

COMPARATIVE AND CRITICAL ANALYSIS OF PITTA DOSHA IN AYURVEDA AND SIDHA SYSTEM OF MEDICINES

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ABSTRACT

The living body can function normally, only when its Dosas, Dhatus and Malas are in a state of equilibrium. These Dosa, Dhātu and Mala constitute the basis of the physiological and pathological doctrines of Ayurveda. Out of these three doshas, till vata dosha is not getting vitiated, other doshas are unable to make major pathogenesis by independent vitiation. All the doshas depends on Vata dosha. Generally the basic concepts of the Siddha medicine are similar to Ayurveda. Like in Ayurveda, in Siddha medicine also, the physiological components of the human beings are classified as Vaadham (air), Pitham (fire) and Kabam (earth and water). In this Article an attempt is made to understand the similarities and

dissimilarities of the concept of pitta dosha between Ayurveda and Siddha systems of medicine.

INTRODUCTION

Āyurveda 'the Science of Life' is a holistic system of medicine from India, which has evolved from Brahma and the sages of Ancient India for time immemorial. According to Āyurveda Doṣa, Dhātu, Mala are the by-products of Pañcmahābhūta which play important role in all physiological activities of living beings. Among these bhāvas doṣas and again among doṣa vātadoṣa have prime importance. The entire functions of living beings are explained in terms of these doṣas. They are called as doṣa because they vitiate each other and also impart in vitiation of other body constituents. Tridoṣas are responsible for utpatti, sthiti and vināśa of deha and also play important role in all physiological and pathological activities of living beings. Doṣas are the root of the Dhātus and malas which make the body. Ācārya

Suśruta clearly explains the importance and strength of the Doṣa. The Doṣa when vitiated lead to the depletion of the Dhātus as the former are very potent just as the heat evaporates the water in a pit.

Siddha system of medicine is one of the ancient medical systems in India considered as the prime medical system of ancient Tamils/ Dravidians in South India. Siddha system is a treasure house of secret science, embodying the results of the ardent pursuit thereof by the ancient Seers (Siddhars). Vāta, pitta and kapha are the three important vital forces or thathu which are included in the 96 basic physiological factors of the body. The power or the force which keeps the body alive is called 'Thathu'. The same life force or sivaśakti divides into three factors called vāta, pitta and kapha obtaining the basic characteristic trait of rajo, thamo and saththuvam respectively. They nourish and protect the body and life (uyir).

Tridoṣa Siddhānta In Ayurveda -Doṣa As The Supreme Entity

Ācārya Suśruta clearly explains the importance and strength of the Doṣa. Ḍalhaṇa clarifies that the Vāta leads to the depletion by the property of the absorption resulting in the dryness. Pitta due to its Pungent and hot properties leads to the depletion and the Kapha by its obstructive nature prevents nutrition and leads to the depletion. They, with support of their guṇas perform the function of maintenance of the body in the normal state while the vitiation of them leads to imbalance. As pitta represents the Sun, this will lead to the depletion of the Dūṣyas due to pācana action. The vitiated Vāta because of Rūkṣa Guṇa produces the diminution of Dūṣyas. The Kapha due to snigdha and static Guṇa obstruct the nutritional supply to the Dhātus. All the Ācāryas have accepted the Doṣa as the cause of vitiation of Dhātus that lead to the occurrence of diseases.

No Measurement of the Doṣa-Dhātu -Mala

Here Suśrutācārya clearly states the method to know the kṣaya-Vṛddhi of the Doṣādi as they can be assessed only through the Anumāna which infact is inferred from any deviation in their normal functions. The abnormal functions of the doṣādi are manifested in the form of symptoms in the body either physical or mental. Caraka mentions the Añjalipramāṇa of the Doṣa-Dhātu -Mala. He has also explained that the exact measurement of the Doṣādi is not possible and it can be assessed by the reasoning (Tarka) only. The quantity of the Doṣa-Dhātu -Mala varies from individual to individual and no definite measurement is possible.

Pitta-A Concise Review

Pitta has different synonyms like Agni and Anala.

