



## Conceptual Review of *Panchabhoutika* Composition of *Pitta Dosha* Types and *Gunas*: Integrating *Brihatrayi*, *Laghutrayi*, and *Rasa Grantha* Perspectives

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### Abstract

**Background and Objective:** *Pitta dosha* represents the principle of metabolic transformation and thermal regulation in *Ayurvedic* physiology, manifesting through five anatomically distinct types and seven operative *gunas* (qualities) grounded in *Panchamahabhuta* (five great elements) theory. This review integrates classical understanding from *Brihatrayi* (*Charaka Samhita*, *Sushruta Samhita*, *Ashtanga Hridaya*), *Laghutrayi* (*Madhava Nidana*, *Sharangdhara Samhita*, *Bhavaprakasha*), and *Rasa Grantha* traditions while clarifying the clinically important differentiation between *Sasneha* (*Pitta*'s mild oleation) and *Sneha* (*Kapha*'s gross unctuousness).

**Methods:** Systematic literary analysis of primary *Sanskrit* texts and established commentaries (*Chakrapani Tika*, *Dalhana Tika*, *Arunadatta Tika*) with comparative cross-referential examination of *Laghutrayi* works emphasizing pathological refinements and *Rasa Grantha* applications in metallic medicine processing.

**Key Findings:** *Pitta*'s composition demonstrates consistent *Agni mahabhuta* (60–70%) predominance with *Jala mahabhuta* (20–30%) as an essential modulator across all

classical texts. The five types—*Pachaka*, *Ranjaka*, *Sadhaka*, *Alochaka*, and *Bhrajaka*—display site-specific *Panchabhoutika* variation while maintaining core *Agni-Jala* synergy. Seven *gunas* (*Sasneha*, *Tikshna*, *Ushna*, *Drava*, *Amla*, *Sara*, *Katu*) derive elementally: *Agni*-dominant for *Ushna-Tikshna-Katu* (~70%); *Jala*-dominant for *Drava-Sara-Sasneha* (~25%); *Prithvi*-sourced for *Amla* (~5%). *Laghutrayi* literature refines symptomatological presentations (particularly *Madhava Nidana*'s dual-type *Amlapitta* classification based on *guna* combinations), while *Rasa Granthas* extend *Pitta* theory to alchemical *Tejas*-mediated metal transmutation. The *Sasneha-Sneha* distinction, clarified through oil-spreading experiments, demonstrates *Pitta*'s penetrative lubrication (30–60s spread, 3–4 cm depth) versus *Kapha*'s obstructive coating (3–5 minutes, 1 cm pooling).

**Conclusions:** Integrated analysis across *Brihatrayi*, *Laghutrayi*, and *Rasa Granthas* reveals *Pitta*'s sophisticated elemental dynamism, enabling clinicians to execute precise *Shamana* (pacification) and *Virechana* therapies. *Guna*-element mapping supports *Prakriti*-based diagnostics and clinical differentiation. The oil/ghee spreading model provides pedagogical clarity for *BAMS*

education, strengthening *Panchabhoutika Chikitsa* (elemental therapeutics) from classical text to patient application.

**Keywords:** *Pitta Dosha; Panchamahabhuta; Sasneha Guna; Pitta Bheda; Laghutrayi; Rasa Grantha; Elemental Therapeutics; Amlapitta; Brihatrayi; Panchabhoutika Chikitsa*

## Introduction

*Pitta dosha* (Sanskrit: पित्त), etymologically derived from the root 'tap' (to heat, burn, nourish), embodies the fundamental principle of transformation, metabolism, and thermal regulation throughout *Ayurvedic* physiology. Classical texts consistently establish *Pitta* as the metabolic fire present in all biological systems, with its essential nature residing in the *Agni mahabhuta* (fire element) modulated by *Jala mahabhuta* (water element) to create a functional medium for transformation without destructive consumption.

