

pancamahAbhUtAs - some points

pRthvI, ap, tejas, vAyu and AkAza are together called "bhUtAs" which mean "that which has been". A realistic physical world must be accepted as real as it appears to our external senses. The external senses perceive five different attributes -

- | | | |
|--------------------------|--------|--------|
| <input type="checkbox"/> | gandha | odor |
| <input type="checkbox"/> | rasa | flavor |
| <input type="checkbox"/> | rUpa | form |
| <input type="checkbox"/> | sparza | touch |
| <input type="checkbox"/> | zabda | sound |

Because of this fact, it is able to resolve the entire objective world of sensible matter down to terms of gandha, rasa, rUpa, sparza and zabda. pRthvI, ap, tejas, vAyu and AkAza are the dravyAs that are linked to these attributes respectively.

- | | | |
|--------------------------|--------|--------|
| <input type="checkbox"/> | pRthvI | gandha |
| <input type="checkbox"/> | ap | rasa |
| <input type="checkbox"/> | tejas | rUpa |
| <input type="checkbox"/> | vAyu | sparza |
| <input type="checkbox"/> | AkAza | zabda |

THE ORIGIN OF bhUtAs

The origin of bhUtAs is told in TaittiriyaopaniSad as -

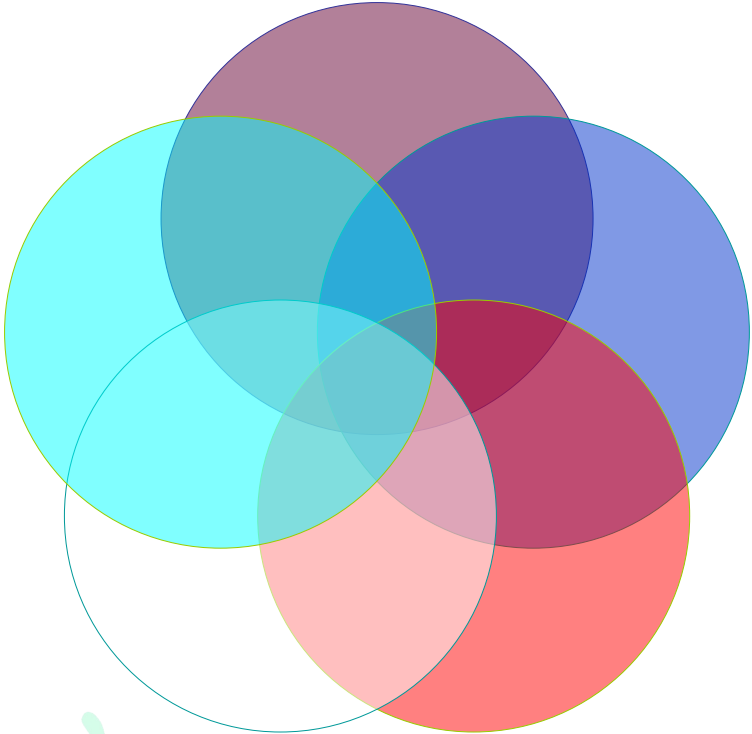
- | | | |
|--------------------------|--|--------------------------------|
| <input type="checkbox"/> | "TasmAt vA etasmAdAtmanA AkAza sambhUta" | AkAza was originated from AtmA |
| <input type="checkbox"/> | "AkAzAd vAyu" | vAyu from AkAza |
| <input type="checkbox"/> | "vAyoragni" | agni from vAyu |
| <input type="checkbox"/> | "agnerApa" | ap from agni |
| <input type="checkbox"/> | "adbhya pRthvI" | pRthvI from ap |

This order of evolution is based on the fact that the gross is manifested from the subtle. caraka follows the same order in naming the bhUtAs - "mahAbhUtAni kham vAyuagnirApa kSitistatha I".

pRthvI or
earth

AkAza
or ether

jala
or water



vAyu
or air

agni
or fire

vaidyagrāma
सर्वे भवन्तु सुखिनः

GENERAL CLASSIFICATION OF bhUtAs

The bhUtAs, except AkAza, are divided into 5 as below:

- As nitya (eternal or non-liable to destruction) and anitya (non-eternal or liable to destruction).
- As zarIra ("The seat of the soul for experience is the body. The body which delimits the soul in which enjoyments take place, is the seat of enjoyment. Enjoyment is the immediate experience of pleasure and pain").
- indriya (sense organ - the substratum of contact with mind causes knowledge, while not being the substratum of any manifested special quality except sound).
- viSaya (object - that which is different from body and organ).

There is a general trend to translate the five bhUtAs as earth, water, fire, air and space, - this is incomplete. Earth is only a viSaya (object) of pRthvI. Similarly water to ap, fire to tejas and air to vAyu are all just their viSayAs, while AkAza is all pervading. These translations are in one way "limiting the infinite".

pRthvI

"tatra gandhavatI pRthvI" - tarkasamgraha.

