

UNDERSTANDING OF SRSTI UTPATTI CONCEPT AS PER SUSURUTA SAMHITA

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Abstract

Susuruta Samhita is one of the basic literature of Ayurveda primarily focused upon physical constitutional things of tatva. The way of describing the concepts and treatment are in such a way that inner core concept of Panchmahabhuta is highlighted everywhere. This is only thing by which intervention can be done either in manipulating the physical process or in correcting the deviation from normalcy of body. These panchmahabhuta further manifests into numerous of dravya by making variety of mutual permutation combination. This panchmahuta represents the manifested forms of all physiological and psychological events that run inside a single unit of body. This concept is defined under the adhikarana of Srsti utpatti. By the proper understanding of this concept, its applicability can be done in various aspects to correct the physiological event before to its manifestation form.

Keywords: Srsti utpatti; Susuruta Samhita; Panchmahabhuta.

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INTRODUCTION

Aim of Ayurvedic Science is more towards the preventive aspect rather than its curative. This prevention is not only limited up to avoiding the disease but also responsible for the better manifestation of all physiological events running inside the body on its singular unit platform. This peculiar concept is described by Acharya Sushruta before entering the main description of Sharira. By the name of Adhikaran Srsti utpatti, leading misconception behind this subject is always make connection with origin of universe. But Ayurveda concepts cannot be as superficial as we think. The relevance can be understood by its sequencing also. This is basic understanding meaning of the word Srsti utpatti. Based upon loka - purusha samanya concept, applicability is applied in both aspects for this concept. For the purpose of Ayurveda medical science, purusha or living entity approach is more taken in sushruta Samhita.

METHODOLOGY

Review of concept of srsti utpatti as per sushruta samhita

According to the sushruta samhita, first tatva of this series is Avyakta which is prime causative element of all comprises the three core elements satva, raja and tamas in balance stage, reflects own self as eight different forms.^[1] The Avaykta (unmanifest / absolute Nature) is the cause of all being (Bhuta) which by itself is causeless, possesses the feature of Satva, Rajas and Tamas, has the eight forms and is known as the cause of origin of the whole Universe. This is the seat of numerous souls just as the ocean (is the seat) of many aquatic substance. In order to explaining about karya dravya which are made of the tribhava, the order has to first define the origin of Adikarana. This order follows the principle of Vaisheshik Darshan. The Commentator Haranachandra has presented a whole image

about Avyakta through the explanation of some text words.

As per Haranchnadra Avyakta word means which is not manifested and not perceive by the sense organ. This Avyaktam is par away from any subject, which is perceivable by Indriya. This is root cause for the production so Mulakarana is other synonym of Avyakta.^[2] This explains further about the 8 distinct features of Avyakta and how they take part in the origin of creature.

First Mahat originates from this Avyakta with having all its qualities. There after Ahamkara originates from this Mahat possessing the same very qualities. But some difference occurs in each level that's why it processed further and made the cause for different entities.

The Ahamkara is of three types, Vaikarika Ahamkara (Satva), Taijaso (Rajas) and Bhutadi (Tamas). The eleven indriya are created out of the combination of all the qualities of Vaikarika and Taijaso Ahamkara. Former five are the organ of perception and next five are organ of action and the Satva is common to both.

Further five Tanmatra are created on combination of all the qualities of Bhutadi and Taijaso Ahamkara. They are as follows Sabda, Sparsa, Rupa, Rasa, Gandhah; these Tanmatra posses corresponding five special qualities. From these Tanmatra corresponding five Mahabhuta are produced respectively. The combinations of 24 Karya dravya are manifest as in the form of Sharira. This process needs an initiation in other words Chetanya bhava which comes through the Purusa.^[3]

Analysis of concept of srsti utpatti

Reference of Srsti utpatti is only found in the Sharira sthana where the Acharya has given the detail about the tattva of Srsti utpatti like Avyakta, Mahat, Ahamkara etc. but among

these, the main leading factor is the Purusa. So description about Purusa has been found earlier in the first chapter of Sutra sthana while remaining causative elements of Srsti has been described later in Sharira sthana.

