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CONCEPTUAL STUDY OF PURUSHA SIDDHANT IN AYURVEDA AND ITS RELEVANCE WITH SCIENTIFIC APPROACH

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ABSTRACT

Term 'Purusha' is used for the man in generalized language. But in Indian Scriptures term Puruhsa is used for Brahma. In Ayurveda Purusha is used in context of Soul (Chetna) and the living beings (Shat-dhatuj Purusha and Chaturvinshati-Dhatwatmaka Purusha). In Indian classical text Absolute soul (Chetna). The whole universe is evolved through the Absolute soul (Chetna) either it is living or non-living. Vedanta school of philosophy state absolute soul is the ultimate truth of whole universe and every single particle is the Brahma (Aham Brahma Asmi). Purusha is the field of knowledge (Absolute Soul) and it is the field of treatment (Rashi Purusha). Acharya Charaka explained about Ek-dhatuj Purusha, Shad-Dhatuj Purusha and Chaturvinshati-Dhatwatmaka Purusha. Absolute soul (Purusha) is the supreme power, omnipresent, pervasive, eternal. Knowledge of Purusha (either the soul or living human being) is important not only for the purpose of treatment but it also enlighten us towards the path of salvation which is the final aim of living being.

KEYWORDS: Purusha, Katidhapurushiya Sharir, Rashi Purusha, Chetna.

I. INTRODUCTION

Purusha refers to Puman or Nara (Male), Ishvara (God), Jiva (living creatures), Prani (sentient entities), and Manushya in Ayurvedic literature (human beings). Purusha is an etymological phrase that refers to human beings – a ultimate creation in the process of evolution which resides in the Puri (dwelling place) or body. However, in this case, it exclusively refers to the conscious human body. Karmapurusha, Rashipurusha, Sanyogapurusha, and Lokpurusha are all names for this Purusha. Because it is the seat of sickness and good health, medical science has also assigned or aimed this Purusha as a receptacle or topic for the purpose.[1]

In Ayurveda, an inseparable inherence of Panchmahabhuta and Atma is called Purusha, which supports the aforementioned facts. It serves as the focal point for all activities and also serves as a basic therapy object. Humans are the most powerful of the four categories of creatures: Svedaja (Sweat Originated), Andaja (Egg Originated), Udbhija (Earth Originated), and Jarayuja (Womb Originated). The other three play supporting roles. This is why sentient things are used as receptacles or as objects in medical science.[2]

In Sharira sthana Acharya emphasize on the components of Purusha even more, designating it as the Karma purusha as a therapy goal.[3] The Purusha, according to Charaka, is made up of six Dhatu (components), including five Mahabhuta (in their subtle form) and consciousness.4Charaka has mentioned the Mana (Mind), Atma (Soul), and Sharira (Body) in order to establish the link between the Purusha and worldly life. These three are like a tripod; the world is sustained by their combination. Purusha is the combination of the aforementioned three; it is sentient and the subject matter of the Veda (Ayurveda).[5]

A. Purusha Consideration Based on Dhatu

The name Purusha has been used in Ayurvedic literature for Suddha Purusha, although in this context, the various components that make up the body, which are dealt with

under the heading of Dhatubheda, only apply to the Aupadhika Purusha. The human body is the seat of consciousness, as well as a conduit for the fruits or rewards of deeds (pleasure or sorrow) performed in a previous life, is the All-pervasive Atma's Upadhi. The term Upadhi refers to the process of instilling or imparting one's own characteristics into something. The closest substance or object 6 If the Purusha is broken down into distinct Darshana, it can be divided into 1) one, 2) two, 3) three, 4) six, 5) thirteen, 6) seventeen, and 7) twenty-four or twenty-five components, or it can be divided into many sections. The Ek Dhutaka Purusha is the only absolute Purusha, whereas the rest are variations of Rashi Purusha when examined through the lens of several Darshana. ChaturvinshAtmaka Purusha is given priority in Ayurveda, the science of life, because the remaining Purusha can be easily accommodated in or explained based on it. To Karmapurusha.

B. Ek Dhatuja Purusha

Absolute or Pure Purusha is the meaning of this term. Purusha has been identified as an immutable, indistinct seat of consciousness, supreme Atma mentioned in several texts, and said to be resident inside the body. The Sattva or Manas, Sabdadi bhuta, and Chakshuradi Indriya reveal this absolute consciousness in Karma purusha or Rashi Purusha. This Atma is thought to be Jivatma in the form of subtle body, which can be found in many bodies of creation. It appears to have attributes while being Nirguna (devoid of qualities) due to its union with Sattvadi or Mana, for example. Charaka also claims that during intrauterine development, the Mahabhuta first connect with the conscious element, i.e. the soul furnished with mental apparatus.

