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Panchmahabhoota Siddhanta and its Importance in Ayurveda

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ABSTRACT

Panchmahabhoota Siddhanta is one of the important *Siddhanta* of Ayurveda. *Panchmahabhoota* are *Akash, Vayu, Agni, Aap* and *Prithvi*. *Panchmahabhoota* are structural unit of Body. *Ahara Dravyas* and *Aoushadhi Dravyas* are also made by *Panchmahabhoota*. As per *Sankhya Darshana*, *Panchmahabhootas* are originated from *Tamasika* and *Rajasika Ahankara*. *Ayurveda* states that *Panchmahabhootas* are originated from five *Sukshama Bhoota* i.e., *Shabda, Sparsha, Rupa, Rasa* and *Gandha*. Theory of *Panchmahabhoota* is widely utilized in Ayurveda. On the basis of predominancy of *Panchmahabhoota* all the *Dravyas* are categorized as *Parthiva, Jaleeya, Agneya, Vayaveeya* and *Akasheeya*. As per *Sushruta, Prakruti* is five types based on *Panchmahabhoota*. *Doshas* are structural unit of Body which are also made up of *Panchmahabhoota*. *Shadrasa, Triguna* i.e., *Satwa, Raja* and *Tama* are also made up of *Panchmahabhoota*. In understanding *Marma Vigyana* knowledge of *Panchmahabhoota* is important. Role of *Panchmahabhoota* is very important in *Chikitsa*.

Key words: *Panchmahabhoota, Theory, Ayurveda, Chikitsa.*

INTRODUCTION

Panchmahabhoota Siddhanta is one of the important *Siddhanta* of *Ayurveda*. *Panchmahabhootas* are structural unit of the body.^[1] All the *Dravyas* in the universe are also made up from *Panchmahabhoota*.^[2] The word *Bhoota* means भू सत्तायाम i.e., which is present or which is exist in the universe.

महान्ति भूतानि महाभूतानि ।

Gross or *Sthula* form of *Bhutas* are called *Mahabhoota*.

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Panchmahabhoota are *Akash, Vayu, Agni, Jala* and *Prithvi*.

महाभूतानि खं वायूरग्निरापः क्षिति स्तथा^[3]

Lakshana of Panchmahabhoota^[4]

Lakshana of Akash Mahabhoota

1) शब्दगुणकमाकाशम । तच्चेक विभु नित्यं च । (*Tarka Sangraha*)

2) सत्वबहुलमाकाशम । (*Sushruta*)

Lakshana of Vayu Mahabhoota

1) रूपरहित स्पर्शवान वायुः । (*Tarka Sangraha*)

2) रजोबहुलो वायुः । (*Sushruta*)

Lakshana of Agni Mahabhoota

1) उष्णस्पर्शवत्तेजः । (*Tarka Sangraha*)

2) सत्वरजोबहुलो अग्निः । (*Sushruta*)

Lakshana of Aap Mahabhoota

1) शीतस्पर्शवत्यापः । (*Tarka Sangraha*)

2) सत्वतमोबहुला आपः। (Sushruta)

Lakshana of Prithvi Mahabhoota

1) तत्र गंधवती पृथ्वी। (Tarka Sangraha)

2) तमो बहुला पृथ्वी। (Sushruta)

Utpatti (Origin) of Panchmahabhoota^[5]

The Utpatti of Panchmahabhootas is explained under Srushti Utpatti, as Mahabhootas are the segment of Srushti Utpatti.

1) As per **Taitireeya Upanishad** Akash Mahabhoota is originated from Atma. From Akash, Vayu Mahabhoot is formed. From Vayu Mahabhoota Teja Mahabhoota is formed. From Teja, Aap Mahabhoota is formed. From Aap, Prithvi Mahabhoota is originated.

2) As per **Nyaya Vaisheshika Darshana** Panchmahabhootas are originated from Paramanu. Before creation Paramanus are present in scattered form. By the desire of Ishwar, movement and attraction starts in Paramanu. Two Paramanu combines together and forms Dwayanuka. Three Dwayanuka combines together and forms Trayanuka and then formation of Mahabhoota occurs. From Prithvi Paramanu Prithvi Mahabhoota is originated, from Aap Paramanu Aap Mahabhoota is originated, from Agni Paramanu Agni Mahabhoota and from Vayu Paramanu Vayu Mahabhoota is originated.

