

**DESCRIPTION OF *PURUSHA* AND ROLE OF *SHAD DHATWATMAKA PURUSHA* AND  
*SAPTA DHATWATMAK PURUSHA* IN *KRIYA SHARIRA***

**Dr. Gajanan Sopanrao Wayal<sup>\*1</sup>, Dr. Pandhari Uttamrao Ingle<sup>2</sup>, Dr. Pratiksha Sudhakar Dhurgude<sup>3</sup>, Dr. Anant Ingle<sup>4</sup>**

<sup>1</sup>Professor, Sharir Kriya Dept., SRC Ayurved College, Chikhali, Maharashtra, India.

<sup>2</sup>Lecture, Dravyagun Vigyan Dept., SRC Ayurved College, Chikhali, Maharashtra, India.

<sup>3</sup>M.D., Dravyaguna Vigyan Dept., Chikhali, Buldhana, Maharashtra, India.

<sup>4</sup>Research Associate, (Ph.D. Genetic and Plant Breeding) Cotton Improvement Project, MPKV, Rahuri, Maharashtra, India.

**\*Corresponding Author: Dr. Gajanan Sopanrao Wayal**

Professor, Sharir Kriya Dept., SRC Ayurved College, Chikhali, Maharashtra, India.

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**ABSTRACT**

Ayurveda described several terms related to the health and well being of mankind; *Purusha* is one of them which mainly related with the inherent quality of person. The appropriate combination of *Guna- Satva, Raja* and *Tam* are responsible for mental and spiritual well being while combination of *Dhatu*s and *Dosha*s are responsible for normal physiological functioning of body. Ayurveda described different types of *Purusha* depending upon variation in these combinations therefore different categories of *Purusha* are specific to particular *Karma* of *Purusha*. Considering this present article explores Ayurveda concept of *Purusha* and specific physiological role of *Shatdhatupurusha*.

**KEYWORDS:** *Ayurveda, Purusha, Shaddhatwatmak Purusha, Kriya Sharira.*

**INTRODUCTION**

Ayurveda encompasses different aspects related to the physiological and anatomical perspective of body and concept of "*Purusha*" is one of them, the soul lives in the body can be considered as *Purusha* since it resembles overall spectrum of person. *Purusha* in general resemble man and used to denote human being, but Ayurveda described term *Purusha* to explain *Chetana Dhatu* or *Atma*; the elements which make us live.<sup>[1-4]</sup>

The living body along with *Purusha* (soul) can be considered as "*Karma Purusha*" since *Purusha* can performs some function when there is soul inside the body. Ayurveda gives different classification of *Purusha* including *Ek dhatwatmak Purusha, Dwi dhatwatmak Purusha, Tri dhatwatmak Purusha, Shad dhatwatmak Purusha* and *Sapta dhatwatmak Purusha*, etc.

*Ek dhatwatmak Purusha* means one constituent *Purusha*, here *Jeevatma* is described as an *Ek dhatwatmak Purusha*, thus constituent also considered as *Shuddha (Pura) Purusha*.

*Dwi dhatwatmak Purusha* resembles two constituents; combination of *Shuddha Purusha* (soul) and body of *Purusha*.

*Tri dhatwatmak Purusha* means combination of three constituent; *Shudha Purusha* and body along with *Satva (Mana)*.

*Panchadhatwatmak* represents five constituents and this body made up of five elements (*Panchamahabhoota*).

*Shad dhatwatmak Purusha* resembles six constituents which includes five elements (*Panchmahabhoot*) along with *Atma*. The six *Dhatu*s (elements) of *Shad Dhatwatmaka Purusha* is depicted in **Figure 1**.