Derivation^[1]

The term pitta is derived from the root which means, to burn or to warm up. The importance of the root meaning lies in the fact made by both Caraka and Suśruta i.e, Fire like action. Caraka says that Agni which is located in Pitta which gives rise to beneficial or harmful consequences.

Here Suśruta had doubted whether Agni and Pitta are same. He himself had cleared the doubt by saying that both are identical and have same actions like Dahana and Pācana. That is why Pitta is also known as Antaragni or internal fire.

Common Sites of Pitta^[2]

Caraka considers Sweda, Rasa, Lasika, Rakta and Āmāśaya as the common sites of Pitta. According to Suśruta, portion between Pakvāśaya and Āmāśaya are the location of Pitta. Nābhi, Āmāśaya, Sweda, Lasika, Rakta, Rasa, Netra, Sparśanedriya are sites according to Vagbhata.

Properties of Pitta^[3]

Pitta is slightly unctous in nature, blue or yellowish in colour slightly irritant with Tikshana (sharp), Drava (liquid), Laghu (light), sour in taste, Sāra with pungent smell. There is predominance of Satwaguṇa.

Functions of Pitta In Normal And Abnormal States

Karmākhyaliṅga of the five types of Pitta

Commentator Ḍalhaṇa had tried to explain these functions with the help of the details given in chapter 21 Vraṇapraśna Adhyāya where the five types of Pitta are mentioned as the five Agnis.^[4] Suśruta like the other Ācāryas hasn't mentioned the details of the Doṣādi in a single place. The material is scattered and as per the need and requirement at a particular place, the reference has been made. Similarly, in the chapter Doṣadhātu malakṣayavṛddhivijnaniya Adhyāya the reference has been made regarding the functions of the Pitta without specifying details.

Digestion or indigestion, visual perception or its impairment, normal or abnormal body heat, normal or abnormal colour of the body, fear, anger, courage, confusion, cheerfulness and

their opposite factors etc are explained as the functions of normal pitta.^[5] According to Suśruta, Pitta imparts colour, increases ojas, promotes intellect, improves digestive and metabolic power, improves vision and generates body heat. Vāgbhaṭa opines, Pitta is responsible for generation of body heat, increases lusture of body and improves Buddhi, Medhā, generate courage, Valour,^[6] In Pitta, Agni bhūta is predominant. Then also Jala Bhūta is stated to be dominant in Pitta which explains the fluidity, liquidity and viscosity of Pitta and which explains sāra āyuṣyata guṇa of pitta.

Physical Characters of Pitta (According to Caraka, Suśruta, Kaśyapa, Vāgbhaṭa and Śārṅgadhara)

Colour	Consistency	Density	Taste	Smell	Other Qualities
Śukla- Aruṇa varṇa Pāṇḍu Vivarjita Nīla and Pita	sāra āyuṣyata Drava Īṣat or anadhika sneha	Laghu	Katu Amla	Visra Vaigandhya Pūtīgandha	Satwa Uṣṇa Tīkṣṇa

Pitta is a fluid substance with colour not of white, red or yellow and blue with fleshy smell or putrid and unpleasant smell. But Ācāryas haven't mentioned to which of the five Pitta these qualities correctly apply, i.e for each category of Pitta Ācāryas haven't mentioned any specific smell or colour. If we are trying to see the modern physiological aspect, Pitta by analysing its characters and functions can be correlated with bile and pancreatic juice which are getting discharged into the duodenum. Pitta is having Īṣat or Anadhika Sneha, and these characters are there for bile. The colour i.e yellowish, bluish or greenish can be compared with bile.

Pitta is the by product of Rakta. Both have intimate co- existence. Both have common place of origin-Plīha and yakṛt. Rakta and Pitta is having Āśraya Āśrayī relation also. Increase of Pitta causes yellowness of urine, faeces, eyes and skin, increased appetite, thirst, burning sensation etc in body which can be correlated as symptoms seen in Bilirubinaemia.