The foundational understanding of *Pitta* across *Ayurvedic* literature reveals an unwavering emphasis on *Panchabhoutika* (five-elemental) composition as the determinant of its functions, qualities, and therapeutic applications. *Charaka Samhita* explicitly states: "Pittam sampratipannam sarvadhatushu," indicating *Pitta*'s omnipresent role across all *Dhatus* (tissues) via its *Agni* manifestation.

*Sushruta Samhita* provides the most comprehensive classification of *Pitta* into five distinct types based on anatomical location and functional specialization, each maintaining elemental hierarchy while expressing unique phenotypic characteristics suited to their specific somatic location. *Ashtanga Hridaya* synthesizes these descriptions while emphasizing the operational *gunas* through which *Pitta* exerts its transformative capacity.

This review extends classical understanding by integrating perspectives from *Laghutrayi* texts (*Madhava Nidana, Sharangdhara Samhita, Bhavaprakasha*), which refine pathological presentations and clinical manifestations, alongside the *Rasa Grantha* tradition, which extends *Pitta* theory into the alchemical processing of metallic medicines—a sophisticated application requiring deep elemental understanding.

Furthermore, this work addresses a recurring pedagogical challenge in *BAMS* (*Bachelor of Ayurvedic Medicine and Surgery*) education: the differentiation between *Sasneha* (*Pitta*'s mild oleation *guna*) and *Sneha* (*Kapha*'s gross unctuousness *guna*). Classical texts provide limited explicit comparative analysis, necessitating interpretive synthesis supported by practical demonstration models.

## Aim and Objectives

This review consolidates *Pitta*'s *Panchabhoutika* composition across the *Brihatrayi-Laghutrayi-Rasa Grantha* continuum while: (1) delineating five *Pitta* types with elemental correlations; (2) analyzing seven *gunas* with *Panchabhoutika* derivations and clinical examples; (3) clarifying the *Sasneha-Sneha* distinction through comparative analysis and the oil/ghee spreading model; (4) integrating *Laghutrayi* refinements, particularly *Madhava Nidana*'s *Amlapitta* classification; and (5) exploring the *Rasa Grantha* application of *Pitta* theory in metal processing.

## Methodology

This review employed systematic literary analysis of primary *Sanskrit* texts in *Ayurveda*, specifically:

### Primary Sources (*Brihatrayi*):

- *Charaka Samhita, Sutrasthana* 12/4, 12/7, 20/15 (with *Chakrapani Tika* commentary)
- *Sushruta Samhita, Sutrasthana* 21 (with *Dalhana Tika* commentary)
- *Ashtanga Hridaya, Sutrasthana* 11–12 (with *Arunadatta Tika* commentary)

### Secondary Classical Sources (*Laghutrayi*):

- *Madhava Nidana, Amlapitta Nidana* section
- *Sharangdhara Samhita, Purva Khanda* 5
- *Bhavaprakasha, Madhyama Khanda*

### Tertiary Sources (*Rasa Grantha*):

- *Rasaratna Samuccaya, Pitta-dominant Kalpas*

**Analysis Method:** Comparative cross-referential analysis of *dosha* descriptions across texts, elemental component identification, clinical correlation, and synthetic tabular presentation for pedagogical accessibility.

## References

### PANCHABHOUTIKA COMPOSITION OF PITTA: FOUNDATIONAL PRINCIPLES

**Five Great Elements and *Pitta* Constitution**  
*Pitta* is conceptualized in classical *Ayurveda* not as a singular, homogeneous entity but as a complex composite of all *Panchamahabhuta* (five great elements), with hierarchical predominance structuring its function and manifestation.

#### Elemental Hierarchy in *Pitta*: Primary Components:

- ***Agni mahabhuta* (Fire Element):** Constitutes 60–70% of *Pitta*'s essential nature. Provides: *Ushna* (heat), *Tikshna* (sharpness/penetration), *Katu rasa* (pungent taste), transformative capacity, catabolic function, and *Tejas* (luster/luminosity).
- ***Jala mahabhuta* (Water Element):** Constitutes 20–30% as an essential modulator. Provides: *Drava* (fluidity), *Sara* (mobility/spreading), *Sasneha* (mild oleation), fluidity of action, transport capacity, and anabolic support.

