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Padārtha Vijñāna

By

Dr. K.V.L.Narasimhacharyulu, M.D. (Ayu.)

Asstt. Professor

Dr. N.R.S.Govt. Ayurvedic College
Vijayawada



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Preface

नमामि धन्वंतरिमादिदेवम् नमो वैकटेशाय

At the outset, I earnestly express my reverent salutations to Lord Dhanvantari, God of Ayurveda and to the Almighty God of seven hills, Sri Venkateswara for they have blessed me with knowledge and courage in bringing out this work "Padārtha Vijñāna".

It gives me immense pleasure in writing a text book on Padārtha Vijñāna in English. There can be no second opinion on the importance of Padārtha Vijñāna as it is the foundation for the education to the student of Ayurveda. Though some people may view that Padārtha Vijñāna is a difficult and tough subject, in reality it is an interesting and easy subject to understand. In India, the land of glorious philosophy, the great sages, seers and saints preached and composed a number of volumes on the doctrines of philosophy, many centuries ago. These various philosophical schools of thought are called "Darśanas".

As it is a known fact that Darśanas and Ayurvedic treatises were contemporaneous compositions, the influence of Darśanas inevitably reflected on Ayurveda, in addition to the philosophical thought of Ayurveda of its own. The Padārthas like Dravya, Guṇa, Karma etc., and the Pramāṇas like Patyakṣa, Anumāna, Āptopadeśa etc. and many other topics regarding to Darśanas were adapted by Ayurveda. Since the knowledge of Padārthas, Pramāṇas (The means of knowledge), the theories of evolution etc., are essential for the Ayurvedic student in order to acquire complete knowledge to become an outstanding academician and/or an able medical practitioner; Padārtha Vijñāna is included in the C.C.I.M. syllabus, as a subject.

As a teacher of Padārtha Vijñāna for the past twenty five years, it is my long lasting desire with great interest to produce a text book on the subject. Keeping in view that a very few text books in English on the subject are available, I have endeavoured to write this text book according to the C.C.I.M. syllabus. I have had for my reference and guidance standard ancient and modern books on the subject: Tarka Saṅgraha, Sāṅkhya Darśana, Vaiśeṣika Darśana, Bhagavadgītā, Caraka Saṅhitā, Suśruta Saṅhitā, Aṣṭāṅga Saṅgraha, Aṣṭāṅga Hṛdaya, Padārtha Vijñāna etc., for which I am grateful and deeply indebted to the authors of the works.

All the topics in the subject Padārtha Vijñāna enumerated in the C.C.I.M. syllabus are thoroughly covered in this work and the original ślokas are also quoted throughout for ready reference.

This comprehensive text book with applied aspects wherever necessary has been written mainly to meet the requirements and for the benefit of under graduate students; post-graduate students of Basic Principles Department may also find here abundant valuable material.

The book is compiled with a good deal of care and the utmost responsibility, yet owing to over sight a few errors might insidiously have hidden in, may kindly be brought by the readers to the notice of the author for correction in future editions.

Vijayawada,
10th Nov., 2003

K.V.L. Narasimhacharyulu

DEDICATION

This book is dedicated to

my beloved father

Late Sri K.Lakshmanacharyulu

and his elder brother

Late Sri K.A.V.Seshacharyulu

-Author

Acknowledgements

I feel now, it is my pleasant duty to acknowledge for the help from various quarters received by me in completion of this task.

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I would also like to thank to the members of all faculties of our college for extending their support.

My thanks are due to my students: Mr.P.Bala Srinivasa Ramam and Ms. B.Asha Jyothi for their help in preparing the fair copy.

My heartful thanks are due to my eldest brother Sri K.V.L.H. Rangacharyulu, my caring better half Smt. K.M.Tayaru and my loving daughters: Smt. P.V. Radha Ramani, Kum. K.V. Rekha Rani and Kum. K.V. Roja Ramani for rendering their co-operation and support in completion of this work.

Last but not least, I am thankful to M/s. Choukhamba Krishnadas Academy, Varanasi for paying much interest to publish the book.

--Author

Contents

Paper I, Part-A

Chapter I

Padārtha Vijñāna 1-35

Philosophical background

Number and Classification of Darśanas

Sāṅkhya Darśana 4, Vaiśeṣika Darśana 6, Nyāya Darśana 7, Yoga Darśana 9, Pūrva Mīmāṃsā Darśana 11, Uttara Mīmāṃsā Darśana 12, Advaita Sāṃpradāya 13, Viśiṣṭa Advaita Sāṃpradāya 13, Dvaita Sāṃpradāya 14, Cārvāka Darśana 15, Bouddha Darśana 16, Jaina Darśana 17.

Influence of Darśanās on Āyurveda and Darśanās related to Āyurveda 18

Sāṅkhya Darśana 19, Vaiśeṣika Darśana 21, Nyāya Darśana 22, Yoga Darśana 22, Pūrva Mīmāṃsā Darśana 23, Uttara Mīmāṃsā Darśana 23, Jaina Darśana 23, Bouddha Darśana 23, Cārvāka Darśana 24.

Original Philisophical School of Āyurveda 24

Utility and Aim of Āyurvedic Padārtha Vijñāna 27

Padārtha lakṣaṇa 29, Division, Classification and Number of Padārthās 31, Padārtha as per Carvakā's View 32.

Chapter II

Dravya Vijñān-Consideration of Subject 36-109

Definition, Number and other Classification of Dravyās 36

Pr̥thvi Lakṣaṇa and Bheda 44, Jala Lakṣaṇa and Bheda 46, Tejo Bhūta Lakṣaṇa and Bheda 47, Vāya Bhūta Lakṣaṇa and Bheda 49, Ākāśa Nirūpaṇa 51.

Five Mahābhutas 54

Characteristic features and attributes of Mahābhūtas 56, The Attributes Satva, Raja, Tama of Mahā Bhūtās 58, Origin of Pañca Mahā Bhūtas and their Intermingling 60, Pañcikaraṇa Siddhānta 62, Concept of Kāla, Kāla Prādhā-

nya in Āyurveda 64, Dik Nirūpaṇa 68, Dik and Āyurveda 71, Ātma Nirūpaṇa 72.

Classification of Ātma as per Āyurveda 77

Paramātma 78, Ativāhika Puruṣa 89, Rāśī Puruṣa 84, Characteristic Features of Ātma 89, Manifestation of Soul 93, Mind and its Definition 95, Characteristic Features of Mana 97, Attributes of Mana 100, Objects of Mana 102, Mano Karmaṇi 104, Location of Mana 104, Applied aspect of Dravyās as per Āyurveda 106.

Paper I, Part-B

Chapter III

Consideration of Attributes Guṇa Nirūpanam 110-151

Definition of Guṇa 111

Enumeration of Guṇa 112

Samānya Guṇas 113

Viśeṣa Guṇas 114

Parādi Sāmānya Guṇas 115

Introduction to Guṇas 118

Vaiśeṣika Guṇas 118

Śabda 118, Sparśa 120, Rūpa 121, Rasa 121, Gandha 122

General Attributes : Sāmānya Guṇa 123

Guru-Laghu, Śīta-Uṣṇa, Snigdha-Rūkṣa, Manda-Tikṣṇa, Sthira-Sara, Mrdu-Kaṭhina, Picchila-Viśada, Ślakṣṇa-Khara, Sūkṣma-Stūla, Drava-Sāndra. 123-129

Ādhyātmika Guṇas 130

Buddhi, Sukha, Duḥkha, Icchā, Dwesa, Prayatna 130-134

Parādi Sāmānya Guṇas 135

Paratwa-Aparatwa, Yukti, Saṅkhyā, Saṁyoga, Vibhāga, Pṛthaktwa, Pariṇāma, Saṁskāra, Abhyāsa. 135-141

Homogeneity and Heterogeneity of Attributes 141

Homogeneity, Heterogeneity. 141-142

Attributes Available in Various Dravyās 143

Superiority of Attributes 144

Rasābhībhāva, Vipāka Kāraṇatwa, Saṅkhyā Bahulya, Prayoga Bāhulya, Karma Bāhulya, Viṣaya Bāhulya, Rasānugraha. 144-146

Twenty four Attributes expounded in Nyāya, Vaiśeṣika Philosophy 146

Chapter IV

Consideration of Action Karma Nirūpanam 152-160

Types of Karma 153

Loukika Karma, Pāraloukika Karma, Sat Pratyaya, Asat Pratyaya. 153-154

Types of Action as per Nyāya Philosophy 155

Utkṣepaṇa, Apakṣepaṇa, Ākuñcana, Prasarāṇa, Gamana 155-157

Applied Study of Karma as per Āyurveda 157

Causative Factor for Saṁyoga-Vibhāga, Karma, Related to Pṛthivi, Karma, Related to Treatment 157-159

Chapter V

Sāmānya Vijñān-Generic Concomitance 161-168

Consideration of Generic concomitance 161

Characteristic Features of Sāmānya 162

Sāmānya as Jāti 163

Type of Sāmānya 164

Dravya Sāmānya, Guṇa Sāmānya, Karma Sāmānya 164-165, Generic Concomitance 168

Chapter VI

Višeṣa Vijñān-Varient Factor 169-178

Characteristic Features of Višeṣa 170

Type of Variant Factors 172

Dravya Višeṣa, Guṇa Višeṣa, Karma Višeṣa 172-177,

Višeṣa as Distinguishing Factor, Višeṣa as Variant Factor 177

Chapter VII

Samavāya Vijñān-Consideration of Inseparable Concomitance 179-183

Characteristic Features of Inseparation 179

Applied Study of Samavāya 182

Chapter VIII

Abhāva Vijñān-Consideration of Non-existence . 184-188

Characteristic features of Abhāva 184

Type of Abhāva 185

Saṁsargābhāva, Anyonyābhāva 185-187

Paper II, Part A**Chapter I**

Pramāṇa Nirūpaṇam-Epistemeology 189-209

Definition and Description 189

Pramāṇa Lakṣaṇam, Synonyms, Pramā, Prameya, Pramata and Pramāṇa 190-193

Non-valid knowledge 194

Aprama, Smṛti, Bhrānti 194-198

Importance of Pramāṇa 198

Divergent views regarding the Enumeration of Pramāṇa 202

Independent and Dependent Pramāṇas 207

Chapter II

Pratyakṣa Pramāṇa Nirūpaṇam-Consideration of Perception 210-263

Pratyakṣa Lakṣaṇam 211, Procedure in occurrence of Cognition and its types 213

Process of knowledge 214

Process of Momentary knowledge 215, Process of Determinative knowledge 216

Composition and Definition of Sense Organs 217

Classification, Division, Enumeration and Description of Indriyās 219

- Jñānendriyās, Karmendriyās, Ubhayendriya 220
 Description of Sense Organs, Motor Organs and Both Sense and Motor Organs 220
 Cakṣurindriya, Śrotrendriya, Ghraṇendriya, Rasanendriya, Saparśanendriya 221, Karmendriya 222, Hasta 222, Pāda, Payu, Upastha, Vāgindriya 223, Ubhayendriya 224
 Indriya Viṣaya Varṇanam 225
 Indriya Bhoutikatwam 226
 Pañca Pañcaka Varṇanam 229
 Modes of Indriyās 232
 Thirteen Types of Means 232
 Importance of Antahkaraṇatraya 234
 Description of Modes of Internal Organ 235
 Classification of Perception 237
 Nirvikalpa Pratyakṣa, Savikalpa Pratyakṣa 237, Loukika Pratyakṣa, Aloukika Pratyakṣa 238, Bāhya Loukika Pratyakṣa 239, Grahaṇaja Pratyakṣa, Rasana Pratyakṣa, Cakṣusa Pratyakṣa, Twaci Pratyakṣa 239, Śravaṇa Pratyakṣa, Ābhyanṭara Loukika Pratyakṣa 240.
 Features and Types of Proximity 240
 Saṃyoga Sannikarṣa, Saṃyukta Saṃavāya Sannikarṣa 241, Saṃyukta Saṃaveta Saṃavāya Sannikarṣa 242, Saṃavāya Sannikarṣa, Saṃaveta Saṃvāya Sannikarṣa 243, Viśeṣaṇa Viśeṣyabhāva Sannikarṣa 244.
 Sub-Division of Extra-ordinary Perception 244
 Sāmānya Lakṣaṇa Pratyāsatti, Jñāna Lakṣaṇa Pratyāsattī 245, Yoga Lakṣaṇa Pratyāstti 246
 Concept of Proximity of Senses in Āyurveda 247
 Atiyoga, Hīnayoga, Mithyāyoga of Cakṣurindriya; Atiyoga, Hīnayoga, Mithyāyoga of Śrotrendriya; Atiyoga, Hīnayoga Mithyāyoga of Ghrāṇendriya; Atiyoga, Hīnayoga, Mithyāyoga of Rasanendriya 248, Atiyoga, Hīnayoga, Mithyāyoga of Ubhayendriya 249.

- yoga, Mithyāyoga of Sparśanendriya 249
 Seat of Vedanā 249
 Causes for eradication of Vedanā 251
 Process of Contact of Organs with their objects 252
 Knowledge of Perception through various types of Instruments 254
 Necessity of other Means of knowledge Inspite of Perception 255
 Causes of Non-Perceptability 256
 Ati Sannikarṣa, Ati Viprakarṣa, Āvaraṇa 257, Karaṇa Dourbalya, Mano Anavasthāna, Samānabhihara, Abhibhāva 258, Ati Soukṣmya 259
 Utility and Application of Perception in Āyurveda 259
 Use of Pratyakṣa in Daily Life 259
 Pratyakṣa Pramāṇa as Clinical Methodology 260
 Examination through : Cakṣuṣa Pratyakṣa, Śrotraja Pratyakṣa 261, Sparśana Pratyakṣa, Ghrāṇaja Pratyakṣa, Rasana-jā Pratyakṣa 261-262
- Chapter III**
- Anumāna Nirūpaṇam-Consideration of Inference 264-300**
- Nature and Definition of Inference 264
 Pakṣa 266, Sādhya, Hetu, Vyāpti 267, Drṣṭānta, Pakṣa Dharmata, Parāmarṣa 268, Pakṣata 269.
 Definition of and Three Types of Classification of Inference as per Caraka 270
 Pūrvavadanumāna, Seśavadanumāna 271, Sāmānyato drṣṭānumāna 272
 Other Types of Inference 272
 Swārthānumāna 273
 Parāthānumāna : Pratijñā, Hetu 274, Drṣṭānta, Upanaya, Nigamana 275
 Consideration of a sign to Establish the Fact 276

Anvaya Vijatireka Vyāpti, Kevalānvayi 279, Kevala Vyatireki 280	
Types of Imference According to Nyāya Darśana 280	
Types and Swarūpa of Hetu 281	
Sad Hetu 281 : Existence of the Pakṣa, Existence of Hetu on Sapakṣa, Absence in Vipakṣa, Non-Existence of Contradictory Reason 282, Un-obstruction with other Pramāṇas 283.	
Fallacy 283	
Varieties of Fallacy 283	
Discrepant Reason 284	
Contradictory Reason 286	
Opposable Reason 287	
Futile Reason 288	
Carakāś Ahetu Identical with Hetwabhāsa of Nyāya 291	
Vyāpti Vimarśa 293	
Dṛṣṭānta Swarūpa 294	
Confutation or Disputation 296	
Importance of Tarka 297	
Tarka Bheda 298	
Utility or Implication of Inference in Āyurveda 298	
Chapter IV	
Āptopadeśa Pramāṇa Nirūpaṇam-Considseration of Verbal Testimony 301-326	
Utility of Authoritative Instruction in Āyurveda 301	
Different aspects of Examination through Āptopadeśa 303	
Definition and Feature of Authoritative Instruction 304	
Feature of Sacred Book 307, Words of the divine origin 309, Nighaṇṭu 311	
Definition of Word According to Tarka Saṅgraha 313	
Verbal Testimony : Scriptures 313	
Definition and Types of Words According to Caraka 314	

- Loukika Śabda, Vaidiki Śabda, Sādhāraṇa Śabda 314,
 Drṣṭārtha, Adṛṣṭārtha, Satya 315, Anṛta, Parama, Āpta
 Brahmadī Praṇīta, Loukika Āpta Praṇīta 316
 Power of the Word Signifying the Particular Meaning 316
 Abhidāvṛtti 317, Lakṣṇāvṛtti 318, Vyanjanavṛtti Tātparya-
 khya Vṛtti 320.
 Cause of the knowledge of Meaning of Sentence 321
 Ākārnkṣā 321, Yogyatā, Sannidhi 322.
 Power of Apprehending the Meaning, Power of Determining
 the Meaning 323
 Vyākaraṇa, Upamāna 323, Kośa, Āptavākyā, Vyavahata
 324, Vākyā Śeṣa Vivṛti 325, Siddhapada Sānnidhya 326.

Chapter V**Yukti Pramāṇam-Consideration of Rational Application 327-333**

- Characteristic Features of Rational Application 327
 Definition of Rational Application 328
 Consideration of Yukti as an Independent Pramāṇa 330
 Special Significance of Rational Application in Āyurveda 332

Chapter VI**Upamāna Pramāṇam-Consideration of Analogy 334-338**

- Application and Utility of Analogy in Āyurveda 334
 Upmāna in Embriological Concept 337, Upamāna in An-
 atomical Concept, Upamāna in Physiology Concept,
 Upamāna in Pathological Concept 337

Chapter VII**Anya Pramāṇa Nirūpaṇam-Consideration of other Means of
 Knowledge 339-344**

- Presumption, Implied Meaning 339
 Non-Existence negation 340, Instrument of Source 341,
 Ceṣṭāpramāṇa, Remaining Factor 342
 Itihāsa Pramāṇa 343

Paper II, Part B**Chapter VIII****Kāryakāraṇa Bhāva-Consideration of the Theory of Cause and Effect 345-380**

Various Views and Theories Regarding the Concept of Cause and Effect 345

Features of Kāraṇa and its Types 346

Samavāyi Kāraṇa, Asamavāyi Kāraṇa 347, Nimitta Kāraṇa 349

Importance of the Theory of Cause and Effect in Āyurveda 350

Kāraṇa, Karaṇa 350, Kārya Yoni, Kārya, Karya-Phala, Anubandha, Deśa 351, Kāla, Pravṛtti, Upāya 352, Sannikarṣa Nidāna, Viprakarṣa Nidāna, Vyabhicāri Hetu, Pradhanika Hetu 353

Satkārya Vāda 354

Asadkāraṇa, Upādāna Grahaṇa 355, Sarva Sambhava Abhāva, Śaktaśya Śakya Kāraṇa, Kāraṇa Bhāva 356

Asat Kārya Vāda 357

Buddhi Bheda, Sañjñā Bheda, Kārya Bheda, Ākāra Bheda, Saṅkhyā Bheda 358

Paramāṇu Vāda 359

Āyurveda and Paramāṇu Vāda 363

Vivarta Vāda 359

Kṣaṇa Bhañgura Vāda 365

Swabhāvoparama Vāda 368

Pariṇāma Vāda 370

Dharma Pariṇāma, Lakṣaṇa Pariṇāma 372

Pīlupāka Vāda 373

Pīṭharapāka Vāda 374

Anekānta Vāda 377

Chapter IX**Sṛṣṭyutpatti Tatwa Nirūpaṇam-Cosmology and Cosmogony****381-432**

- Evolution of the Universe 381
 Evolution of the Intellect from Primordial Naturē and Evolution of Ego-from Intellect
 Evolution of Eleven Indriyās, Five Subtle Elements, Five Gross Elements from Egō 385
 Description and Classification of Basic Elements 388
 Prakṛti 390, Na-Prakṛti Na-Vikṛti, Prakṛti Vikṛti Vikṛti 391, Primordial Nature 391, Buddhi 393, Ahamkāra 395
 Description of Cosmology, Evolution as per Āyurveda 398
 Description of Twenty Four Realms of Caraka 400
 Description of Similarity and Dissimilarity 401
 Dissimilarities between Vyakta and Avyakta 401
 Similarities between Primordial and Emperical Soul 404
 Ubhāvapyanādi, Ubhāvapyananta, Ubhāvapyanālinga, Ubhāvapi Nityam, Ubhāvapyanapara, Ubhāva ca Sarvagata 405-406
 Dissimilarities of Prakṛti and Puruṣa 406
 Triguṇātmika, Bija Dharmiṇi, Prasava Dharmiṇi, Madhyastha Dharmiṇi 407-408
 Causative Factors in Juxta position of Prakṛti and Puruṣa 409
 Consideration of Triguna 411
 Characteristic Features of Satwa, Raja and Tama 4-12
 Characters of Satwa Guna 413, The Characters of Rajo Guṇa 413, The Characters of Tamo Guṇa 414, Mutual Inter-dependence of Triguṇās 416
 Punarjanma-Establishment of Rebirth through Four Types of Pramāṇās 417
 Pratyakṣa vādi, Mātā Pitṛvādi, Swabhāvavādi 418-419, Paranirmāṇa vāda, Yadṛcchāvādi 420, Pratyakṣa vāda

khaṇḍana 421, Māta Pitṛ Vāda Khaṇḍana, Swabhāva Vāda Khaṇḍana 422, Para Nirmāṇa Vāda Khaṇḍana, Yadṛcchā Vāda Khaṇḍana 423
Establishment of Rebirth Theory through Caturvidha Pramāṇas 423
Through Pratyakṣa Pramāṇa, Through Anumāna, Through Aptopadeśa, Through Yuktī Pramāṇa 423-425
Liberation or Deliverence 426
Inciting Factors For Mokṣa 427
Means of Attainment of Mokṣa 428
Dissolution 430

Chapter X

Tantrayukti Vijñāniyam 433-472

Definition of Tantra Yukti (Maxim) 433
Utility of Maxims 434
Aim or Purpose of Maxims 435
Number of Maxims 436
Exposition of Maxims 437
Adhikaraṇa 437, Yoga, Hetwartha 438, Padārtha, Pradeśa 439, Uddeśa, Nirdeśa, Vākyā Śeṣa 440, Prayojana, Upadeśa, Apadeśa 441, Atideśa, Arthāpatti 442, Nirṇaya, Prasaṅga, Ekānta 443, Anekānta, Apavarga, Viparyaya 444, Purva Pakṣa, Vidhāna, Anumata Vyākhyāna 445, Saṁśaya 446, Atitāvekṣaṇa, Anāgatāvekṣaṇa, Swa Sañjña 447, Īhya, Samuccaya, Nirdeśana 448, Nirvacana, Niyoga 449, Vikalpa, Pratyutsāra, Uddhāra 450, Sambhava 451.

Sapta Vidha Kalpana-Seven Devises 451

Pradhānasya Kalpanā, Pradhānenā Kalpanā, Guṇa Kalpana 452, Leśa Kalpanā, Vidyā Kalpanā, Bhakṣya Kalpanā 453, Ājñā Kalpana 454.
--

Saptadaśa Tāccchilya-Seventeen Inclinations 454

Tācchilya 454, Avayava, Vikāra, Samīpa, Bhūyastwa 455, Prakāra, Guṇi Guṇa Vibhava, Saṁsaktata, Taddharmata 456, Sthāna, Tadardhyatā, Sāhacarya, Karma 457, Guṇa Nimitta, Ceṣṭānimittatā, Mūla Sañjñā, Tatsthyaṁ 458.

Eka Viriśati Arthaśraya-Twenty one Bases of Meaning 458
 Ādi Lopa, Madhya Lopa, Anta Lopa 459, Ubhayapada Lopa, Ādi Madhya Anta Lopa, Upadha Lopa 460, Varṇo pajanana, R̥ṣikliṣṭa, Tantraśila, Tantra Sañjñā 461, Prākṛta, Samāna Tantra Pratyaya, Para Tantra Pratyaya, Hetu Hetuka Dharmā, Kārya Kārana Dharma 462, Ādyanta Viparyaya, Śabdanyatwa, Pratyaya Dharma, Upanaya, Sambhava, Vibhava 463-464

Tantra Guṇa-Merits of Texts 464

Caturdaśa Tantra Doṣa-Fourteen Defects of Texts 466

Aprasiddha Śabda 466, Duṣprāṇītam, Asaṅgatārtha, Asukharohi Pada, Viruddha 467, Ativistṛta, Ati Saṅkṣipta, Aprayojanam 468, Bhinna Krama, Sandigdham, Punaruktam, Niṣpramāṇam, Asamāptyartha, Anarthakam 469, Vyahata 470

Applied Study and Importance of Tantra Yukti etc., in Āyurveda 470

Padārtha Vijñana

Paper-I Part-A

Chapter-I

1. Dārśanika Prsthabhūmi of Padārtha Vijñāna

Philosophical background of Padārtha Vijñāna

The meaning of Significance of the word Darśana and its comprehensiveness and origin.

Ayurveda based on the fundamental sciences called ‘Darśana’.

‘Darśana’ Śabda is derived from the root ‘Dṛṣyate’ or ‘Darś’, which means to see. ‘Dṛṣyate anena iti Darśanaiḥ’, means which sees, looks or view or sight is called Darśana. It also means the eye, the mirror and the knowledge. Here the knowledge means philosophical knowledge.

In ancient times the seers and sages were greatly enthusiastic about the origin of Sruṣṭi (creation), Tatwas (realms) of sruṣṭi, about death, birth, re-birth, Mokṣa, etc. They want to know about the state of the body mind and soul after death.

With that enthusiasm, with the strength of the tapa, with the help of super powerful 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 ‘Darśanas’.

Darśanas include all forms of Sciences; Physical, mental, intellectual and spiritual. In olden days in India all the students were bound to study all the Darśanas as a part of their general education. Every student should compulsorily know about the subjects, viz-(1) Śabda vidyā, (Grammer and literature), (2) Śilpa vidyā (Train-

ing in arts and crafts including mathematics), (3) Cikitsā vidyā (Science of medicine), (4) Hetu vidyā (Logic and philosophy), (5) Adhyātma vidyā (spiritual science). Without knowing the fundamentals of the above sciences, one cannot get the complete knowledge.

Suśruta says, “If a man studies a single science or Śāstra he can never get the complete and real knowledge of medicine. Hence a Vaidya should know about the allied sciences and philosophy as possible”.

एकं शास्त्रमधीयानो न विद्याच्छास्त्रं निश्चयम् ।
तस्मात् बहुश्रुतः शास्त्रं विजानीयात् चिकित्सकः ॥ -सु० सू० ४/७

2. Darśanam Sāṅkhyā śreṇī Vibhājanam ca (Number and Classification of Darśanas)

All the Darśanas are the means or instruments of knowledge.
“Sarve Darśanah jñānardha sādhanāḥ”

All the Darśanas are born out of *Upaniṣads* which in turn are the parts of the *Vedas*.

Some scholars say that total Darśanas are 108 in number, and according to some the number of Darśanas is 300.

In “Sarva Darśana Sāra Saṅgraha”, the author Mādhavācārya mentioned the following fifteen Darśanas. He included the Vyākaraṇa Śāstra written by Pāṇini also in the Darśans (1) Cārvāka (2) Bouddha (3) Jaina (4) Viśiṣṭādwaita (5) Dvaita (6) Nakula-esa (7) Śaiva (8) Pratyabhijñā (9) Raseśwara (10) Vaiśeṣika (11) Nyāya (12) Jaimeeyya (13) Pāṇinīya (14) Sāṅkhya (15) Yoga.

Haribadra Suri, the author of Darśana Samuccaya mentioned six Darśanas, namely (1) Bouddha Darśana, (2) Naiyāyika Darśana, (3) Sāṅkhya Darśana, (4) Jaina Darśana, (5) Vaiśeṣika Darśana and (6) Jaiminīya Darśana.

Some other scholars accepted the following six Darśanas (1) Vedānta Darśana (2) Mīmāṃsā Darśana (Jaiminī) (3) Sāṅkhya Darśana (4) Yoga Darśana (5) Naiyāyika Darśana (6) Vaiśeṣika Darśana. In the view of some acāryas (1) Vaibhāṣika (2) Soustrāntika (3) Yogācāra (4) Mādhyamika (5) Jaina (6) Cārvāka are the six Bāhya Darśana and Vedāntadi six are called vaidika Darśanas. They mentioned twelve Darśanas totally.

Classification of Darśanas

The Darśanas were classified into two main categories. They are Āstika (Theistic) and Nāstika (Atheistic) Darśanas.

1. Āstika Darśanas

The Darśanas which have faith in the eternity of Vedas, and the existence of Vedas. Vedas are the Apauruṣeya, which have the trust in the existence of Ātma, Paramātma, Janana, Maraṇa, Mokṣa and which believe that the body and soul are separate are mentioned as Āstika Darśana. They believe the existence of Iśvara (God).

Sl. No.	Name of the Darśana	Name of Sūtra Kartā	Name of Bhāṣya Kartā	Name of Vārtika kartā	
1.	Vaiśeṣika Darśana	Kaṇāda	Prasasta Pāda	Jagadīśa	Ārambha Vāda
2.	Nyāya Darśana	Goutama	Vātsyāyana	Udyotakara	
3.	Sāṅkhya Darśana	Kapila	Goudapāda	Vijñāna Bhikṣu	Parināma Vāda
4.	Yoga Darśana	Patañjali	Vyāsa	Vijñāna Bhikṣu	
5.	Pūrva Mīmāṃsā	Jaimini	Śābara Swāmi	Kumārila Bhaṭṭa	Anyadha Khyāti
6.	Uttara mīmāṃsā Darśana	Vyāsa	Śaṅkarācārya	Nārāyaṇa Saraswati	Vivarta Vāda

The following six are the Āstika Darśanas. (1) Sāṅkhya Darśana of Kapila (2) Vaiśeṣika Darśana of Kanāda (3) Nyāya Darśana of Gautama (4) Yoga Darśana of Pātañjali (5) Pūrva Mīmāṃsā of Jaiminī (6) Uttara Mīmāṃsā or Vedānta Darśana of Vyāsa.

2. Nāstika Darśana

The Darśanas which are not having faith or standardness of Vedas, punarjanma, Mokṣa, svarga, naraka and Īśwara (God), and which believe that there is no difference between body and soul are called Nāstika Darśanas. They are three in number, viz. (1) Cārvāka Darśana (2) Buoddha Darśana (3) Jaina Darśana.

Some scholars say that Cārvāka Darśana is completely Nāstika Darśana and the other two are Āstika-Nāstika Darśanas.

3. Ṣaṭ Darśanas-The six Darśanas

Though there are so many Darśanas, these six Āstika Darśanas are having great influence on the Indian philosophy. Hence in this topic elaborate description is dealt with six Āstika Darśanas.

1. Sāṅkhya Darśana

The Sāṅkhya Darśana is as old as Upaniṣads. The author of this Darśana is ‘Kapila Maharshi’.

1. Sāṅkhya means knowledge. The main aim of this Darśana is that- how the Puruṣa gets Mokṣa with the help of complete knowledge of mūla Prakṛti and Paramātma. Hence it is named as Sāṅkhya Darśana.

2. Some Acāryas say that, as the following twenty five Tatwas of the universe were first mentioned in this Darśana, because of this twenty five number it is called Sāṅkhya Darśana. The knowledge of these twenty five Tatwas is called as Tatwa Jñāna. The person who gets the complete knowledge of these Tatwas is eligible to attain Mokṣa or final liberation. Without the Tatwa Jñāna one cannot get Mokṣa. तत्व अज्ञानात्र मुक्तिः.

The following are the twenty three Tatwas, viz-(1) Mahat (2) Ahaṅkāra (3) Śabda (4) Sparśa (5) Rūpa (6) Rasa (7) Gandha (8) Srotra (9) Cakṣu (10) Twak (11) Rasana (12) Ghrāṇā (13) Vāk (14) Pāṇī (15) Pāda (16) Payu (17) Upastha (18) Manah (19) Ākāśa (20) Vāyu (21) Teja (22) Āp (23) Pr̥thvī, were created from Mūla Prakṛti or Avyakta. From Avyakta or Mūla-Prakṛti-Mahat, Ahaṅkāra, Pañca tanmātras are formed. From Ahaṅkāra, Ekādaśa Indriyas are created and from tanmātras Pañca mahābhūtas are created. Avyakta is called Prakṛti tatwa as it has no creator or origin. The seven Tatwas from Mahat to Pañca tanmātras are known as ‘Prakṛti-vikṛti tatwas’, because they are created from other Tatwas and creators of other Tatwas. The other sixteen Tatwas, viz- eleven Indriyas, Pañca Bhūtas which are created by other Tatwas and are not capable of creating further Tatwas are called only Vikṛtis.

The twenty fifth tatwa, i.e., Puruṣa is called ‘Na Prakṛti na vikṛti’, because he is not created by any one or is the creator of any one with the conglomeration with Puruṣa the Avyakta, which is jāda creates the entire universe.

The Sāṅkhya Darśana otherwise known as ‘Śaṣṭi tantra’, the science which teaches about sixty Padārthas.

The Sāṅkhya Darśana was divided into six chapters in 527 sūtras. Vijñānabhikṣu was the Vārtika kartā and Gouḍapāda was the commentator of Sāṅkhya Darśana.

According to Sāṅkhya Darśana, a person gets Mokṣa when he is devoid of ‘Duhkha traya’, viz. Adhyātmika duḥkha, Ādhibhoutika duḥkha, Ādhidaivika duḥkha. त्रिविध दुःख अत्यन्त निवृतिः अत्यन्त पुरुषार्थः. Sāṅkhya postulated ‘satkārya vāda’. Without Kāraṇa there is no Kārya. Kārya is the anurūpa or transformation of Kāraṇa. Existence of Kārya in Kāraṇa before its manifestation is called satkārya vāda. The mahadādi Tatwas are transformed from mūla Prakṛti, i.e., Avyakta.

Sāṅkhya Darśana accepted three Pramāṇas, viz. Pratyakṣa, Anumāna and Śabda. They said that with the help of the above three Pramāṇas a person can get complete knowledge of prameya (the object).

2. Vaiśeṣika Darśana

The Vašeṣika Darśana was written by Kaṇāda. Kāṇāda was the son of Aulukya maharshi of Kaśyapa gotra. Hence Kaṇāda was called ‘Aulukya’, so also the Vaiśeṣika Darśana as Aulukya Darśana.

As Kaṇāda satisfied Maheśwara by eating Kaṇas (paramāṇus) he was popularly known as Kaṇāda. Bhāgavat Pāda described him as ‘Kaṇabhuk’, which means one who feeds on kaṇas or atoms.

All can recognise all the Padārthas in the sunlight and differentiate between two things. But owl or ulūka recognises and differentiates the Padārthas in night or darkness also. Hence it is called Aulukya Darśana.

In Vaiśeṣika Darśana Viśeṣa Padārtha was described specially and specifically. Hence it is called Vaiśeṣika Darśana.

Praśasta Pāda wrote a commentary and Jagadesha Bhattacharya has written a Vārtika, in which ten adhyāyas, twenty āhnikas and 370 sūtras, are present.

Vaiśeṣika Darśana accepts two Pramāṇas, viz-Pratyakṣa, and Anumāna.

Kaṇāda describes six Padārthas, viz-Dravya (substance), Guṇa (attribute or quality), Karma (action), Sāmānya (generic concomitance), Viśeṣa (variant factor) and Samavāya (inseperable concomitance).

Later on ābhāva (non existence) was added as the seventh Padārtha. According to Vaiśeṣika Darśana duḥkha or pain would be removed by correct knowledge of the six Padārthas (Catego-

According to the above statement anu means afterwards, Vīkṣṇa means to see or to acquire. To acquire knowledge of an object with the help of Anumāna or inference, already who knows it through Pratyakṣa or śāstra Pramāṇas. Hence it is called An-vikṣaki. Anvikṣaki is otherwise called ‘Danda nīti’, ‘Tarka vi-dyā’, ‘Artha śāstra’.

Acquiring the knowledge of an object through examination with the help of Pramāṇas is called Nyāya.

‘प्रमाणैः अर्थं परीक्षणम् न्यायः’

Disclosing of the correct knowledge of the basic fundamental Padārthas is called Nyāya.

‘नीयते (व्यक्ती भवति) मूलं पदर्थादिकम् अनेन इति न्यायः’

Nyāya Darśana has given much importance to inference or Anumāna pramāṇa. One can get complete and correct knowledge of atoms which are the basic cause for creation of the universe, Eśwara and Mokṣa through Anumāna pramāṇa. Hence it is called Nyāya Darśana. Some scholars say that Nyāya means ‘Parārtha anumāna’.

‘Pañca avayavas like pratigñā, hetu, dṛṣṭānta, upanaya and nigamana are essential for Parārtha Anumāna.

The author of Nyāya Darśana is Goutama. Goutama was popular as ‘Gotama’ and ‘Akṣa pāda’. Akṣa pāda means the man who has eyes in the padas or sole.

Vyāsa was the disciple of Goutama. Once Goutama got anger towards Vyāsa and rejected to see vyāsa with his eyes. After so many requests Goutama reduced his anger and agreed to see Vyāsa. Then he created eyes in his sole and with the help of those eyes he used to see Vyāsa. Hence he was popular as Akṣa pāda. Vātsyāyana and Udyotakara wrote a Bhāṣyam and Vārtika respectively on Nyāya Darśana. There are five chapters, and ten āhnikas, were described in 528 sūtras in Nyāya Darśana.

ries). With the real knowledge the person would know about God and capable of attaining Mokṣa.

In Vaiśeṣika Darśana it was proposed that the entire universe was created with atoms or paramāṇus. When Paramātma intended to create universe, with his intension action takes place in the atoms themselves. When two atoms are combined then a dwyaṇuka is formed. Such three dwyaṇukas combine, trayāṇuka or trasareṇu is manifested which is visible. From trayāṇukas, caturaṇukas, from caturaṇukas pañcāṇuka, from pañcāṇuka mahāṇuka are created. From mahāṇukas Sthūlatara Dravyas and sthūlatama Dravyas are manifested respectively.

The properties that exist in the causative factor are found in the resultant factor also.

कारण गुण पूर्वकः कार्यगुणो द्रष्टवः:

Every atom has some special properties and the properties of a substance which is constituted of these atoms would develop the same properties are contained in the atoms. There are two theories, viz-Peelupāka vāda, and Pithara Pāka vāda, about the combination of particles.

1. Peelu pāka vāda : Peelu means atom or paramāṇu, pāka means transformation in the objects due to application of specific temperature of heat. According to peelu pāka transformation takes place at the paramāṇu level also, when specific temperature of heat is applied.

2. Pithara Pāka vāda : Transformation takes place in the Pithara (or molecule) only.

Vaiśeṣika Darśana accepted the peelu pāka vāda, while Nyāya Darśana accepted Pithara pāka vāda.

3. Nyāya Darśana

Nyāya Darśana is otherwise called ‘Anvīkṣaki’.

‘दण्डनीतिः तर्कविद्या अर्थशास्त्रयोः’

Nyāya Darśana accepted four Pramāṇas, viz- Pratyakṣa, Anumāna, Śabda and Upamāna.

Nyāya Darśana described 16 Padārthas, viz- (1) प्रमाण (Pramāṇa) (2) प्रमेय (Prameya) (3) संशय (Saṁśaya) (4) प्रयोजन (Prayojana) (5) दृष्टान्त (Dr̄ṣṭanta) (6) सिद्धान्त (Siddhānta) (7) अवयव (Avayava) (8) तर्क (Tarka) (9) निर्णय (Nirṇaya) (10) वाद (Vāda) (11) जल्प (Jalpa) (12) वितण्ड (Vitaṇḍa) (13) हेत्वभास (Hetvābhāsa) (14) चल (Cala) (15) जाति Jāti and (16) निग्रहस्थान (Nigrahasthāna). With the help of these sixteen Padārthas one can get complete and correct knowledge about the universe and is eligible to get Mokṣa. Nyāya Darśana accepted Piṭhara pāka vāda and gave importance for discussion, for acquiring the correct knowledge of an object.

4. Yoga Darśana

Patañjali is the author of Yoga Darśana. Vyāsa maharshi has written a commentary and Vijñāna Bhikṣu wrote Vārtika on Yoga Darśana. Yoga Darśana was written in four pādas and in ninety four sūtras. The four pādas of Yoga Darśana are, (1) Samādhi pāda- which consists 51 sūtras, (2) Sādhana nirdeśa pāda- which consists 55 sūtras, (3) Vibhuti pāda- which consists 54 sūtras, (4) Kaivalya pāda- which consists 34 sūtras.

Yoga describes that, that the persons who pray God with the help of yogābhyāsa will get Aṣṭa Siddhis viz-अणिम, महिम, गरिम, लघिम, प्राप्ति, प्राकाश्य, ईशत्व, वसित्व ।

Obstruction that is constraint of चित्त वृत्ति is called as Yoga “योगः चित्त वृत्ति निरोधः”

The stages of the mind when it has वाह्य प्रवृत्ति are called as चित्त वृत्ति. They are five in number, viz- (१) प्रमाण (२) विपर्यय (३) विकल्प (४) निद्र (५) स्मृति ।

१. प्रमाण—these are three in number, प्रत्यक्ष, अनुमान, आगम.

२. विपर्यय—मिथ्या ज्ञान or illusion is called as विपर्यय

३. विकल्प—doubt of non existing things, for example-doubt

about the पिशाच in the darkness or अन्धकार is called विकल्प.

४. निद्रा—a transcendental stage depending on तमो गुण.

५. स्मृति—the object or thing which is experienced through दृष्टि, श्रृति, अनुभूति is called स्मृति.

A person acquires चित्त वृत्ति निरोध through अभ्यास and वैराग्य; Patañjali postulates the existence of God or ईश्वर over and above that of पुरुष. God is perfect पुरुष and serves as a pattern for worship.

Patañjali also postulates that by constant practice of Yoga a person gets Mokṣa. The knowledge that, Puruṣa is different from Prakṛti is called Kaivalya or Mokṣa. Kaivalya will be attained through Samādhi and samādhi through citta vṛtti nirodha. Eight aṅgas are described which are called ‘Aṣṭa vidha Yoga aṅgas’. They are the causative factors for the practice of Yoga. They are (1) यम (self restraint), (2) नियम (observation of certain rules of conduct), (3) आसन (postures), (4) प्राणायाम (regulation of breath) (5) प्रत्याहार (control of sense organs) (6) धारण (stabilizing of mind), (7) ध्यान (contemplation, meditation), (8) समाधि (super conscious state of concentration in the Ātma or becoming one with Ātma).

The former three are called ‘Bahiraṅgas’ and the later five are called ‘Antaraṅgas’, as they belong to citta i.e. mind.

1. यम—Self restraint- following of (i) अहिंसा (non-violence), (ii) सत्य (speaking truth), (iii) अस्थेय (Theft), (iv) ब्रह्मचर्य (Celibacy), (v) अपस्थिति (Non-acceptance of others things).

2. नियम—This is also of five varieties, viz- शौच (Purification of body and mind), सन्तोष, तपस्, स्वाध्याय, ईश्वर प्राणिधान।

The yama and the niyama are intended to overcome the egoistic impulses in the disciple by a preliminary purification of the natural impulses. The constant practice of these leads to detachment or वैराग्य. After practising यम and नियम perfectly the person rises to the next stages.

3. आसन—Keeps the body in a steady condition.

‘स्थिर सुखम् आसनम्’ आसन produces स्थिरत्व i.e., steadiness, आरोग्य i.e., health and अंग लाघव i.e., lightness in the body. ‘कुर्यात् तद् आसनम् आरोग्यम् स्थैर्यम् अङ्ग लाघवम् च’. Āsanas like पद्मासन, पञ्चमोत्तान आसन, शवासन, सर्वाङ्गी आसन prevent from diseases.

4. प्राणायाम—After attaining steadiness through āsanas, one has to control his breath by practising प्राणायाम. Expulsion of the impure air from the body through रेचक and filling up of the lungs with pure air through पूरक keeping the pure air for some time in the lungs through कुंभक is called प्राणायाम.

5. प्रत्याहार—Withdrawal of the sense organs from their respective objects and keeping them in control is called प्रत्याहार.

6. धारण—Arresting of चित्त either in नाभि चक्र or हृदय or मूर्ध प्रदेश is called धारण. With the help of धारण one can control the mind.

7. ध्यान—Keep the बुद्धि in धारणा स्थल with concentration or meditation or contemplation is called ध्यान. It is of two varieties, viz सगुण ध्यान, निर्गुण ध्यान।

8. समाधि—Keep the mind for a certain period in the समाधि state is called समाधि. Super conscious state of concentration in the Ātma or becoming one with Ātma.

By practising the Aṣṭa aṅgas and Yoga gradually one can get ईश्वर साक्षात्कार and ultimately attain मोक्ष.

राज योग, हठ योग, मन्त्र योग, लय योग, कर्म योग, भक्ति योग are the parts of योग दर्शन.

5. Pūrva Mimāṃsā Darśana

The vedic religion is divided into two well known divisions-(1) Karma Kāṇḍa (2) Jñāna kāṇḍa. The original intension of the Karma kāṇḍa is the worship of Sun, Fire, Indra, Varuṇa, Rudra and other vedic deities, at sacrificial rituals, for obtaining children, cows and other wealth in this life and happy state after death, by the grace of these deities. They, worship the deities not only for personal benefit but also for the benefit of the society. The Pūrva

mīmāṃsā was based on Karma kāṇḍa and was written by Jaimini maharṣi. Śābara Swamy wrote bhāṣya (commentary), Kumarila Bhaṭṭa wrote the Śloka Vārtika (a commentary on Śābara swamy's commentary).

The word ‘Mīmāṃsā’ means, the method of reasoning which has to be adopted in order to understand the meaning of a word or a sentence.

The Pūrva mīmāṃsā Darśana mainly dealt with the method of reasoning regarding the sacrificial rights which form the Pūrva or former portion of Vedas. They say that Vedas are ‘Apauruṣeya’, i.e. author less. According to Pūrva mīmāṃsā Darśana the rigouresness of the performance of yajñas gradually waved and started other rituals like पञ्च महा यज्ञ viz- ब्रह्म यज्ञ (studying of Vedas,) पितृ यज्ञ (oblations to the ancestry), देव यज्ञ (consists of oblations to deities through fire), भूत यज्ञ (offering of food as बलि in the name of भूत). मनुष्य यज्ञ (entertaining uninvited guests). The grhaṣṭha (host) should consume his food, only after completion of the five yajñas. The yajña is of three types-(1)Yajña with seeking desire of result, (2)Yajña for glory (3)Yagña without desire of result.

6. Uttara Mīmāṃsā Darśana

It is otherwise popularised as ‘Vedānta Darśana’. Literally Vedānta means, the later part of veda or part of Upaniṣads.

The propounder of Vedānta Darśana was Vyāsa Maharshi, who is also called Bādarāyaṇa. Vedānta Darśana was written in four chapters, sixteen pādas, 192 adhikaraṇas in 555 sūtras. Śaṅkara Bhāgavat Pāda has written Bhāṣya and Narāyaṇa Saraswati has written Vārtika on Vedānta Darśana.

Mainly there are three schools in Vedānta Darśana.

1. Advaita (Non-dualism)- preached by Ādi Śaṅkarācārya.
2. Viśiṣṭādvaita (Qualified monism)- preached by Rāmānujacārya.

3. Dvaita (Dualism)-preached by Madhavācārya who is also known as Pūrṇa Prajñacārya.

In the view of above three schools, Brāhmaṇa, i.e., God to be cause of all effects.

Uttara Mīmāṁsā stressess that Brahmā Padārtha is the only true and the entire universe is an illusion or myth. “ब्रह्म सत्यम् जगन् मिद्”

Creation is, but a process of evolution and involution. Just as the rain drop, which is, but, vapour drawn from the oceans, ultimately comes down to the ocean only to be transformed to ocean again, all things that are destroyed only go back to their final forms. Similar is the case with the universe also.

1. Advaita Sāmpradāya (Non-dualism)

Sankarācārya popularised Advaita sampradāya. According to this school of thought Brahmā Padārtha alone is real and is anādi (no beginning). All the entire universe is illusion. When a person gets completely relieved from the above illusion, he is eligible to attain Mokṣa. Jīva is perfectly identical (or similar) with the absolute Brahmā.

Sankarācārya popularised Vivarta vāda, about evolution. Vivarta vāda is a theory of appearance and reality. The produce is the effect without undergoing any change in itself. What is really God appears to our limited intelligence as the universe, just as a piece of rope appears in the twilight as a snake.

When avidyā is removed by vidyā realisation of God occurs.

2. Viśiṣṭa Advaita Sampradāya :

Rāmānujācarya popularised this sampradāya. According to Ramānuja, the entire universe is real. There is a distinction between Jīva and Eśwara. Jīva is finite, Brahmā is infinite, and is ‘real of reals’. God is the only base (ādhāra) of the universe. He is also the controller (niyatā); Bhokta, Bhogya and Eśwara are

existed in Brahmā which are the Mūla Tatwas.

Viśiṣṭādvaita guarantees God to all finite beings, viz. human, sub human, and celestial, at some time or other. It is therefore a religion of hormony and hospitality. It does not stop with affirming the fatherhood of God and brotherhood of man. It goes further and asserts that God is the inner life and soul of all beings.

3. Dvaita Sāmpradāya (Dualism)

Madhvācārya is the founder of this Sāmpradāya. According to this school, the entire universe is divided into two main categories, viz. (1) Swatantra or independent (2) Aswatantra or dependent. Madhvācārya accepted three Pramāṇas, viz, Pratyakṣa, Anumāna and Śabda. According to dvaita sampradāya Brahma is the swatantra and independent. He is permanent. He has no begining and no destruction. None is equivalent to him. He is the supreme being and he is also called Viśnu. All the other beings in the universe are aswatantra and dependent on Brahmā (Viśnu). In dvaita school of thought also bhakti is the foremost mean in attaining Mokṣa. All the duties performed must be the outcome of natural bhakti and it should be developed till the jeeva is finally relieved.

अन्य भारतीय दर्शनों का सिद्धान्त परिचय

Introduction to various schools of other Indian Philosophies

Apart from the above Āstika Darśanas, other darśans, viz, Cārvāka, Bouddha, Jaina, Nakuleśa, Śaiva, Pratyabhijñā, Raseśwara, Pāṇīṇīya, are also having a prominent role in Indian philosophy. Even though they are prominent as the Āstika Darśanas, in Āyurveda prominence was given only to the Āstika Darśanas. Among the above mentioned other Darśanas Cārvāka, Jain, Boudhā were very popular in those days and these three are called Nāstika Darśanas. Among these Cārvāka Darśana is completely a

Nāstika Darśana and the other two are Nāstika and Āstika Darśanas.

Cārvāka Darśana

Bṛhaspāti, the preceptor of Dēvatās, popularised Cārvāka mata or Cārvāka school of thought in the beginning. Cārvaka is otherwise called ‘Lokāyata’. The object which spreads in the entire universe with ease is called Lokāyata. As it is born out of Bṛhaspati it is also called ‘Bārhaspatya’, which means nāstika school of thought. Some Ācāryas state that Cārvāka is named thus because Bṛhaspati teaches the concepts to a demon called Cārvāka. The word Cārvāka means comedy speech or Vinodakara Prasāṅga. According to Cārvāka Darśana, the soul does not exist without a body. Śarīra and Ātmā are the same. There is no distinction between Ātma and Śarīra. They accept only four Bhūtas. In their view Ākāśa is not a Bhūta, as it is not visible. There is no relation between Puruṣa, Pāpa and Puṇya. The Padārthas like Janmāntara, paraloka do not exist as they are not visible. They accept only Pratyakṣa pramāṇa. They did not accept Anumāna, Śabda, etc as Pramāṇas.

The atoms of Pṛthvī, Jala, Teja, Vāyu are the cause for evolution. Swabhāva is the instrumental cause (Nimitta Kāraṇa) for the evolution. The Śarīra forms with the close conjunction of the four Mahābhūtas, though sura bija is lifeless it produces madya and alcohol when it combines with other Dravyas. As such caitanya in the body will take place naturally. When Betel leaf and lime combine redness is produced in the mouth. As such Caitanya born out naturally from Pṛthvī and other Jaḍa Padārtha.

The main Puruṣārtha, according to Cārvāka is the happiness which occurs with embracing of a woman. The pain or misery produced due to thorn, etc. is naraka. The king who rules the country is the God or Eśwara. Destruction of the body is Mokṣa.

P.V. 3

According to Cārvāka school of thought kāma and artha are the only Puruṣārthas. In their view Dharma is not a puruṣārtha, as there is no paraloka. Cārvākas state that happy living until death is important. By getting loans, consume ghee and lead the entire life happily, is their basic concept. (रुणं कृत्वा घृतं पिबेत् यावज्जीवं सुखम् जीवेत्)

There are four stages in Cārvāka school of thought. First stage is known as Barhaspatya, Br̥haspati was the propounder. Second stage is known as Lokāyata and Ajita Keeśa kambala spread this school of thought. The third stage is Cārvāka mata and Cārvāka, the propounder of this school. The fourth stage is called the Nāstika school and Purandara dāsa was the main propounder.

The Cārvāka philosophy which was popularised in four stages in olden days diminished and vanished gradually.

Bouddha Darśana

It is one of the Āstika Nāstika Darśanas. It was popularised through the disciples of the Buddha. According to Bouddha Darśana, any matter in the universe exists only for one moment (kṣṇa). It does not exist in the next moment. Every thing which is produced destruct naturally. In the first moment, production of matter takes place, which exists in the second moment and undergoes destruction in the third moment hence all the things are temporary. (सर्वं क्षणिकं क्षणिकं)

According to Bouddha Darśana, Ātma is not an independent Dravya. The Ātma which exists in this moment, does not exist in the next moment. Another new Ātma born out, varthamāna Kāla vanishes, it has the knowledge of the past and future. The knowledge is like a river, which flows always. The old water flows away and the new water again enters into the flow even though the river is called in the old name only. This theory is called Kṣaṇa Bhaṅgura Vāda. The body (Śarīra) is not a permanent one like a

water bubble. Bouddha Darśana stresses that dispassion or freedom from all desires is the path to Mokṣa. Four principles are popular in Bouddha Darśana.

1. Humanlife is full of miseries.
2. Desire or trṣṇā is the cause for duḥkha or miseries.
3. Miseries or duḥkhas cannot reach the people, who are devoid of trṣṇā or desire.
4. By observing the following eight paths, a person can relieve from desires and attain Mokṣa.
 - (i) Appropriate knowledge (सम्यक् ज्ञान)
 - (ii) Appropriate desire (सम्यक् काम)
 - (iii) Appropriate speech (सम्यक् वाक्)
 - (iv) Appropriate action (सम्यक् कर्म)
 - (v) Appropriate profession (सम्यक् वृत्ति)
 - (vi) Appropriate trials (सम्यक् प्रयत्न)
 - (vii) Appropriate memory (सम्यक् स्मृति)
 - (viii) Appropriate meditation (सम्यक् ध्यान)

Jaina Darśana

The founder is Vardhamāna Mahāvīra. It spreads the concept of non-violence ('Ahimsā paramodharmaḥ'). As Jains accept the existence of Ātma or soul it is called Āstika Darśana. It is also called Nāstika Darśana as it does not accept existence of the creator, i.e. Sṛṣṭi kartā. According to Jain concept, creation and creator do not exist. Creation has no beginning and ending. It is a continuous process. Eśwara or God is not the instrumental cause for creation. When Ātmā attains pureness, by releasing from all miseries of the world, attains unending knowledge of Bāhya and āntar Indriya, happiness and supernatural powers. As the soul conquers the universe is called Jina.

Ratna traya viz, appropriate devotion (सम्यक भक्ति), appropriate knowledge (सम्यक ज्ञान) and appropriate character (सम्यक चरित्र) is the cause for attaining Mokṣa.

Jains mentioned the following five as Padārthas,

1. Pudgala
2. Dharma
3. Adharma
4. Ākāśa
5. Jīva

These are also known as 'Pañca astikāyās'.

Jain philosophy does not accept any type of animal torture. Though Buddhists also do not accept animal torture, they consume the animal meat, killed by others, but Jains never do that.

Influence of Darśanas on Ayurveda and Darśanas related to Ayurveda

Generally all the Darśanas have influence on Ayurvedic theories to some extent. The Darśanas-Sāṅkhya Vaiśeṣika, etc. have their influence not only on Ayurveda but on all contemporial sciences.

As all the Darśanas were written by the seers having equal knowledge of Ayurveda, as well as Darśanas and at the same time the theories of Darśanas were also influenced by Ayurveda. Mainly the Tātwika Vivecana of Sāṅkhya and Nyāya Darśanas greatly influenced the theories of Ayurveda. Some scholars opine that some of the theories mentioned in Ayurveda were adopted from Darśanas and incorporated them in the same way in Ayurveda. But it is not true. Though some concepts were adopted from Sāṅkhya and Nyāya Darśana, they were incorporated in accordance with Ayurveda.

For example, though Caraka has described the evolution the-

ory as that of from Sāṅkhyā Darśana, he mentioned only 24 Tatwas, instead of 25 Tatwas.

Sāṅkhyā Darśana states that Indriyas were born out of Ahaṅkāra. Whereas in view of Caraka and Suśruta Indriyas were born out of Pañca Mahā Bhūtas. Thus they substantiate the Pañca Bhoutika Siddhānta.

Though Caraka adopted Dravya and other categories (Padārtha) from Vaiśeṣika Darśana, while classifying the Padārthas, he described them in a significant way. As such the topics were correlated with that of various Darśanas.

1. Sāṅkhyā Darśana and Ayurveda

The following points confirm the relation between Sāṅkhyā Darśana and Ayurveda.

a) Description of Pramāṇa : Sāṅkhyā Darśana accepts and describes three Pramāṇas, viz., Pratyakṣa, Anumāna, Āptopadeśa, which are the means to acquire complete, relevant knowledge of an object. Caraka in Ayurveda states that a disease can be diagnosed with the help of the above three Pramāṇas.

b) Prayojana Samatwa : Saṃkhyā Darśana describes three varieties of miseries, viz., (1) Ādhyātmika (2) Adhi daivika (3) Adhi Bhoutika. The main purpose of Sāṅkhyā Darśana is that a person attains Mokṣa; if he is completely relieved from the above miseries. Sāṅkhyā states the techniques from relieving the above miseries and the techniques for attaining Mokṣa. As such the main purpose of Ayurveda is also Mokṣa. Ayurveda classified the diseases into three types, viz, Ādhyātmika diseases, Adhi Bhoutika diseases, Adhi Daivika diseases. Ayurveda states that by relieving from the three types of diseases, one can attain Mokṣa. It describes the techniques from relieving the above three types of diseases. Thus the main purpose of Ayurveda and Sāṅkhyā Darśana is identical.

c) Tatwa Samānatwa (Equality of Tatwa) : Basic components (Realms) or Tatwas for evolution are identical both in Ayurveda and Sāṅkhya Darśana. In Sāṅkhya Darśana 25 Tatwas were described, while in Ayurveda 24 Tatwas were described. In Ayurveda the Puruṣa tatwa was included in Prakṛti tatwa and thus mentioned as 24 Tatwas.

d) Puruṣa Vivecana : Puruṣa was discriminated in Ayurveda, as well as in Sāṅkhya Darśana. Suśruta stated that 'Bahuvaśi Puruṣa', (puruṣas are innumerable) while in Sāṅkhya Darśana also mentioned as, 'Puruṣa Bahutwam Siddham'.

e) Parināma Vāda : The Parināma vāda (transformation theory) of evolution is identical both in Ayurveda and Sāṅkhya Darśana. The 23 Tatwas are the transformation of Prakṛti tatwa. In Ayurveda it is stated that the Rasa, Rakta, etc. Dhātus are transformed from each Dhātu.

f) Satkārya Vāda : Ayurveda adopted the theory of Satkārya from Sāṅkhya Darśana. Satkārya vāda means, 'Kārya exists in Kāraṇa before its manifestation.' Kārya is Aṇurūpa of Kāraṇa, without the existence of Kārya in Kāraṇa, that particular Kārya cannot be manifested.

For Example- Tila taila (Kārya) exists in Tila (Kāraṇa). Hence the Tila taila is produced from the Tilas. In the same way the Ghāṭa (pot) is produced from the clay or mṛttikā. Both Ayurveda and Sāṅkhya Darśana state that sat is produced from Sat. In Ayurveda also it is stated that Jwara (fever) is manifested from Jwara Nidāna only. In the same way all the diseases are manifested from their respective Nidāna only.

g) Description of Trigunas : Satwa, Raja, Tamo guṇas (the three attributes) which are also described in Ayurveda are identical to Darśanas.

2. Ayurveda and Vaiśeṣika Darśana

The Vaiśeṣika Darśana first of all described the Padārthas in detail. Significantly the Viśeṣa Padārtha was described in an exclusive way. Hence it is called Vaiseṣika Darśana. Though direct reference of Vaiśeṣika Śabda is not available in Caraka and Suśruta it is understood that, some points were taken from Vaiśeṣika Darśana.

Ayurveda also described the six Padārthas as in Vaiśeṣika Darśana, but classification of the Padārthas and their order is entirely different from Vaiśeṣika Darśana. In Vaiśeṣika Darśana the Sāmānya Padārtha indicates the Jati or the race only. Whereas in Ayurveda specially in view of Caraka, Sāmānya indicates the increasing and decreasing of Dhātus and maintenance of the normalcy of doṣas. Hence the Sāmānya Padārtha was classified as (1) Dravya Sāmānya (2) Guṇa Sāmānya (3) Karma Sāmānya, in Caraka Saṃhitā.

Paramānu vada (Atomic theory) is one of the eminent theories in Vaiśeṣika Darśana. According to this theory the component or constituent part of every Padārtha exists with invariable concomitance. Caraka accepted the existence of Paramāṇus in the body. He stated that the minute parts of the body are innumerable and invisible, as they are in paramāṇu form.

“शरीरावच्यास्तु परमाणु भेदेन अपरिसंख्येयानि भवन्ति”

It can be considered that the kāṇa or cell mentioned in modern science and the paramāṇu mentioned by Caraka is identical. Vaiśeṣikas mentioned about the existence of Ātma, but kept quiet about the existence of God or Iśwara, while Suśruta states that Prakṛti is God. He compared Jāṭharāgnī with Iśwara.

Though guṇas or attributes are taken from Vaiśeṣika Darśana, Caraka added 17 more guṇas and mentioned them as forty one in number. Caraka classified the Forty one guṇas in Four

types, viz, (1) Viśeṣa guṇas, (2) Karmaṇya Sāmānya guṇas, (3) Parādi Sāmānya guṇas, (4) Adhyātmika guṇas, Vāgbhaṭṭa, the author of Aṣṭāṅga Saṅgraha added 5 more attributes or guṇas viz, Dharma, Adharma, Satwa, Raja, Tama and mentioned them as 46 in number.

Nyāya Darśana and Āyurveda

Though the word Nyāya was not used in Ayurvedic treatises, Caraka described the theories of Nyāya Darśana in detail. Nyāya Darśana gives importance to Pramāṇas, that too to Anumāna pramāṇa. Hence Nyāya Darśana is defined as प्रमाणः अर्थं परीक्षणं न्यायः.

According to Ayurveda the utility of Pramāṇas is mostly in the diagnosis of the diseases and in treatment. Pramāṇas were adopted in Ayurveda from Nyāya Darśana. Ayurveda also classified Anumāna pramāṇa into three, as in Nyāya Darśana. Tadvidyā sambhasha, Sambhasha parishat, varieties of Parishats, Forty four Vāda margas, mode of discussion, etc., topics were taken from Nyāya Darśana. The description of Navakāraṇa Dravyas is also taken from Nyāya Darśana.

The ten types of Kārya Abhinivṛtti Ghaṭakas, viz, (1) Kāraṇa (2) Karaṇa (3) Kārya yoni (4) Kārya (5) Kārya phala (6) Anubandha (7) Deśa (8) Kāla (9) Pravṛtti (10) Upaya, are also adopted from Nyāya Darśana.

The Tantrayuktis which were described first of all in Nyāya Darśana were also adopted in Ayurveda. Ayurveda also described the sixteen Padārthas of Nyāya Darśana in Vāda mārgas.

Yoga Darśana and Āyurveda

The Pramāṇas (Pratyakṣa, Anumāna, Aptopadeśa), nidrā, Smṛti, Abhyāsa, Eśwara Samānatwa, Aṣṭasiddhis, viz, Anima, Garimā, etc., were mentioned equally in both Ayurveda and Yoga Darśana. The statement योगः सः संयोग उच्यते, mentioned in Ayurve-

da is according Yoga Darśana. The methods and ways for practising Yoga mentioned in Caraka are also taken from Yoga Darśana.

Pūrva Mimāṃsā Darśana and Āyurveda

Pūrva Mimāṃsā states that a person attains Mokṣa if he follows the rituals like Yoga, yajña, etc. In Ayurveda Caraka states that health is important to attain the puruṣārthas, viz, Dharma, Artha, Kāma, Mokṣa. Without sound health an individual cannot attain Mokṣa.

धर्मर्थं कामं मोक्षाणां आरोग्यं मूलमुत्तमम् ।
रोगः तस्यापहर्तरः श्रेयसो जीवितस्य च ॥ -च०सू० १/१६

Uttara Mimāṃsā Darśana or Vedānta Darśana and Āyurveda

While describing about Loka Purūṣa Sāmya theory, Caraka states that Brahma Padārtha mentioned in Vedānta Darśana is the Antarātmā in the body. The above statement was taken from Vedānta Darśana.

The fruits of the past deeds पूर्वजन्मकृत कर्म was described by Caraka as mentioned in Vedānta Darśana.

The theory of the Bhutānugraṇa praveśa otherwise known as Pañcikarṇa theory or Paraspara Anupraveśa, mentioned in Ayurveda is also adopted from Vedānta Darśana. Sarga or sṛṣti or evolution, laya, jīvātmā, Mokṣa and techniques to attain Mokṣa also are adopted from Vedānta Darśana.

Jaina Darśana and Āyurveda

The various Pramāṇas, Karma, Bandha, Mokṣa, Jīva Bāhutwa, Ākāśa, Kāla, Ahimsā, Dharmā, Adharmā, etc are identical in Ayurveda and Jaina Darśana.

Bouddha Darśana and Ayurveda

The prominent theory of Bouddha Darśana, Kṣaṇa Bhaṅgrā theory was described as swabhāvoparama theory by Caraka.

The Himsā mentioned in Ayurveda as one of the Dasavidha pāpas is also identical with the Ahimsā of Bouddha Darśana.

Cārvāka Darśana and Āyurveda

Ayurveda, specially Caraka did not describe any specific points of Cārvāka Darśana. While strengthening the theory of rebirth, Caraka opposed the views of Cārvāka Darśana, that rebirth is not there. Even though Caraka while describing the protection of health describes, that indirectly accepts the views of Cārvāka. Caraka states that-

सर्वमन्यत् परित्यज्य शरीरं अनुपालयेत् ।
तदाभावे हि भावानां सर्वभावः शरीरिणाम् ॥ -च०नि० ६/७

Which means health should be maintained by leaving the other matters aside. If health is not maintained individuals cannot lead happy life.

आयुर्वेद स्वतन्त्र मौलिक दर्शन

Original Philosophical School of Ayurveda

Some Ācāryas opine that as several topics are taken from Darśanas. Ayurveda is not a Swatantra Darśana. They opine that Ayurveda is depended on Darśanas. But this argument is not correct.

Vaiśiṣika, Darśana states that Pramāṇas were described to prove the Sāmānyadi Ṣat Padārthas.

But Ayurveda states that Ṣat Padārthas are very useful to maintain swāsthavastha or healthy state and to cure the diseases. Caraka opines that Sāmānya and other Padarthas are the causative factors for Dhātu Vaiśamya as well as Dhātu Sāmya.

इत्युक्तं कारणं कार्यं धातुसाम्यमिहोच्यते ।
धातुसाम्यक्रिया चोक्ता तत्रस्यास्य प्रयोजनं ॥ -च०स० १/५३

In Vaiśeṣika Darśana the Padārthas were mentioned in the order of Dravya, Guṇa, Karma, Sāmānya, Viśeṣa, Samavāya.

But in Ayurveda first of all the Sāmānya and Viśeṣa Padārthas were described.

समान्यं च विशेषं च गुणान् इव्याणि कर्म च ।

समवायं च तज्जात्वा तनोक्तं विधिमास्थिताः ॥ -च०सू० १/२९

Our body is Pañcabhoutika. All the Dravyas in the universe are also pancabhoutika. The Doṣas, Dhātus, Malas and other organs in the body are also Pañca Bhoutika.

The vridḍhi (nutrition) of the Doṣa and Dhātu of the Pañcabhūtātmaka Śarīra are due to pañcamahābhūtātmaka āhāra Dravyas. The Dravyas having the similar qualities with the Doṣas increase the Doṣa and Dhātus. Like wise the Dravyas of dissimilar qualities decrease the increased Doṣa Dhātu Malas and maintain the equilibrium of Doṣas.

Thus increase and decrease in Doṣa Dhātus are due to Sāmānya Viśeṣa Padārthas.

समान गुणाभ्यासोहि धातूनां वृद्धि कारणं विरुद्ध गुणाभ्यासोहि धातूनां हास कारणं । -च०वि०

Rasās are predominant in Āhāra Dravyas. Āhāras consist of Ṣad rasas, are to be consumed daily for the development of the body.

तत्रादया मारुतं घन्ति त्रयः तिक्तादयः कफम् ।

कषाय तिक्त मधुराणां पित्त मन्येतु कुर्वते ॥ -अ०ह०सू० १

Madhura, Amla, Lavaṇa Rasa Dravyas increase Kapha Doṣa and reduce Vāta. Kaṭu, Tikta, Kaṣāya Rasas increase Vāta and decrease Kapha. Amla, Lavaṇa, Kaṭu Rasa Dravyas increase Pitta whereas Madhura, Tikta, Kaṣāya Rasa Dravyas decrease the Pitta Doṣa.

By continuous consuming of Āhāra Dravyas the Doṣa, Dhātus having similar qualities increase, thus doṣas will be vitiated.

For example, by consuming Āhāra Dravyas having Madhu-

ra, Amla, Lavaṇa rasas, kapha will be increased. As a result Medo Dhātu will be vitiated and the diseases like Prameha, Sthoulya will be manifested. In such cases treatment is given by the medicines having dissimilar qualities and the diseases will be reduced, which means both the Dhātu vaishamya and Dhātu sāmya depends on Sāmānya and Viśeṣa Padārtha. Sāmānya and Viśeṣa Padārthas both cause for Vṛddhi and Hrāsa through Dravya, Guṇa and Karma. Hence the Sāmānya and Viśeṣa Padārthas were mentioned first of all in Ayurveda. As Guṇa and Karma exist in Dravya with samavāya relation, the Dravya, guṇa and Karma were described later. Samavāya Padārtha was described separately as a last one. Even though the Ṣaṭ Padārthas were taken from Vaiśeṣika Darśana, in Ayurveda, the Śrenī vibhājana (classification) was modified as per the purpose of Ayurveda.

2. In Darśanas the Pramāṇas were described to acquire knowledge of the Tatwas (Realms) and possess the specific knowledge about evolution. But according to Ayurveda, the Pramāṇas are useful in the examination of a patient, diagnosis of the disease and in treatment aspect. Caraka in the Fourth chapter of Vimāna sthāna, states that the means Anumāna, Āptopadeśa and Pratyakṣa are essential for getting the specific knowledge of relation between the patient and the disease.

A doctor can neither examine a patient nor diagnose the disease without the help of 3 Pramāṇas collectively.

न हि कृत्स्ने ज्ञानावयवेन कृत्स्ने ज्ञेये ज्ञन मुत्याद्यते । -च०वि० ४

Likewise the description of Pramāṇas in Ayurveda is entirely different than that of Darśanas.

3. Even though Caraka followed the evolution theory of Sāṅkhya, out of the 25 Tatwas, he mentioned 24 Tatwas only. Ayurveda described that Indriyas are born out of Pañcamahābhūtas, where as in Sāṅkhya Darśana they are born out of Ahamkāra.

Caraka correlated them to healthy state, manifestation of diseases and treatment etc.

4. The main purpose of Ayurveda is to protect the health of healthy individuals and to bring the patient to normal state.

स्वस्थस्य स्वास्थ्य रक्षणं आतुरस्य विकार प्रशमनं

Though Ayurveda adopted some theories from Darśanas to fulfill the main aim of Ayurveda, maintains its fundamental identity and its independence.

आयुर्वेदीय पदार्थ विज्ञान का उपयोग

Utility and Aim of Ayurvedic Padārtha Vijñāna

Ayurvediya Padārtha vijñāna is the basic knowledge of Ayurveda. All the topics related to Darśanas are depended on Ayurvediya Padārtha Vijñāna. The principles of treatment and other theories mentioned in Ayurveda are also based on Padārtha Vijñāna.

Strong foundation is important for the longevity of a house. As such if the roots of a tree are strong, its life span also will be increased. Like that the entire knowledge of science depends on Moola Siddhāntas or fundamental principles only.

According to the definition मूलेन संबद्धाः मौलिकाः: the things related to the root is called as Moulika. The meaning of Moola is root. The word 'BASIC' is derived from the Greek word 'BASIO', which means root. Hence it is named as basic principle or Moulika Siddhānta.

Without acquiring the knowledge of Ayurvediya Padārtha vijñān a person cannot get the knowledge of Ayurveda and its principles. Knowledge of Anatomy, physiology, Biochemistry, physics, chemistry etc., is essential to learn modern medicine. Likewise knowledge of Ayurvediya Padārtha vijñān is most essential for an Ayurvedic student to understand the principles of Ayurveda.

Ayurvediya Padārtha Vijñāna gives importance not only to Ayurvedic treatment but also to the principles: Ayurvedic Kriyā Śārīra, Racanā Śārīra, Dravya Guṇa, Swastha vṛtta, Rasāyana Vājikaraṇa etc.

Proper methodology of examination of a patient and the diseases are also explained elaborately in Ayurveda. The theories like Tridoṣa, Pañcamahābhūta, Saptadhātu, manifestation of the diseases, the causes for Doṣa vaiśamya, Cikitsā Siddhānta are described elaborately in Āyurveda.

Caraka while describing the applied aspects of Sāmānya Višeṣa Siddhānta states that,

**थातवः पुनः शरीराः समानगुणैः समानगुणभूयिष्ठैर्वर्द्ध्याहारविकारैरभ्यस्यमानै-
वृद्धिं प्राप्नुवन्ति ह्यासं तु विपरीतगुणैर्विपरीतगुणभूयिष्ठैर्वर्द्ध्याहारैरभ्यस्यमानैः ॥**

-च०शा० ६/९

Bodily tissue elements (Dhātus) inside the body of a person increase by continuous (habitual) consumption of food preparations either of similar attributes or dominated by such attributes. Continuous consumption of food of opposite qualities or dominance of such opposite qualities decrease the Dhātus.

The theory of Ayurvedic treatment is based on this principle. Further Caraka states that-

**तदेव तस्मात् भेषजं सम्यगवचार्य माणानां युग पन्युनातिरिक्तानां धातूनां साम्यकरं
भवति, अधिकमपकर्षयति न्युनमात्याययति" -च०शा० ६**

The ideal treatment of medicine is that which when properly administered simultaneously bring both the reduced and increased Dhātus to their normal state by reducing the increased ones and increasing the reduced ones.

This is depended on the सामान्य विशेष सिद्धान्त of Padārtha Vijñāna.

The knowledge of the utility of the basic principles of Ayurveda, viz, Tridoṣa, Triguṇa, Sapta Dhātus, Mala, Ātma, Indriya,

Padārtha, Kāraṇa Kārya Dravya, Pañca viṁsatि Tatwas, etc. can be acquired from the Ayurvedic Padārtha vijñān only.

According to the Sāṅkhyā school of thought, Kārya is born out of Kāraṇa, Kārya is not existed without Kāraṇa. Mahadādi Tatwas are evolved from the cause Moola Prakṛti. According to Ayurvedic school of thought it is mentioned that Ṣaṭ Padārthas, viz, Sāmānya, etc are the causative factors for the disease (Kārya). Mithyāhāra Vihāra is the causative factor for the vitiation of doṣas. The effect Dhātu sāmya is the Kārya, and it is the main purpose of Ayurveda. Caraka states that-

इत्युक्तं कारणं कार्यं धातुसाम्यपिहोच्यते ॥

धातुसाम्यक्रिया चोक्ता तन्नस्यास्य प्रयोजनम् । -च० सू० १/५२-५३

The above theories are easily understandable through the study of the Ayurvedic Padārtha Vijñāna.

The elaborate knowledge of pramā, prameya, pramata, pramāṇa will be possessed easily through Ayurvediya Padārtha Vijñān.

Padārtha Lakṣaṇa

Definition of Padārtha

Generally the Sanskrit word Padārtha means any material substance. It denotes any material substance. Scientifically the meaning of Padārtha is quite different. Vaiśeṣika and sāṅkhyā state that an object denoted by a word (पद) is known as Padārtha. Whatever knowable is described by a certain word. Hence all knowable things are described by words and hence are called Padārthas. All the substances, their qualities, actions, species and mutual relations and even the negation of all these are mentioned as Padārthas. Vijñāna means special knowledge. So Padārtha Vijñāna means a specialized knowledge of all knowable objects.

In Tatwa Bhāṣa it is mentioned that the group of Varṇas (syllables) is called pada. The meaning of pada is called Padārtha.

Which explains specific meaning of a varṇa or group of varṇas is called as Pada.

शक्तः साभिं प्रायो वर्णो वर्णं समूहोवा पदम्

Suśruta in Uttaratantra states that the meaning of one word, two words and more than two words is called Padārtha.

पदस्य पदयोः पदानाम् वायोऽर्थः स पदार्थः—सु०३०तं०

Further, Suśruta states that the meaning of Padas in sūtra or śloka is called Padārtha.

योऽर्थेऽभिहितः सूत्रे पदेवा स पदार्थः

According to Sapta Padārthi all the knowable things are Padārthas.

प्रयिति विषयाः पदार्थः

Padārtha Lakṣaṇas

In Tarka dīpikā it is described that nomenclature is the Padārtha Sāmānya Lakṣaṇa.

अभिधेयत्वम् पदार्थं सामान्यं लक्षणं

Prasasta Pāda mentioned three characteristic features for Padārtha. He states that the six Padārthas are having three characteristic features commonly, viz, (1) Astitwa (2) Abhidheyatwa (3) Jñeyatwa.

षण्णमपि पदार्थानाम् अस्थित्वं अभिधेयत्वं ज्ञेयत्वानि

(1) Astitwa (Existence) : Every Padārtha should have existence. There is no purpose without Astitwa. So every Padārtha should have existence.

(2) Abhidheyatwa (Nomenclature) : Every Padārtha which exists should have its nomenclature. It is denoted with its specific name only.

(3) Jñeyatwa (Knowability) : The knowledge of every Padārtha which is existed gets through its nomenclature only. Hence knowability is also one of the characteristic features of Padārtha.

पदार्थ विभजनं संख्या

Division, Classification and Number of Padārthas

There are different schools of thought regarding the division, classification and number of Padārthas.

In Vaiśeṣika Darśana Padārthas were classified six in number, viz (1) Dravya (2) Guṇa (3) Karma (4) Sāmānya (5) Viṣeṣa (6) Samavāya. Later, in Sapta padārthi they added Abhāva as seventh Padārtha.

इत्य गुण कर्म सामान्य विशेष समवाय अभावाः सप्त पदार्थाः

Navya Nyāya Darśana also accepted the above seven as Padārthas.

Rāmānuja stated the number of Padārthas as three, viz, (1) Citta (Jīvātmā), (2) Acitt (Sarīsara) (3) Iśwara (Sarva vyāpi).

Jaina Darśana also stated seven Padārthas. They are entirely different from the Padārthas of Vaiśeṣika Darśana. They are (1) Asrava (2) Bandha (3) Savara (4) Nirjara (5) Mokṣa (6) Jiva (7) Ajiva.

According to Mādhaba Sampradāya, Padārthas are ten in number, viz, (1) Dravya (2) Guṇa (3) Karma (4) Sāmānya (5) Viṣeṣa (6) Viśiṣṭa (7) Amsi (8) Sādṛṣya (9) Śakti (10) Abhāva.

In the Nyāya Darśana of Gautam a total of sixteen Padārthas were mentioned, viz, (1) Pramāṇa (2) Prameya (3) Sarīsaya (4) Prayojana (5) Dṛṣṭānta (6) Siddhānta (7) Avayava (8) Tarka (9) Nirṇaya (10) Vāda (11) Jalpa (12) Vitanḍa (13) Hetwābhāsa (14) Chala (15) Jāti (16) Nigrahasthāna.

According to Sāṅkhya Darśana the twenty five basic components (Realms) or Tatwas of the evolution are the Padārthas. Yoga Darśana added Iśwara as Padārtha to the above 25.

Vyāsa described Padārthas are two in number, viz (1) Ātma Padārtha (2) Anātma Padārtha.

Existence or Being Padārtha (भाव पदार्थ) and Non-existent or Non Being (अभाव पदार्थ) Padārtha as per Caraka's View

Caraka mentioned the Padārthas as भाव पदार्थ and अभाव पदार्थ. In Tisraishaneyadyāya of Sūtra Sthana Caraka states that there are only two Padārthas in the universe, viz, sat and Asat.

द्विविधं मेव खलु सर्वे सत् असत् च -च० स० १

They are also known as भाव पदार्थ (existent) and अभाव पदार्थ (non existent).

Even though Caraka mentioned the above two as Padārthas in that particular context, he accepted Bhāva Padārthas only.

(1) Bhāva Padārtha : The Padārtha which has existence is called as Bhāva Padārtha.

Cakrapāṇi while commenting on 'Bhāva' states that, "भवन्ति सत्ताम् अनुभवंतीति भावाः" means the Padārthas which are existed and which give some knowledge about them are called as Bhāva padarthyas. Such type of Bhāva Padārthas are innumerable in the universe.

Ayurveda mentions the following six, (1) Sāmānya (2) Viśeṣa (3) Dravya (4) Guṇa (5) Karma and (6) Samavaya, as Bhāva Padārthas. All the other Padārthas come under these six Padārthas.

(2) Abhāva Padārtha : Non existent or non-being. Abhāva is quite contrary to Bhāva. The Padārtha which is non existent and which does not give any knowledge is called as Abhāva. "न भावो अभावः" Cakrapāṇi states it as Asat Padārtha. Ayurveda did not accept Abhāva as a Padārtha. In Suśruta's view the Padārthas are innumerable.

अपरि संख्येयाः पदार्थाः -सु० उ० तं०

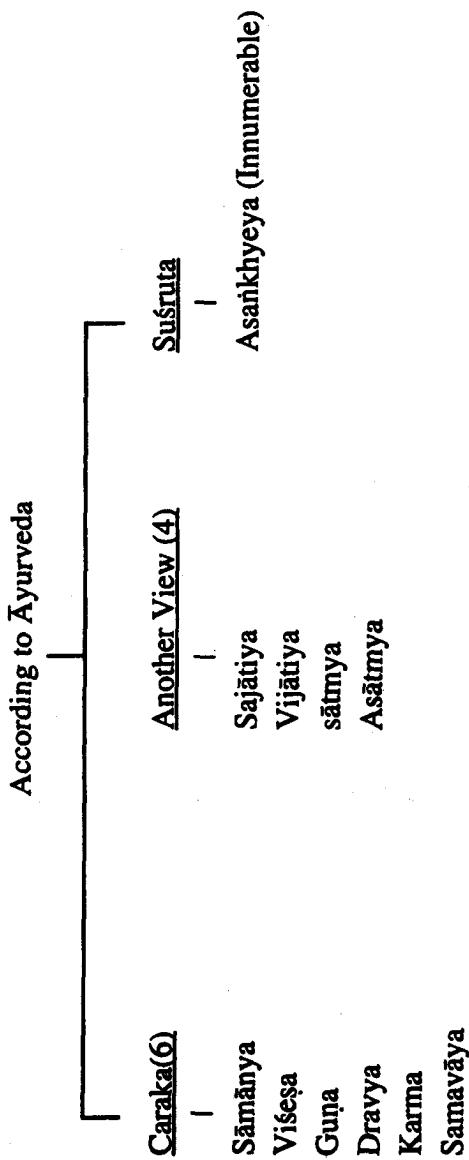
Ayurveda accepts Bhāva Padārthas only. Abhāva can not produce any Kārya. Manifestation of the diseases and treatment

of the diseases can be carried out with Bhāva Padārtha only. Hence Abhāva Padārtha is not accepted in Ayurveda. The similar and dissimilar qualities are existed in Bhāva Padārtha only. Hence Ayurveda accepts only Bhāva Padārthas.

In another context Ayurvedists state that the Padārthas are of Four types, viz- Sātmya (Hita or whole some), Asātmya (un wholesome- Ahita), Sajātiya (nutrients), Vijāteeya (Emaciants). But these are not considered as Padārthas.

Classification of Padārthas according to various Schools of Philosophy

Vaiśeṣika Darśana (6)	Rāmānuja Darśana (3)	Jaina Sampradāya (7)	Madhava of Gauthama (10)	Nyāya Darśana Sāṅkhya Darśana (16)	Sāṅkhya Darśana Yoga darśana (25)	Vyāsa Mahāṛṣi (2)
Dravya	Citt	Astrava	Dravya	Pramā	Avyaktā+Puruṣa	25 tattwas of Ātma padārtha
Guṇa	Acitt	Bandha	Guṇa	Prameya	Mahat	Sāṅkhya darś- ana + Puruṣa
Karma	Īswara	Savara	karma	Saṁsaya	Ahanikāra	Anātma- padārtha
Sāmānya		Nirjara	Sāmānya	Prayojana	Tanmātra	
Viśeṣa		Mokṣa	Viśeṣa	Dṛṣṭānta	Ekādasa Indriya	
Samavāya		Jīva	Viśiṣṭa	Siddhānta	Pañca Mahā bhūta	
Abhāva		Ajīva	Ānisi	Avayava		
(added later)			Sadrusya	Tarka		
			Śakthi	Nirṇaya		
			Abhāva	Vāda		
				Jalpa		
				Vitanda	Hetvābhāṣa	
					Chalaṁ	
					Jāti	
					Nigraha Sthāna	



Chapter-II

Dravya Vijñāna

Consideration of Subject (Dravya)

According to Vaiśeṣika Darśana, Dravya is the foremost Padārtha among all the Padārthas. Vaiśeṣikas gave prime importance to Dravya. According to their view, the entire universe is full of Dravyas. The other Padārthas, viz, Guṇa, Karma are based on Dravya only. Hence Dravya was given importance.

Ayurveda also gave importance to Dravya Padārtha. In its view, the main purpose of the Ayurveda, i.e. swāsthya swāsthya rakṣaṇa, Āturasya vikāra prasamana, is depended on Āhāra dravyās and Auṣadha Dravyas only.

Hence this chapter deals with Dravyas and their classification, etc.

Definition (Characteristic feature), Number and other Classification of Dravya

In which the Guṇa and Karma are existed with invariable concommittance and which is the ultimate cause for Kārya is called as Dravya.

Dravya is the base for Guṇa and Karma. Mainly this is the characteristic feature of Kāraṇa Dravya.

यत्राग्निताः कर्म गुणाः कारणं समवायि यत् तत् द्रव्यम् -च०सू० १

In Vaiśeṣika sūtra it is stated that the quality of the Dravya is Samavāyi Kāraṇa for Guṇa and Karma.

Suśruta also strengthens this view by mentioning-

द्रव्यं लक्षणम् तु किया गुणवत् समवायि कारणम्

In Ayurveda, Dravya means both Kāraṇa Dravya and Kārya Dravya. But in Darśanas only Kāraṇa Dravya is considered as Dravya.

By observing the above statement of Caraka it can be concluded that Dravya is mainly having three qualities, viz, (1) क्रिया वत्त्वम् (2) गुण वत्त्वम् (3) समवाय कारण to Dravya.

It is not called as Dravya, if any of the Lakṣaṇās do not exist. It is not called as Dravya because of the defaults or demerits of the following, viz, (1) Avyāpti, (2) Ativyāpti (3) Asambhava. Hence Dravya should have the above three Lakṣaṇas.

Nyāya Darśana enumerates that which has the movement and which seeks the transformation is called as Dravya.

द्रवति गच्छति परिणामं अभीक्षण यति

'Dravati' means Gachhati. If 'yat' pratyaya is added to the Dhātu-Dru, Dravya Śabda is derived. There are three meanings for Gati (1) Jñāna (2) Gamaṇā (3) Prāpti.

Through which the Pariṇāma Jñāna (knowledge of transformation) occurs and Nirantara Pariṇāma prāpti happens, that is called Dravya.

According to the statement of Nyāya Darśana, 'Dravati'

द्रवति गच्छति संयोग वियोग इति द्रव्यम्

Because of the combination of the Aṇus (Atoms) of the four Bhūtas, viz, Pr̥thvi, Ap, Tejo, Vāyu, the Pṛthivyādi four Bhūtas are in state of Mahat Pariṇāma. When destruction takes place, then the Aṇus are divided into their old state. This change is of two types (1) Saṁyogātmak Pariṇāma (2) Viyogātmaka Pariṇāma. Hence it is called as Dravya.

Ākāśa, Kāla, Dik and Ātma, even though they are Vibhu, they intermingle with the Caturbhūtas and change into other Dravyas. Mana is always having movement to get the knowledge of Sukha and Duḥkha. Hence these are also called as Dravyas.

Bhāvamīśra states that, 'which is Āśraya to Rasa, Guṇa, Vīrya, Vipāka and Prabhāva is called Dravya. In his view small particles of Dravya is called Padārtha. Whereas in Vaiśeṣika Darśana, Dravya is mentioned as one of the Padārthas.

Dravya Saṅkhyā : Number of Dravyas

According to Vaiśeṣika Darśana, Kārikāvali and Caraka, the number of Dravyas are nine, viz, Ākāśa, Vāyu, Teja, Jala, Pṛthvi, Mana, Kāla, Dik, Ātma.

पृथिव्यापस्तेजो वायुराकाशं कालो दिगात्मा मन इति द्रव्याणि । -वै० सू०
 पृथिव्यापस्तेजो वाय्याकाश काल दिगात्म मनां सिति नव द्रव्याणि
 क्षित्यप्तेजो मरुद् व्योम काल दिगदेसिनो मन इति द्रव्याणि -कारिकावलि
 खादीन्यात्मा मनः कालो दिशश्च द्रव्यसंग्रहः ।
 सेन्द्रियं चेतनम् द्रव्यं, निरिन्द्रियमचेतनम् ॥ -च० सू० १

Even though the Dravyas in the universe are innumerable, all the other Dravyas are formed through the above nine davyas; the above nine are called Kāraṇa Dravyas or basic components.

Pañca Mahā Bhūtas are vital in the formation of other Dravyas. By intermingling the Pañcamahābhūtas in one another the Sthūla Dravyas or Gross elements are produced. Hence all the sthūla Dravyas in the universe are called Pañcabhoutika.

द्रव्यों का अन्य भेद

Other classification of Dravyas

1. Even though the Moola Dravyas are mentioned as nine in number they are sub divided as (1) Kāraṇa Dravya and (2) Kārya dravya. As the nine Dravyas are the cause for the creation of other Dravyas, they are called as Kāraṇa Dravyas. All the other Dravyas are Kārya Dravyas. Kāraṇa Dravyas are permanent whereas Kārya Dravyas are temporary.

2. Further the Dravyas are classified into two, viz, Pratyakṣa (which are perceptible through Jñānendriyas) and Apratyakṣa

(which are not perceptible through Jñānendriyas). These are otherwise called as Paramāṇus.

3. Again they are classified into two categories, viz, Cetana Dravya and Acetana Dravya. The Dravyas, which are having cetanatwa or movement is called cetana Dravya and which are not having movement is called Acetana Dravya. Acetanatwa or non-movement, Cetanatwa or movement is expressed through Indriyas only. Hence the cetana Dravyas are called Sendriya Dravyas and Acetana Dravyas are called Nirindriya Dravyas or Jaḍa Dravyas.

Caraka mentioned them as

सेत्रियं चेतनम् द्रव्यम् निरिद्रियम् अचेतनम् – च० सू० १

Of the above nine Dravyas, Ākāśa, Kāla, Dik, Ātma are Vibhu (Sarva vyāpaka) or all-pervasive. Mana is minute or in Anurupa. Pr̥thvi, Jala, Teja, Vāyu are further classified into each (1) Paramāṇu Rūpa, Nitya (2) Avayava Rūpa.

The Paramāṇu Rūpa Dravyas are permanent or Nitya whereas Avayava Rūpa Dravyas are temporary or Anitya. The avayava Rūpa Dravyas are further divided into three types, viz, Śarīra sanjñaka, Viṣaya sanjñaka and Indriya sanjñaka.

Cetana Dravyas are again classified into two types,

(1) Bahirantah cetana

(2) Antah cetana

(1) Bahirantah cetana :

The Dravyas which are having movements both internally and externally are called Bahirantah cetana Dravyas, which are classified again into four types, viz, Jarāyuja, Aṇḍaja, Swedaja, Udbhija.

Jarāyuja-Which are born out of placenta or Jarāyu are called Jarāyuja.

Example- Human beings, Animals, etc.

Aṇḍaja-Which are born out of eggs.

Example- Birds, snakes, etc.

Swedaja-Which are born out of sweat or sweda.

Example- Yuka (Head lice) and other small creatures.

Udbhija-Which are born out of soil after breaking out the soil.

Example- Frogs, Indragopa krimi, etc.

(2) **Antaḥ Cetana** :

The Dravyas which have internal movement only are known as Antaḥ cetana Dravyas. They are again classified into four types, viz, vanaspatti, vānaspati, virudha, Auṣadha.

Vanaspati-One having only fruits (without flowers). “फलैर्वनस्पतिः” -च० सू० १ Example- Banyan tree, etc.

Vānaspatya-One having both flowers and fruits. Example- Coconut tree, etc.

पुष्टैर्वनस्पत्यः फलैरपि -च० सू० १

Virudha-Creepers which spread with the support are called as vīrudha. Example- Guḍuci, etc.

प्रतानैः वीरुधः स्मृतः -च० सू० १

Auṣadha-Those which die, when their fruits are matured, or immediately after maturation of fruits. Example-Banana tree, one year crops like, wheat, etc.

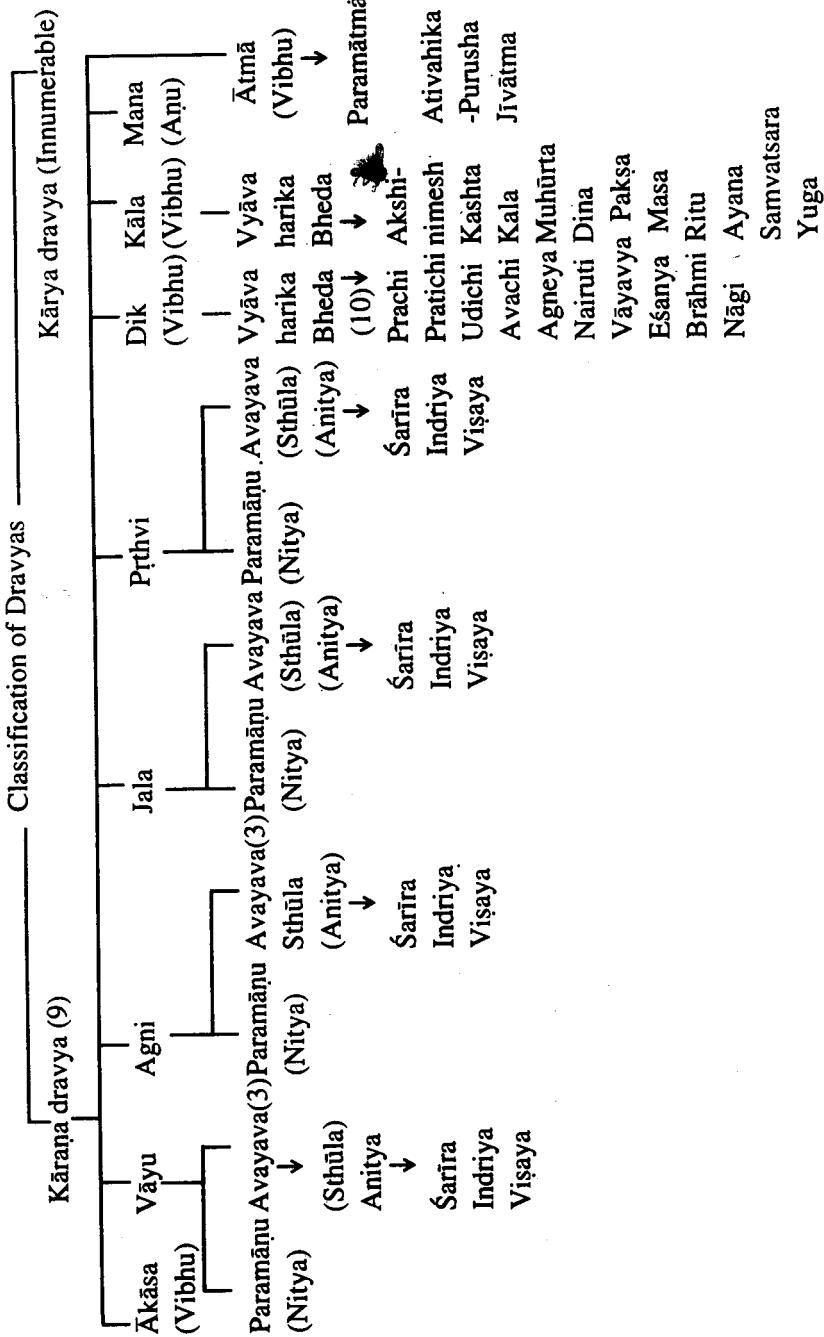
ओषध्यः फलपाकान्ताः -च० सू० १/७३

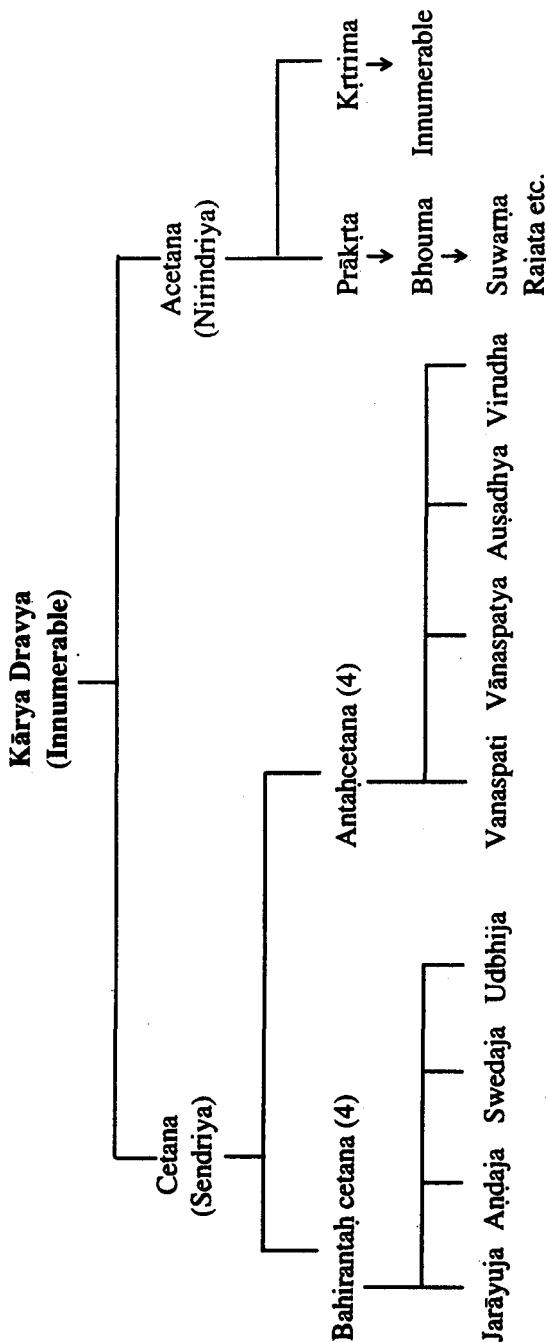
Acetana Dravyas are further classified into Prākṛta and kṛtrima.

