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RESEARCH ARTICLE

A CRITICAL STUDY ONPURUSHAANDSRISHTI UTPATTI KRAMA- A REVIEW ARTICLE

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Abstract

While studying Ayurveda we come across the concept of Srishti Utpatti Krama, Purusha etc. as a beginner everybody feels why we have to study this, for being a physician\ clinician. But this concept has a large role in the field of Chikitsa(Treatment). Ayurveda mentioned the term Purushafor Chetana Dhatu or Atma. The termPurushahas combination of twowords: Pura and Shayana, here Pura refers to the body and Shayana refers for residing. Creation is the transformation of cause to effect and dissolution is the reverse process. The principle cause of every material in the universe is Moolaprakriti/Avayakta/Unmanifest. The manifested matter is called Vyatka. Thus creation is the evolution of Avayakta to Vyakata. So in this article attempt is made to understand the topic and its relevance treatment modality.

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Introduction:-

Purusha

“Purah Sharire Shayati Nivasati Iti Purushah” i.e. Purusha is one who lives or resides in the human body. It is obvious to understand that it is the soul, the life element which lives within the human body and is responsible for life and life activities. Ayurveda considersPurusha as Adhikarana of medical science. For this the complete and clarified knowledge of Purusha is essential which is mentioned in ShariraSthana¹.

Typesof Purusha-

Actually Purusha has no types. It is the view point of the authors who have seen Purusha in different perspectives, depending on the elements with which Purusha is composed of is that which paves way to enlist the different types of Purusha².

Ek DhatujaPurusha-

Purusha described as Chetana Dhatu or life element is considered as Ek DhatwatmakaPurusha³.

Shada Dhatwatmaka Purusha-

In Shada Dhatwatmaka Purusha, Purusha is comprised of six elements. They are Panchmahabhuta and Jivaatma⁴ and this is the field of the performance of treatment modality by physician.Hence this living body is termed as KarmaPurusha (act of prevention and treatment of diseases).

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Chaturvimshatika Purusha or Rashi Purusha-

The Purusha in terms of its composition of subtle principles (Tattva) is known as RashiPurusha. RashiPurusha has twenty fourTattva in the composition. ChaturvimshatikaPurusha is composed of twenty fourelements or principles including Ashta Prakriti (eight primordial substances) and Shodasha Vikriti (sixteen derivatives of primordial substances)⁵. They are as enumerated below-

Prakriti-

Substance responsible for creation of an organism, in fact all organisms of the universe. They are eight in number. They are primordial substances which amalgamate to form the preliminary creation of an organism. They are-

Avyakta-

Microcosm or miniature universe (humankind is regarded as the representation in miniature of the universe); this factor signifies that we are representing the universe in a small form and we have all the elements making it.

Mahan or Mahat (collective intelligence) –

Cosmic intelligence, the intelligence needed to create in the universe. This is represented in us in the form of the intelligence.

Ahankara-

Egoism, or the cosmic egoism, which claims is ‘mine, my creation’ we all carry the miniature part of egoism in us.

Shabda Tanmatra-

Root of sound (sensation)

Sparsha Tanmatra-

Root of touch (sensation)

RupaTanmatra-

Root of vision (sensation)

Rasa Tanmatra-

Root of taste (sensation)

GandhaTanmatra –**Root of smell (sensation)**

These Tanmatra are represented in us in the form of subjects of sense organs. They are collectively called as Pancha Tanmatra.

Vikriti/Vikara-

Derivative of primordial substance (including Panchmahabhuta). They are sixteen in number. They are as mentioned below-

Ekadasha Indriya**Panchmahabhuta**

Shabda Indriya to Ghrana Indriya are called as Panch Gyanendriya or five sense organs. Vaka Indriya to UpasthaIndriya are called PanchaKarmendriya or five motor organs.

Prakriti are called Karana (causative phenomenon) which create Vikriti. Vikriti are called Karya or derivatives of Prakriti. Prakriti and Vikriti have Karana –Karya Sambandha⁶.

Sushruta and Sankhyakarika do not accept this combination of twenty fourTattva as Purusha. According to them, Purusha is altogether a different entity; different from the above mentioned combination of twenty fourTattva is lifeless⁶.