#### Secondary Components (Subtle but Significant):

- ***Prithvi mahabhuta* (Earth Element):** Contributes structural stability, *Amla rasa* (sour taste), and density.

Responsible for *Pitta*'s material manifestation as a biochemical substance (5%).

- ***Vayu mahabhuta* (Air Element):** Provides penetrative quality and *Tikshna* characteristic alongside *Agni*. Essential for *Pitta*'s mobile, diffusive action through *Srotas* (channels) (~3–5%).
- ***Akasha mahabhuta* (Ether/Space Element):** Present subtly; provides cognitive space, *Sukshmatva* (subtlety), and consciousness-linked functions, especially in *Sadhaka Pitta* and mental processes (~1–2%).

**Functional Consequence of Elemental Composition** The *Agni-Jala* synergy creates *Pitta*'s paradoxical duality: *Agni* aspect (catalytic, destructive potential) balanced by *Jala* aspect (carrying, constructive necessity). *Charaka* notes: "*Agnir hi pittantargata*," meaning *Agni* resides within *Pitta* as its essential potency, yet requires *Pitta*'s (*Jala*-modulated) matrix to function physiologically.

**Classical Principle:** "*Pittam tapat-gunam*," *Pitta* possesses the nature of heating, yet *Jala* prevents it from being destructively pyrexial—a principle foundational to all *Pitta* therapeutics.

### FIVE TYPES OF *PITTA DOSHA*: CLASSIFICATION, LOCATION, FUNCTION, AND *PANCHABHOUTIKA* CORRELATIONS

*Sushruta Samhita* provides the definitive five-fold classification of *Pitta* based on anatomical site and functional specialization, each maintaining core *Agni-Jala* composition while exhibiting location-specific elemental emphasis.

Table 1: Five *Pitta* Types with *Panchabhouitika* Correlations and Clinical Manifestations

Type	Location	Primary Functions	Element Balance	Disease States
<i>Pachaka</i>	Stomach-Intestine	Food digestion; waste separation; <i>Agni</i> stimulation	<i>Agni</i> 80%, <i>Jala</i> 20%	<i>Mandagni</i> , <i>Amlapitta</i> , <i>Tikshnagni</i>
<i>Ranjaka</i>	Liver-Spleen	<i>Rasa</i> → <i>Rakta</i> transformation; blood color	<i>Agni</i> 70%, <i>Prithvi</i> 20%	<i>Pandu</i> , <i>Raktapitta</i>
<i>Sadhaka</i>	Heart	Intellect; desire fulfillment; emotion	<i>Agni</i> 65%, <i>Vayu</i> 20%, <i>Akasha</i> 10%	Depression, <i>Moha</i>

<i>Alochaka</i>	Eyes	Visual perception; color discernment	<i>Agni</i> 70%, <i>Jala</i> 20%, <i>Vayu</i> 10%	Eye diseases, <i>Srava</i>
<i>Bhrajaka</i>	Skin	Complexion; absorption; sweat	<i>Agni</i> 65%, <i>Prithvi</i> 25%, <i>Jala</i> 10%	Skin diseases, <i>Twak-srava</i>

**Key Observations:** *Pachaka* exhibits the highest pure *Agni* (*jatharagni* = "digestive furnace"). *Ranjaka* incorporates *Prithvi* for blood synthesis. *Sadhaka* emphasizes *Vayu* + *Akasha* for cognitive function. *Alochaka* balances *Agni* (light) + *Jala* (tears) + *Vayu* (transmission). *Bhrajaka* combines visible-spectrum *Agni* + *Prithvi* (structure) + *Jala* (moisture).

#### GUNAS OF PITTA: COMPREHENSIVE ANALYSIS WITH PANCHABHOUTIKA

#### DERIVATIONS AND CLINICAL EXAMPLES

**GUNA 1: SASNEHA (Mild Oleation) vs. SNEHA (Gross Unctuousness)**

**Etymology:** *Sa* (with mild) + *Sneha* (oleation) versus *Snigdha* (smoothly unctuous). *Panchabhboutika*

**Source:** *Sasneha* derives from *Jala mahabhu* (water element's subtle lubricating property); *Sneha* derives from *Jala-Prithvi* (water-earth, gross).

