

PRACTICAL APPLICABILITY OF PANCHABHAUTIKA CHIKITSA IN THE MANAGEMENT OF URUSTAMBHA

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ABSTRACT

Ayurveda believes that everything in this universe is made up of five basic elements; equilibrium of these elements in the body denotes health while their imbalance denotes disease. *Panchabhautika Chikitsa* is a branch of Ayurveda which admires the analysis and treatment based on this principle. *Urustambha* is a grave condition, in which the patient's thighs become painful, numb and immobile. In this study the concept of *Panchamahabhuta* and its practical applicability in the management of *Urustambha* was mentioned. In this disease, due to *Atisevana* of *Virruddhahara*, *Parthiva* and *Jaliyansh* dominant *Nidanas*, *Agni* becomes *Manda* and unable to digest the ingested food and causes *Ama Utpatti*. Increased *Prithvi* and *Jala Mahabhuta* causes

Kapha and *Medo Dhatu Vriddhi* and *Adho Gati* of *Dosha* and *Dushya* due to *Gauravta* of *Prithvi* & *Jala Mahabhuta*, and takes *Sthan Samshrya* in *Sakthi*, *Jangha* and *Uru Pradesh*. *Parthiva* and *Jaliya Gunas* are in vitiated state so it provides *Kathinyata* and *Gauravta* to *Uru Pradesh* and causes obstruction of normal *Gati* of *Vayu* which leads to *Srotovaroda* thus, *Urustambha* get manifested. In *Urustambha*, *Jala* and *Prithvi Mahabhuta* gets vitiated so to normalize these, the *Dravyas* having dissimilar property (*Vishesh*) i.e. *Teja* and *Vayu Mahabhuta* dominated *Dravyas* are used for *Chikitsa*.

KEYWORDS: *Pancha Mahabhuta; Chikitsa; Urustambha; Dosha; Vishesh.*

1. INTRODUCTION

In the human body (i.e. *Chikitsya Purusa*) all the *Dosha*, *Dhatu* and *Mala* are made of *Panchmahabhuta*. Their *Samyavastha* is essential for the *Arogya* and their *Vaishamyas* is responsible for the manifestation of diseases. This *Samya* or *Vaishamyas* of *Dosha*, *Dhatu* and

Mala takes place by the *Ahara Dravyas* which are again *Panchabhautika*. Drugs to treat the ailments are also *Panchabhautika*. Thus it can be said that the *Panchabhutas* becomes the *Hetu*, *Linga*, and *Aushadha* for *Roga* and *Arogya*. Ayurveda is a practical Science; therefore Ayurvedic authorities mostly deal with the applied aspect of the *Siddhanta*. For *Dhatu Samya* i.e. *Chikitsa*, the living body is to be treated by using the worldly things. Ayurveda says that both of these are *Panchabhautika* and therefore a physician need not think anything more than the *Mahabhuta*. *Bhagvana Atreya* authoritatively states that if one can know the *Mahabhuta* predominance in any *Panchabhautika* drug, he can use everything in this world for *Chikitsa*^[1].

Urustambha is a painful condition and is defined as, *Kapha* associated with *Meda* and *Ama* descends to the thighs due to heaviness and fills up the lower limb in which the thigh or calf region becomes numb, immobile and heavy due to obstruction in flow of *Vata* with these *Doshas*.

Urustambha is a grave condition, in which the patient's thighs become painful, numb and immobile. In this disease, due to *Atisevana* of *Viruddhahara*, *Parthiva* and *Jaliyansha* dominant *Nidanas*, *Agni* becomes *Manda* due to *Guru* and *Manda Guna* of *Prithvi* and *Jala Mahabhuta* and thus unable to digest the food and causes *Ama Utpatti*. Increased *Prithvi* and *Jala Mahabhuta* causes *Kapha* and *Meda Dhatu Vriddhi* because of *Samanya bhavas* and leads to *Adho Gati* of *Dosha*, *Dushya* and *Ama* due to *Gauravta* of *Prithvi* & *Jala Mahabhuta*, and takes *Sthan Samshrya* in *Sakthi*, *Jangha* and *Uru Pradesh*. It causes obstruction of normal *Gati* of *Vayu* which leads to *Srotovaroda*, so, thigh becomes stable, cold, numb and heavy due to *Sthira*, *Sheeta*, *Kathina* and *Guru Guna* of *Prithvi* and *Jala Mahabhuta*, thus, *Urustambha* get manifested.

