CHAPTER 2

COSMIC EVOLUTION - ITS IMPACT ON ĀYURVEDA
Unity of man and cosmos is fundamental to Ayurveda. Caraka's definition of the relation between man and universe is makes this point very clear. एवं यो लोकसमिति पूर्वः। याबन्तो हि लोके मूलिकतो भावविशेषतः पापः। याबन्तो पूर्वः नावन्तो लोके इति। Thus all the objects of perception that exist in the universe also exist in a man. Similarly all those present in the man are also present in the universe. According to Ayurveda, the three principles, viz., vātā, pitta and kapha constitute the human body. The ancient Ayurvedic preceptors had held the view that these three inherent dynamic principles corresponding to the three cosmic powers, viz., the sun, the moon and the air. This shows that the structure of a human organism is essentially identical with the structure of the cosmos. This creates a harmony between man and cosmos.

Despite this unity principle, Ayurveda also considers human body as composed out of five gross elements, viz., pṛthvī, jala, tejas, vāyu and ākāśa. Says Suśruta - पञ्चमहाभूतांपर्यंतिरिषिक्षमवचः पूर्वः। This is the basis for the pañcabhūtasiddhānta of Ayurveda, on which the whole structure of Ayurvedic medicine is constructed. The pañcabhūtasiddhānta is the powerful analytical measure for the psycho-somatic and cosmic assessment. What made the Ayurvedic preceptors intriguing is that of the transformation of cosmic elements into human body. The
pañcabhūtāsiddhānta also explains the structure of things on which the particular qualities and properties are based. Hence the pañcabhūtāsiddhānta of body is one of the most important subjects that discussed in Āyurvedic treatises in a philosophical manner. For developing its own principles about the five elemental composition of human body Āyurveda particularly indebted to earlier philosophies such as Sāṁkhya-Yoga according to which the universe is composed of five gross elements. No other philosophy has had greater influence on Āyurveda than the Sāṁkhya, particularly its theories of creation and manifestation. The Sāṁkhya cosmology also describes how life emerged in the universe. According to this system every living and non-living being in this universe comprise five eternal elements called pañcamahābhūta-s. Thus, in brief the knowledge of the evolution of the universe and human body on the basis of Sāṁkhya is a necessary to understand Āyurvedic principles of pañcabhūta.

Process of Cosmic Evolution

According to Sāṁkhya, the manifest world constitutes twenty-five tattva-s or elements. It recognizes the two principles prakṛti and puruṣa, as the cause of the universe. The process of creation, regarding Sāṁkhya, takes place within prakṛti, when puruṣa unites with it which in turn
disturbs the equilibrium of its trīguṇa-s. As a result of this process evolves twenty-three tattva-s.\(^4\)

In the process of creation, first of all the prakṛti evolves into mahat, as a state of transcendent intellect, buddhi. Secondly the mahat evolves into ahaṅkāra or the principle of egoism. Sāṃkhya also equates it with abhimāna.\(^5\) It tends to suggest that', adds P. Chakravarti, 'such as form of evolution results from the sense of personality of the agent'.\(^6\) This ahaṅkāra is of three kinds, vaikṛta, tājasa and bhūtādi. They abound the qualities of sattva, rajas and tamas respectively. From here the process of creation bifurcated into two branches - psychic and physical. The ahaṅkāra in its vaikṛta or sāttvika aspects evolves eleven indriya-s. They include five organs of cognition (eyes, ears, nose, tongue and skin), five organs of action (speech, hand, feet, anus and phallus) and mind. This is the psychic division of creation. On the other hand, the ahaṅkāra in its bhūtādi or tāmasa aspects evolves into the pañcatanmātra-s viz., śabda, sparśa, rūpa, rasa and gandha. At the same time the ahaṅkāra in its tājasa or rājasa aspects proceed both of them viz., the eleven sense organs and five tanmātra-s. Of the five tanmātra-s evolve the pañcamahābhūta-s, viz., ākāśa, vāyu, tejas, jala and prthvi respectively. It is to be noted here that likeĪśvarakṛṣṇa the commentator Gauḍapāda also thinks that the
tanmātra-s individually produce the mahābhūta-s. At the same time Vācaspatimīśra holds the view that the tanmātra-s combine for the formation of mahābhūta-s. This is how the physical world is emerged.

The twenty-three principles except prakṛti and puruṣa are known as vyakta in Sāmkhya. The other two principles prakṛti and puruṣa are called as avyakta and jīva respectively. As per the theory of satkāryavāda nothing can be created from or destroyed into nothingness. Regarding this causal relationship the universe is only a transformation or parināma of prakṛti from one form to another. This specific concept of Sāmkhya is also known as parināmavāda.

Āyurvedic preceptors also hold the same view regarding the process of creation. Among them Suśruta, who accepts the Sāmkhya procedure of cosmic creation, holds that the dynamic universe owes its existence to avyakta, the primordial nature. Considering the definition, effect corresponds to the cause, Suśruta also says that everything that produced from prakṛti is endowed with the three attributes, viz., sattva, rajas and tamas. According to him mahat is the first step of evolution came out of the avyakta. From mahat originates ahaṅkāra. It manifests through its three primal qualities, viz., vaikārika, taijasa and bhūtādi. They are commonly known as sāttvika, rājasa and tāmasa respectively.
These qualities combine in different proportion to cause all the matter and living beings in the universe. Eleven indriya-s emerge from the vaikārika aspects of abaṅkāra with the aid of taijasa. Suśruta unequivocally states that the indriya-s are bhautika as per the Āyurvedic point of view. The five tanmātra-s emerge from the abaṅkāra in its bhūtādi aspects with the aid of tajasa. From these tanmātra-s emanates the five mahābhūta-s respectively. Here Suśruta postulated the theory of anyonyānapravacā according to which the bhūta-s merging in descending order such as from śabda tanmātra emerges ākāśabhuṭa having the quality of śabda; from sparśa tanmātra, which is united with śabda, arises vāyubhuṭa with śabda and sparśa quality; from rūpa tanmātra, which is united with śabda and sparśa, emerges agnibhuṭa having the three qualities such as śabda, sparśa and rūpa; from rasa, which is united with śabda, sparśa and rūpa manifests jalaabhūta having the qualities like śabda, sparśa, rūpa and rasa; and from gandha, which is united with śabda, sparśa, rūpa, rasa and gandha, arises pṛthvībhūta having all the five qualities like śabda, sparśa, rūpa, rasa and gandha. These twenty-four elements, according to Suśruta, are insentient or jāda, the other puruṣa, the twenty-fifth element is cetayītā or sentient of prakṛti and its products. (See Fig- II.2.1).
The procedure of cosmic creation in CS differs from that of SK. Caraka also postulates the process of creation starts from *avyakta* which is the source of both *prakṛti* and *puruṣa*. From this *avyakta* originates *buddhi*. Usually the treatises of *Sāṃkhya* employ the word *mahat* to denote the principle *buddhi*. But Caraka never found to have used the term *mahat* as synonym of *buddhi*. This *buddhi*, which determines the specific properties of the objects, persuades the individual to act as intellectually. From this *buddhi* arises the *ahaṅkāra*. From this *ahaṅkāra* evolve *khāḍīṇi*, the five *mahābhūta*-s. This is the great *significance* of CS. According to *Sāṃkhya*, the *indriya*-s and the *tannātra*-s are the products of *ahaṅkāra*. And the *mahābhūta*-s are evolved from the *tannātra*-s. It is to be noted here that Caraka does not refer to the term *tannātra*-s at all in CS. But Cakrapāṇin equates the term *khāḍīṇi* with *tannātra*-s. However the term *tannātra*-s do not find place in the Epic *Sāṃkhya*. Hence it is not sure that the expression of *khāḍīṇi* of CS is indicative of the concept of *tannātra*-s as found by *Sāṃkhya* treatises. It is then, according to Caraka, all else is manifest. Cakrapāṇin interprets it as the primal evolution or ādisarga.