C. Shad Dhatuj Purusha

1) The Karmapurusha is considered to be made up of six Dhatu, which include Panchmahabhuta and Jivatma. According to Charaka, the Purusha is made up of six Dhatu: Prithvi, Jala, Teja, Vayu, and Akasha and Chetana, the Brahman and Akasha, the unmanifested one. The Prithvi is the man's shape, with Jala representing moisture, Teja representing heat, and Vayu representing air. Akasha, all permeable parts; and Brahman, the Internal Soul.

2) The 'Matradi Shadbhava Samudayatmaka Garbha' can be the second possibility of Purusha's Shad Dhatuka aspect. Charaka has also stated that the Garbha is made up of the factors contributed by the mother, father, Soul, Satmyaja (Wholesomeness), Rasaja (Digestive products of mother's food), and Sattvaja (mind) (Embryo). As previously indicated, all of these various procreative elements play a role in the creation of Garbha in the same way as a sperm does. Kutagara (a round-shaped house used to deliver heat fomentation therapy) was built using a variety of techniques, materials and a large number of technological components, respectively7. Chakrapani has also backed the Matrijadi's variables that are influencing the outcome, Garbha's formation (embryo).

D. Chaturvinsh Atmaka Purusha

The Purusha is made up of twenty-four 'Tattva,' according to Acharya Charaka9 and Kashyapa10. When 'Mulaprakriti' and Purusha are considered separately, with the goal of emancipation, there are twenty-five Tattvas, but when both are considered together in the form of a 'Avyakta Tattva,' such as the Garbhajabija (Zygote) resulting from the union of Shukra and Shonita, the Karmapurusha is said to be made up of twenty-four Tattva, which justifies the Purusha, according to another categorization, is made up of twenty-four Dhatu, including Mana (Mind), ten Indriya (sensory and motor organs), five sense organ objects, and Prakriti, which is made up of eight Dhatu, including five Mahabhuta (inner organs). This Rashi Purusha that is compatible with Vaisheshika has a wide range of applications and is hence given greater weight by Charaka, Susruta.

E. Purusha concept according to Darshana

Both Ayurveda and Darshana have the same underlying goal, which is Moksha. Purusha was invented to explain this philosophy of Moksha. The notion of Purusha in Ayurveda is a synthesis of Purusha concepts from all Darshana, such as

1) Sankhya and Yoga Darshan discuss Purusha elements. The Chaturvinshatmaka/ Panchvinshatmaka Purusha explains the concept of Atma and Mana, among other things.
2) The physical existence and logics are dealt with by Vaisheshika and Nayay Darshan. The same notion, Panchmahabhuta and Atma, is mentioned by the Shad dhatuja Purusha.
3) The VedIa rites and Brahma are discussed in Vedanta and Mimansa. The same is explained by Ekdhatuja Purush, i.e., Atma11

F. Rashi Purusha

Rashi Purusha gets its name for two reasons.

1) The Rashi Purusha is an aggregation of 24 entities (Rashi)12
2) There are three Rashi, according to Nyaya Darshan: Raag, Dvesha, and Moha. Purusha is impacted by these Rashi, and as a result, he is born in various Yonis (different species). Purusha was given the moniker Rashi Purusha as a result of his close touch with these Rashi.

II. DISCUSSION

According to Brahman, Purusha is a type of energy that exists in the universe (God). Energy in the universe is constantly constant/conserved. It can't be made or destroyed. It just takes on a new appearance. The Atma (soul) is a conscious kind of energy that may combine Panchmahabhuat components in various ratios to form a visible body and indicate their existence in the body's

diverse actions and stimuli. In the universe, nothing is everlasting.

Everything (Maya) can be destroyed (Nashwar). Maya is a Brahman manifestation (Supreme Soul). Material and energy forms, according to Albert Einstein (E =mc2), flow back and forth into each other. Material (as opposed to Maya) is a destructible manifestation of energy.

III. CONCLUSION

Finally, it can be argued that the supreme soul is without beginning, and that no birth can be attributed to him. Of course, the Empirical Soul (Purusha), who represents the union of twenty-four elements, is the result of actions motivated by personal preferences. From a state of ignorance Purusha is in contact with twenty-four elements as long as he is influenced by Raja and Tama. The By virtue of Sattva's control, he is free of contacts the instant he gets rid of Raja and Tama.

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