



CONCEPT OF SHAD PADARTHA SIDDHANT AND ITS IMPORTANCE IN THE THERAPY OF DISEASES

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ABSTRACT

Padartha is made up of two terms: Pada and Artha. Pada can refer to any object, word or inflected sentence. The term 'Artha' refers to the goal, reason, or meaning, Thus, the term Padartha refers to the meaning of any given term. It has been described in both *Samhita Grantha* and *Darshan Shastra*. Padartha in the universe are categorized as existence (*Bhava*) or non-existent (*Abhava*), referred as "Sat" and "Asat". According to *Charak Samhita* and *Vaisheshika Darshan*, these *Bhava Padartha* are classified into six *Padartha*, although there are some variations in the order. While explaining *Shad Padartha Acharya Charak* focused on clinical aspect and said that *Shad Padartha* importance for treatment of diseases, These *Shad Padartha* are as follow- *Samanya, Vishesh, Guna, Dravya, Karma, and Samavaya*¹. "*Samanya Vishesh Siddhanta*²" is a basic principle of Ayurveda *Chikitsa Siddhant* (Principles of Therapy) that helps to keep the body in the balance condition.

Keywords: *Samanya, Vishesh, Samavaya, Bhava, Abhava.*

INTRODUCTION

Padartha is made up of two terms: Pada and Artha. Pada can refer to any object, word or inflected sentence. The term 'Artha' refers to the goal, reason, or meaning. Thus, the term Padartha refers to the meaning of any given term. It has been described in both *Samhita Grantha* and *Darshan Shastra*. Padartha in the universe are categorized as existence (*Bhava*) or non-existent (*Abhava*), referred as "*Sat*" and "*Asat*". According to *Charak Samhita* and *Vaisheshika Darshan*, these *Bhava Padartha* are classified into six *Padartha*, although there are some variations in the order. While explaining *Shad Padartha Acharya Charak* focused on clinical aspect and said that *Shad Padartha* importance for treatment of diseases, These *Shad Padartha* are as follow- *Samanya*, *Vishesha*, *Guna*, *Dravya*, *Karma*, and *Samavaya*¹. "*Samanya Vishesh Siddhanta*"² is a basic principle of Ayurveda *Chikitsa Siddhant* (Principles of Therapy) that helps to keep the body in the balance condition.

TEXTS

INTRODUCTION

Shad Padartha theory is the backbone of both fundamental as well as clinical aspects of Ayurveda. So, it is important to explore the concept of Shad Padartha in Ayurveda and other ancient literatures such as Darshan because in Darshan it has a Philosophical approach about the things important to human life. In Ayurveda, it has clinical importance as well academic importance towards understanding the various fundamentals of Ayurveda. This implies that the Padartha has been therapeutically and intellectually explained in Ayurveda. Maintenance of health and the management of disease are considered to be prime focus of Ayurveda and the main cause behind both of these aims are described in the Shad Padartha. Ayurveda and Vaisheshika Darshan talk about the same Padartha by name but differs in views and sequences of Shad Padartha. Disease is a state of imbalance of physiological activities that causes Vriddhi or Kshaya of the structural entity (Dhatu). Vriddhi or Kshaya is based on the concept of Samanya and Vishesha, whereas treatment is based on the same principles. An attempt to explain Doshavada and Dhatuposhan

(food source of structural entities), Loka Purusha Samyata (Universe Human Unified Theory) and other concepts based on Samanyavada have been thoroughly described. Similarly, all the components of Shad Padartha have been elaborated in detail. The idea of *Shad Padartha* clarifies both fundamental and clinical aspects of Ayurveda. So, it is essential to explore the idea of Shad Padartha in Ayurveda and other ancient literatures, such as Darshan, because Darshan has a Philosophical approach to the things necessary to human life. Ayurveda has clinical and academic importance towards understanding the various fundamentals of Ayurveda³. Literally, the examiner can do the Darshan to see, observe, acknowledge, perceive, understand or inspect. This means all the acknowledgement processes are within Darshan's domain. It can also be correlated with vision, as the process of acknowledgement results from perception and may differ according to the observation process. The basic methodology of Darshan starts with observation. The classification method was observed when numerous observations were made to acknowledge the content. This process was the observation of similarities or dissimilarities, which is further termed Samanya and Vishesha. It is clear that no group can be framed without a single similarity or dissimilarity. So, Samanya and Vishesha are also a part of Darshan, where similarities and dissimilarities are observed, and this observation has been mentioned in Charaka *Samhita* as *Samanya* and *Vishesha*.

