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# Pañcamahābhūtikatwa of Rakta and Tridoṣaja Guṇa in relation to Raktaja Vyādhi

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## ABSTRACT

One of the *Ṣadpaḍartha*; *Guṇa* is crucial to *Cikitsā* for achievement of *Dhātusāmyatā*, the ultimate aim of *Āyurvedā*. Thus, these *Ṣadpaḍartha* aid in achieving this goal. *Guṇa* is considered as the one of the *Ṣadpaḍartha*. The word meaning of *Guṇa* is “it is a *Paḍartha* which creates attraction.” These *Guṇa* are found in both *Śarīra* and *Dravya*. According to *Āyurvedā - Doṣa, Dhātu* and *Mala* called the tripods of life which is fundamental elements of *Śarīra*. Therefore, in order to use it as a therapeutic approach, it must be properly understood. Also, the *Pañcamahābhūtā Siddhānta* “*Sarva Drvaya Pañcamahābhūtika*” which is fundamental principle of *Āyurvedā* is base of every *Dravya*. *Dhātu* is also made up of *Pañcamahābhūtā* which is responsible for all over support of the body. *Ācārya Suśruta* described *Pañcamahābhūtika Saṃgaṭhana* of *Rakta Dhātu* and its *Guṇa*. The *Jāthragni* and *Dhātvagni* transform *Āhara Dravya* into *Guṇa*, which subsequently nourish certain *Deha Dhātu* that have identical *Guṇa*. *Dravya* is the one who provides *Guṇa* in *Śarīra*; *Guṇa* and *Dravya* are inseparable.

*Rakta Dhātu* in modern is correlated with blood. Any etiological factors which vitiate *Doṣa* and *Duṣya* which manifests *Raktaja Vyādhi* (Blood disorders). Particular blood disorders are caused by the *Guṇa* of *Doṣa*, which may increase or decrease in proportion to its corresponding *Guṇa*. *Cikitsā* mainly works on the bases of *Guṇa Viśeṣa Siddhānta - “Hārṣa Hetu Viśeṣaca”*. Regarding *Hetu, Liṅga* and *Cikitsā*, *Guṇa* plays a significant and pertinent function. Thus, *Guṇa* is the basic principle of *Cikitsā*. Therefore, the primary objective of the investigation is to compile and analyze the *Hetu, Liṅga* and *Aauṣadha* aspects of *Raktaja Vyādhi* independently in relation to *Tridoṣaja Guṇa*.

**Key Words** *Guṇa, Cikitsā, Pañcamahābhūtā, Rakta Dhātu, Tridoṣa, Blood*

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## INTRODUCTION

In *Āyurvedā*, the tripods of life are *Doṣa, Dhātu* and *Mala* which are building blocks of *Śarīra*. Each and every *Dhātu* nourishes and support the bodily elements. *Ācārya Śaraṅgadhara* says “*Śarīra Duṣanad Doṣa*”<sup>1</sup> which states that each *Guṇa* of *Vāta, Pitta* and *Kapha Doṣa* leads to

*Vyādhi Utaptti* (Disease manifestation). Any *Guṇa* of *Doṣa*'s *Vridhhi* and *Kṣaya* result in *Doṣa Duṣya Samūrcchana (Khaveguṇya)*, which in turn causes *Vyādhi* to appear. However, *Dhātu* cannot nourish or function well if there is any vitiation in *Guṇa*. Vitiating *Doṣa* ultimately leads to vitiation of *Dhātu* and responsible for different

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types of *Dhātu Pradoṣaja Vikāra*. Here, we elaborate the *Rakta Dhātu Vikāra* on bases of *Doṣaja Guṇa*. About *Guṇa* our *Ācārya* says “*Guṇa Āmantraṇe*” and “*Samavāyi tu Nisceṣṭa Kāraṇama Guṇah*”<sup>2</sup>.

*Guṇa* which is resides in the *Darvya* is also remain in the *Śarīra*. Therefore, the *Sāmya*, *Vridhhi* and *Kṣaya* of *Doṣa*, *Dhātu* and *Mala* in the bodies of living beings are due to the substances consumed. *Pañcamahābhūtika Saṁgaṭhana* of the *Śarīra* is identical with *Pañcamahābhūtika Saṁgaṭhana* the *Dravya*. That’s why, *Āhara* and *Aauṣadha Dravya* in the *Śarīra* is the reason of *Sāmya*, *Vridhhi* and *Kṣaya* of *Doṣa*, *Dhātu* and *Mala* depends on the fundamental principle “*Sarvadā Sarva Bhāvānām Sāmānyam Vridhhi Kāraṇam*” and “*Hārṣa Hetu Viśeṣaca*”<sup>3</sup>.

