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### RESEARCH ARTICLE

## SIGNIFICANCES OF PADARTHA VIJNANAM IN AYURVEDA

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### Abstract

Ayurveda is not only a health science but philosophy as well. The word philosophy refers the study of the fundamental nature of knowledge, reality, existence and meaning of life. The most primitive source of the knowledge is believed as Vedas. Later on, it was divided into different darshanas. Most of the concept of darshana are found similar with that of Ayurveda. Darshana used their concept with their own vision and views mainly for the knowledge of universe and mokshaprapti whereas Ayurveda uses it for maintaining the wellbeing of an individual as it is a health science. Padarthavijnana deals with the subject in all completeness and clarity covering the various unique aspects of basic principles of ayurveda. The Padarthavijnana deals with the methods to understand the basic concepts of ayurveda and their practical application in therapeutics. The subject Padarthavijnana illuminating the concept of Ayurveda is a stepping stone in igniting the minds and defining Ayurveda as a potential health science. Padarthavijnana is the scientific system to understand the meaning of words and sentences. Ayurvediya Padarthavijnana gives the knowledge of fundamental principles of Ayurveda like Tridoshasiddhanta, Panchamahabhutasiddhanta, Samanyavisheshasiddhanta, karyakaranasiddhanta etc and all these principles are needed for the proper understanding of Ayurveda and for successful treatment. Also deals with significances of dravya, atma, manas, kala, dik, pramanas, panchamahabhutas etc in Ayurveda. Padarthavijnanam should be studied not only as part of Ayurveda curriculum but also for moral progress. It helps to understand the scope and utility of Ayurveda, philosophical foundation of Ayurveda, principles of darshanas along with their similarities and relevance in Ayurveda and the contemporary science, understand the application of padarthain Ayurveda, understand the concept of Pramana shastra in darshana and ayurveda and its application in Ayurveda. Thus, the perfect knowledge of ayurvediyapadarthavijnana is very much essential for every student to understand Ayurveda as well as their proper application to reach the GOAL.

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## **Introduction:-**

The basic theory of Ayurveda is that the entire universe is a part of one singular entity. The amazing journey of Ayurveda from its divine origin to the present day show the excellence of this science. Its successful existence since time immemorial itself proves its scientific approach to its unique principles that have remain unchanged till now. The significance of basic principles of Ayurveda has kept this science existing till date.

As human beings progressed and became aware of their surroundings, they began to enquire knowledge about everything in this universe, which lead to the establishment of scientific methods and theories for investigating and understanding the world around him. As the process of enquiring and obtaining knowledge move ahead different theories and ideologies were established and they have been termed as different philosophies. The most primitive source of the knowledge is believed as Vedas. Later on, it was divided into different darshanas (philosophy). Most of the concept of darshana are found similar with that of Ayurveda. Darshana used their concept with their own vision and mainly for moksha prapti and whereas Ayurveda uses it for maintaining the wellbeing of an individual as it is a health science.

Ayurveda is not only a health science but also philosophy as well. The word philosophy refers the study of the fundamental nature of knowledge, existence, reality, and meaning of life. Thus, Ayurveda is a combination of science and philosophy. Ayurveda propagates healing as well as curing an individual in the complete manner. The study of Ayurveda also involves a deeper thought process.

Padarthavijnana is a unique subject needed for learning the different streams of Ayurveda. Our ancient sages have described the knowledge of Ayurveda in the form of Samhita, written in sutra form (verses). The subject Padarthavijnana is one of the fundamental subjects in our health education which is available in Sanskrit verses. But it is difficult for those who are not well versed with Sanskrit language to grasp the right perspective of this subject. The subject Padarthavijnana illuminating the concepts of Ayurveda is a stepping stone in igniting the minds and defining Ayurveda as a potential health science.

Padartha literally means “meaning of the word”. Padartha is an object which exists, which can be recognized, named and experienced and which become the subject of knowledge on the basis of its utility and not merely the things of the physical world. Padarthavijnana means the science which deals with the substance in the universe, its relationship with the living beings in terms of their properties, function, methods of understanding them etc. Generally, the subject Padarthavijnana is most useful subject than any other in Ayurveda. The topic deal in it are fundamental concepts of ayurveda on which entire chikitsa stands. Understanding the universe is mandatory before studying the human body.

Padarthavijnana is a subject with the background of philosophy and it demand a high level of thinking ability. Philosophical subjects need mature and deep thought process. Padarthavijnana deals with the subject in all completeness and clarity covering the various unique aspects of basic principles of ayurveda. The Padarthavijnana deals with the methods to understand the basic concepts of ayurveda and their practical application in therapeutics.

