TO STUDY PANCHBHAUTIC SIDHANT ON BASIS OF MODERN ASPECTS

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ABSTRACT

Ayurveda is ancient science, which is based on various principles. One of the principles is Lok-purushsamy siddhant. This clarify that the universe & the body having various similarities in qualities, functions and structure. Various procedures are occur in the universe same happens in the body of human mankind. Ayurveda says that universe is formed by basic things like Pruthvi (Earth), Aap (Water), Tej (Fire), Vayu (Air)&Akash (space). All these Pruthvi (Earth), Aap (Water), Tej (Fire), Vayu (Air)&Akash (space) are available in the body. Universe is grease full due to special energy. This energy is called as chaityna. As chaityna present in the universe such type of energy present in the body also. After collecting all information regarding these mahabhootas structure and functions of the body and considering existing views and observation we conclude that facts in the universe & body having same property. Body is made up of hard material is in from of Pruthvi (Earth), agni made is in from of various functions ours one Tej (Fire) mahabhoot & moment is done by Vayu (Air) mahabhoot. But all above weather or functions requires space & this space is given by Akash (space) amahabhoota.

Key words- Lok, Purush, Universe, Mahabhoot, Pruthvi (Earth), Aap (Water), human body, siddhant.

INTRODUCTION

That means basic elements that are present in the universe represents themselves in a miniature form in the human body. Those things which are found in the universe we will see in the human body. These may be visible or not. Thus the human body is micro-cosm of the universe¹ This five states are Pruthvi (Earth), Aap (Water), Tej (Fire), Vayu (Air) and Akash (space) amahabhootas. Out of these five two are visible by our naked eyes that is Pruthvi (Earth) and Aap (Water). We can see various mountains, soil, solid materials around us. The solid is termed as ‘Pruthvi (Earth)’ in Ayurveda. Also liquid matter is seen in river, sea, and it is termed as ‘Aap (Water)’. Thus Pruthvi (Earth) and Aap (Water) are visible materials around us. Remaining three are Tej (Fire), Vayu (Air), and Akash (space). From these three Vayu (Air) and Tej (Fire) mahabhootas are feel by sensation and they give their existence by their work. Last mahabhoot which available for proper function-
ing of all above materials & matters. It is called as space mahabhoot, this provide space for various functions. Sarvemoortaswaroop means special shape & size it also gives weight to material. Grossly body has definite shape & size body cell has also definite shape & size. Gandhaindriya or nose is formed by Pruthvi (Earth) mahabhoot. Dravyasamuha means liquid present in the body or universe it is in form of single solution or mixture. Molecules of this Mahabhoot come together due to Bandhan or force of attraction. This force is less than Pruthvi (Earth) & more than. Vayu (Air). From cellular level to gross systemic level Aap (Water) plays major role in the body. Tej (Fire) seems in form of Pakti. Pakti means to digest or liberate & burns energy. All these functions done by Tej (Fire) Mahabhoot. Eye is formed by major part of this Mahabhoot. Vagatigandhan is main function of Vayu (Air), it means motion in the body in specific direction. Also sparsh & all movements i.e. Cheshta, Samvegadanspandan done by Vayu (Air). All voluntary and involuntary movements sparash like pain, touch, cold, hot etc. are performed by this mahabhoot sensory and motor movements are carried by this mahabhoot. Sprashanedriya or skin is special organ formed by Vayu (Air)mahabhoot. All chidra means holes or channels of the body & space between two parts or organs, vacuoles means empty space is due to Akash (space)mahabhoot. It provides space for functions of all above mahabhootas. Ear is formed by mainly this mahabhoota. Space mean open area, or distance between two points or cells i.e. intercellular space. In panchmahabhoot sidhant, the word panchmahabhoot means five basis elements or basic matter of universe. Panch means five and mahabhota means basic elements which are present in body as well as universe. Charak in his text clearly mentioned thatkha etc. five mahabhoot & chetanadhatu forms Purusha or live body. When Atma became apart from the body then body became shunyagar or cold only panchamahabhoothas remains. Hence it called as panchatwagata. In case of dead body only panchamahaboot remains.

5) Material & Methods:-

Human Body is one of magic thing formed by God, structural and functional smallest unit of body is cell. According to modern science cell is formed by Nucleus, cell body, cytoplasm. Nucleus contains nucleolus and gens etc. which carry various information from one generation to next generation. Cytoplasm contains ribosomes, mitochondria, myelin fi-
bers, Golgi apparatus, microtubules vacuoles etc. Ayurved also told components of body i.e. cell or peshi is formed by Pancharmahabhoota. There is similarity between mater of lok and mater of cell or body. Similarity of panchamahabhoota in universe and body is called lok-purush-samyasiddhant. Lok mean universe. Universe is fromed by panchmahaboota. PrutiviAap (Water), Tej (Fire), Vayu (Air), and Akash (space)a along wit its panchatanmatra. These all factors we can easily access in our body. Prutivi mater is found in form of bones, hard material etc. Aap (Water) mater is found in form of water, urine etc. Tej (Fire) mater is found in form of various elements and their functions like body temperature, digestion etc. Vayu (Air) carries various functions of the body. The Akash (space)a provides space for all above functions. Thus our body is made up of five elements. The body materials normally nourished by Gross food or gross out sided panchamahaboota, that we consumed. These matters are in minute form in our body. We can see various basic elements in universe, such type of elements i.e. calcium, ferrous etc. are available in our body.

According to RachanaSharir our body is also similar to universe. Small Flows of the water come together to form river, rivers come together to form sea. Such type of arrangement is also seen in our body. Capillaries formvenules or arterioles. These venules or arterioles forms veins or arteries. Thus veins or arteries come together to form vena cava or aorta. Cell or body contents atoms, protons, neutrons, molecules and compounds. These molecules liberate various chemicals which produce energy. This energy keeps body warm, carries functions of the body. Such packets of energy said to be Agni or Tej (Fire).

