



Review Article

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A REVIEW ON AYURVEDIC PRACTICE THROUGH SADAPADARTHA THEORY

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ABSTRACT

Padartha is a concept which has been clinically and academically described in Ayurveda. Health and disease are prime focus of Ayurveda and the principle causes behind both of these are Padartha. Ayurveda and Vaisheshika darshan considers similar padartha but with different views. How this view is different has been explained? Disease is a state of disequilibrium of physiological functions causing vriddhi or kshaya of structural entity (Dhatu). Vriddhi or Kshaya is based on samanya and vishesha and its treatment is also based on same. An attempt to explain Doshavada, Dhatuposhan (nourishment of structural entity), Loka Purusha samyata (Universe human unified theory) etc. on basis of Samanyavada has been explained. How is Dravya, Guna, karma basis for therapeutics involving principles of samanya and vishesha with Samavaya acting as a cause for determined action due to its inherent relationship has been explained. From all findings, it can be said that sadapadarttha are basic plinth of this Ayurveda.

Keywords: Dosh, Dhatu, Dhatuposhana, Samanya, Lokapurusha samyata

INTRODUCTION

Padarth has meaning of subject content from Ayurvedic point of view which is quite different from other modern streams of knowledge. The content of Ayurveda has started in Charak samhita but padartha title as such has not been regarded for this but chakrapani Dutt has commented and considered as sadapadarttha perhaps looking the view of Vaisheshika darshan and clinical point of view. Ayurveda is medical system and a science of life style so it has considered sadapadarttha from clinical and health point of view. The enumeration of these padartha clarifies how these are applicable from clinical point of view, along with references from academic related principles and other themes and principles are also based on this only. It is the theme of this paper and designed its clinical form.

Sadapadarttha holds basis for cause of all effects ¹ and thus such was the importance of sadapadarttha that among one of the two definition of Ayurveda by Acharya Charak, he states the importance of dravya, guna and karma. Ayurveda is based on the importance and application of Dravya, guna, karma stating that through these only Ayushya(longevity) and anayushya (non longevity) is achieved if taken in praman(adequate) or apramana (inadequate) and Ayurveda is said to be the study involving and applying these padartha.²

Padartha as a Cause: Agnivesha tantra popularly known as charak samhita states its aim as dhatu samyata (equilibrium and maintenance of dhatus). This equilibrium and maintenance is achieved by a set of six causes which are samanya, vishesha, dravya, guna, karma, and samavaya together. Chakrapani says that it is none other than these six padarthas which are causes for all types of effects.³

Ayu and Sadapadarttha: Ayu in its definition content contains all six padarthas in indirectly stated. As Ayu is a state of conjugation of sharir(materialistic body), indriya(senses), sattva

(psyche), atma(soul) which are itself seven karana dravyas and kala(time) and disha (space)is present everywhere. “Shri himsayam” the etymology of sharir depicts kshaya stage or stage of depreciation (vishesha) while dhari a synonymm shows stage of growth by samanyavada.⁴

Concept of padartha and sadapadarttha: Padartha is said to be a subject content in respect of its theme or subject. For e.g. for writing purpose, pen or paper may be a padartha, and thus every stream has its own set of padartha. Its three objective criteria are geyatva (which is to be known), abhidheyatva (which can be nomenclature), astitva (which exists).⁵ Ayurveda follows Vaisheshika padartha excluding abhava of vaisheshika.

Samanya is the basis to classify or group or intellect of unit (ekatvakara) is based on tulyarthata (analogy or similarity) which results in vriddhikaranam (increase). Vishesha is antagonistic to samanya which is based on prithakatva or intelct which says this object is different from other classifying into different separate entities based on viparyaya (differences) leading resultant to hrashetu (depreciation). Dravya is an entity which has guna (qualities) which is basis to karma(actions), these both are inherently present inside it and cannot be expelled out from it as it is inseparable and if it loses then existence of dravya is itself lost. Guna or qualities are inherently present inside dravya, self it cannot take action independently but when used as dravya is asamavayi cause for an effect. Ayurvedic guna has been classified into four groups including gurvadi guna (physico-chemical property), paradi guna (basis to therapeutics), Vaisheshika (inherent property of senses), adhyatmika (spiritual qualities). Karma or action in Ayurveda is based on as cause for sanyog-vibhag (conjugation and separation). Two defintions of karma is given in which one is involuntary actions biological function governed by Atma and second is voluntary “prayatnadi karma cheshtitam uchyate” governed by manas. Samavaya is inherent relationship which cannot be taken away. For e.g ushnatva in agni, kharatva in vayu etc. This is one of padartha

