

PACHAMAHABHUTA SIDDANTA: APPLICATION OF PANCHABHOUTIKA CHIKITSA IN THE MANAGEMENT OF KUSTA

Shashirekha H.K,¹ Bargale Sushant sukumar,²

¹Assistant Professor, Department of Basic Principles, ²Assistant Professor, Department of Swasthavritta and Yoga, S.D.M. College of Ayurveda and Hospital, Hassan, Karnataka, India

ABSTRACT

The equilibrium of these five elements in the body denotes health while their imbalance or disturbance denotes disease. *Panchabhautik Chikitsa* is a branch of Ayurveda which bases the analysis and treatment based upon this principle. *Kusta* is having chronic pathogenesis but complete lack of frame work of *Samprapti*. *Kusta* represents various *Samprapti* as per *Vedana*, *Varna*, *Samutthana*, *Prabhava*, *Nama* etc. In *Kusta* due to *Atisevana* of *Virruddhahara* the *Pruthvyadi Guna* gets increases. It causes obstruction to the *Gati* of *Vayu* thus leading to *Srotavaroda*. *Agni* gets *Avarana* by *Prithvi Mahabhuta* and which unable to digest the ingested food because *Agni* is in *Mandavastha*. *Apakva Ahara Rasa* circulates throughout the body, by natural phenomena of body will avoids this *Apakva Rasa* and excretes out through skin and forms various type of *Mandalotapatti* occurs over skin. Thus different types of *Kusta* get manifested. **Aims and Objectives** - To enlightens the basic concept of *Panchamahaboota Siddanta* to its full perspective. To understand this concept and utilize it thoroughly in the management of *Kushta* diseases in clinical practice. **Materials and Methods** - In this study *Ayurveda* elementary books were thoroughly searched where the concept of *Panchamahaboota Siddanta* has been described. To understand this *Siddanta* it is applied in the management of *Kushta*. **Discussion**-Here *Parthiva Guna* is in vitiated state so it provides *Kathinyata* to the body. Due to *Nidana Sevana Prithvi* and *Jala Asharaya Dosha* vitiation takes place. Thus the *Lakshanas* are found predominately in *Adho Shakha* and *Kati Pradesha* etc. **Conclusion**- In *Kusta Jala* and *Prithvi mahabhuta* gets vitiated so to normalize the *Parthiva Dravyas* the *Teja*, *Vayu* and *Akasha mahabhuta* dominated *Dravyas* are used for *Chikitsa*.

Keywords: *Pancha Mahabhuta, Chikitsa, Kushta, Dosha, Dathu, Amshamsha Kalpana*

INTRODUCTION

Kusta is having chronic pathogenesis but complete lack of frame work of *Samprapti*. *Kusta* represents various *Samprapti* as per *Vedana*, *Varna*, *Samutthana*, *Prabhava*, *Nama* etc. Every *Dosha* and *Doshamsha* can lead to separate pathology.¹ Before adopting the treatment it is important to know the *Karya* up to *Karana*

i.e. *Nidana* till the *Lakshana*.² *Chikitsa* is to be given from its root (*Mule Kutaraha*) and also *Karana Visheshha*, *Prakruti* is to be considered. After studying *moulika Siddanta* of *Ayurveda* and continuous practice in the field of treatment, an establishment in particular *Roga Pariksha* and *Chikitsa* was come in existence. The *Panchabhoutika Chikitsa* is an easy method to cure

the chronic diseases successfully. In *Roga Pariksha* the prime importance is given to *Udara Pariksha* i.e. *Yakrit, Pleeha* and *Mutrapinda(Vrukka)*, where examination is carried out through *Nada Pariksha*.³

AIMS AND OBJECTIVES

1. To enlighten the basic concept of *Panchamahabhuta Siddanta* to its full perspective.
2. To understand this concept and utilize it thoroughly in the management of *Kushta* diseases in clinical practice.

MATERIALS AND METHODS

In this study *Ayurveda* elementary books were thoroughly searched where the concept of *Panchamahabhuta Siddanta* has been described. To understand this *Siddanta* it is applied in the management of *Kushta*.

