

**CONCEPT OF PANCHMAHABHUTA AND CRITICAL REVIEW ON ITS  
RELATION WITH TRIDOSHA, TRIGUNA AND SHADRASA**

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Article Received on  
15 Oct. 2020,

Revised on 04 Nov. 2020,  
Accepted on 25 Nov. 2020

DOI: 10.20959/wjpr202015-19361

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**ABSTRACT**

For true exploration and validation of *Ayurveda* in all aspects, scientific inputs should confirm to *Ayurveda's* basic principles and philosophy. No any rewarding work has been done on *Panchmahabhuta Siddhant* and it is still stalemate for us. In this perception, present attempt is enlightened on its basic concept and clinical application and its importance in *Ayurveda*. *Ayurveda* depends on the concept of *Panchmahabhuta* i.e., *Prithvi*, *Aap*, *Tej*, *Vayu*, *Akasha*. The food, the planets and every living and non-living thing are made up of these five element. *Tridosha*, *Triguna* and *Shadrassa* also comprises *Panchmahabhuta*. Here emphasis has been given on evolution of *Panchmahabhuta*, its relation with other fundamentals like

*Dosha*(humours), *Rasa*(taste), *Garbhotpatti* (embryonic development). In this article, we focus on *Panchbhautic dravya*, its *guna karma* and clinical significance and its relation with *Tridosha*, *Triguna* and *Shadrassa*.

**KEYWORDS:** *Ayurveda*, *Panchmahabhuta*, *Tridosha*, *Triguna*, *Shadrassa*.

## INTRODUCTION

*Ayurveda* believes that everything in this universe is made up of five basic elements. Human body composed of five basic elements known as “*Panchmahabhuta*”. The food we eat is also composed of *Panchbautic*, when the food undergoes digestion with the help of *Jatharagni* (digestive fire), *bhautic angi* and *dhatwagni*, *Parthiv* properties of food nourishes the *pathiv* parts of the body. Balance in these elements means health and imbalance means disease. These are basic blocks of life. They are present in every sphere of life. Thus the concept of *Panchmahabhuta* applies to everybody's life.

These five elements are.

1. *Prithvi*
2. *Aapa*
3. *Teja*
4. *Vayu*
5. *Aakash*

**MATERIAL AND METHOD:** For this study *ayurvedic* literature is collected from *Ayurvedic Samhitas*.

## REVIEW OF LITERATURE

According to the concept of *Panchmahabhuta*, each and every component of this world is made of these five basic elements of nature.<sup>[1]</sup> These *Mahabhutas* are present in all the moving and inert object, materials and substance of universe, including human being, animals and plants. Since they encroach all through the universe and its components and show their presence, they are called *Mahabhuta*.

## DEFINITION OF SHARIR

These five basic elements making up the composition of the human body gets impregnated with *Atma*, the life gets manifested in the mass of five elements which we call as *Sharir*.

*Bhuta*: which means has its identity and existence.

## PANCHMAHABHUTA GUNA

*Prithvi* - *gandha*

*Aapa*-*rasa*

*Teja* - *rupa*

*Vayu- sparsha*

*Aakasha –shabda*

### **PANCHBHAUTIK DRAVYA(ELEMENT) GUNA-KARMA**

#### **PARTHIVA DRAVYA**

The substance which is heavy, hard, clear, slow, dense, bulky, stationary and has predominance of smell is *Parthiva*, this causes growth, heaviness, solidity and stability.<sup>[2]</sup>

#### **APYA DRAVYA**

*Apya dravya* are fluid, unctuous, cold, heavy, mild, dense, moving, soft, slimy and have the predominance of taste; their function is to create moistness unctuousness, stimulation, softness and pleasantness or contentment.<sup>[3]</sup>

#### **AAGNEYA DRAVYA**

*Aagneya dravyas* are sharp, hot, dry, minute, light, nonslimy and have form(*rupa*) as the prevailing *guna*; the functions are burning, cooking, illumination, giving lustre and colour.<sup>[4]</sup>