and clinically seen in definition of sharir which is samavaya of panchamahabhuta and atma. Sparshanendriya in sharir is chetah samavaya that is sensory receptors present in twaka are site of

consciousness. That is why manas in Ayurveda is also considered to be held in twaka. ⁶

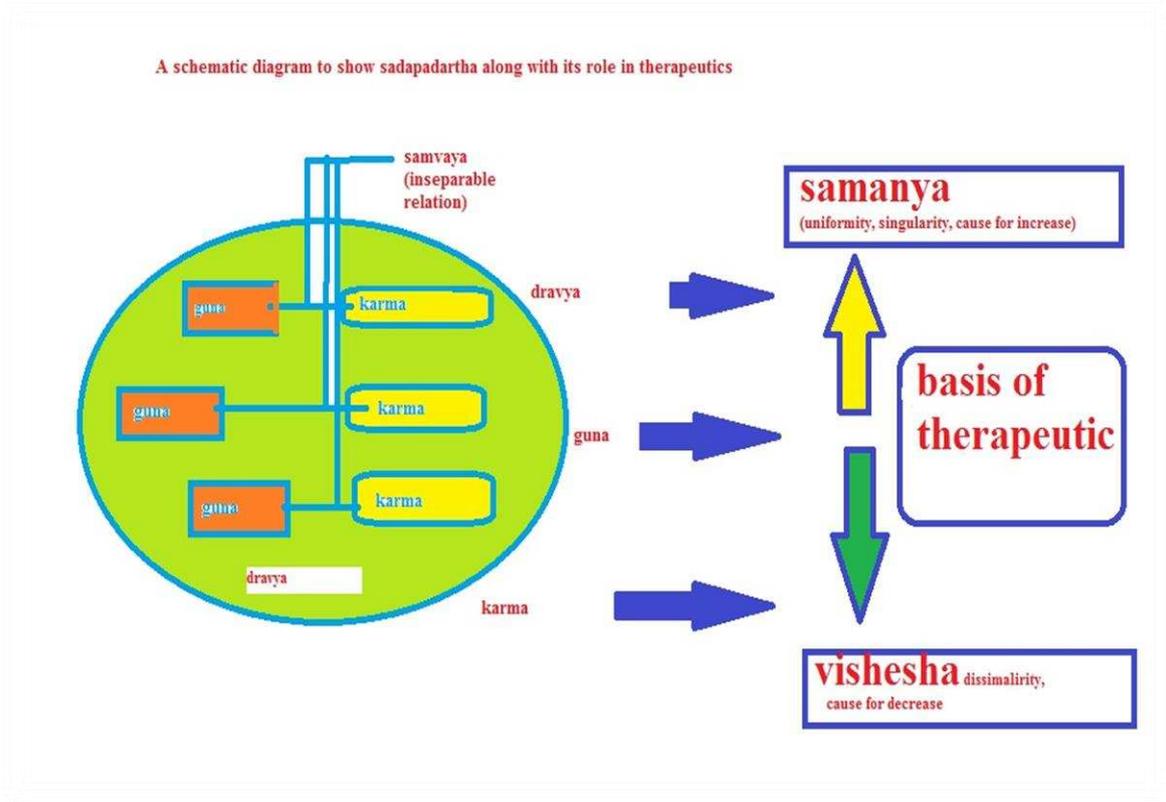


Table 1: Relationship of tridosha based on samnyavada

| S.N. | Analogy in loka (similarity in function) | Analogy in universe | Analogy in human |
|------|--|----------------------|------------------|
| 1 | Visarga | Soma(moon) | kapha |
| 2 | Adana | Surya(sun) | pitta |
| 3 | Vikshepa | Anila(wind/movement) | vata |