KUSTA NIDANA IN RELATION WITH PANCHAMAHABHUTA

Viruddhahara – Drava, Snigdha, Guru, Navanna, Dadhi, Lavana, Matsya Atisevana, Masha Pishtanna, Dugdha, Guda Atisevana -PRITHVI + JALA^{4,5}

*Atiamla, Atisantapa, Mulaka, Tila- TEJA*⁶
*Vega Sandharana, Ati Vyayama, Atisweda, Bhrama- VAYU + AKASHA*⁷

STUDY ON PATHOLOGY IN RELATION WITH PANCHAMAHABHUTA

Panchamahabhutas are present in each and every part of the human body. But, in some region, their dominance is noted. *Prithvi Mahabhuta* is predominant in the region below thigh to the toe. Sometimes, skin disease has a root in this area. It can appear in the region of *Akasha Mahabhuta* i.e. head, and then spread to various parts of the body. In skin disorders, contractor diet is the main causative background. In skin diseases, properties of *Prithvi* and *Aap Mahabhuta* become abnormal. In some cases, vitiated properties of *Akasha*

and *Vayu Mahabhutas* create hypopigmentation in the region of head and then the disease spread toward the region of *Prithvi Mahabhuta*.⁸

Dosha⁹

1. *Vata- Vayu + Akasha*
2. *Pitta- Teja*
3. *Kapha- Jala + Prithvi*

Doshya

1. *Twak- Prithvi + Vayu + Other factors*
2. *Rakta- Jala + Prithvi + Other factors*
3. *Mamsa- Prithvi + Jala + Other factors*
4. *Udaka / Ambu- Jala*

Anyā Bhava

1. *Roma – Prithvi + Akasha*
2. *Kanti – Teja + Jala*
3. *Sweda – Jala + Vayu*

SAMPRAPTI OF KUSTA-

In *Kusta* due to *Atisevana* of *Viruddhahara* the *Pruthvyadi Guna* gets increases. It causes obstruction to the *Gati* of *Vayu* thus leading to *Srotavaroda*. *Agni* gets *Avarana* by *Prithvi Mahabhuta* and which unable to digest the ingested food because *Agni* is in *Mandavastha*. *Apakva Ahara Rasa* circulates throughout the body, by natural phenomena of body will avoids this *Apakva Rasa* and excretes out through skin and forms various type of *Mandalotapatti* over skin. Thus different types of *Kusta* get manifested. Here *Parthiva Guna* is in vitiated state so it provides *Kathinyata* to the body and due to the involvement of *Jala Mahabhuta Srava* and *Kandu* is seen.¹⁰

The *Panchabhoutika Chikitsa Yakrit, Pleeha* and *Mutrapinda*, is given much importance because these are *Agni Samsthana Pradhana Indriya*. After consuming *Viruddha Ahara* it does not get digested because of *Mandagni*, so there is

Karma Abhava is found in these organs thus various *Kustha* gets manifested.¹¹

LAXANA AND GATI OF KUSTA

In *Kusta* according to *Nidana Sevana* particular *Mahabhutas* and respective *Doshas* gets vitiation, Mean while the *Laxanas* found over the *Shareera* accordingly. Due to *Viruddha Ahara Nidana Sevana Prithvi* and *Jala Asharaya Dosha* vitiation takes place. Thus the *Lakshanas* are found predominately in *Adho Shakha* and *Kati Pradesha*¹² etc.

*Sthana Vishesh*¹³

Prithvi- *Adho Shakha*

Jala- below *Nabhi* and *Kati Pradesha*

Teja- surrounding to *Nabhi*

Vayu- above the *Nabhi* up to *Jatru*

Akasha- *Jatru Urdhva*

*Laxana Vishesh*¹⁴

In *Kusta* *Twak Vaivarnya* is the cardinal feature, it completely depends on *Pancha Mahabhuta*

Prithvi- *Krishna Varna*

Jala- *Shweta Varna*

Teja- *Aruna Varna*

Panchabhoutika Chikitsa in Kustha

To digest the *Parthiva Dravya* first and foremost *Tribhuvana Kirti Rasa*¹⁷ is given.

