A Comparative Study on Purusha from perspective Ayurveda Dipika and Nibandha Sangraha

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ABSTRACT

The main object of any medical science is to provide benefit to human health. All applications of this science are directed at human body. Ayurveda consider Purusha (individual) as Ahikarana of these applications. For this purpose, complete and clarified knowledge about Prusha is essential. Acharya Chakrapani Datta and Acharya Dalhana both the commentators had evaluated purusha as per direction of their root texts Charaka Samhita and Sushruta Samhita respectively. In present study comparative analysis has been done among similar and dissimilar references of Ayurveda Dipika and Nibandha Sangraha to appraise purusha from all possible perspective.

Keywords: Purusha, Ayurveda dipika, Nibandha Sangraha

Introduction:

In Charaka Samhita, Katidha purushiya Adhyaya and Purusha vicayasharira Adhyaya along with other scattered descriptions are devoted to evaluate purusha from different perspective. Purusha is presented under two main caption i.e. ekadhatuja purusha and samyoga purusha. Samyoga purusha denotes all creatures. In Ayurveda it is applicable for human. Samyoga purusha needs intervention for his/her benefit while ekadhatuja purusha is nirvikara, does not need any intervention. Acharya Cakrapani had made it clear that Šaddhatuja purusha, Caturvimshati purusha, Rashi purusha etc. are the different faces of samyoga purusha from different angle.

Acharya Sushruta had titled the combination of Pancamahabhuta and shariri as Purusha. The word Shariri stands for Atma. Acharya Sushruta had
Materials and Methodology

To obtain deep knowledge regarding Purusha the related references have been collected from Charaka Samhita along with Ayurveda Dipika and from Nibandha Sangraha along with Sushruta Samhita. The collected references have been systematically analysed and contrasted and represented.

**Perspective of Ayurveda Dipika along with Charaka Samhita**

‘The one who reside in body’ from this etymology the word purusha has come to existence which denotes Atma or cetanadhatur. But cetanadhatuspurusha is not intended in Ayurveda, it has been cited as reference. In field of Ayurveda the word purusha has been applied for appropriate combination of pancamahabhuta and cetanadhatu. It is known as shaddhatuapurusha. Here the word cetanadhatu in relation to shaddhatuapurusha denotes atma along with manawhich is cetanadhathur. Acharya Chakrpani had made deep speculation on purusha which had been facilitated with review on other texts like Vaisheshika darshana and Sushruta Samhita etc.

The word purusha had been used for atma, shaddhatuapurusha, caturvimshati purusha, rashipurusha in different context. According to context it reflects its appropriate meaning. Though shaddhatuapurusha, caturvimshati purusha or rashipurusha denotes the same in different terminology. As it is combination of a number of definite elements, it is known as samyogapurusha. The caturvimshatipurusha is also known as samyogapurusha. So, the purusha (atma) differs from samyogapurusha.

**Features of ekadhatujapurusha**

The purusha which is anadit (beginning less), nitya (eternal), akaranavat (exists without cause), avyakta (unmanifest), kshetrajna (knower of fundamental ground), shashvata (perpetual), vibhu (omnipresent), avayaja (unchangeable), atindriya (cannot be perceived by indriya), only be perceivable by linga (anumana) denotes atma.

**Features of samyogapurusha**

The purusha which is characterized by incompatible attributes of ekadhatujapurusha is known as samyogapuratva. Rashi purusha is originated due to specific cause which is pursuance of karma (action) like moha (delusion), iccha (desire), dvesha (aversion) etc. Atma alone is neither act nor enjoy the resultant of action. Atma in combination with other elements proceeds for everything. This phase, when atma is attached with pancamahabhuta, it is designated as bhutatma. Some scholar had stated the phenomenon of attachment of atma with pancamahabhuta as janma (birth). Bhutatma experiences samyogapurusha from beginning to end through its all phases like ahamkara, karma, karmaphala, dehantaragati (transmigration) and smriti (remembrance). When atma is accompanied with karana (instrumental assistance) such as mana, buddhi, budddhi indriya and karmendriya it becomes manifested and performs action and go through the result of action. Atma present in samyogapurusha is the causative factor for all happenings such as bha (knowledge), tama (ignorance), satya (truth), anrta (falsehood), shubhakarma (good action), ashubhakarma (dreadful action), ashraya (body), sukha (happiness), arti (misery) etc. This samyogapurusha exhibits presence of atma through different manifestations like pranapana (respiration), nimesha (blinking of eyes),
**Vyakta and avyakta phases of atma**

Atma gets manifested due to attachment with other elements and this stage is labelled as vyakta and on its dissociation, it gives up all manifestations and attains avyakta phase. The parallel terminologies used for vyakta and avyakta phases in texts are janma and mrtyu, udaya and pralaya, sarga and laya respectively. The atma which has obsession to raja and tamaḥ or in other words does not get completely discharged from entities, goes on these phases of vyaka and avyakta on cyclical pattern.