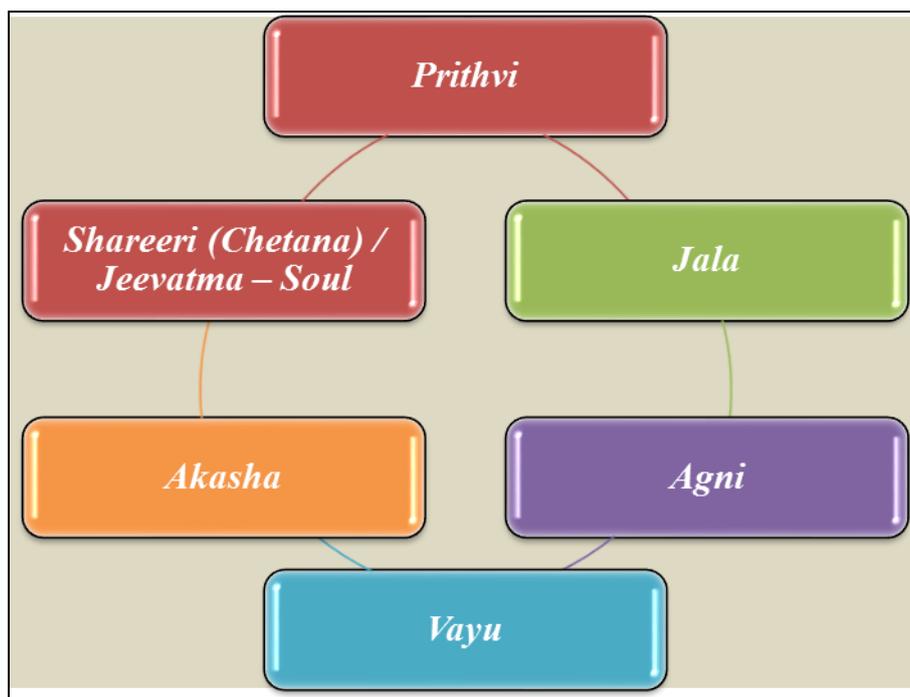


Figure 1: Dhatus which composes Shad Dhatwatmaka Purusha.

*Sapta dhatwatmak Purusha* means constitution of seven components; this concept can be explained by two theories; first theory concluded that *Sapta dhatwatmak Purusha* composed of *Panchmahabhoot* along with *Mana* and *Atma*. Second theory indicates that *Sapta dhatwatmak Purusha* is made up of seven *Dhatu*s including *Ras*, *Rakta*, *Mansa*, *Meda*, *Asthi*, *Majja* & *Shukra*. These *Dhatu*s perform specific functions inside the body and maintain optimum health of person. As per this theory the *Sapta dhatwatmak Purusha* composed of seven *Dhatu*s and these *Dhatu*s are responsible for specific physiological functioning inside the body.<sup>[3-6]</sup>

#### The physiological contribution of seven Dhatus in *Sapta dhatwatmak Purusha* is as follows

- *Rasa Dhatu* in *Sapta dhatwatmak Purusha* contributed towards body fluids including intracellular and extracellular fluids. It includes plasma, fluid in the lymphatic system and other fluids, etc. *Rasa Dhatu* associated with nutrients absorbed in the intestine, it support tissue to perform their functions, helps in metabolic processes and maintain nourishment of body.
- *Rakta Dhatu* resembles blood and its components except plasma of blood; *Rakta* formed by the nutrients present in the *Rasa*. This *Dhatu* support many activities including circulation of nutrients, respiration process, excretion of waste and heart circulation, etc.
- *Purusha* with good state of *Mamsa Dhatu* contributed to the optimum level of body built up and muscular tissues. *Mamsa* tissue in *Purusha* provides rigid body frame and prevent from external shock.
- *Meda Dhatu* associated with adipose tissues, derived from nutrients of *Mamsa Dhatu* and this is

responsible for structural components of body and considered as stored form of energy.