Types of pitta

Pācaka pitta

Pācaka pitta is situated between āmāśaya and pakvāśaya. The kalā, which holds pācakapitta, is known as pittadhara kalā. This pācakapitta or pācakāgni is made of pañcamahābhūta, but owing to its tejoguṇa and actions like pācana etc. it is known as pācakāgni or jaṭharāgni. This pitta does annapācana i.e. digests and separates āhārarasa and kiṭṭamśa It also separates doṣas,

āhārarasa, mūtra and purisha. It facilitates absorption through samānavāta and being seated in grahani itself, gives strength to grahani as well as to other pitta. The opinion of Suśruta is that mūtra vivecana (separation of urine or urinary constituents by pācakapitta in the small intestine stands as a mystery. Formation of urine must have been a chemical process, but not merely an act of filtration, reabsorption and secretion alone at Glomerular level. Though Āyurveda couldnt explain the process in detail, has indicated that the urine is formed in the āmāśaya yantra.^[7]

Rañjaka Pitta

This Pitta is denoted as Rañjakāgni according to Suśruta.^[8] This is located in Yakṛt and Plīha. But Vāgbhaṭa explains that this Pitta is located in Āmāśaya.^[9] In the formation of Rakta, Rañjaka pitta is having an important role as it imparts colour to Rasa to form Rakta. In the Saṁhitās there is no direct reference to the part played by majjā in the formation of Rakta. Medas is explained in Suśruta which correspond to the red bone marrow. Majjā has been explained as Śuddha –Sneha. Caraka also explains to the filling up of the bones with Medas which is considered as Majja.^[10] Suśruta explains the role of Majjā in the formation and increase of Śukra dhātu and it fills the cavities of bones and is the chief source of body strength.^[11]

Sādhaka Pitta

Caraka has not mentioned about Sādhaka Pitta directly whereas Cakrapāṇi datta has described about this Pitta which is to be located in Hṛdaya.^[12]

Functions

Bhaya, Śaurya, Krodha, Harsha, Moha etc. are controlled by this pitta .Suśruta and Vāgbhaṭa have explained about this Pitta.^[13] This is denoted as Sādhakāgni which is located in Hṛdaya and this Pitta will help to achieve one's desires.^[14] Ḍalhaṇa gives more clarification about this- This Pitta helps one to achieve Puruṣarthas-dharma, Artha, Kāma and Mokṣa. This function is achieved by dispelling the kapha and tamas of the Hṛdaya and hence Manas is enabled to perceive things clearly.

Vāgbhaṭa also opines that sādhaika Pitta situated in Hṛdaya is responsible for Buddhi, Medhā, Utsāha and achievement of one's wishes.

By analysing all these references this pitta can be considered as a substance which is controlling the higher mental faculties and emotional states. This Pitta can be attributed with Psycho- physiological functions. Hṛdaya is considered to be one of the site of Manas also.

According to Hatayogapradipika,^[15] indriyas are connected with mind and mind to Vāyu i.e. Nervous system. The activities of Manas are the direct outcome of cerebellar functions. Sādhaka Pitta situated in Hṛdaya is responsible for higher mental activities. According to Bhela- Sādhaka Pitta is that which enables the reception of Śabda, Sparśa, Gandha etc and to achieve Artha and Kāma. We can understand concept of Sādhaka Pitta by analysing some more concepts like Nidrā, Buddhi, Abhimāna, Medhā, Krodha, Bhaya etc.

According to Caraka and Suśruta sleep is happening due to Klama and Klānti of mind and body and by withdrawl of senses. Sādhaka Pitta dispels Tamas and Kapha that envelops Hṛdaya and thus enables Manas to preceive things with clarity.

Ālocaka Pitta

Caraka has not mentioned seperately this Pitta whereas Cakrapāṇi datta explains about this.^[16] Suśruta and Vāgbhāta have clearly mentioned perception of vision is attributed to this Pitta.^[17] Bhela has explained two aspects of Ālocaka – Chakshurvaiśeṣika and Buddhivaiśeṣika. According to him this Pitta is vitiated in Varṣa and Śīśiraritus. Chakshurvaiśeṣika is located in Netrendriya.^[18] Buddhivaiśeṣika is that which is located in Sringhataka marma which is there between the eyebrows. This Pitta helps in promoting concentration, cognition and response.

