



AYURVEDA CONCEPT OF PADARTHA AND IMPORTANCE OF PADARTHA-VIGYAN

Dr. Prashant Prabhakar Puranik¹, Harshal Subhash Borole² and Rahul Narhar Patil³

¹Assist. Prof. and H.O.D., Sanskrit Samhita Department, Chaitanya Ayurved College, Sakegaon Bhusawal, India.

²Associate Professor, MD (Kaychikitsa), Chaitanya Ayurved College, Sakegaon, Bhusawal, India.

³Assistant Professor, MD (Rachana Sharir), Chaitanya Ayurved College, Sakegaon, Bhusawal, India.

***Corresponding Author: Dr. Prashant Prabhakar Puranik**

Assist. Prof. and H.O.D., Sanskrit Samhita Department, Chaitanya Ayurved College, Sakegaon Bhusawal, India.

Article Received on 13/02/2022

Article Revised on 06/03/2022

Article Accepted on 27/03/2022

ABSTRACT

The concept of *Padartha* is unique aspect of Ayurveda which described clinically as well as academically in ancient Ayurveda texts. Ayurveda put prime focus on health and disease; the state of these two merely depends upon *Padartha*. *Vaisheshika darshan* and Ayurveda considered similar *Padartha* but they give different views on *Padartha*. The diseases mainly arise due to the *Vridhhi* or *Kshaya* of *Dhatu*. *Vridhhi* or *Kshaya* depends upon *Samanya* and *Vishesha* of *Padartha*. The *Guna* and *Karma* of *Padartha* considered for therapeutics as principle of *Samanya* and *Vishesha*. *Padartha Vigyan* is a science of substances that found universe, with respect to their relationship with living things. *Padartha Vigyan* deals around properties and functions of different substances. *Padartha Vigyan* is useful subject for understating fundamental of *Chikitsa* and role of substances in health maintenance.

KEYWORDS: Dhatu, Samanya, Padartha Vijnana, Padartha Vigyan.

INTRODUCTION

Ayurveda is science of health and philosophy, this science gives various fundamental related to the health and disease but also presented view on reality and existence of life. Ayurveda helps to maintain general health in a complete manner and for this purpose Ayurveda advocated many concepts and *Padartha Vigyan* is one of them. As per Ayurveda point of view *Padarth* means subject content which is different from modern streams of knowledge.^[1-4]

Ayurveda has considered *Sadapadartha* for clinical as well as health point of view. *Sadapadartha* holds basis for all effects thus given prime importance in some classical texts. *Acharya Charak* states importance of *Dravya*, *Guna* and *Karma*. As per *Acharya Dravya*, *Guna* and *Karma* helps to achieve *Ayushya* if taken in *Praman* and *Anayushya* if taken in *Apramana*.

Padartha is subject content for example we needs pen and paper as *Padartha* for writing purpose. Therefore it can be stated that every stream has its own *Padartha* for some specific purpose. The three objective criteria of this concept include *Gyeyatva*, *Abhidheyatva* and *Astitva*. *Gyeyatva* means things are to be known, *Abhidheyatva* means things which can be given some nomenclature while *Astitva* means things which exist.^[3-7]

Padartha term obtained from two words naming *Pada* & *Artha*, *Pada* meaning subject, part or division and *Artha* means object, sense. *Padarthas* are the six categories as per *Vaisheshika* School while *Nyaya* School described these six *Padarthas* as subcategory of *Prameya*. The six types of *Padartha* are depicted in **Figure 1**. These *Padartha* are called *Bhava Padartha* means existing substance, however ayurveda also elaborated concept of *Abhava Padartha* for non existence which can be categorized as follows:

1.	<i>Prak Abhava / Pragabhava;</i>	absence before existence.
2.	<i>Pradhwamsa Abhava;</i>	absence after destruction.
3.	<i>Atyant Abhava;</i>	absence forever.
4.	<i>Anyonya Abhava;</i>	absence due to the presence of other object.

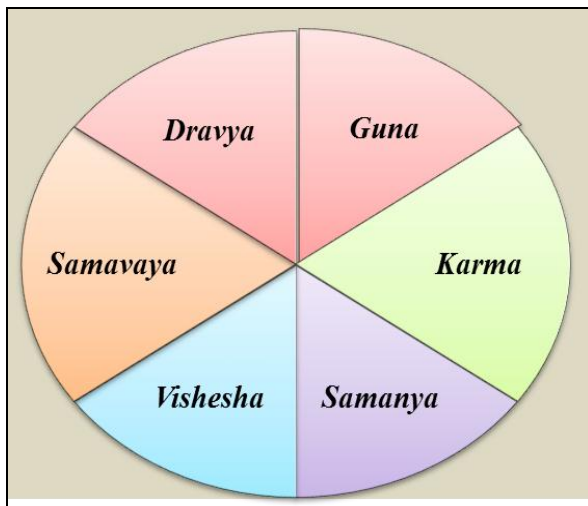


Figure 1: Six Types of Padartha.

Common Characteristic of Padartha

- ❖ *Abhideyatva* means they should possess some name.
- ❖ *Astitva* means they should possess existence or presence in universe.
- ❖ *Jneyatva / Gyeyatva* mean they should possess knowledge hidden in them that can be explored.

