



International Journal of Indian Medicine

www.ijim.co.in

ISSN: 2582-7634

Volume - 5, Issue - 10

Oct 2024



IJIM

INDEXED



International Journal of Indian Medicine



International Category Code (ICC): ICC-1702

International Journal Address (IJA): IJA.ZONE/258276217634

REVIEW OF CONCEPT OF PANCHBHAUTIKA CHIKITSA SIDDHANT IN THE MANAGEMENT OF PRAMEHA

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ABSTRACT:

Intrduction:The five elements of Panchbhautika 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. Ayurvedic remedies for most deadly disorder Prameha (Diabetes mellitus) are the oldest among all the available therapies, which includes in the Prameha category. jala and prithvi mahabhoota gets vitiated in Prameha so to normalizes the parthiva dravyas the teja, vayu and aakash mahabhoota dominated dravyas are used for chikitsa. **Aim & objectives-** 1. To understand the basic concept of Panmahabhuta Siddhanta to its full perspective. 2. To understand this concept and utilize it thoroughly in the management of Prameha and Madhumeha in clinical practice. **Material & Methods-** In this study the review of Ayurveda literatures encompassed from Brihatrayi and Laghutrayi on Prameha and relative sources were compiled. **Observations-** Main goal in treatment of Prameha is digestion of immature kapha and drying up of body elements. panchbhautiktva and doshghnata of Laxminarayan rasa, Chandraprabhavati, Vasantkusumakar rasa, Phalatrikadi, Arogyavardhini, Shwadanshradi gu has been explained. **Result-**Panchbhautik chikitsa plays important role in management of Prameha and Madhumeha. **Conclusion-** Various drugs which are dominant in Teja, Vayu and Aakash Mahabhutas should be used to remove covering effect of Prithvi and Aap mahabhuta on digestive fire. Santarpanottha madhumeha -jala and prithvi mahabhoota gets vitiated so to normalizes the parthivadavyas the teja, vayu and akasha mahabhoota dominated dravyas are used for chikitsa. Apatarpanotthamadhumeha- Tej Vayu and Aakash Mahabhoota get vitiated so to normalizes tejadi dravyaa the prithavi, aap mahabhuta dominated dravyas are used in chikitsa.

KEYWORDS: Panchbhautika, Mahabhoota, prameha, Madhumeha.

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How to cite this article: Kalangutkar D., Wagh S. Review of Concept of Panchbhautika Chikitsa Siddhant in the Management of Prameha. Int J Ind Med 2024;5(10):11-20 DOI: <http://doi.org/10.55552/IJIM.2024.51003>

INTRODUCTION:

Prameha is disease well known since Vedic period. Prameha is included among Asthomahagada, in Brihatrayee which denotes its importance during those days. It is also described as Anushangi that is Punarbhavi. Prameha compared to Diabetes Mellitus because of having similarities of disease respect to etiopathogenesis & clinical features. Ayurvedic remedies for most deadly disorder Prameha (Diabetes mellitus) are the oldest among all the available therapies, which includes in the Prameha category. Prameha are a list of urinary disorders, especially characterized by profuse urination with several abnormal qualities due to imbalance of doshas. In Madhumeha the urine becomes (sweet and smells) like honey. It is of two distinct types, one due to the aggravation of vata on account of the dhatukshaya and the other due to kapha-medaavarana (Blockage of channel) along with Vataprakopa. When there is condition of avarana (blockage of the channels / activity) there are the additional symptoms of the vitiation of the particular dosha without any other apparent cause.

Panchabhoutika Chikitsa is the treatment modality pioneered by **Bruhatrayiratna Vaidyaraj Atmaram Vaman Datar Shastri**. In this concept of using panchamahabhoota as basic principles for diagnosis and treatment of any disease were used in which imbalance of any one mahabhoot can create disease, here **Pindi Bramhandi law** is applied practically.

“Sarvamidam**Panchabhautikamasminjagati.”****Amla Kshar Siddhant**^[1]**Aims and objectives-**

1. To understand the basic concept of Panchamahabhuta Siddanta to its full perspective.

2. To understand this concept and utilize it thoroughly in the management of Prameha and Madhumeha in clinical practice.

Materials and methods- In this study the review of Ayurveda literatures encompassed from Brihatrayi and Laghutrayi on Prameha and relative sources were compiled and brought less than one heading for better assimilation.

