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VISHESHA PADARTHA OF VAISHESHKA DARSHANA – APPLICATION IN AYURVEDA

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ABSTRACT:

Vishesha is one among the shadpadartha which is accepted both by Ayurveda and Vaisheshika darshana. Vaisheshika uses the term 'Vishesha' to mean particularity of an atom and 'Antya Vishesha' is described as the ultimate individuality of each atom which individuates it from the others. Vishesha is that which resides in the paramanu roopa of nitya dravya and can be considered as the particularity of an object that distinguishes it from the other objects. They uses the concept of vishesha to explain the two important theories - Paramanu vada which explains that everything except akasha are made up of primordial indivisible particles called paramanu or atom; peelupaka vada which explains that under the influence of heat, substances are broken down to the most basic entity called paramanu before being transformed into a new substance, ie, nothing but the chemical changes, since the changes that occurred are irreversible in nature. Ayurveda has used the concept of vaisheshika's vishesha in explaining the aparisankhyeyatva of shareera avayava, srushti utpatti and laya, garbhotpatti, various pharmaceutical preparations and in chikitsa.

KEYWORDS: *Paramanu, Paramanu vada, Peelupaka vada, Vaisheshika Darshana, Vishesha*

INTRODUCTION

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Vaisheshika darshana is one among the *asthika darshana*, propounded by Kanada Maharshi around 1000 BC – 600 BC. They accepted *shadpadartha* (six categories) namely *dravya* (substance), *guna* (quality), *karma* (action), *samanya* (generality), *vishesha* (speciality) and *samavaya* (inherence). Among these the foremost importance was given to the *vishesha padartha* and because of this reason, this *darshana* is named as “*vaisheshika darshana*”.¹ They use the term ‘*vishesha*’ to mean particularity of an atom and ‘*antya vishesha*’ is described as the ultimate individuality of each atom which individuates it from the others.² *Vishesha* is that which resides in the *paramanu roopa* (atomic state) of *nitya dravya* and can be considered as the particularity of an object that distinguishes it from the other objects. It has the special property of *anyonyabhava* ie, the presence of the specific property which distinguishes it from others which is absent in any other things.³

Based on the concept of *vishesha* they put forwarded two important theories. They are

1. *Paramanu vada*
2. *Peelupaka vada*

PARAMANU VADA (ATOMIC THEORY)

The *paramanu vada* states that everything except *akasha* (space) are made up of primordial indivisible particles called *paramanu* or atom. A *paramanu* is defined as a particle having the measurement of a “*paramanu*”.⁴ It indicates that stage of a thing, which is further indivisible. In this definition says that

- On cutting a gross substance the final part available is called *paramanu*
- They are the minutest particle of a material
- The atom has no subdivisions.

Paramanu (atom) are that which is existent and has no cause and is eternal. It cannot be perceived but can be inferred from its effect. *Pruthvi, ap, teja*, and *vayu* are made up of *paramanu* ie, they are atomic in nature. But *akasha* is non-atomic and infinite in nature. It states that the *akasha* is the all pervading matrix of the universe in which the *paramanu* of other four *mahabhutha* are arranged.⁵ All physical

things are combination of atoms of these 4 *mahabhutha*; *pruthvi* (earth), *ap* (water), *teja*(fire) and *vayu* (*air*). These *bhuta* (existents) are characterized by their characteristic properties due to the presence of the atoms. It is these four kinds of atoms that is involved in all chemical reactions while the space remains unaffected. Atoms may conjoin or disjoin in reactions. In case of conjunction, the atoms unite and the unification continues until the visible substance is formed and this combination of the atoms takes place due to the inherent property of the atoms. As long as there is no external agent such as heat applied the properties of the atom remains unchanged. Atoms combine in different patterns to form dyads, triads, tetrads etc. The combination of two *paramanu* is called *dwayanuka*, when three *dwayanuka* combine together it leads to the formation of *trayanuka* or *trasrenu*. Four *trasrenu* joins together to form *caturanuka* and the combination of five *caturanuka* is called *panchanuka* or *mahat*. Disjunction is considered to be a quality which inheres in a pair of substances when one has just parted contact with the other. This theory suggests that every creation is followed by the destruction and every destruction by creation. They believe that it is the God who is responsible for this destruction and creation, Ie, it is the God who imparts motion to the atoms which usually lack

motion which results in the creation and destruction.⁶

PEELU PAKAVADA (THEORY OF ATOMIC TRANSFORMATION)

