

Relation of Sṛiṣṭi and Pancabhūta

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Abstract

Sṛiṣṭi is the philosophical study of the origin and nature of the universe. There are many theories put forward to explain the origin and evolution of the universe still today. Various Indian philosophers and schools expressed their opinions on evolution of the universe. As per the ancient Indian philosophy all the *Kārya dravyas* of the universe are produced from *Pancabhūta*. An attempt has been made to understand the concepts and relationship of *Sṛiṣṭi and Pancabhūta* with the help of different Indian philosophical schools and Ayurveda.

Key words : *Sṛiṣṭi, Pancabhūta*

Introduction

The term *sṛiṣṭi* can simply be explained as a cosmology. *Sṛiṣṭi* word has derived from the *dhātu* "*sṛij visarge*." "सृज्यतेऽन्येन इति सृष्टिः। That which is created, produced or manifested is called *sṛiṣṭi*. Sanskrit English Dictionary (M. Monies Williams) is interprets *sṛiṣṭi*; emission, production, procreation, creation (creation of world), nature, natural property or disposition or absence or existence of properties¹. The secret or evolution is much concealed. It is very difficult to reveal the facts about the evolution even for great scholars either. The evolution process is available briefly or concisely is *veda, purāna, upniṣad darśana, dārmika grantha* and other Indian literature. Some of the western philosophers and modern philosophers like Galileo Galilee, Dolton, J.J. Thomson, Ernest Rutherford, Georg gamma

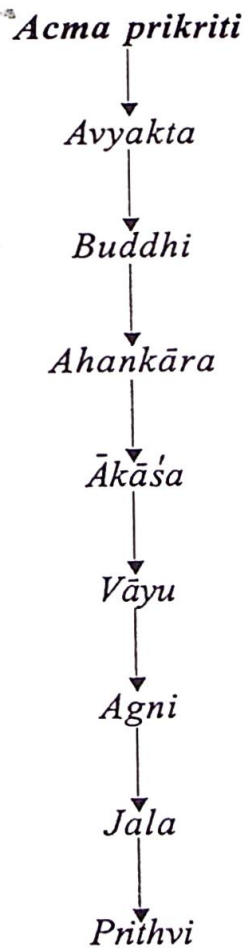
and Copernicus have tried to reveal the secret of evolution process and expressed their opinions on evolution of the universe. The famous hypothesis of creation is 'Big Bang' theory propounded by Georges Lemaitre says approximately 13.7 billion years ago, the entirety of our universe was compressed into the confines of an atomic nucleus, known as a singularity; this was the movement before creation when space and time did not exist. According to the prevailing cosmological models that explain our universe an ineffable explosion, trillions of degree in temperature on any measurement scale, that was infinitely dense, created not only fund ancestral subatomic particles and thus matter and energy but space and time itself. Cosmology theories combined with the observations of their astronomy colleagues have been able to reconstruct. This event is known as 'Big Bang' theory.

Even though up to now authentic and determinative description is not available regarding evolution, various scholars expressed their opinions on evolution of the universe, after the careful consideration of all the Indian philosophies came to the understanding that *Sāṅkhya darśana* has given more importance to the evolution process. It elaborately and clearly discussed and described regarding *tatva* (realms) of *sṛiṣṭi* (evolution) in other famous Indian books the description about evolution is available. By the history of human kind that could observe from the eternal tie, it has been a question of discussion of the scholars, how the evolution of the universe come into existence. The different philosophical concepts that tried to answer these theories, easily explored the relation between *sṛiṣṭi* and *pancabhūta*.^{2, 3}

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predominant faction in each, are inferred from their five respective actions which serve as agents for the manifestation of the intellect¹⁵. Sense & motor organ is the mind (*manas*). It is one in number, behaves according to the organ in which contact it remains. *Caraka* has explained mind, on the other hand, transcends all sense perception. It is known as 'sattva'; some called it 'Cetas'. *Mana* is termed as 'sattva' (in this treatise). *Mana* is a general term denoting nature and function of the entity.