Sankhyakarika says ‘Purusho Na Prakrutihi, Na Vikritihi’ that means Purusha is neither Prakriti nor Vikriti it is totally different principle³.

Thus the above said twenty four Tattva i.e. eight Prakriti and sixteen Vikriti are inert amalgamation of elements needed to create a life. These are joined by a life force called as Jeeva or Jevaatma or Purusha (soul, the life element). The Garbha with life is manifested and starts living (life activities) in the womb until it is born. The twenty four Tattva along with Purusha denotes a human body embedded with life. This concept led to the description of Panchvimshatika Purusha³.

Panchvimshatika Purusha⁶

Purusha is the twenty fifth Tattva. Purusha is also called Jeeva or Atma. The above said twenty four Tattva are inert and lifeless. When they are associated with Purusha, who is sign of life, the body is said to have life. Acharya Sushruta has accepted the twenty four Tattva but has considered them Jada or inert. He is of the opinion that the life activities are possible only if these twenty four Tattva are associated with Jeevatma or Purusha. Purusha expresses the Chaitanya Lakshana of life, like respiration, movements, response to stimulus etc. when the Karana and Karya come together along with Purusha at the time of origin of life, the movements in the inert physical body which originally do not have any properties of life get endowed with movements and activities just like a calf becomes active after taking in the inactive milk.

The Purusha has got all the properties of life. That is why he alone is called by different names (which define signs of life activities) like-

Srota (who hears), Ganta (who walks), Sparsha (who feels the touch), Gratha (who feels smell), Rasaita (who feels taste), Manta (who thinks), Kshetragya (who knows the body), Chetaita (who motivates life).

Without this Purusha, there is no meaning for this world at all.

According to Acharya Charaka, all the experiences of the world are due to presence of Purusha.

Light and darkness, truth and untruth, knowledge and action, good and evil, doer and knower, body, pleasure and pain, movement and rest, speech and intelligence, sciences, birth and death, bondage and liberation none of these life experiences could be possible if there is no Purusha which is called as soul⁷.

Srishti Utpatti Krama

Srishti Utpatti Krama of Acharya Sushruta is basically the evolution of universe based on the doctrine of Sankhya philosophy.

Acharya Sushruta considered twenty fifth elements in the formation of the universe but Acharya Charaka has considered only twenty four elements.

In Sushruta Samhita⁸ the entity which is cause of all Bhuta, that which has no cause and has Sattva, Rajas and Tamas as its features, that which has eight forms and is the cause of origin of entire universe is known by the name 'Avyakta'. Avyakta literally means that which is not perceived by sense faculties of man. Eight forms of Avyakta are Mulaprakriti, Mahat, three kinds of Ahamkara and Panchtanmatra. .

Avyakta is the root cause of all living being but it is causeless. Dalhana explained Avyakta as cause of all living being through Silaputraka Nyaya. He states that, though many sculptures of different size and shape can be made from one stone but every sculpture has the fundamental nature of primary stone from which it was made. Avyakta is Mula Prakriti. It has no manifestation, but has Sattva, Raja and Tama in unmanifested form. At next level Buddhi Tattva is there which is having predominantly Sattva bhava. Due to non-demonstration of the entities Mahan, Ahamkara, Panchtanmatra all are incorporated in Prakriti which is also stated in Sankhya Darshana. Mahat Tattva is produced by Avyakta. This is the second principle known as Buddhi Tattva (primordial mind stuff) and it is invariably found in both living and non-living things. From this Mahat, Ahamkara is produced having three primary qualities Sattva (Vaikarika), Rajas (Tejas), Tamas (Bhutadi). Avyakta is Mula Prakriti. It has no manifestation but has Sattva, Raja, and Tama in un-manifested form⁹.

From Vaikarika and Tejasa Ahamkara, Ekadasha Indriya originates. From Tejasa and Bhutadi, Panchtanmatra originates. From Tanmatra, Panchmahabhuta originates. All twenty four entities in one side are achetana but with association with Purusha it gets consciousness and termed as Panchavimsati Tattvamaya Purusha (Karma Purusha).