#### **VAYAVIYA DRAVYA**

*Vayaviya dravyas* are dry, minute, light, nonslimy, causing widening or looseness, quick spreading, cold, rough and having the touch *guna(sparsh)* as the prevailing one; functions are causing dryness, lightness, clarity, tiresomeness and sustaining the *dhatu*s.<sup>[5]</sup>

#### **AKASHA DRAVYA**

*Akasha dravyas* soft, minute, light, clear, nonslimy, spreading and detached and have the *shabda guna* as the prevailing *guna*; functions are causing softness, rarefaction and lightness.<sup>[6]</sup>

#### **SATVADI GUNA**

<i>Mahabhuta</i>	<i>Mahaguna</i>
<i>Akasha</i>	<i>Satva</i>
<i>Vayu</i>	<i>Raja</i>
<i>Teja</i>	<i>Satva +Raja</i>
<i>Jala</i>	<i>Satva +Tama</i>
<i>Prithi</i>	<i>Tamas</i>

Thus from above table which shows relation between *Mahabhuta* and *Mahaguna*.<sup>[7]</sup> We can predict that certain *dravyas* can help in treating the psychiatric disorders by using *Panchbhautic dravyas* in corresponding *Manovikar*.

**PANCHMAHABHUTA AND TRIDOSHA RELATION**

<i>Vata</i>	<i>Akasha + Vayu</i>
<i>Pitta</i>	<i>Teja</i>
<i>Kapha</i>	<i>Jala + Prithvi</i>

From above table, *Vata dosha* has predominates of *Akasha* and *Vayu Mahabhuta*. *Pitta dosha* has predominates *Teja mahabhuta*. *Kapha dosha* predominates *Prithvi* and *Jal Mahabhuta*.<sup>[8]</sup> By seeking accurate knowledge of properties of *Mahabhutas* one can apply this knowledge to establish equilibrium of *Doshas*.

**PANCHMAHABHUTA AND SHADRASA RELATION**

<i>Rasa</i>	<i>Mahabhuta dominance</i>
<i>Madhur</i> (sweet)	<i>Prithvi + Jala</i>
<i>Amla</i> (sour)	<i>Prithvi + Teja</i>
<i>Lavana</i> (salty)	<i>Jala + Teja</i>
<i>Tikta</i> (bitter)	<i>Vayu + Akasha</i>
<i>Katu</i> (pungent)	<i>Vayu + Teja</i>
<i>Kashay</i> (astringent)	<i>Vayu + Prithvi</i>

Each *Rasas* originates with predominance of two of the *Mahabhuta*. Even though the *Rasas* are essentially constituted by the five elements, the manifestation of certain *Bhutas* in predominance during their origin results in the diversity. These *rasas* are solely responsible for *dosha prakopa* and manifestation of disease if used in improper way or by use of *Apathyakar ahaar* ultimately wise physician must know the *Panchbhutika* composition of *dravyas* to successfully treat the patient.<sup>[9]</sup>

**PANCHBHAUTIC UTPATTI**

At the practical use level *tanmatra* form of *Mahabhuta* can be consider as eternal. The *Ahankara* manifested from *Mahat* contains three characteristics viz. *Satva*, *Raja*, *Tamas*. The *Rajas* motivates *Tamas* in specific quantities, the 1<sup>st</sup> products of *Ahankar* by these two is *Shabda tanmatra*. *Tanmatra* is subtle quantum of *Mahabhuta* categeory having specific *raja* and *tama*.

**DISCUSSION**

Discussion is important part of any scientific study after entering the depth of any concept by reviewing the old literature and applying the concept through available materials and methods, next step is to test and interpret the obtained data through *Anumana Pramana* from the above review study it is very clear that *Punchmahabhuta Siddhant* is involved in each

diagnostic and therapeutic step. On the basis of thorough knowledge and understanding of *Panchmahabhutas Sidhhant* one can take an account of the causative factors for the imbalance of *Doshas* and thereby find out the solution for the treatment. The *Rasa*, *Guna* and *Karma* of any *Dravya* can be altered by performing appropriate *Sanskar* on *Dravyas*.