जायते ब्रह्मन्यन्नकादङ्काद्यदन्ततः हृदिति मन्यते।

परं ख्रान्तिवहन्तकृत्वातुन्वतन्ते यथाक्रमम्॥
However, Caraka also states that the five organs of cognition, viz., ears, skin, eyes, tongue and nose, are specifically dominated by the five mahābhūta-s with one bhūta predominant in each. For example, the ākāśa element is predominant in the organ of hearing, i.e., ears, predominance of vāyu is found in the skin, predominance of agni is in eyes, the predominance of jala is found in the tongue, and the element pṛthvī is predominant in the nose. All these are inferred through their respective organs of action, viz., hands, feet, anus, phallus and the speech.\textsuperscript{15} Hand is responsible for the actions of holding and receiving. Feet is responsible for walking, excretion is the function of both anus and phallus and the speech such as true or false are of tongue.\textsuperscript{16} Regarding the functions of the motor organs says Sāṃkhya - कचनादनविहरणोस्मानन्दस्य पञ्चनामय,\textsuperscript{17} i.e., the speech, handling, locomotion, excretion and the gratification is the function of the organs, viz., speech, hand, feet, anus and phallus respectively. According to Caraka these five organs of action are also related to the five great elements, viz., ākāśa, vāyu, agni, jala and pṛthvī respectively. Similarly the five mahābhūta-s are also manifested as five artha-s, viz., śabda (sound), sparśa (touch), rūpa (vision), rasa (taste) and gandha (smell).\textsuperscript{18} It seems that it is indicative of the concept of tanmātra-s
as described in Sāṃkhya system. Of these the element ākāśa possesses only the quality of sound, while both sound and touch are attributes of vāyu, tejas possess the three qualities, viz., sound, touch and vision, jala possesses the properties of sound, touch, vision and taste, all the four attributes along with smell are possessed by pṛthvi. All these sense organs and their objects are the subjects under the mind, which represents all the qualitative perceptions. This mind, according to Āyurveda, is also a pañcabhūta entity. Thus Caraka explains the universal creation with twenty-four elements. (See Fig. II.2.2)

It is worth to note here that Caraka does not used the term tattva in the similar sense it is used by Sāṃkhya; instead he preferred to use dhātu for it. The conglomeration of twenty-four dhātu-s, according to Caraka, as known as rāṣi, makes up puruṣa. The twenty-three elements except avyakta are also known as kṣetra or body in CS. The avyakta is the knower of the body. Thus it is called kṣetrajña. Hence it is clear that the term avyakta of Caraka signifies ālman also. This specific use of the term also denotes the older version of Caraka-Sāṃkhya. The term kṣetra and kṣetrajña are often used in the Bhagavadgītā and Mahābhārata in the sense of puruṣa. The term jña is appears at once in SK also seems to be the older version of sāṃkhyan term kṣetrajña.
Cosmic Evolution according to Suśrutasamhitā

(Figure- II.2.1)
Evolution Procedure according to Carakasamhitā

(Figure-II.2.2)
Categorization of Dhātu-s

Sāṃkhya divides the cosmic principles into four heads - avikṛti (prakṛti), prakṛti-vikṛti, vikṛti and na prakṛti - na vikṛti. The root evolvent prakṛti is non-evolute, hence it is called avikṛti. It only procreates other elements. Prakṛti-vikṛti-s are seven in number, viz., mahaš, ahaṅkāra and five tāumātra-s. They are both evolvent and evolutes. For example, mahaš is the cause of ahaṅkāra while it itself is being a product of the mūlaprakṛti. The vikṛti-s are the five jñānendriya-s, five karmendriya-s and manas and the five mahābhūta-s. These are the sixteen elements which are merely evolutes and nothing can be produced from them. Hence they are called vikṛti. Puruṣa is not a prakṛti and a vikṛti. Because it is neither an evolutes nor an evolvent.\(^{23}\)

YS of Patañjali also states the four stages of guṇa-s in terms of different levels of evolutes, viz., viśeṣa (gross), aviśeṣa (subtle), liṅgamātra (primal) and aliṅga (un-evolved).\(^{24}\) Vyāsa, the commentator of YS, interprets it in accordance with Sāṃkhya metaphysics. The sixteen elements, viz., the five bhūta-s, five buddhīndriya-s, five karmendriya-s and manas comes under the category of viśeṣa-s; aviśeṣa-s are six in number which include five tāumātra-s and asmitā (consciousness of being); the mahaš-tattva come under the liṅgamātra category; and the
aliṅga is said to be pradhāna which is neither not non-existent. However, according to Sāṃkhya, the term viśeṣa (discernible) used to refer the five bhūta-s and the aviśeṣa (indiscernible) is used to mean the taumādra-s.²⁵

Likewise, the scriptures of Āyurveda also groups the cosmic categories into two - prakṛti and vikāra. According to Caraka the eight sources of creation, i.e., five mahābhūta-s, buddhi, aavyakta and ahaṅkāra are known as bhūtaprakṛti-s. The five buddhindriya-s, five karmendriya-s, manas and five artha-s are the sixteen vikāra-s.

खादार्न बुद्धिर्वकमहाभूतकारस्तथा अवधार्यमि ।
भूतप्रकृतिसहिष्ठा बिकारस्वेतं बोध्यो ।
बुद्धिन्द्रियाणि पञ्चवेक्षं पञ्च कर्मयद्याणि च ।
समन्स्कारच पञ्चवेशी विकारां इति सजितात ।
(CS. Śārīra 1. 63, 64)

It is to be noted here that the mahābhūta-s according to Sāṃkhya, come under the category of vikṛti. At the same time the Mahābhārata and the Bhagavadgītā included it into the category of aṣṭaprakṛti-s.²⁶ It also points to the fact that CS represents the early school of Sāṃkhya.

Like Caraka, Suśruta also broadly classifies eight prakṛti-s and sixteen vikāra-s. But there are some differences in expression regarding the grouping of elements while comparing it with CS. According to
Suśruta, avyakta, mahat, ahaṅkāra and five tapmātra-s are the eight elements which come under the division of prakṛti. The eleven indriya-s and five mahābhūta-s are the sixteen elements which comes under the division of vikāra.\(^{27}\) (See Table- II.2.1).

### Categorization of Dhātu-s

<table>
<thead>
<tr>
<th>Categories</th>
<th>Elements</th>
</tr>
</thead>
<tbody>
<tr>
<td>prakṛti</td>
<td>mūlaprakṛti</td>
</tr>
<tr>
<td>prakṛti-vikṛti</td>
<td>mahat, ahaṅkāra, pañcatanmātra-s.</td>
</tr>
<tr>
<td>vikṛti</td>
<td>pañcajñānendriya-s, pañcacarmendriya-s, manas</td>
</tr>
<tr>
<td>na prakṛti - na vikṛti</td>
<td>puruṣa.</td>
</tr>
<tr>
<td>viśeṣa</td>
<td>pañcabhūta-s, pañcabuddhindriya-s, pañcacarmendriya-s, manas.</td>
</tr>
<tr>
<td>aviśeṣa</td>
<td>pañcatanmātra-s, asmitā.</td>
</tr>
<tr>
<td>liṅgamātra</td>
<td>mahat.</td>
</tr>
<tr>
<td>aliṅga</td>
<td>pradhāna.</td>
</tr>
<tr>
<td>prakṛti</td>
<td>pañcamahābhūta-s, buddhi, avyakta, ahaṅkāra.</td>
</tr>
<tr>
<td>vikāra</td>
<td>pañcabuddhindriya-s, pañcacarmendriya-s, manas, pañca artha-s.</td>
</tr>
<tr>
<td>prakṛti</td>
<td>avyakta, mahat, ahaṅkāra, pañcatanmātra-s.</td>
</tr>
<tr>
<td>vikāra</td>
<td>pañcajñānendriya-s, pañcacarmendriya-s, pañcamahābhūta-s, manas.</td>
</tr>
</tbody>
</table>