According to *Āyurveda*, the *sṛicti vikāśa krama* is as follow, the *buddhi tattva* manifests from *avyakta*, from *buddhi* or *mahantattva*, *ahankāra* proceeds and from *ahankāra*, 5 *mahā bhūtas* manifest. The *ātma* thus manifests in its entirety is regarded as born and eight *prakṛiti* are born out from *ahankāra*¹⁶. *Caraka* further described the manifestation of *codāśa vikāra* as follow¹⁷. Further *codāśa vikāra* are born out from eight *prakṛiti* in an orderly manner. Then the *gyā nendriya* viz. *srotra*, *sparśa*, *cakcu*, *rasanā* and *ghrāna*, and *karmendriya* viz. *vāk*, *pāni*, *pāda*, *pāyu*, *upastha* are born from *ahankāra* respectively. Similarly, *mana* manifested. Later on, various main parts and secondary parts manifested with the help of *pancamahābhūta*. The same has shown in the following table.



After the manifestation of *acta*, *prakṛiti* the *codāśa vikāra* have manifested in the following manner¹⁸.

From *Ākāśa mahābhūta* ———▶ *srotrendriya* and its object *śabda* manifest.

From *Ākāśa + vāyu* ———▶ *sparsendriya* and its object *sparsa* manifest.

From *Ākāśa + vāyu + agni* ———▶ *cakṣuendriya* and its objects *rūpa* manifest.

From *Ākāśa + vāyu + agni + jala* ———▶ *rasnendriya* and its object *rasa* manifest.

From *Ākāśa + vāyu + agni + jala + pṛithvi* ———▶ *ghrānendriya* and its object *gandha* manifest.

Similarly, the *karmendriya* and *mana* manifest from *pancamahābhūta*.

Indriya and Mahābhūta

According to the sense organs along with other organs, develop from *ahankāra*. *Āyurveda* differs on this point, thinking the utility of *mahā bhūta* in the nourishment and treatment of the sense organs (actually the establishment and treatment of the sense organ) these are thought to be developed from five elements and so are known to be *pancabhautika*. Like body with the help of senses, get nourishment from *pancabhautika* diet. The power of sense organs has felt decreased in the absences of appropriate diet and so many diseases may be occurring known as deficiency diseases¹⁹. Each sense organ has a special *mahā bhūta* responsible for its development and the special attribute of that particular *bhūta* has perceived by it²⁰. Sense organs and objects of the sense organs all are *pancabhautika* get their nourishment and can be treated with the help of drugs which contains the same qualities so is the cause why *indriyas* have been described as *bhautika*²¹. *Nyāya* & other *darsana* also accept the *bhautika* nature of sense organs.

Pancīkarāṇa

The word *Pancīkarāṇa* is not mentioned much in the classical texts. This terminology and the process are found in *Paingal upaniṣada*. It was first conceptualized by *San̄kācārya* in his book (*pancīkarāṇa*) and still elaborated in its commentary, written by *Sureshwarācāya*. The *sukṣma bhūtas* (*Tanmātrās*) combine by the process. According to a pattern to form the *pancīkarāṇa pithara*, they further combine to form *sthūla bhūta*. These *pithara* are the internal, subtle structure of the gross *dravya*. It is the *pancīkarāṇa* again which is responsible for the manifestation of the *guṇa* of all *mahābhūta* in the *dravya*. A reference in the *paingala upanicad*, states 'He the creator of the world' desirous of creating and embracing the quality of *tamas* (inertia) desired to change the subtle elements into gross ones. Dividing each of the elements measured at the time of creation into two and again sub divided each into four equal parts and mixing each of the four sub divided equal parts with each of the four equal parts of the other four elements; thus forming five heaps²².

