



UNIQUE JOURNAL OF AYURVEDIC AND HERBAL MEDICINES

Available online: www.ujconline.net

Review Article

PANCHABHAUTIK ORGANIZATION OF MALE REPRODUCTIVE SYSTEM – A CRITIQUE

Kamath Nagaraj^{1*}, Arjun Ram¹, Kulkarni Pratibha²

¹P.G. Scholar, Department of ShareerAKriya, Sri Dharmasthala Manjunatheshwara College of Ayurveda& Hospital, Hassan, Karnataka, India

²Associate.Professor & Head, Department of ShareerAKriya, Sri Dharmasthala Manjunatheshwara College of Ayurveda& Hospital, Hassan-573201, Karnataka, India

Received 30-08-2014; Revised 29-09-2014; Accepted 27-10-2014

*Corresponding Author: **Kamath Nagaraj**

P.G. Scholar, Department of ShareerAKriya, Sri Dharmasthala Manjunatheshwara College of Ayurveda& Hospital, Hassan-573201, Karnataka, India

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 *Bhutaseach* of different nature.

The major function of *PrithviMahabhuta* is it improves the size by solidifying the body parts, *Jala Mahabhuta* confluences the body tissues, *Agni Mahabhuta* is responsible for metabolic activities, *VayuMahabhuta* divides and differentiates the cell and tissues, *Akasha Mahabhuta* increases the quantity by forming cavities.

The solid and tough structures like organs and at microscopic level sperm and other cellular components are the attributes of *Prithvi Mahabhuta*. The liquid portion present inside the systems i.e. intracellular fluid, secretions from seminal vesicles, prostate can be considered as the attributes of *Jala Mahabhuta*. The *Agni Mahabhuta* can be considered as various enzymes that being secreted. The process of cell division, spermatogenesis can be considered as the function because of *VayuMahabhuta* since the function of *VayuMahabhuta* is differentiation along with this the various movements like motility of sperm and ejaculation of semen can also be attributed to *VayuMahabhuta*. The space present inside various organs and various channels present for the secretions, sperm and seminal fluid to flow can be attributed to *AkashaMahabhuta*.

Keywords: *Panchamahabhuta*, Male, Reproductive system, *JalaMahabhuta*, *VayuMahabhuta*.

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 universe¹.

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 elements. 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 *PrithviMahabhuta* (earth principle). Latent heat in the ice (*Agni*) liquefies it,

manifesting into *JalaMahabhuta*(water principle). And then eventually it turns into steam expressing the *VayuMahabhuta* (air principle) the steam disappears into *Akasha* or space². *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 existence³. *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 *Drisyabhuta* in varying degrees of predominance. Thus in the physical world everything is a combination of *PanchaMahabhutas* & we cannot see them independently⁴. Thus the five basic elements *AkashaVayu*, *Teja*, *Jala* and *Prithvi* are present in one substance. This proves that all five elements are present in all matter in the universe⁵.

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.

The organs of the male reproductive system include the testes, a system of ducts (including the epididymis, ductus deferens, ejaculatory ducts, and urethra), accessory sex glands (seminal vesicles, prostate, and bulbourethral glands), and several supporting structures, including the scrotum and the penis. The testes (male gonads) produce sperm and secrete hormones. The duct system transports and stores sperm, assists in their maturation, and conveys them to the exterior. Semen contains sperm plus the secretions provided by the accessory sex glands. The supporting structures have various functions. The penis delivers sperm into the female reproductive tract and the scrotum supports the testes.

The testes produce sperm and the male sex hormone testosterone. The ducts transport, store, and assist in maturation of sperm. The accessory sex glands secrete most of the liquid portion of semen. The penis contains the urethra, a passageway for ejaculation of semen and excretion of urine.^{6]}

AIMS & OBJECTIVES

To critically analyze the *Panchabhauthik* organization of male reproductive system

MATERIALS AND METHODS

The *BruhatTrayi* were scrutinized regarding the references for the *Guna* and *Karma* of the *Panchamahabhuta*. Later, physiologico-anatomical aspects of the male reproductive 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 male reproductive

DISCUSSION

The individual *Mahabhutas* will be having *Bhavas*. The *Bhavas* of *AkashaMahabhuta* is audition, auditory apparatus, lightness, minuteness, separation, face, neck and lips. The *Bhavas* of *VayuMahabhuta* are touch, touch senses, dryness, inspiration, tissue configuration, vitality, apana region, motor function of body. *Tejah Mahabhuta* *Bhavas* are vision, visual apparatus, splendor, pitta, digestive power and heat and growth of body. The *Bhavas* of *JalaMahabhuta* are taste, taste organ, coldness, softness, confluence, viscous, humidity, kapha, meda, rakta, mamsa, shukra. The *Bhavas* of *Pritivi Mahabhuta* are smell, olfactory organ, heaviness, stability and statuette⁷.

