Practical Application of *Panchabhautika Chikitsa* in the Management of *Raktapitta*

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**Abstract:** Background: The Ayurveda therapy is based on *Tridosha Siddhanta*, while each of these three *Doshas*, as with all other things found in the nature, are formed from the five universal elements known as *Pancha Mahabhutas*.

The equilibrium or resemblance state of these five elements in the body denotes health while their imbalance or disturbance denotes disease. In diseased condition, the drugs (Dravyas) are used to normalize the body functions are also *Panchabhautika* in nature. In *Raktapitta* due to *Aitsevana* of Amla, Lavana, Katu, *Drava* and *Viruddhahara* the Agneya & Jaliya Gunas gets increases. It causes excessive *Pramana* of *Rakta* in the body and then *Rakta* get expelled out from the various orifices of the body.

Aims and Objectives: To understand the basic concept of *Panchamahabuta Siddhanta* and its practice utility in the management of *Raktapitta* disease in practice.

Materials and Methods: In this study Ayurveda *brihadtrrayi* books were thoroughly analyzed where the concept of *Panchamahabuta Siddhanta* and *Raktapitta* has been described. To understand this *Siddhanta* practically in *Chikitsa*, it is applied in the management of *Raktapitta*.

Discussion: Here Agneya Guna is in vitiated state so it provides *Ushnata* and *Tikshana* to the body. Due to *Nidana Sevana* vitiation of Agni Mahabhuta and its *Acharita Dosha* i.e. *Pitta* takes place.

Conclusion: In *Raktapitta*, Agni Mahabhuta gets vitiated so to normalize the Agneya Dravyas the Dravyas having opposite properties to Agni Mahabhuta i.e. *Pithvi Mahabhuta* dominated Dravyas are used for *Chikitsa*.

**Keywords:** *Pancha Mahabhuta*, *Chikitsa*, *Raktapitta*, *Dosha*, *Dravya*.

1. Introduction

In the human body (i.e. *Chikitsya Purusa*) all the *Dosha*, *Dhatu* and *Mala* are made of *Panchmahabhuta*. Their *Samyavastha* is essential for the *Arogya* and their *Vaishamya* is responsible for the manifestation of diseases. This *Samya* or *Vaishamya* of *Dosha*, *Dhatu* and *Mala* takes place by the *Aahara Dravyas* which are again *Panchbhautika*. Drugs to treat the ailments are also *Panchabhautika*. Thus it can be said that the *Panchabhutas* becomes the *Hetu*, *Linga*, and *Aushadha* for *Roga* and *Arogya*. The concept of *Panchamahabhatta* is the foundation of Ayurveda to understand its physiology, pathology and pharmacokinetics.

*Raktapitta* is one of the most important disease condition discussed in Ayurveda classics. It is a disease entity wherein the ‘bleeding within the body’ without the presence of injury have been explained. In this condition the blood, doesn’t involve immaculate blood (pure blood), while the blood which flows out of the body is contaminated with *Pitta*. Thus *Raktapitta* covers all bleeding disorders where contaminated blood flows out from the mouth, nose, eye, ear, anus, genitals or skin.

Thus, in *Raktapitta*, though 2 different components i.e. *Rakta* and *Pitta* are involved in the pathogenesis, they should be seen and dealt as single component i.e. ‘*Rakta* vitiated by *Pitta* [1]’ and not separately as Rakta and Pitta.

2. Aims and objectives

1. To enlighten the basic concept of *Panchamahabhatta Siddhanta* to its full perspective.
2. To understand this *Siddhanta* it is applied in the management of *Raktapitta*.

3. Materials and methods

In this study Ayurveda books were thoroughly analyzed where the concept of *Panchamahabhatta Siddhanta* has been described.

Because of above causative factors, *Pitta* gets vitiated and reaches *Rakta*, by the virtue of being a waste product of *Rakta* and by being associated with it in terms of *aashraya* and *aashraya* [2] gets mixed with *Rakta* and vitiates it. Due to excessive heat of *Pitta*, it causes sudation and the *drava bhaga* or liquid component of the other tissues like *Mamsa* (muscles), *Meda* (fat) etc. starts melting and gets added to the *Rakta* [3]. So, *Rakta* increases in quantity (beyond its normal quantity). Along with *Rakta*, the quantity of *Pitta* also increases. This enhances overall quantity of *Rakta* and *Pitta*. The pathological increase of volume of *Rakta* and *Pitta* simultaneously creates a pressure on the blood vessels. The heat of *Pitta* also damages the layers of the blood vessels. As a combined effect of pressure and heat, the blood vessels get damaged. The blood contaminated with *Pitta* leaks or flows from the damaged blood vessels through various orifices of the body.

4. Observations

The *Panchabhautikatva* of *Rakta* is described by Sushruta with the dominancy of each of the *Bhautika Guna* in it viz. *Visrata* – *Pithvi*, *Dravata* – *Jala*, *Raga* – *Agni*, *Spandana* – *Vayu*, *Laghuta* – *Akasha* [4].
Acharya Dalhana also quoted Rakta as responsible factor for consequential of vitality [5], and ‘Rakta’ as a root cause of body, here root means Rakta is responsible factor for origination, stability and to demolish the body [6].

Fig. 1. Pathogenesis (Samprapti) of Raktapitta

Rakta and Pitta, have ‘Ashraya-Ashrayi Sambandha’ i.e. the inseparable relationship of an abode and tenant. Pitta is located in the Rakta. Thus any causative factor or factors which pathologically increase the quality and quantity of Pitta, also enhances the Rakta and vice versa. Similarly, medicines which tend to pacify or mitigate the vitiated Pitta also tend to mitigate the vitiation of Rakta.