*Rakta* is considered as a second *Dhātu* in sequence of formation of seven *Dhātu*. *Rakta* is one of the important tissues in body because of their function, *Jīvana* (Life)<sup>4</sup>. *Śuddha Rakta* (Pure blood) can be likened red coloured insect (*Indragopa*) which is seen in mainly rainy season, blackish red like lac, small bright red fruit (like *Guñja*) in colour depending upon individual constitution<sup>5</sup>. *Ācārya Suśruta* says, Blood which resembles *Indragopa* – Cochineal insect (bright red in colour), not thick & not discolored should be understood as being normal<sup>6</sup>. *Rakta Dhātu* is *Pañcamahābhūtika* inspite of *Agni* and *Jala Mahābhūtā* dominancy<sup>7</sup>. *Ācārya Suśruta* mentioned the *Guṇa* of *Rakta Dhātu* bases on *Pañcamahābhūtā*. Each

*Mahābhūtā* indicates a specific characteristic of *Rakta Dhātu*.

विस्त्रता द्रवता रगः स्पन्दनं लघुता तथा ।

भूम्यादीनां गुणाः ह्येते दृश्यन्ते चात्र शोणिते । (सु.सू.14/9)

**Table 1** Characteristics of Rakta Dhatu on the basis of *Pañcamahābhūtā*;

<i>Pañcamahābhūtā</i> of <i>Rakta Dhātu</i>	<i>Guṇa</i> of <i>Rakta Dhātu</i>
<i>Prithvi</i> (Earth) <i>Mahābhūtā</i>	<i>Vistratā</i> (Foul smell)
<i>Jala</i> (Water) <i>Mahābhūtā</i>	<i>Dravatā</i> (Liquidity)
<i>Agni</i> (Fire) <i>Mahābhūtā</i>	<i>Rāga</i> (Redness)
<i>Vāyu</i> (Air) <i>Mahābhūtā</i>	<i>Spandana</i> (Palpitation)
<i>Ākāśa</i> (Ether) <i>Mahābhūtā</i>	<i>Laghutā</i> (Lightness)

*Rakta Dhātu* gets circulated throughout the body by *Raktavaha srotasa* which *Mula Sthāna* is *Yakṛta* (Liver) and *Plīha* (Spleen)<sup>9</sup>. If there any *Khavegunya* in the *Raktavaha srotasa*, it causes a variety of blood disorders associated with different body systems. Here, we discussed about the blood disorder on the bases of each *Guṇa* of *Vāta*, *Pitta* and *Kapha* also with *Guṇa* of *Pañcamahābhūtā* and its correlation with *Pañcamahābhūtika Saṁgaṭhana* of *Rakta Dhātu*.

### Need of study

*Ācārya Caraka* says “*Dhātu sāmya kriya cokta tantrasyasya prayojana*.” *Dhātu sāmyatā* is the ultimate goal of *Cikitsā*. In order to maintain the *Prākṛta Guṇa* of *Tridoṣa* in *Śarīra Dhātu*, it is necessary to understand which *Guṇa* of *Doṣa* is responsible for *Raktaja Vyādhi* (Blood disorder) and the clinician treats according to *Guṇa*.

### AIMS AND OBJECTIVES

- 1) Analyze the concept of *Guṇa Siddhānta* with reference to *Rakta*.
- 2) Correlation of *Tridoṣaja Guṇa* in *Raktaja Vyādhi*.

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**MATERIALS AND METHODS**

Concepts related to *Guṇa* are analyzed with their relation to clinical application from Ayurvedic texts, internet source and various journals.