(Table- II.2.1)
Cause of Cosmic Evolution

According to Sāṃkhya the root cause of all existing things and experience is prakṛti or avyakta and it is endowed with triguṇa-s. It is in puruṣa's presence the equilibrium of prakṛti is disturbed which in turn leads to the creation of the universe. The manifested or vyakta, according to Sāṃkhya, has a cause, it is neither eternal nor pervasive, but mobile, multiform, dependent, soluble, possesses parts, and subordinate where as the unmanifest or avyakta is the reverse. However, the prakṛti being the cause has some characteristics in common with manifested as distinguished from the consciousness or puruṣa. Moreover, puruṣa is said to be opposite of these guṇa-s. Hence the puruṣa is distinct from the whole manifest and unmanifest world. Puruṣa is also characterized as being a witness (sākyā), solitary (kaivalya), neutral (mādhyasthāya), spectator (draṣṭā) and inactive (akartri). It is to be noted here that Patañjali, unlike Sāṃkhya, postulates Ṣvara as an independent reality. Though the Ṣvara is different from puruṣa however it is similar to puruṣa with respect to being sentient in nature. Patañjali defines Ṣvara as puruṣaviveṣaḥ, who is untouched by kleśa (afflictions), karma (action), vipāka (the result of action) and āśaya (impressions produced by the actions). Though, the Ṣvara has no role in the metaphysics in Yoga
Vācaspatimiśra states that Īśvara causes pradhāna to come out of the state of equilibrium and to evolve into the universe. Āyurvedic scriptures also do not mention the existence of Īśvara who is regarded as the controller of the creation. But Caraka says that action or effects are produced as a result of the collocation of the agent and other accessories.\(^{32}\)

As stated by Sāṃkhya, Suśruta also states that both prakṛti and puruṣa, have no beginning, no end, cannot be perceived by the sense organs, eternal, causeless and are all pervading in nature. Apart from these common features he also distinguishes some dissimilarities between them. Prakṛti, according to Suśruta, is one, sentient, having three guṇa-s, creative, productive and non-neutral. On the other hand, puruṣa-s are many, sentient, attribute less, non-creative, non-productive and neutral.\(^{33}\) It seems to be similar to the Sāṃkhyan notion of prakṛti and puruṣa. Moreover, it is also noted that, puruṣa according to Caraka, is saguṇa.\(^{34}\) Similarly, he also characterizes the puruṣa as being indifferent or nirvikāra.\(^{35}\)

Though Āyurveda also postulates about the creation as proceeding from avyakta, there are differences of opinion among the preceptors about the fundamental features of avyakta. For Sāṃkhya-s avyakta denotes prakṛti only. According to Caraka the avyakta signifies prakṛti and puruṣa
as a single entity.\textsuperscript{36} According to him the puruṣa is the conglomeration of twenty-four principles. Quite interestingly Caraka seems to have extended the meaning of avyakta even to denote ātman. He says ‘अव्यक्तमात्मा क्रेन्तः: शाख्योऽविभूत्वः’\textsuperscript{37} According to Suśruta the term avyakta does not imply the ātman rather it refers to the unmanifest prakṛti from which the entire universe is evolved.\textsuperscript{38} Following the line of Īśvarakṛṣṇa, he also considers puruṣa as the twenty-fifth principle distinct from avyakta. Nevertheless, he states that the Caitanyaśakti of puruṣa is not solely independent but is mixed with the prakṛti the material cause. In addition to it, he also accepts the puruṣa as a base for creation and also conceives it as - pañca mahābhūtaśarīrīsamavāyaḥ. That means puruṣa is united principle constituting pañcabhūta-s and ātman. What is to be understood from this is that Suśruta also holds the view that puruṣa is not different from prakṛti. But the term prakṛti is not found to have used as synonym of avyakta in any of the scriptures of Āyurveda. Though the Āyurveda profusely employs the term prakṛti where it refers to physical health, one's own nature, physical constitution etc.\textsuperscript{39}

This shows that though Caraka accepts the Sāṃkhya concept of creation, he is also influenced by the monistic speculations of early Sāṃkhya. It becomes clear while studying the history of Sāṃkhya that it
has undergone a tremendous change from its monistic foundations to
dualistic nature. This gradual development is obvious and confirmed
beyond doubt. This points to the possibility that CS might have composed
well before the major paradigm shift transformed it altogether. 'But the
fact that' Says Dasgupta, 'Caraka (78 A.D.) does not refer to the Śāṅkhya
as described by Īśvarakṛṣṇa and referred to in other parts of Mahābhārata
is a definite proof that Īśvarakṛṣṇa's Śāṅkhya is a later modification,
which was either non-existent in Caraka's time or was not regarded as an
authoritative old Śāṅkhya view'.

If the Āyurveda does not accept the concept of puruṣa with its
ontological hierarchy, naturally it will also have to accept the lifeless
body. But the fact is that the lifeless body never gets affected by disease.
Then the system of Āyurveda will become irrelevant. Since treatment and
preventive measures of Āyurveda are meant for the ātman associated with
body. That is why Āyurveda includes puruṣa into avyakta and perceives it
as single entity. Thus the united prakṛti-puruṣa principle is considered by
Āyurveda as a real constitution of an individual and the treatments are
done accordingly. It is for this reason Caraka recognized puruṣa as the
cause of creation and considered it as avyakta. It is worth quoting here K.
Bhattacharya. He says:
The non-distinction of the object from the self is the fact corresponding to the illusory identification of the self with the object. The self is identified with the object in the consciousness of being embodied. The body is itself a real but terminable organization of the object, the unity of which consists entirely in its not distinguishing itself from the self. Distinguishing, as has been indicated, is a contingent but real function of the object itself, implying the termination of the equally real predicament of not distinguishing. The body has not-distinct from the self is the conscious body (and not embodied self), with consciousness not as a quality but as an associated thing. The oneness with the self from the side of the object means only undistinguishedness, but from the side of the self it means the embodiment of the self in the object. The body is thus an objective fact known as such when it has begun to be distinguished from the self (and thus dissolved) in reflection, or, in other words, when the embodiment of the self has begun to be realised as an unreal modification of the self.\textsuperscript{42}

The concept of soul as a psycho-somatic entity arising out of five rudimentary elements known as \textit{pañcamahābhāta}-s, however, is closer to
the earlier non-Vedic tradition, Tantra, one of the non-Vedic systems, also
recognized the unified concept of soul and body. Thus it is clear that the
body, devoid of ātman and attributes, is not so much do in the applied
Āyurveda. This will become more clear through the discussion of various
concept of puruṣa in Āyurveda.

Concept of Puruṣa in Āyurveda

Coming to the concept of puruṣa, Caraka conceives three kinds of

puruṣa-s. 1. Ātmanādhātu puruṣa - the puruṣa constitutes even the
conscious principle. 2. Saḍdāhātu puruṣa - the puruṣa comprises six
dhātu-s, viz., five mahābhūta-s and the consciousness. 3. Caturviṃśatika
puruṣa - the puruṣa comprises twenty-four dhātu-s, viz., avyakta, buddhi,
ahaṅkāra, manas, five organs of sense five motor organs five great
elements and five sense objects.

खादयस्मेतनास्य चातवरः पुरुषः स्मृतः।
चेतनाचतुर्बद्ध: स्मृत: पूर्वसंज्ञकः।।
चन्द्रुबिकातिको होषή राशि: पूर्वसंज्ञकः।

(CS. Śārīra. I. 16, 35)

Of these, the puruṣa who constitutes only one conscious principle is
the absolute soul. The other two, saḍḍhātuja and caturviṃśatika puruṣa,
are empirical in nature. Hence there are two puruṣa-s or ātman one is absolute, the suddhapuruṣa and the other is empirical the karmapuruṣa. Caraka states the differences between the two souls thus -

अनादिपुरुसोऽनित्यो विस्फीतत्स्तू हेतुजनः।

सत्तकारणविन्यासं दृष्टं हेतुजमयथा।

(CS. Śāriṅga. I. 59)

That is the absolute soul has no beginning, it is eternal and hence causeless. On the other hand the empirical soul has a beginning, temporary and is caused by something.

The absolute soul, according to Āyurveda, is the witness (sāksīn) of the creation and is omnipresent (vibhu). He is the cause of the universe and every sources of knowledge including scriptural testimony. He is absolutely free from the action at the same time he is the agent and enjoyer of all action. The absolute soul is nirvikāra and is the only entity which is permanent. He is the observer of all activities. He is the cause of perception through the mind and the other sense objects.

