



World Journal of Pharmaceutical Science & Technology

Journal homepage: www.wjpst.com

Review Article

A REVIEW ON *SRISTI UTPATIKRAM*

Dr. Geetanjali¹, Dr. Ajitkumar S. Wahane², Dr. Arushi Sharma³

1. P.G. Second year Scholar, Dept. of Rachana Sharir, Parul Institute of Ayurved, Parul University, Vadodara (Gujarat), India.
2. Associate Professor, Dept. of Rachana Sharir, Parul Institute of Ayurved, Parul University, Vadodara (Gujarat), India.
3. P.G. second Year Scholar Dept. of Kayachikitsa, Institute of Teaching and research in Ayurveda, Jamnagar, (Gujarat), India.

Address for correspondence:

Dr. Geetanjali, P.G. Second Scholar, Dept. of Rachana Sharir, Parul Institute of Ayurved, Parul University, Vadodara (Gujarat), India.

E-mail- geetanjalikataria125@gmail.com

Received: 10-11-2022, Revised: 29-11-2022, Accepted: 12-12-2022

ABSTRACT:

Sristi utpatikram (evolution process) is always the centre point of discussion among scholars. There are theories regarding *Sristi utpatikram* according to the *Vaisheshik*, *Samkhya*, *Susruta*, *Charaka Samhita*, and modern concept. One should be clear about *Prakriti*, *Purusa*, *Mahat* (intellect), *Ahamkara* (ego), five *Jnanendriyas* (sense organs), five subtle elements (*Tanmatras*) and five gross elements (*Bhutas*) are the twenty-five basic factors and knowledge of these factors is the only answer which provides the help and freeness from bondage.¹ Out of these twenty-five factors, thirteen are eliminators and disclosers. Their objects are *Adhibhautika* (material) while they are *Adhyatmika* (Spiritual), and *Adhyatmika* (divine).² The *Samkhya* distinction between *Purusa* and *Prakriti* is fundamental that between subject and the object. The Subject can never be the object and the object can never be the subject. *Samkhya* system asks, what is the cause of these objects and how did they come about what is the ultimate stuff of which the various objects of the world are constituted?

According to the modern concept, the knowledge of human origin or *Purush* arises from different

fragmentary evidence available from many disciplines. It can be pre-assessed from various clues, presently; it is available from the study of fossils that are in extinct forms. In this study, we will discuss the *Sristi Utpatikram* (evolution process) according to different Ayurveda classics.

INTRODUCTION

Constantly it has been the question of talk of every student, that, when, where, how, and why the evolution of the basic elements of the universe came into existence. What are the basic elements of this universe and whether it is single or multiple, conscious or unconscious, living or non-living, etc the doubts in front of everybody? These questions have been tried to answer in a different philosophical manner. Thinking on these, four aspects appear before us that are *Vyasti* (individual or a single creature), *Samasti* (society as a whole or aggregate of things), *Sristi* (universe with its all the mobile and immobile creations), *Parmesthin* (the almighty which is above to all these and exists omnipresent). All these forms are indifferent and the changed forms of the same entity. It is the view available in different references of various Indian Philosophical thoughts. Ayurved accepts some important philosophical principles for a proper understanding of creation. The *Samkhya* system represents the theory of dualistic realism, as it describes two ultimate realities that are *Prakriti* (matter) and *Purusa* (soul or self). *Samkhya* accepts *Prakriti* as the ultimate cause of the universe and the process of evolution takes place with the help of and for the sake of *Purusa*.³ All the forms of life are stated to be assailed by the three kinds of miseries (*Adhystmika Duhkha*, *Adhyatmika Duhkha*, *Adhidaivika Duhkha*). Actually, for understanding the mystery of the universe, it is essential to know the factors which pre-exist before evolution. *Karya Dravyas* are infinite and it is impossible to understand them but the *Karana Dravyas* are few and can be understood easily. *Samkhya* system describes twenty-five basic elements (*Tattvas*) one can feel himself free from all worldly miseries and can reach salvation (*Moksa*) which must be the ultimate aim of every human being.⁴

Aim-

To review *Sristi Utpatikram*

Objective-

- Study of *Sristi Utpatikram* according to Acharya Susruta
- Study of *Sristi Utpatikram* according to Acharya Charaka
- Study of *Sristi Utpatikram* according to Samkhya Darsana
- Study of *Sristi Utpatikram* according to Vaisheshik Darsana
- Study of Evolution according to modern concepts

Material and Methods-

The entire classical Ayurvedic textbook including Bruhata-trai and Laghu-trai was analyzed.