Classification of Padartha according to Samhita Granth and Darshan Sastra

All Padartha in this universe are classified as existent (*bhava*) or non-existent (*abhava*), known as *Sat* and *Asat*, respectively.

Acharya Charak has mentioned in *Charak Samhita* that there are two types of Padartha⁴- *Sat* (existent) and *Asat* (*non-existent*). He has also described in *Charak Samhita* that there are six types of Padartha- 1. *Samanya*, 2. *Vishesha*, 3. *Guna*, 4. *Dravya* 5. *Karma* and 6. *Samavaya*. *Acharya Sushruta* explained in *Sushruta Samhita* that Padartha is *Asankya*⁵. *Bhavaprakasha*⁶ has described *Dravyagata Padartha*- 1.

Dravya, 2. Rasa, 3. Guna, 4. Vipaka and 5. Shakti. There are six types of Padartha explained in *Vaisheshika Darshan*- 1. Dravya, 2. Guna, 3. Karma, 4. Samanya, 5. Visheshha, 6. Samavaya. In Jain Darshana⁸ seven Padartha have been explained, which are 1. Ashrava, 2. Bandha, 3. Sanvara, 4. Nirjara, 5. Moksha, 6. Jeeva, 7. Ajeeva. In Navya Nyaya Darshana⁹ seven Padartha have been explained: 1. Dravya, 2. Guna, 3. Karma, 4. Samanya, 5. Visheshha, 6. Samavaya and 7. Abhava. In Nyaya Darshan, there are sixteen types of Padartha¹⁰ - 1. Pramana, 2. Prameya, 3. Sanshaya, 4. Prayojana, 5. Drishtant, 6. Siddhanta, 7. Avayava, 8. Tarka, 9. Nirnaya, 10. Vaada, 11. Jalpa, 12. Vitanda, 13. Hetvabhasa, 14. Jaati, 15. Chala, 16. Nigrahasthana. Acharya Ramanujacharya has mentioned three types of Padartha¹¹: 1. Ishwar, 2. Chitta, 3. Achitta. According to Sankhya Darshan, there are twenty-five types of Padartha¹²: 1. Purusha, 2. Mula Prakriti, 3. Mahat 4. Ahankara 5. Panchtanmatra, 6. Ekadasha Indriya, 7. Panchmahabhuta. According to Yoga Darshan, there are twenty-six types of Padartha¹² of which all twenty-five are mentioned in Sankhya Darshan, and one extra, *Ishwar*.

Characteristics of Padartha

Prashashtapada, a commentator on *Vaisheshika Darshan*, has described the three main characteristics of Padartha, which are as below¹⁴-

1. Existence- The state of having objective reality.
2. Abhidheyatwa- the state of namability.
3. Gyeyatva- the state of Knowability.

MATERIALS AND METHODS

Charak Samhita, Sushruta Samhita, Yogaratnakara, Sharngadhar Samhita, Ayurveda ka Mula Siddhanta Evam Unaki Upadeyta, Padartha Vigyan, Bhartiya Darshan ki Roop Rekha and detailed study of Ayurvedic and Modern literature regarding the topic were studied deeply.

Analysis of Shad Padartha and importance in the treatment

Vaisheshika Darshana used the term Padartha for the whole universe and divided it into six categories, which are Dravya (substance), Guna (Property), Karma (action), Samanya (similarity/generality),

Visheṣha (Dissimilarity/Specificity) & Samavaya (inherence) to which a seventh abhava (nonexistence) was also added later. These six categories are again divided into two groups, i.e. Sattasiddha & Bhatididha. Sattasidhda means whose existence is proved, and bhatididha means whose existence is virtual and which is the product of intellectual discrimination. So, the first three, i.e. Dravya, Guna & Karma, comes under Sattasidhda, and the remaining three, i.e. Samanya, Visheshha & Samavaya, come under Bhatididha. *Acharya Charak* has focused on clinical aspects and said that *Shad Padartha* is essential for the treatment of diseases. These *Shad Padartha* are *Samanya, Visheshha, Guna, Dravya, Karma, and Samavaya*. According to *Acharya Gangadhara*, there are only four Padartha viz. Dravya, Guna, Karma and Samavaya. Samanya and Visheshha lies in these four Padartha only. Gangadhara explains two types of Samavaya, i.e. *Nitya* and *Anitya*. *Nitya Samavaya*: The relation between Dravya and Guna is known as *Nitya Samavaya* because Nirguna Dravya is not present, and Dravya is always born with guna. *Anitya Samavaya*: The relation between karyarupa Dravya, Guna and karma is known as *Anitya Samavaya*. Apart from the above types, *Acharya Gangadhara* also mentioned two other types of Samavaya, viz. *Samavaya Samanya* and *Samavaya Visheshha*. ***Samanya and Visheshha*** - In all the periods, the 'Samanya' – the similar quality of all the substances is the reason for growth and the 'Visheshha' - that is, difference, or the opposite is the reason for the decrease. The relationship between the body is the reason for the increase and decrease of all substances. Both qualities can be present inside the body at all times. Therefore, both the processes of growth and decay in the body, that is, the formation and the destruction of the body, keep happening all the time¹⁵. Basic principles of treatment in Ayurveda based on *Samanya Vishesh Siddhanta*.