(1) Prākṛta are other wise known as 'Bhouma'; those are minerals like gold, silver, etc.

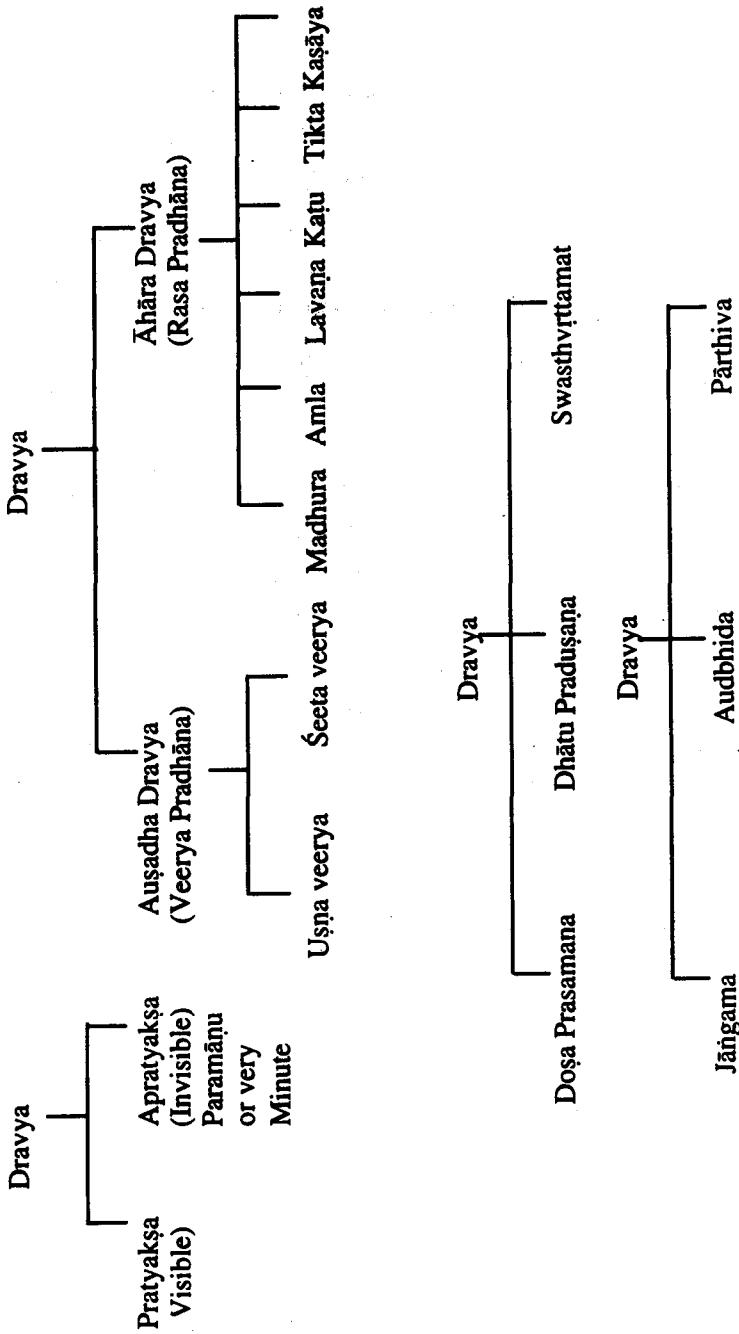
(2) Kṛtrima Dravyas (or) Artificial Dravyas are innumerable as they are artificial.

Caraka in the 1st Chapter of Sūtrasthāna, classified Dravyas





Other classification of Dravyas



into three types, viz, Doṣa prasamana, Dhātu praduṣaṇa, Swastha-vṛttamata.

किंचिद्दोषं प्रशमनम् किंचिद्धातुं प्रदूषणम् ।
स्वस्थवृत्ते मतम् किंचित् त्रिविधम् द्रव्यमुच्यते ॥ -च०स० १

Further Caraka classified the Dravyas into three types viz, Jāṅgama (those of animal origin), Audhbhida (those of plant origin), Pārthiva (Metals).

तत् पुनः त्रिविधम् प्रोक्तम् जांगमौषिभ्य पार्थिवम् -च०स० १

In Ayurveda the Dravyas are further classified as (1) Auṣadha Dravyas, (2) Āhāra Dravyas.

Auṣadha Dravyas are of importance in vīrya or potency. Though they are consumed in smaller doses, they are capable of reducing the diseases. They can't be used in larger quantities. Āhāra Dravyas are of importance in Rasa and when they are consumed, they act as nutrients and can be consumed in large quantities.

Pṛthivi Lakṣaṇa and Bheda

Pṛthivi- Definition and Divisions

In the tatwa paramparā and in evolution process Pṛthvi is the last one and Sthūla Tama Dravya (Gross element). Suśruta states that “तमो बहुला पृथ्वी”, which means Pṛthvi is abundant in Tamo guna. Because of Tamo guna, Pṛthvi is Sthula Tama, most heavy (Atyanta gurutwa) and it covers all the other objects (Āvaraṇa).

Definition : The Dravya which has Gandha Guṇa with invariable relation is called as Pṛthvi.

“आदभ्यो गन्धं गुणा भूमिः”-Pṛthvi which has Gandha Guṇa is born out of Jala bhūta.

“आदभ्यः पृथ्वी”-Pṛthvi is born out of Jala bhūta.

“रूपं रसं गन्धं स्पर्शवतीं पृथ्वी”-Pṛthvi has Rūpa, Rasa, Gandha, Sparśa as qualities (attributes).

The general quality of Pṛthvi is Gandha., “तत्र गन्धं वती पृथ्वी”, which means- in which Gandha Guṇa exists with Samavāya relation, that Dravya is known as Pṛthvi. Even though Gandha Guṇa is existed in Jala, etc, it is with temporary (संयोग) relation.

Divisions : (Pṛthvi Bheda)

सः द्विविधा नित्याअनित्याङ्केति नित्या कारणं रूपा अनित्या कार्यरूपा । -त०सं०

Pṛthvi is classified as two types, viz, Nitya, Anitya, in Tarka Saṅgraha. The paramāṇus of Nitya Pṛthvi are very minute and they are in Kāraṇa Rūpa. Anitya Pṛthvi is a gross element and it is born out of the combination of the Pṛthvi paramāṇus. Hence it is Kārya Rūpa. This Anitya Rūpa Sthula Pṛthvi is present in Ghāṭa (pot), Pata (cloth), etc. This Pṛthvi is divided again into Dvyanuka Rūpa and Mahan Rūpa.

The Anitya Rūpa Pṛthvi is further classified into 3 types, (1) Śarīra sañjñaka (2) Indriya Sañjñaka (3) Viṣaya sañjñaka.

Śarīra Sañjñaka-The body of human beings, animals, birds and other creatures come under this category. These are formed through Pṛthvi Tatwa, hence it is known as Śarīra sañjñaka or Pārthiva Śarīra. As it is temporary or Anitya, this body is called as 'Naśwara'. Ātma experiences the Sukha and duḥkha through the medium of this body only. Hence this body is called as Bhogayatana to Ātma.

Indriya Sañjñaka-The sense organ through which the attribute or Guṇa of Pṛthvi is perceived is known as Indriya sañjñaka. The Ghrāṇendriya which exists in Nāsāntarabhāga and perceives the Gandha Jñāna is called as Indriya Sañjñaka.

Viṣaya sañjñaka-Earthen materials, such as soil, stones, etc are known as Viṣaya sañjñaka.

Guṇas or Attributes of Pṛthvi

Pṛthvi bhūta has fourteen attributes, viz, Rūpa, Rasa, Gandha, Sparśa, Sāṅkhyā, Parimāṇa, Pṛthakatva, Sāmyoga, Vibhāga,

Paratwa, Aparatwa, Gurutwa, Dravatwa, and Sarinskāra.

Jala Lakṣaṇa and Bheda

Jalam- Definition and Division

The general quality of Jala bhūta is cold touch. ‘शीत स्पर्शवत्यापः’, which means the Dravya which has cold touch or शीत स्पर्श with Samavāya relation. Though Śeeta Guṇa is present in other substances, it is present in Saṁyoga relation, śeeta Sparśa presents with samavāya relation in Jala only.

In Manusmṛti it is mentioned that Jala bhūta which has the attribute of Rasa born out of Tejo Bhūta.

‘ज्योतिषश्च विकुवण्णादापोरस गुणः स्मृताः’

Suśruta describes that water has abundant of Satwa Tamo guṇas. “सत्त्वं तमो बहुला आपः” Hence prakāśakatwa, the characteristic feature of satwaguṇa and downward movement are present in Jala. ‘अधः स्यन्दन’ the characteristic feature of Tamo Guṇa exists in Jala bhūta. Even though Prakāśakatwa exists in water it is due to the relation of Agni.

Divisions : Like Pṛthvi, Jala is also of three types, viz, Śarīra sanjñaka, Indriya sanjñaka and Viṣaya sanjñaka.

Śarīra sanjñaka : The live bodies which are residing in Varuṇa Loka are called as Śarīra sanjñaka. These are also called for the experience of Sukha and Duḥkha to Ātma. Hence these are also known as Bhogayatana of Ātma. As Pṛthvi tatwa is more existed in pārthiva Śarīra, the Jaliya tatwa is more in content in Jaliya Śarīra. Varuṇa loka is the main habitat for Jala.

Indriya sanjñaka : The Rasanendriya which exists on the Jihwāgra bhāga, and perceives the Rasa Jñāna of Madhura, etc Rasa is called Indriya Sanjñaka.

Viṣaya sanjñaka : The water which is present in the seas, rivers, lakes, etc is called as Viṣaya sanjñaka.

There are four stages for water, viz, Ambha, marici, mara and Ap.

(1) Ambha-The water which is present above the sky is ambha.

(2) Marici-The water which exists between the Surya mandala and Prthvi is Marici. It is influenced by the sun rays.

(3) Mara-The water on the surface of the earth like sea water, river water, lake water, etc. is Mara.

(4) Ap-The water under the earth is Ap. It is also called as ground water, like well water, etc.

The Jala of Paramesti Maṇḍala in Soma roopa is called Ambha or Amṛta. This water is the foremost and minute stage of water.

The following fourteen Gunas are present in Jala. (1) Rūpa (2) Rasa (3) Sparśa (4) Dravatwa (5) Sneha (6) Saṅkhyā (7) Parimāṇa (8) Prithaktwa (9) Saṁyoga (10) Vibhāga (11) Paratwa (12) Aparatwa (13) Gurutwa (14) Saṁskāra.

Tejo Bhūta Lakṣaṇa and Bheda

Tejas- Definition and Division

Agni bhūta was also given specific importance with Vāyu and other Bhūtas in Vedas and Upaniṣads. Agni is one of the most important Dravya in the universe. The changes and transformation in each and every object in the universe are due to application of heat only. Because of Agni bhūta only, the stages of transformation take place in every object. Agnitatwa has pivotal role in the nature as well as in human beings also. In Ayurveda, especially in treatment due importance is given to Agni. The person who is of Uṣṇa in nature can be treated with Śītala auṣadhas. Basing on the Uṣṇa Prakṛti the nature of human being can be decided. All the uṣmas in the universe are influenced by Uṣṇa tatwa only.

The attributes Rūpa and Sparśa are present in Agni bhūta. Its Sparśa is Uṣṇa and its Rūpa is Bhaswara śukla.

Sparśa Tanmātra is needed for the formation of Agni bhūta. As motion is present in Vāyu bhūta, friction takes place when Vāyu is in motion. That friction gradually transforms into tejas. In the upaniṣads also it is stated that 'when obstruction occurs in the movement of Vāyu, agni or tāpa born out.'

Modern view is also the same. In British encyclopedia it is mentioned that, 'motion, that is arrested produces heat, electricity, magnetic power and light in different circumstances.'

Definition : The Dravya which has Uṣṇa Sparśa with intimate relation (invariable relation) is Agni.

The general characteristic feature of Agni is Uṣṇa Sparśa. 'उष्ण स्पर्शवत् तेजः'

Taittirīya Upaniṣad states that agni is born out of Vāyu bhūta. 'वायोरग्निः'

Suśruta opines that the predominance of Satwa and Raja is agni "सत्त्व रजो बहुलोऽग्निः"

Vaiśeṣika Darśana mentions that Tejas has Rūpa and Sparśa. "तेजो रूप स्पर्शवत्"

In Manu dharma Śāstra it is stated that Agni which destructs Tamas or andhakāra and in Bhaswara sukla Rūpa is born out of friction of Vāyu.

"वायोरपि विकृचणात् विरोचिष्णुः तमोनुदम्"

Tejo gunas : The following are the eleven attributes of Tejo bhūta, Rūpa, Rasa, Saṅkhyā, Parimāṇa, Saṁyoga, Vibhāga, paratwa, aparatwa, dravatwa, saṁskāra.

Tejo Bheda : Like Pṛthvi and Jala bhūta, tejo bhūta is also classified as Nitya and Anitya. Nitya is in paramāṇu Rūpa. The Anitya Rūpa Teja is again classified as (1) Sārira sañjñaka (2) Indriya sañjñaka (3) Viṣaya sañjñaka.

Sārīra sanjñaka : The Taijasa bodies are ayonija. The glittering grahas (planets), Nakṣatras (stars), etc in the sūrya maṇḍala are all the Taijasa sārīras.

Indriya sanjñaka : The चक्षुरिन्द्रिय which has the seat of netra and which perceives the knowledge of the attribute of Teja, i.e., Rūpa is called as Indriya sanjñaka.

Viṣaya sanjñaka : This is sub classified into four viz, Divya, Audarya, Bhouma and Akaraja.

Divya : The electricity etc. which are born out of Ākāśa and water are divya tejas.

Audarya : Agni which persists in stomach and digests the food is Audarya Teja which is also called Jatharāgni.

Bhouma : Agni which is on earth is Bhouma agni. Bhouma Teja blown out with the help of the fuel or Indhana. It is also known as Bhoutikāgni.

Akaraja Teja : The lusture or brightness of swarṇa, rajata and other minerals which are born out of mines are known as Akaraja.

Vāyu Bhūta Lakṣaṇa and Bheda

Vāyu- Definition and Divisions

Vāyu bhūta is the causative factor for all movements in all the living beings. Hence Ayurveda describes it as Iśwara 'वायुरेभगवानीश्वरः'. All the motions are arrested or stopped in the absence of Vāta. It is minute and alpervasive (Vibhu).

Vāta is the soul of all the drvyas in the universe. Hence Suśruta describes Vāyu bhūta as 'सर्वेषामेव सर्वत्मा सर्वलोक नमस्कृतः'. All the objects of this universe have movement. The meaning of movement is Samśāra. Hence the Samśāra is defined as 'संसरतीति संसारः'. Vāta creates movement in all the objects from Aṇu to Sūrya and other planets.

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The Importance of Vāta in Ayurveda

Vāta is one of the Tridoṣas. It is most important among all the other Bhūtas of the body.

पित्तं पंगु कफम् पंगु पंगवो मल धातवः
वायुना यत्र नीयन्ते तत्र गच्छन्ति मेधवत् । -शा० सं०

The Pitta, kapha and malas, Dhātus excreta of the body are lame until all the activities of the above are initiated by Vāta, like the movement of megha is due to outward Vāyu. Respiration is also due to Vāta. Hence Caraka, Suśruta and sages describe Vāta with the adjectives like sarvātma, viśwakarma, viśwarupa, etc. Caraka states that 'वायुः तत्र यन्त्र धरः'

Definition :

Vāyu bhūta has Anuṣṭa śīta Sparśa

'अनुष्ण शीत स्पर्शवान् वायुः'

The Dravya which has Sparśa without Rūpa is Vāyu.

'रूप रहित स्पर्शवान् वायुः'

Taittiriya upaniṣad says that Vāyu is born out of Ākāśa.

'आकाशात् वायुः'

Manudharma Śāstra describes that, during evolution Vāyu is formed from Ākāśa.

Suśruta states that, 'vāyu is abundant of Rajo guṇa'.

'रजो बहुलो वायुः'

In Tarka Bhāṣya it is stated that, 'अपाकजो अनुष्ण शीत स्पर्शस्तु पवनेमतः', which means Vāyu has the attributes of Apākaja, Anuṣṭa śīta Sparśa.

Vāyu Bheda : Like Pṛthvi, etc, Vāyu is also mainly divided as (1) Nitya (2) Anitya. The Anitya Rūpa Vāyu is further classified into 3 types, viz, (1) Śāreera sañjñaka, (2) Indriya sañjñaka (3) Viśaya sañjñaka.

Śārira sañjñaka : The bodies which are invisible and born

out of Vāyu bhūta and ayonija are called as Śārīra sañjñaka or vāyaviya Śārīra.

Indriya sanjñaka : The Sparśanendriya which exists in the skin and perceives the knowledge of Sparśa is known as Indriya sanjñaka.

Viṣaya sanjñaka : All varieties of Vāyu in the atmosphere and prāṇa, apāna, vyāna, samāna, Udāna vātas of the body are called as Viṣaya sanjñaka.

Attributes of Vāyu : Vāyu bhūta has nine attributes, viz, Sparśa, Saṅkhyā, Parimāṇa, pr̥thaktwa, Sarṇyoga, Vibhāga, parā, aparā, vega.

Here Sparśa means Anuṣṭa śeeta Sparśa.

Ākāśa Nirupana

Ākāśa-Definition and division

All the other Bhūtas are born out of Ākāśa bhūta. In the beginning of the evolution process Ākāśa is evolved from Śabda Tanmātra. In some purāṇas the evolution of the animals and other Bhūtas was from Ākāśa and they again mingled with Ākāśa in the ending.

Modern scientists also opine that, "all the subjects of this universe are created from negative and positive forces, i.e., ऋण विद्युतिपाणि, धन विद्युतिपाणि and the above two forces are the transformation of Ākāśa.

The Indian philosophers describe Ākāśa as Bhāvātmaka and minute tatwa. As the waves are produced in clear water naturally, the sound waves in Ākāśa are also produced naturally. The sound waves spread in four directions, as Ākāśa has no Sparśa Tanmātra, as a result of it no obstruction will be there.

Definition :

The Dravya which has Śabda Guṇa with intimate (invariable

concommitance) relation is called as Ākāśa.

“शब्द गुणकम् आकाशम्”

“समवायेन शब्दाश्रयत्वं आकाशम्”

Ākāśa means, Avakāsa bhāga or hollow place. Hence it is alpervasive.

Characteristic features of Ākāśa

Taittirīya upaniṣad states that Ākāśa is manifested from Ātma. Manu Dharma Śāstra also strengthens the above view.

Suśruta describes that Ākāśa is abundant of Satwa Guṇa.

“सत्त्वं बहुलम् आकाशम्”

Vaiśeṣika Darśana states that the attributes of other Bhūtas are not present in Ākāśa. “त आकाशा न विद्यते”

In Tarka Saṅgraha the characteristic feature of Ākāśa is mentioned as, "the Ākāśa has Śabda Guṇa; It is one and one only. It is Nitya and Vibhu (alpervasive).

“शब्द गुणकम् आकाशम्, तच्च एकम् विभुः नित्या च”

Attributes of Ākāśa

Ākāśa has six attributes, viz, Śabda, Saṅkhyā, Parimāṇa, prthaktwa, Saṁyoga, Vibhāga.

As the knowledge of Śabda is perceived by Srotrendriya, Srotrendriya is called as Indriya sanjñaka, and all the types of sounds are known as Viṣaya sanjñaka.

Vāyu and Ākāśa Bhūta Nirupaṇa

Both Vāyu and Ākāśa are amūrta Dravyas. As they are amūrta, they are formless and not visible. Even though they are not visible through cakṣurindriya, the knowledge of Ākāśa and Vāyu can be perceived through Srotrendriya and Sparśanendriya.

Both Sparśa and Śabda are the attributes (guṇas) and always dependent on Dravyas only. There is no independent existence for attributes without Dravya. Action takes place according to

Guṇa through the medium of Dravya. Hence the attributes Śabda, Sparśa should depend on any one of the nine Dravyas.

Anuṣṇa śeeta Sparśa depends on Vāyu. If we accept that Anuṣṇa śeeta Sparśa depends on Pr̥thvi, such type of Sparśa should have the quality of Gandha. But Gandha does not exist in Sparśa. According to the statement, “तत्र गन्धवती पृथ्वी”. Gandha depends only on Pr̥thvi. As such it is impossible to state that Sparśa doesn't depend on Jala bhūta and Tejo Bhūta. Because Jala is cold and agni is hot. Moreover Jala and agni are the dependents of Rasa and Rūpa respectively. Hence these two are not dependent on each other. In that stage, Pr̥thvi, Jala tejas are not Anuṣṇa śeeta Dravyas. Hence the Vāyu bhūta, the fourth one is the dependent of anuṣṇa śeeta Sparśa. In such a way the existence of Amurta Vāyu can be inferred.

Moreover Ākāśa, Kāla, Dik and Ātma are alpervasive. Hence they are not dependents of Anuṣṇa śeeta Sparśa. Mana is in paramāṇu rūpa and invisible. The minute or paramāṇu rūpa Mana can not be touched.

The experience or knowledge of Anuṣṇa śeeta can be had through the twagindriya, that too through the medium of Vāyu bhūta only.

This way, the knowledge of Vāyu can be perceived through Sparśanendriya, which is not perceivable through chakṣurindriya.

Ākāśa, like Vāyu is also not cakṣuṣa Pratyakṣa (invisible). How the attributes Rūpa, Rasa, Gandha, etc are existed by depending on anyone of the Dravyas; the Śabda Guṇa also should depend on any one of the Dravyas. Śabda does not depend on Pr̥thvi because Gandha is not present in Śabda. As Rūpa, Rasa, Sparśa are not present in Śabda, it can not be accepted that Śabda depends on either Jala, Vāyu or Teja. It cannot be proved with any pramāṇa. In that way it cannot be proved with any one of the Pramāṇas that

Śabda is dependent on either Kāla, Dik, Mana or Ātma. Hence the only bhūta, i.e., Ākāśa is the dependent of Śabda. In such a way the existence of Ākāśa is proved.

पञ्चमहाभूत

Five Mahā Bhūtas

The term Bhūta is derived from “भू सत्तायाम्”, means- which exists or which is real. As per the statement “महांति भूतानि महाभूतानि”, as they spread in all the movable (animate) and immovable (inanimate) objects of the universe, they are called as Mahā Bhūtas. The statement “तनोति सर्वान् व्याप्य आस्ते इति तत्त्वम्” confirms the above view.

According to the statement of Muktāvali, “बहिरिन्द्रिय ग्राहा विशेष गुण वत्त्वम् भूतत्वम्”, the object which has the specific quality of perceptibility through external sense organs is known as Bhūtatwa.

The Pṛthvi, Jala, Teja, Vāyu, Ākāśa described above are in Dravya point of view. In Āyurveda these are stated as Mahābhūtas. Though the other philosophers accepted the Dravyas as pañcāmahābhūtas, in the view of Ayurvedic treatment, the Bhūtas have a special importance. Pañca mahābhūta siddhānta has a special place in Ayurveda. This is a moulika siddhānta (basic principle) on which the entire Ayurvedic, philosophy depends. According to Ayurveda all the Dravyas whether they are Auṣadha Dravyas or Āhāra Dravyas, are Pañca Bhoutika.

सर्वम् द्रव्यम् पाँच भौतिकम् अस्मिन्नेवार्थं – च० सू० २७

All the Kārya drvyas of the universe are produced from Pañcamahābhūtas. The prime aim of Ayurveda is, “स्वस्थस्य स्वास्थ सक्षणम्, आतुरस्य विकार प्रशमनम्”, is fulfilled through Pañcamahābhūtas. The treatment is given to the living body (Śarīra) in other words all parts of the body are pañcabhoutika. The Dravyas used for the treatment are also pañcabhoutika. The purpose of Ayurvedic treatment can not be achieved if the Śarīra and auṣadhas

are not pañcabhoutika.

Doṣa, Dhātu, mala, of the body which are pañcabhoutika are receptacles to the body and not perceivable through Pratyakṣa pramāṇa. The Bhoutikatwa of the Bhūtas can be inferred (Anumāna) through their Guṇa and Karma. Like wise, the Bhoutikatwa of other Dravyas also can be inferred through their Guṇa and Karma.

The Āgneya tatwa of Taijasa Dravyas cannot be perceived through direct perception. Even though the uṣṇatwa of the body will be increased when it is used internally.

Example-If the mustard (sarṣapa) seeds which have Āgneya Guṇa are used internally, the Uṣṇatwa in the body increases and dāha (burning sensation), etc are produced. Hence it can be inferred that sarṣapa is Āgneya Dravya through uṣṇatwa Vṛddhi.

Even though different attributes are present in each Mahābhūta, if viewed with Bhoutika point all the mahābhūtas are in equal state.

All the Dravyas are the products of Mahābhūtas. Hence the Dravyas contain one or more attributes of mahābhūtas. One Dravya may contain one mahābhūta in more quantity, while another Dravya may contain the same mahābhūta in lesser quantity. Basing on this principle, some attributes and actions of Dravyas are in more or lesser quantities.

Example : Even though Guḍuci and Candana elevates Pitta, the Pitta śāmakatwa quality of candana is more than that of Guḍuci. It is because the ratio of śīratwa of Jala bhūta is more in candana than that of Guḍuci.

The general description of Pañcamahābhūtas is not available in Ayurveda, as their Sūkṣma roopas are not visible through Cakṣurindriya. Sthūla swarupa of Bhūtas are not the cause for the production of Dravyas.

The Sthūla Bhūtas, viz, Pṛthvi, Jala, Teja, Vāyu, and Ākāśa, which are pereceivable are the transformation of Bhūtas. The intermingling of suksmabhūtas into Sthūla Bhūtas takes place. The realm or tatwa of the minute bhūta is the cause for the creation of Kārya Dravya. Moreover it is the asylum to the similar attributes and actions of the Dravya. Hence gross elements can not be considered as Bhūtas. Unmanifested elements are known as bhūta and manifested as mahābhūta. Generally they are called Pañca-mahābhūtas. The realms of the bhūta are minute and they are perceivable through the inference of attributes and actions. They are not perceivable through Cakṣurindriya.

महाभूत लक्षणम् एवम् गुणम्

Characteristic Features and Attributes of Mahābhūtas

Ayurveda mentioned the following Mahābhūtas, viz, Ākāśa, Vāyu, Teja, Jala and Pṛthvi.

महाभूतानि खं वायुरप्त्रिरापः क्षितिस्तथा ।

शब्दः स्पर्शश्च रूपं च रसोगन्धश्च तदगुणाः ॥ -च०शा० १/२७

Ākāśa, Vāyu, agni, Jala and Pṛthvi are known as five Bhūtas and they are unmanifested. The attributes Śabda, Sparśa, rūpa, Rasa, Gandha exist in Ākāśa, Vāyu, agni, Jala, Pṛthvi respectively. Basing on these attributes the knowledge of the Bhūtas can be had. These attributes are available in these Bhūtas only. They are not available in any other place. Hence they are known as Naisargika gunas.

The Naisargika attributes of Bhūtas are available in other Bhūtas also in apakarṣa rūpa. Caraka describes that the attributes of former Bhūtas intermingle with the latter Bhūtas. This is called Ekottara Parivṛddhi.

तेषांयेकगुणः पूर्वो गुणवृद्धिं परे परे ।

पूर्वः पूर्वगुणश्चैव क्रमशो गुणिषु स्मृतः ॥ -च०शा० १/२८

According to the above statement, it can be said that Śabda is

present in Ākāśa, while Śabda, Sparśa in Vāyu, Śabda, Sparśa, Rūpa in Teja, Śabda, Sparśa, Rūpa Rasa in Jala, Śabda, Sparśa, Rūpa, Rasa, Gandha in Pṛthvi bhūta respectively in Utkarṣa and Apakarṣa state.

As all the Tatwas combined with all other Tatwas and due to paraspara anugraha and paraspara anupraveṣa, all the Tatwas are existed in all the Tatwas. Even though it is called with that particular name basing on the ratio of the particular bhūta.

Example : In Ākāśiya Dravya, the ratio of Ākāśa bhūta is more than the ratio of other Bhūtas. Hence that particular Dravya is named as Nabhasa Dravya.

Apart from the above Naisargika guṇas, Pañcamahābhūtas contain specific attributes and characteristic features also. They depend on elemental (भौतिक) attributes.

According to the following statement of Caraka

खरद्रवचलोष्टात्वं भूजलानिलतेजसाम् ।
आकाशस्य अप्रतीघातो दृष्टं लिङ्गं यथाक्रमम् ॥ -च०शा० १/२९

Pṛthvi, Jala, agni, Vāyu, Ākāśa contain the specific attributes, viz, kharatwa, dravatwa, calatwa, uṣnatwa, apratighātawatwa, respectively. According to Darśanas-Śabda, Sparśa, etc are the attributes of mahābhūtas. Whereas in Ayurvedic treatment, the above specific attributes are more useful and important. Hence in Ayurveda the Śabda and other are mentioned as natural characters and kharatwa, etc are the specific characters of mahābhūtas. All the specific attributes are perceivable through Sparśanendriya or twak.

लक्षणं सर्वमेवैतत् स्पशनिन्द्रियगोचरम् ।
स्पशनिन्द्रियविज्ञेयः स्पशो हि सविपर्ययः ॥ -च०शा० १/३०

The presence and absence of the kharatwādi guṇas are perceivable through Sparśanendriya only. Unobstructiveness of Ākāśa and obstructiveness attribute of Ākāśa are because of sparśaendriya.

Example : While walking, by closing the eyes, if a person gets in contact with any object, then he perceives the knowledge of pratighāta; when the object is removed, he perceives apratighāta Jñāna. These two are because of Sparśanendriya. That is Ākāśa (hollow) or vaccum. Non obstruction is the specific attribute of Ākāśa.

In that way the above specific attributes of five Bhūtas are perceptible through Sparśanendriya. Hence it is known that these are Sparśanendriya Pratyakṣa.

Kaśyapa also confirms the same view-

रवस्याऽप्रतिषेधोलिङ्गम् वायोश्लनम्
तेजसः औष्ठयम् अपां द्रवत्वम् पृथिव्याः स्येयम् । -का०सं०

He stated all the attributes as identical, except of Pṛthvi. Stability is the specific attribute of Pṛthvi. Even though it is stated sthiratwa is the specific attribute of Pṛthvi, it is not acceptable as it is not perceptible through Sparśanendriya and hence it is not included in the above group of attributes.

Bhāvamiśra describes the attributes of Pañcamahābhūtas as follows-

लघुरुरु स्तथा स्निग्धो रुक्षः तीक्ष्ण इति क्रमात्
नभो भूवारि वातानाम् वह्नेरेते गुणाः सृताः । -भा०प्र०

Ākāśa, Pṛthvi, Jala, Vāyu, Agni contain the attributes laghu, guru, snigdha, rukṣa, tīkṣṇatwa respectively.

In Bhāva Prakāśa these are mentioned as naisargika guṇas of Pañcamahābhūtas, which are very prominent in the view of treatment.

पञ्चमहाभूत सत्त्वादि गुण

The Attributes Satwa, Raja, Tama of Mahābhūtas

Though the attributes Satwa, Raja, Tama are present in Pañcamahābhūtas, each attribue is predominant in one particular bhū-

ta. Satwa Guṇa is predominant in Ākāśa, while Raja in Vāyu, Satwa Rajo in tejo Bhūta, Satwa Tamo in Jala bhūta, Tamo in Pṛthvi bhūta.

Suśruta also strengthens the same view by stating:

तत्र सत्त्वं बहुलम् आकाशम्, रजो बहुलम् वायुः, सत्त्वं रजो बहुलम् अग्निः, सत्त्वं तमो बहुला आपः तमो बहुला पृथ्वी –सु० सू० १

Even though Satwa, Rajo, Tamo guṇas are existed in Pañca-mahābhūtas, one attribute or two are predominant in each bhūta. Because of this predominance the mahābhūtas express their identity.

Due to the predominance of Satwa Guṇa, Ākāśa is the cause for prakāśakatwa. The abundance of Rajo in Vāyu is the cause for mobility. The Satwa Rajo Guṇa in agni is responsible for prakāśakatwa and mobility. Satwa Tamo Guṇa in water causes clarity, prakāśakatwa, gurutwa, concealing. As such the predominance of Tamo Guṇa in Pṛthvi causes for concealing. In such a way all the Bhūtas contain Satwa and other attributes except Ākāśa bhūta.

Mahābhūtas can not perform any Kārya (act) independently. They are capable of performing the Kārya through the medium of Kārya Dravyas only. Even though Ākāśa and other Bhūtas are Dravyas, they are comprehended as Kāraṇa Dravyas only.

Basing on the abundancy of the Mahābhūtas the Kārya Dravyas perform their actions.

All the Kārya Dravyas contain naisargika guṇas, viz. Śabda, Sparśa, etc. Viśeṣa guṇas, viz, kharatwa etc and the attributes Satwa, Raja, Tama. Moreover all the Kārya Dravyas contain one or more attributes of guru, laghu etc. With the help of all these attributes all the Kārya Dravyas perform their kāryas.

Opposite qualities and activities do not exist in any one of the Dravyas.

Example : Where the laghu Guṇa exists there guru Guṇa does not exist. As such where the guru Guṇa exists, laghu Guṇa does not exist.

Example : While in Ākuñcana, prasaraṇa does not take place.

महाभूत उत्पत्ति, परस्पर अनुप्रवेशम्

Origin of Pañca mahābhūtas and their intermingling

The mahābhūtas which have distinct characters and attributes are of moola prakṛtimaya. The mahābhūtas are the transformation of mūla Prakṛti. As in the transformation of mahat and ahaṅkāra, Satwa, Raja and Tamo Guṇa are existed in other Pañcamahābhūtas also. Sthāvara jāṅgamātmaka universe has been created by the Pañcamahābhūtas, which have the parts of Pañcamahābhūtas. The specific characters and attributes are present in Pañcamahābhūtas as per the abundancy of the Satwa, Raja and Tama. The gurutwa, sthiratwa, uṣnatwa, drāvatwa, etc. guṇas are present in the animate and inanimate Dravyas also.

This principle is apprehended in Ayurveda in view of the treatment.

Suśruta described how the mahābhūtas and their attributes and actions are utilised in Ayurvedic treatment as follows.

तन्मायन्येव भूतानि तद् गुणान्येवचादिशेत्
तैश्च तल्लक्षणः कृत्स्न भूतग्रामो व्यजन्यत् ।
तस्योपयोगोऽभिहितच्छक्तिसाम् ग्रति सर्वदा
भूतेभ्योहि परम् यस्मान्नास्ति चिन्ता चिकित्सिते ॥ -सु०सू० २

In the evolution process of mahābhūtas, the later bhūta is produced from the former bhūta. Hence the attributes of the former Bhūtās are passed through or entered into the later bhūta.

According to this principle in the evolution process Ākāśa is created itself in the beginning. It is Nitya and Vibhu. Śabda is the

naisargika attribute of Ākāśa. Hence the Śabda is also Nitya or permanent, when Ākāśa is only present, Śabda also exists in it. According to the statement आकाशाद् वायुः, Vāyu bhūta is born out of Ākāśa and it contains its naisargika quality of Sparśa. Śabda also passes into Vāyu bhūta. Further, according to the statement वायोरग्निः, agni bhūta is born out of Vāyu bhūta. Hence in agni bhūta there exists attribute of rūpa along with Śabda, Sparśa of former Bhūtas. Further, according to the statement 'अग्नेरापः' Jala bhūta is formed from agni and it contains naisargika attribute of Rasa alongwith agni attributes. Finally according to the statement 'आदभ्यः पृथ्वी', Pr̥thvi is produced from Jala and contains the naisargika attribute Gandha alongwith Jala attributes.

Likewise one more attribute increases in the later bhūta than that of former bhūta.

Caraka strengthens the same view by stating-

तेषाम् एक गुणः पूर्वो गुणवृद्धिः परे परे ।
पूर्वः पूर्वगुणश्चैव क्रमशो गुणिषु स्पृतः ॥ -च० रा० १/२८

In schematic representation the intermingling of Pañca-mahābhūtas is as follows-

- | | | |
|-----------|---|---|
| (1) Ākāśa | - | Śabda Tanmātra-1 |
| (2) Vāyu | - | Śabda Tanmātra-1
Sparśa Tanmātra-2 |
| (3) Agni | - | Śabda Tanmātra-1
Sparśa Tanmātra-1
Rūpa Tanmātra-2 |
| (4) Jala | - | Śabda Tanmātra-1
Sparśa Tanmātra-1
Rūpa Tanmātra-1
Rasa Tanmātra-2 |

(5) Pṛthvi	-	Śabda Tanmātra-1
		Sparśa Tanmātra-1
		Rūpa Tanmātra-1
		Rasa Tanmātra-1
		Gandha Tanmātra-2

The above principle is known as the principle of 'Tṛvṛttikaraṇa'.

As per this principle only Pṛthvi has all the naisargika attributes of all the Bhūtas. Ākāśa contains only Śabda Tanmātra, Vāyu contain only Śabda and Sparśa Tanmātra and so on.

Ayurveda does not accept this principle, because all the Dravyas according to ayurveda are pañcabhoutika. Hence all the Bhūtas should intermingle with other Bhūtas and contain the attributes of all the mahābhūtas.

In the Tṛvṛttikaraṇa siddhānta the intermingling of the Bhūtas is not taking place.

Hence Ayurveda adopts the pañcikaraṇa siddhānta of Vedānta Darśana.

Pañcikaraṇa Siddhānta

According to this all the Bhūtas intermingle with other Bhūtas. This is called अन्योन्यानुप्रविष्ट.

The Ākāśa bhūta enters in all the other four mahābhūtas. Vāyu bhūta passes through all the four Bhūtas. Like this all the Bhūtas intermingle with other Bhūtas. Gross elements are born out after intermingling with each other of the Mahābhūtas. In the process Ākāśa bhūta contains 1/2 part and the remaining Bhūtas are in 1/8th parts. In this way all the bhūtās are produced.

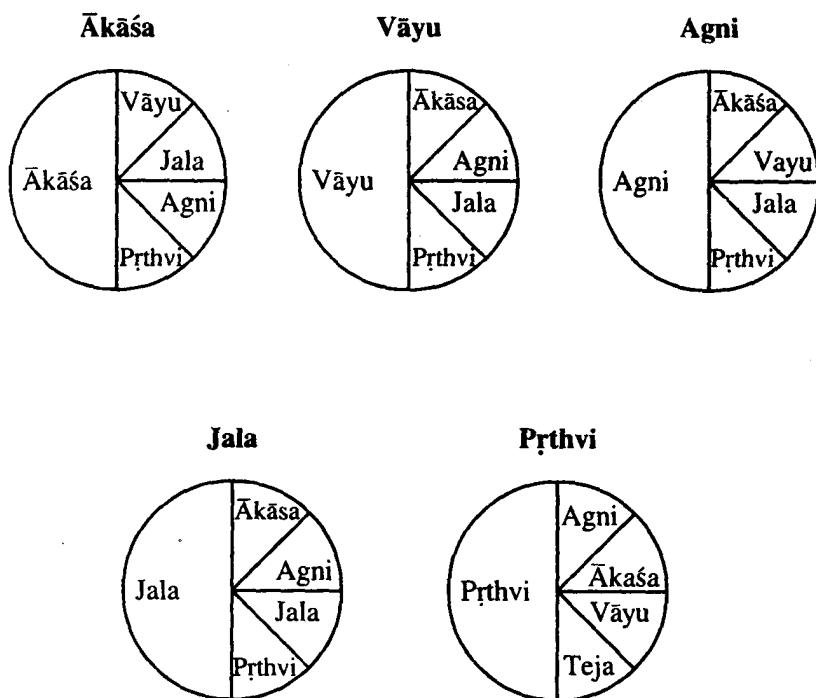
The following schematic representation shows the above process clearly.

	Ākāsa	Vāyu	Agni	Jala	Pr̥thvi
Ākāśa	1/2	1/8	1/8	1/8	1/8
Vāyu	1/8	1/2	1/8	1/8	1/8
Agni	1/8	1/8	1/2	1/8	1/8
Jala	1/8	1/8	1/8	1/2	1/8
Pr̥thvi	1/8	1/8	1/8	1/8	1/2

Even though the Bhūtas are intermingled with each other, the distinct attributes are expressed in the Dravyas.

Suśruta strengthens the same view, by stating-

अन्योन्यानु प्रविष्टानि सर्वाण्येतानि निर्दिशेत् स्वे स्वे द्रव्येत् सर्वेषां व्यक्तम्
लक्षणमिष्यते -सु० स० १



Pr̥thvi	Jala	Teja
Agni	Agni	Ākāśa
Jala	Ākāśa	Vāyu
Ākāśa	Vāyu	Jala
Vāyu	Pr̥thvi	Pr̥thvi

Vāyu	Ākāśa
Agni	Agni
Ākāśa	Vāyu
Jala	Jala
Pr̥thvi	Pr̥thvi

Concept of Kāla - Kāla Nirupanā

Kāla (meantime) or Samaya. Apart from darśanās, Kāla has a prominent role in Ayurveda. Ayurveda accepts that Kāla is also a Dravya. Kāla is the cause for the changes of the Dravyas. As all the Kārya Dravyas are produced through Kāla, Kāla is the instrumental cause for the production of Kārya Dravyas. It is Anādi, ananta and has continuous mobility. It cannot be arrested even in space (Dik) also. All the actions mentioned in Ayurvedā depend on Kāla. The knowledge of Roga and its treatment is inferred through Kāla only. According to Ayurveda Kāla produced itself.

Origin of Kāla Śabda (Kāla Śabda utpatti)

Kāla Śabda is derived from Ka Kara and A Kara of the word kala and lakāra of Lee Dhātu.

KA + A + LA = Kāla

काल शब्द परिभाषा, लक्षण

Definition, characters, etymology of Kāla

१. कलनात् सर्वभूतानाम् स कालः इति परिकीर्तिः

As it gets together the entire objects in the universe, it is known as Kāla.

२. स सूक्ष्मामपि कला नम्यते इति कालः –सु०सू० ६/२

As it has continuous mobility and it can not stop even a second, it is known as Kāla.

३. सकलयति कालयती वा भूतानि इति कालः –सु०सू० ६

As the birth, existence and death are depend on this, it is called as Kāla.

४. अतीतादि व्यवहार हेतुः कालः स च एको नित्यः विभूष्ण –त०सं०

As it is the cause for past, present and future, it is known as Kāla. It is omnipresent, alpervasive and eternal.

५. कालो हि नाम स्वयं भूः अनादि पद्ध्य निधनो अत्र रस ।

व्यापक् संपत्ति जीवितमरणे च मनुष्याणाम् आधते ॥

Kāla is God. It is created itself. It has neighter beginning, middle, nor ending. It is the instrumental cause for all the products. It is a receptacle to the entire universe. It carries away all the human beings near to death or towards death.

६. कलयती मृत्यु समीपं नयतीति कालः –डल्हण

As it takes away all the Kārya- Dravyas near to death or towards death it is defined as Kāla.

७. सुख दुःखाभ्याम् भूतानि योजयति इति कालः

As it brings Sukha and duhkha to the entire living beings it is called Kāla.

According to Ayurveda Kāla is a Dravya. Guṇa and Karma are existed with intimate relation in every Dravya. The action, movement and the attributes paratwa, aparatwa exist in Kala with intimate relation. Hence it is known as Dravya. Paratwa and Aparatwa is decided by Kāla. Elder and younger, bigger and smaller, etc are decided by paratwa and aparatwa respectively, which are the attributes of Kāla.

काल का औपाधिक भेद

Conditional divisions of Kāla

Even though Kāla is stated as Eka, Nitya, for the usage, it is divided into past, present and future and further it is divided into Kṣaṇa, Nimeśa, Dina, Māsa, Rtu, Āyana, Varṣa, etc. These divisions are due to the actions or movement of the Sun. The above divisions are not actual divisions. They are the limitations of Kāla. But it is only one and one only.

But for the daily usage the Kāla is divided by Suśruta as follows in sūtra sthāna.

- | | |
|------------------------|------------------------------------|
| 1. Akṣi Nimeśa | - utterance time of laghu akṣara |
| 2. 15 Akṣi Nimeśa | - 1 kāṣṭā |
| 3. 30 Kaṣṭa | - 1 kalā |
| 4. 20 Kalā | - 1 muhūrta |
| 5. 30 Muhūrta | - 1 day and night |
| 6. 15 Ahorātra | - 1 pakṣa (Śukla and Kṛṣṇa) |
| 7. 2 pakṣa | - 1 māsa |
| 8. 2 māsa | - 1 Rtu |
| 9. 3 Rtu | - 1 ayana (Uttrāyaṇa, Dakṣiṇāyaṇa) |
| 10. 2 ayana or 12 māsa | - 1 saṁvatsara |
| 11. 5 saṁvatsara | - 1 yuga |

Kāla Pradhānya in Ayurveda

Importance of time in Ayurveda

Ayurveda has given an important place to Kāla. The creation, existence and destruction depends on Kāla. The production of Doṣa, Dhātu, diseases, Śarīra Kṣamatwa, manifestation of the diseases, etc, are particularly related with Rtu and other Kālas.

Suśruta while mentioning the Ṣaṭ Kriyā Kālas has given much more importance to Kāla. The Saṅcaya, Prakopa, Prasara,

Sthāna Samśraya, Vyakti, Bheda of the disease are related with Kāla.

Caraka described that Kāla is transformation. “कालः पुनः परिणामः” Caraka classified the Kāla into two types, Nityaga and Avasthika.

Nityagakāla is that which has mobility always. It is sub classified as year-Uttarāyaṇa and Dakṣināyaṇa. Śīta, Uṣṇa, Varṣā, Vasanta, etc Śatṛtus, etc and Chaitra, Vaiśākha etc. twelve types.

Avasthika Rūpa Kāla is otherwise known as Aturavastha Kāla. It indicates the state of patient. The state of the disease, the state of Doṣa, Dhātus, etc come under Avasthika Kāla. The prescribing of auśadha and āhāra depend on the state of the age, Doṣa, disease and the individual. In this way the Kāla is useful in Ayurveda.

While inducing medicines Kāla has given importance. 10 Auśadha sevana Kālas in Ayurveda are as follows.

- | | | |
|-----------------|---|---|
| 1. Abhakta | - | Empty stomach |
| 2. Prāgbhakta | - | Before diet |
| 3. Adhobhakta | - | After meals |
| 4. Madhyabhakta | - | In the middle of a meal |
| 5. Antarabhakta | - | In between two meals |
| 6. Sabhaktā | - | Along with meal |
| 7. Samudga | - | With each lumps |
| 8. Muhurmuhuhu | - | Frequently |
| 9. Satgrāsa | - | After taking one or two lumps or alongwith the lump |
| 10. Grāsanṭara | - | In between two lumps. |

Time for collection of herbs is also mentioned in Ayurveda. The time for collection of leaves, roots, fruits, flowers, etc were also described in detail.

Vāgbhaṭṭa describes that the Hina, Mithya, Atiyoga of Kāla, artha, Karma are the causes for disease and samayoga causes healthy state.

Dik Nirupana

Concept and description of space

Space (Dik) has an important place like other Dravyas. The place and existence of a subject can not be stated without space. Vaiśeṣika's view is that the cognition or Jñāna of a particular thing is to the east or west, north or south, distant or near can be had from the Dik. Daily expression and routine work is to be paralysed without Dik. Hence Dik has been given important place.

Definition

१. प्राच्यादि व्यवहार हेतु दिक्
सा चैको विभ्वो नित्या च' -त० सं०

In Tarka Saṅgraha, the definition is described as follows-'through which Dravya the cognition of prācyadi Dik is possible is called Dik. Dik is omni present, alpervasive and Nitya (eternal).

२. दूरान्तिकादि धीर् हेतुरेका नित्यादि गुच्यते
उपाधि भेदादेकापि प्राच्यादि व्यपदेशभाक् ।

According to Muktāvali- Dik is defined as the Dravya which is the cause for getting the knowledge of distant place and near place. Even though it is one and only one it is divided into prācyādi diśā. This is also actual division. They are the limitations like Kāla. It is Nitya or permanent one.

3. Through which Dravya the cognition of that, this Dravya is existed at a particular distance from a particular Dravya and near is called as Dik.

Even though it is classified into various diks for daily usage, it is one and one only omni present. Even though if a person goes mile after mile in one direction he can not see the end of that par-

ticular direction or Dik. Hence it can be stated that Dik is Nitya. Like Kāla Dik is also विषुः, (alpervasive)

Dik as Dravya

The activity provides knowledge of distance and nearness and the attributes, Saṅkhyā, Parimāṇa, Pṛthaktva, Saṁyoga, Vibhāga are existed in Dik. Hence it is also called Dik.

As the elderly and younger is mentioned through Kāla the desika paratwa and aparatwa is mentioned through deśa.

This particular object is at a particular distance is called desika paratwa and this particular object is near is called desika aparatwa.

Cognition of the distance and nearness of Ghāṭa and pata is due to Dik.

Divisions :

Though Dik is unitary it has been divided into ten types for the convenience of expressions.

They are particular conjunctions in relation to the region of rising Sun.

The following ten are the diks, viz, प्राची, प्रतीची, उदीची, अवाची, आग्रेय, नैरुति, वायव्य, ईशान्य, ब्राह्मी, नागी

1. Prāci (East)

“आदित्य संयोगात् भूत पूर्वात् भविष्यत् भूताश्च प्राची”

The Dik with the conjunction of the Sun in the present, past and future times is Prāci or East.

“प्रथम मञ्ज्यतीति प्राची, प्रागश्या मंचति सूर्यः इति प्राची”

In which Dik the sun rises or the sun is visualised foremost is called Prāci.

“तत्र उदयाचल मूर्तविच्छिन्ना दिक् प्राची”

The Dik which is nearer to the Udayācala is called Prāci.

The direction in the vicinity of the rising mountain is called Prāci or Pūrva.

2. Pratīci (West)

“प्रत्यक् अंचति इति प्रतीची”

The Dik in which the sun sets is called as pratīci. Vicinity of the Sun is in West is called Pratīci.

“अस्ताचल सन्निहिता च दिक् प्रतीची”

The direction in the vicinity of the setting mountain is pratīci.

The direction which is nearer to the Sunset or Astācala is called Pratīci.

3. Udīci or Uttara (North)

“उदगश्यामंचति सूर्य इति उदीची”

“उदगंचतीति उदीची”

The Dik in which the Sun moves to upward direction or while facing towards east, the left side or left direction is called उदीची or Uttara.

“मेरु सन्निहित मूर्त्तवच्छिन्नादिक् उदीची”

The direction which is nearer to Meru parvata is called North.

The direction in the vicinity of the mountain Meru and lying to the left hand of a man facing the east is Udīci or Uttara.

4. Avāci or Dakṣiṇā (South)

“अर्वश्यागश्या मंचति सूर्य इति अवाची”

“अरवागंचति इति अवाची”

The Dik where the sun moves downward direction is Avāci or Dakṣiṇā.

The direction opposite to the mountain Meru and lying to the right hand of a man facing the east is Avāci. It is very nearer to Vindhya cala.

Āgneya : The direction between the east and south is Āgneya or Dakṣiṇa Pūrva.

Nairuti : The direction between the south and west is Dakṣiṇa Paścima or Nairuti.

Vāyavya : The direction between the west and north is Utta-ra Paśchima or Vāyavya.

Eśānya : The direction between the North and East is Uttara Pūrva or Eśānya. These four are called sub directions (Upadisi).

Brāhma : The upper direction or Urdhwa Dik.

Nāgi : The downward direction or Adah Dik.

Dik is eternal and all pervading. It is an instrumental cause of all effects.

Dik and Ayurveda

In Ayurveda Dik is mentioned as one of the nine Dravyas. Special attributes take place in Dravyas in distinction of the direction.

In Ayurveda prime importance was given to Dik and Prakṛti and residential areas along with other fundamental principles.

1. The Vāyu blowing in different directions has a great influence on Doṣa, Dhātu and Mala.

a) The Vāyu blowing from east provokes Rakta and Pitta.

b) The Vāyu blowing from west provokes Vāta.

2. Ayurveda mentioned the direction in which proper Auṣadha Dravyas are obtained.

a) The auṣadha Dravyas obtained from Himavat parvata region are the best among all and they have Śīta vīrya.

b) The auṣadha Dravyas obtained from Vindhyačala are Uṣṇa vīrya.

3. In Rasa śāstra proper directions were described, for the construction of Rasa śāla and keeping the Dravyas.

The places for construction of Cikitsālaya, residential, kitchen and other are located according to Dik.

4. Rivers flowing in the western direction are whole some in Vasanta (March-April); northern wind is cool in Hemanta (November-December); the Southern wind excites passion in Vasanta, South western wind is unpleasant in Griṣma (May-June), etc.

5. The qualities of air and water are due to the region lying to that particular direction.

Ātma Nirupana

Definition of Ātma

Ayurveda has given due importance to Ātma. Even though it is mentioned as one of the Nava Kāraṇa Dravyas, it is the cause for producing Cetanatwa in sendriya dravyas. In Ayurveda Ātma is mentioned as Puruṣa. In determining Ātma, Ayurveda adopted Pramānas, like Pratyakṣa and Anumāna.

The wise recognised the importance of Ātmatatwa and they investigated it thoroughly.

The word Ātma is derived from the Dhātu, ‘अतसातत्त्वं गमने’

‘सतिभ्यां मनिन् मनिणौ इति मनिणो’-which means, which has continuous motion always is called Ātma, which in motion is चेतन. Ātma only in the universe has mobility. All the other objects are अचेतन.

आत्म लक्षण

Feature of Ātma

In Tarka Saṅgraha, the characteristic feature of Ātma has been said as, “ज्ञानाधिकरणं हि आत्मा” which means the seat of Jñāna is Ātma.

ज्ञानाधिकरणं हि आत्मा निरविकारोऽद्वितीयकः अनादि निधनो व्यापी जीवो
सोपाधिकस्तु सः उपाधि परि निरमुक्तः केवलतत्त्वम् प्रपद्यते

According to the above statement, Ātma is the seat of Jñāna

(knowledge). It is devoid of the Vikārās, changes, alterations viz, Janana, Marana, Astitwa, Viparīta Pariṇāma, Vṛddhi, Kṣaya; it is omni present. It has no beginning and no destruction and is alper-vasive. When it is limited to the living bodies it is known as sentient (जीव). When it is devoid of or relieved from the limitations, it gets Mokṣa or Kaivalya.

Ātma is a Dravya. Jñāna presents in Ātma with Samavāya sambandha. Ātma perceives the knowledge of the objects which is first perceived through Indriyas.

The knowledge or cognition perceived through Indriyas and Indriyārthas does not exist in other eight Dravyas, viz, ākāsa, etc. As Jñāna is an attribute, it should depend on any one of the Dravyas. Jñāna is not present in the other eight Dravyas, viz Ākāśa and other Dravyas. Hence the ninth Dravya, Ātma is the substratum of Jñāna. As such the existence of Ātma is proved through Anumāna pramāṇa.

Though Ātma is a Dravya it cannot be perceived through Pañca Jñānendriyas. It can be proved with the help of aptopadeśa or Anumāna. Some Nāstikas opine that Śarīra is Ātma.

Some opine that, as knowledge of the object is perceived by Indriyas, Indriyas are Ātma.

Some opine that Indriyas accompanied with Mana perceive the knowledge of an object, hence Mana is Ātma. Actually it is not like that. Ātma is entirely different from Śarīra, Indriya and Mana. The same view was given in 'Muktāvali' as follows-

आत्मेन्द्रियाधिष्ठाता कारणम् हि सकरुकम्

शरीरस्य न चैतन्यम् भूतेषु व्यभिचारतः

तथात्वम् च इन्द्रियाणाम् उपधते कथम् स्मृतिः

मनोरपि न तथा ज्ञानाद्य न ध्यक्षं तथा भवेत्

Ātma is the adhiṣṭhātā or kartā of Indriyas. There should be one kartā for each Kārya. As movements are not present in the

body after death, caitanya is not an attribute to the body. As movement is absent in the dead body, it cannot be said that Ātma and Śarīra are the same. While the Indriyas are defective, Indriyas are incapable of perceiving the knowledge of an object, cetanatwa is not the attribute of Indiryas. If the Indriyas are effected how the memory power is produced? The knowledge perceived through Mana, viz Sukha and Dukha are also not perceivable through Pratyakṣa pramāṇa. Hence Mana is also not caitanya.

Ātma is eternal, undestructive, Nitya Dravya. Neither abhighāta nor destruction takes place in Ātma. Ātma is आश्रय (aśraya) for the attributes, viz, Buddhi, Sukha, Duhkha, Icchā, Dweṣa, Prayatna, Dharma adharma, Saṃskāra etc. The above attributes are not present in either Śarīra, Indriya or Mana. Hence Ātma is an independent, individual Dravya, which is distinct from Śarīra, Indriya and Mana.

The word 'Ahām' अहं is frequently and commonly used by the people, it is actually used for Ātma only.

The people consider that the Ātma and body are the same. One accepts that Śarīra is the Ātma uses the word 'ātma' for the body only.

If it is accepted that Ātma and Śarīra are the same, the caitanya should exist in dead body also. It also has to perceive the knowledge of an object. But actually it is not happening. Moreover if the parts of the body like hands and legs are destructed, the body should also be destructed. But the particular part is only being desructed. If it is accepted that Śarīra is Ātma, Ātma also should be destructed after death alongwith Śarīra. But it is not happening. Hence Ātma is entirely different from Śarīra.

Indriyas are also distinct from Ātma. Indriyas are bhowtika. They are capable of perceiving the knowledge of the Bhoutika viśayas (physical objects) only. Jñāna does not exist with samavā-

yi relation in Indriyas. Caitanya itself does not exist in Ātma.

If it is accepted that Indriyas are the Ātma, then Ātma should also be in 5 types. But the internal soul is one only. In that particular state the knowledge perceived by the Indriyas should be in one form.

But actually it is not like that. More over if one Indriya is defective the Jñāna of that particular Indriya should be perceivable through another Indriya. But actually it is not happening.

The internal soul (अन्तरात्म) is one only. Hence Ātma is entirely varient from Indriyas also. Some people opine that Mana is Ātma. In their view mana is eternal (नित्य). Indriyas perceive the knowledge accompanying Mana. Hence they opine that Mana and Ātma are the same. But this view is not correct. Even though Mana is eternal, the eternality is not the cause for stating that Ātma and Mana are one and the same. As it is in anu rūpa, Mana is not visible. Alike Ātma, Mana is also not a Pratyakṣa Dravya. The Dravyas which are perceivable through Indriyas are called as Pratyakṣa Dravyas. The Dravyas should be either in mahat Parimāṇa or in special shape if they are perceivable through Indriyas. The cognition produced through the conjunction of Indriyas and indriyardhas is called 'pratyakṣa'. Paramāṇus and dwyanukas are not visible. As Mana is also in anurūpa it is not visible.

If it is accepted that Ātma and Mana are the same, the Indriyas should perceive the knowledge of the objects in the state of nirdrā also. But even through cetanatwa exists, Indriyas cannot perceive the knowledge while sleeping.

The attributes of Ātma, viz, Sukha, Dukha, Icchā, Dweśa, etc also should happen in Mana also. As Mana is invisible the Sukha, Dukha, etc are also invisible.

Due to the above reasons Mana is also entirely different from Ātma.

In the darśanik school of thought Ātma is classified as (1) Jīvātmā (2) Paramātmā.

Jīvātmā : By existing in all the living bodies, the Jīvātmā is the kartā for all the activities and bhoktā of the results of all deeds through the medium of Śarīra. Jīvātmā is the seat for Sukha, duḥkha, etc with invariable relation. He has limited powers and alpajñā. Jīvātmā is the assylum for the adhyātmika attributes like Sukha, duḥkha etc.

It is distinct in various bodies and alpervasive in the entire body. When it is moving in all the bodies while accompanying with Śarīra, Indriya and Mana it is known as Jīvātmā.

As he is the kartā and bhoktā for all deeds, this Jīvātmā is eligible for both bandha and Mokṣa.

Paramātmā : Paramātmā is entirely different from Jīvātmā. He knows all the things of the universe. He is having super powers, eternal and he is the seat of Jñāna or knowledge. He is also called Iśwara, Nitya, vyāpaka and eka. As he is Rūpa, Rasa, Gandha Sparśa rahita and is invisible. As he is atīta from Sukha, Duḥkha, etc he is not pērceivable through Mana also. One can perceive the knowledge of the existence of Ātma or Iśwara either through āptopadeśa or Anumāna only.

There should be one kartā for the creation of all the Kārya Dravyas of the universe. Without kartā Kārya Dravya can't be created. Human power is not capable of creating the Dwyaṇukadi Dravyas. Hence Iśwara or Paramātmā creates, controls and de-structs all the Kārya Dravyas.

Which is samavāyi Kāraṇa for Anitya Jñāna and attributes like Sukha, duḥkha, is Jīvātmā, while the seat for Nitya Jñāna and attributes viz, Icchā etc is the Paramātmā.

आयुर्वेद आत्मभेदः

Classification of Ātma as per Ayurveda

Even though the description of Ātma is elaborately carried out both in Ayurveda and Darśanas there is a difference between their aims.

According to Darśanas Ātma was discriminated to attain mukti or kaivalya. To liberate the Ātma from Karma bandhanas, the real form of Ātma was substantiated in Darśanas.

Whereas in ayurveda the Ātma tatwa was described keeping in view of the main aim of Ayurveda, i.e. protection of health of a healthy individual and alleviation of the doṣas or diseases of a patient. To fulfil the above aim, the body accompanies Ātma, Mana, Indriyas is essential. Such type of body is the subject matter of swāsthya, diseases and Cikitsā. Śarīra without life is not useful for fulfilling the aim, i.e. swāsthya rakṣaṇa and rogopaśamana. Treatment can not be given to mṛta Śarīra in which the cetanatwa is absent. In such a way there is no importance to Ātma without Śarīra, Indriya and Mana.

Even though Mokṣa to Ātma and relieving from the bindings of the universe have been described in Āyurveda it is connected with swāsthya and disease only. The main aim of ayurveda is to maintain swāsthya with treatment to the Śarīra accompanied by Ātma, Dharma, Artha, Kāmas are given more importance in Ayurveda than Mokṣa. The dharma, artha, kāmas which are called as 'Trivargas' are only practicable in the body which is accompanied by Ātma.

Keeping the above reasons in view the Ātma was described as 'Puruṣa' in Ayurveda. According to the definition, "पुरि शरीरे शेते वसति इति पुरुषः" who lives in the body which is otherwise called Pura is called as Puruṣa.

The Puruṣa or Ātma is classified in Ayurveda into 3 types.

- (1) Parama Ātma or parama Puruṣa. (Supreme soul).
- (2) Ativāhika Puruṣa or (Sūkṣma Śarīra Yukta Ātma) सूक्ष्म रूप पुरुष
- (3) Sthūla cetana Śarīra or Karma Puruṣa.

Paramātma : Absolute soul,

Parama Puruṣa : Supreme soul

निरविकारः परस्त्वात्मा सत्त्वं भूतं गुणेन्द्रियैः ।
चैतन्येकारणं नित्योद्दृष्टा पश्यति हि क्रियाः ॥ -च०शा० १

The eternal soul or Paramātma is nirvikāra. He is devoid of vikārās or doṣas, viz, Janana, Astitwa, Maraṇa, Viparīta Parināma, Vṛddhi and Kṣaya. When the Paramātma combines with Mana, Pañcamahābhūtas and their attributes viz Śabda, Sparśa, Rūpa, Rasa, Gandha, Satwa, Raja, Tama and the ten Indriyas, It causes for cetanatwa (consciousness). He is eternal and an observer. He always observes all the activities of the universe.

Such Paramātma which is Caitanyavantā and Jñānavantā combines with the other realms and causes for the creation, existence and destruction of the universe.

Because of the past deeds it enters into the bodies of the daiva and manuṣya and roaming. In such a way when it holds various types of bodies it is called Jīvātmā instead of Paramātmā.

The soul is eternal. But the knowledge depends on Ātma is not eternal. It cannot be said that when Jñāna is Anitya the dependent Ātma is also Anitya. This is like the अनित्य of Śabda which is the quality of Ākāśa- the later being Nitya. In such way Ātma is also not Anitya. As production and destruction is absent in Paramātma, it is eternal.

ज्ञः साक्षीत्युच्चते नाज्ञः साक्षीत्वात्मा यतः स्मृतः ।
सर्वे भावाहि सर्वेषाम् भूतानामात्म साक्षिका ॥ -च०शा० १

Caraka mentions that the Paramātma is the witness of all the

activities of the universe, as he is an observer of all the activities.

It is only he, who knows things can stand as a witness. He who doesn't observe the activities cannot be called as a witness. The Paramātma observes all the attributes, actions etc of Bhūtas. Things cannot be witnessed by Acetana Dravyas like stone, etc.

Caraka says that the combination of Pañcamahābhūtas and Ātma are called Puruṣa. Hence all the activities of Pañcamahābhūtas are witnessed by the Paramātma.

खाद्यः चेतना षष्ठाधातवः पुरुषः स्मृतः -च०शा० १

Caraka further describes that the Paramātma can't be perceived by any, for eternity is not caused any thing. Hence the absolute soul is unmanifested and imperceivable.

तदेव भावा दग्धाह्यम् नित्यत्वम् न कु तक्ष्णन ।

भावाज्ञेयम् तदव्यक्तम् अचिन्त्यम् व्यक्तमन्य था ॥ -च०शा० १

Caraka while describing Paramātma further mentions that the Paramātma is uncreated. He is the knower of creation, eternal, alpervasive and undestructable.

Caraka describes Paramātma as Avyakta, kṣetrajña, śāśwata, Vibhu and avyaya.

अव्यक्तात्मा क्षेत्रज्ञः शाश्वतो विभुरव्ययः -च०शा० १

In Ayurveda the word "Avyakta" is used in the sense of Paramātma or Prakṛti and Puruṣa. According to Vaiśeṣika Darśana the combination of Prakṛti and Puruṣa is called Ayyakta.

This Avyakta is the only basic cause for evolution: But in Sāṅkhya Darśana it is mentioned that Prakṛti or nature is the basic cause for evolution. That Prakṛti is known as Avyakta. Here the Avyakta word is used in the sense of paramātma who is Nitya.

Where as the rasi Puruṣa which is visible through Indriyas is Anitya. As the rasi Puruṣa is perceivable through Indriyas he is Anitya.

Avyakta Puruṣa or Paramātma is perceivable only through

his symptoms or inference. As it is atīndriya it is not visible through Bhoutika Indriyas. Caraka also confirms the same opinion by describing-

व्यक्तमैन्द्रियं चैव गृह्णते तद्यदिन्द्रियैः ।

अतोऽन्यत् पुनरव्यक्तं लिङ्गमाह्यमतीन्द्रियम् ॥ -च०शा० १/६२

The vyakta Puruṣa can be perceived through Indriyas where Avyakta is not like that. As it is not perceivable through Indriyas, it is called Avyakta.

All the other Tatwas except Paramātma, which are created are known as kṣetra, i.e. corpus.

As he knows about all the manifested objects Paramātma is known as kshetrajña.

Caraka mentions that this Paramātma is neither created nor destracted. The Puruṣa which has no beginning is Nitya.

अतिवाहिक पुरुष और सूक्ष्मशरीर युक्त आत्मा

Ativāhika Puruṣa : soul responsible for transmigration or soul with subtle body

In Ayurveda the ativāhikā Puruṣa is also known as 'Sūkṣma Śarīra yukta ātma' and 'Liṅga Śarīra dhāraka ātma'. Ayurveda only described about this Ātma. This was not described in Darśanas. The then seers had a doubt about how the soul enters from one body to another body. They got answer through their super natural vision. After the elemental body gets pañcatwa, the Ātma leaves such body in a subtle form and again this subtle form Ātma only unites with another body and is reborn again. As it is very subtle in form it is not visible from elemental naked eyes. He is visible only through super natural vision.

This invisible form of Ātma accompanying with the body is known as "Ativāhika Puruṣa".

Though Paramātma is alpervasive, eternal and omni present,

if it is viewed that in every body one Ātma is present, we feel that the paramātmas are innumerable. While in dissolution all these invisible ātmas vanish into eternal soul.

After completion of dissolution, in the new evolution, such type of each Ātma gets one linga Śarīra or Sukṣma Śarīra. Such combination of Ātma with subtle body continues upto another dissolution. In the evolution process this Ātma with subtle body only leaves the body at the time of death and enters into another body. As Mana also accompanies this Sukṣma Śarīra yukta Ātma, he leaves one body and enters another body. As janmāntara saṅskāra is present in Mana it surrenders by that saṅskāra and travels from one body to another body.

At the time of Śukra Śoṇita Samyoga, this Ātma enters into the uterus and holds the other bodies.

As a human being leaves the old clothes and wears new clothes, this invisible Ātma also leaves the old body and holds another new body.

Bhagavadgitā also substantiates this view by saying-

वासांसि जीणन्नि यथा विहाय नवानि गृह्णाति नरोऽपराणि
तथा शरीराणि विहाय जीणानि अन्यानि संयाति नवानि देहे”-भगवद्गीता

When Ātma leaves the old body it is tied with the good and bad deeds. Ātma performs so many deeds (good and bad) through the medium of the the body. To experience the effects of the good or bad deeds, this Ātma again holds another body.

That body again experiences the effects of the past deeds and performs good and bad deeds again. This process continues till the Ātma gets liberation from the bondage of deeds. Ultimately when this Ātma relieves from all the bondages, it attains Mokṣa or salvation. Until that period this Ātma travels in various bodies. By performing tapas and after destruction of the deeds this Ātma gets liberation from the ties of the deeds.

Caraka describes, about how this Ātma leaves one body and enters another body as follows-

भूतैश्चतुर्भिः सहितैः सुसूक्ष्मैर्मनोजवो देहपूर्णैति देहात् ।

कर्मात्मकत्वात्र तु तस्य दृश्यं दिव्यं विना दर्शनमस्ति रूपम् ॥-च०शा० २

The Ātma accompanying with four subtle Bhūtas, viz, Pṛthvi, Jala, Teja and Vāyu leaves the dead body with the speed that of manovega and enters into another body. This happens due to the effect of past deeds only. The transmigration of this soul cannot be perceived by any other except the divine vision.

Even though it is stated that Ātma is niṣkriya, by accompanying Mana he is doer of all the good and bad deeds and he is the कर्मफल भोक्त. Enjoyer of the results of deeds.

This Ātma which is tied with the good or bad past deeds accompanying with subtle Bhūtas, viz, Sparśa Tanmātra, Rūpa, Rasa, Gandha Tanmātra and Mana transmigrates in various bodies. Mana is the cause for these transmigrations. As Ākāśa is kriyāsunya, it does not enter in the uterus. As it is alpervasive and having the attributes of avakāsa pradana it exists in the uterus from the beginning. Hence only four subtle Bhūtas always accompany the Ātma.

Mana, Buddhi, Ahankāra and the attributes, viz, Satwa, Raja, Tama are always present in the subtle Ātma. Due to the abundance of Rajo Guṇa six, Satwa Guṇa seven, and the abundance of Tamo Guṇa three Manasa Prakṛtis exist in this subtle Ātma. In Ayurveda this subtle body is called as "Ativāhika Puruṣa".

Some Acāryas opine that the following seventeen Tatwas, viz, Pañca Jñānendriyas, Pañca tanmātras, Pañca prāṇa, viz, prāṇa, apāna, udāna, vyāna, samāna, Mana and Buddhi exist in this Suksma Śarīra.

As this is destracted at the time of dissolution “लयं गच्छति” it is called as Liṅga Śarīra.

अतिवाहिक पुरुष लक्षण

Characteristic features of Ativāhika Puruṣa

Caraka described the characteristic features of Ativāhika Puruṣa as follows-

स सर्वगः सर्व शरीरभूच्च स विश्वकर्मा स च विश्वस्तपः ।

स चेतनाधातुरतीन्द्रियश्च स नित्ययुक् सानुशयः स एव ॥-च०शा० २/३२

He is omnipresent, can enter any physique, can perform any action, can take any shape. He is the conscious element, he is invisible through any perception. He is always associated with Mana, Buddhi and Indriyas from evolution to dissolution and he gets involved with attachments, viz. Rāga, Dweśa, Sukha, Dukha, etc.

He remembers or recollects all the matters with the help of Mana, perceives the knowledge of Darśana Sparśana, etc with the help of various Jñānendriyas, performs various actions with the help of karmendriyas; He is the cause for the creation of new physiques. As he has all the above qualities he is otherwise called Hetu, Kāraṇa, Nimitta, Karma, Manta, Vedayata, Sprasta, Drṣṭa, Ghrata, Srota, Rasayita, Ganta, Śākṣi, Vakta, Brahma, Kṣetrajña, Prabhāva and sraṣṭa. He is also called Guṇi. He is called Bhūtātmā, as he is the seat of Bhūtas and he is called Antarātmā as he is the seat of Indriyas and Mana.

Caraka further states that this soul with subtle body, having quality of a seed when associates with the four Bhūtas binding with the past deeds leaves one physique and enters into another physique; until he gets liberation he resides in the liṅga Śārīra only. After leaving the Sthula Śārīra, he enters in another physique.

Suśruta also substantiates this view by stating as the small seeds cause for the formation of big trees, this subtle body is the cause for sthūla Śārīra.

By careful and analytical study of the above statement it is known that the subtle Ātma is responsible for the transmigration from one physique to another physique.

When Śukra, and Śoṇita enter the uterus this Sukṣma Śārīra also leaves the former body and enters into the new uterus and thus manifests a gross body. As this sūkṣma Śārīra only is accompanied with Mana and enters the newer body after leaving the former body it is called "Asarvavyapaka". As it creates consciousness in Mana also and as it is the seat of Mana it is called sarvaga. As such he is accompanied with Mana continuously he is called "Manojava".

After liberated from liṅga Śārīra and Mana, this Ātma liberates from bindings of this universe, rebirth, death, and other miseries of the evolution, attains Mokṣa and experiences the unending happiness.

Raśi Puruṣa or Sthūla cetana śarira.

[Emperical soul or the receptacle of consciousness endowed with the mind]

In Ayurveda this Rasi Puruṣa is called with various names, viz, saṃyogaja Puruṣa, Jīvātma, rasi Puruṣa, Karma Puruṣa, cikitsādhikṛta Puruṣa, etc. In Ayurveda "Cikitsā ṣaṣṭropayukta Puruṣa", means rasi Puruṣa. The main purpose of Ayurveda is to treat the patient. Treatment can be given to the living body only, but not to the dead body. Then only the body is called sacetana, when it combines with Ātma. If cetana is not present then body remains as the combination of pañcatmahābhūta only. As the body is formed with the combination of the six Tatwas, i.e., Pañcamahābhūtas and Ātma, he is called as saṃyogaja Puruṣa. Treatment is given to such gross body only and this gross body is capable of getting treatment. So this is called as-

'Cikitsā puruṣa' or 'Karma puruṣa'

As the ṣad Dhātus; viz, Pr̥thvi, Jala, Teja, Vāyu, Ākāśa, Ātma are combinedly existed in this saṁyogaja Puruṣa. He is otherwise known as "Ṣad dhātvatmaka Puruṣa".

चिकित्सा पुरुष या कर्मपुरुष

Abode of Treatment Responsible for action

सत्त्वमात्मा शरीरं च त्रयमेतत्रिदण्डवत् ।
 लोकः तिष्ठति संयोगात् तत्र सर्वम् प्रतिष्ठितम् ॥
 स पुमांश्वेतनं तच्छ तत्त्वाधिकरणं स्मृतम् ।
 वेदस्यास्य तदर्थं हि वेदोऽयं संप्रकाशितः ॥ -च०सू० १/४६

The Satwa, atmā, Śarīra or mind, soul and the body are the gross elements of human being like tripod. The entire world is sustained by their combinations. They constitute the substratum for every thing. In this context the tr̥dhaṭuka Puruṣa is compared with tr̥daṇḍa or tripod. A tripod can sustain itself so long until one of its three elements is disturbed. Tripod in the present context means the entire sentient beings. Just as the tripod stands by the conjunction of threes ticks, a human being exists by the combination of three elements. The trio includes the sense organs along-with their objects, Buddhi and Ahaṅkāra. The later two are included under the soul and not seperately mentioned.

This combination is Puruṣa. This is sentient and this is the subject matter of this veda. It is for this reason, that this Ayurveda is brought to light. This Karma Puruṣa is created with the combination of Mana, Cetana Dhātu is only eligible for treatment. Complete treatment is given to this Puruṣa only. All the deeds are under his control. In his absence deeds are not produced. Hence he is called Karma Puruṣa also. He himself experiences the effects of the deeds.

अत्र कर्म फलं चात्र ज्ञानं च अत्र प्रतिष्ठितम्
 अत्र मोहः सुखम् दुःखम् जीवितम् मरणं स्वता -च०शा० १

Caraka further describes that action, fruit of action, knowledge, ignorance, happiness, misery, life, death, ownership are existed in this Puruṣa only. Hence he is otherwise called Karma Puruṣa.

संयोगज पुरुष या षट् धातुक पुरुष

Samyogaja Puruṣa or Ṣaddhātuka Puruṣa

Puruṣa comprising many factors- Comprising six factors

Five gross elements and the soul together make a human being.

खादय श्वेतना षष्ठ्यधातवः पुरुषः स्मृतः । -च०शा० १

As per the above definition the mind is presumed to be incorporated in the soul and the organs in the gross elements. While Caraka adopted this ṣat dhātuka Puruṣa, Suśruta substantiates it with the following statement-

अस्मिन् शास्त्रे पञ्चमहाभूत शरीर समवायः पुरुष इति उच्यते -सु०शा० १

षड्धातवः समुदिताः पुरुष इति शब्दं लभन्ते तद्यथा—पृथिव्यापस्तेजो वायुराकाशं ब्रह्म चात्यक्तमिति, एत एव च षड्धातवः समुदिताः ‘पुरुष’ इति शब्दं लभन्ते ।

-च०शा० ५/४

Puruṣa is nothing but the combination of the six Dhātus, viz, Pṛthvi, Jala, Teja, Vāyu, Ākāśa and Brahma, the manifested one.

Ayurveda principally proposes to deal with the gross elements. It is therefore appropriate that it defined human beings as consisting of gross elements and soul.

राशीपुरुष चतुर्विंशतितत्वात्मक पुरुष

Emperical soul

Rāśi means group. A group of conglomeration or combination of the Tatwas is called as Rāśi Puruṣa. Caraka enumerated the Rāśi Puruṣa as follows-

पुनश्च धातुभेदेन चतुर्विंशतिकः स्मृतः ।

मनो दशेन्द्रियाण्यर्थाः प्रकृतिश्च अष्टधातुकी ॥ -च०शा० १/१७

बुद्धीन्द्रियमनोरथानां विद्याद्योगधरं परम् ।
चतुर्विशतिको इयेष राशीः पुरुषसंज्ञकः ॥ -च०शा० १/३५

As per another classification, Puruṣa comprises twenty four Dhātus, i.e. mind, ten Indriyas, five objects of sense organs and Prakṛti consisting of eight Dhātus, viz, five Bhūtas, ahaṅkāra, mahān and Avyakta.

According to Sāṅkhya Darśana the Puruṣa constitutes 25 elements. Whereas in Ayurveda mainly Caraka mentioned 24 Tatwas only by including Puruṣa with Prakṛti.

As such the group of the combination of 24 Tatwas, viz, Buddhi, Indriyas, Mana, arthas and Ātma is called a group or rāśi. The Puruṣa which is manifested with the transformation of the above group is called as rāśi Puruṣa.

The above said Cikitsā Puruṣa, Karma Puruṣa, Saṁyoga Puruṣa, Rāśi Puruṣa are all identical. Difference is in nomenclature only.

According to the context he is uttered with various names. Though he is with various names, he is one only.

To establish their own principle the propounders of various Darsanas uttered this Puruṣa with various names.

In Vaiśeṣika Darśana it is described that the conjoining of the ṣaḍ Dhātus, viz, Pṛthvi, Ap, Teja, Vāyu, Ākāśa, Ātma with subtle body is called as Puruṣa.

According to Sāṅkhya Darśana the combination of the following Tatwas or Dhātus, viz, Pañca Jñānendriya, Pañca karmendriya, Mana, Pañca mahābhūta, Mula-prakṛti, Mahāttatwa and Pañca Tanmātra is called Puruṣa. They considered that the Ātma and Avyakta is the one tatwa.

Even though such created Puruṣa with the combination of the Tatwas, He is one in some context, He is described as Tridhātuja Puruṣa in another context, as "Ṣaḍdhātuja Puruṣa" and at

some where as Caturvīṁśati tatwamaka Puruṣa.

Basic components of Puruṣa

As the Puruṣa hold the 25 Tatwas, viz, Pañca mahābhūtas, Ātma, Pañca Jñānendriya, Pañca karmendriya, Pañca Tanmātra, Prakṛti, mahat ahaṅkāra, these are called as Dhātus. The above 24 are the basic components of Puruṣa पुरुषधारणात् धातुः. Cakrapāṇi states that as they hold Puruṣa they are called as Dhātus.

देहातिरिक्त आत्मनः - अस्तित्वम्

Existence of soul beyond the body

Except Cārvāka Darśana, all the other Darśanas stated that Ātma is different from Śarīra. They stated that Ātma and body are the two separate Dravyas. But Cārvāka Darśana only stated that Ātma is not different from the body. As they accept Pratyakṣa pramāṇa only, and as Ātma is not perceivable through direct perception, they did not accept that Ātma is not a separate one than that of body or Śarīra.

But in other philosophies it is stated that, the Ātma and body are separate Dravyas. When the Ātma leaves the body, all the actions of the body are stopped and death takes place.

If it is accepted that Ātma and the body are the same, Śarīra should perform the activities after death also as usual. But actually it is not seen. The body should have activities and movements also until the gross body is destructed or cremated. Other activities also should be performed. But it is not taking place actually.

As long as the Ātma exists in the body, we accept that the physique is in living state.

Due to the above reasons it is known that Ātma is existed beyond the body.

Caraka proved this with the following examples-

करणान्यता दृष्टा कर्ता भोक्ता स ए वतु ।

कर्ताहि करणैयुक्तः कारणं सर्वकर्मणाम् ॥

अहंकारः फला कर्म देहान्तर गतिः सृताः ।
 विद्यते सति भूतानां कारणे देहभूतरा ॥
 करणान्यता दृष्टा कर्तुः कर्ता स एवतु ।
 कर्ता हि करणीर्युक्तः कारणं सर्वकर्मणाम् ॥
 निमेषकालाद्वावानां कालः शीघ्रतरोऽत्यते ।
 भग्नानां न पुनर्भविः कृतं नान्यमुपैति च ॥
 मर्तं तत्त्वविदामेतद्यस्मात् स कारणम् ।
 क्रियोपभोगे भूतानां नित्यः पुरुषसंज्ञकः ॥ -च०शा० १/४९-५१

"It is proved that kāraṇas are many, but the Ātma, i.e., the doer and enjoyer is one and the same. Ātma in association of Indriyas, is the cause for all the actions or deeds. A specific cause is there for ego, Karma, karmaphala, Dehānatara gamana (leaving one body and entering into the other body) recollection of the past, etc other than the body. That is 'Ātma' or soul.

The elements which are produced get destroyed faster than the twinkling of an eye . The elements once destroyed do not come back to their normal form again. The results of the deeds of one person cannot be enjoyed by another person. The person himself enjoys the results of the past deeds like yajña, etc.

Due to the above reasons it is stated that there is a permanent entity known as Ātma. Puruṣa who is the causative factor for the actions as well as for the enjoyment of its results.

With the above examples it is accepted that body and Ātma are two separate entities. Wound healing, reunion of fractured parts are possible in the living body only, not in the dead body.

आत्मनः लक्षणं

Characteristic Features of Ātma

Caraka enumerated the following characteristic features of Jīvātma.

प्राणापानौ निमेषाध्या जीवनं भनसो गतिः ।
 इन्द्रियान्तरसंचारः प्रेरणं धारणं च यत् ॥

देशान्तरगतिः स्वप्ने पञ्चत्वग्रहणं तथा ।
 दृष्टस्य दक्षिणोनाक्षणा सव्येनावगमस्तथा ॥
 इच्छा द्वेषः सुखं दुःखं प्रयत्नश्चेतना धृतिः ।
 बुद्धिः स्मृतिरहङ्कारो लिङ्गानि परमात्मनः ॥-च०शा० १/७०-७२

1. Inspiration and expiration (उच्छवाश, निःश्वास)
2. Blinking of the eye. (अक्षिनिमेष)
3. Life (जीवनम्)
4. Mental perception, (viewing a far distant place like America etc in imagination) (मनसो गतिः)
5. Shifting from one Indriya to another, for perception (इन्द्रियान्तर संचार) (moving between the Indriyas).
6. Mobility and stability of mind (प्रेरणं धारणं)
7. Journey to various countries in dreams (देशान्तर गतिः स्वप्ने)
8. Anticipation of death (पंचत्वं ग्रहणं)
9. Cognition of the same thing with the right eye as perceived by the left eye (दृष्टस्य दक्षिणोनाक्षणौ सव्येन अवगमस्त धा)
10. Desire, hatred, happiness, misery, effort, consciousness, stability, intellect, memory and ego.

All the above symptoms are of the living person and they are not available in dead body. Hence they are treated as the proof for the existence of Jīvātmā. When the Jīvātmā leaves the body or departs from the body, the body lies vacant and absence of consciousness. The five mahābhūtas only remain. Hence a dead body is called to have attained the state of Pañcamahābhūtas.

यस्मात् समुपलभ्यते लिङ्गन्येतानि जीवतः ।
 नमृतस्यात्मलिङ्गानि तस्मादाहुर्महर्षयः ॥
 शरीरं हि गते तस्मिन् शून्यागारं अचेतनं ।
 पञ्चभूतावशेषत्वात् पञ्चत्वं गतमुच्यते ॥ -च०शा० १/७३-७४

Prāṇa, apāna and other features are available in the living individual only, when it is associated with Ātma. The above symptoms are not visible in the dead body or mṛta Śarīra.

Hence it is established that the above are the characteristic features of the Jīvātma and Jīvātma is entirely different from the body.

आत्मनः ज्ञान प्रवृत्ति प्रकाराः

Prediction of Soul towards knowledge or Process of perception of knowledge

It is stated that the seat of Jñāna is Ātma (ज्ञानाधिकरणं हि आत्मा). Even then it perceives the knowledge of the objects only when it associates with the Indriyas, Mana and objects.

Indriyas, Mana play an important role in the process of getting knowledge by Ātma.

इन्द्रियेण इन्द्रियाथोः हि सम्पनस्केन गृह्णते ।
कल्प्यते मनसा तूर्च्ये गुणतो दोषतोऽथवा ॥
जायते विषये तत्र या बुद्धिनिश्चयात्मिका ।
व्यवस्थति यथा वक्तुं कर्तुं वा बुद्धिपूर्वकम् ॥ -च०शा० १/२२

Caraka while describing the process of perception, states that, Ātma when associated with the mind and sense organs will perceive the knowledge of the objects. Such type of perception is purely mental in the beginning, afterwards the mind ascertains the merits and demerits of the object then the intellect acts and it determines the knowledge. Basing on the determinative knowledge which is determined by Buddhi or intellect, one can act or speak. Insane people (उन्माद) can't act or speak in proper way as Buddhi determines. Because mind can not control itself and control Indriyas. Hence they act or speak as their will.

Caraka further describes the process of perception as follows

He stated that the Jīvātma is the knower of all the things of the universe. Even though he is the knower, he is limited to one person only. He is not capable of perceiving the knowledge of all the things.

आत्मा ज्ञः करणैयोगाज् ज्ञानं तु अस्त्र प्रवतते ।
 करणानाम् अवैमन्यात् अयोगद्वा न वतते ॥
 पश्यतोऽपि यथाऽदर्शेण संक्लिष्टे नास्ति दर्शनम् ।
 तत्त्वं जले वा कलुषे चेतस्युपहते तथा ॥ -च०शा० १/५५

Ātma when associates with the kāraṇas, viz, mind, intellect, sense, faculties only can perceive the knowledge of the objects.

If either the Indriyas and Mana are not associated with the Ātma, or Indriyas are defective then Ātma doesn't get perception.

A person cannot see the image of himself in a mirror if the mirror is covered with dust or in the water which is polluted. The same case is that with mind when it gets afflicted.

In the Nyāya Bhāṣya also same process was enumerated as mentioned above order.

“आत्मा मनसा संयुज्यते मनः इन्द्रियं इन्द्रियं अर्थेण ततो ज्ञानम्”

In this process of perception Ātma has close contact with the Mana. Ātma has no close contact or direct contact with the Indriyas. Even then they associate with Ātma through Mana. Mana has close contact with both Jīvātma and Indriyas.

In absence of instruments nothing is produced even the producer is present.

For example a skilled pitcher who is capable of making varieties of pots but without clay or mud he can not make a pot. As such Ātma does not get perception of the Bāhya viśayas when the Indriyas and Mana are not associated with him.

Even though Ātma cannot get the perception of outward objects, it cannot be stated that Ātma cannot get Jñāna completely. In the samādhi state Ātma perceives the knowledge of all the objects of the universe, even in the absence of association of mind and Indriyas.

If it is accepted that Ātma is Jñāna swarupa and it always

perceives the knowledge of all the objects the following queries will arise (1) why the perception is not possible in the state of sleeping (2) while the individuals are sleeping does the Ātma also get sleep?

Suśruta answered the above queries very beautifully with the following statement.

When the Indriyas are defective or predominance of tamoguṇa the Ātma does not perceive the knowledge. Kapha and Tamo Guṇa are predominant in sleep (निद्रा रलेष्ट तमो भवा). Hence Ātma does not get perception. In that state of sleep even though atma is not sleeping it seems that Ātma is sleeping.

करणानांतु वैकल्पे तमसाभि प्रवर्धते ।
अस्वन्नपि भूतात्मा प्रसुप्त इव चोच्यते ॥ -च०शा० १

आत्मनः उत्पत्तिः

Manifestation of Soul

Very detail and beautiful description is available regarding the manifestation of the Ātma in Ayurveda, especially in Caraka Saṁhitā.

As Caraka classified the Ātma into 3 types and described about the manifestation of it in that point of view.

प्रभवो न ह्यनादित्वात् विद्यते परमात्मनः ।
पुरुषो राशिसंज्ञस्तु मोहेच्छाद्वेषकर्मजः ॥ -च०शा० १/५३

As Paramātma is beginning less, neither it manifests nor gets destructed. But Rāśi Puruṣa, a combination of 24 gross elements who is subvariant of Moha, Icchā, Dveṣa is born out of the result of the past deeds.

Paramātma has no birth as he is always undestructible, unending and beginningless. Rāśi puruṣa has both birth and destruction after completion of life span. In each birth the body of the Rāśi Puruṣa gets destructed. But the Ātma of that body is under-

structable. As the fruits of the previous life have to be enjoyed in the present birth, through the medium of the body, the Rāśi Puruṣa has to wear another body. That Ātma when leaves out from the body with a subtle form is called as liṅga Śarīra instead of rāśi Puruṣa. As such the Ātma with subtle body leaves from one body and enter into the other body.

Ātma when wears the 'bhowtika śarīra' is called as birth and when it leaves the Śarīra, known as death.

As such the cycle of birth and death rotates always. As this Jīvātma associated with subtle body it transmigrates and gets samāśāraṇa from one body to another body. This cycle of birth and death is called Saṁsāra.

The Manasa doṣas Raja and Tama are the main cause for this cycle of Saṁsāra.

Because of the predominance of the Tamo Guṇa ignorance is created in the Rāśi Puruṣa. Because of that delusion ignorance or unrealistic knowledge is produced. In such state rāśi Puruṣa thinks that all the objects of the universe are the cause for both happiness and miseries. As a result, he desires such type of objects which give happiness and hatred towards such objects, which produce miseries.

This delusion is the cause for passion towards favourable objects and hatred towards unfavourable objects.

The person performs either bad or good deeds. Righteousness (पुण्य) and sins get accumulated because of good and bad deeds respectively.

The result of Papa is Duḥkha and Puṇya is Sukha. To enjoy the fruits of sins and righteousness, Puruṣa or rāśi Puruṣa should wear another body. Hence the body is called abode of pleasure for Ātma.

“आत्मनो भोगायतनं शरीरं नाम”

When the Ātma enters the body then he is known as rāśi Puruṣa.

This process of transmigration is coming from time immemorial and it continues for ever until the Satwa Guṇa dominates and liberates the Ātma from Tama and Rajo Guṇa. Because of the dominance of Satwa Guṇa Ātma gets proper knowledge of the Tatwas and then get relieved from ignorance from worldly matters. Hence desire of enjoying the worldly matters does not arise. As he is not submissive for Ichhā and Dweṣa, he does not perform good and bad deeds. He is relieved from the bondage of the deeds. Due to the absence of the bondage of the deeds he need not hold another body forcibly.

Then Ātma moves towards liberation to enjoy the unending happiness. After getting Mokṣa, Ātma will never enter into the universe again. This is the final goal of Ātma.

मनोनिरूपण

Mind and its Definition

The human being has a significant place among the sendriya Dravyas of the universe. Though Mana (mind) is existed in all the sentient beings, it has more important role and utility in human beings. Though all the Indriyas get destructed simultaneously at a time, an individual is capable of performing his duties normally, if the mind is healthy and stable.

But at the same time though the Indriyas are in normal state, if the Mana is affected, all the activities of all the organs are obstructed. Then an individual cannot perform any type of activity. Hence it is understood that mind has an important role in the human body.

In Darśanas mind was described elaborately than from that of other allied sciences.

As Darśanas give much importance to आध्यात्मिक तत्त्व and its P.V. 8

elaborate study and as Mana is given an important equal place alongwith Ātma, hence Darśanas described elaborately about Mana.

Ayurveda has also given equal important place to Mana, as Mana is also the seat of diseases. Predominance or vitiation of manodoṣas, viz, Raja and Tama causes the psychic diseases. If the Tama and Raja are in normal state, a person will be psychologically healthy.

Mana has an important place in the body. Mana influences all the activities of both Mana and Śarīra. Mana, Indriya and body get consciousness when associated with Ātma. In cognition Mana plays an important role.

Mana is an internal organ. The cognition of external objects as well as pain, desire, aversion, etc occur to Ātma through the mind. Cognition would not occur if the mind is not present, even though Ātma, Indriyas, and Arthas are there. Further it is stated that the Indriyas are capable of getting the knowledge of the objects when they associate with Mana only. Though Mana is manifested from the mahābhūtas like Indriyas, it is entirely different from Indriyas. Mana is the important mean among all the means in getting perception to Ātma.

मनः पुरस्सराणि इन्द्रियाणि अर्थग्रहण समर्थानि भवन्ति –च० सू० ८

Ātma cannot get Jñāna when the Mana is defective. Mana lives in the body in the form of Antaḥ karaṇa. The other Jñānen-driyas are called Bāhya Karaṇas or external organs.

Even though Mana is manifested from the mahābhūtas it is not gross element. Hence, unlike other Indriyas it is not visible through Indriyas. As it is invisible through Indriyas it is known as "Atindriya"

The general meaning of Mana is that which produces Jñāna or cognition.

Definition :

The word Mana or manas is derived from the Dhātu "Man Jñāne". (मन् ज्ञाने or बोधनेवा), which expresses or which gives knowledge is called as Mana.

"मन्यते ज्ञायते अवबुद्धते नेन इति मनः"

Mana independently cannot perceive the knowledge. When it associates with Ātma and Indriyas only it perceives the knowledge. Though Indriyas are also means of cognition, they can not get cognition without the association of Mana and Ātma.

For cognition to Indriyas, consciousness through Ātma and ignition from Mana is essential.

In the absence of one of the above two, Indriyas can not get perception.

Even though Indriyas are the means of perception (cognition), they only are not capable for perception.

They associate with the objects only. In the absence of Mana cognition does not occur. A person whose mind is associated with something else does not see pot etc objects lying before him.

Mana is only one, but Indriyas are five in number. As it is one in number Mana is linked up with one organ at one time.

Cognition of that particular object of a particular organ occurs, when Mana associates with that particular organ or Indriya. When the Mana does not associate with that particular Indriya then the cognition does not occur even though the Indriya associates with its object.

मनो लक्षणानि

Characteristic Features of Mana

लक्षणं मनसो ज्ञानस्याभावो भाव एव च ।

सति ह्यात्मेन्द्रियार्थानां सञ्चिकर्त्ते न वर्तते ॥

वैवृत्यान्मनसो ज्ञानं साज्ञिष्यात्तच्च वर्तते । -च०शा० १/१८-१९

Caraka describes the characters of Mana as follows. He stated that occurrence and non occurrence of cognition are the characters of Mana.

If the Mana contacts with Ātma, Indriya and Indriyardha, cognition occurs and in absence of contact cognition does not occur.

Even though Ātma is associated with the Indriyas and Indriyardhas at one time cognition occurs and another time cognition does not occur. There should be another sādhana other than Indriyas for the occurrence and non-occurrence of cognition. That another sādhana is Mana. It means that cognition occurs with association of Mana and non-occurrence of cognition is due to non association of Mana.

Trayodaśa karaṇās are existed in the body. They are classified as two, viz, Bāhya Karaṇā, Antaḥ Karaṇā.

