

## **IMPORTANCE OF PANCHABHAUTIC SIDDHANT AND ITS APPLIED ASPECTS**

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### **Abstract**

The ultimate aim of Ayurveda is to maintain the health of a healthy person and prevent him/her from diseases. The concept of panchamahabhuta (five elements) is the foundation of Ayurveda. It accepts that everything in the universe is made up of five basic elements. As we know the Chikitsapurush and dravyas used for treatment are originated from Panchamahabhutas only. So, the aim of Ayurveda is fulfilled by this Panchabhautic Siddhant. In this conceptual study, present efforts are enlightened on clinical application and its importance in Ayurveda and give focus on the interrelation of panchamahabhuta with various components of the body like Tridosh, Dhatu, Mala, Triguna, Rasa, etc. Detailed knowledge of this Siddhant helps in maintaining the physiological functions of the body, pathological condition of the disease and also helps in the treatment of the disease.

Keywords - Panchamahabhuta, Ayurveda, Chikitsa.

### **Introduction**

The concept of panchamahabhuta is explained thoroughly in Ayurved samhitas. Every substance in the universe has its panchamahabhautic composition be it living or non-living. These are Prithvi (Earth), Jal (Water), Agni (Fire) or Tej, Aakash (Space), Vayu(Air). The equilibrium of these five elements in the human body denotes the health while the imbalance of these denotes disease. The dravya used to cure the disease is panchabhautic and the food we eat is also panchabhautic. Symmetrical properties of mahabhuta gives nutrition to corresponding

symmetrical organs of the body after digestion of jatharagni and bhutagni

### **Aim and Objectives**

- 1) To study the contribution of panchamahabhuta towards the formation of the physical, physiological and psychological body structure in normal health and disease condition of the human being.
- 2) To study the applied aspect of panchabhautic siddhant.

### **Materials and methods**

All Samhitas, Ayurved texts, research papers, online sources are used as material for present conceptual review.

In Charak Samhita, Sharirshtan Charakacharya mentioned the attributes of panchamahabhuta.

Sr.No	Panchamahabhuta	Attribute
1	Aakash	Shabda
2	Vayu	Sparsh
3	Agni	Rupa
4	Jala	Rasa
5	Prithvi	Gandha

Based on the Panchamahabhuta concept, the basic characteristic of a human being is distinguished into three categories with a unique character called Prakriti. These are Vata, Pitta, and Kapha Prakriti. An Individual with Kapha has Prithvi and Jala mahabhut as their predominant components, one with Pitta Prakriti has Agni and those with Vata Prakriti have Vayu and Aakash as their dominating components. Hence the various structure and functions of the body are governed by Panchamahabhuta.

#### Panchamahabhuta and Tridosh

Sr. No	Dosha	Mahabhuta
1	Vata	Vayu + Aakash
2	Pitta	Agni
3	Kapha	Jala + Prithvi

#### Panchamahabhuta and Embryonic Development

The union of sperm and ovum, when fertilized and embedded in the uterus along with Atma, vayu mahabhuta starts division in the embryo to form dosha and body parts. Teja mahabhuta helps in biotransformation and also provides energy. Jala mahabhuta provides kledan(moisture). Prithvi mahabhuta provides strength by consolidation and Aakash mahabhuta helps in overall embryonic growth by creating a hollow structure of organs.

#### Panchamahabhutas and Trigunas

Satvaparikshan (mental strength examination) is the diagnostic tool to assess the manobal (mental strength) of the patient. So, by knowing the level of satva one can decide what to intervene in the patient.

Sr.No	Mahabhuta	Mahaguna
1	Akash	Satva
2	Vayu	Raja
3	Teja	Satva + Raja
4	Jala	Satva + Tama
5	Prithvi	Tamas

Thus, from the above table we can predict that certain dravyas can help in treating the psychiatric disorders by using panchabhautic dravyas in the corresponding manovikara.

#### Panchamahabhuta and Rasa:

Each of the rasas originates with the predominance of two of the mahabhutas.

Sr. No	Rasa (Tastes)	Mahabhuta dominance
1	Madhur (sweet)	Prithvi + jala
2	Amla (Sour)	Prithvi + Teja
3	Lavana (salty)	Jala + Teja
4	Tikta (bitter)	Vayu + Aakash
5	Katu (acid/pungent)	Vayu + Teja
6	Kashaya (astringent)	Vayu + Prithvi

Even though the rasas are essentially constituted by the five mahabhutas(elements), the manifestation of certain mahabhutas in predominance during their origin results in the diversity. These rasas are solely responsible for doshaprakopa and the manifestation of disease if used in an improper way or by the use of apathyakar aahar.

#### Panchamahabhuta and action of drugs:

Sr. No	Karma	Mahabhutas dominating
1	Virechna	Prithvi + Aap
2	Vamak	Agni + Vayu

3	Sanshaman	Aakash
4	Dipan	Agni
5	Bruhman	Prithvi + Jala

Based on this perception and inference we can make logic for the selection of drugs for various Karmas (action).