Table 2: Dravya, Guna, Karma as a basis for Tridosha ⁹

| SN | Dosha | Charak samhita | |
|----|---------------------|---|---|
| 1 | Vata Akash+ vayu | Guna Ruksha(nonunctuous) Shita (cold) Laghu(light) Sukshma(subtle) Chala(mobile) Vishada(nonslimy) Khara(rough) | Karma Utsah(enthusiasm) Uchhavas(inspiration) Nihshawasa(expiration) Cheshta(movements) Dhatugati(normal processing of dhatus) Samo moksho (normal expulsion/ salvation) |
| | | Sneha (unctuous) Ushna(hot) Tikshna(sharp) Drava(liquid) Amla(sour) Sara(mobile) Katu(pungent) | Darshan(vision) Pakti(digestion) Ushma(heat) Kshudha (hunger) Trishna(thirst) Dehamardava(softness of body) Prabha(lustre) Prasada (cheerfulness) Medha(intellect) |
| | | Guru(heaviness) Shita(cool) Mridu(soft) Snigdha(unctuousness) Madhur(ssweet) Sthir(immobility) Pichhila(sliminess) | Sneha (unctuousness) Bandha(binding) Sthiratva(firmness) Gaurav(heaviness) Vrishata(potency) Balam(strength) Kshama(forgiveness) Dhriti(restraint) Alobha(non greediness) |

Samanyavada and tridosha: The tridosha theory of Ayurveda is based on samanyavada as shown in table .7

Guna of tridosha vata, pitta and kapha has been enumerated in Charak samhita where it is said that if opposite guna dravya is taken it leads to alleviation these doshas. 8

Samanyavada and lokpurushsamanyata- “Purushoayam loksammhitah” is the basic concepts of Ayurveda by Acharya

charak where he considers human to be an epitome of this universe. Whatever bhava are present in Universe has samanyata (similarity) with existing bhava of human giving a set of different bhava resembling in universe and human has been enumerated in table. No doubt this concept is based on similarity and uniformity but purush cannot survive without loka means both has an interrelation to exist each other. The term loka has meaning of interrelation of context in itself. ¹⁰

Table 3: Relationship in analogy of lokagata and purushgata bhava

| SN | Lokagatabhava (universal phenomenon) | Purushgata bhava (phenomenon in human) |
|----|--------------------------------------|---|
| 1 | prithvi | murti |
| 2 | aap | Kleda (moisture) |
| 3 | teja | Abhisantaap (heat) |
| 4 | vayu | Prana (vital) |
| 5 | viyat | Sushira (porosity) |
| 6 | brahma | Antaratma (internal soul) |
| 7 | Brahma ki vinhuti | Antarama ki vibhuti |
| 8 | Brshma vibhuti prajapati | Atmavibhuti mana |
| 9 | indra | Ahankaar(ego) |
| 10 | aditya | Adaan (accumulation) |
| 11 | rudra | Rosha(anger) |
| 12 | soma | Prasad (pleasure) |
| 13 | vasu | Sukha (happiness) |
| 14 | Ashwini kumar | Kanti (complexion) |
| 15 | marut | Utsah (enthusiasm) |
| 16 | vishwadeva | Indriya/indriyartha (sense and sense objects) |
| 17 | Tama (darkness) | Moha (ignorance) |
| 18 | Jyoti (light) | Gyana (knowledge) |
| 19 | shrishthi | Garbhadhaan (impregnation) |
| 20 | Kritayuga(beginning of creation) | Balyawastha(childhood) |
| 21 | treta | Yuvawastha (youth) |
| 22 | dwapar | Vridhdhavastha (old age) |
| 23 | kalyug | Rugnawastha (diseased age) |
| 24 | yuganta | Mrityu (death) |