The Pañca Jñānendriya and the Pañca karmendriya are the Bāhya karaṇās and Mana, Buddhi, ahaṅkāra are the antaḥ karaṇās. Mana is prominent among the trayodaśa karaṇās.

Mana is otherwise known as "Ubbhayendriya" as it helps Jñānendriya as well as karmendriya in perception. Sāṅkhya Darśana states that Mana is manifested from ahaṅkāra. But in view of Ayurveda it manifests from Pañcamahābhūtas. Hence it is pañcabhowtika.

Alike Sāṅkhya Darśana ayurveda also states that Prakṛti is the main cause for the manifestation of Mana. As Mana is manifested from Avyakta or Prakṛti, the triguṇas, viz, Satwa, Raja, Tama of Prakṛti are present in Mana also.

The activities like the Jñāna of Satwa Guṇa, Viṣaya pravṛtti of Raja, Ajñāna of Tamo Guṇa exist in the Mana. Basing on the predominance of the above three attributes, the Mana is called

Sātvika or Rājasika or Tāmasika. The Sātvika Prakṛti, Rājasika and Tāmasika Prakṛti are also decided depending on the predominance, of Satwa, Raja and Tama.

It is stated that Mana is the instrument for cognition and for happiness and miseries.

Keeping the above statement in view, some Acāryas opine that the following are the characters of the Mana.

सुखादि साक्षात्कारस्य कारणं मन उच्यते
अस्पर्शं अणुच अनन्तः प्रत्यात्म नियतत्वतः ।

Mana is stated to be the cause for the perception of the knowledge Sukha and Duḥkha. It is untouchable and subtle.

It exists in association with Jīvātma in each Śarīra separately. Hence it is Ananta and Aparisaṅkhyā or innumerable or infinite.

In Vaiśeṣika Darśana the description of Mana is as follows-
आत्मेन्द्रिय सञ्चिकर्त्ते ज्ञानस्य भावो अभावश्च मनसो लिङ्गम्

The occurrence and non-occurrence of cognition when in contact with Ātma, Indriya, indriyarthā is the character of Mana.

युगपद् ज्ञानाऽनुत्पत्तिर्मनसो लिङ्गम्

Nyāya Darśana states that "non occurrence of cognition of all objects simultaneously is the character of Mana.

सुख दुःखाणुपलब्धि साधनं इन्द्रियं यनः -त०सं०

Tarka Saṅgraha states that the mean or Indriya which gets the knowledge of happiness and miseries is called as Mana and it is the character of Mana.

Mana is one of the important Dravya in the body. For the cognition Mana is very essential. In the absence of Mana, occurrence of cognition is impossible. Cognition does not occur with the contact of Ātma, Indriya, and indriyarthā only. With the association of Mana only cognition occurs.

As Ātma is alpervasive Ātma always associates with Indriyas. Indriyas also always associate with their respective objects. Hence Indriyas should always perceive the knowledge. Moreover cognition of all objects should occur combinedly at a time. But it is not true. Hence it is stated that सुखदुःखादयुपलब्धि साधनमिन्द्रियं मनः.

मनोगुणाः

Attributes of Mana

अणुत्वं अथ एकत्वं च द्वौ गुणौ मनसः स्मृतौ -च०शा० १

Anutwa and ekatwa are the attributes of Mana.

Unlike the Ātma, Mana is atomic and unlike the Indriyas it is only one in nature. If it were not so all kinds of perceptions would have attained at one time.

If it is imagined that Mana is either innumerable or alpervasive, it should have the contact always with the Indriyas, and it should experience the cognition of all the objects through Indriyas at a time. If the cognition of all the indriyardhas occur at a time, due to the friction of all the cognitions, causes in delay of the cognition process. In such state Mana cannot get proper knowledge of the objects.

If the cognition occurs in a proper way, produces proper knowledge. Mana helps to understand such type of proper cognition.

Such type of cognition is possible if Mana associates with one Indriya only at a time. As it is one Mana associates with one Indriya only at a time.

Mana is not alpervasive like Ātma. As it is subtle it remains as one of the thousands of parts in the body. But due to its subtleness, unconstant and moving nature it looks like it is alpervasive. It perceives the knowledge through that Indriya through which it associates.

If a person immersed constantly on some object cannot perceive the knowledge of Śabda or Rūpa. As such while reading a book if he concentrates on other matters, he can not understand what he is reading.

With the help of the above examples, the subtleness and oneness of Mana is established.

To substantiate further, Cakrapāṇi while commenting describes three nyāyas, viz,

1. Utpala satapatra vedha Nyāya

2. Alata cakra Darśana Nyāya

3. Dīrgha Śaskuli Nyāya

1. Utpala Satapatra vedha Nyāya :

Arrange a hundred lotus leaves one over the other and prick it with a needle. While pricking the needle, makes holes in the leaves one after another in quick successions. But it looks like that the needle pricks all the leaves at a time. As such the Mana is one and only one associates with the Indriyas one after another. But it is imagined that the Mana associates with the five Indriyas simultaneously. With this Nyāya it is established that Mana is one and only one.

2. Alata Cakra Darśana Nyāya :

If a half burnt wood is rotated very fast it looks like a wheel. Though it is one in number it looks like a wheel. As such the Mana which is one in nature it wanders in the body like a wheel and associates with the Indriyas one after another.

3. Dīrgha Śaskuli Nyāya :

Śaskuli means a kind of cake or biscuit made of twisted rings of rice paste fried in ghee or oil.

While eating shaskuli a person may think that he percepted the sound through srotrendriya, the shape through eyes, the hard

touch with Sparśenendriya, taste with Rasanendriya and its smell with Ghrāṇendriya all at the same time. These types of perceptions are due to fast movement of the Mana in the body.

Through the above three laws the subtleness and oneness of Mana is proved and established.

स्वार्थेन्द्रियार्थसंकल्पव्यभिचरणाच्चानेकमेकस्मिन् पुरुषे सत्त्वं, रजस्तमःसत्त्वगुण-योगाच्च; न चानेकत्वं, न हि एकं ह्येककालमनेकेषु प्रवतते; तस्मान्नैककाला सर्वेन्द्रि-यप्रवृत्तिः । —च०सू० ८/५

In the same individual the mind seems to be multiple in character due to variations relating to the experience of its objects. Perception of the object of the sense faculties, its disposition and also its contact with Raja, Tama, Satwa qualities. But really speaking there is no multiplicity of mind. It is one and only one. So it does not motivate more than one sense faculty at a time, and that is why all the sense organs can never act simultaneously.

मनो विषयाणि

Objects of Mana

As Mana is Ubhayendriya it has both objects as well as functions.

चिन्त्यं विचार्य मूह्यं च ध्येयं संकल्पमेव च
यत्किञ्चिन्मनसो ज्ञेयं तत्सर्वहि अर्थं संज्ञकम् ॥ —च०शा० ১

The following are the five objects of Mana.

Cintya, Vicārya, Uhya, Dhyeya and Saṁkalpa.

1. Cintya : It is that in which it is considered whether an act is to be done or not.

2. Vicārya: It is that in which it is considered whether it is reasonable or not.

(Vicārya = consider, examine).

3. Uhya : Hypothesis (कल्पना) or that which is imagined.

4. Dhyeya : Meditation. Dhyeya is the object for which one

has attachment or attention.

5. Saṅkalpya : Determination. It is that in which it is considered whether it is good or bad.

Apart from the above, whatever can be known by means of Mana, like pleasure, etc, are also regarded as objects of Mana.

At first the Mana thinks about the objects whether a particular act is to be done or not. Then the Mana considers, examines or inquire about the pros and cons or merits and demerits or profits and loss about the deeds. Afterwards the Mana imagines or thinks hypothetically or logically about the probability of that deeds. Then the Mana concentrates on a particular object and thinks about that continuously, with dedication. Finally the mind determines about the merits and defects and what to do, or what not to do. Determine to perform such deeds which fulfill the desires is called as saṅkalpa.

The object of saṅkalpa is called as saṅkalpya.

All the above mentioned are the manoviṣaya or objects of mind. Not only these, but the other objects which are perceived through Mana and which are perceived with the help of Mana are also manoviṣayas.

Hence the manoviṣayas can be classified as follows

1. The objects viz, Śabda, Sparśa, Rūpa, Rasa, Gandha which are perceived through and with the help of Indriyas are called Indriya viṣayas.

2. The objects, viz, cintya etc which are not perceivable through Indriyas and perceptible through Mana only come under another classification. As the Mana perceives the Indriyātīta Viṣaya it is called atīndriya.

There is one specific object for each indriya. A particular Indriya perceives that specific object only. It can not perceive the objects of other Indriyas. For example srotra perceives the Śabda

Jñāna only, but not Rūpa Jñāna. Hence it is stated that “प्रतिनियत विषयकाण्डित्रियाणि”.

But Mana perceives the knowledge of all the objects with the help of Indriyas. Moreover, consideration of merits and demerits, hypothesis, dhyāna, saṅkalpa, internal experience like सुख दुःख are also mano viśayas.

As such, Manoviśayas are classified as Indriya grāhya and Indriya atīta.

Mano Karmanī

Activities of Mana

इन्द्रियाभिग्रहः कर्म मनसः स्वस्य निग्रहः ।
ऊहो विचारश्च, ततः परं बुद्धिः प्रवतते ॥-च०शा० १/२१

As Mana is ubhayendriya it has some functions also. Controlling of Indriyas and self restraint are the functions of Mana. Hypothesis and consideration represent the function of the mind. Finally the intellect or Buddhi acts and determines.

Kasikara the author of Padārtha Vijñāna states that, "the Mana has control on the organs. By association with an organ the mind grasps an object. Incited by the mind, Indriyas become capable of comprehending the objects. The Mana also controls them. As the Mana has control on the Indriyas, it decides the pros and cons, merits and demerits of the particular object.

Uha and vicāra are also functions of the Mana.

Finally the Buddhi or intellect acts and determine about what to do or what not to do, what should be left and what should be held.

Likewise the kāryas of manas are of two types.

मनसः स्थानम्

Location or Seat of Mana

Different opinions are there among Ayurvedic scholars re-

garding the location of Mana. Caraka also in one context opined that मस्तिष्क is the seat, and in another context Hṛdaya and Sira are the seat of Mana. If these are assessed, it is understood that hṛdaya, शिर and सर्वशरीर are the seats of Mana.

a) Hṛdaya :

षडङ्गमङ्गं विज्ञानमिद्रियाण्यर्थपञ्चकम् ।

आत्मा च सगुणश्चेतश्चिन्त्यं च हृदि संश्रितम् ॥-च०सू० ३०/४

In one context Caraka stated that, "As the Indriyas which bring about knowledge to the शांडङ्ग Śarīra and their objects, Ātma and Mana associate with Satwa, Raja and Tama are located in the hṛdaya.

हृदयं चेतनास्थानमुक्ते सुश्रुत देहिनाम् -सु०शा० ४/३४

हृदयमिति कृत वीर्ये बुद्धेन्मनसश्च स्थानत्वात् -सु०शा० ३

b) Suśruta opines that hṛdaya is the place for cetana, Buddhi and Mana. Kṛtaviryā also opine that hṛdaya which is the place for Buddhi and Mana would form at foremost in the foetus.

c) Vāgbhaṭṭa also substantiates this view of Caraka and Suśruta. He opines that "The hṛdaya which is the seat of Satwa is situated in between the stana, uras and koṣṭha.

If the above three views are collectively assessed it is understood that hṛdaya is the location of Mana. In some Ācāryas view, hṛdaya means mastiṣṭka, located in the brain, but hṛdaya not located in the Vakṣa pradeṣa.

But this view is not acceptable. As per the above statement of Aṣṭāṅga hṛdaya, the seat of Mana is located in the chest, situated between the two breasts.

Moreover as per Suśruta's view, it is understood that plīhā and Puppusa are located beneath the left side of hṛdaya and Yakṛt and Kloma in the right side.

Hence it can be comprehended that hṛdaya means, which is located in the chest only. But not in the brain.

शिरस् Head

प्राणः प्राणभूताः यत्र श्रिताः सर्वेन्द्रियाणि च ।
यदुत्तमाङ्गमङ्गानां शिरस्तदभिधीयते ॥-च०स० १७/१२

In another context Caraka opines that head is the location for Mana. Because head is the receptacle of all the Indriyas, including Mana, like roots are receptacles of a tree. In the tree the roots are situated at the bottom and the branches are upper side. Where as in the body the roots are situated in the upper side and branches are in the bottom. An individual dies if the head which is the place of all Indriyas is cut.

शिरसि इन्द्रियाणि इन्द्रियं प्राणं वहानि च स्रोतांसि सूर्यं मिव गभस्तथः
-च०स० ९

The channels which carry prāṇas and Indriyas spread all over the body like the sun spreads its rays all over the universe.

The Mana which is the superior of all Indriyas is located between the śira (head) and tālu (palate). It perceives the knowledge of taste and other indriyardhas which are very near to Mana. It controls all the matters.

शिस्ताल्वन्तरगतं सर्वेन्द्रियं परं मनः -भ०स०

Sarva Śarira

Caraka in another context states that the entire body is the location of Mana. Caraka in the Chapter 'Srotovimāna' states that the location of the channels of Mana is the entire body.

If the above are abridged it is understood that the above three are the locations of Mana and the locations can be divided as Vas-tavika sthāna, Kārya or niyantraṇa sthāna, saṁcara sthāna.

Hṛdaya is the actual place where as head, entire body are the official or controlling place and travelling place respectively.

तमसः द्रव्यत्वं खण्डनम्

Refutation of Tamas as Dravya

Some Acāryas included Tama or Andhakāra as tenth Dravya

like Pṛthvi and other Dravyas. As the characteristic features of Dravya are available in Tamas also, it is called Dravya.

यत्राश्रिताः कर्मगुणाः कारणं समवायि यत् तत् द्रव्यम्

The attribute Nīlatwa and the action Calatwa are present in Tama. As Tama has the above said Guṇa and Karma, it is an independent Dravya.

1. It can not be included in Pṛthvi as Gandha and Sparśa are present in Pṛthvi.

2. It can not be included in Jala as Rasa śīta sparsa śukla Rūpa are present in Jala bhūta.

3. It can not be included in tejas as the Uṣṇa Sparśa, bhāswara swarupa are present in tejas.

4. As the attributes ever mobility, Sparśa are not available in Tamsa, it can not be included in Vāyu bhūta.

5. As Ākāśa is a rūpahīna Dravya, as rūpa does not exist in Ākāśa it can not be included in Ākāśa.

6. It can not be included in Ātma, Mana and Kāla as the above are rūpa hīna Dravyas.

Due to the above reasons it can not be included in the above nine Dravyas, and the Ācāryas opine that Tamas is an independent Dravya with significance.

Some acāryas refuted (or contradicted) the above view and did not accept Tama as additional Dravya.

They say that as dravyatwa is absent in Tama, it can not be a Dravya. Absence of lighting only is Tama. It is not reasonable that absence of Tama is lighting. Prakāśa is the form of Teja. Teja is perceivable through cakṣurindriya and twagindriya. The actions of Teja, i.e. Dāhana and pācana are perceivable through direct perception. Tama is perceivable only through cakṣurindriya.

Tama is not able to move independently, but the Dravya

which is covered by Teja, when it moves, shadow of that particular Dravya seems to be moved. The movement is not of the shadow, but of the Dravya covered with shadow only. It is an illusion that it is the movement of Tamas. Thus vaiśeṣikas contradicted the statement that Tama is a Dravya.

If Tama is perceptible through eye, it should be considered as a Dravya with Rūpa.

आयुर्वेदानुसार द्रव्यों का व्यावहारिक अध्ययन

Applied Aspect of Dravyas as per Ayurveda

The Pañca bhowtika theory has a significant place in Ayurveda.

According to Ayurveda, all the Dravyas in the universe are Pañca bhowtika; the body is also Pañca bhoutika. The doṣas, Dhātus, malas, etc and other organs are also Pañca bhowtika.

सर्व द्रव्यं पाञ्च भौतिकम् अस्मिन्नेवार्थे –च० सू० २६

Caraka further states that there is nothing in the world which does not have utility in appropriate conditions and situations.

नानौषधीभूतं जगति किञ्चित् द्रव्यमुपलभ्यते तां तां युक्तिमर्थं च तं तमभिप्रेत्य
–च० सू० २६/१२

In Ayurveda the Dravyas are divided into two, viz, Āhāra and Auṣadha Dravyas.

Āhāra Dravyas when consumed in proper dose develop the Dhātus and thus nourishes the body. At the same time they manifest the diseases if they are consumed improperly. The auṣadha Dravyas are useful in treatment. The Āhāra Dravyas are predominant of rasas, while auṣadha Dravyas are predominant of vīrya.

Both āhāra and auṣadha drvyas have six tastes, viz, madhura, amla, lavaṇa, Kāṭu, tikta and kaṣāya.

With the predominance of two mahābhūtas each Rasa will be formed.

By the predominance of mahābhūtas and rasas the Dravyas act accordingly.

All the Dravyas are having guṇas also; accompanied with the guṇas Dravyas act on the body accordingly.

Thus the utility of Dravyas is entirely different in Ayurveda than that of Darśanas.

Part-B

Chapter III

Consideration of Attributes

Guṇa Nirūpaṇa

गुणनिरूपणम्

After Dravya Padārtha both in Ayurveda and Darśanas, Guṇa Padārtha was described. Each and every Dravya should consist either of the Guṇas. It cannot be imagined the existence of Dravya without Guṇa. Guṇa is based on Dravya only. Both of the Padārthas covet for each other for their existence. Dravya is receptacle for Guṇa and Guṇa is supported by Dravya. Dravya is assylum for Guṇa. Guṇa is depended upon Dravya. Hence Dravya and Guṇa are called as आधार, आधेय and आश्रय, आश्रयी respectively. Hence the Guṇa reveals the significance of Dravya. Guṇa is called as विशेषण also. As Guṇa is depended on Dravya, Dravya is important while Guṇa is secondary. As Guṇa depends on Dravya and it reveals the speciality of the Dravya and is secondary. It is called 'Goaṇa' also. Hence it is indicated as 'Guṇa'.

While thinking about the evolution process, the seers comprehend that Kāma, Krodha etc and the diseases in the body are born out of their attributes Raja and Tama of the Mūla Prakṛti.

All the Dravyas in the universe are having Guṇa. Hence the knowledge of Guṇas is a must. In Ayurveda, the knowledge of Guṇas is useful for the protection of health, as well as treatment of the diseases.

Basing on the attributes of Doṣa, Dhātu, Mala only the disease and healthy state is examined. By inducing the Dravyas having similar qualities vitiation of Dhātus take place, where as धातु

साम्यत्व occurs due to consuming of Dravyas of dissimilar qualities.

To attain the normalcy of health, one should use the Āhāra Dravyas and Auśadha Dravyas accordingly. Hence the knowledge of the Guṇa and Karma of various Dravyas is most essential.

Modern scientists or Materialists comprehended only the Bhoutika Guṇas as Guṇas. Nyāya and Vaiśeṣika Darśanas described Guṇas keeping in view of the characteristic features of Guṇa of outside the body only. But in Ayurveda, the Guṇas are described keeping in view of their efficiency or influence on the body. Hence Suśruta states that कर्मभिस्त्वनुमीयन्ते नानाद्रव्याश्रयाः गुणाः which means the Guṇas of various Dravyas are inferred through their actions after consuming them i.e. the Dravyas.

Hence in Nyāya Darśana, it is mentioned about Guru Guṇa “आध्यपतन असमवायि कारणं गुरुत्वम्” which means "Heaviness is the non-intimate cause of the first downward motion in a falling substance. But in Ayurveda, it is stated that गुरुवातहरं पुष्टिः श्लेषकृत् चिरपाकि च means "Heaviness alleviates Vāta. It strengthens the body, increases kapha and it has delayed digestion.

In such a way, the Guṇa is apprehended both in Darśanas and Ayurveda in a distinct way.

गुण शब्द निरूपिति

Definition of Guṇa

The word "Guṇa" is derived from the “धातु” गुणआमंत्रणे which means reveals or explains or accepted through which

१. समवायीतु निश्चेष्टः कारणं गुणः । -च० सू० १
२. अय द्रव्याश्रिताः इत्या निष्क्रिया गुणाः । -कारिकावलि
३. द्रव्याश्रयः अगुणवान् संयोग विभागेषु अकारणं अनपेक्ष इति गुण लक्षणं -वैशेषिक दर्शन
४. गुणत्व जातिमत्वभिति गुण सामान्य लक्षणम् । -प्रशस्तपाद
५. विश्व लक्षणा गुणाः । -रस. वैशेषिक सूत्र १/६

1. Caraka states that even though Guṇa exists with intimate relation in Dravya, it is devoid of action.

2. In Kārikāvali, it has been mentioned that which depends on Dravya, devoid of Guṇa and Karma is called Guṇa.

3. In Vaiśeṣika Darśana, it is stated that the attribute is without quality, without motion, and is intimately related to Dravya, it is the cause neither for conjunction (संयोग) nor for disjunction (विभाग).

4. Prasasta Pāda describes the General features of Guṇa as that Padārtha which possesses the Guṇatva jāti (Race of Qualitativeness) is called Guṇa.

5. In Rasavaiśeṣika Darśana, Bhadanta Nāgārjuna, states that "Guṇa has all the qualities of the universe".

6. Suśruta mentions that "Guṇas are devoid of Guṇa". Keeping the above points in view, the features of the Guṇas can be analysed as follows.

(1) It depends on Dravya. (2) Devoid of Guṇa, and Karma. (3) Itself is not in a form of action. (4) Produces other Guṇa similar to it. (5) It is not related to Saṁyoga (conjunction) and Vibhāga (Disjunction) and (6) The Race of Qualitativeness or attribute-ness.

गुणः गुणश्चय न उक्तः:

Guṇa does not depend on Guṇa means Guṇa does not exist in another Guṇa.

Enumeration of Guṇa-Guṇa Saṅkhyā

Ayurveda enumerates Guṇas as 41. Whereas Vaiśeṣika sūtra enumerates seventeen only. Later, Prasastapāda, the commentator of Vaiśeṣika Darśana added seven more Guṇas making a total of twenty four Guṇas. Caraka classified the 41 Guṇas as

1. Vaiśeṣika Guṇas - 5

2. Karmaṇya Sāmānya Guṇas - 20

3. Ātma Guṇas -6

4. Paradi Sāmānya Guṇa - 10

Total 41 Guṇas.

Aṣṭāṅga Saṅgraha enumerates 46 Guṇas by adding 5 more Guṇas. They are Satva, Raja, Tama धर्म (Dharma) and अधर्म (Adharma). Out of these the former three are known as महागुणास् (Mahaguṇas) as they exist in the Prakṛti and cause for evolution, where as the later two are निमित्त गुणास् (Nimitta Guṇas) means which are instrumental for evolution and for death, birth and Mokṣa.

सामान्य गुणास्- २० Sāmānya Guṇas

General Attributes-20

These are otherwise known as Karmaṇya Sāmānya Guṇas. Gaṅgādhara the commentator of Caraka Saṁhitā mentioned them as Śarīra Guṇas.

After using the drug in the body all the minute actions of that drug are based on these Guṇas only. Hence these are called karmaṇya Sāmānya Guṇas. Generally as they are available in the pṛthvī and other Bhūtas, they are called Sāmānya Guṇas or general qualities. As these are useful significantly to the body these are called śārīraka Guṇas.

They are twenty in number namely Guru-Laghu; Śīta-Uṣṇa; Snigdha-Rukṣa; Manda-Tikṣṇa; Sthira-Sara; Mṛdu-Kathina; Viśada-picchila; Ślakṣṇa-Khara; Sthūla-Sukṣma; Drava-Sāndra.

In Rasavaiseṣika sūtra, Bhadanta Nāgārjuna mentioned only ten karmaṇya Sāmānya Guṇas- Śīta-Uṣṇa; Snigdha-Rukṣa; Viśada-picchila; Mṛdu-Tikṣṇa; Guru-Laghu.

All the above twenty attributes are useful in the treatment as well as for protection of health. All the drvyas possess either of

the twenty attributes. Basing on the Guṇas only, the Dravyas perform their activities in the body.

For example, Roughness is produced in the body because of the attribute Rukṣa of that particular Dravya which is induced. After perception of the actions only the existence of Guṇas is inferred. Hence Suśruta says that कर्मभिस्त्वनुमीयन्ते नान् द्रव्याश्रयाः गुणाः ।

Heaviness and lightness etc. in the body are caused due to the presence of Guru Guṇa and Laghu Guṇa in the Dravyas respectively.

Guru, Laghu etc. attributes naturally available in the Dravyas. The Gurutva in Māṣa and Laughutwa in Mudga are natural. Hence they are called Prakṛti Guṇa.

The natural guṇas in some Dravyas changed due to pāka or Saṁskāra. Because of saṁskāra also the new attribute in the Dravya will be produced.

संस्कारो हि गुणान्तराधान मुच्यते

Because of cooking the Guru Guṇa of rice changes into Laghu Guṇa.

वैशेषिक गुणः

Viśeṣa Guṇas

Specific Attirbutes or Particular Attributes :

१. महाभूतानि रंवांवायुरग्निराप : क्षितिस्तथा शब्दं स्पर्शं च रूपं च रसो गंधश्च तद्बृणः । -च०शा०

२. अर्थाः : शब्दादयोः ज्ञेया गोचरा विषया गुणा -च०शा०

३. पञ्चेन्द्रियार्थाः : शब्दस्पर्शं रूपं रसं गन्धाः -च०सू० ८

The specific attributes of five Mahābhūtas, viz Śabda, Śparśa, Rūpa, Rasa and Gandha are considered as Vaiśeṣika Guṇas or Viśeṣa Guṇas.

The objects of the five organs पञ्चेन्द्रियार्थाः are called Viśeṣa Guṇas.

The specific attribute of Ākāśa is Śabda. Like that, specific attributes of Vāyu, Agni, Jala and Pr̥thvī are Sparśa, Rūpa, Rasa and Gandha respectively. Each Jñānendriya perceives the knowledge of the specific attribute of each Mahabhūta which is predominant in it.

Because of the predominance of Ākāśa Bhūta, Srotrendiya gets the knowledge of Śabda only which is the attribute of Ākāśa. Similar with the other Jñānendriya also.

In this way the specific Indriya perceives the knowledge of the attribute of specific Mahābhuta. Hence these attributes are also called Artha, Jñeya, Viṣaya, Gocara.

आध्यात्मिक (or) आत्मगुणः

Attributes related to the Soul :

इच्छा द्वेषः सुखं दुःखं प्रयत्नश्चेतना धृतिः ।

बुद्धिः स्मृतिरहङ्कारो लिङ्गानि परमात्मनः ॥ -च० शा० १/७२

As per the statement of Carakapāṇi “आत्मानं अधिकृत्य इति अध्यात्मनः” The attributes related to Ātma or soul are called आध्यात्मिक गुणा (or) आत्म गुणा. The attributes Buddhi, Sukha, Duḥkha, Icchā, Dveṣa and prayatnam present in Ātma are called Ātma Guṇas. Though the attributes i.e., Smṛti, Cetana, Dhṛti and Ahṅkāra are also of the attributes of the soul, they are included in Buddhi, because they are various stages of Buddhi (or) intellect.

Parādi Sāmānya Guṇas

Attributes related to remoteness (General attributes of Drugs related in processing of Drugs and in Treatment)

परापरत्वे युक्तिश्च संख्या संयोग एव च ।

विभागश्च, पृथक्त्वं च परिमाणमथापि च ॥

संस्कारोऽभ्यास इत्येते गुणा ज्ञेयाः परादयः ।

सिद्ध्युपायाश्विकित्साया लक्षणैस्तान् प्रचक्ष्यहे ॥-च० सू० २६/२९-३०

These attributes are also called General qualities. But these

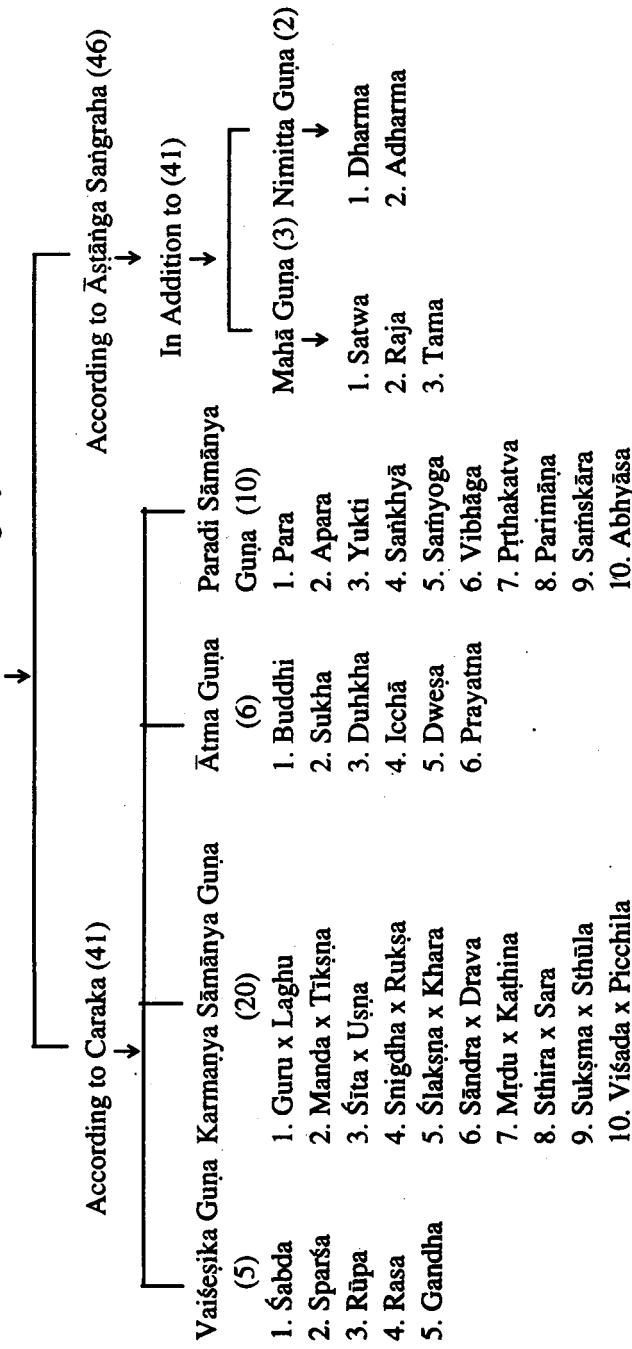
are entirely different from Karmaṇya Sāmānya Guṇas. They are para (Remoteness/superiority) Apara (Nearness or inferiority), Yukti (Propriety or proper application) Saṅkhyā (Number) Saṁyoga (Combination) Vibhāga (Division/Disjunction) Pṛthaktwa (separation), Saṁskāra (Transformation) Abhyāsa (Repetition)

Without proper and complete knowledge of the above attributes, a vaidya can not give proper treatment.

Classification of Attributes :

According to Vaiśeṣika Darśana	According to Prasastapāda & Tarka Saṅgraha (24)	According to Ayurveda
17 Gunas		41, (46)
1. Rūpa	1. Rūpa	
2. Rasa	2. Rasa	
3. Gandha	3. Gandha	
4. Sparśa	4. Sparśa	
5. Saṅkhyā	5. Saṅkhyā	
6. Parimāṇa	6. Parimāṇa	
7. Pṛthakatva	7. Pṛthakatva	
8. Saṁyoga	8. Saṁyoga	
9. Vibhāga	9. Vibhāga	
10. Paratwa	10. Paratwa	
11. Aparatwa	11. Aparatwa	
12. Buddhi	12. Buddhi	
13. Sukha	13. Sukha	
14. Dukha	14. Dukha	
15. Icchā	15. Icchā	
16. Dweṣa	16. Dweṣa	
17. Prayatna	17. Prayatna	
	18. Gurutwa	

Classification of attributes according Ayurveda



-
- 19. Dravatwa
 - 20. Sneha
 - 21. Saṅskāra
 - 22. Dharma
 - 23. Adharma
 - 24. Śabda
-

Introduction to Guṇas- Guṇānām Paricaya

1. Vaiśeṣika Guṇas - Specific attributes of Mahābhūta

These are five in number. They are : (1) Śabda (2) Sparśa (3) Rūpa (4) Rasa and (5) Gandha.

A. Śabda

श्रोत्रेन्द्रिय ग्राह्ये गुणा शब्दः -त० सं०

The attribute which is perceivable through Srotrendriya only is called Śabda. It is the specific quality of Ākāśa. As Srotrendriya is predominant of Ākāśabhūta, it perceives the knowledge of Śabda only. Śabda Jñāna cannot be perceived through any of the other Indriyas. This Śabda is Kṣanika. This Śabda is produced through (1) Śabda (2) Saṁyoga and (3) Vibhāga.

Because of intermingling of the Bhūtas, the attribute Śabda is generally available in other Bhūtas also.

Mahābhāṣya states that "Śabda is that which is located in Ākāśa, perceptible through Srotra and perceived properly through intellect and revealed through speech"

Origin and classification of Śabda : As already stated Śabda is originated from Śabda, Saṁyoga and Vibhāga.

शंयोगात् विभागाश्च शब्दाश्च शब्द निष्पत्तिः

Śabda produces through the conjunction of Bheri (Nagara), Danda etc., the disjunction of the venuparva, and Śabda produced from Śabda through sound waves. By the above three types, the

Śabda is originated as the above three types are sound without varṇa (syllables) another one the savarṇa lakṣaṇātmaka Śabda (sound with varṇa) is produced as follows.

Because of the conjunction of Ātma, Mana and smṛti desire to utter the varṇas like ka, ca, ta, pa etc occur. Due to that effort the conjunction of Ātma and Vāyu takes place and action produced in Vāyu. Then Vāyu passes upwards and reaches to kantha (or vocal card) pradeśa and with association of locally situated Prāṇavāyu and utters the syllables or varṇa. The other type of Śabda which is described above produced and reaches to Srotrendriya by vīchi Tarāṅga Nyāya. i.e., law of sound waves. Śabda neither reaches itself to srotra nor the Srotrendriya come near to Śabda. A sound wave produces a second wave, the second wave produces a third wave and so on. Likewise waves are formed one after another from the Śabda which was formed from Ākāśa, and generally it reaches through the sound waves to the srotra. This is called vīchi Tarāṅga Nyāya.

Kadamba Mukula Nyāya : All the petals of a bud of kadamba blossom at once and spread to all the sides. Likewise the Śabda produced at one place reaches to srotra from all the sides.

Generally Śabda is of 2 types viz. (1) Varṇa Lakṣaṇātmaka and (2) Dhwani Lakṣaṇātmaka. Varṇa Lakṣaṇātmaka Śabda is classified into five groups. Viz "ka"varga "Ca" varga "Ta" Varga "Ta" Varga and "Pa" Varga.

Dhwani lakṣaṇātmaka Śabda is prominent of tunes which contain Akarādi tunes.

The Śabda produced from a conch, a kettle drum, a drum, or a train etc. are called varṇa Rahita and are called as "Avarṇa Lakṣaṇātmaka Śabda."

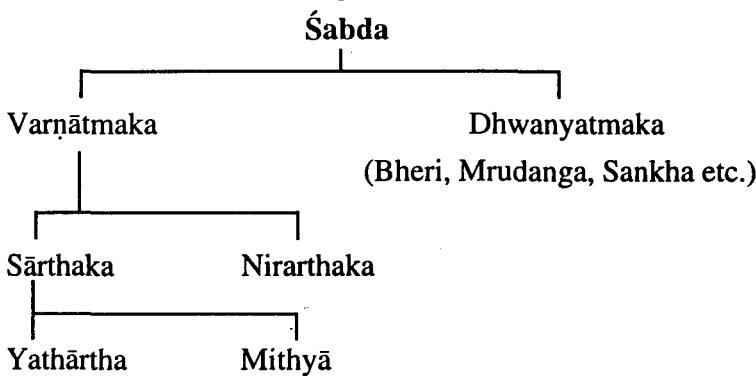
Varṇātmaka is again of two types viz Sārthaka and Nirarthaka. The Varṇātmaka Śabda which gives a meaning is called

sārthaka such as Rama temple, Tree, Mountain, Varanasi etc. which are in the noun form and coming, going, taking etc. are in the verbals form. The Śabda which does not give any meaning is called as Nirarthaka Śabdās which are used in daily usage.

Sārthaka Śabda is again classified in to 2 types. viz Mithyā (deceptive) and Yathārtha (fact).

False statements and statements without knowledge are known as Mithyā Śabda. They can not give any proper knowledge. Hence they can not be considered as prāmāṇika (or) Authoritative (or) authentic.

The Yathārtha śabdās can be considered as authentic. Proper knowledge will be possessed through the yathārtha Śabda. Hence it is mentioned as : यदार्थनुभवः प्रमा तत्साधनंच प्रमाणम् ।



B. Sparśa

The attribute perceivable through Sparśanendriya is known as Sparśa. Sparsa is the specific quality of Vāyu Mahābhūta. As Twagindriya is predominant of Vāyu Mahābhūta, it can perceive the knowledge of Sparśa only. But not other attributes like Rūpa. Sparśa Guṇa present in Agni, Jala and Pṛthvī. This is of three types viz. Uṣṇa Sparśa (2) śīta Sparśa and (3) Anuṣṭaṇa śīta Sparśa and are available in Agni, Jala and Pṛthvī and Vāyu respectively.

These four are the receptacle of three types of Sparśa.

१. स्पर्शः त्वगिन्द्रिय ग्राह्यः वायोर्वेशेषिको गुणः अनुष्णाशीत शीतोष्ण
काठिन्यादि प्रभेदवान्

२. त्वगिन्द्रिय मग्न ग्राहो गुणः स्पर्शः -त०सं०

C. Rūpa

The attribute perceptible through cakṣurindriya only is called as Rūpa and is the specific attribute of Tejobhūta. As Cakṣurindriya is predominant of Tejobhūta it perceives the knowledge of Rūpa only as Rūpa is the specific attribute of Tejobhūta, but not other objects. This Rūpa (colour) exists in pṛthvī, Jala and Agni.

Rūpa is of seven types viz. 1. Neelā, 2. Pīta 3. Rakta 4. Harita 5. Kapila 6. Śukla and 7. Citravarṇa.

The above seven types of Tejas is available in Pṛthvī only. Where as in Teja bright white variety (Bhaswara-śukla) resides. In Jala, the Pale white (Abhaswara sukla) colour finds.

The Rūpa existed in surya, vidyut, and Dīpa etc. is Bhaswara sukla.

१. चक्षुर्मत्र ग्राह्य गुणोरूपम् - त०सं०

२. रूपं चक्षुर्मत्र ग्राह्यम् तेजसस्तु गुणः स्मृतः तच्छ सप्तविधं नीलं पीतं रक्तादि
भेदतः

D. Rasa :

The attribute apprehended only by Rasanendriya is Rasa. It is the specific attribute of Jalamahābhūta. As Rasanendriya is predominant of Jala Mahābhūta, it perceives only the attribute Rasa.

Jala and Pṛthvī are the receptacles of Rasa. Ākāśa, Vāyu and Tejas are instrumental causes for the manifestation or origin of Rasa and for its divisions like Madhura, Amla, Lavaṇa, Kaṭu, Tikta and Kaṣaya.

It is of six types viz. (1) Madhura (2) Amla (3) Lavaṇa (4) Kaṭu (5) Tikta (6) Kaṣaya and all these reside in Dravya. In as-

cending order from Kaṣāya to Madhura, they are more energetic as exceeding the former. For example Kaṭu Rasa is more energetic than Kaṣāya Rasa. Tikta is more energetic than Kaṭu Rasa. Lavaṇa is more energetic than Tikta; Amla is more en-ergetic than Lavaṇa; Madhura is more energetic than Amla Rasa.

Even though the Jala and Pr̥thvī are the receptacle to Rasa, when Rasa is divided with the aid of Ākāśa, Vāyu and Tejo bhūta (specific Rasas are revealed) with the predominance of pr̥thvī and Jala-Madhura; with the predominance of Pr̥thvī and Agni-Amla Rasa; with the predominance of Jala-Agni-Lavaṇa Rasa; with the predominance of Vāyu-Āgni-Kaṭu Rasa; with the predominance of Vāyu-Ākāśa-Tikta Rasa and with the predominance of Vāyu-Pr̥thvi-Kaṣāya Rasa are revealed.

१. रसना ग्राह्यो गुणो रसः -त० सं०

२. रसनार्थो रसस्तस्य द्रव्यमापः क्षितिस्तया निवृत्ते च विशेषे च प्रत्ययाः खादयः
त्रयः -च० सू०

३. रसाः स्वादम्ल लवणतिक्तोषण कषायकाः षड् द्रव्यमाश्रिताः ते च यथा पूर्व
बलावहाः -अ० ह० सू०

E. Gandha :

The attribute apprehended only by Ghrāṇendriya is Gandha. As it is the specific attribute of Pr̥thvi bhūta it is apprehended by Ghrāṇendriya only. It is two fold viz. (1) Surabhi (fragrant) (2) Asurabhi (or) Durgandha (fowl). Though they are generally two fold, it is further divided into two types; (1) Vyakta (Revealed) (2) Avyakta (Non-revealable).

Ex.: Generally while smelling soil, Iron etc. the perception of Gandha does not reveal. But when the soil, Iron etc. are moistened with water and Iron is heated, its Gandha is apprehended. So the Gandha of soil, Iron etc. is Avyakta Gandha. On contrary to this, the Gandha of flowers etc. are revealed even though from a distant place.

As it is the specific attribute of Pr̄thvī, Gandha exists only in Pr̄thvī Bhūta. It is not available in other Bhūtas, Gandha is apprehended as it exists in Pr̄thvī. It is understood that the Gandha available in Jala and other Bhūtas are due to Pr̄thvī only.

१. ग्राण ग्राहो गुणो गन्धः -त०सं०
२. ग्राण ग्राहो गुणो गन्धः क्षितिरेष्व गुणो भरः स चापि द्विविधो ज्ञेयः सुरभि असुरभिः अतः -त०सं०

II. General attributes : Sāmānya Guṇa

1. Guru-Laghu (Heavy-Lightness)

These two are the opposite qualities (attributes).

1. Heaviness is the non-intimate cause of the first downward motion in a falling substance. It resides in Earth and Water.

Gurutwa is the cause for the falling of a fruit from a tree. In darśanas it is stated that, Gurutwa is the cause for falling of Jala on Pr̄thvī. Whereas in Ayurveda, various actions and changes occur in the body by Guru Guṇa.

Aṅgamarda, Upalepa, Mala Vṛddhi and Bala Vṛddhi are due to Guru Guṇa. It gives Tṛpti and Br̄ihmaṇatva and increases Śarīrapuṣṭi; kapha and mala etc. It alleviates Vāta and digestion is delayed.

The Guru-Guṇa Dravyas are predominant in Pr̄thvi and Jala-Bhūta.

१. आदय पतन असमवायकारणं गुरुत्वम् -त०सं०
२. यदाद्य पतने हेतुः गुरुत्वं तदुदाहृतम्
३. सादोपलेप बलकृत् तर्पणं बृहणः -सु०स० ४६
४. गुरु वातहरः पुष्टिः श्लेष्म कृत् विरपाकि च -भा०प्र०प०र्वं

Laghu Guṇa is quite opposite to Guru Guṇa. It is predominant of Ākāśa Vāyu and Agni Bhūta. It acts as Lekhana and Ropāṇa (wound Healer). It is whole-some and Digests quickly. It increases Vāta and reduces kapha.

लघुः तद्विपरीतः स्यात् लेखनो रोपणस्तथा -सु०स० ४६
 लघुपथ्यं परोप्रोक्तं कफधं शीघ्रपाकि च -भा०प्र०

2. Śīta-Uṣṇa (Cold-Hot)

Generally śīta Guṇa reveals the act of śītalatwa (or) coldness. It produces the act of śītala. Śīta Guṇa gives happiness and satisfaction. When a person is affected by Heat, samāna both inside and outside the body is due to śīta Guṇa only. It gives satisfaction; acts as stambhaka. It obstructs vomiting, Diarrohea, Bleeding etc. It tranquillises or appeases unconsciousness, sweat and burning sensation. Jalabhūta is predominant in śīta Guṇa Dravyas. But Pṛthvī and Vāyu, Bhūtas are also present in lesser quantity. Because of touch it cools the outer surface of the body. As its last change is also coldness, it also cools the body internally.

ल्हादनः स्तंभनः शीतो मूर्छा तृद् स्वेद दाहजित् उष्णः तद्विपरीतः स्यात् पावनश्च विशेषतः -सु०स० ४६

Uṣṇa Guṇa it quite opposite to śīta Guṇa and causes excessive sweda, Moorcchā, pipāsā, Burning sensation etc. and it produces vamana, increases the capacity of digestion and it suppurates the Amavraṇas. Uṣṇa is predominant of Agni Bhūta.

3. Snigdha-Rookṣam (Oily-Dry)

The Sneha Guṇa increases Snigdhatwa, Mṛdutwa, Bala, Varṇa and Śukra in the body. It alleviates Vāta and aggravates Kapha. Jala Bhūta is predominant in Snigdha Dravyas. Snigdha is the quality which causes the agglutination of powder etc. Mṛdutwa, of the objects is due to snigdha Guṇa.

The snigdha is of two fold नित्य and अनित्य.

Hemādri states that snigdha Guṇa is the cause for moisture in the body. Snigdha Guṇa exists in water only.

१. चूर्णादि पिण्डी भाव हेतुर्गुणः स्नेहः जल मात्र वृत्तिः -त०स०
२. यस्य क्लेदने शक्तिः स स्निग्धः शोषणे शक्तिः स रुक्षः । -हेमाद्रि
३. रुक्षः तद्विपरीतः स्यात् विशेषात् स्तंभनः खरः -सु०स० ४६

४. स्निग्धं वातहरं श्लेषकारी वृष्णं बलावहम् रुक्षः समीरण करं परं कफ हरं
मतम् -भांप्र०प०रवं

Rukṣa Guṇa is quite opposite to snigdha Guṇa. Pṛthvī and Vāyu Bhūta are predominant in Rukṣa Guṇa Dravyas.

Rukṣa Guṇa Dravyas produce Rukṣatwa, kāṭutwa etc. in the body; and aggravates Vāta, and produces śoṣatwa.

In Vaiśeṣika Darśana, Rukṣa Guṇa has not been described as they opine that the negation of sneha Guṇa is the Rookṣa.

4. Manda-Tikṣṇa (Dull-Sharp)

Because of slow movement Dravya performs its action slowly. It keeps the body steadily. Pṛthvī bhūta is predominant in Manda Guṇa Dravya. Hemādri mentions that manda has the power of alleviation of Doṣas.

१. यस्य शमने शक्तिः स मन्दः -हेमाद्रि

२. मन्दो यात्राकरः स्मृतः -सु०सू० ४६

यात्राकर इति शरीरस्थायित्वात् यात्रावर्तनं करोति -डल्हण

Generally the Tikṣṇa Guṇa is quite opposite to Manda Guṇa. It aggravates Pitta and acts as Lekhana, alleviates Kapha and Vāta. Because of Tikṣṇatwa, it produces Dāha, Pāka and srava. Agnibhūta is predominant in तीक्ष्ण गुण Dravyas. Slight differences are there among Ayurveda Acāryas regarding the attributes Manda and Tikṣṇa. Even though all the experts express the similar view, regarding Manda Guṇa, differences are there regarding Tikṣṇa Guṇa.

While Caraka states that Tikṣṇa is opposite attribute of Manda Suśruta and Bhāwamiśra states Āśukāri Guṇa is quite opposite to that of Manda.

Whereas Suśruta describes the Tikṣṇa Guṇa, it has another meaning. Suśruta opines that Mrdu Guṇa is opposite to Tikṣṇa.

Though Caraka mentioned Mrdu Guṇa, he considered it is the opposite quality to Kathina or Hardness.

Suśruta described that Vyavāyi, Vikāsi and Āśukāri are quite opposite to Manda Guṇa.

Suśruta even though mentioned 20 attributes by including the Āśukāri, Vyavāyi, Vikāsi, qualities in Āśukāri Guṇa, in some places he again mentioned twenty two attributes.

१. यस्य शोधने शक्तिः स तीक्ष्णः
२. तीक्ष्णं पित्त करं प्रायो लेखनं कफ वात हृत् -भा०प्र०प०४० रवं
३. दाह पाक करः तीक्ष्णः स्नावणो । -सु०स० ४६

5. Sthira-Sara (Firm-Moving)

Sthira Guṇa Dravya is predominant of Pr̥thvībhūta. The Dravya having the sthira Guṇa whether it is Auṣadha Dravya or Āhāra Dravya, obstructs the Vāta and mala and stops the passing of Mala and Vāta through anus. Sara Guṇa Dravya let out the Mala through the anus. The movement of an object will be arrested due to sthira Guṇa.

Sthira Guṇa Dravyas obstruct Atisāra, Grahaṇī, Rakta Pitta etc. diseases and arrests the śighra skhalana.

Sara is quite opposite to sthira Guṇa. Some opine that cala Guṇa is opposite to sthira Guṇa. But there is no difference between cala and sara. Jala Mahābhūta is predominant in saraguṇa. It passes outwards the obstructed Mala, Mūtra, Śukra. Śraṁsaka, Recaka, Bhedaka are the synonyms of saraguṇa. Because of saraguṇa, the Mala passes out through anus with speed.

१. यस्य धारणे शक्तिः स स्थिरः यस्य प्रेरणे शक्तिः स सरः (हेमाद्रि)
२. स्थिरो वातमल स्तंभी सरः तेषां प्रवर्तकः -भा०प्र०प०४० रवं
३. सरोऽनुलोमनः प्रोक्तः - सु०स० ४६

6. Mṛdu-Kaṭhina (Softness and Hardness)

Mṛdu Dravya after consumption loosens one or more organs of the body whereas Kaṭhina Guṇa hardens the organs of the body.

Generally the Mṛdu and Kathina are perceivable through Sparśanendriya. The softness of the sponge etc. and the hardness of the Rocks etc. are perceived through Sparśanendriya only.

But according to Ayurveda, the Mṛdutwa and Kathinatwa of a substance is known after consuming it. As the soil gets soften when it is moistered with water, the organs and malas get soften after consuming the Dravyas of Mṛdu attribute.

Ākāśa and Jala Mahābhūta are predominant in Mrdu Guṇa Dravyas.

Contrary to Ākāśa and Jala, Pṛthvībhūta is predominant in Kathina Guṇa Dravya. When these are used internally it hardens the organs and Mala etc. The hardness in the glands (ग्रन्थि) is due to the consumption of Kathina Guṇa Dravya.

Suśruta states that Tīkṣṇa Guṇa is contrary to Mṛdu Guṇa.

१. यः दृढी करोति स कठिनः

२. यस्य द्रव्यस्य श्लथने कर्मणि शक्तिः स मृदुः, हेमाद्रि

7. Picchila-Viśada (Sliminess-Clear)

The Picchila Guṇa holds the lives (Prāṇas) Balya and reunite the fractured bones or fractured organs, increases kapha, gurutwa. It is like threads. Jalabhūta is predominant in picchila Dravya.

Contrary to this, the viśada Guṇa Dravyas act as vasodilators. It dries up the kleda of twak and other organs of the body. Hence the moisture of the body is reduced or diminished. It acts as wound healer. Hemādri states that Picchila Guṇa has the power of lepana or coating or covering nature.

When touched it looks like a lump, dense gummy in nature.

Example-The green श्लेष्मातक (Ślesmātaka), the gum like Padārtha, in ladies fingers expands like a wire or creeper.

When the picchila Guṇa Dravyas are used internally they help to stabilise the life, satisfy the Dwādaśa prāṇas viz. Agni, P.V. 10

Soma, Vāyu, Satwa, Rāja, Tama, Pañca Jñānendrya and Bhūtātma.

Viśadā Guṇa is predominant of Pr̥thvī and Jalabhūta. It increases the strength. It always filled the gaps of minute cells which are always destructive. It increases kapha. Viśada Guṇa is contrary to the picchila Guṇa. It reduces the moisture. Pr̥thvī and Vāyu Bhūta are predominant in viśadaguṇa. It acts as vasodilator. It absorbs the kleda of various parts of the body as a result early wound healing takes place

१. यस्य श्लधने शक्तिः स विशदः -हेमाद्रि
२. पिच्छिलो जीवने बल्यः संधानः श्लेष्मलो गुरुः
विशदो विपरीतोऽस्मात् क्लेदाचूषण रोपणः - सु०स० ४६/५१७
३. पिच्छिलः तनुलो बल्यः संधानः स्लेष्मलो गुरुः
क्लेदच्छेदकर ख्यातो विशदो ब्रण रोपणः - भा०प्र०प००रवं
४. यस्य द्रव्यस्य लेपने शक्तिः स पिच्छिलः -हेमाद्रि

8. Ślakṣṇa-Khara (Smoothness and Coarseness)

Ślakṣṇa Guṇa is identical with picchila. Similar actions are performed alike picchila Dravya when ślakṣṇa Dravya is used. Picchila Dravas are unctuous with moisture and ślakṣṇa Dravas are hard and tough and without moisture. Ślakṣṇa Guṇa is capable to act as wound healer. It is predominant of Jalabhūta.

Ex. : Polished wood, diamonds and fish. Ślakṣṇa Guṇa is having skipping in nature.

Contrary to this, khara Guṇa, is predominant of पृथ्वी and वायुभूत, acts as lekhana, (scratches the impurities and lets them out.). It breaks the accumulated kapha, Vāta, and Doṣas by cutting and breaking into minute parts and finally, lets them out from the body.

१. श्लक्षणः पिच्छिलवज्जेयः कर्कशो विशदो यथा -सु०स० ४६/५२१
२. यस्य द्रव्यस्य रोपणे शक्तिः स श्लक्षणः लेखने शक्तिः स खरः -हेमाद्रि
३. यस्य द्रव्यस्य रोपणे शक्तिः श्लक्षणः लेखने खरः -अ०ह०स०

४. श्लक्षणः स्तेहं विनाऽपि स्यात् कठिनोऽपि चिक्कणः -भा०प्र०

9. Sūkṣma-Sthūla-(Subtlety and Gross)

Sukṣma Guṇa Dravyas are not only access into minute channels of the body but also capable of dilating them. Contrary to this, sthūla Dravyas obstruct the channels and they are capable to act as vaso-constrictors.

They are also not visible like the other attributes. Basing on the actions and changes in the body after usage only, we get the knowledge of the above attributes.

Ex. : The Sukṣma Guṇa of Taila is not visible. When massage to the body, it enters into the minute channels and dilates them. As such all the other Sukṣma Guṇa Dravyas enter into minute channels and dilate them.

Ākāśa and Vāyu Bhūta are predominant in Sūkṣma Guṇa Dravyas.

Contrary to this the sthūla Guṇa Dravyas obstruct the channels. It produces sthūlatwa in the body because of the predominance of Pṛthvī and Jalabhūtas. Even though they act as Dhātu-vardhaka, they obstruct the channels.

१. यस्य विवरणे शक्तिः स सूक्ष्मः संवरणे शक्तिः स स्थूलः -हेमाद्रि

२. स्थूलः स्थौल्यं करोत् देहे स्नोतसामवरोथकृत्

देहस्य सूक्ष्मच्छिद्रेषु विशेद यत् सूक्ष्ममुच्चते -भा०प्र०

३. यस्य द्रव्यस्यविवरणे शक्तिः सूक्ष्मः संवरणे स्थूलः

10. Drava-Sāndra : (Liquidity and density)

Fluidity is the non-intimate cause of the first flow (of a liquid substance). It resides in water and light. It is of two fold (1) Natural and (2) Artificial. Natural fluidity is found in water whereas artificial fluidity is found in earth and Teja.

The dravatwa in gold and silver are naimittika or artificial. This Naimittika Dravatwa found in silver and gold when they are melted.

Dravatwa produces moisture in the body. It increases the kleda in the body. It acts as a vehicle, carries the objects from one place to another place in the body.

Jala bhūta is predominant in Drava Guṇa. Quite contrary to this, Pr̥thvī, Teja and Apyamsa are predominant in Sāndra Guṇa.

Sāndra Guṇa acts as vasoconstrictor, whereas Drava Guṇa acts as vasodilator.

१. आद्यस्यंदन असमवायि कारणं द्रवत्वम् -त० स०
स्यंदनं निष्प्रदेश संयोगानुकूलक्रिया ।
२. यस्य विलोढने शक्तिः स द्रवः प्रसादने शक्तिः स सान्द्रः -हेमाद्रि
३. द्रवः प्रक्लेदनः सान्द्रः स्थूलः स्याद् बन्धकारकः -सु० स० ४६/५२०
४. द्रवः प्रक्लेदनो व्यापी शुष्कः स्याद् बन्ध कारकः -डल्हण व्याख्या
५. द्रवः क्लेदकरो व्यापी शुष्क तद्विपरीतकः -भा० प्र० प० ख०
६. द्रवत्वं स्यन्दन कर्मकारणम् -प्रशस्तपाद

The above twenty attributes are known as Sāmānya Guṇas or general attributes and they are useful in Ayurvedic treatment and for maintenance of health.

Ādhyātmika Guṇas : Attributes related to Soul

1. Buddhi-Intellect :

The cause for the knowledge for all kinds of communications is called as Buddhi (intellect). Anuvyavasayātmaka Jñāna is called Buddhi. Perception of knowledge of Padārtha only is called Vyavasaya. Such knowledge of vyavasaya is known as Anuvyavasaya.

Ex : The knowledge about a pot occurs through direct perception and it is known as vyavasaya. The knowledge occurs to an individual afterwards is known as Anuvyavasaya and such knowledge which is in Anuvyavasaya form is called intellect or Buddhi.

Some opine that the lustrous which is residing in Ātma is called Buddhi.

Sāṅkhya Darśana states that in the evolution process, Mahat-tatwa is evolved from Mūlaprakṛti in the beginning and from Mahat Tatwa Ahaṅkāra is evolved.

The transformation form of the above and one of the Antahkaraṇa traya is Buddhi (intellect). The transformative product of pure intellect is called as "Jñāna".

Buddhi is of two types (1) Anubhava (or) Anubhuti (2) Smṛti or smaraṇa.

Smṛti or rememberance is the knowledge born out of mental impressions alone.

(2) Apprehension or Anubhava is the knowledge other than recollection. It is again two fold. यदार्थ (valid) अयदार्थ (Erroneous).

The objects already known through apprehension, after some time perception of the same objects occur without Indriya san-nikarṣa is called smṛti.

Caraka states that "the recollection of the knowledge perceived previously through Drṣṭa (seen), Sruta (Heard), Anubhūta (Experienced) is calld as smṛti.

दृष्टं श्रूतं अनुभूतानां स्मरणात् स्मृतिरूच्यते - च० शा०

The smṛti is of two types (1) Bhāvita smartavya. (2) Abhāvita smartavya.

The cognition occurs in the state of sleeping is called Bhāvita smartavya. Where as the knowledge in the awakening state is called Abhāvita smartavya.

The cognition varied from smṛti is called Anubhava. The valid experience (apprehension) occurs through the contact of Indriyas and Indriyardhas is called as Anubhava (apprehension).

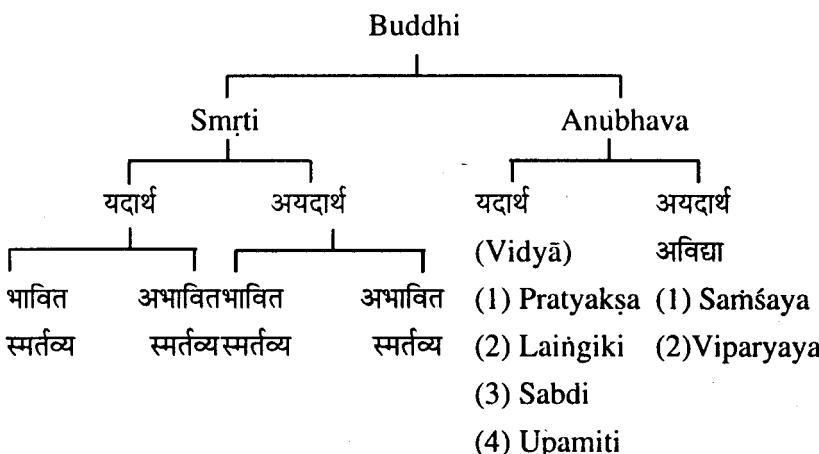
Apprehension is of two fold (1) यदार्थ (2) अयदार्थ. Valid apprehension or यदार्थ अनुभव ज्ञान is of 3 types again. (1) Pratyakṣa (2) Laiṅgiki (3) Sabdi. Avidya is of two fold. (1) Saṁśaya (2) Vipar-

yaya. Annamabhaṭṭa in Tarkasaṅgraha added Upamiti to the above and stated them as 4 in number.

१. “सर्वव्यवहार हेतुज्ञानं बुद्धिः अनुव्यवसाय गम्यं ज्ञान त्वमेव लक्षणम्”

-तर्क दीपिक

२. “व्यवहार मात्र हेतुज्ञानं बद्धिः प्रकीर्तिता । सचापि द्विविधा ज्ञेया हयनुभूतिः स्मृति स्तथा -त०सं०



2. Sukha (Pleasure) :

The cognition occurs which is favourable to a person always is called Sukha. It always gives pleasure, satisfaction and happiness to the individual.

It is produced from Dharma and is favourable to a person.

१. सर्वेषां अनुकूलतया वेदनीयं सुखं, अनुकूल वेदनीयं सुखं -त०सं०

२. अनुग्रह लक्षणं सुखं

3. Duhkha (Misery or pain) :

The attribute which is produced due to Adharma and which causes pain or torture always to an individual is called Duhkha. It is not favourable always to Indriyas, Ātma and Mana.

१. सर्वेषां प्रतिकूलतया वेदनीयं दुःखं

२. उपघात लक्षणं दुःखम्

३. प्रतिकूल वेदनं दुःखम्

४. अथर्व जन्य प्रतिकूल वेदनीयं गुणो दुःखं

Every living being tries to avoid and escapes from Dukha.

4. Icchā (Desire) :

Icchā means wish or desire. Wish to acquire or possess any article or any object for himself personal or for others is called Icchā. Icchā is of Eight fold. (1) Kāmam (2) Abhilāśā (3) Rāga (4) Saṅkalpam (5) Karunya (6) Vairāgya (7) Upadha (8) Bhāva.

1. Kāma : Maithuna Icchā or desire towards coitus is known as Kāma.

2. Abhilāśā : "Abhyavaharesca" or desire, wish to take food is Abhilāśā.

3. Rāga : Having passion towards an object and wish to get that object repeatedly.

4. Saṅkalpa : To determine to perform a duty in future.

5. Kārunya : By leaving selfishness, save other living beings from misery.

6. Vairāgyam : Devoid of the defects, demerits, of others by keen observation of the defects.

7. Upadha : Wish to deceive others.

8. Bhāvam : Hidden desire.

इच्छा कामः -त०सं०

स्वार्थ परार्थ वा ७प्राप्तनेच्छा -प्रशस्तपाद

5. Dweṣa (Aversion) :

Aversion or Anger is called Dweṣa. Because of Dweṣa, an individual feels that he himself is burnt. Acquiring of an object which is against will also causes pain. Aversion occurs towards snakes and thorns because pain is experienced from snakes and thorns etc.

The Dweṣa is of 3 fold.

1. Tanmāyatajanya.

2. **Adṛṣṭa Viśeṣa**

3. **Jāti Viśeṣa.**

1. Tanmāyatajanya Dweṣa : If once a person experiences the pain due to snake bite, and he sees that the snakes reside everywhere and gets aversion towards snakes.

2. Adṛṣṭa Viśeṣa : Even though he does not experience the snake bite, gets aversion towards snakes.

3. Jāti Viśeṣa : The aversion among two races is called as Jāti Viśeṣa.

Example : 1. Aversion between dog & cat.

2. Aversion between Cat & rat.

3. Aversion between Snake & Mongoose.

Because of Dweṣa or aversion individual begins to perform Dharma, Adharma, Smṛti & Prayatna.

Hence Dweṣa is also a basic cause for the above four deeds. It can be considered as one of the Mānasika Doṣas.

प्रज्वलनात्मको द्वेषः, यस्मिन् सति प्रज्वलितमिव आत्मानं मन्यते स द्वेषः । क्रोधो द्वेषः – त० सं०

6. Prayatna (Effort) :

Volitional (संकल्प शक्ति) effort is the will to do the primary effort regarding performing an action is called prayatna. Some opine that Ceṣṭā is prayatna. चेष्टा, संरभ, उत्साह are the synonyms of prayatna. It is of two types. 1. Jīvana Pūrvaka 2. Icchā Dweṣa Poorvaka Prayatna.

1. Jīvana Pūrvaka Prayatna : The efforts for continuation of life, respiration etc come under this type. The respiration continues in the state of sleep as well as in awakening state also. All the other activities continued in the body are involuntary. Due to this effort only, the association of Indriyas Mana and Ātma occurs. It is the causative factor for keeping alive.

2. Icchā Dweṣa Pūrvaka Prayatna : (Voluntary efforts) Efforts performed to acquire Hita and to devoid ahita is called as Icchā Dweṣa pūrvaka prayatna. All the efforts made for the personal and social welfare also come under this category.

In some other contents, it is said that the Prayatna is of three fold. 1. Pravṛtti Rūpa 2. Nirvṛtti Rūpa and 3. Jīvanayoni Rūpa. Pravṛtti Rūpa prayatna is due to desire, Nirvṛtti Rūpa prayatna is due to aversion. Jīvanayoni Rūpa Prayatna is the efforts to keep-alive. In absence of this Jīvanayoni Rūpa Prayatna a person will die.

१. कृतिः प्रयत्नः -त०सं०

२. प्रयत्नः संरंभः उत्साहः इति पर्यायाः । स द्विवदः जीवन पूर्वकः इच्छा द्वेष पूर्वक -प्रशस्तपाद

IV. Paradi Sāmānya Guṇas

General attributes related to remoteness etc.

1, 2. Paratwa-Aparatwa : Remoteness-Proximity

In Tarka Saṅgraha, it is stated that Remoteness (Paratwa) and proximate (Aparatwa) are the special causes of common usage of words expressing Para and Apara. They reside in four Bhutas viz. Pṛthvī, Jala, Teja and Vāyu and also in Mana. Each of them is of two fold. (1) Dikkṛta (spatial) and (2) Kālakṛta (Temporal).. In things existed at a distance Dikkṛta paratwa or spatial remoteness is found, in things near Dikkṛta Aparatwa or spatial Aparatwa is found. In an elderly person, kālakṛta paratwa (Temporal remoteness) and in younger person Kāla kṛta Aparatwa (Temporal proximity) are found.

Dikkṛta paratwa indicates the specificity of the Dik, whereas Kālakṛta paratwa and Aparatwa indicates the variance in age.

But in Ayurveda, it is quite different. In Ayurveda, Paratwa indicates the best one. Aparatwa indicates least one. Both paratwa and aparatwa are related to Deśa, Kāla, Vaya, Māna, Pāka, Viṣya, Rasa etc.

In health point of view, the Deśa which is wholesome to an individual is Para and unwholesome is Apara. As such Jaṅgala Deśa is Para and Ānupa Deśa is Apara. For health winter season is para and summer season is Apara. As such regarding age Taruṇāvasthā is para whereas Vṛddhapya is Apara. In Vipākas, Madhura Vipāka is para and Amla Kātu Vipākas are Apara. As such śeetaveerya is para, while uṣṇavīrya is Apara. In the six tastes Madhura Rasa is para, whereas Kāturasā is Apara.

In the Madhurādi ṣaḍrasas whichever is wholesome to an individual is para for himself and the remaining are apara.

१. परापर व्यवहार असाधारण कारणे पराऽपरत्वे । पृथिव्यादि चतुष्टय मनो-वृत्तीनि । ते द्विविधे दिक्कृते काल कृते च । दूरस्थे दिक्कृत परत्वं समीपस्थ दिक्कृत-मपरत्वम् । ज्येष्ठे कालकृतं परत्वम् । कनिष्ठे कालकृतमपरत्वं -त०सं०

२. देश काल वयो मान पाक वीर्य रसादिषु पराऽपरत्वे -च०सू० २६

3. Yukti : Propriety-Proper Application (Prescription)

युक्तिस्तु योजना यातु युज्यते -च०सू० २६

Proper application with proper planning is called yukti. Selection of proper therapy with due regard to the nature of the Doṣas is called Yukti. Whereas the inappropriate selection of therapy or the therapy without proper planning is not at all a selection.

Yukti as an attribute is useful not only in treatment but in pharmaceuticals also. The medicines are manufactured with yukti. Hence it is an important attribute.

4. Saṅkhyā (Number) :

Saṅkhyā is the cause of common usage of expressions like one, two etc. It is found in all the nine substances. It starts from one and ends with parārdha. Oneness is two fold. i.e. eternal in atoms and non-eternal in products. It is eternal in eternal substances and non-eternal in non-eternals. Number two and higher numbers are only non-eternal.

Parārdha is the highest number equivalent to a Lakh of

crores, which constitutes half of their life span of Brahma the creator. Numbering of the diseases like, Aṣṭajwara, Pañcaswasa, etc. Saptā Dhātus, Tridoṣa etc. come under Saṅkhyā.

१. संख्या स्यादगणितम् – च०सू० २६

२. एकत्वादिव्यवहारहेतुः संख्या । सा नवद्रव्यवृत्तिः । एकत्वादिपराद्वपर्यन्ता । एकत्वं नित्यप्रनित्यं च । नित्यत्वं नित्ये । अनित्यगतयनित्यं द्वित्वादिकंतु सर्वत्राऽनित्यमेव च । – त०सं०

३. गणना व्यवहार हेतुः संख्याभिधीयते – कारिकावली

४. गणना व्यवहारासाधारण कारणं संख्या – मुक्तावली

5. Saṁyoga-Conjunction :

Saṁyoga (conjunction) is the special cause of conventional expressions of contact between two objects. It resides in all the substances.

Caraka describes that combination of two things, many things and one thing with another is called as Saṁyoga-such combinations or conjunctions are not permanent.

It is three fold (1) Dwandwa Karmaja (2) Sarva Karmaja and (3) Eka Karmaja.

1. Dwandwa karmaja : If activity is found in both the conjuncted things it is known as Dwandwa Karmaja.

Ex : Fighting between two sheep.

2. Sarvakarmaja : Combination of many things. e.g. Addition of Māṣa in a pot having many such grains.

3. Eka Karmaja : Combination of one thing with another stable thing. e.g. Sitting of crow on a tree.

१. योगः सः संयोग उच्यते – च०सू० २६

२. द्वयाणां द्वन्द्व सर्वत्र कर्मजोऽनित्य एव च

३. संयुक्त व्यवहार हेतुः संयोगः – सर्वद्रव्य वृत्तिः

According to Tarka Saṅgraha, Saṁyoga is of 2 fold. (1) Born of action and (2) Born of contact.

The former arises when a book comes in contact with hand, due to the activity of the hand in grasping a book. The second variety संयोग संयोग is the contact which arises between one's body taken as a whole and a book, when the book is in contact with one's hand.

6. Vibhāga-Disjunction :

Disjunction is the attribute (Division) which destroys the conjunction (Combination). It exists in all the nine substances.

Caraka states that division into particles or division of combined objects is called as Vibhāga. Absence of combining factor is called as Vibhāga.

It is also of 3 types like Samyoga.

(1) Dwandwa karmaja (2) Sarva karmaja (3) Eka Karmaja.
The examples are also same as above, but with division.

१. संयोग नाशको गुणो विभागः सर्वद्रव्य वृत्तिः - त०सं०

२. विभागस्तु विभक्तिः स्यात् वियोगो भागशो ग्रहः - च०सू० २६

7. Pr̥thaktva (Distinctness) (segregation)

Distinctness is the special cause of conventional expressions such as this is distinct from that. It is present in all the nine subjects.

Caraka states that, separation or segregation of the things basing on their distinct qualities is called Pr̥thaktva.

It is of three types (1) Asamya (2) Vailakṣanya and 3. Anekatā Rūpa

A. Asamya : Non combination of things for ever e.g. Meru Parvata and Himālaya Parvata.

B. Vailakṣanya : Segregation of two things basing on its distinctness for ever.

Eg. : The qualities of cow is entirely different than that of buffalo. Hence they never combine with each other. As such

Mesa and varaha also never combine with each other.

C. Anekatā (Plurality) : Separation of one type of things from another.

Ex. Separation of one variety of Masa from other varieties.

१. पृथग्व्यवहारासाधारण कारणं पृथक्तवम् । सर्व द्रव्यवृत्तिः -त०सं०

२. पृथक्त्वस्यादसंयोगो वैलक्षण्यमनेकता -च०सू० २६

8. Parimāṇa (Dimension-Magnitude) :

Dimension is the special cause of the common usage of words pertaining to measurement. It is found in all the nine Dravyas and is of four varieties viz. Atomic (अणु) or minuteness, Large (महत्); Long (Deergha) and Short (हस्तः)

Measurements of the liquids, solids and measurement of the length is called Parimana. Parimana or Pramana indicates the dosage of Auṣadha Dravyas and Āhara Dravyas.

Measurement of various Dravyas, in medicinal preparation (Manufacturing of medicines) is quite essential.

१. मानव्यवहारासाधारण कारणं परिमाणम् । नव द्रव्य वृत्तिः तच्चतुर्विधम् ।
अणु, महत् दीर्घं हस्तं चेति -त०सं०

२. परिमाणं पुनर्मानम् -च०सू० २६

9. Saṃskāra (Transformation) :

Transformation of the natural attributes of Dravya by various processings or methods is called Saṃskāra. This process of transformation in Guṇa is called Saṃskāra.

1. If Pārada (Mercury) is purified by Aṣṭavidha Saṃskāras it leaves all the Doshas of it and gets purified and acts as nector.

2. If rice is kept in a vessel and water is added to it and is cooked with flame, it changes into ODANA which is Laghu in quality.

3. Because of fermentation odana or food possesses Madhura Rasa, changes into Kāñjika which is sour in taste.

4. By churning, the curd (दधि) having Guru in Guṇa changes into Buttermilk (तक्र) which is laghu in quality.

5. If more water is added to concentrated acid, it becomes diluted and its Tīkṣṇatwa is reduced.

As such the natural guṇas in the Dravyas change and possess new attributes through Deśa, Kāla, Bhāvanā etc.

In Vaiśeṣika Darśana 3 types of Saṃskārās viz (1) Vegākhya (2) Bhāvanākhya and (3) Sthitisthapāka Saṃskāra were described.

A. Vegākhya Saṃskāra : If Dravya gets movement with velocity the original stableness is changed into mobility. As such the sthira Guṇa of an object is changed into movement or velocity. It is present in gross elements like Pr̥thvī, Jala, Teja and Vāyu, and the subtle element Mana. Because of this the conjunction and the disjunction of the object is destructed.

B. Bhāvanākhya Saṃskara : It is one of the mental faculties. Mental reminiscence is known as Bhāvanākhya Saṃskāra. Recollection or remembering of the objects which previously been seen heard and experienced and after some time recognise them again is called Bhāvanākhya Saṃskāra. This is present in Ātma only.

C. Sthitisthapāka Saṃskāra : If a Dravya leaves the new place and reaches to its original state again is called Sthitisthapāka saṃskāra.

Ex. : If a branch of a tree is bent, held for some time and after leaving, it reaches its original place again.

2. When a rubber piece is stretched and released it reaches into its original state again. It is present in Pr̥thvī, Jala, Agni and Vāyu.

१. सम्यक् प्रकारेण क्रियते इति संस्कारः ।

२. संस्कारः त्रिविधः वेगो, भावना, स्थिति स्थापकत्वम् ।

३. करणं पुनः स्वाभाविकानां द्रव्याणां अभिसंस्कारः ।

४. संस्कारोहि गुणान्तराधान मुच्यते ।

५. संस्कारः करणं पुनर्मतः । -च०सू० २६

Kāraṇa means processing of the natural (inherent) attributes of the Dravyas. This processing results in the transformation of the natural attributes of the substances.

10. Abhyāsa : Repetition of the same thing again and again

Consumption or performing of the same thing and same act again and again repeatedly is called Abhyāsa. Silana and Satata Kriyā are the synonyms of Abhyāsa.

Repetition of the same activity repeatedly keeping an aim and in view is called Satata Kriyā and consumption or usage of the same things repeatedly is known as Śilana. Both of these are come under Abhyāsa.

भावाभ्यासन मध्यासः शीलनं सतत क्रिया । -च०सू० २६

गुणों का सधार्म और वैधार्म्य

Homogeneity and Heterogeneity of Attributes

The forty one guṇas mentioned in Ayurveda, even though variant from each other, some similar and some dissimilar characters are found in the attributes.

Homogeneity

Even though they are distinct in nature, the similar characters available in the attributes are called Sadharamya.

1. All the attributes possess the Guṇatwa (attributeness) Jati.

Because of that Jati they are called Guṇas or attributes.

2. All the Guṇas (attributes) are substratum of Dravyas. Hence they have the character of Āśrita Dharma or dependent character.

3. All the attributes are Gouṇa or secondary.

4. All the attributes are nirgunas, means Guṇa does not possess another Guṇa. Hence they are Nirguṇa.

5. They cannot perform any activity, hence actions do not present in Guṇa. So, all the Guṇas are called as niṣkriya.
6. The attributes are not cause for and they can not seek either Samyoga or Vibhāga.

वैधर्य

Heterogeneity

The characters not available in the attributes identically are called vaidharmya. Some characters are available in some attributes, while some are not available.

1. The attributes viz, Rūpa, Rasa, Gandha, Sparśa, Paratwa, Aparatwa and the Twenty General attributes like Guru etc. are called as Moorta or having shape. They are available in gross elements (Sthoola Bhoota) like, Pṛthvi, Jala, Teja and Vāyu.

2. The attributes: Buddhi, Sukha, Dukha, Icchā, Dweṣa, Prayatna, Dharma, Adharma, Saṅskāra and Śabda are shapeless (Amūrtta). Like Ākāśa and Ātma they are also not in sthūla Rūpa.

3. Five attributes Saṅkhyā, Parimāṇa, Pṛthaktva, Samyoga, Vibhāga are both Moorta and Amoorta (Shape and Shapeless). These are present in all the nine Kārana Dravyas.

4. Attributes like Buddhi, Sukha, Duhkha, Icchā, Dweṣa, Prayatna are comprehended by Mana which is Ubhayendriya.

5. The five attributes viz Śabda, Sparśa, Rūpa, Rasa and Gandha are the specific qualities (प्रत्यात्म नियत गुण) of sense organs (ज्ञानेन्द्रिय). Only one specific object is perceived through one specific Jñānendriya only. Hence they are called as Bāhya guṇas or attributes outward of the body.

6. The attributes Dharma and Adharma are Atīndriya (Invisible).

7. Samyoga and Vibhāga are not available at a time or simultaneously in one Dravya only, while some times available in many Dravyas.

8. The distinction between two objects is depending on Śabda, Sparśa, Rūpa, Rasa, Gandha, Buddhi, Sukha, Duhkha, Icchā, Dweṣa, Prayatna, Dharmā, Adharmā, Saṃskāra and twenty general qualities like Guru etc. Hence they are called as Viśeṣa guṇas also.

9. The attributes viz., Saṅkhyā, Parimāṇa, Pṛthaktwa, Saṃyo-ga, Vibhāga, Paratwa, Aparatwa are known as general or Naimittika Gunas. An object cannot be separated from another object because of these attributes. The above attributes are available at a time in many Dravyas. Hence these are understood simultaneously.

Ex. : The cognition of Saṃyoga and Vibhāga available in two or more Dravyas at a time.

द्रव्येषु उपलभ्यमाना गुणः:

The attributes available in various Dravyas or Inherited properties of the substances

The attributes are present in various Dravyas separately. According to Darśanas, the available attributes in the Dravyas are as follows :

वायोनैकादश तेजसो गुणा जल क्षिति प्राणभृतां चतुर्दश ।
दिक्कालयोः पञ्च घडेवाम्बरे महेश्वरेष्यद्वौ भनसस्तयैव च ॥

1. Among the attributes mentioned by Nyāya Darśana the nine attributes available in Vāyu are 1. Sparśa 2. Saṅkhyā 3. Parimāṇa 4. Pṛthaktva 5. Saṃyoga 6. Vibhāga 7. Paratwa 8. Aparatwa 9. Vegakhya Saṃskāra.

2. In addition to the above nine attributes two more attributes viz (1) Rūpa and (2) Dravatwa are available in Tejo Bhūta. The total attributes in the Tejo Bhūta are eleven.

3. In addition to the above nine attributes, five more attributes viz., Gurutwa, Dravatwa, Rūpa, Rasa, Sneha are available in Jala. The total attributes in Jala Bhūta are Fourteen.

4. In the Pṛthvī Bhūta also fourteen attributes are available. But Gandha Guṇa is added in the place of Sneha Guṇa.

5. Fourteen, attributes viz. (1) Buddhi, (2) Sukha, (3) Duhkha, (4) Icchā, (5) Dweṣa (6) Prayatna, (7) Parimāṇa, (8) Saṅkhyā, (9) Pṛthaktwa, (10) Saṁyoga (11) Vibhāga, (12) Bhavanākhyā Saṁskāra (13) Dharma and (14) Adharma are present in both Dik and Kāla

6. Five attributes viz 1. Saṅkhyā, 2. Parimāṇa, 3. Pṛthaktwa, 4. Saṁyoga and 5. Vibhāga are available in both Dik and Kāla.

7. In addition to the above five attributes the Śabda is also available in Ākāśa. Hence in Ākāśa total six attributes are available.

8. In addition to the above five attributes, three more attributes, viz., (1) Buddhi (2) Icchā and (3) Prayatna are available in Paramātma. In addition to the above five attributes three more attributes viz 1. Paratwa 2. Aparatwa and 3. Vegakhya Saṁskāra are also present in Mana.

As such nine attributes in vayu bhūta, eleven in Tejobhūta, fourteen each in Jala, Pṛthvī, Bhūtas and Jīvātma, five each in Dik and Kāla, six in Ākāśa, eight each in Paramātma and Mana are available.

गुणप्राधान्यता निरूपण

Superiority of the Attributes

Ācārya Nāgārjuna, the author of Rasa Vaiśeṣika Darśana, proved the efficacy (Importance/superiority) by citing the following reasons.

1. Rasābhībhava 2. Vipāka Kāraṇatwa 3. Saṅkhyā Bāhulya
4. Prayoga Bāhulya 5. Karma Bāhulya 6. Viṣaya Bāhulya and 7. Rasānugraha.

1. Rasābhībhava: In Rasa Vaiśeṣika Darśana it is men-

tioned that Rasābhībhavat, which means dominate or suppress the Rasa. Abhībhava means suppressed or dominated by a powerful object. Here the Rasa and Karma are dominated or suppressed by the attributes. Hence Guṇa expresses its own qualities.

Example:-When water is heated, the hot water suppresses the Madhura Rasa which is natural in water. As a result hot water decreases the Kapha instead increasing.

B. The Patola because of its Tikta Rasa has to alleviate Pitta and increase the Vāta. But Paṭola because of Uṣṇa Guṇa acts as Vāta Śāmaka because of the predominance of Uṣṇa Guṇa hence Guṇa is important.

2. Vipāka Kāraṇatwa : Some Acāryas opine that vipāka is based on Guṇa viz Guru vipāka and Laghu Vipāka. Generally Guru Vipāka is available in the Dravyas having attributes viz Śīta, Snigdha and Guru. As such, the Vipāka of the Dravyas of Laghu, Rukṣa, Tīkṣṇa, viśada is of Laghu. The Karma nistha of Rasas depend on Vipāka. Vipāka is based on Guṇas. Which means Rasas, indirectly depend on Guṇas.

3. Saṅkhyā Bāhulya : When compare to other padarthas the Guṇas are more in number. Rasas- 6, Vipāka 2 or 3, Vīrya 2 or 8. But the Karmanya Sāmānya Guṇas are twenty (20) in number, which reside in Dravyas.

4. Prayoga Bāhulya : Depending on the attributes the Dravyas are utilized in so many ways. Because of Snigdha Guṇa, Sneha and Abhyāṅga is performed. As such basing on Śīta Guṇa, Stambhana Karma; Rukṣa Guṇa, Lekhana Karma, Laghu Guṇa, Laṅghana Karma respectively. The treatment without Dravyas (Adravya Bhūta Cikitsā) is also given basing on the attributes.

Example : To reduce the heaviness and obesity, vyāyāma is suggested which produces laghutwa (lightness). As such guṇas are utilized in a number of ways.

5. Karma Bāhulya : Guṇa (attribute) associated with other Padārthas of the Dravya helps for various activities. Hence it seems so many activities are performed. It is because of the attributes.

6. Viṣaya Bāhulya : Object of Guṇas is Dravya. The Dravyas are innumerable. The objects of Indriyas are one in each. But when compare to Mana the objects of Mana are more than that of Indriyas. In such a way the objects of Guṇas are numerous in number. Hence the Guṇas are superior.

7. Rasānugraha : Increasing of Rasa and Karma is based on Guṇas only. Hence the Guṇas are important.

The importance of Dravyas is determined, basing on the abundance of the attributes of Dravyas which are having similar rasas.

Example : As Ghṛta possesses the attributes, śīta, snigdha, Mṛdu, Picchila and Laghu vipāka, Ghṛta is superior in Madhura Rasa Dravyas.

Hence the Guṇas are superior.

न्यायोक्त चतुर्विंशति गुणः:

Twenty Four Attributes Expounded in Nyāya

Vaiśeṣika Philosophy

चरकोक्त ४१ गुणों का न्याय वैशेषिक दर्शनों का २४ गुणों में समन्वय

**Inclusion of Forty one Guṇas of Caraka into Twenty
Four Guṇas of Nyāya Vaiśeṣika Darśanas**

In Nyāya and Vaiśeṣika Darśanas only twenty four attributes were described viz 1. Rūpa 2. Rasa 3. Gandha 4. Sparśa 5. Saṅkhyā 6. Parimāṇa 7. Pṛthaktwa 8. Saṁyoga 9. Vibhāga 10. Paratwa 11. Aparatwa 12. Buddhi 13. Sukha 14. Duḥkha 15. Icchā 16. Dweṣa 17. Prayatna 18. Gurutwa 19. Dravatwa 20. Sneha 21. Saṁskāra 22. Dharma 23. Adharma and 24. Śabda.

But Caraka enumerated 41 guṇas. Ayurveda did not accept Dharma and Adharma as attributes.

Apart from the above twenty four attributes of Nyāya Darśana Ayurveda accepted Nineteen more Gunas. Seventeen more Laghu etc. attributes, the two Parādi Guṇas viz Yukti and Abhyāsa were mentioned additionally in Ayurveda.

The nineteen additional guṇas described may be correlated as follows:

1. Abhyāsa can be included in Saṁskāra
2. Yukti can be included in Saṁyoga.
3. Among Guruvādi Guṇas the seventeen attributes except Gurutwa, Dravatwa and Sneha are included in Dharma and Saṁskāra.

The above twenty qualities mentioned in Ayurveda can be classified as 1. Samsiddhika (Inherited) 2. Naimittika (Transformed or acquired).

1. Samsiddhika attributes are natural hence they are included in Dharma.
2. Because of processing the transformation takes place and new attributes will be possessed by the Dravyas naimittika attributes are included in Saṁskara. In this way the forty one attributes mentioned in Ayurveda are included and correlated with the twenty four attributes of Nyāya Darśana.

Table showing Karmaṇya Sāmānyā Guṇas, their Bhoutika Saṅghaṭana. Actions etc.

Sl. No.	Name of Gunा	English Name	Bhoutika Swarūpa	Bhoutika Saṅghatana	Dōṣa Prabhāva	Main action	Other Actions	Example	
1.	Guru	Heaviness	Heavy	Pṛthvi & Jala	Kapha hara	Briñhāna	Avasāda, Gowrava, Upalepa, Balya, Tripti, Guru paka or Cira pāka	Māṣa, śatāvari vidāri kanda etc.	
2.	Laghū	Light	Lightness	Vāyu, Agni, Vāta kara	Vāyu, Agni, Vāta kara	Lainghana	Utshākar, sphurti kara	Mudga, Lājā, Pippali, Jaṭā - Māmsi etc	
3.	Śīta	Cold	Coldness	Jala	Kaphaghna	Kaphaghna	Malā Kṣaya, atipiti, Dourbalya Kāraka, Kṛsatwa, Vraṇa ropana laghu Pāka	Nāśaka, Snigdha kara, Picchila, Jīvana, Kleda janaka	Chandana, Usira, Kamala, Nārikela, Giuduci etc.

4.	Uṣṇa	Hot	Hotness	Agni	Pittakara Vāta Kapha hara	Sweda- janaka	Mūrchā, Triṣṇā, & Dāha Nāsaka Swedajanya, Rasa Raktādi Pravartaka; Pācana	Marica, Ca- nya Citraka Guggulu etc.
5.	Snighda	Unctuous- ness/Sooth- ingness	Oily	Jala	Vātahara, Kapha hara	Kleda	Sneha, Mārdavakara, Balya, Varnya, vājika- raṇa, Abhiṣyandaka	Taila, Ghṛta, vasā, Majjā
6.	Rükṣa	Dryness or Roughness	Rough or Dry	Pr̥thvi, Vāyū, Agni	Vātakara Kaphaghna	Śoṣana	Rükṣatā, Kāthinya, Bala varṇa nāsaka, Avṛṣya, Stambhana and Kharatwa Rasañjana	Yava, Rāgi, Gomūtra,
7.	Manda	Dulness	Laziness	Pr̥thvi, Jala	Kaphakara Pittaghna	Samana	Gati Avarodhaka, Śaithi- lyā, Alpa Kriyā, Cirakāritwa	Amitā, VatsaNābhi Kuṭaja
8.	Tikṣṇa	Sharpness	Activeness	Agni	Kaphaghna Pittakara	Śodhana	Dāha Pāka, Sravakara, Lekhana	Jayapāla, Pippali Marica, Śanthī
9.	Sthira	Stable/Firm	Immobility	Pr̥thvi		kaphakara	Dhāraṇa	Gatiavarodhaka, Dhātu sthiratwa Stambhana

10.	Sara Motion	Mobility	Movement	Vāyū	Vātakara	Priñña	Anulomana	Swarṇa Patri Goro- cana
11.	Mṛdu	Soft	Softness	Jala, Ākāśa Kaphakara	Mañsa Dhātu Sai- thaiyakā- raka	Dāha, Pāka, Srava Naśaka	Taila, vasa Gṛha	Taila, vasa Gṛha
12.	Kathina	Hard	Hardness	Pr̥thvi	Vātakara	Dr̥ḍhika- raṇa	Dhātu Dhṛḍhakāraka, Mala, Śoṣaka	Pravāla, Muktā, Śa- nkha, Asw- agandha
13.	Viśada	Clarity	Clarity	Pr̥thvī Vāyū	Vātakara Kaphaghma Doṣa, Niśkāsana	Kṣalana Ropana Mudga	Balañāsaka, Asamghāta, Kleda, Soṣaṇa, Vraṇa kṣāra,	Madya, Nimba
14.	Picchila	Sliminess	Gumilika	Jala	Kaphakara Lepana Vātahara		Jivana, Balya, Sandhāna Upalepa, śaitya, Tantula, Gurupāka	Guḍa, Śar- karā, Ikṣu, Rasa Esabgol

15.	Ślaksṇā	Smooth	Smooth ness	Jala	Kaphakara, Vraṇa Vātahara	Jivana, Balya, Sandhāna Dugdha, Dhātu vrddhikara, Mala Muktā
16.	Khara	Coarse	Coarseness Vāyu, Pr̥thvi	Vātakara	Lekhana	Dhātu Hṛasa, Malaśoṇa Karkoṭaki Kledana etc.
17.	Sūkṣma	Subtlety	Subtleness Vāyu, Agni, Vātakara Ākāśa	Vivaraṇa	Laghu pāki, Malaśoṇa, Madya, Sūkṣma, Sroto praveṣa Kara	Lavaṇa, Pārada, Kasturi
18.	Sthūla	Gross	Pr̥thvi	Kaphakara	Samvaraṇa Sthūla, Srotoavarodhaka, Dadhi, Sandhidardhyakara, Gurupāka	Bala, Pedā, Śrikhaṇḍa etc.
19.	Sāndra	Dense	Density	Pr̥thvi	Kaphakara Prasadana	Sthūla kara, Brīhiṇa, Doṣa Dhātu Malādhish- tana
20.	Drava	Fluid/ Liquid	Fluidity/ Liquidity	Jala	Kaphakara Vilodhana	Kledana, Drava Vṛddhi kara Vyāpaka
						Jala, Kṣira, Ikṣu Rasa

Chapter-IV कर्म निरूपण

Consideration of Action

Karma (action) exists in Drayva. It is the cause for conjunction and disjunction at a time. Karma is the action relating to something to be achieved. It does not require any other factor for its action.

Action in the form of curative effect is known as Karma. In Tarka Saṅgraha it is mentioned that action is of the nature of motion (चलनात्मकं कर्म). It resides in Pṛthvī, Jala, Teja Vāyu and in mind. Dravya is the substratum as Karma resides in Dravya with Samavāya relation.

It is clearly understood from the above statements that Karma is Dravyāśrita and Guṇa Rahita, so it does not seek any cause in conjunction and disjunction.

Caraka further states that the effort to be made for bringing the normal state is Karma. It is also called Ceṣṭā, Pravṛtti, Kriyā, Karma, Yatna and Kārya Samārambha.

प्रवृत्तिस्तु खलु चेष्टा कार्यार्था सैव क्रिया कर्म यतः कार्य समारंभश्च ।

-च०वि० ८

Caraka describes the Karma as follows :

१. संयोगे च विभागेच कारणं द्रव्यमाश्रितं कर्तव्यस्य क्रिया कर्म कर्म नाऽन्यदपेक्षते । -च०सू० १

२. प्रयत्नादि कर्म चेष्टित मुच्यते । -च०सू० १

३. द्रव्याश्रितं कर्म यदुच्यते क्रियेति ।

४. एक द्रव्यं अगुणं संयोग विभागेषु अनपेक्ष कारणं इति कर्मलक्षणं ।

-वै०द०

Because of Karma conjunction and disjunction takes place at a time or simultaneously. Disjunction with the former place and conjunction with later place happens simultaneously.

Example : While Ākuñcana disjunction from former place and conjunction with later place happens simultaneously. It is because of action.

Vibhāga does not cause disjunction from former place and Samyoga does not cause conjunction with the later place. Karma is the cause for simultaneous action of conjunction and disjunction.

कर्म के भेद

Types of Karma

Classification of Karma

Actions are innumerable, and innumerable varieties. But for communication and for daily usage karmas are classified as under.

Karmas are generally of two types. They are 1. Loukika Karma and 2. Paraloukika Karma.

1. Loukika Karma : Loukika Karma means the duties or activities performed by the individuals in the daily routine life. It does not seek any cause for disjunction and conjunction. Utkṣepaṇa, Apakṣepaṇa, Ākuñcana, Prasaraṇa and Gamana comes under this category.

2. Paraloukika Karma or Adhyātmika Karma : Paraloukika Karma can be considered as the action of the duty or responsibility. Here kartavya means Sadvṛtta or Sadācāra.

Example : In utkṣepaṇa conjunction with upward space and disjunction with downward space occurs simultaneously. As, such, by following the duties of Sadvṛtta, conjunction with Śubha Karma and disjunction with Aśubha Karma takes place.

लौकिक कर्म भेद

Types of action occurring in ordinary life

Loukika Karma is of three fold viz 1. Sat Pratyaya, 2. Asat Pratyaya and 3. Apratyaya.

1. Sat Pratyaya : Performing an action by knowing it or voluntary action.

Example : Throwing of a ball towards upward direction.

2. Asat Pratyaya : Action without knowledge and unknowingly or involuntarily.

Example : When the ball is thrown upwards it falls down to the ground again and then moves upwards again. This upward action takes place in Dravya after falling down is due to involuntary action. Hence it is called as Asat Pratyaya. In the cerebral fever when one leg is in flexion, without notice or unknowingly flexion takes place in the second leg also. Sat Pratyaya is available in both Cetana and Acetana Dravyas, whereas Asatpratyaya takes place in Acetana Dravyas only.

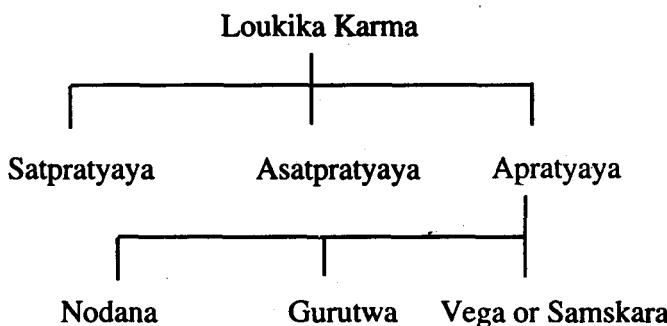
This Asat Pratyaya again divided into three types viz 1. Nodana 2. Gurutwa 3. Vega.

1. Nodana : Instigation, or ignition. When a stone is thrown into water it submerges into the water.

2. Gurutwa Heaviness : Falling down of baseless object is Gurutwa.

Example : The Pot which is kept on a tripod falls down naturally when the tripod is removed, because of its heaviness in nature.

3. Vega (Speed or Velocity) : When an archer pulls the bow and discards the arrow; the arrow leaves the bow produced by the velocity, which is produced by the pulling and discarding, goes to a distant place with high speed and cut its aim.



न्यायोक्त कर्म भेद

Types of Action as per Nyāya Philosophy

Accordind Nyāya Darśana Kärma (action) is of five types viz

1. Utkṣepaṇa 2. Apakṣepaṇa 3. Ākuñcana 4. Prasaraṇa and 5. Gamana.

Even though more varieties of actions viz 1. Bhramana 2. Recana 3. Syandana 4. Urdhwa Jwalana and 5. Tirayaggamana are mentioned, they are included in Gamana; as they are the types of Gamana.

1. Utkṣepaṇa :

ऊर्ध्व देश संयोग हेतु रक्षेपणम् । -त०सं०

According to Tarka Saṅgraha the action causes for the conjunction with the upward region is utkṣepaṇa.

Example : Lifting of hand to upward-direction.

In this lifting disjunction with the downward region and conjunction with upward region take place.

2. Apakṣepaṇa :

अधो देश संयोग हेतु रक्षेपणम् । -त०सं०

In Tarka Saṅgraha it is mentioned that "the action causes for conjunction with the downward region is called Apakṣepaṇa".