Table 1: Panchabhoutika swarupa of Tribhuvana Kriti Rasa.

<i>Dravya</i>	<i>Rasa</i>	<i>Mahabhuta</i>	<i>Samanya Guna</i>	<i>Vishesha Guna</i>
<i>Rasa sindura</i>	<i>Katu</i>	<i>Teja, Vayu</i>	<i>Mala Bahirgamanashila</i>	
<i>Shuddha Vatsanabha</i>	<i>Katu, Tikta, Kashaya</i>	<i>Teja Vayu, Akasha Vayu</i>	<i>Deepana, Brhamana, shita shaman, balavardhana, sweda janana.</i>	<i>Rasayana, Yogavahi.</i>
<i>Shuddha Tankana</i>	<i>Katu</i>	<i>Teja Vayu</i>	<i>Agnidiptikara</i>	<i>Saraka</i>
<i>Shunti</i>	<i>Katu</i>	<i>Teja Vayu</i>	<i>Ushna, Ruchikara, Laghu</i>	<i>Amapachana,</i>
<i>Shweta Maricha</i>	<i>Katu</i>	<i>Teja Vayu</i>	<i>Ruksha, Tiktsna</i>	<i>Deepaniya, pramathi</i>
<i>Pippali</i>	<i>Katu</i>	<i>Teja Vayu</i>	<i>Rasayani</i>	<i>Swadupaka</i>
<i>Pippali Mula</i>	<i>Katu</i>	<i>Teja Vayu</i>	<i>Laghu, Deepana, Pachana</i>	<i>Bhedaka</i>

Vayu and *Akasha*- not specific, sometimes as like as *Teja*

*Any Laxanas*¹⁵

Kotha / Mandala- *Prithvi* and *Jala*

Kandu - *Jala*

Srava- *Jala*

Daha- *Teja*

Ushna sparsha- *Teja*

Rouksha – *Teja, Vayu* and *Prithvi*

Shaithilya - *Teja* and *Jala*

Sweda adhikya- *Jala* and *Teja*

CHIKITSA

In *Chikitsa* physician should understand these following points before adopting *Chikitsa*.

1. *Vyadhi Karana* and *Vyadhi Swarupa*
2. *Sthana* and *Parinama* over *Shareera*
3. Severity of *Vyadhi*
4. *Chikitsa* to bring back normalcy

CHIKITSA SUTRA

In *Viruddha Ahara Nidana Janya Kusta Jala* and *Prithvi Mahabhuta* gets vitiated so to normalize the *Jala* and *Parthiva Guna* the *Teja, Vayu* and *Akasha Mahabhuta* dominated *Dravyas* are used for *Chikitsa*.¹⁶

Here ingredients are dominant of *Teja*, *Vayu* and *Akasha Mahabhuta* these digest the *Atirikta Gunas* of *Prithvi* and *Jala Mahabhuta*. So normalizes the *Agni* and does the *Pachana* up to *Rasa Dhatu* level.

Tankana acts as *Sthavara* and *Gara Visha Nashaka*.

Mahamanjsthadi kvatha¹⁸

It acts on *Mamsa* and *Meda Dhatu-gata Kusta* and it does the *Pachana* of *Sthirata* and *Ghanata Guna*.

Table 2 : Panchabhoutika swarupa of Mahamanjsthadi kvatha.