निविकारं परस्त्वात्मं सत्त्वभूताणुणेन्द्रियं।

चेतनं कारणं नित्यं दृष्टं पश्चातं हि क्रिया।

(CS. Sūtra. I. 56)
That is the soul is absolutely free from attributes and pathogenicity. In other words the ātman who conditioned by the body or when associated with five bhūta-s and other principles, undergoes changes, and is subjected to all kinds of misery. Then the absolute soul becomes known as the empirical one. Caraka refers to various names for it as: hetu, kāraṇa, nimitta, aksara, kartā, mantā, veditā, boddhā, drastrā, dhātā, brahman, višvakarman, viśvarūpa, puruṣa, prabhāva, avyaya, nitya, guṇa, pradhāna, avyakta, jīva, jña, pudgala, cetanāvat, vibhu. bhūtātman, indriyātman and antarātman. This empirical soul is also related to the attributes like happiness, desire, ignorance, knowledge, birth, death, life etc. But it neither initiate actions nor enjoys any fruits of action. The association of the other factors, such as mind, sense organs etc. are responsible for the action and its fruits. It also states that the bhūtātman, who is being the single most principle, the base for all bhūta-s as well as distinct from the bhūta-s, not attained by prāṇāpāna. Because the single most principle bhūtātman has no sensation. It is the soul who is susceptible to all such sensations only because of his contact with the bodily sense organs with their objects.

نةק: כבדציווומלתמה נקברותהמהב

בישאנהןערלמהם תדנ ניאג היבטנה
संयोगपुरुषरूपे विशेषो वेदनाकृतः।
वेदना यत्र नियतता विशेषत्त्वं तत्कृतः॥

(*CS. Śārīra. 1.84, 85*)

At the same time the sensation of the soul is limited with respect to
his own body and regarding the contact of the senses with their respective
objects. It says -

देही सर्वाङ्गोऽपि व्याप्ता र्वे स्बे सर्वायानेनद्वे।

सर्वा: सर्वायायमः नामावृत्तो वेत्ति वेदना॥

(*CS. Śārīra. 1.79*)

That is why Caraka says - सर्वायायमः पुरुषो भवति. All the sensations such
as pleasure, pain, desire, thinking, perception of sense objects etc., are the
qualities of a living being. In brief, according to Āyurveda, the empirical
soul signifies the living human body.

Thus it is clear that the term *paruṣa* in Āyurveda does not only
refer to the supreme soul but also the person. Therefore the object of
physician is indeed that self which has been created by the interaction of
the male and female germinal substances. The product of fertilization is a
conscious self made up of the five elements and that is what the
preceptors of Āyurveda wanted to be treated. In this regard, says Suśruta,
the *karmapuruṣa* who constitutes five gross elements comes under the purview of the treatment of *Āyurveda*. Here the term *puruṣa* simply means a living man or person. Sūruta interpret the term *puruṣa* thus: तत्र पुरुषग्रहणात् तत्समस्बद्धवस्मृतो भूर्चिदर्शकालंहसिद्धविचक्ष्यचः त्वहमांसाचिरिहरिस्ताम् प्रभुवाम्। (SN. Sūtra, I. 38)

**Man as an Epitome of Universe**

It is already mentioned that the *Āyurvedic* principles on human physiology mainly connected with the parallel views of interdependence between the macrocosm and microcosm. 'It was believed that', says Kutumbiah, 'the principal forces and faculties which abide in the organism, giving it life and supporting its processes, were microcosmic counterparts of the powers which pervade the cosmic body and maintain it through their various antagonistic and co-operative activities'.

While describing various identical factors for proving the *Āyurvedic* statement "the man is an epitome of the universe", *Āyurvedic* preceptors states that the process of universal evolution is corresponding with the stages of impregnation of *puruṣa* or an individual. वा लोकस्य सर्गादिस्तथा पुरुषस्य गर्भाधानम्। It also shows that the human beings, according to *Āyurveda*, are a living reflection of the universe. That is why *Āyurveda* accepts the common origin of the cosmos and an individual.
Evolution of Human being

The union of sukra and sopita in the womb of mother is the cause of the formation of a human body. The male reproductive element sperm and the female reproductive element ovum are respectively known as sukra and sopita. Caraka is of the opinion that the process of conception requires three components, viz., sukra, sopita and atman. The sperm and ovum after their diffusion manifest as gross body in the form of foetus, only when the subtle body is associated with it. This body principle of Ayurveda is highly indebted to the Sāṃkhya principles particularly the physical (sthūla) and mental (sūkṣma) body. The physical body, according to Sāṃkhya, is a compound of the five bhūta-s and on the other hand mental body is the compound of buddhi, ahaṅkāra, eleven indriya-s and the five tanmātra-s. Sāṃkhya classifies this specific object into three - sūkṣma (subtle body), mātāpitrja (body born of parents) and prabhūtāni (body together with gross elements). Of these the sūkṣmaśarīra is eternal and the mātāpitrja is biodegradable. The two bodies constitute the specific state only with the gross elements.

Sūkṣmaśarīra

Sūkṣmaśarīra is the subtle body which also known as liṅgaśarīra. But Cakrapāṇin seemed to have used the terms ātīvāhikaśarīra and
sūkṣmabhūtaśarīra for it.\textsuperscript{59} Sūkṣmaśarīra is not visible, determined only through inference. According to Sāṇkhya, it is produced at the beginning of creation. It carries eighteen elements, viz., mahat, ahaṅkāra, manas, five jñānendriya-s, five karmendriya-s and five tanmātra-s.\textsuperscript{60} Regarding this, Gauḍapāda holds the view that only the eight elements, viz., mahat, ahaṅkāra, manas and five tanmātra-s together constitute it. While in Āyurveda, it is composed out of manas and the four mahābhūta-s, namely vāyu, agni, jala and pṛthvī in its subtle form. Caraka says that the ātman who travels with the help of mind along with the four bhūta-s transmigrate from one body to another.

\begin{quote}
भूतेश्वरचतुर्मिति सहितः सुयोक्ष्मेयंनोज्यो वन्यपृणि देहात्।

\textit{(CS. Śārīra. II. 31)}
\end{quote}

There are only four elements described here because the ākāśa which is being devoid of action cannot move together with the other bhūta-s. However, Vāgbhaṭa is of the opinion that the five subtle bhūta-s and buddhi accompany the ātman.\textsuperscript{61}

Caraka further also states that when the ātman leaves a body, first of all, it gets associated with buddhi then unites with ākāśa and then the four bhūta-s respectively.\textsuperscript{62} Apart from this it also appears that Caraka also included manas, ahaṅkāra, previous actions, rajas and tamas into it.\textsuperscript{63}
The subtle body is formed for the ātman the kāraṇaśarīra (causal body). The ātman is entangled by the burden of his own previous actions. The consequences of the actions of previous birth that carried away by him to his next birth are known as kleśa-s, otherwise called as vāsanā-s. There are five kleśa-s described in YS, viz., avidyā (ignorance), asmitā (egoism), rāga (attachment), dveṣa (aversion) and abhiniveṣa (desire). These kleśa-s or vāsanā-s are the causes of reincarnation according to Yoga system. 

Actually the ātman is devoid of any action. It is omnipresent, and it is beyond of sensory perception except the divine vision. It neither bound, released nor transmigrates, It transmigrates only with the help of sūkṣmaśarīra. It is always associated with the mind, which is responsible for uniting the soul and subtle body. The mind is the store house of the saṃskāra-s and vāsanā-s of the previous life. YS also states that the citta contains tendencies or saṃskāra-s of past lives which persists through the infinite cycles of re-births. According to Āyurveda, the association of impure mind makes the soul into worldly bondage. And it is the main reason behind taking birth in a specific body. Sāṃkhya also states that the lack of discriminative knowledge of puruṣa and prakṛti is the main cause of bondage, and the desire of rajas results the transmigration.
According to YS the latent deposit of *karman* have been created by one's past thoughts and actions. These hindrances may cause the birth, re-birth, span of life and the experience of pleasure and pain.\(^7\) According to Suśruta, the ātman, which is not omnipresent but eternal and transmigrate in animals, men and Gods depending on the merits or demerits of the righteous and unrighteous acts of its previous birth.\(^7\)

Caraka provides a detailed description of the transmigration of the ātman. He says - the soul can never isolate himself from the *sūkṣmabhūta-s* or from the effects of the past actions or from the *manas* and the *buddhi* or from *ahaṅkāra* and other morbid factors. Of these the mind is closely associated with *rajās* and *tamas*. If it is not enlightened with the knowledge of truth the *rajās* and *tamas* cause all morbidity which results the transmigration of the soul from one body to another.