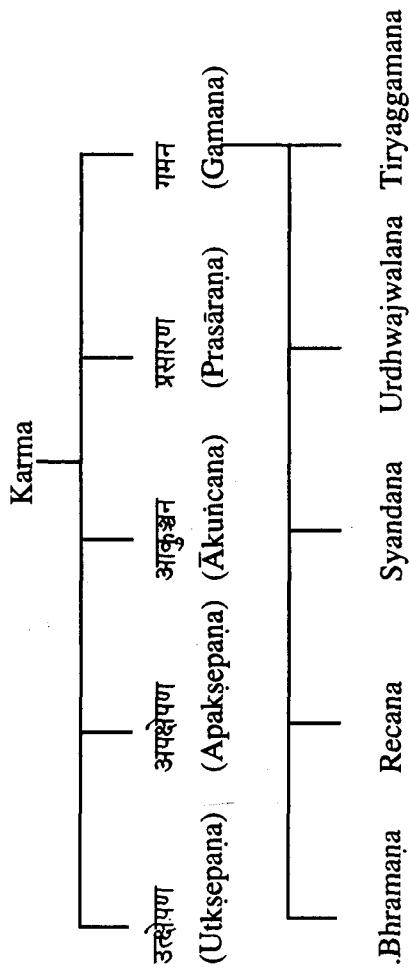
Example : Falling down of leaves or fruits from the tree. In

this, disjunction with upward region and conjunction with downward region take place simultaneously.

3. Ākuṇcana : (Contraction; Flexion)

शरीरस्य सञ्जिकृष्ट संयोग हेतुराकुंचनं । -त०स०

According to Tarka Saṅgraha "the action causes conjunction nearer to the body is Ākuṇcana or contraction.



Because of Ākuñcana the conjunction with the nearer part of the body and disjunction with the farther part of the body take place simultaneously.

Example : When an opened book is closed the expanded pages come nearer in contraction.

4. Prasāraṇa-Expansion :

विप्रकृष्ट संयोग हेतुः प्रसारणं । -त०स०

In Tarka Saṅgraha Annambhaṭṭa the author described that "the action causes for the conjunction with the distant region is Prasāraṇa. Prasāraṇa causes for the conjunction with distant place and disjunction with nearer region of the body.

Example : When the closed book is opened, the pages of the book spreads by conjuncting with the distant place.

5. Gamanam-Mobility :

१. अन्यत् सर्वं गमनम् ।

२. उत्तरदेश संयोग हेतुः गमनम् । -त०स०

According to Annambhaṭṭa, the author of Tarka Saṅgraha "the action which causes for the conjunction with later forward place is Gamana. Here the disjunction with the former place and conjunction with the later place take simultaneously.

आयुर्वेदानुसार कर्म का व्यावहारिक अध्ययन

Applied study of Karma as per Ayurveda

The applied aspect of the utility of Karma in Ayurveda is of three fold.

1. Causative factor for Samyoga-Vibhāga action or movement related to Karma.

2. Pravṛtti related to Karma or Karma related to pravṛtti.

3. Karma related to treatment.

1. Causative factor for Samyoga-Vibhāga

In Ayurveda Karma is defined in two meanings.

A. Effort which is out of action.

B. Action is the cause for conjunction and disjunction.

A. कर्तुं करणयोः संयोगः क्रिया । -च०सू० ११

Karma is bornout with the conjunction of the instrument and the doer.

Example : (i) When Ātma (supreme soul) combines with Raja and Tama evolution begins. In this process Rajoguṇa is the cause for Pravṛtti or action or activity.

The conjunction of food with the body, agni with the food; after digestion the disjunction of prasada (essence) and kiṭṭa; conjunction of Prasada Bhāga with Dhātu; disjunction into upadhātu and Mala, after digestion with the Dhātwagni like Rasāgni etc. physiological activities are all because of Karma.

(ii) While defining Pratyakṣa pramāṇa Caraka describes that due to the conjunction of Ātma, Mana, Indriya and Indriyardha cognition takes place and in the absence of the association of the above four cognition does not occur.

(iii) The circulation of the Blood from the lower limbs to the Heart and from the heart to the Head can be considered as Utkṣepaṇa Karma of Nyāya Darśana. As such the circulation from the Head to the Heart and from the heart to the lower limbs are compared with Apakṣepana. The contraction and relaxation of the heart are compared with Ākuṇicana and Prasaraṇa respectively. Keeping the heart in movement through contraction and relaxation always can be compared as Gamana.

2. Karma related to Pravṛtti

प्रवृत्तिस्तु खलु प्रतिकर्मसमारंभः । तस्य लक्षणं भिषगौषध आतुर परिचारकाणां क्रिया समयोगः । -च०वि० ८/१२९

Beginning of the treatment is Pravṛtti. In the four limbs of treatment viz Vaidya, Dravya, Upasthātā, and Rogi are assembled. The treatment given with proper combination of the above

four limbs alleviates the diseases. It is understood that Pravṛtti takes place with the proper combination of the above four limb treatment.

3. Karma related to Treatment

Treatment is otherwise called Karma or Kriyā. Basing on this principle the living body is called Karma Puruṣa, as he is the seat of all actions.

Ayurveda described two types of treatment viz 1. Saṁśodhana and 2. Saṁśamana which are Purifactive and Palliative respectively.

Basing on these two types of treatment the Pañca karmas were enumerated viz 1. Vamana 2. Virecana 3. Niruha vasti 4. Anuvāsana vasti and 5. Sirovirecana.

Vamana Karma can be considered as utkṣepaṇa as the doṣas travel upwards. While virecana Karma can be considered as Apakṣepaṇa as the Doṣas come out in downward direction.

In niruha vasti the given medicine through anus enters into Pakwāśaya (upward direction) and the Doṣas come out alongwith medicine through anus (downward). Hence in Niruha vasti both utkṣepaṇa and Apakṣepana take place.

In such a way in Anuvāsana Vasti the actions viz utkṣepaṇa, Apakṣepaṇa, Ākuñcana and prasaraṇa take place. In Siro Virecana the Gamana Karma takes place.

In addition to the above Pañca karmas two more poorvakarmas viz sneha Karma and sweda Karma were also mentioned in Ayurveda.

In Niragni Sweda Vyāyāma etc, Akuñcana and Prasaraṇa are to be found.

In Śalyakarma also 1. Poorva Karma 2. Pradhāna Karma and 3. Paścāt Karma were also mentioned.

The Bhedana and Vedhana Kriyā depend on Gamana Karma; while Vraṇa Śodhana is done through Ākuṇcana, while in Chedana the Doṣas come out through down ward direction where as in Ropāṇa Karma the Dhātus spread into upward direction. Hence these Karma come under Apakṣepaṇa and utkṣepaṇa respectively.

As such the applied aspect of Karma in Ayurveda was described in the treatises in detail.

The purpose of Ayurveda itself indicates Kriyā. Caraka described as

षातु साम्यक्रियाचोक्ता तत्रस्य अस्य प्रयोजनम् –च० सू० १

Chapter V

सामान्य विज्ञान

Sāmānya Vijñān

Generic Concomitance

सामान्य निरूपण

Consideration of Generic concomitance :

The Sāmānya Viśeṣa Siddhānta is the fundamental, and very prominent principle of Ayurveda in general and in particular in the treatment of Ayurveda. The formation, development, vitiation, aggravation, alleviation of Doṣas, Dhātus, Malas and the entire treatment is based on this Principle only. Hence Caraka while describing the purpose of Ayurveda says that- “धातु साम्य क्रियाचोक्ता तन्त्रस्य अस्य प्रयोजनं” -च०स० १ which means that- "the main aim of Ayurveda is the efforts made for the maintenance of normalcy of the Doṣas, Dhātus and Malas.

The main responsibility of the vaidya is to increase the decreased Dhātus, Doṣas and decrease the increased ones, by using proper medicines, food and keep the Doṣas and Dhātus in normal state.

Caraka in Rājayakṣmā Cikitsā states that by consuming the meat of the animals which are fed on the animal meat, strength will be increased because of Brīhaṇa Karma-

ददयामांसाद मांसानि बृहणानि विशेषतः -च०च०.

The meat of the animals fed on animal meat is identical with that of Māṃsa Dhātu of the patient's body. Hence the meat of the animals increases Māṃsa Dhātu. This is based on Sāmānya siddhānta.

The Dārśanika view regarding Sāmānya siddhānta is entirely different than that of Ayurveda.

According to Vaiśeṣika Darśana Sāmānya indicates the Jāti or Race. While in Ayurveda Sāmānya indicates the increasing in Doṣa, Dhātu Mala and its utility in the maintenance of the normalcy of the health. Hence Sāmānya has an important role in Ayurveda. Caraka described that “समान गुणाभ्यासोहि धातूनां वृद्धि कारणम्” – the consumption of Āhāra which is identical with the attributes of the Dhātus can increase the Dhātu. Basing on the above scholastic view, the Decreased Dhātus can be increased. As such Sāmānya is a Basic Principle of Ayurvedic treatment and entire Ayurveda. Hence Ayurveda not only accepts this as a Basic Principle but also it agreed the wide spread utility of this principle in Ayurveda. Moreover, the Sāmānya is utilized not only in Roga Nidāna (Pathology) and Roga Nivāraṇa (Treatment) but also in the deliverance or Mokṣa. Basing on Sāmānya siddhānta only the Principle of Loka Puruṣa Samyatwa was considered and established by Caraka. (पुरुषोऽयं लोक संमितः:)

सामान्य लक्षण Characteristic Features of Sāmānya

१. नित्यं एकं अनेकानुगतं सामान्यम् – त० सं०
२. सामान्यं नाम समानो धर्मः –
३. अनुवृत्ति प्रत्यय हेतुः एकं भनेकं समवेतं सामान्यम् ।
तदेकत्वकरं वृद्धिकरं सादृश्यं च – सप्त पदार्थी
४. सर्वादा सर्वं भावानां सामान्यं वृद्धि कारणम् – च० सू० १/४४
५. सामान्यं एकत्वं करं – च० सू० १/४५
६. तुल्यार्थताहि सामान्यम् – च० सू० १/४५

According to Tarka Saṅgraha Sāmānya (Generic Concomitance) is Nitya and one and resides in many eg. ghaṭatwa, Patatwa, gotva, manusyatwa etc. Sāmānya is also called Jati.

3. According to Saptā Padārthī causative factor for producing identical knowledge and one exists in many is called Sāmānya Sāmānya means Samāna Dharma or general character.

4. The Padārtha which causes growth or increase of every-

thing at all times in bhāvapadārthas such as Dravya (substance), Guṇa (attribute) and Karma (action) is called Sāmānya.

5. Sāmānya brings about oneness.

6. Smānya creates Tulyārthatā or a meaning peculiar of its own.

Sāmānya as Jati or Race :

As already stated, according to Darśanas Sāmānya gives the knowledge about Jati or Race. If the features and attributes available in Dravya are identical or similar in nature, then it is called Sāmānya.

E.g. In all the cows the feature cowness or Gotva is identical. Hence it is called cowness as human race is common in Human beings and Horseness in Horses etc.

The cognition of identical knowledge regarding the similarities in various places and various things and times also called Sāmānya Jati.

E.g. In various places, various times, innumerable cows are present. The identical knowledge of the cow that "This is a cow, that is a cow" arises because of Sāmānya.

By the knowledge of cowness, all the animals which are identical with cows at various places, various colours and various states are called cows. As cowness is identical in all such animals they are called cows. The cowness (गोत्व) or the characteristic feature of a cow presents in all the cows forever or always. Even though one or more cows die the cowness never get distructed. Though the cows are non eternal, the cowness is eternal. Cowness exists in all the cows with inherent relation.

Caraka says that Sāmānya causes oneness (सामान्यं एकत्वं करं). He says that by the generality of Gotwa, one realizes the oneness of all cows.

Keeping this in view Acāryas mentioned that “नित्यं अनेकानुगतं सामान्यं” as the feature of Sāmānya. Sāmānya exists in Dravya, Guṇa and Karma only. It never exists in Sāmānya. It never exists in Viśeṣa, as Viśeṣa is quite contrary to Sāmānya

सामान्य का भेद

Types of Sāmānya (General Concomitance)

According to Ayurveda Sāmānya is classified into three types. Cakrapāṇi the famous commentator of Caraka Saṁhitā described three types of Sāmānya viz (1) Dravya Sāmānya (2) Guṇa Sāmānya and (3) Karma Sāmānya.

1. Dravya Sāmānya :

सर्वदा सर्व भावानां सामान्यं वृद्धि कारणं -च० सू० १/४४

If both the substances are identical (similar) in nature it causes for the increase. The Mārīṣa Dhātu of an individual is identical with that of the animal meat. Hence the intake of meat increases the Mārīṣa Dhātu or muscle tissue. In such a way Blood increases blood in the body. Majjā increases Majjā Dhātu in the body and so on. As such, a substance causes for growth or increase of another similar or Sajātiya Dravya.

Sāmānya or Generic concomitance causes for growth in the Bhāva Padārthas like Dravya, Guṇa and Karma always or for ever in both Nityaga Kāla and Avasthika Kāla.

2. Guṇa Sāmānya :

सामान्यं एकत्वं करं -च० सू० १/४५

Because of oneness in nature Sāmānya causes increase. Some times even though the Dravyas are not identical with that of Doṣas and Dhātus of the body, they increase the Doṣas, Dhātus and Malas because of oneness in the attributes of the Dravyas and the attributes of Doṣa, Dhātu and Mala of the body.

E.g. Though Milk and semen (Śukra) are not identical with

each other, when milk (kṣīra) is consumed it increases the Śukra Dhātu as the attributes of kṣīra, Madhura and Śīta etc. are identical with the attributes of Śukra.

पथः शुक्रयोः भिन्नं जातीयोरपि मधुरत्वादि सामान्यं तत्र एकतां करोति

-चक्रपाणि on च०सू० १/४५

Here, the increase takes place as the kṣīra and Śukra are identical in attributes.

3. Karma Sāmānya :

तुल्यार्थताहि सामान्यम् -च०सू० १/४५

Caraka states that "Sāmānya creates Tulyārthatā or a meaning peculiar of its own"

If increase is due to any action it is called Karma Sāmānya.

E.g. Sitting at the same place for a longer period increases Sthira Guṇa of kapha, as a result Kapha increases. In such a way the action swimming and Jumping increases Cala Guṇa of Vāta, as a result Vāta increases. In such a way if an action performed, the quality in the body identical with that of the action of the body is increased.

Bhaṭṭāra Haricchandra, in his commentary of Caraka Nyāsa on Caraka Saṁhitā mentioned three types of Sāmānya viz 1. Atyanta Sāmānya 2. Madhya Sāmānya and 3. Eka deśa Sāmānya.

He described "existence of similarity in all the Bhāva Padārthas viz Dravya, Guṇa and Karma is called Atyanta Sāmānya. If the similarity found in any two of the above mentioned Bhāva Padārthas is Madhya Sāmānya and similarity if found in any one of the above is Eka deśa Sāmānya respectively.

But Cakrapāni did not give any importance to the view of Bhaṭṭāra Haricchandra. Instead he described that some Acāryas opined that the Sāmānya is of two fold viz 1. Ubhaya vṛtti Sāmānya and 2. Eka vṛtti Sāmānya.

1. Ubhayavṛtti Sāmānya :

If dravyatwa or guṇatwa are existed similarly, identically both in vardhaka and vardhaneyya Dravyas it is called Ubhaya vṛtti Sāmānya.

E.g., मांसं मांस वर्धकम् which means the animal meat increases Māṁsa Dhātu of an individual. The animal meat or Bāhya Māṁsa is the (पोषक) Nutrient and the bodily Māṁsa Dhātu is the Nourisher (Poṣya पोष्य). The Māṁsatwa is identical both in Poṣya (Nourisher) and Poṣaka (Nutrient). Hence it is called Ubhaya Vṛtti Sāmānya.

2. Ekavṛtti Sāmānya :

Though similarity exists in any one of the poṣya or posaka mentioned above that is called Eka vṛtti Sāmānya.

घृतं अग्नि करम् –च० सू० १/४४ चक्रपाणि

Ghṛta if consumed increases Jāṭharāgni. There is no similarity at all between Ghṛta and Agni, even then Ghṛta increases Jāṭharāgni because of Prabhāva or influence. It is included in the example of Sāmānya as it is the cause for increase. The Ghṛtatwa exists in the Ghṛta is the cause for the increase of Jāṭharāgni. As negation of Ghṛtatwa Abhāva is existed in Jāṭharāgni it is called Eka Vṛtti Sāmānya. As such running increases Vāta and sleeping increases kapha etc. come under Eka Vṛtti Sāmānya.

As such the similar substances (समान द्रव्य) and dissimilar (Āsamana Dravyas) substances also cause for increasing the Doṣas, Dhātus and Malas.

According to Tarka Saṅgraha Sāmānya is of two fold viz 1. Para Sāmānya and 2. Apara Sāmānya.

परमपरं चेति द्विविधं सामान्यम् –त० सं०

A. Para Sāmānya : Sāmānya which resides in all the three padārthās viz Dravya, Guṇa and Karma is called Para Sāmānya. It exists in more places and in more individuals when compare to

Apara Sāmānya.

e.g., Padārthatwa. All the categories (Padārthas) like Dravya etc come under Para Sāmānya variety because six categories come under padārthatwa.

B. Apara Sāmānya : Sāmānya which resides in lesser Padārthās i.e.; Dravya, Guṇa, etc is called as Apara Sāmānya. It is also called Jāti Sāmānya. Jāti or race reside only in their respective entities e.g. Dravyatwa in Dravya, Guṇatwa in Guṇa; Gotwa in Go etc.

e.g., The entire Human Race in the universe comes under manusyatwa Jāti. But, if they are divided into, Indians, Americans etc., by their nationality come under Apara Sāmānya.

As the nourisher (Poṣaka Māṁsa) and the Dhātu which is to be nourished (Poṣya, Māṁsa Dhātu) are identical in meatness (Māṁsatwa), the animal meat increases the Māṁsa Dhātu. (मांसं मांसेन वर्धते)

In Sāṅkhya Darśana two varieties of Sāmānya was described, as mentioned in Tarka Saṅgraha :

सामान्यं द्विविधं प्रोक्तं परचापरमेव च ।
द्रव्यादि त्रिकवृत्तिस्तु सत्ता परतयोच्यते ॥
परभिन्नात् या जातिः सैवापर तयोच्यते ।
द्रव्यादिक जातिस्तु परापर तयोच्यते ॥
व्यापकत्वात्परापि स्यात् व्याप्यत्वादपरापि च । -कारिकावली १/८४

In view of pervasion the Smānya is of two types viz 1. Para Sāmānya and 2. Apara Smānya.

1. Para Sāmānya : The Sāmānya which resides in all the three categories viz Dravya, Guṇa and Karma. As it pervades more space it is called Para-Sāmānya (परत्वचाधिक देश वृत्तित्वम्).

2. Apara Sāmānya : The Sāmānya which is contrary to para Sāmānya and which pervades less space is called as Apara Sāmānya (अपरं न्यून देश वृत्तिः).

In between the above two, Parāpara Sāmānya was also accepted by some Scholars.

3. Parāpara Sāmānya : The Sāmānya which is pervasive in between the Para and Apara is called Parāpara Sāmānya.

सामान्य का आश्रय

Generic Concomitance-Its Base

While describing the existence of Sāmānya it is said that द्रव्यं गुणं कर्म वृत्तिं सामान्यं which means Sāmānya resides in Dravya, Guṇa and Karma. Sāmānya never resides in other than these three Padārthas. Sāmānya does not reside in Sāmānya as Guṇa does not reside in Guṇa. If it is accepted that Sāmānya resides in Sāmānya it becomes defective by Anavasthā Doṣa. As Sāmānya is always contrary to Viśeṣa, Sāmānya never resides in Viśeṣa. Because opposite Padārthas can never reside with each other. Even though Samavāya is a Padārtha, it is in the form of permanent relation with Dravya, Guṇa and Karma and it is only one. Hence Smānya never exists in Samavāya. Sāmānya is the cause for increase of the identical attributes and actions but not for their relation. As such Sāmānya exists in Dravya-Guṇa and Karma only. Hence the above mentioned three Padārthas are only the base for Sāmānya.

Chapter-VI

विशेष विज्ञान

Viśeṣa Vijñān

Variant Factor

विशेष निरूपण

Consideration of Variant Factor

Like Sāmānya, Viśeṣa is also very important in Ayurveda. It is also a fundamental Principle in Ayurveda. Doṣas get vitiated because of unwholesome foods and habits, as a result diseases will manifest. Then the treatment will be given with Viśeṣa Padārtha only. For the alleviation of the Doṣa vaiśamya, the increased Dhātus should be decreased and decreased should be increased, or the vitiated Doṣas can be let out, and normalcy of Doṣas is maintained. For the above, Viśeṣa Padārtha is utilized.

Caraka describes that due to intaking of the Dravyas which are having opposite attributes of Vāta, the Vāta Doṣa can be decreased विपरीत गुणैः द्रव्यैः, मारुतः सं प्रशास्यति. Same is in case of Pitta and Kapha also. Moreover the significance of various organs like यकृत्, हृदय etc of the body are known because of Viśeṣa.

Manifestation, alleviation of the diseases and for maintenance of health, the distinctness of Dravya, Guṇa and Karma, are all based on Viśeṣa Padārtha only. Hence Viśeṣa Padārtha is also has an important role in Ayurvedic fundamental principle. The purpose of Ayurveda i.e. धनु साम्य क्रिया will be fulfilled with Viśeṣa Padārtha.

According to Tarka Sāṅgraha particularity resides in eternal things which are innumerable is called Viśeṣa. Viśeṣa distinguishes a thing from others (व्यावर्तक). Distinguishing is the

cause of inference of distinction from others. Particularity or Viśeṣa exists in the Aṇus of Pr̥thvī, Jala, Teja and Vāyu, and also in the Nitya Dravyas like Ākāśa, Kāla, Dik Ātma and Mana. It is said that Vaiśeṣika came to be popular as Vaiśeṣika because of inventing Viśeṣa Padārtha.

But the meaning of Viśeṣa is entirely different in Ayurveda, because the particularities of vaiśeṣikas are not applicable to Ayurveda. Caraka defines Atulya Viśeṣa is one that distinguishes a thing from other. (विशेषस्तु पृथक्करूपः). The objects which do not act similarly are distinguished from each other. So viśeṣatwa means atulyardhatwa in Ayurveda.

Example : The body becomes thin because of Vāta and Plump by Māṁsa. So Māṁsa is distinguished from Vāta. Viśeṣa is the cause for diminution or decrease (हासहेतुविशेषः).

Example : Vāta is reduced by Māṁsa. In Ayurveda Viśeṣa generally means Viparīta or contrary. Vāgbhaṭa says Viparīta causes for decrease (विपरीतैविपर्ययः). Hence the Viparīta and Viśeṣa are identical.

विशेष का लक्षण

Characteristic Features of Viśeṣa (Variant Factor)

१. हास हेतुविशेषश्च -च० सू० १/४४
२. विशेषस्तु पृथक्करूपः -च० सू० १/४५
३. विशेषस्तु विपर्ययः -च० सू० १/४५
४. अत्यन्त व्यावृत्ति हेतुविशेषः
५. सामान्य रहितत्वे सति नित्यं एक द्रव्यं मात्रं वृत्तिविशेषः
६. सर्वेषां भावानां द्रव्यं गुणं कर्मणां विशेषो हास हेतुः

Viśeṣa causes for diminution. Viśeṣa distinguishes each other. Viśeṣa is quite contrary to Sāmānya. Which separates one object from another object is called Viśeṣa. That which exists in every object with inherent relation and causes for diminution, sepa-

tion and creation of dissimilarity is called Viśeṣa. Viśeṣa is devoid of Race (Jāti). It is the cause for diminution in all the Bhāva Padārthas viz Dravya, Guṇa and Karma.

By observing the above views of various Acāryas it can be understood that Viśeṣa exists in Nitya Dravyas and is entirely different from Sāmānya. It segregates one Dravya from another Dravya. All the atoms (परमाणु) are separately exist from each other. Even though many atoms are sameness of species (Race or Jāti) they have their independent existence. Every Paramāṇu contains its own independent existence. Hence they are entirely distinct from other Paramāṇus. Viśeṣa is the cause for this distinguishness. If Viśeṣa Padārtha is not accepted the distinctness among the Padārthas can not be understood, and segregation is also not possible. Ātma and Mana of Individuals can not be distinguished. As the Mana is different from individual to individual, one can not acquire the knowledge of Mana of others. Viśeṣa is the cause for this distinctness.

Due to the above reasons Viśeṣa has been considered as an independent Padārtha.

E.g., Sāmānya causes for identical knowledge in cowness (गोत्व जाति). The same cowness, because of Viśeṣa produces variant knowledge in Horseness (अश्वत्व जाति). Hence cowness is differentiated from Horseness because of Viśeṣa.

As Sāmānya causes for increase, thus the Viśeṣa causes for diminution. Sāmānya and Viśeṣa act for increase and decrease in the absence of opponent cause.

As Māṁsatwa (Meatness) Sāmānya is existed in the animal meat it increases the Marīṣa Dhātu. But it is variant to Rakta and Asthi due to Viśeṣa.

As Māṁsa is dissimilar to Rakta and Asthi, while it increases Māṁsa Dhātu, it has to decrease Rakta and Asthi. But in fact it

is not like that. Because of the variant cause Rakta and Asthi Dhātus are not increasing.

विशेष के भेद

Types of Variant Factor

Viśeṣa like Sāmānya is also of three fold viz 1. Dravya Viśeṣa 2. Guṇa Viśeṣa and 3. Karma Viśeṣa .

1. Dravya Viśeṣa :

१. हास हेतु विशेषश्च -च० सू० १/४४

Reducing the Dosas, Dhātus etc, by using the Dravyas dissimilar to other Dravyas is called as Dravya Viśeṣa.

e.g., If hot water mixed with honey is used, it reduces the increased Medo Dhātu. Likewise Raagi and Maize also decrease the increased Medo Dhātu.

2. Guṇa Viśeṣa :

विशेषस्तु पृथक्त्वकृत् -च० सू० १/४५

The variant properties or attributes decrease the variant attributes of the body because of Guṇa Viśeṣa.

e.g., Taila consists of the attributes viz Uṣṇa, Snigdha and Guru. By using Taila continuously for a longer period it reduces the Śīta, Rūkṣa and Laghu attributes of Vāta respectively.

Similarly Guḍuci because of its Śīta Guṇa reduces the Uṣṇa Guṇa of Pitta. Hence it is called Guṇa Viśeṣa.

3. Karma Viśeṣa :

विशेषस्तु विपर्ययः -च० सू० १/४५

Because of the variant activity if the actions of the body are reduced that is known as Karma Viśeṣa.

e.g., Because of swimming and Jumping the stableness of Kapha is reduced as a result the increased Kapha reduced. The action of Vāta is movement or cālana. When Vāta is increased the

patient will be given rest. As a result the action movement of Vāta will be reduced, as a result the increased Vāta will be reduced.

Hence it is called Karma Višeṣa.

प्रवृत्तिरुभयस्यतु

Exposition of the commencement of Both the Factors

While describing Sāmānya and Višeṣa Caraka states that

सर्वदासर्व भावानां सामान्यं वृद्धि कारणम् ह्वास हेतुर्विशेषश्च प्रवृत्तिरुभयस्यतु

—च० सू० १/४४

In the above śloka the word “प्रवृत्तिरुभयस्यतु” has a significant role in the treatment as well as in the maintenance of health. Without commencement (using) neither Sāmānya causes for increase nor Višeṣa causes for reduction.

After consuming and after digestion only, the Dravyas transformed into Dhātus. Such transformed Dhātus only cause for increase and reduction in the Dhātus.

Even though Marīṣatwa exists in Goat meat, Goat meat does not increase mārīṣa Dhātu, until it is utilized. Such is the case in Višeṣa also. Caraka also substantiates this view, in the statement ‘प्रवृत्तिरुभयस्यतु’, which means by utilizing Sāmānya and Višeṣa simultaneously it causes for both increase and reduction; or for the maintenance of normalcy of the Dhātus Sāmānya and Višeṣa Dravyas should be used. (आरोग्यार्थं च भेषज प्रवृत्तिः:)

When Vāta is aggravated, the Kapha will be decreased naturally. If Vāta sāmaka drug is used the increased Vāta decreases and at the same time the decreased Kapha increases.

According to Ayurveda both the Āhāra Dravyas and Auṣadha Dravyas are used for the maintenance of health. Because of various causes the Doṣa and Dhātu increase and get vitiated. Then the Dravyas having opposite attributes are used and bring the aggravated Doṣas and Dhātus into normalcy. Similarly due to any

reason, both the Doṣas and Dhātus get reduced, the Dravyas having attributes identical to Doṣas and Dhātus if used, the Doṣas and Dhātus get increased. As a result Doṣa Sāmyatwa takes place.

Caraka states as follows.

तदेव तस्माद् भेषजं सम्यगवचार्यमाणानां युगपच्छूनातिरिक्तानां धातूनां साम्यकरं भवति, अधिकमपकर्षति च्यूनमाप्याययति । –च०शा० ६/६

The Cikitsā if properly administered, simultaneously brings both the reduced and increased Dhātus to their normal state by reducing the increased ones and increasing the reduced ones.

If the medicines properly given in proper dose etc and for certain period, they bring about the Dhātus to their normal state and not beyond that. If the medicines are not given in a proper manner and proper dose and for a longer period, can not produce proper effect. For example, when the Kaṣāya Rasa Dravyas are given they simultaneously reduce the aggravated Kapha and increase the reduced Pitta. But if the Kaṣāya Rasa Dravyas are continued for a longer period even though the doṣas come to their normal state then the Pitta will be increased and Kapha will be reduced from their normal state, as a result again the discordance in the doṣas take place.

Likewise exposition of the commencement of both Sāmānya and Viśeṣa take place simultaneously at a time.

आयुर्वेदानुसार विशेष पदार्थ का व्यावहारिक अध्ययन

Applied Study of the Viśeṣa from the Stand Point of Ayurveda

Like Sāmānya, Viśeṣa is also very useful in Ayurveda. Applied study of Viśeṣa in Ayurveda is as follows.

1. The Viśeṣa as reducing factor
2. Viśeṣa as distinguishing or segregating factor
3. Viśeṣa as contrary factor

The main aim of Ayurveda is to keep the Dhātus in normal state. In the healthy state the normalcy of the Dhātus are maintained and in the diseased state, the Dhātus are to be brought to normal state, which is called treatment.

A. Dravya Višeṣa as Reducing Factor

The increased Mārīṣa is decreased if Gavedhuka is used, this is based on Dravya Višeṣa. Generally, the utility of Sāmānya is Nutrition or Poṣāṇa of Dhātus, whereas the utility of Višeṣa is mainly in treatment. In Sāmānya the Dravyas are utilized keeping in view of the Dhātus, whereas in Cikitsā the main aim is the Doṣa. For example if Guggulu is used Medo Dhātu is decreased. Hence Guggulu is called Medohara.

Sāmānya is very useful in nutritional deficiency diseases, whereas Višeṣa is very useful in decreasing the increased Doṣas. Aggravation of the Doṣas is the main cause for the manifestation of the diseases but not for decrease. The Saṭ Kriyā Kālas viz Saṅcaya, Prakopa, Prasara, Sthāna Saṁśraya, Vyakti and Bheda are based on the increasing factor. Letting out of the increased Doṣas is śodhana therapy, which is based on Višeṣa. Samāna Cikitsā also based on Višeṣa which reduces the aggravated Doṣas. For the treatment of decreased doṣas and for the increasing of reduced Dhātus, treatment with Āhāra Dravya is very useful. Treatment with Auṣadha Dravyas is very important in the decreased or increased doṣas. It is based on Dravya Višeṣa.

B. Guṇa Višeṣa as Reducing Factor :

The Ayurvedic treatment is based on Guṇa Višeṣa as the increased doṣas get decrease with the Dravyas of opposite qualities. Most of the Ayurvedic treatment is based on the attributes of Dravyas only. The six varieties of Ayurvedic treatment (षट्पक्षम) is based on attributes is shown in the following schematic representation.

1. Langhana	2. Brīñhāna	3. Rukṣaṇa	4. Snehana	5. Swedana	6. Stambhana
Laghu	Guru	Laghu	Guru	Guru	Laghu
Uṣṇa	Śita	Uṣṇa	Śita	Uṣṇa	Śita
Tikṣṇa	Mṛdu	Tikṣṇa	Mṛdu	Tikṣṇa	Mṛdu
Vīśada	Picchila	Vīśada	Drava	Drava	Drava
Rukṣa	Bahala	Khara	Picchila	Rukṣa	Rukṣa
Sukṣma	Snigdha	Sthira	Snigdha	Snigdha	Manda
Khara	Manda	Kaṭhina	Manda	Sukṣma	Sukṣma
Sara	Sthūla	--	Sukṣma	Sthira	Ślakṣṇa
Kaṭhina	Ślakṣṇa	--	Sara	Sara	Sthira
--	Sthira	--	--	--	--

Through the above schematic representation it is understood that the six types of treatment is based on Guṇas which decrease the aggravated Doṣas. Moreover Rukṣaṇa and Snehana are directly depended on opposite guṇas. This reveals the reducing factor of Guṇa Višeṣa.

C. Karma Višeṣa as reducing factor :

Various varieties of habits mentioned in Ayurveda are based on Karma Višeṣa. In Aṣṭou Ninditīya, the twenty first Chapter of Sūtra Sthāna, Caraka states that the treatment for Sthoulya and Kārṣya is based mainly on Karma Višeṣa. After from medicinal treatments some habits are also prescribed which are based on Karma. Vyāyāma, running and other types of habits were prescribed in Stoulya to reduce Medo Dhātu. In Prameha also such types of habits like swimming, walking etc. are prescribed to reduce Prameha. Like this in Ayurveda various examples are available to reveal the Karma Višeṣa as a reducing factor.

2. Višeṣa as Distinguishing or Seggregating Factor :

Višeṣa as distinguishing factor is utilized in the treatment in a distinct way. Not only in Cikitsā, but in Nidāna and in other contexts also this is very useful. The vitiation of Vāta-Pitta and kapha are again classified into sixty three types analytically based on the segregating factor of Višeṣa only. In similarly the Tara and Tama difference of six Rasas viz Madhura etc are analytically described in sixty three types, based on segregating factor of Karma Višeṣa only.

Various examples are available in Ayurvedic classics (or Saṃhitās), which reveal the knowledge of Karma as segregating factor.

3. Višeṣa as Contrary or Variant Factor :

The variance or difference between Prakṛti and Puruṣa, Jīvātmā and Paramātmā are based on variant factor of Višeṣa. The

activities viz Ākuṇcana, Prasaraṇa Utkṣepaṇa, Apakṣepaṇa the dual attributes like Guru, Laghu, Śīta, Uṣṇa etc are based on variant factor of Viśeṣa. The Apatarpaṇa type of treatment for Sam-tarpaṇa type of diseases and the Santarpaṇa type of treatment for the Apatarpaṇa type of diseases are based on contrary factor of Viśeṣā.

All the above examples are based on contrary factor of Viśeṣā.

Chapter-VII

समवाय विज्ञान

Samavāya Vijñān

Consideration of Inseparable Concomitance

समवाय लक्षण

Characteristic Features of Inseparable Concomitance

१. समवायोऽपृथगभावो भूम्यादीनां गुणैर्मतः ।

स नित्यो यत्र हि इव्यं न तत्रानियतो गुणः ॥ -च०सू० १/५०

२. भूम्यादीनां गुणैरपृथगभावः समवायः मतः

सनित्यः यत्र तत्र गुणः अनियतः ।

३. घटादीनां कपालादौ इव्येषु गुण कर्यणोः

तेषु जातेश्च संबंधः समवायः प्रकीर्तिः -कारिकावलि

४. नित्य संबंधः समवायः । अयुत सिद वृत्तिः ।

ययोद्दूयोर्मध्ये एकमविनश्चदपराऽऽग्रितमेवाव तिष्ठते

तावयुत सिद्धौ अवयवाऽवयविनौ गुण गुणिनै

क्रिया क्रियवन्तौ जाति व्यक्तो विशेष नित्य इव्येचेति -त०सं०

The inseparable relation between Pṛthvī etc Dravyas and their attributes are called Samavāya or inseparable concomitance. Wherever Dravya exists attribute is always present there. In the above statement Caraka substantiates the view of Kaṇāda the pro-founder of Vaiśeṣika Darśana.

According to Tarka Saṅgraha, inseparable concomitance or Samavāya is the eternal relation, exists in an inseparable pair; when between two things, one thing, as long as it is not destroyed exists in the other thing only, they are known as inseparable pairs.

For example the relation between a part and the whole (अवयव and अवयवी), quality and qualified (गुण and गुणी) motion and the moving object (क्रिया and क्रियावन्त); Race and the individual, (जाति and व्यक्ति); and particular and the eternal substance (विशेष and नित्य द्रव्य) is called Samavāya Saṁbandha.

The inseparable concomitance between the आधार and आधेय or receptacle and dependable is called Samavāya. It is eternal even though the Samavayi Dravya is destroyed, the Samavāya never be destroyed.

In Karikāvali it has been stated that the inseparable relation existed between the Dravyas like Ghaṭa, Pata etc Kapāla and Tantu etc is called Samavāya.

There would be some relation when two or more things get united. Such type of relation is of two fold viz 1. Nitya (eternal) and 2. Anitya (non-eternal).

If the things are united with each other permanently for ever that is called inseparable, or eternal or Nitya relation. In this the relation between things can not be separated under any circumstances. As it is quite natural, it can not be controlled by external actions. Hence such relation can neither be separated nor can be destructed with any effort.

- e.g., 1. The relation between Guṇa and Karma with Dravya.
- 2. The relation between Tantu and Pata.
- 3. The relation between Part and the whole
(अवयव and अवयवी)

The mutual relation between Dravyas is non-eternal (अनित्य). Hence it can be separated at any time. In non-eternal relation (अनित्य सम्बन्ध) the Dravyas in the beginning exist independently in two separate units. After conjugation also they maintain their independency as it was. Hence they can be separated at any time very easily, with simple effort. They can be united and controlled

in an easy way. Such relation is artificial but not natural.

Ex. : 1. The relation between the Pen and Paper; and the Chalk and black board, while writing

2. The relation between the object and the Eyes while seeing an object.

The relation between Pen and Paper will be discarded after completion of writing. Likewise this the relation between the Eyes and the Book also discards. Such relation is completely on individual's control. As an individual one may write or may not similarly the relation between Ghāṭa and Cakṣurindriya is continued until the Person has contact with that object. If the Ghāṭa is removed from that place or if the individual is looking at another object, such relation is separated. In this way the non-external relation can be controlled through a number of efforts (activities).

The former eternal relation which is described above is the inseparable concomitance or Samavāya, whereas the later non-eternal relation is called temporary relation or Sarṇyoga.

The Ayuta Siddha Vṛtti; Ādhārya and Ādheya and Kārya Kāraṇa Bhāva is called Samavāya. Generally Aprthak Bhāva (non-detachable) relation exists in Ayuta Siddha Padārthas. Which means, "one does not exist without another's existence. They can not be separated. If one's existence and destruction depends on other's existence and destruction, one's destruction completely depends on another's destruction, such type of Padārtha's are called Ayuta Siddha Padārthas.

e.g., (1) The relation between the Part and the Whole.

2. The relation between the action and substance which has an action (क्रिया क्रियावान् सम्बन्ध)

3. The relation between quality and qualified (गुण, गुणी सम्बन्ध)

4. The relation between Race and Individual (जाति व्यक्ति सम्बन्ध)

5. The mutual relation between Viśeṣa and the eternal substance (विशेष, नित्य द्रव्य सम्बन्ध)

The relation between each of the above said examples can not be separated under any circumstances.

The relation between Tantu and Vastra is also of samavāya Saṁbandha. Here the Tantus are the parts and Vastra is the whole. Tantus are the independent of Vastra, but vastra is not independent of tantus. Which means vastra is dependent on Tantu. Hence one is dependent and the other is receptacle. The whole is receptacle while the parts are dependent. The Guṇa is the receptacle and Guṇi is the dependent. Race is the receptacle where as individual is dependent. Eternal Dravya is receptacle and Viśeṣa is dependent. In this way all the Samavāya Padārthas are Ayuta Siddha Padārthas or receptacles and dependants.

आयुर्वेद में समवाय पदार्थ का व्यावहारिक अध्ययन

Applied Study of Samavāya (Inseparable concomitance in Ayurvedic point of view)

Ayurveda has also accepted Samavāya as an independent and significant Padārtha. The main Ayurvedic Principle regarding treatment is that the medicines either herbal or mineral is used depending on their attribtues of either herbal or mineral drugs. Basing on this only the vaidya decides to prescribe the particular medicines in particular diseases.

Cakrapāṇi comments on 'भूत्यादीनं गुणैर्मतः' which indicates non-seperable nature (अपृथग्भाव). It means that the other Dravyas like Pṛthvi. Pṛthvi is the receptacle for various dependent Dravyas. It is also the rceptacle for all the specific attributes like, Śabda, Sparśa etc, general attributes like Guru Manda, Śīta etc, ten specific attributes like para etc and also receptacle for all the activ-

ties. Such various dependents are not existed in any other Dravya other than Pr̥thvī.

In this context ‘भूत्यादीनां’ means the Pr̥thvī and other receptacles. Attributes means dependents. Dependents are secondary in nature always when they are compared with receptacles. Non importance (Apradhāna) is also called Gauṇa from which the Guṇa Śabda is derived.

Thus it is proved that Samavāya is also a significant Padārtha.

Chapter-VIII

अभाव विज्ञान

Abhāva Vijñān

Consideration of Non-existence or Negation

Description of Abhāva

Though Ayurveda did not accept Abhāva as a Padārtha in some contexts Caraka described about Sat and Asat (existent and non-existent) things in the universe, where the Abhāva Padārtha is also described. Neither Nyāya Darśana nor Vaiśesika Darśana accepted Abhāva as a Padārtha. As already stated latter Ācāryas who wrote commentaries, included and described Abhāva as the Seventh Padārtha.

अभाव लक्षण

Characteristic Features of Abhāva.

१. न भावोऽभावः - त०स०
२. प्रतियोगि ज्ञानाधीन विषयत्वं अभावत्वम्
३. भाव भिन्नत्वं अभाव मितिऽपरे

The non-existence or negation of a thing is called Abhāva. If the knowledge of a thing depends on its contrary knowledge it is called Abhāva. Some scholars say that contrary knowledge to existence is called Abhāva.

Through the above statements it is confirmed that negation or non-existence of a thing is called Abhāva. It is Traikālika which is present in Past, Present and Future. Non existence or non-availability of an object in present, past and future is Abhāva.

The cognition of Bhāva Padārtha occurs naturally. Cogni-

tion of Ghaṭa is naturally through Ghaṭa. Whereas the non-existent knowledge of Ghaṭa is not natural, but through Ghaṭa only. Which means cognition of non-existence of Ghaṭa depends on Ghaṭa. Until and unless cognition of Ghaṭa occurs, cognition of non-existence of Ghaṭa also does not arise.

Some Acāryas opine that Abhāva is also an independent Significant Padārtha like other Padārthas like Dravya, Guṇa etc.

अभाव के भेद

Types of Abhāva

Abhāva is mainly of two fold viz 1. Saṁsargabhāva (Absence of some thing in some thing else) and 2. Anyonyabhāva (one thing is not another thing or mutual negation)

Some opined that Abhāva is of two fold 1. Pratyakṣa Abhāva and 2. Atindriya Abhāva.

I. Saṁsargabhāva संसर्गभाव

Non existence (absence) of some thing in some thing else is called Saṁsarga Abhāva.

It is further divided into three types 1. प्रागभाव (Antecedent Negation) 2. प्रध्वंसाभाव (Non-existence after destruction) and 3. अत्यन्ताभाव (Absolute negation or absolute non-existence in all the three times).

A. प्रागभावः: Antecedent Negation :

उत्पत्तेः पूर्वं कार्यस्य अविद्यमानोऽभावः प्रागभावः अनादिः सान्तः -तः सं-

According to Tarka Saṅgraha, "Absence of effect-before the manifestation of Kārya is called Prāgabhāva or antecedent non existence. It indicates the Past tense of negation. It has no beginning but has an end. Before the manifestation, the Kārya is absent for ever. Hence it has no beginning but after the production of Kārya this negation ends. Hence it has an end.

e.g., Before the manifestation of Ghaṭa negation of Ghaṭa

exists for a long time. But when once the Ghaṭa is produced, this negation is destructed. Hence this negation has an end.

B. प्रध्वंसाभाव Negation after destruction

१. कार्यस्य विग्राशनानन्तरं उत्पद्यमानो शोऽभावः प्रध्वंसाभावः सादि रनन्तः
२. सादिरनन्तः प्रध्वंसः । उत्पत्यनन्तरं कार्यस्य -त०सं०

The negation of an effect after its destruction is called Pradhvamsābhāva or negation after destruction. This negation is produced but never ends (destructed).

As this Abhāva is produced and has a beginning it is called Sādi, and as it is undestructable and has no end it is called Ananta. The cognition of the destruction of Ghaṭa occurs with this negation.

E.g., Cognition of Ghaṭabhāva after destruction of Ghaṭa. It indicates the non existence in future.

C. अत्यन्ताभावः Absolute negation or Absolute non-existence :

१. त्रैकालिक संसर्गाविच्छिन्न प्रतियोगिता कोऽत्यन्ताभावः -त०सं०
२. त्रैकालिक संसर्गाभावोऽत्यन्ताभावः साचादिरनन्तो नास्तीत्यनुभव सिद्धेनित्यः

This type of negation exists in all the three times viz past, present and future; having which ascertains or reflects counter correlative delimited by relation or connection. It is eternal.

E.g., Rūpa does not exist in Vāyu Bhūta.

Neither in past, present nor in future rūpa does exist in Vāyu. With this negation the non-existence of an object is not established; but non-correlation in between two things is proved. Vāyu and Rūpa are two separate Padārthas. They never correlate with each other. Hence it is called as absolute negation. This is entirely different from Prāgabhāva and Pradhvamsābhāva. It is eternal.

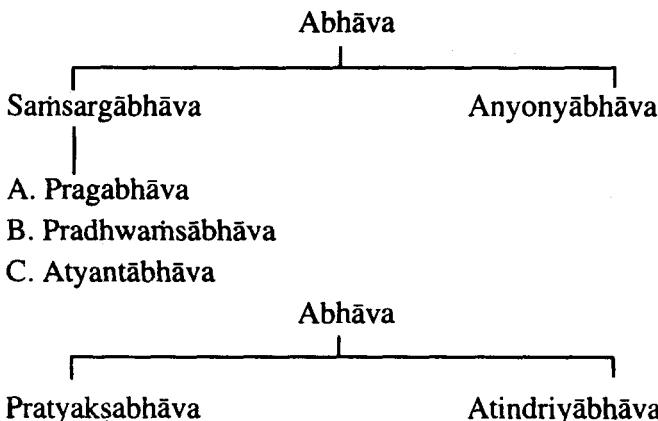
To contradict Prāgabhāva and Pradhvamsābhāva the adjective Traikālika has been added and to contradict Anyonyābhāva the specific word Viśeṣa has been added.

II. अन्योन्याभाव Reciprocal or Mutual Negation

तादात्य संबंधाविच्छिन्नप्रतियोगिताकोऽभावो अन्योन्याभावः

That which ascertains or reflects counter correlative as delimited by the relation of identity is reciprocal or mutual negation. e.g. Ghaṭa is not Paṭa.

Like Atyantābhava this has also no beginning and no ending.



Causes for Non Acceptance of Abhāva as Padārtha in Ayurveda

Even though Abhāva is an important Padārtha in Dārśanik view, there is no significant utility of Abhāva in Ayurveda.

1. Human body is Pañcabhautika. The pañcabhautika Dravyas are utilized for keeping the body in Healthy condition and for giving treatment. All the Dravyas are Padārthas. Treatment is impossible without Dravya. Hence the purpose of Ayurveda also does not fulfil by Abhāva. The absence of diseases is health and absence of health is disease. Either of the states mentioned above are existed for ever.

2. Ayurvedic scholars accepted Satkāryavāda. Hence Abhāva is not acceptd by Ayurveda as it is Asat.

3. According to Darśanas Guṇa is not present in the Dravyas in the first moment of its production. It exists from the next moment onwards. But according Ayurveda the Guṇa exists in the Dravya from the moment of its formation.

4. Abhāva Padārtha is an imaginary one. Hence there is no use of it.

5. The cognition of non-existence of a thing happens if its cognition already occurs. But without existence non existence is not there. Knowledge of non-existence depends on the knowledge of existence.

Paper-II Part-A

Chapter-I

Pramāṇa Nirupaṇam-Epistemeology

Pramāṇasya Lakṣaṇam-Pramāṇa Varṇanam

Definition and Description of Means of knowledge

In the Indian literature Darśanas have a significant role and are the life for Indian culture. Pramāṇas lead an important role in Indian philosophy and play an important role in acquiring complete and valid knowledge about evolution, dissolution, soul, primordial nature, heaven, hell, liberation etc. which can not be proved without Pramāṇas. Pramāṇas are the means or instruments in acquiring proper knowledge. Hence in Darśanas, Pramāṇas were described in the beginning it self. As Pramāṇas accept the truth, and reject the false, they are considered as the best and impartial means of measurements.

Pramāṇas are the base for getting the valid or real knowledge of matter, and for the standardization of the objects. There is no value for any thing if it is not standardized by Pramāṇa.

Hence in the Darśanas in general, and in Nyāya Darśana in particular Pramāṇas have an important role. Hence the word Nyāya is derived as प्रमाणैः अर्थः परीक्षणं न्यायः which means examination or thorough investigation of the objects through Pramāṇa is called Nyāya. So Nyāya Darśana is also called 'Pramāṇa Śāstra'.

As Darśanas influenced Ayurveda, in turn Ayurveda has given an important place for Pramāṇas also. But the Ayurvedic view regarding Pramāṇas is entirely different than that of Darśanas.

In the previous chapters all the six Padārthas and their utility are described elaborately. Without the proper knowledge of the

Padārthas, one can not utilize them properly in one's daily life. Hence the valid knowledge of Padārthas are essential. To attain the proper knowledge of the Padārthas, Pramāṇas are the most essential means. Hence Pramāṇas are the means to get the proper knowledge of an object.

Pramāṇa Lakṣaṇam

Characteristic features of Pramāṇa

१. प्रभीयतेऽनेन इति प्रमाणम् ।
प्रभीयतेऽनेन इति करणायाभिधानः प्रमाण शब्दः । -गंगाधर
२. प्रमायाः करणं प्रमाणम् ।
३. यदार्थनुभवाः प्रमा तत्साधनं च प्रमाणम् -उदयनाचार्य
४. प्रमातायेनार्थः प्रभिणोति तत्प्रमाणम् -वात्सायन
५. अर्थोपलब्ध्य हेतुः प्रमाणं -न्यायवार्तिक
६. सम्यक् ज्ञानं प्रमाणम् -न्याय दीपिका

Through which mean the valid and proper knowledge occurs, that mean is called Pramāṇa. Kārikāvali also confirms the same definition.

The mean for valid apprehension or the mean for Pramā is called Pramāṇa.

According to Udayanācārya valid apprehension is called Pramā and the mean to get the valid apprehension is called Pramāṇa.

Vātsyāyana states that the mean through which an individual (प्रमाता) gets the valid apprehension of an object is called Pramāṇa.

According to Nyāya Darśana Pramāṇa means the cause to get the real knowledge of an object.

Nyāya Dipikā stated that valid knowledge is called 'Pramāṇa'.

Pramāṇasya Paryāya : Synonyms of Pramāṇa

Gangādhara the famous commentator of Caraka stated the following synonyms for Pramāṇa. उपलब्धि, साधनं, ज्ञानं, परीक्षा प्रमाण मित्यर्थान्तरं समाख्यानि वचन सामर्थ्यात्.

The words Upalabdhi, Sādhana, Jñānam, Parīkṣā and Pramāṇa are similar words which give the same meaning.

As valid knowledge is attained through Pramāṇa, Pramāṇa is otherwise known as Upalabdhi (attainment).

As it is the mean for the cognition of valid knowledge it is called Sādhana (mean).

The main aim of Pramāṇa is to attain the valid knowledge hence, it is called Jñāna (knowledge).

Through Pramāṇa the knowledge of the state of an object occurs. It is called Parīkṣā (investigation).

Pramā (Valid knowledge); Prameya (object) Pramata (Investigator) and Pramāṇa (Means of knowledge)

Pramā, Prameya, Pramata and Pramāṇa are very essential to attain the valid knowledge of objects. These four in combination only capable to provide proper knowledge of the objects. Valid knowledge is obstructed in the absence of anyone of the above factors. Hence the knowledge of Pramā, Prameya, Pramata and Pramāṇa is very essential.

Pramā-Valid knowledge :

An individual can acquire the knowledge of many things around him with the help of Jñānendriyas: knowledge of the colour through eyes, sound and language through ears, coolness and heat through touch, knowledge of taste through tongue, knowledge of smell through nose, and feeling of pleasure or pain through mind. So an individual can attain the knowledge of many things and pleasure or pain through the organs or Indriyas and mind respectively.

This cognition is called Anubhava (experience). Some other things become known by inference (Anumāna). Things in the past become known by listening and by reading books.

Jñāna or Anubhava (experience) sometimes may be real, and sometimes may be unreal (Invalid). Real or valid knowledge (apprehension, Anubhava) is called Pramā or Yadārthānubhava. It is otherwise known as Yadārtha Jñāna, Pramā or Pramiti. Hence it is defined as यदार्थनुभवः प्रमा तद्वति तत् प्रकारकोऽनुभव तत् प्रमा.

To know the character of a thing as its actual possession is called Yadārtha Anubhava or real experience. The cognition (experience) of an object of that particular object as such is called Yadārtha Anubhava e.g., A man finds a piece of silver. If he gets the knowledge of silver as silver, it is called Yadārtha Jñāna or real experience. On the other hand if a person sees a sandy region in the hot sun he apprehends that water is there. Apprehending that there is a lake of water the deer and other animals rush to the sandy desert to quench their thirst and are deceived. This feeling of the deer is an unreal experience. The apprehension of water in a place where there is no water is due to the sun rays.

Some body sees a rope lying on the ground in a dim light and thinks it as a serpent and afraid of it. This apprehension is an illusion (Bhrama) or Ayadārthānubhava. तदभाववति तत् प्रकारकोऽनुभवः अयदार्थनुभवः

Prameya-Object :

प्रमा संबन्ध विषयः प्रमेयः

The object of valid experience is Prameya. Innumerable objects are present in the universe. But all the objects cannot produce real knowledge. Some objects which are eligible for acquiring real knowledge are called Prameya. Real cognition occurs if the object is real one. If the object is not real, valid or real knowledge never occurs.

All the Padārthas like dravya, etc mentioned in Ayurveda are eligible for acquiring real knowledge. Hence the ṣaṭ Padārthas, Pañca Mahābhūta, Tridosa, Sapta Dhātu, Trimala, Hetu, Linga and Auṣad etc and other principles mentioned in Ayurveda come under Prameya.

Pramata-Investigator :

A person should be there to acquire the valid knowledge, real experience of an object. Without any individual, there is no utility of Pramāṇa. Hence the person who attains the real knowledge of an object is called Pramata. As the individual investigates all the objects of knowledge, the Pramata is otherwise known as investigator. According to Caraka's statement the seat of knowledge is Ātma (ज्ञानाधिकरणं हि आत्मा). This activity of getting knowledge occurs in living body (सचेतन शरीर) only. As the living body or human being, which is associated with Ātma is the owner of the knowledge, he is called knower (Jñātā). Knowledge does not occur without knower. Human being only can decide merits, demerits, advantages, disadvantages of an object and which object is perceivable and which is deleted. Hence human being only is called Pramata. Because of mind and intellect only he is able to decide the above matters. Caitanya does not present in the absence of Ātma. Hence the non-sentient things (निरन्द्रिय द्रव्य) are not knowers. Hence the human being who is associated with Ātma is called as Pramata.

Pramāṇa : Mean of knowledge

Already it is confirmed that generally a mean is necessary for the cognition of an object. That mean is Pramāṇa. Without mean cognition of an object is not possible. Even though Pramata and Prameya are present, in the absence of mean Pramata is not able to attain the knowledge of an object. Hence such means which produce valid knowledge to an individual is called Pramāṇa.

As already stated Anubhava or experience is of two fold. The perception through Indriyas and Mana is called Pratyakṣa Jñāna. This Jñāna can be obtained directly through Jñānendriyas and Mana.

Apratyakṣa Anubhava another one of Anubhava is of again three fold viz. 1. Anumiti 2. Upamiti and 3. Śabda.

According to Tarka Saṅgraha 'an efficient cause that is not general to many effects is called a special cause (असाधारणं कारणं करणं)

The above mentioned four means are the efficient causes for getting valid knowledge. Hence Pratyakṣa, Anumāna, Upamāna and Śabda are called Pramāṇas.

Pramāṇa is different from Jñāna. The mean which produces the Pratyakṣa Jñāna is called Pratyakṣa Pramāṇa. The mean through which Anumāna Jñāna is attained is called Anumāna Pramāṇa and so on.

Apramā Smṛti Bhrānti Varṇanam-Tarka
Non-valid knowledge and its types. Recollection or remembrance; error, doubt and hypothetical argument (Tarka) :

Apramā-Non-valid knowledge :

'अयदार्थनुभव अप्रमा' Valid apprehension is called Pramā and invalid or non-valid knowledge is called Apramā. It is otherwise known as Mithyā Jñāna. Cognition of an object in its absence is called Mithyā Jñāna. In Yoga Darśana it is mentioned as Viparyaya or contrary. Apramā is of three fold viz 1. Viparyaya, 2. Saṁśaya 3. Tarka.

Viparyaya :

विपर्ययो मिथ्याज्ञानमतद्रूप प्रतिष्ठितम् –योऽद०

As per the above statement of Yoga Darśana Viparyaya means Mithyā Jñāna. This includes contradiction or abnormalcy or perversion or unreality or deceptiveness. The knowledge which

can not enlight the reality of an object is called Viparyaya or Apramā. Because of Apramā a person can not get the real or actual knowledge of an object. Moreover he attains the knowledge of an object in its absence.

For e.g., In a dim light a person sees a rope and he gets the knowledge of a snake. Actually it is not a snake, but it looks like a snake in the dim light. Such type of knowledge is called Apramā i.e. non-valid apprehension.

If the person attains the knolwdge of a rope as a rope even in the dim light it is called Pramā i.e. valid apprehension.

Smṛti: Recollection or remembrance

अनुभूत विषया सम्प्रमोषः स्मृतिः -योद०

Recollection or remembrance by mind of previously experienced deed or object is called Smṛti. Smṛti is a mental faculty. According to Tarka Saṅgraha it is the knowledge born out of mental impression alone.

संस्कार मात्रं जन्यं ज्ञानं स्मृतिः -त०सं०

दृष्ट श्रृत अनुभूतानां स्मरणात् स्मृति रुच्यते -च०शा० १

Caraka while enumerating smṛti mentions that 'The recollection or remembrance of the things are directly perceived or heard from scriptures, or experienced previously' is called smṛti.

Smṛti is of two fold viz. 1. भावित स्मर्तव्य (Imaginary remembrance) and 2. अभावित स्मर्तव्य (Non-imaginary remembrance).

1. भावित स्मर्तव्य Imaginary Remembrance :

The dreams during sleep are called imaginary remembrance. Due to abundance of Raja and Tama a person get dreams, in which he gets the erroneous knowledge of various objects.

In Tāmasika type of dreams the objects are non-static and a person can not remember them after awakening. The objects seen in awakening state are again reappeared in Rājasika type of

dreams. They can be remembered after awakening. But they are false and not true.

2. अभावित स्मर्तव्य Non-Imaginary Remembrance :

This type of remembrance is the cause for recollection of the objects in the awakening state. The recollection of the objects previously experienced things or objects in awakening state is Abhāvita Smartavya i.e. non-imaginary remembrance. The remembrance occur through the dreams due to abundance of Satwa-Guṇa also come under this category.

Three methods are essential for recollection viz 1. Retention 2. Recall 3. Recognition. In Ayurveda they are known as 1. Dhāraṇa 2. Smaraṇa 3. Pratyabhijñāna respectively.

1. धारण Retention : Keeping in memory of the topics or objects, which were experienced or directly perceived or heard previously is called as retention. In Ayurveda Medhā comes under this category.

2. स्मरण Recalling or Recollection: When the mind collects or recalls the topics which were kept in memory, after some period, without the help of the Jñānendriyas, it is called as Smaraṇa or recollection. Recollection depends on individual's power of retention or Medhā.

Invigoration (उत्तेजन) is the cause of remembrance when mind invigorates, because of remembrance, then mind recalls or collects the previous experienced matters.

3. प्रत्यभिज्ञान Recognition :

Recognition is the third type of remembrance. Recognising again a person or a sound which was previously seen or heard is called Pratyabhijñā or recognition.

Caraka describes eight factors to bring about a good memory. They are as follows.

वक्ष्यन्ते कारणान्यष्टौ स्मृतिर्यैरुपजायते ।

निमित्त रूप ग्रहणात् सादृश्यात् सविपर्यात् ॥

सत्त्वानुबन्धादभ्यासातज्ञान योगात् पुनः शृतात् –च०शा० १/४८

1. निमित्त-Knowledge of a cause of a thing and event. e.g.
After seeing seed remembering the fruit.

2. रूपग्रहणात्-Knowledge of form e.g. after seeing gavaya in
the forest one remembers a cow having identical in nature or form.

3. सादृश्यात्-Knowledge of similarity e.g. On seeing a son
one remembers his father having identical form.

4. सविपर्यात्-Knowledge of contrast- Having seen an ugly
form one remembers a beautiful form.

5. सत्त्वानुबन्धात्-Concentration of the mind on particular top-
ics or deeds.

6. अभ्यासात्-Repetition or recitation.

7. ज्ञानयोगात्-Attainment of metaphysical knowledge.

8. पुनः शृतात्-Subsequent partial communication of an event.

In Nyāya Darśana twenty three types of factors for good
memory were described viz 1. प्राणिधान (Concentration) 2. निबन्ध (Association), 3. लिङ्ग (Sign), 4. लक्षण (Narrative sign), 5. सादृश्य (Similarity or likeness), 6. अभ्यास (Repetition), 7. परिग्रह (Ownership), 8. आश्रयाश्रित (Correlation), 9. सम्बन्ध (Intimate relation), 10. आनन्दत्व (Sequential relation), 11. वियोग (Separation), 12. एककार्य (Oneness of function), 13. विरोध (Enemity), 14. अतिशय (Plenty), 15. प्राप्ति (Acquisition). 16. व्यवधान (Intermediary), 17. सुख दुःख (Pleasure and pain), 18. इच्छा द्रेष (Desire and repulsion), 19. भय (Fear), 20. अर्थित्व (Wants), 21. क्रिया (Action), 22. राग (Affection), 23. धर्म (Merit) and 24. अधर्म (Impiousness).

भ्रान्ति Delusion, Illusion, Hallucination

It is otherwise known as Bhrama which is also one type of
invalid knowledge. Most of the psychic patients suffer from this
symptom. The stages of this psychic condition includes illusion,
delusion and Hallucination. According to Ayurveda if a patient is

suffering from any of the psychic disorders viz., Unmāda, Mada or Atatwābhiniveśa he will get illusions, delusions or Hallucinations. His Jñāna, Vijñāna and Buddhi will be changed. He imagines that something is there even though nothing is present. This type of thinking or mental faculty is called Bhrānti.

If the eye sight is defective the patient perceives the knowledge of so many objects, though one object is present. If the Srotrendriya is defective (In Karṇa kṣweda), he hears so many varieties of sounds. These are all come under Hallucination.

According to Mārkaṇḍeya Purāṇa Bhrānti is of five types १। प्रतिभ्रान्ति २. श्रावण भ्रान्ति ३. दैव भ्रान्ति ४. भ्रम ५. आवर्त भ्रान्ति ।

संशय Doubt

संदेह लक्षणानु संदिग्धेषु अर्थेषु अनिश्चयः संशयः -च० विं० ८

Want of determination in relation to various doubtful objects of similar implications is Samsaya or Doubt.

e.g. While a man is going in a dimlight he views a statue and gets a doubt whether it is a statue or a human being standing there. The doubt arises because the statue is identical with the appearance that of a standing human being. Hence a doubt arises whether it is a statue or human being. At this stage determinative knowledge does not arise. Hence it is called as Apramā.

प्रमाणस्य महत्वं Importance of Pramāṇa

Since time immemorial man is in quest of reality in nature. He is in quest of evolution process, and day to day usual process. All the objects of this universe are the objects of research. The main purpose of Ayurveda is to maintain the normalcy of the Dosas in healthy persons and to treat the patients ailing with the diseases. For the fulfilment of this aim valid and proper knowledge is essential. This valid knowledge arises through the means only which are called Pramāṇas.

The utility of Pramāṇas in Ayurveda is to possess the proper knowledge about the six Padārthas like Dravya etc.

1. For establishing the facts about Padārthas, Pramāṇas are essential. After acquiring the proper knowledge only the Ayurvedic Padārthas were established.

Caraka stated that ‘महर्षयः ते द्रदशुर्यधावत् ज्ञानं चक्षुषा’ (च०सू० १/९) The seers who were popular in those days acquired the knowledge of the Padārthas like Samānya, Viśeṣa etc. by viewing them with super powerful vision (Jñāna Netra) and established the Padārthas. तत्ज्ञात्वा तंत्रोक्तं विधिमास्थिताः This superpowerful vision i.e. Jñāna Netra comes under Pratyakṣa Pramāṇa. In this way the fundamental principles of Ayurveda were established with the help of Pramāṇa only.

2. For research or for acquiring knowledge through research Pramāṇas are essential. Ayurveda and its aim are established with the help of Pramāṇas. Caraka in the beginning of Caraka Saṁhitā states ‘दीर्घं जीवितमन्विच्छन् भरथाज उपागमत्’. In searching for longevity the seer Bhāradwāja started his efforts. For this searching (अन्वेषण) Bhāradwāja and other seers assembled, and utilized the Pramāṇas. With the help of Manasa Pratyakṣa (meditated eyes) they came to know that for longevity Ayurveda is very useful; and after consideration they sent Bhāradhwāja, to learn the knowledge of Ayurveda from Indra. Bhāradvāja learnt Ayurveda from Indra, and later he taught Ayurveda to his disciples. As such the first research in Ayurveda began with the help of Pramāṇas only.

3. Two types of matters are present in the universe. viz (1) existent and (2) non-existent. They are called Sat and Asat respectively. Four types of investigations (परीक्षा) are mentioned to attain the knowledge of the above Sat and Asat mattters viz (1) Pratyakṣa (2) Anumāna (3) Aptopadeśa and (4) Yukti. Caraka described the same as follows.

द्विविधयेव खलु सर्वं सत् असत् च । तस्य चतुर्विधं परीक्षा तदयथा प्रत्यक्षं, अनुमानं, आप्तोपदेशं, युक्तिच्छेति । -च०सू० ११

The above mentioned four types of investigations enumerated by Caraka come under Pramāṇa.

4. To go before to an activity it is essential to get the complete knowledge of that activity or object.

Caraka stated that the Vaidya should be well talented and skilled. परीक्ष्यकारिणो हि कुशला भवन्ति -च०सू० ९

Caraka further states that after acquiring complete knowledge about Ayurveda, then only the Vaidya can start treatment. Then only he is called talented Vaidya. The physician who examines the patient, diagnose the disease and gives treatment with the help of the three types of examinations is an able physician.

Here the term Parīkṣā means none other than Pramāṇa. The able physician should examine the patient thoroughly and diagnose the disease first by various investigations and then only he will be able to proceed with the treatment. For this purpose Caraka has described Ten types of examinations like Karaṇa, Kāraṇa etc. All the ten types of examinations come under Pramāṇas only.

Caraka further states that, diagnosis of a disease is the foremost priority of a physician. After diagnosis only treatment can be given (रोगमादौ परीक्षेत ततोऽनन्तरमौषधम्).

For acquiring the real, significant and specific knowledge of a disease three types of examinations viz Pratyakṣa, Anumāna and Aptopadeśa were described by Caraka. These Pramāṇas will collectively reveal the complete knowledge of the disease.

त्रिविधं रोग विशेष विज्ञानं भवति तदयथा आप्तोपदेश प्रत्यक्ष अनुमानं च्छेति ।
-च०वि० ४

After examination of a patient and diagnosis of a disease with the help of the above three Pramāṇas only the treatment should be started.

Hence for the diagnosis and treatment the three Pramāṇas are important.

Apart from the above the following will also strengthen the importance of Pramāṇas.

1. The cognition of Sukha, Duḥkha and causes for Sukha and Duḥkha occur through Pramāṇas only.
2. The twenty five Tatwas mentioned in Sāṅkhya Darśana are established with the help of Pramāṇas.
3. The fifteen Padārthas except Pramāṇa out of sixteen Padārthas of Nyāya Darśana are proved by Pramāṇas.
4. All the day-to day activities occur due to Pramāṇas only.

In this way the Pramāṇas are helpful in many ways both in Darśanas and Ayurveda.

प्रमाणस्य प्रतिफलं

Description About the Result of Pramāṇa

Valid apprehension (knowledge) of an object occurs with the help of Pramāṇas. Hence valid knowledge of an object is the result of Pramāṇa. The main purpose of Pramāṇa is to obtain the proper experience of an object, and is the result of Pramāṇa. Caraka describes the knowledge of Pratipatti is the result of Pramāṇa. He says that

परीक्षायास्तु खलु प्रयोजनं प्रतिपत्तिं ज्ञानम् । प्रतिपत्तिर्नाम यो विकारो यथा प्रतिपत्तव्यस्य तस्य तथानुष्ठान ज्ञानम् –च०वि० ८/१३२

After attaining complete knowledge regarding Pañca Lakṣaṇa Nidāna or व्याधि बोधित निदान and examination of the patient and diagnosis of the disease and finally, treatment should be given in a Scientific process. The entire process is called Pratipatti. This Pratipatti Jñāna is the result of Pramāṇa. Because the entire process of knowledge of Nidāna, treatment is possible with the help of Pramāṇas only. Hence the Pratipatti Jñāna is the result of Pramāṇas. Medical knowledge obtained through Pratipatti Jñāna

helps the aggravated or vitiated Doṣas and Dhātus to bring to normalcy; and maintain the normalcy of Doṣas and Dhātus by treatment, thus the cure of the disease. That is the main purpose of Ayurveda; which is fulfilled with the help of Pramāṇas, Caraka confirms this view by stating-

धातु साम्य क्रिया चोक्ता तत्रस्यास्य प्रयोजनं -च० सू० १

प्रमाण संख्या विषये मत मतान्तराणि

Divergent views regarding the enumeration of Pramāṇa

There are different views regarding the number of Pramāṇas. Some scholars opine that there is only one Pramāṇa, while others mentioned them in various number. In this way total Pramāṇas are mentioned as ten in number. Without Pramāṇa Prameya cannot be established. According to their schools of thought Sāṅkhya and other philosophers mentioned the number of Pramāṇas.

चार्वाकास्तावदेकं, द्वितयमपि पुनर्बोद्धवैशेशिष्ठिके द्वौ
भासर्वज्ञश्च सांख्याख्लितय मुदयानादया श्रुतुष्कं वदन्ति
प्राहुः प्रभाकराः पञ्चकमपि वयं तेऽपि वेदान्तविज्ञाः
षट्कं पौराणिकास्त्वष्टकमभिदधिरे संभवैतिहययोगात् ॥
—मानमेयोदयं प्रत्यक्ष परिच्छेद

प्रत्यक्षमेकं चार्वाकाः कणाद सुगतौ पुनः ।
अनुमानं च तच्छापि सांख्याः शब्दं च तेऽपि च ।
न्यायैक देशिनो प्येव मुपमानं च के च न ।
अर्थापित्या सहैतानि चत्वार्याहुः प्रभाकराः ।
अभाव षष्ठान्येतानि भाष्टावेदान्तिनास्तथा ।
संभवैतिहययुक्तानि तानिपौराणिकान्यगुः ।
माध्वास्तु प्रत्यक्ष शब्दं चेति प्रमाण द्वयम् ।
रामानुजीयास्तु प्रत्यक्षानुमानं शब्दं चेति ।
प्रमाण त्रयमिच्छान्ति ।
चेष्टाऽपि प्रमाणान्तरमिति तात्रिकः । —सर्वदर्शन संग्रहः

S 1. No.	Name of the Darśana	No. of Pram- anas	Name of the Pramana
1.	Cārvāka Darśana	1	Pratyakṣa
2.	Vaiśeṣika, Bouddha and Jaina Darśana	2	Pratyakṣa, Anumāna
3.	Madhwā Vedānta	2	Pratyakṣa, Śabda
4.	Sāṅkhya, Yoga Darśana and Rāmānuja, Jārāṇyayaa	3	Pratyakṣa, Anumāna, Śabda
5.	Prācīna Nyāya, Navya Nyāya, Maheśaras	4	Pratyakṣa, Anumāna, Upamāna, Śabda
6.	Prabhakara School of Mimāṃsā	5	Pratyakṣa, Anumāna, Upamāna, Śabda Artha patti or Artha Prapti
7.	Kumārila Bhaṭṭa of Mimāṃsā and Advaita Vedānta	6	Pratyakṣa, Anumāna, Upamāna, Śabda Artha patti, Anupalabdhī
8.	Paurāṇika	8	The above six and Sambhava and Aitihya
9.	Tāntrikas	9	The above Eight and Chesta
10.	By some Philosophers	10	The above nine and Parisesha

आयुर्वेद-सम्पत् प्रमाण

Means of knowledge accorded by Ayurveda

Ayurveda has its own principles and concepts. To acquire the knowledge of these concepts and principles Pramāṇas are essential. As Ayurveda is an independent and unique science of medicine, it has some independent Pramāṇas also. Various parts and organs of the body, physiological activities of those organs of the body and the Auṣadha and Ahāra Dravyas which act on the body, are comprehended through Pramāṇas only. With the help of these same Pramāṇas the causes for the manifestation, the symptoms, the diseases, the diagnosis of the diseases and the line of treatment can be apprehended.

It is understood that Ayurveda has given more importance to the three types of Pramāṇas.

त्रिविधं खलु रोगविशेष विज्ञानं भवति तद्यथा आप्तोपदेशः प्रत्यक्षः अनुमानं चेति । —च०वि० ४

Caraka described three types of Pramāṇas for acquiring the significant knowledge of the diseases. They are Āptopadeśa, Pratyakṣa and Anumāna. In some other context he mentioned two Pramāṇas viz. Pratyakṣa and Anumāna Pramāṇas, but added Āptopadeśa as additional Pramāṇa.

तस्मात् द्विविधा परीक्षा ज्ञानवतां प्रत्यक्षमनुमानं च त्रिविधा सह आप्तोप देशेन ।
—च०वि० ४

द्विविधातु खलु परीक्षा ज्ञानवतां प्रत्यक्षमनुमानं च एत द्विद्वयमुपदेशश्च परीक्षास्यात् एव मेषा द्विविधा परीक्षा । —च०वि० ८

While proving the existence of Punarjanma Caraka described four types of investigations or Parīkṣā viz. Pratyakṣa 2. Anumāna, 3. Āptopadeśa, 4. Yukti.

To prove the existence of Sat and Asat Padārthas Caraka described the above four types of examinations or investigations.

Again in Caraka Vimāna Sthāna fourth chapter Caraka de-

scribed that "first of all acquire the knowledge of the diseases through Āptopadeśa and then examine the patients and diseases with the help of Pratyakṣa and Anumāna. As such with the help of all the three types of investigations collectively patient can be examined. In the above context Caraka described three types of means of knowledge viz Pratyakṣa Anumāna and Āptopadeśa.

Suśruta the eminent surgeon in Ayurveda described four types of Pramāṇas viz (1) Āgama (2) Pratyakṣa (3) Anumāna and (4) Upamāna, which were adopted from Nyāya Darśana of Gautama.

तस्यांगदरमाद्यमागम प्रत्यक्ष अनुमान उपमानैरविरुद्ध मुच्यमान मुपधारय

-सु०सू० १/३

Though Caraka stated four Pramāṇas in one context later he described only three Pramāṇas. He included Yukti in Anumāna Pramāṇa by stating अनुमानंतु खलु तर्के युक्तयपेक्षतः च०वि० ८. As such though he mentioned Upamāna as a Pramāṇa in Vādamārgas, latter he included it in Anumāna Pramāṇa.

It can be understood that Caraka described Pratyakṣa, Anumāna, Āptopadeśa Pramāṇas are the means for examining the diseases. He describes only two means of knowledge i.e. Pratyakṣa and Anumāna for intellectuals.

For moderately intelligent people Āptopadeśa helps in attaining proper knowledge and for highly intellectuals Āptopadeśa is one of the means of knowledge.

After getting knowledge from Āptopadeśa, it is examined by Pratyakṣa and Anumāna. But, for intellectuals Āptopadeśa is not necessary as already they have the knowledge.

For instance, a first year Ayurvedic student can not diagnose the diseases, as he has no knowledge about the manifestation and symptoms of various diseases. After acquiring the complete knowledge regarding diseases and various kinds of investigations,

through the treatises and preceptors, he is able to examine the patient through Pratyakṣa and Anumāna Pramāṇas.

The student first attains the knowledge of the symptoms of aggravated Vāta such as Sraṅsa and Bhraṅsa etc. from the texts and preceptors, while he examining the patients he found the symptoms of Sraṅsa and Bhraṅsa in the patient through Pratyakṣa Pramāṇa, and infer that Vāta is aggravated in the particular case. But if the same patient is stood before a lay man, who does not know about Ayurveda, he can not determine that the particular patient is suffering from Vāta disorder, even though conjugation of Indriya and Indriyardha is present.

त्रिविधं प्रमाणेषु अष्टं विधं प्रमाणान् समावेशः:

Inclusion of eight Pramāṇas into three

Some of the Indian philosophers enumerated only three Pramāṇas viz. Pratyakṣa, Anumāna and Āptopadeśa. The later commentators of the various philosophies included eight Pramāṇas in the above mentioned three Pramāṇas. The inclusion of the Pramāṇas viz. Upamāna, Arthapatti, Anupalabdhi, Sambhava, Aitihya, Cestā, Pariṣeṣa in the above Pramāṇas seems to be proper.

1. Aitihya Pramāṇa is included in Śabda or Āptopadeśa. 2. Arthapatti and Sambhava Pramāṇas are included in Anumāna. 3. Upamāna is included in Anumāna. 4. Abhāva Pramāṇa is included in Pratyakṣa or Anumāna. The Aitihya Pramāṇa is included in Āptopadeśa. In Ayurveda also it is included in Āptopadeśa. Caraka while describing Vāda Mārgas stated that (एतिहयनाम आप्तोपदेशो वेदादि: च वि ८). According Nyāya Darśana Upamāna is an independent Pramāṇa. Whereas Yoga, Sāṃkhya Vaiśeṣika Darśanas included it in Anumāna Pramāṇa. Ayurveda also followed the same way. The Sambhava Pramāṇa and Arthapatti, independent Pramāṇas in view of Paurāṇikas and Mimāṃsakas are included in

Anumāna Pramāṇa, in Ayurveda, Yoga and Sāṅkhya Darśana. The Anupalabdhi or Abhāva Pramāṇa mentioned by Kumarila Bhaṭṭa was included in Pratyakṣa Pramāṇa. In this way the Parīṣṭā and Ceṣṭā Pramāṇas are also included in Pratyakṣa Pramāṇa.

As such the Pramāṇas mentioned additionally are included either in Pratyakṣa or Anumāna or in Āptopadeśa.

स्वतंत्र प्रमाण-परतंत्र प्रमाण

Independent and Dependent Pramāṇas

The characteristic feature of the Pramāṇa is to acquire the valid or real knowledge of an object, wherever and whichever as it is and without any defect.

Anything shall be standardized with the help of Pramāṇa only. There is no unity of thought among the profounders of Darśanas regarding the Pramāṇas and Pramāṇyatā. Hence Svatantra Pramāṇya Vāda and Paratantra Pramāṇya Vāda araised. Mimānsakas opine that the Pramāṇa which is standardized on its power is called Swatantra Pramāṇa and the Pramāṇa which depends on other Pramāṇas for standardization is called Paratantra Pramāṇa.

After considering the above views it can be understood as the Vedas are Apouruṣeya they are the Swatantra or Independent Pramāṇas. Mimānsakas also expressed the same view.

In this way Āpta Vacana or Āptopadeśa is also considered as Swatantra Pramāṇa. The Āptas are always devoid from Raja and Tama. Their knowledge is real in nature and unobstructable. As they devoid of Raja and Tamo Guṇa they always speak truth. Hence the Āptopadeśa also is considered as Swatantra Pramāṇa.

Contrary to this opinion the propounder of Nyāya Darśana considered Vedas as Parataḥ Pramāṇa (Dependent), as they are by Iśwara.

Except the Vedas and Āptopadeśa the other Pramāṇas like Pratyakṣa and Anumāna, depend on other Pramāṇas they are called Paratantra Pramāṇa i.e. dependent means.

आयुर्वेद शास्त्रे प्रमाण संदर्भे परीक्षा शब्दस्य व्यवहारः

Application of the term investigation (Parikṣā) as a Substitute of Pramāṇa in Ayurveda and its reference to Pramāṇa

The synonyms such as (1) Upalabdhi (2) Sādhana (3) Jñāna and (4) Parikṣā which are identical to each other, were mentioned in Darśanas for Pramāṇas.

But in Ayurveda more importance was given to the terms Pramāṇa and Parikṣā.

Suśruta adopted the Nyāya's concept and mentioned it as Pramāṇa. But Caraka used the term Parikṣā and never used the term Pramāṇa anywhere.

Gaṅgādhara one of the commentators of Caraka states that परीक्ष्यते यथा बुद्ध्या सा परीक्षा which is investigated through intellect is Parikṣā or examination.

Further, Cakrapāṇi, commentator of Caraka clearly commented about the term Parikṣā as परीक्ष्यते व्यवस्थाप्यते वस्तु स्वरूपं अनयेति परीक्षा means through which investigation cognition of valid apprehension or the state of the object arises is called Parikṣā. Vātsyāyana states that, establishment of the reality of an object with the help of Pramāṇa is called Parikṣā. प्रमाणैरथिधारणं परीक्षा

After considering the above views it can be concluded that investigation (परीक्षा) is a process, whereas Pramāṇas help to that process in the form of mean. Caraka used the term Pramāṇa as the cause for the measurement of the various factors of the body. Further, Caraka stated that Pramāṇas are the means of investigation. He stated it as a mean, and the process of investigation is possible

through Pramāṇas only. For the process of getting the knowledge of diseases Caraka mentioned Pramāṇa as Vijñāna or knowledge. Here Vijñāna means the valid or proper or real knowledge and the word Satya Jñāna as synonyms of Parīkṣā.

Chapter-II

प्रत्यक्षं प्रमाणं निरूपणम्

Pratyakṣa Pramāṇa Nirūpaṇam

Consideration of Perception

Among all other Pramāṇas Pratyakṣa Pramāṇa plays a prominent role. It gives an instantaneous knowledge. Though cognition with direct perception is a temporary one and limited to a certain extent, it gives determinative knowledge of an object instantly. In the daily practice also, Pratyakṣa Pramāṇa is very useful than other Pramāṇas. Because of these reasons the Pratyakṣa Pramāṇa is dealt with here in the first place.

Pratyakṣa Pramāṇa acts as a mean for acquiring the knowledge of perception. The term Pratyakṣa is derived from two words "Prati + Akṣa = Pratyakṣa, which means in front of the eyes.

1. According to Medinī Kośa the word Akṣa has two meanings (1) Eye and (2) Organ (Indriya). The word Prati means opposite and near.

2. Hence the Pratyakṣa is defined as in front of the eyes अक्षं प्रतीत्योत्पद्यते इति प्रत्यक्षम् which means the knowledge which occurs through the Jñānendriyas viz. (1) Cakṣu (2) Srotra (3) Jihwā (4) Ghrāṇa and (5) Sparśa.

1. The Jñāna occurs in front of the eyes

2. The Jñāna which occurs near the Indriyas.

In this context it should be understood that Akṣa means not only Cakṣurindriya but all the Jñānendriyas. And Prati means in conjugation of.

The knowledge which occurs through the Jñānendriyas will be determinative, without defect and indifferent. Hence the Jñāne-

ndriyas are the main cause for perceptual knowledge. The mutual conjugation of Mana and Indriyas is the cause to attain knowledge through direct perception. In this way the conjugation of Ātma and Mana is necessary for Manasa Pratyakṣa or Mental perception.

प्रत्यक्ष लक्षणम्

Characteristic features of Pratyakṣa Pramāṇa or Direct perception

Nyāya Darśana described the characteristic features of Pratyakṣa as follows.

इन्द्रियार्थं सत्त्विकर्षेत्पत्तं ज्ञानं अव्यपदेशं अव्यभिचारी व्यवसायात्मकं प्रत्यक्षं
—न्यायदर्शन

The knowledge undetectable, non-defective, and determinative which gets through the conjugation of Indriyās and the Indriyārthas is called Pratyakṣa.

Caraka in Vimāna Sthāna fourth chapter describes the characteristic feature of Pratyakṣa as follows.

प्रत्यक्षंतु खलु तत् यत् स्वयमिन्द्रियैर्मनसाचोपलभ्यते –च०वि० ८

The cognition which gets through Indriyas and Mana itself is called Pratyakṣa.

In another context Caraka states that the cognition gets through Ātma and Indriyas themselves is called Pratyakṣa. Perception of the Bhavas like, Sukha Duḥkha, Icchā, Dweṣa etc., and the knowledge of the object gets through the Indriyas viz. Śabda, Sparśa, Rūpa, Rasa, Gandha is called Pratyāṣka.

आत्मेन्द्रियमनोऽर्थानां सत्त्विकर्षात् प्रवत्तते व्यक्ता तदात्मेया या बुद्धिः सा प्रत्यक्षं
निरुच्यते –च०सू० ११

A mental faculty instantaneously manifested/produced (in a particular form) by the conjugation of Ātma, Mana, Indriya and Indriyārthas is known as Pratyakṣa. This is otherwise known as perception or direct observation.

By observing the above statement of Caraka it is understood that in Pratyakṣa Pramāṇa, the cognition occurs, at that particular time and it will be determinative knowledge.

For getting knowledge through perception, conjugation of Ātma and Mana is essential. Conjugation of the object cannot be produced until and unless the conjugation of the above factors takes place.

First of all Ātma unites with Mana. Such Mana associated with Ātma, associates with the organs or Indriyas and such type of Indriyas associate with the Indriyārthās or objects. After the conjugation of the above four only the cognition takes place. This conjugation takes place very rapidly; without noticing it. Indriyas always associate with the objects. But until the Sacetana Mana associates with the Indriyas, they cannot perceive the knowledge of the respective objects.

Caraka strengthens this view with the following statement "मनः पुरस्सराणि इन्द्रियाणि अर्थग्रहण समर्थानि भवन्ति-च० सू० ८" which means the Jñānendriyas are capable of perceiving their respective objects when they are associated with Mana only.

Vātsyāyana also mentioned the same view.

आत्मा मनसा संयुज्यते मनः इन्द्रियं इन्द्रियमर्थेण ततः प्रत्यक्षं जायते

Ātma associates with Mana, Mana with Indriya and Indriya with Indriyārdhas (their objects) and then only perception takes place.

Ātma is the seat of knowledge, though Mana and Indriyas are means of knowledge, they are not the seats of knowledge. Mana initiates the Indriyas in perceiving the knowledge of the objects. Indriyas perceive the knowledge of their particular objects only.

But the Ātma only gets the knowledge of the valid apprehension of all the objects. Hence the Ātma is known as the seat of

Jñāna. ज्ञानाधिकरणं हि आत्मा.

According Tarka Saṅgraha the characteristic feature of Pratyakṣa is as follows

तत्र प्रत्यक्षं ज्ञानं करणं प्रत्यक्षं -त० सं०

इन्द्रियार्थं सत्त्विकर्षं जन्यं ज्ञानं प्रत्यक्षम् -त० सं०

Perception is the special cause of percept. It is the apprehension born out of the contact of the Indriya with Indriyārtha.

ज्ञानोत्पत्ति प्रकारः

Procedure in occurrence of cognition and its types

It is already stated that cognition takes place with the contact or association of Ātma, Mana, Indriya and Indriyārtha. In this process of cognition of the objects, the determinative and undefective knowledge occurs instantaneously is called Pratyakṣa. Cognition of knowledge is of two fold viz. (1) क्षणिक ज्ञानोत्पत्ति (Temporary process of cognition) and (2) निश्चयात्मिक ज्ञानोत्पत्ति (Process of Determinative cognition).

Caraka also describes five types of perception viz. Caksurbudhi (visual) 2. Sparśana Buddhi (Tactile) (3) Srotraja Buddhi (Auditory) (4) Rasajna Buddhi (Gustatory) and (5) Ghrāṇaja Buddhi (olfactory). In the present context Buddhi means the knowledge or perception or cognition. Caraka explains the process and the types of cognition.

पञ्चेन्द्रिय बुद्धयः चक्षुबुद्ध्यादिकाः, ताः पुनः इन्द्रिय, इन्द्रियार्थं सत्त्वात्म सत्त्विकर्षजाः क्षणिकाः निश्चयात्मिकाश्च । -च० सू० ८

The above mentioned five types of perceptions are again the products of the combination of the Jñānendriyas, Indriyārthas, Mana and Ātma. They are momentary and determinative.

With the above statement it is understood that the process of cognition is of two fold. (1) Kṣaṇika (Momentary) (2) Niścayāt-mika (Determinative).

ज्ञानोत्पत्ति प्रकारः Process of Cognition

The sense faculties or Jñānendriyas are capable of perceiving their particular objects or Indriyārthas, when they are associated with Mana only. Thus Mana plays an important or prominent role in the process of cognition. Producing or non-producing of the knowledge is the feature of Mana. If cognition occurs it means that Mana is in the activity stage. Here activity means association of Indriyas. It is understood that until and unless Mana associates with Indriyas cognition of the objects never takes place. If Mana is absent, cognition never produced; or if Mana is activated elsewhere, a person can not hear, see, taste, touch or smell.

For example- If a person is thinking very deeply and his mind is concentrated on some other objects, at that time even though his friend came and sat before him, he cannot notice that his friend had come and sat before him.

2. In this way if a student is thinking deeply, his Mana is concentrated on other objects, he can not grasp the topic, his teacher is teaching in the class room. At that particular stage if the teacher asks any question the student cannot give proper reply, instead he gives irrelevant answer. Even though the student sits on the front bench, he behaves like that as his mind is absent.

Caraka expressed the same view while describing the characters of Mana

लक्षणं मनसो ज्ञानस्याभावो भाव एव च ।
सति ह्यात्मेन्द्रियार्थानां सक्तिर्वेषं न वर्तते ॥
दैवत्यान्मनसो ज्ञानं साक्षिध्यात्तच्च वर्तते । -च०शा १/१८-१९

Which means cognition takes place if Mana associates with Ātma; Indriya and Indriyārtha. Even though Ātma, Indriya and Indriyārtha contact with each other, cognition never takes place because of the non-association of Mana with the above three.

Caraka has given an example also

या यदिन्द्रियमाश्रित्य जन्तोः बुद्धिः प्रवर्तते ।
 याति स तेन निर्देशं मनसा च मनोभवा ॥
 भेदात् कर्मेन्द्रियार्थानां बाह्यो वै बुद्धयः सृताः ।
 आत्मेन्द्रियमनोरथानामेकैका सन्निकर्वजा ॥
 अहुल्यजुष्टतलजस्तन्त्रीवीणानखोद्धवः ।
 दृष्टः शब्दो यथा बुद्धिर्दृष्टा संयोगजा तथा । -च०शा० १/३२-३४

Perceptive faculty of living beings produces itself depending upon the contact it has with various sense organs. Mental perception like anxiety or sorrow is also based on the contact of perceptual faculty with the mental faculty.

Perceptual faculties are of innumerable and various types depend upon several actions and objects of sense organs.

The sound which is produced out of friction in the thumb and middle finger differs from the sound which is produced from the friction of nails and the strings of a guitar. As such the perceptual faculty varies according to the variations of the mutual contacts of Ātma, Mana, Indriya and Indriyārtha, and no sound can be produced in the absence of the accessories. So perceptual faculty can not manifest itself in the absence of anyone of the four factors mentioned above.

A. क्षणिक ज्ञानोत्पत्ति क्षणिक बुद्धि या अस्थायी ज्ञान

Process of Momentary cognition or temporary knowledge

When Ātma, Mana and Indriya associate with each other Indriyas get the knowledge of their respective objects. In this process at the moment of combination, perception of knowledge arises temporarily for some moments. For e.g.- In hot or mid summer because of the hotness of sun rays, seems to an individual that water is present at a particular place. After some time the same individual determines that there is no water. The apprehension

that there was water is due to illusion produced by the hot rays of the sun. Such type of false knowledge exists for some moments and later on valid apprehension takes place. Such type of momentary perception is called Kṣaṇika Jñāna.

In the dim light by seeing a statue from a distant place, a person gets doubt whether it is a statue or a living being. The doubt is momentary. After some time if he goes nearer to the statue, his doubt clarifies and the determinative knowledge of the statue arises. Hence it is also called momentary knowledge or Kṣaṇika Jñāna.

B. निश्चयात्मिक ज्ञानोत्पत्ति or निश्चयात्मिक बुद्धि **Process of Determinative knowledge**

After the momentary knowledge, determinative knowledge arises later.

In this process of determinative knowledge Mana and intellect (Buddhi) play an important role.

The Indiryas associated with Ātma and Mana perceive the Indriyardhas. In the beginning this perception is purely mental. Later on the Mana inquires about the Merits and demerits, advantages and disadvantages of that particular object. Then the intellect (Buddhi) acts upon and determines if the object is perceptible or not. Depending on the determinative knowledge only, a person either acts or speaks. This determinative knowledge is otherwise known as Niścayātmika Jñāna. Basing on this knowledge only a person starts his activities or speaks accordingly. This determinative knowledge is considered as Pramāṇa.

Caraka described about the Niścayātmika Jñāna as follows

इन्द्रियेणोन्द्रियार्थो हि समनस्केन गृह्णते ।

कल्प्यते मनसा तूर्ध्वं गुणतो दोषतोऽथवा ॥

जायते विषये तत्र या बुद्धिर्निश्चयात्मिका ।

व्यवस्थति तथा वक्तुं कर्तुं वा बुद्धिपूर्वकम् ।—च०शा० १/२२-२३

For example-A person while going some where finds a piece of rope and assumes that it may be a serpent. Such type of momentary knowledge becomes the object of Mana. Afterwards Mana thinks and considers the merits and demerits of the object and calculates that whether the person should go forward or not. Again Mana thinks that movements might be there if it is a snake. Later on he thinks reasonably, as there is no movement, it might be a rope instead of snake. Finally the person comes to decide that the object might be a rope. This is called as Dhyeya. Later on he gets determinative knowledge and then he proceeds forward. In such a way such type of determinative knowledge arises with other objects also.

In diagnosis also two types of knowledge occurs. They are (1) Provisional diagnosis and (2) Final diagnosis.

Provisional diagnosis can not be considered as Pramāṇa as the knowledge obtained here is momentary whereas final diagnosis or confirmed diagnosis, comes under determinative knowledge, which can be considered as Pramāṇa.

इन्द्रिय स्वरूपं एवं लक्षणं

Composition and definition of sense organs

Indriyas are very important organs in the human body. They are mostly related to Ātma. They are helpful to Ātma in getting the knowledge of the objects. The help or cooperation of Indriyas and Mana are essential to Ātma in getting the knowledge of outward objects. Sādhya can not be proved without Sādhana. Ātma can not perceive the knowledge without the help of means i.e. Indriyas. Hence Indriyas are called the means of cognition (Jñāna).

इन्द्रियं इन्द्रलिङ्गं इन्द्र दृष्टिमन्त्रं सुष्टुं इन्द्र जुष्टं मिन्द्रं दत्तमिति वा

-पा०सू० ५/२/१३

Pāṇini in his Pāṇiniya sūtra defined nature of Indriya clearly. If 'घञ्' Pratyaya is added to the above, the term "Indriya" is de-

rived. Which means Linga, Dṛṣṭa, Sṛṣṭa, Juṣṭa and Artha. The meaning of the entire Sūtra is as follows that which is created, by Indra, which lives with Indra, which expressess the characters of Indra, which is always sees through Indra, and in which the activities are always carried out by Indra is called Indriya.

Śabda kalpa druma described about Indriya as follows

इन्द्रस्य आत्मनोलिङ्गंभूमापकं इन्द्रेण इश्वरेण सुष्टुप्, इन्द्रेण आत्मना मम चक्षु, मम श्रोत्रं इत्यादि क्रमेण, ज्ञातम्, इन्द्रेण जुष्टं वा, इत्यादयर्थेषु निपातनात् धज्र ज्ञान कर्म साधनमिति ।

In the present context Indra means Ātma or Iśwara, who is the creator. When it is considered that Ātma is Indra, then cognition through eyes, ears etc. occurs, hence it is known as Indriya. The cognition and activities may be performed through Indriyas only. It is rather due to Jñānedriyas and Karmendriyas respectively. The revelation of the cognition and activities are due to Jñānendriyas and Karmendriyas respectively. Hence they are called Indriyas

In the vedic literature also the term 'Indra' is used for Ātma or Paramātma.

Accordingly the above statements of Pāṇini and Śabda kalpa druma are understood that which is created, resides with, seen with, reveals the symptoms of Ātma, with the power attained through Ātma is called Indriya. Indriyas act as mediators in revealing the symptoms of life by Ātma. They are the differentiating factors between the Sendriya or Cetana (Sentient) and Nirin-driya, or Acetana (Non-sentient) matters.

सेन्द्रियं चेतनं द्रव्यं निरिन्द्रियं मचेतनम् - च० स० १

According to the above statement of Caraka it is understood that the Indriyas are the basic components or instruments in differentiating the living and non-living matters.

It is observed in the unicellular and living organisms includ-

ing Amoeba also, if the membrane (त्वगिन्द्रिय) is stimulated irritability is produced. Because of that irritability it can be determined that Amoeba is also a living organism.

Caraka in Indriya Sthāna defines the term Indriya as follows. He adopted the term Indra from Aṣṭādhyāyi; इन्द्रस्य लिङ्गं इन्द्रियं The signs and symptoms of life are called Indriya. In this context the term Indriya is compared with life. It is already mentioned that the Cetanatva and the Acetanatva depend on the association of Indriyas only.

In another context the term Indriya is defined as Ātma and the Indriyas are the means to get the knowledge of the objects to Ātma. (इन्द्र आत्मा तस्य साधनमिन्द्रियं)

The organs which are rich in power are called Indriya, and they are associated with the body and act as means in acquiring knowledge to Ātma.