OBSERVATION AND DISCUSSION

Sristi or evolution of the universe-

This is the basic question what are the basic elements of the visible, revolving, and ever-changing world? According to *Jainism* and *Nyaya-Vaisesika*, objects are produced by the combination of material atoms. But here a question arises how material atoms can produce such objects as a mind (*Manas*) and intellect (*Mahat* or *Buddhi*)? The cause is always subtler and finer than the effect for example seeds are finer than trees. So Material atoms cannot themselves be the cause of such subtle and fine objects as *manas* (mind).

Therefore the *Samkhya Darshana* argues, there must be some finest and subtlest kinds of stuff or principle underlying all physical existence. *Prakriti* is such a principle; it is the first and ultimate cause of all gross and subtle objects. *Prakriti* is both, the material and the efficient cause of the physical world. Being the ultimate cause, *Prakriti* itself is uncaused, eternal, and all preventing and being the subtlest and finest, *Prakriti* cannot be perceived but only one can be inferred from its effects.⁵

The evolution of *Prakriti* results in twenty-three different kinds of objects. The first among these is *Mahat* or *Buddhi* (intellect) which is the base of all our intellectual modes, and is the faculty by which we discriminate, deliberate, adjudge and make decisions. From *Mahat* the *Ahamkara* (ego) arises, which is the source of 'I' and 'mine' ness. From *Ahamkara* two sets of objects are produced. The first consists of the five sense organs, five motor organs, and the mind (*Manas*), and the second is comprised of five subtle elements (*Panch Tanmatras*) and five gross elements (*Panch Mahabhuta*). This *Purusa*, (self) *Prakriti*, *Mahat* (intellect), *Ahamkara* (ego), five *Jnanendriyas* (sense organs), five *Karmendriyas* (motor organs), *Manas* (mind), five subtle elements (*Tanmatras*) and five gross elements (*Bhutas*) are the twenty-five basic factors according to *Samkhya* system and the knowledge of these factors is the only remedy which provides the salvation and freeness from bondage.⁶

Classification of *Tatva* as per *Sankhya Darshan*: -

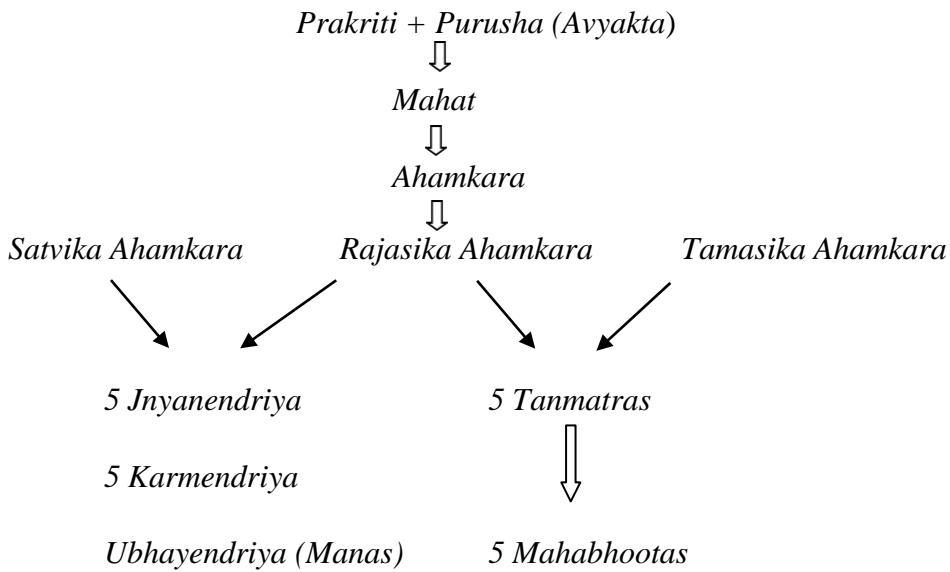
| <i>Tatva</i> | No. | Name of <i>Tatva</i> |
|--------------------------------|-----|---|
| <i>Prakriti</i> | 1 | <i>Pradhan, prakriti, Avyakta</i> |
| <i>Vikruti</i> | 16 | <i>PanchKarmendriya+ Panchjnanendriya+Mana+ panchmahabhut</i> |
| <i>Prakriti-Vikruti</i> | 7 | <i>Mahat+Ahankar+ Panchtanmatra</i> |
| <i>Na Prakriti –Na Vikruti</i> | 1 | <i>Purush</i> |

Sristi utpatikram according to Acharya Susruta View-

सर्भतू ाना कारणमकारण सर्जतमोलक्षणमष्टरूपमखिलस्य जगतः सम्भ्रहते
 ुरव्यक्त नाम ।
 तदेक बहूना षेत्रलानमहि िणान समद्र इरौदकाना भार्ानाम् ॥ ३
 ॥

- सर् तू ाना कारण- Primary Causative factor for all things in the Universe.
- अकारण- There is no any cause for its Creation.
- सत्र रजः तमो लक्षण- Has 3 qualities like सत्र, रजः & तम
- अष्टरूप- Has 8 Forms.
- अहि िल अस्य जगतः सम्भ्रहते ुः- Causative factor for the Entire Universe.
- तदेक बहूना षेत्रलाना अहि िणान- Only one. Even though it is only one, it is the substratum
- “समद्र इर औदकाना भार्ानाम् ॥ ” -Similar to Ocean which is the substratum for various mobile & immobile aquatic things like fishes, lotus etc.