To indicate the importance of Srsti utpatti, this concept has been defined earlier because it not only explains about the origin of cosmos but also describes the stage of origin of all Chetana dravya which exists on the earth. So rest of concepts related to Sharira can be included in the concept of Srsti utpatti.

Out of 24 Tattva of Srsti utpatti, the Avyaktatattva (non manifested form) is the first one, described as the root causes of universe like these, which provides shelter for the various innumerable creatures for their establishment. Here the Tattva (elements) word denotes true state, essential nature. Its root verb "Tanu" makes the sense of Vistara or extensions. These tattva are extensively available in both Karana and Karya form of dravya.^[4] Next to it, Mahattattva and Ahamkara tattva are produced with having the same qualities as the Avyakta bears (i.e. Satva, Raja, Tamas guna). From the Ahamkara tattva the Panchamahabhuta and all Indriya are developed in the end. Among the three types of Ahamkara "tejas" is the most important one which plays unique role in further development. It specifically gives the particular shape to the creature (as it contributes in production of Panchamahabhuta) as well as takes participation in development of Karmendriya, Buddhiindriya, and the manas. These all Indriya are the tools through which Purusa express its Chetana at its resting place and by means of resting place made up of Panchamahabhuta.

Through this brief description of the Srstiutpatti krama, Acharya has indicated the stages of development of each and every Chetana dravyas which are exist in the world.

These all substance (Chetana dravya) has core composition of three basic Mula Guna i.e. Satva, Raja and Tamas and exists as various combination of them. This variety is (in dravya) only due to difference in their mutual ratio which is responsible forward next coming stage from one level to another level under the influence of initiative factor (i.e. Purusa). So grossly two levels are there in the any process of development i.e. Avyakta level & Vyakta level and later one is further divided into less or more forms as shown in Figure 1.

1. Avyakta level

In which causative factor cannot be perceivable with the sense organ named as Avyakta.

2. Vyakta level

A. Proper Vyakta

In which substances are acceptable with the sense organ called as Vyakta. It denotes appearance, clarity, manifested, visible features of substance.

B. Less Vyakta level (in between above two)

The third one is decrease level in which substance is nearer to Vyakta or in other words detached from its cause and have a separate and distinct existence but still is in transitional stage towards manifestation.

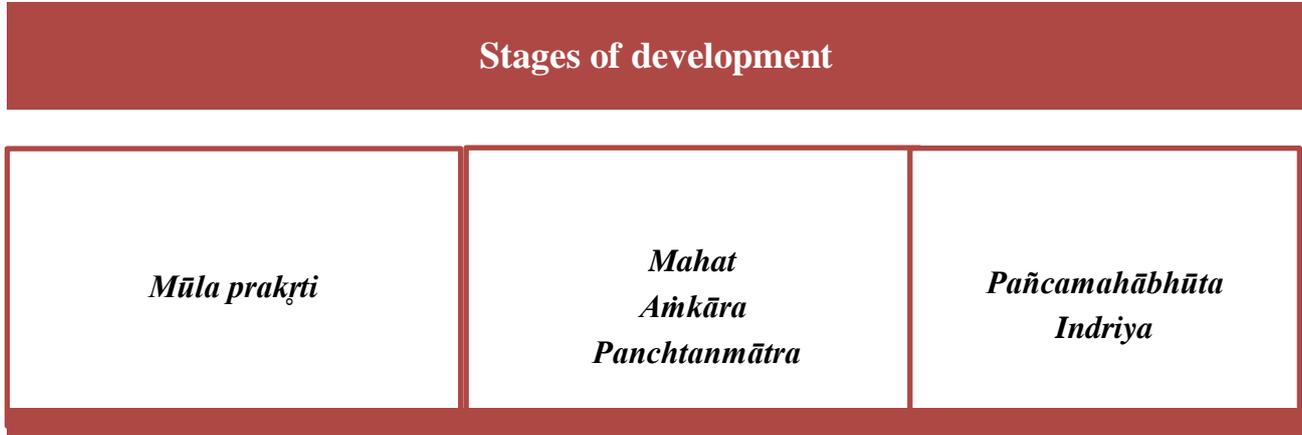
These elements may be classified into first level and second level. (Figure 1)

Further Vyakta level can be named into following these three stages depending upon their composition. They are,

1. Mahat stage

This stage remains only for the few moments in whole development.

