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IJAPC
Vol 13 Iss 2

2020

G.G.P





Rediscovering *Pitta-Rakta* Nexus through *Panchavayava Vakya*

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ABSTRACT

Background *Ashraya Ashrayi Sambandha* (AAS) is the contribution of Acharya Vagbhata, as in Samhita Kala (1500 BC to 5th century AD) the use of this terminology is not seen though the ideas were woven around the same view. It can therefore be said that it was one of the deductions of Acharya Vagbhata who composed the text after collecting information from many Ayurveda treatises particularly Charaka Samhita and Sushruta Samhita. *Panchavayava Vakya* (PAV) is a unique Research methodology tool which was used for Sthapana of a Pratijna. Objective: This paper aims at analysing AAS between Pitta, Rakta and Sweda by using PAV. Method: Literary study has been done to understand PAV, a Research methodology tool used in Darshana Shastra and under Vadamarga in Charaka Samhita. An attempt has been made to understand the AAS between Pitta, Sweda and Rakta by applying this tool. Observation: It was observed with this tool that Pitta, Sweda and Rakta form one group in our body showing a natural association for the purpose of bringing about Temperature homeostasis.

KEYWORDS

Pitta, Rakta, Panchavayava Vakya



Greentree Group Publishers

[Received 09/08/2020](#) [Accepted 30/08/2020](#) [Published 10/09/2020](#)



INTRODUCTION

As the moon, the sun and air support the human body by releasing, receiving and dispersing the energy likewise *Kapha*, *Pitta* and *Vata* support the human body. The role of *Pitta* in our body is highly significant and is comparable to that of the Sun in the cosmos¹. *Pitta* in our body has close coexistence with *Rakta* and *Sweda* and they share a positive co relation with each other. Acharya Vagbhata has given importance to this interdependence and has contributed the concept of AAS and its clinical application. Though AAS is a well known concept among the Ayurveda Scholars, this inter connection needs to be elaborately studied for understanding the rationale behind the association of *Pitta*, *Sweda* and *Rakta* and its further implications in clinical field. For determining the treatment to be planned for ailments at the level of Dhatu it is essential to know which Dosha has inclination towards that Dhatu and whether there is positive or negative correlation between the two. The mutual co-existence of a particular Dosha in a particular Dhatu and Mala is not accidental but serves some important physiological process. The entire mechanism needs to be understood in order to determine where exactly the fault has occurred in a physiological process which has lead to a pathology. Hence an attempt is

made to understand AAS between the three factors.

OBJECTIVE

This paper aims at analysing the AAS between *Pitta*, *Sweda* and *Rakta* by applying the PAV.

METHODOLOGY

Detailed literary study has been done to understand PAV, a Research methodology tool used in Indian philosophy and under *Vadamarga* (Logical terms in debate) as mentioned in *Charaka Samhita*. And an attempt has been made to understand the AAS between *Pitta*, *Sweda* and *Rakta* by applying this tool. For this 5 steps have been used. The proposition has been made as *Pittamtuswedaraktaayah* which is the statement to be proved. Under the second step the means of obtaining this knowledge have been analysed. For this the aid of Pramana like Pratyaksha (direct observation), Anumana (inference), Aitihya (authoritative textual references) and Aupamya (analogy) has been done. Relevant information derived about the proposition through each of these instruments of knowledge has been collected. In the third step of quoting example, comprehensible illustrations have been presented to understand the link



between the factors considered in proposition. In the fourth step presumptive correlation has been made by drawing a relation between the illustration given and the proposition. Finally the conclusive statement is made.

REVIEW OF LITERATURE

The topic has been analysed using unique research methodology tool mentioned in *Darshana Shastra* and *Charaka Samhita*. This tool has five steps and is therefore known as PAV². The steps are as follows;

1. *Pratijna*: Proposing the statement to be analysed is known as *Pratijna*.
2. *Hetu*: The tools that are used to obtain knowledge regarding *Pratijna* are called as *Hetu*. It includes *Pramanalike Pratyaksha*, *Anumana*, *Aptopadesha* and *Upamana*.
3. *Drishtanta*: The examples that are cited to have better understanding are called *Drishtanta*.
4. *Upanaya*: Comparing the given *Drishtanta* with *Pratijna* made initially is termed as *Upanaya*.
5. *Nigamana*: Restating *Pratijna* after its complete analysis is termed as *Nigamana*.

This is a unique tool which was used for *Sthapana* of a *Pratijna* followed by *Pratisthapana* by *Prativadi* and further *Vada* used to continue till thorough

examination, using multiple testing tools, lead to the establishment of a *Siddhanta*.

Other aspects of literary review will be discussed under *Aptopadesha Pramana*.

DISCUSSION

Applying PAV on “*Pittam tu Sweda Raktayoh*”:

1. *Pratijna*: *Pittam tu Sweda Raktayoh* is *Pratijna*, as this is the topic to be analysed.
2. *Hetu*: Under this, various *Pramana* will be used to get information regarding *Pratijna*. Each *Pramana* will reflect some information regarding the topic, as described below:

a. *Aptopadesha*: First *Pramana* being used is *Aptopadesha* as for any study we go for literary review in the beginning and under that the context from where the topic has been taken is referred.