Indriya tejas is not that one which is connected with smell, taste, touch and sound but is related with colour only. This is responsible for vision of splitting of light into various colours. This Tejas help the Chakshurbuddhi to discriminate colour and form of various objects. Buddhivaiśeṣika will help in seizing, retaining and recalling from past memory for the discrimination of objects in the present.

Bhrājaka Pitta

Even though Caraka has not described about this Pitta seperately, he has included the functions in general. Maintaining normal temperature is function of Pitta according to Caraka.^[19]

Cakrapāṇi datta explains that regulation of the body heat and variations in the colour of the body are the functions of Bhrājaka Pitta which is located in skin.^[20] According to Suśruta, the Pitta which is located in skin as called as Bhrājakāgni as it enables digestion and assimilation of substances used for Abhyaṅga, Avagāha, Lepa etc. It promotes glow and natural complexion.^[21]

Ḍalhaṇa has given more explanation for this saying that, here we should take the meaning of Twak as Bahyatwak which means the first layer of skin known as Avabhāsinī. By mentioning Abhynga etc., the meaning obtained is the dravyas employed for the Kriyā and Karma etc.

Chāyā means lusture. Bhrājaka pitta is responsible for the digestion of substances applied to skin.

Bhela describes about this Pitta as that which is responsible for the manifestaion of special characters like brightness.^[22] Aruṇa datta explains about Bhrājaka Pitta as the factor which performs Dīpana and Pācana of Dravyas used for Abhyaṅga, lepa, Parisheka etc.^[23] Suśruta explains seven layers for skin whereas Caraka six, Avabhāsinī explained by Suśruta and Udakadharā according to Caraka are identical.

Pitta Vṛddhi

The Pitta Vṛddhi generates the appearance of the Yellow colour, discomfort on exposure to the heat, desire for the cold things, reduced sleep, fainting and loss of strength, weakness of the sense organs, yellow pigmentation of the faeces, urine and the eyes.^[24] Ḍalhaṇa explains Alpanidrāta in the Pitta Vṛddhi due to the Kiñcit Snigdha guṇa of the Pitta. He defines murcha as the Sarvendriya tiraskara while Balahani is accepted as the Ojohani because of increased heat of Pitta. Cakrapāṇi views Alpanidrāta in Pitta Vṛddhi as the manifestation of the Manovikṣepa due to Uṣṇata of Pitta. Vāgbhaṭa has added burning sensation in addition to others.^[25]

Cause of the Vṛddhi

The Vṛddhi is described in the context of treatment of the Kṣaya which is caused by the use of Dravya-Guṇa and Karma which are similar to the particular Doṣa, Dhātu and the Mala. Thus, vridhi includes the Dravya Sāmānya, Guṇa Sāmānya and the Karma Sāmānya.

Caraka 'S View on the Doṣa Vṛddhi

From the references it becomes clear that Acharaya Caraka had not described the individual lakṣaṇa of the Vṛddha Doṣa. Caraka accepts that the increase in the manifestation of the Doṣa, known by its increased Karma has to be analysed as the Vṛddha Doṣa while the diminution of the manifestation of its Karma has to be considered as the Kṣīṇa Doṣa. Thus, one should know the normal physiological functions of the Doṣa and then the increased or decreased manifestation of this indicates the Vṛddhi or Kṣaya of the dosas.

Pitta Kṣaya

The decreased pitta will cause diminution of the Agni and Ūṣmā and also cause the decrease of the lustre of the skin. Here also Ca indicates the diminution of the normal functions and increase in the functions of the opposite element.^[26]

Vāgbhaṭa mentions the same lakṣaṇas as of Suśruta.^[27]

Upakrama (Treatment) For Vitiated Pitta^[28]

The treatment procedure of pitta includes taking ghee, purgation with drugs having madhura rasa (sweet taste) and śīta virya (cool potency), taking food and medicines having madhura (sweet), tikta (heartening), wearing necklaces namely kantheguṇa and those made of pearls on chest, frequent application of paste made of camphor, sandal and cuscus grass over the body, enjoying dusk, moonlight, melodious songs and cool breeze staying in a white house, friends who provide unlimited happiness, little son with indistinct and soft words, wife who behaves according to intention, is affectionate and has good nature of conduct, house gravid with cold water, showers and gardens with ponds, stay in an arbor erected on a sand bank located near a broad water resources filled with tranquil water, nice shore ornate by lotus flowers and large number of trees, and all gentle features. Especially; milk, ghee and purgation constitute its specific therapeutics procedures.

