

TRIGUNA AND PANCHAMAHBHUTA IN ROLE OF SHAREERA UTPATTI- A CRITICAL REVIEW

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Abstract:

Most of Indian literature have base of Sāṅkhya Darshana, even Suśrutacharya keeping the base of the Sāṅkhya Darshana explained the Rachana of Śārīra. Karmapurusha is an aspect explained in first chapter of Śārīra Sthāna at that point where, the concepts of Sāṅkhya where concluded and the concepts of Āyurved had begun. Whole Āyurved is compiled for the betterment of Karmapurusha and thus it holds great importance in Āyurved. So this point carries lot of importance in understanding the basics of Āyurved. Everything in the universe is Panchabhautika, but the concept of the Trigunās explains us that the Panchamahabhutas are originated from the Trigunās itself. So all the concepts including the pathogenesis, treatment procedures etc. have the basis of Trigunās, but to make the concepts more practical & to make understand the basic aspects of the Āyurved clearly, the aspects of Trigunās had been fragmented to the level of Panchamahabhoota and Tridosha theories, Similar to the cellular level and tissue level of organization in the modern science.

Key Words: Triguna, Panchamahabhuta, Karmapurusha

Introduction:

The Gunas (the primary qualities of Nature) are three in number: Satva, Rajas and Tamas. They exist in all beings, including human beings, in various degrees of concentration and combinations. Depending upon their relative strengths and combinations,

they determine nature of beings, its actions, behavior and attitude and its attachment to the world it lives in.

Avyakta: is the basic factor responsible for the formation of the whole universe. (Sarvabhuta). But still the factor that is responsible for the formation of the avyakta is unknown.

The Avyakta consist within it the Satva, Rajha, Tama & the astharoopaha in the seed from which are considered as Kshetrajanya, Just Like the sea consisting of the different creatures whose identity is known by the sea.

Sarvabhoota: Expect Avakyata the remaining 24 Tatvas {Vyakta Tatva}

SatvaRajastamolakshana: All the substances in the universe including Stavara & Jangama Padartas are the combination of the Satva, Rajas & Tamas these Gunas are never present in the individual or free state and Because of the different permutation & combination in these Gunas the different character or substances like gold, silver, soil, human beings and animals were formed. The individuals who are considered as Sātvika, Rājasika, Tāmasika are also having all these three Gunas but "Vyapadeshastu bhuyasa by this Nyaya it is present in different ratio proportion. In Bhagavad-Gita it's told that Sometimes Satva dominates defeating Rajas and Tamas, Sometimes Rajas dominates defeating Satva and Tamas, Sometimes Tamas dominates defeating Rajas and Satva. Avykta which is the cause for the formation of

this Samastha Srishti also consist these three Gunas, because according to Satkarya Vaada the thing which is not present in the Kāraṇa cannot exist in the universe individually. But the only difference is that these Gunas are in the Vishamavasta i.e. in varying proportion and in active state in other substances & in the Avaykta it is in Samavasta & inactive state.

The three Gunas respectively denote

- Sattva (unactivity), 'Unactivity' indicates not the negative of activity but a potential for every type of activity
- Rajas (activity) and
- Tamas (inactivity).

The Samkhyan philosophy tells us a Drastanta to explain the three Gunas (A lamp with oil and a wick). The luminous flame represents the Satva, the oil the Rajas and the material wick the Tamas. The Sānkhya Karika gives some important characters regarding these Gunas, and they are as follows
SATVA is laghu and and one which gives Prakasha

RAJHA is having Chala guna(Kriyasheela) and

Upastmbaka/Pravartaka

TAMA is having Guru Guna and this is Avarodhaka.

Totally these three gunas act as a flame to life. These three Gunas pervade in every aspect of Nature. But as said earlier to explain it in the physical level it had been fragmented to the level of Panchamahabhoota and Tridosha level in the Āyurved

Discussion:

According to our ancient acharyas the main aim of a person was to achieve the Purusharth sidhis i.e. Dharma, Artha, Kama & finally Moksha, & to achieve the Moksha a person had to lead a long life span healthily, for which science of Āyurved had been developed. Āyurved which developed as a medical science had to explain the origin of the life for better understanding of a body and treating it well, so we can see both in Suśruta samhita and Caraka samhita that the aspect of Srishti Utpatti is been explained in the Śākira Sthāna before explaining the Chikitsā Sthāna. Different theories were postulated by our Acharyas among them the main and widely accepted theory was the Sānkhya Darshanas

Theory who says that whole universe aroused from AVYAKTA(Pradhana Prakruti/ Mula Prakruti). Soon after completing the concepts of the Srishti Utpatti from the Sānkhyadarshana,

Suśrutacharya explained a concept by name Karmapurusha. And he defined it as

“Combination of Panchamahabhoota and Atma”

He is also called Karma Purusha as Chikitsā Adhikruta Purusha which means that a Karma Purusha suffers from different sort of disorders. As we know that Suśrutacharya defined the word Satva Raja Tama while defining the Avyakta which are called as Trigunās. So this creates a point of interest because the Avyakta which gives birth to Mahat there is a change in level of these Trigunās (from Samyavasta to Asamyavasta) so we can say that the total transformation since from point of Avyakta upto Panchamahabhoota has occurred only because of change in the level of these Trigunās so the detailed study was required about them at the physical level. These three Gunas are present in every aspect of Nature. But to explain it at the physical level it had been fragmented to the level of Panchamahabhoota

CONCLUSION

Āyurved considers man as a complex and inseparable combination of the Panchamahabhutas, the Indriyas, the Manas and the Atma.

The Prakriti which was in the Trigunā. Samyavastha state, splits by the action of the Purusha to form Panchamahabhutas and Indriyas, and reaches the ultimate stage, the Karmapurusha.

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