In Charaka Samhita¹⁰ - According to Acharya Charaka, in the process of universe creation BuddhiTatva is produced by Avyakta. Ahamkara is produced by Buddhi but further this AhamkaraTatva produces Mahabhuta and then Mahabhuta give origin to Panchatanmatra and EkadashaIndriya.

The five Mahabhuta, Buddhi, Avyakta and Ahamkara are called as AshtabhutaPrakriti and EkadashaIndriya with PanchTanmatra are called as ShodashaVikara. So the numbers of elements are in SrishtiUtpattiKrama of CharakaSamhita because Charaka considered Purusha with Avyakta.

Discussion:-

Purusha and Srishti Utpatti Krama

Acharya Charaka described different aspects of Purusha in somewhat detail than the authorities of Acharya Sushruta and Ashtang Hridaya. Purusha is the prime cause for this creation. For every effect there should be a cause. For an effect known as creation, the chief cause is Purusha. Purusha thus forms an unavoidable cause for creation. In Charaka Samhita, Purusha are of three types i.e. Ekadhatuja and SamyogaPurusha. EkadhatujaPurusha is Nirvikara, does not need any intervention. SadhadhatujaPurusha, ChaturvimsatiPurusha, Rasi Purusha etc are different form of Samyoga Purusha¹.

Acharya Charaka explains the concept with few good examples like-

1. A pot cannot be made merely by using clay, string stick and pot making wheel without the pot maker who makes the pot using all these required materials and equipment's skilfully.
2. A house cannot be constructed without a work man just by using bricks, cement and timber¹¹.

Therefore for the creation of the whole living kingdom, the spark of life or soul known as Purusha is inevitably essential. The Purusha is intimately present in every living cell of a body.

According to Acharya Charaka¹², more emphasises have been given on metaphysical part of Sharira Rachana. Proportionate order of Panchamahabhuta of Shukra and Shonita take part in initial stage of conglomeration of Garbha but remain silent about the attributes of AtivahikaSharira which contains Karma influenced transmigrated attributes of four Bhuta except Akasha Bhuta with definite order of union of Panchamahabhuta of Shukra and Shonita. It is somewhat similar to LingaSharira as mentioned by Acharya Sushruta commentary. Commentators had stated the view of SankhyaDarshana with reference to derivation of Indriya. Purusha is only a Sakshi (silent spectator or witness of all activities of the body) in spite of being all pervading. He has nothing to do with the merits and demerits of the body, mind and senses under any circumstances. This philosophical truth assures every man that 'there is an immortal flame in this mortal frame'. The soul when proves its existence in the body it is called Aayu or life.

Prakriti is the Samyavastha of Satva, Raja and Tama. Twenty five elements Purusha which is the Karana of Prakriti. Purusha is formed due to Samyoga of Prakriti. Acharya Charaka mentioned no differentiation of Prakriti and Purusha hence as per him there are twenty four Tattva but SankhyaDarshana and Acharya Sushruta considered Mula Prakriti and Purusha as different Tattva. Chaturvimsati and Panchvimsati Purusha have been mentioned by Acharya Charaka and Acharya Sushruta respectively. Acharya Sushruta had counted Avyakta and Purusha separately whereas Acharya Charaka had listed Avyakta only. Thus here is no difference in reality. According to CharakaSamhita, Indriya are Panchbhautika and according to SushrutaSamhita and Sankhya DarshanaIndriya are Ahmkarika.

In Ayurveda perspective Sharira Rachana deals not only with structural anatomy but also with the metaphysical entities like Avyakta, Mahan, Ahmkarika, Panchmahabhuta, Atma etc. These are the basics of formation of body which is not mentioned in modern anatomy. Atma (consciousness) is the master key to ignite our body system including mind and make it able to connect with environment (internal as well as external) through senses. The whole network system performs its action in dual and opposite ways- happiness and misery. Happiness is life-a healthy life while misery is the root cause of all diseases.

Conclusion:-

By analysing the references regarding the SrishtiUtpattiKrama and Purusha, it can be concluded that knowledge regarding this concept is important for being a good physician.

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