That which has odor as its inherent quality is pRthvI.

It is tamas predominant ('tamobahula pRthvI" - suzruta zArIra).

Classifications:

- A. nitya and anitya
- B. zarIra - body having smell, like ours. This is further divided into
 - i. yoniya -which is of two types
 - aNdaja (bird etc)
 - jarAyuja (pazu etc)
 - ii. ayoniya - which is of two types
 - dharmaja (devarSi etc)
 - adharmaja (kRmi etc)
- C. indriya - That which grasps odor is the olfactory sense and it abides at the tip of the nose.
- D. viSaya - an object producing odor is the pArthiva object like clay, stone and such other things.

ap

Its vaizeSika guNa is rasa and is predominant of satva and tamo guNAs.

"zItasparzavatyApa" - tarka samgraha. That which is cold to touch is ap.

Classifications:

- A. nitya and anitya
- B. zarIra - Body resides in varuNaloka
- C. indriya - that which perceive savor is the gustatory sense and is located at the tip of the tongue.
- D. viSaya - object are rivers, oceans etc.

tejas

Its vaizeSika guNa is rUpa and is predominant of satva and rajas.

"uSnasparzavat tejas" - tarka samgraha. That which has hot touch is tejas.

Classifications:

- A. nitya and anitya
- B. zarIra - The body is well known in the Solar system.
- C. indriya - the organ is the visual sense which perceives from and it has for its seat, the forepart of the pupil of the eye.
- D. viSaya - the object is of four kinds:
 - i. bhauma (earthy) - common fire and the like.
 - ii. divya (heavenly) - lightning produced by watery fuel.
 - iii. audarya (gastric) - that which causes digestion of food eaten.
 - iv. Akaraja (produced in mines) - metals like gold etc. (as metals like gold do not get destroyed even with constant application of heat, unlike viSayAs of pRthvI or ap, they are included in this category).

vAyu

Its vaizeSika guNa is sparza, but has no form.

"rUparahita sparzavAn vAyu" - tarka samgraha.

It is predominant in rajas.

Classifications:

- nitya and anitya
- zarIra - It is found in the world of air
- indriya - It is the sense of touch which apprehends touch and it is spread all over the body.
- viSaya - The cause of tremor of trees etc.

The air that circulates within our body is the prANa - vital breath. Though one, it is denoted variously as prANa, apAna etc, owing to difference in location and functions.

AkAza

Its vaizeSika guNa is zabda. It is predominant in satva guNa. It is one, all pervading and eternal. The organ is zrotra.

vaidyagrāma
सर्वे भवन्तु सुखिनः

pancamahAbhUta composition of doSAs and rasAs

doSA	vAta	vAyu + AkAza
	pitta	agni + jala
	kapha	pRthvI + agni
rasa	madhura	pRthvI + jala
	amla	pRthvI + tejas
	lavaNa	jala + tejas
	tikta	vAyu + AkAza
	katu	vAyu + tejas
	kaSAya	vAyu + pRthvI

Properties & actions of pancamahAbhUtAs (dravyAs & their relation to bhUtAs)

द्रव्य	गुण		कर्म		द्रव्य	गुण		कर्म	
पार्थिव	गुरु	heavy	उपचय	development	वायव्य	लघु	light	रौक्ष्य	roughness
	खर	coarse	सङ्घात	compactness		शीत	cold	ग्लानि	depression
	कठिन	hard	गौरव	heaviness		रूक्ष	rough	विचार	movement
	मन्द	dull	स्थैर्य	firmness		खर	coarse	वैशद्य	non-sliminess
	स्थिर	stable				विशद	non-slimy	लाघव	lightness
	विशद	non-slimy				सूक्ष्म	subtle		
	सान्द्र	solid				स्पर्श	touch		
	स्थूल	gross							
	गन्ध	smell							
आप्य	द्रव	liquid	उपक्लेद	moistening	आकाशीय	मृदु	soft	मार्दव	softening
	स्निग्ध	unctous	स्नेह	unction		लघु	light	सौषिर्य	hollowing
	शीत	cold	बन्ध	binding		सूक्ष्म	minute	लाघव	lightness
	मन्द	dull	विष्यन्द	oozing		श्लक्ष्ण	smooth		
	मृदु	soft	मार्दव	softening		शब्द	sound		
	पिच्छिल	slimy	प्रह्लाद	exhilation					
	रस	taste							
आग्नेय	उष्ण	hot	दाह	heat					
	तीक्ष्ण	sharp	पाक	digestion					
	सूक्ष्म	minute	प्रभा	lustre					
	लघु	light	प्रकाश	light					
	रूक्ष	rough	वर्ण	complexion					
	विशद	non-slimy							
	रूप	form							