

CRITICAL ANALYSIS OF PANCHABHAUTIK ORGANIZATION AT SYSTEMIC LEVEL WSR DIGESTIVE SYSTEM

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ABSTRACT

The individual is an epitome of the universe. All the material & spiritual phenomenon of the universe are present in the individual. Similarly all those present in the individual are also contained in the universe. The body is described as the modified form of Mahabhutas hence the description of the identity of the individual & the universe relates to Mahabhutic composition only. The multitudes of the human features are ascribed to the proportion of different Bhutas each of different nature.

The major function of Prithvi Mahabhuta is it improves the size by solidifying the body parts, Jala Mahabhuta confluences the body tissues, Agni Mahabhuta is responsible for metabolic activities, Vayu Mahabhuta divides and differentiates the cell and tissues, Akasha Mahabhuta increases the quantity by forming cavities. The solidified and tough structures present in a various systems like organs are the attributes of Prithvi Mahabhuta. The liquid portion present inside the systems i.e. intracellular fluid various secretions, mucous can be considered as the Jala Mahabhuta at the systemic level. The Agni Mahabhuta at the systemic level can be considered as various enzymes that being secreted, The process of cell division taking place in cells can be considered as the function because of Vayu Mahabhuta since the function of Vayu Mahabhuta is differentiation along with this the various movements occurring inside various systems can also be attributed to Vayu Mahabhuta. The space present inside various organs and various channels present for the exchange of the various materials like nutrients, ions and metabolic wastes can be attributed to Akasha Mahabhuta.

Keywords: Panchamahabhuta, systems, analysis

INTRODUCTION

The individual is an epitome of the universe. All the material & spiritual phenomenon of the universe are present in the individual. Similarly all those present in the individual are also contained in the universe.^[1]

Originating in cosmic consciousness, this wisdom was intuitively received in the hearts of the ancient scholars. They perceived that consciousness was energy manifested into the five basic principles or ele-

ments. Man is microcosm of the nature and so the five basic elements present in all matter also exists within each individual. Thus out of the womb of the five elements, all matter is born. The five basic elements exist in all matter. Water provides the classic example: - the solids of iced water are manifestation of the *Prithvi Mahabhuta* (earth principle). Latent heat in the ice (*Agni*) liquefies it, manifesting into *Jala Mahabhuta* (water principle). And then eventually it turns into steam expressing the *Vayu Mahabhuta* (air principle) the steam

disappears into *Akasha* or space.^[2] *Bhuta* is that which is not born out of something, but out of which something is born. It is the material cause of substances in the world. When we say *Bhuta* we mean that subtle level of existence, where as *Mahabhuta* refers to gross level of existence.^[3] *Panchikarana* is the process through which invisible *Bhutas* combine with each other and form the visible *Mahabhutas* in such a way that all *Bhutas* are present together in each *Drisya Bhuta* in varying degrees of predominance. Thus in the physical world everything is a combination of *Pancha Mahabhutas* & we cannot see them independently.^[4]

Thus the five basic elements *Akasha Vayu, Teja, Jala And Prithvi* are present in one substance. This proves that all five elements are present in all matter in the universe.^[5] Visualization of the identity of the individual with the universe paves the way for salvation. The body is described as the modified form of *Mahabhutas* hence the description of the identity of the individual & the universe relates to *Mahabhutic* composition only. The multitudes of the human features are ascribed to the proportion of different *Bhutas* each of different nature.

Two groups of organs compose the digestive system - the gastrointestinal (GI) tract and the accessory digestive organs. Organs of the gastrointestinal tract include the mouth, most of the pharynx, esophagus, stomach, small intestine, and large intestine. The length of the GI tract is about 5–7 meters (16.5–23 ft) in a living person. It is longer in a cadaver (about 7–9 meters or 23–29.5 ft) because the muscles along the wall of the GI tract organs are in a state of tonus (sustained contraction).

