



CLINICAL CONSIDERATION AND RATIONALE SCOPE OF AYURVEDA CONCEPTS OF PURUSHA, SHATPADARTHA AND ATMANIRUPANA

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ABSTRACT

Ayurveda as science of health described several concepts related to the physical, mental, spiritual and moral well being. In this regard Ayurveda advocated concepts of *Purusha*, *Shatpadartha* and *Atmanirupana*. The concept of *Purusha* and *Atmanirupana* are associated with the human existence and the essence of life. The *Shatpadartha* refers to the six fundamental categories of Ayurvedic philosophy. *Purusha* refers to the consciousness or soul that resides within every living being. *Atmanirupana* refers to self-realization which is synonymous with the concept of *Purusha* to some extent. *Shatpadartha* translates six fundamentals related to the qualities of substances and categories that governing the universe and human existence. These all concepts provide knowledge about the existence and sustainability of human being and importance of their spirit. This article put an emphasis on clinical consideration and rationale scope of Ayurveda concepts of *Purusha*, *Shatpadartha* and *Atmanirupana*.

KEYWORDS: Ayurveda, *Purusha*, *Shatpadartha*, *Atmanirupana*.

INTRODUCTION

In Ayurveda, *Purusha* means individual consciousness and soul that resides within every living being. It denotes eternal essence that transcends the physical body and often contrasted with *Prakriti*. The balance and harmony between *Purusha* and *Prakriti* are essential for maintaining health and well-being. *Atmanirupana* refers to self-realization which involves understanding one's innermost essence that transcending the limitations of the physical body. *Atmanirupana* is experiential wisdom gained through spiritual practices for attaining holistic health and inner balance. *Shatpadartha* means six fundamental categories of Ayurvedic philosophy which governing the universe.^[1-3]

Concept of *purusha*

Purusha means strength residing in the body that also forms soul, psyche and spiritual senses. The term *Purusha* is greatly associated with *Atma*, consciousness and *Rashipurusha*. Various philosophies of *Darshanas* elaborate the concept of *Purusha* differently; *Sankhya* and *Yoga Darshanas* focus on the constituents of *Purusha*, *Panchvimshati Dhatawatamaka Purusha* includes concepts of *Atma* and *Mana* while *Vaisheshika* and *Nyaya Darshanas* involve physical entities and logic. The concept *Shad Dhatwatamaka Purusha* discusses interaction between the *Panchmahabhutas* and

Atma while *Ekdhatuja Purusha* focuses on *Atma*.^[1-4] The various categories of this concept are depicted in **Figure 1**.

- ✚ **Eka dhatwatmaka purusha:** This concept emphasizes *Chetana dhatu* as life element, residing in the *Shareera*, responsible for flame of life.
- ✚ **Shad dhatwatmaka purusha:** This consists of six *Dhatus*, five *Mahabhutas* and consciousness, which support each other during life.
- ✚ **Chaturvimshati dhatwatamaka purusha:** This type of *Purusha* likely involves twenty-four elements.

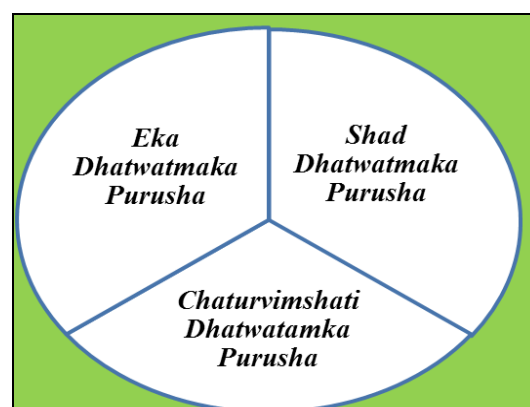


Figure 1: Various categories of *Purusha*.

The *Chaturvimshati Dhatwatamka Purusha* consists of various elements which include: mind, sensory organs, motor organs, five objects of sense organs, *Prakriti*, *Ahamkara*, *Mahan* and *Avyakta*.

The *Rashi purusha* comprises twenty-four *Tatvas*, comprising *Ashta Prakritis* and *Shodasha Vikritis*. The *Prakriti* contributes to the composition of *Chaturvimshati Dhatwatamka Purusha*. These *Prakritis* are different in number which includes *Avyakta*, *Mahan*, *Ahankara*, *Shabda Tanmatra*, *Sparsha Tanmatra*, *Rupa Tanmatra*, *Rasa Tanmatra* and *Gandha Tanmatra*. Together, these constituents form the complex structure of the *Chaturvimshati Dhatwatamka Purusha*.

