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**Address**

• Vikram Nagar, Boudhi Chouk, Latur.  
• Tq. Latur, Dis. Latur 413512 (MS.)  
• (+91) 9922455749, (+91) 8999250451

**Email**

• aiirjpramod@gmail.com  
• aayushijournal@gmail.com

**Website**

• www.aiirjournal.com

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### **Understanding *Sadhaka pitta Karma***

**Dr. B.D.Dharmadhikari,**

Associate Professor,

Department of Rognidan,

CSMSS Ayurved College, Kanchanwadi, Aurangabad

#### **Abstract:**

References about human anatomy and physiology found in Ayurvedic classical texts i.e. Samhita Granthas. Throughout life we take decisions and try to follow them. With the help of Sensory and motor nervous systems we try to be comfortable. The same sensory input signal is interpreted differently in different persons. Things which are accepted are tried to be achieved and effort is made to avoid and to move away from things which are rejected. Execution of these two different actions is aimed to attain a same result which a person plans. Ayurveda describes similar karma of *Sadhaka Pitta*. According to Ayurveda *Buddhi*, *Medha* and *Abhimaan* are the *Sadhana* (tools) with which *Sadhaka Pitta* achieves what we expect.

**Key Words:** *Sadhaka Pitta*, *Sukha*, *Dukha*, Neurobiology, Neurotransmitters

#### **Introduction:**

As root of a tree there are *Dosha*, *Dhatu* and *Mala* in human body which is important for origin as well as existence. Existence of our body mainly depends on our health. Three types of *Dosha* work in coordination for life. *Pitta Dosha* mainly contributes with *Parinaman karm* it transforms things to the form in which they are grasped by the body.

Gaining knowledge of what is helpful and what is harmful for life as well as acting to achieve good is a lifelong continuous process. *Dhi*, *Dhruti* and *smruti* i.e. knowledge of what is good, retention of that knowledge and its recalling or memory mainly decides what will be accepted or rejected by our self. For ex. Cold water for bath may be accepted by one person and rejected by other. Health of a person mainly decides how he will interpret the sensory input signals. *Sadhaka Pitta* helps a person to take steps to achieve a desired action in this process *Buddhi*, *Medha* and *Abhimaan* are *Sadhana* i.e. tools.

#### **Tridosha – Pitta Dosha**

*Dosha, Dhatu, Mala* is the basic concept of Ayurveda. Three *Doshas* *Vata*, *Pitta* and *Kapha* plays a vital role in maintaining health of an individual. These three *Doshas* contribute for all the physiological functions of the body. Umbilical region, stomach, sweat, water portion of blood, plasma, eyes and skin are general locations of *Pitta Dosha* in the body<sup>1,1A</sup>. Considering locations with *Dhatu Pitta Dosha* is considered to be with *Rakta dhatu*<sup>2</sup>. Among *Tridosha Pitta Dosha* is *Agneya swaroopa*<sup>3</sup> i.e. it can transform, convert or metabolize the things.

Normal *Pitta Dosha* helps in good sight, digestion, warmth of body, hunger, thirst, softness of body, luster of skin, intelligence, retention of knowledge, adventurous approach<sup>4,4A</sup>. According to *Karma* five types of *Pitta Dosha* with their locations are mentioned. *Pachaka Pitta Aahar Pachana karma*, *Ranjak Pitta Rasaranjana karma* to convert *Rasa* in to *Rakta*, *Alochaka Pitta* works for vision

formation, *Bhrajaka Pitta* works for *Abhyangadi Pachana*, and *Sadhaka Pitta* works for *Abhipretartha Sadhana*<sup>5</sup>. Location of *Sadhaka Pitta* is *Hrudaya*<sup>6</sup>.

### **Hrudaya – Location of Buddhi**

*Hrudaya* word is used for organs which actively receive and give certain things. *Harati Dadati Iti Hrudaya*. Commonly this word is used for Heart which receives impure blood and gives pure blood. Word *Buddhervivasam Hrudaya* used for *Mastishka* or Brain where sensations from all over the body are received they are interpreted and accordingly commands are given to related specific organs to implement specific action. In *Ayurvedic* classics among *Unmad vyadhi* chapter which is related to some psychosomatic disorders; *Buddhervivasam Hrudaya* word is used<sup>7</sup>. *Sadhaka* means *Siddhikaraka* or *Siddhidayaka*

### **Sadhaka Pitta Karma**

*Pitta* located in *Hrudaya* is termed as *Sadhaka agni* or *Sadhaka Pitta* and its karma is *Abhipretarth Sadhana* means implementation of wishes of mind<sup>8</sup>. This karma of *Sadhaka Pitta* can be explained in detail in present context with the help of all the classical and modern medical science references for better understanding. *Medha, Dhee, Shourya karmas* of *Pitta*<sup>9</sup> comes under higher functions of mind and body. *Abhipreta* means which is accepted after decision<sup>10</sup> i.e. planned. *Ayurveda* defines health as *Samatva* means equilibrium or balance among *Dosha, Agni, Dhatu* and *Mala* of body<sup>11</sup>. *Vaishamya* means imbalance in these causes' diseases. *Samatva* means two or more things though they are qualitatively and quantitatively different work together, they attain proportion among each other up to the level desired for smooth work of the system which they involved.