The major function of *PrithviMahabhuta* is it improves the size by solidifying the body parts, *Jala Mahabhuta* confluences the body tissues, *Agni Mahabhuta* is responsible for metabolic activities, *VayuMahabhuta* divides and differentiates the cell and tissues, *AkashaMahabhuta* increases the quantity by forming cavities. These result in complexity,

delightedness or richness, energy, movement, cavitations/perforations in the body⁸.

The solid and tough structures present in a male reproductive system like testes, epididymis still the penis can be considered as the attributes of *PrithviMahabhuta* at the male reproductive system level. The liquid portion present inside the cells lining the male reproductive system i.e. intracellular fluid and also secretions from leydig cells, seminal vesicles, prostate can be considered as the attributes of *JalaMahabhuta*. The fluid portion of seminal fluid which gives nourishment and energy to sperms can be considered as the attributes of *Jala Mahabhuta* at the male reproductive system level. The *Agni Mahabhuta* at the male reproductive system level can be considered as the various metabolic activities in the mitochondria of the cell linings of male reproductive tract, secretion of various enzymes like hyluranidase (protein digesting enzyme) by the sperm so as to break the outer lining of the ovum and help in penetration of head of sperm inside the ovum. The process of movement of sperm from vagina to uterus/ ovum by can be considered as the function because of *VayuMahabhuta* since the function of *VayuMahabhuta* is movement. The movement of various secretions from their respective organs, ejaculation of semen due to the influence of *VayuMahabhuta* since the movement is the function of *VayuMahabhuta*. The process of cell division, spermatogenesis can be considered as the function because of *Vayu Mahabhuta* since the function of *VayuMahabhuta* is differentiation. The space present inside various organs and various channels present for the secretions, sperm and seminal fluid to flow can be attributed to *AkashaMahabhuta*.

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 *PrithviMahabhuta*(earth principle). Latent heat in the ice (*Agni*) liquefies it, manifesting into *JalaMahabhuta* (water principle). And then eventually it turns into steam expressing the *VayuMahabhuta* (air principle) the steam disappears into *Akasha* or space.

The organs of the male reproductive system include the testes, a system of ducts (including the epididymis, ductus deferens, ejaculatory ducts, and urethra), accessory sex glands (seminal vesicles, prostate, and bulbourethral glands), and several supporting structures, including the scrotum and the penis.

The solid and tough structures like organs and at microscopic level sperm and other cellular components are the attributes of *PrithviMahabhuta*. The liquid portion present inside the systems i.e. intracellular fluid, secretions from seminal vesicles, prostate can be considered as the attributes of *JalaMahabhuta*. The *Agni Mahabhuta* can be considered as various enzymes that being secreted. The process of cell division, spermatogenesis taking place in can be considered as the function because of *VayuMahabhuta* since the function of *VayuMahabhuta* is differentiation along with this the various movements like motility of sperm and ejaculation of semen

can also be attributed to *VayuMahabhuta*. The space present inside various organs and various channels present for the secretions, sperm and seminal fluid to flow can be attributed to *AkashaMahabhuta*. Similarly the *Panchabhautik* organization of different systems should be understood.

REFERENCES

1. Acharya JT. CharakaSamhita with AyurvedaDipika commentary of ChakrapaniDatta. Reprint ed. Varanasi (India): Chaukambha Orientalia; 2007; 325.
2. Acharya JT. CharakaSamhita with AyurvedaDipika commentary of ChakrapaniDatta. Reprint ed. Varanasi (India): Chaukambha Orientalia; 2007; 326.
3. Acharya JT. CharakaSamhita with AyurvedaDipika commentary of ChakrapaniDatta. Reprint ed. Varanasi (India): Chaukambha Orientalia; 2007; 325.
4. Acharya JT. CharakaSamhita with AyurvedaDipika commentary of ChakrapaniDatta. Reprint ed. Varanasi (India): Chaukambha Orientalia; 2007; 326.
5. Acharya JT. CharakaSamhita with AyurvedaDipika commentary of ChakrapaniDatta. Reprint ed. Varanasi (India): Chaukambha Orientalia; 2007; 138.
6. Toratora GJ, Derickson B. Principles of anatomy and physiology. 11thedi. United States of America: John wiley& sons.Inc; 2007; 1081.
7. Acharya JT. SusruthaSamhita with Nibandha sangraha commentary of Dalhana. Reprint ed. Varanasi (India): Chaukambha Sanskrit Sansthan; 2009; 364.
8. Acharya JT. SusruthaSamhita with Nibandha sangraha commentary of Dalhana. Reprint ed. Varanasi (India): Chaukambha Sanskrit Sansthan; 2009; 363.

Source of support: Nil, Conflict of interest: None Declared