The amalgam of sperm and ovum when embedded in uterus along with *Chetana* then *Vayu Mahabhuta* starts division in embryo to form *Dosha* (humours) and *Avayavas* (organs), *Teja mahabhuta* helps in biotransformation or provides energy, *Jal Mahabhuta* provides *Kledan* (moisture). *Prithvi Mahabhuta* provides strength by consolidation and *Akasha Mahabhuta* helps in overall embryonic growth by creating hollow structures of organ.<sup>[10]</sup>

Imbalance occurring with respect to one or more, elements in the body would lead to the disease pertaining to that particular element or element which have undergone imbalance.<sup>[11]</sup>

Eg. *Asthi* or bone tissue is made up of predominantly of *Prithvi Mahabhuta*.

When this *Prithvi* elements undergoes imbalance it leads to bone related disease like osteoarthritis and extra bony growth tissue.

Examination of *panchmahabhutas* can be done as following.

### 1. *Parthiv* element

- From the odour of stool, urine, sweat, *kapha* and *pitta* we can understand the normality or abnormality of *Parthiv* element in the body.

Eg. Diabetic ketoacidosis, lung cancer.

- Observe the structure and composition of bones, nails, teeth and hair.

### 2. *Jaliya* element

- Taste: Eg. Diabetic mellitus, in this disease there is accumulation of ants around the urine of Diabetic mellitus patient due to the sweet taste of urine.
- Examination of fluidity in *rasa*, *rakta*, *mutra* can be helpful in some diagnosis.

### 3. *Tejas* element

For testing *rupa*, we can examine skin colour complexion and texture by eyes and inner mucouslining by endoscopy.

Eg. Paleness, hypopigmentation or cyanotic patches, etc.

#### 4. Vayaviya element

This can be done by touch.

Eg. Respiratory and cardiac movements by hand or stethoscope or pulse examination.

#### 5. Akashiya element

Physician can be examine the cavity or lumen of different hollow organ by various methods.

Eg. Space in the lungs, heart and in abdomen can be examined by percussion.

As observed every matter generated from animals or from earth everything can become a medicine if used rationally as it should be used with *Yukti*.<sup>[12]</sup>

- Drugs which induce to open the bowels are called purgatives in pharmacology. Such drugs bear predominance of *Prithvi* and *Apa Mahabhuta*. They by default move downwards. Hence it can be judged that matter, which moves down can be used as purgative.<sup>[13]</sup>
- Drugs which induce vomiting are called emetics in pharmacology. Such drugs bear predominance of *Agni* and *Vayu mahabhuta*. Both ones are light in mass and tend to move upwards. Hence matter which moves upwards is used as an emetics.<sup>[14]</sup>
- Drugs which generally specify the health are predominant in *Akasha Mahabhuta*. Since drugs predominant in *Vayu Mahabhuta* can be absorb moisture in bowels, they manifest constipation.<sup>[15]</sup>
- Since drugs predominant in *Agni* induce *Agni* in digestive tract, they are used as appetizers. Drugs which are responsible for decreasing body mass are called *lekhana* in Ayurveda. They are predominant in *Agni* and *Vayu Mahabhuta*.<sup>[16]</sup>
- Drugs which are responsible for increasing body mass are called *Bruhana* in Ayurveda. They are predominant in *Prithvi* and *Aapa Mahabhuta*.<sup>[17]</sup>

For these purpose, knowledge of theory of evolution of five elements and formation of *Panchmahabhutas dravyas* will be very useful.

### CONCLUSION

The fruitful conclusions which have automatically emerged through the discussion of the conceptual review study are being presented here. All the available *Dravyas* can be used as medicine, but it requires proper logic and *Yukti*. Also this is possible only after deep understanding of *Panchmahabhutas* it forms the foundation base of all other *Siddhants*.

The concept of *Panchmahabhutas* in *Ayurveda* as moulded in such that it becomes helpful in *Nidan* and *Chikista*. *Mahabhuta* dominance of a *Panchbhautic dravya* can be detected; but it is not possible to understand or predict the configuration of *Mahabhutas*, shape and size of *Mahabhuta* molecules due to limitations of human senses and intelligence.

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