

REVIEW STUDY OF PANCHBHOUTIC CHIKITSA IN AMAVATA**Dr. Jaya Singh*¹ and Dr. Shweta Mishra²**¹P.G. Scholar and ²Assistant professorDepartment of Kaya Chikitsa and Panchkarma, Gov. P.G. Ayurvedic College & Hospital
Choukaghat. Varanasi, IndiaArticle Received on
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Corresponding Author*Dr. Jaya Singh**Department of Kaya
Chikitsa and Panchkarma,
Gov. P.G. Ayurvedic
College & Hospital
Choukaghat. Varanasi, India**ABSTRACT**

Ayurveda, as its name indicates, is our guide for a healthy living from our childhood to our old age. It's a science of not only how to cure diseases but also how to improve our health. Today, Ayurveda has established itself as a main alternative medical science. The classical Ayurvedic therapy is based on Tridosha Siddhanta (Tri = three, dosha = cardinal humour, siddhanta = theory). Each of these three humours, as with all other things found in the nature, are formed from the five universal elements known as panchamahabhutas (Panch = five, maha = main, bhuta = entity). These five elements are: Prithvi - Matter, Aap - Water, Tej - Fire, Vayu - Air, Akash - Space. 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. Amavata is a condition caused by vitiation of vata associated with Ama. Considering the panchbhoutic siddhant, in Amavata, the properties of Prithvi and Aap mahabhutas are unusually increased. As digestive fire loses its strength, Ama is increased. To treat the imbalance in order to balance the element is the fundamental of Panchbhoutic chikitsa. In this article will understand pathogenesis of Amavata with respect to Panchmahabhut and their application in treatment of Amavata in detail.

KEYWORDS: Tridosha, Panchmahabhuta, Amavata, Pathogenesis, Panchbhoutic chikitsa.**INTRODUCTION**

Amavata is a painful condition which has been explained in Ayurvedic texts. The disease initially manifests as a gut disorder with symptoms of indigestion and anorexia. Later the

disease is seen to encroach all the tissues, mainly bones, muscles and joints and multiple organs to cause a symptom complex. This condition is often compared to Rheumatoid arthritis of modern day. Some authors have also compared it to stages of gouty arthritis. The disease is formed due to vicious amalgamation of morbid Vata and Ama. Ama is the immature nutritional essence formed in the stomach due to sluggish digestion (Agnimandya and Ajeerna). The Vata pushes the Ama into different parts of the body through circulation. The vitiated Ama and Vata get lodged in various joints, mainly in the low back, pelvis and hips and causes stiffness of the body along with severe pain.

Panchbhoutic chikitsa is based on Panchmahabhut siddhant. Just like Tridosha theory, the equilibrium of these five elements in the body denotes health. In this article we will understand concept of Panchbhoutic siddhant in the treatment of Amavata.

AIMS AND OBJECTIVES

1. To understand the concept of panchmahabhut siddhant to its full perspective.
2. To utilize this concept thoroughly in the management of Amavata in clinical practice.

MATERIALS AND METHODS

For review of this study we have taken information from various Ayurvedic samhitas and few elementary text book in context with panchbhoutic chikitsa.

Amavata nidana in relation with Panchmahabhuta

Viruddha ahara- Prithvi+ Jala

Viruddha cheshta, Nishchalata - Vayu+ Akash

Snigdha bhuktavato vyayamam, Mandagni- Prithvi+ Jala

Study on pathology in relation with Panchmahabhuta

The diminished digestive fire is the main causative factor of Amavata. As the properties of Teja mahabhuta are decreased, the disease process can easily initiate. Incompatible diet and incompatible body movements are the other two important causative factors. Incompatible diet aggravates the doshas, but do not excrete them. The doshas are disturbed at their individual sites. The equilibrium of doshas is disturbed. Doshas are restless at their sites. But, they are not potent enough to circulate in the body and produce a disease. The effects of incompatible diet are as serious as a poison. This kind of diet mainly dislodges the equilibrium of Kapha dosha. Incompatible diet after entering the mouth is identified by