2. AIMS AND OBJECTIVES

- a. To understand the fundamental concept of *Panchamahabhuta Siddhanta* to its full approach.
- b. To study and evaluate the applied aspect of *Panchamahabhuta Siddhanta* in *Urustambha Chikitsa*.

3. MATERIALS AND METHODS

In this study comprehensive review of relevant Ayurveda literature, journals, articles, research papers and internet were thoroughly analyzed where the concept of

Panchamahabhuta Siddhanta has been described. To understand this *Siddhanta* it is applied in the management of *Urustambha*.

4. OBSERVATIONS

Urustambha is separately described by *Acharya Charaka* and other *Acharyas* described *Urustambha* under the *Vatavyadhi*. In *Sutrasthana* *Acharya Charaka* mentioned *Urustambha* as “*Tridoshaja*” *Vyadhi*^[2] while in *Chikitsasthana* as “*Kapha Pradhan-Tridoshaja*” *Vyadhi*. According to *Sushruta Acharya*, “*Aadhya vata*,” “*Urustambha*,” and “*Kapha Medo Avrita Vata* (*Vata* obstructed by *Kapha* and *Meda*)” are used synonymously.

5. DISSCUSSION

5.1 *Urustambha Nidana* in relation with *Panchamahabhuta*

Virruddhahara – *Drava*, *Snigdha*, *Laghu*, *Shita*, *Ushna*, *Shushka*, *Dadhi*, *Kshira*, *Gramya*, *Anupa* and *Audaka Mamsa Atisevana*, *Masha*, *Pishtanna*, *Madhya Atisevana* -**PRITHVI + JALA**

Atiamlā- **PRITHVI + TEJA**

Atisantapa, *Mulaka*, *Tila*- **TEJA**

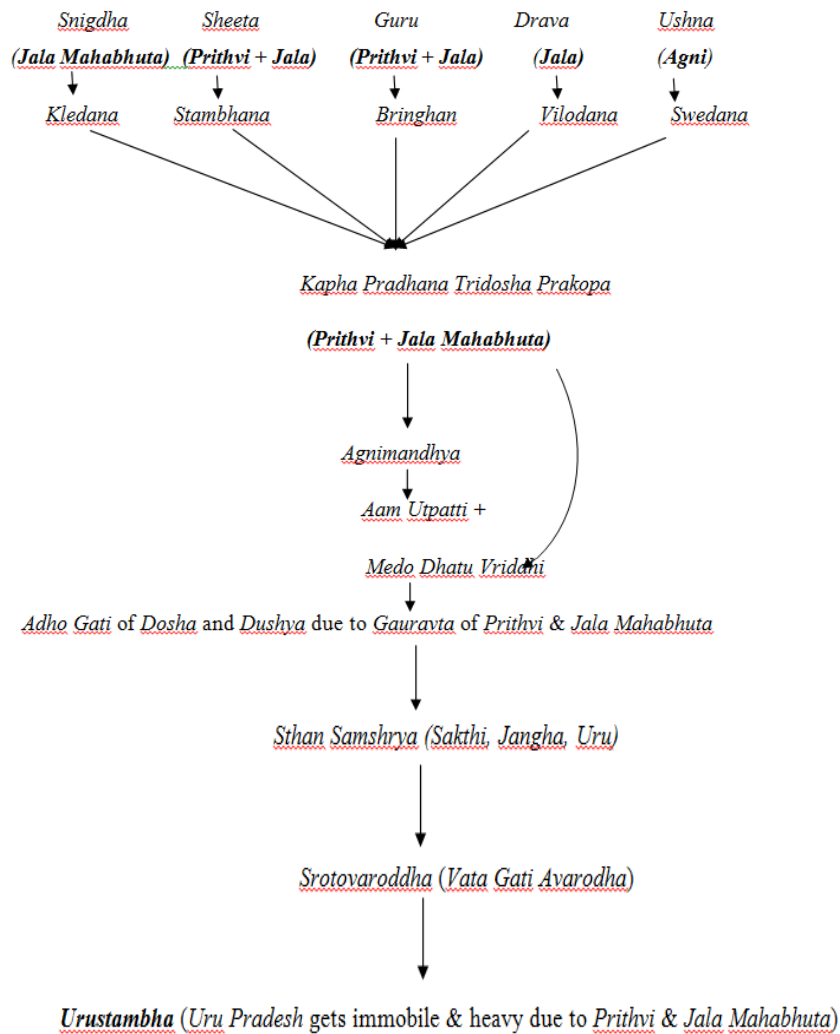
Vega Sandharana, *Prajagrana*, *Langhana*, *Ayasa*, *Bhaya*- **VAYU**

Diwaswapna, *Adhyashana* - **PRITHVI + JALA**

Table 1; Showing relation of *Panchamahabhuta* and *Antarang Hetu* of *Urustambha*.