२. इन्द्र शब्दात् ज्ञान कर्म साधनमिति

As per the above statement of Śabda kalpa druma Indriyas are the means of activities and perceptions.

३. पुरुषस्य विषय ज्ञानार्थं कर्मार्थं वा साधनीभूत शरीर भाव विशेषः अवयव विशेषो वा इन्द्रिया -सु०शा० १

Suśruta in the above statement described Indriyas as the specific factors or organs situated in the body and act as means for acquiring the knowledge of various objects and performing various activities of the body.

इन्द्रियों का श्रेणी विभाजन और संख्या वर्णन

Classification, division, enumeration and description of Indriyas

Generally the Indriyas are eleven in number, basing on their various activities and various perceptions.

Basically the Indriyas are devided into two categories viz.

(1) ज्ञानेन्द्रिय (Sensory organs) and (2) कर्मेन्द्रिय (Motor organs).

Mana acts as both Karmendriya and Jñānendriya. Hence it is called Ubhayendriya.

Hence the Indriyas are further classified into three categories viz. (1) Jñānendriya (2) Karmendriya and (3) Ubhayendriya.

1. Jñānendriya : They are five in number viz. (1) Srotrendriya (2) Sparśanendriya (3) Cakṣurindriya (4) Rasānendriya and (5) Ghrāṇendriya.

2. Karmendriya : They are also five in number (1) Vāk (2) Pāṇi (3) Pāda (4) Pāyu and (5) Upasthā

3. Ubhayendriya : Mana: A total of eleven Indriyas are described both in Darśanas and Ayurveda.

In Sāṅkhya Kārikā also the same view is expressed;

बुद्धीन्द्रियाणि चक्षुः श्रोत्रं ध्राणं रसनं त्वगव्यानि वाक् पाणि पादं पायूपस्थाः
कर्मेन्द्रियाण्याहुः उभयात्मकं मनः संकल्पं मिन्द्रियं च साधमर्थात् गुणं परिणामं विशेषात्
नानात्वं बाह्यभेदाश्च – सा०का० २६/२७

ज्ञानेन्द्रिय कर्मेन्द्रिय उभयेन्द्रिय वर्णनं

Description of Sense organs, Motor organs and Both Sense and Motor organ

1. Jñānendriya (Organs of Cognition) :

The Indriyas through which Mana perceives the knowledge of an object is called Jñānendriyas. They are five in number viz. (1) Čakṣurindriya (2) Srotrendriya (3) Ghrāṇendriya (4) Rasānendriya and (5) Sparśanendriya (तत्र चक्षुः श्रोत्रं ध्राणं रसनं स्पर्शनं मिति पञ्चेन्द्रियाणि— च०सू० ८) As these are the means of cognition of knowledge to Ātma and Mana, they are called Jñānendriyas. A particular Jñānendriya grasps only a particular Indriyārtha, which is its own. It can not grasp the Indriyārtha of another Indriya because of the predominance of particular Mahābhūta, that particular Indriya gets the knowledge of a particular Indriya only. For example though Srotrendriya is Pañcabhoutika as it is predominant of

Ākāśa Bhūta, it perceives the knowledge of Śabda, the attribute of Ākāśa. Similarly the other Indriyas are also perceive the knowledge of their specific Indriyārthas only.

Suśruta also substantiates it by the following Śloka.

इन्द्रियेण इन्द्रियार्थं तु स्वं स्वं गृह्णाति मानवः ।
नियतं तुल्यं योनित्वात् नान्ये नान्यमिति स्थितः ॥ -सू०श्पा० १

Caraka states that, with the association of Mana only the Indriyas are capable of grasping their specific objects.

मनः पुरस्सराणि इन्द्रियाणि अर्थग्रहणं समर्थानि भवन्ति -च०सू० ८

1. Chakṣurindriya-Visual Sense organ

चष्टे रूपं प्रकाशयति बुद्ध्यतेऽने नेति वा चक्षुः सर्वेन्द्रियाणां नयनं प्रथानं

The Indriya which enlightens the Rūpa is called as Cakṣurindriya. Among all other Indriyas Cakṣurindriya is most important, hence Cakṣurindriya is described first of all.

2. Srotrendriya-Auditory sense organ :

शृणोत्यनेन इति श्रोत्रः

The Indriya which perceives the knowledge of sound or Śabda is Srotrendriya.

3. Ghrāṇendriya-Alfactory organ

जिघ्रत्यनेन ध्राणम्

The Indriya which perceives the knowledge of Gandha (smell) is Ghrāṇendriya.

4. Rasanendriya-Gustatory sense organ

रस्यतेऽनेन इति रसनं

The Indriya which perceives the knowledge of Rasa (taste) is called Rasanendriya.

5. Sparśanendriya-Tactile sense organ

स्पृश्यत्यनेन इति स्पर्शनम्

The Indriya which perceives the knowledge of Sparśa (touch) is called Sparśmendriya.

As it is pervaded in all the Indriyas it is mentioned in the last but not the least.

Caraka substantiates this view in his statement.

तत्र एकं स्पर्शनमिद्दियाणामिद्दियव्यापकं चेतःसमवायि, स्पर्शनव्याप्तेव्यापकमपि च चेतः; तस्मात् सर्वेन्द्रियाणां व्यापकस्पर्शकृतो यो भाव विशेषः; सोऽयमनुपश्यात् पञ्चविधिनिविधिकल्पो भवत्यसात्येन्द्रियार्थसंयोगः: -च०सू० ११/३८

The Sparsanendriya alone pervades in all the Indriyas. It is always associated with the mind. Again Mana pervades Sparśanendriya. Though Mana is in subtle form (Anūrupa), as Sparśanendriya spreads the entire body Mana also associates with the entire body. Hence the unfavourable reaction of all the Jñānendriyas caused by the all pervasive sense of touch is known as Asātmya Indriyārthā samyoga.

Karmendriya- Motor Organs

हस्तौ पादौ गुदोपस्थं वागिन्द्रियमथापि च ।
कर्मेन्द्रियाणि पंचैव पादौ गमन कर्मणि ॥
पायुपस्थं विसर्गार्थं हस्तौ ग्रहण धारणे ।
जिह्वा वागिन्द्रियं वाक् च सत्या ज्योति स्तमोऽनृता ॥-च०शा० १/२५-२६

The Indriyas which perform various activities with the association of Mana and Ātma are known as Karmendriyas. They are also five in number. Viz. (1) Hasta (arms) (2) Pāda (legs) (3) Pāyu (Anus) (4) Upasthā (genital organs) and (5) Vāk (speech).

Caraka described that Pādas are useful for motion, or mobility, Gudā and Upasthā are useful for voiding and Pāṇi for receiving and holding. Jihwā represents the organ of speech which is in two fold viz. true and false. The former can be compared to light which illuminates the worldly life after death, while the later darkness, which creates confusion.

1. Hasta (Arms) :

हस्तौ ग्रहण धारणे Receiving and holding of an object is the activity of Hasta (Hands).

2. Pāda (Legs) :

पादौ गमन कर्मणि Mobility or motion is the activity of legs or Pāda. The character of Ātma i.e. Ceṣṭā or activity reveals through this Gamana activity of Pāda or leg.

3. Pāyu (Anus) :

मल विसर्जनं पायु कार्य Excretion of the excreta from the body is the activity of Pāyu. (Anus)

4. Upasthā-(Uro Genital organ) :

आनंदोत्सर्जनं उपस्थ कर्म Upasthā means Mūtra (urine) and Liṅga. According to Caraka the excretion of urine or micturition is the activity of Upasthā. But Suśruta differs it. He says that Ānananda (Sexual satisfaction or sexual happiness gets after coitus is the activity of Upasthā. But happiness is not an activity; but it is a specific state. Coitus or Maithuna is the activity of the Upasthā. The happiness of a person get through coitus is the activity of Upasthā. But the meaning of Upasthā according Caraka is of two fold (1) Ejaculation of Śukra (2) Micturition.

The experience or happiness enjoyed by both the partners, at the time of Ejaculation of Śukra is called Ānanda. It is the activity of Upasthā.

5. Vāgindriya-Organ of Speech

To give speech or talking is the activity of Vāgindriya. The speech is of two fold viz. (1) Satya (truth) and (2) Anṛta (false or lie). The Satya vacana as already mentioned illuminates and the Anṛta or false vacana leads to darkness.

This speech has four stages (1) Para (2) Pacchantwa (3) Madhyama and (4) Vaikhari.

The speech of the animals is not clear hence it indicates Dhwanīātmaka Śabda, where as the speech of human beings is of Varṇātmaka.

Ubhayendriya-Dual (Sensory and motor) Organ

‘उभयात्मकं मनः’ Mana is known as Ubhayendriya when it associates with the Jñānendriyas it perceives the knowledge of various objects. In this way when it associates with karmendriya, it helps the karmendriyas in performing their respective activities.

मनः पुरस्सराणि इन्द्रियाणि अर्थग्रहण समर्थानि भवन्ति -च०सू० ८

According to the above statement of Caraka it is understood that, without the help of Mana neither Jñānendriya perceives the knowledge of objects nor the karmendriyas perform their activities.

Hence Mana is entirely a significant Indriya than Karmendriya and Jñānendriya. Hence it is called Ubhayendriya.

Sāṅkhya Kārikā also expressed the same view through the following statement.

उभयात्मकं मत्र मनः संकल्पमिन्द्रियं च साध्यार्थात्

गुण परिणामं विशेषात् नानात्मं बाह्यभेदाश्च ॥ -सा०का० २७

The knowledge of the objects which is perceived by the Indriyas reaches to Ātma through Mana. Before that, Mana analyses and decides the merits and demerits of the objects. Hence Mana is an entirely different Indriya than other Indriyas.

As Jñānendriya Mana has the specific objects and as Karmendriya it has specific activities also

१. चिंत्यं विचार्यमूर्ह्यं च ध्येयं संकल्पमेव च ।

यत्किञ्चिन्मनसो ज्ञेयं तत् सर्वं ह्यर्थसंज्ञकम् ॥ -च०शा० १/२०

२. इन्द्रियाभिग्रहः कर्म मनसः स्वस्य निग्रहः । -च०शा० १/२१

As already described elsewhere, Cintya, Vicārya, Ühya, Dhyeya, Saṅkalpa and other Mental faculties are the Manovishayās or objects of the Mana. As Jñānendriya Mana helps Jñānendriyas in perceiving the knowledge of the objects. Moreover there are some other independent objects also like, Cintya, Ühya etc.

As Karmendriya Mana has some activities also. Self control and controlling of the Indriyas are the activities of the Mana. As Karmendriya it controls all the activities of Karmendriyas as well as self control.

When Mana acts as Karmendriya it associates with Karmendriya and helps the Karmendriyas in performing their activities and at the same time it controls and obstructs Karmendriyas from bad deeds (Aśubha karma).

As such when Mana acts as Jñānendriya, it associates with Jñānendriyas and helps them in perceiving the knowledge of the objects, and at that time it controls the Jñānendriyas and obstruct them from perceiving the knowledge of Asātmya Indriyārthas.

तत्र पूर्वाणिपञ्चबुद्धीन्द्रियाणि, इतराणि च पञ्च कर्मेन्द्रियाणि, उभयात्मकं मनः ।

—सु०शा० १

Suśruta also expressed the same view in the above śloka as the former five are Jñānendriyas, later five are Karmendriyas and Mana is Ubhayendriya.

Indriya Viṣaya Varnanam-Description of the functions of the Sensory and Motor organs

Each Indriya has its specific objects. Srotrendriya perceives the attribute Śabda and attains the knowledge of Śabda only. Hence Śabda is the determined Viṣaya of Srotrendriya. In this way Sparṣa to Twagindriya, Rūpa to Cakṣurindriya, Rasa to Rasanendriya and Gandha to Ghrāṇendriya are the determinative objects of Indriyas respectively.

Objects are innumerable in the universe. For example, various types of Śabdās, innumerable Rūpā, innumerable Gandha, innumerable Rasa etc. But all types of Śabdās whether they are Varṇātmaka, or Dhwanyātmaka come under Śabdātwa Jāti i.e. soundness only. As such all the other objects of universe come under the above mentioned five objects only. Hence each Jñānen-

driya attains the knowledge of its respective Indriyārtha only.

According Sāmkhya Kārikā the objects of Jñānendriyas are of two fold viz. (1) Viśeṣa (Gross form) and (2) Aviśeṣa (subtle form). The Viśeṣa or the gross form of objects can be perceived by all the people, whereas the subtle (अविशेष) objects are perceived by seers and saints, who have super natural powers.

As such all the Karmendriyas have their specific activities. Hence each Karmendriya performs its specific action only. Talking and speech are through Vāgindriya only, but not with Hasta, Pāda etc. As such the activity of Hasta is to receive and hold the objects, Pāda is to Gamana, Pāyu is for emitting out the excreta, and Upasthā is to get happiness. In this way all the five Karmendriyas have their determined activities.

The above mentioned ten are the specific objects of Indriyas. But if it is analysed the field of objects are unlimited. Hence the field of objects of Indriyas are also not limited. Innumerable Śabdas to hear, innumerable Sparśas to touch, innumerable Rupas to look, innumerable Dravyas having Rasa for tasting, and innumerable Dravyas having various Gandhas for getting Gandha Jñāna are present. The same analysis also applies in the case of activities of Karmendriyas. Hence the field of objects of Indriyas is unlimited. The Mana associates with all the Indriyas, one after another as and when necessary for getting the knowledge of the objects. Otherwise perception of knowledge (cognition) of objects never takes place. In this way Mana should associate with the Karmendriya otherwise the particular activity will never be performed.

Indriyanam Bhowtikatwam

Physical Characteristics of Sensory organs

According to the view of Vaiśeṣika Darśana the Pañca-jñānendriyas born out of Paramāṇus or Tanmātras of the five Mahabhūtas. The Ghrāṇendriya is created absolutely from the Para-

māṇu of Pṛthvī. As such the other Jñānendriyas are also born out of Paramāṇus of their respective Mahābhūtas, except Srotrendriya. This transformation is called Kevala Bhowtikatwa Siddhānta. As the Ghrāṇendriya born out of the Paramāṇus (Gandha Tanmātra) of Pṛthvi Bhūta, it perceives Gandha only. As such a particular Indriya grasps the quality of the same Bhūta from which it is formed because the creation of Indriya and the attribute of Mahābhūta being one and the same. The Ghrāṇendriya and the attribute of Ghrāṇendriya have the same origin i.e. Pṛthvī. This applies to the other Jñānendriyas also.

The Sāṃkhya school of thought is entirely different from Vaiśeṣika school of thought regarding the formation of Jñānendriyas. The Sāṃkhyas state that the Indriyas are born out of Ahaṅkāra (egoism). According to the Evolution theory of Sāṃkhya Darśana, from Prakṛti Mahat or Buddhi tatwa is formed, from Buddhi Tatwa, Ahaṅkāra Tatwa is proceeded, which is of three fold, viz. Sātvika, Rājasika and Tāmasika Ahaṅkāra. Sātvika Ahaṅkāra is also called Vaikarika Ahaṅkāra. From Sātvika Ahaṅkāra with the help of Rājasikahaṅkāra eleven Indriyas are proceeded. Thus the eleven Jñānendriyas are proceeded from Sātvika Ahaṅkāra. Out of these the Ghrāṇendriya grasps Gandha and so on. Consequently each Indriya grasps its own object.

But Caraka and Suśruta rejected the views of Vaiśeṣika and Sāṃkhya Darśana. They accept the Bhautikatwa of the Indriyas. The Ayurvedic principle is that each Indriya consists of all the five Mahābhūtas. But a particular Indriya contains a predominant part of a particular Mahābhūta. Thus the Ghrāṇendriya even though contains all the five Bhūtas is largely formed from Pṛthvi Bhūta, the same principle applies to the other Indriyas also. Hence the Jñānendriyas grasp the attributes having common origin on account of the predominance of a particular Bhūta. This theory is called Ekādhika Bhowtikatwa Siddhānta. Suśruta and Caraka also

strengthen this view in the following statement.

१. भौतिकानि च इन्द्रियाणि आयुर्वेदे वर्णने –सु०शा० १
२. एकैकाधिक युकानि खादीना मिन्द्रियाणि तु ।
पंच कर्मानु मेयानि ये भ्योः बुद्धिः प्रवर्तते ॥ –च०शा० १/२४-२५

The five Jñānendriyas, made of all the five Mahabhūtas with one Bhūta as a Predominant factor in each. They can be inferred from their respective actions which serve as agents for the manifestation of the intellect.

Suśruta clearly described about the Bhoutikatwa of Indriyas.

- इन्द्रियेण इन्द्रियार्थं स्वं स्वं गृह्णाति मानवः ।
नियतं तुल्योनित्वात् नाऽन्ये नाऽन्यमिति स्थितः ॥ –सु०शा० ४

Every Indriya has its specific attribute. Each Indriya grasps only the specific object of that Jñānendriya only. An Indriya does not perceive the knowledge of the other Indriya. Because the formation of each Indriya is due to the predominance of the respective Mahābhūta. For Indriya and Bhūta the place of origin is the same.

Caraka also strengthens the view of Suśruta with the following statement.

तत्र अनुमान गच्छानां पंचमहाभूत विकार समुदायात्मकानामपि सत्तामिन्द्रियाणां
तेजस्त्वक्षुषि, खं श्रोत्रे, ग्राणे क्षितिः, आपो रसने, स्पश्निऽनिलो विशेषणोपपद्यते । तत्र
यदयदात्मक मिन्द्रियं विशेषात्तद्रात्मक मेवार्थमनुगृह्णाति तत्सबभावात्मभुत्वाश्च ।

–च०स० ८/१४

- महाभूतानि खं वायुरग्निरापः क्षितिस्तथा ।
शब्दः स्पर्शं च रूपं च रसो गच्छ तद्गुणाः ॥ –च०शा० १/२७

All the Jñānnendriyas are born out of all the five Mahābhūtas when grouped together and transformed into a definite form constitute the concomitant cause of the former. But inspite of the fact that all five Mahābhūtas are present in all the Jñānendriyas, each Jñānendriya is dominated by one specific Mahābhūta of its own. For example, the Cakṣurindriya is dominated by Tejas and

as it is inferred as Taijasa. Such is the case with all the other Jñānendriyas as well. The Jñānendriya can perceive only such of the Indriyārthas as it has the same natural attributes.

For example, the Cakṣurindriya is dominated by Tejobhūta, can perceive only the Rūpa which is also dominated by Tejas. Same process happens in the case with all the other Indriyas.

Sl.No.	Indriyas	Tulya Yoni	Niyata Viṣaya
1.	Srotrendriya	Ākāśa	Śabda
2.	Sparśanendriya	Vāyu	Sparśa
3.	Cakṣurindriya	Agni	Rupa
4.	Rasanendriya	Jala	Rasa
5.	Ghrāṇendriya	Pṛthvī	Gandha

पंच पंचक वर्णनम्

Description of Pañca Pañcaka

Generally a group of five objects is called as Pañcaka otherwise known as varga also. Two groups of Pañcaka is called as Dvipañcaka. In this way such types of Five groups of Pañcakas are called Pañca Pañcaka. In Pañca Pañcaka each group contains of five objects. Totally Pañca Pañcaka contains twenty five objects. There is a close relation between Pañca Pañcaka and Pañca Jñānendriyas. All the Pañca Pañcakas are related to Pratyakṣa Pramāṇa. Hence they lead an important role in Pratyakṣa Pramāṇa. Caraka described about Pañca Pañcaka as follows

इह खलु पञ्चेन्द्रियाणि, पञ्चेन्द्रिय द्रव्याणि, पञ्चेन्द्रिय अधिष्ठानाणि, पञ्चेन्द्रिय अर्थाः, पञ्चेन्द्रिय बद्धयो भवन्ति इत्येतत् पञ्च पञ्चकम् । -च०स० ८

The Pañca Pañcakas are (1) Pañcendriya (2) Pañcendriya Dravya (3) Pañcendriya Adhiṣṭhāna (4) Pañcendriya Viṣaya and (5) Pañcendriya Buddhi.

The above mentioned Pañca Pañcakas are related in view of Swāsthya and treatment also. Hence Pañca Pañcaka is considered as one of the basic principles of Ayurveda.

1. पञ्चेन्द्रिय Five Sense organs

तत्र चक्षुः श्रोत्रं, ग्राणं, रसने स्पर्शनमिति पञ्चेन्द्रियाणि –च०सू० ८

Cakṣurindriya, Srotrendriya, Ghrāṇendriya, Rasanendriya and Sparśanendriya are the Pañca Jñānendriyas. Here Indriyas mean only Jñānendriyas but not Karmendriyas. They are not to be taken in their gross sense. For example Netra as such are two, but the Cakṣurindriya is only one. Similarly the same process occurs with other Indriyas also.

2. पञ्चेन्द्रिय द्रव्याणि Five material constituents of Sense faculties

पञ्चेन्द्रिय द्रव्याणि खं वायुज्योतिरापो भूरिति –च०सू० ८

There are five basic constituents of Jñānendriyas viz. Ākāśa, Vāyu, Agni, Ap and Pr̥thvī.

The material constituent which is predominantly responsible for the creation of the respective sense faculties is known as Indriya Dravya. Such Indriya Dravyas are five in number according to the number of Jñānendriyas.

3. पञ्चेन्द्रिय अधिष्ठानानि The Seat of five sense organs

पञ्चेन्द्रिय अधिष्ठानानि— अक्षिणी, कर्णी, नासिके, जिह्वा त्वक् चेति—च०सू० ८

The seats of Pañca Jñānendriyas are the eyes, ears, nostrils, tongue and skin. They reside at their respective places permanently and perceive the knowledge of their respective objects. Even though they are two and not one till they are Jñānenendriyas pertaining to one Jñānendriya only. So there are five Jñānendriyas only.

4. पञ्चेन्द्रिय अर्थः Five objects of Sense organs

पञ्चेन्द्रियार्थः— शब्द स्पर्श रूप रसगन्धा: –च०सू० ८

There are five objects of Jñānendriyas viz Śabda, Sparśa, Rūpa, Rasa and Gandha.

Here, Sparśa includes quantum etc. of the Sparśa itself, of its basic or material constituents (Pañcendriya Dravya) and of such materials which are associated with it. Such is with the other Indriyartha also.

5. पञ्चेन्द्रिय बुद्धि Five Sense perceptions.

पञ्चेन्द्रिय बुद्धयः—चक्षुर्बुद्धादिकाः ताः पुनः इन्द्रिय इन्द्रियार्थं, सत्वात्म सत्त्विकर्षजाः क्षणिकाः निश्चयात्प्रिकाशं—च० सू० ८

There are five types of perceptions viz. (1) Rupaja Buddhi (चक्षुष बुद्धि) (2) Srotraja Buddhi, (3) Sparśana Buddhi, (4) Rasana-jā Buddhi and (5) Ghrānja Buddhi.

These senses of perception form out of the combination of Jānendriyas, Indriyārtha, the Mana and the Ātma. They are momentary and determinative.

Table showing Pañca Pañcaka

S. No.	Pañcendriya	Pañce- ndriya Dravya	Pañcen- driya Adhiṣṭ- hāna	Pañce- ndriya Artha	Pañcendriya Buddhi
1.	Srotrendriya	Ākāśa (Kham)	Karṇa	Śabda	Srotraja Buddhi
2.	Sparśanendri- ya	Vayu	Twak	Sparśa	Sparśana Buddhi
3.	Cakṣurindriya	Agni	Akṣini	Rupa	Cakṣur Buddhi
4.	Rasanendriya	Jala	Jihwā	Rasa	Rasana Buddhi
5.	Ghrānendriya	Pr̥thvī	Nāsā	Gandha	Ghrānaja Buddhi

इन्द्रिय वृत्तियाँ

Modes or Activities of Indriyas

The general activity of Indriyas is called Vṛtti. The activity of Indriyas when they unite with their objects to get the knowledge of their objects is called Indriya Vṛtti or mode or activity of Indriyas.

In Sāṅkhya Kārikā the Indriya Vṛttis are described as follows.

१. रूपादिषु पंचानामालोचन मात्र मिथ्यते वृत्तिः ।
वचन आदान विहरण उत्सर्गनन्दाश्च पञ्चानाम् ॥ -सांका० २८

Caraka strengthens the view of Sāṅkhya Kārikā.

२. इन्द्रियेण इन्द्रियार्थे हि स मनस्केन गृह्णते ।
कल्प्यते मनसा तूर्ध्वं गुणतो दोषतोऽथवा ॥
जायते विषये तत्र या बुद्धिनिर्णश्चायात्पिका ।
व्यवस्थ्यति तया वक्तुं कर्तुं वा बुद्धिपूर्वकम् ॥ -च०शा० १/२२

Perceiving the knowledge of Rūpa etc. are the activities of the Jñānendriyas. Similarly, the activities of Karmendriyas are Vacana, Ādāna, Grahaṇa, Mala visarjana and Ānanda, and they are the activities of Vāk, Pāṇi, Pāda, Pāyu and Upasthā respectively.

The Indriyas grasp only the Indriyaarthas. Spars'anendriya grasps Sparśa, Ghrāṇendriya grasps, Gandha. Later on Maṇa acts on it and imagines about the merits, demerits and defects of the objects and decides whether the knowledge of the particular object is perceivable or not. Then intellect acts upon it and determines and finally determinative knowledge arises. Basing on this determinative knowledge, a person performs his duties and perceives the objects. Hence grasping of the Indriyaarthas only is the activity of Jñānendriya and performing various actions is the activity of Karmendriya.

त्रयोदशकरण Thirteen types of means

In the present context Karaṇa is known as mean or instru-

ment. The mean or instrument through which doer (कर्ता) begins to perform efforts is called as Karaṇa. Caraka describe thirteen types of such means. In the evolution the thirteen Karaṇas play an important role. As such the thirteen Karaṇas exist in the body perceive the knowledge of other objects and performs the activities respectively. Ekadaśa Indriyas, Buddhi and Aharīkāra are the thirteen types of Karaṇas. In these the Mana, Buddhi and Aharīkāra are known as internal trio or Antah Karaṇa Traya, and the Jñānendriya and Karmendriya are called Bāhya Karaṇa.

The Antahkaraṇas mainly produce the internal factors like consideration, egoism, greediness (Lobha), anger, grief, fear, quietness, patience, firmness, or courage etc. The external means are entirely different from the Antahkaraṇas and capable of receiving the knowledge of external implications.

Moreover the external means are capable only to grasp the knowledge of present events only, but not of the past or future. For example, the Cakṣurindriya perceives the knowledge of Rūpa, when it contacts with the object-Rūpa in that particular period only. It can neither perceives the object of the past nor of the future.

But the internal means viz. Mana, Buddhi and Aharīkāra are capable of grasping the knowledge of three times (i.e. present, past and future)

The thirteen Karaṇa or instruments act as means in daily affairs. Because of these means only all activities of body and all mental activities are performed properly. Caraka in Śārīra Sthāna described about the importance of the thirteen upakaraṇas.

Ātma attains the true or spiritual knowledge. But when Ātma conjuncts with the Karaṇas, then only he attains the knowledge of the objects. Caraka describes the role of Trayodaśa Karaṇas in attaining knowledge as follows.

आत्मा ज्ञः करणीर्थोगाज् ज्ञानं त्वस्य प्रवत्तते ।
 करणानामवैमल्यात् अयोगाद्वा न वर्तते ॥
 पश्यतोऽपि यथाऽऽदर्शे संक्लिष्टे नास्तिदर्शनम् ।
 तत्त्वं जले वा कलुषे चेतस्युपहते तथा ॥
 करणानि मनो बुद्धिबुद्धिकर्मेन्द्रियाणि च ।
 कर्तुः संयोगजं कर्म वेदना बुद्धिरेव च ॥
 नैकः प्रवत्तते कर्तुं भूतात्मा नाशनुते फलम् ।
 संयोगाद्वृत्तते सर्वे तपृते नास्ति किञ्चन ॥ -च०शा० १

Though Ātma is the knower, he attains the knowledge, when he associates with the upakarṇas only. If the Karaṇas are defective or the association between Ātma and Karaṇas is absent, the knowledge does not arise. For example if a mirror is covered with dust the image is not clear or not seen, or if the water is turbid then also the image is not seen in the water. Likewise Ātma cannot attain Jñāna if the Karaṇas are defective or not associated with Ātma.

If the kartā associates with Karaṇas then only he is the cause for all deeds. For example if legs are absent walking is not possible. In the absence of hands, receiving and holding is not possible. Similarly the actions do not occur in other Indriyas also respectively. Indriyas perceive the Indriyārthas, passes it to Mana then Buddhi decides it and finally in an order the karma takes place. As such the Bhūtātmā gets the knowledge with the help of upakaraṇas.

करणेषु अन्तः करणस्य प्राधान्यम्

Importance of Antah Karana traya

Ahamkāra, Mana and Buddhi are known as Antahkaraṇa Traya or internal means. The three Antah karaṇas are very important among all the Karaṇas. The intellect or Buddhi associates with Mana and Ahamkāra perceives the knowledge of all the objects. The activities of Buddhi are identical with that of Ahamkāra and Mana. Mana instigates the Indriyas in perceiving the knowledge

of all the objects. The intellect or Buddhi acts on it and considers and determines the objects perceived by the Indriya and Mana. In this process Aharinkāra helps both Mana and Buddhi. Moreover Aharinkāra creates the feeling of 'Aham', which is in the control of Aharinkāra. As such the Antaḥkaraṇa Traya play an important role in perceiving the objects and in taking decision. Hence among all the upakaraṇas, Antaḥ Karaṇa Traya are very important.

The Antaḥ Karaṇas illuminate all the objects of the universe like a lamp. Even though Antaḥ Karaṇas are distinct in nature, they perceive the knowledge of objects, when they unite with each other. They illuminate the knowledge of desired objects in an individual with the medium of Buddhi or intellect. Though oil, light and wick are distinct in nature the combination of these three creates brightness and is capable of removing darkness. Similarly though, Mana, Buddhi and Ahamkara are distinct in nature brightens the knowledge and removes the darkness of ignorance, when they are combined. The three upakaraṇas illuminate all the matters in the nature and help the Ātma in perceiving the knowledge

सान्तः करणा बुद्धिः सर्वं विषयमवगाहते यस्मात्
तस्मात् त्रिविधं करणं ग्राहि द्वाराणि शेषयोः ॥ -सांका०

As per the above statement of Sāṅkhya Kārikā the Ātma associated with Antaḥ Karaṇa traya attain the knowledge of all objects, they are considered as primary and important, and the other Bāhya Karaṇas are secondary in nature. The three compared with the door keeper (watchman) and the Bāhya Karaṇas are compared with the gate.

अन्तःकरणस्य वृत्तिनां वर्णनम्

Description of modes or activities of internal organs

In the present context the vṛtti means specific or self characteristic feature (स्वलक्षण). In each Antaḥkaraṇa three separate Vṛttis are described. Determination or perseverance (Adhyavasaya),

to reveal the pride (Ahambhāva) and volition (Saṅkalpa) incites the Indriyas in getting the knowledge of their respective objects are the activities of Buddhi, Ahamkāra and Mana respectively. These are also called Swalakṣaṇas (self features). In Sāṃkhya Kārikā also the same view was described with the following statement.

स्वालक्षण्यं वृत्तिं स्थयस्य सैषा भवत्यसामान्या
सामान्यकरणं वृत्तिः प्राणादया वायवः पञ्च ॥ -सा०का० २९

Apart from the above general activities (स्वलक्षण) the Prāṇa Vāyu, Apāna Vāyu, Vyāna Vāyu, Udāna Vāyu and Samāna Vāyu which reveal the symptoms of life are the specific activities of Antaḥkaraṇa.

Perseverance means making a decision or after thorough consideration of which is either to be done or not to be done and finally taking a determinative decision about the Kārya/Viśaya, is the mode of intellect.

Abhimāna (self respect), the quality of Ahamkāra reveals the specific individuality of a person. For example this is mine and this is not mine, I can do this work, I can perform the duties with ease than others and so on. Ahamkāra or Abhimāna reveals the specific individuality from others. Thus Ahamkāra distinguishes a person from the other individuals.

Volition or will or Saṅkalpa the Swalakṣaṇa of Mana is that of proper imagination of the objects. Mana thinks properly the objects which are perceived and image (volition) whether it is meritorious or defective. Then it thinks logically and reasonably (उहापोह), whether the object is perceivable or not and attracts to one side which is called Dhyeya and finally it sticks to that side which is called Saṅkalpa. In this way imaging the objects in a proper way is called Saṅkalpa or concentration to committed thought.

The general mode of Ahamkāra Traya is to keep the body

alive through the Prāṇa Vāyu, Apāṇa Vāyu and other Vāyus. Vāta is the base for the biological functions and characters of life.

Responsibility for biological functions is the specific mode or Swalakṣaṇa of Antaḥkaraṇa traya where as physiological responsibility and all activities related to the body is the specific mode of Antaḥkaraṇa.

प्रत्यक्ष भेदाः

Classification of perception

Perceptual knowledge (Pratyakṣa Jñāna) is caused due to the conjunction of the Indriya with its corresponding object. Such type of perceptual knowledge or Pratyakṣa Jñāna caused by an Indriya is called as perception (Pratyakṣa) which is of two fold viz. (1) Nirvikalpa and (2) Savikalpa.

1. Nirvikalpa Pratyakṣa Varṇanam

The knowledge of a thing at the onset is incapable of expression and vague. Such type of Jñāna can not reveal the name, shape and other details of an object. Hence in this process complete knowledge of an object does not arise. In this knowledge the relation of the qualifying property with the object is not known. A person gets the knowledge of the existence of something. For example some one is coming, some thing is nearing. This Nirvika-lpaka Jñāna does not differentiate or identify the objects. Hence it is called as non-differential knowledge (Nirvikalpa Jñāna).

निर्विकारकं ज्ञानं निर्विकल्पम्, केवल वस्तुमात्रं अवगाहि ज्ञानम् -त० सं०

Accordingly the above statement of Tarka Saṅgraha the knowledge of a thing without any attribute is known as the indeterminate apprehension, such as this is some thing.

It is entirely different from illusion.

2. Savikalpa Pratyakṣa-Determinate or Differentiated knowledge

सप्रकारकं ज्ञानं सविकल्पकम् यथा डिथ्योऽयं ब्राह्मणोऽयं श्यामोऽयं, पात्रकोऽयं -त० सं०

According to Tarka Saṅgraha 'Attributive knowledge is differentiative apprehension or Savikalpa partyakṣa. Apprehensions like he is Dittha, he is a Brāhmaṇin, he is black, he is a cook are examples of differentiate apprehension.

Dr. Kasikar in his Padārtha Vijñāna while describing the Savikalpa states that as soon as one knows the relation of the qualifying property to the object, he gets the knowledge of the thing possessing the qualifying property is differentiated e.g. This is a serpent, he is black etc.

After getting Nirvikalpa Pratyakṣa Jñāna the Mana and Indriyas get the analytical and specific knowledge about colour, name, complexion etc. of the object. This is called as Savikalpa-pratyakṣa. Indriyas gradually get the complete analytical knowledge about shape, form, name, race, attributes etc. of the objects. Mana which perceives the knowledge of Pratyakṣa is called the instrument or means. When the six Indriyas get contact with the objects like Ghata and Pata, an individual get the Pratyakṣa Jñāna.

This Savikalpa Pratyakṣa Pramāṇa is of two kinds (1) Loukika Pratyakṣa and (2) Aloukika Pratyakṣa

1. Loukika Pratyakṣa : The knowledge of an object possessed by means of the Jñānendriyas is called as Loukika Pratyakṣa. In Loukika Pratyakṣa Jñāna the concerned Jñānendriya comes in direct contact with its respective Artha. Loukika Pratyakṣa is thus Indriyārtha Sannikarṣa Janya.

2. Aloukika Pratyakṣa : On the other hand Aloukika Pratyakṣa Jñāna is that in which there is no direct contact among Indriya and Indriyārtha. In this Pratyakṣa the contact (Sannikarṣa) of an Indriya with its Indriyārtha is also Aloukika.

Loukika Pratyakṣa is two fold (i) Bāhya Loukika Pratyakṣa and (ii) Ābhyanṭara Loukika Pratyakṣa.

(i) Bāhya Loukika Pratyakṣa : Perception of an object through external instruments i.e. Jñānendriyas is called Bāhya Loukika Pratyakṣa. The Indriyas get contact with their respective Indriyārthas directly and perceive the knowledge of an object directly. Hence this is called Bāhya Loukika Pratyakṣa. Because of this reason the five Jñānendriyas are called Bāhya Kāraṇa (external means of knowledge).

Depends upon the number of Jñānendriyas, the Bāhya Loukika Pratyakṣa again is of five fold viz. (1) Ghrāṇaja Pratyakṣa (Olfactory perception) (2) Rasana Pratyakṣa (Gustatory perception) (3) Cakṣuṣa Pratyakṣa (Visual perception) (4) Twaci Pratyakṣa (Tactile perception) and (5) Śravaṇa Pratyakṣa (Auditory perception).

A. Ghrāṇaja Pratyakṣa (Olfactory perception) : The smell of various external objects is perceived by Ghrāṇendriya and later on attains the determinative knowledge of that particular smell through the intellect or Buddhi. This process is called Ghrāṇaja Pratyakṣa. Here the smell of external objects is perceived by Ghrāṇendriya and Buddhi or intellect determines the smell. The Gandha Jñāna as such produced is the object or Artha of Ghrāṇendriya. Hence it is called Ghrāṇaja Pratyakṣa.

B. Rasana Pratyakṣa - (Gustatory perception) : When various tastes like Madhura etc., are perceived by Rasanendriya and determined by Buddhi that this is Madhura Rasa and so on is called Rasana Pratyakṣa.

C. Cakṣuṣa Pratyakṣa (Visual perception) : The Cakṣurindriya perceives the knowledge of Rūpa of various external objects and then Buddhi determines the Rūpa Jñāna. Such type of process is called Cakṣuṣa Pratyakṣa.

D. Twaci Pratyakṣa (Tactile perception) : The sensation of coldness and hotness; smooth and rough etc. of various external

objects is perceived by Sparśanendriya and afterwards the touch is determined by the Buddhi. This process is called Twaci Pratyakṣa.

E. Śravaṇa Pratyakṣa (Auditory perception) : When various sounds of external objects contact with Srotrendriya, it perceives various sounds and these sounds are determined by Buddhi. That determinative knowledge is called Śravaṇa Pratyakṣa.

(ii) Ābhyanṭara Loukika Pratyakṣa (Internal perception) : When the Ābhyanṭara Indriya i.e. Mana perceives the knowledge of the objects without the association of Indriyas, independently itself and determines by Buddhi like Sukha and Duhkha is called Manasa Pratyakṣa (Mental perception) or Ābhyanṭara Loukika Pratyakṣa.

Dr. Kasikar states that there are six organs which become the instrument of perceptive knowledge viz Ghrāṇa (smell), Rasana (taste), Cakṣu (sight), Sparśana (touch), Śrotra (sound) and Mānas (mind). Hence the perceptive knowledge caused by these six organs is also six fold, viz Ghrāṇaja, Rasana, Cakṣuṣa, Sparśana, Śrotra and Mānasa. The organ of smell grasps smell (Gandha), the organ of taste grasps taste (Rasa) the organ of sight grasps colour (Rūpa), the organ of touch grasps touch (Sparśa) the organ of sound grasps sound (Śabda) and the mind experiences pleasure and pain etc. Thus the six organs have six objects each having its own.

सत्रिकर्षस्य स्वरूपं भेदाश्च

Features and types of proximity or conjunction

The temporary or momentary relation between the two Dravyas is called Sannikarṣa. In the present context the temporary relation between Jñānendriya and Indriyārtha is called Sannikarṣa.

१. सत्रिकर्षोनाम सम्बन्धः :

२. विषयेन्द्रिय संबंधो व्यापारः सत्रिकर्षः .

The relation of the Ātma with Mana, Mana with Indriya and Indriya with Indriyārtha is called as Sannikarṣa. This Sannikarṣa causes for perceptive knowledge. This is called Sannikarṣa. This is otherwise called Indriya Indriyārtha Sannikarṣa. Because of this Sannikarṣa only Bāhya Loukika Pratyakṣa Jñāna arises. The Indriyārtha Sannikarṣa is of six fold viz (1) Saṁyoga Sannikarṣa (conjunction) (2) Saṁyukta Samavāya Sannikarṣa (Intimate union with that which is in conjunction) (3) Saṁyukta Samaveta Samavāya Sannikarṣa (Inherent union with what is intimately united with a thing which has come into contact) (4) Samavāya Sannikarṣa (Inherent union) (5) Samaveta Samavāya Sannikarṣa (Inherent union with intimately united) and (6) Viśeṣaṇa Viśeṣya Bhāva Sannikarṣa (The conjunction of the attribute with the substantive).

1. Saṁyoga Sannikarṣa (Conjunction)

चाक्षुषा घट प्रत्यक्ष जनने संयोग सत्रिकर्षः -त०सं०

The conjunction between Indriya and Indriyārtha is called Saṁyoga Sannikarṣa. Cognition of Ghaṭa Pratyakṣa Jñāna with Cakṣurindriya called Saṁyoga Sannikarṣa. While a person seeing a Ghaṭa, the Cakṣurindriya gets contact with the Ghaṭa. With that knowledge one attains the Pratyakṣa Jñāna of Ghaṭa. Thus Saṁyoga Sannikarṣa is responsible for causing the Pratyakṣa Jñāna of Ghaṭa by means of Cakṣurindriya. As such conjunction or association of Ātma with Mana while perceiving the knowledge of an object is also called Saṁyoga Sannikarṣa.

2. Saṁyukta Samavāya Sannikarṣa (Intimate union with that which in conjunction)

घट रूप प्रत्यक्ष जनने संयुक्त समवाय सत्रिकर्षः, चक्षुः संयुक्ते घटे रूपस्य समवायात् । -त०सं०

The inherent union with the conjoint is the contact in producing the perception of the colour of a Ghaṭa as the colour is in-

herently united with the Ghaṭa which is in contact with the Cakṣurindriya.

The black colour exists on the Ghaṭa by invariable association. The Ghaṭa is a thing, the black colour is a quality. The quality is intimately associated with a thing which is called Samavāya Sambandha, as there is an intimate relation between the attribute and the object containing that attribute. When Cakṣurindriya in contact with Ghaṭa, the black colour existing in the same also comes in contact with the Cakṣurindriya by Saṁyukta Samavāya relation. So there arises Saṁyukta Samavāya Sannikarṣa of the object; i.e. colour of the Ghaṭa with that of Cakṣurindriya and it is responsible for causing the perceptive knowledge of the colour of the Ghaṭa (Ghaṭa Rūpa).

3. Saṁyukta Samaveta Samavāya Sannikarṣa : Inherent union with what is intimately united with a thing which has come into contact

रूपत्वं सामान्यं प्रत्यक्षे संयुक्तं समवेत् समवायः सन्निकर्षः चक्षुः संयुक्ते घटे रूपं
समवेत् तत्र रूपत्वस्य समवायात् –१०४०

Samaveta is the past tense of Samavāya. When two types of Samavāya exist in one object, the former one is known as Samaveta and the later one is known as samavāya. In general both are called Samavāya. Samavāya Sambandha exists in the Rūpa and Jāti (race) of that particular object. Samavāya Sambandha is present in the Rūpa and Rupatwa Jāti also. Hence the former relation is called Samaveta and the later relation is called Samavāya.

The Rupatwa Jāti existing in the Śyāma Varṇa (śyāmādi Rūpa) is intimately related to the same. Rupatwa is a Jāti and Rūpa is a Jātimat i.e. possessing Jāti. There is an intimate union of Jāti with Jātimat.

Example : The black colour existing in a ghaṭa is perceived by Cakṣurindriya, because of Saṁyukta Samaveta Samavāya Sannikarṣa. Rūpa is intimately related to ghaṭa contacted (saṁyukta)

with the cakṣu and Rupatwa is intimately united with Rūpa. Hence Samyukta-Samaveta-Samavāya Sannikarṣa is the cause of the Pratyakṣa Jñāna of the Rupatwa existing in Ghāṭa.

4. समवाय सन्निकर्ष Inherent union

श्रोत्रेन शब्द साक्षात्कारे समवाय सन्निकर्षः कर्णविवरवत्याका शस्य श्रोत्वत्वात् शब्दश्याकाशं गुणत्वात् गुणगुणिनोश्च समवायात् -८०सं०

Inherent union is the contact in the perception of sound or Śabda by the srotendriya. The organ of hearing is Ākāśa, in the cavity of the ear in as much as Śabda is the attribute of Ākāśa and the attribute and attributeness are inherently united.

Dr. Kasikar describes the Samavāya Sannikarṣa as follows. The relation of the Jñānendriya with its object is called Samavāya Sannikarṣa. For example the relation of the Srotendriya with Śabda comes under this category. Śabda is the specific quality of Ākāśa and is intimately united with the same. The organ of sound is nothing but Ākāśa existing in the cavity of the ear. Śabda is intimately united with srotra. So the srotra intimately unites with the Śabda. It is therefore, by Samavāya Sannikarṣa a person gets the knowledge of Śabda by srotra.

5. समवेत समवाय सन्निकर्ष

Inherent union with the intimately united :

शब्दत्वं साक्षात्कारे समवेत समवाय सन्निकर्षः श्रोत्रं समवेते शब्दे शब्दत्वस्य समवायात् । -८०सं०

Inherent union with the inherently united is the contact in cognising śabdatwa, as the śabdatwa Jāti is inherently united with Śabda which is inherently united with Srotendriya. After perception of śabdatwa with srotra the Samavāya Sannikarṣa takes place. In the Śabda which is inherent with Srotra, Śabdatwa present inherently in the Śabda which is inherent with Srotra. Śabdatwa Jāti is also perceived with Śabda. Hence it is called Samaveta Samavāya Sannikarṣa.

6. विशेषण विशेष्यभाव सन्निकर्ष

Connection of the attribute with the substantive

अभाव प्रत्यक्षे विशेषण विशेष्य भाव सन्निकर्षः घटाभाववत् भूतलमित्यत्र चक्षु
संयुक्ते भूतले घटाभावस्य विशेषणत्वात् -त०सं०

Viśeṣaṇa Viśeṣya Bhāva Sannikarṣa arises after perception of Abhāva Jñāna. The formation of viśeṣaṇa through Abhāva is called Viśeṣaṇa Viśeṣya Bhāva Sannikarṣa.

Example-घटाभाववत् भूतलं Absence of Ghaṭa on the ground. In this perceptive knowledge Bhūtala or ground is Viśeṣya and Ghaṭabhāva (absence of Ghaṭa) is its Viśeṣa. The relation between these two is called Viśeṣaṇa Viśeṣya Bhāva. In the perceptive knowledge that there is no Ghaṭa on the Bhūtala, there is Saṁyoga Sannikarṣa of the Netra with Bhūtala. Ghaṭabhāva ascertained by experience that there is no Ghaṭa becomes a Viśeṣaṇa of Bhūtala. Hence it is Viśeṣaṇa Viśeyabhāva of Ghaṭabhāva with the Bhūtala, when contacted with the eye and that Sannikarṣa is also cause for the Pratyakṣa Jñāna of Ghaṭabhāva.

Classification of Sannikarṣa (6)

Saṁyoga Sannikarṣa	Saṁyukta Samavāya	Saṁyukta Sannikarṣa	Samavāya Sannikarṣa	Samaveta Samavāya	Viśeṣaṇa Viśeṣya
Sannikarṣa	Samavāya			Sannikarṣa	Bhāva
		Sannikarṣa			Sannikarṣa

अलौकिक प्रत्यक्ष के भेद

Sub-division of extraordinary perception

Aloukika Pratyakṣa is of three fold viz (1) Sāmānya Lakṣaṇa Pratyāsatti (perception of classes) (2) Jñāna Lakṣaṇa Pratyasatti (complication) and (3) Yoga Lakṣaṇa Pratyāsatti (Intutive)

1. (Sāmānya Lakṣaṇa Pratyāsatti (Perception of classes)

Sāmānya Lakṣaṇa is an operation which is the character of Sāmānya (generality). Sāmānya is a property related to many things, it becomes the character of the Sāmānya Lakṣaṇa Pratyāsatti. By this operation one knows that all Ghaṭas are identical in Rūpa. When a person sees a Ghaṭa in front of him for the first time, he realizes that it has Rūpa. After ascertaining the generality i.e. Ghaṭatwa in the Ghaṭa, one obtains the cognition of the colour in respect of all the Ghaṭas existing in remote places and at all times.

2. Jñāna Lakṣaṇa Pratyāsatti-Complication

In Jñāna Lakṣaṇa Pratyāsatti direct relation between Indriya and Indriyārtha is absent. But the direct perception remains is due to the memory of the previous collective knowledge. Hence it is called as Jñāna Lakṣaṇa Pratyāsatti. In this perception when one Indriya contacts with its respective object, another Indriya gets the perceptive knowledge of the same object, without direct contact with that object. Cognition and Non-cognition of an object is the quality of Mana. In this Pratyakṣa Mana gets the knowledge of an object with the association of the Indiryas, at the same time it gets the knowledge without the association of the Indiryas by recollecting the previous mental faculty. As such in Jñāna Lakṣaṇa Pratyāsatti one knowledge arises through external Indriya and another knowledge directly through the mind. e.g., Cakṣurindriya perceives the knowledge of ice cubes by seeing it, and Mana i.e. the Antarindriya without touching the ice cubes, perceives the knowledge of its coldness.

Dr Kasikar describes the same as follows. A person gets the knowledge that this sandal wood is fragrant. Even at a distance sight the fragrance of sandal wood can not be known by the Cakṣurindriya. It is however known from the Pratyakṣa Jñāna of the sandal wood by reason of Jñāna Lakṣaṇa Pratyāsatti. Here the sandalwood is the Indriyārtha of Pratyakṣa Jñāna and Sugandha is

related to it. The fragrance of sandal wood is already experienced. So by the knowledge of sandalwood he remembers its fragrance. By the combination of the knowledge of sandalwood and the memory of its fragrance we get the unified knowledge that "This sandal wood is fragrant". Here the knowledge of organs arises by Jñāna Lakṣaṇa Pratyāsatti.

3. Yoga Lakṣaṇa Pratyāsatti (Intuitive)

It is a peculiar type of perceptive knowledge. Cognition of the minute, covered and distant objects is not possible through general and direct perception. In such contexts cognition is possible through a peculiar type of perceptive knowledge only.

This type of super-human knowledge arises to Yogis only. Yoga Lakṣaṇa Pratyāsatti is a specific quality gained by a close study of Yoga. Ancient philosophers held that the mind gets the knowledge of every thing including Ākāśa and Paramāṇu due to this Yoga Lakṣaṇa Pratyāsatti. While tracing the tradition of the Ayurvedic science, it is said that "thinking of the measures effecting recovery from diseases, the seers entered into meditation and by means of innersight they saw the great Indra". The meeting with Indra as described may be possible due to Yoga Lakṣaṇa Pratyāsatti.

This Yoga Lakṣaṇa Pratyāsatti is of two fold viz. (1) Yukta and (2) Yuñjāna.

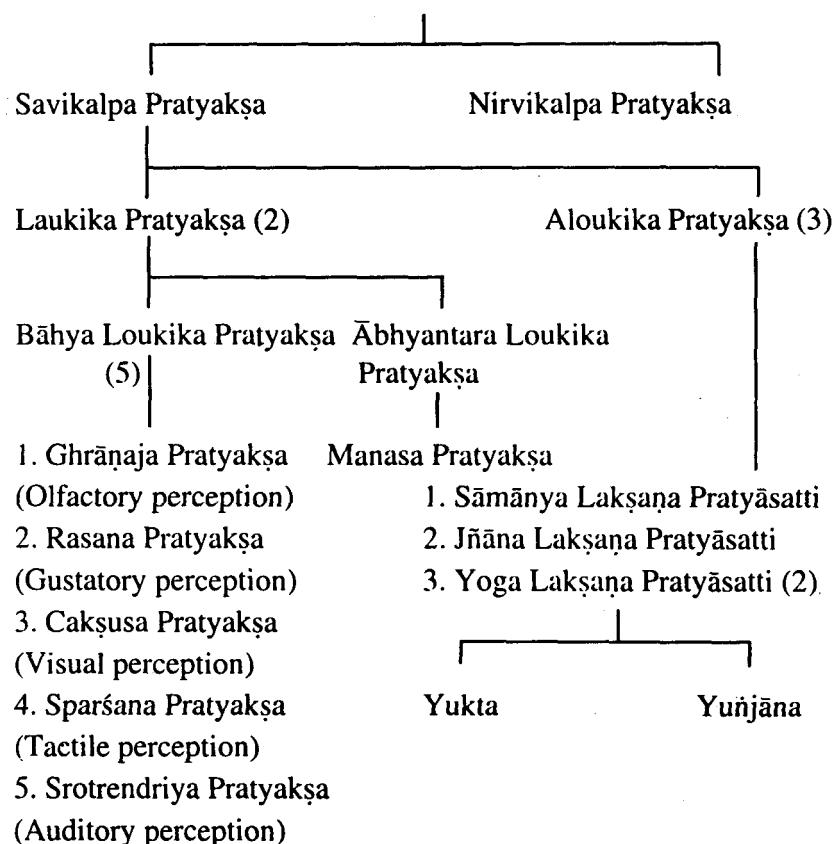
योगजो द्विविधः प्रोक्तो युक्त युंजान भेदतः ।

युक्तस्य सर्वधाराभानं चिन्तासह कृतोऽपरः ॥

1. युक्त—In Yukta the Yogi gets the knowlge of each and every object whether it is minute, covered or distant by intution of all times, always.

2. युंजान—In Yuñjāna type of perception the Yogi gets perception of the objects while he is in meditation only. After meditation he can not get the knowledge again, of that particular object.

Classification of Pratyakṣapramāṇa



आयुर्वेदे इन्द्रिय सन्निकर्षस्य स्वरूपं

Concept of proximity of senses in Ayurveda

Ayurveda is the science of life. It is related to treatment. Hence keeping this in view, Indriya Indriyārtha Sannikarṣa was described in Ayurveda. The Ayurvedic view regarding the above theory is entirely different from that of Dārśnika view. According to Ayurveda the Indriya, Indriyārtha Sannikarṣa or Samyoga is the cause for both the healthy state and the diseases. It is of two fold

in Ayurveda viz. (1) Sātmya Indriyārtha Saṁyoga and (2) Asātmya Indriyārtha Saṁyoga. Sātmya Indriyārtha Saṁyoga causes for healthy state and well being of the body, whereas Asātmya Indriyārtha saṁyoga causes for badness to the body. Further the Asātmya Indriyārtha Saṁyoga is of three fold viz. (1) Atiyoga (Excessive) (2) Hīna Yoga (non-utilization) and (3) Mithyā Yoga (wrong utilization). These three are again associated with each Jñānendriya. Hence these Asātmya Indriyārtha Sannikarṣa are fifteen in total.

Atiyoga Hīna Yoga Mithyā Yoga of Cakṣurindriya

Seeing highly illuminous substances is excessive utilization of Rūpa the object of Cakṣurindriya. Not at all looking at anything comes under non-utilization; viewing objects very closely, or very distantly, viewing things in dim light, reading while travelling, seeing of the terrifying objects, surprising, contemptuous, frightful, deformed and alarming is Mithyā yoga or wrong utilization of Cakṣurindrya.

Atiyoga Hīnayoga Mithyā Yoga of Srotrendriya

Hearing of very loud sounds or uproarious sounds born out of thunder bolt etc. comes under excessive utilization. Not to hear any sound at all is Hīna Yoga. Hearing of harsh sounds, bad news such as death of friends, relatives and assaulting and terrifying sounds come under Mithyāyoga or wrong utilization.

Atiyoga Hīnayoga Mithyā Yoga of Ghrāṇendriya

Smelling of exceedingly sharp, acute and toxic odours come under Atiyoga of Ghrāṇendriya, not to smell at all is Hīnayoga, smelling of exceedingly putrid, unpleasant, dirty, putrified odour and poisonous gas come under Mithyāyoga.

Atiyoga, Hīnayoga, Mithyā Yoga of Rasānendriya

Excessive intake of various substances having various tastes comes under Atiyoga, not to taste any thing at all is Hīna Yoga,

and improper intaking of all tastes come under Mithyāyoga of Rasanendriya.

Atiyoga, Hinayoga, Mithyā Yoga of Sparśanendriya

Excessive usage of cold and hot substances come under Atiyoga of Sparśanendriya, not to use it at all come under Hīna Yoga and touch of uneven places, dirty objects, injurious objects come under Mithyā Yoga.

वेदनाधिष्ठानं Seat (Site) of Vedanā

The word 'Vedanā' is derived from the Dhātu 'VID' which means experience. In Ayurveda it has a widespread meaning. Generally Vedanā means pain or discomfort. But in the present context it means the experience of both Sukha and Duhkha. The symbol of the experience for the human being is Vedanā. The Vedanā may be due to either Sukha or Duhkha.

While describing the Ātma guṇas Caraka states that “अनुकूल वेदनीयं सुखं प्रतिकूल वेदनीयं दुःखम्” which means the positive experience is Sukha and negative or contrary experience is Duhkha.

The experience of Sukha and Duhkha is of two fold touch or tactile viz. (1) The touch with Sparśanendriya and (2) The touch with mind or Mana.

While perceiving an external object, if the touch is favourable, it produces experience of Sukha and with unfavourable touch experience of Duhkha is produced.

Touching of the coolest or hottest object experiences Dukha and Manasa Sparśa if is favourable leads to the experience of Sukha and unfavourable Manasa Sparśa leads the experience of Duhkha.

Caraka described the Asātmya Indriyārtha Samyoga is of three fold viz. (1) Atiyoga (2) Hīna Yoga and Mithyā Yoga. These three lead to the experience of Duhkha, whereas the whole-

some or Sātmya Indriyārtha Sannikarṣa leads to the experience of Sukha. But such Samayoga is difficult to be obtained.

वेदनानामशान्ता नामित्येते हेतवः स्मृताः ।

सुखहेतुः समस्त्वेकः समयोगः सुदुर्लभः ॥-च०शा० १/१२९

वेदनानामधिष्ठानं मनो देहश्च सेन्द्रियः ।

केशलोमनखाग्रान्नमलद्रवगुणीर्विना ॥-च०शा० १/१३६

The body associated with Mana and Indriya is the seat of Vedanā or experience, whether it is in the form of Sukha or Duhkha. Hair, tip of the nails, and other waste products of food, like excreta sweat urine of the body and attributes like Śabda etc. are not the site or seat of vedanā.

By the above statement of Caraka, Śārīra means the body associated with Indriya. It clearly indicates the living body. The life exists in the body till the Ātma and Indriyas are associated in the body. As already stated elsewhere Dravyas associated with Indriyas are Cetanā Dravyas (sentient) (सेंद्रियं चेतनं द्रव्यं) Sparśanendriya spreads the entire body in association with Mana except Keśa, Roma etc. as mentioned above. Hence the Sukha and Duhkha is not experienced in the above mentioned places (sites). Hence keśa, Roma etc. are not the site of vedanā.

Upadha or Trṣṇā or desire is the main reason for the vedanā. Trṣṇā is of two fold (1) Icchā (wilful) and (2) Dweṣa (Hatred). The wilful desire leads to Sukha, whereas hatred desire leads to Dukha. This Trṣṇā influences both body and the mind and because of this Trṣṇā only a person performs either good or bad deeds.

Trṣṇā tightly ties the body and Mana which is the site of Vedanā. Because of this only Śārīra and Mana experience either Sukha or Duhkha. In the absence of Trṣṇā Indriyas and Indriyārthas do not contact with each other, as a result either Śareera or Mana can not experience either Sukha or Duhkha.

This Trṣṇā or desire is the causative factor for vedanās of somatic, psychic or psychosomatic.

वेदना नाशस्य हेतुः

Cause of eradication of Vedanā

Ayurveda states that the final aim of a person is complete and ultimate eradication of vedanā. The causes of vedanā ignites or initiates for the production of Trṣṇā and ultimately causes Sukha and Duhkha.

All vedanās are eradicated completely in the Yoga and Mokṣa.

योगे मोक्षे च सर्वसां वेदनानामवर्तनम् ।

मोक्षे निवृत्तिर्निःशेषा योगे मोक्षप्रवर्तकः ॥ -च०शा० १/१३७

मोक्षो रजस्तमोऽभावात् बलवत्कर्मसंक्षयात् ।

वियोगः सर्वसंयोगैरपुनर्भव उच्यते ॥ -च०शा० १/१४२

In the Mokṣa stage all types vedanās are completely and finally eradicated; and practice of Yoga leads to Mokṣa.

In the state of Mokṣa, Mana detaches all contacts, because of the absence of Raja and Tama and annihilates all types of effects and potent past actions. Neither physical nor mental contacts are present in this state. Such person will not reborn again.

आत्मेन्द्रियमनोर्थानां सत्रिकर्षात् प्रवर्तते ।

सुखदुःखमनारभ्मादात्मस्ये मनसि स्थिरे ॥

निवर्तते तदुभयं वशित्वं चोपजायते ।

सशरीरस्य योगज्ञासतं योगमृष्यते विदुः ॥ -च०शा० १

The association of Ātma, Mana, Indriya and Indriyardhas is the cause for the experience of Sukha or Duhkha (Vedanā). When the mind is concentrated with stability in Ātma, then such types of vedanās are disappear and never start again. Then super natural powers like controlling etc. are attained. That stage is called Yoga.

इन्द्रियाणां प्राप्यकारिता विचारः

Process of contact of organs with their objects

It is already described elsewhere in the process of cognition. Ātma associates with Mana, Indriya and Indriyārtha. When the above four are contacted with each other cognition occurs sometimes instantly and simultaneously and some times in an order. How the Indriyas contact with their respective objects? Whether the Indriyas leave their own place and reach their respective objects and contact with them or they stay at their own place and get the knowledge of the objects which have reached to them? The answer for the above questions are available through the Indriya Prāpyakarita Vicāra.

The form and site of Jñānendriyas are not identical. Each Indriya has its own shape and form and its own site.

For visual perception (Cakṣuṣa Jñāna) to contact with the Rūpa, Tejo kiraṇas of the eyes go and reach near to Rūpa and get contact with it. Rūpa stays at its specific place only. It can not reach the Cakṣurindriyā.

As Cakṣurinindriya is predominant of Tejobhūta as already stated, the Tejo kiraṇas of Cakṣus, which are also predominant of Tejobhūta, go and reach the object when eyes are opened and gets contact with that object and perceive the knowledge of Rūpa.

When Mana which is associated with Ātma gets contact with Chakṣurindriya, then Cakṣurindriya while opened perceives and sends the knowledge of that object to Mana. Then only the Mana gets the knowledge of that particular object and finally it reaches to Ātma. Thus the visual perception takes place. In this process the Tejokiraṇa from Cakṣu goes and reaches to its object and perceives the knowledge. This is the prāpya kārīta vicāra of Cakṣurindriya.

But the process is different in other Indriyas. Srotrendriya is

predominant of Ākāśa Bhūta and its attribute is Śabda. Hence it gets the knowledge of Śabda only. The external śabdas (sounds) produced in various types reach the Srotra through Vicitarāga Nyāya; and then Srotrendriya perceives the knowledge of Śabda and reaches Ātma through Mana. Then cognition of Śabda takes place.

Likewise the particles of Gandha of external atmosphere reach Ghrāṇendriya through air. Afterwards it reaches to Ātma through Mana and finally the cognition of Gandha takes place.

Similarly in Rasana and Sparśana Pratyakṣa also the objects reach to their respective Indriyas and get contact with the respective Indriyas and reach to Ātma through Mana and produce the knowledge of Rasa and Sparśa respectively.

The internal organ Mana also contacts with its objects directly without the contact of Indriyas and produces the knowledge of Sukha and Duḥkha etc to Ātma.

In this process the specific Indriya which is predominant of a particular Mahābhūta perceives the knowledge of its respective objects and co-operates with Ātma in perceiving the knowledge. For example Cakṣurindriya, even though Pañcabhoutika, is predominant of Tejobhūta, and is called Taijasa. Hence it perceives the knowledge of the Rūpa only, which is the attribute of Tejo Bhūta. Such is the case with other Jñānendriyas.

Caraka expressed the same view as follows

तत्रानुमान गम्यानां पञ्चमहाभूत विकार समुदायात्मकानामपि सतामिन्द्रियाणां
तेजश्चक्षुषि, खं श्रोत्रे, ग्राणे क्षितिः, आपो रसनः स्पर्शेणोपपद्यते, तत्र
यद्यदात्मकमिन्द्रियं विशेषात्तदात्मकमेव अर्थं अनुगृह्णाति -च० सू० ८/१४

Acārya Suśruta also confirmed this view, by stating that the Indriyas are Adhyātma which are in the form of Mahābhūtas, and their objects are Indriyārthas are Ādhībhūta. For example Srotrendriya which is in the form of Ākāśa is Adhyātma. Its object Śab-

da is Ādhibhūta. In this way Twagindriya which resides in Twak is Ādhyātma. The Sparśa, object of Sparśanendriya is Ādhibhūta. Similar occurrence is the case with other Indriyas too. Hence the Jñānendriyas viz Srotra etc. perceive the knowledge of their respective objects like Śabda etc respectively.

विविध यंत्र द्वारा प्रत्यक्षस्य विस्तार वर्णनं

Knowledge of perception through various types of instruments or machinary

It is already stated that in the process of cognition, the contact among the Ātma, Mana, Indriya and Indriyārtha is very important. The objects which are not perceivable through Indriya are Indriyatīta. Hence they are not perceivable through Indriyas. The power of Indriyas are limited as they can not perceive the knowledge of the objects, which are out of their limits. In olden days the field for direct perception was said to be very limited. Hence it has been stated that “अत्यं हि प्रत्यक्षम्, अनल्पंहि अप्रत्यक्षम् च० सू०” which means the Pratyakṣa is very limited, whereas Apartyakṣa is unlimited.

But in the new era the above opinion is proved wrong. Now a days the technology is developed and various machines and instruments are invented. Due to the development of technology and invention of the instruments, the field of Pratyakṣa Pramāṇa is increased and widespread. The cognition of the minutest objects, distant objects, is also possible with the help of latest technology and modern instruments.

1. Covering with other objects is one of the obstructive cause for direct perceptive knowledge. In olden days the internal organs of our body were not perceptible (visible) but in the present days with the help of 'X' Ray, endoscopy, laryngoscopy, retinoscopy, proctoscopy, Histosalpingography etc., we are able to get the perceptual knowledge of internal organs. Similarly the distant ob-

jects are perceived through electronic media like television. In this way the minutest objects are also visible through compound microscope and electronic equipment.

2. In Srotraja Pratyakṣa also modern instruments and technology play an important role. With the help of hearing aid a deaf person can hear sounds perfectly. In this way persons suffering from refraction errors can see the objects normally with the help of spectacles. With the help of stethoscope the doctor can hear the heart sounds and lung murmurs etc; even the foetal heart beat also can be heard with the help of foetal scope. Similarly the various sounds from distant places can be heard through All India Radio, or Ākāśa Vāni, mics or Amplifiers. With the Audio cassettes the voices of the expired eminent personalities and our ancestors can be heard. Even now we are able to hear the valuable advices of Gandhiji and Jawaharlal Nehru and others, which were protected in the Audio and Video cassettes. The latest computer technology provided online and internet facility. With the help of Internet and online facility, we can see the relatives and friends staying at distant places like America etc and able to hear their voice as well. Through internet the operations conducted at a distant hospital also can be seen. In such a way the developed modern technology and instruments of present day expanded the field of Pratyakṣa Pramana. In future it will be expanded further.

प्रत्यक्षे सति अन्य प्रमाणानां आवश्यकता वर्णनम्

Necessity of another means of knowledge

Inspite of perception

Pratyakṣa Pramāṇa is very important than other Pramāṇas, and its utility is also very much. The perceptual knowledge is determinative and without any defects. Hence in usual daily practice also it is more authentic and trustworthy. Because of this reason all the Darśanas accepted Pratyakṣa as a Pramāṇa. The profound-

er of Carvaka Darśana, even though did accept other Pramāṇas, accepted Pratyakṣa Pramāṇa as authentic.

But there is a limit for perceiving the knowledge through Pratyakṣa Pramāṇa. Perceptive knowledge of all objects is not possible through Pratyakṣa Pramāṇa. Hence it is stated as “अत्यं हि प्रत्यक्षं अप्रत्यक्षं हि अनल्पम्” which means Pratyakṣa is limited whereas Apratyakṣa is unlimited.

While contradicting the views of Nāstika Darśanas about non existence of rebirth, Caraka proved the existence of rebirth with the help of four Pramāṇas.

In this context he stated that the cognition of the objects through Pratyakṣa is limited and Apratyakṣa is unlimited. Indriyas are the only means of perceptual knowledge. Cognition of particular object is possible, through that particular Indriya only. The other Indriyas can not perceive the knowledge of that particular object. For example Rūpa Jñāna can not be perceived by other than Cakṣurindriya. Pratyakṣa is limited to Vartamāna kāla (present) only. With Pratyakṣa Pramāṇa the knowledge pertaining to past and future can not be perceivable. Moreover the field of Pratyakṣa Pramāṇa is limited, as all the Indriyas are Bhoutika. Hence they can not perceive the knowledge of the objects beyond their limits. Hence the help of other Pramāṇas also necessary, even though Pratyakṣa Pramāṇa is existed.

प्रत्यक्ष बाधकं

Causes of Non-perceptibility

These are otherwise known as Pratyakṣa Pratibandhaka (obstructors of Pratyakṣa), Pratyakṣa Pratighatanakara Bhāva (The factors for the obstruction of Pratyakṣa) and Pratyakṣa Doṣa (Defects of Pratyakṣa).

Because of some reasons even though an object is there it can not be perceived through Pratyakṣa Pramāṇa . Some factors,

some circumstances or some times cause for non-perceptibility. These factors are called Pratyakṣa Doṣa or Pratyakṣa Bādhaka.

Caraka described the causes for non-perceptibility are of eight fold.

“सतां च रूपाणामतिसन्निकर्षात्, अतिविप्रकर्षात्, आवरणात्, करण दीर्बल्यात्,
मनोऽनव स्थानात्, समानाभि हरात् अभिभवात्, अति सौक्ष्म्याश्च प्रत्यक्ष अनुपलब्धिः ॥
—च०स० ११/८

1. Ati Sannikarṣa (Very close to Indriya)
2. Ativiprakarṣa (Very distant to Indriya)
3. Āvaraṇa (Covering or enclosing)
4. Karaṇa Dourbalya (Defects or weakness of Indriya)
5. Manoanava Sthāna (Absent mindedness, unsteadiness of the mind or fickle mindedness)
6. Samānābhīhara (Influenced by similarly)
7. Abhibhava (Being over-powered or subdued)
8. Ati Soukṣmya (Very minute)

Because of the above eight factors, cognition through perception is not possible.

1. Ati Sannikaraṣa (Very close)

If the object is very near to Indriya perception of that particular object is not possible. Example: A person can not see the collyrium (Añjana) of his own eyes because it is very close to his eyes. In this way if the book is very near to the eyes, a person can not see the letters hence can not read the book.

2. Ati Viprakarṣa (Very distant)

If the objects are very far from the Indriya, such distant objects are not visible and distant sounds are not heard.

3. Āvaraṇa (Covering or Enclosing)

If the object is covered or enclosed with another object, that particular object is not visible. The internal organs of the body are

not visible as they are covered or enclosed by the muscles and skin. Similarly the objects covered with cloth or paper are not visible.

4. Karana Dourbalya (Defective Indriya)

Because of defect in Indriyas, objects are not perceived. A patient suffering from nyctalopia or night blindness is not able to see the objects in night. Patient suffering from cataract can not see the objects. Similarly a blind man can not see the objects and a deaf man can not hear the sounds. Patient suffering from cold can not get the odour of the objects. Patients suffering from fever can not perceive the taste. In the skin disorders like leprosy, the skin does not perceive the knowledge of touch.

5. Manoanavasthāna (Absent mindedness) (Unsteadiness of the Mind)

Mana is always not stable. It is fickle. Even though it is fickle, when it concentrates on something it can not perceive the knowledge of other objects. If we are performing a duty with dedication and concentration, we cannot perceive the objects though they are very nearer to us. If a student in the classroom thinking deeply about other matters, can not get the knowledge about what the teacher is teaching.

6. Samānābhīhara (Influenced by Similarity)

If some objects are mixed with other identical objects, a particular object in that group can not be identified again.

e.g. If some grains are mixed with a group of grains of the kind, which are mixed can not be recognised again, and can not be picked up from the group of grains as all grains are identical in nature.

7. Abhibhava (Over powered or Subdued)

If the object is dominated by a powerful object the knowledge of dominated object can not be perceived. e.g., In the day

light the stars are dominated by sunrays. Hence the stars are not visible in the day light.

8. Ati Soukṣmya (Very minute)

The minutest objects are not visible. As atoms are minute, they are not visible

आयुर्वेदे प्रत्यक्षं प्रमाणस्य उपयोगिता वर्णनं

Utility and application of perception in Ayurveda

All the other Pramāṇas are invariably depend on Pratyakṣa. In Anumāna past experience is a must and the experience shall be gained through Pratyakṣa. Regarding Āptopadeṣa, Śabda, Śruti etc. too Pratyakṣa is invariably necessary, as the knowledge can not be obtained till it is heard i.e. Srotraja Pratyakṣa.

The knowledge obtained by other Pramāṇas like Anumāna Śabda, Upamāna, Āptopadeṣa etc. is always dependent upon the knowledge obtained through Pratyakṣa only.

The utility of Pratyakṣa Pramāṇa in Ayurveda is entirely different from that of Darśanas. Ayurveda accepted Pratyakṣa Pramāṇa in a different way.

Caraka in some contexts mentioned four Pramāṇas, in another context three Pramāṇas and in another context two Pramāṇas.

The aim of Ayurveda is to maintain the Dhātusāmya. In Ayurveda the utility of Pratyakṣa Pramāṇa is of three fold

1. Use of Pratyakṣa Pramāṇa in daily life.
2. Use of Pratyakṣa as clinical methodology or in examination of the disease and patient.
3. Use of Pratyakṣa as a methodology to establish and as a method of research.

1. Use of Pratyakṣa in daily life

Every thing in this universe can be divided as true and false or existed or non-existed. It can be determined with four types of

investigations viz. Āptopadeśa, Pratyakṣa, Anumāna and Yukti.

Existence of rebirth is proved by Caraka with the help of above mentioned four investigations.

Birth of children dissimilar to their parents, difference in complexion, voice, shape, mind, intellect and fate, birth in high and low family are perceived through Pratyakṣa Pramāṇa . Similarly in daily routine life also Pratyakṣa Pramāṇa is very useful. While giving treatment to a patient the Vaidya observes the day to day changes and developments in the patient through Pratyakṣa Pramāṇa

2. Use of Pratyakṣa Pramāṇa as clinical methodology

Pratyakṣa Pramāṇa is very useful for the examination of the patient and diseases. In clinical pathology, in Daśa Vidha Parikṣā and in diagnosis of the disease and examination of the patients it plays an important role, except Rasanendriya for which with the help of other Jñānendriyas the patient can be examined.

A. Examination through Cakṣuṣa Pratyakṣa

१. वर्ण संस्थान प्रमाण छाया: शरीरप्रकृत विकारो चक्षुवेषषयिकाणि यानि चन्यान्यनुक्तानि तानि चक्षुणा परीक्षेत –च०वि० ४/७

२. चक्षुरनिद्रिय विज्ञेया: शरीर उपचय आयुर्लक्षण बलवर्णो विकारादयः

-सु०सु० १०

३. वयोवर्ण शरीराणाभिन्द्रियाणां च दर्शनम्

The knowledge of natural colours like, white, black etc, and unnatural colours like blue, etc, exact place of the disease where it is manifested, height and weight of the patient, changes in the body according the age, etc and the other factors which are not mentioned here also can be perceived through Cakṣuṣa Pratyakṣa.

The strength and development of the body, symptoms of life, colour, complexion, changes in the body and other factors can be examined through Cakṣuṣa Pratyakṣa.

B. Examination through Srotraja Pratyakṣa

१. अन्त्रकूजनं, सन्धिस्फुटनमङ्गलीपर्वणांच, स्वरविशेषांश्च, ये चान्येऽपिकेचि-
च्छरीरोपगताः शब्दाः स्युस्ताञ्छोत्रेण परीक्षेतः -च०वि० ४/७

२. तत्र श्रोत्रेन्द्रिय विज्ञेयाः रोगेषु ब्रह्म स्वाविज्ञानीयादिषु वक्ष्यन्ते । स फेनं
रक्तयीरयन्नानिलः स शब्दोनिर्गश्चतीति एवमादयः -सु०सू० १०

The following factors of the body can be examined through Srotrendriya.

1. आन्त्रकूजन्—Gurgling sounds in the intestines
2. सन्धिस्फुटनं अंगुली पर्वणां च—Cracking sounds in the joints
and the joints of fingers
3. स्वर विशेष—various sounds in the voice Kapota Iva Kujana
etc.
4. Other sounds of the patient while coughing, hiccup etc.
can be examined through Srotraja Pratyakṣa.

Moreover Suśruta stated that the colour consistency and other factors of Vraṇa Srāva and the sound produced by Vāyu while Rakta Nirgamana with froath and various sounds of lungs, heart and other organs can be examined through Srotraja Pratyakṣa.

C. Examination through Sparśana Pratyakṣa

प्रकृतिं विकृति युक्तं स्पर्शं च जिज्ञासुः प्रकृतिस्येन पाणिना शरीरमन्य केवलं
स्पृशेत् विमशयेद्वाऽन्येन -च०वि० ४

स्पर्शनिन्द्रिय विज्ञेयाः शीत उष्ण इलक्षण कर्कशा मृदु कठिनत्वादयः स्पर्शविशेषाः
ज्वर शोफादिषु -सु०सू० १०

The normal and abnormal touch of the patient can be examined by hand. By sparśā the coldness and hotness of the body of the patient can be examined. Hotness of the body in fevers, hard, smooth, rough touches in fever, oedema etc. can be examined through sparśanendriya.

D. Examination through Ghrāṇaja Pratyakṣa

१. गंधास्तु खलु सर्वशरीर गतानातुरस्य प्रकृति वैकारिकान् ध्राणेन परीक्षेत
-च०वि० ४

२. ग्राणेन्द्रिय विज्ञेया: अरिष्टलिङ्गादिषु व्रणानामणानां च गंधविशेषाः

-सु० सू० १०

Normal and abnormal smells of the whole body of the patient can be examined by Ghrāṇendriya.

Ariṣṭa Lakṣaṇa in Gandha also can be examined through Ghrāṇendriya, various smells from Vraṇa Srāva in various stages, urinary smell in septicaemia Lohagandha in Rakta-pitta, Putigandha while talking Puya Danta, and visragandha produced in various diseases can be examined through Ghrāṇendriya.

The smell of normal Dhātu like Madhu Gandha of Śukra also can be examined by Ghrāṇendriya.

E. Examination through Rasana-jā Pratyakṣa

Various types of tastes of various factors in the body of the patient, can be known by interrogation, and through Anumāna Pramāṇa only, but not with Rasana Pratyakṣa.

Change in the normal taste of the body can be inferred, by observing the lice etc are going far away from the body. Sweet taste of the body can be ascertained with Anumāna when flies are attracted towards the body. Nature of the blood coming out of patient's body can be resolved by giving the blood to crows and dogs etc. If they swallow the blood, it can be inferred that the blood is pure, otherwise it is not pure.

In the absence of Pratyakṣa we can not examine any factor of the patient's body properly. Hence in the clinical examination Pratyakṣa Pramāṇa is most essential for the examination of Dhātus, patient and disease.

रोगाकान्त शरीरस्य स्थानान्यष्टौ परीक्षेत

नाडी मूत्रं मलं जिह्वा शब्दं स्पर्शं दृगकृतिः -योगरत्नाकर

In Yoga Ratnākara the following Aṣṭa Sthāna examinations have been mentioned viz. (1) Nādī (pulse) (2) Mūtram (Urine) (3) Malam (Waste products) (4) Jihwā (Tongue) (5) Śabda

(sound) (6) Sparśa (touch) (7) Dṛk (vision) and (8) Ākṛti (shape).

In Treatment, in Toxicology, Kaumārabhṛtya, Prasuti Tantra, Śarīra Śāstra, Rasa Śāstra, Bhaiṣajya Kalpanā, Śalya, Śälakya, in pharmaceuticals etc Pratyakṣa Pramāṇa plays an importnat role.

Moreover in research for the estableshement of four types of principles viz. (1) Sarvatantra (2) Pratitantra (3) Adhikarna (4) Abhyupagama the Pratyakṣa Pramāṇa is very useful.

Hence in Ayurveda Pratyakṣa Pramāṇa p!ays an importnat role and stands first among all other Pramāṇas.

Chapter - III

अनुमान निरूपणं

Anumāna Nirūpaṇam

Consideration of Anumāna or Inference

Knowledge is of two types viz. (1) Pratyakṣa (perceptive) and Apratyakṣa (Non-perceptive). Both Āstika Darśanas and Ayurveda have given importance to Anumāna Pramāṇa or inference. Knowledge of the indirect objects can be had other than Pratyakṣa Pramāṇa. Among those Pramāṇas Anumāna stands in the first place. Dr. Kasikar, author of Padārtha Vijñāna states "The Parokṣa Jñāna or indirect knowledge is possessed either by Anumāna (Inference) or by Upamāna (analogy) or by Śabda (verbal source). Judgement is an imperceptible knowledge caused by inference". Hence Anumāna Pramāṇa is also an important one among the Pramāṇas.

अनुमानस्य स्वरूपं लक्षणं च

Nature and definition of inference

The term 'Anumāna' is formed with the combination of two words Anu + Mana. Anu means afterwards or later. Mana means knowledge which literally and generally means the knowledge arised later or afterwards. The following definition of the term 'Anumāna' also strengthens the same view.

अनुपश्चात् मीयते (ज्ञायते) ऽनेनेति अनुमानम् - त० सं०

The knowledge which produced after Pratyakṣa Jñāna is known as Anumāna.

In Nyāya Darśana Anumāna is defined as follows

"तल्लिङ्गिल्लिङ्गपूर्वकमनुमानम्"

Which means the production of Lingee (Sādhya) Jñāna without any doṣa through Liṅga (Hetu, Lakṣaṇa, object which has Lingee) Jñāna is called Anumāna.

e.g., If any foreign body is present in the human body it can be inferred as follows. Due to inflammation and hotness at that particular place, if sandal wood powder applied at that particular place, it immediately gets dry and Ghee is melted if applied, because of local heat. With these symptoms it can be inferred that some foreign body (*Śalya*) is existed at the particular place of the body.

As such the knowledge of indirect objects can be attained through the Hetu which is visible.

अनुमान के लक्षण

Characteristic features of Anumāna

1. साधन साध्य विज्ञानं अनुमानं

Attaining the knowledge of Sādhyā (object which is to be proved) with the help of Sādhana (Mean or Hetu) is called Anumāna.

2. वस्तु यत् परोक्षं तदनुप्रत्यक्षात् यन्मीयते (ज्ञायते) तदनुमानम् (गंगाधर सेन)

According to the comments of Gangādhara on Anumāna in Caraka Saṁhitā "obtaining of the knowledge of indirect objects after perception is called Anumāna"

3. व्याप्तिग्रहणादनु (अनन्तरं) मीयते सम्यक् निश्चीयते परीक्षार्थो येन तदनुमानम्

The examiner determines in a proper way about an indirect object, after the observation of the invariable association of the two (व्याप्ति) is inference.

4. अनुमानं तु खलु तर्को युक्तश्चपेक्षतः -च० विं० ८

Caraka described that inference is based on argument accompanied by reasoning. While commenting on this, Cakrapāṇi states that 'Tarka' means Apratyakṣa or indirect. Yukti means invariable association or concomitance (व्याप्ति). With the above statement it is understood that, obtaining of the knowledge of indirect objects, which have invariable relation is called Anumāna.

5. अनुमिति करणं अनुमानं (त०सं०)

As per the above statement of Tarka Saṅgraha special cause for inferential knowledge is called Anumāna.

The act of inferring (some thing unknown) from the known data is called Anumāna or inference.

6. In Nyāya Bhāṣya, it has been defined that Anumāna depends on Pratyakṣa and Āgama Pramāṇa प्रत्यक्ष आगमाश्रिताभ्यां अनुमानं – च्याऽभाऽ

The following eight technical terms were described for easy understanding of Anumāna Pramāṇa.

- | | | |
|------------------|-------------|-------------------|
| 1. Pakṣa | 2. Sādhyā | 3. Hetu |
| 4. Vyāpti | 5. Drṣṭānta | 6. Pakṣa Dharmata |
| 7. Paramārsa and | 8. Pakṣatā | |

I. Pakṣa : Subject or place

संदिग्धस्थाध्यवान् पक्षः

The subject or place where the object to be proved is suspected is Pakṣa.

e.g. पर्वतोऽयं वह्निमान्

This mountain is fiery. In this statement as the fire is existed and suspected on the mountain or Parvata, mountain is called subject or place.

Generally this Pakṣa is of two fold 1.Sapakṣa, 2.Vipakṣa.

A. Sapakṣha निश्चित साध्यवान् स पक्षः

The place where the Sādhyā is definitely existed is Sapakṣa.

e.g. महानस The kitchen where the definite existence of fire is already known by valid apprehension.

B. Vipakṣha : निश्चित साध्य अभाववान् विपक्षः यथा महा हृदः

The place where the non-existence or absence of Sādhyā is proved already is Vipakṣa. e.g., Lake. In a lake fire never exists.

II. Sādhyā

१. साधनीयं यत् वत् साध्यम्

२. पक्षेसाध्यितव्यविषयः साध्यः

The existence or presence of the object which is to be proved on Pakṣa is Sādhyā. It exists indirectly on Pakṣa.

e.g. वहि: Fire on the mountain. Fire is existed on the mountain. Hence Fire is the Sādhyā.

III. Hetu (Reason)

यस्य ज्ञानेन पक्षे साध्यस्य सिद्धिः भवति स हेतुः हेतुर्नाम उपलब्धिकारणम्

—च०विं८

With whose knowledge the existence of object is proved on Pakṣa is Hetu or the reason.

The mean for obtaining the knowledge is Hetu.

e.g., धूम (Smoke)

The knowledge that the mountain is fiery did not exist before seeing the smoke. The knowledge of fire obtained by smoke. Hence smokiness is the cause of that knowledge. So smoke is the Hetu. Hetu is otherwise known as Liṅga.

लीनं अंतर्हितं अप्रत्यक्षं अर्थं गमयति यत् तत् लिङ्गम्

The mean which reveals the knowledge of the object existed indirectly, is Linga or Hetu

IV. Vyāpti (Invariable concomitance)

१. यत्र तत्र धूमः तत्र तत्रः वह्निरिति साहचर्यनियमो व्याप्तिः —त०सं०

२. हेतु साध्ययोः अविनाभाव संबंधः व्याप्तिः

The mutual relation between the smoke and the fire is that wherever the smoke exists there exists the fire. This relationship is called Vyapti or invariable concomitance.

Vyāpti is the relation between Hetu and Sādhyā. Vyāpti is the relation between two things in which one must be necessarily present wherever the other is existed.

For example the relation of smoke with fire is the Vyāpti. In Vyāpti the association of Hetu and Sādhya is invariable. Therefore the definition of Vyāpti is the certainty of association that wherever smoke exists there always fire exists.

V. Drṣṭānta (Example)

१. व्याप्ति प्रतिपादकं दृष्टान्तं सहितं वचनमुदाहरणं

२. व्याप्ति प्रतिपादकमुदाहरणं

The examples which establish the Sahacarya Niyama of Sādhanā and Sādhya is Drṣṭānta.

Explaining or establishing the Vyāpti Jñāna is called Udāharana or example.

e.g., यथा महानसं Like kitchen

The knowledge of Vyāpti is experienced by example. Without an example certainty of association can not be established. In the certainty of association wherever there is smoke there is fire, the Mahanasa (kitchen) is an example. Smoke is present in the kitchen where fire certainly exists. The Vyāpti Jñāna is proved where there is smoke there is fire in the kitchen. The example by which the certainty of association is called Drṣṭānta.

VI. पक्षधर्मता Pakṣa Dharmatā

(The Special feature of a subject)

१. हेतोः पक्षे वृत्तित्वं पक्ष धर्मता

२. व्याप्त्यस्य पर्वतादि वृत्तित्वं पक्षधर्मता –त०सं०

The existence of Hetu on Pakṣa is called Pakṣa Dharmatā or special feature of the subject. The presence of an invariably concomitant thing in an object like a mountain makes in the characteristic feature of a receptacle or subject.

e.g., Existence of smoke on mountain.

VII. Parāmarśa (Subsumptive reflexion)

व्याप्ति विशिष्ट पक्षधर्मता ज्ञानं परामर्श

The knowledge that the Hetu qualified with Vyāpti or invariable concomitance on Pakṣa is essential for the judgement of Sādhyā on Pakṣa is called Parāmarśa.

Parāmarśa is otherwise known as subsumptive reflection. Subsumptive reflection is the knowledge of reason (Hetu) existing on the Pakṣa by invariable concomitance.

e.g.: अयं पर्वतो वह्निमान् धूमात्, यथा महानसेऽयं पर्वतः:

In the above statement the existence of smoke on the mountain is Pakṣa Dharmatā. The knowledge of Pakṣa Dharmata associated with Vyāpti is called as Parāmarśa.

The knowledge of kitchen where the existence of fire is already proved by Vyāpti. In Parāmarśa the Vyāpti Jñāna already obtained in Mahanasa is again presently applied on the mountain also. Hence like Mahanasa the mountain is also having smoke and Fire. This type of applied knowledge is possible when the Sādhyā ever exists wherever Sādhana is present.

VIII. Pakṣatā (Subjectness)

सिद्ध्यभावः पक्षता

Subjectness is the non ascertainment.

Judgement of a thing to be proved occurs on a subject. A subject is one where the thing to be proved is doubtful. In a judgement the object to be proved shall be existed in a subject. It is not proved prior to the judgement. For example in the judgement of the fire on the mountain, the fire is not proved previously. If the fire on the mountain is visible to the eye, the judgement of the fire does not arise on account of the definite knowledge of the fire. Therefore, the place where the fire or other thing to be proved, already proved by examples other than the inference, can not be called a subject (Pakṣa) for want of subjectness (Pakṣatā). Subjectness renders the subject for fitness. Hence the technical definition of the subject is that the subjectness is the non ascertainment.

A person can easily understand Anumāna Pramāṇa with the help of the above mentioned technical terms.

चरकोक्त अनुमानस्य लक्षणं भेदाश्र

Definition and three types of classification of inference as per Caraka

प्रत्यक्षपूर्वं त्रिविधं त्रिकालं चानुभीयते ।

वह्निर्निर्गृहो धूमेन मैथुनं गर्भं दर्शनात् ॥-च०स० ११/२१
एवं व्यवस्थन्त्यतीतं बीजात् फलमनागतम् ।

दृष्ट्वा बीजात् फलं जातं मिहैव सदृशं बुधाः ॥-च०स० ११/२२

Anumāna is antecedent by Pratyakṣa. Anumāna is of three fold which is related to the present, past and future. For example the Agni presently existed indirectly on the mountain can be inferred through Dhūma i.e. Hetu. By observing pregnancy the sexual intercourse or maithuna can be inferred which reveals the Atitakāla or past tense. These two belong to the inference of the present and past respectively. In such a way the forthcoming (Anāgata) can be inferred from the seed after frequent observation of the production of fruits from seeds through direct perception.

With the above statement of Caraka it is cleared that the Anumāna arises antecedent of Pratyakṣa.

Scholars say that even though an object is not seen in the present moment, the object which was perceived through perception, previously, is inferred by the Hetu in the present moment.

It is hereby cleared that Pratyakṣa is antecedent to inference, which means, a thing which is already perceived through Pratyakṣa, even though it is not seen in the present moment can be inferred by observing Hetu. Previous perceptual knowledge is necessary for inferential knowledge.

It is understood with the above definition that occurrence of determinative knowledge of an indirect object after attaining of Vyāpti Jñāna is called Anumāna or inference.

It can be stated that the consideration (subsempitive reflection) of Liṅga or Hetu or Lakṣaṇa is Anumāna. Cognition of indirect object attained only through consideraton of Liṅga (Liṅga Parāmarśa). Dhūma is Liṅga of Agni. Though the Agni is not seen directly on a place, if Dhooma which gives the knowledge of Agni is seen at that place it can be infered naturally that there is fire because Dhūma never exists without Agni. Similarly Dhooma exists with Agni with invariable relation or association. This invariable relation is called Vyāpti.

Hence it is cleared that attainment of inference is impossible without Vyāpti, and knowledge of Vyāpti attained through Pratyakṣa only. Hence Caraka stated that Pratyakṣa Pūrvaka is the characteristic feature of Anumāna.

With the above example it is understood that Caraka has adopted three types of inference viz (1) Purvavadanumāna (2) Śeṣavadanumāna and (3) Sāmānyatodristanumana.

1. Pūrvavadanumāna (Inference of Cause by effect)

It is also called as Bhaviṣyat Kalika Anumāna.

यत्र कारणे न कार्यमनुमीयते तत् पूर्ववत्

To infer the effect to be produced in future by observing a present cause is called Pūrvavadanumāna. This is also called Kārṇat Kāryānumana. e.g., By seeing the seed the forthcoming fruit is inferred. The forthcoming rain is inferred by seeing the clouds.

2. Śeṣavadanumana (Inference of effect by cause)

यत्र कार्ये ण कारण मनुमीयते तत् शेषवत्

It is otherwise called as Atitakalikanumana. Śeṣa means effect and purva means cause. Cause always exists before effect. Where cause is inferred by effect it is called Śeṣavadanumana. It is other wise known as Kāryat Kāraṇanumāna.

e.g., By seeing the pregnancy the act of sexual intercourse performed in the previous period is inferred.

2. Inference of seed through fruit.
3. Looking at the volume and rapidity of water flowing of a river one infers that it has rained.

3. Sāmānyato drṣṭanumana

(Inference by General observation)

सामान्यतो दृष्टं कार्यं कारणं भिन्नलिङ्गम्

Inference of the objects other than the cause and effect by general observation is called Sāmānyatodṛṣṭa. It is otherwise known as Ubhayatodṛṣṭa. It indicates Vartamāna kāla. eg.,

1. Inference of indirectly existed Agni through Dhūma.
2. Observing the moon and stars as arrived from one place to another place one infers that the moon and stars are moving.

Thus Caraka in Ayurveda adopted the three fold inference from Nyāya Darśana.

अनुमानस्य अन्योक्त भेदाः

Other types of inference as per other schools of Indian Philosophy

According to various Indian Philosophies the classification of Anumāna or Inference is as follows.

अनुमानं हि त्रिविधं केवलान्वयी केवल व्यतिरेकयन्वय व्यतिरेक भेदात् ।
तत्रऽसद् विपक्षः केवलान्वयी । असत् सपक्षः केवल व्यतिरेकी सत् सपक्ष विपक्षः
अन्वय व्यतिरेकी – मुक्तावली

According to Muktāvali Anumāna is of three fold. (1) Kevalānvayī, (2) Kevala Vyatireki and (3) Anvaya Vyatireki.

The above varieties of Anumāna are based on the varieties of concomitance.

1. Non existence of Vipakṣa is called Kevalānvayī or positive Inference.
2. Non-existence of Sapakṣa is called Kevalavyatireki or Negative Inference.

3. Presence of Sapakṣa and Vipakṣa is called Anvaya Vy-
atireki or positive and negative inference.

According to Sāṅkhya and Vaiśeṣika Darśanas Anumāna is of three types viz. (1) Pūrvavat Anumāna (2) Śeṣavatanumāna and (3) Sāmānyatodṛṣṭanumāna already described.

According to Tarka Saṅgraha Anumāna is of two types 1. Swārthānumāna (for one self) and (2) Parārthānumāna (for others)

1. Swārthānumāna (One's own Inference)

तत्र स्वार्थं स्वार्थानुभिति हेतुः । तथा हि स्वयमेव धूमो दशनेन यत्र यत्र धूमः तत्र तत्र अप्प्रिरिति भग्नसादी व्याप्तिः गृहीत्वा पर्वतं समीपं गतः तदगते वाहौ सम्यिहानः । पर्वते धूमं पश्यन् व्याप्तिं स्मरति यत्र यत्र धूमः तत्र तत्र अप्प्रिरिति । तदनन्तरं वह्निव्याप्त्य धूमवानयं पर्वतं इति ज्ञानमुत्पद्यते अयमेव लिङ्गं परामर्शं इत्युच्यते । तस्मात् पर्वते वह्निमानिति ज्ञानमनुभितिः उत्पद्यते, तदेतत् स्वार्थानुभानम् –त०सं०

Inference for self is the cause of one's own inferential knowledge. There are six stages to get the inferential knowledge for one's own (for him self)

Stage 1 --Ascertainment of concomitance (Vyāpti graha)

Stage 2--Getting doubt of the existence of Sādhya.

Stage 3--Finding the Hetu on Pakṣa.

Stage 4--Recollection of the invariable concomitance by finding Hetu on Pakṣa.

Stage 5-- Liṅga Parāmarśa (consideration) which combines the knowledge of invariable concomitance (Vyāpti) and the knowledge of reason (Pakṣa Dharmatā Jñānam)

Stage 6--Getting inferential knowledge for himself that the Pakṣa is associated with sadhya or Sādhya is existed on Pakṣa.

In the first stage a person ascertains himself the invariable association or Vyāpti, that wherever smoke exists there fire exists always by frequent observation in things like kitchen (Mahanasa). Later on when the person reaches a mountain he gets doubt wheth-

er the fire is existed there or not. He happened to see continuous smoke on the mountain. After seeing the smoke on mountain he recollects the Vyāpti Jñāna (Invariable concomitance). Then he considers the knowledge of Vyāpti (invariable concomitance) and the knowledge of the Hetu. Later on the knowledge occurs that the mountain has the smoke accompanied by fire. ! This is called Parāmarśa or consideration. From it a person gets himself his own inferential knowledge that the mountain is fiery.

परार्थानुमान एवं पञ्चावयव वर्णनम्

Inference for others and five syllogisms

After attaining inferential knowledge a person for his own he tries to bring about the same knowledge to others. The process of bringing the Anumāna Jñāna to other persons is called Parārthānumāna. Pañcāvayava Vākyas or five syllogisms play an important role in Parārthānumāna. Pañcāvayava Vākyas are (1) Pratijñā (2) Hetu (3) Drṣṭānta (4) Upanaya and (5) Nigamana.