Table 4: Panchabhuta (Dravya), Their Inherent Guna And Their Actions ¹³

| SN | Mahabhuta (dravya) | Guna | Karma (Actions/effects) |
|----|--------------------|---|--|
| 1 | Prithvi | Guru (heavy), Khara (coarse), kathin (hard), manda (dull), sthira (stable), vishad (nonslimy), Sandra (solid), Sthula (gross), Gandha (smell) | Upachaya(development), sanghata (compactness), gaurav (heaviness), sthairya(firmness) |
| 2 | Jala | Drava(liquid), snigdha(unctuous), shita (cold), manda(dull),prithu(soft), pichhila(slimy), rasa (taste) | Upkledana(moistening), Snehana(unction), bandhana(binding), vishyandana(oozing), mardava(softening), prahlada(exhilaration), |
| 3 | Agni | Ushna (hot), tikshna (sharp), sukshma(minute), laghu(light), ruksha (rough), vishad (nonslimy), Rupa (vision) | Daha(heat), paka(digestion), prabha(lustre),prakash(light), varna(complexion) |
| 4 | Vayu | Laghu(light), shita(cold), ruksha(rough), vishad(nonslimy), sukshma(minute),sparsha(touch) | Raukshya(roughness), Glani(depression), Vishara(movement) Vaishadya (nonsliminess), laghav (lightness) |
| 5 | Akash | Mridu(soft), laghu(light), sukshma(minute), shlakshna(smooth), shabda(sound) | Mardava(softening), saushirya(hollowing), laghava(lightness) |

Samanyavada and dhatu poshan: The theories about dhatu poshan (nourishment of structures) is also established on basis of samanyavada in reference of tulyarthata hi samanyam. Dhatu poshan is unified concepts of many commentators where they have implied similarity between outside and inside bhavas. First is **kshira dadhi nyaya** which is based on the example that as milk is completely converted into curd through role of agni similarly ahara rasa in its way of production of dhatus rasa is

converted to next dhatu rakta and then likewise to the next dhatu. Second is **kedarikulya nyaya** where example of channels of transportation of water in field has been taken and it is said that in body various transportation channels carry dhatu and dhatu poshaka tattva and it is divided into bigger to smaller channels for distribution in smallest unit too. As per Dalhana this mechanism is clinically applied in fetal circulation. Third is **khalekapot nyaya** which is based on observation that as a

pigeon selectively selects seed from all seeds, similarly in our body cell selectively selects its requirements from its shrotas. This is clinically seen in case of dehydration, when fluid therapy (sadyah santarpana) is applied, fourth is ek kala dhatuposhana karma by arun dutt which is quite applicable with a view that all dhatus are simultaneous manufactured from previous dhatu. These nyaya are based on similarity (tylyarthata hi samanyam).¹¹

Dravya, Guna and karma basis for Ayurvedic definition:

Panchabhuta has been considered as karana(cause) dravya. In universe panchabhuta exists in two forms first is in subtle form (karana dravya) present at creation and collapse of universe and second is karya dravya. All karya dravya are panchabhautika i.e. they possess all five mahabhutas and their nomenclature is based on predominance in ratio of its composition. These pancha mahabhuta possess certain guna which are inherently present in it. Ahara dravya(food) acts by virtue of rasa which itself is composed of mahabhuta while drugs act on basis of virya or prabhava based on gunas of these predominant bhutas. Tridosha represents as biological function in human while panchamahabhuta are structural constitutional contents.¹²

Table 5: alleviation of dosha with samshamana, samshodhana and specific gunas

| S.N. | Dosha | Samshaman | Samshodhana | Vishesha guna causing alleviation |
|------|-------|-----------------|-------------|-------------------------------------|
| 1 | Vata | Sneha(Oil) | Vasti | Snigdha, ushna, guru, sthir, manda, |
| 2 | Pitta | Ghrita (Ghrita) | Virechana | Shita, manda |
| 3 | Kapha | Madhu(Honey) | Vaman | Ruksha, Ushna, laghu, khara, sara |

All dhatus are composed of one or other among the twenty gurvadi guna, in which ten antagonistic pair are there. Guru ahara leads to increase in guru (heaviness) in dhatus while its antagonistic pair laghu leads to depreciation in guru and thus every individual dhatus gets increased by uptake of similar guna ahara and vice versa. Whereas mamsa dhatu Leads to increase in mamsa, rakta in rakta and likewise other dhatus are increased by uptake of smililar products.¹⁶