Panchikarāṇa in Vedānta

According to Vedānta darśana When the *sūkṣma bhūta* undergo *Panchikarāṇa* to form the gross *bhūta*, each gross *bhūta* is divided into two halves; one half is occupied by the predominant *bhūta* and the other half is divided into the four parts, which is shared one each by the other four *bhūta*²³. These divisions between the five *mahābhūta* are varying in different *dravya*. Hence, the *dravya* though show dominance of the same *bhūta* exhibit different characteristics e.g. ghee and oil. As the subtle *mahābhūta* merge with the consequential *mahābhūta* to form the manifested form, it is *pṛithvi*, which finally undergoes complete *pancīkarāṇa*. Hence, *pṛithvi* harbours all the *guṇa* of prior *mahābhūta*. Therefore, *ṣṛīṣṭi* says that only *pṛithvi* is fit for the origin of animate and inanimate objects²⁴. This principle has known as *trivṛttikarāṇaya*. As per this principle, only *pṛithvi* has all the *naisargika* attributes of all the *bhūtas*. *Ākaśa* contains only *śabda tanmātra*. *Vāyu* contain only *śabda* and *sparsa tanmātra* and so on.

Āyurveda does not accept this principle because all the *dravya* according to *Āyurveda* are *pancabhautika*. Hence, all the *bhūta* should intermingle with other *bhūta* and contain the attributes of all the *mahābhūtas*. In the *trivṛttikarāṇa siddhānta*, the intermingling of the *bhūta* is not taking place. Hence, *Āyurveda* adopts the *pancīkarāṇa siddhānta* of *Vedānta darśana*.

Suśruta explains as all these *bhūta* is intermingled with one another and express their qualities predominantly in substances of their own category²⁵. This statement clarifies that though all the substances in the universe are composed or formed of all the *pancabhūta* (five primary elements). The properties of every *bhūta* are not clearly manifest in all things, but are well manifested in substances of their own specific category and predominance. Again; *Suśruta* has mentioned his theory of intermingling respectively²⁶. As his explanation, because of *bhūta* mutual combination, mutual help and mutual admixture there is presence of all the *bhūta* in all substances and this is to be inferred by either more or less qualities of *bhūta* (Forming the substances).

Parasparasamsarga

In this process two or more *mahābhūta* come in contact and simply get attached to each to each other. In this type of reaction, *guṇa* of all the anticipating *mahābhūta* will maintain an independent manifestation.

Paraspara Anupraveṣa

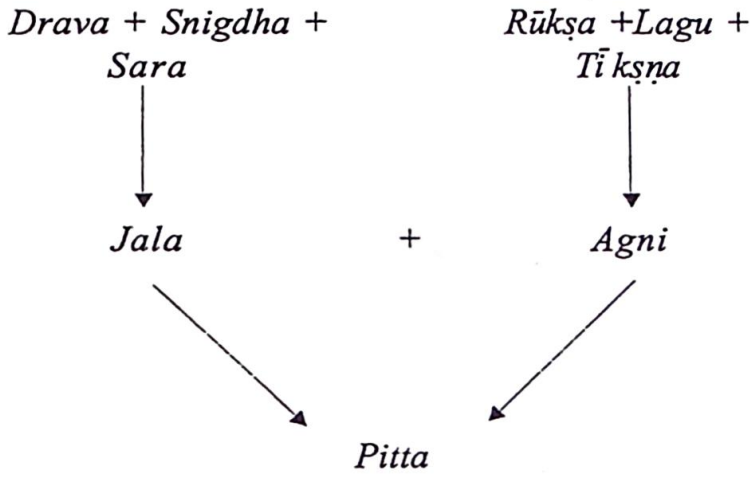
Due to a *parasparānupraveṣa*, it cannot visualize the presence of the submerged *mahābhūta* apparently. But in some reaction / processes strangely *guṇa* of that submerged *mahābhūta* are visualized for e.g. *amla rasa* is made up of *pṛithvi* and *teja mahābhūta* still it has got *śingdha guṇa*, which said to be *jalamahābhūtāvṛitti* only. This may be because of *anupraveṣa* of *jala* in the *pṛithvi mahābhūta*.

