PACHAMAHABUTA 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

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 Vishesha, Prakruti is to be considered. After studying moulikha Siddanta of Ayurveda and continuous practice in the field of treatment, an establishment in particular Roag Pariksha and Chikitsa was come in existence. The Panchabhoutika Chikitsa is an easy method to cure

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 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 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 Kusta 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 Kusta. 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
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*.

**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 *Sid-danta* it is applied in the management of *Kushta*.

**KUSTA NIDANA IN RELATION WITH PANCHAMAHABHUTA**

*Viruddhahara – Drava, Snigdha, Guru, Navanna, Dadhi, Lavana, Matsya Atisevana, Masha Pishthanna, Dugdha, Guda Atisevana – PRITHVI + JALA*

*Atiamla, Atisantapa, Mulaka, Tila- TEJA*

*Vega Sandharana, Ati Vyayama, Atisweda, Bhrama- VAYU + AKASHA*

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

**Dosha**

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*

**Any 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 *Par-thiva 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.

The *Panchabhoutika Chikitsa Yak-rit, 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 Kushta gets manifested.11

LAXANA AND GATI OF KUSTA

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

Sthana Vishesha13

Prithvi- Adho Shakha
Jala- below Nabhi and Kati Pradesha
Teja- surrounding to Nabhi
Vayu- above the Nabhi up to Jatru
Akasha- Jatru Urdhva

Laxana Vishesha14

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

Prithvi- Krishna Varna
Jala- Shweta Varna
Teja- Aruna Varna

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

Any Laxanas15
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

Panchabhoutika Chikitsa in Kushta

To digest the Parthiva Dravya first and foremost Tribhuvana Kiriti Rasa17 is given.

Table 1: Panchabhoutika swarupa of Tribhuvana Kiriti Rasa.

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

**Mahamanjisthadi kvatha**

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

### Table 2: Panchabhoutika swarupa of Mahamanjisthadi kvatha.

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

Along with these to correct the Agni-samsthana following drugs are used

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

### Table 3: Panchabhoutika swarupa of Phalatrikadi Guggulu.

<table>
<thead>
<tr>
<th>Dravya</th>
<th>Rasa</th>
<th>Mahabhuta</th>
<th>Samanya Guna</th>
<th>Vishesha Guna</th>
</tr>
</thead>
<tbody>
<tr>
<td>Triphala</td>
<td>Pancha rasa</td>
<td>Deepaniya, Ruchya</td>
<td>Sara, Meha, Kustahara</td>
<td></td>
</tr>
<tr>
<td>Guduchi</td>
<td>Katu, Teja Vayu</td>
<td>Samgrahi, Swadupaki, Rasayana, Dahanashaka</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Pleehastha Dosha- Varangaka Kshara along with Madhu
Table 4: Panchabhoutika swarupa of Varangaka Kshara.

<table>
<thead>
<tr>
<th>Dravya</th>
<th>Rasa</th>
<th>Mahabhuta</th>
<th>Samanya Guna</th>
<th>Vishesha Guna</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vidanga</td>
<td>Katu, Tikta</td>
<td>Teja Vayu Akasha Vayu</td>
<td>Ushna, Tikshna, Laghu, Ruksha</td>
<td>Agnikruta</td>
</tr>
<tr>
<td>Chitraka</td>
<td>Katu</td>
<td>Teja Vayu Akasha Vayu</td>
<td>Ushna, pachana, Laghu, Ruksha, Deepana</td>
<td>Grahi</td>
</tr>
<tr>
<td>Shuni</td>
<td>Katu, Tikta</td>
<td>Teja Vayu Akasha Vayu</td>
<td>Ushana, Ruchya, Laghu, Ruksha, Grahi</td>
<td>Amapachini, Snigdha, Vrushya</td>
</tr>
<tr>
<td>Saindhava</td>
<td>Lavana, Tikta, Madhura</td>
<td>Teja Vayu Akasha Vayu Prithvi Jala</td>
<td>Deepaniya, Ruchya, Anulomana</td>
<td>Bhedana, Guru, Srotavardhanshaka, Sukshma</td>
</tr>
<tr>
<td>Vacha</td>
<td>Katu, Tikta</td>
<td>Teja Vayu Akasha Vayu</td>
<td>Ushna, Tikshna, Laghu, Deepana, Anulomana</td>
<td>Medhya.</td>
</tr>
</tbody>
</table>

Mutrapindstha Avarodha- Gokshuradi Guggulu with warm water
Table 5: Panchabhoutika swarupa of Gokshuradi Guggulu.

<table>
<thead>
<tr>
<th>Dravya</th>
<th>Rasa</th>
<th>Mahabhuta</th>
<th>Samanya Guna</th>
<th>Vishesha Guna</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gokshura</td>
<td>Madhura</td>
<td>Prithvi Jala</td>
<td>Sheeta, Deepana</td>
<td>Ashmarihara</td>
</tr>
<tr>
<td>Dhamasa</td>
<td>Madhura, Tikta, Kshaya</td>
<td>Prithvi Jala Akasha Vayu Prithvi Jala</td>
<td>Sara, Laghu, Sheeta</td>
<td>Sanjnastrapaka</td>
</tr>
<tr>
<td>Pashana</td>
<td>Tikta, Kshaya</td>
<td>Akasha Vayu Prithvi Vayu</td>
<td>Sheeta, Bhedana</td>
<td>Basti shodhana</td>
</tr>
<tr>
<td>Bheda</td>
<td>Tikta, Kshaya</td>
<td>Akasha Vayu Prithvi Vayu</td>
<td>Sheeta, Bhedana</td>
<td>Basti shodhana</td>
</tr>
<tr>
<td>Triphala</td>
<td>Pancha rasa</td>
<td>Deepaniya, Ruchya</td>
<td>Sara, Meha, Kustahara</td>
<td></td>
</tr>
<tr>
<td>Shuni</td>
<td>Katu, Tikta</td>
<td>Teja Vayu Akasha Vayu</td>
<td>Ushana, Ruchya, Laghu, Grahi</td>
<td>Amapachini, Snigdha, Vrushya</td>
</tr>
<tr>
<td>Shweta</td>
<td>Katu</td>
<td>Teja Vayu</td>
<td>Ruksa, Tiksna</td>
<td>Deepaniya, pramathi</td>
</tr>
<tr>
<td>Maricha</td>
<td>Katu</td>
<td>Teja Vayu</td>
<td>Ruksa, Tiksna</td>
<td>Deepaniya, pramathi</td>
</tr>
</tbody>
</table>
PATHYAAPATYA

- Nidana Parivarjana
- All types of Vriddahara, Amla Rasa, Lavana Rasa, Maricha, Teeksha 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 Mahabutaha will cause the disease. Intake of Prithvi Pradana and Jala Mahabhuta Pradhana Dravya will increases 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 mahabhuta dominated Dravyas are used for Chikitsa.

REFERENCE


18. Selected medicine from Panhabhautika chikitsa edited by vaidya sudhakara haladavenekra published by Vaidyaraj Datar Panchabhautik Chikitsa and Samshodhan Kendra, Sang-
Shashirekha H.K & Bargale Sushant Sukumar: Pachamahabhuta Siddanta: Application of Panchabhoutika Chikitsa in the Management of Kusta


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