Table 6: therapeutic basis of samanya for kshaya using dravyas

| S.N. | kshaya | Dravya leading to vriddhi by samanya |
|------|----------|--|
| 1 | Shukra | Kshira (milk), ghrita (ghee), madhur, shita (cold), snigdha(unctuous) guna possessing dravya |
| 2 | Mutra | Ikshu (sugar cane), varuni (type of wine), manda (thin gruel), madhura(sweet), amla(sour), lavana(saline) |
| 3 | Purisha | Kulmasha(barley), masha (Phaseolus radiatus), yava (barley), shaka (leafy vegetables), dhanyaamla (sour fermented liquor from rice gruel), kushukunda (mushroom) |
| 4 | Vata | Katu (pungent), tikta(bitter), kasaya(astringent), ruksha(dry), laghu(light), shita (cool) |
| 5 | Pitta | Amla(sour), lavana(saline), katu(pungent), kshara(alkaline), ushna(hot), tikshna(sharp). |
| 6 | Shleshma | Snigdha(unctuous), guru(heavy), madhur(sweet), Sandra(dense), pichhila(slimy) |

DISCUSSION

Some Ayurvedic scholars consider the theory of sadapadartha is followed of vaisheshika darshan excluding abhava, but looking at the Ayurvedic literature it may be inferred that this theory is established on its own line as announced "tantroktam vidhimasthita". Second important discussion is enumeration of sadapadartha sequence. Vaisheshika has enumerated the sequence as dravya, guna, karma, samanya, vishesha, samavaya while Ayurveda has enumerated samanya, vishesha, guna, dravya, karma, samavaya from clinical point of view. In fact samanya is placed primarily keeping the view of academic and clinical principles. First principle is purushaloka samya which contains all academic principle and this principle is applied in vriddhi-kshaya from clinical point of view. This principle is applied from both ways for existing as well and beyond life. karma is defined from medical point of view where involuntary functions are considered as anpekshita karma while voluntary

Therapeutics of samanya-vishesha vada

"Kshina vardhayitavyah, vriddha hraasyitavyah, samaah palayitavyah" (as.sa.su 20) Dhatuvaishmya is a stage of disease. Dhatu vaishmya can be either due to vriddhi (increased) or kshina (decreased) dosha, dhatu or mala. Treatment involves samanyavada by which (kshina) is increased by similar dravya, guna or karma. Sushruta also has used the principle by saying "kshayayeta brimhayetachapi dosha dhatu malaan bhishak" (su.su 15/40) opposing therapeutic measures of samanya for vriddhi is to be opted for kshaya and vice versa. Acharya charak has defined chikitsa as all the measures which brings normalcy in dhatus (constituents) are termed under treatment.¹⁴ Both principles samanya and vishesha are applied in the management of dosa. Samanya theory is used in nourishment and health maintenance. To manage the dosa primarily the vishesha theory is applied. The basis to six procedures of therapeutics (sadavidhupakrama) which are langhana, brimhana, rukshana, snehana, swedana, stambhana are based on guna is based on vishesha. Even samshodhan (purificatory therapy) and samshamana (alleviating therapy) is based on vishesha theory.¹⁵

Theory of samanya is clinically applied as samanya is cause of vriddhi or increase, and thus its principle is used in kshaya of dosha, dhatu and mala. Several dravya have been given by Acharya Charak which by samanya principle leads to replenishing of kshaya.¹⁷

actions are called as cheshtita karma. Any darshana has not considered twenty gurvadi guna. Gurvadi guna are the specific contribution of Ayurveda. Chief theory of Ayurveda is based and identified through these twenty gurvadi gunas. Defence (ojus) and attacking system(visha) of body is also dealt on the basis of these gurvadi gunas. Dravyas are considered as in vaisheshika darshan. Nine dravya i.e. panchamahabhuta, atma, mana, kala, disha are considered as cause of each and every karya dravya of Universe.

CONCLUSION

Sadapadartha are considered as cause of dhatusamyata. Samanya is considered as prime padartha and basic theory of Ayurveda are covered by samanyavada. The medicaments and disease management etc. are performed through theory of samanya and vishesha. Gurvadi guna and classification of gunas are specific contribution and theory of Ayurveda. Karma is

described in medical point of view in place of classical view. This theory is the plinth designing the Ayurveda.

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