1. Pratijñā (Proposition)

१. प्रतिज्ञानाम साध्यवचनं – च० वि०

२. प्रतिज्ञानाम पक्षे साध्यस्य निर्देशः पक्षः साध्यवान् इत्याकारकः – त० स०

Declaration of the thing to be proved in an object. Namely that the object has a thing to be proved is Pratijñā.

e.g., पर्वतः वहिमान् The mountain is fiery.

2. Hetu (Reason)

१. हेतुर्नाम उपलब्धि कारणम् – च० वि०

२. लिङ्गप्रतिपादकं पञ्चम्यन्तं वचनं हेतुः

Instrument for attaining the knowledge (observing the object) is cause or Hetu.

A word denoting the cause in the ablative case is the reason (Hetu).

eg., धूमात् Because of smoke.

3. Dṛiṣṭānta (Example)

व्याप्ति प्रतिपादक दृष्टान्त सहितं वचनमुदाहरणम्

Construction denoting the invariable concomitance and accompanied by an illustration is example.

e.g., यः धूमवान् स वह्निमान् (व्याप्तिः)

यथा महानसः (दृष्टान्तः)

That which is smoky that is fiery (Invariable concomitance or Vyāpti, such as kitchen (Example)

4. Upanaya (Application)

व्याप्ति विशिष्ट लिङ्गस्य पक्षधर्मतायाः वचन मुपनयः

A sentence denoting to the reason of a cause accompanied by invariable concomitance is Upanaya or application.

e.g., पर्वतः (वह्नि व्याप्ति विशिष्टः)

The mountain has smoke as distinguished by invariable concomitance with fire.

5. निगमन Conclusion

प्रतिज्ञायाः पुनर्वचनं निगमनम्

Repetition of proposition or declaration is Nigamana or conclusion.

e.g., धूमवत्त्वात् पर्वतः वह्निमान्

The mountain is fiery on account of smokiness.

Caraka while describing Vādamārgas enlighten the Pañcāvayava Vākyas in detail.

1. प्रतिज्ञा Pratijñā (Proposition)

प्रतिज्ञानाम् साध्य वचनं पुरुषः नित्य इति

The statement of the object which is to be proved is called as Pratijñā. It is also called proposition or declaration. For example- The soul is eternal.

In the above example eternity of the soul is to be proved. Hence it is known as Pratijñā.

2. हेतु Hetu (Reason)

हेतुनामं उपलब्धिं कारणम् अकृतकल्पादिति

The cause for attaining of the knowledge is called Hetu.

Example- As he is not created by any one with the above reason the eternality of the soul is to be proved

3. दृष्टान्त (उदाहरण) Example

दृष्टान्तो नाम यत्र मूर्खं विदुषां बुद्धिं साम्यं यो वर्ण्यं वर्ण्ययति यथाकाशमिति

The statement given, which gives the knowledge equally to scholars and illiterate people is Udāharaṇa or Dr̥ṣṭānta.

Example-Like the sky. The sky is also not created by anyone.

4. उपनय Comparision

Comparison among Dr̥ṣṭānta and Pratijñā is called Upanaya. The object present on Pakṣa is similar to the object or statement of Dr̥ṣṭānta or Sapakṣa.

Example-यदाचाकृतकं आकाशं तश्च नित्यं तथापुरुषं इति

As sky is not created by anyone and is eternal in such a way Puruṣa (soul) is also not created by anyone.

5. निगमन (स्थापना) Justification

स्थापना नाम तस्या एव प्रतिज्ञाया हेतु दृष्टान्तं उपनय निगमनैः स्थापना

Establishment of proposition with the help of Hetu, Dr̥ṣṭānta and Upanaya is Sthāpana or Nigamana (conclusion).

Ex.- तस्मात् पुरुषः नित्यं इति

Hence the soul is eternal.

लिङ्गं परामर्शः

Consideration of a sign to establish the fact

For Swārthānumāna jñāna and Parārthānumāna Jñāna Liṅga. Parāmarśa is the lone cause. The consideration that the Hetu qualified with Vyāpti present on Pakṣa is essential to prove the presence of Sādhyā on Pakṣa. (व्याप्तिं विशिष्टं पक्षधर्मता ज्ञानं परामर्शः)

The judgement Sādhya is due to the knowledge of Hetu on Pakṣa. Here two fold character of Hetu is existed (1) Pervasion of Hetu by Sādhya (2) Existence of Hetu on Pakṣa. Hetu is Vyāpya (Pervasive) and the Sādhya is Vyāpaka (pervading) and the relation between these two is concomitance. The Sādhya pervades the Hetu, and the Hetu is pervaded by Sādhya. The Sādhya has concomitance with the Hetu; Hence the Hetu is qualified with concomitance of Sādhya. Hetu is the pervasive of the object to be proved. The qualification of the concomitance is pervasiveness. If the Hetu is not visible on Pakṣa proving of Sādhya is impossible. The knowledge of the presence of Hetu on the Pakṣa is essential for proving of Sādhya on the Pakṣa. The presence of the Hetu 'on the Pakṣa is called Pakṣa Dharmatā.

Two things, pervasion of the Hetu by the Sādhya and presence of Hetu on Pakṣa are essential to prove the existence of Sādhya on Pakṣa. Because of the pervasiveness of Hetu by Sādhya we know the definite association of Hetu with Sādhya i.e. the thing to be proved. When we know that the same Hetu presents on the Pakṣa, as the Hetu, then the relation of the Hetu with Pakṣa is ascertained. Thus, the knowledge of the Hetu qualified with concomitance is called consideration or Parāmarśa. Technically Parāmarśa is described as व्याप्ति विशिष्ट पक्षधर्मता ज्ञानं परामर्शः.

In Parāmarśa (consideration), the association of the Hetu with Sādhya on Pakṣa is ascertained and that causes for proving of the presence of Sādhya on Pakṣa. The concomitance of Hetu with the Sādhya alone can not capable of proving Sādhya. Even though we see the Hetu on Pakṣa, without knowing the concomitance of Hetu and Sādhya, simply seeing of the Hetu alone does not give any result. Hence, the two things viz. the invariable association of Hetu with Sādhya and the existence of Hetu on the Pakṣa as Hetu are essential for proving. Because of consideration one knows two things, the concomitance of Hetu and its existence

as Hetu. Thus the knowledge of the existence of reason qualified with concomitance leads to judgement. Consideration is the cause of judgement and the mean for attaining inferential knowledge is Anumāna. Hence it stated as "हेतोः पक्षे वृत्तित्वं पक्षधर्मता व्याप्तिविशिष्ट पक्षधर्मता ज्ञानं परामर्शं परामर्शजन्यं ज्ञानं अनुभितिः अनुभितिकरणं अनुमानम्"

In the example "the mountain is fiery", the relation between the smoke and fire is called Vyāpti. In this knowledge of Vyāpti, the knowledge has to be produced that smoke is existed on the mountain in the form of Pakṣa Dharmatā, and it is pervasive of fire. This specific knowledge "where there is smoke there is fire" is called Paramārsha. In this example smoke is the reason or instrument or Sādhana or Liṅga or Vyāpya (pervasive), fire (Agni) is Liṅgi or Sādhya or Vyāpaka (pervading). Hence it is called Liṅga Paramārsha. As this Liṅga Paramārsha i.e. consideration of Hetu is the mean of Anumiti, so it is called Anumāna.

According to Tarka Saṅgraha the Liṅga is of three kinds (1) Anvaya Vyatireki (Positive and negative) (2) Kevalānvayi (only positive) and (3) Kevalavyatireki (only negative)

लिङ्गं त्रिविधं अन्वय व्यतिरेकी, केवलान्वयी, केवल व्यतिरेकी -त०सं०

The correlation between Hetu and Sādhya is called Anvaya (positive), which means wherever Hetu exists there always Sādhya also exists. Contrary to this negative co-relation is that, if Sādhya is absent Hetu is also absent. Anvaya exist in Sapakṣa whereas Vyatireka exists in Vipakṣa. As alredy stated 'Sapakṣa' is that, where the existence of Sādhya is definite.

e.g., Mahanasa or kitchen,

As in the kitchen both Hetu i.e. Dhooma and Sādhya i.e. Agni exist, this example stands for Anvaya Vyāpti.

Contrary to this in negative correlation both Hetu and Sādhya never present.

e.g., A lake.

In a lake neither Sādhyā i.e. Agni nor Hetu i.e. Dhooma exist. Hence the knowledge of Agni never arises in the lake. Hence it is called negative correlation or Vyatireka Vyāpti.

As already mentioned Linga is of three types

A. अन्वय व्यतिरेक व्याप्ति (Positive Negative Correlation)

The Vyāpti which pervades both positively and negatively is Anvaya Vyatireka (positive negative)

अन्वयेण व्यतिरेकेण व्याप्ति मदन्वय व्यतिरेकी । यथा यत्र यत्र धूमः तत्र वह्निः यथा महानसः: (अन्वय व्याप्ति) । यत्र वह्निः नास्ति तत्र धूमः नास्ति यथा महाहृदः (व्यतिरेक व्याप्ति) -त० सं०

e.g., In the declaration "Where ever there is smoke there always fire exists as in the kitchen" is the positive correlation (Anvaya Vyāpti).

In the absence of fire, smoke is also absent like a lake is Vyatireka Vyāpti (negative correlation)

B. केवलान्वयी (Only positive correlation)

अन्वय मात्र व्याप्तिकं केवलान्वयी । यथा घटः अभिधेयः प्रमेयत्वात् पटवत् । अत्र प्रमेयत्व अभिधेयत्वयोः व्यतिरेक व्याप्तिः नास्ति । सर्वस्यापि प्रमेयत्वात् अभिधेयत्वाश्च -त० सं०

If only positive correlation exists and negative correlation is absent then it is known as only positive corelation. Negative or contrary statement is not possible in this.

e.g., As Ghāṭa is knowable it is namable like a pāṭa (cloth).
In this statement.

Ghāṭa	-	Pakṣa
Abhidheya (Namable)	-	Sādhyā
Prameyatwat (Knowable)	-	Sādhanā
Pāṭa	-	Dṛṣṭānta

We are trying to prove the Abhidheyatwa in Paksa i.e. Ghaṭa through the Hetu i.e. Prameyatwat.

Wherever Prameyatwa exists Abhidheyatwa also exists there like in Ghaṭa. But there is no negative correlation between Prameyatwa and Abhidheyatwa, only positive correlation occurs because all the knowable things in the universe are namable. Hence here the Hetu is Kevalānvayi (only positive).

C. केवल व्यतिरेकी (Only negative)

व्यतिरेक मात्र व्याप्तिकं केवल व्यतिरेकी । यथा पृथिवीतरेभ्यो भिध्यते गन्धत्वात् । यदितरेभ्यो न भिध्यते न तदगन्धवत् यथा जलम् । न चेयं तथा । तस्मान्नतथेति अत्र यदगन्धवत् तदितरभिन्नम् इत्यन्वय दृष्टान्तो नास्ति पृथ्वी मात्रस्य पक्षत्वात् -त०सं०

The Hetu which has only a negative concomitance is called only negative Hetu (Kevalavyatireka Liṅga).

e.g., पृथ्वः इतर भिन्नः गन्धत्वात्

In the above statement.

Pṛthvi	-	Pakṣa
Itarabhinna	-	Sādhyā
Gandhatwat	-	Hetu

Because of the Hetu "Gandhatwat Pṛthvi" is different from other Bhūtas. In this statement it is assumed or understood that the Bhūtas other than Pṛthvi do not have Gandha. Gandha is absent in Bhūtas except Pṛthvi. Hence here Dr̥ṣṭānta (example) is available only for negative concomitance but not for positive concomitance. Hence it is called Kevalavyatireki. Nothing is available to show the example in Sapakṣa.

न्यायोक्त अनुमानस्य भेदाः

Types of Inference According to Nyāya Darśana

Anumāna is of three fold according Nyāya Darśana. viz. (1) Poorvavadanumāna (2) Śeṣavadanumāna and (3) Sāmānyatodṛṣṭānumāna.

१. पूर्ववदनुमान—यत्र कारणेन कार्यं अनुमीयते तत् पूर्ववत्
२. शेषवदनुपान—यत्र कार्येण कारणमनुमीयते तत् शेषवत्
३. सामान्यतो दृष्टानुमान—सामान्यतो दृष्टं कार्यं कारणं भिन्नलिङ्गम्

The above three are already described previously.

हेतोः स्वरूपं भेदाश्च

Types and Swarupa of Hetu

In getting inferential knowledge Hetu or Sādhanā is very important. Cognition of inferential knowledge depends on Hetu. Without Hetu we can not get inferential knowledge. Hence Hetu has an important place in Anumāna Pramāṇa. Significantly in Pañcavayava vakyas, the Dhooma or smoke is the visible Hetu in the statement “पर्वतोऽयं वह्निमान् धूमात्”.

Caraka described that the state of Jatharāgni and strength of the patient can be inferred through the digestive power and exercise power of the individual. The digestive power and exercise power are the Hetus.

In Ayurveda it is mentioned that innumerable factors are there in the body which can be inferred through Hetu. Hence the Hetu in Ayurveda is defined as obtaining the knowledge of an object हेतुर्नामि उपलब्धि कारणम् is a proper definition.

Hetu is of two types viz. (1) Sad Hetu and (2) Asad Hetu.

1. Sad Hetu (Valid Reason)

Hetu, capable of attaining inferential knowledge is Sad Hetu or valid reason. The Sad Hetu has five characters

1. पक्षे सत्त्वम् (Existence on Pakṣa)
2. सपक्षे सत्त्वम् (Existence on Sapakṣa)
3. विपक्षे व्यावृतत्वम् (Non-existence on a contrary instance)
4. असत् प्रतिपक्षत्व (Non-existence of contradicting Hetus)
5. अबाधितत्व (Un obstructiveness with other Pramāṇas)

1. पक्षे सत्त्वम् Existence on the Pakṣa

Because of Hetu only attaining of inferential knowledge is possible.

e.g., After seeing Dhūma on Parvata, then only a person gets the inferential knowledge of Agni. Hence it is proved that existence of Hetu on Parvata i.e. Pakṣa is one of the qualities of Sad Hetu.

2. स पक्षे सत्त्वम् Existence of Hetu on Sapakṣa as well

Attainment of the knowledge of the existence of Hetu on similar instance or Sapakṣa also, leads to attain the knowledge of existence of Hetu on Pakṣa (Subject or place)

After attaining the knowledge of Dhūma in Mahanasa (kitchen), we get the knowledge that Hetu i.e. Dhūma is present in the Sapakṣa also. Hence Sapakṣa Satwa is also one of the qualities of Sad Hetu.

3. विपक्षे व्यावृत्त्व (विपक्षे असत्त्वम्) Absence in Vipakṣa or Contrary instance

As Dhooma and Agni never present in a lake, attaining the knowledge of Dhūma in a lake is impossible. Here the lake stands for Vipakṣa, which is never a base to either Dhūma or Agni. Hence 'Vipakṣa Asatwa' also stands as one of the qualities of Sad Hetu.

4. असत् प्रतिपक्षत्व Non existence of contradicting reason

In the inferential knowledge, if one Hetu proves the existence of the Sādhya on Pakṣa, at the same time another Hetu should not contradict it. If the Sādhya is contradicted with another Hetu it is called Sat Pratipakṣa (presence or existence of contradicting reason). In other words if one Hetu proves the existence and another Hetu at the same time proves the absence of Sādhya it is called Satpratipakṣa. (Existence of contradiction. Absence of pratipakṣa is the quality of Sad Hetu.)

5. अबाधितत्व Un-obstruction with other Pramāṇas

The inferential knowledge should not be contradicted by other Pramāṇas like Pratyakṣa etc.

अहेतुः, असद् हेतुः हेत्वाभासः Fallacy

- १. हेतुवदाभासन्ते हेत्वाभासः
- २. अहेतोः हेत्वाभासः -च०वि० ८
- ३. हेतुवदाभासन्ते न तु वास्तविक हेतवः
ते हेत्वाभासाः असिद्धि हेतवः इत्यर्थः

The reason which does not possess one or more of the above mentioned qualities of Sad Hetu, is an invalid reason. It is otherwise called Ahetu, or Asad Hetu (Fallacy). Because of false knowledge one considers an invalid reason as a valid reason in inference. Such invalid reason is called Hetvābhāsa or fallacy.

Though the Hetu is not real it looks like a real Hetu. It is a delusive Hetu. As it looks like a real Hetu it is called Hetwābhāsa. It is also called Asiddha Hetu and Duṣṭa Hetu.

A valid reason leads to establish fact, while invalid reason (Fallacy or Hetwābhāsa) prevents it.

For example-अयं गोः विषाणित्वात्

'This is a cow because it has horns'.

In the above statement there is no concomitance among Viṣāṇitwa and Gotwa. The quality (reason) Viṣāṇitwa finds in buffaloes and other animals also. Here the knowledge of Viṣāṇitwa obstructs the establishment of fact. Hence the Viṣāṇitwa in the above statement is Asad Hetu or Hetwābhāsa or Fallacy.

हेत्वाभास के भेद

Varieties of Fallacy

According Nyāya Darśana Hetwābhāsas are five fold viz.

1. Savyabhicāra (Discrepant)

2. Viruddha (Contradictory)
3. Sat Pratipakṣa (Opposable)
4. Asiddha (Futile)
5. Bādhita (False)

I. सव्यभिचार हेत्वाभास Discrepant reason

स व्यभिचारो नाम अनैकान्तिकः -त०सं०

If the same Hetu exists in more than one place, such type of Hetwābhāsa is Savyabhicāra. This type of Hetu is available both in Sādhyā and Sādhyā Abhāva places also. Hence it is called Anaikāntika.

Such type of Hetu sometimes available in Sādhyā Bhāva and some times in Sādhyā Abhāva.

It is of three fold.

- A. Sādhāraṇa Savyabhicāra (overwide)
- B. Asādhāraṇa Savyabhicāra (Uncommon or peculiar)
- C. Anupasamhari Savyabhicāra (Non-conclusive)

A. Sadharaṇa Savyabhicāra (Over wide)

तत्र साध्याभाववति नाम विपक्षे अपि वर्तमानः हेतुः साधारणः अनैकान्तिकः

If the Hetu is available in such a place also where Sādhyā is absent is Sādhāraṇa Savyabhichāra. As already mentioned Hetu should exist in Pakṣa and Sapakṣa only. But in this the Hetu exists in Vipakṣa also where the Sādhyā is absent. Hence it is called Sādhāraṇa Savyabhicāra Hetwābhāsa.

e.g., अयं गोः विषाणित्वात्

This is a cow because it has horns

In the above statement

अयं = This - is पक्ष

गोः = is a cow - is साध्य

विषाणित्वात् = because of its horns - is हेतु

The Hetu viṣṇitwa exists not only in cows, but also in the buffaloes etc. where Sādhya (cow) is absent. Hence it is called as Savyabhicāra Hetwābhāsa.

Examples in Ayurveda

अयं पित्त ज्वरः उष्णत्वात्

Because of Uṣṇatwa this is Pitta Jwara.

In the above statement

अयं	-	पक्षः
पित्त ज्वर	-	साध्यः
उष्णत्वात्	-	हेतु

In the above statement Pitta Jwara is the Sādhya and Uṣṇatwa is the Hetu. But in this the Hetu Uṣṇatwa is available not only in Pittajwara but in other types of Jwaras also. Hence it is called Savyabhičāra Hetwābhāsa.

B. Asadharāṇa Savyabhicāra (Uncommon or Peculiar)

सर्वं सपक्षविपक्ष व्यावृत्तः केवल पक्षमात्र वृत्तिः असाधारणः

If the Hetu is absent both in Sapakṣa and Vipakṣa, and available only in Pakṣa, is called Asādhāraṇa Savyabhicāra Hetwābhāsa.

e.g., शब्दो नित्यः शब्दत्वात्

Sound is eternal because of soundness (शब्दत्वं)

In the above statement the eternity of sound is to be proved. The Hetu Śabdatwa does not exist in the soul (Ātma) etc. having eternity or on a Ghaṭa etc., which are non eternal. So Śabdatwa the Hetu found neither in Sapakṣa nor in Vipakṣa. It exists in Śabda only.

C. Anupasamhari Savyabhicāri Hetwābhāsa (Non-Conclusive)

अन्यथ व्यतिरेक दृष्टान्त रहितोऽनुपसंहारी

e.g., सर्वं अनित्यं प्रमेयत्वात्

Hetu without positive example or negative example is Anupasamhari Savyabhicāri Hetwābhāsa.

e.g., Every thing is non-eternal because of knowability.
(प्रमेयत्वात्)

In the above statement

Sarvam - Pakṣa

Anityam - Sādhyā

Prameyatwa - Hetu

Because of the Hetu Prameyatwa the Sādhyā i.e. Anityatwa is proved on the Pakṣa Sarvam.

Here neither positive nor negative example is available because Sarvam is included in Pakṣa. Hence the quality Sādhetu 'सपक्षे सत्त्वम्' is not available in this. Hence it is called Anupasamhari Savyabhicāra Hetwābhāsa.

II. विरुद्ध हेत्वाभास (Contradictory reason)

साध्याभाव व्याप्तो हेतुर्विरुद्धः यत्र हेतुः तत्र साध्याभावः यत्र साध्यः तत्र हेत्वाभावः

The reason which is contradictory to the thing to be proved is Virudha Hetwābhāsa. According to Tarka Saṅgraha the Hetu which with negation of Sādhyā is Viruddha Hetwābhāsa. This Hetwābhāsa proves the negation, but not existence of Sādhyā, invariable concomitance (Vyāpti) should be there between Hetu and Sādhyā. No such invariable concomitance available in this Hetwābhāsa. Sādhyā does not exist where Hetu is available, and Hetu does not exist where Sādhyā is present. Both are contradictory. Hence it is called Viruddha Hetwābhāsa.

e.g., अयं अश्वः विषाणित्वात्

This is a Horse because of Horns.

In the above statement.

अयं - पक्ष

अश्व	-	साध्य
विषाणित्वात्	-	हेतु

But the Hetu Viṣāṇitwa never available in horses. Moreover the invariable concomitance (Vyāpti) between the Hetu and the Sādhyā is also not available.

Ayurvedic Example-

अयं वात ज्वरः नेत्रदाहत्वात्

This is Vata jwara because of Netra Dāha.

In the above statement.

अयं	-	पक्ष
वातज्वर	-	साध्य
नेत्र दाहत्वात्	-	हेतु

But in Vāta Jwara Netra Dāha (Burning sensation in eyes) never present. Hence it is called Viruddha Hetwābhāsa.

III. Sat Pratipakṣa Hetwābhāsa (Opposable reason)

यस्य साध्याभाव साधकं हेत्वन्तरं विद्यते स सत्प्रतिपक्षः

If another reason is available which proves the non-existence of Sādhyā, that type of Hetwābhāsa is called as Satpratipakṣa Hetwābhāsa or opposable reason.

In this, one Hetu proves the existence of Sādhyā at the same time another Hetu opposes it and it proves the non existence of Sādhyā.

e.g., शब्दोनित्यः श्रावणत्वात् शब्दत्ववत् शब्दोनित्यः कार्यत्वात् घटवत्

1. Sound is eternal because it is Audible like soundness.

2. Sound is non-eternal, because it is a product like Ghāṭa.

In the above statements the Sādhyā Śabda Nityatwa is proved with the Hetu, Śabdatwat.

At the same time Anityatwa of Śabda is also proved with another hetu, Kāryatwat.

Here Śabda Nityatwa is proved with one Hetu, and at the same time Anityatwa is also proved with another Hetu.

Hence it is called Sat Pratipakṣa Hetwābhāsa. e.g. ,

१. दुग्ध दन्तः नित्याः अस्थिभागत्वात्
२. दुग्ध दन्तः अनित्याः पतनशीलत्वात् -त०सं०

1. The pre molar teeth are eternal as they are the parts of Asthi.
2. As they fall naturally, the pre-molar teeth are non-eternal.

In the above two statements one Hetu i.e. Asthi Bhāgatvāt is proving the eternity of the pre-molar teeth and at the same time another Hetu, falling naturally or Patanaśeelatvāt is proving non-eternity of the pre molar teeth. Hence it is called Sat Pratipakṣa Hetwābhāsa.

IV. Asiddha Hetwābhāsa (Futile reason) (Non-Availability)

If the Pakṣa is non available for Hetu it is called Asiddha Hetwābhāsa. It is of three fold. viz.

- A. Āśraya Asiddha (Non-existent Pakṣa)
- B. Swarupasiddha (Non-existent Reason)
- C. Vyāpyatwasiddha (Non-existent concomitance)

A. Āśraya Asiddha Hetwābhāsa (Non existent reason)

यस्य हेतोः आश्रयः पक्षः अप्रसिद्धः स हेतुः आश्रय असिद्धः -त०सं०

In this context Āśraya means Pakṣa. The reason is futile (useless), when the Pakṣa itself non-existent. In a futile Hetu the Pakṣa is absent; so existence on Pakṣa is also futile. One of the qualities of Sādhetu is absent. Hence it is a fallacy. In this Pakṣa Dharmatā is obstructed. This results in the absence of Parāmarśa and ultimately prevention of establishment.

e.g., गगनार विंदः सुरभिः अरविन्दत्वात् सरोजारविन्दवत् अत्र गगनारविन्द माश्रयः स च नास्त्येव -त०सं०

Skylotus is fragrant, because it is a lotus like a lotus in a lake. In the above statement sky lotus is Pakṣa (subject) which is non-existent. Hence Aravindatwa is a futile reason.

B. Swarupāsiddha Hetwābhāsa

यस्य हेतोः आश्रये पक्षे न अवगम्यते सः स्वरूपासिद्धः -त०सं०

The Hetu which never exists on Pakṣa is Swarupa asiddha Hetwābhāsa. In Swarupāsiddha Hetu, existence on Pakṣa, the quality of Sad Hetu is absent so it is a fallacy. The non-existent Hetu prevents the knowledge of Pakṣa Dharmatā and finally the judgement.

e.g., शब्दो गुणः नित्यः चाक्षुषत्वात्

Sound is an attribute because it is visible like colour. Here the Hetu visibility never exist on the Pakṣa i.e. sound.

C. Vyāpyatwa Asiddha Hetwābhāsa

(Non Existence concomitance)

सोपाधिको हेतुः व्याप्त्य असिद्धः । साध्य व्यापकत्वे सति साधन व्यापकत्वं
उपाधिः -त०सं०

The Hetu which has non existent concomitance (Vyāpyatwa Asiddha), with limitation or condition (Upādhi). Upadhi or condition is that which pervades the thing to be proved, but does not pervade the reason. A Hetu which is qualified with Upādhi or condition is Sopādhika Hetwābhāsa. Upādhi may be pervading Sādhya but not Sādhna or Hetu. Because there is no concomitance in it. Upādhi (condition) can not pervade the reason. Non-pervasion of reason or Hetu having absolute negation co-existing with the reason.

e.g., पर्वतोऽयं धूमवान् वहित्वात्

This mountain is smoky because it is fiery.

In the above example Agni is Hetu. Parvata is Pakṣa and Dhūma is Sādhya.

Agni	-	Hetu
Parvata	-	Pakṣa
Dhūma	-	Sādhyā.

It can not be said that wherever there is Agni there always Dhūma exists.

Dhūma need not exist definitely, where the Agni exists.

In Aayah Tapta Gola (The red hot Iron ball) Dhūma is absent even though Agni exists. Hence here the Vyāpyatwa is not proved.

Dhūma is produced with the contact of wet fuel (Ārdra Indhana Samyoga). But wetness never exists in red hot iron ball. Hence Dhooma is also absent. Hence it is called Vyāpyatwa Asiddha Hetwābhāsa.

V. Bādhita Hetwābhāsa (False reason)

(Contradicted/obstructed reason)

यस्य साध्याभावः प्रमाणान्तरेण निश्चितः स बाधितः

If the Sādhyābhāva (non-existence of Sādhyā) is established by another Pramāṇa it is called Bādhita Hetu or contradicted or obstructed reason.

e.g., वहिरनुष्णो द्रव्यत्वात् जलवत्

Fire is not hot because it is a substance like water. In the above statement:-

वहिः	-	पक्ष,	अनुष्ण	-	साध्य
द्रव्यत्व	-	हेतु,	जलवत्	-	दृष्टान्त

The non-hotness of Agni is to be proved with the Hetu Dravyatwa. Here the example is "like water" (Jalavat). But hotness the absent of non-hotness is perceived by Sparśana Pratyakṣa (Tactile perception). Moreover it is already confirmed that Agni is hot. The remaining Dravyas are non-hot. Hence the above Hetu Dravyatwa is contradicted. Hence it is called Bādhita Hetwābhāsa.

**चरक के मतानुसार अहेतु-असद् हेतु और न्याय दर्शन का
हेत्वाभास के साथ समन्वय**

Caraka's Ahetu-Identical with Hetwābhāsa of Nyāya

Caraka described in Vimāna Sthāna the terms Ahetu, Hetwantara and Savyabhicāra. These are all similar and are identical to Hetwābhāsa of Nyāya Darśana.

1. Ahetu

Invalid reason is called Ahetu.

2. Hetwantara

हेत्वन्तरं नाम प्रकृत हेतौ वाच्ये विकृत हेतुर्णाम् -च०वि० ८

If an irrelevant reason is given in the place of a relevant reason that is called ~~प्रकृत~~ Hetwantara or Fallacy of reasoning.

3. Savyabhicāra

स व्यभिचारं नाम यद्युभिचरणं -च०वि० ८

Statement with some exception is known as Savyabhicāra. This type of statement leads to doubt.

e.g., भवेदिद् मौषधमस्मिन् व्याधौ यौगिकमधवा नेति ? -च०वि० ८

Whether a medicine is effective in a particular disease or not? As this statement creates doubt it is defective.

1. Ahetu-

अहेतुर्णाम् प्रकरण समः संशय समः वर्ण्यसमश्वेति -च०वि० ८

Ahetu is of three types viz. 1. Prakaraṇa sama 2. Saṁśaya sama and 3. Varṇya sama.

A. Prakaraṇa Sama Ahetu-Identical to Pakṣa : Stultified reasoning : In the present context Prakaraṇa means Pakṣa. If the Pakṣa itself becomes a Hetu it is Prakaraṇa Sama Ahetu.

अन्यः शरीरदात्मा नित्य इति । परो ब्रूयात् यस्मादन्यः शरीरदात्मा, तस्मान्नित्यः, शरीरं हि अनित्यमतो विद्यर्मिणा चात्मना भवितत्वं मित्येष चाहेतुः, न हि य येव पक्षः स एव हेतुरिति । -च०वि० ८

If some body says that The Ātma is Nitya because it is differ-

ent from the body; then the opponent argues that Hetwābhāsa exists in the above statement. Śarīranyatwa or different from of the body is already mentioned. It is clear that Śarīra is Anitya. But Ātma is Nitya. Both Śarīra and Ātma are having opposite qualities. Here the Pakṣa and Hetu are identical to each other.

This Hetwābhāsa is identical to that of Gautama Nyāya Sūtra. It appears to be the same as that of Satpratipakṣa (opposable).

B. Samśaya Sama Hetwābhāsa (Doubtful reason) :

य एव संशय हेतुः स एव संशयच्छेद हेतुः । अयं आयुर्वेद एक देशमाह किंच्चयं चिकित्सकः स्यात् न वा इति संशये परो ब्रूयात् यस्मादयमायुर्वेदैक देशमाह तस्मात् चिकित्सकोऽयमिति । -च०वि० ८

A doubtful reason itself used to remove the doubt is called Samśaya Sama Hetwābhāsa. In this a reason put forth to establish the thing to be proved also proves the negation of the thing to be proved.

e.g., Can a person who knows only a part of Ayurveda be considered as a physician? The opponent argues "As he knows only a part of Ayurveda though he is a physician. Here the point of doubt itself clears the doubt. This is the fallacy of doubtful reasoning.

C. Varanyasama Hetwābhāsa (Fallacy of Insignificant Casualty) :

वण्यं नाम साध्यम्

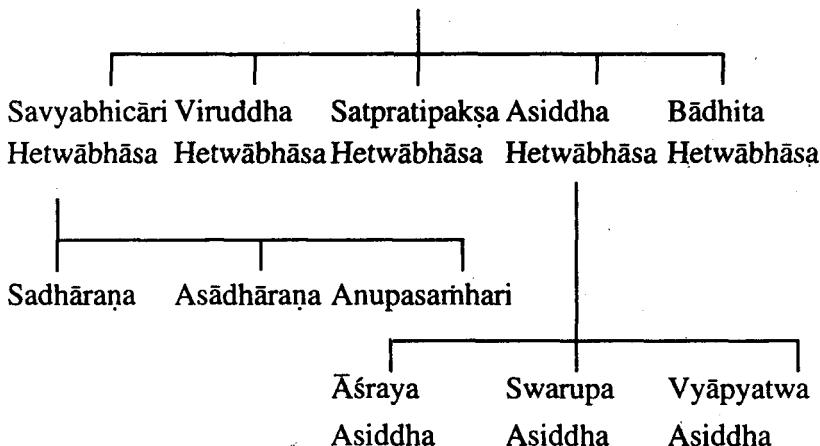
Varṇya means Sādhya

वण्यं समो नाम अहेतुः यो हेतुर्वण्याविशिष्टः । यथा कश्चिद् ब्रूयात् अस्पर्शत्वाद् बुद्धिरनित्या शब्दवदिति, अत्र वण्यः शब्दो बुद्धिरपि वण्यं तदुभय वण्याविशिष्टत्वाद्वृण्यं समोऽप्यहेतुः -च०वि० ८

The Varṇya Sama Ahetu is that where Sādhya is doubtful even in Sapakṣa just as it is so in the Pakṣa. For example यथा बुद्धिः अनित्या अस्पर्शत्वात् शब्दवत् knowledge is non-eternal because of un-

touchability like sound. Here Anitya is doubtful in Buddhi i.e. the Pakṣa. So also it is a doubtful instance i.e. in Sapakṣa as a matter of fact existence of the thing to be proved (Sādhya) is Sapakṣa (similar instance) ought to be definite. On account of this defect of Sapakṣa, Varṇyasama is a Hetwābhāsa.

Classification of Hetwābhāsa



Vyāpti Vimarśa-Invariable Concomitance

Vyāpti is very important in Anumāna Prāmāṇya. Without Vyāpti inferential knowledge is not possible. Vyāpti is the root of Anumāna. The term Vyāpti born out of the combination of two words Vi + Apti = Vyāpti which means Viśeṣaṇāptihi = which generally means available in specific manner. But in the present context Vyāpti means correlation or concomitance. We know the relation between two objects through Vyāpti. When two things are present on Pakṣa, the relation between two things in which one must necessarily exist wherever the other is present.

Basing on this alone in Tarka Saṅgraha it is described as

यत्र यत्र धूमः तत्र तत्र वह्निरिति साहचर्यं नियमो व्याप्तिः -त०सं०

The invariable concomitance of Dhooma and Agni is that

where there is Dhūma there must unexceptionally be Agni.

In the above statement Dhūma the Hetu is Vyāpya (Pervasive), Agni the Sādhya is Vyāpaka (pervading). Which is pervaded is Vyāpya. Which pervades is Vyāpaka. Dhūma is pervaded by Agni, because where there is Dhūma there is Agni. Hence Dhūma is pervasive. Agni pervades Dhūma, because where there is Agni there is not necessarily Dhūma, such as a Ayaḥtapta gola (hot iron ball). Hence Agni is pervading. Vyāpti means invariable association of Vyāpya and Vyāpaka. There is an invariable association between Dhūma and Agni, because Dhūma never exists in the absence of Agni.

Vyāpti has two qualities as follows (1) Non-existence of Sādhana in absence of Sādhya.

(2) Existence of Sādhana in existence of Sādhya alone. This Vyāpti is of two fold.

1. Anvaya Vyāpti (Positive concomitance)
2. Vyatireka Vyāpti (Negative concomitance)

e.g., यत्र यत्र धूमः तत्र तत्र वह्निः इति अन्वय व्याप्तिः

Wherever Dhūma exists there always Agni also exists is the example for Anvaya Vyāpti (Positive concomitance).

The nature of Anvaya Vyāpti is that wherever there is reason there exists the thing to be proved.

The Vyāpti which is shown in a negative manner is Vyatireka Vyāpti (Negative concomitance), for example यत्र वह्निः नास्ति तत्र धूमः नास्ति where Agni is absent there Dhūma is also absent. Where the thing to be proved i.e. Sādhya is absent, there the reason i.e. Hetu is also absent.

Drṣṭānta Swarupa - Nature or Definition of Example or Illustration

To bring the knowledge of an object to others, citing another object is called Drṣṭānta, or Udāharaṇa. Drṣṭānta is one of the

Pañcāvayava Vākyas of Parārthānumāna.

The description of an object which is suitable for description and gives identical knowledge to the intellectuals or scholars and illiterates as well is called Drṣṭānta. To simplify, Drṣṭānta means example.

Caraka defines Drṣṭānta as follows

दृष्टान्तो नाम यत्र मूर्खं विदुषां बुद्धिं साम्यं यो वर्ण्यति यथाग्नि रुष्णोः
द्रवमुदकं, स्थिरा पृथ्वी आदित्यः प्रकाशकः इति । यथा आदित्यः प्रकाशयति, तथा
सांख्य वचनं प्रकाशकमिति –च०वि० ८

e.g., Agni is Hot, Jala is Drava, Pṛthvī is Sthira, Sun gives light to objects and illuminates. The teachings of Sankhya, illuminates knowledge, as Surya illuminates the objects.

Here the identical or equal knowledge to the illiterates and scholars means, how an illiterate gets the knowledge of an object, a wise also should get the knowledge in the same way. This is called as Drṣṭānta.

While proving inferential knowledge popular factors may be given as examples. Mahanasa is mentioned as example in proving the inferential knowledge of existence of Agni on Paravata. Mahanasa is so popular that wise and illiterate equally get the same knowledge about it.

This example is of two types viz (1) Sadharmya Drṣṭānta and (2) Vaidharmya Drṣṭānta.

Mahanasa stands for Sadharmya Drṣṭānta and Jalāśaya stands for Vaidharmya Drṣṭānta.

Nyāya Darśana also expressed the same view in the following statement.

लौकिक परीक्षकाणां यस्मिन्नाथे बुद्धिं साम्यं स यो वर्ण्यति दृष्टान्तः

The ordinary people and the investigator who investigates the objects with the investigation get the knowledge in a similar manner is Drṣṭānta.

तर्कस्य स्वरूपं Confutation or Disputation

In Darśanas Tarka has been given an important place. Deep reasonable and hypothetical thinking or argument of wisemen regarding some topics for establishing facts is called Tarka. Tarka proves the existence of indirect objects. Nyāya Darśana among other Darśanas has given an important place to Tarka. Tarka does not depend on other Pramāṇas like Pratyakṣa etc. Tarka leads us to valid cognition indirectly. Vatsyāyana states that even though Tarka does not attain determinative knowledge it discloses the contrary and improbability of the present context. Acārya Udyotakara states that Tarka produces the knowledge that the Ātma might be Anādi.

Even though Tarka itself is not a mean in producing the Authentic knowledge of an object, it helps to prove the imagination and Hypothetical reasonabilities of an object.

प्रमानुग्राहकः तर्कः – सिद्धान्तसार संग्रह

Benediction to Pramā is called Tarka.

Some Acāryas opine that "knowledge of Vyāpti" is called Tarka. Sādhana does not exist in the absence of Sādhyā and Sādhyā exists when Sādhana exists is Tarka. It is otherwise known as Uha (conjunction by imagination or reasonable thinking).

Mimānsakas opine that Tarka is a process of Hypothetical consideration. According to Pūrva Mimānsā Darśana "Tarka is not a Pramāṇa. But it helps to Pramāṇa."

Hypothetical thoughts to clarify the doubt in perceiving the valid knowledge of an object is Tarka. It is otherwise known as 'EEHA and OOHA'. Tarka, Parikṣā, Vicārana are all synonyms. Though Nyāya Darśana mentioned Tarka as one of the sixteen Padārthas it has been considered as Pramāṇa.

Jayanta Bhātta in Nyāya Manjari while describing Tarka states that the arguments to substantiate one's own views and es-

tablish one's principles showing certain reasonable evidences and weaker counter argument of the opponent is called Tarka. As such even though the tarka itself is not a Pramāṇa it leads to attain the valid knowledge of an object.

e.g., If Agni is not present Dhūma also does not exist.

By showing Vyāpya (Hetu) proving the Vyāpaka (Sādhya) is called Tarka.

Hence Tarka Saṅgraha defined tarka as

व्याप्यारोपेण व्यापकारोपस्तर्कः:

Tarka is the deduction of a more exttentive thing by the Hypothetical assumption of a less exttentive one as in the example. If there was no Agni then there would be no Dhūma.

Kaṇāda Goutamiya defined Tarka as

अविज्ञात तत्वे उअर्थे कारणोपपत्तिः तत्वं ज्ञानार्थं मूहः तर्कः

The imaginary or hypothetical process (activity) in getting the knowledge of an unknown real objetc, by showing some causes is called Tarka.

तर्कस्य महत्वं च-Importance of Tarka

Tarka is very important because

1. It is an important subject matter in Nyāya Darśana.
2. It helps in Pramāṇas for attaining valid knowledge.
3. It causes for strengthening the arguments of both the participants (Plaintiff and defendant).
4. It removes Mithyā Jñāna or illusion.
5. It is the cause for clearing the doubt.
6. It is useful for imaginary, hypothetical or reasonable thinking in the cognition of valid apprehension.
7. It is the cause to differentiate between Pramāṇa and Apramāṇa.

Tarka Bheda-Types of Tarka

According to Nyāya Darśana Tarka are eleven types viz.

1. Vyāhata
2. Ātmāśraya
3. Itaretarāśraya
4. Cakrakāśraya
5. Anavastha
6. Pratibandha Kalpanā
7. Kalpanā Laghava
8. Kalpanā Gowrava
9. Utsarga
10. Apavāda and
11. Vaijātya.

आयुर्वेदे अनुमान प्रमाणस्योपयोगिता वर्णनं

Utility or Implication of Inference in Ayurveda

It is already stated that the factors in the body which are perceived through Anumāna Pramāṇa are more in number than that of Pratyakṣa Pramāṇa. Through all the Indriyas except Rasanendriya, a physician can perceive the knowledge through direct perception. But the following factors can be known by interrogation only.

1. The taste in the mouth of the patient can be ascertained by interrogation.
2. If lice etc. go away from the body it can be inferred that the taste of the body is changed.
3. When flies and other insects are attracted towards the body the sweet taste of the body can be inferred.

In addition to the above the following factors are also can be inferred.

1.	Jatharāgni	Through	The power of Digestion
2.	Strength	Through	The power of exercise
3.	The condition of Indriyas	Through	Ability in perceiving the knowledge of their respective objects like Rupa etc.
4.	Presence of Mind	Through	Perception of specific objects through Indriyas without any defect

5.	Knowledge of a Person	Through	His Profession and activities
6.	Rajoguṇa	Through	His attachments with women etc
7.	Moha	Through	Lack of knowledge and understanding
8.	Krodha	Through	Revenging attitude
9.	Grief (Śoka)	Through	Sorrowful expression
10.	Harṣa	Through	Accepting, viz. participating in Dancing and other cultural activities etc.
11.	Pṛiti (Pleasure)	Through	Facial expression of joy and satisfaction
12.	Bhayam (Fear)	Through	Distress or dejection
13.	Dhairyam	Through	Strength of the mind even in dangerous situation
14.	Veeryam (Vigour) Heroism	Through	Initiation in performing difficult activities
15.	Avasthana stable mind	Through	Avoidance of any mistake
16.	Shraddha (attention)	Through	Intention.
17.	Medhā intelligence	Through	Power of comprehension
18.	Sanjñā (Recognition)	Through	Recollection of the names, objects etc.

19.	Smṛti (Recollection)	Through	Reminiscence or Remembrance
20.	Hriyam (Bashfulness)	Through	Diffidence
21.	Śīla (Character, habits)	Through	Behaviour, repeated practice
22.	Dwesa (Dislike or Repugnance aversion)	Through	Prohibiting forbidding
23.	Upādhi (Deception fraud)	Through	Subsequent results
24.	Dhṛti (Strong will firmness)	Through	Non-fickleness
25.	Vasyata (Submissive-ness)	Through	Obedience to others

Apart from the above mentioned factors certain other factors are also described in the 8th chapter of Caraka Vimāna Sthāna, which can be perceived through Anumāna Pramāṇa.

Chapter-IV
आप्तोपदेश प्रमाण निरूपणं
Consideration of Verbal Testimony or
Scriptual testimony
आयुर्वेद में आप्तोपदेश का प्राधान्यता
Importance of Authoritative Instruction
in Ayurveda

Though all the other Darśanas gave first place to Pratyakṣa Prmāṇa, Ayurveda has given first place to Aptopadeśa, because in Ayurveda it plays an important role than other Pramāṇas.

Caraka stated about three types of means for examination of the patient and diseases as follows.

त्रिविधेन खल्वनेन ज्ञानसमुदायेन पूर्वं परीक्ष्य रोगं सर्वथा सर्वमधोत्तरकालमध्य-
वसानमदोषं भवति, न हि ज्ञानावयवेन कृत्स्ने इत्ये ज्ञानमुत्पद्यते । त्रिविधे त्वस्मिन्
ज्ञानसमुदाये पूर्वं आत्मोपदेशात् ज्ञानं ततः प्रत्यक्षानुमानाभ्यां परीक्षोपपद्यते । किं
द्युनुपदिष्टं पूर्वं यत्तत् प्रत्यक्षानुमानाभ्यां परीक्षमाणो विद्यात् । तस्मात् द्विविधा परीक्षा
ज्ञानवतां प्रत्यक्षं अनुमानं च । -च०वि० ४/५

First of all the disease should be examined and diagnosed with the help of the three types of knowledge to attain the determinative and undefective knowledge. One can never get complete knowledge with the help of only any one of the means. Among these collective means, first of all one should attain the scriptual knowledge by Āptopadeśa and later on examine the patients and disease with Pratyakṣa and Anumāna.

With the above statement of Caraka it should be understood that Āptopadeśa plays an important role in Ayurveda.

Knowledge is the only source for an examiner for Investigation. If a patient approaches a lay man instead of a Vaidya, even though the lay man examines the patient with Pratyakṣa and Anumāna, he can not get the knowledge of the disease. On the other hand if the patient approaches a Vaidya who is already having good knowledge about the diseases and treatment, he examines the patient, diagnose the disease and gives proper treatment. For all these, a person should be well acquainted with scriptural knowledge

When students enter the college, get the knowledge of Ayurveda through the teachings of the preceptors first, later on get the theoretical, practical and clinical knowledge of diseases also from the preceptors and the great books. Then only they will be able to examine the patients and diagnose the disease through various clinical examinations, clinical investigations, like blood, urine, stools etc., with the help of Pratyakṣa and Anumāna Pramāṇas independently. Āptopadeśa is the primary source for the entire knowledge.

A person gets the knowledge of Gems from Āptas, i.e. from elderly persons who know the complete knowledge about gems. Then only he can examine the Gems and comes to know about the merits, demerits and defects of Gems. If he is not well acquainted with the knowledge of gems he can not decide the Authenticity of the gems properly. In such a way a person who does not get the proper clinical knowledge of diseases from preceptors, he can not examine a patient, diagnose the disease and give the treatment properly. Hence Āptopadeśa is an important Pramāṇa in Ayurveda.

The following statements of Caraka in various contexts substantiate the above statement.

१. त्रिविदं खलु रोगविशेषविज्ञानं भवति: तद्यथा—आप्तोपदेशः, प्रत्यक्षम्, अनुमानं च इति । —च०वि० ४/३

२. द्विविध मेव खलु सर्वं सत् असत् च तस्य चतुर्विधं परीक्षा, आप्तोपदेशः, प्रत्यक्षं, अनुमानं युक्तिश्चेति । -च०सू० ११

1. Three means viz Āptopadeśa, Pratyakṣa, and Anumāna are present for acquiring the distinct knowledge of the diseases.

2. There are four types of investigations viz. (1) Āptopadeśa, (2) Pratyakṣa, (3) Anumāna and (4) Yukti for attaining the knowledge of existent and non existent factors of the universe,

By observing all these views of Caraka it is understood that the utility of Āptopadeśa is of two fold in Ayurveda (1) Āptopadeśa as a mean for acquiring the proper knowledge and (2) Source of knowledge.

आप्तोदेश के सहाय से रोगि रोग परीक्षा

Different aspects of the Examination through Āptopadeśa

रोगमेकैकमेवं प्रकोपणमेवं योनिमेवं उत्थान मेव मात्मान मेव मधिष्ठानमेवं वेदनमेवं संस्थान मेवं शब्दस्पर्श रूप रस गन्धमेवं मुण्डवमेवं वृद्धिस्थान क्षय समन्वितमेवं उदर्कमेवं नामान मेवं योगं विद्यात्, तस्मिन्नियं प्रतीकारार्थं प्रवृत्तिरथवा निवृत्ति रित्युपदेशाज्जायते । -च०वि० ४/६

1. Aggravating factors like Snigdha Dravyas etc.
2. Involvement of source of Doṣas.
3. Mode of manifestation of the disease.
4. Nature of the disease like seriousness and acuteness of the disease.
5. Location etc. of the organs of the body and the mind.
6. Pain.
7. Symptoms.
8. Association with specific sounds, touch, colours, tastes and smell.
9. Complications.
10. Association with aggravation, neutrality and decreasing.

11. Prognosis.
12. Names.
13. Accompanying factors.
14. Prescribing wholesome and unwholesome for various diseases.

The knowledge of the above factors can be attained through Āptopadeśa or Authoritative testimony.

आप्तोपदेशस्य लक्षणं, स्वरूपं च

Definition and Feature of Authoritative Instruction

१. आप्तोप देशो नाम आप वचनं। आप्ता हि अवितर्क स्मृतिविभागविदो निष्प्रीत्युपताप दुर्णिनश्च । तेषामेवं गुणयोगादयदृच्चनं तत्प्रमाणं । अप्रमाणं पुनः मत्त उम्मत्त मूर्खं वक्तु दृष्ट दृष्ट वचन मिति । -च०वि० ४/३

२. रजस्तमोभ्यां निर्मुक्ताः तपो ज्ञान बलेन ये

येषां त्रिकाल ममलं ज्ञानं अव्याहतं सदा ।

आप्ताः शिष्टाः विबुद्धाः ते तेषां वाक्यमसंशयम्

सत्यं वक्ष्यन्ति ते कस्मादसत्यं नीरज स्तमाः ॥ -च०सू० ११

The authoritative instructions of trust worthy persons (Āpta) are known as Āptopadeśa. The trustworthy persons are free from Rajoguṇa and Tamoguṇa and they are worthy of reason, argument discussion and determinative knowledge. They are well acquainted with remembrance and knowledge about what ought to do and ought not to do. They are impartial, free from attachment and grief. The persons having the above qualities are Aptas and their instructions are authentic.

In another context Caraka explained the qualities of Āpta as follows.

The person :

1. Who is well acquainted with Tapobala and Tapojñāna and free from Raja and Tama.

2. Who has always in possesion of non-defective and unobstructive knowledge of past, present and future
3. Whose statements are doubtless.
4. Who always speaks the truth as he is free from Rajo Doṣa and Tamodoṣa.

The Āptas are known as Siṣṭa and Vibuddha also.

Āpti

Comprehension or Visualisation of all the matters is called Āpti and the person who indulges in activities with Āpti is called Āpta. As the Āpta are free from Raja and Tama they eliminate the defects arising from the predominance of Raja and Tama.

Siṣṭa

Due to his Tapobala and Tapojñāna, who directs the entire world that what to do and what not do is called Siṣṭa.

Vibuddha

The person who performs his activities after attaining the knowledge of the objects with intellect is called Vibuddha.

The words of such eminent sages are always true beyond all doubts; and they can be followed without any hesitation.

The judgements of the judges and opinions of the Super-specialists and scientists can be considered as Āptopadeśa.

आप्त्सु यदार्थं वक्ता—Āpta people always speak truth

आप्तः तत्वार्थं वेदिनः—Āpta who knows the knowledge of the realms is called as Āpta.

यदार्थदश्शि निर्दोषश्चाप्तो भवति—The person who always sees the truth and free from defects viz. Raja and Tama is Āpta.

The Vedas, Upaniṣads, Purāṇas, Dharmasāstra Smṛti Granthas and Saṁhitās come under Āptopadeśa. As the above mentioned are authentic Āptopadeśa is considered as Pramāṇa.

आगम प्रमाणं Sacred Scripture

Suśruta used the term Āgama instead of Āptopadeśa. Though he mentioned the term Āgama he did not describe its definition.

As these advices and instructions are like Āptopadeśa and profounders of some Darśanas accepted Āgama as a Pramāṇa.

Ācārya Ḑalhaṇa the commentator of Suśruta confirmed the Āgma Pramāṇa and considered it as Śabda Pramāṇa or Āptopadeśa.

He states that the subject matter of veda is Āgama. Instructions laid down in Vedas and Śāstras written by Ancient seers and other learned people come under Āgama Pramāṇa.

सिद्धं सिद्धैः प्रमाणैस्तु हितं चात्र परत्र च
आगमः शास्त्रानांव्याप्तस्तत्वार्थं वेदिनः ॥ -डल्हण

Cakrapāṇi in his Bhānumati commentary of Suśruta Sūtra Sthāna states as आगमयति बोधयति सूक्ष्म विप्रकृष्ट अर्थान्तिः आगमः.

Which enlightens or reveals the analytical knowledge of minute and distant matters is called Āgama. It is cleared that Āptopadeśa is always free from defects. As Vedas are Apouruṣeya, they are free from defects. Gaṅgādhara, commentator of Caraka Saṁhitā hence opines that, the hymns of Vedas alone are the Āptavacana. The teachings and instructions of Āpta Puruṣas, which are in the form of various Tantras, Śāstras or science are also come under Āgama Pramāṇa. As the Āpta Puruṣas wish the welfare of the entire universe the various Śāstras written by them are authentic and called Āgamas.

The subject matter and various topics described in various Āgamas or Śāstras are true and are respectable like Āpta. Hence some Darśanas accept Āgama as a Pramāṇa.

As there is no difference between Āgama Pramāṇa and Āptopadeśa, it is included in Āptopadeśa.

शास्त्रस्य लक्षणं

Feature of Sacred Book

Learning of various topics are worthwhile knowledge. Such topics were described in an order in various books. By reading those books a person can possess complete and valid knowledge about the worthy topics. Hence such Books are trustworthy to read and such books are called Śāstra or sacred books and they are trustworthy to the disciples for learning. The students develop their Śāstra Jñāna and get talented by reading such sacred books.

In olden days a number of sacred books were written by many scholars on various topics. Those Śāstras are eighteen in number viz. (1) Śikṣā (2) Kalpa (3) Vyākaraṇa (4) Nirukta (5) Jyotiṣa (6) Chandas (7) Ṛgveda (8) Yajurveda (9) Sāmaveda (10) Atharvaveda (11) Mīmāṃsā (12) Nyāya (13) Dharmaśāstra (14) Purāṇa (15) Āyurveda (16) Dhanurveda (17) Gandharva veda and (18) Artha Śāstra.

Profound thinkers of some Darśanas state that valid apprehension is possible through sacred books alike Pramāṇas. Hence Śāstras are also Pramāṇas.

In addition to that they are also come under Āptopadeśa. Hence they are included in Āptopadeśa.

Ayurveda is also one of the eighteen Sastras mentioned above. Hence the treatises of Caraka, Suśruta, Vāgbhaṭa and others are also Sastras.

Caraka enumerates some specific features for a sacred book, which is trustworthy for learning by a disciple.

Such Śāstra illuminates the knowledge and increases intelligence of the person, as the clear sun removes the darkness and illuminates the object. It removes the ignorance hence such types of Satra is worthy for collection and learning.

1.	Sumahat Yaśaswi Dhīra Puruṣa Sevitam	Worshipped by best, glorious scholastic and learned people.
2.	Artha Bahulam	Full of abundant meanings.
3.	Āptajana Pujitam	Respected by reputed experts.
4.	Trividha Śiṣya Buddhi Hitam	Beneficial to the three types of disciples, viz. highly, moderately and less intelligent students.
5.	Apagata Punarukta Doṣam	Free from defects of repetition.
6.	Arśam	Derived from Rishis or Seers.
7.	Supraṇīta, Sūtra, Bhāṣya Saṅgraha Kramam.	Well written ślokas, commentary and summary in an orderly manner.
8.	Swadharam	Well versed ideas for conveying.
9.	Anavapatita śabdam	Free from vulgar expressions.
10.	Akashta Śabdam	Free from difficult expressions.
11.	Pushkalabhi dhanam	Clear and unambiguous expressions.
12.	Arthatatwa Vinichaya Pradhānam	Convey ideas and meanings in a determinative way.
13.	Kramagatardham	Provides knowledge in an orderly manner.

14.	Sangatardham	Relevant to the subject.
15.	Asaṅkula Prakaraṇam	Without confusion in relating contexts.
16.	Āsu Prabodhakam	Quickly attainable.
17.	Lakṣaṇavat	Rich in definition and captions
18.	Udāharanāvat	Rich in examples, illustrations similes etc.

ऐतिह्य प्रमाणं Words of the Divine Origin

In Pourāṇikas view Itihāsa is an independent Pramāṇa. They did not include it in any other Pramāṇa. But other philosophers did not accept Itihāsa as an independent Pramāṇa, instead they include it in Āptopadeśa.

Both Aitihya and Āptopadeśa are identical terms of meaning.

According to Pourāṇikas two varieties of statements generally found in Aitihya.

1. The teachings based on the valid knowledge apprehended by great saints and sages in ancient times, for the welfare of the entire society in the form of treatises preserved. Now a days, the ideas, aims and scholastic approach towards various topics and teachings of the ancient great saints and sages which are preserved are available in the form of treatises. As they are in written form these can be accepted as Authentic.

Basing on this alone some opine that Aitihya is none other than Āptavacana or Āptopadeśa.

The statements, and authoritative instructions which are spread for the welfare of the entire society by great personalities who are free from Kāma, Krodha, Lobha etc. are authentic. If we

keep the above view in mind, we find no difference between Āptopadeśa and Aitihya.

2. The history of hereditary families and dynasties which ruled the country for several centuries also can be included in Aitihya Pramāṇa. As such it can be understood that Aitihya is a succession or an uninterrupted series.

Most of the present day customs, and beliefs are existed till to day basing on the successive blind beliefs. Keeping this in view Pourāṇikas accepted Aitihya as an independent Pramāṇa.

But these successions, blind beliefs, illusionary customs are based on unauthentic statements. Hence it can not be considered as an independent Pramāṇa. As the authenticity of such statements is doubtful they are not considered as Pramāṇas. Hence it is better to consider Aitihya as Āptavacana. Caraka also did not consider it as an independent Pramāṇa instead he includes it in Āptopadeśa by stating

ऐतिह्यं नाम आप्तोप देशो वेदादिः -च०वि० ८

But the profounders of Nyāya Darśana did not accept Aitihya as a Pramāṇa as they opine that the statements made about Aitihya are illusionary thus Aitihya is a kind of term but not a Pramāṇa. In Amarkośa the term Itihāsa was defined as 'इतिहासः पुरावृत्तः' which means old, past and legendary events are called Itihāsa or History. The history texts try to bring together the past events with the present events.

The developments in various fields from ancient times to present are revealed through Itihāsa or history. Different cultures, behaviours, fashions, arts, education system, customs, economical developments etc. of the society and various races are revealed through Itihāsa.

The statements like इति हस्माह भगवान् आत्रेयादयो महर्षयः (In this

way the great seers like Lord Atreya etc. stated) of the sacred Samhitas like Caraka, Suśruta and Vāgbhāṭa also substantiate the above views regarding Historical events.

Based on the following factors Itihāsa was considered as an important topic.

1. The authenticity of evolution process can be proved through Itihāsa.
2. The administration, dynasties of the rulers of olden days etc. are known through Itihāsa.
3. Financial Growth, development of the society, social activities are known through Itihāsa.
4. Dietary habits of ancient times also known through Itihāsa.
5. Law and order systems, Punishments to criminals, Politics etc. of ancient times. and
6. Customs, Habits, Cultures of those ancient days are also known through Itihāsa.

निघण्टु Nighaṇṭu : Lexicon

The word 'Nighaṇṭu' is popular since vedic period. In the vedic period and later on the term 'Nighaṇṭu' is used in the sense that which explains (reveal) the meanings of the vedic Hymns (quotations) and their synonyms. But in the present days Nighaṇṭu means the text which contains the Rasa, Guṇa, Virya, Vipāka, Pra-bhāva of the Auśadha Dravyas (Medicinal Herbs).

निगृङ्गं अर्थं गमयन्ति (ज्ञापयन्ति, बोधयन्ति) इति निगमा:

As per the above definiton, that which explain in detail the concealed meanings of the Vedic quotations are called as Nighaṇṭu. In this context the word 'Nigama' means quotations from Veda.

In the present days the dictionaries and Kośas are in usage. Similarly in the ancient period collection of the Vedic hymns,

their synonyms, comments and their meanings were explained in detail in Nighaṇṭus or Lexicons.

The words in Vedic hymns and their meanings are very difficult to understand. For easy understanding of those words and meanings 'Yāska Maharṣi' has written a book named 'Nirukta'. In that book he commented about Nighaṇṭu as follows

समानायः समानातः । स व्याख्यातव्यः । तमिमं समाप्नायं निघण्टवः इत्याच-
क्षते । —यास्काचार्य

That which reveals the knowledge of the concealed meanings of the Vedic Hymnes is called Nighaṇṭu or Nigaṇṭu. This is other wise known as 'Nigamana' means which gives determinative knowledge.

With the above definition it can be understood that the compilation and collection of the Vedic teachings is called Nighaṇṭu. A person can attain determinative knowledge of the concealed meanings of the Vedic words through Nighaṇṭu.

As time passes the meaning of the word 'Nighaṇṭu' is changed gradually. The books which explains the Rasa, Guṇa, Vīrya, Vipāka, Prabhāva of Auṣadha Dravyas (medicinal Herbs) mentioned in Atharva Veda is Nighaṇṭu.

Later on some books were written in which synonyms and attributes etc of the mendicinal Herbs etc. were explained in detail and named them are considered as 'Nighaṇṭu'.

e.g., Rāja Nighaṇṭu, Dhanvantari Nighaṇṭu, Kaiyadeva Nighaṇṭu, Śodhala Nighantu, Madanapāla Nighaṇṭu, Bhāva Prakāśa Nighaṇṭu etc.

Now a days Ayurveda Nighaṇṭu means that which explains Rasa, Guṇa, Vīrya, Vipāka, Prabhāva of the Auṣadha Dravyas (Medicinal Herbs, Plants).

In Ayurveda various synonyms were used for a particular word in different contexts. Hence the knowledge of the synonyms

of each and every drug is essential. e.g., Rāja Vṛkṣa, Āragawadha, Samyaka, Chaturangula, Arevata, Vyadhigata, Kritamāla, Suvarnaka are the synonyms of Āragwadha (Casuio Fistula). These terms were used in various contexts by Caraka for Āragwadha.

शब्द प्रमाणं

Verbal Testimony, Scriptures

Some philosophers opine Śabda as a Pramāṇa in place of Āptopadeśa and Itihāsa. They consider Śabda as an independent Pramāṇa. But all the Śabdās can not give valid knowledge. Nyāya Darśana defined आप्तोप देशः शब्दः, which means the statements or teachings made by Āptas is Śabda. Hence there is no difference between Āptopadeśa and Śabda.

तर्क संग्रहानुसारेण शब्दस्य लक्षणं

Definition of Word according Tarka Saṅgraha

आप्तवाक्यं शब्दं—आप्तस्तु यदार्थं वक्ता । वाक्यं पदं समूहः । यथा गामानयेति । शक्तं पदं । अस्मात् पदात् अयमर्थो बौद्धव्यः इति ईश्वर संकेतः शक्तिः ।
—त० सं०

According to Tarka Saṅgraha a sentence spoken by a trustworthy person or Āpta is called Śabda. Āpta always speaks truth. His knowledge is real and he speaks what he really knows. Sentence is a group of words and word is a thing having power of conveying a meaning. That potency is a convention made by God that a specific concept be understood from a specific word.

This is the opinion of the ancient people regarding Śabda. But modern scholars opine that power is desire whether it is expressed by God or man; so a convention made by man is also power.

The authoritative persons or Āptas, get the real knowledge of the objects themselves and promulgated in the society for the welfare of the society in the form of teachings, or advices or instructions. Those sentences are the internal parts of Śabda Pramāṇa.

चरकोक्त शब्दस्य लक्षणं भेदाश्च वर्णनम्

Definition and Types of Word according Caraka

Śabda generally of three kinds viz.

1. Loukika Śabda
2. Vaidika Śabda and
3. Sādhāraṇa Śabda.

1. Loukika Śabda

The words pronounced by worldly persons are Loukika Śabda. The persons who always speaks truth is Loukika Puruṣa. Hence the words pronounced by such authoritative persons are called Loukika Śabda.

2. Vaidika Śabda

The Hymnes and sentences of Vedas only called as Vaidika Śabda.

3. Sādhāraṇa Śabda

The words pronounced by common man in his daily usage are called Sādhāraṇa Śabdā.

As the sentences and teachings pronounced by authoritative persons and hymnes of Vedas reveal the reality of the objects the former two types of words only are considered as Śabda Pramāṇa by Nyāya Darśana.

Nyāya Darśana is one of the main Darśanas in accepting Śabda as Pramāṇa. Though all the other Darśanas like Sāṅkhya, Vedānta, Yoga and Vaiśeṣika etc. substantiate the view of Nyāya Darśana there are some differences of opinion. As the Vedas are Iśvara Kṛta, Anādi, Apauruṣeya and self illuminaries, the above Darśanas considered Hymnes of Vedas as a Pramāṇa.

Caraka defines Śabda as the combination of syllables or varnas. They are four fold (1) Dr̥ṣṭārtha (2) Adr̥ṣṭārtha (3) Satya and (4) Anṛta.

शब्दो नाम वर्ण समाप्तायः स चतुर्विधः दृष्टार्थश्च, अदृष्टार्थश्च, सत्यस्व अनृत-
श्वेति । -च०वि० ८

A. Drṣṭārtha :

दृष्टार्थोनाम त्रिभिः हेतुभिः दोषाः प्रकुप्यन्ति षड्भूष्पक्लमैः प्रशास्यन्ति । सति
ओत्रादि सद्ग्रावे शब्दादिग्रहणमिति -च०वि० ८/३८

If the meaning of the sentences is experienced by direct observation or Pratyakṣa Pramāṇa it is called Drṣṭārtha.

e.g., Doṣas get aggravated because of three causes like Asātmya Indriyartha Saṁyoga etc., and the Doṣas reaches to normalcy by six types of treatments viz Laṅghana and Brīhaṇa etc. Śabda and other objects will be perceived in the existence of Srotrendriya and other Indiryas.

B. Adṛṣṭārtha :

अदृष्टार्थाः पुनः अस्ति प्रेत्यभावः । अस्ति मोक्ष इति -च०वि० ८/३८

If the meaning of the sentences or words is based on inference, but not through direct observation is Adṛṣṭārtha.

e.g., Rebirth is there after death, Mokṣa is there.

C. Satya :

सत्योनाम-यदार्थभूतः, सन्त्यायुर्वेदोप देशाः सन्ति सिद्ध्युपायाः साध्यानां
व्याधीनां, सन्त्यारंभ फलानीति -च०वि० ८/३८

The facts and factual statements are called Satya. Teachings of Ayurveda are there, treatment is there for curable diseases, and treatments give result.

D. Anṛta :

सत्य विपर्ययानृतश्च -च०वि० ८/३८

Contrary to facts or false statements.

e.g., No Ayurvedic teachings, no treatment for curable diseases, no result for treatment.

Cakrapāṇi in his commentary described Śabda is of two fold viz. (a) Parama Āpta Brahmādi Praṇīta and (b) Loukika Āpta Praṇīta.

(a) **Parama Āpta Brahmādi Praṇīta**-Brahmā and other Sacred people are greatest authoritative persons. The words pronounced by such highly intelligent persons are Parama Āpta Brahmādi Praṇīta. Vedic Hymns and other Śabdas are come under this category.

(b) **Loukika Āpta Praṇīta**-The persons having qualities of Āpta such as free from Raja etc. like Caraka are called as Loukika Āpta. The words pronounced by enlightened persons are Loukika Āpta Praṇīta Śabda.

शब्दार्थ बोधक वृत्तिनां वर्णनम्

Power of the word signifying the particular meaning

The technical terminology which conveys the meanings of the words pronounced by the common people are called as Sabdārtha Bodhaka Vṛtti. Each word has so many meanings and some words have specific meanings. While speaking in some contexts, the words used by us convey the proper meaning, sometimes they can not convey the proper meaning. It depends on the context of the word used. To get the proper knowledge Śabdārtha Bodhaka Vṛtti is very useful. Vṛtti means a relation by which a word signifies a particular thing or meaning. Śabdārtha Bodhaka Vṛtti is four fold.

- | | |
|-------------------|-----------------------|
| 1. Abhidhā Vṛtti | 2. Lakṣaṇa Vṛtti |
| 3. Vyañjanā Vṛtti | 4. Tātparyakhyā Vṛtti |

1. Abhidhā Vṛtti (Direct Relation)

अभिधीयते यथा सा अभिधा

The Vṛtti which conveys a direct meaning of a word or a sentence in an easy way is called as Abhidhāvṛtti. Because of this Vṛtti, meaning of the word or sentence can be understood directly and very useful.

e.g., (1) Rama is going to School. (2) Kṛṣṇa is studying in school.

In the above sentences the meaning is very easily understood with the help of Abhidhā only.

Abhidhā is of three fold.

(i) Rūḍha (ii) Yougika and (iii) Yogarūḍha

i) Rudha (Power of A group of component parts)

समुदाय शक्तिः रुडः, यत्र रुद्या पदस्य अर्थः बुध्यते तत् पदं रुदं इत्युच्यते
यथाघट इति पदं –काशीकर प०वि०

The power of the whole word is called Rūḍha. The meaning of the word which is known by Rūḍhi is called Rūḍha. e.g., Ghaṭa, Paṭa.

Specific word conveys a particular meaning. Division of this word can not give any meaning.

ii) Yougika (Power of a component part)

अवयव शक्तिः योगः । योगेन यस्य पदस्य अर्थः बुध्यते तत् योगिकं पदं । यथा
पाचकः इति पदं । –काशीकर प०वि०

The power of a component part of word is called Yoga. Yoga is that where the meaning is known from the root (verb) etc. e.g. Pācaka.

The meaning of the word Pācaka (a cook) is known by the etymology. The person who cooks is a cook or Pācaka.

iii) Yoga Rūḍha (Power of Yoga and Rūḍha)

यस्य अर्थः योगेन रुद्याऽपि च बुध्यते तत् पदं योगरुदम् यथा पंकजम् । पंकात्
जायते इति व्युत्पत्या तस्य योगिकम् । तथाच समुदाय शक्त्या परे एव पंकज प्रयोगः
न कुमुदे । अतः इदं योग रुदपदमित्युच्यते –काशीकर प०वि०

If the whole meaning of the word is known both by Yoga and Rūḍha is Yoga Rudha. e.g. पंकज (Paṅkaja). It is a Yougika word because its etymology is 'One that grows in mud is Paṅkaja. By Rūḍhi the word denotes a Paṅkaja blooming by day, but not Kumuda which blooms in night. So it is a Yoga Rūḍha word.

2. Lakṣaṇa Vṛtti (Implication)

शक्य संबंधो लक्षणा-तः सं०

Lakṣaṇa or implication denotes the relation between a word and the meaning of that word. Lakṣaṇa is related to the direct meaning of that word.

Ex. गंगायां घोषः—There is a hamlet on the Ganges. In the above statement a person can get the knowledge of the implied meaning "on the bank of river Gaṅgā, as the relation between the flow of the water and the bank is signified by the word Gaṅgā. The hamlet never exists in the stream, but it exists on the bank of the river Gaṅgā. Because of the connection of the bank with river Gaṅgā, one knows that the hamlet is on the bank of the Gaṅgā. Thus the connection between bank and Gaṅgā is called Lakṣaṇa Vṛtti.

Lakṣaṇa Vṛtti is of three types

1. Jahallakṣaṇa
2. Ajahallakṣaṇa
3. Jagadajahallakṣaṇa

i) Jahallakṣaṇa

वाच्यर्थस्यान्वयाभावः तत्र जहल्लक्षणा —तः सं०

If the primary meaning is completely changed and a new one is substituted it is Jahallakṣaṇa.

e.g. मञ्चः क्रोशन्ति—The Cots are crying.

In the above statement, the cots never cry. It is quite absurd. This can be avoided with adding an implied meaning which the statement yields through its association with the first meaning. By implication, the above statement means "The children on the cots are crying.

In the above statement the primary meaning is discarded and substituted it by implied meanings.

ii) Ajahallakṣaṇa

यत्र वाच्यार्थस्याव्यन्वयः तत्र अजहृदीति -त०सं०

If another meaning is obtained, without leaving out the primary meaning is called Ajaha lakṣaṇa)

e.g.- काकेभ्यो दधि रक्षतां—Save the curd from crows.

In the above statement the purpose of the speaker is to save the curds from not only crows, but from other birds and animals also. Here the word crow implies the word crow as well as other birds, animals etc., which attack the curd.

iii) Jagadajahallakṣaṇa

यत्र वाच्यैक देश त्यागेन एकदेशान्वयः तत्र जगदजहृदीति —त०सं०

If only a part of the statement is discarded it is called as Jagadajahallakṣaṇa.

e.g., तत्वमसि Thou art That- You are God.

In the above statement 'That' means Paramātma Twam means Jīvātmā.

Here the attributes, Anādi, Ananta, Eka of Paramātma i.e. Tat are contradicted with the attributes of Jīvātmā which is covered with Māyā.

Some opine that Gaṇi is also one kind of Lakṣaṇa.. Because of its relation with the qualities in the thing which is apprehended through application.

गौण्यपि लक्षणैव लक्ष्यमाण गुण संबंध स्वरूपा -त०सं०

e.g., सिंहो माणवकः—The Boy is a Lion.

In this statement the term 'Lion' implies a person qualified with the qualities of a lion. The implication here relates to the qualities of the thing to be implied.

3. Vyanjana Vṛtti (Suggestive mode of expression)

The power of the word, by virtue of which it conveys a specified way, or a meaning different from and in addition to its ordi-

nary etymological sense is called Vyañjanavṛtti.

Through which suggestive meaning is obtained is known as Vyañjana.

If the pronounced word gives figurative meaning it is called as Vyañjana.

e.g., Mother says to son "Come here I will give bread to you". In a figurative meaning it expresses an anger expression from his mother, he understands that his mother will not give bread, contrary to this, he thinks that his mother beats him.

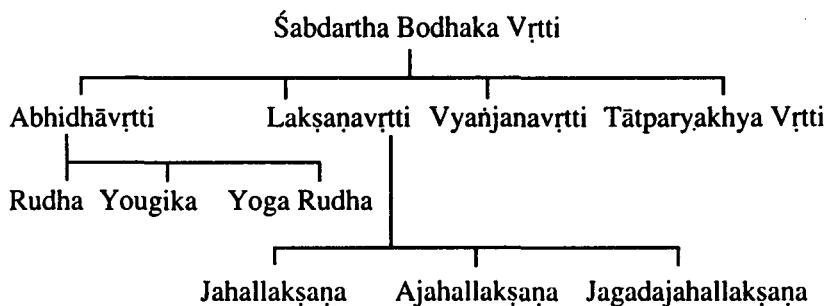
Vyañjana is of two fold (1) Arthi Vyanjana and (2) Śabdi Vyañjana

4. Tātparyakhya Vṛtti (Intention)

Some words have more than one meaning. When such type of words are pronounced, the intended meaning can not be understood either through Abhidhā, Lakṣaṇa, or Vyañjana Vṛtti. Then the meaning (Sense) of such word is known by the knowledge of Tātparya or Purport.

e.g., The word 'Sandhāna' is used in many contexts in Ayurveda. While in manufacturing of Āsavas and Ariṣṭas 'Sandhāna' means a process of preparation while in the context of Śalya Tantra Sandhāna means uniting of fractured bones.

e.g., The word 'Saindhava' has also two meanings Salt and Horse. There is no relation between the two meanings. In the case of a word having more than one meaning one may get doubt about the meaning to be understood. The meaning of a word is known by the knowledge of Tātparya. If the word Saindhava is used सैधवमानय'. Bring Saindhava in the context of preparing food, its intention is Salt and if it is used in the battle field the meaning of Saindhava is Horse.



वाक्यार्थ ज्ञान हेतुः

Cause of the knowledge of meaning of sentence

वाक्यं पद समूहः गामानयेति -त०सं०

According to the above statement of Tarka Saṅgraha sentence is a group of words. For example-Bring a Cow.

Ākāṅkṣā, Yogyatā and Sannidhi are the causes of the knowledge of the meaning of a sentence.

A. आकांक्षा Expectancy desire contention

पदस्य पदान्तर व्यतिरेक प्रयुक्तान्वयाननुभावुकत्वं आकांक्षा -त०सं०

Inability of a word to convey the complete meaning of the sentence in the absence of some other word. In a sentence one word is related to another word. If one word is not Pronounced the relation of the other word is not known. So mutual expectation of words is आकांक्षा

e.g., The two words Cow, Horse, do not make a sentence nor do they together yield any meaning. To the contrary to this if it is pronounced as cow is not Horse, then the mutual relation between cow and horse is realized and by the negative term, it can be easily known that cow is different from horse. Knowledge of the meaning of a sentence is not possible in absence of आकांक्षा (Expectancy).

B. योग्यता Compatibility

If the meaning of a sentence is not contradicted by a word it is called Yogyatā or compatibility.

अर्थात्वाद्या योग्यता

e.g., वहिना सिञ्चति

Spray or Sprinkle with fire.

In the above sentence the meaning is contradicted or opposed as Sprinkling or spraying can not be done with fire. So no compatibility is there in this sentence, because of contradiction of meaning जलेन सिञ्चति or sprinkle with water is the correct sentence. Hence it should be 'Jalena Siñcati' instead of Vahninā Siñcati.

C. सन्निधि Proximity Juxta position

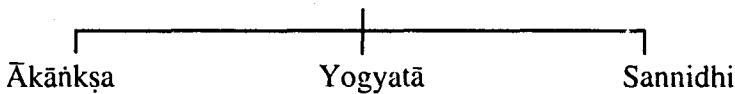
पदानामविलंबेन उच्चारणं सन्निधिः —त०सं०

प्रहे प्रहे असहोच्छारितानि 'गामानय' इत्यादि पदानि न प्रमाणं सन्निध्याभावात्
—काशीकर प०वी०

Pronouncing or usage of words without any delay; with quick succession is called Sannidhi or Proximity. There should not be any long interval or gap between two words. Because of gap the meaning of the sentence is not graspable.

For example if one says Gam and after a long interval pronounces Ānaya, (Bring the cow) the impression made by such word does not remain fresh till the combination of the words in the sentence is effected. Thus delayed pronunciation neither gives valid apprehension nor forms a sentence. Hence pronouncing of words of a sentence in quick succession is necessary. This is called proximity or Juxtaposition.

Vākyartha Jñāna Hetu



Śaktigraha-Power of apprehending the meaning Śakti Grāhaka- Power of determining the meaning

The power of a word or a sentence exists in its meaning only. The meaning of the word can be ascertained from grammar and such things. The ascertainment of the power of a sentence or word is called Śaktigraha (Power of apprehending the meaning). The technical term that determines the meaning of a word or a sentence is called Śakti grāhaska. (Power of determining the meaning). They are eight in number.

शक्तिग्रहं व्याकरणं कोषाप्त वाक्यात् व्यवहारतश्च
वाक्यस्य शेषान् विवृतेवदन्ति सन्निध्यतः सिद्धपदस्य वृद्धाः

- | | | |
|---------------|--------------------------|---------------|
| 1. Vyākaraṇa | 2. Upamāna | 3. Kośa |
| 4. Āpta Vākyā | 5. Vyavahāra | 6. Vākyā Sesa |
| 7. Vivṛti | 8. Siddha Pada Sānnidhya | |

1. Vyākaraṇa (Grammer)

The power of verb, root, termination etc. ascertained by Vyākaraṇa. Through Vyākaraṇa a person can get the knowledge of Dhātu, Prakṛti, Vikṛti, Pratyaya of a word properly. Moreover the Vibhakti, Sandhi, Samāsa of a sentence are also attained through Vyākaraṇa. The proper arrangement of words in a sentence also is possible through grammer only. Hence Vyākaraṇa is accepted as one of the Śaktigraha.

2. Upamāna (Comparison)

Comparative knowledge of an object or sentence or word can be apprehended by Upamāna (Similie)

e.g., With the comparative knowledge of a bow, the Dhanus-tambha disease can be diagnosed. Similarly with the comparative knowledge of a stick the Daṇḍaka disease is diagnosed.

Hence Upamāna is included in Śakti Grāhaka.

3. Kośa (Dictionary)

The books containing the synonyms and various meanings of words are called Kośa or dictionary. The knowledge of various unknown meanings and proper meanings of the words can be apprehended by the Kośa or dictionary.

e.g.-The general meaning of the word 'Amṛta' is person not dead. But in Kośa Amṛta is one of the synonym of Guḍuci. In the treatment aspect if the word Amṛta is used it can be apprehended as Guḍuci. As such in the medicinal context Niśā means Haridrā, instead of night in general meaning, Kaṇa means Pippali instead of piece.

Hence Kośa is also included as one of the Śakti graha.

4. Āpta Vākyā (Usages of Elders)

The Āpta Vākyā is entirely different from Āptopadeśa. In the present context, the words, teachings and sentences of the persons well acquainted with the knowledge, elderly people, father, mother, teachers etc. are called Āptya Vākyā.

As the teacher teaches the entire subject to the students who are new to that particular subject, the teachings of the teacher are called Āpta Vākyā. Similarly the father, mother and elderly persons teach about so many matters to their children or youngsters. So the teachings of those persons are also come under Āpta Vākyā. Hence Āpta Vākyā is also considered as one of the Śakti Graha.

5. Vyavahāra (Profession or Occupation)

Ascertainment of or apprehension of a word through occupation or profession of a person is called Vyavahāra.

For example-The person who makes wooden furniture is called as carpenter; who performs the iron work is called Black smith, Gold work is called Gold smith. Person who makes the pots is called as potter. Similarly, Doctors, Engineers and Scien-

tists are recognised by their profession or occupation. Hence Vyavahāra is also considered as a Śakti grāhaka.

6. Vākya Śeṣa (Completion of a Sentence)

१. येन पदेन अनुक्तेन वाक्यं समाप्तते स वाक्यं शेषः यथा शिरः, पाणि, पाद, पार्श्व, पृष्ठ उरसामित्युक्ते पुरुष ग्रहणं बिनाऽपि गम्यते पुरुषस्येति-सु०उ०त० ६५

२. वाक्यं शेषो नाम यस्मिन् वाक्ये एक देशः शिष्यते व्याख्याकालेतुऽनुच्यमानोऽप्यापत्ति ।

The proper meaning of an incomplete sentence is ascertained by Vākya Śeṣa or completion of sentence.

If the sentence is completed with unuttered word, it is called Vākya Śeṣa.

e.g.-If it is stated only, Hasta, Pāda, Pārśwa, Pr̥ṣṭha, Udara it can be understood as human being even though the word Puruṣa is not added.

In another context even though if one word is not used originally, if the sentence is completed with the unused word, while commenting is called Vākya Śeṣa.

In the sixteenth chapter of Sūtrasthāna Caraka describes that, causes are existed for the production of Bhāva Padrārthas. But no such cause for their destruction.

Even though the word existed is not used second time in the sentence, the word existed is implied in the sentence.

Similarly if it is mentioned as Jaṅgala Rasa, it should be considered as Jaṅgala Mārīṣa Rasa. Here the word Mārīṣa is implied.

7. Vivṛti or Elaboration

If the meaning of a word is understood clearly and elaborately with a specific word it is called as Vivṛti or Elaboration.

e.g.-The word Pacati means cooking. Its complete meaning is Pākam Karoti (He is cooking the food). Here the word Pacati is used in the sense of cooking the food.

8. Siddhapada Sānnidhya (Contiguity or contact adjacency)

If the meaning of a word is apprehended on account of its nearness to a well known word is called as Siddhapada Sānnidhya or contiguity.

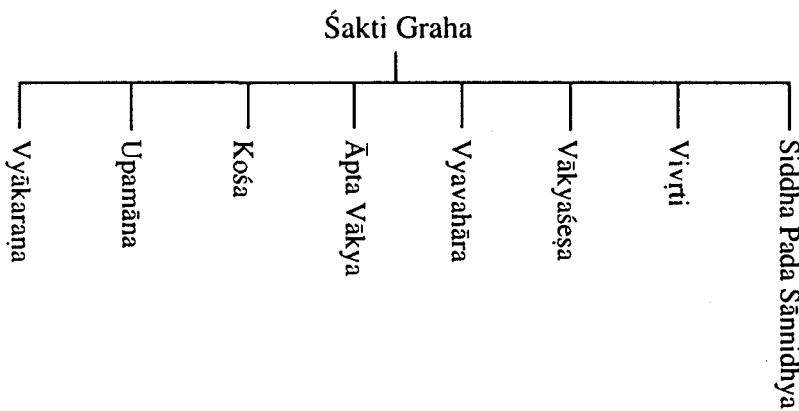
e.g.-विकसित पदे मधुकरः तिष्ठति

A Bee in Bloomed lotus.

In the above statement the meaning of unknown word Madhukara (Bhramara) is apprehended by means of its nearness or Adjacency or contiguity to the, popular word Vikasita Padma or Bloomed Lotus.

Hence it is called Siddha Pada Sānnidhya.

Similarly through the above mentioned eight Śakti Grahas proper meaning of the significant potency (Śakti graha) of a word can be apprehended.



Chapter V

युक्ति प्रमाण निरूपणम्

Consideration of Yukti Pramāṇa or Rational Application

युक्ति प्रमाण के अर्थ और स्वरूप और निरूक्ति

Meaning and Definition of Yukti Pramāṇa or Rational application

Ayurveda, particularly Caraka only accepted Yukti (Reasoning) as a Pramāṇa. Even though Yukti has not been given equal importance, with Pratyakṣa, Anumāna and Āptopadeśa, in Aurveda it is considered as an instrument for attaining valid knowledge and production of Kārya.

Caraka though accepted Yukti as an independent Pramāṇa in one context, and in another context stated that Yukti helps in inferential knowledge.

अनुमानं तु खलु तकों युक्तयपेक्षतः:

So, most of the scholars opine that Yukti is not an independent Pramāṇa. They included it in Anumāna Pramāṇa, as it acts as a helper for inferential knowledge. It helps in inference in the form of Vyāpti or invariable concomitance.

युक्ति स्वरूप और लक्षण

Characteristic feature of Rational application

मात्राकालाश्रया युक्तिः सिद्धिः युक्तौ प्रतिष्ठिता –च०सू०

Therapeutic successes depend on rational applicaiton and rational application depends on dose and time.

The word Yukti is formed when 'Ktin' Pratyaya is joined with 'Yuj' Dhātu. It means, performing the duties with proper planning in proper order, and in proper manner. Caraka has also substantiated this view by stating

युक्तिस्तु योजना योजनायात् युज्यते -च०सू० २६

Gaṅgādhara commented in Caraka Saṁhitā about Yukti as proper thinking/application of the unknown factors, in the manifestation of unknown products after getting the complete knowledge of various factors in the manifestation of a known product is called Yukti.

विज्ञातेऽर्थं कारणोपपत्ति दर्शनात्, अविज्ञातेऽपि तदवधारणं युक्तिः -गंगाधर

युक्ति प्रमाणस्य निर्वचनं

Definition of Rational application

बुद्धिः पश्यति या भावान् बहुकारणयोगजान् ।

युक्तिः त्रिकाला सा ज्ञेया त्रिवर्गः साध्यते यथा ॥ -च०सू० ११/२५

The wisdom which perceives objects as the result of the combination of multiple causative factors is called Yukti. Through Yukti (Reasoning) a person can attain the valid knowledge of the objects in past present and future. Yukti helps in the fulfilment of the three Puruṣārthās of human life, i.e. Dharma, Artha and Kāma.

Yukti helps in determining an event or effect related to various causative factors responsible thereof.

Caraka further clarified the Yukti as Pramāṇa by citing the following examples.

जलकर्षणबीजतुर्संयोगात् सस्य संभवः ।

युक्तिः षडधातुसंयोगाद्भर्णां संभवस्तथा ॥

पद्ध्यमन्यक मन्यानसंयोगादग्निसंभवः ।

युक्तियुक्ता चतुष्पादसंपद्व्याधिनिर्बहिणी ॥ -च०सू० ११

If the land is properly irrigated, ploughed and seeded, in proper seasons, crops are grown. Crops cannot grow in the ab-

sence of any of the above factors. Crops grow only in combination of the above four factors.

Basing on this, one can imagine or think reasonably. The crop grows with the combination of the above said factors, the Garbha (Embryo) is formed with the combination of six Dhātus viz Pañca Mahābhūtas and Ātma.

2. Fire is produced from the combination of the Madhya (Lower-Fire Drill), Mandhaka (act of churning) and Mandhāna (Upper-fire Drill). As such it can be imagined that all the curable diseases are cured with the combination of fourfold efficient treatment.

According to the second example cited above the 'Araṇī' sacrificial fire is produced by churning two sacred woods. A wood which is like a socket placed below and another wood which is like a cylinder is placed above it. By churning these two wooden pieces 'Araṇī' (Sacred fire) is produced, with which Homa (an oblation to Gods) is performed.

The production of Araṇī by churning is a known matter. In this, multiple factors, like Madhya, Mandhaka and Mandhana are the causative factors for the production of fire. Keeping this in view it is imagined or think reasonably, that the multiple factors like four fold type of treatment would alleviate the diseases. This is based on Yukti Pramāṇa.

Cakrapāṇi while commenting about Yukti as Guṇa states that

या कल्पना यौगिकी स्यात् सा तु युक्तिरूच्यते
अयौगिकी तु कल्पनाऽपिसतीयुक्तिनोच्यते ॥ -च०वि० ८, चक्रपाणि

Which means the imagination if it is in a proper manner is called Yukti (Reasoning), if it is improper imagination it is not considered as Yukti.

युक्तिप्रामाण्य विचारः:

Consideration of Yukti as an Independent Pramāṇa

Neither of the Āstika nor or Nāstika Darśanas mentioned Yukti as one of the Pramāṇas. But in Ayurveda, it is accepted as one of the Pramāṇas and described its utility.

More than fifty sacred seers, sages and other prominent persons in those days were assembled for a seminar and discussed about the origin of Ayurveda, and stated the fundamentals of Ayurveda through Sāmānyādiśat Padārthas and gave importance to Yukti in applied medicine in the practice of Ayurvedic treatment.

By citing the following causes Caraka described it as one of the independent Pramāṇa, and established and proved its efficacy and scientific approach in Ayurveda.

1. Caraka described Yukti as one of the Pramāṇas in establishing the principle of the existence of Rebirth. The field of Pratyakṣa or direct perception is limited. Whereas the field of Aparatyakṣa is unlimited. The knowledge of the indirect objects can not be attained through Pratyakṣa. Whereas the knowledge of such indirect objects can be had either through Āgama (Āptopadeśa), Anumāna or Yukti.

Even though the knowledge of indirect object is perceived through Anumāna, Anumāna depends on Pratyakṣa. As already discussed in Anumāna Pramāṇa, the knowledge of indirect objects can be attained through Anumāna Pramāṇa (inference), when previously they are perceived through direct perception only. The knowledge of the indirect objects can be had either through Āptopadeśa, or Anumāna Pramāṇa. But some such objects are there, even though they are indirectly existed, their knowledge can be had after viewing specific combination of the causative factors, such type of knowledge can be attained through Yukti only.

As already explained the fire in the stick is not directly visi-

ble. As it is not visible, the existence of fire in the stick can not be inferred also, because the field of Anumāna is limited to the symptom and the object which contains that symptom only.

The fire which is existed in the wood is not visible until it is churned with another wood. When two woods are united and churned with each other (Madhya, Mandhaka, Mandhana Saṁyo-ga), then the fire is produced.

Similarly the knowledge of a fruit is inferred after seeing a seed. But it is beyond the field of Anumāna that through the combination of which factors the crop is produced from the seed. It is possible through Yukti only. Crop is existed indirectly in the seed. But it is not visible until specific factors are combined. The knowledge of combination of such factors can be attained through which the knowledge of the combination of various specific factors is attained is called Yukti.

Yukti is a process which depicts the proper mechanism and its component in generating situations.

2. Caraka accepted the utility of Yukti not only in proving the Sat and Asat Padārhas, but in another context also. In the Drug research and in research of the attributing and actions the Yukti Pramāṇa is very useful.

Caraka describes as follows

अनेन उपदेशेन नानौषधी भूतं जगति किंचित् द्रव्यं उपलभ्यते तां तां युक्तिमर्थं च
तं तं अभिप्रेत्य -च० सू० २६/२

Nothing is existed in the universe, without medicinal value and at the same time every thing is not useful in every disease. The drugs can be selected basing on the propriety of its administration and therapeutic needs.

Further Caraka in another context mentioned that Yukti is useful in research methodology.

He states that "A wise physician discards such drugs from a

group which are not found useful in the treatment of a particular disease. But at the same time some drugs which are not mentioned in the particular groups and which are found useful in the treatment of a disease can be added, by utilising his reasoning power i.e. Yukti". In this context Caraka has given importance to Yukti Pramāṇa only. Hence the Yukti as a Pramāṇa and is very useful in research methodology.

3. Like in Anumāna Pramāṇa, previous knowledge is not necessary for Yukti Pramāṇa. All the experimental knowledge of Ayurveda is possible through Yukti Pramāṇa only. Hence Yukti stands as experimental evidence (प्रयोगात्मक साक्ष्य).

4. The knowledge of the Pathogenesis of the disease (व्याधि संप्राप्ति ज्ञान) can be had from Yukti Pramāṇa.

Due to the above cited reasons Yukti can be considered as an independent Pramāṇa.

युक्तिप्रमाणस्य वैशिष्ट्यं च

Special significance of Rational application in Ayurveda

1. In the modern scientific era Yukti is useful as an experimental evidence.
2. It is useful as an instrument in getting the knowledge of non-existent (Asat) matters.
3. Experiment of the new drugs are being conducted with the help of Yukti Pramāṇa.
4. It is useful as a Scientific method in getting inferential knowledge.

Cakrapāṇi did not accept Yukti as an independent Pramāṇa. He opines that the knowledge through which a person gets is simply inference, not a Pramāṇa apart from inference. He also suggests that Yukti means invariable association of the things to be

proved and the reason (Vyāpti). Hence Yukti may be included in Anumāna. Nyāya Darśana also did not accept Yukti as an independent Pramāṇa.

Śāntarakṣita accepted Yukti as an independent Pramāṇa and substantiates the view of Caraka. He stated that there is a similar instance (Sapakṣa) in Anumāna but not in Yukti. Since a certain combination of causes is different from another combination of causes, the effect produced by one combination must be varient from that of another. Thus, each combination has its own individuality. Hence it has no similar instance. Hence, in his opinion Yukti is entirely difffernt from Anumāna.

Some scholars opine that Yukti means an experiment because the experiment in modern sciences appear similar to Yukti.

Some scholars did not accept Yukti as an independent Pramāṇa, instead they included it in Anumāna Pramāṇa by citing the following points.

Alike in Anumāna Pramāṇa in Yukti Pramāṇa also objects are apprehended with the help of example or Drṣṭānta only. In the examination of a patient the knowledge of the objects related to Yukti are determined only by Anumāna Pramāṇa (inference). The importance of Anumāna Pramāṇa is seen only with the help of Yukti. Hence it can be understood that Yukti is a part and parcel of Anumāna only.

But some scholars opine that the knowledge of Pañcāvayava Vākyas are essential for inferential knowledge, whereas in Yukti such type of Pañcāvayava Vākyas are not needed. Hence they did not accept the inclusion of Yukti in Ayurveda. Instead they opine that Yukti acts as a helping factor for Anumāna Jñāna or inferential knowledge.

Chapter-VI

उपमान प्रमाण निरूपणं

Consideration of Analogy or Comparison

According to Nyāya Darśana, Upamāna (Analogy or Comparison) is the third Pramāṇa. Comparison is the immediate cause of Upamāna or Analogy. In Tarka Saṅgraha it has been stated as follows

उपमिति करणं उपमानम् - संज्ञा संज्ञि संबंधं ज्ञानमुपमितिः - त०सं०

Upamāna is the instrument of assimilative knowledge. Upamāna is the knowledge of the correlation present between a name and the object denoted.

The knowledge of similarity or Sadṛṣya is its proximate cause. Sañjñā means name Sañjñī means object. The relation is a potency or power. By analogy or Upamāna Pramāṇa one can get the knowledge of similarity or Sadṛṣya of a name with the object.

उपमीयते अनेन इति उपमानम्

Which gives the comparative knowledge is called Upamāna.

उपमिति करणं उपमानं । संज्ञासंज्ञि संबंधं ज्ञानमुपमितिः । तत् करणं सादृश्यं ज्ञानम् । अतिदेश वाक्यार्थं स्मरणमवान्तर व्यपारः । तथा हि कश्चित् गवय शब्दार्थमज्ञानम् कुतश्चित् आरण्यक पुरुषात्, गो सदृशो गवय इति शृत्वा वनं गतो वाक्यार्थं स्मरन् गोसदृशो पिण्डं पश्यति । तदनन्तर मसौ गवय शब्द वाच्य इति उपमितिरूपद्यते । -त०सं०

The mean for Upamāna Jñāna is Upamāna. The relation between the name and the object denoted by it is called Upamiti. Memorising the knowledge previously had from others and apply it on a similar object and gets the knowledge of the object is called Upamāna. Here recollection of previously heard is the cause for Upamāna Jñāna or comparative knowledge. This act of recol-

lection is the intermediary activity. In other words it can be stated that Upamiti is the perceptual knowledge.

For Example-A person is ignorant about "Gavaya". He learnt that Gavaya is identical to cow from a forester. Later on when he goes to the forest and finds a strange animal which is like a cow and memorises the previously heard knowledge about Gavaya and attains the knowledge of Gavaya.

In the above example Gavaya is a name. The animal is the object. The knowledge of similarity with cow is comparison. The recollection of an authoritative instruction is the intermediate activity or operation. This animal is denotable by the name "Gavaya" is the analogy.