Paraspara Anugraha

It means *upakāra* – gives and takes relationship. In this reaction *mahābhūta* acts in such a way that, they will favour each other. If

the interacting *guṇa* are same / analogous the results and will be the same *guṇa* in maximum intensity.

1. If the reacting *guṇa* are opposite / antagonists each other, then the one who is dominant will get expressed itself e.g. *Cakrapāṇi* has elaborately explained the reaction-taking place in *guṇa* of *teja* and *jala mahābhūta* while forming *pitta doṣa*. Although he explained, the only cause behind such reaction is *adriṣṭa*.



View of Caraka

According to *Caraka śārīra* first, intermingling of five *bhūta*, the first one (*Ākāśa*)

Reference

¹ S. E.D. p 1829

² न विद्यते कारणं यस्य तदकारणम्। मूले मूलाभावादमूलं मूलम्। (सु.सू.१/३७) Su.Su.1/37

³ भेदानां परिणामात् समन्वयात् शक्तिः प्रवृत्तेश्च। कारणकार्यविभागादविभागाद्वैश्वरूप्यस्य॥ (सां.का.१५) S.K.15

⁴ सत्वरजस्तमसां साम्यावस्था प्रकृतिः। (डल्हण सु.सू.१/९) Su.Su.1/9 Dalhana

⁵ प्रकृतेर्महांस्ततोऽहङ्कारः तस्मात् गणश्च षोडशकः। तस्मादपि षोडशकात् पञ्चभ्यः पञ्चभूतानि॥ (सां.का.२२) S.K.22

⁶ वयं तत्त्वान्वेषान्मधुकर हतास्त्वं खलु कृती (अभिज्ञानशाकुन्तलम्) Abhigānaśākuntalam

⁷ सन्न्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम्। (भ.गीता. १८/१) bhagavat gīta 18/1

⁸ स्वस्मिन् कार्येऽथ धर्मोऽर्थे यदव्यापि स्वसदृश गुणे।

आस्ते सामान्यकल्पेन तननात् व्याप्त भावतः॥

तत्त्वं क्रमशो पृथिवी प्रधानं पुं शिवादयः। तत्त्वलोकः

⁹ Su. Śā.1/3

¹⁰ मूलप्रकृतिरविकृतिर्महदायाः प्रकृतिविकृतयः सप्त। (सां.का.३) S.K.3

¹¹ अभिमानोऽहङ्कारः। (सां.का.२४) S.K.24

¹² सेन्द्रियं चेतनं द्रव्यं निरिन्द्रियमचेतनम्। (च.सू.१/४७) Ca.Su.1/47

¹³ रजश्च प्रवर्तकं सर्वभावानाम्।

¹⁴ तन्मात्राण्यविशेषाः। (सां.का.३८) S.K.38

परमाणुत्वं परिणामवान् परमाणुः। (वै.द.३/१) Vaiśeṣika Darśana

¹⁵ एकैकाधिकयुक्तानि खादीनामिन्द्रियाणि तु। पञ्चकर्मानुमेयानि येभ्यो बुद्धिः प्रवर्तते। च.शा.१ Ca. Śā.1

has only one attribute. The number of attribute in the succeeding *mahābhūta* goes on increasing successively. The attributes of the preceding ones have added to those of the succeeding ones respectively.²⁷

Conclusion

All Indian philosophies have explained *Śīcti* in different philosophical views. *Śīcti* and *Pancabhkūta* concept accepted by all the ancient Indian philosophical schools and Ayurveda. *Sāṃkhya Darśana* has postulated the theory of *Parinamavāda* while explaining the *Śīcti*. Among the several stages and formations of *Śīcti*, last and minute unit is *Pancabhkūta*. All the *Dravyas* are the products of *Pancabhkūta*. Basing the abundance of *Pancabhkūta* the *kārya dravya* performs their actions. While explaining *Śīcti* *Āyurveda* has rejected the theory of *trivṛtikaraṇa siddhānta*. *Āyurveda* adopts the *pancikaraṇa siddhānta* of *Vedānta darśana*. *Suśruta* explains these *bhūta* intermingling with his own view too. The purpose of Ayurvedic treatment cannot be achieved without the comprehension of *Śīcti* and *Pancabhkūta*.