S. No.	ANTARANG HETU	MAHABHUTA
1.	DOSHA <i>Kapha Pradhan Tridosha</i>	PRITHVI + JALA
2.	DUSHYA <i>Meda</i>	PRITHVI + JALA
3.	AGNI <i>Manda – (Kapha Pradhan)</i>	PRITHVI + JALA

5.2 *Samprapti* (Pathogenesis) of *Urustambha*



In *Urustambha*, mostly *Parthiva* and *Jaliya Mahabhuta* dominant *Nidanas* are used like *Sheeta*, *Guru*, *Snigdha*, *Drava*, *Amla* etc. and by these *Nidanas* their similar *Dosha* and *Dhatu* gets vitiated that are *Kapha* and *Meda*, vitiated *Kapha* causes *Mandagnita* and thus *Aama utpatti* occurs. All these factors (*Kapha*, *Meda*, *Aam*) are *Parthiva* and *Jaliya* in *Mahabhautika* dominancy and due to *Gauravta* of both the *Mahabhutas*, they goes in to downward direction in body and obstruct the normal *Gati* of *Vayu* and causes *Sthairya*, *Sheeta*, *Stabdhatta* etc. in lower limb. *Acharya Sushruta* also mentioned that *Prithvi* and *Jala* are *Guru* in nature and causes downward movement due to their heaviness^[3].

Here, all the *Hetus* (*Antarang & Bahirang Hetus*) are *Parthiva* and *Jaliya* in *Mahabhautika* dominancy, so there is dominancy of *Sheeta*, *Snigdha*, *Picchila*, *Kathina*, *Sthira* etc. *Gunas* in body. By *Samanya Vishesha Siddhanta*, *Dravyas* having dissimilar properties like *Ruksha*, *Ushna*, *Vishada*, *Tikshna* etc. are used for *Chikitsa* and by seeing the *Mahabhautika*

dominancy in *Dravyas*, *Agni & Vayu Mahabhuta* dominant *Dravyas* possess these properties which are opposite to *Prithvi & Jala Mahabhuta*.

As *Kapha*, *Meda* and *Aam* are predominant in the pathogenesis of *Urustambha*, the treatment should be focused mainly on *Kshapana* (complete extraction) and *Shoshana* (drying of the liquid fraction). *Kshapana* means completely abolishes the obstruction by *Kapha*, *Meda* and *Aam*^[4] while *Shoshana* causes absorption of liquid fractions^[5]. These *Kshapana* and *Shoshana* both are *Ruksha* in nature that's why *Acharya Charaka* quoted regular consumption of *Ruksha Aahara* and *Vihara* in *Urustambha*^[6].

As per *Charaka Samhita*, *Urustambha* as well as other diseases due to dominancy of *Kapha Dosh*, then the choice of treatment must be *Rukshana Karma*^[7] (dehydrating therapy) and which must be followed till *Kapha* is decreased.

Acharya Charaka specifies that *Kashaya Rasa* is ***Rukshatama*** among six *Rasas*^[8] which is due to the dominancy of ***Vayu Mahabhuta***, because *Vayu Mahabhuta* is *Ruksha* and *Vishada* in nature.

In *Katu Rasa* because of more dominancy of ***Vayu*** and ***Agni mahabhutas*** & less quantity of other *Mahabhutas*, the *Gunas* of *Vayu* and *Agni* becomes dominant and both of these *Mahabhutas* are ***Ruksha*** in nature. So, *Katu & Kashaya Rasa* causes *Rukshana Karma* in body due to *Vayu & Agni Mahabhuta*.

Acharya Sushruta states that *Tikshna*, *Ruksha* and *Vishada Gunas* are *Kapha Nashaka* and also described their *Mahabhautika* dominancy like that *Ushna* and *Tikshna* are *Agni Mahabhuta* dominant, *Ruksha Guna* is *Vayu Mahabhuta* dominant and *Vishada Guna* is having dominancy of *Akasha* and *Vayu Mahabhuta*^[9].