In other Śāstras also Upamāna has been described identically.

प्रसिद्धस्य सादृश्येन अप्रसिद्धस्य प्रकाशनम् उपमानम्

Enlightenment of an unknown object by comparing with a known object is called Upamāna.

प्रसिद्ध साध्यात् साध्य साधनम् –न्याय दर्शन

According to the above statement of Nyāya Darśana the knowledge of an unknown or unfamiliar object by comparing with a familiar and identical object.

प्रसिद्ध वस्तु साध्यात् अप्रसिद्धस्य साधनम् उपमानमिति ख्यातं यथा गोगविष्टथा ॥ -षड्दर्शन संग्रह

With the above statement Ṣaṭ Darśana Saṅgraha also confirmed the view of Nyāya Darśana.

आयुर्वेद सम्मत उपमानस्य लक्षणं आयुर्वेद तस्य उपयोगिता च

Application and Utility of Analogy in Ayurveda

In Ayrurveda, Upamāna Pramāṇa is considered as a diagnostic method of the disease. Caraka described Upamāna as one of the Vāda Mārgas. Whereas Suśruta described it as in independent P.V. 23

Pramāṇa for attaining valid knowledge of an object or a disease.

In Ḍalhaṇa's view "the mean for possessing the knowledge of minute, rejected and distant (unfamiliar) objects, by comparing with familiar objects is called Upamāṇa. For example the Maṣaka disease is compared with Māṣa and Tila Kalaka disease is compared with Tila as they are identical or similar to Māṣa and Tila respectively. He expressed it in the following statement.

प्रसिद्धं साधम्यात् सूक्ष्मं व्यवहितं विप्रकृष्टार्थस्य साधनं उपमानम् । यथा माषवत्
मषकः तिलमात्रस्तिलकालकः इत्यादि – डल्हण

सादृश्यं मधिकृत्य अन्येन प्रसिद्धेन अन्यस्याप्रसिद्धस्य प्रकाशनम् – चरकोपस्कार

In Carakopaskāra it is described that "Acquiring the determinative knowledge of unfamiliar object, basing on the knowledge of similar or identical familiar object is called Upamāṇa."

Caraka while enumerating Vāda Mārgas described Upamāṇa as follows

अथैपम्यम् औपम्यं नाम तत् यदन्येनान्यस्य सादृश्यं मधिकृत्य प्रकाशनम् । यथा
दण्डेन दण्डकस्य धनुषा धनुस्तंभस्य इष्वासेनारोग्यस्येति – च०वि० ८

Aupamya is the cognition of likeness of one thing with another thing. e.g. the likeness of the disease Daṇḍaka with a Stick (Daṇḍa), of the disease "Dhanustambha" with a bow (Dhanuṣ), a physician with a fighter.

Though in Ayurveda the Pratyakṣa, Anumāṇa and Āptopadeśa Pramāṇas have an important role, in some contexts Yukti and in some other contexts Upamāṇa Pramāṇa are also given importance in attaining the valid knowledge of various objects. Upamāṇa is useful in diagnosing the disease, by comparing with a familiar object. It is useful without any doubt in the treatment also. The identical Doṣas and Dhātus are increased if the drugs are identical with Doṣas and Dhātus are used because of the similarity. When Rakta Dhātu is decreased Rakta is given to the patient. This is based only on Upamāṇa Pramāṇa.

A. Upamāna in Embryological concept

Suśruta while describing the qualities of Śukra and Ārtava states as follows

१. स्फटिकार्थं द्रवं स्तिर्गदं मधुरं मधु गत्यि च ।

शुक्रमिच्छन्ति केचित् तैलं क्षीद्रनिर्भं तथा ॥-सु०शा० १

२. शशास्त्रकृ प्रतिमं यत् यद्वा लाक्षा रसोपमम् तदार्तवं प्रशंसन्ति-सु०शा० १

In the above example the colour, smell, consistency of Śukra Dhātu is compared with Sphaṭika (Alum), Honey (Madhu) and Taila, Kṣoudra (Oil and Honey) respectively.

Similarly in the second example the Ārtava is compared with the blood of Hare (शशा) and Lākṣā Rasa.

B. Anatomical concept

In the oesteology the Nalakāshthi and Kapālāsthī are compared with Nalaka and kapāla respectively. The Hṛdaya is compared with Puṇḍarika in anatomy.

C. Physiological Concept

The Rakta Samhānaṇa (Blood circulation) is compared with, Śabda, Archi and Jala. The blood circulates like Śabda in all the directions, upwards like fire and downwards like water.

D. Pathological concept

In Tamaka Śwāsa the respiration of the patient is compared with the warbling of Kapota.

In Mahāśwāsa the Śwāsa is compared with that of Matta Riśabha (Furious Bull).

Similarly so many examples are available in Ayurveda basing on Upamāna Pramāṇa.

The profounders of Nyāya Darśana accepted Upamāna as third Pramāṇa and supported by citing the following causes.

1. In the example already explained the cow only is visible but Gavaya is not visible. Gavaya Jñāna is attained after possess-

ing the identical knowledge of the cow. Hence it can be included in Pratyakṣa Pramāṇa. If the cow is not visible Gavaya Jñāna is not possible. For attainment this Jñāna, the thorough contact of the Indriya with Indriyārtha is necessary.

Because of the absence of remembrance or recollection of knowledge of similarity, the knowledge of Gavaya is not attained. Hence remembrance of similarity is very important in it. The remembrance is the cause for Upamāṇa. Pratyakṣa Jñāna is essential in the first half of the Upamāṇa Jñāna, but the later half of Upamāṇa Jñāna is not apprehended through direct perception. Hence Upamāṇa is considered as independent Pramāṇa.

2. Inferential knowledge is based on Direct perceptual knowledge. For possessing inferential knowledge, the Vyāpti Jñāna is essential. For Upamāṇa Jñāna, knowledge of Vyāpti is not necessary. Sahacarya Niyama (Vyāpti) is not present between cow and Gavaya. Hence Upamāṇa Pramāṇa can not be included in Anumāṇa Pramāṇa.

3. Śabda and other Pramāṇas are also not capable of getting the knowledge of similarity. Hence it can not be included in other Pramāṇas.

But most of the scholars and philosophers did not accept Upamāṇa as an independent Pramāṇa. Dingnagacārya included it in Pratyakṣa Pramāṇa; Vaiśeṣika, included it in Anumāṇa Pramāṇa. Sāṅkhya included it in Pratyakṣa Pramāṇa. In such a way other Darśanas also not accepted Upamāṇa as an independent Pramāṇa, but they included it in various other Pramāṇas. Nyāya Darśana only accepted Upamāṇa as an independent Pramāṇa.

Chapter-VII

अन्य प्रमाण निरूपणम्

Consideration of other Means of Knowledge

In ancient times the advocates of the different sciences appear to have adopted Pramāṇas suitable to their respective theories. Thus profounders of Mimāṁsā Darśana adopted Arthāpatti or Artha-prāpti (Presumption) as an independent Pramāṇa. Some of the Mimāṁsakas and Vedāntas accepted Anupalabdhi or Abhāva as a Pramāṇa. Tāntrikas accepted Ceṣṭā (gesture) as a Pramāṇa; while some others considered Pariśeṣa also as a Pramāṇa. Pourāṇikas included Aitihya as a Pramāṇa.

अर्थापत्ति प्रमाण निरूपणं

Presumption, Implied Meaning

Though Ayurveda did not accept Arthāpatti as a Pramāṇa, it is mentioned as one of the Vāda Mārgas (Logical terms for debates) by Caraka.

Vedāntins and Mimāṁsakas accepted it as fifth Pramāṇa. They accepted its existence as an independent Pramāṇa. According to the view of Vedāntins and Mimāṁsakas it is understood that the independency of Arthāpatti as Pramāṇa is essential for attaining valid knowledge. Unknown knowledge of an object is possible with this Pramāṇa. If a person speaks about some thing, the knowledge of unspoken object, and related to the first object if attained is called Arthāpatti or Artha-prāpti.

For example—Though Devadatta does not consume food in day time, he is obese. In this statement it is implied that though Devadatta is not consuming food in day time, he is consuming food

at night time. The meaning of consuming food at night times is known through Arthāpatti Pramāṇa.

Caraka in Vāda Mārga explained about Arthāpatti as follows-

अर्थं प्राप्तिनाम यत्र एकेन अर्थेन उत्केन अपरस्यार्थस्य अनुकृतस्यापि सिद्धिः यथा-
नायं संतर्पणं साथ्योऽव्याधि रित्युक्ते, भवत्यर्थं प्रप्तिः - अपतर्पणं साथ्योऽयमिति, न अनेन
दिवाभोक्तव्यमित्युक्ते भवत्यर्थं प्राप्तिः निश्च भोक्तव्यमिति । -च०१० ८/४८

If some thing is spoken keeping in view of some meaning, the other person understood other meaning or thing which is not stated is called Arthāpatti or Arthaprāpti or implied meaning.

For example-If it is said that a disease is not curable by Santarpaṇa Cikitsā, it is understood that the particular disease is curable by Apatarpaṇa cikitsā. In such a way if it is said that a particular patient should not eat during day time, it implies that he should eat at night times. In another statement that curd should not be used at night times, it implies that curd can be given in day time.

Nyāya Darśana did not accept Arthāpatti as an independent Pramāṇa, instead it included it in Anumāna Pramāṇa.

अनुपलब्धिः अभाव प्रमाणं

Non-Existence-Negation

Non availability of an intended object in the intended place in the present time is known as Abhāva. Non-existence of a particular object at a particular place is called Anupalabdhi or Abhāva. The followers of Kumarila Bhaṭṭa of Mimāṁsā Darśana and the Vedāntins accepted it as sixth and independent Pramāṇa. Abhāva Jñāna possessed through this Pramāṇa.

Example-There is no Ink bottle here. In this statement the knowledge of non-existence of ink-bottle is attained. The ink-bottle might be elsewhere, and it can be taken from elsewhere, but at present ink-bottle is not existed at that particular place. Hence the

ink bottle is not available or negation of ink bottle is present. Hence the knowledge about the negation or non-availability of Ink-bottle is attaining through Abhāva Pramāṇa.

But the profounders of Nyāya Darśana did not consider it as an independent Pramāṇa, instead they included it in Pratyakṣa Pramāṇa. The knowledge of existence or non-existence can be attained with the same Indriya. As the knowledge of non-availability (negation) is Abhāvātmaka, it is produced through contact of Indriya and Indriyārtha. As it is produced with Indriya Indriyārtha Sannikarṣa it stays together with Pratyakṣa. The knowledge attains through the contact of Indriyas is none other than Pratyakṣa. As Abhāva is not useful as a Pramāṇa, it is not accepted as a Pramāṇa in Ayurveda.

संभव प्रमाणं

Instrument of Source

Pouranikas described Saṁbhava (Source) as seventh independent Pramāṇa. But other scholars, and philosophers did not accept Saṁbhava as a Pramāṇa, instead they included it in Pratyakṣa Pramāṇa.

Caraka even though did not accept Saṁbhava as a Pramāṇa, he described it as one of the Vāda Mārgas.

यो यतः संभवति स तस्य संभवः यथा षट् धातवो गर्भस्य व्याधे रहितं हितमा-
रोगस्येति । -च०वि० ८

If something is created from another thing it is regarded as Saṁbhava or source. As a matter of fact, a thing created is already present in its source. The source is nothing but the effect in its unmanifested stage.

For example-Ṣaṭ Dhātus are the source of Garbha, Apathya Āhāra Vihāra is the source of a disease, and Pathya Āhāra Vihāra is the source of Swāsthya.

The Garbha is already present in the six Dhātus, and disease

in unwholesome regimen all in their unmanifested forms. Later on they are manifested as effects.

But in Purāṇas it was described in another way. When one object is described, if the knowledge of all other parts related to that object is attained is called Saṁbhava.

For example-1. If knife is mentioned, the knowledge of metal blade, wooden handle and other parts related to the knife are also attained.

2. Similarly if the Pen is mentioned, the knowledge of pen cap, Tube, Nib, tongue etc. parts related to pen will also be obtained.

Ceṣṭāpramāṇa (Gestures, Actions Mimicing)

Tāntrika philosophers consider Ceṣṭā as one of the Independent Pramāṇa. The other philosophers rejected it and included it in Anumāna Pramāṇa (Inference). Valid knowledge attained through facial expressions, bodily activities and feelings expressed by the patients is Ceṣṭā Pramāṇa. The feelings of the anger, satisfaction and happiness etc. are expressed on the face. Basing on that it can be understood that, whether the person is in happy mood or in unhappy mood. Facial expression changes when Kāṭu and Kaśāya Rasas are swallowed. Similarly a dumb man expresses his views through his face and actions etc. Miming also come under Ceṣṭā Pramāṇa.

Ayurvedists did not accept this as a Pramāṇa.

परिशेष प्रमाण

Remaining Factor

Some opine Pariṣeṣa as one of the Independent Pramāṇas as other people did not accept this as a Pramāṇa, instead they included it in Pratyakṣa Pramāṇa, as in this Pramāṇa the knowledge is attained through the contact of Indriya and Indriyārtha only.

Picking up of an object, or picking out of a particular object from a group of objects is called as Pariṣeṣṭa Pramāṇa.

Separating of stones from rice, picking out a wanted person after searching from a group of people also called Pariṣeṣṭa Pramāṇa.

Ayurveda did not accept it as an independent Pramāṇa.

इतिहास प्रमाणं

History

Chāndogyopaniṣad has accepted Itihāsa (History) as an independent Pramāṇa. Pourāṇika people and some other scholars also expressed the same view, as Itihāsa gives appropriate knowledge of the past events. In Ayurveda Itihāsa has been mentioned as one of the Vāda Mārgas. But the other people included it in Śabda Pramāṇa. In their view the subject matter and topics described in Itihāsa are completely depended on reality only. The word Itihāsa is formed with the combination of Iti + Ha + As which means, thus determinatively told. As it is told with determination. Itihāsa can be considered as an independent Pramāṇa.

Another meaning of the word 'Itihāsa' is the teachings of the successive matters of the dynasties families etc. In Itihāsa all the successive matters of families, dynasties are compiled at one place. With the help of these ancient books and the medium of the stories the Caturvidha Puruṣārthas are explained. The important events in the lives of historical people, great scholars, kings, seers and other great people etc. are explained in the historical books. All the above books come under History or Itihāsa Pramāṇa.

The knowledge about the three cardinal Pramāṇas viz., Pratyakṣa Pramāṇa, Anumāna Pramāṇa and Āptopadeśa, alongwith the supportive Prāmāṇas, such as Upamāna Pramāṇa, Śabda Pramāṇa, Yukti Pramāṇa etc., which are propounded both by the Darśans and Ayurveda is necessarily important to arrive at the un-

disputed cognition and conclusions regarding the Sapta Padārthas, Nava Dravyas as well as to make the faultless diagnosis of disease, to prescribe the suitable medicine and to recommend correct dosage thereon.

Thus the knowledge obtained from the Darśanas and Ayurveda of the said Pramāṇas helps in critical and thorough examination of a case and the flawless remedy to restore the equilibrium of Doṣas and maintain balance in Dhātus of human body; mind and the soul.

Paper-II Part B

Chapter-VIII

कार्यकारण भावः विविध वादाश्र

Consideration of the Theory of Cause and Effect

Various views and theories regarding the concept of cause and effect

Equal importance has been given for Kārya Kāraṇa Vāda both in Āyurveda and Darśanas. Without Kāraṇa, Kārya never be produced. It is quite natural that Kārya is produced from Kāraṇa only. According to Ayurveda diseases seek various causes for their manifestation. The causes which manifest the diseases are known as Hetu or Nidāna. Without Hetu or Nidāna diseases never manifest. Doṣas get vitiated by consuming Mithyāhāra and Vihāra and because of Doṣaprakopa the effect, i.e. diseases are manifested. Alleviation of the disease also Kārya. Auṣadha dravyas are the causative factors for the effect i.e. alleviation of the diseases. By following the daily and seasonal regimen etc. healthy regulations cause the effect i.e. healthy state. Due to the cause i.e. union of Śukra and Śoṇita, the effect Garbha is manifested. Hence the union of Śukra and Śoṇita is the Kāraṇa and the origin of Garbha is Kārya. As such various examples are available in Ayurveda to substantiate the theory of Kāraṇa and Kārya (Cause and effect).

A number of theories and concepts are described both in Darśanas and Ayurveda to substantiate the theory of Kāraṇa and kārya. Satkāryavāda (Theory of causation), Asatkārya (Theory of

non-existent), Paramāṇu Vāda (Atomic theory); Vivarta Vāda (Theory of appearance); Kṣaṇa Bhaṅgura Vāda (Theory of impermanence); Peelu Pāka (Molecular combustion), Pithara Pāka (combustion of mass), Anekānta Vāda (Theory of Invariability or uncertainty) are the theories discussed about cause and effect in detail.

कारणस्य स्वरूपं भेदाश्रम्

Feature of Kāraṇa and its types

It is already stated that Kārya is manifested from Kāraṇa and without Kāraṇa, Kārya never manifests. According to Nyāya Darśana Kāraṇa is that which invariably precedes the effect.

It is stated that the object, in which absence Kārya never manifest is Kāraṇa.

कार्योत्त्यादकर्त्त्वं कारणत्वम् –सप्तपदाशीर्थी

According to Sapta padārthi producing or manifesting nature is the Kāranatwa.

कार्यस्य नियति पूर्वं वृत्तिं कारणं –त०सं०

Inevitable existence prior to Kārya effect is Kāraṇa.

कार्यं प्रागभावं प्रतियोगिं –त०सं०

Kārya is the counter-correlative of its own antecedent non-existent (in its inherent cause). e.g., Clay, earth, soil or mud invariably exists before the manifestation (production) of a Pot. Hence earth is the cause for pot. Cloth is produced from threads. Threads invariably exist before the production of cloth. Hence threads are cause of the cloth.

Generally Kāraṇa is of three fold viz. Samavāyi Kāraṇa or Upādāna Kāraṇa, (Material cause or intimaee cause), Asmavāyi Kāraṇa (Efficient cause), and Nimitta Kāraṇa (Instrumental cause or occassioning cause)

कारणं त्रिविधं समवाय्यसमवाय निमित्तं भेदात् –त०सं०

A. Samavāyī Kāraṇa - Upādāna Kāraṇa (Inherent Material; Intimate cause)

यत् समवेतं कार्यं उत्पद्यते तत् समवायी कारणम् ।
यथा तंतवः पटस्य, पटश्च स्वगत रूपादेः ॥-त०सं०

Samavāyī Kāraṇa is also called as Upādāna Kāraṇa. Insperable union with which the effect is produced is called Samavāyī Kāraṇa. This Samvāyī Kāraṇa is existed in Kārya which is produced from Kāraṇa itself in the form of Samaveta. This is very important in the production or manifestation of Kārya and always exists with Kārya. e.g., Mṛttika is the Samavāyī Kāraṇa for Ghāṭa and Tantu are Samvāyī Kāraṇa for Vastra. Ghāṭa exists in Mṛttika and Vastra exists in Tantu with intimate relation respectively.

In Nyāya Darśana it is stated that destruction of Kārya takes place due to destruction of its Upādāna Kāraṇa.

The attributes (Guṇas) present in the Dravya (substance) and are produced in it by intimate relation so, Dravya (substance) is the Samvāyī Kāraṇa (Intimate cause) of Guṇa (attributes). For example Vastra is the Samavāyī Kāraṇa (Intimate cause) of the Varna (Colour of the Vastra).

Even though other causes like, Kulala, (potter), weavers etc are existed, without Mṛttika and Tantu Ghāṭa and Paṭa are never to be manifested. Secondly though the other causes leave the Kārya after its production the Mṛttika and Tantu exist in Ghāṭa and Paṭa respectively until their destruction. Hence the cause which is not segregated until destruction is called Samavāyī Kāraṇa.

B. Asamavāyī Kāraṇa- Non intimate or Non inherent cause

कार्येण कारणेन वा सह एकस्मिन्नर्थे समवेतत्वे सति यत्कारणं तदसमवायी
कारणं -त०सं०

The cause which is inseperably united in the same object with the effect is called Asamavāyī Kāraṇa. This Asamavāyī

Kāraṇa exists in the same object alongwith the Samavāya Kāraṇa of its own effect.

In Tarka Saṅgraha it has been stated that the cause which is inseperably united with the same object either with the effect or with the cause is Asamavāyī Kāraṇa.

Though Asamavāyī Kāraṇa it self is not Samavāyī Kāraṇa, it is closely connected with the cause (Kāraṇa).

e.g., यथा तंतु संयोगः पटस्य, तनु रूपं पट रूपस्य

Conjunction of threads (Tantu) produces Vastra (cloth) and Varṇa (colour) of the Tantu produces Varṇa of the Vastra. If the Tantus are not united in an orderly manner Vastra is never produced. Hence the conjunction of the Tantu and the Varṇa of the Tantu to Vastra is the Asamavāya Kāraṇa.

Another example is that the conjuction of Kapāla Dwaya makes the Ghāṭa and the Varṇa of the Kapāla Dwaya forms the Varṇa of the Ghāṭa. Hence the Kapāla Dwaya Saṁyoga and Varṇa of the Kapāla is the Asamavāya Kāraṇa for Ghāṭa.

Kasikar in his book Padārtha Vijñān explains it as follows

"Conjunction of any other quality existing on the intimate cause is the non-intimate cause of effect e.g. The conjunction of threads, is the non-intimate cause of cloth, because the conjunction of threads is intimately connected with the threads and cloth is also intimately connected with the threads. Thus the effect i.e. cloth and non-intmate cause i.e. conjunction of threads exist on the same object i.e. threads. Hence, the definition of non-intimate cause as given above suits the conjunction of threads."

A quality existing on a cause produces a quality of its effect. Black coloured cloth is produced from black coloured threads. Here the black colour of threads becomes the cause of the black colour of cloth. It is a non-intimate cause. Non-intimate cause is

that which exists on the same object alongwith the intimate cause of its own effect. The black colour of the cloth is an effect of the non-intimate cause of which is the black colour of threads. Cloth is intimately related to the threads, which in their turn are the intimate cause of the black colour of the threads. The colour of threads, while being the non-intimate cause of the colour of the cloth, is intimately related to threads. Thus the colour of threads is intimately related to threads alongwith the cloth which is the intimate cause of colour of the cloth, i.e. its own effect. The second definition of non-intimate cause, therefore applies to the colour of the cloth.

C. Nimitta Kāraṇa- Instrumental cause or occassional cause

तदभयमित्रं निमित्तं कारणम् यथा तुरीमेवादिकं पटस्य

Nimitta Kāraṇa is different from Samavāyī and Asamavāyī Kāraṇas and is the instrumental cause only. It helps the Samavāyī and Asamavāyī Kāraṇa in the production (creation of Kārya). After production of Kārya these Kāraṇas detach from Kārya. Such type of cause is called Nimitta Kāraṇa.

e.g., In the production of cloth, shuttle, and the loom are instrumental causes. Here the relation among cloth loom and shuttle is detached after production of the cloth. Hence it is called Nimitta Kāraṇa.

Another example:- In the Production/manifestation of the Ghaṭa, wheel, stick or potter is the Nimitta Kāraṇa (Instrumental cause). After production of Ghaṭa, the relation among Ghaṭa stick, wheel and the potter is detached.

The person who produces Kārya also comes under Nimitta Kāraṇa.

Kārya in its production seeks three types of Kāraṇas. This is called Kārya Kāraṇa Siddhānta.

Ayurveda Kārya Kāraṇa Bhāva Mahatwam-Importance of the theory of cause and effect in Ayurveda

Ayurvedists have given much importance to cause and effect theory. In their view the manifestation and alleviation of the diseases, healthy state etc. are all depend on this cause and effect theory.

As already stated earlier the three causes (1) Samavāyi, (2) Asamavāyi and (3) Nimitta Kāraṇa are essential for production of Kārya. Similarly the manifestation of the diseases also seeks the Samavāyi, Asamavāyi and Nimitta Kāraṇa. In the manifestation of the disease, Doṣa Vaiśamya. Doṣa Duṣya Sammurchanā and Mithyāhāra Vihāra are the Samavāyi, Asamavāyi and Nimitta are the Kāraṇas respectively.

Caraka described certain terms for the knowledge of the physician. He states that Karaṇa, Kāraṇa, Kārya Yoni, Kārya, Kārya Phala, Anubandha, Deśa, Kāla, Pravṛtti and Upāya are the means of attaining knowledge by a physician.

ज्ञानपूर्वकं कर्मणां समारंभं प्रशंसन्ति कुशला; । ज्ञात्वा हि कारणं, करणं, कार्ययोनिं, कार्यं कार्यफलं, अनुबन्धं, देशं कालं प्रवृत्त्युपायान् सम्यगभिनिर्वर्तं-मानः कार्याभिनिवृत्ताविष्टं फलानुबन्धं कार्यमभिनिर्वर्तयन्ति महतायत्नेनकर्ता ।-च०वि० ८/६८

1. Kāraṇa

तत्र कारणं नाम तद् यत् करोति स एव हेतुः सा कर्ता -च०वि० ८/६९

कारणं भिषक् -च०वि० ८/८४

The person who performs action independently is the doer and cause of action.

As the physician is the causative factor for alleviation of the diseases through treatment, the physician is Kāraṇa.

2. Karaṇam

करणं पुनस्तत् यदुपकरणोयोपकल्पते कर्तुः कार्याभिनिवृत्तौ प्रथतमानस्य

-च०वि० ८/७०

करणं पुनर्भेदज्ञं -च०वि० ८/८४

The mean which helps the doer (here the physician) in performing of his action and the mean for the treatment is medicine.

3. Kārya Yoni

कार्ययोनिस्तु सा या विक्रियामाणा कार्यत्वमापद्यते -च०वि० ८/७१
कार्ययोनिर्धातु वैषम्यं-च०वि० ८/८४

The intimate cause of effect is KāryaYoni. It turns itself into effect.

Dhātu Vaiśamya i.e., vitiation of Doṣas in a disease.

4. Kārya

कार्यं तु तद्यस्याभिनिवृत्ति मधिसन्धाय कर्ता प्रवर्तते -च०वि० ८/७२
कार्यं धातु साम्यं -च०वि० ८/८४

Kārya or effect is that which the agent proceeds e.g. normalcy of the Doṣas is the effect in treatment.

5. Kārya Phala

कार्यं फलं पुनस्तत् यत्प्रयोजना कार्याभिनिवृत्तिरिष्यते -च०वि० ८/७३
कार्यं फलं सुखावाप्तिः -च०वि० ८/८४

Kārya Phala is the aim of effect. It is otherwise known as fruits of action. The aim of effect is Kārya Phala.

Attainment of happiness, i.e. relieving from the disease is Kārya Phala.

6. Anubandha

अनुबन्धः खलु स यः कर्तारमवश्यमनुबन्धाति कार्यादुत्तर कालं कार्यं निमित्तः
शुभो वाय्यशुभोभावः -च०वि० ८/७४

अनुबन्धः खल्वायुः -च०वि० ८/८४

The result whether good or bad which the agent gets after the effect. It leaves impact on the person or doer after he has performed his action.

Long life is the distant result (Anubandha)

7. Deśa

देशस्त्वधिष्ठानम् -च०वि० ८/७५

देशे भूमिरातुरश्च -च०वि० ८/८४

Deśa means place. It indicates both region and patient.

8. Kāla

कालः पुनः परिणामः -च०वि० ८/७६

कालः पुनः संवर्त्सराश्चातुरवस्था च -च०वि० ८/८४

Time is that which transforms in to seasons, Ayanas etc.

The year consisting of seasons or stage of the disease is Kāla.

9. Pravṛtti

प्रवृत्तिस्तु खलु चेष्टा कार्यथा, सैव क्रिया, कर्म, यतः कार्यसमारंभश्च

-च०वि० ८/७७

प्रवृत्तिः प्रति कर्मसमारंभः -च०वि० ८/८४

Initiation of an action towards the effect is Pravṛtti. Action, (Karma) beginning of action are the synonyms. Therapeutic action

10. Upāya

उपायः पुनः त्रयाणां कारणादीनां सौष्ठवमधिविधानं च सम्यक् कार्यफलानुबन्ध-वज्यानां, कार्याणामधिनिर्वर्तक, इत्यतस्तूपायः -च०वि० ८/७८

उपायस्तु भिषगादीनां सौष्ठवमधिविधानं च सम्यक् -च०वि० ८/८४

The quality of Karta, Kāraṇa and Kārya Yoni and their existence favourable to the effect is Upāya.

Good quality of the physician etc. and the equipment is called Upāya or means of action.

निदानं रोगोत्पादक हेतुः, निदानं कारणमित्युक्तमग्रे

The cause for the manifestation of the disease is called Nidāna. So, the effect, i.e. alleviation of the disease is due to the cause i.e. treatment. By following the health regimen, the effect health is produced.

In Ayurveda four types of causes for the manifestation of disease are described viz. (1) Sannikṛṣṭa Nidāna (2) Viprakṛṣṭa Nidāna (3) Vyabhicāri Nidāna and (4) Pradhanika Nidāna.

1. Sannikṛṣṭa Nidāna-Instant causes

The instant or immediate causes for the vitiation of Doṣas are called Sannikṛṣṭa Nidāna. Such type of Doṣas never seek Sañcaya etc.

e.g. वयोऽहो रात्रि भुक्तानां तेऽत मध्यादिगः क्रमात् -अ०ह०सू०

According to the above statement of Vāgbhaṭa, the first half of the day and night, middle of the day and night, last half of the day and night Kapha, Pitta and Vāta aggregate respectively. So, in the beginning, middle and at the end of the day and night the food consumed will aggregate Kapha, Pitta, and Vāta respectively. This is called Sannikṛṣṭa Hetu.

2. Viprakṛṣṭa Hetu - Distant cause

The Kapha accumulated in Hemanta and Śiśira Ṙtu, aggregates in Vasanta Ṙtu and manifests Kaphaja Vyādhis. Similarly the Vāta accumulated in Grīṣma Ṙtu aggregates in Varṣā Ṙtu and manifests Vātika diseases. Similarly the Pitta accumulated in Varṣā Ṙtu aggregates in Śarad Ṙtu and manifests Pittaja diseases. Such type of Nidāna is called Viprakṛṣṭa Nidāna or distant cause.

3. Vyabhicāri Hetu (Unable cause)

The Hetu which is not capable to produce diseases is called Vyabhicāri Hetu. When the causes are weak, such weak causes can not aggregate the Doṣas and are not capable of manifesting the diseases. Such type of Doṣas wait for more strengthened cause to manifest the disease.

4. Pradhanika Hetu- Prominent Cause

The Hetu which aggregates Doṣas and produces diseases in an instant manner immediately is due to its ferocious nature. Corrosive poison contains ten attributes such as Vyavāyī, Vikāsi etc. spreads all over the body very fast and kills the patient.

Another three types of causes also were described viz.

(1) Asātmya Indriyārdha Samyoga (2) Prajñāparādha and (3) Pariṇāma.

Further (1) Doṣa Hetu (2) Vyādhi Hetu and (3) Ubhaya Hetu were also described.

According to Ayurveda because of various causes, a number of diseases will manifest. It is evidently proved, by the above reasons: the existence of Kārya Kāraṇa theory. In the absence of Nidāna (Kāraṇa) Kārya i.e. diseases never manifest. In the absence of the cause i.e. Cikitsā Catuṣpāda the Kārya i.e., alleviation of the disease never takes place. Hence it is clear that Kārya produces, when Kāraṇa exists only.

Satkārya Vāda - Theory of Causation

According to Sāṅkhya Darśana this is an important theory. Profounders of Sāṅkhya Darśana state that there is no difference between Kāraṇa and Kārya (cause and effect). Sat Kārya Vāda means "Existence of Kārya in Kāraṇa before its manifestation". In Saṅkhyā's view the Kārya which is manifested is existed in Kāraṇa in an unmanifested invisible state prior to its manifestation. If Kārya is not existed in Kāraṇa in invisible state, the Kārya never be manifested from that Kāraṇa.

e.g., Though butter is always existed in milk, it is not visible. Butter is produced by churning the milk. Hence there is no basic difference between Kāraṇa and Kārya. Sāṅkhya philosophers say that it is a Theory of Satkāryavāda. This is also known as Pariṇāmavāda. According to this theory Kārya is nothing but a subsequent stage of Kāraṇa. To strengthen this theory Sāṅkhya has introduced a five fold argument.

असद्करणात् उपादानं ग्रहणात् सर्वं संभवाभावात् शक्तस्य शक्य करणात् कारणभावाश्च सत् कार्यम् –सां०द०

Which ever exists prior to its creation/manifestation is called Sat and it is proved by the following

- (a) Asadakaraṇāt
- (b) Upādānagrahaṇāt
- (c) Sarva Sambhava Abhāvat
- (d) Saktasya Śakya Karaṇāt
- (e) Kāraṇa Bhāvat.

a. Asadakaraṇāt

Asat means non-existent, Kāraṇa means production. Hence Asat Akāraṇa means Non-existent is not produced. For example Taila is not produced from Sikatā (Sand); so also oil is not present in sand. Tila Taila is produced only from Tila. Hence it can be stated that, which exists is produced and not existed is never produced.

नाऽसदुत्पादो नृशंगवत् – सा० द०

Growing of Horns on Human head is impossible, similarly production of non existent Kārya is also not possible.

Similarly the realms (Tatwas) such as Mahat etc. which are produced from Avyakta are also come under Satkārya. Mṛttika is the Samavāyī Kāraṇa for the production of Ghaṭa. If the Kārya in the form (state) of Ghaṭa is not existed in the Kāraṇa in the form (state) of Mṛttika, Ghaṭa never be produced from Mṛttika. Hence non existent Karya can not be produced like horns on the human head.

b. Upādāna Grahaṇat - Procuring Inherent/Material Cause

To produce a particular Kārya its inherent cause (समवायकारण) can only be procured. Sāṅkhya Darśana said, "By procuring the Samavāyī Kāraṇa only the Kārya can be manifested. This is called as rule of inherent".

A person who procures Tila can produce Tila Taila, because Tila is the Samavāya Kāraṇa of Tila Taila. Similarly a person who wants to produce curd procures milk, but not water, as curd is absent in water. Curd exists in milk in a different state. Hence milk is Samavāya Kāraṇa for curd. Hence the person who wants to pro-

duce curd should procure milk only. Hence Kārya exists in its Samavāya Kāraṇa only.

c. Sarva Sambhava Abhāvāt

Every thing can not be produced from every thing. A particular thing is produced from a particular Kāraṇa. Neither gold is produced form silver nor milk is produced from water. It is not possible that any thing is produced from any thing. The Samavāya Kāraṇa only is taken into consideration, to produce a particular Kārya. Hence Kārya presents in its Samavāyī Kāraṇa.

d. Śaktasya Śakya Kāraṇāt- Effective cause produces effective Kārya

An effective cause only can produce an effective Kārya. For example Ghaṭa is produced from Mṛttika but not from Tantu. Even a wise and able gold smith is not capable in making a gold ornament from Iron. Similarly even a capable person can produce a particular Kārya from a particular Kāraṇa only. Hence Kārya exists in its Samavāya Kāraṇa only.

e. Kāraṇa Bhāvat - Existence of Kāraṇa

It is generally observed that features of Kāraṇa are invariably transferred into Kārya. Yava is produced only from Yava seed and Śuka Dhānya is produced from Śuka Dhānya. If Kārya is not existed, then Śuka Dhānya ought to be produced even from Kodrava also. But it is not true. So the effect is existent because of the same features of Kāraṇa and Kārya.

As regards the above reasons, Sāṅkhya Darśana maintains that Kārya exists before its manifestation. Kāraṇa when, evolved is tranformed into Kārya like a bud, when evolved becomes a flower. In such a way Mṛttika while operation becomes a Ghaṭa. Tantus if properly arranged become as Vastra. Kārya is nothing but another state or form of Kāraṇa. Hence according to the opinion of Sāṅkhya Darśana Kāraṇa and Kārya are identical.

ना सतो विद्यते भावो नाभावो विद्यते सतः - भ०गी०

As per the above statement of Bhagavad Gitā "There is no destruction for Sat and production for Asat".

In another context Bhagavad Gitā says that The objects which are visible in the day light are not visible in the nights, because they mixed with the darkness in the nights. Likewise all the manifested objects which are born out from Avayakta, are again absorbed in Avyakta ultimately.

Ayurveda accepts Sat karya Vada.

Asatkārya Vāda - Theory of Non-Existent

This is also called Arambha Vāda. It was postulated by Vaiśeṣika Darśana. This Vāda is entirely different and quite opposite to Satkārya Vāda. The profounders of Nyāya and Vaiśeṣika Darśanas contradicted Satkārya Vāda and established Asat kārya Vāda. In their opinion Kārya does not exist in its Kāraṇa before its manifestation. Hence it is called as Arambhavāda. Though Kārya does not exist in Kāraṇa in the beginning, it proclaimed after its production only. According to Nyāya and Vaiśeṣika Darśanas every Kārya is entirely different from its Samavāya Kāraṇa (Upādāna Kāraṇa or basic cause). Kartā (doer) and other Nimitta Kāraṇas (instrumental causes) are essential for its revelation. Production of Kārya is impossible in the absence of such instrumental causes. Hence it is not proper that Kārya itself exists in the Kāraṇa from the beginning.

For example Kundala (Ear rings) are made of Swarṇa, gold is the causative factor for the production of ear rings, Swarṇa itself is not Kundala. Similarly though the Ghṛṭa is produced from Mṛttika and Mṛttika is the cause for the production of Ghṛṭa, Mṛttika, itself is not Ghṛṭa. Hence Kundala and Ghṛṭa are different for ever from Swarṇa and Mṛttika respectively. Accordingly Kārya even though non-existent it is manifested or produced.

They strengthen their argument by citing the following causes.

- A. Buddhi Bheda (Difference in knowledge)
- B. Sanjñā Bheda (Difference in nomenclature)
- C. Kārya Bheda (Difference in action or activity)
- D. Ākāra Bheda (Difference in form/shape)
- E. Saṅkhyā Bheda (Difference in number)

A. Buddhi Bheda (Difference in knowledge)

Knowledge Differentiation

Distinction between Kāraṇa and Kārya is existed. Because of distinction a person can get differentiative knowledge of Kāraṇa as Kāraṇa and Kārya as Kārya. For example in the production of Vastra (Cloth), Tantu (threads) are the cause and Vastra is an effect, because it is produced from the Tantus.

B. Sanjñā bheda (Difference in Nomenclature)

Before the manifestation Kāraṇa is designated as Kāraṇa and Kārya is designated as Kārya. None calls Kārya as Karaṇa and Kṛaṇa as Kārya before its manifestation. None calls Tantu as Vastra before the making of Vastra. Vastra is called Vastra and Tantu as Tantu before the making of Vastra. Hence it is called Sanjñā Bheda.

C. Kārya Bheda (Difference in Activity)

The purpose or activity of Kārya is entirely different than that of Kāraṇa. No one tries to get rid of cold by wearing Tantu in place of Vastra. By wearing Vastra only they try to get rid of coldness.

D. Ākāra Bheda (Difference in shape)

The shape or form of Vastra is entirely different from that of Tantu.

E. Saṅkhyā Bheda (Difference in number)

Difference in number is existed in Kāraṇa and Kārya. For

example the Kāraṇa i.e. Tantu are more in number, while Vastra, the Kārya is one only. Hence difference in number arises.

Thus there is a difference between the Tantu and Vastra regarding Buddhi (knowledge), Saṅjñā (Nomenclature, designation), Kārya (Purpose or action), Ākāra (Form or Shape) and Saṅkhyā (Number). Hence the Nyāya and Vaiśeṣika Darśanas have taken Tantu and Vastra as two distinct objects. According to this theory, Kārya does not exist prior to its production. The Kārya i.e. Ghaṭa, Vastra etc. which is Asat or non-existent is produced anew. Hence this theory is called Asat Kārya Vāda. It is otherwise known as Ārambha Vāda because the Samavāyī Kāraṇa like Tantu produce totally a new Kārya, Vastra which is entirely different from Tantu. In view of the distinction of Kārya from Kāraṇa, the relation of the one with the other has also to be taken as granted. Intimate union (Samavāya) is that relation. Intimate union means invariable relation of the Samavāyī Kāraṇa with Kārya. Nyāya and Vaiśeṣika philosophers opine that Vastra is produced from the Tantu by intimate union.

Ayurveda did not accept Asat Kārya Vāda. As the main aim of Ayurveda is स्वस्थस्य स्वास्थ्य रक्षणम् आतुरस्य विकारप्रशमनम् can not be fulfilled in the absence of Satkārya Vāda. The above mentioned aim of Ayurveda is the Kārya. Without Kāraṇa, Kārya does not fulfil. Hence Ayurvedists did not accept Asatkārya Vāda or Ārambha Vāda.

Paramāṇu Vāda (Atomic Theory)

In view of Vaiśeṣika Darśana it is an important theory. According to this theory all the Dravyas (substances/objects) in the universe have anyone of the following four dimensions viz 1. Aṇu 2. Mahat 3. Hraswa and 4. Dīrgha. None of the Dravyas can cross these dimensions. Generally the Dravya is in the form of any one of the above four dimensions. A Dravya is either in Aṇupari-

māṇa or in Mahat Parimāṇa than other Dravyas. If a smaller Ghaṭa is compared with a bigger Ghaṭa, that particular Ghaṭa looks like smaller. But if the same Ghaṭa is compared with a much smaller Ghaṭa it looks bigger in size (Mahat Parimāṇa). Likewise distinction exists if two Dravyas are compared with each other.

If a Dravya increases continuously, at some stage the increase may be either ended or stopped naturally. Which means there is an end for increase of Dravya. It can not grow further, thus forever by not exceeding its limits. That limit is called as Mahat Parimāṇa. Ākāśa is the Dravya which is in Mahat Parimāṇa. It has Mahat Parimāṇa than all other Dravyas. Similarly if a Dravya is divided continuously it divides into multiple and minute particles. Ultimately it becomes as the minutest particle which is not visible. That minutest dimension is called as Aṇuparimāṇa. The particle which is indivisible and minute is called "Paramāṇu".

It is Niravayava (which has no parts) Acākṣuṣa (Invisible). As it has no parts it is further not divisible. Hence it is called as Niravayava or Ekavayavee. As it is too minute to be perceived with the eyes, it is called Acakṣuṣa or invisible. Vatsyāyana in Nyāya Bhāṣya states that when a lump of mud is ground continuously for a certain period, it is divided into small, smaller and smalest particles. Ultimately or finally that division stops or ends at one stage, and it can not be divided into particles any more. That is called the end part or the Antyavayava and Niravayava.

As it is the minutest particle it is called "Paramāṇu" and it is eternal. As the Kārya Dravyas are innumerable, the Paramāṇus are also innumerable.

According to Vaiśeṣika view, Pṛthvi, Āp, Teja and Vāyu i.e. former four of the Nava karana Dravyas are Aṇu in form.

In Yoga Darśana Bhāṣya, Swāmi Omananda defines Para-

māṇu as follows

जालान्तर गते भानोः यत्सूक्ष्मं दृश्यते रजः तस्य षष्ठं तमो भागः परमाणु स
उच्चते -योद० भाष्य में स्वामी वोमानन्द

One sixth part of the Dhūlikaṇa (Raja or dust particles) which we see in the sun beam entering through the window is called Paramāṇu or Atom.

Usually, the dust particles which exist in the sun rays entering through a window are visible. One sixth part of that dust particle is not visible and called Paramāṇu.

Vaiśeṣikas defined Paramāṇu (Atoms) in the following way. Every Cakṣuṣa Dravya (visible matter) is of Savayava (Made of particles) e.g. Vastra. The little mote seen in the sun beam coming through the window is a visible matter, so it is also made of particles. The little mote is called Trasareṇu, Trayaṇuka and Truti. Trasareṇu is made up of three Dwayaṇukas. Dwayaṇuka is made of two Paramāṇu. Paramāṇu is the least particle because further division of it is not possible. Hence Paramāṇu (Atom) is Nitya i.e. eternal as it is neither visible, nor dividable.

But Śāraṅgadhara defines Paramāṇu in another way.

जालान्तर गते भानोः यत्सूक्ष्मं दृश्यते रजः

तस्यत्रिंशत्तमो भागः परमाणुरुच्यते बुधैः -शा० सं०

The dust particle which is visible in the sun beam enters through a window contains thirty Paramāṇus. Hence one by thirtieth part (1/30) of the dust particle is Paramāṇu.

Whereas Swāmi Omānanda opines that Dhuli Kaṇa contains six Paramāṇu only.

According to Vaiśeṣika Darśana Dwayanuka forms with the combination of two paramāṇus, six Paramāṇus form as Tarṇuka which is visible. Such type of four Trayaṇukas combine and form a Caturaṇuka. A Caturaṇuka contains twenty four Paramāṇu. Such type of five Caturaṇukas combine and form as Pañcaṇuka,

and it contains one Hundred twenty Paramāṇu. All the other categories from Dwyāṇuka onwards are Karya Dravyas, as they are visible in nature.

Dwyāṇuka-Combination of Two Paramāṇu - 2

Trayāṇuka- Combination of Three Dwyāṇuka - $2 \times 3 = 6$

Caturāṇuka- Combination of Four Trayāṇuka - $6 \times 4 = 24$

Pañcāṇuka- Combination of Five Caturāṇuka - $5 \times 24 = 120$

The paramāṇus are the basic components in the manifestation of matter. The basic components of Paramāṇu of a Dravya is distinct from that of another Dravya. Hence each Dravya is formed with the combination of its specific basic components.

Destruction of Kārya Dravya is of two fold viz 1. Avayava Vibhāga (Division of particles) and 2. Avayava Vināsa (Destruction of the particles)

If it is assumed that Paramāṇu is one in number, it can not be divided further; moreover as it is eternal, Paramāṇu can not be destructed also. Every Kārya Dravya is a combination of the group of specific Paramāṇu. The Paramāṇus of each and every Kārya Dravya are separate from one another.

Various philosophers according to their view named Paramāṇu differently. Though all the philosophers accept the existence of Paramāṇu, they mentioned it with different names. But there is no fundamental difference among their views.

In Sāṅkhya Yoga and Vedānta Darśanas Paramāṇus are differentiated as Satwa, Raja and Tama. Nyāya, Vaiśeṣika and Pūrva Mimāṃsā Darśanas mentioned them as Paramāṇu. Whereas Upaniṣats mentioned them as Lohita (Raja), Sukla (Satwa) and Kṛṣṇa (Tama or Dark), or Prakāśa, Kriyā Janaka and Avaraka respectively. Similary the other Darśanas and other sciences also named Paramāṇu by different names.

Modern scientists also state that the entire evolution and universe is full of atoms. But they opine that the atoms which are the causative factors for evolution are divisible and non-eternal. But the view of Indian philosophers is completely contrary from the view of modern scientists. Nyāya and Vaiśeṣika Darśanas opine that Paramāṇus are eternal and indivisible. Modern scholars mentioned Paramāṇus as Pañcabhautika whereas Vaiśeṣika Darśana opines that Paramāṇus produce Māhābhūtas. Four Māhābhutas viz. Pṛthvi, Jala, Teja and Vāyu of Pañcamāhābhūtas are present in Paramāṇu Rūpa and Ākāśa as alpervasive, act the as causative factors for the production of Kārya Dravyas. The part of Dravya which is not divisible is Paramāṇu.

Ayurveda and Paramāṇu Vāda

Caraka accepted Paramāṇu Vāda of Vaiśeṣika Darśana. Caraka says that the parts of the body are innumerable and in the form of atoms.

शरीरावयवास्तु परमाणुभेदेनापरिसंख्येया: भवन्ति, अतिबहुत्वादतिसौक्ष्यादती-
न्द्रियत्वाच्च । तेषां संयोगविभागे परमाणूनां कारणं वायुः कर्मस्वभावश्च ।

-च०शा० ৭/১৭

The bodily parts are innumerable. They are the minutest particles. Hence they are not visible as they are minute ones. Vāyu is the cause for the conjunction or disjunction of the Paramāṇu.

Caraka described the characteristic features of the Paramāṇus as follows.

1. As they are uncountable, they are innumerable.
2. As they are minute, they are Atindriya or invisible.
3. The parts of Dravya are manifested from Paramāṇus. They are Niravayava.
4. Increasing and decreasing of the parts (Avayava) of Dravya are due to the conjunction and the disjunction of the Paramāṇus.

Vāgbhaṭa also strengthens the view of Caraka and accepted the existence of Paramāṇus by stating-

रक्तजा जन्तवोऽणवः सौक्ष्म्यात् केचिददर्शनाः –अ० ह० नि०

Some of the Krimis reside in blood are invisible as they are in Parmāṇu Rūpa (Minute Form)

In the same way a number of examples are available in Ayurveda to strengthen the theory of Paramāṇuvāda.

Vivarta Vāda (Theory of Appearance)

Vivarta means illusion or wrong notion or erroneous belief or delusion. Unreal or false knowledge is called Vivarta. The definition of Vivarta is विरुद्धं वर्तनं व्यवहारः इति विवर्तः..

The theory of imaginary and illusive knowledge about the objects which are present as absent, and absent as present is called Vivarta Vāda. Advaita Vedāntins postulates this view. Śaṅkarācārya established and substantiated this theory.

This is a theory of appearance and reality, because the produce is the effect without undergoing any change itself. What is really God appears to our limited intelligence as the universe, just as a piece of rope appears in the dawn as a snake. We come to realise God, when Avidya or the devil of misapprehension is removed by Vidya or divine knowledge. This is a matter of spiritual experience. We are not in the present state of our knowledge able to see how exactly the reality is connected with the appearance. Indefinable God, by his Māyā brings about this wonderful phenomenon of creation.

According to this theory Kāraṇa never changing into Kārya, as in Pariṇāma Vāda, Kāraṇa is to be imagined as Kārya.

1. रज्जुसर्प भ्रान्ति—False/Illusive knowledge of rope as snake

2. Doubtful knowledge whether a man or a statue (Sthanu).

In the above two statements neither the rope changes into

snake nor the Sthanu changes into man. The imagination of snake in rope and man in statue is an illusion. In such a way the cognition of illusionary knowledge without any change in the form (shape) of an object is a false knowledge.

In Vedānta Darśana it has been stated that, ब्रह्म सत्यं जगन्मिथ्या, and mentioned further that the entire universe is an illusion, only the Brahma Padārtha is real. Hence all the objects in the universe, and the universe itself is in illusionary state. Brahma is the Kāraṇa and universe is the Kārya. Likewise the Kārya which is the entire universe is the illusionary state of the cause i.e. Brahma.

Advaita philosophers state that "Brahma only is real and the entire universe is illusionary, and because of Māyaśakti, the entire universe looks like real".

Ayurveda did not accept or support Vivarta Vāda.

Kṣaṇa Bhangura Vāda (Theory of Impermanence)

Theory of Kṣaṇa Bhangura or theory of impermanence is an important theory in Bouddha Darśna. According to this theory everything of this universe is not static and eternal. Instead everything is momentary. Every thing will be destructed in a moment. Every thing is produced in the first moment and exists in second moment and gets destructed in the next moment. Similarly all the matters get changes in every moment. Bouddhists accepted the production of a new thing in every moment. They opine that Vartamāna (present) is never related to Bhūta (Past) and Bhaviṣya (Future). The object existed at a particular place and time gets destructed at the same time. Yadṛcchā (Accident) controls the activities of Kāraṇa and Kārya. Mutual and actual relation never exists between two moments. Thus in the view of Bouddha philosophy, the existence of Dravya is momentary. Hence this is called Kṣaṇa Bhaṅgura Vāda.

Bouddha Darśana further states that some cause is there for

creation or production of matter. But there is no such cause for its destruction. Destruction is natural. The human life is also momentary like a bubble of water (जीवितं बुद्बुद् प्रायम्), which lasts only for a moment.

The objects produced get changes in every moment- very fastly, which can not be visible. Hence it looks like as it is in previous form. But it is not true.

All the objects created in this universe are momentary. Each object is distinct from another object.

The production, existence and destruction of all the objects is a continuous process for ever. It is understandable that the present object is the same as the former object, even though the former object is destructed and a new object is produced. In such a way in every second moment the same object which is identical with the former object is produced. In future also same will be produced identically with the past.

According to this theory the Cetana from Cetana, human being from human being and cow from cow are produced for ever.

Buddhists accept twenty four Tatwas. As they are Niratma vadins, they did not accept twenty Fifth Tatwa, the Ātma. They opine that Ātma is neither Kartā (doer) nor Bhoktā (enjoyer). But the production, existence and destruction of the components of the body/universe continue for ever through the identical knowledge of the past object occurred.

Caraka while describing the opinions of some scholars about Kṣaṇa Bhaṅgura Vāda states as follows

न ते तत्सदृशांस्त्वयं पारंपर्यसमु त्थिताः ।
 सारूप्यादै त एवेति निर्दिश्यन्ते नवा नवाः ॥
 भावास्तेषां समुदयो निरीशः सत्त्वसंज्ञकः ।
 कर्ता भोक्ता न स पुमानिति केचिद्ग्रहस्थिताः ॥ -च०शा० १/४६-४७

The existent Padārthas of the universe do not exist for ever. Because of the chain of process they produce (manifest) in the first moment, existed in the second moment and destructed in the third moment. In that place newer and newer (afresh) Bhāva Padārthas are produced, which are identical with the former Bhāva Padārthas. Hence it is understood that the former Bhāva Padārtha is still existed. As such the process of production, existence and destruction in the first, second and third moments respectively without any obstruction. In Buddhists view Ātma is neither the Kartā (doer) nor the Bhoktā (enjoyer). Hence the followers of Kṣaṇa Bhaṅgura Vāda did not accept the Ātma as Kāraṇa.

Caraka accepted Kṣaṇa Bhaṅgura Vāda and based on this theory he framed another theory i.e. Swabhāvoparama Vāda (Theory of natural destruction) which is identical with Kṣaṇabhaṅgura Vāda.

Swabhāvoparama Vāda **Theory of Natural Destruction**

Basing on the above theory of Kṣaṇabhaṅgura of Bouddh Darśana, Caraka described Swabhāvoparama Vāda which is identical with Kṣaṇabhaṅgura Vāda. It is the important and specific theory of Ayurveda and one of the fundamental principles of Ayurvedic treatment.

The term Swabhāvoparama is the conjunction of two words Swabhāva and Uparama. Swabhāva means natural or without seeking any cause. Uparama means destruction. The meaning of the term Swabhāvoparama is natural destruction without seeking any cause i.e., natural destruction of an object is called Swabhāvoparama. All the Bhāva Padārthas of the entire universe get destructed naturally. Cause is existed for the production and development of the Bhāva Padārthas. But no cause is there for destruction as destruction takes place naturally.

जायन्ते हेतु वैषम्यात् विषमा देहधातवः ।
हेतुसाम्यात् समास्तेषां स्वभावो परमः सदा ॥ -च०सू० १६/२७

If the equilibrium of the causative factors is disturbed, then it causes imbalance of Dhātus (Tissue elements) of the body. Conversely the maintenance of the former's equilibrium maintains the latter's balance. However, the Dhātus come to normal state automatically irrespective of any external causative factor; that is to say both the imbalanced and balanced Dhātus tend to fade away immediately after they are caused.

Increase and decrease of Dhātus of the body take place continuously for ever. The Dhātus, the Doṣas and the Malas increase continuously by consuming identical substances (वृद्धिः समानैः सर्वेषां विपरीतैर्विपर्ययः) to the above.

According to the above statement of Vāgbhaṭa if the Āhāra Rasa is identical with the Śārīraka Dhātus, that particular Dhātu increases, contrary to this effect of the Āhāra Rasa is dissimilar to the particular Sarīraka Dhātus, that Dhātus decrease.

Though the increase and decrease of the Śārīra Dhātus take place, because of Sāmānya, Viśeṣa Siddhānta, Dhātu Kṣaya takes place with some specific causes also. The Kṣaya (decrease) of the Dhātus filled through Āhāra Rasa for Vṛddhi (increase). Rasa Dhātu filled from Rasa, Rakta filled with Rakta, Māṃsa filled with Māṃsa respectively.

After consuming food; due to Madhura Vipāka Kapha produces from Madhura Rasa; due to Amla Vipāka Pitta produces from Amla Rasa and due to Kātuvipāka Vāta produces from Kātu Rasa. Similarly the Doṣas and Dhātus which are naturally destructed or decreased, produced or increased with Āhāra Rasa. Thus there is cause for their production.

Caraka further states that

प्रवृत्तिर्हेतुभवानां न निरोधेऽस्ति कारणम् ।
केचित्तत्रापि यन्यन्ते हेतुं हेतोरवर्तनम् ॥ -च०सू० १६/२८

There is a cause for the production of Bhāva Padārthas, but there is no such cause for the destruction. But some opine absence of Kāraṇa is the cause for destruction.

As it is already mentioned, Āhāra Rasa is the cause for the production of Rasadi Dhātu. But there is no such cause for their destruction. Destruction takes place naturally. In this way Viṣamatwa produced in Dhātus due to consuming Viṣama Āhāra; but there is no cause for the destruction of Doṣa Vaiśamya. Basing on this theory it is stated that Madhura, Amla and Lavaṇa Rasas reduce Vāta (Madhura Amla Lavaṇaha Vātam Samayānti). Madhura Rasa, Amla Rasa and Lavaṇa Rasa increase such Doṣa and Dhātus which are identical with them. At the same time they decrease the Doṣas and Dhātus which are naturally dissimilar to them. Hence these Rasas are called . Vāta Śāmaka. Hence it is understandable that there is a cause for production, but there is no such cause for destruction, as destruction is natural.

Caraka in the same context described as follows.

न नाशकारणाभावाद्बावानां नाशकारणम् ।
ज्ञायते नित्यगस्येव कालस्यात्ययकारणम् ॥
शीघ्रगत्वाद्यथा भूतस्था भावो विपद्धते ।
निरोधे कारणं तस्य नास्ति नैवान्यथाक्रिया ॥ -च० स० १६/३२

The Kāla has the quality of movement for ever naturally. It goes on changing or destroying itself. No specific cause is there for the movement, the change and the destruction of Kāla. So all the things are destroyed naturally without seeking any cause.

As there is no causative factor existed for the destruction of a being, there is no possibility of bringing out a change in the destruction process of a being.

In this way the Śāriraka Dhātus in the body also get destructed and transformed in every moment. There is no specific cause exists in the transformation and destruction. The shape or

form of the object cannot be changed under any circumstances. The object which is in its form produces another object in the second moment identical with it and get destructed itself naturally, which means in the first moment produce it self naturally, in the second moment produces same thing identical with it and in the third moment it destroys itself naturally, without seeking any cause. These activities take place very fast which are not noticed by us.

Similarly it is understood by the above statement that diseases are manifested because of vitiation of Doṣas. Thus Viṣamatwa or vitiation of Doṣas produce in the first moment an produce same vitiation in the second moment and gets destructed naturally in the third moment. This cycle of production of vitiated Doṣa continues until the chain breaks down by the treatment.

If it is seen scientifically, it can be concluded briefly that the wear and tear (production/development and destruction) phenomena goes on for ever in the body. Āhāra is the cause for wear (production) phenomena. But the tear phenomena i.e. Upārama (destruction) is natural. The R.B.C. in the blood which is produced through the Āhāra, gets destructed naturally in One Hundred Twenty days. This theory of modern scientists is identical with Swabhāvoparama Vāda.

Pariṇāmavāda (Theory of Transformation)

Pariṇāma means change or transformation. When an object changes its original form and transformed into another form it is called Pariṇāma. This is otherwise called Rupāntara or Vikāra. When milk is fermented it changes into curd. Hence curd is the transformation/changed form of milk. Likewise when water is cooled and clotted it changes into solid and becomes ice. The change in the form of water is also called Pariṇāma. Pariṇāma Vāda was postulated by Sāṅkhya philosophers. Basing on this Pariṇāma

Vāda they described the evolution process of the universe. According to this theory Prakṛti or primordial nature is the causative factor for evolution. Transformation or change of Mula-prakṛti into the Vikṛtis like Mahat etc. is the Sṛṣṭi.

Ayurvedists also accept Pariṇāmavāda in various contexts. The food consumed every day gets digested and changes into Sārabhāga and Kīṭa Bhāga. Sāra Bhāga is called Rasa and Kīṭa Bhāga as Mala. Similarly the consumed food changes into the form of Rasa and Puriṣa. Some part of Āhāra Rasa again changes into Rasa Dhātus; some part of Rasa Dhātus change into Rakta Dhātu, and in similar way some part of the former Dhātu changes into successive Dhātu. The change of former Dhātu into later Dhātu is based on Pariṇāma. Suśruta strengthens Pariṇāma Vāda by stating,

रसाद्रक्तं ततोपांसं पांसमेदः प्रजायते ।

मेदसो अस्थि ततो मज्जा यज्ञः शुक्रस्य संभवः ॥ -सु०सू० १५

Vāgbhaṭa while explaining the Vipāka states as follows

जाठरेणाग्निना योगाद्यदुदेति रसांतरम् ।

रसानां परिणामान्ते स विपाक इति स्मृतः ॥ -अ०ह०सू० १२

The transformation and end product of consumed Āhāra, after digestion with the association of Jāṭharāgni is called Vipāka. Hence the Pariṇāma or the end product of consumed Āhāra is Vipāka.

Further Caraka while describing srotases states as follows.

स्रोतांसि खलु परिणाम मापद्यमानानां धातूनामभिक्षाहीनि भवन्त्ययनार्थेन

-च०वि० ५/३

परिणाम मापद्यमानानां इति पूर्वं पूर्वं रसादि रूपं परित्यागेन उत्तरोत्तरं रक्तादि रूपं मापद्यमानानाम् -चक्रपाणि

The channels which carry the transformed, Rasa, Raktadi Dhātus are called Srotases. Here Chakrapāṇi on Pariṇāmam Apa-dyamānānām described as it indicates that the channels carry such

Dhātus as are undergoing change (transformation) from their former Dhātus.

e.g., Rasa to its subsequent Dhātu Rakta and so on.

By close observation of the above statements it is understood that Ayurvedic scholars accepted and followed the Pariṇāma vāda of Sāṅkhya Darśana.

This Pariṇāma is of two fold 1. Dharma Pariṇāma and 2. Lakṣaṇa Pariṇāma.

1. Dharma Pariṇāma

If the transformation in an object takes place in its attributes and in form also it is called Dharma Pariṇāma

e.g., The food consumed transformed into Āhāra Rasa and Rasa into Rakta and so on. In this change in both attributes and form of the object also taking place in the subsequent Dhātus. Hence it is called Dharma Pariṇāma.

2. Lakṣaṇa Pariṇāma

Contrary to the Dharma Pariṇāma if this transformation takes place in the form (shape) of the object, but not in the attributes is called Lakṣaṇa Pariṇāma. e.g., Transformation of milk into cream or curd comes under this category. In this type of transformation the Rūpa (form or shape) only changes, but no change takes place in the attribute of the milk. It is called as Lakṣaṇa Pariṇāma.

Suśruta states that nature and influence of the time also cause for the changes in the Human body.

बालानामपि वयः प्रादुर्भावात् शुक्रप्रादुर्भविं भवति -सु०शा० १

Śukra is produced/formed, because of change in the age of the body. This is called as transformation due to change in Age.

Dhātu Pariṇāma Vāda mentioned in Ayurveda is also based on Pariṇāma Vāda of Sāṅkhya.

Pilu Pāka Vāda (Molecular Combustion)

Pilupāka Vāda and Pithara Pāka Vāda are postulated by Vaiśeṣika Darśana and Nyāya Darśana respectively.

Both these theories are related to Pāka Kriyā. Peelu means Paramāṇus or Atom; Pithara means the Kārya Dravyas which are manifested with the combination of Paramāṇus or Pilu. Pāka means transformation in the Dravyas due to application of specific temperature of heat (Vilakṣaṇa Tejassamīyoga).

Pr̥thvī has the attributes of Rūpa, Rasa, Gandha and Sparśa. These attributes of Pr̥thvi are Anitya (Non-eternal). They are Nitya (eternal) in the Paramāṇus of Jala, Teja and Vāyu. These attributes both in the Paramāṇus and the Kārya Dravya of Pr̥thvī are changed under certain conditions. By contact with Agni (Tejas), Change (transformation) takes place is called Pāka. With Pāka when the attributes of Pr̥thvī are disappeared and other new attributes are produced, it is called Pākajotpatti. This Pākajotpatti is caused by Heat. Sparśa, Rūpa, Rasa and Gandha of an object change because of Pāka. For example Mṛdu or Ślakṣṇa Sparśa of the Dravyas change into Kāṭhina, Khara Sparśa after Pāka and vice versa. The colour of a Dravya and the taste of a Dravya also change after Pāka.

e.g., The mango which is grey in colour and Kaṣāya in Rasa when just formed change into green in clour, amla in rasa in its unriped stage, after Pāka in the natural climate. And in the final stage the unriped fruit changes after Pāka into gold/yellow in colour and sweet in its taste when riped.

Though the Vaisesika philosophers and Nyāya philosophers accept the Pāka of the Dravyas, they differ regarding the Prakriyā of Pāka.

Vaiśeṣika philosophers opine that, because of Pāka, the change takes place at the Paramāṇu level of specific Dravya as all

the Dravyas are produced with the combination of Paramāṇus, the change also takes place at the Paramāṇu level only.

e.g., Ghaṭa is black in colour till unbaked and when it is baked in the fire the old Ghaṭa is destructed and a new Ghaṭa is produced because of Vilakṣaṇa Tejassarṇyoga (contact with specific temperature of heat). When the Ghaṭa contacts with Agni Nodana or Abhighāta takes place in Ghaṭa; as a result the Ghaṭa breaks itself and the Arambhaka Paramāṇu (Primary Atoms) of Ghaṭa gets destructed. As a result of destruction of conjunction the Ghata Dravya gets destructed and returns into its Paramāṇu Rūpa. With the contact of Agni the Varṇa of Paramāṇu changes into red. Again the broken Paramāṇus get together and combine with one another. As a result of it a red coloured new pot is produced. In Vaiśeṣika philosophers' view first of all the units of the Dravyas are broken into Paramāṇus and such Paramāṇus reunite again. This union results into the production of a new Dravya. The Vaiśeṣika philosophers opine that the heat applied to the Dravya reaches upto the level of Paramāṇu and the change takes place at the Paramāṇu level. The process of breaking down and reproduction takes place very quickly in nine moments, which is impossible to notice with visual perception.

This is called the theory of Pilupāka.

Pīṭhara Pāka Vāda (Combustion of Mass)

Naiyyayikas (Nyāya philosophers) did not accept the Pilupāka theory of Vaiśeṣika. Instead they postulated Pīṭhara Pāka theory. Pīṭhara means Piṇḍa or a ball which is formed by the combination of Paramāṇus or molecules. Piṇḍa is a group of members/parts or Avayav. Nayyayikas opine that change due to Pāka takes place in the Pīṭhara only but not at the Paramāṇu level. They rejected the argument of Vaiśeṣikas "that the two stages i.e. breaking down and recombining or reproduction of the Dravya".

Instead they opine that the Pāka takes place in the whole Dravya simultaneously in this Pāka Prakriyā.

No direct reference in Ayurveda is available about Pīlupāka and Pithara Pāka. Ayurveda says that Jāṭharāgni digests Āhāra in the Āmāśaya. Jāṭharāgni digests the Pañcabhoutika and Śaḍrasa Āhāra which is of four fold i.e. Khādyā, Peyā, Lehya and Chooṣya. After digestion the Āhāra is divided into Sāra and Kīṭṭa Bhāgas. Sāra or Āhāra Rasa again digested by Dhātwagnis and transformed into Sapta Dhātus such as Rasa etc. During this process the existing qualities of food vanishes and new ones are produced. Ayurveda opines that Āhāra changes its Varṇa and Rasa by contact with Jāṭharāgni; which could be identical to the Vaiśeṣika theory.

It can be understood that Ayurvedists correlated the Pīlupāka and Pitharapāka indirectly as mentioned above.

The three fold Agni i.e. (1) Jāṭharāgni (2) Bhūtāgni and (3) Dhātwagni are responsible for Pāka Prakriyā. Because of this Pāka Prakriyā the consumed Āhāra transforms into various forms at various stages. The innumerable Pañcabhoutika parts (organs) of the body are in Paramāṇu form. As the parts or organs of the body are Pañcabhoutika they have Pañcabhoutika Agnis according to their predominant Bhoutikatwa.

In the first stage of Pāka Prakriyā Jāṭharāgni unites with Āhāra and digests the Āhāra. It is called Sthula Pāka; in which both Pīlu and Pithara Pāka take place, simultaneously. By digestion Āhāra transforms into Āhāra Rasa, which is called Sthūla Pāka or Pithara Pāka. When the basic components of Śaḍrasas of Āhāra undergo Peelupāka then Kapha, Pitta and Vāta are produced respectively. Then the Āhāra transforms into Piṇḍa Rūpa and lastly it is divided into Sarabhāga and Kīṭṭabhāga with the help of Samana Vāyu.

Caraka describes the Jirṇa Prakriyā as follow

अन्नस्य भुक्तमात्रस्य षड्सस्य प्रपाकतः ।
 मधुराद्यात् कफोभावात् फेनभूत उदीर्यते ॥
 परंतु पच्यमानस्य पित्तच्छमुदीर्यते ।
 पक्वाशयंतु प्राप्तस्य शोष्यमाणस्य वह्निना ॥
 परिपिण्डित पक्वस्य वायुः स्यात् कटुभावतः । —च०चि० १५/१४

The four types of Ṣad Rasa Rūpa Āhāra which is consumed, gets digested in Āmāśaya and transforms into Piṇḍa Rūpa (Lump form), as a result Madhura Bhāva is produced and the Āhāra transforms into Madhura Rasa, as a result Kapha Bhāva is increased and changes into foam or froth shape. Afterwards the Āhāra further gets digested and changes into Amlarasa, as a result Pitta increases. Later on Āhāra enters into Pakwāśaya and changes into Piṇḍa Rūpa, with association of Agni, as a result Katurasa is produced and Vāta increases. After this process has undergone, Dhātwagnis act, on Āhāra, as a result the Āhāra Rasa changes into Sapta Dhātus viz. Rasa, Rakta, Mārīṣa, Meda, Asthi, Majjā and Śukra through Kṣeera Dadhi Nyāya. This process of transformation of Āhāra into Sapta Dhātu is called Pithara Pāka.

सप्तभिर्देहधातारो धातवोद्दूविधं पुनः ।
 यथास्वयग्निभिः पाकं यान्ति किङ् प्रसादवत् ॥ —च०चि० १५/१५४

Because of Dhātwagni Pāka, the Piṇḍa Rūpa Āhāra divides again into Sara Bhāga (essence) and Kīṭṭa Bhāga. Sara Bhāga changes into Sapta Dhātus by the action of Rasāgnī, Raktāgnī etc. respectively. This process is Pithara Pāka.

Caraka further described the Bhūtāgnī Pāka as follows.

भौम्य आप्य आप्नेय वायव्याः पञ्चोष्णाः स नाभसः ।
 पञ्चाहार गुणान् स्वान् स्वान् पार्थिवादीन् आहारान् पचन्ति हि ॥
 यथा स्वंस्वं च पुण्यान्ति देहे द्रव्य गुणाः पृथक् ।
 पार्थिवापार्थिवा नेव शेषाः शेषांश्च कृत्स्नशः ॥—च०चि० १५/१३-१४

The Pañca Bhūtagnis viz. Pārthivāgni, Āpyagni, Āgneyāgni Vāyavāgni and Nabhasāgni act on consumed Pañcabhoutika Āhāra and digest their respective parts (attributes) of Āhāra. The attributes of Pārthivādi Āhāra Dravyas thus digested, nourish their respective part of the body significantly. Pārthiva factors of Āhāra nourish the Pārthiva factors of the body and so on so that the entire body is nourished.

In this process of Bhūtagni components of Āhāra gets digested at Paramāṇu level and as a result changes into components of the body, through which all the organs are nourished.

By observing the above statements it is understood that Jāthrāgni Pāka and Dhātwagni Pāka of consumed Āhāra is compared with Pithara Pāka, and the Bhūtagni Pāka is compared with Peelu Pāka.

अनेकान्तवादः:

Anekānta Vāda

Except Jain philosophers, and Ayurvedists, no other Darśana discussed about Anekānta Vāda. In the opinion of Jain philosophers every object has many qualities of its own. These qualities of the object should be observed from various directions, but shall not be given importance to a particular quality or some qualities, or all qualities and an object or its qualities shall not be concluded by saying "it's it" and "that is all".

Ayurveda accepts Anekāntavāda except the theory of inconclusiveness of it, because it uses the theory to determine various qualities of an object through multi-directional observation.

In Ayurveda Caraka only mentioned Anekānta Vāda. Anekānta Vāda means accepting or adopting other arguments, i.e. the arguments which are proposed by others also may be accepted, in case such arguments do not contradict the originally concluded argument. Hence it may be considered that Anekāntavāda at times

a supportive or suppliment to Ekānta Vāda. Some scholars opine that Anekānta Vāda is opposite to Ekāntavāda. This kind of opinions can not withstand because these propositions lead to give the wrong impression, that Caraka has accepted two mutually opposing arguments. Accepting two opposite arguments is never possible.

So that, which agrees with Ekāntavāda and gives extra strength to it, through other attributes or qualities by different kinds of presentations is Anekāntavāda. For example when it is said that aggrevation of Doṣas causes diseases and the conclusion sticks on the argument, while refuting the argument that aggrevation of Rakta also causes diseases, hence Rakta shall also be a Doṣa is called Ekānta Vāda. But when it is said that the attribute of Vāta is movement is Ekāntavāda and the argument that Vāta has the other qualities like, subtle, rough, lightness, cold, dry is Anekānta Vāda. The main attribute of Pitta is Visra which comes under Ekānta Vāda, the other qualities of Pitta like, Sneha, Tīkṣṇa, Uṣṇa, Sara, Dravya comes under Anekānta Vāda. The attribute of Kapha is Sthira (Stableness) is Ekāntavāda and that Kapha has the other qualities like, Guru, Manda, Hima, Snigdha, Ślakṣṇa, etc. is Anekānta Vāda. Similarly, the Dhātus, Auṣadha Dravya, Cikitsā, etc. can be clearly and completely understood with the help of Ekānta and Anekānta Vādas.

Accordingly the main properties of Doṣas, Dhātus, Dravyas etc. can be identified by Ekānta Vāda and the other properties can be accepted through Anekānta Vāda.

The above view is strengthened by the following definitions of the Anekānta Vāda.

१. अनेके अन्तः: धर्मः यस्मिन् सोऽनेकान्तः:

२. न एकान्तः: इति अनेकान्तः:

Ekānta Vāda makes the arguments one-sided and Anekānta Vāda gives the complete knowledge about another object not in

one angle, but in various angles also. In the statement "Devadatta is the father of a son", even though the statement is correct, it is implied (understood) that Devadatta is not only a father to his son, but he is a son to his father, brother to his brothers and sisters, grand father to his grand children, husband to his wife. Similarly the same Devadatta has many qualities regarding his relation. Such type of knowledge can be had only through Anekāntavāda.

Hence in Ayurveda various theories and principles basing on Anekānta Vāda were established. The Vyādhyutpatti Siddhānta, Rasa Saṅkhyā Nirdeśatwa Siddhānta and various other Siddhāntas were established after due discussions and arguments in seminars, in which the prominent seers, saints and other pious and holy persons, etc. participated in those days.

To establish the concept of Puruṣa and Vyādhyutpatti, a seminar was held, in which many prominent Vaidyas, great scholars, Seers and other personalities of those days participated.

The participants expressed their opinions regarding the origin of Puruṣa and Vyādhyutpatti. After listening to all their opinions, Punarvasu Ātreya advised the participants not to give contradictory statements. Partial opinions can never lead to establish the truth, like a person who is on the oil press or oil mill goes on round without a pause. He compared the participants who made contradictory statements, with the person sitting on oil press.

The above example from Caraka Saṁhitā to strengthen the view that Anekānta Vāda is supportive in argument to Ekānta Vāda in order to come to a flawless conclusion through its multi-directional system of argument is as follows

योगदपि विषं तीक्ष्णमुत्तमं भेषजं भवेत् ।

भेषजं चापि दुर्युक्तं तीक्ष्णं संपद्यते विषम् ॥

तस्मान्न भिषजा युक्तं युक्तिबाह्येन भेषजम् ।

धीमता किञ्चिदादेयं जीवितारोग्यकांक्षिणा ॥

Naturally visha kills a person, who consumes it particularly Ghaṭaka Viṣa (deadly poison) immediately kills a person. But the truth differs with this view that if the poison is consumed in smaller doses, acts as nectar (Amṛta).

Similarly a drug like a nectar becomes poison and kills a patient if it is not administered properly. The same drug if administered properly acts as nectar.

A patient who wishes a long life and get rid of the ailments should never undergo treatment from a physician who is ignorant of the principles and their applied aspect.

In the above statement the Viṣatva (toxicity) of Viṣa is compared with Bheṣajatwa of Bheṣaja. It is not possible without the help of Anekāntavāda to state that Viṣa acts as Amṛta.

In modern medicine also it is stated that "The pencillin if administered in an improper way kills the patient immediately. The same pencillin if administered in a proper way acts as nectar and cures the diseases.

The Ghaṭaka Viṣa (deadly poison) like Dhattūra, Kucalā, Saṅkhyā etc if administered after purification act as nector otherwise they kill the patient. The snake poison if administered in smaller doses reduces Āmavāta.

Though Suśruta considered Anekānt Vāda as a Tantrayukti; Caraka considered it not only as a Tantrayukti, but also a principle. To strengthen this view a number of examples are available in Caraka Saṅhitā.

There are so many examples available in the Ayurvedic treatises that determination of quality etc. of a drug for example, can be determined by a single direction of argument in Ekāntavāda, and Anekāntavāda with its various directional argument gives strength with extra information to such arguments.

Chapter-IX

सृष्टयुत्पत्ति- तत्वनिरूपणं च

Cosmology and Cosmogony

Sr̥ṣṭi Adhava Sarga Nirupaṇam-Evolution of the Universe

The term 'Sr̥ṣṭi' is derived from the Dhātu 'Sr̥ji Visarge' सृज्यते ऽन्येन इति सृष्टिः', that which is created or produced or manifested is called Sr̥ṣṭi. According to the textual meaning, which brings out the hidden factors is called Sr̥ṣṭi. Like a food grain comes out from a seed the universe is also manifested or created. The secret of evolution is very concealed. It is very difficult to reveal the facts about the evolution even for great scholars either.

The evolution process is available briefly or concisely in Vedas, Purāṇas, Upaniṣads Darśanas, Dhārmika, Grantha and other Indian literature.

Some of the Western philosophers and modern philosophers like Galileo, Dalton, J.J. Thomson, Ernest Rutherford, etc. have tried to reveal the secret of evolution process and expressed their schools of thought regarding the creation of the universe.

Even though authentic and determinative description is not available regarding evolution. Various scholars expressed their opinions on evolution of the universe. After careful consideration of all the Indian philosophies it is understood that Sāṅkhya Darśana has given more importance to evolution process. It elaborately and clearly discussed and described regarding Tatwas (realms) of Sr̥ṣṭi (evolution).

In other Indian famous books also the description about evolution is available.

Some of those sacred Indian books state that Paramātma or Parama Brahma is the main cause for the evolution. Paramātma or Parabrahma is the Creator, Ruler and Protector of the universe.

The Parabrahma or Paramatma is the cause for the creation, existence and destruction of the universe. He is Ātīndriya, Vibhu, Sanatana, Nirvikāra and Vyāpaka in the entire universe in the form of Avyakta. All the Vedas, Upaniṣads, Smṛti Śāstra, Dharma Śāstra and other accepted Paramātma as Ananta and Nirvikalpa.

एकोऽहं ब्रह्मस्यात्

According to the above statement the Brahma which is one in number only desired to multiply himself and wanted to enjoy the factors of the universe. As he was one only, his desire was not fulfilled. Hence he wanted others co-operation as he thought others co-operation is necessary for enjoyment.

Hence he wanted to create the universe and created the entire universe i.e. Brahmanḍa. The Parabrahma or Paramatma himself created the Sṛṣṭi and himself spread along the entire universe.

Vaiśeṣika Darśana states that Sṛṣṭi is created with the association of Paramāṇu. When Paramātma strongly desired to create the universe, then, as per the will of Paramatma, Paramāṇus were activated and combined with one other. Dwyāṇuka formed with the combination of two Sajāteeya Paramāṇus. The Sajāteeya Paramāṇus thus formed with the combination of two Paramāṇus which are also innumerable like Paramāṇus. Again the Dwayāṇukas activated and Trayaṇuka or Trasareṇu formed, with the combination of three Dwayāṇukas. Similarly, with the combination of four Trayaṇukas, one Caturaṇuka and with the combination of five Caturaṇukas one Pañcaṇuka is formed. All these Dravyas are Kārya Dravyas and are gross and more gross in nature and Vyakta and Vyaktatara than Pañcāṇuka.

Later on, because of difference between gross and more

gross, the Māhākāsa, Māhāvāyu, Māhā Teja and Māhā Jala and Māhā Pr̥thvi and other Kārya Dravyas were created gradually. They created all the other Kārya Dravyas and other Dravyas of the universe are thus produced.

According to another Pourāṇika school of thought, first of all Parabrahma or Paramatma created Jalatatwa and placed his own power in the form of Bija in the Jala. This Bija gradually changed into an egg, glittering like gold. This Aṇḍā or egg is popular as Hiranya Garbha. From this Hiranya Garbha Caturmukha Brahma was born out. Later on this Aṇḍā divided into two parts. Swarga and Pr̥thvi were created from the upper and lower parts of the Aṇḍā respectively. The eight types of Dik and the Ākāśa were manifested from the central portion of the Hiranya Garbha. Similarly Māhāttatwa, Aharikāra and all the other Tatwas associated then Satwa Raja and Tama were created gradually. Later on Pañca Jñānendriyas which perceive the objects like Śabda, Sparśa etc and Pañca Karmendriyas which perform various activities were produced. After that, Dieties, Human Beings, animals, birds and other sentient beings were created from the above Indriyas, subtle form of Bhūtas or Tanmātras.

Bhagavat Gitā describes Śr̥ṣṭi Vikāsa Krama/evolution of the universe as follows. Parmātmā as per his own will and wish divided himself into two parts. (1) Vāmabhāga (left part) and Dakṣiṇa Bhāga (right side). Strī Jāti was created from the Vāma Bhāga and Puruṣa Jāti was created from Dakṣiṇa Bhāga. Gradually all the sentient beings like, Jarāyuja, Aṇḍaja, Swedaja and Udbhijja were born out from the above two parts of Paramātmā. Among all the sentient beings human being is the prominent one.

Even though Ayurvedists expressed their own views accordingly, Ayurveda mainly incorporated the evolution theory of Sāṅkhya Darśana.

Sāṅkhya Darśana states that universe is created from Avyakta (Unmanifested) Tatwa. Avyakta is also called Prakṛti or primordial nature. The universe which is being visual now was in the form of Prakṛti in the beginning. All the Vyakta Tatwas are in one form in Prakṛti. The Avyakta Tatwa cannot be perceived through perception or Pratyakṣa Pramāṇa. It can also be not imagined through Anumāna Pramāṇa (Inference). The Parabrahma initiated by Prakṛti, himself with his will hold the Pañcabhūtātmaka Śārīra, again enlighten the Chaturvimsati Tatwas, including Ākāśa and other Bhūtas, which are already absorbed in Avyakta at the time of Pralaya. He also enlightened himself.

Ayurveda is a science of life, particularly related to human life. Hence the important matters of human life i.e. science of life are established prominently in Ayurveda. Hence the state prior to pregnancy and subsequent states until death are elaborately discussed in Ayurveda. Moreover Ayurveda adopted various theories of various Darśans. Ayurveda not only established its own school of thought about human being, but also established the evolution theory.

According Ayurveda, Avyakta is the fundamental cause for evolution. Suśruta states that evolution and all other Tatwas were born out of Avyakta Tatwa.

सर्वभूतानां कारणं स्वयमकारणं सत्त्वं रजस्तमो लक्षणं मष्टरूपं मखिलस्य
जगतस्य संभव हेतुं रव्यक्तं नाम तदेकं बहूनां क्षेत्रज्ञानामधिष्ठानं समुद्रं इवौदकानां
भावानां—सु०शा० १/३

Avyakta is the causative factor for the creation of all sentient beings and non-causative factor for itself. Satwa, Raja and Tama are its attributes. As it contains Mahat and other Tatwas in it, it is in the form of Ashta Rūpa. This Avyakta Tatwa is the cause for the creation of the entire universe. As the sea is receptacle for various, innumerable, aquatic animals, Avyakta is receptacle for innumerable Kṣetratva.

Evolution of Intellect from Primordial Nature

and Evolution of Ego from Intellect

तस्यादव्यक्तान्महानुत्पद्यते तल्लिंगं एव तल्लिंगाच्छ महतः तल्लिंगं एव अहंकार उत्पद्यते । स च त्रिविधो वैकारिक स्तेजसो भूतादीरिति-सु०शा० १/४

The Māhāttatwa which contains the same attributes of Satwa, Raja and Tama manifests from Avyakta, which has the same qualities. Later on Ahamkāra which has the above three attributes born out from Mahattatwa. Such Ahamkāra is of three fold. (1) Vaikārika or Sātwikā (2) Taijasa or Rajisika and (3) Bhūtādi or Tāmasika.

Evolution of Eleven Indriyas, Five Subtle Elements

Five Gross Elements from Ego

तत्र वैकारिका दहंकारात् तैजस सहायाश्च तल्लक्षणान्येव एकादशेन्द्रियाण्युत्पद्यन्ते । तद्यथा—श्रोत्र त्वक् चक्षु जिह्वा ग्राण वाग्धृस्थोपस्थ पायु पाद मनांसीति । तत्र पूर्वाणि पञ्च बुद्धीन्द्रियाणि, इतराणि पञ्चकर्मेन्द्रियाणि उभयात्पकं मनः भूतादेवपि तैजस सहायात् तल्लक्षणान्येव पञ्चतन्मात्राण्युत्पद्यन्ते । तद्यथा शब्दतन्मात्रं-स्पर्शतन्मात्रं-रूप तन्मात्रं रस तन्मात्रं-गंधतन्मात्रमिति । तेषां विशेषाः शब्द स्पर्श रूप रस गन्धाः तेभ्यो भूतानि व्योमानिल अनिल जलोच्चर्यः । —सु०शा० १/४

Later on eleven Indiryas with the same qualities of Satwa, Raja and Tama are created from Vaikārika Ahamkāra with the help of Tāmasikahamkāra. The eleven Idriyas are Srotra, Twak, Cakṣu, Jihwā, Ghrāṇa, Vāk, Pani, Pāda, Pāyu and Mana. The former five are called as Jñānendriyas (sense organs) and the later five are Karmendriyas (Motor organs) and Mana acts as Ubhayendriya i.e. it acts as both Jñānendriya and Karmendriya.

Subsequently the Pañcatanmātras having the same qualities, Satwa, Raja and Tama are produced from Bhūtādi (Tamasa) Ahamkāra with the help of Taijasa (Rājasika) Ahamkāra. They are Śabda Tanmātra, Sparśa Tanmātra, Rūpa Tanmātra, Rasa Tanmātra and Gandha Tanmātra, specificity of Pañcatanmātra are Śabda, Sparśa, Rūpa, Rasa and Gandha respectively. The Pañcamāhā-

bhūtas (Gross elements) viz Ākāśa, Vāyu, Agni, Jala and Pr̥thvi are born out from Pañca Tanmātra (Subtle form) viz, Śabda, Sparśa, Rūpa, Rasa and Gandha respectively.

एवमेषा चतुर्विंशतिर्व्याख्याता

Similarly the creation of Caturvimśati Tatwas (Twenty four Realms) are elaborately described in Āyurveda.

The human body is manifested from the combination of these Caturvimśati Tatwas. This Śarira is the conglomeration of Twenty Four Tatwas is otherwise known as Kṣetra. Ātma or Puruṣa resides in the Kṣetra which is in the form of Śarīra. As Ātma knows about the Kṣetra and all the factors of the Kṣetra it is called as 'Kṣetrajña'.

The body thus formed with the combination of Caturvimśati Tatwa is Jaḍa or Acetana. The Twenty fifth Tatwa i.e. Ātma or Puruṣa produces Cetanatwa in the Śarīra.

तत्र सर्वं एव अचेतन वर्गः पुरुषः पञ्चविंशति तमः । कार्यं कारणं संयुक्तं क्षेत्रं यिता भवति । सति अपि अचैतन्ये प्राद्यान्यस्य पुरुषं कैवल्यार्थं प्रवृत्तिमुपदिशन्ति । क्षीरादीश्वात्र हेतुनदाहरन्ति । -सु०शा० १/८

All the above mentioned Twenty Four Tatwas are come under the group of Acetana. The twenty fifth factor, Puruṣa, combines with Mahat and other Tatwas which are the fundamental causative factors for Śrṣṭi Vikāsa and produce Cetanatwa. The Avyakta or Prakṛti (Primordial nature), otherwise known as Pra-dhāna, even though Acetana, initiated to create Śrṣṭi for the Liberation (Mokṣa) of Puruṣa. Generally Acetana can not initiate any other for beginning or starting an activity. But for example the Stanya which is Acetana produced in the breasts of newly delivered mother for the nourishment of the new born infant. In such a way Prakṛti begins the Śrṣṭi Vikāra (evolution process) even though it is Acetana, for the liberation of Puruṣa.

Ayurveda followed the Sāṅkhya school of thought regarding

evolution. With the above statement of Suśruta, it is understood that two basic components i.e. Prakṛti and Puruṣa are the cause for evolution. In the above two Tatwas, Puruṣa is Aparināmi (non-transformable) or Nirvikāra and Prakṛti is transformable. Later on transformation took place in Prakṛti and due to that, Mahat and other Tatwas, which are the transformative forms of Prakṛti are manifested.

The Primordial nature which is called as Prakṛti, is Avyakta, the Mahat and other Tatwas which are manifested from Prakṛti are Vyakta Tatwa.

Puruṣa is always contrary to Prakṛti and it is Nirvikāra. In the manifestation of the Vyakta Tatwa from Avyakta Tatwa, existence in the Prakriti is the main activity of Puruṣa. Though Puruṣa does not have any activities of his own (which means, any Tatwa or Dravyas do not manifest from Puruṣa), his association presents in all the Kārya Dravyas which are manifested from Prakṛti. Prakṛti, in association with Puruṣa only capable of creating other Tatwas. Hence Prakṛti is otherwise known as Prasava Dharmi and Puruṣa is called Aprasava Dharmi.

Prakṛti is called Trigunātmika which means, it contains three attributes viz. Satwa, Raja and Tama. Contrary to this, Puruṣa is Triguṇātita (He does not contain the attributes viz. Satwa, Raja and Tama) as he is Viveki (wise Sagacious person) Viṣayi and Cetana (Conscious).

As Prakṛti and Puruṣa are contrary in nature they can not produce any factor independently when they are separate. They commence the creation when they combine with each other. The result is Śr̥ṣṭi vikāsa or evolution process or creation.

A doubt may arise why and how Prakṛti and Puruṣa being opposite and variant Tatwas, to each other unite, and how the Śr̥ṣṭi Vikāsa or evolution takes place.

The answer to clear these doubts are available through Pañgvandha Nyāya (Law of Lame and blind) described in Sāṅkhya Kārikā as follows

पंगवन्धं वदुभयोरपि संयोगः तत्कृतः सर्गः -सा०का०

Though Prakṛti and Puruṣa are Lame and Blind by nature Prakṛti and Puruṣa combine with each other and commence to start the Srṣṭi or creation.

Pañgvandha Nyāya: Once upon a time a lame man and a blind man were residing in a forest. The blind can not see and the lame cannot walk. Accidentally fire caught in the forest one day. As the two men cannot come safely out of the forest in separation, they made an intelligent plan in order to rescue themselves from the fire. The lame man mounted on the shoulders of the blind man directing the way and the blind man while following the direction of the lame, crossed the forest by foot safely with the lame.

तत्त्व निरूपण

Description and Classification of Basic Elements

The basic elements or components which are very closely related to the Srṣṭi Vikāsa Krama is called Tatwa.

The term 'Tatwa' is derived from the Dhātu तनु विस्तारे, which means the object which spreads and covers the entire universe i.e. both sentient and non-sentient being is called Tatwa.

According to Śabdastomamahānidhi (1) Brahma and (2) Pañcavimśati Tatwa are the main forms of Tatwa. The entire universe is covered with Brahma Padārtha or Pañcavimśati Tatwa. Hence Brahman and Pañcavimśati Tatwa are in the form of Tatwas.

तनोति सर्वान् व्याप्य आस्ते इति तत्त्वम् ।

According to the above definition Tatwa means the component which spreads and covers the entire universe.

The philosophers opined differently among themselves about Tatwas. According to their Schools of thought they described the Tatwas as follows

1. According to Sāṅkhya school of thought the Primordial nature or Mūla Prakṛti or Avyakta is the foremost Tatwa. It is the cause for the creation of other Tatwas and consequently the entire universe. In this context Sāṅkhya accepted Twenty five Tatwas.

2. With a little changes Vaiseṣika also accepted the above Tatwas. But they numbered the Tatwas as Twenty four.

3. The Vedantins or Philosophers of Upaniṣads accepted 'Brahma' as the only Tatwa. In their view except 'Brahma' the entire universe is an illusion 'ब्रह्म सत्यं जगन्मिथ्या'

4. Jaiminī of Uttaramimāṃsā Darśana opined that the entire universe is true in nature.

5. Cārvāka Darśana accepted (1) Pṛthvi (2) Jala (3) Teja and (4) Vāyu are the only Tatwas. The above four are the basic causative factors for the creation of the universe.

6. Bhagavadgitā enumerated three Tatwas viz (1) Prakṛti (2) Puruṣa and (3) Ātma are the basic elements for the creation of the universe.

7. Jaina Darśana describes that the Tatwas are the predominants of Ātma. According to their School of thought Tatwas are very important for purification and liberation of Ātma. But these Tatwas, in their view are not related directly or indirectly in creation of the universe. They opined that Śrṣṭi (creation) is beginning less and endless process. It is coming from time immemorial and will continue for ever. There are no controllers and creators for the evolution.

They classified the Tatwas in to two types, five types, seven types and nine types as enumerated below

1. Two types- Jīva and Ajīva

2. Five types- (1) Jīva (2) Ajīva (3) Ākāśa (4) Dharma and (5) Pudgala.
3. Seven Types- (1) Jīva (2) Ajīva (3) Asrava (4) Bandha (5) Samvara (6) Nirjara and (7) Mokṣa.
4. Nine Types-(1) Jīva (2) Ajīva (3) Asrava (4) Bandha (5) Savara (6) Nirjara (7) Mokṣa (8) Puṇya and (9) Apuṇya.

Regarding Tatwas Ayurveda follows the Sāṅkhya school of thought. Hence in Ayurveda keeping in view of the main purpose of Ayurveda i.e. “स्वस्थस्य स्वास्थ रक्षणम् आतुरस्य विकार प्रशमनम्, and to fulfil the main aim the Tatwas are described and discussed elaborately. Twenty five Tatwas are described in Sāṅkhya Darśana, whereas Ayurveda accepted twenty four tatvas only.

पञ्चविशंति तत्त्वज्ञो यत्र कुत्राश्रमे वसेत् ।

जटी मुण्डीशिखो वाऽपि मुच्यते नाऽत्र संशयः ॥ -सं०शि०सं० ९/१९

The person who has completely real and proper knowledge about tatwas of evolution, whether he is a bachelor (Jati) or married (Muṇḍī) or a Saint (Sanyāsi) can be relieved from all the Duḥkhas (Miseries) without any doubt.

तत्त्व वर्गीकरण

Classification of Basic Elements

In Sāṅkhya Darśana the twenty five Tatwas were classified into four categories.

मूलप्रकृति रविकृतिः महदद्या प्रकृतिविकृतयः ।

षोडशकस्तु विकारो न प्रकृतिर्नविकृतिः पुरुषः ॥

1. Prakṛti or Mūla Prakṛti
2. Naprakṛti Navikṛti
3. Prakṛti Vikṛti
4. Vikṛti

1. Prakṛti or Mūla Prakṛti-Primordial Nature

The basic element causes for the manifestation of other Tatwas and itself is not created by anyone is called Prakṛti or Mūla Prakṛti or primordial nature. As it is causeless it is called Mūla Prakṛti. As it is Vikāra Rahita (Non-transformable) from any Tatwa called Avikṛti. Hence it is known as मूल प्रकृतिरविकृतिः.

2. Naprakṛti and Navikṛti

The Tatwa which can not create any other Tatwa and itself is not created by any other Tatwa is known as NaPrakṛti NaVikṛti. The Puruṣa Tatwa neither capable to create the universe nor created by any one. Hence the Puruṣa Tatwa is known as NaPrakṛti and Navikṛti Tatwa.

3. Prakṛti and Vikṛti

They are seven in number. These are created from other Tatwas, hence they are called Vikṛti, and as they are capable of creating other Tatwas they are called Prakṛti. Hence they are known as Prakṛti and Vikṛti viz. (1) Mahat (2) Ahariṇā (3) Śabda Tanmātra (4) Sparśa Tanmātra (5) Rūpa Tanmātra (6) Rasa Tanmātra and (7) Gaṇḍha Tanmātra.

4. Vikṛti or Vikāra

These Tatwas are created from other Tatwas. They are not able to create other Tatwas. Hence they are called Vikṛti or Vikāra. These are sixteen in number. They are (1) Srotrendriya (2) Sparśanendriya (3) Cakṣurindriya (4) Rasanendriya (5) Ghrāṇendriya (6) Vāgindriya (7) Pada (8) Pani (9) Pāyu (10) Upastha (11) Mana (12) Ākāśa (13) Vāyu (14) Agni (15) Jala and (16) Pṛthvi. As they are in Kārya form in nature they can not produce other Tatwas.

प्रकृति-Primordial Nature

१. प्रकरोतीति प्रकृतिः
२. तत्वान्तरोत्पादनत्वं प्रकृतित्वम्

३. मूल प्रकृति रविकृतिः:

४. सत्त्व रजस्तमसां साम्यावस्था प्रकृति रूचये -सु०स० १/६९

५. प्रकृष्टेन करोति इति प्रकृतिः:

That which produces or creates other Tatwas is called Prakṛti, which is the cause for the manifestation of other Tatwas is called Prakṛti. That which produces other Tatwas and, is not created itself from anything is called Prakṛti. The state of equilibrium of Satwa, Raja and Tamoguṇa is called Prakṛti. That which is very important in evolution process is called Prakṛti and the Tatwa which creates the universe in a significant manner is called Prakṛti.