Ayurveda accepts generally the *Samkhya* view of evolution (*Sristi Utpati*) with minute changes. Susruta describes the root cause of the universe as *Avayakta* (the unmanifested). Thus the total number of the basic elements (*Tattvas*) according to Susruta is twenty-four and all of them are *Achetana* (unconscious). As the sea is a sheltered place for various innumerable creatures, so the *Avayakta* or *Mula Prakriti* provides an establishment for countless creatures and a complete world. *Mahan* (intellect) is generated from *Avayakta* and from *Mahan* the *Ahamkara* (ego) is produced having the same qualities (as the *Avayakta* bears, ie. *Sattva*, *Rajas*, and *Tamas* are developed). *Ahamkara* (ego) bears three types that is *Vaikarika*, *Taijasa* and *Bhutadi*.⁷ Eleven organs are five sense organs (*Buddhindriyas*), *Śrotra* (ear), *Twak*, (skin), *Caksuh*(eyes), *Jihva* (tongue), and *Nasika* (Nose), five motor organs (*Karmendriyas*) that are *Vak* (faculty of speech), *Hasta* (hand), *Pada* (feet), *Upastha* (genitals) and *Payu* (Anus) and the mind (*Manas*) having both the sensory and motor properties, are evolved from *Vaikarika Ahamkara* with an association of *Taijasa Ahamkara*. Five subtle elements named *Sabda*, *Sparsa*, *Rupa*, *Rasa*, and *Gandha Tanmatra* are produced from *Bhutadi Ahamkara* with an association of *Taijasa Ahamkara* and from these subtle elements, the five gross elements (*Mahabhuta*) that are *Vyoma*, *Anila*, (*Vayu*) *Anala* (*Tejas*) *Jala* and *Urvi* (*Prathivi*) are developed. The above-mentioned twenty-four elements are *Achetana* (unconscious) in nature and only the twenty-fifth element the *Jihva* (*Purusa* or soul) is a conscious one.⁸ Previously described twenty-four factors being even unconscious in nature engage themselves in action for the salvation of *Purusa* as the milk being unconscious inclines in the action in the body for the use of the child.⁹



Out of these 25 factors, thirteen are eliminators and disclosers. Their objects are *Adhibhautika* (material) while they are *Adhyatmika* (spiritual), and *Adhidaivika* (divine) as the following divine powers or deities empower them.¹⁰

Element (*Tattvas*)

1. *Buddhi* (intellect)
2. *Ahamkara* (ego)
3. *Manas* (mind)
4. *Śrotra* (ear)
5. *Twak*
6. *Caksuh*
7. *Rasana*
8. *Ghrana*
9. *Vak*
10. *Hasta* (hands)
11. *Pada* (Feet)
12. *Payu*
13. *Upastha*

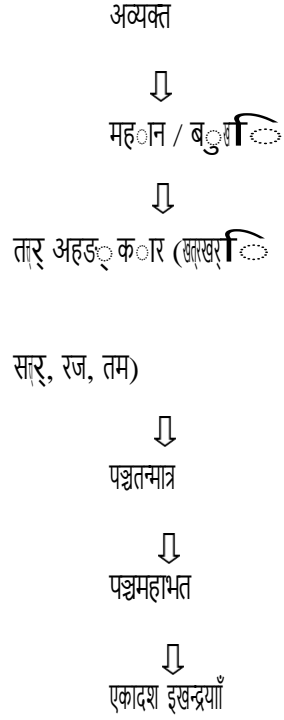
Divine Force (Deities)

- Bramha*
- Iswara*
- Chandrama (moon)*
- Dik*
- Vayu*
- Surya*
- Apah (Jala)*
- Prithvi*
- Agni*
- Indra*
- Vishnu*
- Indra*
- Prajapati*

Sristi Utpatikram to Caraka Samhita-

Describing the process of evolution, Caraka Samhita explains that the intellect (*buddhi*) originates from *Avayakta*, the ego (*Ahamkara*) from the intellect, and five *Mahabhuta* (*Akasa*, etc.) from the ego (*Ahamkara*). The Empirical soul thus manifested in its entirety is regarded as born.¹¹ In Caraka's view the combined *Prakriti* and *Purusa* are admitted *Avayakta* and thus the total number of elements remains 24

only.¹² Samkhya and Susruta accept the sense organ to be developed from ego (*Ahamkara*) but Caraka describes that they are developed from *mahabhutas*,¹³ Susruta also in another reference accepts the material development of senses¹⁴ because the physical entity of these is more useful for treatment.¹⁵ Kasyapa Samhita describes the same outlook.¹⁶



