

**PANCHABHOUTIKA APPROACH IN THE MANAGEMENT OF STOULYA**SreeLakshmi<sup>1</sup>, Prabhha Kulkarni<sup>2</sup><sup>1</sup>PG Scholar, <sup>2</sup>Head Of the Department, Department of Kaya Chikitsa, SDMCA&H, Hassan, Karnataka, India**ABSTRACT**

Ayurveda purely works on its basic principles. Among all such principles, the Panchabhoutika concept is so important since all the body entities are made up of Panchamahabhoota. All Vyadhis are capable to change the normalcy of mahabhoota constitution. All dravyas are made of mahabhoota. The Katu rasa and Tiktarasa pradhana Aahara dravyas due to the presence of their predominant Agni and Vayu mahabhoota have deepana, pacana, srotoshodhana etc: properties. Agni is another important concept that always involved in the pathogenesis of several diseases. Due to the Dhantvagni mandya, Medovridhi occurs which leads to Stoulya. The nidana and lakshana for both Stoulya and Obesity are almost same and hence both can be considered as one entity. So same Bio-chemical parameters can be used for checking the amount of deposited medas in various parts of our body. Adopting a Panchabhoutika approach will be helpful for the physician though he is unable to diagnose a disease by its name.

**Key words:** *Panchamahabhoota* concept, *Katu rasa*, *Tikta rasa*, *Agni*, *Medovridhi*, *Stoulya*,

**INTRODUCTION**

Many Acharyas consider *Agni chikitsa* as the Kaya chikitsa. We will get several references regarding *Agni*, its types, functions like *Dhatu parinama karma*, *dhatu utpatti karma* etc: from the *Samhitas*. Even though Agni performs all the functions, a little variation in its normalcy leads to several disorders. The *Ahara*, under the influence of *Jataraagni* undergo *Sara-kitta Vibhajana*<sup>1</sup>. *Sarabhaga* is the *Annarasa*, that nourishes a *dhatu* from its *Sookshma* form to its *Stoola* form under the influence of *Dhatvagni* and *Bhootaagni*. If *Jataraagni* is in its *Vishama* stage, it leads to the formation of *Apakva Aahararasa* which cannot enlighten the *Dhatvagni* and the *Dhatvagni* in turn cannot nourish other *dhatu*s, neither its *parinaama* nor its transportation. There will be either *Vridhi* or *Kshaya* of the *Dhatu*. *Dhatu Vridhi* cause *Srotorodha*

and it is mainly due to *Dhatvagni maandya*. In case of *Stoulya*, all *agni* will be affected-*Jataraagni vridhi*, *Dhatvagni & Bhootaagni kshaya*. The *Medo- Dhatvagni* is necessary for the nourishment of *stoola Medodhatu*. when it becomes insufficient, *Medo dhatu* cannot undergo *parinama* and its *vridhi* occurs. They get accumulated in abnormal sites in abnormal quantities leading to a condition called *Stoulya*.

In such condition, the application of *Katu rasa* and *Tikta rasa*, can bring the *Agni* into normalcy and reduce the excess *medas*<sup>2</sup>

**Causes for the Dhatvagni Mandya in Stoulya:** Excess intake of *Sneha* substances like *Grita*, *taila*, *vasa*, *majja*, *Madhura rasa pradhana ahara* *Sleshmakara ahara dravyas*, *Atimadya sevana*, *Divasvapna*,

Avyayama ,Achintana etc:leads to the vridhi of *medas* .

**Samprapti of stoulya:**The Medas thus formed, cause *Srotorodha*, which is the main cause for Vata vridhi<sup>3</sup>. Since *Vayu maarga* is obstructed by Medas, the Vayu has to settle in Koshta and makes Jata-raagni vridhi.This leads to *AtiKshut* and the person again takes more ahaara.But the ahaara rasa forming always will be Apakva not enough to stimulate the Dhatvagni. In Medo vridhi, its mala,the *Sweda* also increases simultaneously. So in Stoulya, there will be always *Ati kshut*,(excessive hunger), *Ati pipasa*(excessive thirst)and*Ati sweda*(excessive sweating)<sup>4</sup>

Panchamahabhoota in the environment, directly or indirectly get into our body and do several functions like pushti, tripti, deepana, pachana, parinaama etc..So on the basis of karmas, the dravyas are classified into deepaneeya , pachaneeya, etc: Similarly, ahara and aushadha dravyas have different *rasa* on the basis of predominance of their Mahabhootas, and classified into *Shadrasas*<sup>5</sup>. Each rasa has different actions in our body. These actions depend upon their constitution of Mahabhoota. The amount of Mahabhoota determine the nature, qualities and rasa of a dravya . This concept of Panchamahabhoota can be applied in the management of Stoulya.