The phase of vyakta initiates with mahat and eventually amplified into panchabhautika phase again roll down to avyakta phase by sequential dissociation.

**jivana** (animation), **manasogati** (mental activities), **iccha**, **dvesha** (hate), **sukha** (pleasure), **dukhha** (pain), **pancatvagrahana** (anticipation of death) etc. The only atma, without attachment of the bhutas has no manifestations and is not accessible. So, presence of these signs indicates association of atma with panchamahabhuta or living organism, on the other hand absence of these specific features indicates dissociation of atma from panchamahabhuta where panchamahabhuta has been left as remnant. This phenomenon of detachments is called pancatvagatam (death). For this beginning of this samyoga purusha, there is hetu (cause). But dissociation of atma from panchamahabhuta, takes place in quick succession which is considered as ahetujä . This disjunction does not need any cause.

These cycles are running on loka (macrocosm/ universe) and purusha (individual). In case of macrocosm when nature attains avyakta, it is known as mahapralaya. Mahapralaya takes place as follows:

<table>
<thead>
<tr>
<th>Mahabhuta</th>
<th>Tanmatra</th>
<th>Indriya</th>
<th>Ahamkara</th>
<th>Buddhi</th>
<th>Prakṛti</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>(Avyakta)</td>
</tr>
</tbody>
</table>

(The direction of mahapralaya)

The purusha who attains moksha follows the same pathway. Moksha appears from complete dissociation of raja and tama and total consumption of karmaphala. In this stage sattva get augmented. The complete release of atma from all bonds like physical and mental bonds etc. is apunarbhava (moksha).

**Concept of punarjanma**

If atma still has obsession with raja and tamaḥ then it transmigrates for another life cycle. The destination of this transmigration process is decided by karma in previous life. In spite of independency, atma himself cannot decide
the next *yoni* (source of manifestation). Even if *Ishvara* (God) is present, He himself also cannot decide it because choice of next *yoni* is exclusively calculated by *karma*. Righteous act is for *ishta yoni* (desired manifestation) and vice versa. Acharya Charaka had described *purusha* very clearly from the corner of *hetu* (the cause of embodiment), *utpatti* (birth), *vrddhi* (growth and development), *upaplava* (affliction) and *viyoga* (death) of *purusha*.

**Conception of *purusha***

The conception of *purusha* takes place in sequential order as follows:

- **Avyakta** (*Prakrti + Purusha*)
- **Buddhi**
- **Kha – adini** (*Ekadashaindriyas + Pancatanmatra*)
- **Pancamahabhuta**

(At this point all faculties get completely developed and said *jata* (born) or *abhyudita* (expressed).

Acharya Chakrapani in this context had cited from *Samkhyakarika* and the process are as follows:
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JOA XIII-4, 2019: 144 - 153

**Purusha at a glance**

<table>
<thead>
<tr>
<th>Cetanadhatu</th>
<th>Ekadhatujapurusa&lt;sup&gt;[38]&lt;/sup&gt;</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Cetanadhatu + pancamahabhuta)Saddhatujapurusa&lt;sup&gt;[29]&lt;/sup&gt;</td>
<td>[ In field of Ayurveda, shaddhatujapurusa is referred as purusha&lt;sup&gt;[40]&lt;/sup&gt;. ]</td>
</tr>
<tr>
<td>(Mana+ dashendriya + artha + ashtadhatvatmakaprakrti)Caturvimshatipurusha&lt;sup&gt;[41]&lt;/sup&gt;</td>
<td>[The word ashtaprakrti denotes combination of pancatanmatra, buddhi (mahat), avyakta, ahamkara,&lt;sup&gt;[43]&lt;/sup&gt; Avyakta represents for unmanifestedprakrti where unmanifested and udasinapurusha has been interpolated. Thus it counts the total number of element is 24.&lt;sup&gt;[44]&lt;/sup&gt; ]</td>
</tr>
<tr>
<td>(Mana+ dashendriya+ artha+ pancatanmatra +buddhi+ avyakta+ahamkara)Rashipurusha&lt;sup&gt;[42]&lt;/sup&gt;</td>
<td>[AcharyaCakrapani had also assessed caturvimshatipurusha against the frame work of pancavimshatitavamayapurusha of samkhyaDarshana.&lt;sup&gt;[45]&lt;/sup&gt; ]</td>
</tr>
<tr>
<td>Avyakta+buddhi+ahamkara+Pancatanmatra+Mana+ dashendriya+ pancamahabhuta</td>
<td>[Prakrti+ Purusha ]</td>
</tr>
<tr>
<td>[(Mula prakrti-1+ Na prakrtinavikrti -1)+(Prakrtivikrti-7 )+(Vikara- 16)]</td>
<td>Pancavimshatitavamayapurusha</td>
</tr>
</tbody>
</table>