**Concept of Doṣaja Guṇa with Rakta Dhātu**

**Table 2** Influence of *Vātajā* and *Pañcamahābhūtika Guṇa* over *Rakta Dhātu*<sup>11</sup>

<i>Pañcamahābhūtā</i>	<i>Guṇa of Rakta Dhātu</i>	<i>Pañcamahābhūtika Guṇa</i>	<i>Guṇa of Vāta Doṣa</i>	Disease
<i>Prithvi</i>	<i>Vistratā</i>	<i>Khara</i> (Roughness)	<i>Khara</i>	Molar pregnancy Vascular claudication (रक्तज गुल्म)
<i>Jala</i>	<i>Dravatā</i>	<i>Śīta</i> (Coldness)	<i>Śīta</i>	Raynaud's disease (उत्तान वातरक्त)
<i>Agni</i>	<i>Rāga</i>	<i>Sukṣma</i> (Minuteness)	<i>Sukṣma</i>	Acute lymphocytic leukemia (वातज पाण्डु)
<i>Vāyu</i>	<i>Spandana</i>	<i>Cala</i> (Movable)	<i>Cala</i>	HTN (Systolic dysfunction) (उच्च रक्तचाप)
<i>Ākāśa</i>	<i>Laghutā</i>	<i>Laghu</i> (Lightness)	<i>Laghu</i>	Hemoglobinopathies (रक्तज व्याधि)
<i>Agni + Vāyu</i>	<i>Rāga + Spandana</i>	<i>Rukṣa</i> (Dryness)	<i>Rukṣa</i>	Coagulation problem

According to *Ācārya Vāgbhatta*,

**1) Correlation of Vāta Doṣa Guṇa with Rakta Dhātu: -**

तत्र रूक्षो लघुः शीतः खरः सूक्ष्मश्चलोऽनिलः ।<sup>10</sup> (अ.ह.सू.1/10)

**2) Correlation of Pitta Doṣa Guṇa with Rakta Dhātu:**

पित्तं सख्नेहतीक्ष्णोष्णं लघु विस्रं सरं द्रवम् ।<sup>12</sup> (अ.ह.सू.1/11)

**Table 3** Influence of *Pittaja* and *Pañcamahābhūtika Guṇa* over *Rakta Dhātu*<sup>11</sup>

<i>Pañcamahābhūtā</i>	<i>Guṇa of Rakta Dhātu</i>	<i>Pañcamahābhūtika Guṇa</i>	<i>Guṇa of Pitta Doṣa</i>	Disease
<i>Prithvi</i>	<i>Vistratā</i>	<i>Vistra</i> (Foul odor)	<i>Vistram</i>	Septicemia
<i>Jala</i>	<i>Dravatā</i>	<i>Sara</i> (Mobile)	<i>Saram</i>	Dysfunctional Uterine bleeding (असृग्दर)
		<i>Drava</i> (Fluidity)	<i>Dravama</i>	Epistaxis (नासागत रक्तपित्त)
		<i>Snigdha</i> (Unctuousness)	<i>Sneha</i>	Allergic vasculitis (सिरागत रक्तज शोथ)
<i>Agni</i>	<i>Rāga</i>	<i>Uṣṇa</i> (Hotness)	<i>Uṣṇa</i>	Gout (वातरक्त)
		<i>Tikṣṇa</i> (Sharpness)	<i>Tikṣṇa</i>	Auto-immune disorders
<i>Vāyu + Ākāśa</i>	<i>Spandana + Laghutā</i>	<i>Laghu</i> (Lightness)	<i>Laghu</i>	Syncope (मूर्च्छा)

**3) Correlation of Kapha Doṣa Guṇa with Rakta Dhātu: -**

स्निग्धः शीतो गुरुर्मन्दः श्लक्ष्णो मृत्स्नः स्थिरः कफः ।<sup>13</sup> (अ.ह.सू.1/12)

**Table 4** Influence of *Kaphaja* and *Pañcamahābhūtika Guṇa* over *Rakta Dhātu*<sup>11</sup>

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<i>Pañcamahābhūtā</i>	<i>Guṇa of Rakta Dhātu</i>	<i>Pañcamahābhūtika Guṇa</i>	<i>Guṇa of Kapha Doṣa</i>	<i>Disease</i>
<i>Prithvi</i>	<i>Vistratā</i>	<i>Guru</i> (Heavy), <i>Sthira</i> (Stable)	<i>Guru, Sthira</i>	Thrombus (रक्तगत मेद), Filariasis (श्लीपद)
		<i>Manda</i> (Slow)	<i>Manda</i>	Early CCF (हृदयावरोध)
<i>Jala</i>	<i>Dravatā</i>	<i>Snigdha</i> (Unctuousness)	<i>Snigdha</i>	Atherosclerosis (धमनि प्रतिचय)
		<i>Śīta</i> (Coldness)	<i>Śīta</i>	Peripheral vascular occlusive disease (उत्तान सिरागत वातरक्त)

