

SHADPADARTH OF VAISHESHIK DARSHANA AND SHATKARANA EXPLAINED IN AYURVEDA – A COMPARATIVE STUDY.

Unnati Chavan^{1*} and Narayan Sabu²

¹M.D Scholar, Dept of Basic Principles, R. A. Podar Ayurvedic Medical College, Worli.

²HOD & Professor, Dept of Basic Principles, R. A. Podar Ayurvedic Medical College, Worli.

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*Corresponding Author

Dr. Unnati Chavan

M.D Scholar, Dept of Basic
Principles, R. A. Podar
Ayurvedic Medical College,
Worli.

ABSTRACT

The Indian systems of philosophy are classified into two classes, namely, the 'nastika' and the 'astika'. The Vaisheshik school of philosophy attributed to 'Kanada Acharya' deals mostly with physics and metaphysics. The Shad -padarthas namely Dravya, Guna, Karma, Samanya, Vishesh, Samvay narrated by Vaisheshik Darshan are held as a characteristic feature of this school of philosophy. In Charak Samhita, which is one of the most classic works done in Ayurveda, "Shat-karanas" are mentioned as tools for prevention and treatment of various physical and mental diseases. In this epoch, when Ayurveda is demanded globally, it is very important for us to have thorough and

deeper understanding of basic principles of Ayurveda and other complementary sciences. So, this topic was selected to compare Shatkarana mentioned in Ayurveda with that mentioned as Shadpadarthas in Vaisheshik Darshana.

KEYWORDS: Shadpadarth, Vaisheshik Darshana ,Charak Samhita, Shatkarana, Ayurveda.

INTRODUCTION

Background of vaisheshik thought

The ancient Indian civilization was a concrete unity of many sided developments in art, architecture, literature, religion, morals and science so far as it was understood in those days. But one of the most important achievements of Indian thought was philosophy.^[1] In the Indian History, schools of Indian Philosophy are classified into two classes namely, the *nastika* and the *astika*. The *nastika* views are those which do not regard the Vedas as infallible and also refuse to establish its own validity on their foundation. These are principally three in number the Buddhist, the Jain and the Charvaka. The *astika* or the

orthodox schools are six in number Sankhya, Yoga, Vedant, Mimansa, Nyaya and Vaisheshik school of philosophy. The Vaisheshik school of philosophy is attributed to ‘Kanada Rishi’, *The Vaishehsik sutras* begin with the purpose of explaining *dharma (virtue)* and *dharma* according to it is that through which *abhyuday (prosperity)* and *nishreyas (salvation)* are attained.^[2] According to Vaisheshik thought salvation comes as a result of real knowledge, produced by excellence of dharma, of characteristic feature of *shadpadarth (six categories)* namely – *dravya (substance)*, *guna (quality)*, *karma (action)*, *samanya (class concept)*, *vishesh (particularity)* and *Samavaya (inherence)*.^[3]

Background of narration of shatkarana in ayurveda

The Charak Samhita, begins with the assembly of various meritorious sages aimed at seeking a solution when various bodily ailments interfered in pursuit of virtue and other daily activities. When approached to Lord Indra, it was then that Ayurveda was narrated to sages. The narration begun with the *SHATKARANAS (six causes)* namely *Samanya, Vishesh, Guna, Dravya, Karma* and *Samvaya, KARYA (effect)* being *DHATUSAMYA (equilibrium of dhatus-health)* which the object of this compendium.

MATERIALS AND METHOD

a) **Method:** Literary Research

b) **Materials:** Following work on Philosophy and Ayurveda was referred :

1. History of Indian Philosophy, Vol.I – Dasgupta S.
2. Vaisheshik Darshan - Well's John.
3. The Charak Samhita. English ed. Varanasi: Chaukhambha orientalia - Jaikrishnadas AS
4. Caraka Samhita. Varanasi: Chaukhambha orientalia - Sharma PV

RESULTS AND DISCUSSION

Characteristics

Dravya

According to Ayurveda, it is substratum of *karma (action)* and *guna (qualilties)*, also its *samavayi karana (coexistent cause)* . These are nine in number namely *the panchmahabhutas - akash (ether), vayu (air), tej (fire), aap (water), prithvi (earth), aatma (spirit), man (mind), kal (time) and disha (space)*. As the health of *sachetan purusha* is the subject of this science here, they are further divided into *sachetan (possessed of senses)* and *Achetan (devoid of senses)*.^[4]

स पुमांश्चेतनं तच्च तच्चाधिकरणं स्मृतम्
वेदस्यास्य, तदर्थं हि वेदोऽयं सम्प्रकाशितः^[6]

That (living body) is *Purusa* (person), sentient and location of this *Veda* (Ayurveda). For him alone, this *Veda* (Ayurveda) is brought to light.^[7]

According to Vaisheshik Darshana, the dravya are *prithvi, aap, tej, vayu, aakash, kaal, disha, man, aatma* and these are nine in number too. But, further division of *dravyas* into *sachetan* and *achetan* as above is not seen here as it is not the subject of discussion here.

Guna

According to Ayurveda, Guna(quality) is devoid of action called *nihcheshta* and *samavayi karana* (co-existent cause). These are 41 in number namely *shabda, sparsh, rupa, rasa, gandh*(five sense objects), twenty *Gurvadi guna* (beginning with *guru*), ten *paradi guna* (beginning with *para*), and six *Aatma guna* namely *buddhi, iccha, dvesha, sukha, dukha, prayatna*.