Theory of Tridosha According To Sidha System

Introduction

Vatha, pittha and kapha are the three important vital forces or thathu which are included in the 96 basic physiological factors of the body. The power or the force which keeps the body alive is called 'Thathu'.^[29] The same life force or sivasakthi divides into three factors called vatha, pittha and kapha obtaining the basic characteristic trait of rajo, thamo and satthuvam respectively. They nourish and protect the body and life (uyir). In human evolution, body is

one part and life force is another part. The body is made up of five visible or structural elements (pancha bhuthas). The life force is invisible. The body forms on the basis of evolution changes of five elements. The life force or thathu is the basis for the life (uyir) in the body. So, the force which is essential to keep the life secure is called the life force or 'uyir thathu'. It is called by different names like siva thathu, thathu, nadi or gurunadi. Siva, the Supreme Being, performs the threefold deeds of creation, protection and destruction Himself, assuming the functions of Brahma, Vishnu and Rudra. In the same manner, the life force in the body represents vatha, pittha and kapha and performs the deeds of creation, protection and destruction through the agencies of vayu (the gas or air form), thi (heat or fire form) and nir (water or liquid form).

If we take it that the total lifespan of an individual is 100 years, the first 33 years will witness the active development of Vatha, the second 32 years will witness that of Pitta and third 35 years will witness that of Kapha. Life forces will have variation through specific times of the day also. During the day in the first 240 minutes (10 naligai) from the sunrise, the life force Vatha will be predominant. In the next 240 minutes in the evening, the life force Pitta will be predominant. In the third 240 minutes in the evening, the life force Kapha will be predominant. After sunset, the first 240 minutes will see the dominance of Vata, the second 240 minutes that of Pitta and the third 240 minutes that of Kapha.

Pittha and Its Characteristic Features

Pittha is one among the three life factors (uyir thathu) in the body. This is formed by the fire (thi) element which is one among the five basic elements (five bhuthas). Pittha or pittham is the term mostly used in Siddha original literatures. In later days, in order to bring out the tamil terminology, the word azhal is used to replace the word pittha. Uyir azhal is otherwise called uyirakkini, sivakkini and kukkianal. This uyir anal is the one which helps to protect not only the physical body, but also the subtle body.

This uyir azhal is considered the head of all diseases caused by the three life forces. Uyir azhal is the helping factor for the subtle body which includes 4 anthakarans or the inner seats of thought and feeling (manam, buddhi, siddham, and ahankaram) and 5 thanmatthiras or subtle elements (osai, oli., uru, suvai and natram) Uyir azhal is the one which protects all ten vayus (air channels) as does a mother. It divides the air into five types of major air channels and into other five types of sub-air channels. Uyir azhal acts as a father when it protects the nine orifices (ear 2, eyes 2, nose 2, mouth 1, vagina or penis 1, anal orifice 1) which have the

tendency to change positions often, and facilitates the functions of other organs of the body. Uyir azhal is said to be the causative factor for the pranana or life force to be present in the body. It helps pranana secure a seat in the body. Uyir azhal acts as a light by which to perceive whether pranana will leave the body or not.