## DISCUSSION

In the presence of *Dhātvaṅni*, the *Āhara Dravya* transform into *Guṇā*'s and nourish certain *Deha Dhātu* that have identical *Guṇa*. It enriches the property of that *Dhātu* which based on our fundamental principle “*Samān Guṇābhyaso Hi Dhātunam Vriddhikāranama iti*”<sup>14</sup>.

*Vāta Prakopaka Āhara Dravya* intensifies the *Vāta Doṣa* and causes blood diseases because of *Vāta Duṣṭi*. Similar effects are seen in *Pitta* and *Kapha*. Here we also discussed about the *Guṇa* of *Mahābhūtā* and *Doṣa* as *Vāta, pitta* and *kapha* along with *Rakta Dhātu* how manifested the pathophysiology in *Raktavaha srotas* and disease appears if they are vitiated. i.e., *Chala Guṇa* of *Vāta Doṣa* vitiated along with *Spanadana* of *Rakta* (Blood) it leads to HTN. Here, we can understand that if vitiated and aggravated *Cala Guṇa* of *Vāta (Vyāna vāyu)* leads increased *Gati* (the force of ejection of blood from Heart) along with tachycardia (*Spandana*) and these events lead into forceful expulsion of blood through *Dhamanis* which increase cardiac output is responsible for HTN. Furthermore, *Ācārya Caraka* describes of *Guṇa Sāmānya* – “*Sāmānyama ekatwakaram*”<sup>15</sup> and *Guṇa Viśeṣa* -

“*Hārṣa Hetu Viśeṣaca*”<sup>16</sup>. The physician can treat diseases that are exacerbated by the same *Guṇa* with the use of *Guṇa Vishesh*. These *Guṇas* are very versatile in their use in *Cikitsā*.

## CONCLUSION

The primary goal *Āyurvedā* is to preserve *Swasthyatā* and eliminate *Ātura* illnesses through the use of balanced *Āhara, Vihāra, Āchāra*, and *Vichāra*. According to *Ācārya Suśruta* in the *Swastha Puruṣa paribhāṣa*, that maintains the state of equilibrium of *Deha Dhātu*. *Dhātu sāmānya* is also treatment of any disease and *Prayojana* of *Āyurvedā*. *Āyurvedic* approach to treat a disease according to its *Samprāpti* should be adopted i.e.; *Samprāpti Vighatanameva Cikitsā*. Here, *Samprāpti* mainly due to *Guṇa Kṣaya* and *Vriddhi* is mainly treated by *Guṇa Sāmānya* and *Guṇa Viśeṣa Sidhdhānta*. So, with the help of *Guṇa Cikitsā* in *Rakta Dhātu Vikāra* because of *Tridoṣa prakopa* are beneficial to preserving the state of equilibrium of *Deha Dhātu*. *Pitta* is *Āshrayāśrayi Bhāva* with *Rakta Dhātu*. *Raktaja Vikāra* results from *Rakta prakopa*, which is aggravated *Pitta Doṣa*. *Madhura, Tikta, Kaṣāya rasa* performs *Pitta Doṣa Śāman* and *Guṇa*

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related to this, such as *Guru Guṇa* treats *Vāta prakopa*, *Rukṣa*, *Śīta Guṇa* treats *Pitta prakopa*, while *Rukṣa*, *Sukṣma*, *Cala Guṇa* treats *Kapha prakopa*.

Thus, a physician treats the *Vāta prakopa* in *Rakta Dhātu* by using *Guru*, *Snigdha Guṇa*, *Pitta prakopa* in *Rakta Dhātu* by adhering to the *Madhura*, *Laghu*, *Śīta Annapāna* in *Śarad ṛtu carya*, and *Śīta upcāra*. Using *Tikta rasa Kaṣāyama* and *Swādu*, *Śīta*, *Drava*, *Snigdha Guṇa* diet as per *Griṣma Ṛtucarya* to treat *Kapha Prakopa* in *Rakta Dhātu*.

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