Evolution (*Utpati*) and dissolution (*Vinash*) as per the *Vaisheshik* view-

According to *Vaisheshik's* philosophy, the desire of *Iswara* is the cause of the evolution and destruction of the universe. All the main systems accept that the manifestation of the unmanifested stage (*Avayakta*) is *Sristi* (evolution) and the merger of manifested forms into the unmanifested stage is *Laya* or *Pralaya* (destruction or retrocession) and the cycle of evolution and retrocession runs always due to the *Sattva*, *Rajas*, and *Tamas*, which are the constituents of *Prakriti*."

CONCLUSION

This description seems to be the shadow of early descriptions available in ancient Indian texts. Thus, it is interesting to note that, despite their vast cultural differences, the basic philosophical problems rise, as well as the solutions proposed but the Indian and European traditions are similar.

REFERENCES

1. Prof. Dr. Yogesh Chandra Mishra: *Padartha vijnana; Sristi and Tattvas*; page number 497, Chaukhambha Sanskrit Bhawan Varanasi
2. Kaviraj Dr. Ambhikadatt Shastri: *Susruta shamita purvardh; Sarvbhoothchintasharira, Sharirasthana, Shaloka number 10*, Chaukhambha Sanskrit Bhawan Varanasi
3. R.Puligandla:- *Fundamental of Indian Philosophy*.
4. Prof. Dr. Yogesh Chandra Mishra: *Padartha vijnana; Sristi and Tattvas*; page number 499-506, Chaukhambha Sanskrit

Bhawan Varanasi

5. *Prof. Dr. Yogesh Chandra Mishra: Padartha vijnana; Sristi and Tattvas; page number 497-498, Chaukhambha Sanskrit Bhawan Varanasi*
6. *Prof. Dr. Yogesh Chandra Mishra: Padartha vijnana; Sristi and Tattvas; page number 498-500, Chaukhambha Sanskrit Bhawan Varanasi*
7. *Kaviraj Dr. Ambhikadatt Shastri: Susruta shamita purvardh; Sarvbhootchintasharira, Sharirasthana, Shaloka number 04, Chaukhambha Sanskrit Sansthan Varanasi*
8. *Kaviraj Dr. Ambhikadatt Shastri: Susruta shamita purvardh; Sarvbhootchintasharira, Sharirasthana, Shaloka number 08, Chaukhambha Sanskrit Sansthan Varanasi*
9. *Kaviraj Dr. Ambhikadatt Shastri: Susruta shamita purvardh; Sarvbhootchintasharira, Sharirasthana, Shaloka number 11, Chaukhambha Sanskrit Sansthan Varanasi*
10. *Kaviraj Dr. Ambhikadatt Shastri: Susruta shamita purvardh; Sarvbhootchintasharira, Sharirasthana, Shaloka number 10, Chaukhambha Sanskrit Sansthan Varanasi*
11. *Pandit kashinath Shastri, Dr. Gorekhnath Chaturvedi: Caraka Shamita purvardh; Sharirasthana, katidhapurushiyaadhyaya Shaloka number 166-67, Chaukhambha Bharti Academy Varanasi*
12. *Pandit kashinath Shastri, Dr. Gorekhnath Chaturvedi: Caraka Shamita purvardh; Sharirasthana, katidhapurushiyaadhyaya Shaloka number 17, Chaukhambha Bharti Academy Varanasi*
13. *Pandit kashinath Shastri, Dr. Gorekhnath Chaturvedi: Caraka Shamita purvardh; Sharirasthana, katidhapurushiyaadhyaya Shaloka number 66, Chaukhambha Bharti Academy Varanasi*
14. *Kaviraj Dr. Ambhikadatt Shastri: Susruta shamita purvardh; Sarvbhootchintasharira, Sharirasthana, Shaloka number 18, Chaukhambha Sanskrit Sansthan Varanasi*
15. *Kaviraj Dr. Ambhikadatt Shastri: Susruta shamita purvardh; Sarvbhootchintasharira, Sharirasthana, Shaloka number 17, Chaukhambha Sanskrit Sansthan Varanasi*
16. *Prof. Dr. Yogesh Chandra Mishra: Padartha vijnana; Sristi and Tattvas; page number 505, Chaukhambha Sanskrit Bhawan Varanasi*
17. *Prof. Dr. Yogesh Chandra Mishra: Padartha vijnana; Sristi and Tattvas; page number 505-506, Chaukhambha Sanskrit Bhawan Varanasi*