Types of *Samanya*

There are three types-

1. *Dravya Samanya*- Similar substances increase similar ones.
e.g. Body muscles are increased by eating muscles.

2. *Guna Samanya*—Similar guna of substances causes an increase in a similar one. For example, drinking milk increases Shukra because Shukra and milk both have similar Guna.

3. *Karma Samanya*- Similar karma increases similarly.

e.g. Running increases *Vata Dosha* because both have common Guna, i.e. *Chala Guna* for *Karma*.

Types of Vishesha- There are three types of Vishesha-

1. *Dravya Vishesha* 2. *Guna Vishesha* 3. *Karma Vishesha*

Guna (Property)

Dravya (substance) is where actions and properties are located, and which is the material cause (of its effect). Guna (property) is related to inherence (to Dravya) and is devoid of action and is Asamavayi (non-inherent) cause (of its effect)¹⁶.

Types of Guna

There is 41 Guna in Ayurveda. 5 Sartha Guna, 20 Gurvadi Guna, 6 Adhyatmika Guna and 10 Paradi Guna¹⁷.

Dravya (substance)-

Dravya (substance including drugs) is where actions and properties are located, and which is the material cause (of its effect). Guna (property) is associated with inherence (to Dravya), is devoid of action and is Asamavayi (non-inherent) cause (of its effect)¹⁸.

Types of Dravya

In short, Akashadi (Akasa, Vayu, Tejas, Jal, and Prithvi), Self (Atma), Mind (Mana), Time (Kaal), and Space (Disha) are Dravyas (Substances). These are known as Karan Dravya, which created Karya Dravya.

Karma (Action)

The causative factor, in conjunction and disjunction, is located in Dravya, and the performance of that to be done is karma (action). Karma does not require another factor¹⁹. Karma according to therapeutic respect—Vamana, Virechana, Niruh Vasti, Anuvastha Vasti, Nasya, and also the other Karma, i.e. Prasaran, etc.

Samavaya (Inherence)

Samavaya (inherence) is the inseparableness of Parthivi, etc. (Dravya), and their guns (properties). This is eternal because no Dravya (substance) is devoid of property²⁰.

Roles of Samavaya in therapeutic

Aushada (medicine) and Aahar (food) have different compositions of Ras-like- Katu, Tikta, Kashaya, Ruksha, Laghu and Sheetal Guna, offer relief in Vatakhaya as this Guna increases Vata dosh under the concept of Guna Samanya. Similarly, - Amla, Lavana, Katu, Kshara, Ushna and Tikshana Dravya help to cure Pitta Kshaya, while Snigdha, Madhura, Guru and Sandra Dravya are used in Shleshmakshya. Khseera (milk) also increase Kapha due to its similar Snigdha & Madhuradi Gunas. Karma Samanya is also helpful in controlling Dosha in equilibrium because similar activities increase similar Gunas in the body. Physical activities (running and floating) increase Vata due to their Chalatra Guna Samanya, thus helping Vatakhaya, while relaxing the body or sleeping increases Kapha due to their Sthiratra Guna. Padartha includes the Panchamahabhuta, medicinal plants, Ayu components such as shareera (body), indriya (sense organs), sattva (mind), and Atma (soul). According to Ayurveda, they are critical in disease prevention and therapy.

CONCLUSION

Samanya-Vishesha Siddhanta and all Shad Padartha indirectly can normalise the process of disease and health by using similar and dissimilar Bhavas continuously. The disease is caused by disturbances in the Dosh (Vata, Pitta, and Kapha), Dhatu (Rasa, Rakta, Mamsa, Meda, Asthi, Majja and Sukra) and Mala (mutra, purisha, sweda, kleda), while their equilibrium causes health.

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