AYURVEDA CONCEPT OF PADARTHA AND IMPORTANCE OF PADARTHA-VIGYAN

Dr. Prashant Prabhakar Puranik*1, Harshal Subhash Borole2 and Rahul Narhar Patil3

1. Assist. Prof. and H.O.D., Sanskrit Samhita Department, Chaitanya Ayurved College, Bhusawal, India.
2. Associate Professor, MD (Kaychikitsa), Chaitanya Ayurved College, Bhusawal, India.
3. Assistant Professor, MD (Rachana Sharir), Chaitanya Ayurved College, Bhusawal, India.

*Corresponding Author: Dr. Prashant Prabhakar Puranik
Assistant Prof. and H.O.D., Sanskrit Samhita Department, Chaitanya Ayurved College, Sakegaon Bhusawal, India.

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 Padatha. Vaisheshika darshan and Ayurveda considered similar Padartha but they give different views on Padatha. The diseases mainly arise due to the Vriddhi or Kshaya of Dhatus. Vriddhi or Kshaya depends upon Samanya and Vishesha of Padatha. 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.[5-7]

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. Prak Abhava / Pragabhava; absence before existence.
2. Pradhvamsa Abhava; absence after destruction.
3. Atyanta Abhava; absence forever.
4. Anyonya Abhava; absence due to the presence of other object.

[1-7]
Common Characteristic of Padartha

- **Abhideyatva** means they should possess some name.
- **Asitiya** 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 Drayyas activated by the Samyoga-vibhaga and requires Prayatna of the Atma. Ayurveda considers Panchamahabhuta (five basic elements) as the prime components of all Drayyas. 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 Parida and Gandhaka individually produces diseases like Kashtha but when combine together as Kajjali then they produces unique and opposite effect that was absent during their individual uses.

**Therapeutic importance**
Dhata vaishamya may occur due to the Vriddhi or Kshina of Dosh, Dhatu or Mala. The Samayavada 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 Dhata vaishamya caused by Vriddhi. The basic therapeutics procedures (Sadavidhupakrama) based on the concept of Samanyavada are as follows:

- Langhana
- Brimhana
- Rakshana
- 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 Vriddhi or Kshaya of Dhatus which depends upon Samanya and Vishesha of Padatha. The Guna and Karma of Padartha play vital role to correct this Vriddhi 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 vaishamya.

REFERENCES