- *Asthi Dhatu* forms bony structure and make skeletal system of body, this form basic frame of body and helps in the movement and other activities of body. It connects whole body and holds other parts at proper place.
- *Majja Dhatu* relates to the bone marrow and nervous tissue, it from by the nutrients of *Asthi Dhatu*.
- *Shukra Dhatu* performs functioning related to the reproductive organs and related to the physical attraction, lust and genital functioning.

Another type of *Purusha* is *Chaturvinsati dhatwatmak Purusha* resembles twenty four constituents which from *Avyakta* to *Mahabhoot*. These constituents can be categorized into two groups namely *Prakruti* and *Vikar*. Eight constituents come under *Parukruti* i.e.; *Aviakt*, *Mhat*, *Ahankar*, *Sabde*, *Sparbhe*, *Rupa*, *Rase* and *Gandha*. Sixteen constituents come under *Vikratis* including five *Gyan indriya*, five *Karma indriya*, one *Mana* and five *Maha bhootas*.<sup>[6-9]</sup>

#### Physiological importance of compositions of Shad Dhatwatmaka Purusha

The five *Dhatu*s of *Shad Dhatwatmaka Purusha* are *Pancha Mahabhootas* (five essential elements), they contributed as inert elements of the combination while sixth *Dhatu*; *Atma* (soul) contributed as spirit that put life into the inert elements. The six *Dhatu*s of *Shad Dhatwatmaka Purusha* are *Prithvi*, *Jala*, *Tejas*, *Vayu*, *Akasha* and *Atma*. The *Prithvi* constitutes form of the man, *Jala* form resemble moisture, *Tejas* gives heat, *Vayu* provides lightness and energy, *Akasha* forms all the porous parts while *Atma* is internal soul that is alive.

*Akasa* as inert element provides space for movement of ingested food from mouth to stomach, forms *Srotas* or channels for transportation purpose and transporting space of respiratory tract, circulatory systems & lymphatic system also derived from the *Akasa* element.

*Vayu* is another cosmic element of *Shad Dhatwatmaka Purusha* which is responsible for movement. This element contributes towards movements of the muscles, pulsations of heart, movement of lungs, movements of the stomach wall, movement of air during respiration and this element (*Vayu mahabhuta*) also helps to govern nervous system.

The third element of *Shad Dhatwatmaka Purusha* is *Tejas* which is considered as source of fire, which regulates metabolic and digestive activities. It is responsible for the manifestation of intelligence and fertility of mind. This element considered important for perceiving light by retina.

The other constituent of *Shad Dhatwatmaka Purusha* is *Ap/Jala* (water) which manifests secretions of the juices, regulates secretion of digestive tract and salivary glands, and contributes towards the formation of plasma and other fluids of the body. Water supports functioning of the tissues and helps in perceiving the sense of the taste.

*Prithvi* is the fifth component of *Shad Dhatwatmaka Purusha* which is responsible for driving solid structures of body i.e.; bones, cartilage, tendons, nails and muscles, etc. This provides solid rigidity and compactness of body.

*Atma* means soul that is final constituent of *Shad Dhatwatmaka Purusha* and brings life in the other inert elements and responsible for liveliness.<sup>[7-10]</sup>

## CONCLUSION

Ayurveda described concept of "*Purusha*" which in general resemble human being and inherent constituent of individual. Ayurveda term *Purusha* associated with *Chetana Dhatu* or *Atma* that gives spirit to the body. The living body with *Atma* described as "*Karma Purusha*". The constituent of "*Purusha*" varies depending upon their description i.e.; *Ek dhatwatmak Purusha*, *Dwi dhatwatmak Purusha*, *Tri dhatwatmak Purusha*, *Shad dhatwatmak Purusha* and *Sapta dhatwatmak Purusha*, etc. *Panchamahabhutas* are building blocks of the *Purusha* and universe, some description suggests that *Purusha* is made up of the *Dhatu*s which also govern some specific physiological functioning of body. The understanding of concept of *Purusha* is important to explore physiological, mental and spiritual conduct of individual.

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