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CRITICAL ANALYSIS ON PANCHAVIDHA PITTA KARMA CONSIDERING SUBJECTIVE AND OBJECTIVE PARAMETERS

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ABSTRACT

Back ground: *Pitta Dosha* holds a position of prime importance due to its role in digestion, nutrient assimilation, thermoregulation, and maintaining overall physiological and mental balance. in the body. *Pitta* is functionally classified into five subtypes - *Pachaka*, *Ranjaka*, *Sadhaka*, *Alocchaka*, and *Brajaka*; each responsible for specific physiological domains. **Aims and Objectives:** To critically analyse the functions of the five subtypes of *Pitta Dosha* (*Panchavidha Pitta*) by integrating subjective patient-reported symptoms with objective clinical findings, in order to enhance the precision of diagnosis and effectiveness of therapeutic interventions in Ayurveda. **Materials and Methods:** For this article, various references are collected from classical Ayurveda texts, commentaries and research journals physiology text books later valid & reliable hypothesis was built. **Discussion and conclusion:** The assessment of *Panchavidha Pitta* involves a combination of clinical evaluation and patient-reported symptoms. Each subtype of Pitta exhibits distinct functional attributes that can be assessed through both

subjective symptoms and objective investigations. *Pachaka Pitta* is examined by observing functions like digestive efficiency and metabolic parameters. *Ranjaka Pitta* is evaluated through hematological parameters and liver function tests. *Sadhaka Pitta* is assessed through cognitive testing and neurotransmitter correlations. *Alochaka Pitta* is investigated through ophthalmological parameters and visual acuity. *Bhrajaka Pitta* is analysed through skin health parameters and thermoregulation. Mere English translations of the *Panchavidha Pitta Karmas* are insufficient to fully comprehend their physiological aspects. A deeper understanding emerges through the exploration of both subjective and objective parameters associated with each Karma.

KEY WORDS: *Dosha, Pitta, Pachaka, Ranjaka, Sadhaka, Alochaka, Brajaka*

INTRODUCTION

Human body is composed of *Dosha*, *Dhatu* and *Mala*[1]. Among which *Doshas* are the principle factors for regulation of homeostasis in the body. *Doshas* form the foundational pillars of Ayurvedic physiology, serving as the essential bio energetic forces that govern all biological processes within the human body. Although these *Doshas* are not directly perceivable through the senses, their existence and influence are inferred through the various physiological functions they control, such as digestion, circulation, respiration, neural activity, and tissue metabolism. When *Doshas* functioning normally, it maintain health and balance within the body. Any imbalance in the *Doshas* leads to functional disturbances, which manifest as disease[2]. Hence, the understanding and management of *Doshas* are vital to the Ayurvedic approach to health and healing.

Pitta Dosha is the most important factor of *Tridosha* which is responsible for controlling all the metabolic and enzymatic activities in the body. *Pitta Dosha* represents all forms of metabolic transformation, heat production and biochemical energy. *Pitta* is described as the *Agni* as its functions resembles that of *Agni*. *Pitta Dosha* coordinates all the metabolic and enzymatic activities, plays a crucial role in digestion and assimilation and serves as the driving force behind every gastro-intestinal functions chiefly enzymatic,concerned with digestion within the stomach and intestine.It is responsible for digestion, assimilation, thermoregulation, vision, complexion and intellect. *Pitta* functions as the initiator, regulator, and communicator across multiple

physiological and psychological systems. By maintaining harmony between the body and mind, it upholds the vital force necessary for sustaining life.

Pitta Dosha is classified into five subtypes: *Pachaka, Ranjaka, Sadhaka, Alochaka, Brajaka* [3] each with distinct functions and areas of influence. Each of the five types of *Pitta Dosha* has a distinct location and specific set of functions within the body. Among them, *Pachaka Pitta* plays a vital role, as it governs the process of digestion and metabolism and influences the functioning of all other subtypes of Pitta.It situated between Amashaya and Pakvashaya and its action is dynamic and systemic, extending beyond a single anatomical location through its regulatory control over digestive fire (*Jatharagni*) and metabolic activities. Though it constituted by the *Panchamahabhoota*, predominantly consists of *Agni guna* and hence is devoid of *Drava guna*.Thatswhy it is known as *Anala* as it is involved in the transformative processes.It digests food, seperates the essence from excrement and blesses the other *Pittas* by providing strength to them being located in its position itself [4] . Ayurveda emphasizes a functional understanding of bodily processes, wherein validation of its principles lies not in mere structural localization but in the observation of physiological activities and outcomes. *Ranjaka Pitta* is responsible for imparting colour to *Rasa Dhatu* and facilitating its transformation into *Rakta Dhatu*[5] thereby playing a crucial role in hematopoiesis and systemic nourishment. Its functions can be correlated with hepatic and splenic activities involved in blood formation and metabolism. *Sadhaka Pitta*, situated in the *Hridaya*, governs higher mental faculties such as intellect, memory, enthusiasm, courage, and emotional regulation. It plays a vital role in achieving mental clarity and psychological balance, closely aligning with neurocognitive and limbic system functions[6]. *Alochaka Pitta* is concerned with visual perception and interpretation, enabling the recognition of form, colour, and spatial orientation. Its functional domain corresponds to the physiological processes of retinal phototransduction and visual pathway integration[7]. *Brajaka Pitta* located in the skin, regulates complexion, lustre, temperature, and metabolic activity of the integumentary system, and facilitates the absorption and action of topical applications[8]. Thus, *Panchavidha Pitta* collectively governs transformation, perception, cognition, and metabolic regulation, forming the cornerstone of physiological balance and homeostasis.