Pathogenesis of Prameha - by Brihatrayiratna Vaidyaraj Atmaram Vaman Datar Shastri:

Health is nothing but harmony in metabolic activities. Teja mahabhoota is enveloped by properties of Mahabhoota in 2 groups Aakash – Vayu and Prithvi – Aap. Every mahabhoota has its own digestive fire – Teja Mahabhoota is third mahabhoota in order of evaluation of mahabhoota. It has hot sharp, luster, upward movement properties which are incorporated in Jatharagni (Chief digestive fire). Jatharagni is independently responsible for nourishment and support of other digestive fire of all dhatus and Panchmahabhuta. Disease is nothing but loss of homoeostasis of properties of Panchmahabhutas. Also, disease process initiates from unnatural reception of from sense organs and increased Raja and Tama properties in th mind. According to Acharya Charak – Kapha which is abnormally high in quantity has spread in each & every part of body. It has reached in all doshas, dhatus & malas in th body. Our food has majority in prithvi and Aap Mahabhuta dominant. So naturally Aap and Prithvi mahabhuta properties are dominant. In natural digestive process food entered in stomach attains first phase of digestion which is called as Madhuravastha pak. Then it acquires acidic phase. Then food passes through grahani where it is acted upon by Pachak Pitta (non liquid) from Liver. Pachak pitta has alkaline property which neutralises acidic food. Pancreas plays major role is maintaining

neutralised stage of food mass. Intake of unwholesome food, improper food habits, excessive use of pungent, sour, salty substances, sleeping late at night, suppression of natural urges these are major causes which creates disturbances in digestion process. When such food enters in stomach Madhuravastha of food becomes unnatural. Sometimes acidity increases rapidly feeling of burning sensation in stomach. Patients feel heaviness in abdomen Neutralisation by Pachak pitta gets disturbed. Pancreas regulates the acidity or alkalining and convert it to normal status by secreting its juices. Stomach region affected by immature kapha creating obstruction to digestion from Pachak Pitta leads to hyposecretion of Pachak pitta. Accumulation of immature kapha is long standing process and liquid, sticky, cold and voluminous Kapha diminishes power of Pachak Pitta. Water resides inside the earth. Prithvi and Aap mahabhutas are complimentary to each other. Mansa dhatu made up from solid, heavy properties of Aap mahabhutas. Medo dhatu made up from Prithvi and Aap mahabhuta with bulky demulcent and slow speed properties. Because of immature kapha produced by digestion makes Mansa and medo dhatu likemarshy mud in nature. Immature kapha continuously supplies liquidity to this Aamvisha. Main region of Aap mahabhuta is from umbilicus to pelvic girdle. Immature liquidity of dhatus flow to urinary system and try to get it out of the body. Also the region of Aap Vayu also affected by immature kapha. So normal functioning of Apan vayu hampered. So drava dhatu of body line Rasa, Rakta, Mansa, Medo dhatu affected by this immature cold kapha. When stagnant immature liquid cold kapha stays for long period, decaying process starts in mansa and medo dhatu which results in appearance of boils like Shrivika and kacchapika etc. This premea

pidika difficult to treat. Madhumeha is terminal stage of all urinary abnormalities. Primarily background of causative factor, condition and extent of damage of each and every dosha, dhatu and mala should be understood. Reduce the effect of immature kapha is first step in treating Prameha. Immature Vaat, Pitta and kapha combined with immature cold, liquid meda dhatu and get unified, then flow downwards following urinary conducting channels and get located at neck of bladder. This is complete Prameha. The digestion of immature kapha and drying of body elements is first step of management. Main goal in treatment of Prameha is digestion of immature kapha and drying up of body elements. Various drugs which are dominant in Teja, Vayu and Aakash Mahabhutas should be used to remove covering effect of Prithvi and Aap mahabhuta on digestive fire. They help in digestion, cleaning of body channels and reinstalling movement of Vaat dosha.^[2]

Pathogenesis (Samprapti) - by **Brihatrayiratna Vaidyaraj Atmaram Vaman Datar Shastri**: Madhumeha can originate in two ways:

