

IMPORTANCE OF PADARTH VIGYANA IN AYURVEDA

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ABSTRACT

Padarth Vigyana is a basic and foremost study in *Ayurveda*. It is exploring the fundamental principles of *Ayurveda*. We can say that *Padarth Vigyana* not only plays an important role in treatment or in preventive aspects but also gives the knowledge of *Atma*, *Mana*, and *Sruti Utpatti* (origin of the universe) and tells the importance of philosophical aspects like *Darshana*, which helps in the evolution of soul i.e., *Moksha*, which is the goal of life. So, *Padarth Vigyana* plays a very important role in *Ayurveda*.

Keywords: *Padartha Vigyana, Ayurveda, Atma, moksha, chikitsa, Srutiutpatti, Darshana*

INTRODUCTION

Ayurveda is a very ancient science of life, the science of India, which is being practised for attaining complete health to achieve the four pursuits of the human (*Dharma, Artha, Kama, Moksha*), attaining *Moksha* is the ultimate goal of life.¹ It is explained in *Charaka Sutrasthana* 30th chapter, the aim of *Ayurveda* is *Swastasya Swasta Rakshanam* means maintenance of the health of a healthy person, *Aturasya vikara Prashanam cha* means treating a disease of the dis-

eased person.² *Ayurveda* is a combination of two Sanskrit words, *Ayu* – means long life, *Veda* – means knowledge, So *Ayurveda* means to get knowledge and attain long life. *Padartha Vigyana* is a science which deals with the study of *Padarthas*. i.e., *Padartha*- substance, *Vigyana*- science. The word *Padartha* can be divided into two Pada-words, *Artha* – meaning i.e. *Pada + Artha = Padartha*. The *Pada* are received or known or identified or perceived by *Indriya*, then

the knowledge of *Padārtha* is achieved.³ According to *Susruta Uttarantra*, the one that denotes the meaning of a word or a phrase or a line of verse is referred to as *Padārtha*.⁴ *Padārtha Vigyana* talks deeply about metaphysical aspects of *Ayurveda*. Numerous philosophies are comparatively explored in regard to *Atma*, *Mana*, *Purusha*, *Prakriti*, *Triguna*, *Panchamahabhuta*. We also study detailed aspects of *Ayu*, its *Lakshana*, its composition, which is explained by different *Acharyas*. It also deals with the basic principle of *Ashtanga* like *Chikitsa kaya* (general medicine), *Balaroga* (paediatrics), *Graham* (Demonology), *Urdhwanga* (ENT, Ophthalmology), *Shalya* (surgery), *Visha* (Toxicology), *Rasayana* (rejuvenation treatment), *Vajikarana* (aphrodisiacs). *Ayurvedic* textbooks are written thousands of years ago. While understanding those complex explanations in Sanskrit, it is very important to know the context of each *shloka*, what they mean. Sometimes without knowing the context, if a line is read, it may give very wrong meaning. For example, the word *rasa* may mean taste in some context, it may mean mercury in others. So, to understand the true knowledge of words, the study of *Padārtha* or *Padārtha Vigyana* is very important. We study *Darshana*⁵ in *Padārtha Vigyana*, in ancient times the seers and sages were greatly enthusiastic about the origin of *Sruti* (creation), *Tatvas* (realms) of *Sruti*, about death, birth, re-birth, *Moksha*, etc. They want to know about the state of the body, mind, soul after death. With that enthusiasm, with the strength of *Tapa*, with the help of supernatural vision, they knew all the facts about the above-mentioned points and got answers and they included their schools of thought in their sciences. These are called *Darshanas*. We also study detailed aspects of *Shat padārtha*⁶, they are: *Dravya*, *Guna*, *karma*, *Samanya*, *Vishesha*, *Samavaya*, above six are called *Bhava padārth* (existing factor), *Abhava Padārtha* (non-existing factor). We also study the clinical importance of *Shat Padārtha* in *Padārtha Vigyana*. We study about *Pramanas* where we study about *Trividha Pramanas*⁷ (*Pratyaksha*, *Anumana*, *Aptopadesh*) according to *Acharya Charaka* and *Chaturvidha pramana*⁸ (*Pratyaksha*, *Anumana*, *Upamana*, *Agama*).