Akash is Nitya. Like this as per Nyaya Vaisheshika Darshana Panchmahabhootas are originates from Paramanu.

3) As per **Sankhya Darshana**

Samkhya Darshana states that when Prakriti attracts the attention of the Purusha, it results into hyperactive mode which causes the loss of equilibrium in her Trigunas, qualities of Sattva, Rajas and Tamas. This turbulent state is called as Avyakta. This hyperactive Avyakta state develops the first intellect which is termed as Mahat-Buddhi. Self-awareness (Ahamkara) is the first thought acknowledged by the intellect. Since Avyakta has three distinct qualities of Sattva, Rajas and

Tamas; Ahamkara too, acquires them. Sattvika and Rajasika Ahamkaras collectively form Ekadash Indriyas i.e., the mind, five sensory senses and five motor senses. Tamasika and Rajasika Ahamkaras collectively form Panchatanmatras i.e., Shabda, Sparsha, Rupa, Rasa and Gandha. Each Tanmatra further forms corresponding basic element, i.e., Shabda forms Akasha element, Sparsha forms Vayu element, Rupa forms Agni element, Rasa forms Jala element and Gandha forms Prthvi element. These five basic elements combine to form the entire non-living universe (Nirindriya Srushti) and all of them along with Avyakta, Manas (mind), five sensory senses and five motor senses form the entire living universe (Sendriya Srushti).

Ekadash Indriya	Pancha Tanmatra
5 Jnanendriya	1. Shabda
1. Shrotendriya	2. Sparsha
2. Ghranendriya	3. Rupa
3. Chakshurendriya	4. Rasa
4. Rasanendriya	5. Gandha
5. Twagiendriya	Panchmahabhoota
5 Karmendriya	1. Akash
1. Vaak	2. Vayu
2. Pani	3. Agni
3. Pada	4. Aap
4. Payu	5. Prithvi
5. Upastha	
★ Manas	

4) As per **Shankaracharya (Vedanta Darshana)** Shankaracharya explains the world or creation and Panchmahabhoota are formed by the combination of Sukshma Panchmahabhoota as per Panchikarana. combination of 5 Sukshma Mahabhoota i.e. Tanmatra in specific proportion is called Panchikarana.

e.g., Prithvi Mahabhoota - It is formed by 1/2 part of Gandha Tanmatra and 1/8 part of Shabda, Sparsha, Rupa and Rasa Tanmatra respectively. Like this other Mahabhootas are formed.

5) As per *Ayurveda* - From *Sukshma Bhoota*, *Panchmahabhoota* are originated.

Vishesha Guna of Panchmahabhoota^[6]

Shabda, *Sparsha*, *Rupa*, *Rasa* and *Gandha* are *Vishesha Guna* of *Akash*, *Vayu*, *Agni*, *Aap* and *Prithvi Mahabhoota* respectively.

Bhootantara Guna Pravesha or Anonyanupravesha^[7]

Mahabhoota Guna

1. *Akash* - *Shabda*
2. *Vayu* - *Shabda*, *Sparsha*
3. *Agni* - *Shabda*, *Sparsha*, *Rupa*
4. *Aap* - *Shabda*, *Sparsha*, *Rupa*, *Rasa*
5. *Prithvi* - *Shabda*, *Sparsha*, *Rupa*, *Rasa*, *Gandha*

Asadharana Lakshana of Panchmahabhoota^[8]

1. *Akash* - *Apratighata* (Non obstruction)
2. *Vayu* - *Chala* (Movement)
3. *Agni* - *Ushnatwa* (Hotness)
4. *Aap* - *Drava* (Liquid)
5. *Prithvi* - *Khara* (Roughness)

DISCUSSION

Every science is based on basic principles. To learn and understand science complete knowledge of basic principles is required. *Panchmahabhoota Siddhanta* is one of the important *Siddhanta* of *Ayurveda*.

Every *Dravya* is *Panchbhautika*. According to predominancy of *Mahabhoota* it is called as *Parthiva*, *Jaleeya*, *Agneya*, *Vayaveeya* and *Akashiya*. Weight of the *Dravya* is due to *Prithvi Mahabhoota*. combination of Particles is because of *Aap Mahabhoota*. Heat or energy present in *Dravya* is due to *Agni Mahabhoota*. Movement of particles is due to *Vayu Mahabhoota*. Space between particles is due to *Akash Mahabhoota*.