1. Aggravation of vata caused due to Dhatukshaya (stress induced) – **Teja, Vayu & Akash**. Madhumeha which is caused by Dhatukshaya - Apatarpanotha manifests as thin and asthenic individual due to loss of Oja. All this is Ojakshaya meaning an imbalance in Oja.
2. Obstruction of Vata caused by Doshas (mainly Kapha) covering it, **Prithvi & Aap**. In Margavaranjanya Madhumeha the vitiated Kapha and Meda obstruct the passage of Vata. The Obstructed Vata is vitiated again and carries Oja to Basti thus manifests Madhumeha. In Madhumeha due to hetu (discussed above) the prithvyadi guna gets vitiated. It causes obstruction to the gati of vayu thus leading to Srotavaroda. Agni gets

avarana by Prithvi & Aap 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 avoid it to gather so to throw it out, this Apakva Rasa, malabhog gathers at Mutravahastrotas and excretes out through basti as frequent micturition, Thus, Madhumeha gets manifested. Here parthi and jaliya guna is in vitiated state so it provides kledadhikya in the body leading to Prabhut, avilmutrata. The other type of samprapti is due to excessive stress i.e. Buddheindriyataanjanit. In this Mental Stress causes vitiation of doshas mainly Vata causing Malawshthambha which leads to Malasanchiti hence Kledasanchiti in the body leading to Awarodhajanyavataprakopa increases in return causes Ojovikruti and at last Madhumeha takes place in the body. In Panchabhoutika Chikitsa Yakrit, Pleeha and Mutrapinda, is given much importance because these are Agni Samsthana Pradhana Indriya. After continuation of those aggravating factors, food does not get digested because of Mandagni, so Karma Abhava is found in these organs thus Madhumeha gets manifested. [3]

Treatment Protocol: Shareera as well as the Loka is made up of the panchamahabhoota. The variation in these mahabhoota will cause the disease. Intake of Prithvipradhana and Jalamahabhoota pradhanadravya will increase the same quality in the shareera. As

Action of Formulation according to Panchbhautic siddhant

LAXMINARAYAN RASA:[4]

Santarpanottha- Bahudravashleshmakaphaj- prithvi&aap -

per the **Samanya Vishesh Siddhanta** samanya is the main cause for the increase and vishesh is the cause for the decrease.

Santarpanottha madhumeha: Jala and Prithvi mahabhoota gets vitiated so to normalizes the parthivadravyas the **teja, vayu** and **akasha** mahabhoota dominated dravyas are used for chikitsa.

Apatarpanottha madhumeha: Tej, Vayu and Aakash Mahabhoota get vitiated so to normalizes tajadi dravyaa the **prithavi, aap** mahabhuta dominated dravyas are used in chikitsa.

Amla -Kshar balance: In order to facilitate proper function of body the balance of Amla - Kshar components of the body are of cardinal importance. Amlakshar are mixed to point of balance-neutralization, major factor in maintenance of homeostasis affecting respiratory urinary, digestive, nervous, etc. systems of the body. Any disturbance between them leads to disease so while treating any disease we should consider this concept and try to maintain the balance using respective dravyas. e.g. Haridra, Amalaki Amladharmi, Maka, kurdu, Apamarga-Kshardharmi, Raktadoshahar - Sariwa and Manjishtha.

Formulations

Laxminarayan Rasa
VasantaKusumakara Rasa
ChandraprabhaVati
PhalatrikadiKwatha
Arogyavardhini Vati

Dravya	Rasa	Mahabhoota	SamanyaGuna	VisheshGuna
Rasasindur	Katu	Agni Vayu	Bahirmargashil- removes mala from body	
Gandhak	Katu Tikta	Agni + Vayu Akash + Vayu	Pachan	Sara, Rasayan
Tankan	Katu	Agni + Vayu	Deepan	Sarak

Bachnaag	Katu Tikta Kashaya	Agni + Vayu Akash+ Vayu Prithvi + Vayu	Deepan Sheetshaman Bruhan, Balvardhan	YogawahiRasayan
Abhrak	Katu	Agni+ Vayu	Deepan, Pachan	Snigdha
Saindhava	Lawan	Prithavi + Aap	Pachan	Snigha, Sheet, Laghu
Kutaki	Tikta	Akash +Vayu	Deepan	Heema, Bhedini
Kuda	Katu Kashaya	Agni+ Vayu Prithvi+ Vayu	Deepan	Heema
Ativisha	Katu, Tikta	Agni+ Vayu Akash +Vayu	Pachan	Shoshana
Pippali	Katu	Agni+ Vayu	Deepan	Snigdha, Swadupaki, Rasayani, Rechani, Anushna, Snigdha

VASANT KUSUMAKAR^[5]

