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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.[4]*Charaka* 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*.

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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, respectively[7]. *Chakrapani* has also backed the *Matrijadi*'s variables that are influencing the outcome, *Garbha*'s formation (embryo).[8]

D. Chaturvinsh Atmaka Purusha

The *Purusha* is made up of twenty-four *'Tattva*,' according to *Acharya Charaka*[9] and *Kashyapa*[10]. 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., *Atma*[11]

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.

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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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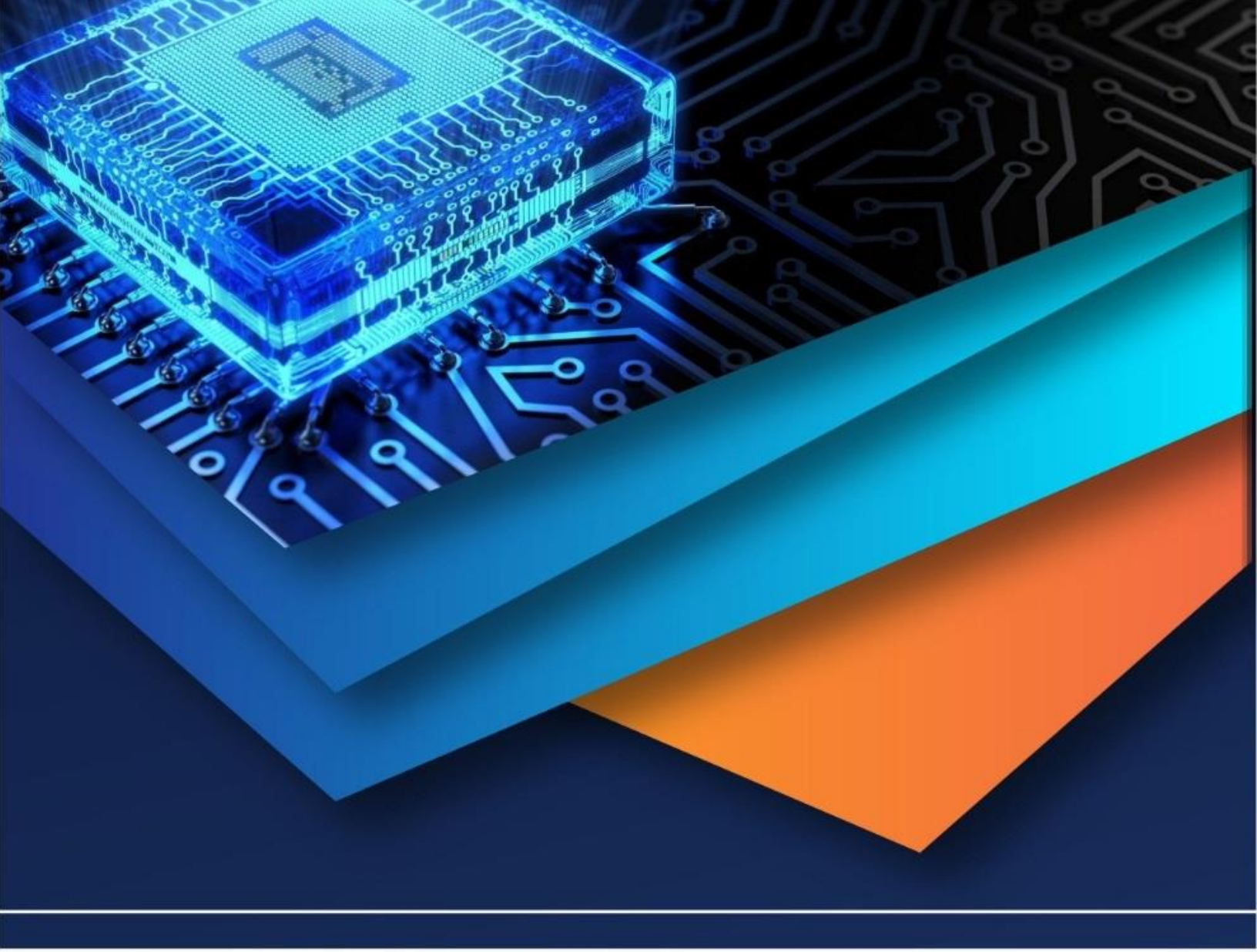

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