring), *Darśana* (visualisation) by the *Ādi* word at the end of the *Dahana* and *Pachana*⁴⁹.

Discussion: - The types of *Doṣas* are considered five only in numbers by all *Ācaryas*, not six or four, perhaps the types of *Doṣas* are based upon *Pancamahābhuta* concept. *Ācarya Caraka* has mentioned all functions of *Pitta* but has not given the nomenclature for all types of it while *Suśruta* has mentioned five types of *Pitta* with name. *TriDoṣa* are the functional representation of *Pancamahābhuta* and all *Mahābhuta* maintains *Doṣas* at minimum or maximum level according to *Bhoutika* composition. Along with site the role of *Doṣas* gets changed. *Pācaka Pitta* is chief in all *Pittas* because it is prime resource of *Agni* and the *Pitta* is chiefly maintained by *Agni Mahābhuta*, and associated with others (*Jala, Prthvi, Vayu, Ākāśa*). *Ranjaka Pitta* is maintained by *Prthvi Mahābhuta* associated with others. *Sādhaka Pitta* is maintained and associated with *Ākāśa Mahābhuta* and *Ālocaka Pitta* is maintained by *Vāyu Mahābhuta* and *Bhrājaka Pitta* is maintained by *Jala Mahābhuta*.

Action Of types of *Pitta Doṣa* according to *Pancamahābhuta*: -



In General functions of normal *Pitta Doṣa* are *Indriya Prasāda* (well being of five senses of body-*Cakṣurindriya*(sense of eyes), *Rasanendriya*(sense of tongue), *Sparśanendriya*(sense of touch), *śravanendriya*(sense of sound) and *Ghrānendriya* (sense of smell), and maintaining and nourishment of brilliance or uniqueness in intellect, Regulation of Digestion of food, Hunger, Thrust(*Pācaka Pitta* function) and Softness of Body, Valour (*Sādhaka Pitta* function) and illumination of lustre(*Bhrājaka Pitta* function) of skin, *Rasa-Ranjana*(*Ranjaka Pitta* function) and *Rupa-Grihana*(*Ālocaka Pitta* function).

A specific site of *Ālocaka Pitta* is mentioned *Bhrumadhya* (middle of eyebrows). This type of *Pitta* is quite different with *Cakshuvaiśeṣika Pitta* but both are inter-related. This *Pitta* is also maintained by *Vayu*. Whatever visual perception perceived by *Cakshuvaiśeṣika Ālocaka Pitta* is analyzed and finalized by *Buddhivaiśeṣik ĀlocakaPitta*. A question arises if *Sādhaka Pitta* and *Buddhivaiśeṣika Ālocaka Pitta* both are related with mental functions then what is difference between both of them. *Ācārya Bhela* has conveyed the function of *Sādhaka Pitta*, *Sādhaka* means which helps in reception of *śabda*, *Sparśa* and *Gandha*, also helps in attaining of *Dharma* (responsibilities for welfare of human beings), *Artha* (wealth) and *Kāma* (*Desires*); which satisfies *Deva*(Deities), *Pitṛ*(Ancesters) and *Riṣi*(*Knowledgeable persons*). *Niśreyaś* (Salvation) from all desires is under *Sādhaka Pitta*. All desires are managed by *Sādhaka Pitta*. *Sādhaka Pitta* has the role in high level Psychological functions for Psychological performance. There is a requirement of *Agni* which is maintained through *Sādhaka Pitta*. It has specific function to continue the physical and mental performance and from beginning to end for any performance for any performance it is necessary. Due to specific function of *Siddhi* it is named as *Sādhaka*.

Sādhaka Pitta helps to remove the effect of *Tama* and *Kapha* on *Mana*. *Ācārya Dalhana* has commented on the verse and clarified that if anybody has any type of desire that can be achieved by virtue of *Sādhaka Pitta*. It has also role in achieving the *Puruśārtha* i.e. *Dharma*, *Artha*, *Kāma* and *Moksha*. After that he has explained how it is possible? Answering this he has stated that it removes the *Kapha* which covers and disturbs the *Hṛdaya*. The functions mentioned by *Caraka*, *Suśruta* etc. Of *Sādhaka Pitta* are considered as functions of *Buddhivaiśeṣika Ālocaka Pitta* by *Ācārya Bhela*. As *Dharma*, *Smṛti*(Memory), *Iccha*(Desire), *Abhilaśa*(wish), etc. means the all mental functions are performed through *BuddhiVaiśeṣikīa*, while *Sādhaka pitta* is source of *Sādhana* (process of salvation).