Apatarpanottha-stress induced :Vataj - Teja, Vayu & Akash

Dravya	Rasa	Mahabhoot	SamanyaGuna	VisheshGuna
Rasasindur	Katu	Agni Vayu	Bahirmargashil- removes mala from body	
Suvarna	Kashay, Tikta, Madhur	Prithvi&Vayu Akash&Vayu Prithvi + Aaapa	Snigdha + Sheet	RasayanVishaghna, Vakshudhikar Sthirkrut
Roupya	Kashaya Amla	Prithvi+ Vayu Agni+ Prithvi	Snigdha, sheet, lekhan, Sara	Vayasthapak
Vanga	Tikta	Aakash+ Vayu	Laghu, Ruksha, Ushna	Sara
Naga			Nagashatatulya	Balya
Kanta	Tikta Madhur Kashaya	Akash+vayu Prithvi+ aap Prithvi+ Vayu	Sheet, guru	Sara, Lekhan
Abhrak	Katu	Agni + Vayu	Deepan, Pachan	Snigdha, Ayushyakar
Mouktika	Madhur	Prithvi+ Aap	Sheet	Vishapaha
Pravala	Madhura	Prithvi+Aap	Deepan, Pachan	Samlanetraroganut
Ikshurasa	Madhura	Prithvi+Aap	Balya, Snigdha, Guru	Vrushya
Adulasa	Tikta Kashaya	Aakash+Vayu Prithvi+Vayu	Hrudya, Laghu, Sheet	Swarya
Chandan	Tikta	Aakash+ VAYu	Sheet, Vrukshya, Hrudya	Alhadan
Kala wala	Tikta+ Madhura	Aakash+Vayu Prithvi+AAP	Sheet, Sthambhan, Laghu	Madnut
Haridra	Katu Tikta	Agni+Vayu Vayu+Akash	Rukshya+Ushna	Varnya
Kadali Kanda	Kashaya	Prithvi+Vayu	Rukshya, Guru	Agnimandyakar
Wala			Sheet, Ruksha, Laghu	Deepan, Pachan

Phaltrikadiguggul: - ^[6] Yakrutottejak -

Dravya	Rasa	Mahabhoot	SamanyaGuna	VisheshGuna
Triphala	Panchrasa	--	Deepani Ruchikar	Sara, Mehakusthakar
Guduchi	Katu, Titka, Kashaya	Agni Vayu, Aakash, Vayu Pruthvi, Vayu	Sangrahi, Ushna Laghu, Dipana	Madhur Vipaki Rasayan, Dahashamak
Kutaki	Katu, Tikta	Agni Vayu Aakash Vayu Dahashamak	Ruksha, Laghu Dipana	Sheet, Bhedini, Hrudhya
Nimbsal	Tikta, Kashaya	Aakash, Vayu Prithvi, Vayu	Sheet, Laghu, Grahi	Agnivaatnut, Ahrudhya
Kirattitka	Tikta	Aakash Vayu	Ruksha, Sheet, Laghu	Sarak, Dahanuta
Vasa	Tikta, Kashaya	Aakash, Vayu Pruthvi, Vayu	Laghu, Sheet, KaphaPitta Nashak	Vaatkruta, Hrudhya, KaphaPitta Raktanashak

act as liver stimulant, good appetizer which helps in reducing liver dullness helpful as liver tonic.

Shwadanshtradiguggul ^[7]: Vrukka-bastikledahar.

Helps in reducing pressure of basti, vrukka so useful in reducing pressure of lower abdomen. It also helps in clearing urine hence relieving pressure of *Mutrapinda*.

Dravya	Rasa	Mahabhuta	Samanya guna	Vishesh Guna
Gokshur	Madhur	Prithvi, Aap	Sheet, Dipana	Ashmarihara
Dhamasa	Madhur Tikta Kashaya	Prithvi Aap Aakash Vayu Prithvi VaYU	Sara, Laghu, Sheet	Madbhriantijit
Pashanbheda	Tikta Kashaya	Aakash, Vayu Prithvi Vayu	Sheet, Bhedana	Bastishodhan
Triphala	Panchrasa	----	Dipan, Ruchikar	Sara, Mehakusthnut
Shunthi	Katu	Agni Vayu	Ushna, Laghu, Grahi	Aamvataghni, Snigdha, Pachani, Vrushya
Shweta Marich	Katu	Agni Vayu	Ruksha, Tikshna	Dipana, Pramathi
Pippali	Katu	Agni Vayu	Rasayani	Snigdha Anushna, Madhurpak
Musta	Katu Tikta Kashaya	Agni Vayu Aakash Vayu Prithvi Vayu	Aruchinashak Sheet, Jwarahar	Grahi, Dipan, Pacghan Kshardharmi

Arogyavardhini^[8]: act as malashodhini.