<i>Dravya</i>	<i>Rasa</i>	<i>Mahabhuta</i>	<i>Samanya Guna</i>	<i>Vishesha Guna</i>
<i>Manjistha</i>	<i>Madhura, Tikta, Kashaya</i>	<i>Prithvi Vayu Akasha Vayu</i>	<i>Ushna, Guru, Ruksha</i>	<i>Varnakruta, Rakta-shodhaka</i>
<i>Sariva</i>	<i>Madhura, Tikta</i>	<i>Prithvi Jala Akasha Vayu</i>	<i>Sheeta, Guru,</i>	<i>Amavishanashaka, Raktashodhaka, Vrushya.</i>
<i>Musta</i>	<i>Katu, Tikta, Kashaya</i>	<i>Teja Vayu Akasha Vayu Prithvi Vayu</i>	<i>Aruchijita, Hima, Jwara jita</i>	<i>Grahi, Deepana, pachana, ksharadharmi</i>
<i>Vacha</i>	<i>Katu, Tikta</i>	<i>Teja Vayu Akasha Vayu</i>	<i>Ushna, Tikshna, Laghu, Deepana, Anulomana</i>	<i>Medhya.</i>
<i>Nimba</i>	<i>Tikta, Kashaya</i>	<i>Akasha Vayu Prithvi Vayu</i>	<i>Sheeta, Laghu, Grahi,</i>	<i>Agni vatalata</i>
<i>Haridra</i>	<i>Tikta, Katu</i>	<i>Prithvi Vayu Teja Vayu</i>	<i>Sheeta, Snigdha,</i>	<i>Rakta Prasadaka, Varnya, Krimighna.</i>
<i>Triphala</i>	<i>Pancha rasa</i>		<i>Deepaniya, Ruchya</i>	<i>Sara, Meha, Kustahara</i>
<i>Katuki</i>	<i>Katu, Tikta</i>	<i>Teja Vayu Akasha Vayu</i>	<i>Ruksha, Dahana-shaka, Laghu, Deepaniya</i>	<i>Hima, Bhedini, Hrudya</i>
<i>Chitraka</i>	<i>Katu</i>	<i>Teja Vayu</i>	<i>Ushna, pachana, Laghu, Ruksha, Deepana</i>	<i>Grahi</i>
<i>Pippali</i>	<i>Katu</i>	<i>Teja Vayu</i>	<i>Rasayani</i>	<i>Swadupaka</i>
<i>Guduchi</i>	<i>Katu, Tikta, Kashaya</i>	<i>Teja Vayu Akasha Vayu</i>	<i>Samgrahi, Ushna, laghu, deepaniya</i>	<i>Swadupaki, Rasayana, Dahanashaka</i>

Along with these to correct the *Agnisamsthana* following drugs are used

Yakrith Dosha- Phalatrikadi Guggulu¹⁹ with warm water It removes the *Srotavrodha* and expels the *Mala* from the body.

Table 3: Panchabhoutika swarupa of Phalatrikadi Guggulu.

<i>Dravya</i>	<i>Rasa</i>	<i>Mahabhuta</i>	<i>Samanya Guna</i>	<i>Vishesha Guna</i>
Triphala	<i>Pancha rasa</i>		<i>Deepaniya, Ruchya</i>	<i>Sara, Meha, Kustahara</i>
Guduchi	<i>Katu,</i>	<i>Teja Vayu</i>	<i>Samgrahi,</i>	<i>Swadupaki, Ra-</i>

	Tikta, Ka-shaya	Akasha Vayu	Ushna, laghu, deepaniya	sayana, Dahanashaka
Katuki	Katu, Tikta	Teja Vayu Akasha Vayu	Ruksha, Dahanashaka, Laghu, Deepaniya	Hima, Bhedini, Hrudya
Nimbi Twak	Tikta, Ka-shaya	Akasha Vayu Prithvi Vay	Sheeta, Laghu, Grahi,	Agni vatalata
Kirata Tiktha	Tikta	Akasha Vayu	Sheeta, Laghu, Ruksha	Saraka, Dahanashaka
Vasa	Tikta, Ka-shaya	Akasha Vayu Prithvi Vayu	Sheeta, Laghu, Kaphapitta nashaka	Kaphapitta asra nashaka.

Pleehastha Dosha- Varangaka Kshara²⁰ along with Madhu

Table 4 : Panchabhoutika swarupa of Varangaka Kshara.