Concept of *shatpadartha*

The concept of *Sadapadartha* refers to the *Padartha* or subject content concerning a particular theme. *Padartha* is characterized by three objective criteria which include *Gyeyatva*, *Abhidheyatva* and *Astitva*. *Gyeyatva* is to be known, *Abhidheyatva* can be named and *Astitva* denote aspect that exists.^[4-6]

Sadapadartha refers to entities or subjects that possess inherent characteristics; *Sadapadartha* includes *Samanya*, *Vishesha*, *Dravya*, *Guna*, *Samavaya* and *Karma*. The brief descriptions of these aspects are as follows.^[5-7]

- ✓ **Samanya:** Classification or grouping, characterized by similarity, resulting in an increase analogy.
- ✓ **Vishesha:** Antagonist of *Samanya*, characterized by depreciation. *Vishesha* classifies objects as separate entities.
- ✓ **Dravya:** It is an entity that offers *Guna* and *Karma*, which are present as inseparable from.
- ✓ **Guna:** It denotes inherent qualities of substances, including physico-chemical properties, properties of senses, spiritual qualities and therapeutic properties.
- ✓ **Karma:** Actions that produces some effects; can be involuntary and governed by biological functions or mental actions.
- ✓ **Samavaya:** It refers to the relationship between entities that cannot be separated.

The concept of *Padartha* and *Sadapadartha* provide frameworks for understanding nature of entities inherent characteristics and relationships amongst the entities and their characteristics.

Concept of *aatma nirupana*

The concept of *Aatma* is associated with the life, existence and spiritual power. *Aatma* referred to as soul, considered the life element within living beings. Without *Aatma* there is no existence of life. *Aatma* governs the development, attainment of ultimate salvation and behavior practices in living beings.

The characteristics feature of *Aatma* involves main concept that it exist as a unique *Dravya* and is imperceptible. It perceives knowledge when associated

with intellect, sense organs and the mind. *Aatma* is indestructible and cannot be affected by physical elements.^[7-9]

There are various signs indicate the presence of *Aatma* in living beings, such as sensory functions, breathing, emotions and consciousness, etc. The absence of these signs in the dead distinguishes the living from the deceased.

Different perspectives offer varied opinions on the dimension of *Aatma*, ranging from *Anu Parimaana* to *Mahat Parimaana*, which resembles atomic and infinite dimensions respectively according to the modern science.

Aatma is responsible for existence of living being, life, activity and knowledge, etc. Its presence is crucial for sustaining life and attaining knowledge. *Aatma* possess close relationship with the body and mind. Concept of *Pangu-Andha Nyaya* illustrated relationship between *Aatma* and *Shareera*. *Aatma* is viewed as the initiator and regulator of other factors and its spiritual understanding helps to achieve happier and healthier life. *Aatma* influencing life and supports the concept of *Moksha*, its understanding is vital for moral, spiritual and overall well-being of mankind.^[8-10]

CONCLUSION

Ayurveda, often referred to as the science of health, encompasses a rich tapestry of principles aimed at fostering physical, mental, spiritual, and moral well-being. Within its framework, Ayurveda propounds several foundational concepts, including *Purusha*, *Shatpadartha*, and *Atmanirupana*, each integral to understanding the essence of life and human existence. *Purusha*, a cornerstone concept, delineates the consciousness or soul inherent in all living beings. It embodies the essence of individuality and spirituality, underscoring the intrinsic connection between the self and the universe. *Atmanirupana*, synonymous with self-realization, intertwines with *Purusha*, illuminating the journey towards understanding one's true nature and purpose. *Shatpadartha*, translating to the six fundamental categories, elucidates the qualities and classifications governing both the universe and human existence within Ayurvedic philosophy. These categories serve as pillars upon which Ayurveda builds its holistic approach to health and well-being. Together, these concepts offer profound insights into the sustenance and flourishing of human life, emphasizing the importance of nurturing the spirit alongside the body and mind. Moreover, they provide a clinical framework and rational scope for understanding the intricate interplay between individual constitution, environmental influences, and health outcomes within the Ayurvedic paradigm.

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