Figure: 1 Shows the two stage of development of each Chetana dravya



When the neutral ratio of Satva, Raja, Tamas of substance gets in contact with the Purusa, it results as imbalance among these Guna and make a cause for the appearance of this stage. In this stage purely Satva component is higher than the others. Due to influence of Satva guna, determination and ascertainment occurs in subject e.g. As in the seed, this determination (in terms of division) leads to definite cognition so cells further may take the decision of division. It will lead to confirmation for initialization of process of division.

2. Ahamkara Stage

It is also named as stage of individuality. When this imbalance of Guna occurs in remaining two or in other words when the pure Satva comes in the contact of Raja and Tamas, it results the Ahamkara stage.

This stage is responsible for beginning of an action and to achieve a destination point of division. Out of three "Tejas" Ahamkara makes the combination with other two produces Panchatanmatra (subtle existence of Mahabhuta) and Indriya.

The combination of five these Panchatanmatra in different ratio leads production of five

hybrid form called Panchamahabhuta. It means "Tejas" Ahamkara is necessary to starting the process of self realization and gives definite shape to any subject.

3. Panchamaha bhutatmaka and indriya stage

This is last stage of development when the whole subject is clearly manifested because the combination of Panchamahabhuta and Indriya (including manas) along with Chetanatattva (which presents from the beginning to last) make the complete subject as Sharira.

Purusa

Term Purusa commonly is used for the soul or male gender. This word firstly has been described in the Sutra sthana "Vedotpattiadhyaya" first chapter, which have different meaning like-the root cause of universe, all pervading soul existing in different living being are understood. As per Ahcarya Susruta the word Purusa is taken as living entity which has composition of five basic elements and soul (Atma). This Purusa is also named as Karma Purusa. Haranacandra has also used the term Purusa as human being.

As per Dalhana Purusa defines as, one which resides in the physical body and also called Atma and Ksetragna.

The karma Purusah is only considered as Cikitsiya Purusa because the treatment can be made possible to combination of mind, soul and body. The soul himself is the agent of action and the body is only media in which it acts. All treatment therapy is only made for this Purusa. Many references have found regarding to explain the Purusa from different aspect but all these stand for the same meaning.

Its First definition can be interpreted in terms constitutional composition as combination of Panchamahabhuta and Chetana tatva. It comprises almost all the creature which exists in whole cosmos, so after that to make specify the word Purusa its second definition has been explained which defines that Purusa is result of specific combination of Sukra and Sonita and comprises all Avayava which is also product of this combination. So Purusa forms the base for the study of Sharira. It is also main initiative factor for progression of the each stage of development.

After the description of the Srsti utaptti and Purusah, next point has arisen that why Acharya has explained it first in Sharirasthana whether this concept is more related to the darsana (philosophical aspect) instead of Sharira? The possible reason for this is that Acharya wants to give emphasis on the

concept of Purusaas it makes base for Sharira. So it has been defined first.

CONCLUSION

In bird's eye view, the concept of Srsti utpatti not only defines the origin of life (for the cosmos) but also applicable at each level of development of Sharira such as in context of Garbha, in context of origin of disease, in context of sad kriya kala or in the development of any seed in outer environment. Here each substance shows a specific relationship with the other substance. It is understandable as a whole through an example, that the milk (substance) shows the Avyakta stage for the Navanita (butter, which is present in the milk in subtle form) and shows the more Vyakta stage (Panchabhautika satge) for the food (already taken). The same phenomenon is applicable for the production of Garbha.

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