<i>Dravya</i>	<i>Rasa</i>	<i>Mahabhuta</i>	<i>Samanya Guna</i>	<i>Vishesha Guna</i>
Vidanga	Katu, Tikta	Teja Vayu Akasha Vayu	Ushna, Tikshna, Laghu, Ruksha	Agnikruta
Chitraka	Katu	Teja Vayu	Ushna, pachana, Laghu, Ruksha, Deepana	Grahi
Shunti	Katu, Tikta	Teja Vayu Akasha Vayu	Ushana, Ruchya, Laghu, Grahi	Amapachini, Snigdha, Vrushya
Saindhava lavana	Lavana, Tikta, Madhura	Teja Vayu Akasha Vayu Prithvi Jala	Deepaniya, Ruchya, Anulomana	Bhedana, Guru, Srotavaridhanashaka, Sukshma
Vacha	Katu, Tikta	Teja Vayu Akasha Vayu	Ushna, Tikshna, Laghu, Deepana, Anulomana	Medhya.

Mutrapindstha Avarodha- Gokshuradi Guggulu²¹ with warm water

Table 5: Panchabhoutika swarupa of Gokshuradi Guggulu.

<i>Dravya</i>	<i>Rasa</i>	<i>Mahabhuta</i>	<i>Samanya Guna</i>	<i>Vishesha Guna</i>
Gokshura	Madhura	Prithvi Jala	Sheeta, Deepana	Ashmarihara
Dhamasa	Madhura, Tikta, Ka-shaya	Prithvi Jala Akasha Vayu Prithvi Vayu	Sara, Laghu, Sheeta	Sanjnosthapaka
Pashana Bheda	Tikta, Ka-shaya	Akasha Vayu Prithvi Vayu	Sheeta, Bhedana	Basti shodhana
Triphala	Pancha rasa		Deepaniya, Ruchya	Sara, Meha, Kustahara
Shunti	Katu, Tikta	Teja Vayu Akasha Vayu	Ushana, Ruchya, Laghu, Grahi	Amapachini, Snigdha, Vrushya
Shweta Maricha	Katu	Teja Vayu	Ruksha, Tikshna	Deepaniya, pramathi

<i>Pippali</i>	<i>Katu</i>	<i>Teja Vayu</i>	<i>Rasayani</i>	<i>Swadupaka</i>
<i>Musta</i>	<i>Katu, Tikta, Kashaya</i>	<i>Teja Vayu Akasha Vayu Prithvi Vayu</i>	<i>Aruchijita, Hima, Jwara jita</i>	<i>Grahi, Deepana, pachana, ksharadharmi</i>

PATHYAAPATYA

- *Nidana Parivarjana*
- All types of *Vriddahara, Amla Rasa, Lavana Rasa, Maricha, Teekshna Padartha, Dadhi, Dugdha, Anupa Mamsa, Tila, Masha* etc.
- Sudden shifting of light diet to heavy diet.
- Consuming hot and cold substance.

DISCUSSION

Imbalance of the five elements in the human body can cause different symptoms in accordance with characteristics or attributes inherent in that or other element, which are called *Guna Dvanda* (duality of attributes). *Shareera* as well as the *Loka* is made up of the *Pancha Mahabhuta*. The variation in these *Mahabhuta* will cause the disease. Intake of *Pritvi Pradana* and *Jala Mahabhuta Pradhana Dravya* will increase the same quality in the *Shareera*. As per the *Samanya Vshesha Siddantha Samanya* is the main cause for the increase and *Vishesh* is the cause for the decrease. So in this condition *Agni* and *Vayu Mahabhoota* pradana dravas are used to treat the *Kusta*.

CONCLUSION

Parthiva Guna is in vitiated state so it provides *Kathinyata* to the body. Due to *Nidana Sevana Prithvi* and *Jala Asharaya Dosha* vitiation takes place. Thus the *Lakshanas* are found predominately in *Adho Shakha* and *Kati Pradesha* etc. In *Kusta Jala* and *Prithvi mahabhuta* gets vitiated so to normalizes the *Parthiva Dravyas* the *Teja, Vayu* and *Akasha ma-*

habhuta dominated *Dravyas* are used for *Chikitsa*.

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CORRESPONDING AUTHOR

Dr. Shashirekha H.K

MD (samhita) (Ph.D)

Assistant Professor, Department of Basic Principles, S.D.M. College of Ayurveda and Hospital, Hassan, Karnataka (India)

E mail: dr.shashirekha10@gmail.com