Adhikarana– Aashraya-Aashrayi Sambandha:

This point is taken from the context of *Aashraya –Aashrayi Sambandha* explained by *Acharya Vagbhata* wherein he states that, there exists an inter-relationship between *Dosha-Dhatu* and *Mala* in our body. One among that is the group of *Pitta*, *Sweda and Rakta* which are inter-dependent on each other and this relationship is called *Aashraya- Aashrayi Sambandha*³.



Vagbhata further explains that this relationship between *Pitta*, *Sweda* and *Rakta* is of the type that when *Aashraya* gets increased by the use of a *Aushadha* then it has a corresponding positive impact on the *Aashrayi* as well. Same holds good in the case of reduction also.

Hemadri has commented on the same that, this principle is particularly useful in those cases where we see the *Vridhhi* and *Kshaya* of *Dushya*, to assess which *Dosha* is involved in the same.

This relationship is Positive Correlation as per Statistics.

B. Anumana Pramana:

The fact that whenever *Aashraya* undergoes *Vridhhi*, the same influence is seen on *Aashrayi* also, gives an inference that there must be some *Samanya* existing between the factors involved which can be in the form of:

i) *DravyaSamanya*

ii) *GunaSamanya*

iii) *Karma Samanya*

Dravya Samanya:

Two or more *Dravya* are said to have *Dravya Samanya* when they are of *Svayoni* i.e., the composition of *Mahabhuta* constituting the involved factors is same. The table below shows that *Pitta* has been considered as *Aagneya*, but there is involvement of *Ap Mahabhuta* also. As per

Dalhana, *Rakta* is *Agni-Somatmakam* while *Sweda* is *Aapya*. This indicates that although all *Dravya* are *Panchabhautika*, *Ap Mahabhuta* is present in all the three factors while there is *Agni* in *Pitta* and *Rakta*. (Table 1)

Table 1 Mahabhuta composition

<i>Pitta</i>	<i>Rakta</i>	<i>Sweda</i>
अग्नि(अ.सं.सू.20/3)	आप्य (च.शा.7/16)	आप्य(च.शा.7/16)
अग्नि(सु.सू.42/5)	अग्नि+ सोमात्मकम् (इल्हणसु.सू.15/9)	
अग्नि+अपू(च.शा.7/16)		

ii) *Guna Samanya*:^{4, 5, 6}

Pitta Guna when analysed reflect that all Acharyas have primarily focussed on the following aspects of *Pitta Guna*:

Varna – Peeta / Neela,

Gandha – Visra / Puti

Rasa- Katu / Amla

And it's *Ushna*

Rakta also shows similar features^{7,8,9}

Varna: Tapaneeyendragopabham/

padmalaktakasannibham/

Gunjaphalasavanam/

Indragopaprataekashametc

Gandha: Visra

Rasa: Madhuram / Lavanam

And is *Asheetoshna*

Guna of Sweda

We can infer the *Guna* of *Sweda* by seeing its *Karma*¹⁰.

Sweda has *Karma* like *Kledatwak* and *Soukumaryakrit*⁷ and *Sweda Vridhhi* leads



to *Daurgandhya*⁸, so it's inferential from the above facts that *Sweda* has *Snigdha*, *Drava* and *Gandha Guna* which are seen in *Pitta* and *Rakta* also¹¹⁻¹⁵.

Hence the similarity between *Pitta*, *Sweda* and *Rakta* in terms of its *Guna* is evidently inferred.

Karma Samanya:

Functional similarity between the three factors can be explicitly deduced in a *Rakta Sara Purusha* where some features like *Sreemadbhrajishnu*, *Medha* and *Ushnasahishnutvam* are the functions of *Pitta*, whereas features like *Snigdha* and *Soukumaryakrit* can be considered as functions of *Sweda*¹⁶.

Pravrittirubhayasya tu:

Samanyata is there between *Pitta*, *Sweda* and *Rakta*, but that does not mean they are totally identical. There exists some *Vishesha* also between them. *Samanya* and *Vishesha* go hand in hand in our body to bring about a coordinated function.

c.) *Pratyaksha Pramana*

By *Pratyaksha* everyone experiences that whenever *Dehoshmata* increases the process of perspiration starts and in cold environment the shivering reflex is initiated to conserve body heat. (Figure 1)

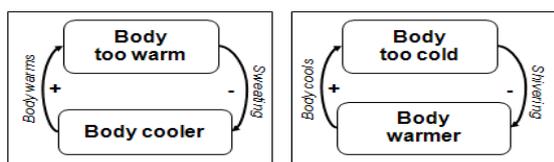


Figure 1²² Sweating and Shivering reflex

d.) *Upamana Pramana:*

Acharya Vagbhata has stated that there exists *Aashraya–Aashrayi Sambandha* between *Pitta*, *Rakta* and *Sweda*. *Hemadri* commented that *Aashraya–Aashrayi Sambandha* is nothing but *Aadhaara – Aadheya sambandha*, which in turn implies that there is *Samavaya Sambandha* between the factors involved. Here, it is the *Samavaya sambandha* or inseparable relationship between the anatomical structure *Rakta Dhatu* and the physiological components ie *Pitta* and *Sweda*¹⁷.