5. Discussion

Dhatusamyata [7] equilibrium state of dhatus): is the ultimate aim of Ayurveda science. According to Acharya Charaka principle of Samanya (similarity) helps in increasing the degraded Dhatus in body and when there is Dhatusvridhi condition is to be use Vishesha Dravyas (opposite substances) in treatment [8]. To fulfill this purpose one must be know the Pancharabhatika composition of therapeutic Dravyas.

In this way all Dravyas are having different composition of Mahabhautika properties. So by seeking accurate knowledge of properties of Mahabhutas one can apply this knowledge to establish equilibrium of Dosha, Dhatu and Malas.
Table 3

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<th>Mahabhuta</th>
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<td>Madhura</td>
<td>Prithvi, Jala</td>
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Table 4

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In Raktapitta, excessive use of such Dravyas having Ushna, Tikshina, Amla etc. properties and having dominancy of Agneya Mahabhuta causes Pitta prakopa because Pitta Dosha correlates with Agni Mahabhuta. Here Pitta increases because of Samanya bhava (both Nidana and Dosha are similar in Mahabhautika dominancy i.e. Agneya Mahabhuta). So in Chikitsa of Raktapitta, Dravyas which are having opposite properties/dissimilarities (Vishesha) with Pitta Doshas are used. So, Dravyas which are dissimilar in nature like Sheetata, Manda etc. in properties, Madhura, Tikta and Kashaya in Rasa are used for treatment i.e. Prithvi Mahabhuta dominant Dravyas [9].

Mahabhautika dominancy of some Dravyas used in Raktapitta are also highlighted in this study as below.

Dravyas which are predominant in properties of guru, khar, kathina, manda, sthira, vishada etc. are Parthiva (constituted predominantly by Prithivi Bhuta), causes functions like Upchaya, Sthairyata [10] etc. and are composed of Madhura and Kashaya Rasa.

Both of these Rasa are alleviates Pitta Dosha [11] by their properties. In Raktapitta also, Dravyas having dominancy of Madhura, Tikta and Kashaya Rasa are used abundantly because of their dissimilar properties with Pitta Dosha.

Madhura Rasa alleviates Pitta Dosha, pacifies thirst and heat [12] because of Sheetata guna of prithvi mahabhutha. Acharya Charaka also specifies that Madhura Rasa is having coldest property among six Rasas and after that Kashaya Rasa is cold in nature [13].

In Raktapitta, Ushnata of Pitta is pacifies by all type of Sheeta Dravyas like Vaidurya, Mukta etc. and these all are Parthiva in Mahabhautika dominancy. Madhura rasa also acts as stabilizer due to Sthairyata property of Prithvi Mahabhutha and by this property it controls excessive blood flow in Raktapitta.

Kashaya Rasa pacifies Rakta and Pitta; utilises the body fluid, Ruksha and Sheetata [14]. Acharya Chakrapani stated that Kashaya Rasa is having property to exploit the extra fluid in the body i.e. Kleda. And there is extra fluid accumulation in Raktapitta because of Ushna guna of Pitta dosha, so Kashaya Rasa plays a major role in Raktapitta by absorbing extra fluid in body through their scabrous property, as Acharya Charaka specifies Kashaya Rasa is most scabrous among six Rasas [15].

Which is due to the dominancy of Prithvi Mahabhuta, because Prithvi Mahabhuta is Khara in nature so, Prithvi Mahabhuta dominant dravyas used abundantly in Raktapitta to overcome the excessive fluid accumulation.

Acharya Hemadri claims that Kashaya Rasa is having Rakta dushithara property means it purify the contaminated blood in the body and also having Stamhana [16] property, so, Prithvi Mahabhuta dominant dravyas are used in Raktapitta, because there is Atipravriti of Rakta, so Prithvi Mahabhuta causes dryness of tissues and constrict micro channels and stop Rakta Atipravriti.

By seeing this one can understand that how Prithvi Mahabhuta is helpful in Sampraapti Vighatana of Raktapitta by their Sandra, Manda, Sheetata and Khara gunas which are opposite to Drava, Teekshna and Ushna gunas of Pitta and Rakta.

On the basis of thorough knowledge and understanding of Panchamahabhuta Siddhant one can take an account of the causative factors for the imbalance of dosha and thereby find out the solution for the treatment. The reasoning of anything and everything which cannot be explained by tridoshas, dhatus, can be very well interpreted by Panchamahabhuta Siddhant. In Raktapitta, there is Nidana, Dosha and Dushya are Agneya Mahabhuta dominant in nature, therefore in treatment of Raktapitta, Dravyas which are dissimilar to Agneya Mahabhuta or which alleviate (detact) Agneya Mahabhuta are used. By seeing the properties of other Mahabhutas and nature of disease, Parthiva Mahabhuta dominant Dravyas are most suitable for this condition (Raktapitta) as per the Samanya Vishesha Siddhanta.
6. Conclusion

The concept of *Panchamahabhuta* principle is peculiarity of Ayurveda and is moulded in such a way that, it becomes helpful in *Nidana* and *Chikitsa*, thereby fulfilling its aim of *Dhatusamya*.

In *Raktaapitta*, due to *Nidana Sevana agni Asharaya Dosha* vitiation takes place. So to normalize the *Agneya Dravyas* the *Prithvi Mahabhuta* dominated Dravyas are used for *Chikitsa*.

References