Bhrājaka Pitta has role to retain and illuminate in skin which have applied through skin, like *Abhyanga*, *Parisheka* etc. Some *Ācārya* has given his statement about *Bhrājaka Pitta* that this *Pitta* is responsible to assimilate the external substances which have received through skin in body. *Chāya* and *Prabhā* are two effects of *Bhrājaka Pitta*. *Prabhā* means illumination of lustre of skin and *Chāya* means illumination of complexion of skin. Irradiation or illumination of complexion (*Chāya*) is meant as *Panchabhaoutika Chāya* (types according to five *Mahabhuta*). After the word *Chāya*, it indicates that *Prabhā* is also illuminated by *Bhrājaka Pitta*. Difference between *Chāya* and *Prabhā* is, *Chāya* can be observed in very short distance and *Prabhā* from enough distance. *Chāya* darkens the lustre and *Prabhā* illuminates it. In the commentary on *Suśruta Samhitā*, *Dalhana* has clarified that the term “*Prakashana*” has meaning of generation. Here the meaning of *Upādaka* (generator or producer) is to be responsible for different types of complexion. In *Caraka Samhitā* there is no direct division of *Pitta* in *Bharajaka Pitta* and its function is described but in reference of *Ācārya Marici* presented in a seminar mentioned in *Caraka Samhita*, functions of normal and abnormal heat production can be taken as function of *Bhrājaka Pitta*. *Ācārya Cakrapāni* commented and distributed functions of five *Pittas* along with functions of *Bhrājaka Pitta* to produce normal or abnormal heat in normal or vitiated condition accordingly. Except the function of colouration, *Ācārya Cakrapani* has mentioned the functions of *Bhrājaka Pitta* as

responsible to maintain the temperature of skin. This is additional concept of *Cakrapāni*. Here the small or large amount of *Bhrājaka Pitta* is the cause of different types of skin colour and temperature too.

It can be said about *Ranjaka Pitta* that it is responsible for all type colourations in body specially the colouration of *Rasa Dhātu* and in some places it can be co-related with vitamin B-12 and Haemoglobin which gives colour to blood. *Ranjaka Pitta Dushti* Possibly does Colouration deformity in *Āyurveda* diseases which may be:-1.*Rakta Pitta*,2.*Kāmala*,3.*Pāndu*,4.*Prameha*(*Pittaja Prameha* especially),5.*Pittaj mutroksād*,6.*Oja kshaya*,7.*Kushtha*,8. *Visarpa*,9.*Vāta rakta*.

PācakaPitta is responsible for *Paka* means conversion of any substance in another form. This conversion can be physiological or chemical. For *Pakaaction Pitta* and *Agni* both are responsible but *Agni* performs its *Paka* function through *Pācaka Pitta* in human body.*Agni* performs its actions in the form of *Pitta Doṣa* In human body. But *Agni* and *Pitta* works differently in body and affected differently. In *CarakaSamhitā*, *Grahani chikitsa Adhyaya*, *Ācārya Chraka* described about *Agni* and *Pitta* difference, *Ghrīta* stimulates *Agni* and pacify aggravated *Pitta* in body. Espacially for *Pācaka Pitta* and *Pācakagni* ,*Ghrīta* acts primarily because those are chief *Pitta* and *Agni* in all of the types of *Agni* and *Pitta* in Body.

Summary & Conclusion: -*Tridoṣa* is backbone theory of *Āyurveda* which is based on living beings because *Vāta*, *Pitta* and *Kapha* exist only in living being.This theory may be regarded as biological humour as existing in living body. The body is constructed by *Pancamahābhūta* and its functions are assessed through *Tridoṣa* theory. *Tridoṣa* may be classified in two groups; first is active or activator (*Vāta*) and second group is activated (*Pitta* and *Kapha*).In fact these three*Doṣas* are basic functions of *Pancamahābhūta* which are constitutional component of body and their functions manifest in body in the form of *Vāta*, *Pitta* and *Kapha*. As stated in *Āyurveda* and contemporary scriptures “*Agnisomitvāta Jagat.....*”; chief components for functional point of view are *Agni* and *Soma*. The chief functions are performed by *Agni* while related to *Agni* other functions by *Pitta*. The types of *Pitta Doṣa* are described on the basis of constitutions and functions, there are only five types; probably based on *Pancamahābhūta*, each type has five *Mahābhūta* but one is predominant with *Agni*.

Ācārya Bhela has considered two types of *Ālochaka Pitta*; *Cakṣuvaiśeṣika* and *Buddhivaiśeṣika*. *Buddhivaiśeṣika* is related to mental functions of mental faculty but located in *Bhrumadhya* (mid of eyebrows). Importance of *Sādhaka Pitta* mentioned for attaining Salvation while other *Ācāryas* has mentioned higher level of mental functions with *Sādhaka Pitta*. Functions of *Pitta Doṣa* are: -*Darshan-Adarshan*(visualization and not visualization), *Pakti (Pāka)-Apaktim*(transformation and not transformation), *Uśma* (Production of heat and its maintainance), *Kśudha-Tṛṣṇā* (hunger and thirst), *Deha Mārdava*(softness of Body), *Prabhā-Prasād*(maintainance of lustre and nutrition to intellect and lustre) and *Medhā, Prākṛt Varnamaintenance* of natural complexion of body, *Shourya-Bhaya*(velour and fear),*Moha- Prasāda*(dilemma and nutrition to senses).*Bhrājaka Pitta* is responsible for all types of metabolism and causes of metabolism in skin and skin associated tissues. *Ranjaka Pitta* is responsible for colouration of *Rasa Dhatu* and other associated *Dhatu*s.*Pācaka Pitta* is responsible for all type of conversions of all substances of human body and *Agni* performs its actions through *Pācaka Pitta*.

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