- 16 जायते बुद्धिरव्यक्ताद्बुद्ध्याऽहमिति मन्यते। परं खादीन्यहङ्कारादुत्पद्यन्ते यथाक्रमम्॥
ततः सम्पूर्णसर्वाङ्गो जातोऽभ्युदित उच्यते। (च.शा.१/६६-६७) Ca.Sā.1/66-67
- 17 खादीनि बुद्धिरव्यक्तमहङ्कारस्तथाष्टमः।भूतप्रकृतिरुद्दिष्टा विकाराश्चैव षोडशः॥
बुद्धिन्द्रियाणि पञ्चैव पञ्च कर्मेन्द्रियाणि च।समनस्काश्च पञ्चार्थाः विकारा इति संज्ञिताः॥ (च.शा.१/६२,६३)
Ca.Sā.1/62,63
- 18 एकैकाधिकयुक्तानि खादीनामिन्द्रियाणि तु ।प० कर्मानुमेयानि येभ्यो बुद्धिः प्रवर्तते।(च.शा.1/24)
Ca.Sā.1/24
- 19 क्षिप्यमाणः खवैगुण्याद्रसः सज्जति यत्र सः।करोति विकृतिं तत्र खे वर्षमिव तोयदः॥ (च.चि.१५/३७)
Ca.Ci.15/37
- 20 इन्द्रियेणेन्द्रियार्थं तु स्वं स्वं गृह्णाति मानवः।नियतं तुल्ययोनित्वान्नान्येनान्यमिति स्थितिः॥ (सु.शा.१/१५)
Su.Sā.1/4
- 21 घ्राणरसनचक्षुत्वक् श्रोत्राणीन्द्रियाणि भूतेभ्यः। (न्यायसूत्र १/१/१२) Nyāyasūtra 1/1/12
भूतानि इन्द्रियकारणानि। न्यायसूत्र (१/१/११) Nyāyasūtra 1/1/11
- 22 The principal Upanishad Dr. Radha krishnan, Pg. 905-906
- 23 पृथिव्यादिभूतानि प्रत्येकं विभजेद्विधा। एकैकं भागमादाय चतुर्धा विभजेत्पुनः॥
एकैकं भागमेकस्मिन् भूते संवेशयेत् क्रमात्। ततश्चाकाशभूतस्य भागाः पञ्च भवन्ति हि॥
वाय्वादिभागाश्चत्वारो वाय्वादिष्वेवमादिशेत्।पञ्चीकरणमेतत्स्यादित्याहुस्तत्त्ववेदिनः॥ (पञ्चीकरण)
Pancīkaraṇa
- 24 पृथिव्याः ओषधयः, ओषधिभ्योऽन्नं, अन्नाद्रेतसः, रेतसः पुरुषः...। (तैत्तिरीयोपनिष) taittirīyopaniṣad
- 25 अन्योन्यानुप्रविष्टानिप्रविष्टानि सर्वाण्येतानि निर्दिशेत्। स्वे स्वे द्रव्ये तु सर्वेषां व्यक्तं लक्षणमिष्यते॥
(सु.शा.१/२१) Su.śā 1/21
- 26 परस्परसंसर्गात् परस्परानुग्रहात् परस्परानुप्रवेशाच्च। (सु.सू.४२/३) Su.su 42/3
- 27 तेषामेकगुणः पूर्वं गुणवृद्धिः परे परे। पूर्वः पूर्वं गुणश्चैव क्रमशो गुणिषु स्मृतः॥(च.शा.१/२८) Ca.śā 1/28

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