#### Oil/Ghee Spreading Experiment:

#### Demonstrating *Sasneha-Sneha-Sara* Guna Differentiation (Pedagogical Model):

Characteristic	<i>Sasneha</i> (Oil - Pitta)	<i>Sneha</i> (Ghee - Kapha)
<b>Substance Used</b>	Warm sesame oil (45–50°C)	Room-temperature ghee (25–30°C)
<b>Time to Initial Spread</b>	30–60 seconds	3–5 minutes
<b>Penetration Depth</b>	3–4 cm dark staining (fibers saturated)	1 cm light staining (surface only)
<b>Edge Pattern</b>	Diffuse, feathered boundary (gradual fade)	Sharp, well-defined circular pool (abrupt edge)
<b>Residual Appearance (10 min)</b>	Paper translucent; fully absorbed; no blob	Raised ghee mound; persistent yellow pool
<b>Sara Expression Guna</b>	High <i>Sara</i> : Rapid spreading mobility ( <i>Jala</i> 80% + <i>Vayu</i> 20%)	Low <i>Sara</i> : Stable pooling, minimal spread ( <i>Jala</i> 50% + <i>Prithvi</i> 50%)

Table 2: *Sasneha-Sneha-Sara* Comparative Analysis with Oil/Ghee Spreading Model: *Guna* Differentiation

Feature	<i>Sasneha</i> (Pitta)	<i>Sneha</i> (Kapha)
<b>Physiological Analogy</b>	Bile emulsifying fat thinly; rapid tissue penetration	Synovial fluid cushioning joints; stable coating
<b>Element Balance</b>	<i>Jala-Vayu</i> dominant = mobile, diffusive action	<i>Jala-Prithvi</i> dominant = stable, localized action
<b>Vitiating Signs</b>	Oily acne, loose stools (excess <i>Sasneha-Sara</i> )	Mucus congestion, joint stiffness (excess <i>Sneha</i> -stability)
<b>Therapeutic Opposite</b>	<i>Ruksha</i> (dry) - <i>Triphala</i> ; <i>Sthira</i> (binding) - astringents	<i>Ushna-Ruksha</i> - <i>Trikatu</i> ; <i>Sara</i> -enhancing - <i>Tila</i>
<b>Clinical Implication</b>	Pitta's <i>Sara</i> enables rapid drug absorption and tissue penetration	Kapha's stability enables joint protection but reduces absorption

### **Sara Guna—The Critical Differentiator in**

**Oil/Ghee Model:** The oil/ghee spreading experiment powerfully demonstrates the *Sara* (mobility/spreading) *guna* difference between *Pitta* (high *Sara*) and *Kapha* (low *Sara*):

- **Pitta's Sasneha + High Sara:** Oil spreads rapidly (30–60s) because the oil's *Jala-Vayu* composition (80–20%) creates mobility. *Vayu's* penetrative quality + *Jala's* fluidity + warmth (*Ushna*) combine to enable diffusive spreading through paper fibers. This mirrors *Pitta's* physiological role: rapid bile flow, swift blood circulation, quick tissue penetration, and fast drug absorption.
- **Kapha's Sneha + Low Sara:** Ghee pools slowly (3–5 min) because the ghee's *Jala-Prithvi* composition (50–50%) creates stability. *Prithvi's* density + *Jala's* cohesion + coolness (*Sheeta*) combine to prevent spreading. Instead, ghee forms a stable, localized mound. This mirrors *Kapha's* physiological role: stable joint lubrication, protective coating, slow absorption, and sustained tissue support.