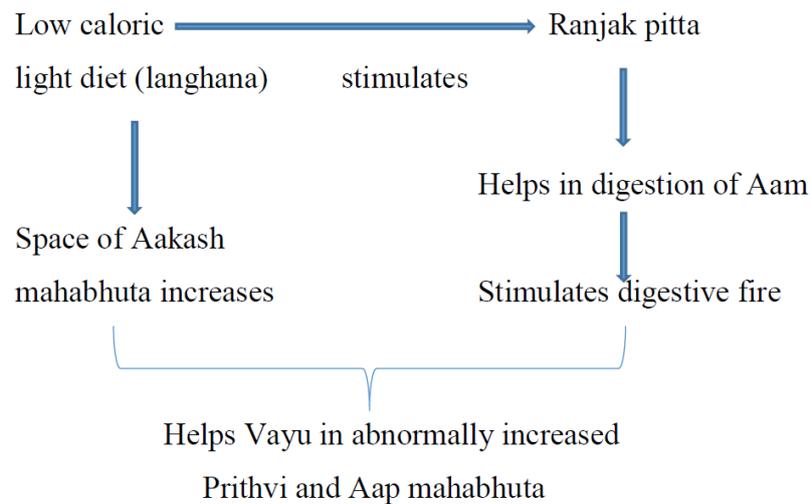
Bodhaka kapha. But as it is disturbed it acquires a different nature, the momentum of Prana vayu which takes the food from mouth to stomach, is also disturbed. Heavy, unctuous, cold and wet properties of Kapha start increasing. The movements of Vayu due to proximity of incompatible diet also become abnormal. The synergist property of Vayu is affected and the cold property is on the rise. When such a food enters in the stomach, it affects Kledaka kapha. The action of Kledaka kapha generates slimy and solid properties in this food. So, the digestion from Ranjaka pitta is improper. The properties of Teja mahabhuta are less competent and the frothy nature is not attained as per the normal condition, in this food. The digestion is not completed in natural time frame. So, the food mass begins to become sour. While this mass passes through the area of grahani, it vitiates the Kapha regulating the digestive fire. The food mass ill - digested in its second stage, enters the small intestine. Here, it is divided by Samana Vayu. The dividing Samana Vayu is also affected with abnormal cold property. The nourishing part, after entering the heart disturbs Avalambaka kapha. The Sadhaka pitta which is less competent, along with Vyan vayu, which is also affected with increased cold property, produces ill - digested Rasa (Ama). The Heart transports the ill - digested Rasa into the body. When this Ama resides at sacral region, the pain arises. In due course, other joints also get affected and the symptoms of Amavata aggressively appear. In Amavata, acute and very painful conditions can arise. The joint pain is severe. In many patients, morning stiffness of joints is very debilitating.

In Amavata, this Amarasa nourishes the dhatus also. So, the properties of Prithvi and Aap mahabhutas are abnormally increased in these dhatus. The organs nourished by the dhatus, are also malnourished. The kidneys are derived from the best parts of Rakta and Meda dhatus. The Ama properties are increased in the blood, while the digestion of Meda dhatu is disturbed. Meda dhatu is an important seat of Kapha dosha. Due to its malnourishment, functions of kidneys get affected. As kidneys are not nourished properly, the debased elements start to accumulate and edema is seen. There is a marked tenderness in umbilical region on palpation. The toxins from the kidneys also deposit in spleen and liver. So, the liver, spleen and kidneys become abnormal. The Heart is produced from the best parts of Rakta and Kapha. So, the Heart is also affected. In some patients, murmurs can also be heard. Patient becomes restless and depressed. Anorexia, bodyache, excessive thirst, heaviness in the body, are the some symptoms arising due to obstruction of the movements of Vayu. The heaviness is due to increased abnormal properties of Prithvi mahabhuta. Painful and edematous joints are peculiar to Amavata. In some patients, there is some blackishness of the skin.

Fever, constipation and disturbed sleep are also observed. In females, uterus is the major organ and is a seat for fetus. As it holds the fetus, it is Prithvi mahabhuta dominant. Prithvi mahabhuta have the properties of all other mahabhutas. As the Rakta dhatu with ill - digested substances nourishes the uterus, the resulting edema can be understood on palpation in the area of right iliac region.

TREATMENT

1. Fasting



2. Ahara

Katu tikta rasatmaka ahara sevana

↓
Agni Vayu and Akash mahabhuta increases

- These mahabhute helps in digestion of aam due to ruksha properties
- Heaviness of kledaka kapha decreases
- Gustatory function improves as tongue coated with Aam removed
- Sheeta and guru properties of Prana vayu decreases thus Prana vayu free from effect of Aam resumes its normal function

↓
First stage of digestion become normal

↓
Ahara rasa powered with Agni Vayu and Akash mahabhuta ejected from the heart and provide good nourishment to dhatus and concerning organ

Aushadhi and their Panchbhoutic swaroop

when niramavastha of Amavata is achieved, following medicine should be given -

1. Gokshuradi guggul - 500 mg BD
2. Rasonadi vati - 500 mg BD
3. Varangaka kshar - 50 mg BD
4. Praval bhasm - 250 mg
Mandur bhasm - 250 mg } BD