> अतीतेऽक्षेत्रितस्वस्मपरात्मा कदाचित्त वियुक्तरूपः।
> न कर्मणा नेव मनोमतिः न चाप्यहुक्तिविभिन्नरूपः।।
> रजस्तमौर्याः हि मनोजन्वादं ज्ञातं ततः हि सर्वक्षोभाः।
> गतिप्रवृत्तिप्रेतुनिनिर्मितस्य मनः सदोऽपि चलवच्चतः कर्मः।।

(*CS. Sārīra* II. 37, 38)

He also states that the contact of ātman with twenty-four elements continues so long as he is influenced by *rajās* and *tamas*.\(^7\)
Ayurveda also believes that the ātman takes birth in another suitable body for the sake of enjoyment of fruits of action. The ātman which is associated with sūkṣmaśarīra, moves into the womb instantaneously at the time of the union of śukra and sūjita. When it enters into the womb it takes life of an embryo. Then the subtle body becomes to be known as jīva or garbhātman. Bheda states that the prāṇa or the life force is called jīva.

प्राणाः प्रीणाति भूतानि प्राणो जीव इति स्मृत: ।

(Bheḍasamhitā, Śūtra. XVI. 19)

This jīva is the seed of the gross human body. It is quite like a seed which generates similar type of tree. Vāgbhaṭa states the entering of the ātman into the womb is just like the sun rays passing through the lens. When we holding a lens focusing on a piece of paper the beam of the Sun rays passing through the lens are not visible yet we become aware of it only when the paper catches fire. Similarly, the entry of the ātman into the womb can be inferred by the beginning of life.

तेतो यथां कर्मस्मैनि स्फोटिकन तिस्क्वतमू ।
नेतरं दृश्यते गच्छक्षुल्वं गम्भीरायं तथा ॥

(AH. Śārīra. 1. 3)
It is already mentioned that the ātman is devoid of any action. If so, how the ātman can become the cause of the foetus? Cakrapāṇin raises this doubt and provides answer through an illustration of a potter. The potter is unable to make a jar for need of clay. This does not prevent the potter from being called as one of the causative factors of the pot. He is capable of making the jar only when all the accessories are properly available. Similarly, when the instruments such as sperm, ovum etc., are suitable and the action of the previous life is also favourable then the ātman can choose the desired womb. A particular effect is always following from a similar cause. The shoot of śaṇa never comes out of the seed of coconut. So the foetus, which is the sentient, is not produced by insentient being.\textsuperscript{75}

Regarding the transmigration of the subtle body, Pañcādhikaraṇa on Yuktidīpikā, also maintains the view that the subtle body enters the organs of the father and mother at the time of their union and get combined into semen and blood of the father and mother and grows in the womb.\textsuperscript{76} The same view, that the minute jīva enters during intercourse through the reproductive secretion of male and female, is also seen in Śvetāśvataropaniṣad.\textsuperscript{77}
Subtle bhūta-s which accompany the ātman during the process of transmigration are common for all individual. But at the same time they are identical, because of their saṃskāra-s of previous birth. These vīśamā-s and saṃskāra-s alone will determine the character and conduct of an individual. Cakrapāṇin says it as - 'कमंब्रासादेव मनोभेदो भवाति'. These points support the existence of the Sāṃkhya concept of the multiplicity of puruṣa or puruṣabahūtva. It holds that no one is born, die and do same activity at the same time, because of the individual allotment of birth, death and activities. Similarly, no one can possess a similar state of mind because of the diverse modification of trīguṇa-s.

Sthūlasārīra

The gross body or corporate body is called as sthūlasārīra. This is our visible body. It is also known as mātāpitrī, the body which is born out of father and mother. According to Āyurveda the man (puruṣa) represents the conglomeration of six dhātu-s, viz., prthvī, āpāh, tejas, vīyu, ākāśa and brahman.

It is already mentioned that the union of śukra, sūpita and jīva in the womb give rise to the formation of an embryo. This embryo also represents the combination of five mahābhūta-s and consciousness. As per the pañcabhūta theory, the Āyurvedic preceptors also believe that the
five bhūta-s are present in the male and female reproductive elements in its subtle form. Caraka is of the opinion that, the sūkra is composed of four bhūta-s except the ākāśa.\textsuperscript{83} Actually ākāśa also present in it. But it does not move along with the other four bhūta-s at the time of ejaculation.\textsuperscript{83} Later it becomes mixed with them in the ovary. And when the embryo is formed it gradually develops in the womb nourished by the essence of the food of the mother.

\begin{verse}
\textit{वीजालक्रमेणहापूते सुध्मो सत्वानुग्रहच सः।}

\textit{मातृर्वहाररसाः क्रमकुक्क्रोधिन्विचौऽपि।}
\end{verse}

\textit{(Ai. Śārīra, I. 2)}

Thus, as a whole, Caraka postulates about sixteen types of bhūta-s that constitute the body of a living being. They are of four kinds each having four bhūta-s, except ākāśa, 1) those from mothers ovum, 2) those from fathers sperm 3) those from diet of the pregnant mother (rasa) and 4) those accompanying the ātman which enters into the foetus.\textsuperscript{84} In this way the six factors, viz., mātā, pītā, ātman, sālmya, rasa and sauluva are responsible for the development of foetal body according to \\textit{Ayurveda}. (see Table-II.2.2).

Regarding the conception and the embryonic developments, Gauḍapāda the commentator of SK, says that 'the body thus produced by
the three specific agglomeration namely, sūkṣma, mātāpitrja and prabhūtāni, being to develop back, stomach, thighs, chest and head, which is covered in six wrappers and also composed of five mahābhūta-s. The six wrappers are the blood, flesh, tissues, semen, bones and marrows. Of the five mahābhūta-s, ākāśa provides space, vāyu provides growth, agni provides digestion, jala provides aggregation and the pṛthvī provides maintenance. In this manner the body comes out of the mother’s womb endowed with all limbs.  

Mātrjā or Maternal Derivations

The soft parts, such as tvak (skin), lohita (blood), māṁsa (muscle), meda (marrow), nābhi (umbilicus), hṛdaya (heart), kloman (lung?), yakṛṭ (liver), pītha (spleen), vṛkka (kidneys), basti (bladder), purīśādhiṇa (rectum), āmāśaya (stomach), pakvāśaya (colon), guda (anus), kyudrāntra (small intestine), sthīlāntra (large intestine), vapā (mesentery) and vapāvahana (omentum) are the organs derived from mother or maternal source.  