To carry all functions there should motions and these functions should be controlled by somebody. This motions which controls or accelerate this functions, one of most important matter is working this is called as Vayu (Air). This functions are some time in form of electric in nature or chemical in nature. The electric type of functions carried by nervous system while chemical type of functions carried by hormones. To carry all above functions there shouldn’t be any obstacle. If there is no any obstacle then the functions will work smoothly. For this purpose space should be required. This space is provided by Akash (space)amahaboota.

6) DISCUSSION:-
A. Panchabhootic similarities between universe and body. The place where we are living is amazing place. We can see so many factors are available around us. But according to Ayurveda these materials are only in 5 states. These five states are Pruthvi (Earth), Aap (Water), Tej (Fire), Vayu (Air) and Aakash (space). The basis of sidhant is that five mahabhootas are present in the universe are Pruthvi (Earth), Aap (Water), Tej (Fire), Vayu (Air) and Aakash (space). These mahabhootas are present in body with their properties but in minute state.

<table>
<thead>
<tr>
<th>Sr. No</th>
<th>Panchmahabhoot</th>
<th>Universe</th>
<th>Body</th>
<th>Special Parts</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Pruthvi (Earth)</td>
<td>In form of soil, stone like solid material</td>
<td>In hard materials like bones.</td>
<td>Bone muscle liver spleen</td>
</tr>
<tr>
<td>2</td>
<td>Aap (water)</td>
<td>In form of water</td>
<td>In form of lymph urine</td>
<td>Blood, lymph CSF</td>
</tr>
<tr>
<td>3</td>
<td>Tej (Fire)</td>
<td>In form of sunlight and heat</td>
<td>Tej (Fire) form of agni and de-hosma</td>
<td>Body temperature and Agni</td>
</tr>
<tr>
<td>4</td>
<td>Vayu (Air)</td>
<td>Air, atmosphere in the universe and its functions</td>
<td>Air, similar structures O₂ and CO₂ etc and its functions.</td>
<td>O₂,CO₂</td>
</tr>
<tr>
<td>5</td>
<td>AAkash (space)</td>
<td>Space of universe</td>
<td>various vaculaton or empty space or ashay in the body</td>
<td>Various cavities, vacuoles in cell or intercellular space in the body</td>
</tr>
</tbody>
</table>

B) Concept of Panchmahabhoot with modern science:-

Now a day’s modern physics gives about matter. According to modern physics there are three states of matter are solid, liquid and gaseous. In case of solid matter two atoms come closely and binding energy is more while in liquid two atoms of liquid are too far than the solid matter binding energy is less than solid. In case of gas their particles too far than liquid and the binding energy is much less than the liquid. Above three mahabhootas are clearly mentioned in Ayurveda in case of Tej (Fire) mahabhoot various types of energies are considered. Mainly heat and light energy are comes under the heading of Tej (Fire) mahabhoot. If there is no heat then no rain nor water neither various functions occurred.
in universe not photosynthesis nor food. Then there will not be living things on the earth. Without this universe can’t survive.

We already seen information about panchmahabhoth. Not only this fivebhootas consist a body, when this panchmahabhothas properly unit with Atama or Shariri then and then only it is called as purusha or live human body Universe also alive with some power behind it like paramathma 6th is most important thing which binds all mahabhothas that is called aschetana. Hence chetanadhatu present in the body as well as in the universe is most important thing. Basic elements of life panchmahabhuta body is miniature image of universe. when life energy seperates from the body only non-active panchmahabhothas remains hence there is no energy body became cold called shunyagar or Achetan or Dead body.

Table No-02

<table>
<thead>
<tr>
<th>Sr. No</th>
<th>Panchmahabhoth</th>
<th>Sense organ</th>
<th>Quality</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Pruthvi (Earth)</td>
<td>Nose</td>
<td>Gandha</td>
</tr>
<tr>
<td>2</td>
<td>Aap(water)</td>
<td>Tongue</td>
<td>Rasa</td>
</tr>
<tr>
<td>3</td>
<td>Tej (Fire)</td>
<td>Eye</td>
<td>Rupa</td>
</tr>
<tr>
<td>4</td>
<td>Vayu (Air)</td>
<td>Skin</td>
<td>Sparsha</td>
</tr>
<tr>
<td>5</td>
<td>Aakash (space)</td>
<td>Ear</td>
<td>Shabda</td>
</tr>
</tbody>
</table>

D) Concept of Panchmahabhoot in formation of Sense organ :-

There are Pruthvi (Earth)Aap (Water)Tej (Fire)Vayu (Air)Aakash (space) are panchmahabhootas and their qualities are serially Gandharasrupsprasha and shabdaKha etc. five mahabhothas and chetanadhatu unite to form purusha or live body. Concept of Panchmahabhoot in formation of Special Sense organs has Priority of special mahabhotha:-

7) CONCLUSION:-

One more thing is that though all mater come together then also there is no life hence Ayurveda told that “panchamahaboot shareri samawaya purusha uchatya”. Most important component of body is pran or chaityanya. There should be all above
components are in proper proportions mixed with each other then and then also sajiva, live sharir is formed. This valuable matter is called life energy or pran or chetana. In this way Ayurveda has told components of the body.

- According to universe structures of body resembles.
- Functions occurs in the universe same type of functions performed by body.
- There are special sense organs which are formed by special mahabhoot according to modern science body is formed by various matter like solid liquid gases, same type bodies formed by panchmahabhootas according to Ayurveda. Thus basic principle of Ayurveda that is lok-purush samya siddhant is proved by Rachana (Anatomically) and Kriya (Physiologically) on modern basis.

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