Descriptions of Six Padartha

1. **Dravya** means substance this includes realities of earth, water, air, fire, space, ether, time, soul/spirit and mind.
2. **Guna** means quality or characteristic that includes properties like; appearance, smell, feel, taste, number of existence, size, conjugation, divisions, remoteness, intelligence, happiness and desire, etc.
3. **Karma** indicates action that includes motion and activities.
4. **Samanya** means commonness that includes genus and categories of objects on the basis of their similarities.
5. **Vishesha** means specificity that includes specific features; this categorizes objects on the basis of their specific differences and unique features.
6. **Samavaya** means inherent characters that are inseparably connected.

The first *Padartha* is *Dravya* that can be classified based on the activity as *Sakriya dravya* (active) and *Nishkriya dravya* (inactive). *Vayu, Teja, Prithivi, Mana* and *Ambu* are considered *Sakriya dravya* while *Akasha, Atma, Disha* and *Kala* are considered *Nishkriya dravya*.

Dravya can also be classified on the basis of quality as *Saguna* and *Nirguna Dravya*. *Akasha, Vayu, Ambu, Prithivi, Mana* and *Teja* are *Saguna Dravya* having some quality while *Atma, Kala* and *Disha* are *Nirguna Dravya* that devoid of quality. *Atma, Kala* and *Disha* manifested qualities in the form of *Karya*.

Dravya is *Swatantra karta* means independent doer, on the basis of this independency doer can be categorizes as *Mukhya, Madhyama* and *Adhama*. *Mukhya* denotes effort

that produces action i.e. *Atma* is *Mukhya* (chief) that possess *Chaitanya* and *Prayatna*.

Madhyama Dravya having *Kriya* but no *Prayatna*, here result is produced by some other causes. *Vayu, Ambu, Teja, Prithivi* and *Mana* is *Madhyama Dravya*.

Adhama means inferior *Dravya* that do not have *Kriya* or *Prayatna*, this includes *Akasha, Kala* and *Disha*, and these *Dravyas* activated by the *Samyoga-vibhaga* and requires *Prayatna* of the *Atma*. Ayurveda considers *Panchamahabhuta* (five basic elements) as the prime components of all *Dravyas*. The five *Jnanendriya* also made up by the five elements so *Panchamahabhuta* can be considered as basic elements of *Padartha*.^[6-9]

Karma

The concept of *Karma* (action) play vital role towards the significance of *Padartha*, the *Prayatna* is special *Guna* of natural qualities which is considered primary cause of *Pravritti*. The *Karma* resides in *Dravya* and specific resultant of *Karma* observes due to the particular *Guna* of *Dravya*. Sometime individual substances produce an action that is just opposite to that of produced by their combination; say for example *Parada* and *Gandhaka* individually produces diseases like *Kushtha* but when combine together as *Kajjali* then they produces unique and opposite effect that was absent during their individual uses.

Therapeutic importance

Dhatu vaishamyas may occur due to the *Vridhhi* or *Kshina* of *Dosha, Dhatu* or *Mala*. The *Samanyavada* principle used for treatment through which *Kshina* increased using similar *Dravya* that possess same *Guna* or *Karma*. Here properties of *Padartha* play important role towards the therapeutic principles of diseases.

The *Dravya* possessing opposite *Guna* and *Karma* can be used as therapeutic measures of *Samanya* for *Dhatu vaishamyas* caused by *Vridhhi*. The basic therapeutics procedures (*Sadavidhupakrama*) based on the concept of *Samanyavada* are as follows:

- *Langhana*
- *Brimhana*
- *Rukshana*
- *Snehana*
- *Swedana*
- *Stambhana*

The above mentioned therapeutic procedures are based on the *Guna* and *Vishesha* of substances. The properties and action of *Dravya* contributed significantly for their healing and nourishing effects, therefore understating of concept of *Padartha* is very important to apply this aspect clinically as well as therapeutically.^[8-11]

CONCLUSION

Padartha term obtained from two words *Pada* & *Artha* which means subject and object. These *Padartha* are

Bhava means they have existence; however *Abhava* *Padartha* also explained for non existence. The diseases arise due to the *Vridhhi* or *Kshaya* of *Dhatus* which depends upon *Samanya* and *Vishesha* of *Padartha*. The *Guna* and *Karma* of *Padartha* play vital role to correct this *Vridhhi* or *Kshaya* of *Dhatus*. *Padartha Vigyan* encompasses details about substances that found in universe and their relationship with living things. *Padartha Vigyan* deals with properties and functions of substances thus considered useful subject for understating fundamental of *Chikitsa* and role of substances in the health maintenance. *Padartha* possess characteristics of being *Abhideyatva*, *Astitva* and *Jneyatva / Gyeyatva*. The six important aspects of *Padartha* are *Dravya*, *Guna*, *Karma*, *Samanya*, *Vishesha* and *Samavaya*. The first *Padartha* is *Dravya* that possesses specific *Guna* and *Karma*, these *Guna* and *Karma* of *Dravya* can be used as therapeutic principle for correcting disease causing *Dhatu vaishamyas*.

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