Vāgbhaṭa says it as:

मृद्धेन मातृते रक्तामसमज्ज्यस्तिप्रकम्।

(AH. Śārīra, III. 4)
**Pitṛja or Paternal Derivations**

The organs which are static such as *keśa* (hair of the head), *śmaśru* (hair of the face and body), *nakha* (nail), *danta* (teeth), *asthi* (bones), *sīrā* (veins), *snāyu* (ligaments), *dhamanī* (arteries) and *sukra* (semen) are derived from father or paternal source.87 Vāgbhaṭa states it as:

> पैतृके तू सिद्ध सुक्ष्मविशिष्टसङ्कारकः।
> (AH. Śārīra. III. 5)

**Ātmaja or Derivations from Soul**

There are at least twenty functions, according to Āyurveda, derived from ātman. They are āyuḥ (lifespan), ātmajāṇāma (knowledge in the form of memory genetically transmitted from one generation to other), *manas* (mind), *indriya*-s (organs of cognition and conation), *prāṇāpāna* (the life force), preranā (impelling), dhāraṇā (retentive memory), ākṛti (shape), svara (voice), varṇa (complexion), sukhā (well being), duḥkha (disease), icchā (desire), dveṣa (envy), cetanā (consciousness), dhṛti (retention by mind), buddhi (intellect), smṛti (recollection), ahaṅkāra (ego) and prayatna (effort making).88
According to Vāgbhaṭa the soul is also responsible for to be born in various species of living beings. It is said that -

चेतनेन वित्तमाधानि नानायोनिनि जन्म।

(Al. Śārīra. III. 5)

**Sātmājā or Derivations from Wholesomeness**

Ārogya (health), anālasya (enthusiastic activity), alothaupatva (self indulgence), indriyaprāśāda (clarity of the senses), svara (voice), varṇa (complexion), bijasampat (excess of semen) and praharṣabhūyastva (sexual energy) are derived from habituation or the wholesomeness sources. Vāgbhaṭa states it as -

सात्मच स्यायामायमायमायनलस्य ग्न्या बलम्।

(Al. Śārīra. III. 6)

**Rasaja or Derivations from Nutrition**

_Rasa_ is a kind of nutrition which manifests from food. Suśruta explains it as:

तत्र पायन्योलितस्य चतुर्विश्वस्य षड्यस्य ह्विद्यायांव्याज्ञातविद्यायांस्य
वासानेक्षणायोपयुक्तायाहायस्य सम्बन्धितत्वस्य वत्तेनोभूत: सारः।
परमसूक्त्वम् स 'रस: 'इत्युच्चते। (SS. Sūtra. XIV. 3)
The factors such as śarīrasyābhinivṛtti (physical development), abhivyādha (strength), prāṇānumahāhastṛpti (satisfaction), puṣṭi (weight) and utsāha (interest) are derived from the food nutrition. In addition to it complexion, intelligibility, clear voice, longevity, creativity, happiness, satisfaction, nourishment, strength and intellect are all conditioned by food. Vāgbhaṭa says it as -

रसज बपुषो जन्म वृत्तिवृद्धिरतोलता।

(AII. Śūrīra, III, 6)

The scriptures of Āyurveda states that the rasa is one of the seven dhātu-s, and it provides nourishment to blood, flesh, fat, bone, marrow, semen, and embryo in a progressive manner. There are two types of rasa, one is posya or stable tissue element which is recipient of nourishment and the other is posaka which provides nourishment to the tissues. Thus it is clear that all the tissues are created at the very moment of the formation of embryo and are nourished by the nutrients (rāsa).

Sattvaja or Derivations from Mind

Bhakti (devotion), śīla (conduit), śauca (cleanliness), dveṣa (enmity), smṛti (memory), moha (attachment), tyāga (detachment), mātsarya (competitiveness), śauya (courage), bhaya (fear), krodha
(anger), tāndra (sluggishness), uṭsāha (interest), taikṣṇya (sharpness), mārdava (smoothness), gāmbhīrīya (sternness) and anavasthitatva (instability) are the factors that derive from the mind.\(^93\)

Mind is also dominated by three attributes, viz., sāttvika, rājas and tāmasa. Vāgbhaṭa, classifies the derivatives in accordance with the attributes of the mind as -

\[
\text{सात्त्विकं शोचयतिकं शुष्क्लयमेकर्ममिति: । ।}
\text{राजसं श्वद्यातिकं मानक्रुःमयमयमयमम्। ।}
\text{तामसं भयमजामं निद्रास्सलख्यं विषाणिता}
\]

\(\text{(AH. Śārīra. III. 7, 8)}\)

i.e., cleanliness, gratefulness and righteousness are the derivations from sāttvaguna. Talkativeness, pride, anger, vanity and jealousy are from rājoguna. Fear, ignorance, sleep, laziness and grief are derivations from tamoguna.

While opposing the Ātreya's argument Bharadvāja poses certain questions: 'If parents were reason for a child to be born then there would not have childless couples. Or if the ātman is said to be the reason, it is not capable recreation. Then how is it possible to be cause of life? And if it can create another being at all why it wanders searching for a suitable
womb? If the wholesomeness is the reason then unwholesome beings should not get pregnant. Again if the nutrients were the reason there would not have any childless people. And if it is argued that the mind enters into the womb from the different plane of existence, then human beings might be able to recall all that had happened in their previous life. But in fact none of this is real insofar as our real experience is concerned. So, none of the above factors are not the reasons for a life to emerge. But Bharadvāja’s arguments is out of place. Because what Ātreya really said was all the components together contribute towards life to emerge not each element separately.

This how the growth of the embryo takes place. When it is endowed with hands, feet, tongue, nose, ears, buttocks etc., it is called as śarīra (body). This śarīra constitutes six parts, viz., the two hands (bāhu), the two legs (saktā), the head including neck (śirogrīva) and the trunk (antarādhiḥ). While in accordance with Suśruta, the four extremities (śākhācatasrah), trunk (madhya - from throat to anus), and head (śīra) make up the six partite body.
## Factors Responsible for the Growth of the Foetal Body

<table>
<thead>
<tr>
<th>Mātrja</th>
<th>Suśrutasaṃhitā (Śa. III.33; I. 18; IV. 81-99)</th>
<th>Aṣṭāṅgahṛdaya (Śa. III.4-8)</th>
</tr>
</thead>
<tbody>
<tr>
<td>tvak, lōhā, māṃsa, medas, nābhi, hṛdaya, kloman, yakṣṭ, plīha, vṛkkā, basti, purīśādhāna. āmāśaya, pakvāśaya, uttara-adhara guda. kṣudra-sthūla āntra, vapā, vapavahana.</td>
<td>māṃsa, śoṣita, medas, majjā, hṛdaya, nābhi, yakṣṭ, plīha, āntra, guda.</td>
<td>rakta, māṃsa, majjā, guda.</td>
</tr>
<tr>
<td>Pitrja</td>
<td>keśa, śmaśru, nakha, loma, danta, asthi, sirā, snāyu, dhamani, śukra.</td>
<td>keśa, śmaśru, loma, asthi, nakha, danta, sirā, snāyu, dhamani, retas.</td>
</tr>
<tr>
<td>Ātmaja</td>
<td>āyuḥ, ātmajnāna, manas, indriyāṇi, prāṇāpāna, preropā, dhāraṇa, ākṛtī, svara, vrāpa, sukha, duḥkha, icchā, dveṣa, cetanā, dhīti, buddhi, smṛti, ahaṅkāra, prayatna.</td>
<td>indriyāṇi, jñāna, vijnāna, āyuḥ, sukha, duḥkha.</td>
</tr>
<tr>
<td>Sātmyaja</td>
<td>ārogya, anālasya, alojapāta, indriyaprasāda, svara, varṇa, bījasampat, praharṣabhūyastva.</td>
<td>vīrya, ārogya, bala, varṇa, medhā.</td>
</tr>
<tr>
<td><strong>Rasaja</strong></td>
<td>Šarīrasyābhinnirvṛtti, abhiruddhi, pruṣāṇanabandhastṛpti, puṣṭhi, utsāha.</td>
<td>Šarīropacaya, bala, varṇa, sthiti, hāni.</td>
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</tr>
<tr>
<td><strong>Sattvāja</strong></td>
<td>Bhakti, śīla, śauca, dvēṣa, smṛti, moha, tyāga, mātsarya, śaurya, bhaya, krodha, tanda, utsāha, taikṣṇya, mārdava, gāmbhirya, anavasihitātva.</td>
<td>Āṁśarṣya, samvibhāgarucitā, titikṣā, satya, dharma, āstikya, jñāna, budhi, medhā, smṛti, dhyti, anabhiṣaṅga, duḥkhahahulatā, aṭaṇaśilatā, adhṛti, ahaṅkāra, āṁṣṭikatva, akāruṇya, ṇambha, māna, hariṣa, kāma, krodha, viṣāditva, nāstikya, adharmasīlata, ajñāna, durmedhastva, akarmaśīlata, niḍrāḥutva.</td>
</tr>
</tbody>
</table>

(Table- II.2.2)