The accessory digestive organs include the teeth, tongue, salivary glands, liver, gallbladder, and pancreas. Teeth aid in the physical breakdown of food, and the tongue assists in chewing and swallowing. The other accessory digestive organs, however, never come into direct contact with food. They produce or store secretions that flow into the GI tract through ducts; the secretions aid in the chemical breakdown of food.^[6]

AIMS & OBJECTIVES

To critically analyse the *Panchabhauthik* organization of digestive system

MATERIALS & METHODS

The *Bruhat Trayi* were scrutinised regarding the references for the *Guna* and *Karma* of the *Panchamahabhuta*. Later, physiologico-anatomical aspects of the digestive system were studied from modern physiology books. Later, supportive correlation was done between *Ayurvedic* and modern views to build valid and reliable hypothesis regarding the *Panchabhauthika* relation to the various anatomical and physiological aspects of the digestive system.

DISCUSSION

The individual *Mahabhutas* will be having *Bhavas*. The *Bhavas* of *Akasha Mahabhuta* is audition, auditory apparatus, lightness, minuteness, separation, face, neck and lips. The *Bhavas* of *Vayu Mahabhuta* are touch, touch senses, dryness, inspiration, tissue configuration, vitality, apana region, motor function of body. *Tejah Mahubhuta Bhavas* are vision, visual apparatus, splendor, pitta, digestive power and heat and growth of body. The *Bhavas Of Jala Mahabhuta* are taste, taste organ, coldness, softness, confluence, viscous, humidity, kapha, meda, rakta, mamsa, shukra. The

Bhavas of *Prithvi Mahabhuta* are smell, olfactory organ, heaviness, stability and statuette.^[7]

The major function of *Prithvi Mahabhuta* is it improves the size by solidifying the body parts, *Jala Mahabhuta* confluences the body tissues, *Agni Mahabhuta* is responsible for metabolic activities, *Vayu Mahabhuta* divides and differentiates the cell and tissues, *Akasha Mahabhuta* increases the quantity by forming cavities. These result in complexity, delightedness or richness, energy, movement, cavitations/perforations in the body.^[8]

The solidified and tough structures present in a digestive system like mouth, oesophagus till the anus can be considered as the attributes of *Prithvi Mahabhuta* at the digestive system level. The liquid portion present inside the cells lining the digestive system i.e. intracellular fluid and also the fluid present outside the cell i.e. extracellular fluid can be considered as the *Jala Mahabhuta*. The water portion from the secretions of salivary gland, stomach, and intestine can be considered as the attributes of *Jala Mahabhuta* at the digestive system level. The *Agni Mahabhuta* at the digestive system level can be considered as the various metabolic activities in the mitochondria of the cell linings of digestive tract, secretion of various digestive enzymes. The process of movement of food bolus from mouth to anus by various mixing and propulsive movements can be considered as the function because of *Vayu Mahabhuta* since the function of *Vayu Mahabhuta* is movement. The movement of nutrients and other entities from digestive system to Systemic circulation and release of enzymes is due to the influence of *Vayu Mahabhuta* since the movement is the function of *Vayu Mahab-*

huta. The whole digestive tract is an hollow tube like structure, so the hollow lumen for the passage of food can be considered as the *Akasha Mahabhuta*.

CONCLUSION

Man is microcosm of the nature and so the five basic elements present in all matter also exists within each individual. Thus out of the womb of the five elements, all matter is born. The five basic elements exist in all matter. Water provides the classic example: - the solids of iced water are manifestation of the *Prithvi Mahabhuta* (earth principle). Latent heat in the ice (*Agni*) liquefies it, manifesting into *Jala Mahabhuta* (water principle). And then eventually it turns into steam expressing the *Vayu Mahabhuta* (air principle) the steam disappears into *Akasha* or space.

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Similarly the *Panchabhautik* organization should be understood at the various levels of organization in the body.

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