



**PANCHAMAHABHUTA SIDDANTA: DIAGNOSTIC AND THERAPEUTIC
CONSIDERATION**

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ABSTRACT

Ayurveda believe that components & functioning of our body is similar to nature and proposed *Pancha Mahabhuta* theory which states that everything is composed of 5 vital elements; these elements are *Vayu*, *Agni*, *Jala*, *Prithvi* and *Akasha* termed as *Panchamahabhuta*, these five elements are basis of Ayurveda science and contributes significantly physiologically as well as pathologically. The *Panchamahabhuta* theory possess clinical and diagnostic applications, this article summarizes therapeutic value of *Pachamahabhuta siddanta*.

KEYWORDS: *Ayurveda*, *Mahabhuta*, *Panchamahabhuta*, *five elementstheory*, *Doshas*.

INTRODUCTION

Panchmahabhutas (five elements) Theory is one of the important aspects of Ayurveda and this theory believes that these *Panchmahabhutas* are building blocks of everything. The balances and imbalances of these *Panchmahabhutas* affect nature as well as human body. As per this theory substances may be classified according to their predominant *Mahabhuta* (element) like; *Prithvi*, *Jala*, *Teja*, *Vayu* and *Akasha* which resembles predominance of earth, water, fire, air and space respectively. The predominant combination of these elements determines properties of a particular matter. Combination of *Panchmahabhutas* form dynamic forces or interactions called *Doshas*; *Vata* *Pitta* and *Kapha*. The five elements contribute in *Doshas* as follow:

- *Vata* (*Akash* & *Vayu*)
- *Pitta* (*Teja*)
- *Kapha* (*Jala* & *Prathvi*).

The three *Doshas* are basic of life and *Panchmahabhutas* govern the forces of *Doshic* balance thus it can be said that five elements governs function and structure of the body.^[1-6]

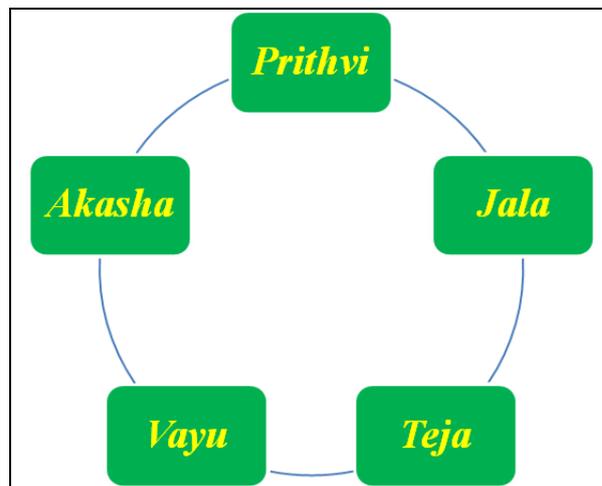


Figure 1. *Panchmahabhutas* (five elements) of *Pachamahabhuta Siddanta*.

Akash Mahabhuta

It denotes space, essential for existence. It mainly resembles properties which may be attributed to the Sound (*Shabda*) and Nonresistance (*Apratighatatwa*). It possesses qualities like; Soft, light (*Laghu*), subtle and immeasurable. *Akash Mahabhuta* relates with various actions such as; Softness, Lightness (*Laguta*), expansion and vibration. Ayurveda believe that ear is related with *Akash Mahabhuta* since it is hollow and transmits the sound waves.

Vayumahabhuta

Vayu mahabhuta contribute for sense; touch (*Sparsha*) and sound (*Shabda*) since it evolved from *Akasha*, its chief property is motility (*Chalatwa*). *Vayu* shows a sense of movement and maintains constant motion of body. The *Tanmatra* of *Vayu mahabhuta* is *Sparsha* since sensory organ associated with *Vayu* is skin. The natural qualities of *vayu* elements are mobile (*Chal*), dry, cold and light, Subtle etc.

Agnimahabhoota

Agnimahabhoota evolves from *Vayumahabhoota* and it attribute for *Roop* (Vision) and *Sparsha* (touch) sense, it possess chief property of *Ushnatwa* (heat). This element represents process of transformation hence associated with digestion and metabolism. It possesses hot, sharp (*Tikshna*), light, dry and subtle qualities. *Agnimahabhoota* considered responsible for various functions like; digestion of food, intelligence and perception of light.

Jalmahabhuta

Jalmahabhuta evolve from *Agnimahabhoota* contribute for *Rasa* (Taste) and possess property of liquidity (*Dra Vatawa*). It offer binding nature and helps to form different structures in the body by binding cells together. It governs constructive forces. It associated with *Rasa* since sense of taste depends on the liquidity of mouth as saliva. It possesses cool, liquid, dull soft and sliminess qualities.