Gokshuradi guggul

Dravya	Rasa	Mahabhuta	Samanya guna	Vishesha guna
Gokshura	Madhura	Prithvi, Jala	Sheeta, Deepan	Ashmarihara
Dhamasha	Madhura, Tikta, Kashaya	Prithvi, Jala Akash, Vayu Prithvi, Vayu	Sara, Laghu, Sheetata	Sanjnosthapana
Pashanabheda	Tikta, Kashaya	Akash, Vayu Prithvi, Vayu	Sheeta, Bhedana	Basti shodhana
Triphala	Pancha rasa		Deepaniya, Ruchya	Sara, Meha, Kushthahara
Shunthi	Katu, Tikta	Teja, Vayu Akash, Vayu	Ushna, Ruchya, Laghu, Grahi	Amapachana, Snigdha, Vrushya
Shweta maricha	Katu	Teja, Vayu	Ruksha, Tikshna	Deepaniya, Pramathi
Pippali	Katu	Teja, Vayu	Rasayani	Swadupaka
Musta	Katu, Tikta, Kashaya	Teja, Vayu Akash, Vayu Prithvi, Vayu	Aruchijita, Hima, Jwarajita	Grahi, Deepana, Pachana, Ksharadharmi

Rasonadi vati

Dravya	Rasa	Mahabhuta	Guna
Lashuna	Madhur, Lavan, Katu, Tikta, Kasaya	Prithvi, Jala Prithvi, Jala Agni, Vayu Akash, Vayu Prithvi, Vayu	Deepan, Hridya, Rasayana, Vatavyadhinashak
Jeeraka	Katu	Agni, Vayu	Deepana, Pachana, Ruchya
Saindhava lavana	Madhur, Lavan, Tikta	Prithvi, Jala Prithvi, Agni Akash, Vayu	Srotovarodhnashak, Deepaniya, Ruchya, Anulomana
Shuddha Gandhaka	Madhur, Katu, Tikta, Kasaya	Prithvi, Jala Agni, Vayu Akash, Vayu Prithvi, Vayu	Rasayan, Deepana, Pachana
Shunthi	Katu, Tikta	Agni, Vayu Akash, Vayu	Ruchya, Laghu, Amapachana
Pippali	Katu	Agni, Vayu	Pachana, Laghu,

			Ruksha, Deepana
Marich	Katu	Agni, Vayu	Ruchya, Laghu, Amapachana
Heeng	Katu	Agni, Vayu	Vatanulomana, Deepana, Hridya, Pachana
Nimbu swaras	Amla, Madhur	Prithvi, Jala Prithvi, Agni	Hridya, Pachana Deepana, Ruchya, Jivhashodhana

Varangaka kshara

Dravya	Rasa	Mahabhuta	Samanya guna	Vishesha guna
Vidanga	Katu, Tikta	Teja, Vayu Akash, Vayu	Usna, Tikshna Laghu, Ruksha	Agnikruta
Chitraka	Katu	Teja, Vayu	Usna, Pachana, Laghu, Grahi	Grahi
Shunthi	Katu, Tikta	Teja, Vayu Akash, Vayu	Usna, Ruksha, Laghu, Grahi	Amapachini, Snigdha, Vrishya
Saindhava lavana	Lavana, Tikta, Madhura	Teja, Vayu Akash, Vayu Prithvi, Jala	Deepaniya, Ruchya, Anulomana	Bhedana, Guru, Sukshma, Srotovarodhanashak
Vacha	Katu, Tikta	Teja, Vayu Akash, Vayu	Usna, Tikshna Laghu, Deepaniya, Anulomana	Medhya

Mandura bhasma	Kashaya	Prithvi, Vayu	Haematinic due to prabhav
Praval bhasma	Amla, Madhur, Kasaya	Prithvi, Jala Prithvi, Agni Prithvi, Vayu	light to digest

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 *Prithvi Pradhana* and *Jala Mahabhuta Pradhana Dravya* will increase the same quality in the *Shareera*. As per the *Samanya Vishesh Siddantha*, *Samanya* is the main cause for the increase and *Vishesh* is the cause for the decrease. So in this condition Agni, Vayu and Aakash mahabhut pradhanya dravyas are used to treat Amavata.

Valuka sweda

Due to its ruksha property Amapachana occurs.

CONCLUSION

In Amavata Prithvi and Aap mahabhut are abnormally increased because diminished digestive fire increases Amarasa and this Amarasa nourishes dhatu. So Langhana (fasting) is given. Due to fasting space of Aakash mahabhuta starts to increase. Increased space and stimulated digestive fire helps Vayu in digesting abnormally increased properties of Prithvi and Aap mahabhutas. The adjoining diet of bitter and pungent tastes and the substances which stimulate digestive fire proves helpful. The properties of these tastes are exactly opposite to Ama. Diet and medicines of Teja, Aakash and Vayu mahabhutas start digesting Ama with its dry property. In this way application of Panchbhoutic chikitsa is useful in treatment of Amavata.

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