In Vaisheshik Darshana, 24 gunas have been mentioned in totality out of which 17 namely, *rupa, rasa, gandh, sparsh, sankhya, pariman, prutakatva, sanyoga vibhag, paratva, aparatva, buddhi sukha, dukha, iccha, dvesha, prayatna* are found in original Vaisheshik sutras while the other 7 namely, *gurutva, dravatva, sneha, sanskar, dharma, adharma, shabda* were added later by ‘*prashastapaad*.’

Karma

According to Ayurveda, the *karma* (action) is the cause of *Sanyoga* (conjunction) and *Viyog* (disjunction) which resides in a substance. It is described as “*kartavyasya kriya*” (performance of that is to be done).^[7] It depends on nothing else.

“*Prayatnadi karma cheshtitamuchyate*” The movement initiated by effort is called *karma* (action).^[8] “*Karma*” here is expected to be taken as *panchkarma, laghanadi karma* which are important for establishing equilibrium of *dhatu*s which is motive of Ayurveda.

According to Vaisheshik Darshana, *karma* (action) are of five types *utshkepan* (upward movement), *apkshepan* (downward movement), *sanyog* (contraction), *vibhag* (expansion) and *gaman* (horizontal movement). This *karma* appear more like the action or motion of objects in surrounding. Therefore, here it is clear that although the terminologies used between

Ayurveda and Vaisheshik Darshana are similar the reference in context to which it is used is completely different.

Similarities & Differences between *dravya*, *Guna* and *Karma*

They are *karanam* (cause) and they are *karyam* (effect), as the *samanya* (universal) and *vishesh* (particular) are; they are *anitya* (non-constant) and they are *sat* (real), as the *dravya* (physical) is.^[9]

Samanya & Vishesh

According to Ayurveda, these are the very first described “*karana*” and the “*samanya-vishesh siddhant*” forms the basis of Ayurvedic treatment. The *samanya* (general) is the cause of the increase in all *bhavpadarth* (constituent elements of the body- dosha, dhatu, mala) at all times for example, consumption of *mansa* (meat) will cause increase in *mansa dhatu* (muscle mass) in the body and the *vishesh* (particular) is the cause of their *rhaas*(decrease) here it means anything that is of opposite nature of *bhavpadarth* and both show effect by their application in treatment. The *samanya* (general) combines; whilst the *vishesh* (particular) differentiates.

The element of agreement is the *samanya* (general), while *vishesh* (particular) is the reverse. According to Vaisheshik Darshana, the padarth “*samanya*” and “*vishesh*” hold fourth and fifth position respectively in the sequence of *shatpadarthas*. Here *samanya* means genus or the sameness that we observe in things. Hence, despite of the difference of colour between two cows, both of them are found to have such a sameness that we call them cows.

All the objects around us are so diverse, but they are all perceived to be “*sat*” or “*existing*”. This “*sat*” or existence is thus a sameness, which is found to exist in all *dravya*, *guna* and *karma*.

This sameness is called “*samanya*” or “*jati*”.^[10]

On the other hand, “*vishesha*” means the difference that we observe in things. The one which differentiates *a cow* from *a horse*.

What is called here “*samanya* (universal) and *vishesh* (particular)” is a consideration of *buddhi* (intellect) as per their opinion.

Samavaya

According to Ayurveda, *Samavaya (co-existence)* is that inseparable relationship between *prithvi, aap, tej, vayu, aakash* and their qualities. This relationship is said to be 'nitya' i.e., eternal ; for as no 'dravya' is devoid of its 'gunas'(property). As, the main motive of *Ayurveda Shastra* is *preservance of health* and main *sadhan(tool)* for achieving it *aahar(diet) or aushadhirupi(medicine) dravya*, thus, here only *samvay sambandh (coexistence relationship)* between *dravya* and its *guna* has been mentioned.

Whereas according to Vaisheshik Darshana, *Samavaya*, it is "ayutsiddha", it is the inseparable relation of inherence, it is a relation by virtue of which two different things such as *dravya and guna, dravya and karma, dravya and samanya, karya and karana* appear so unified that they represent one whole, inseparable reality.

CONCLUSION

- A) Apart from the very evident fact that either of the sciences have mentioned six fundamental concepts, the titles accredited to it also happen to be similar. Although, the context in reference to which it is used in both cases differs completely. As, the main object of Ayurveda is maintenance of health and treatment of the diseases so it has formulated its definitions accordingly whilst that of Vaisheshik Darshan is attainment of salvation therefore *shatpadarthas* have been described in the quest of knowing the objects in the universe.
- B) Also, the characteristics of SHATPADARTH described by Vaisheshik Darshana and that of SHATKARANA described by Ayurveda are different. The sequence in which Ayurveda has described these six causes is found to be different from the vaisheshik padarthas as per its applicability in establishing *dhatu samya (equilibrium of dhatus)*.
- C) Hence, as *Shadpadarthas* described by *vaisheshik* and *shatkaranas* described Ayurveda have been narrated in reference to different context and also their characteristics differ from each other which leads to a conclusion that both are different.

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