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

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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 *Gunas*- *Satva, Raja and Tam* are responsible for mental and spiritual well being while combination of *Dhatus* and *Doshas* 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 *Shadhatwarapurusha*.

**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.1–4

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 dhatwmat Purusha*, *Dwi dhatwmat Purusha*, *Tri dhatwmat Purusha*, *Shad dhatwmat Purusha*, *Sapta dhatwmat Purusha*, etc.

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

*Dwi dhatwmat Purusha* resembles two constituents; combination of *Shuddha Purusha* (soul) and body of *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 Dhatus including Ras, Rakta, Mansa, Meda, Asthi, Maija & Shukra. These Dhatus perform specific functions inside the body and maintain optimum health of person. As per this theory the Sapta dhatwatmak Purusha composed of seven Dhatus and these Dhatus are responsible for specific physiological functioning inside the body.\(^{[3,6]}\)

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.
- **Mansa Dhatu** with good state of Mansa Dhatu contributed to the optimum level of body built up and muscular tissues. Mansa tissue in Purusha provides rigid body frame and prevent from external shock.
- **Meda Dhatu** associated with adipose tissues, derived from nutrients of Mansa 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.
- **Maija Dhatu** relates to the bone marrow and nervous tissue, it form 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 Aagyakta to Mahabhoot. These constituents can be categorized into two groups namely Prakruti and Vikar. Eight constituents come under Parakruti i.e.; Aviakt, Mhat, Ahankar, Sable, Sparbhie, Rupa, Rase and Gandha. Sixteen constituents come under Vikratis including five Gyan indriya, five Karma indriya, one Mana and five Maha bhootas.\(^{[6-9]}\)

Physiological importance of compositions of Shad Dhatwatmaka Purusha

The five Dhatus 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 Dhatus 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 attract, 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.

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 dhatvatmak Purusha, Dwi dhatvatmak Purusha, Tri dhatvatmak Purusha, Shad dhatvatmak Purusha and Sapta dhatvatmak Purusha, etc. Panchamahabhutas are building blocks of the Purusha and universe, some description suggests that Purusha is made up of the Dhatus 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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