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CRITICAL ANALYSIS ON *PITTA KARMA*, CONSIDERING SUBJECTIVE AND OBJECTIVE PARAMETERS

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ABSTRACT

***Background**: In Ayurveda, Dosha, Dhatu, and Mala form the foundational elements of the human body, with Pitta Dosha being the primary regulator of thermogenesis, metabolism, and transformation. An imbalance in Pitta leads to various inflammatory and metabolic disorders, emphasizing the need for its accurate functional assessment in clinical practice.* ***Aims and Objectives**: To analyse and evaluate the Karma of Pitta Dosha through both subjective and objective parameters, aiming to enhance diagnostic precision and personalized therapeutic interventions.* ***Materials and Methods**: Classical Ayurvedic texts, including the Brihattrayi and Laghutrayi, were consulted to understand the Prakrita and Vaikrta functions of Pitta. Relevant contemporary medical literature and physiological markers were reviewed to correlate traditional concepts with quantifiable diagnostic indicators.* ***Discussion and Conclusion**: Subjective parameters include clinical history, Prakriti and Vikriti analysis, and sensory observations, while objective parameters involve clinical tests and diagnostic tools assessing sensory, motor, and cognitive functions. Prakrita Karma like Pakti, Ushma, Darshana, Kshut, Thrit, Ruchi, Prabha, Medha, Dhi, Shourya, Tanu Mardava reflect healthy Pitta activity. Conversely, Vaikrta Karma due to Pitta Vṛddhi manifests as Pitavit-mutra-netra-twak, Atikshut, Atitrushna, Daha and Alpanidra while Pitta Kṣhaya manifests as Manda Anala, Sheeta and Prabha-hani. Integrating these traditional and modern approaches allows for a comprehensive understanding of Pitta Dosha Karma, supporting evidence-based diagnostics and standardized Ayurvedic care.*

KEYWORDS: *Pitta Dosha, Prakrita Karma, Vaikrita Karma*

INTRODUCTION

Our human body is composed of *Dosha, Dhatu*, and *Mala*, among which *Doshas* are the principal factors for regulating homeostasis within the body. It has been said that diseases are produced by the lack of equilibrium between *Doshas* and normalcy or homeostasis is maintained by their cordial balance. *Pitta Dosha*, the transformative force among the three fundamental *Doshas* in Ayurveda, governs all metabolic and heat-generating processes within the body and mind. It is primarily composed of the elements *Agni* and *Jala* and is responsible for vital functions such as digestion, thermoregulation, visual perception, and intellectual discernment.

The concept of *Pitta Karma* refers to the diverse physiological and pathological actions influenced by *Pitta*, ranging from the enzymatic breakdown of food to the maintenance of complexion and the processing of sensory information. In Ayurvedic practice, an accurate assessment of *Pitta*'s functional state is essential for effective diagnosis, personalized treatment, and the prevention of inflammatory or metabolic disorders.

Traditionally, Ayurvedic practitioners have relied on subjective parameters such as *Prakriti, Vikriti*, clinical history, and sensory observations to evaluate *Pitta* activity. However, with growing interest in evidence-based Ayurveda and integrative medicine, the need to establish objective parameters including quantifiable physiological markers, diagnostic tools, and technological aids has become increasingly significant.

This article aims to explore both subjective and objective approaches to analyse *Karma* of *Pitta Dosha*, highlighting their relevance, integration, and potential to enhance diagnostic accuracy and personalized treatment strategies in Ayurvedic practice.

AIM AND OBJECTIVES

To evaluate, explain and discuss *Pitta Dosha Karma* considering subjective and objective parameters.

MATERIALS AND METHODS

Textbooks on Ayurveda, such the *Brihattrayi* and *Laghutrayi*, are a good source of information about *Pitta Dosha Prakrita* & *Vaikrita Karma*. For relevant subject matter compilation, medical journals were referred and a supportive reliable hypothesis was built.

DISCUSSION

In clinical practice, based on both subjective and objective parameters proper functioning of *Pitta Dosha* can be assessed.

Prakrita Karma of *Pitta*

Pakti: This is the primary function of *Pachaka Pitta*. It is assessed by inquiring about the patient's *Abhyavarana Shakti* and *Jarana Shakti*. Objective markers include monitoring the transit time of food, assessing gastric pH if clinical facilities allow, and observing stool consistency to ensure proper transformation. Assessing the frequency and timing of hunger also provides insight into the intensity of *Agni*.

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Ushma: *Pitta* maintains the body's basal temperature. This can be objectively measured using a clinical thermometer to ensure a normal range. Subjectively, the patient is asked about their tolerance to heat, excessive sweating and whether they feel a localized or generalized burning sensation.

