

# 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 *Atisevana* 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 *Panchamahabhuta 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 *Panchamahabhuta 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 *Tikshanta* to the body. Due to *Nidana Sevana* vitiation of *Agni Mahabhuta* and its *Asharita Dosh* 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. *Prithvi 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 *Vaishamyas* are responsible for the manifestation of diseases. This *Samya* or *Vaishamyas* of *Dosha*, *Dhatu* and *Mala* takes place by the *Ahara 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 *Panchamahabhuta* 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 *Raktapitt*, 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 *Panchamahabhuta 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 *Panchamahabhuta 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 *aashrayi* [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* – *Prithvi*, *Dravata* – *Jala*, *Raga* – *Agni*, *Spandana* – *Vayu*, *Laghuta* – *Akasha* [4].

Table 1  
*Raktapitta NIDANA in relation with Panchamahabhuta*

S. No.	Nidana	Mahabhuta	
1.	AHARAJA i. Rasa <sup>1,1</sup>	Lavana	Agni + Jala
		Amla	Agni + Prithvi
		Katu	Agni + Vayu
	ii. Guna <sup>1</sup>	Teekshna	Agni
		Ushna	Agni
		Vidahi	Agni
		Kshar	Agni
2.	VIHARAJA <sup>1</sup>	Sunlight	Agni
		High temperature atmosphere	Agni
		Excessive physical exertion	Vayu
3.	MANAS <sup>1</sup>	Anger	Agni
		Grief	Vayu
		fright	Vayu

Table 2  
*Raktapitta DOSHA & DUSHYA in relation with Panchamahabhuta*

DOSHA <sup>1</sup>	Mahabhuta	DUSHYA <sup>1</sup>	Mahabhuta
Pitta	Agni	Rakta	Agni+ jala

Acharya Dalhana also quoted *Rakta* is 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].

‘*Asrijaha Pittam*’ According to this quotation, *Pitta* is said to be a byproduct of *Rakta*, formed in the form of its *mala* (excreta, metabolic waste). Thus, *Pitta* is a waste formed during the metabolic formation of *Rakta*.