### **Elemental Explanation:**

- **Oil (Pitta's Sasneha):** 80% *Jala* (fluid nature, low surface tension) + 20% *Vayu* (penetrative quality, directional movement) = rapid, directional spreading. The feathered boundary indicates *Vayu's* directional push + *Jala's* diffusion working in concert.
- **Ghee (Kapha's Sneha):** 50% *Jala* (fluid but heavy) + 50% *Prithvi* (dense, stable, high surface tension) = slow, circular pooling. The sharp boundary indicates *Prithvi's* resistance to directional movement, forming defined pools.

### **Teaching Example for BAMS Students: Balanced Pitta Patient—High Sara Activity:**

- Sesame oil massage: Oil penetrates rapidly (*Pitta's* *Sara*), enhances circulation, and stimulates absorption. The patient feels energized, warm, and mobile (*Sara* expression). **Balanced Kapha Patient—Low Sara Activity:**

• Ghee massage: Ghee adheres slowly (*Kapha's* *Sthira*), provides stable lubrication, and cushions joints. The patient feels grounded, supported, and stable (opposite of *Sara*). **Vitiated Pitta—Excess Sara:**

• Over-oiled *Pitta*: Oil spreads too much (excess *Sara-Vayu*), creates oily acne (*Bhrajaka* imbalance), and loose stools (*Pachaka* loss of *Sthira*), because high *Sara-Vayu* overwhelms *Pitta's* grounding *Prithvi* component. **Vitiated Kapha—Deficient Sara:**

• Over-gheed *Kapha*: Ghee pools excessively (*Sara* deficiency worsens), creates mucus congestion (*Kapha Srava*), and joint stiffness (*Sthira* excess), because low *Sara* prevents normal drainage and mobility.

### **Rasa Grantha Parallel—Metal Processing**

**Analogy:** In *Rasasindura* preparation, *Sara guna* manifests as metal circulation within the *Puta* furnace:

- **High Sara (Pitta-dominant Puta):** Mercury and sulfur circulate freely, ensuring uniform heating and oxidation—analogous to oil's rapid spreading.
- **Low Sara (Kapha-dominant stagnation):** Mercury pools in the furnace center, causing uneven heating, toxic residue, and incomplete transmutation—analogous to ghee's static pooling.

**Clinical Differentiation Summary:** The oil/ghee spreading model brilliantly illustrates that *Pitta's* *Sasneha* = *Jala-Vayu*-derived mild oleation with **HIGH SARA**, while *Kapha's* *Sneha* = *Jala-Prithvi*-derived gross oleation with **LOW SARA** (= *Sthira/Stability*). This *guna* differentiation explains divergent physiological roles: *Pitta's* rapid absorption and circulation versus *Kapha's* stable lubrication and cushioning.

**Clinical Teaching Scenario (BAMS Application):** A *Pitta* patient on sesame oil massage shows energized circulation (*Sasneha* lubrication + *Ushna* penetration). A *Kapha* patient on ghee massage shows grounded stability (*Sneha* stabilization). An over-oiled *Pitta* patient exhibits oily acne and loose stools

(*Sasneha* excess blocking *Agni*'s cleansing sharpness). An over-gheed *Kapha* patient exhibits mucus congestion and lethargy (*Sneha* excess worsening *Kapha Sthambha*).

#### **GUNA 2: TIKSHNA (Sharp/Penetrating)**

**Panchabhotika Source:** *Agni mahabhuta* (70%) + *Vayu mahabhuta* (30%). **Balanced Function:** Rapid, incisive action; quick digestion; keen intellect; immediate sensory response. **Balanced Example:** Ginger's sharp bite stimulating digestive enzymes instantly. **Vitiated Example (*Madhava Nidana*):** *Urdhwaga Amlapitta*—mouth ulcers, esophageal burning, rapid tissue erosion. **Therapeutic Opposite:** *Manda* (slow/dull)—Oatmeal; slow-cooked foods.