Darshana: This refers to the function of *Alochaka Pitta*. It can be assessed by evaluating visual acuity using Snellen's chart and Jaeger's chart. Colour perception is checked via the Ishihara chart. The integrity of the optical pathway can be determined through visual field testing and the direct light reflex Subjectively, patients can be asked about their ability to see clearly in different lighting conditions and any presence of photophobia or burning sensations in the eyes.

Kshut and *Trushna*: This is evaluated by asking the patient about the regularity and intensity of their appetite and thirst. Objective assessment includes monitoring daily fluid intake and checking for signs of dehydration, such as skin turgor and the moisture levels of the tongue and mucous membranes.

Ruchi: The patient is questioned regarding their interest in eating and their ability to relish the distinct flavours of food. This includes asking whether they experience a keen appetite once the previous meal is digested or if they suffer from *Aruchi*. Clinical parameters include measuring the Salivary Flow Rate, as adequate salivation is essential for taste, and performing a Visual Analog Scale for Appetite to quantify the intensity of the patient's desire for food. *Jihwa Pariksha* can be conducted to observe for any coating that might physically obstruct the perception of taste.

Prabha: This can be assessed through *Darshana Pariksha* of the skin's glow, texture, and colour. Clinical tools like a Wood's lamp or skin hydration meters can be used in specialized settings. Subjectively, the patient may be asked about recent changes in skin radiance or the appearance of pigmentary disorders.

Medha and *Dhi*: Assessment involves checking the patient's cognitive functions, such as memory, grasping power, and the ability to make logical decisions. Standardized tests like the Mini-Mental State Examination (MMSE) can provide an objective score for these intellectual functions.

Shaurya: It is assessed through psychological inquiry regarding the patient's confidence levels, courage in facing challenges, and the absence of irrational irritability or anger.

Tanu Mardava: It can be assessed by asking the patient if they feel a sense of physical flexibility or if they suffer from any localized stiffness or hardness in their skin and muscles. Objectively, this is evaluated through *Sparshana Pariksha* to identify the presence of normotonia (normal muscle tension) and is further quantified using a Body Composition Analyzer to measure parameters like body fat percentage, muscle mass, and hydration levels.

Vaikrta Karma - Pitta - Vrudhi

Pitavit-mutra-netra-twak: This refers to the yellowish discoloration of the stool, urine, eyes, and skin. It is objectively assessed through *Darshana Pariksha* and can be quantified using the icterus index or by measuring Serum Bilirubin levels. The degree of yellowing helps in identifying the severity of *Pitta* accumulation in the *Rakta* and *Mamsa* Dhatus.

Kshut Adhikya: This refers to excessive or morbid hunger. It can be assessed by inquiring about the frequency of meals and the patient's inability to tolerate even slight delays in eating. Objectively, this can be correlated with a hyperactive Basal Metabolic Rate (BMR) or rapid gastric emptying.

Trushna Adhikya: This refers to excessive thirst. It is identified by asking the patient about their daily water intake and the persistence of a dry throat despite drinking. It can be objectively monitored by recording the total fluid intake and output (I/O chart) and checking for signs of dehydration.

Daha: This refers to a burning sensation which can be localized or generalized. Subjectively, the patient is asked about the intensity and location of the burning (e.g., chest, palms, or soles). Objectively, this may correlate with elevated local skin temperature or the presence of inflammatory markers like C-Reactive Protein in the blood.

Alpanidratha: *Pitta Vrudhi* often leads to a decrease in sleep quality due to mental heat or physical discomfort. This is assessed by inquiring about the time taken to fall asleep and the frequency of night awakenings. It can be quantified using the Pittsburgh Sleep Quality Index (PSQI).

Vaikrta Karma - Pitta -Kshaya

Manda Anala: This refers to the weakening of the digestive fire. It can be assessed subjectively by complaints of a lack of appetite and the inability to digest even light meals. Objectively, this can be identified by the presence of a coated tongue and clinical observation of delayed gastric emptying or symptoms of indigestion like heaviness after eating.

Sheeta: This indicates a decrease in body temperature or a subjective feeling of coldness. Subjectively, the patient may report an inability to tolerate cold environments and a preference for hot foods and warm clothing. It can be confirmed objectively by measuring the body temperature with a clinical thermometer.

Prabha-Hani: This refers to the loss of luster and radiance of the skin. It can be assessed through *Darshana Pariksha* by observing for a dull, matte, or lifeless appearance of the skin. Clinically, this may be correlated with poor peripheral circulation or localized skin dehydration.

CONCLUSION

Integrating subjective and objective parameters for analysing *Pitta Dosha Karma* offers a comprehensive approach to Ayurvedic diagnostics. This integration enhances the accuracy of disease assessment and supports personalized treatment planning, contributing to evidence-based Ayurvedic practice.

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