

MONTH: MAR-APRIL: 2014

VOL 2: ISSUE: 2

ISSN: 2348-1846



PunarnaV

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**AN INTERNATIONAL PEER REVIEWED AYURVED JOURNAL
ON LINE BI-MONTHLY AYURVED JOURNAL**

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ADRAV FORM OF PITTA OWING TO VAYU IS ACCOUNTABLE FOR PROPER DIGESTION

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ABSTRACT:

The theories of digestion and metabolism in Ayurveda are based, among others, on its concept of Pitta. The Pitta energy is composed of fire and water. It said to be responsible for digestion, metabolism, production of heat and other form of energy. It gives our warmth and capacity to transform the substances in our body. Though it is biologically composed of Panchamahabhuta, it acts properly on digestion after the devoid of its liquidity and Vayu stimulate it for digestion through helping the loosening of liquidity and acquiring its Adravatva form. If it is sustain in Predominant Dravatva form, which in terms creates a Mandoshma states it no more to act properly on digestive system for proper digestion of different food materials.

KEY WORDS: Digestion, Adravatva, Energy, Mandoshma, Pitta Dosha.

INTRODUCTION

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Ayurveda is a science of the life; its medicine is based on the concept of the three *Doshas*. The *Doshas* are bodily energies sometimes called bio-energies which influence all living matter and mental energies too.^[1] Theory of 'Tridosha' forms the basis of Ayurvedic physiology, pathology and pharmacology. Though, the term 'Dosha' means 'the disturbing factor', it has got definite physiological importance in normal state. Basically three 'Doshas'- 'Vata', 'Pitta'

and 'Kapha'- are responsible for maintenance of homeostasis in the body; and health is nothing but a state of equilibrium of these 'Tridoshas'. Disease is manifested as a result of disturbance in the state of equilibrium among these 'Doshas'.

Among the three, *Vata* governs our activities and energies, which is responsible for initiating the all types of movements and acquiring, carrying the knowledge of different sense. 'Pitta' is responsible for the digestion, metabolism, production of heat and other form of energies, which gives our warmth and capacity to transform substances in the body. 'Kapha' performs the functions like protection, strength, stability and resistance.^[2]

Pitta is the biological fire humour. *Ayurveda* regards that, *Pitta Dosha* in our body represents *Agni* and *Agni* is present in the form of *Pitta* in each and every *Dhatu* (Cell) of our body. Hence a constant process of digestion is going on in each and every *Dhatu* (Cell) of our body throughout our life. According to modern science metabolic process of division and multiplication are going on in every cell (*Dhatu*) of our body from birth to death. For this constant process in all cells, a biological energy is constantly essential without which the survival of our body will be quite impossible. The same

biological energy is caused by *Ayurveda* as *Pittantargata Agni*.^[3]

Nabhi (Umbilicus), *Amashaya* (stomach and small intestine), *Sveda* (sweat), *Lasika* (lymph), *Rudhir* (blood), *Ras* (plasma), *Drasta* (eye), and skin are the general seats of *Pitta*, especially so the *umballicus* (Region around the umbilicus).^[4] As per *Charak*, *Agni* itself which is included in *Pitta* body is responsible for producing wholesome or un wholesome effects in vitiated or unvitiated forms respectively, such as digestion-indigestion, vision-nonvision, proper degree or otherwise of heat, normal-abnormal complexion, prowess-fear, anger-exhilaration, confusion and clarity and other such duals.^[5] As per *Laghu Vagbhata* *Pitta* is of five divisions, that which is located in the interior of *Pakvasaya* (Large intestine) and *Amashaya* (stomach and small intestine) though it is composed of *Panchamahabhutas* because of increase of *tejabhuta* it is devoid of liquidity (*Tyakta Dravatvam*) and, it is called the term *anala*(*Agni*) because of its function of digestion and transformation of food materials.^[4]

DISCUSSION

After analyzing the *Charak* and *Vagbhata* explained functions of *Pitta*, it may be understood that *Pitta* is a gross structure, composed of *Panchamahabhuta* and *Agni* is the *Pittargatah* chemical entity

(*Tejobhuta Ushma*). When *Pitta* loses its liquidity(*Dravatvata*) due to predominance of *Tejobhuta*, begins to proceed its digestive activities in the body. It means that *Vayu* (Owing to *Ruksha Guna*) stimulate the *Pitta* by helping the loosening of liquidity of *Pitta* to starts the proper digestive process in the body it also reveals that when *Pitta* devoid its liquidity than after it able to proceeds the proper digestive process, when it in *Dravatva* form, it suppress the digestive system by producing the *Mandoshma* states, this sentence is validated by following literature text.

