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 admire 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 *Virruddhara, 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 Vridhhi* 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 *Vaishamya* is responsible for the manifestation of diseases. This *Samya* or *Vaishamya 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 Siddanta has been described. To understand this Siddhanta it is applied in the management of Urustambha.

4. OBSERVATIONS


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

Atiamla- PRITHVI + TEJA
Atisantapa, Mulaka, Tila- TEJA
Vega Sandharana, Prajagrahana, Langhana, Ayasa, Bhaya- VAYU
Diwaswapna, Adhyashana - PRITHVI + JALA

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

<table>
<thead>
<tr>
<th>S. No.</th>
<th>ANTARANG HETU</th>
<th>MAHABHUTA</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>DOSHA</td>
<td>Kapha Pradhan Tridosha</td>
</tr>
<tr>
<td>2.</td>
<td>DUSHYA</td>
<td>Meda</td>
</tr>
<tr>
<td>3.</td>
<td>AGNI</td>
<td>Manda – (Kapha Pradhan)</td>
</tr>
</tbody>
</table>

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, Stabdhata 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
dominance 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 Dosha, 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 exculpation 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 dominancy of some Dravyas used in Urustambha are also highlighted in this study as below-

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

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

Most of Dravyas are mainly Ushna Vearya, Katu & Tikta Rasa, Ruksha & Tikshna in properties and having dominancy 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 Dhatusamya.

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 INTREST** – None.
ACKNOWLEDGEMENT – None.

REFERENCES