In Ayurveda and in darshana the concepts of purusha are almost same in theme but difference in terminology and presentation. Acharya Charaka had used the term rashipurusha for caturvimshatipurusha<sup>[46]</sup> The entity which holds buddhi, indriya, mana, artha these essentials is known as yogadhara, is also known as param.<sup>[47]</sup> The word param here denotes avyaktam.<sup>[48]</sup> Avyakta holds all these items buddhi etc. for the sake of purusha to be engaged.<sup>[49]</sup> The total arrangement of these elements is defined as rashi purusha.
This rashipurusha in another term is known as caturvimshatipurusha or shaddhatujapurusha. Though the conglomeration of pancamahabhuta and atma denotes all animates but in Ayurveda the word purusha only limited to human being. Perspective of Nibandha Sangraha along with Sushruta Samhita

Acharya Sushruta had titled the combination of pancamahabhuta and shariri as purusha, and considered human being as purusha, others are exempted. Acharya Sushruta had described the development of this purusha from the angle of karyakarana siddhanta. Saddhatvatmaka purusha is the result of modification of avyakta in combination with purusha (atma). Asavyakta is aggregation the three qualities like sattva, rajaḥ and tama, all its artefact are also the atypical manifestation of this aggregation. Avyakta is the root cause of all living being but it is causeless. Acharya Dalhana explained avyakta as cause of all living being through the shilaputra kanyaya that many sculpture of different size and shape can be made from one stone and every sculpture has the fundamental nature of the primary stone from which it was made. The formation of purusha is as follows:
25. **Purusha**

1. **Avyakta** (Mulaprakrti)
   - It has no manifestation[^55] but possesses sattva, rajah and tamaḥin unmanifested form. Due to non demonstration of the entities mahana, ahamkara, pancatanmatra all are incorporated in prakrti which is also stated in samkhya' darśana[^56].

2. **Mahana**
   - It is also known as buddhitattva[^57].

3. **Ahamkara**
   - Which express self conceitedness. Due to presence of sattva these phases of development are indicative[^58].

   - Vaikarika (Sattvika)
   - Taijasa (Rajas)
   - Bhutadi (Tamas)[^59]

   (Minute extent of tama and sattva are present in indriyas and tanmatra respectively.[^60]

   - (4-14). Ekadashaindriya

   - (15-19). Pancatanmatra

   - (20-24). Pancamahabhuta

   (Tanmatra is the very minute amount of entity whose qualities can be through buddhindriyas.[^61]

All the 24 entities in one side are acetana (in inactive state) but with association with purusha it gets consciousness and termed as pancavinshitat vamaya purusha. This pancavinshitat vamaya purusha in another word is known as karma purusha.

**Acharya Sushruta** had described the similarities and dissimilarities between prakrti and purusha as general information. In this regard **Acharya Dalhana** had admitted prakrti as avyakta and purusha as atma[^62]. But again during interpretation of the word purusha mentioned that the entity who resides in pur (body) is known as purusha. The word pur here denotes very subtle lingasharira which includes mahat etc. entities.[^63]

Acharya Sushruta had stated that purusha (atma) is asarvagata (not present everywhere) though it is nitya (eternal) and cetanavāna (conscious).[^64] It transmigrates to different kinds of yoni (source of origin) on the basis of calculation of righteous and unrighteous acts on previous life.[^65] This movement can only be understood by anumana (inference) due to his utmost minuteness[^66]. This purusha get manifestation at the time of its union with amalgamation of lohita (artava) and retaḥ (shukra).[^67] Shukra and shonita are nothing but different degree of amalgamation of pancamahabhuta. At this point it can be said that amalgamation of shukra, shonita and atma are basically amalgamation of pancamahabhuta and atma which denotes karma.
purusha who is to be treated. This karma purusha shows the different attributes like sukha, duḥkha (pain), iccha, dvesha etc.[68] In absolute sense, karmapurusha is exclusive modification of sattva, rajas and tamas which were present in avyakta, at the very beginning state of formation. On the basis of relative dominancy of sattva, rajas and tama, karma purusha also exhibits features. These basic elements in definite phase with definite combination give rise to pancamahabhuta. Human body is shaped by pancamahabhuta with following definite architectural rules. The body parts or subparts shows the different features according to ratio of mahabhuta present in it. All the entities are made of pancamahabhuta. Being made from pancamahabhuta, these items are used for mutual benefit. In Ayurveda human being is considered as the supreme, so other entities are used for its mutual benefit[69] What has to be apply and where has to be applied, both these substance are made up of pancamahabhuta. The analysis of karmapurusha reveals that atma is neither get afflicted nor it to be treated. In lifetime whatever abnormality or change are seen in karmapurusha, all these are due to alteration in pancamahabhautika ratio. By treatment one has to bring back the normal ratio of pancamahabhuta. That’s why it had stated by Acharya Sushruta that in treatment there is no need to think other factors other than pancamahabhuta.[70]

