

COMPARISON OF PURUSH IN SANKHYA AND CHARAK SAMHITA WITH SPECIAL REFERENCE TO JALPKALPTARU COMMENTARY

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ABSTRACT

This is a well-known fact that Ayurved is not only a medical system but also it is a philosophical text. It is a place where the Vedic philosophical theories are brilliantly integrated and used efficiently in preventing health and treating the diseases. Among Indian philosophies The Sankhya philosophy of Maharishi Kapil holds the highest place. The principles of Sankhya philosophy are abundantly reflected in Ayurveda. Especially in Charak Samhita Sharir Sthan the principles of Sankhya darshan have been elaborately described in the form of questions of disciple Agnivesh and answers of his Guru maharishi Atreya. Acharya Kaviraj Gangadhar Rai is the Sanskrit commentator of Charak Samhita. In his commentary named "Jalpkalptaru Teeka" he explained in detail all the theories related to Ayurved as well as philosophy described in

Charak Samhita. The aim of this article is to bring to light the Ayurvedic and philosophical aspects of Purush Tattva of Sankhya philosophy and its comparison with Dhatusa Purush explained in Charak Samhita Sharir Sthan based on the interpretations of Jalpkalptaru Teeka.

KEYWORDS: Purush, Prakriti, Sankhya, Charak, Tanmatra, Mahabhoot.

INTRODUCTION

According to Sankhya theory the root cause of this physical world is Prakriti and the cause of Prakriti to create the world is its efforts for indulgence and salvation, while the soul or Chaitanya or Purush is neutral. The soul/ Purush though indifferent considers itself to be the doer and enjoyer. Through the knowledge of truth, the soul realizes that it is not bound but

free. These principles of Sankhya darshan are mentioned in Charak Samhita Sharir Sthan Chapter First as question-answers of Agnivesh and Atreya. Among these principles the Dhatvic composition of Purush Tattva is explained here according to interpretations from Jalpalptaru Teeka.

The Tattva Mimamsa of Samkhya Darshan

According to Sankhya Darshan the world has been evolved from 24 elements which are as follows-

- 1 Prakriti (the equilibrium state of Sattva, Rajas and Tamas Gunas)
- 2 Mahat (Buddhi tattva)
- 3 Ahankara
- 4 Man
- 5 Pancha Tanmatrayen
- 6 Pancha Mahabut

Including Purush tattva the number of elements becomes twenty five.

The Tattva Mimamsa According to Charak Samhita

acharya Charak explained the composition of Purush tattva as follows

Khadayaschetnashahtha dhatawah purushah smrutah.

Chetanadharurapyekah smrutah purushsamgyakah.

Punashch dhatubheden chaurvishtikah smrutah.

Mano dashendrayanarthah prajrutischastadhatuki. Ch.Sa.1/16

In this shloka Acharya Charak has explained three types of Purusha according to Dhatvic Composition.

The Shad Dhatuja, Ek Dhatuja and Chaturvinshatik Dhatuja Purush.

1. Shad Dhatuja Purush

The Shad Dhatuka Purush is made of 6 components

Khadayaschetnashahtha dhatawah purushah smrutah.

Acharya Gangadhar cited this Shlok differently. According to him "Kham" is "Shabd Tanmatra Roop Akash" i.e. the sky which is in the form of smallest molecule of "sound". "Vayu" is "Sparsh Tanmatra Roop Vayu i.e. Air is in the form of smallest molecule of "touch", similarly Agni is in the form of Roop Tanmatra, Jal is in the form of Ras Tanmatra, Prithvi is in the form of Gandh Tanmatra and with these five elements the sixth one is

"Chetna dhatus". The Shad Dhatuja Purush is a combination of all these six elements. (Shashthastu purushah smrurah.)

The Purush tattva or Chetna Dhatu is the energy which remains at the time of Cataclysm or the final emancipation of the world. This Chetna Dhatu is also known as "Brahm".

2. Ek Dhatuja Purush

The root cause or Moola Prakriti is the cause of energy of all the universe. This power or Shakti which is known as Brahm, which remains at the time of maha nirvana or parlay (cataclysm) is, itself, alone, called as Ek Dhatuka Purush. It is The Adi Shakti known as "Asad" (where nothing exists). From this "Asad" or non- existence, the "Sad" or existence is created. The Prakriti is itself responsible of its transformation from non-existence to existence.

3. Chaturvinashatik Dhatuja Purush

The physical body (Sthul Sharira) is created by the Shad Dhatuja Purush Tattva (Sukshama Sharir). This Sthul Sharira is known as Chatruvinshatika Dhatuja Purush. Chaturvinshatika means that which is composed of twenty four elements, these elements according to Charak are as follows

Mano dashendrayanarthah prajrutischastadhatuki

1. Manas (mind)
2. Five Karmendriyan or organs of action and five Gyanendriyan or organs of senses.
3. Five Arthas or the Gunas of five Mahabhoooth i.e. Sound, Touch, Form, Taste and Smell in the form of Physical Gunas.
4. Eight elements of "Asht Dhatuki Prakriti" i.e. five Mahabhooot that are Sky, Air, Fire, Water and Earth, and "Ahamkar" or Ego, "Mahan" known as "Buddhi" or Intellect, and "Avyakat" or non-existence.

All these twenty-four elements are collectively known as "Chaturvinshatika Dhatuja Purush". This Purush Tattva is "Anitya" or impermanent in nature because it is compelled to take birth and death. The Shad Dhatuja Purush is "Nitya" or Eternal because it remains permanent till salvation.

CONCLUSION

The 24 elements of "Purush Tattva" as described by Sankhya Darshan and as described in Charak Samhita are compared and described in this article according to Gangadhar Rai's Jalpalptaru Commentary. The explanation reveals the nature and relation of all the three types of Dhatuja Purush and their nature. Therefore, it is proved that acharya Kaviraj Gangadhar rai's expertise in medical as well as philosophical field is incomparable and for the scholar of Ayurveda it is mandatory to read thoroughly Gangadhar rai's Jalpalptaru Teeka of Charak Samhita to clear their doubts and to deeply understand the sutras of this Samhita.

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