This theory states that the occurrence of *pakaja kriya* (transformation) in *paramanu* level is by the influence of *vijatheeya agni samyoga* (combination of different fire). They says that under the influence of heat, substances are broken down to the most basic entity called *paramanu* before being transformed into a new substance, ie, nothing but the chemical changes, since the changes that occurred are irreversible in nature. The *Vaisheshika* believe that during the transformation of a substance the basic property of the atom changes.⁷ Thus the theory of atomic transformation occurs in three stages –

- 1) The stage of disintegration, where the atoms dissociate
- 2) The stage of transformation where the atoms really change
- 3) The stage of association where the changed atoms reunite.

Vaisheshika darshana says that for a heterobhautic reaction to take place, along with the heat it also requires a medium.

VISHESHA IN AYURVEDA

Ayurveda has accepted *vishesha* as one among the *shad karana*.⁸ They considered *vishesha* as *hrasahetu*; a cause of reduction,⁸ *pruthakthvakrit*; which causes the notion of distinction,⁹ *samanya viparyaya*; that is opposite to the generality and which causes the notion of plurality.¹⁰ Among these the *prithakthvakara vishesha* is similar to the *vishesha* of *vaisheshika darshana* but not at the level of atom. The concept of *anthya vishesha* ie, the final individuator, the ultimate individuality of each atom which individuates it from others is not accepted by Ayurveda; since Ayurveda is a *chikitsa shastra* and such concept is not useful in the *chikitsa*.¹¹ Ayurveda classifies *vishesha* into three types namely- *dravya vishesha*(speciality of the substance), *guna vishesha*(speciality of the property), *karma vishesha* (speciality in action).¹²

UTILITY OF VISHESHA IN AYURVEDA

APARISANKHYEYATVA OF SHAREERA AVAYAVA (INNUMERABILITY OF BODY ORGANS)

Charaka in *shareera sthana* states that the *shareera avayava* ie, the structural parts that constitute the human body are innumerable as they are up to the atomic level. They cannot be perceived and are very minute and are too many in number.

The cause for the combination and division of these *paramanu* are *vayu* (air) and the nature of the inherent residual action.¹³ This shows that charaka samhita has accepted the *paramanu vada*.

SRUSHTI UTPATTHI AND LAYA (CREATION AND DISSOLUTION OF UNIVERSE)

This explains that *srusti*(creation), is nothing but the transformation from *avyaktha* (unmanifest) to *vyaktha* (manifested),¹⁴ie; from *paramanu* due to the transformation; the plants, animals, human beings etc are formed. This difference in the end product is due to the heterobhautic reaction. In *laya*(dissolution), gross substances that are formed undergo disintegration and get converted into the *paramanu*. This is similar to the concept of *vaisheshika darshana*, which explains this based on *paramanu vada*. They explain that the creation is due to the proper arrangement of the eternal atoms on the matrix of ether and dissolution is the total chaotic disarrangement of the same atoms.

GARBHOTPATTI (ORIGIN OF FOETUS)

In the production of the *garbha*(foetus), four sets of four types of atoms are taking part, ie; the atoms of *prithvi, ap, teja* and *vayu*. These four sets are derived from the mother, father, nutritional essence and

from the subtle body that follows the soul.¹⁵ Hence the *Shukra*(sperm) and *shonitha*(ovum) in paramanu state join together with *atma*(soul) to form the *garbha*. ie, This *garbha* further undergo development resulting in the formation of *kalala* in the first month of intra uterine life, *pinda/peshi* in the second month, *panchapidaka* in the third month and finally to a fully developed human being in the tenth month. This can be explained with the help of *paramanu vada* wherein the *paramanau roopa shukra* and *shonitha* which is homogeneous is getting converted into heterogenous humanbeing.