Among the Shadrasas, Katurasa Pradhana Ahara, is predominant in Agni and Vayu mahabhoota<sup>6</sup>. The karma of Katurasa are Deepana, Pachana, leghana, Srotoshodhana, and its properties are Lakhu, ruksha, teekshna, ushna<sup>7</sup>. The presence of Agni mahabhoota helps in deepana, pachana karma because of its Teekshna-Ushna guna. The Vayu mahabhoota due to its Chala guna and Ruksha guna does Srotoshodhana. Removal of Sro-

torodha decreases the Vata vridhi, makes Jataragni to its normal level and thus Stoulya can be treated along with other langhana therapies<sup>8</sup>. If we check the Panchabhoutika constitution of Medas , it is predominant in Jala and Pruthvi, which are opposite to Agni and Vayu of Katurasa. This Panchabhoutika concept we usually follows in the poorvakarma of Langhana therapy. Before a Snehapana, usually Panchakola phanta or Sunti kashaya etc: which are Katu in Rasa will provide ,this is mainly for Agni deepanardham and Srotoshodhana.<sup>2</sup>

Tiktarasa pradhana ahara, having Vayu and Akasa Mahabhoota<sup>9</sup> predominancy, due to the Laghu, Rooksha gunas<sup>10</sup> contributed by both the Mahabhoota, helps in the Shoshana of *Kapha, meda, vasa* etc: and provide *Laghutvato* the body.

If we observe the clinical features of Stoulya, there will be Prameha poorva roopa, Atisweda, Atikshut, Dourbalya, Sphik galaoushta, Baahu-uru-janga vridhi etc.<sup>11</sup> The clinical features of Obesity are excessive hunger, perspiration, dysnoea, general weakness, excess accumulation of fat in abdomen, less life expectancy, High risk BP, Stroke, Cardiac arrest, etc: Since the clinical features and the nidanas are almost similar for both these cases , same Parameters can be adopted to check the Stoulyata.

#### **The parameters are:**

BMI

Measuring waist circumference

Blood test to check cholesterol level through lipid profile

LFT, TFT, Blood Glucose Level

General examinations-

Height, Weight, Heart

rate, BP, Temperature, Abdomen examination

## DISCUSSION

We found that the nidana and lakshanas for Stoulya is almost same as that of Obesity. The Increased fats or lipids provide oily effects as well as nourishment to the bodily tissues. They are the energy reservoirs. Similarly, the medas is a substance that provide Snehana or Snigdhatwa to the body. Since the presence of Vasa, meda, sarakta meda, majja or medas in stoolasti, provide snigdhatwa, they all can be included under one category –the Medas. Hence Medas can be included under lipids and can be tested with the same Bio-chemical analysis. Stoulya included under Ashtanindita purushas<sup>12</sup>, since their management is difficult. While suggesting treatment, the Koshta and Dosha level should be considered, because the Vridhi and kshaya one entity cause the Vridhi and kshaya of another and the whole homeostasis will be affected. Langhana therapy is usually adopted for Santarpanajanya Vyadhies. Stoulya is a Santarpanajanya vyadhi. So before going for any treatment, Ama pachana is very important and in most of the cases we adopt Katurasa dravyas because of their Ushna, Teekshna gunas, provided by the Agni, Vayu Mahabhoota. In cases of Medovridhi in Stoulya, this line of treatment if we adopt along with Upavasa and Vyayama, the accumulated medas get burned and utilised for further activities, some comes out in the form of mala, thus Srotas can be cleared. Thus Katurasa pradhana Ahara or medicines will be more effective for Stoulya treatment. Similarly, Tiktarasa, is also found to be effective in cleansing the srotas and reducing the lakshana associated with Stoulya, premaha etc: Several research works are going on with more katurasatara, katurasatama and Tiktarasa tara, Tiktarasatama Ahara dravyas to prove their ef-

iciency in various diseases following the concept of Panchamahabhoota.

Some research works are:-

1. “Clinical study on assessment of Lauhabhasma in Stoulya” by using the same Bio-chemical parameters, where Lauhabhasma predominant in Tikta-kashaya rasa, reduces the Medolevel and hence Stoulya.
2. A pharmaceutical-Pharmaco-Clinical study on Guggulu w.s.r.to its Medohara effects
3. An assessment of activities of Rookshaguna w.s.r.to Stoulya.
4. Experimental study on Katurasapradhana Ahara on Lipid Profile is an ongoing research.

## CONCLUSION

The whole universe is made up of Panchamahabhoota. All living and non-living beings are made up of Panchamahabhoota. Each dosha, dhatu, mala, agni is made up of Panchamahabhoota. Diseases are due to the imbalance in these entities. So adopting a Panchabhoutika approach in the management of diseases helps a physician a lot even though he is unable to diagnose a disease with its name. It will be a wise decision to adopt such concept for treatments, by the proper understanding of Nidana, Lakshanas, Dosha-dushya involvement etc:

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