Subjective interpretation of a sensory event is manifestation of an unconscious decision process<sup>14, 17</sup> which comes under *Buddhi, Medha and Abhimaan*. *Buddhi* i.e. perception, intellect, understanding or judgment. *Buddhi* rules out dilemma of thoughts present in mind, selects definitely one among them and suggests action on it. To wipe off *Tama* and to make heart clean, perceptive towards holy thinking *Sadhaka Pitta* is essential this comes under *Medha*. *Medha* has somewhat specific similar actions like *Buddhi and Abhimaan* is a belief of thoughts of efforts taken to achieve something.

With the help of *Buddhi, Medha and Abhimaan* etc. *Sadhaka Pitta* is an instrument for accomplishment of bodily equilibrium this effect is known as alliesthesia. What everybody feels first are sensations. Then it is decided what kind of sensations these are. If they are favorable to self they are felt as *Anukul Vedana* means *Sukhakaraka*. And if they are unfavorable to self then they are felt as *Pratikula Vedana* means *Dukha*.

In modern text there is strong evidence of biological connections between the neurochemical pathways used for the perception of pain and pleasure as well as other psychological rewards. Neurotransmitters play vital role in this. As threat for life (*Ahitakaraka bhava*) becomes greater pain unpleasantness increases, enhancing defensive and avoidance mechanisms<sup>16</sup>.

Seeking and avoiding motivations compete for preference among these we prefer is processed and acted accordingly<sup>15</sup>. Recent molecular imaging and animal studies have demonstrated the important role of the opioid and dopamine systems in modulating both pain and pleasure. Motivations are mediated by different neurotransmitters. Studies have found specific effects for two neurotransmitter systems. Dopamine increases motivation for but not the pleasure

of eating palatable foods<sup>25, 26</sup>, whereas the Opioid system influences motivation indirectly by modulating subjective emotional feelings of pain and pleasant feeling<sup>27</sup>. Opioids are necessary for liking but dopamine motivates you to get ready for it (wanting)<sup>24, 28</sup>. The decision process requires information about the homeostatic status of the individual, sensory input and knowledge about impending threat and available good results. Anything we feel that is potentially more important for survival than pain then this allows us to ignore the pain and attend to the more important event. This happens due to antinociceptive effects of the pleasurable good results<sup>14, 17</sup>.

In some instances threatening and pleasure related signals are more important for survival than pain and it is assumed that any antinociceptive effects are mediated by the descending pain modulatory system which is located in the brainstem. This circuit which consists of excitatory and inhibitory cells communicates with neurons in the pre frontal cortex, the hypothalamus and the amygdala to control the nociceptive afferent pathway in the spinal cord and trigeminal dorsal horn<sup>14, 17, 18</sup>. Opiate drugs and endogenous opioids act on this descending system to produce pharmacological, placebo, stress-induced and pleasure related analgesia<sup>12, 13, 14, 17-23</sup>.

#### **Discussion:**

Pleasure seeking and pain avoidance generally increase our chances of survival. Social environment, cultural history, moral thoughts are used to guide the balance between what to seek and what to avoid. What we think pleasurable we work to achieve it and what we think harmful or suffering then we work to avoid it.

All our activities are aimed to take actions which bring balance, health and *Sukha*. And on the other side all activities are aimed to take actions to avoid and to move away from factors which causing imbalance, unhealthy or *Dukha*. *Aacharya* describe this as *Pradwesho Vruddhihetushu* and *Viparita Guneccha*. Moving away from things which are provoking unhealthy and at the same time demanding things which can bring balance and health. This is what is *Abhipreta* to us.

Hand is instantly moved away from pointed and hot surface. Hearing a loud sound hands move to close ears. With bright light eyes are blinked. With feeling of hunger food is taken. Feeling of fear for life we run away or move to a safer place. *Sadhaka Pitta* is responsible for all such activities. When *Sadhaka Pitta* gets vitiated interpretation and decision making doesn't work properly. *Sadhaka Pitta* attends to (mental) functions such as knowledge, intelligence, self-consciousness etc. thereby helping the purpose or aim of life.

#### **Conclusion:**

How does a person will take and react to his surrounding is much depends on nature of *Sadhaka Pitta*. Understanding *Sadhaka Pitta* karma will be helpful in prevention and treatment of many neurobiological, psychological as well as somatic disturbances.

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