This type of *Saadharmya* in *Samavaya sambandha* can be well appreciated in a leaf structure where the green pigment chlorophyll is in *Samavaya Sambandha* with the leaf and also the stomata that are present on the leaf surface are in *Samavaya Sambandha* with the leaf. Chlorophyll is present for absorbing the heat energy while stomata helps in exchange of gases and water molecules (Figure2) bringing about the function of metabolism i.e. photosynthesis in plants¹⁸. (Figure 3)

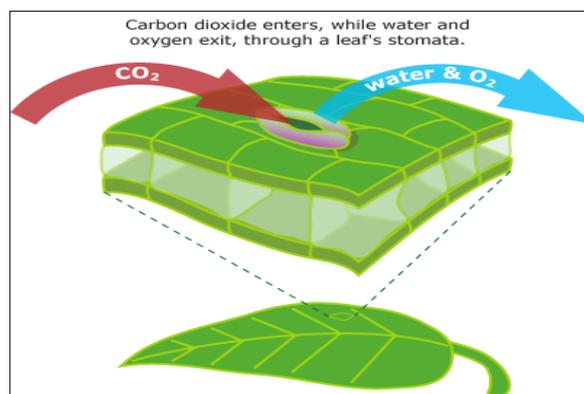


Figure 2²³ Exchange of gases through stomata

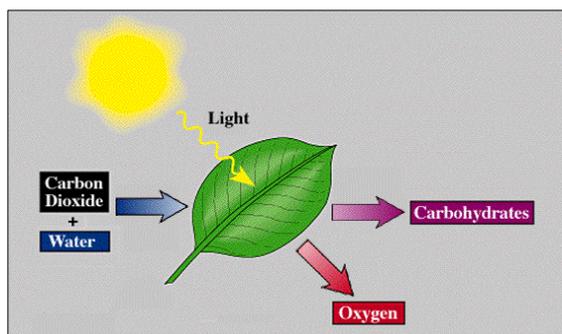


Figure 3²⁴ Photosynthesis in presence of chlorophyll

3) *Drishtanta*

Examples from *Prakrita* (physiological) and *Vikratavastha* (pathological state) can be cited to understand the close coexistence of *Pitta*, *Sweda* and *Rakta*.

Prakriti:

a) In *Pitta prakriti* individual *atisweda* is the main feature¹⁹.

b) As a part of *Shishira Ritucharya* it is advisable to take *Guru Ahara* because due to cold climate *Sweda Pravartana* is less and *Dehoshmata* is concentrated in the core thereby increasing the *Agni*. So it's essential to provide enough fuel to the *Agni* so that it does not cause any kind of damage²⁰.

Vikriti: Some examples of diseases where the close association of *Pitta*, *Rakta* and *Sweda* can be appreciated are given in Table 2

Table 2 Diseases reflecting inter-relationship

पित्तविकार	अस्वेद्या(च.सू.14/16)
रक्तपित्त	तद्योनित्वात्प्रपन्नंचवर्धतेतत्प्रदूशयत्।(च.चि.4/7)
पित्तजविसर्प	रक्त-दूष्य, लक्षण-अतिस्वेद(चसू21/32)
पित्तजअतिसार	रक्तपित्तोपहितं, स्वेदनिर्गमन (च.चि.19/6)
शरत्क्रतु	रक्तप्रदोषजविकार(च.सू24/10)

4.) *Upanaya*

In *Upanaya*, *Drishtanta* given are compared with *Pratijna*, thereby establishing a correlation or link between the two.

Here *Yukti* can be applied to understand the fact that *Pitta*, *Rakta* and *Sweda* have close co-existence for serving a particular purpose in our body and that purpose is - Thermoregulation or Temperature Homeostasis.

Pitta has the major role to play during any kind of transformation in our body. For e.g. The process of digestion where *Aahara* is transformed into an absorbable form and this requires the key role of *Pitta* to provide the energy required for the conversion process. After this the excess energy is dissipated by the role played by the circulatory system, which brings the heat towards the surface and causes vasodilation expelling the heat by evaporative heat loss during sweating. This is how humans, being endotherms are able to maintain constant range of body temperature irrespective of the various functions going inside our body and irrespective of the environment they live²¹.

5) *Nigamana*: Hence now, again the *Pratijna* –“*Pittam tu Sweda Raktayoh*” can be restated after its complete analysis with a deeper understanding of the statement.



CONCLUSION

An attempt has been made to analyse “Pittam tu Sweda Raktayoh” by applying *Panchavayava Vakya* and with the help of various *Pramana*. *Panchavayava Vakya* is thus an effective tool in the field of Research to come to a valid conclusion. As in this case it could be analysed as to why *Pitta*, *Sweda* and *Rakta* form one group in our body showing a natural association for the purpose of bringing about temperature homeostasis.



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