It is already mentioned that all the constituents such as sperm, ovum, soul etc., are consists of five mahābhūta-s. In essence the organs derived from the mother, father etc., are also nothing but the modification of the five mahābhūta-s. Accordingly human body in Āyurveda is also made up of five bhūta-s in different proportions. Says Caraka:
In this view, śabda (sound), śrotra (ear), lāghava (lightness), sauksṛmya (subtlety) and viveka (distinctiveness) are derived from ākāśa. The factors such as sparśa (touch), sparśana (skin), rauksya (roughness), prerāṇa (motivation), dhātuvyūhana (transportation of dhātu-s) and śārīryaḥ cestā (bodily actions) are derivatives of vāyu, Rūpa (vision), darśana (eyes), prakāśa (brightness), paṅkti (digestion) and auṣṭya (production of heat) are derived from agni. Rasa (taste), rasana (tongue), शायत (coldness), mārdava (smoothness), socha (oiliness) and kleda (stickiness) are the derivatives of jala. Gandha (smell), ghrāṇa (nose), gaurava (compactness), sthairya (steadiness) and mūrti (hardness) are derived from prthvi. Vāgbhaṭa mentions the bhautika śārīra thus:

तत्र खालिखानि यदेहर्दमि शृवो शान्त्रां विद्विन्ता।
वातान्त्यशृद्धमुच्यते ज्ञेनेदृष्टिस्वतः।।
आप्याजित्वाकलेक्ष्मा प्राणगत्यािरिष्य परिवर्त्तः।।

(All. Śārīra. III. 3, 4)

Thus it is clear that the pruṣa which constitutes the five elements is parallel to the cosmos because it is also composed of elementary bodies called pañcabhūta-s. Accordingly, whatever exists in the universe is also a
compound of five elements. Hence, according to Āyurveda, whatever administered to human body is also a compound of these five elements, e.g., food and medicine.\(^9\) That is why Suśruta says that one need not discuss anything else than pañcaabhūta-s (it being the essential compound of the universe).

भूतेभ्यो हि परं यस्मानंति चिन्ता विचिनितस्ते।

(SS. Śārīra. I. 13)
Notes


2. अन्यायालोकों वालावर्तीतो वातावरणपुरुषः।
   प्रेमत्वते धार्मिक दैविकपितुतत्तथा। *ibid.*, Cīkṣā. XXVI. 292.


4. प्रकृतिमहत्तात्त्वकारस्तम्भायताएव प्रोक्तः।
   तस्सादेहः प्रोक्तारस्तम्भात् प्रमाणपुरूषः। *SK. 22.*

5. अनुसरणः हृदयः। *ibid.*, 24.


7. व्यवस्थानात्माका, स्वपृक्तिनाथाय, रूपस्थानात्माका, रसस्तम्भायतात् प्रमाणः।
   एवं प्रयत्नः प्रमाणपुरूषः प्रथमानुमानपरिलक्षः। *Gaudapādabhāṣya.* 22.

8. तत्र श्रद्धनात्मात्माका, रसायनः, श्रद्धनात्मात्माका, रसायनः, श्रद्धनात्मात्माका, रसायनः,
   रसायनः, रसायनः, रसायनः, रसायनः, रसायनः, रसायनः, रसायनः।
   यादवादेहः। *SK. 22.*

9. तत्र व्यवस्थानात्माका कार्यविकारि कृत्य सर्वे एतो विशेषतः तत्त्वस्तुकारणात् न नविनः। *SS. Śārīra.* I. 10.

10. तत्त्वस्तुकारणात्मानुमानपरिलक्षः तत्त्वस्तुकारणात्मानुमानपरिलक्षः अवाक्यीकारः उपनिषः।
    संस्कृतिम् योगदर्शनसायनसायनसायनसायनसायनसायनसायनसायनसायनसायनसायनसायनसायनसायनरूपम्।
    ततः तत्त्वस्तुकारणात्मानुमानपरिलक्षः अवाक्यीकारः।
    तत्र पुरुषार्थः प्रवचन प्रुद्धादिशायात्, द्वारात्म केषवम्, केषवम्, केषवम्, केषवम्, केषवम्,
    मनः भूतार्थः संस्कृतिम् योगदर्शनसायनसायनसायनसायनसायनसायनरूपम्।
    तत्र पुरुषार्थः प्रवचन प्रुद्धादिशायात्।
    तेषां विशेषतः- रोगास्तेयस्वतर्थः।
    तेषां भूतार्थः- योगास्तेयस्वतर्थः।
    एवं यथा तत्त्वस्तुकारणात्मानुमानपरिलक्षः। *ibid.*, 4.


12. तत्र सर्वे एवावधाने एव द्वन्द्व, पुनः व्यवस्थानकारणात् कार्यकारणसुरुक्रमसंप्रतिष्ठातात् भवति। *ibid.*, 8.

13. खाद्यपदार्थः सूचनार्थः तत्त्वार्थः। *CS. Śārīra.* I. 66.


15. एकेकाचित्तवृत्तिति खाद्यार्थसंदर्शयनम्।
    प्रथम कर्मानुपूर्णां तु तेषां बुद्धि प्रवर्तिताः। *CS. Śārīra.* I. 24.

16. हस्तः रोहिताखोऽपि धिनिनदिनिविदाः।
    कर्मसंप्रदायः प्रवृत्त पदो गर्भाक्षणः।
पायथलं बिसारान्व हस्ते प्रहणिः
जियु हौलीनिव बाक्ँ च रस्त्वा स्वाभिंततःन्युन्ते।|| ibid., 25, 26.

17. SK. 28.
18. अपादं समायनो ज्ञान गंगान विषया गुणः।|| CS. Śāriṅga, I. 31.
तत्त्वंमनमानगह्नां पत्निकार्यतुपतिकरवसः सुभावकामकामः सताभिंतिदिव्यं तेस्वस्तोर्जिन्ते, खण्ड श्रीयनेत्र, ग्राणे
विलित्, अयो रसनं, स्थलस्त्रिनिनः विषयो गोपालः।|| ibid., Śūtra, VIII. 14.
19. तेजामृगुणुः पृथ्वी गृहुः सुभ्रितो।
पृथ्वी: पूर्वाष्ट्रवेव आयनं गुणिषु स्मृतं।|| ibid., 28.
20. हांगुर्णिनः रहि समायनं गुणः।
कल्यं गुणः खण्ड श्रीयनेत्र वेष्टितो।अयो रसनं, स्थलस्त्रिनिनः विषयं गोपालः।|| ibid., 22, 23.
21. श्रीते श्रीते समूहदेः सर्वथाचार्यानामः
अयो रसनं श्रीयनेत्र खण्डमुर्गुः विषयं।|| ibid., 65.
23. गृहुः गुणर्विविषिकतां देवां प्रकृतिविविरिक्तः सत्ताः।
पृथ्वी: पूर्वाष्ट्रवेव आयनं गुणिषु स्मृतं।|| SK. 3.
24. विशेषाविशेषाविद्युतमात्रालिङ्गमानिनि गुणाविविषिकाः।|| YS. II. 19
25. तन्मात्रान्विशेषाविवेचनार्थाय भूमिः पञ्च गतर्थः।
तस्तस्ता विशेषाय शास्त्राय पञ्चाय गुणाः।|| SK. 38.
26. Bhagavadgītā, VII. 4; Mahābhārata, XII. 298, 10
27. अथोऽ महानन्दकः प्रवेशतनामाणि चलन्तोऽप्रकृतसः; सेना: चेद्या विकारः।|| SS. Śāriṅga, I. 6.
28. हेमाविविषिकाः सक्तिनेत्रकर्मकार्यं विद्यमानः।
साधनं पात्राय व्यक्तं विषयं विशेषाविविषिकताः।|| SK. 10.
29. विगुणमविषिके विषयं सामायमचतुः स्थविभिः।
देवोऽ विषयोऽ विषयं गुणिषु स्मृतं।|| ibid., 11.
30. तस्मात्त्वं विपरीतसति सिद्धं साधकवीकस्य धृष्टसः।
ऐतरेयाय साधकाय द्वद्रव्यात्त्वात्त्वविषय।|| ibid., 19.
31. व्यक्तिमविविषिकाः पञ्चाय गुणाय विद्यमानः।|| YS. I. 24.
32. करणानन्दस्य दृष्टं कार्त्तां स एष तु।
कार्त्ता हि करणस्यकर्त्तां सर्वकर्मम्।|| CS. Śāriṅga, I. 49.
33. तथापि, उमाव्यपनादी, उमाव्यपनी, उमाव्यलिङ्ग, उमाव्यमित्र, उमाव्यपत्र, उमी च
सर्वात्मकतः। एका तु प्रकृतिज्ञानं ज्ञानं वाज्यविशिष्टं प्रसूतीनांमत्त्वाध्यात्मिकं रूपं, वहनस्य
पुनःस्वयंवेदनानां अभिव्यक्तिस्तु अविभाज्यात्मिकं मध्यस्थानानां। SS. Śārīra. I. 9.

