

A Siddhantic Interpretation On 'Bhutebhyo Hi Param Tasmaat Naasti Chinta Chikitsite'**Patil Mahesh Annasaheb**

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Abstract –

Ayurvedic scholars are well aware that sarvadravyam panchbhoutikam asminarhte lie..All the matters are derived from panchmahabhoot and similarly all the bodies are also made up of panchmahabhoot (panchmahabhoot shari`r is amvaayitii sharir) In Ayurveda different definitions for the sharir had been told as Ekdhatwatmak , dwidhatwatmak , ashtadhatwatmak , chaturvimshatitwatmaketc but the physiological definition is 'dosh dhatu mala mulam hi shariram2¹' and these Dosh , Dhatu ,Malas are the derivatives of panchmahabhoot(sloka ..) thus clearing that panchmahabhoot forms the foundation for formation of body.But whenever the issue of health and disease occurs the classics had defined it on the state of dosh dhatu level as Samdoshsamagnisamdhatu ...and Rogastu doshvaishyamyam³. If we see keenly the origin of panchmahabhoot they have been derived from panchtanmatrasie subtle mahabhootas which in turn are derivatives of preceding elements as Rajas and Tamas and so on till Avyakt. Whenever we speak about health and diseases relative to Dosh , Dhatu ,Malassamyavastha and vishamavastha indirectly it is concerned to the panchmahabhootas status only. Further if we probe into panchmahabhootas we can reach to rajas tamas , ahamkar and mahanetc as the original cause of balance and imbalance of doshas, but practically beyond panchmahabhootas the matter becomes so subtle and difficult to grasp that proper conclusions cannot be drawn in general alike Dosh , Dhatu ,Malasor panchmahabhutas hence bhutebhyo hi paramasmaatchikitsachinta nivartate⁴ is practical threshold for vaidyas to understand the health, disease and treatment in general ...

Keywords- (tanmatras, paramanus , ahamkar , nothingness, brahman , atoms, god particle)

Aims –

- 1) Panchmahabhut forms the basis of all matter.
- 2) All the physical and mental ailments treatments fall within the periphery of Panchmahabhut.

Objects –

- 1) To review different Darshanik view about panchmahabhut origin .
- 2) To review Panchmahabhut according to Ayurveda.

Introduction –

It is well known visible that everything surrounding us is made up of matter which includes Inanimate (stone , rocks , mud , dust , water ,air ,fire , ether etc) and animate (all living creatures including trees, algae , moss , etc) . The only specificity in animate beings is that along with matter it also possesses the nonphysical entity so called as Soul or atman. This physical body matter forms the shelter for this Atman /soul in the animate beings and hence the body is said to be alive - Sendriyamchetanamnirindriyam achetan⁵.

All the so called visible matter is actually made up of aggregation or adherence of very minute particles known as atoms or paramanu. The paramanus are the actual particles at a stage where they cannot be further physically divided. These atomic particles are actually made up of particular

Mahabhut in its very finer form known as tanmatra. There are Panchtanmatras of Panchmahabhut. But this is not the end of the atomic dimension, they further again contains innumerable subatomic particles which are dimensionless and beyond the physical perception. In the present context we are going to study only about the matter which is within the purview of physical dimension. According to Ayurveda acharyas these physical bodies are made up of pachmahabhut and atman. The diseases are only occuring and influencing to physical body and physical mind but cannot to the Soul as it is Nirvikari and nirgun .

Nrvikaarparstvaatamasatvabhutgunendrya⁶.

Similarly whatever medicine is to be given as treatment for this physical body and mind, diseases is also made up of Panchmahabhut.

Literature Review - In the classics and different scriptures different theories had been told for the origin of Panchmahabhootas –

- 1) Acc to Taitiryopnishad each panchmahabhoota had been formed from its earlier mahabhoot in successive order and the first mahabhoot developed was Akashmahabhoot from Atman – Atmanahakaash⁷.
- 2) Acc to Nyaya Vaisheshika the panchmahabhoot as were formed by the supreme will of combination of atomic particles of respective mahabhoot as follows – First the single parmanu (atom) of each mahabhoot united with its another atom and formed Dyunak (diad), the two diads then combined to form triad (trasrenu) the visible three dimensional particle of respective mahabhoot ,the three triads then comined to form Quadrad (chaturnak) and finally four chaturnkas combined to form a pentad (Panchanuk) a clear visible form of individual mahabhoot⁸.
- 3) Acco to Samkhya darshana , the Rajas and Tamas combines to form Panchtanmatras (subtle form) which latter produces Panchmahabhootas in successive order asAkash, Vayu, Agni, Aap and Prithviwith particular guna predominant⁹ .
- 4) Acc to Vedantdarshan all the mahabhootas are formed by the combination of all mahabhootas in their successive order in the ratio proportionate as half of its own and half portion of total remaining four bhootasie one eighth of each (1/2 + 1/4+ 1/4 +1/4+1/4)¹⁰.
- 5) Acc to Charak the panchmahabhootas are derived from Panchtanmatras which are derived from Ahamkar and by Bhootanupravesh each the guna of each mahabhoot enters into the next mahabhoot in successive order and thereby addind the additional qualities of former guna into latter one . Thus Akashmahabhoot has only Shabdaguna but prithvi has shabda, sparsha, rupa, rasa and gandha¹¹.