Shape of Pitta

Among the five elements, the earth (mun) has the character of smell; the water (nir) has the character of coolness; the fire (anal) has the character of hotness; the air has no shape, but possesses energy and potency. All these are in atomic form and in stable condition. Their function always keeps changing (appearing and disappearing). Hence, the natural shape of fire or pitta is atomic. The above facts are mentioned in the following stanza.^[30]

The character of hotness and sharpness will modify its function to that of melting, liquefying and solidifying when it gets combined with variant of different substances. For example, when salt is put in hot sun, it becomes solidified, when the solid form of palm jaggery is put in hot sun, it melts, when solidified ghee is out in sun or heat, it melts and is liquefied. Hence, a substance, when it functions, gives the same characteristic features on substances it is acting upon. Hence, the shape of pitta is considered similar to that of fire or azhal. This is mentioned in the literature as, Kathiron varaippin kattanal udambu. It is been described that pitta is of anu in nature.

Natural property of pitta^[31]

- Produces digestion
- Heatness
- Induces appetite
- Increases thirst
- Produces taste
- Produces light to the body
- Increases intellect, softness and texture with lusture.

The Seats or Living places of Pitta

Pingalai (one among the ten vital channels-nadi), pranana (one among the ten vital airs), urinary bladder, mulakini (a fire in the mulatharam- a nerve plex in the lower part of spinal cord), heart and head are said to be the places where pitta lives according to the treatise Tamil Vaidhya Sadhagam. Apart from this, umbilical area, abdomen, stomach, sweat, saliva,

blood, digested food essence (saram), eyes, skin, urine and lower part of the neck are the places where pittha sustains, according to the siddhars Yugi and Thirumular.^[32] The places of pittha are pingalam, piranavayu, neerpai, moolagni, hrudayam and head.^[33] Other than this, navel, iraipai, viyarvai, saliva, sennir, saram, kan, thoal are also considered to be the sthanas of pittha.^[34] Urine also comes under this category.

Normal functions of Pittha

- Digesting power
- Heat producing character
- Vision
- Appetite
- Thirst
- Taste
- Light producing power
- Thinking power
- Intelligence
- Strength
- Softness

Types of Pittha^[35]

This pittha is of 5 types respectively. They are,

- Paachakam
- Iranjakam
- Saadakam
- Alochakam
- pirajakam

According to the place and function, there are five types of pittha. They are:

1. Anal Pittham (hot pittham)

Pasakam and akkanal are the other names of this. This has the character of the element of fire. This character of pittha in the stomach makes the liquid types of food into dry ones and digests all the food in the stomach. This pittha is considered the basic factor of digestion. Andrapittam (aakkanalma)^[36] It has the property of agni and is present between amashayam and pakvashayam. It has the property to dry up water. It helps in the digestion of the food materials intaken.

2. Ranjaka Pittham (vannayeri) (colouring pittham)^[37]

This is otherwise called as vanna eri (color burn). This pittha has the character of increasing the blood. It lies in the stomach and gives reddish colour to the chyme of the food. It has the property of increasing the red colour of blood. It is present in the iraikudal.

3. Sathaga Pittham (attainment pittha) (aatralangi) It is present in the thamarakam and induces intellect, intelligence. This is otherwise called atralangi (potentiating pittha). This has the character of completing the job. The seat of this pittha is heart. With the help of knowledge, intelligence and determination, this pittha performs the desired job.

4. Prachaga Pittham (ollolittii) (lighting or shining pittha)

This is otherwise called ulloli thi (pittha of internal light). It lives in the skin and gives shining and complexion to the skin. It gives colour to the skin. It is present in skin and increases its texture.

5. Alochaga Pittham (nokkazhal) (pittha of vision)^[38]

This is otherwise called nokkazhal (pittha of sight). This lives in the eyes. It helps to visualize all objects. It is present in eyes and helps in increasing vision capacity.

Features of vitiated Pitta being on the rise

- Eyes, skin, urine and faces will get yellowish colouration.
- There will be excessive appetite and thirst.
- There will be excess of burning sensation in the body.
- Sleep will be less.

Features of vitiated Pitta being low

- There will be loss of appetite.
- Body will be cold and chill.
- Body will turn lustreless
- Kapha factor gets deranged.