The word Padarthavijnana has two words Padartha and Vijnanam. It is the science which deals with study of Padarthas. The word padartha is the combination Pada and Artha. According to Amarakosha the word meaning of Pada is object and the Artha is the real state<sup>1,2</sup>. Hence the word Padarthameans the real state of an object. According to Susruta Uttara tantra, the one that denotes the meaning of a word or phrase or a line of verses is referred to as Padartha<sup>3</sup>. Ayurveda samhitas are written thousands of years ago. In order to understand the complex principles of ayurveda it is very important to know the actual meaning of the word. To understand the true knowledge of a word padarthavijnana is very important. Padarthavijnanam convey about the metaphysical aspect of Ayurveda.

Thus, Padarthavijnana is the scientific system to understand the meaning of words and sentences<sup>4</sup>. The one which is being denoted or being spoken of is the general characteristics of padartha. The knowledge gained through proof about a substance is padartha. The real knowledge of pada or sutra which is being perceived is called Padartha. Padartha is the padasya artha (meaning of one word), padayohartha (meaning of two words), padanamartha (meaning of many words)<sup>5</sup>.

According to Tarka sangraha, there are seven padarthas they are dravya (substance), guna (quality), karma (action), Samanya (generality), Vishesha (speciality), Samavaya (inseparation), Abhava (nonexistence)<sup>6</sup>. Ayurveda describes

only 6 padarthas and don't accept abhavapadārtha because it has no significant utility in Ayurveda<sup>7</sup>. According to Chakrapani the whole universe is divided into two Sat and Asat. Sat means bhava padārthas (existence) and Asat means abhavapadārthas (non-existence)<sup>8</sup>. According to Susrutha padārthas are innumerable<sup>5</sup>. There are panchavidh padārthas according to Bhavaprakasha they are Rasa (taste), Guna (quality), Virya (potency), Vipaka (taste at the end of digestion) and Prabhava (specific action). These are residing in dravya which perform their karma individually<sup>9</sup>.

The subject Padārthavijnana deals with the method to understand the basic principles of Ayurveda and the practical application of treatment. Padārthavijnana is a very interesting subject that explores the spirit, secrets of life and about the material world itself. It also makes our life valuable by uplifting our status from human being to divine.

### **Discussion:-**

Ayurvediya Padārthavijnana gives the knowledge of fundamental principles of Ayurveda like Tridoshasiddhanta, Panchamahabhūtasiddhanta, Samanyavisheshasiddhanta, karyakaranasiddhanta etc and all these principles are needed for the proper understanding of Ayurveda and for successful treatment. These principles are also needed for understanding physiological and pathological condition of person. Proper examination of patients i.e. rogi pariksha are darshana (inspection), sparsana (palpation), prasna (interrogation)<sup>10</sup>. It can be done with the help of pramanas. The knowledge and the proper application of the basic principles is very much essential to treat a patient successfully.

Panchamahabhūtasiddhanta is the first and foremost basic principle of Ayurveda. Everything in this universe is made up of these five elements. The human body is made up of panchamahabhūta, the body components are panchabhūtika, the body growth and development take place by the food which in turn is composed of panchamahabhūta. The drugs used in diseases are also panchabhūtika. Panchamahabhūta play an important role in triguna, shadrasa, therapeutic action of drugs, embryonic development, dhatu samya, dosha prakopa and prasana etc. So, the knowledge of panchamahabhūta is crucial in Ayurveda. Samanyavisheshasiddhanta, karyakaranasiddhanta are being applied by the physicians while treating the patients.

Acharya Charaka while describing the applied aspect of Samanyavisheshasiddhanta has stated that the bodily tissues of an individual get augmented by the habitual intake of the substances having similar attributes or predominantly having such attributes. Similarly habitual intake of the substances having opposite qualities or predominantly having such attributes can cause the diminution of dhatus<sup>11</sup>. The ideal treatment is that which when properly administered, it acts simultaneously to bring back the equilibrium state of the bodily tissues by reducing the increased state of dhatus and increasing the reduced state of dhatus<sup>12</sup>. So, the principle of the treatment is based on this samanyavisheshasiddhanta.

Karyakaranasiddhanta is also given equal importance in Ayurveda. There must be certain causative factors for the manifestation of diseases. Here the causative factor is the karana and the disease is the karyā. The importance of the knowledge of padārtha has been clearly explained by Charaka Acharya. The six padārthas i.e. samanya, vishesha, guna, dravya, karma and samavaya are the six karanas which help in bringing back the equilibrium of dhatus. The karyā and this is the ultimate aim of Ayurveda<sup>13</sup>.