Body is made up from *Panchmahabhoota*.

पंचमहाभूत शरीरी समवायः पुरुषः ।

So, in the treatment *Dravyas* are used which are made up from *Panchmahabhoota*.

In the formation and development of *Garbha*

Panchmahabhoota plays important role. *Akash Mahabhoota* increases the size of *Garbha* by creating spaces in the tissues. *Vayu Mahabhoota* initiate the cell division for growth. Transformation, metabolism in the cell is due to *Agni Mahabhoota*. *Aap Mahabhoota* is responsible for moisture or liquidity which binds the cell.

Prithvi Mahabhoota gives stability to the *Garbha* to attain particular shape.

Colour of foetus - Predominancy of *Jala*, *Akash* and *Agni Mahabhoota* is responsible for *Avadata* (fair) *Varna* of *Garbha*. Predominancy of *Prithvi* and *Vayu Mahabhoota* is responsible for *Krushna* (black) *Varna* and predominancy of *Panchmahabhoota* in same quantity is responsible for *Shyama Varna*.

Panchmahabhoota and Body parts

Parthiva Bhava - *Nakha*, *Danta*, *Asthi*, *Mamsa*, *Kesha*, *Kandara*, *Ghranendriya* etc.

Jaleeya Bhava - *Rasa*, *Sweda*, *Kleda*, *Vasa*, *Rakta*, *Kapha*, *Pitta*, *Mutra*, *Rasanendriya* etc.

Agneya Bhava - *Rupa*, *Varna*, *Santapa*, *Pakti*, *Chakshurendriya* etc.

Vayaveeya Bhava - *Rukshata*, *Prerana*, *Uchvasa*, *Prashwasa*, *Akunchana*, *Prasarana*, *Sparshnendriya* etc.

Akasheeya Bhava - *Shabda*, *Laghutwa*, *Vishad*, *Srotas*, *Shrotrendriya* etc.

Tridosha and Panchmahabhoota

Vata - *Vayu* and *Akash*

Pitta - *Agni* and *Jala*

Kapha - *Prithvi* and *Aap*

Relation between *Dhatu*, *Mala* and *Panchmahabhoota*

Rasa - *Aap*

Rakta - *Teja* and *Jala*

Mamsa - *Prithvi*

Meda - *Jala* and *Prithvi*

Asthi - Prithvi and Vayu

Majja - Aap

Shukra - Aap

Mutra - Jala and Agni

Purisha - Prithvi

Sweda - Aap

Panchmahabhoota and Triguna

Akash - Satwa Guna predominant

Vayu - Rajo Guna predominant

Agni - Satwa and Rajo Guna predominant

Jala - Satwa and Tamo Guna predominant

Prithvi - Tamo Guna predominant

Panchmahabhoota have their influence in the formation of *Shareera Prakruti*.

Mahabhoota Shareera Prakruti

Akash - Akashiya Prakruti

Vayu - Vayaveeya Prakruti

Agni - Agneya Prakruti

Aap - Aapya Prakruti

Prithvi - Parthiva Prakruti

Rasa and Panchmahabhoota

Madhura - Aap and Prithvi

Amla - Prithvi and Agni

Lavana - Aap and Agni

Katu - Vayu and Agni

Tikta - Vayu and Akash

Kashaya - Prithvi and Vayu

Marma and Panchmahabhoota

1) *Sadyah Pranahara Marma - Agni*

2) *Kalantara Pranahara Marma - Jala and Agni*

3) *Vishalya Pranahara Marma - Vayu*

4) *Vaikalyakara Marma - Jala*

5) *Rujakara Marma - Agni and Vayu*

Treatment and Panchmahabhoota

Vamana Dravya is having predominancy of *Agni* and *Vayu Mahabhoota*. *Virechana Dravya* is having predominancy of *Aap* and *Prithvi Mahabhoota*. *Bruhana Dravya* is having predominancy of *Prithvi* and *Jala Mahabhoota*. *Deepana Dravya* is having predominancy of *Agni Mahabhoota*. *Lekhana Dravya* is having predominancy of *Vayu* and *Agni Mahabhoota*. *Shamana Dravya* is having predominancy of *Akash Mahabhoota*.

CONCLUSION

Panchmahabhoota Siddhanta is one of the important fundamental principles of Ayurveda, it's knowledge is useful to maintain the health of healthy person and treat diseases.

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