Dravya	Rasa	Mahabhuta	Samanya Guna	Vishesah Guna
Triphala	Pancharasa	-	Dipan, Ruchikar	Sara, Mehakushthanut

Katuki	Tikta Katu	Aakash Agni, Vayu	Ruksha, Laghu, Dipan, Dahanashak	Bhedani, Hrudya Sheet
Chitrak	Katu	Agni, Vayu	Laghu, Ruksha Ushna.	Agnikruta, Pachan
Parad			Snigdha, Vrushya	Yogavahi, Rasayan
Gandhak	Katu	Agni, Vayu	Pachan	Sara, Rasayan
Abhraka Bhasma		Aakash, Vayu	Laghu, Ruksha	Pradnyabodhi
Loha bhasma	Tikta Madhur Kashaya	Aakash, Vayu Prithvi Aap	Sheet, Guru Ruksha	Sara, Lekhana
Shilajit	Katu Tikta	Agni, Vayu Aakash	Chedi, Ushna	Yogavahi
Tamra Bhasma	Kashaya	Prithvi, Vayu	Sheet, Ropan	Laghu, Lekhan Sara
Guggulu	Katu, Tikta Kashaya	Agni, Vayu, Aakash	Ruksha, Laghu, Ushna	Dipan Sara Vrushya

Patoladi yoga: Raktapachaka helps to reduce raktadosha hence helps to reduce next dhatu'ssaamta.

Chandraprabha and Shilajit: Mutragami in action.

Dravya	Rasa	Mahabhuta	Samanya Guna	Vishesh Guan
Kapur/Chandraprabha	Tikta Katu	Aakaash Agni Vayu		
Vacha	Katu, Tikta	Agni Vayu Aaksah Vayu	Ushna, Tikshna Laghu, Ruksha	Agnikruta
Musta	Katu Tikta Kashaya	Agni Vayu Aakash Vayu Prithvi Vayu	Aruchinashak Sheet, Jwarahar	Grahi, Dipan, Pacghan Kshardharmi
Guduchi	Katu, Tikta, Kashaya	Agni Vayu, Aakash, Vayu Pruthvi, Vayu	Sangrahi, Ushna Laghu, Dipana	Madhur Vipaki Rasayan, Dahashamak
Bhunimb	Tikta Katu	Aakash, Vayu Agni	Sheet, Ruksha Laghu Sarak	Trushna Shaman Daha Shaman
Davdaru	Tikta	Aakash, Vayu	Laghu, Ushna, Snigdha	Mutral, Dipan, Jwarghna, Rochan, Grahi
Haridra	Katu Tikta	Agni+Vayu Vayu+Akash	Rukshya+Ushna	Varnya
Darudharidra	Tikta Kashaya	Vayu+Aakash Prithvi+ Vayu	Laghu, Ruksha	Arshoghna, Lekhana
Ativisha	Katu, Tikta	Agni+ Vayu Akash +Vayu	Pachan	Shoshana