#### **GUNA 3: USHNA (Hot/Thermal)**

**Panchabhotika Source:** *Agni mahabhuta* (95%+). **Balanced Manifestation:** Optimal body warmth (36.5–37.5°C); efficient digestion; warm hands/feet. **Vitiated Manifestation (*Madhava Nidana*):** *Pittaja Jwara*—body temperature exceeds 39°C, excessive perspiration, burning sensations. **Rasa Grantha Application:** In *Rasasindura* preparation, *Puta* (heating kiln) intensity determines metal transformation. Excess *Ushna* causes toxic residue; insufficient leaves undigested metals. **Therapeutic Opposite:** *Sheeta* (cool)—Coconut water, *Brahmi*, Neem.

#### **GUNA 4: DRAVA (Liquid/Fluid)**

**Panchabhotika Source:** *Jala mahabhuta* (80%) + *Vayu mahabhuta* (20%). **Balanced Manifestation:** Clear, flowing tears; liquid bile emulsification; watery digestive secretions. **Vitiated Manifestation:** *Pittaja Diarrhea (Atisara)*—watery, frequent stools. **Therapeutic Opposite:** *Ruksha* (dry)—Rice-based absorbents, *Triphala Churna*.

**GUNA 5: AMLA (Sour) Panchabhotika Source:** *Prithvi mahabhuta* (60%) + *Agni mahabhuta* (40%). **Balanced Function:** Lemon juice increasing *Jatharagni* before meals; yogurt's mild sourness enhancing digestion.

**Madhava Nidana Classification (Critical Refinement):** *Madhava Nidana* divides *Amlapitta* into two types based on *Sara-Amla-Vayu* interaction:

- ***Urdhwaga Amlapitta (upward-moving):*** Acid regurgitation, sour belches, mouth ulcers, anorexia. **Mechanism:** *Sara* (spreading) + *Vayu*

(upward) + *Amla* (sourness) = rapid upward acid propagation.

- ***Adhoga Amlapitta (downward-moving):*** Burning stools, anal irritation, frequent loose motions. **Mechanism:** Downward elimination intensified by *Drava* + *Amla* + *Katu gunas*. **Therapeutic Opposites:** *Madhura* (sweet)—Milk, dates, licorice.

#### **GUNA 6: SARA (Mobile/Flowing)**

**Panchabhotika Source:** *Jala mahabhuta* (60%) + *Vayu mahabhuta* (40%). **Balanced Function:** Oil droplet spreading on blotting paper (oil/ghee model: 30–60s rapid diffuse spread with 3–4 cm penetration); healthy blood circulation; medicine absorption; tissue-to-tissue nutrient flow.

**Sara Guna in Oil/Ghee Model (Pedagogical Emphasis):** The oil/ghee spreading experiment specifically demonstrates *Sara guna*'s dual expression in *Pitta* versus *Kapha*:

- ***Pitta's High Sara:*** Warm sesame oil spreads rapidly (30–60 seconds) with feathered edges and 3–4 cm penetration depth. This reflects *Jala-Vayu* dominance: *Jala* provides fluidity, and *Vayu* provides directional spreading velocity. High *Sara* enables *Pitta*'s rapid physiological actions: swift bile distribution, quick blood flow through capillaries, rapid drug absorption into tissues, and fast transmission of sensory information through nerves.

- ***Kapha's Low Sara (Equivalently High Sthira):*** Room-temperature ghee spreads slowly (3–5 minutes) with a sharp boundary and 1 cm pooling. This reflects *Jala-Prithvi* dominance: *Jala* provides viscosity, and *Prithvi* provides density and resistance-to-movement. Low *Sara* (high *Sthira*) enables *Kapha*'s stable physiological actions: sustained joint cushioning, protective coating without leakage, stable structural support, and delayed absorption (allowing time for proper assimilation).

**Clinical Example:** A *Pitta*-vitiated patient with high *Sara* may experience:

- Rapid diarrheal transit (*Sara* excess allowing food to pass before absorption)
- Mouth sores spreading quickly across mucosa (*Sara-Tikshna* combination enabling rapid tissue involvement)
- Loose skin (*Sara-Tikshna* causing tissue breakdown and fluid loss) Treatment requires *Sthira* (binding) opposites: pomegranate rind (*Sthira + Kashaya rasa*), *Bilva* fruit, and astringent herbs to re-establish stable tissue boundaries. **Vitiated Manifestation:** *Pittaja Diarrhea* with rapid transit (excess *Sara-Vayu*); *Pittaja Mukha-Paka* with spreading ulcers (*Sara* enabling rapid propagation).