34. आत्मा च संगुणोऽः ॥ ॥ CS. Sūtra. XXX. 4.

35. निपावाः परस्वावाः ॥ ॥ ibid., I. 56.

36. तथापि, उमाव्यविभाज्यात्मिकं| यथा च, हेरणं संगुण, तथा अथे प्रकृतिष्ठिति क्रिया योगसीनों
पुनःचलनक्षणार्थाद्वाद्वारसाध्यात्मिकात्मिका प्रकृत्यात्मिक्य अविभाज्यात्मिकं मध्यस्था।
तन्म् 'चावशिष्टिक' पुनर्।| इत्यवर्तमानम्। Ayu.Dī in CS. Śārīra. I. 17.

37. CS. Śārīra. I. 61.

38. SS. Śārīra. I. 3.

39. CS. Sūtra. V. 4; VIII.15-17; VIMĀNA. VIII. 7; Śārīra. I. 22; SS. Sūtra. XX. 3;
Śārīra. I. 11.

40. For details see Classical Sāṃkhya, G. J. Larson, pp. 76 - 91.


42. Studies in Indian Philosophy, p. 152.

43. 'Tantra', says N. N. Bhattacharyya, 'which only recognises the human body as
the source of all spiritual experience, the revitalisation of which, through
certain physical process, has been regarded as the object of salvation'. (History
of the Tantric Religion, p. 207)

44. रः सात्तोमृत्रोऽन्तरः साहीं त्वत्सा वतः स्मृतः।
सावः भावाः हि सृष्टिः भूतानानात्मसाध्यसाधकः। CS. Śārīra. I. 83.

45. विभुत्वात् एवं स्वतं ज्ञातं सर्वात् महाः।| ibid., 80.

46. कर्तृण पुरुषं सर्वें प्रमाणं प्रभावनां।
वेधां प्रमाणं सर्वें अग्समं प्रमाणं| ibid., 45.

47. वर्षी तत्तु कुरूतेत कर्तृण पुरुषं फलस्वरूपं।
वर्षी चेताः समाध्याः वर्षी सर्वैं निरस्ताः। ibid., 78.

48. निविज्ञानाः निविज्ञानाः। तेन नीरोधानात्मकाः। Ayu.Dī in CS. Sūtra. I. 56.

49. संयोगपुरुषांते विप्रोपो देवनाहुः। CS. Śārīra. I. 85.

50. ibid., IV. 8.

51. अतः कर्तृणं चाव जानां चाव प्रतिविधितन्।
अतः मोहः सुखं दुःखं जीविं गर्तणं स्वस्ताः। ibid., I. 37.

53. यतां* सुपुंजनस्य वसा ज्ञातामोऽपि पूर्वा सति; न एव कर्मपूर्वक विविष्यताम्। SS. *Sārīra*. I. 16.


55. *CS. Sārīra*. V. 5.

56. Ancient preceptors believe that the female menstrual blood is the cause for the fertilization. The term *sopita* is a synonym of *traval*, which is commonly used to denote the menstrual period.

57. शुद्धाशुद्धिभिः संस्यकं तु खलु कुत्रीमात्रा गर्भसंजायननात्र। *CS. Sārīra*. IV. 5.

58. शुद्धिनात्मकोऽपि तथा ग्रन्थनिबेध विविष्यः स्रुवः।


60. युयोग्यकालस्य विनयी महाप्रव्रद्धसम्मानेऽनम्। *SK. 39.*

61. बोज्जनकर्माधिकारेऽसुसमेव सत्यानुगृहसंस्यकं। *AII. Sārīra*. I. 2.


63. *ibid.*, II. 36. 37.

64. अविभासितारणेयेऽपिनिष्ठत: कर्तव्यः। *YS. II. 3.*

65. सती गृहे विधानाम् गार्तामुवसी। *ibid.*, 13.

66. कम्बकल्पाय तु तद्व दृष्टं विचर विना दर्शनमृगित रूपम्। *CS. Sārīra*. II. 31.


68. नन्दकारण्यस्यिन्ययात्रा संस्तेऽन्ति विनाश्च विनाशस्य परसंस्तेऽन्ति। *YS. III. 38.*

69. ... किर्मिन्ते विनाशकाहारी वेदः। *SK. 44.*

70. संस्ताना भवति राज्यसद्धी। *ibid.*, 45.

71. *YS. II. 12, 13 with Y. Bh.*

72. निर्यातिविनाशनेतृत्वं संस्तुतसं सन्यासिविनिष्ठतिः। SS. *Sārīra*. I. 16.

73. रजस्तन्त्रस्य सुकृतं संस्योदयवयानात्र। *CS. Sārīra*. I. 36.

74. गर्भात्मक शरीरात्मक क तेन 'जिज्ञासातः' व्यवहृते। ... *CS. Sārīra*. III. 8.

75. एवं न्यस्ते नुस्तातात् कल्पनानुवंशिनिः स्मकारणेऽवस्य सत्यानुगृहसंस्यकं। न एवौ गर्भनाशिकेयोऽपि शरीरस्य गर्भानुगृहसंस्यकं। तव आलोकणेऽवस्य विनाशकारणकारणेऽवस्य सत्यानुगृहसंस्यकं। न एवौ गर्भनाशिकेयोऽपि शरीरस्य गर्भानुगृहसंस्यकं। अभयान्ति।...

... सत्यानुगृहसंस्यकं विनाशकारणविनाशकारणेऽवस्य। चेन न नुस्तातात् कल्पनानुवंशिनिः।...

77. II. 8.


79. जन्मगतिकरणानां प्रतिनिधिमाध्यमात्रतं संसार।

80. प्रज्ञामात्र समुपिता ‘पुरुष’ तत्तं चाहने। सदावा- प्रतिव्याप्तिः चाचत्वाकर्मणि। 

81. *Ayu.Di* शास्त्रविश्वासवत्तितलं भूतिमातरसेवनात्मकाननभूता। *Ibid.*., IV. 6

82. श्रृंखल वर्णन्य धौरा प्रत्यक्षों गर्भुपुलुकाय।

83. आकाशं तु सदावा पुरुष भूमितविश्वामात्ररत्नात्मकाननभूता। *Ibid.*, II. 4

84. रसामानात्मिकारसंपन्नम् भूतानि विश्वास वदु च देहे।


91. कर्णं प्रसन्नं संस्करं जीवितं प्रतिमा शुचम्।

92. रक्षकं हलो मांसं मांसानात्मकस्वत्वस्फुर्ति व।


94. *CS. Śārīra*. III. 3 (1-6).
95. चतुष्पति- द्रिव बाहु, हेम सरिष्णिनी, निर्मोक्षम, अनाराधन, तीर्थं खडङ्गमहमाम्। ibid., VII. 5.

96. SS. Śārīra. V. 3.

97. मायुज्यायोजयसः महाममुन्तिकारा एव। CS. Śārīra IV. 12.

98. तत्त्वायामशास्त्रं शास्त्रं शास्त्रं शास्त्रं शास्त्रं शास्त्रं शास्त्रं शास्त्रं शास्त्रं शास्त्रं शास्त्रं शास्त्रं शास्त्रं शास्त्रं शास्त्रं शास्त्रं शास्त्रं शास्त्रं शास्त्रं शास्त्रं शास्त्रं शास्त्रं शास्त्रं शास्त्रं शास्त्रं शास्त्रं।

99. तत्र तुष्मित्वोपाध्यायामानो समुदायाविभृतः। SS. Sūtra XLI. 3.