**Panchamahabhutas and various components of the body:**

Sr. No	Mahabhuta	Body Components
1	Prithvi	Nakha, Asthi, Dant, Mansa, purish, kesh
2	Aap	Rasa, Rakta, Kapha, Pitta, Mutra, Swed
3	Tej	Pitta, Prabha, Kanti, Agni
4	Vayu	Nishwas, uchawas, Sparsh, Vagindriya, Cheshta
5	Aakash	Srotas, Shrotendriya, Karna

Sr. No	Mahabhuta	Diagnostic Methods
1	Prithvi	Mala, Mutra, Sweda, Kapha by gandha Tanmatra (specific smell). Also, in Diabetic coma, Diabetic keto acidosis. Weight and height measurement.
2	Jala	Rasa sarata Examination, CSF, sputum and ascitic fluid examination.
3	Teja	Fundoscopy (Colour etc. of eyes), digestion, body temperature.
4	Vayu	Respiration and Cardiac sounds, ECG, peristaltic sounds.
5	Aakash	To examine the heart, lungs and abdomen and hollow structures like Ear, Nose, and throat.

**Panchamahabhuta and Diagnostic methods:**

The following table clearly shows the importance of panchamahabhutas in ancient and modern diagnostic methodology.

**Panchamahabhutas and dhatus:**

All dhatus are panchbhautika and when there is a disturbance in these dhatus

by vridhhi or kshaya, then the condition is responsible for disease manifestations. At that time a physician needs to know the permutation

combinations of mahabhuta of dravyas which is used to treat panchabhautik dhatus.

### **Panchamahabhutas and Sanskar of Dravyas:**

Rasa, Guna, and Karma of any dravya can be altered by performing appropriate sanskar on dravya. It is a very important factor by which one can make modifications in the panchabhautik composition of dravya according to requirement.

For example, *adrak and Suntain* – After drying adrak in sunlight, Adrak having guru guna will convert into Sunthi having laghu guna.

### **Clinical Application of Panchamahabhutas:**

If any of these mahabhuta gets vitiated in the body and causes the disease, then that mahabhuta can be normalized by giving the dravya and ahar having mahabhuta of opposite properties than the vitiated one. As Prithvimahabhuta gets vitiated it can be treated by giving Vayu, Agni, Aakaash mahabhuta Pradhan Dravya as they comprise opposite properties of Prithvimahabhuta.

Dhatuamyata (equilibrium state of dhatus): is the ultimate aim of our Ayurveda. According to acharya Charak principle of samanyam (similarity) helps in increasing degraded similar dhatus in body and

when there is dhatuvridhi condition we have to use vishesha dravyas (opposite substances) in treatment. To fulfill this purpose we must know the panchabhautik composition of therapeutic substances.

Tridosha Prakopa and Prashman (Vitiating and alleviation of humors): According to great Acharya Sushruta, Vata, Pitta, and Kapha are the main factors for the initiation of all pathogenesis inside the body, because of having their symptoms, their subsidence, and scriptural evidence. As the entire universe is Panchabhautik, the entire disorders present in different forms do not exist without Tridoshas. These variations are due to differences in the Panchabhautik composition of doshas. Dravyas composed of Prithvi, Agni and Jalamahabhuta helps in the alleviation of Vatadosha; Dravyas having dominancy in Prithvi, Jala and Vayumahabhuta alleviate pitta dosha and Dravyas having predominance in Aakash, Agni and Vayu Mahabhutas reduce Kapha dosh Dravyas which are rich in Aakash, Vayumahabhuta violates Vata Dosha, Agni Mahabhu predominant Dravyas creates Pitta Prakopa (Increases Pitta) while Prithvi and Jalamahabhuta predominant Dravyas aggravates Kapha. In this way, all Dravyas are having different compositions of Mahabhuta properties. So, by seeking accurate knowledge of the properties of Mahabhutas one can apply these into Chikitsa.

**Discussion:**

From the above review study, it is very clear that panchamahabhautik siddhant is helpful in each diagnostic of the therapeutic step. According to ayurved chikitsapurush is shad dhatwatmak i.e five mahabhutas and Chetna. Prakriti or the constitution of a person depends upon the dominant mahabhuta in the person. Both the chikitsyapurush and dravyas used for treating him are created by panchamahabhutas only. Also, sharir, dosha, dhatu, and malas are the Karya dravyas of panchamahabhutas. So, by knowing interrelation of panchamahabhutas with all the components helps while maintaining the health or disease condition. The knowledge of predominant mahabhuta in the involved dosha causing disease is essential in the diagnosis of a disease and quality of any dravya depends upon its constituent mahabhutas. This knowledge is necessary to choose a drug in the treatment of disease.

**Conclusion:**

The fruitful conclusion through a conceptual review study is being

presented here. The concept of panchamahabhuta siddhant is the peculiarity of Ayurveda. Panchamahabhutas are the basic elements of the body. Imbalance of these elements in the human body can cause different symptoms in accordance with their quality. As per the samanya vishesh siddhant, samanya is used to increase the particular attributes of particular mahabhuta and vishesh is used to decrease the particular attribute of a particular mahabhuta. The equilibrium of dosha, dhatu, mala can be maintained by taking particular ahar and dravyas on the background of vriddhi and kshay Siddhant. This can be managed by samanya vishesh siddhant. This panchabhautik siddhant is fruitful in swastha and disease condition of humans. The equilibrium of these elements in the body denotes health and their imbalance denotes disease. In this regard, the present review article also opens a new research window in the field of Ayurveda's fundamental research on this panchabhautik siddhant.

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