Prithwimahabhuta

Prithwimahabhuta contribute for *Kharatwa* (Roughness) and *Gandha* (Smell). It offer solid, dense, gross and hard qualities and associated with hard structures like; bones, muscles and teeth. *Prithwimahabhuta* considered responsible for providing structure, shape and strength to the body. Since particles of earth scattered and offer sense of smell therefore *Gandha* (Smell) considered as *tanmatra* for *Prithwimahabhuta*.^[3-6]

Panchmahabhutas & Doshas

The variations in *panchabhautika* composition of *doshas* may leads disease pathogenesis thus *panchamahabhuta* and *doshas* considered as vital factors for disease pathogenesis and treatment purpose. Various *Dravyas* possess different composition of *Mahabhuta* and thus different properties resulting diversified *Doshic* imbalance; alleviation of *Vata dosha* may be observed due to the *Dravyas* composed of *Prithvi*, *Agni* and *Jala mahabhuta*; *Prithvi*, *Jala* and *Vayu mahabhuta Dravyas* may alleviates *Pitta dosha* while *Dravyas* possess predominance of *Akash*, *Agni* and *Vayu mahabhutas* may reduces *Kapha dosha*. *Dravyas* with predominance of *Akash* & *Vayu mahabhuta* violates *Vata dosha*, predominance of *Agni mahabhut* may be responsible for *Pitta prakopa* and *Dravyas* which having *Prithvi* and *Jalamahabhut* predominance aggravates *Kapha Dosh*.

Diagnosticconsideration of Panchamahabhutas Siddanta

Panchamahabhutas Siddanta contributes significantly for diagnostic purpose; *Prithvimahabhutas* help in the assessment of diabetic coma, diabetic keto acidosis and height measurement, *Gandha Tanmatra* of *Prithvi mahabhuta* utilizes method of specific smell of *Mala*, *Mutra*, *Sweda* and *Kapha* for diagnostic purpose. *Jalamahabhuta* perform *Rasa sarata* examination, CSF, sputum and ascetic fluid examination. *Agni Mahabhut* considered colour of eyes, digestion process and body temperature as diagnostic tool for disease identification. *Vayu Mahabhut* recognizes respiration and cardiac sounds, ECG, peristaltic sounds as diagnostic method. Examination of hollow structures like ear, nose & throat and heart, lungs/abdomen resembles properties of *Akash Mahabhut*.

Therapeutic consideration of Panchamahabhutas

The *Panchamahabhutas* contributes significantly towards the principle of disease diagnosis and treatment. Various drugs possess different properties which may be related with five elements and these properties play important role in the treatment of disease, the drugs with *Akash mahabhuta* predominance having *Sanshaman* action on body and may be used as stimulant, drugs with *Vayu mahabhuta* predominance acts as *Sangrahika*, drugs with high degree of *Agni Mahabhut* aggravates *Jatharagni* (digestive fire) resulting improve digestion. Drugs possess *Prithvi* and *Jala Mahabhuta* dominance offer *Brumhana* action on body.^[5-8]

PANCHABHOUTIKA CHIKITSA FOR KUSTA

Kusta is a disorder of skin involve; *Vedana*, *Varna*, *Samutthana*, *Prabhava*, *Nama* etc. Ayurveda believe that *Atisevana* of *Virruddhahara* increases *Pruthvyadi Guna* in *Kusta* resulting obstruction of *Vayu Gati* and *Srotavaroda*. *Prithvi Mahabhuta* leads *Avarana* of *Agni* thus indigestion of food occurs, this *Apakva Ahara Rasa* circulates throughout the body and excretes out through skin resulting *Mandalotapatti* and *Kusta* get manifested. In such type of condition *Parthiva Guna* is vitiated and normalization of *Parthiva Dravyas* requires use of *Teja*, *Vayu* and *Akasha mahabhuta* dominated *Dravyas*. As per Ayurveda due to insufficiency of *Agni* and *Vayuguna* in disease; *Agni* and *Vayu Mahabhoota pradana dravas* should be used to treat the *Kusta*.^[9]

PANCHABHOUTIKA CHIKITSA FOR CERVICAL TORTICOLLIS

Cervical Torticollis is painful conditions of cervical muscles, as per Ayurveda it is considered as *Vataj vyadhi* which involve *Kandara* and disease can be cured by *Panchbhautik Siddhanta*. The treatment approaches involve *Snehan* and *Balya* to control *Vataj* factors. The *Kandara* is a factor with predominance of *prithvi mahabhuta* thus nourishment of *kandara* with *prithvi* predominating *dravas* may offer relief in disease. Drug such as *Suvarnamakshik* and *Suvaranagarik Bhasam* are *prithvi mahabhuta* predominant and along with *Ghrut*

possess blood purifying properties which relief disease symptoms. These *dravas* increased strength of *raktadhatu* and boost *kandara* of cervical region. The uses of such type of *Prithvimahabhuta* predominant *Dravas* pacify vitiated *Vata & Pitta dosha* and strengthen *Raktadhatu* which is very important for curing Cervical Torticollis. The consideration of *Panchabhautik Chikitsa Siddhanta* W.S.R. to *Prithvimahabhuta* play significant role towards the treatment of *Vataj vyadhi* such as Cervical Torticollis.^[10]

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