Most of the concepts of darsana are found similar to that of Ayurveda. Darsana used their concepts with their own vision and moksha prāpti whereas Ayurveda used and established this knowledge for maintaining the well-being of the individual. Most of the concepts of sankhya and nyaya darsana were adopted and they were incorporated in accordance with Ayurveda. The shad padārthas were taken from vaisheshika darsana but the order of description was altered as the purpose of Ayurveda. In darshanapramanas are described to acquire knowledge of tattvas and evolution. But in Ayurveda pramanas are described for the purpose of examination of patients, diagnosis of disease and in treatment.

Swasthasya swasthyarakshana and aturasya vikaraprasamana, the main aim of Ayurveda. Dravya (aharadravya and oushadhravya) is very much important for fulfilling this aim of Ayurveda. According to Acharya Charaka all dravya existing in the universe are made up of panchamahabhūta<sup>14</sup>. Charaka also stated that there is nothing in this universe which doesn't have therapeutic utility in appropriate condition and situation and it's use depends on the physician's intelligence<sup>15</sup>. So, this concept is much important to understand and treat diseases of the various pathogenesis of the body.

Ayurveda has given an important place to Kala. The creation, existence and destruction of everything in this universe depends on kala. Acharya Susrutha describes Shatkriyakala (6 stages of diseases)ie, sanchaya, prakopa, prasara, sthanasamsraya, vyaktiand bedadepends on kala<sup>16</sup>. Caraka described that Kala is transformation<sup>17</sup>. Divided into two Nityagaand Avasthika.Nityaga (general classification according to rithus) and Avasthika (indicates the state of patient, state of disease, state of dosha,dhatuetc)<sup>18</sup>. 10 oushadasevana kala are described in Ayurveda.Vagbhata described that the hina, mithya, atiyoga of Kala, Artha and Karma are the causative factor of disease and samyakyogacauses health<sup>19</sup>.

Dik is one among the 9 karana dravya<sup>20</sup>.Dik has been given much importance in Ayurveda.Ayurveda described the direction in which proper oushadadravyas are obtained, gunasofvayuandjala in different direction, properties of river arising in different direction,suggest the location of bhesajagara, chikitsalaya, rasasala, kitchen etc.

Atma can be considered as one of the important dravyain Ayurveda<sup>20</sup>.Ayurvedais a life science and the aim and objective of Ayurveda is linked with the living beings only. It also plays an important role in ayu and swasthavastha.

Manas plays important role in Ayurveda. It is also called Ubhayendriya, atindriya.Caraka says that Ayu is the combination of sarira, indriya, satva and atma<sup>21</sup>. Here satva is manas itself. So ayu is based on the state of manas.Manas is responsible for perceiving Sukha, Dukha, hita, ahita in relation to life.Manas has important place in swasthaavastha also.

Gunaplays important role in understanding the physiology, pathology and also in clinical applications. There are 41 gunas are explained in Ayurveda<sup>22</sup>. Among the forty one gurvadigunas(20) have more important role in treating the diseases by administration of drugs having opposite qualities to the disease symptoms.

Ayurveda gives more importance to the term Pramanas and Pariksha. Mostly in Ayurveda the term pariksha is used in the place of pramana.To achieve the aim of ayurveda valid knowledge of disease and medicine is essential.Valid knowledge arises through pramanasonly. Caraka says that everything in this universe is divided into sat (existence) and asat(non-existence) and its examination is done by chaturvidhparikshaie, pratyaksha, anumana, aptopadeshaand yukti<sup>23</sup>. Susrutha also described chaturvidhpramanapratyaksha, anumana, upamanaand sabhda<sup>24</sup>.For examination, diagnosis and treatment of disease pramana is very much essential.

The principle of treatment and other theories mentioned in Ayurveda are all based on padarthavijnana.Knowledge of Anatomy, Physiology, Biochemistry etc are essential to learn modern medicine. Similarly, the knowledge of padarthavijnana is most essential for an ayurveda student to understand the basic principles of ayurveda.

### **Conclusion:-**

Padarthavijnana not only provides the platform to understand Ayurveda better but it also helps the students to understand the moral values which helps in developing their personality.It also helps students to become a fluent communicator, self-directed learner and provide skill to improve health care and social well-being.It not only teaches us the mystery of our life but also gives message to the society that every creature is a minute form of God. So padarthavijananamshould be studied not only as part of Ayurveda curriculum but also for moral progress.It helps to understand the scope and utility of Ayurveda, philosophical foundation of Ayurveda, principles of darshanas along with their similarities and relevance in Ayurveda and the contemporary science, understand the application ofpadarthainAyurveda, understand the concept of Pramana shastra in darshana and ayurveda and its application in Ayurveda.Thus, the perfect knowledge of ayurvediyapadarthavijnana is very much essential for every student to understand Ayurveda as well as their proper application to reach the **GOAL**.

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