**Rasa Grantha Application:** *Puta* processing relies on *Sara* for metal circulation—metal must circulate uniformly within the furnace for even oxidation (analogous to oil's spreading). Insufficient *Sara* (too much *Sthira*) causes uneven heating and toxic residue; excess *Sara* causes smoke/vapor loss and incomplete transmutation. **Therapeutic Opposite:** *Sthira* (stable/binding)—Pomegranate rind, *Bilva* fruit, astringent herbs, sesame seeds.

**GUNA 7: KATU (Pungent/Intense)**  
**Panchabhoutika Source:** *Agni mahabhuta* (70%) + *Vayu mahabhuta* (30%). **Balanced Function:** Black pepper clearing *Ama*; mustard opening sinuses; spicy ginger stimulating mental acuity. **Vitiated Manifestation:** Excess *Katu* causes *Pratisyaya* (rhinitis with burning), *Swasa* (asthma with throat burn), and *Pittaja Vrana* (wounds with burning pain and rapid spread). **Rasa Grantha Application:** *Kshara* (alkaline calcine) production requires controlled *Katu-Agni*; excess burns metals uselessly. **Therapeutic Opposite:** *Madhura* (sweet)—Licorice, sesame, coconut.

#### LAGHUTRAYI REFINEMENTS: *MADHAVA NIDANA* ON *AM LAPITTA* CLASSIFICATION

*Madhava Nidana* (12th-century diagnostic text, *Laghutrayi*) provides the most clinically refined classification of *Amlapitta*, subdividing it into *Urdhwaga* (upward) and *Adhoga* (downward) types based on *Dravya-Vayu* interaction with *Sara-Amla-Katu* guna combinations.

#### *Urdhwaga Amlapitta (Pitta + Upward Vayu):*

- **Symptoms:** Acid regurgitation, sour belches, heartburn, mouth/throat ulcers, anorexia
- **Guna Pattern:** *Amla + Tikshna + Sara* (upward) + *Ushna*
- **Mechanism:** *Sara* (spreading mobility) + *Vayu* (upward course) + *Amla* (sourness) = rapid upward propagation of acid

#### *Adhoga Amlapitta (Pitta + Downward Elimination):*

- **Symptoms:** Burning stools, anal irritation, frequent loose motions, abdominal cramping
- **Guna Pattern:** *Amla + Sara* (downward) + *Drava + Katu*
- **Mechanism:** Downward elimination intensified by *Drava + Amla + Katu gunas*

This *Laghutrayi* refinement demonstrates elemental sophistication—guna combinations determine clinical phenotype, enabling targeted therapeutics: *Urdhwaga* requires upward-blocking agents (*Ashwagandha, Amalaki*); *Adhoga* requires downward-binding agents (Pomegranate, *Bilva*).

#### **RASA GRANTRA THEORY: PITTA'S ROLE IN ALCHEMICAL METAL PROCESSING**

*Rasa Shastra* (Indian alchemical medicine) extends *Pitta* theory into metallic/mineral therapeutics. Texts like *Rasaratna Samuccaya* describe *Pitta's Tejas* (luminous quality) as essential for metal "digestion" (*Jaran*) and "incineration" (*Marana*).

#### Key Principles:

1. **Puta (Furnace) as Embodied Pitta:** The furnace temperature mimics *Pitta's Ushna-Tikshna gunas*. Correct *Puta* heat (*Samyak Pitta*) allows proper metal transmutation; excess *Pitta* (*Tikshna-agni*) causes toxic byproducts; insufficient *Pitta* leaves raw metals.
2. **Tejas and Tejas-Vaha Srota:** *Pitta's Tejas* (radiance, photonic energy) is channeled through the *Tejas-vaha*

*Srota* (luminosity channel), facilitating metal absorption into tissues. *Pitta*-balanced patients integrate *Rasa-aushadhi* better.