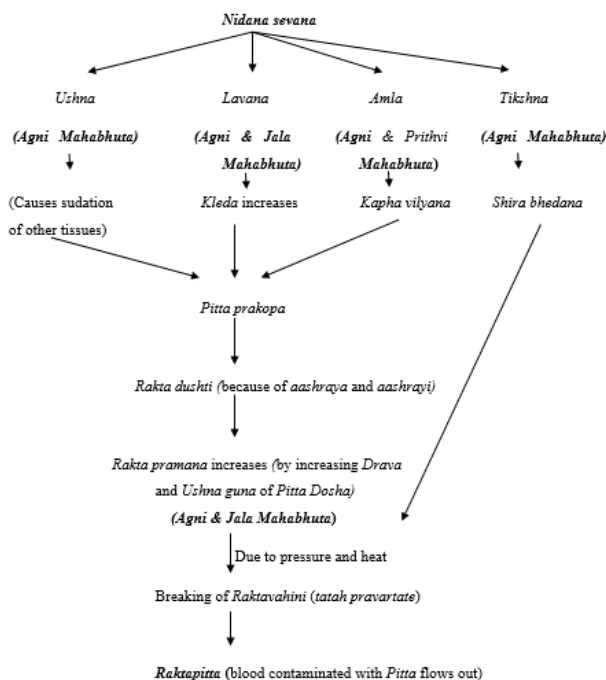


Fig. 1. Pathogenesis (*Samprapti*) of *Raktapitta*

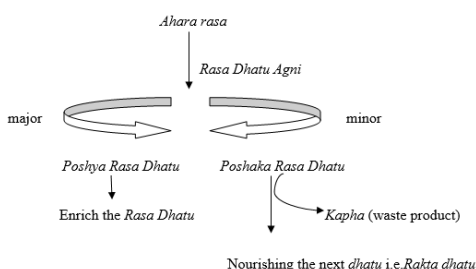


Fig. 2. Formation of *Rakta* from *Rasa*

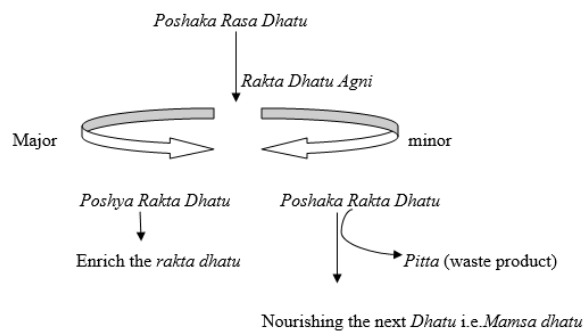


Fig. 3. Formation of *Pitta* from *Rakta*

*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

*Dhatuamyata* [7] equilibrium state of *dhatu*): is the ultimate aim of Ayurveda science. According to Acharya Charaka principle of *Samanya* (similarity) helps in increasing the degraded *Dhatu*s in body and when there is *Dhatuvridhi* condition is to be use *Vishesh Dravyas* (opposite substances) in treatment [8]. To fulfill this purpose one must be know the *Panchabhautika* 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  
Panchabhautika Sangthan of Vasa Ghrita [17]

Dravya	Rasa	Mahabhuta	Guna
Vasa	Tikta, Kashaya	Akasha, Vayu, Prithvi	Sheeta, Laghu, Kaphapitta nashaka
Ghrita	Madhura	Prithvi, Jala	Dahashamaka <sup>1</sup> , Vatapittashamaka
Madhu	Kashaya, Madhura	Prithvi, Vayu, Jala	Sheeta, Ruksha, Raktapittanashaka <sup>1</sup>

Table 4  
Panchabhautika Sangthan of other Dravyas used in Raktapitta

Dravya	Rasa	Mahabhuta	Guna
Khadira	Tikta, Kashaya	Akasha, Vayu, Prithvi, Vayu	Laghu, Ruksha
Mridvika	Madhura	Prithvi, Jala	Snigdha, guru
Shweta Chandna	Tikta, Madhura	Akasha, Vayu, Prithvi, Jala	Laghu, Sheeta, Ruksha,
Haritaki	Kashaya pradhan	Prithvi, Vayu	Laghu, Ruksha
Musta	Tikta, Kashaya, Katu	Akasha, Vayu, Prithvi, Vayu, Agni, Vayu	Laghu, Ruksha
Priyangu	Tikta, Kashaya, Madhura	Akasha, Vayu, Prithvi, Vayu, Prithvi, Jala	Laghu, Ruksha
Kiratatikta	Tikta	Akasha, Vayu	Laghu, Ruksha
Lodhra	Tikta, Kashaya, Madhura	Akasha, Vayu, Prithvi, Vayu, Prithvi, Jala	Laghu, Ruksha
Sariva	Madhura, Tikta	Prithvi, Jala, Akasha, Vayu	Snigdha, guru
Gaudugdha	Madhura	Prithvi, Jala	Snigdha, drava
Usheera	Madhura, Tikta	Prithvi, Jala, Akasha, Vayu	Laghu, Ruksha, Daha Prashamana
Laja	Madhura	Prithvi, Jala	Sheeta
Amalaki	Madhura, Amla, Tikta, Kashaya, Katu	Prithvi, Vayu predominantly	Pittashamak

In Raktapitta, excessive use of such Dravyas having Ushna, Tikshna, 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 (Vishesh) with Pitta Doshas are used. So, Dravyas which are dissimilar in nature like Sheeta, 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, khara, kathina, manda, sthira, vishada etc. are Parthiva (constituted predominantly by Prithivi Bhuta), causes functions like Upchaya, Sthairya [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 Sheeta guna of prithvi mahabhuta. 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 pacified 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 Sthairya property of Prithvi Mahabhuta and by this property it controls excessive blood flow in Raktapitta.

Kashaya Rasa pacifies Rakta and Pitta; utilises the body fluid, Ruksha and Sheeta [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 dushtihara property means it purify the contaminated blood in the body and also having Stambhana [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 Samprapti Vighatana of Raktapitta by their Sandra, Manda, Sheeta 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 (detract) 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 Vishesh Siddhantha.

## 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 *Raktapitta*, 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*.

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