DISCUSSION AND CONCLUSION

The science of medicine is of fundamental importance to human beings well- being and his survival and so it must have originated with man and developed gradually as civilization advanced the development of medicine is a continuous process. Any system of medicine is

not a discovery in the conventional meaning and sense but a gradual evolution in successive periods of history. It owes its progress to great scientists in various periods and places and also to the society and civilization as a whole. There are two ancient systems of medicine in India, The Siddha which flourished in the south and the Ayurveda which prevails in the whole of India. Literature of Ayurveda is in Sanskrit and Siddha literature is in Tamil. Siddha system is Saivasampradayam whereas Ayurveda owes to Brahma as its creator. Both the systems are based on fundamental relationship between composition of drugs, human being and the universe.

Tridosha sidhanta which explains functional aspects of body is there in both systems. Doshas are denoted as Uyir thattukkal in siddha. Both systems agree with the bhoutik predominance of vatha, pitha, kapha in same way. Both systems explain pitta dominance in middle age. Five subdivisions for pitta is explained in both the sciences. Even though present in the whole body, pitta is considered to be located specially in the umbilical area in both sciences. But some authors give extra locations for pitta like Tamil vaidya sangam. They are Pingalai (one among the ten vital channels-nadi), prāṇan (one among the ten vital airs), urinary bladder, mūla kkini (a fire in the mūla tharam- a nerve plex in the lower part of spinal cord), etc. Siddha system specifically explains colour and presiding diety for five types of pitta. Pitta is denoted as uyir azhal in Sidhha which has got anu (minuteness) character. Both sciences explain same bhoutik predominance for pitta. The functions, symptoms exhibited in increased and decreased conditions are explained in similar manner in both sciences.

In case of pitta which is denoted as uyir azal in Siddha has got similar locations in both sciences and same bhoutic predominance. General functions, properties of pitta and types of pitta are explained in similar way in Ayurveda and Sidha systems. Symptoms exhibited in increased and decreased conditions of pitta are also explained in similar way.

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5. Charaka Samhita by Agnivesa revised by Charaka Sutrasthanam, 12/11.
6. Susrutasamhita of Susruta with the Nibandhasangraha commentary of Sri Dalhanacharya and the Nyayachandrika Panjika of Sri Gayadasacharya on Nidanasthana edited by Vaidya Jadavju Trujamji Acharya Sutrasthanam, 15/5.
7. Susrutasamhita of Susruta with the Nibandhasangraha commentary of Sri Dalhanacharya and the Nyayachandrika Panjika of Sri Gayadasacharya on Nidanasthana edited by Vaidya Yadavji Trikamji Acharya Sutrasthanam, 21/10.
8. Astangahrdaya of Vagbhata, with the commentaries 'Sarvangasundara' of Arunadatta and 'Ayurvedarasayana' of Hemadri, Sutrasthanam, 12/13.
9. Susrutasamhita of Susruta with the Nibandhasangraha commentary of Sri Dalhanacharya and the Nyayachandrika Panjika of Sri Gayadasacharya on Nidanasthana edited by Vaidya Yadavji Trikamji Acharya Sutrasthanam, 14/5.
10. Charaka Samhita by Agnivesa revised by Charaka chikitsasthanam, 25/27.
11. Susrutasamhita of Susruta with the Nibandhasangraha commentary of Sri Dalhanacharya and the Nyayachandrika Panjika of Sri Gayadasacharya on Nidanasthana edited by Vaidya Yadavji Trikamji Acharya Sutrasthanam, 14/5.
12. Susrutasamhita of Susruta with the Nibandhasangraha commentary of Sri Dalhanacharya and the Nyayachandrika Panjika of Sri Gayadasacharya on Nidanasthana edited by Vaidya Yadavji Trikamji Acharya Sutrasthanam, 12/11.
13. Astangahrdaya of Vagbhata, with the commentaries 'Sarvangasundara' of Arunadatta and 'Ayurvedarasayana' of Hemadri, Sutrasthanam, 12/14.
14. Charaka Samhita by Agnivesa revised by Charaka Sutrasthanam 12/1 Hatayogapradipika