Marich	Katu	Agni Vayu	Ruksha, Tikshna	Dipana, Pramathi
Chitrak	Katu	Agni, Vayu	Ushna, Pachan Laghu, Ruksha Dipan	Grahi
Dhanyak	Kashaya Tikta Madhur	Prithvi, Vayu Vayu, Aakash Prithvi, Aap	Laghu, Ruksha	Jwarahara, Dahaprashaman Grahi
Triphala	Pancharasa	-	Dipan, Ruchikar	Sara, Mehakushthanut
Chavya	Katu	Agni Vayu	Diapn	Rochan, Bhedan
Vidanga	Katu, tikta	Agni vayu Aakash Vayu	Laghu, Ruksha Ushna.	Agnikruta, Pachan
Shunthi	Katu	Agni Vayu	Ushna, Laghu, Grahi	Aamvataghni, Snigdha, Pachani, Vrushya
Pippali	Katu	Agni Vayu	Rasayani	Snigdha Anushna, Madhурpak
Su. Makshik Bhasma				
Yavkshar	Madhur	Prithvi, Aap	Ruksha, Aguru, Mrudu	Lekhan, Medohara, Medhyavardhak
Sajjikshar	Katu, Kshar	Prithvi, Aap	Ushna, Laghu, Tikshna	Deepan, Pachan
Saindhava	Lavan	Prithavi + Aap	Snigha, Sheeta, Laghu	Pachan
Vidlavana	Lavan	Prithavi + Aap	Laghu, Ushna, Tikshna	Vishthambh, Aanaha, Shoolghna
Souvarchal	Katu	Agni, Vayu	Laghu, Snigdha, Vishada	Deepan, Pachan, Rochan, Vatanuloman
Nishottar	Kashya Madhur Tikta Katu	Prithvi, Vayu Prithvi, Aap Vayu, aakash Agni, Vayu	Ruksha, Sara, Ushna	Kandughna, Shophaghna Krumighna
Danti	Katu	Agni, Vayu	Guru, Tikshna	Shodhan, Pachan, Deepan
Tamalpatra	Katu Tikta Madhur	Agni Vayu Vayu, Aakash Prithvi, Jala	Ushna, Tikshna, Laghu, Ruksha	Arshoghna, Dipan, Rochak
Dalchini	Katu Tikta Madhur	Agni Vayu Vayu, Aakash Prithvi, Jala	Ushna, Tikshna, Laghu, Ruksha	Arshoghna, Dipan, Rochak

Ela	Katu Madhur	Vayu, Tej Prithvi, Aap	Laghu, Snigdha, Sukshma	Shukravardhak Durgandhikara
Loha bhasma	Tikta Madhur Kashaya	Vayu Aakash, Prithvi Aap Vayu	Sheet, Guru Ruksha	Sara, Lekhana
Khand Sharkara	Madhur	Prithvi, Aap	Vaat Pitta Shamak, Sheet	Balya
Shilajit	Katu Tikta	Agni, Vayu, Aakash	Chedi, Ushna	Yogavahi
Guggulu	Katu, Tikta Kashaya	Agni, Vayu, Aakash Prithvi, Vayu	Ruksha, Laghu, Ushna	Dipan Sara Vrushya

Single Plants: Can be used as per **Rasa, Mahabhuta, Samanya and Vishesh guna of Dravyas**

Amalaki (*Emblica officinalis*)
 Meshasringi (*Gymnema sylvestre*)
 Karavellaka (*Momordica charantia*)
 Methika (*Trigonella foenum-graecum*)
 Shilajit (Black bitumen)
 Vijaysar (*Pterocarpus marsupium*)
 Jambu (*Syzygium cumini*)
 Tejpatta (*Cinnamomum tamala*)
 Tvak (*Cinnamomum zeylanicum*)
 Guduci (*Tinospora cordifolia*)
 Bimbi (*Coccinia indica*)
 Khadirasara (*Acacia catechu*)
 Katphala (*Myrica esculenta*)
 Kakamachi (*Solanum nigrum*)

DISCUSSION:

There is vitiation of Prithvi and Aap mahabhoota in Prameha Vyadhi which increases bahu and drava guna of Kapha. This immature kapha Liquid kapha which is abnormally high in quantity has pervaded in and every part of the body. It has enveloped all the doshas, dushya (10), all malas in the body. 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 Teja, Vayu and Aakash Mahabhoota pradhana drug should be used. They will help in digestion of immature kapha and drying of body element. Also help in cleaning of body channels and reinstating the momentum of Vata dosha.

CONCLUSION:

The equilibrium of five elements Prithvi, Aap Teja, Vayu, Aakash in the body denotes health while their imbalance or disturbance denotes disease. Panchabhautikchikitsa is a branch of Ayurveda which bases the analysis and treatment based upon this principle. The word Panchabhautik chikitsa encompasses a variety of aspects regarding health, diet, exercise, profession, environment, drugs, and preparation of the medicines, diagnosis and treatment, based on Panchamahabhuta theory. The core concept involves interpretation of the scientific knowledge and disease management approach on the background of Panchamahabhuta theory. In Prameha Jala and Prithvi mahabhuta gets vitiated so to normalize the Parthiva Dravyas

the Teja, Vayu and Akasha mahabhuta dominated Dravyas are used for Chikitsa.

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Source of Support: None declared

Conflict of interest: Nil

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An Official Publication of ARCA- AYURVEDA RESEARCH & CAREER ACADEMY

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