

## The conceptual study of Panchabhoutika utpatti of Dosha – Dhatu – Mala

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### Abstract:

*Ayurveda is a branch of science which deals with maintaining healthy status and treating the diseased condition of the body. There is a close relationship between universe and human body. These both are originated from the five main elements called as Pancha mahabhuta. They are Akash, Vayu, Teja, Jala and Pruthvi. Though all the substances of human body are formed from pancha mahabhuta, they are not equally present. There is predominance of some of the mahabhuta. It exist in case of Dosha – dhatu – mala also. It is useful for treating the abnormal condition of these dosha – dhatu – mala. Alteration in the quantity of these mahabhuta hampers the functions of these roots of sharira. So present study is an attempt to conceptualize the panchabhoutika utpatti of dosha – dhatu – mala.*

**Keywords:** Ayurveda, panchamahabhuta, utpatti, sharira

### Introduction:

**A**yurveda is a branch of science which deals with maintaining healthy status of the body and treating the diseased condition. <sup>1</sup> It defines health as the state of normal Doshas, Dhatus, Malas, Agni, Atma, Mana and Indriyas. <sup>2</sup> Mainly it is responsible on the balanced state of doshas. Though Dosha, dhatu and mala are the root factors of living body, doshas are important to maintain our healthy condition of the body. Doshas move in the entire body and carry out body functions, which are beneficial for the body and which are harmful for the body. In homeostatic condition, they are responsible for the appropriate nourishment, strength, luster of the skin etc. And in disturbed status, they are responsible for fetching the diseases in the body.

When these doshas are in homeostatic condition, they support the living body just as columns of a house support it or a tripod supports a vessel kept on it. This is the reason why Doshas are called as three sthana. In disturbed status, the varied doshas become notorious and destructive. Acharya Dalhana has compared Dosha Dhatu and mala with roots of the plant. As we all know, plants are utterly dependent for their life on roots. At beginning, it is root which sprouts first. Hence, it is essential at commencement of life. In human life also, dosha originate first. They thus are essential for commencement of human body as they are

responsible to grow unicellular zygote into multiple systems of which human body is comprised. They keep main control on differentiation and formation of seven dhatu. Together with mala, they originate human body.

Roots absorb vital raw material for plant to prepare food on which we upholds. Digestion of food in human being is dependent on these doshas, hence they are compared with roots in nourishing the body. Seven dhatu along with upadhatu and mala maintain all functioning of living body and sustaining it. Hence they are also comparable with roots. Roots proliferate underground to secure plant firmly to ground. Throughout life, due to this Anchorage, plant remains secluded. Similarly Dhatu – upadhatu along with mala, support the body throughout the life. Any impairment to roots results in the damage to health or life of plant. Dosha – dhatu – mala are to living body what roots are to plants. Three doshas – Vata, pitta, Kapah, seven Dhatus- Rasa, Rakta, Mamsa, Meda, Asthi, Majja and Shukra, three mala – Mura, Purisha and sweda are like roots of living body. As roots are vital for trees amongst other organs like stem, branches etc. These Dosha – dhatu – mala are essential for human body.

### Aims –

- To study in detail the concept of panchabhoutika utpatti of dosha – dhatu – mala.

**Objective:**

1. To take various references related to *panchamahabhuta* in various *Ayurvedic Samhitas*.
2. To take various references related to *dosha – dhatu - malam* in various *Ayurvedic Samhitas*.
3. To understand the *panchabhutika utpatti of Dosha – dhatu - mala in human body*.

**Material and Methods:**

1. Compilation of different reference form texts, dictionary and Samhita related to topic.
2. Explore and elaborate the concept of dosha dhatu mala according to panchamahabhuta by referring books, papers, samhita etc.
3. Exploring panchamahabhutoutik utpatti of dosha dhatu mala.

**Review of literature-**

Universe evolves from two assumed elements, namely Prakruti and Purusha. <sup>3</sup> These two elements are not created by anyone nor can anyone destroy them. These two elements simply exists. All body Constituents are basically panchabhoutika. <sup>4</sup> Yet the proportion of the panchamahabhuta to each other is different in each entity. <sup>5</sup> The entity is recognised by the name of mahabhuta attaining the highest proportion. For example, Rasadhatu contains highest proportion of Apa mahabhuta. Hence rasa dhatu is called in Ayurveda as Apya dhatu. All five mahabhuta participate in composing matter. In this, predominant mahabhuta expresses its properties more than other four and then the matter is said to be of that mahabhuta even though in it fact contains all five of them. This aspect is important clinically. Following list gives the names of predominant mahabhuta in Dosha – dhatu and mala.

Sr. No.	Dosha – Dhatu - Mala	Predominant mahabhuta
1	Kapha dosah	Prithvi + Agni
2	Pitta dosha	Agni
3	Vata dosha	Vayu + Akash
4	Rasa dhatu	Apa
5	Rakta dhatu	Apa + Teja
6	Mamsa dhatu	Pruthvi
7	Meda dhatu	Jala + Pruthvj
8	Asthi dhatu	Pruthvi + Vayu
9	Majja dhatu	Apa
10	Shukra dhatu	Apa
11	Artav	Agni
12	Mutra	Jala + Agni
13	Purisha	Agni + Vayu + Pruthvi

14	Nakha	Pruthv
15	Kesha	Pruthvi
16	Sweda	Apa
17	Stanya	Apa

All things around us and within us are composed of panchamahabhuta. All five of them are necessarily present in every matter. Yet five are not in equal proportion. There are countless permutations and combinations of their various proportions with each other. Every matter is, due to this, different from each other. According to Ayurveda, growth and replenishment depends upon intake of deficiency compensating material. Its therefore inevitable to study panchabhoutika composition of each matter so that ingesting correspondent and equivalent food can compensate any deficiency. Similarly in case of hyper body entities, opposite quality of food can be ingested. Following tables will provide which rasa should be used while eating food.

Sr.No.	Rasa	Composition	Dosha Shamana	Dosha Prakopa
1	Madhura	Jala +Pruthvi	Vata, Pitta	Kapha
2	Amla	Prithvi + Agni	Vata	Pitta, Kapha
3	Lavana	Jala + Agni	Vata	Pitta, Kapha
4	Katu	Vayu + Agni	Kapha	Pitta, Vata
5	Tikta	Vayu + Akash	Pitta, Kapha	Vata
6	Kashaya	Vayu + Prithvi	Pitta, Kapha	Vata

Food which contains certain taste is eaten when it is desired to reduce any of body entity or increase. Above table can help to decide eats with what Composition and combination should be selected as per requirement. Any accumulation or waning, of any entity, demands opposite quality bearing diet and behaviour. For example dosha Kapha, in weak state will demand Madhur (sweet) food. Person will automatically desire for such food. If Kapha dosha accumulated in the body, person may feel exercising. This measures increases Vata and Kapha. Pitta and Kapha bear exactly opposite properties. So these measures will bring back equilibrium between Kapha and Vata. As it is aim of Ayurved to bring back all body entities in balanced

state and to establish equilibrium between all body Constituents.

Another example we will see. In treating burning Micturition, it must be noted that urine is composed of jala and agni. If production of urine is not with perfect proportion of these two mahabhuta, then this burning sensation may result. First step in such cases should usually be to advise patient to drink more water. This simple measure may take care of this agony of burning Micturition. One must know panchamahabhuta Composition for such simple remedies. <sup>6</sup>

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