15. Charaka Samhita by Agnivesa revised by Charaka Sutrasthanam, 12/11.
16. Susrutasmhita of Susruta with the Nibandhasangraha commentary of Sri Dalhanacharya and the Nyayachandrika Panjika of Sri Gayadasacharya on Nidanasthana edited by Vaidya Yadavji Trikamji Acharya Sutrasthanam, 12/11.
17. Astangahrdaya of Vagbhata, with the commentaries 'Sarvangasundara' of Arunadatta and 'Ayurvedarasayana' of Hemadri, Sutrasthanam, 12/13.
18. Bhela Samhita text with English translation, commentary and critical notes by Dr. K.H. Krishnamurthy, Edited by Prof. Priya Vrat Sharma, Chaukhambha Visvabharati, Varanasi, Reprint, 2006; 207.
19. Charaka Samhita by Agnivesa revised by Charaka Sutrasthanam 12/11 Charaka Samhita by Agnivesa revised by Charaka Sutrasthanam, 12/11.
20. Charaka Samhita by Agnivesa revised by Charaka Sutrasthanam, 12/11.
21. Susrutasmhita of Susruta with the Nibandhasangraha commentary of Sri Dalhanacharya and the Nyayachandrika Panjika of Sri Gayadasacharya on Nidanasthana edited by Vaidya Yadavji Trikamji Acharya Sutrasthanam Su Su, 21/10.
22. Bhela Samhita text with English translation, commentary and critical notes by Dr. K.H.Krishnamurthy, Edited by Prof. Priya Vrat Sharma, Chaukhambha Visvabharati, Varanasi, Reprint, 2006; 208.
23. Susrutasmhita of Susruta with the Nibandhasangraha commentary of Sri Dalhanacharya and the Nyayachandrika Panjika of Sri Gayadasacharya on Nidanasthana edited by Vaidya Yadavji Trikamji Acharya Sutrasthanam, 12/16.
24. Susrutasmhita of Susruta with the Nibandhasangraha commentary of Sri Dalhanacharya and the Nyayachandrika Panjika of Sri Gayadasacharya on Nidanasthana edited by Vaidya Yadavji Trikamji Acharya Sutrasthanam, 15/13.
25. Astangahrdaya of Vagbhata, with the commentaries 'Sarvangasundara' of Arunadatta and 'Ayurvedarasayana' of Hemadri, Sutrasthanam, 11/7.
26. Susrutasmhita of Susruta with the Nibandhasangraha commentary of Sri Dalhanacharya and the Nyayachandrika Panjika of Sri Gayadasacharya on Nidanasthana edited by Vaidya Yadavji Trikamji Acharya Sutrasthanam, 15/7.
27. Astangahrdaya of Vagbhata, with the commentaries 'Sarvangasundara' of Arunadatta and 'Ayurvedarasayana' of Hemadri, Sutrasthanam) Sutrasthanam, 11/16.
28. Astangahrdaya of Vagbhata, with the commentaries 'Sarvangasundara' of Arunadatta and 'Ayurvedarasayana' of Hemadri, Sutrasthanam.
29. "Uyirkkatara muyirttatena vum tunipe".

30. Man nir anal kale num nangum..... Anukkal meiporul kariyam azhiporul.
31. *Pasithaakamongolikanpaarvaipandatthu,,,,, Athikaariyaaghgaanazhal.*
32. *Thanaanapittam pin kalaiyaipPatri..... Kondunindrapithanilai koori no may (Ma. tha. paa)*
33. *Unthiviyarvaiuthiramirappaikann.....Theittidaapittatthidam.*
34. *Piranthidumpittamperaamsalatthinil.....Peraanakandattinkeezhathaakum.*
35. Types- *Aakkanalvannaveriyaatralangiyollolithii.....Losakamendrid (Ma.tha.paa).*
36. *Azhalaivakaittenparatilmuthenmaipetra.....Vazhaguvarkaanpaasakamaamanalthanendra (Ma.tha.paa).*
37. *Iraippaivaazhvannaveriirangippontha.....Vilamporajsakajsaathakamoraiyeyaame. (Ma.tha.paa).*
38. *Aalochaka—Uriyolisaiyazhalthaguntholikandaamayr..... Thigazholikoorvizhiyanangaaiyamniinthey (Ma.tha.paa).*