

Abstract No 09

A comparative study on Ayurvedic terminology used in explanations of *Pañcamahābhūta* and *Saptadhātusiddhānta*

H.P.I.J.Kaldera¹, U. Samaratunga¹, K.B. Jayawardene²

¹Department of Ayurveda Basic Principles, Gampaha Wickramarachchi Ayurveda Institute, University of Kelaniya, Sri Lanka

²Department of Sanskrit, University of Kelaniya, Sri Lanka

Terminology used in Ayurveda medical science has its own peculiar interpretations. These terms cannot be sufficiently comprehended through general dictionary meanings. *Pr̥thivi*, *ap*, *teja*, *vāyu*, *ākāśa* are commonly used terminology of *Pañcamahābhūtasiddhānta* while *rasa*, *rakta*, *māmsa*, *medha*, *asthi*, *majjā* and *śukra* are those of *Saptadhātusiddhānta*. The objective of this study is to comparatively review this terminology on the basis of their Ayurvedic interpretations and the usage in current research papers. Twenty research papers containing these terms were downloaded from the *Google scholar* for this study while *Carakasamhitā*, *Susrutasamhitā*, *Aṣṭāṅgahr̥dayasamhitā* and their commentaries (*tīkāś*) were used as reference texts. The results revealed that terminology related to *Pañcamahābhūta* principle such as *Pr̥thivi*, *ap*, *teja*, *vāyu*, *ākāśa* have been substituted with common English equivalents: *Pr̥thivi* as earth, earth principle, etc; *ap* as water, water principles, etc; *teja* as fire, heat, energy, etc; *vāyu* as air, air principle, *ākāśa* as space, ether, etc. Similarly, terminology relating to *Saptadhātu* principle has been replaced with a considerable range of English translation: *rasa* as skin, chyle, lymph, etc; *rakta* as blood, *māmsa* as muscles, protein, *meda* as fat, adipose tissues, etc; *asthi* as bone, bone tissues, etc; *majjā* as marrow, nervous system, etc; *śukra* as semen, reproductive fluid, etc. Some researchers had used the English equivalent within brackets in its first occurrence in the research paper while some others had used the English word in the body of the research paper while the terminology was used within brackets. There were also some research papers where only terminology had been used. The research further revealed that the common equivalents used as substitutes to terminology do not accurately convey the intended Ayurvedic concepts.

Keywords: Ayurveda, Pañcamahābhūta, Saptadhātu, Terminology,