According to *Acharya Sushruta*, which helps in diagnosis of disease in detail aspects, were here in *Padārtha Vigyana* we study all the methods told by different *Acharya* at once, this is a very basic and very important concept in *Ayurveda* to study. We also study the *Pramana* told by Indian philosophy i.e., by different types of *Darshana*. We also study in detail *Panchapanchaka* i.e. Penta elemental nature of *Indriyas* by *Panchamahabhuta* and detailed aspects of *Panchamahabhuta* is explained. Detailed aspects of *Atma*, *Mana* are explained like types, *Guna*, and practical application in *Ayurveda* that can be applied while treating the disease like *Manasika vikars*. We also learn *Sruti Utpatti Krama*, i.e. the origin of the universe by the different *Acharyas* according to *Ayurveda* and *Darshana*. In the different *Darshani*kar's *Sruti Utpatti Krama* like *Sankya Darshana* says 25 *Tattva* for the evolution of *Sruti* and according to *Ayurveda* i.e., *Acharya Charak* tells the 24 *Tattva* are responsible for *Sruti Utpatti Krama*. One more important concept we learn is *Kaya Karana Siddhant*⁹ i.e., Cause and Effect theory and significance of *karya Karana Siddhant* in *Ayurveda*. This *Siddhant* helps clinically in *Ayurveda*, a very important concept to study. We also learn different types of *Vada*'s¹⁰ told according to *Darshana* and *Ayurveda*, these help us to understand concepts in a better way. We learn the concept of *siddhant*¹¹ and its types in detail explained by *Acharya Charak* in *Charaka Samhita Vimana Stana* which also plays clinically very important. We also study *Ayurveda Itihas* in which, origin of *Ayurveda*, *Grantha*, *Granthakar*as and the organization like WHO, like Globalization of *Ayurveda* and about introduction about national and international popular journals of *Ayurveda* which helps to get the awareness of *Ayurveda*. We also learn different types of *Sampradaya* like *Dhanwantari Sampradaya*, *Athreya sampradaya*, *Kashyapa Sampradaya*, these *Sampradaya* tells the *Ayurveda Avatharana* i.e., Origin of *Ayurveda*. We study detailed information about *Brahatries* (*Acharya Charak* author *Charaka Samhita*, *Acharya Sushruta* author of *Sushruta samhita*, *Vagbhata* author of *Ashtang sangraha*) and *Laghutrayi* (*Acharya*

Madhavakar written *Madhava Nidana*, Acharya Sharangdhara written *Sharangdhara Samhita*, Acharya Bhavamishra written *Bhavaprakash*, who are main pillars of *Ayurveda*.

DISCUSSION

Ayurveda is an ancient science, the most of knowledge of *Ayurveda* like its origin, importance, Acharyas, the spread of *Ayurveda* and publishes of *Ayurveda* everything we study in *Padartha Vigyana*. And we study philosophical aspects like *Darshana* in *Padarth Vigyana*. The *Darshana* are the knowledge got by the yogi's or *Rushi*'s through this super natural vision which gives us the important knowledge about *Sruti Utpatti*, *Janana*, *Marana*, *Punarjanma*, *Moksha* and various methods to attend the *Moksha* i.e., *Atma* becomes one with *Paramatma* and we study *shat Padartha*'s told by *Acharyas Charaka* which are very important in clinical aspects of *Ayurveda*. we also study detailed aspects of *Pramanas* told by different *Acharyas* which are important tools in clinical diagnostic of *Ayurveda*, and we study detailed aspects of *Siddhant*, and we also study *Atma* and *Mana* which helps in clinical aspects of *Ayurveda* like *Manasika Vikaras*, we study different types of concepts or *Siddhant*.

CONCLUSION

Padartha Vigyana is a very basic and important subject in *Ayurveda* which tells the fundamental principle of *Ayurveda*. we study different types of concepts, *Siddhant*, said by different *Acharya*. *Padarth Vigyana* not only helps the clinically, but it also talks about the different types of methods to attain *Moksha* i.e. the goal of life. Here complex things are explained in an easy way which helps us to understand.

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