- 1) *Saman Vayu* is located near the fire(digestive activity), moves in the *Kostha*(alimentary tract and other abdominal viscera), cooks, separates the essence and waste eliminates.^[4]
- 2) The *Prana Vayu* with receiving function carries the food to the belly where the food disintegrated by fluids and softened by fatty substances gets acted upon by the digestive fire fanned by *Saman Vayu*.^[5]
- 3) *Chakrapani* on *Charak chikitsa sthana* 19.6,commented that, *Pitta* intensify the *Agni* but aggravated *Pitta* diminish the *Agni*, the reason behind it may be , when *Pitta* aggravated with the *Katu*, *Ruksha*

dravya, in which owing to predominance of *Tejobhuta* it intensify the *Agni* but when it aggravated by the *Snigdha-Ushna dravya*, in which *drav*(liquidity) part is predominant, which will suppress the *Agni*.^[6]

- 4) *Charak* in *samprapti* of the *Pittaj jvara* coated that, *Dravattvadagnimupahatya* (*cha.ni.1.23*). It means that when liquidity is aggravated in *Pitta*, *Tixna Guna* (which sharpening the digestion) of *Pitta* will be suppressed.^[6]
- 5) *Chakrapani* on *Charak chikitsa sthana* 15.65/66 *Katavajirnavidahyamlaksharadhye Pittamulbanam AnilamaplavayadvantiJalam Taptamivanilam* commented that, *Pitta* is considered to be similar to *Agni* because both share the common attributes, viz., heat(*Ushnatva*). Therefore, the question arises as to why the aggravated *Pitta* suppress and extinguishes *Agni*. This apparent controversy is solved by the simile *jalam taptam ivanalam*. That is to say as hot water extinguishes fire despite both of them having heating effect in common, so the aggravated *Pitta*, though hot,

causes extinction of Agni(digestion). This happens because Pitta, in addition, has *dravatva*(liquidity).^[6]

- 6) *Chakrapani* on *Charak chikitsa sthana* 3.217, commented that, *Pittam hi dvividham sadravav Nidravam cha, Yat Sadravam tat Sasneham; Yattu Langhanadi Kshapitardavam Nidravam Tad ruksha Bhavet*. It means that Sadrav Pitta, have a liquid predominance and little bit *Snigdha*(Unctousness) property, when its liquidity is absorbed by the *Langhanadi Ayurvedic Apatarpan* therapy, it become a devoid liquidity form of Pitta, which has a *Ruksha* and *Tixna guna*.^{[7][8]}
- 7) The property which is responsible for dryness or which results in absorption of moisture is known as *Ruksha Guna*.^[9]
- 8) *Hemadri* on *Astangahridayam. Sutrastana* 12.12, commented that, there is no differences seen while comparing the *Pachak Pitta* with *Agni*, but when we compare *Ranjakadi* other *Pitta's* with *Agni* there may be differences noted. It means that the *Pachak Pitta* which is responsible for digest the different type of food materials, is itself a devoid of liquidity.^[10]

9) *Hemadri* on *Astangahridayam. Sutrastana* 12.2, commented *Vat Sakho Agni Pittam Cha Vahiritu Vachanat*. Pitta is the one of the form of the *Agni*(*Antaragni*) and *Vayu* maintain it in fanning form, it seems that *Vayu* is closely related with *Agni* for digestion.^[10]

- 10) Drugs *Dipana Mahakashay* is of having *Agney* properties due to which they acts as *Dipaka* (Appetizer). The *gunas* of these drugs like *Usna, Tixna, Katu ras* and *Katu Vipaka* plays vital role in this regards *Laghu, Ruksha Guna* and *Katu Vipaka* stimulates the *Saman Vayu* (*Agni Sakha*) and further *Saman Vayu* absorbs the *Drava Guna* of *Pachak Pitta* due the its *Pradhan Guna*: i.e *Ruksha* (*Shoshane Ruksha*) (*Hemadri* on *A.H.Su* 1/18) ,which is ultimately responsible for the conversion of *Pachaka Pitta* to *Agni* (*Tyakta Dravatvam.....anala Shabditam.A.H.Su.12/11*) and which is ultimately a *Adrav* form of *Pitta*.

This literature reveals that That *Pitta* when Predominat with *Dravatva*, it will no more to act on digestion but when Predominant with *Tejobhuta* after devoid of its liquidity, proceeds to its digestive

activity. *Vayu* owing to *Ruksha* and *Katu* attributes may contribute to diminish the *dravansh*(liquidity) of the *Pitta* which is one type of stimulatory act because after losing the *Dravansh*, *Pitta* become

predominate with *Tejobhuta*(Agni), which in term digest and transforms the different materials.

CONCLUSION

Pitta Dosha is the biologically gross structure, which is composed of the *Panchamahabhuta*. *Pitta* has two types, Predominate *Dravatva* form *Pitta* and *Adrava Pitta*. If it is remain in *Dravatva* form, which in terms creates a *Mandoshma* states it no more to act on digestive system for proper digestion of different food materials. *Vayu* stimulate the *Pitta* by

contributing in the process of *tyaktadravatvam* (devoid of liquidity), which in term expose the *tejobhuta* (*Agni*) predominance of *Pitta*, which is one of the *Adrav* form of *Pitta* and ultimately which is responsible for digest the all types of food and their chemical and metabolic transformations in the body.

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