AIMS AND OBJECTIVES

To critically analyse the functions of the five subtypes of *Pitta Dosha* (*Panchavidha Pitta*) by integrating subjective patient-reported symptoms with objective clinical findings, in order to enhance the precision of diagnosis and effectiveness of therapeutic interventions in Ayurveda.

MATERIALS AND METHODS

For this article, various references are collected from classical Ayurveda texts, commentaries and research journals physiology text books later valid & reliable hypothesis was built.

DISCUSSION

The evaluation of *Pachaka Pitta Karma* involves assessing the appetite by evaluating the frequency, intensity, and regularity of hunger, post-meal satisfaction, digestive discomforts after meals, regularity of hunger, sensations of burning or acidity, bloating, nausea and alterations in bowel habits. Objective assessment involves clinical abdominal examination, evaluation of tongue, bowel sounds, and systemic thermal status. Investigations such as stool analysis, liver function tests, and metabolic profiles help assess digestive and absorptive capacity. The physiology of *Pachaka Pitta* is similar to the functioning of gastric acid secretion, pancreatic and intestinal enzyme activity, bile secretion, and overall metabolic regulation involved in digestion and absorption.

For *Karma* of *Ranjaka Pitta,* blood-related functions are assessed. Subjective evaluation includes monitoring patient reports of fatigue (*Daurbalya*), loss of appetite (*Aruchi*), and noticeable changes in complexion that suggest *Panduta* (pallor) or *Kamala* (jaundice), tiredness, reduced physical endurance, dizziness, breathlessness, or intolerance to heat.. Objective evaluation is conducted through comprehensive hematological investigations, including Hemoglobin (Hb%) concentration and RBC indices like MCV and MCH, as well as Liver Function Tests (LFT) monitoring serum bilirubin, SGOT (AST), and SGPT (ALT) to assess hepatocyte integrity and pigment metabolism. The physiology of *Ranjaka Pitta* is similar to the functioning of hepatic

metabolism, hemoglobin synthesis, erythropoiesis, and biochemical processes involved in blood formation and coloration.

Karma of *Sadhaka Pitta* is evaluated by querying the patient about their clarity of intellect, memory retention, decision-making ability, emotional stability, motivation, courage, stress tolerance, and tendencies toward anger, anxiety, or irritability. Clinical evaluation of Sādhaka Pitta includes assessment of cognitive and emotional functions through examination of memory, attention, comprehension, and decision-making ability, along with observation of emotional responses and behavioural patterns. Objective assessment may be supported by cognitive function tests, psychological evaluation scales, and autonomic parameters such as heart rate variability. This integrated evaluation aids in identifying disturbances in higher mental functions and emotional regulation. The physiology of *Sadhaka Pitta* is similar to the functioning of higher cortical and limbic system activities, neurotransmitter regulation, and neuroendocrine mechanisms governing cognition, memory, emotion, and motivation.

Karma of *Alochaka Pitta* is analyzed by assessing subjective parameters such as clarity of vision, difficulty in perceiving form and colour, eye strain, photophobia, burning sensation in the eyes, blurred vision, and visual fatigue during prolonged visual activity.Objective evaluation includes assessment of visual acuity, colour vision testing, pupillary reflexes, fundoscopic examination, and ophthalmological evaluation to determine the functional integrity of Alochaka Pitta. The physiology of Alochaka Pitta is similar to the functioning of retinal photochemical reactions, optic nerve conduction, and cortical processing within the visual pathway.

Brajaka Pitta functions are evaluated through various queries related to skin complexion, lustre, temperature, sweating, sensitivity to heat, burning sensation, pigmentation changes, inflammatory skin manifestations, and the response to external applications. Clinical examination includes assessment of skin colour, texture, temperature, moisture, presence of lesions or pigmentation, and sweating pattern, which together help in evaluating cutaneous metabolism and thermoregulatory function governed by *Bhrajaka Pitta*. Advanced methods such as dermatoscopy, hyperspectral imaging, high-resolution ultrasound, and 3D sweat gland analysis improve the ability to detect subtle variations in pigmentation, blood vessel patterns, and sweat

distribution, allowing for a more accurate assessment of skin condition and metabolic activity. The physiology of *Bhrajaka Pitta* is similar to the functioning of cutaneous metabolism, melanocyte activity, inflammatory mediators, thermoregulation, and transdermal absorption mechanisms of the skin.

CONCLUSION

Mere English translations do not adequately convey the physiological complexity of *Pancha Vidha Pitta Karma*. A complete understanding requires examining both subjective experiences and objective signs to capture the complex functional roles of Pitta. Therefore, integrating classical Ayurvedic knowledge with clinical observation is essential. Systematic analysis of *Panchavidha Pitta Karma* using both subjective and objective parameters facilitates accurate diagnosis and effective management of *Pitta*-related dysfunctions in clinical practice.

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