AHARA PAKA (DIGESTION OF FOOD)

The *ahara*, which is the gross element, due to the action of *jataragni*(digestive fire) undergoes disintegration leading to the primary breakdown. After the digestion in the gut, the absorbed essence of the food is acted upon by the *bhutagni*(exstensial fire), which results in the further disintegration and gets converted into *panchabhautic* components, which are homologous to the body constituents. These components nourish the respective *panchamahabhutha* predominant parts in the body. There after by virtue of *the sapta dhatvagni*, the dhatu or the tissues undergo metabolic transformation ie, *dhatvagnipaka* and gives nourishment to the other tissues.¹⁶ On analyzing, we can

say that the *avastha paka* or the phased digestion is a chemical change at atomic level that occurs due to the action of digestive enzymes and the *bhutagni paka* is also a chemical change which results in the conversion of the *ahara* to the most basic entity. Thus in a gist, *aharpaka* involves the conversion of the gross *ahara* in to minute *panchamahabhutha* components; which is nothing but the application of *peelupaka vada*. The end products of this chemical reaction are the *panchamahabhutha* components, ie, the atoms of *prithvi, ap, tej* and *vayu*. These atoms are different from one another and they have their own particular properties. Thus the *aharapaka* is the conversion of the heterogeneous compounds into the homogenous components which differs from each other with their specific characteristics which is nothing but *vishesha*.

CONCEPT OF MELANA IN ASTHAPANA BASTI PREPARATION

In the preparation of the *asthapana basti*(decoction enema), a specific order is mentioned for the mixing of the ingredients, ie first *makshika*(honey) should be added followed by *lavana*(salt), then *sneha*(fat), *kalka*(paste) and finally the *kwatha*(decoction).¹⁷ Only when this order is followed proper mixing and interaction of the ingredients take place. This can be explained on the basis of

peelupaka vada which suggests that for a heterobhautic reaction to take place it always requires a medium; in this case the *makshika*, *lavana* and *sneha* acts as medium for the proper mixing of the ingredients.

VYADHI CHIKITSA

The diseases are manifested due to the *dosha dushya samurchana*(interaction between *dosha* and *dushya*), which takes *adhishtana*(location) at the sites where there is *khavaigunya*(vitiation of the channels).¹⁸ For the proper understanding of these diseases and for the selection of treatment, understanding the *amshamsha vikalpa* of the *dosha* ie; understanding the *dosha* in each fraction is important, which

can be explained with the help of the *vishesha*. The *amshamsha vikalpa* of the *dosha* can be understood by analyzing their *guna*(qualities) which are made up of the *paramanu* of the *panchamahabhutha*. For example the vitiation of *vata* may be due to the increase in the *laghu guna*(lightness) of the *vata* or due to the increase in the *ruksha guna*(dryness) of the *vata*.¹⁹ Hence based on the vitiated *guna*, appropriate line of treatment among the *shadupakrama* (six therapies); *langhana* (reduction), *brimhana* (addiction), *snehana* (unction), *rukshana* (drying), *swedana* (sudation) and *sthambhana* (arresting) should be selected which in turn is again a *guna* based *chikitsa*.²⁰

CONCLUSION

Vishesha padartha explains the particularity of the action which individuates it from the others. There are two important theories based on *vishesha-paramanu vada* and *peelupaka vada*. Ayurveda has accepted the *vaisheshika*'s concept of *vishehsa* and *paramanu* which

is evident from the explanation of the *aparisanakhyeyatva* of the *shareera avayava*. The application of *vishesha padartha* in Ayurveda can be seen in the context of *srushti utpatti karma*, *garbhotpatti*, *aharapaka*, in the medicinal preparations and in *chikitsa*.

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