Discussion

Acharya Charaka and Cakrapani had explained the concept of purusha in detail. Acharya Cakrapani had made deep inspectionon different contemporary discipline to evaluate the concept of purusha from different perspective. He had presented the resultant of this speculation from the most appropriate angle of Ayurveda science and philosophy. Ayurveda science and philosophy consider the word purusha in favour of shaddhatuja purusha, panchabhautika purusha, karma purusha, cikitsa purusha, samyoga purusha etc. Acharya Charaka and Cakrapani had explained shaddhatuja purusha from all possible angles and appraised it in Katidhapurushiyaadhyaya and Purusha vicayasharraadhyaya extensively. Acharya Cakrapani had given explanation Punarjanma, apunarbhave or concept of consequence of shubhakarma and ashubhakarma etc. transmigration of karmajabhuta, role of karma and mana in this transmigration etc. in detail.

On the other hand Acharya Sushruta and Acharya Dalhana had given description of purusha from the angle of Karyakarana speculation. Acharya Dalhana made it more clearly by describing shilaputra kanyaya. The Ativahikasharira described by Acharya Cakrapani is described as lingasharira by Acharya Dalhana. Acharya Cakrapani had given more details about source of pancamahabhuta where as Acharya Dalhana had presented panchabhaautika organisation of shaddhatuja purusha in detail. So the consideration of Acharya Charaka and Acharya Chakrapani as well as thought of Acharya Sushruta and Acharya Dalhana are complementary and both together made the concept of purusha more comprehensive.

Conclusion

- Acharya Charaka as well as Acharya Chakrapani had described on different aspect of purusha in detail than the authorities of Sushruta Samhita.
- The word cetana in relation to shaddhatujapurusha denotes atma along with mana.
- The purusha (atma) differs from samyogapurusha. The conglomeration of pancamahabhuta and atma denotes all animates but in Ayurveda the word purusha only limited to human being.
- In Ayurveda and in darshana the concepts of purusha are almost same in theme but difference is in terminology and presentation.
- The meaning of the term avyakta differs from Charaka Samhita to Sushruta Samhita.
- Concept of ativahikasharirais a special input of Acharya Chakrapani. The subtle bhutas which are attached with atma, categorized as ativahikashariraare attributed as atmakrtabhuta or
References


27. Ibidem, Chakrapanidatta, CharakaSamhita(1), ShariraSthana, KatidhapurushiyaAdhyaya, 1/67-69, 293.


32. Ibidem, Chakrapanidatta, CharakaSamhita(1), ShariraSthana, KatidhapurushiyaAdhyaya, 1/77, 298.

33. Ibidem, Chakrapanidatta, CharakaSamhita(1), ShariraSthana, KatidhapurushiyaAdhyaya, 1/77, 298.


36. Ibidem, Chakrapanidatta, CharakaSamhita(1), ShariraSthana, KatidhapurushiyaAdhyaya, 1/142, 300.

37. Ibidem, Chakrapanidatta, CharakaSamhita(1), ShariraSthana, KatidhapurushiyaAdhyaya, 1/66, 293.


सारांश:

किसी भी विकिस्ता विज्ञान का मुख्य उद्देश्य मानव स्वास्थ्य को लाभ प्रदान करना होता है। इस विज्ञान के सभी अनुप्रयोग मानव शरीर पर निर्भर किया है। आयुर्वेद पुरुष को इन अनुप्रयोगों के अवधि के रूप में माना गया है। इस उद्देश्य के लिए पुरुष के बारे में पूर्ण व सम्पूर्ण ज्ञान आवश्यक है। आयुर्वेद चक्रपाणि वरिष्ठ एवं आयुर्वेद डॉ. थाकरे ने आपके मूल घर्यों क्रमशः छोटे छोटे संक्षिप्त संस्करण तथा सूचना में सम्बन्धित पक्ष से पुरुष भूमिका करने के लिए आयुर्वेदीय दीपिका ओर निकाय संग्रह के समान एवं असामान संदर्भों के बीच तुलनात्मक विश्लेषण किया गया है।