So, ***Agni & Vayu Mahabhuta*** dominant *Dravyas*^[10] are used profusely in *Urustambha* to overcome the excessive fat accumulation and remove obstruction.

These ***Agni & Vayu Mahabhuta*** are also *Sukshma* in nature. So, *Dravyas* having dominancy of these *Mahabhutas* are reaches to minutest channel. *Agni Mahabhuta* dominant *Dravyas* are *Tikshna*, so they causes excupation in channels and *Vayu Mahabhuta* dominant *Dravyas* are *Khara*, so they causes scraping of *Doshas* from channels. Thus, ***Agni & Vayu Mahabhuta*** dominant *Dravyas* are helpful in *Urustambha Samprapti Vighatana*.

Mahabhautika dominance of some *Dravyas* used in *Urustambha* are also highlighted in this study as below-

Table 2: Showing *Panchabhautika Sangthan* of some *Dravyas* used in *Urustambha*.

<i>Dravya</i>	<i>Rasa</i>	<i>Mahabhuta</i>	<i>Guna</i>	<i>Karma</i>
<i>Vacha</i>	<i>Tikta, Katu</i>	<i>Akasha, Vayu, Agni</i>	<i>Ushna, Ruksha</i>	<i>Lekhana, Deepan, Pachana, Pramathi, Kapha-Aam Nashaka</i>
<i>Musta</i>	<i>Tikta, Katu,, Kashaya</i>	<i>Agni, Vayu, Akasha, Prithvi</i>	<i>Laghu, Ruksha</i>	<i>Lekhneeya</i>
<i>Shunthi</i>	<i>Katu</i>	<i>Agni, Vayu</i>	<i>Laghu, Ushna</i>	<i>Kapha-Vata Nashaka</i>
<i>Haritaki</i>	<i>Kashaya Pradhan</i>	<i>Prithvi, Vayu</i>	<i>Laghu, Ruksha</i>	
<i>Chitraka</i>	<i>Katu</i>	<i>Agni, Vayu</i>	<i>Laghu, Ruksha, Tikshna</i>	<i>Deepana, Lekhneeya, Shoola Prashmana</i>
<i>Bhallataka</i>	<i>Katu, Tikta, Kashaya</i>	<i>Agni, Vayu, Akasha, Prithvi</i>	<i>Laghu, Tikshna, Snigdha</i>	<i>Deepaniya, Bhedniya</i>
<i>Danti</i>	<i>Katu</i>	<i>Agni, Vayu</i>	<i>Tikshna, Guru</i>	<i>Bhedniya</i>
<i>Chavya</i>	<i>Katu</i>	<i>Agni, Vayu</i>	<i>Laghu, Ruksha</i>	<i>Deepana, Shoola Prashmana, Kaphahara</i>
<i>Patha</i>	<i>Tikta</i>	<i>Vayu, Akasha</i>	<i>Laghu, Tikshna</i>	<i>balances Vata and Kapha dosha</i>
<i>Karanja</i>	<i>Katu, Tikta, Kashaya</i>	<i>Agni, Vayu, Akasha, Prithvi</i>	<i>Laghu, Tikshna</i>	<i>Kapha – vatahara</i>
<i>Gomutra</i>	<i>Katu, Tikta, Kashaya</i>	<i>Agni, Vayu, Akasha, Prithvi</i>	<i>Laghu, Ruksha</i>	<i>Deepan, Pachana, Bhedana, Kapha– Vatahara</i>

Most of *Dravyas* are mainly *Ushna Veerya, Katu & Tikta Rasa, Ruksha & Tikshna* in properties and having dominance of *Agni & Vayu Mahabhuta* that would have alleviates *Kapha, Meda & Ama*.

6. CONCLUSION

Panchabhautika Chikitsa is a fundamental treatment which uproots the diseases from its base. Though, Ayurveda is having similar views with *Darshana Shastras* in many aspects, but the concept of *Panchamahabhuta* in Ayurveda is molded in such a way that, it becomes helpful in *Nidana* and *Chikitsa*, thereby fulfilling its aim of *Dhatu-samyak*.

In *Urustambha*, due to *Nidana Sevana* vitiation of *Prithvi & Jala* takes place. So to normalize the *Prithvi & Jala mahabhuta, Agni & Vayu mahabhuta* dominated *Dravyas* are used for *Chikitsa*.

CONFLICTS OF INTEREST – None.

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