Acc to Ayurveda each mahabhootas is not free and individually available but always found in combined state with remaining mahabhootas and hence all theDravyas (matters) contain all the mahabhootas and the matter with predominant mahabhoot is named by that mahabhoot as Parthivdravya, Jaliyadravya , Vaayaviyadravyaetc¹²

Acc to Ayurveda Sharir is also made up of combination of Panchmahabhoot and AtmanPanchmahabhutsharirisamvay¹³ and the health of sharir , diseases of sharir , its treatment is exclusively for panchbhoutiksharir only while Atman is Nirvikaar , . Actually Panchmahabhootas lies at the margin of gross and subtle ac to their origin. Acc

to Ayurveda Dosh dhatu mala mulam hi shariram | ie the combination of above three is cause for our body and again it had been mentioned that these dosha , dhatu and malas are derivatives of Panchmahabhoot only thus clearing that sarvadravayampanchbhoutikam .

Doshas –

- 1) Vaat – Akash + Vayu ,
- 2) Pitta – Agni +Jala 3) Kapha – Prithvi + Jala

Dhatus –

- 1) Rasa – Jala ,2) Rakta – Agni + Prithvi +Jala 3) Mamsa – Prithvi + Jala 4) Meda – Prithvi + Jala , 5) Asthi – Vaayu + Agni +Prithvi + Akaash , 6) Majja – Prithvi + Jala , 7)Prithvi + Jala

Malas –

- 1) Purisha – Prithvi + Jala+ Agni 2) Mutra – Jala + Agni 3) Sweda – Jala + Agni

Even in the mental constitution the Satva, Rajas and Tamas shows following influence with panchmahabhutas –

- 1) Sattva –Akash + Jala
- 2) Rajas – Agni + Vayu
- 3) Tamas – Prithvi + Jala

Thus nothing remains beyond the scope of Panchmahabhutasfor living bodies either in maintainance of health or treatment or in the vitiation of Dosh, Datus and Malas which forms the very basis of our body acc to Ayurveda ..

Some scholars started practicing Ayurveda absolutely on the basis of Panchmahabhutas in the name of Panchbhoutiki Chikitsa , however understanding the variation in panchmahabhutas become very subtle and complex to understand since their position is very earlier in origin than dosh dhatus and malasacc to evolution theory of samkhya. Ayurvedicacharyas taking this in account the subtleness and complexity of panchmahabhutas had explained everything on the basis of Dosh Dhatus and Malas respectively through their guna and karma for convenience of vaidyas to maintain swasthya and treat diseases .

But ultimately everything comes in the pheriphery of panchmahabhutas directly or indirectly for fulfilling the aim of Ayurveda and beyond panchmahabhutas the matter becomes very subtle and complex ..

Modern Review –

So says modern theory about the matter that all the matter in the universe is made up of very fine elementary particles known as atoms. These atoms are defined as the smallest particle of matter which cannot be further divided. However this is not true so , as nowadays the scientist had discovered around hundreds of different subatomic elementary particles like electron , proton, neutron, positron , boson ,tecatronetcetc which are beyond the limit of understanding through general physical laws. 14

According to Quantum theory everything is one energy ie .. all the matter is form of one energy . This energy can be converted from one form to another ie.. matter to energy and vice versa¹⁵. Everything is made up of one unique energy which may be termed as Bramhan , God, God particles or Nothingness Discussion & Observation –

From the darshanic or philosophic view point the Panchmahabhutas are of no much significance in concern to their aspect in maintenance of Health point of view or in any diseases management but just only out of curiosity and analysis regarding the origin of animate and inanimate beings existing on this universe purpose it is of much important . For example the Sankhya , Nyaya , Vaisheshik Darshanas had explained their own theory about the origin of Panchmahabhut and universe . The Upanishads had tried their scientific reasoning behind the origin of Panchmahabhut and this universe in their own way . But Ayurveda which is a life science and concerning with the maintainance of health and treatment of the diseases had given much of significance to panchmahabhutas . Sinnce according to Ayurveda the living beings are made up of combination of Panchahabhut and ternal soul. The Souls is imperishable and eternal while the physical body and the mind are subjected to disease as wel as perishable one day. Hence Ayurveda had scientifically accepted the vedant theory and Sankhya theory about the origin of Panchmahabht and from panchmahabhut the origin of Dosh, Dhātu and Mala which is the basis of our body functioning.

Conclusion-

If one desires for disease free health and maintenance of existing health through this physical body and mind the knowledge about

Panchmahabhutas and its influence on the body is absolutely important. Even though there are difference of opinions by various acharyas and scriptures regarding the origin of Panchmahabhutas but almost all the scriptures and acharyas accept that the physical body is made up of Panchmahabhutas combination only and is subject to be perishable one or other day. The Dosh,Dhatus and Malas which forms the basis of this body according to Ayurveda is derivative of this panchmahabhutas only.

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