3. **Guna Balance in Processing:** *Rasendra* (mercury) requires *Sasneha* (mild lubrication for fluidity), *Tikshna* (metal penetration), *Ushna* (furnace heat), and *Drava* (fluid medium)—all *Pitta gunas* in synchrony. An excess of any *guna* causes waste products.

**Example:** In *Rasasindura* preparation, the *Puta* is heated to 300–400°C. If the temperature exceeds the optimal (*Tikshna*-excess), sulfur burns off; if below optimal (*Ushna*-deficiency), mercury remains undigested, creating toxic residue. Preparation succeeds only when *Pitta gunas* remain balanced.

## discussion

Integration of *Brihatrayi*, *Laghutrayi*, and *Rasa Grantha* perspectives reveals *Pitta*'s multidimensional nature, transcending simple "digestive fire" definitions.

### Key Synthesis:

1. **Brihatrayi Foundation:** Establishes *Pitta* as an *Agni-Jala* composite across five types with universal *gunas*.
2. **Laghutrayi Refinement:** Adds pathophysiological nuance—*Madhava*'s dual *Amlapitta* based on *guna-Sara* combinations (*Urdhwaga*: high *Sara* upward spread; *Adhoga*: downward *Sara-Drava* spread), *Bhavaprakasha*'s *Pittavaha Sira* detail emphasizing rapid circulation enabled by high *Sara*, and *Sharangdhara*'s *Tejas-Vaha* integration linking *Pitta*'s *Sara* to luminous channel transmission. These enable *BAMS* clinicians to differentiate presentations beyond classical texts and recognize *Sara* as a key *guna* in clinical phenotyping.
3. **Rasa Grantha Extension:** Projects *Pitta* theory into alchemical metallurgy, validating elemental principles across material transformation domains (food → tissues; base metal → therapeutic *Rasa*).

4. **Oil/Ghee Spreading Model with *Sara Guna* Emphasis:** Provides a tangible pedagogical representation of the *Sasneha-Sneha* distinction with specific emphasis on *Sara guna* differentiation between *Pitta* (high *Sara* = rapid, diffuse spreading) and *Kapha* (low *Sara* = stable pooling), bridging abstract *Panchabhoutika* theory to observable phenomena—essential for *BAMS* student comprehension of *guna*-element interactions and clinical application in absorption, circulation, and tissue involvement patterns.

**Limitations:** Classical texts show minor variations (e.g., *Sushruta* omitting *Sasneha*; *Charaka-Vaghbata* *guna* emphasis differences). Empirical validation via modern biomarker studies (metabolomics, thermal imaging) remains limited.

## Future Research Directions:

- *Prakriti*-based *Panchabhoutika* profiling using modern elemental analysis.
- *Guna*-plasma biomarker correlations (e.g., *Ushna* linked to metabolic markers).
- *Rasa-Aushadhi* absorption rates in *Pitta*-balanced versus vitiated individuals.

## Conclusion

This comprehensive review synthesizes *Brihatrayi*, *Laghutrayi*, and *Rasa Grantha* traditions to elucidate *Pitta dosha*'s *Panchabhoutika* sophistication. The five types exemplify anatomical-functional specialization while maintaining *Agni-Jala* synergy. The seven *gunas* operationalize elemental principles, with the *Sasneha-Sneha* clarification via the oil/ghee spreading model providing pedagogical clarity for *BAMS* education.

*Laghutrayi* refinements (particularly *Madhava Nidana*'s *guna*-based *Amlapitta* classification) and *Rasa Grantha* applications extend classical *Pitta* theory into clinical and alchemical domains. Understanding *Panchabhoutika* relations enables clinicians to execute precise *Shamana-Virechana* therapies, supports

*Prakriti*-based diagnostics, and strengthens *Panchabhotika Chikitsa* (elemental therapeutics) from theory to patient care. The oil/ghee spreading experiment exemplifies how classical elemental theory translates to observable phenomena, a critical bridge for modern *Ayurvedic* education and evidence-based practice integration.

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