As Prakṛti is shapeless, formless and stateless it is named as Avyakta or invisible or unmanifested. Though Prakṛti is the cause for all the Dravyas of the universe, it is not visible. Hence it is called Avyakta or invisible.

Which is variant from visible and having opposite qualities against Vyakta Tatwas is called Avyakta, or invisible or unmanifest.

As it is important for creation this Prakṛti Tatwa is called Pradhāna.

The qualities which exist in Vyakta or manifested things never exist in Avyakta under any circumstances. Vyaktas is always produced and again gets destruction. It is absent in activity (Avyāpāra), Sakriya, Aneka Paratantra, and Sāvayava. Contrary to this Avyakta always Ahetumat (Causeless), Nitya, Vyāpaka, Niṣkriya, Eka, Anāśrita, Aliṅga, Niravayava, Swatantra and Trin-
guṇātmaka.

Avyakta contains Satwa, Raja and Tamoguṇa. According to Satkārya Vāda, the qualities which are absent in Kāraṇa never proceed into Kārya.

The Triguṇās exist in uneven state in the Padārthas which are

manifested (Vyakta) and capable of performing various activities.

But the same Triguṇas exist in Prakṛti or Avyakta in equilibrium and non-performing state of activities (अकार्यकारी स्थिति).

Hence in Sāṅkhya Kārikā it has been stated that सत्त्व रजस्तमसं साम्यावस्था प्रकृति रुच्यते.

महत्तत्व Intellect

In the Śrṣṭi Vikāśa Krama (Evolution process) the foremost Tatwa which is manifested from Avyakta Tatwa is called Māhā or Māhān Tatwa. It is also known as Buddhi Tatwa (Intelligence). It exists in both living and non-living beings of the universe. e.g., the roots, trunk, branches, leaves and other parts which are invisible in a seed as they are in subtle form in nature. When the seed is sown, gradually it grows up, day by day the roots and other parts of the plant or tree are visible. Similarly all the other tatwas remain in a subtle form in the Avyakta. Avyakta combines with Puruṣa and the evolution process begins, as a result, this Mahat Tatwa which is in a subtle form in Avyakta born out foremost. This is very subtle in form and it can not be segregated or differentiated from others.

In Darśanas and Ayurveda Avyakta is otherwise known as Buddhi Tatwa; as it means Jñāna or intellect. In the present context Buddhi Tatwa means the total intelligence of all Cetana Dravyas. The Buddhi Tatwa resides in all the Cetana Dravyas uniformly and equally as it is subtle in form.

Buddhi is the main cause for the daily usage of all mental activities व्यवहार मात्र हेतुज्ञानं बुद्धिः प्रकीर्तिता.

According to the commentary of Dīpikākāra "Aṇu Vyavasāya Gamya Jñāna is the Buddhi. Knowledge of an object is Vyavasaya. The complete knowledge after Vyavasaya is called Aṇuvyavasāya. e.g., the knowledge through Cakṣurindriya that "This is Ghaṭa" is Vyavasaya. The subsequent knowledge that "I

am getting the perceptive knowledge of Ghaṭa" is called Aṇuvyavasaya. (अहं घटं जानामि)

The knowledge attained through Aṇuvyavasaya is called Buddhi or intellect. According to the commentary of Śivaditya "Ātma based lusture is Buddhi".

According Sāṅkhya Darśana, the Mahattatwa which is the first transformative Tatwa of Prakṛti and one of the Antaḥkaraṇa trio is called Buddhi. The significant transformation of pure intellect is called Buddhi which means, the intellect which transforms into Ghaṭa and Paṭa etc. after perceiving them through Cakṣuṣa Pratyakṣa is called Jñāna or knowledge. The self conceit arose thus that "I am getting or I am attaining or perceiving or knowing" of an object is called Upalabdhī.

But according to Nyāya Darśana; Buddhi, Upalabdhī and Jñāna are synonyms.

बुद्धिरूपलब्धिः ज्ञानं इति अर्थात्तरम् -न्या०स०

बुद्धिरूपलब्धिज्ञानं प्रत्यय इति पर्यायाः -वै०स०

According to Ayurveda the Adhvayavasayātmika, Vyavasayātmika and Niścayātmika Jñāna is called Buddhi or intellect. It is considered as one of the Antaḥkaraṇa Traya. The means which help the Ātma (Puruṣa) in attaining knowledge, in performing activities, enjoying the effects of the Saṁsāra, and for attaining Mokṣa are called as Karaṇa. These Karaṇas are of two fold viz. Bāhya Karaṇa and Aṇtaḥ Karaṇa. Pañca Jñānendriya and Pañca Karmendriya come under Bāhya Karaṇa and Mana, Buddhi and Aharṇkāra come under Aṇtaḥ Karaṇa Traya. Determination of an object is the activity of Buddhi or intellect. After attaining knowledge through Mana consideration about the merits and demerits like whether this activity can be performed or not? whether this object is perceived or not? whether it is disclosed or not and such types of determination is called Buddhi. Basing on Buddhi

only a person can receive Hita and give up Ahita.

यदेतद् विसृतं बीजं प्रधानं पुरुषात्मकम् ।

महत्तत्वमिति प्रोक्तं बुद्धिं तत्त्वमिहोच्यते ॥ -सा०द०

According Sāṅkhya Darśana the transformation of Prakṛti is Mahat or Mahattatwa, when Prakṛti unites or combines with Puruṣa, leaves Avyaktāvasthā and equilibrium stage of Triguṇas, it creates various Tatwas which are in the state of disequilibrium of Triguṇas. Among those Tatwas Mahat or Buddhi Tatwa is the foremost one.

Ayurveda described Buddhi and its activities as follows

इन्द्रियेण इन्द्रियार्थे हि समनस्केन गृह्णते ।

कल्प्यते मनसा तृथ्वं गुणतो दोषतोऽथवा ॥

जायते विषये तत्र या बुद्धिर्निश्चयात्मिका ।

व्यवस्थित तथा वक्तुं कर्तुं वा बुद्धिपूर्वकम् ॥ -च०शा० १/२२

The Jñānendriyas associate with Ātma and Mana perceive the objects. Mana afterwards decides merits and demerits of the objects. Then the Buddhi acts and determinates. Basing on the determinative knowledge, a person performs his duties and speaks as well. This is called Adhyavasaya.

Ahamkāra, Ego or I Principle

The second Vyakta Tatwa proceeded from Avyakta and manifested from Mahat Tatwa is called Ahamkāra. Ahamkāra Tatwa also contains, Satwa, Raja and Tamoguṇas like Mahat Tatwa in imbalanced states. Because of the imbalance of the three Guṇas, egoism or individuality arises in Human beings. Generally I or Aham (Self) and consciousness or awareness is called Ahamkāra or self awareness and self consciousness. The differentiation of a person from another person is because of this Ahamkāra. अभिमानोऽहंकारः:

The above statement of Sāṅkhya Kārikā states that self conceit is Ahamkāra. The feeling that "I am", "This is mine", "I am

the owner of this", "I am different from others", "others are different from me" etc. disclose Ahamkāra. A person having self conceit always protects his self respect. He never accepts dependency; instead he always wishes to be independent and behaves according to his own will. It is his natural quality..

This Ahamkāra is of three types

1. Satvika Ahamkāra-Vaikārika-Predominance of Satwa Guṇa.
2. Rājasika Āhamkāra-Taijasa-Predominance of Rajo Guṇa.
3. Tāmasika Āhamkāra-Bhūtadi-Predominance of Tamo Guṇa.

As already explained, from Sātvika Ahamkāra with the help of Rājasikahamkāra eleven Indriyas viz., Pañca Jñānendriya, Pañca karmendriya and Mana the Ubhayendriya are evolved. Similarly from Tāmasikahamkāra with the help of Rājsika Ahamkāra Pañca Tanmātras (subtle form of Pañca Māhābhūtas) are evolved. From the Pañca Tanmātras the Pāñca Māhābhūtas (Five Gross Elements) are evolved. Subsequently all other animate and inanimate Dravyas are evolved.

This is the evolution of the universe according to Sāṅkhya Darśana

आयुर्वेदीय सृष्टिक्रम वर्णनं

Description of Cosmogony, Evolution as per Ayurveda

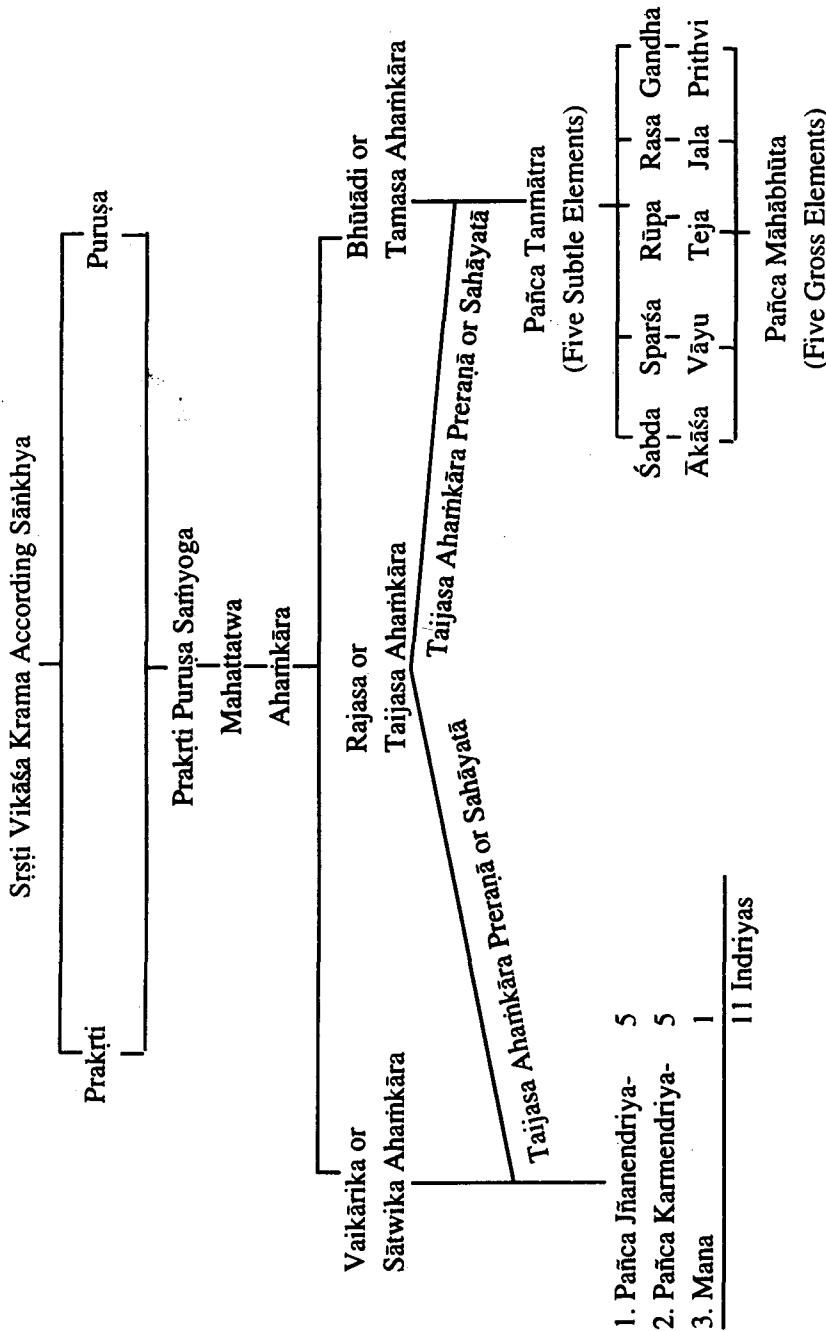
जायते बुद्धिरव्यक्तात् बुद्ध्याऽहमिति मन्यते ।

परं खादीन्यहङ्कारात् उत्पद्यन्ते यथाक्रमम् ।

ततः सम्पूर्ण सर्वाङ्गो जातोऽभ्युदित उच्यते ॥ -च० शा० १/६६-६७

According Ayurveda the Śr̄ṣṭi Vikāsa krama is as follows:

The Buddhi Tatwa manifests from Avyakta, from Buddhi or Māhāttatwa Ahaṅkāra proceeds and from Ahaṅkāra five Māhā-



bhūtas manifest. The Ātma thus manifests in its entirety is regarded as born. And the eight Prakṛtis are born out from Ahamkāra.

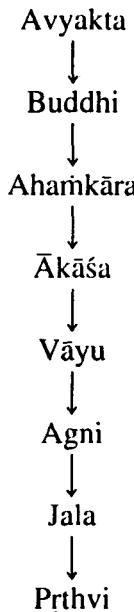
Caraka further described the manifestation of Ṣodasa Vikāras as follows

खादीनि बुद्धिरव्यक्तं अहंकारः तथाष्टमः ।
 भूतं प्रकृतिरुदिष्टा विकाराश्चैव षोडश ॥
 बुद्धीन्द्रियाणि पञ्चैव पञ्च कर्मेन्द्रियाणि च ।
 स मनस्काश्च पञ्चार्थाः विकार इति संज्ञिता ॥-च०शा० १/६२-६३

Further Ṣodasa Vikāras are born out from eight Prakṛtis in an orderly manner. Then the Jñānendriyas viz Srotra, Sparśa, Cakṣu, Rasana and Ghrāṇa and Karmendriyas viz., Vak, Pani, Pada, Payu, Upastha are born out from Ahamkāra respectively. Similarly mana is also Manifested. Later on various main parts and secondary parts are manifested with the help of Pañcamāhābhūtas.

The same is shown in the following table.

Aṣṭa Prakṛti



After the manifestation of Āṣṭa Prakṛtis the Ṣodasa Vikāras are manifested in the following manner.

From Ākāśa Māhābhūta-

Srotrendriya and its object manifest

From Ākāśa+Vāyu-

Srotrendriya and its object Śabda manifest

From Ākāśa+Vāyu+Agni-

Cakṣurindriya and its object Rūpa manifest

From Ākāśa+Vāyu+Agni+Jala-

Rasanendriya and its object Rasa manifest

From Ākāśa+Vāyu+Agni+Jala+Pṛthvi-

Ghrāṇendriya and its object Gandha manifest

एकैकाधिकपुष्टकानिखादीनमिन्द्रियाणितु येष्यो बुद्धिः प्रवर्तते –च०शा० १

Similarly the Karmendriyas and Mana manifest from Pañcamāhā Bhūtas.

According to Ayurveda Indiryas and Pañcatanmātras are created from Pañcamāhābhūtas, whereas Sāṅkhya Darśana and others opine that Indriyas and Tanmātras are manifested from Ahamkāra; and Pañcamahābhūtas are manifested from Pañcatanmātras. As Indriyas are born out of Pañcamāhābhūtas Ayurveda states that Indriyas are of Pañchabhoutika.

स (आत्म) गुणोपादानकालेऽन्तरिक्षं पूर्वतरमन्येष्यो गुणेष्य उपादते, यथा—
प्रलयात्यये सिसृष्टुर्भूतान्यक्षरभूत आत्मा सत्त्वोपादानः पूर्वतरमाकाशं सृजति, ततः क्रमेण
व्यक्ततरगुणान् धातून् वाच्यादिकांश्चतुरानिति –च०शा० ४/८

The description of Sr̥ṣṭi Vikāsa Krama in Ayurveda is different from Sāṅkhya Darśana. As per Sāṅkhya Darśana the Prakṛti associated with Puruṣa is the cause for creation. But in Ayurveda particularly in Caraka's view, Ātma which contains Trigunas (Avyakta) is the cause for creation.

In the beginning Ātma which contains Triguṇas created Antarikṣa from his Triguṇas, which is predominant of Satwa Guṇa. After completion of Pralaya, with his desire in creation the Saguna Ātma created Ākāśa which is predominant of Satwaguṇa. Subsequently he created Vāyu and other four Bhūtas which are gross in form.

Taittariya Upaniṣad and Yājñyavalkya Smṛti also strengthen this view in the following statement

तस्माद्वा एतस्मादात्मनः आकाशः संभूतः सगदौ स यथाकाशं वायुज्योतिर्जलं
महीम् सृज्यत्येकोत्तरं गुणाः तथाधत्ते भवन्नपि ।

चरकोक्त चतुर्विंशति तत्त्व वर्णनं

Description of Twenty four Realms/Factors

(Tatwas or Dhātus) of Caraka

Caraka enumerated Twenty four Tatwas in the evolution process. He did not mention that Prakṛti and Puruṣa are two separate Tatwas. Instead he felt that Prakṛti and Puruṣa as one and the same.

पुनश्चधातु भेदेन चतुर्विंशतिकः स्मृतः ।

मनोदशेन्द्रियाण्यर्थाः प्रकृतिश्चाष्ट धातुकी ॥ -च० शा० १

Because of Dhātu Bheda or Prakṛti Vikṛti Bheda this Karma Puruṣa or Cikitsādhikṛta Puruṣa is the conglomeration of the following Twenty four Tatwas (1) Mana (2) Pañca Jñānendriyas and Pañca Karmendriyas and (3) Pañca Artha. These sixteen Vikṛtis and the eight Prakṛtis viz. Avyakta, Mahat, Aharṇkāra and Pañcamāhābhūta which are in the form of Aṣṭa Rūpa are called Caturvimśati Tatwas. Combination of these twenty four Tatwas is called Karma Puruṣa or Rāśi Puruṣa. In this context Pañcamāhābhūtas in eight Prakṛtis have to be considered as Pañcatanmātras

and the Avyakta has to be considered as the combination of Prakṛti and Puruṣa. Then only the twenty four Tatwas, enumerated by Caraka can be proved. Avyakta has to be considered here as Ātma.

Generally the term Avyakta is considered as Prakṛiti. But in view of the Ayurvedic doctrine Avyakta does not mean Prakṛti, but the combination of Prakṛti and Puruṣa.

क्षेत्र क्षेत्रज्ञयोः व्यक्त अव्यक्तयोः सामान्यान्तर वर्णनम्

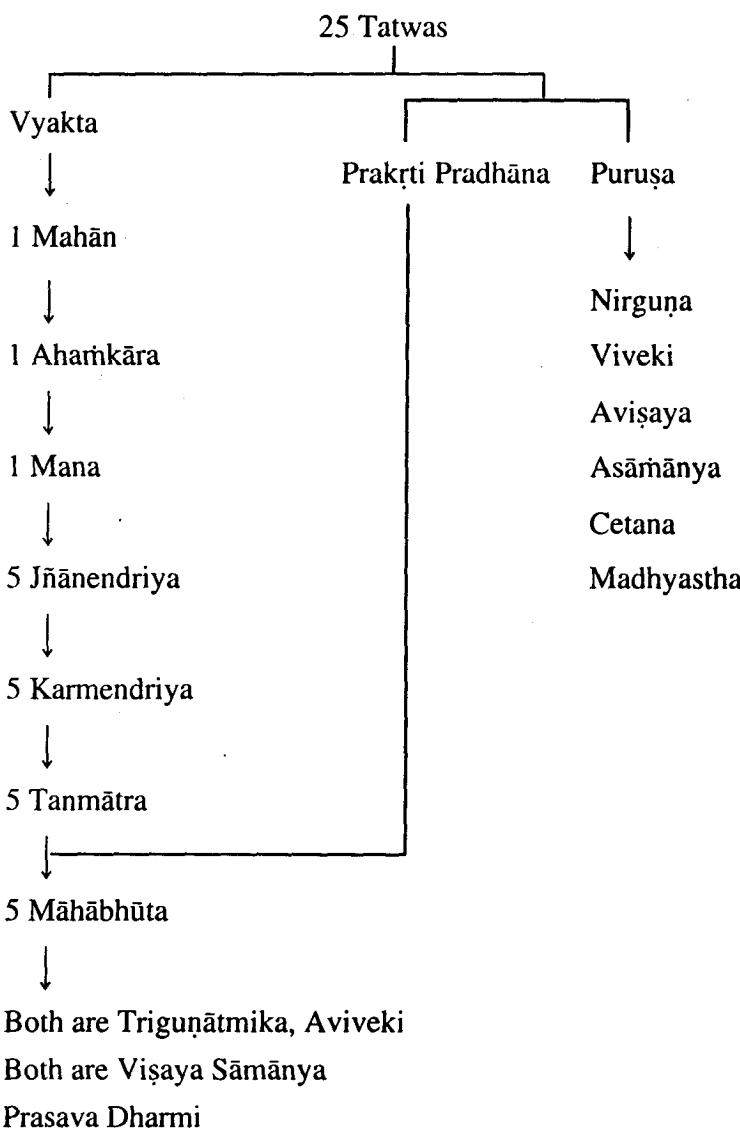
**Description of Similarity and
Dissimilarity between Kṣetra (Corpus) and
Kṣetrajña (Knower of the
Corpus) and Vyakta (Manifested) and
Avyakta (Unmanifested)**

**व्यक्त अव्यक्तयोः साधर्म्य-
Similarity between Vyakta
and Avyakta**

In Sāṅkhya Darśana the similarities between Vyakta and Avyakta are described as follows.

त्रिगुणं अविवेकी विषयः सामान्यं अचेतनं प्रसवधर्मी
व्यक्तं तथा प्रधानं तद्विपरीतस्तथा च पुमान् ॥ -सा०का० ११

1. Both Vyakta and Avyakta contain Triguṇas.
2. Both are indescribative.
3. Both are the objects to be enjoyed by Puruṣa.
4. Both are Jāḍa or Acetana, or inanimate features.
5. Both are Prasava Dharmis (Delivering nature)



व्यक्त अव्यक्तयोः वैधम्य

Dissimilarities between Vyakta and Avyakta

१. हेतुमदनित्यव्यापी सक्रियमनेकमाश्रितं लिङ्गम्

सावयवं परतंत्रं व्यक्तं विपरीत मव्यक्तम् ॥ -सा०का० १०

२. अव्यक्तात्मा शाश्वतो विभुरव्ययम्

तस्माद्यदन्यतद्व्यक्तं वक्ष्यते चापर द्वयम्

व्यक्तमैन्द्रियकं चैव गृह्णते तदयदिन्द्रियैः

अतोऽन्यत् पुरनरव्यक्तं लिङ्गं ग्राह्यमतीन्द्रियम् ॥ -च०शा० १

Vyakta-

1. Hetumat-Having cause for its creation/production.
2. Anitya-Non eternal/destructible.
3. Avyāpi-Non-pervasive
4. Sakriya-Capable of performing activities/activative.
5. Anekāśrita-Infinite or innumerable.
6. Lingam-Having characteristic features through which it is recognised or which absorbed in Avyakta.
7. Sāvayava-Which has Avayava and Sabda, Sparsa, Rupa, Rasa, Gandha.
8. Ayindriyaka-Perceivable through Indriya
9. Para-Tantra-Depends on others.

Avyakta-

1. Ahetumat-Causeless for its production.
2. Nitya-Eternal
3. Vyāpi-Alpervasive
4. Niṣkriya-Inactivative
5. Eka-Omni present/oneness
6. Aliṅga-Having no symptoms or can not be absorbed in any Tatwa
7. Nirāvayava-Without parts
8. Swatantra-Independent
9. Atindriya-Non-perceivable through Indiryas

Avyakta	Vyakta
1. Ahetumat-It is causeless as there is no cause for its production.	1. Sahetuka-With cause. It is the effect of some cause.
2. Nitya-It is eternal because it is undestructable.	2. Anitya-Non eternal. It is destructable.
3. Vyapi-As it is alpervasive, hence it is called Vyapi.	3. Avyapi-It is not alpervasive.
4. Niṣkriya-Inactive-None of the action present in this.	4. Sakriya-Eventhough it is Jada it is activative/actions present in this.
5. Eka-Omni present- only one	5. Aneka-Innumerable/Infinite.
6. Alinga or Liṅga Rahita- Absence of specific features.	6. Liṅgam-It has some specific features. Basing on the specific feature only Vyakta is recognised.
7. Nirāvayava-Absence of parts, without any parts.	7. Sāvayava-Avayavas (parts) are present. The parts can be divisible and can be identified recognised and can be differentiated.
8. Swatantra-Independent.	8. Aswatantra-Dependent on other Tatwas.

प्रकृति पुरुषयोः साधर्म्यं वैधर्म्यं

Similarities between primordial nature and emperical Soul

समानो धर्मः साधर्म्यः, विसदृशो धर्मः वैधर्म्यः - डलहण

Ācārya Daḥaṇa defined the Sadharma and Vaidharmya as follows.

1. The Smilar qualities or characters are called Sādharmya.
2. The Dissimilar or Variant qualities or Characters are called vaidharmya.

Sūsruta described the similar characters of Prakṛti and Puruṣa as follows

उभावप्यनादी उभावप्यनन्तौ उभावप्यलिङ्गौ
उभावपि नित्यौ, उभावप्यनपरौ उभौ च सर्वं गतौ इति ॥ -सु०शा० १

1. Ubhāvapyanādi

Both Prakṛti and Puruṣa are Anādi or beginningless.

नास्ति आदि कारणं पूर्वं कालो वा यस्य स अनादिः

The Tatwa which has no cause for beginning and which has no past is called Anādi or beginningless. As both Prakṛti and Puruṣa have no cause for beginning and has no past, they are called Anādi.

2. Ubhāvapyanantou

Both Prakṛti and Puruṣa are unending.

अन्तः परिच्छेदः देशतः कालतः वस्तुतश्च यस्य नास्ति सोऽनन्तः ।

The objects which have no destruction, through Deśa, Kāla and Vastu (object) are called Ananta. In another view, object which has no limit with Deśa, Kāla and Vastu is called Ananta. As both Prakṛti and Puruṣa have no destruction, they are called Ananta.

3. Ubhāvapyalīṅgou

Both Prakṛti and Puruṣa are Aliṅga or Liṅga Rahita. The symptoms or qualities are absent in both Prakṛti and Puruṣa. Hence they are called Aliṅga.

लिङ्गंयतेऽनेनेति लिङ्गम् । आकाशो लक्षणं वा

The qualities through which the knowledge of a Padārtha (object) is attained is called Liṅga. Because such type of Liṅga is absent in both Prakṛti and Puruṣa, they are called Aliṅga.

Gowḍapāda in his commentary on Sāṅkhya Darśana defined

Liṅga as follows

लिङ्गं लययुक्तं—लयकाले पञ्चमहाभूतानि तन्मात्रेषु लीयन्ते, तानिएकादश इन्द्रियैः
स च बुद्धे सा च प्रधाने लयं यातीति । ऐवं प्रधानं तस्मादलिङ्गं प्रधानं । —गौडपाद.

Liṅga means merging. At the time of dissolution the Pañca-māhābhūtas merge into Pañcatanmātras; the Pañca Tanmātra and Ekādaśa Indriyas merge into Ahamkāra; Ahaṅkāra merges into Buddhi or Mahat, and finally Mahat merges into Avyakta or Pradhāna. Pradhāna never merges into any other Tatwa. Hence Pradhāna is Aliṅga. As Puruṣa also has the same characters he is also Aliṅga.

4. Ubhāvapi Nityam

Both Prakṛti and Puruṣa are eternal, because they never merge into any other Tatwa.

5. Ubhāvapyanaparow

Both Prakṛti and Puruṣa are superior. No superior Tatwa exists over and above the both Tatwas.

अनपरौ-नवद्यते परः श्रेष्ठः, सूक्ष्मो वा यस्त्वात् तौ or
नहिप्रधानात् किञ्चिदस्ति परं यस्य प्रधानं कार्यं स्यात् —गौडपाद

Not having any superior or minute Tatwa over and above is called Śreṣṭha, or no superior Tatwa exists than Pradhāna or Avyakta Tatwa and Puruṣa Tatwa. Hence both are called Anaparow.

6. Ubhaou Ca Sarva Gatow

Both Prakṛti and Puruṣa are alpervasive or spread all over the universe.

प्रकृतिं पुरुषयोः वैथर्यं

Dissimilarities of Prakṛti and Puruṣa

एकात् प्रकृतिरचेतना त्रिगुणा बीज धर्मिणी प्रसवधर्मिणी, अपद्यस्थ धर्मिणी-
चेति । बहुवस्तु पुरुषा चेतनावन्तौऽगुणाः । अबीजधर्मिणोऽप्रसव धर्मिणो मध्यस्य
धर्मिण श्रेति । —सु०शा० १

Prakṛti	Puruṣa
1. Eka-only one omni present	1. Aneka-Infinite-Innumerable
2. Acetana-Non-sentient	2. Cetana-Sentient
3. Bija Dharmini-Having characters of seed (Procreative)	3. Abija Dharmini-Not having the characters of the seed or non-procreative.
4. Prasava Dharmini-Having creative nature or productive nature or evolving nature.	4. Aprasava Dharmini-Not having creative/productive or evolving nature.
5. Amadhyastha Dharmini-Partial, not having neutral character	5. Madhyastha Dharmini-Remains neutral. Having neutral character.
6. Aviveki-Indescriminate	6. Viveki-Descriminate.
7. Viṣaya-Having objects enjoyed by Puruṣa.	7. Aviṣaya-Not having objects for enjoying.
8. Sāmānya-Non-specific.	8. Asāmānya-Specific.

For easy understanding of the students the following technical terms are described elaborately.

1. Triguṇātmika

Prakṛti is also called as Triguṇa or Triguṇātmika. Dalhaṇa states that Satwa, Raja and Tamo Guṇa exist in Prakṛti in neutral state. When the Triguṇas are in neutral state they are inactivative or non performing state. In that state dissolution takes place. When they are in Viśamāvasthā-non-neutral state, they become activate and performing state. Then evolution begins from Prakṛti. Hence Prakṛti is called as Triguṇātmika.

2. Bija Dharmiṇī

The Tatwa having the character of a seed is called as Bija Dharma. Dalhaṇa described it as

सर्वेषां महदादिविकाराणां बीजभावेनावस्थिता बीजधर्मिणीत्युच्यते – डल्हण

All the other Tatwas which are in transformative form of Avyakta exist in minute form in Avyakta. Hence Avyakta is called Bija Dharmiṇī.

बीजस्य धर्मिणी बीज धर्मिणी-बीजस्य धर्मो बीज धर्मः सोऽस्यातीति बीज धर्मिणी ।

The seed is having the nature of production of the tree, so also the Prakṛti is having the nature of creation/production/manifestation of Mahat and other Tatwas as a seed.

Even though the seed is having the character of producing the tree, the knowledge of the tree is not attained until the seed is sown in a good soil and water and is irrigated. Even though Prakṛti has the character of creating Mahat and other Tatwas it can not create them until it combines or associates or unites with Puruṣa.

3. Prasava Dharmiṇī- Delivering Nature/Evolving nature

प्रसवोऽन्याविभवि हेतुत्वं परिमाणो वा तद् रूपो धर्मः सोऽस्यातीति प्रसव धर्मिणी

That which causes for the creation or production or for delivery of other Tatwas or transformation of other Tatwas and the entire universe is called Prasava Dharmiṇī.

When Prakṛti unites/combines/associates with Puruṣa causes for evolution of the universe. Hence Prakṛti is called Prasava Dharmiṇī.

4. Madhyastha Dharmiṇī and Amadhyastha Dharmiṇī

As Puruṣa does not contain Satwa, Raja and Tama he is neutral. Hence he is called Amadhyastha Dharmiṇī अमध्यस्थ धर्मो यः सोऽस्यातीति अमध्यस्य धर्मिणी.

As he is neutral he cannot experience the Dwandwa Bhāvas like Sukha and Duḥkha, Rāga and Dveṣa etc.

But Prakṛti containing Triguṇas viz Satwa, Raja and Tama, it experiences the Bhāvas like Sukha, Duḥkha, Raga and Dweṣa etc. Hence Prakṛti is called Amadhyastha Dharmīṇī.

प्रकृति पुरुषयोः संयोग कारणम्

Causative factors in juxtaposition of Prakṛti and Puruṣa

The whole universe is an effect. The combination of Prakṛti and Puruṣa is the cause for the effect of evolution or Sruṣṭi. Neither Prakṛti nor Puruṣa alone create the universe. Prakṛti is Acetana or Jāḍa or unconscious and Puruṣa is Sacetana or conscious in nature. Puruṣa as Acetana can not perform any activity independently. But the combination of Prakṛti and Puruṣa is the only cause for the creation of the universe. To establish this theory of Sāṃkhya Darśana examples are given below.

1. Milk is Jāḍa and Acetana. Even though it is Jāḍa and Acetana the Stanya comes out from the breasts of women in child birth for the nourishment and development of her progeny. Similarly the Prakṛti which is Jāḍa also combine with Puruṣa and begins to create universe.

2. The Kāla Cakra (wheel of time) which revolves continuously is the cause for the continuous movement of the universe, that means the Rtus Varṣā, Sarat, Hemanta activity (Prāvṛitti), effort is the cause for controlling of this universe naturally. Likewise, to liberate Puruṣa from the bindings of the universe, Prakṛti naturally engages in the creation of the universe. Hence the wheel of evolution rotates continuously forever.

3. Human beings try to perform various activities to fulfil their desires/ambitions. Similarly Prakṛti also naturally engages in the creation of universe in various ways to fulfil the ambitions or the deliverance of Puruṣa through the medium of the body.

4. For the attraction of the audience, an actor tries with

dance, songs amorous gestures and facial feelings or expressions. Likewise Prakṛti also naturally engages in the creation of the beautiful universe, for the emancipation of Puruṣa, and tries to attract Puruṣa in so many handsome figures.

When the Puruṣa is attracted towards Prakṛti then Prakṛti combines with Puruṣa. After the association of the Puruṣa who is Niṣkriya (Inactivate) and Sacetana, with Prakṛti, which is Sakriya (activate) and Jaḍātmaka; Prakṛti engages with the creation of the universe.

The contact of the two simulates the act of putting on the switch in an electric installation, the lights glow when the movement starts in the whole machinery.

Prakṛti personally creates (evolutes) transformative Tatwas like Mahat etc., which exist in the form of seed in Prakṛti itself.

Puruṣa experiences the factors of Sukha and Duḥka; Rāga and Dweṣa, etc of the creation and attracts towards the same factors again and again. Puruṣa feels painful when the above factors are not available, and tries to get those factors. Thus Puruṣa mistakes the activities of Triguṇas to be his own thus becomes affected by Sukha and Duḥkha etc. Likewise Puruṣa who is with Ahamkāra, get illusioned that he himself is the basic cause for the evolution of the universe. He completely bind over by the bindings of the universe and born repeatedly again and again. The Puruṣa cannot get Mokṣa (emancipation) until he is relieved from the bindings of the net of deception of the Prakṛti. Until then he will be born again and again for an endless period.

After getting wisdom (विद्या), Puruṣa discriminates himself and the Prakṛti and the fluctuations of Triguṇas. He will then see that the pleasure and pain are caused only by these Triguṇas and will no longer be effected by them.

After attaining the knowledge that Prakṛti is the cause for the

evolution of the universe, he tries to segregate from Prakṛti and relieves himself from all the bindings and finally attains Mokṣa.

त्रिगुण निरूपणम्

Consideration of Triguṇa

According to Sāṅkhya Darśana, the three Guṇas viz Satwa, Raja and Tama play a prominent role in the evolution process. The neutrality/equilibrium of the above three Guṇas is the Prakṛti.

सत्त्वरजस्तमसां साम्यावस्था प्रकृतिरूच्यते

Prakṛti remains in neutral state until the three Guṇas are in the state of equilibrium. When the three Guṇas are disturbed, Prakṛti transforms into Vikṛti. These three Guṇas are spread in the Vikṛti also. Hence these are very prominent in Śrṣṭi Vikāśa Krama or evolution process.

Satwa Raja and Tama are called Guṇas. In Aṣṭāṅga Saṅgraha these are accepted as Māhāguṇas. As they play an important role in evolution process and they exist in all the Tatwas from Prakṛti to Pañcamāhābhūtas and they play an important role not only in evolution but in dissolution process also, they are called as Māhāguṇas and they are distinguished from other Vaiśeṣika Guṇas.

1. The three Guṇas viz Satwa, Raja and Tama tie up the Puruṣa in the universe with the bindings of births and deaths and pains and pleasures. As the animals are tied up with the ropes (Rajju), the Puruṣa also tied up with the triguṇas:

2. The ministers or advisers help their kings or rulers in their administration in a proper manner. Similarly, the three Guṇas viz. Satwa, Raja and Tama also help Puruṣa or Jīvatma in getting the aim and purpose or in experiencing the pleasures and pains of the universe and for attaining Mokṣa.

As such the Satwa Raja and Tamo Guṇas are entirely different Guru and the other Guṇas.

सत्त्व रजस्तमसानां लक्षणानि

Characteristic features of Satwa Raja and Tama

प्रीत्यप्रीतिं विषादात्मकाः प्रकाशप्रवृत्तिनियमार्थाः
 अन्योन्याभिभवाश्रयं जननं मिथुनवृत्तयश्च गुणाः
 सत्त्वं लघुं प्रकाशकमुपष्टं भकं चलं च रजः
 गुरुवरणकमेव प्रदीपवच्छार्थतो वृत्तिः । -सा०का०

Sāṅkhyā Darśana describes the features of Satwa, Raja and Tama as follows

Satwa has affection or pleasure; Raja has displeasure (Apriti) or pain and Tamas has full of affliction (Viśada).

Satwa is light and enlightens the matters and knowledge. Rajoguṇa produces friction moving in nature, supporting and impelling, Tamoguṇa is heavy in nature, covers the objects and obstructs the light.

Though these three Guṇas are variant in nature, they help mutually in creation like the oil, flame and wick mutually help one another for the light in a lamp, these three Guṇas also mutually help each other; in the creation of universe and for continuous revolving of the Śr̥ṣṭi.

The Guṇas dominate or overpower each other (Anyonya Abhibhāva), depends on each other (Anyonya Āsraya), associates with each other (Anyonya Mithuna); creates each other (Anyonya Janana), resides with each other, (Anyonya Mithuna) and bears the character of each other.

Kāśyapa described the characters of Triguṇas as follows

सत्त्वं प्रकाशकं विद्धि; रजश्चापि प्रवर्तकम्
 तमोनियामकं ग्रोक्तं अन्योन्यं मिथुनप्रियम् । -का०सं०स०

Satwa enlightens the matters and knowledge. Raja engages or getting in motion and has either incites or stimulates. Tama controls. More over these three are associated with each other.

निद्रा हेतु स्तमः सत्त्वं बोधने हेतुरुच्यते -सु०शा०४/५५

Tama is the cause for sleep, where as Satwa is the cause for awakening.

सत्त्व गुण लक्षण

Characters of Satwa Guṇa

The specific quality of Satwa Guṇa is lightness. Because of lightness only, Dravyas move in upward direction.

The upward movement of the flames is due to Satwa Guṇa. It is predominant of Vayvatmaka. The motion and mobility in Vāyu is due to Satwa Guṇa. Laghutwa of Vāyu is also due to Satwa Guṇa. Transverse movement of Dravyas like Vāyu is due to lightness of Satwa Guṇa.

Second specific quality of Satwa Guṇa is Prakāśakatwa or enlightenment. It produces lightness or illuminates the Dravyas. It resides in the body and illuminates the intellect. It resides in Trayodaśa Karanās and produces clear pure and perfect knowledge. Satwa Guṇa is predominant in the manifestation of Indiryas. Satwa Guṇa also exists along with Raja and Tamoguṇa.

Due to Satwa Guṇa only the Trayodaśa Karanās engage in attaining their respective objects. Enlightenment or illumination is the specific character of Satwaguṇa.

If the Satwa Guṇa increases in Indiryas, the attaining power and inciting of other Dravyas and recollection capacity of the previous utilized properties also increase. The result of Satwa guṇa is Sukha. Because of the abundancy of Satwaguṇa the pure clear, proper knowledge and proper pleasures are produced.

रजोगुण लक्षण

The Character of Rajo Guṇa

The main character of Rajoguṇa is moving or inciting the nature. The Rajoguṇa is the causative factor for the movement in

all the sentient and non-sentient (Cetana and Acetana) Dravyas because of its moving character. Inconsistency or, fickleness (Cañcalā) of the mind and movement, inciteness, and activity in Dravyas are due to Rajoguṇa. Satwa Guṇa and Tamoguṇa perform their specific activities due to the instigation (Preranā) of the Rajoguṇa only. Rajoguṇa incites all the matters or Padārthas of this universe. Hence it is called upastambhaka or Preraka (Inciter). The result of Rajoguṇa is Duḥkha, Śoka (grief) Kheda (affliction or distress) Māna (pride or self respect), Mada (Insanity or arrogance), Matsara (Jealousy, hatred, enmity). These are all the results of Duḥkha of Rajoguṇa. The deficiency and the excessiveness of the above factors are due to the deficiency and excessiveness of the Rajoguna.

Instigation is the main purpose of the Rajoguṇa. Human being performs generally and naturally either good or bad bound by the good or bad performances. Due to this reason births, deaths and rebirths take place. Likewise a person holds various lives and experiences various miseries or Vedānas. As he is engaged in good and bad deeds, enjoys through births and deaths. Hence it is stated that the Duḥkha is the result of Rajoguṇa. Due to Rajoguṇa only, evolution revolves like a wheel since time immemorial and it revolves like that forever without ending. Puruṣa turns around always in this revolving wheel of evolution. So the Calatwa (Motion) or Pravṛtti Śilatwa (inciting), Upastambha (Instigation) and Duḥkha (Misery) or contrary experience are the three characters of Rajoguna.

तमोगुण लक्षण

The characters of Tamoguna

The specific character of Tamoguṇa is heaviness and feeling of heaviness. The Mandatwa (dullness or laziness) Jaḍatwa and Niśkriya Paratwa (inactiveness) of all the Dravyas are due to the

heaviness of Tamoguṇa. It obstructs the motion and the instigation in the Dravyas. Tamoguṇa is the prime cause for the production of Acetana Dravyas. In the Cetana Dravyas too, when Tamoguṇa is predominant, Moha (Avidyā, Ajñāna or Mithyā Jñāna), decreasing of intelligence, loss in perception of objects by the Jñānendriyas, dependency, fearing complex, heaviness in the mind and absence of self respect, produced. The second character of Tamoguṇa is Āvaraṇa (covering) nature. Tamoguṇa suppresses Satwa Guṇa and Rajo-guṇa with its heaviness and thus controls, those guṇas. If Tamoguṇa increases, instigating character of Rajoguṇa is reduced or decreased and as a result either Manda Kāryatva (Laziness or dullness in activity) or Niṣkriyatva (Inactiveness) takes place in Dravyas. When Satwaguṇa is covered by the increased Tamoguṇa the proper perceptive knowledge of the objects is obstructed. Hence Puruṣa gets either Mithyā Jñāna or Ajñāna. Tamoguṇa covers Buddhi (Intellect) Mana (Mind) Ahamkāra ('I' Principle) and Indiryas and thus obstructs in perceiving their original objective knowledge. If Tamoguṇa is in its neutral state, which means, if Tamoguṇa is equal with Raja and Satwaguṇa, it controls the entire evolution process. If Tamoguṇa covers, Buddhi Mana and Ahamkāra and the mental development is also obstructed. Dhee, Dhṛti, Smṛti also are not developed properly.

The third character of Tamoguṇa is Viśada (affliction), which means delusion or bewilderment. If a person subdued to delusion or bewilderment, he opines that all the objects of this universe are his own, and expresses his affection towards all the objects. Due to this he feels pain if the object which he likes is not available to him. Moreover heaviness in the body increases, as a result, laziness, excessive sleep, inactiveness, exhaustion, timidity (Bhīrutwa), dullness in movements/mobility, crookedness (Kuṭilatwa) etc. evil natures (Durguṇa)/bad qualities are caused.

त्रिगुणानं अन्योन्याश्रयत्वम्

Mutual Inter Dependence of Triguṇas

As already mentioned Satwa guṇa is Sukhātmaka, Rajoguṇa is Duḥkhātmaka and Tamoguṇa is Mohātmaka.

Satwaguṇa contains Prakāśakatwa (enlightenements), Rajoguṇa contains Pravṛti and Tamoguṇa contains controlling capacity. Even though the qualities of Triguṇas are contrary by nature, they maintain the equilibrium in nature.

The first quality is Anyonya Abhibhāva (Domination or overpower each other). Each one tries to suppress the other objects. When the Satwa Guṇa is increased then the pleasure, happiness or Satisfaction (Preeti) and brightness occurs Raja and Tama are suppressed. Similarly if Rajoguṇa increases, Satwa and Tamoguṇa are suppressed by the instigating nature of Rajoguṇa. It causes to perform horrible deeds (Ghora Kritya), as the Satwa and Tamoguṇa are covered by Rajoguṇa.

If Tamoguṇa is increased, in its characters of affliction (Viśada) and Inertia (Sthityātmaka) Tamoguṇa produces ignorant knowledge. The ignorant knowledge will happen when the above characters are either in decreasing or increasing states over each other. When the power or strength of the Triguṇas are in equal state, then they suppress each other in an equal manner. Then the obstruction or dominating nature does not present. This state exists in Pralaya Kāla (Dissolution) only. At this stage all gross elements change into subtle, sentients into non-sentients, all Kārya Dravyas into Kāraṇa Dravyas and ultimately all the elements merge into Mūla Prakṛti (Avyakta or Primordial nature). Hence the neutral state of Satwa Raja and Tama is called Prakṛti.

At the beginning of evolution unevenness (Vaiśamya) produced in the Triguṇa as a result they engaged in their activities. Later on they depend on each other (Anyonyasraya) and become

causative factor for the creation of the universe.

The second identical character of Triguṇas is interdependency of each other. Rajoguṇa helps Satwa Guṇa in performing activities. Rajoguṇa performs its activities with the help of the enlightenment of Satwaguṇa and controlling nature of Tamoguṇa. Similarly Tamoguṇa also performs its activities with the help of Satwa and Tamoguṇas. As such the Triguṇas are interdependent on each other.

The third identical character in Triguṇas is Anyonya Janana (create each other) so, the three Guṇas are created from each other.

The fourth identical character is Anyonya Mithuna (associate with each other) like husband and wife. A good and fair wife gives happiness to all members of the family but causes pain in fellow co-wives. Similarly Satwa becomes cause of pain to Rajas and Tamas and vice-versa.

The fifth identical character is Anyonya Vṛtti (help with each other). Three Guṇas help each other in performing their activities. Even though these three Guṇas are contrary to each other in nature, they co-operate for the continuous revolving of the wheel of Sṛṣṭi.

Similarly, though the Vāta, Pitta and Kapha Doṣas of the body are contrary in nature, they mutually co-operate with each other for the development of the body. Hence if the Tridoṣas are in normal state it is called Prakṛti and if they get vitiated, it is called the state of Vikāra or disease.

विकारो धातुवैषम्यं साम्यं प्रकृतिं रुच्यते

पुनर्जन्म-चतुर्विधि प्रमाणेन पुनर्जन्म सिद्धि

Rebirth-Establishment of Rebirth through Four types of Pramāṇas

There are two opinions among Indian philosophers regard-

ing rebirth since ancient times. Some philosophers opine that Punarjanma exists, while others reject it, and they argue that rebirth is a fiction.

All the other Darśanas except Cārvāka Darśana accepts the existence of rebirth. As Cārvākas are materialists and accept direct perception (Pratyakṣa) only as Pramāṇa, they did not accept the existence of rebirth. As existence of rebirth is not proved through direct perception, they did not accept its existence. Modern materialists also expressed the same view.

Rejectors of rebirth theory are of two kinds

1. Pratyakṣa Vādi-Followers of perceptual theory
2. Śrutivādi- Traditional followers

The Śruti Vādi or Traditional followers are of four types again

- a) Mātāpitṛ Vādi-Followers of parenteral theory or sperm and ovum theory.
- b) Swabhāva Vādi-Followers of naturality or automacy.
- c) Paranirmaṇa Vādi-Followers of divine theory.
- d) Yadṛccha Vādi-Followers of accidental theory.

1. Pratyakṣa Vādi (Followers of perceptual Theory)

Followers of Cārvāka Darśana, modern scientists and atheists accept only Pratyakṣa as Pramāṇa. Punarjanma (rebirth) can not be proved by direct perception. Likewise the deeds, effects of the deeds and Ātma are also not perceived through Pratyakṣa. The instruments which prove Punarjanma are also Apratyakṣa. Hence they opine that rebirth is not existed.

(b) Mātā Pitṛvādi-Followers of Parenteral Theory or Sperm and ovum Theory

Some scholars opine that parents are the cause for birth. They opine that without Ātma the union of Śukra and Śonita of the father and mother causes for the birth. There is no relation

between Ātma and Śareera. No Paraloka like Heaven and Hell exist. Ātma never leaves this body or holds another body. In their view Ātma and Śārira are one and the same. Ātma never exists beyond the body. It, itself is the body. They did not accept the existence of Ātma as it is invisible.

(c) **Swabhāva Vādi (Followers of Naturality or Automacy)**

Some scholars opine that Swabhāva or nature is the cause for birth, and there is no rebirth.

अंग प्रत्यंग निवृत्तिः स्वभावादेव जायते ।

सन्निवेशः शरीराणां दंतानां पतनोद्धवौ ॥ -सु०शा० ३/३

The organs and supplementary organs of the body are exposed naturally. Formation of the body and falling of teeth in children is natural. Hair never grow in the palms and feet. It is because of nature.

तलेष्वसंभवो यश्च रोप्तामेतत् स्वभावतः -सु०शा० २

शरीरेक्षीय माणेऽपि वर्थते द्वाविमौ सदा स्वभावं प्रकृतीं कृत्वा नखकेशाविति स्थितिः । -सु०शा० १/४

Suśruta states that even though the Dhātus are decreasing, two factors viz Keśa and Nakha are never be decreased. Instead they increase or grow further naturally.

स्वभावल्लघवो मुहास्तथालावकपिजला:

स्वभावाद् गुरवो माषा वाराह महिषादयः । -सु०स० ६

Suśruta further states that the lightness in Mudga, Lāva and Kapiñjala and the heaviness in Māṣa, Vārāha, Mahiṣa etc. are natural or Swābhāvika.

Yoga Vāsiṣṭha opines as follows

कः कण्टकानां प्रकरोति तैक्ष्ण्यं चित्रं विचित्रं मृगं पक्षिणं च

माधुर्यमिक्षौ कदता मरीचे स्वभावतः सर्वमिदं प्रवृत्तिम् । -यो०वा०

Sharpness in the thorns, various colours in birds and animals, and the sweet taste in sugar cane, pungent taste in Marica are all natural without any cause.

Moreover Cārvāka states that nature of the Pr̥thvi and other, Bhūtas which are perceptible through direct perception are the cause for birth. With the mutual combination of Sura Beeja and other things alcohol (Madya) is produced naturally. Similarly due to the combination of the above said Bhūtas, Puruṣa born out naturally. Hence the nature of the Pañca Māhābhūtas is the cause for birth. Swabhāvavādins say that Ātma is not the cause for birth and there is no Paraloka.

By showing the above examples they opine that Punarjanma or rebirth is not there.

(d) Paranirmāṇa Vāda (Followers of Divine theory)

Some scholars opine that Para is the cause for birth. Para means Iśwara. Iśwara is the cause for evolution. Esāvasyopaniṣhat also confirms this view by stating ईशावास्यमिदं जगत् सर्वं यत्किंच जगत्यां जगत्.

The Ātma which is associated with Aiśwarya etc. Guṇas is called Para. Such type of Ātma receipts with the body and without seeking the relation of Ātma attains Janmantara Sambandha and creates the Puruṣa who is conscious. Hence such type of Para Ātma is the cause for birth. By citing the above examples they reject the rebirth theory.

(e) Yadṛcchā Vādi (Followers of Accidental theory)

The scholars who follow the theory of Yadṛcchika (accidental) opine that, birth is accidental without seeking any cause. The clouds raining without Ātma. The non-sentient Pr̥thvi tremors without Ātma. Fire is produced without fire in forest accidentally, without Ātma or without any cause. Similarly the universe is also created accidentally without any cause. They also did not accept the theory of rebirth.

Five different schools of opinions are there for the rejection of the rebirth theory.

Suśruta described six schools of thought for the creation/ evolution of the universe.

स्वभाव मीश्वरं कालो यदृशानियतिं तथा
परिणामं च मन्यन्ते प्रकृतिं पृथु दर्शनः । -सु०शा० ४

Swabhāva (nature), Iśwara (God or Ātma) Kāla (time); Yadṛ- chā (accidental); Niyati (effect due to past deeds) and Pariṇāma (Transformation) are the Prakṛti or Upādāna Kāraṇa or Samavāyi Kāraṇa for the evolution.

But the Āstika Darśanas like Sāṃkhya etc. and the Bhagavad Gitā accepted the theory of Punarjanma. They opine that "The body is elemental or Pentabhotik and Ātma brings about Cetana (consciousness) in the body. Ātma presents in the body until life exists. After completion of life span the Ātma leaves the body and holds another new body. Holding another body by Ātma is called as Punarjanma or rebirth.

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि
तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देहे -भगवदगीता

Ātma discards the worn-out body and puts in a new body like man discards dilapidated clothes and wears new cloths.

Caraka while describing the three *Iśna* viz. *Prāṇaiṣana*, Vittaiṣana, Paralokaiṣana, discussed about the opinions of various philosophers and scholars regarding Punarjanma and finally condemned the opinions of others and established the theory of Punarjanma.

Caraka while refuting all the above views and rejecting the views of the above schools of thought established his own theory on rebirth through four means of knowledge (i.e.) Caturvidha Pramāṇas.

1. Pratyakṣa Vāda Khaṇḍana (Refutation of the followers of Direct perception)

The intellectuals should give up atheism. Pratyakṣa is not the only Pramāṇa. Valid apprehension is possible through other

pramāṇas than Pratyakṣa also. Valid apprehensions of all the Padārthas in the universe is impossible through Pratyakṣa Pramāṇa alone. Certain limits are there for attaining perceptual knowledge. The defects like very closeness, very distantness, -covered with any object, defects in Indriyas, absent mindedness dominated by any other powerful object, mixed with similar objects and very minuteness obstruct a person in getting knowledge through Pratyakṣa Pramāṇa. The Indriyas through which perceptual knowledge is attained are invisible themselves. Hence for attainment of valid knowledge other Pramāṇas such as Āptopadeśa, Anumāna and Yukti are also essential.

2. Mātā Pitr Vāda Khanḍana (Refutation of the followers of Parenteral theory)

Caraka contradicts the view basing on Ātma is the cause for consciousness. A part of Ātma of either mother or father entering into the progeny or foetus, is not possible, because Ātma is Niravayava, it has no parts; hence it is undivisible. So a part of parenteral Ātma cannot enter the foetus.

If the whole Ātma of either mother or father transmigrates into the progeny, then either the father or mother or both should die instantaneously. But it is not true. Hence this view also can be contradicted.

3. Swabhāva Vāda Khanḍana (Refutation of the Theory of followers of Automacy)

Puruṣa born with the association of Pañcamāhābhūtas and Ātma. But only the nature or Swabhāva of the Pañcamāhābhūtas is not the causative factor for birth of Puruṣa, which has consciousness. Effect of the previous actions is the cause for the association of Ṣaṭ Dhātu. Because of that effect of the previous actions only the rebirth takes place. In absence of Ātma, Caitanya does not exist in Pañcamāhābhūtas. Kharatwa, Dravatwa, Uṣnatwa, Calatwa

and Apratighātatawa are the natural attributes of Pañcamāhābhūtas, As such Caitanya is the natural quality of Ātma. Consciousness is not visible in a dead-body because of the absence of Ātma. The past action in the former life is the cause for the association of Ātma and Pañcamāhābhūtas i.e. for rebirth and disassociation of Ātma and Pañcamāhābhūtas for death.

4. Para Nirmāṇa Vada Khaṇḍana (Refutation of the followers of Divine theory)

If we accept Iśwara with the term Para, Para Nirmāṇa has to be accepted. Ātma is beginning less. If it is accepted that some thing is there for the evolution, other than Ātma, it can also be accepted that some thing is existed prior to Ātma, and Ātma is not Anādi or beginningless. Nothing exists superior to Ātma and other than Ātma as Ātma is beginningless and endless.

5. Yadṛcchā Vāda Khaṇḍana (Refutation of the Followers of Accidental Theory)

The above theory can not be proved through any Pramāṇas, or it can not stand for any other Pramāṇas, that all the things are produced accidentally. Nāstikatwa is the worst sin among all the sins. Nāstika people only think that every thing is produced, accidentally. If Nāstikatwa is accepted then, there is no Kartā or Kārana. Gods, Sages, Vedas, actions, effects of actions etc. are all absent. The Ātma which experiences Karma Phala is also absent. This is the theory of the Nāstika people. Supporting the Nāstika view is the greatest sin among all the sins.

Caturvidha Pramāṇena Punarjanma Siddhi- Establishment of Rebirth Theory through Caturvidha Pramāṇas

A. प्रत्यक्षप्रमाणेन पुनर्जन्मसिद्धि

Establishment of Rebirth Through Pratyakṣa Pramāṇa

Everyday various new living beings are born. Various living

beings are dying. Weeping, breast sucking, fear, laughing of the new born babies, indicates the continuity of instincts from his previous life. Absence of the entire qualities of the parents in their children, distinction between the colour, complexion, tone, gesture, mind, intellect, fortunes, wealth, among the children of the same parents, some born in high families, some born in lower families, some as slaves, happy and miserable life variations in the span of life, enjoyment of results of the past life deeds in the present life; remembrance of the previous life (Jatasmaratwa) establish the theory of the existence of rebirths through direct perception.

B. Through Anumāna

Anumāna Pramāṇa is based on Pratyakṣa Pramāṇa. The actions performed in previous life are called as Ādhi Daiwika. These are unavoidable. The result of the actions of the previous life should follow in the present life. This is called as Anubandhika Karma (Successive action). In such a way the results of the actions, performed in the present life will be followed in the future life or in rebirth.

e.g., Seed is inferred through fruit, and fruit is inferred through the seed. In such a way rebirth is established through Pūrvavadanumāna and Seshavadanumāna, which are described in previous chapter. The actions performed are of two fold viz.

1. Sāmānya Karma (General actions)
2. Anubandhika Karma (Successive actions of Past life).

In the Sāmānya Karma (General action), the result is enjoyed in the present life itself. Accumulation of Anubandhika Karma (Successive actions of past life) is the Bhāgya or fate or fortune.

Rebirth depends on this fortune or fate. The result of the successive actions like good or bad deeds of the previous life should be followed in the present life by every sentient being.

In such a way the rebirth is established through Anumāna Pramāṇa.

3. Through Aptomadeśa

The Śāstras described by Āptas are based on Vedas. Vedas and the statements of Vedas are enunciated by intellectuals who wishes for the happiness and welfare of the society. All such Śāstras were accepted by sages and other sacred persons. Hence they are considered as Prāmāṇika. In such Śāstras it has been stated that charities, donations, self mortification, penance, sacred rituals, facts, non-violence, celibacy are supposed to provide Heaven, help in liberation or deliverence. The above cited statements establish the existence of rebirth through Āptomadeśa.

4. Through Yukti Pramāṇa

Caraka established the theory of Punarjanma through Yukti Pramāṇa or reasoning as follows.

Due to the association of Six Dhātus viz Pañca Māhābhūtas and Ātma, the embryo is formed. The effect is produced with the combination of the Kartṛ and Kāraṇa. Result is the out come of actions performed. No result in the absence of actions. Without seed germination is impossible. The result is always identical with the action. As such in the formation of Embryo Ātma is the doer. And he is continuing from his previous birth. Basing on the result of the actions of the past life, Ātma holds various bodies like birds, animals, human beings etc.

In such a way Caraka established the existence of Punarjanma with Yukti Pramāṇa.

It is clearly evident by the above statement that "Ātma is tied up by the bindings of the actions and its results and is dependent on Karma and Karma Phala and born again and again, various times and hold various bodies, until he relieves from the results of his past performing actions. When he relieves from the bindings,

he can not reborn again and ultimately he attains Mokṣa.

मोक्ष-**Liberation or Deliverence**

As stated above if the Ātma is completely relieved from the bindings, it need not hold another body to follow the results of the past deeds. In absence of birth, death is also absent. As the Ātma is devoid of or free from births and deaths, the revolution in the universe is concluded and puruṣa is liberated from the bindings of the actions. Ātma tries always continuously for this stage or to attain Mokṣa. As the Ātma ultimately relieved from bindings of actions, it is called as Nivṛtti or cessation or detachment. Mokṣa is called as Akṣaya (undestructible) Nirmala (Pure or clear), Avināśi (Unannihilation), Akhaṇḍa (un-divisible) and Parama Ananta Sukha Kāraka (Cause for supreme and end less infinite happiness).

निवृत्तिरपवर्गः तत् परं प्रशान्तं तदक्षरम् तद् ब्रह्म स मोक्षः –च०शा० ५/१७

Caraka says that cessation is Mokṣa or Salvation. It is Param (Supreme) Praśānta (Serene), Akṣara (Imperishable), Brahma and it is Mokṣa (Deliverence).

Mokṣa is also called as Apavarga, Mukti and Nivṛtti.

मोक्षो रजस्तमोऽभावात् बलवत् कर्म संक्षयात् वियोगः सर्वं संयोगैः अपुनर्भव उच्यते –च०शा० १/१४२

Caraka further states that when Māna is negated by Raja and Tama; and the destruction of the results of the powerful previous deeds Mana detaches from all the contacts. This is a state after which there is no rebirth. Then the Ātma is called as Muktātmā and Muktātmā need not hold rebirth or Punarjanma. All the agonies/pains/miseries will completely be destructed in this Mokṣa state.

According to Sāṅkhya Darśana Prakṛti or primordial nature is the cause for both evolution of the universe and liberation of the Puruṣa (Ātma).

Naturally Puruṣa is consistent and liberated. But because of Aviveka (Indiscrimination), Puruṣa associates with Prakṛti, due to the association, affliction arises and it reflects on Puruṣa and that reflection is the universe which is enjoyed by Puruṣa. Indiscrimination is the main cause for evolution. Ultimate detachment from the afflictions is the mean or instrument for Mokṣa. According to Sāṅkhya Darśana a living being if once relieved from the bindings he never comes into contact with the bindings, because he realizes that he has seen all the forms of Prakṛti, which were already seen once. Hence he discards to see Prakṛti again. Prakṛti also realizes that Puruṣa has seen all the forms of herself, and again she never tries to come before Puruṣa because of shyness. Like this both Prakṛti and Puruṣa become passive (udāśinam). As such the passiveness of either both or anyone of the two is called as Mokṣa or Apavarga. The detachment of Prakṛti and Puruṣa or become alone or solitary is called Kaivalya or Mokṣa.

मोक्ष-प्रवर्तक

Inciting Factor for Mokṣa

योगे मोक्षे च सर्वासां वेदनानामवर्तनम् ।
 मोक्षे निवृत्तिर्निःशेषा योगोमोक्ष प्रवर्तकः ॥
 आत्मेन्द्रियमनोथानां सन्निकर्षात् प्रवर्तते ।
 सुखदुःखमनारंभादात्मस्थे मनसि स्थिरे ॥
 निवृत्ते तदुभयं विशिल्वं चोपजायते ।
 सशरीरस्य योगज्ञास्तं योगमृषयो विदुः ॥ -च०शा० १/१३७-१३९

In the state of Yoga and Mokṣa all the vedanās are either diminished or disappeared. In the state of Mokṣa all the Vedanās are completely and ultimately destructed or eradicated. The inciting factor for Mokṣa is Yoga.

Caraka states that all the pleasures happiness and pains are experienced due to the association of Ātma, Mana Indriyas and Indriyardhas. When the mind is once stabilized in Ātma, both

types of Vedanā (Sukha Purvaka Vedanā and Duḥkha Purvaka Vedanā) are diminished. The person subdued all passions and attain supernatural powers both in the Mana and Śarīra. This stage is called as Yoga.

मोक्ष मार्ग-Means for Attainment of Mokṣa

सतामुपासनं सभ्यगसतां परिवर्जनम् ।
 ब्रतचर्योपवासश्च नियमाश्च पृथग्विधाः ॥
 धारणं धर्मशास्त्राणां विज्ञानं विजने रतिः ।
 विषयेष्वरतिर्मोक्षे व्यवसायः परा धृतिः ॥
 कर्मणामसमारम्भः कृतानां च परिक्षयः ।
 नैष्काम्यमनहङ्कारः संयोगे भयदर्शनम् ॥
 मनोबुद्धिसमाधानमर्थतत्त्वपरीक्षणम् ।
 तत्त्वस्मृतेरूपस्थानात् सर्वमेतत् प्रवर्तते ॥ -च०शा० १/१४३-१४५

Caraka described the following means for attaining Mokṣa

1. Worshipping the noble people.
2. Giving up of wicked people.
3. Performing the Vratas like Candrāyaṇa etc. observes upavāsa etc.
4. Following of ethics and good conduct rules.
5. Reading of Dharma Śāstra Granthā.
6. Complete and perfect knowledge of Sacred books.
7. Liking loneliness.
8. Disliking the Indiryarthas.
9. Perseverence towards Mokṣa.
10. Control on mind/mental steadiness.
11. Abstinence from the performance of acts leading to good and bad effects.
12. Diminution of the effects of past deeds.
13. Desire to get rid of the worldly trap.

14. Absence of egoism.
15. Having fearing complex towards the contact of Ātma, Mana and Śārīra.
16. Steadying of Mana and Buddhi in Ātma and
17. Review of spiritual facts.

The mind of the person who follows the above rules and regulations, gradually becomes clear and pure and Raja and Tamo Guṇa are reduced and suppressed by Satwa Guṇa, ultimately that person attains Satya Buddhi or pure mind.

That pure mind (Satya Buddhi) litters like sun who completely came out from the clouds, dust, fume etc. and like a mirror cleaned with cloth.

Caraka describes the symptoms of Satyabuddhi as follows

शुद्धसत्त्वस्य या शुद्धा सत्या बुद्धिः प्रवत्तते ।
 यथा भिन्नत्यतिबलं महामोहयं तमः ॥
 सर्वभावस्वभावज्ञो ययाभवति निःस्पृहः ।
 योगं यथा साधयते सांख्यः संपद्यते यथा ॥
 यथा नोपेत्यहङ्कारं नोपासते कारणं यथा ।
 यथा नालम्बते किञ्चित् सर्वं सन्यस्यते यथा ॥
 याति ब्रह्म यथा नित्यमजरं शान्तमव्ययम् ।
 विद्या सिद्धिर्मतिर्येधा प्रज्ञा ज्ञानं च सा भता ॥ -च०शा० ५/१६-१९

The person having Śuddha Satwa (Pure mind) gets the real or valid knowledge (Satyabuddhi) that "Brahma Satyam Jagatmityā" (Brahma Padārtha only is the real and the entire universe is an illusion). Through this he can break the strongest darkness of illusion, which arises from Tamoguṇa. He gets rid of all the desires, by practicing Yoga and becomes Sankhya (who gets the valid knowledge of realms or Tatwas). Because of this Satyabuddhi, he never permits Ahaṅkāra to reach near to him, and he never approaches towards the causes of Sukha and Duḥkha. He never desire or passion, towards anyone of the objects. He

abonds all the associations (सर्वसंगपरित्याग) and ultimately, he attains Mokṣa which is in Brahma Rūpa, who is Avikāra.

लोकेविततमात्मानं लोकं चात्मनि पश्यतः ।

परावर दृशशशान्तिः ज्ञान मूला न नश्यते ॥-च०शा० ५/३२-३३

Such Ātma realizes that he himself is alpervasive and he sees the entire universe resides in himself. He observes the Para (Supreme Ātma) and Apara (contrary to Ātma) and gets the peaceful state which is real in nature and such stage never be destracted or annihilated. This stage is known as Mokṣa.

विपाप्तं विरजश्शन्तं परमक्षरमव्ययम् ।

अमृतं ब्रह्म निर्वाणं पर्यायैः शान्तिं रुच्यते ॥-च०शा० ५/२३

The Śānti or Mokṣa has the following synonyms, viz. Vipāpa (Absence of sins), Viraja (Discard from Rāga, Dweṣa etc. attachments), Śantam (Tranquility), Param (Supreme), Akṣara (Indestructible), Avyaya (Imperishable), Amṛta (Immortal), Brahma (God or alpervasive) and Nirvāṇa (eternal happiness).

लय या प्रलय

Dissolution

Contrary to Sṛṣṭi or Sarga is called Pralaya or dissolution. Creation or manifestation is called evolution, contrary to this, the destruction or annihilation is called Pralaya or Dissolution. In the evolution process the Paramāṇus combine and Kārya Dravyas are produced. Similarly in Pralaya the combination of Paramāṇus brakes up, as a result all the Kārya Dravyas get destracted. When the Paramātmā or Iśwara wishes to distract the evolution as a result the combination of the Paramāṇus of Dravyas like Pṛthvi etc. activated and seperated from each other. As a result the Kārya Dravyas like Māhāṇuka, Pañcāṇuka, Caturāṇuka, Tryāṇuka and Dwayāṇuka get destracted respectively. All the Padārthas change into their basic Paramāṇu form, which means they absorb into Mūlaprakṛti. Absorbing of Kārya Dravya into

Kāraṇa Dravya is called destruction or Pralaya. Hence Sāṅkhya mentioned Laya is the cause for destruction (नाश कारणं लयः).

Regarding Pralaya, Ayurveda also expressed the same view. The birth of sentients is called Śr̥ṣṭi and death is Laya. The Puruṣa who is created by the combination of Twenty Four Tatwas again absorbs into the causes of Māhābhūtas, which create the body. Then he will be liberated from the Buddhi and other factors. This is called Marāṇa or death. The twenty three Tatwas which are manifested from Vyakta again absorb into their own causes which is called as Pralaya. That means Vyakta again changes into Avyakta. Caraka describes Pralaya as follows.

पुरुषः प्रलये च इहैः पुनर्भविर्वियुज्यते ॥
 अव्यक्तादव्यक्ततां याति व्यक्तादव्यक्ततां पुनः ।
 रजस्तमोभ्यामाविष्टः चक्रवत् परिवर्तते ॥
 येषां द्वन्द्वे परा सक्तिरहस्यारपराश्र ये ।
 उदयप्रलयौ तेषां न तेषां ये त्वतोऽन्यथा ॥ -च०शा० ६७-६९

At the time of Pralaya or dissolution, Puruṣa (Ātma) disassociates himself from the Bhavas like Buddhi etc, meant for enjoyment. As such Puruṣa liberates himself from eight Prakṛti and Sixteen Vikāras. In such a way at the time of evolution Vyakta Tatwas manifest from Avyakta and at the dissolution again these Vyaktatatwas absorb into Avyakta Tatwa. The universe accompanied by Raja and Tamas moves around from the unmanifested state to manifested state and the manifested state to the unmanifested state.

Those who are abundant of Raja and Tama and concealed by Ahamkara get Udaya and Pralaya which are known as Janana (Birth) and Marāṇa (death).

The person who is devoid from Ahamkāra and liberated from Raja and Tama does not get Udaya and Pralaya. Puruṣa tied with the bindings and entangled in the universe and performs all
 P.V. 29

the activities until the association of Raja and Tama with Mana continues. When he is discarded from Raja and Tama then he gets liberation and attains Mokṣa and ceased from three types of Duḥkhas viz. Ādhyātmika, Ādhicārvaka and Ādhic Bhoutika. Hence Cāndogyopaniṣad states that मन एव मनुष्याणां कारणं बन्ध मोक्षयोः which means Mana is the cause for bindings and the liberation.

Until the Puruṣa is concealed with the Rajas and Tamas he moves around in the universe like a wheel. This is the "Samsarana" of Puruṣa. Hence it is called Samsāra.

At the time of Māhā Pralaya all the objects in the universe absorb into Avyakta that is Primordial nature. As such at the time of death the Tatwas, Buddhi etc. segregate themselves. Again the Buddhi and other Tatwas associate with each other at the time of rebirth.

Chapter - X

Tantra Yukti Vijñāniyam

Consideration of maxims

Tantra Yukti Paribhāṣā

Definition of Tantra Yukti (Maxim)

'Tantrayukti' is generally defined as the technical terminology, methodology or technique which enables a person to interpret scientific treatises in a proper and intelligent manner. Systemic and scientific approach to a Śāstra for easy understanding of that particular Śāstra is also called Tantrayukti.

Aruṇadatta one of the commentators of Aṣṭāṅga Hṛdaya defined Tantrayukti in his commentary Sarvāṅga Sundarā as follows

तन्त्रयते धायते अनेनेति तन्त्रं । तस्य गुणाः तन्त्र गुणाः ये तन्त्रं अलंकृयते
तन्त्रयुक्त्यः ।

Which holds the body and keeps the body and makes the body to immune to all ailments or diseases, both physically and mentally is called Tantra, which means Ayurveda in this context. The technical terminology of this Śāstra is called Tantrayukti.

Śaṅkara Śarmā in Tantra Yukti Vicāra derived as principles of Ayurveda as a whole and their application is called Tantrayukti.

The term Tantra means Siddhānta or school of study or Śāstra or science or Saṁhitā. 'Yukti' means technique of study elaboration, expression etc.

Hence Tantrayukti means the methodology used in writing a scientific treatise.

Various literary techniques grammatical and composite terminologies come under Tantrayukti.

First of all Kauṭilya enumerated the Tantrayukti in 'Artha Śāstra'. Later Caraka enumerated Tantra Guṇas and Tantrayuktis in Caraka Saṃhitā. Suśruta also enumerated Tantrayuktis in Suśruta Uttarasthana. Cakrapāṇi and Bhaṭṭāra Haricandra also described Tantrayukti in their commentaries 'Ayurveda Depikā' and Caraka Nyāsa' respectively. Aṣṭāṅga Saṅgraha also described Tantra Yuktis in detail. Aruṇadatta, commentator of Aṣṭāṅga Hṛdaya dealt with in detail Tantrayuktis' Tantra Guṇas, Tantra doṣas and other related topics. These Tantrayuktis are common to scientific treatises. Tantrayuktis are not only intended for Ayurveda but also for all scientific treatises.

तंत्र युक्ति उपयोगिता

Utility or usefulness of maxims (Tantrayuktis)

Tantra Yuktis are useful in many ways.

1. To establish one's own view after contradicting false statements of others.
2. Hidden/un explained, or partly explained meanings of words or sentences are exposed/revealed with the help of Tantrayukti.
3. A learner is able to grasp the contents of the science elaborately and completely with the help of Tantra Yuktis,
4. Tantra Yuktis are useful in science just as the sun to the lotus in the pond and a lamp in a dark house. With the illumination of Tantrayukti a student learns and acquires the complete knowledge of the science. A person never gets the true and appropriate knowledge of a treatise without the help of Tantrayuktis.

(Ch.Sid. 12/46-49, Su.Su.Utt. 65/46)

अमंत्रं अक्षरं नास्ति नास्ति द्रव्यं मनौषधम् ।

अयोग्यः पुरुषः नास्ति नास्तियोजकस्तत्र दुर्लभः ॥

No alphabet is available without Mantra and no dravya is

there, which is not Auśadha, unworthy person also is not there. But it is hard to get a person who thinks rationally and logically.

Some people may attain the knowledge of a science without the help of Tantrayuktis. But with the help of Tantrayuktis every person can attain the complete and elaborate knowledge of a science.

We have to depend on Tantrayuktis to attain the valid knowledge of the various topics of science. Even though various meanings are there for a word in the Śāstra, we have to understand its meaning as per the context. This is possible through Tantrayuktis only.

e.g., If it is mentioned as 'Triphalā' we can collect only Haritaki, Vibhitaki and Āmlaki but not other fruits. Even though the meaning of the word Nisā is Night, but in Ayurveda we have to understand it as Haridrā (Turmeric) only.

Because of Tantrayukti only one can attain the knowledge of other sciences also. The illusionary statements given by Asat vadins and alike can be refuted.

तंत्र युक्ति प्रयोजनम्

Aim or purpose of maxims (Tantrayukti)

Vākya Yojanā and Artha Yojanā are the two important aims of Tantrayukti.

1. Vākya Yojanā- Proper arrangement of words and sentences.
2. Artha Yojanā- Getting proper meanings of terms and statements.

Tantrayuktis conceal the real meanings within them. The person who masters them only can get ability of expressions, like a strong fort hidden out for the army. Hence in Aṣṭāṅga Saṅgraha these are called Artha Durgas or Forts of expressions.

तंत्र युक्ति संख्या

Number of Maxims (Tantrayuktis)

Caraka described Thirty six Tantrayuktis, whereas Suśruta described them as Thirty two only. Bhāṭṭāra Harīcandra, commentator of Caraka Saṁhitā enumerated them as forty in number.

त्राधिकरणं योगो हेत्वर्थोऽर्थः पदस्य च ॥

प्रदेशोहेशनिदेशवाक्यशेषाः प्रयोजनम् ।

उपदेशापदेशातिदेशार्थापत्तिनिर्णयाः ॥

प्रसङ्गैकान्तनैकान्ताः सापवर्गो विपर्ययः ।

पूर्वपक्षविद्यानानुमतव्याख्यानसंशयाः ॥

अतीतानागतावेक्षास्वसंज्ञोहसमुच्चयाः ।

निदर्शनं निर्बचनं संनियोगो विकल्पनम् ॥

प्रत्युत्सारः तथोद्धारः संभवस्तन्त्रयुक्तयः । -च०सि० १२/४१-४५

1. Adhikarana	2. Yoga	3. Hetwartha
4. Padārtha	5. Pradeśa	6. Uddeśa
7. Nirdeśa	8. Vākyāśeṣa	9. Prayojanam
10. Upadeśa	11. Apadeśa	12. Atideśa
13. Arthāpatti	14. Nirṇaya	15. Prasaṅga
16. Ekānta	17. Naikānta	18. Apavarga
19. Viparyaya	20. Pūrvapakṣa	21. Vidhāna
22. Anumata	23. Vyākhyāna	24. Saṁśaya
25. Atīta Vekṣaṇa	26. Anāgatā Vekṣaṇa	
27. Swasamjnā	28. Ūhyam	29. Samuccaya
30. Nidarśana	31. Nirvacana	32. Sanniyoga
33. Vikalpa	34. Pratyutsāra	35. Uddhāra
36. Saṁbhava		

Suśruta did not mention, Prayojana, Pratyutsāra, Uddhāra and Saṁbhava. While Bhāṭṭāra Harīcandra added four more viz. (1)Pariprasha (2)Vyākaraṇa (3)Vyutkrāntābhidhāna and (4)Hetu.

Paripraśna, Vyākaraṇa, Vyutkrāntabhidhāna, and Hetu may be included in Uddeśa, Vyākhyāna Nirdeśa and Prayojana of Caraka respectively.

तंत्र युक्ति व्याख्या

Exposition of Maxims (Tantrayukti)

1. Adhikaraṇa-Subject matter or aim

यमधिकृत्य प्रवर्तते शास्त्रं स्थान मध्यायः प्रकरणं वाक्यं वा –अ० स०

Every science or treatise has an aim or subject matter for description. Arguments, symposia, seminars and treatises have their own subject matters. Hence the theme or subject matter or aim of the treatise/science is called Adhikaraṇa.

Adhikaraṇa is of five types (1) Tantrādhikaraṇa or Śāstrādhikaraṇa (2) Granthādhikaraṇa (3) Adhyāyādhikaraṇa (4) Prakaraṇādhikaraṇa and (5) Vākyādhikaraṇa.

A. Tantrādhikaraṇa

The subject matter of a science or a treatise as a whole is called Tantrādhikaraṇa. For e.g., The main subject matter of Ayurveda is Roga or disease. In olden days the saints found that the diseases are obstructing the public from their routine life. The saints held a meeting at the Himālayas and sent Bhāradvāja to Indra to learn Ayurveda. Bhāradwāja after learning Ayurveda from Indra propagated Ayurveda in this world, for the welfare of the society. Hence 'Roga' (disease) is the Adhikaraṇa of Ayurveda in general.

B. Granthādhikaraṇa

Main aim of a particular treatise is called Granthādhikaraṇa. Even though the main aim of Ayurveda is 'Roga', the main aim of Caraka Saṁhitā is Kāya Cikitsā (general medicine); while the main aim of Suśruta Saṁhitā is Śalya Cikitsā and of Kāshyapa Saṁhitā is Bālaroga Cikitsā.

A treatise may have many Sthānas or sections dealing with various topics. e.g. Sūstrasthāna, Vimāna Sthāna etc. The subject matter of each Sthāna is called Sthānādhikaraṇa.

C. Adhyāyādhikaraṇa

The main theme of a particular chapter is called Adhyāyādhikaraṇa. The Saṁhitās are divided into many chapters and each chapter has its own aim.

e.g., The first chapter of Caraka Sūtra Sthāna deals with the longevity of Human being. Hence it is named as Dirgham Jīvitīyādhyāya. As such the first chapter of Caraka Vimāna Sthāna deals with Rasas (tastes) and hence called Rasa Vimāna Adhyāya. Similarly each chapter of the treatise has its main aim.

D. Prakaraṇādhikarana

Subject matter of a particular context or an occasion.

E. Vākyadhidhikaraṇa

The aim of a particular sentence is called Vākyadhidhikaraṇa.

2. Yoga-Arrangement

१. येन वाक्यं युज्यते स योगः ।

२. योगो नाम योजना व्यस्तानां पदानां एकीकरणम् –चक्रपाणि

Yoga means putting together, combining or arranging in an order.

Arranging the sentences by putting the different words and clauses in an orderly manner in order to get proper meaning.

The Pañcavayava Vākyas viz. (1) Pratijñā (2) Hetu (3) Drishtānta (4) Upanaya and (5) Nigamana are described in order.

3. Hetwartha-Extension of Argument

हेत्वर्थोगाम यदेकत्रोच्चमान मन्यत्रापि तथैवोपयुज्यते –अ० सं०

Hetu means cause and Artha means purpose. Hence Hetwartha means purpose of the cause or effect of cause and its application.

Hetwartha denotes the application of knowledge of one context happening elsewhere.

e.g., Use of foods and habits similar in nature increase Dhātu (vāta). The use of the word Dhātu here even though made particular reference to Vāta is not to be taken exclusively for 'Vāta' only but holds good even in other places such as Dhātu Vṛddhi etc.

Similar example is available in Suśruta Saṁhita that if more water is added to a ball of mud it becomes water, like that, if black gram and Ghee is used in a wound, it becomes water logged and pours out the fluid.

4. Padārtha-Import of Word

योऽर्थोऽभिहितः सूत्रे पदे वा स पदार्थः । पदस्य पदयोः पदानां वाऽर्थः स पदार्थः । अपरिमिताश्च पदार्थः ।

'Pada' denotes word and 'Artha' denotes its meaning. The meaning of one or two or more words is called Padārtha.

The meaning of the word or Sūtra (Śloka) mentioned in Ayurveda is called Padārtha. Such Padārthas are innumerable and one word may have more than one meaning.

e.g., The title of the first chapter of Suśruta Sūtra Sthāna is Vedotpatti Adhyāya. The word 'Veda' generally stands for each of the four Vedas and some Upavedas. But in the present context Veda means Āyurveda only.

5. Pradeśa-Direction: Brief Statement

१. प्रदेशो नाम यत्रैकदेशस्योच्यमानस्यार्थस्य प्रसादादनुच्यमानोपि तच्छेष आपद्यते स प्रदेशः -अ०सं०

२. प्रदेशो नाम यद् बहुत्यादर्थस्य कात्स्वेनाभिधातु मशक्य येकदेशेनाभिधीयते ।

Appeal to a precedent as previously or a brief statement made earlier is called Pradeśa. But Cakrapāṇi states that Direction or Indication to some other places is called Pradeśa.

As direction it means 'contexts' (Place wherein a topic is briefly mentioned but not elaborately described in view of vast

detail) and referred to other places in the text for details.

e.g., Caraka stated that as it is impossible to describe all varieties of food and advising the students to include others as and when found necessary (Ch.Su. 27/329-330) in the sense as precedent or as before.

6. Uddeśa-Concise statement

१. नाममात्रेण वस्तु संकीर्तन मुद्देशः
२. उद्देशोनाम संक्षेपाभिधानं -च०सू० १ चक्रपाणि
३. समाप्त वचनमुद्देशः । यथा शत्यमिति -सु०सं०उ०त० ६५/९

Brief statement or main idea in short is called **Uddeśa**.

e.g., In Caraka Sutra Stāna first chapter in the beginning the Sāmānya, Viṣeṣa and Samavāya Padārthas were described in brief as Sāmānya, Viṣeṣa, Guṇa, Dravya, Karma and Samavāya.

7. Nirdeśa-Amplification

निर्देशोनाम संख्येयोक्तस्य विवरणं

Elaborate description of brief or concise statement is called **Nirdeśa**.

e.g., The elaborate description of Sāmānya, Viṣeṣa, Guṇa, Dravya, Karma and Samavāya respectively in Caraka Sūtra Sthāna.

8. Vākyā Śeṣa-Supply of Omission

वाक्याशेषोनाम यत्स्थापयार्थमाचार्येण वाक्येषु पदमकृतं गम्यमानतया पूर्यते

Completion of a sentence with necessary words is called **Vākyāśeṣa**.

In the statements of preceptors some words may be missed which cause hardship for the understanding of the disciples. If some words are missed in a statement, it should be supplimented with proper words to obtain proper meaning.

e.g., In Caraka Sūtra Sthāna Sixteenth chapter it is stated that 'Pravṛti the cause of creation' the verb 'is' (Asti) has been omitted

and it is to be supplied. In this way in the words 'Jāngala rasa' the word 'Māṁsa' is missing between them.

9. Prayojana-Purpose

प्रयोजनं नाम यदर्थं कामायमानः प्रवतते ।

Main idea, utility or best advantage is called Prayojana. The main idea of a Śāstra or treatise is called Prayojana.

e.g., धातु साम्य क्रियाचोक्ता तत्रस्यास्य प्रयोजनम्

The Prayojana (Purpose) of Ayurveda is to maintain Dhātu-sāmya.

10. Upadeśa-Advice or Injunction

उपदेशोनाम आप्तानुशासनम्

The statements of Ācāryas, authors of treatises which are in the form of advices and injunctions are called Upadeśa.

Such statements, with experience and knowledge of great men are given out for the welfare of the society. Hence such advices should be followed without any doubt.

e.g., While describing Sweda Karma Caraka advises Sneha Karma should be done before Sweda Karma.

Similarly Suśruta advises that 'not to keep awake at nights, avoid sleeping during day time.

11. Apadeśa-Adducing a cause

अपदेशोनाम यत्प्रतिज्ञातार्थं साधनाय हेतु वचनं

Indication or point out is called Apadeśa.

Statements given such as 'Because of this reason, this should be done in such a way'. The above statement is called Apadeśa.

e.g., Madhura increases Kapha. In this statement Kapha increases due to the Madhuratwa (Sweetness) of a Dravya but not any other factor present in it.

12. Atideśa- Extended application-Post-cedence or Providing more from elsewhere

१. अतिदेशोनाम यत्किञ्चिदेव प्रकाश्यार्थमनुक्तार्य साधनायैव एवमन्यदपि
प्रत्येतव्यमिति परिभाष्यते –चक्रपाणि

२. प्रकृतस्थानागतस्य साधन भवि देशः ।

Extended application or substitution is called Atideśa.

Though it is not described by the author and if useful, is incorporated from elsewhere in this science is called Atideśa. e.g., In the Śloka of Caraka Sūtrasthāna 8/34 Caraka incorporated other rules of health not described in that Chapter but expounded by elders as good to be followed.

Similarly the Vada Mārgas which were described in Nyāya Darśana were incorporated in by Caraka.

But Suśruta describes Atideśa in a different way. Inference of a future event (appeal to postcedent) is called Atideśa.

e.g., If Vāta begins to move upwards, then the person becomes 'Udvarti'.

The movement of Vāta is observed and from it the future happening of udavarta is inferred.

13. Arthāpatti- Disjunctive meaning

अथपित्तिर्नाम यदकीर्तिंमर्थदापद्यते सार्थपित्तिः ।

Rejectable or false meanings or disjunctive meaning is called Arthāpatti.

Some statements give some different meaning. That meaning is inferred from that statement. Such inferences mislead; hence they can be rejected. e.g., In the statement “न नक्तं दधि भुंजीत” curd should not be consumed at nights. In this statement it can be inferred that curd can be consumed in day time. The statement that curd can be consumed in day time is wrong because curd is Abhiṣyanda and is not good for health. It should be avoided both in day time and at nights.

14. Nirṇaya-Decision or Determination

निर्णयो नाम विचारितस्थर्थस्य व्यवस्थापनं

Establishing an idea after due consideration taking a decision, or determination is called Nirṇaya. It is otherwise known as settlement or conclusion.

Statements which leads to a conclusion after detailed consideration in all aspects. It is an answer to Pūrva Pakṣa.

e.g., Well qualified, consists of the sixteen Guṇas of Cikitsā Catuṣpāda are essential for the proper treatment of a disease and restoration of health.

15. Prasaṅga-Repetition

प्रसंगो नाम पूर्वभिहितस्थार्थस्य प्रकरणगतत्वादिना पुनरभिधानं

The statements once made earlier if repeated again when an occasion arises is called Prasaṅga or repetition.

e.g., The statement of Suśruta in Sūtra Sthāna states that Puruṣa is the combination of five Māhābhūtas and Ātma and he repeated it again in the first chapter of Śāriṇa Sthāna.

In Aṣṭāṅga Hṛdaya the qualities of Śuddha Rakta mentioned in seventeenth chapter of Sūtra Sthāna are again repeated in first chapter of Śareera Sthāna.

16. Ekānta-Declarative or Absolute statement

एकान्तो नाम यदवधारणेन उच्यते

Determinative declarations which are appropriate not to differ from context to context could not be altered is called Ekānta.

e.g., Nija Rogas are manifested by the vitiation of Tridoṣas, Āgantuka Rogas are manifested because of Bhūta, Viṣa, Vāyu, Agni, Kṣata etc.

Trivṛt acts as Virecaka and Madana Phala acts as Vāmaka. Such statements can not be altered from context to context.

17. Anekānta or Naikānta-Compromising statement

अनेकान्तो नाम अन्यतरपक्षानवधारणं

Naikānta or Anekānta is contrary to Ekānta. Such statements are not absolute or conclusive and can be altered from context to context; and they may be contradicted by others. They are to be taken as "either like this or like that.

e.g., All the patients who die without treatment may not become healthy with treatment. (Ch.Su. 10/15)

Similarly Suśruta says that Some Ācāryas mentioned "Dravya is important", others say 'Rasa' is important even some others say 'Veerya' is important and so on.

18. Apavarga-Exception or Exclude

अपवर्गो नाम साकल्येनोद्दिष्टस्वैक देशापकर्षणं

Statements which indicate or include an exception or leaving aside or exemption are called Apavarga.

e.g., Viśakta patient should not be given swedana treatment except in the case of Keēta Viṣa. (Su.Kāl 6/28)

In another context Vāgbhaṭa says that Sirāvyadha should be done to the patients suffering from Rakta Prakopa except to children below sixteen years of age and patients above seventy years of age. (A.H. Su. 27/5)

19. Viparyaya-Exception to Exception

विपर्ययो नाम अपकृष्टात् प्रतीपोदाहरणं

Viparyaya means contradict statement or opposite statement or reversed opinion.

Acceptance of contradicted statement also as valid statement is called Viparyaya.

e.g., The diet which is mentioned in the Nidāna is unwholesome food; which is opposite to Nidāna is wholesome food.

Suśruta states that it is difficult to treat the patients who are

Kṛṣṇa, Alpa Prāṇa, and Bheeru. Contrary to this it is very easy to treat the patients who are Dhṛḍha, Dīrgha Prāṇa and Dhāiryavanta.

N.B.-Viparyaya and Arthāpatti seems to be similar. But there is a difference between these two. In Arthāpatti the implied or opposite meaning is rejected, while in Viparyaya, as it is true it is taken as valid.

20. Pūrvapakṣa-Objection or Question

पूर्व पक्षो नाम प्रतिज्ञातार्थं संदृशकं वाक्यं

Statements which are in the form of a question or objection.

e.g., Fish should not be consumed with milk (च०सू० २८)

(2) Vātaja Pramehas are incurable.

Such statements immediately give rise to questions like why and how.

21. Vidhāna-Right order or Proper Arrangement

विधानं नाम यत्सुत्रकारश्च विधाय वर्णयति

Proper arrangement, or right order is called Vidhāna. Proper arrangement of subject matter, views etc in a proper sequential order as for the desire of the author is called Vidhāna.

e.g., Description of Dhātus from Rasa to Śukra in order of their production.

22. Anumata-Concurrence or Acceptance

अनुमतं नाम एकीय मतस्यानिवारणेननुमनं

Accepting others statements without contradicting them is called Anumata.

e.g., Some Ācāryas opine that removal of Placenta is Saṁśamaṇa type of treatment- Cakrapāṇi (Ch.Sa. 8/31). Uṣṇa and Śīta are the only two Vīryas.

23. Vyākhyāna-Exposition or commentary

व्याख्यानं नाम यत् सर्व बुद्ध्य विषयं व्याक्रियते

Elaborate description or commentary of a particular matter is called Vyākhyāna.

e.g. (1) Formation and monthwise growth of embryo (च० शा० ४/७, A.H.Sa 1/49)

Description of Prakṛtis (Su.Sa. 4)

Fifteen types of Vyākhyānas are there viz.

1. Piṇḍa Vyākhyā (Concise explanation)
2. Pada Vyākhyā (Splitting of words)
3. Padārtha Vyākhyā (Exposition of the meaning)
4. Adhikaraṇa Vyākhyā (Exposition of a particular subject)
5. Prakaraṇa Vyākhyā (Exposition of a particular context)
6. Artha Vyākhyā (Explanation of the relevant)
7. Kṛcchra Vyākhyā (Explanation with difficulty)
8. Phala Vyākhyā (Quoting many authorities to establish one thing)
9. Uccalita Vyākhyā (Substantiate own views by establishing one thing)
10. Nyāsa Vyākhyā (Mention of extraneous matter along with the relevant)
11. Prayojana Vyākhyā (Explaining the specific purpose).
12. Anuloma Vyākhyā (Explanation in the order of the original)
13. Pratiloma Vyākhyā (Explanation in a different order of the original).
14. Sootra Sama Vyākhyā (Exposition in the order of Sutras)
15. Dhwaja Vyākhyā or Samasta Vyākhyā (Full explanation)

24. Saṁśaya-Doubt or uncertainty

संशयो नाम विशेषकांक्षा निर्धारितोभयविषय ज्ञानं

The statements which are indecisive of which different opin-

ions and doubtful statements are called Sarṇśaya.

e.g., Some people opine that parents are the cause for their progeny. Whereas other people opine that, Swabhāva, Para Nirmana, Yadrcchā etc are the causes for birth (च०सू० ११). In this statement doubts arise that who is the cause for birth. There is no determination in this statement.

25. Atitavekṣaṇa-Retrospective Reference

अतीतावेक्षणं नाम यदतीतमेवोच्यते

Looking back to past events or precedent is called Atitavekṣaṇa. The reader has to refer back to the earlier portion of the book for information on a particular topic. Without retrospective reference, present topic can not be understood properly.

e.g., In Jwara Cikitsā (3/69) Caraka states that fever relieves if patient slept in 'Kuṭī'. The description of the Kuṭī is in Swedādhyāya of Sūtra Sthāna. Hence one has to refer to Swedādhyāya of Sūtrasthāna.

26. Anāgatavekṣaṇa-Prospective reference

अनागतावेक्षणं नाम यदनागतं विधिं प्रमाणीकृत्यार्थं साधनं

Anāgatavekṣaṇa is quite contrary to Atitavekṣaṇa. For more details of a topic or a subject matter refers to the later part of the treatise or forward part is called Anāgatavekṣaṇa.

e.g., Caraka in the fourth chapter of Sūtrasthāna states that 'They should describe it in detail in Kalpasthāna (Ch.Su. 4).

Similarly Suśruta also states that he should decribe it in Cikitsa Sthāna.

27. Swa Sanjña-Technical Terminology

१. स्व संज्ञा नाम या तत्रकारैर्व्यवहारार्थं संज्ञा क्रियते -चक्रपाणि

२. अन्यशास्त्र असामान्या स्व संज्ञा -सु०ड०तं० ६५/३४

Swa means own or self or exclusive or particular. Sanjña means expression or interpretation.

Usage or interpretation of certain terms exclusively for this particular science is called Swasamjñā. Technical terminology belongs to that particular science only is Swasamjñā.

e.g., (1) Jentaka Sweda and Holaka Sweda are exclusively for Ayurveda only.

(2) Maithuna means combination of Ghee and Honey in Ayurveda but not the general meaning of sexual union.

28. Uhya-Deduction or Guessing

१. ऊह्यं नाम यदनिबद्धं ग्रंथे प्रज्ञया तर्कत्वेनोपदिश्यते
२. यदनिर्दिष्टं बुद्ध्याअवगम्यते तदूल्घम् -सु०सं०उ०तं०

Even though the statements are not mentioned in the texts, basing on the intelligence and thought if one infers or guesses the matter it is called Uhya.

e.g., Even though it is not mentioned in the texts, after reasonable assessment a person discloses that particular Dravyas and particular fruits are unwholesome in particular diseases, though it is not mentioned in the texts. Eventhough they are not in the text basing on his intellect and reasonable thinking comprehended the unwholesome and prohibited foods and habits.

29. Samuccaya-Aggregation or Grouping

समुच्चयोनाम यदिदं चेदं चेति कृत्वा विद्ययते

Grouping together and enumerated at one place which are having similar properties is called Samuccaya.

e.g., In the first chapter of Indriya Sthāna of Caraka Saṁhitā all the factors of Ariṣṭa Lakṣaṇas were described in one group.

30. Nidarśana-Analogy-Example or Comparison

निदर्शनं नाम मूर्खं विदुषां बुद्धिं साम्यं विषयो दृष्टान्तः

The statements which explain about a topic with proper examples or illustrations for easy grasping by the common man and scholars as well.

e.g., The medicine which is used properly acts as Amṛta or nectar. If it is not properly used it acts as poison and fire. Here the properly used medicine is compared with Amṛta and improper medicine is compared with fire or poison. All these examples Amṛta, poison and fire are easily understandable by both illiterate and scholars.

31. Nirvacana-Etymology, Definition

निर्वचनं नाम पण्डित बृद्धि गम्यो दृष्टान्:

The definition which is understandable by the intellectuals is called Nirvacana.

Illustration, definition of a term, Root meaning and Etymology of a term is called Nirvacana.

Deriving the meanings of words and sentences after analysing them is called Nirvacana.

e.g., Cakrapāṇi defines Visarpa as विविधं सर्पति that which spreads in many ways in the body is called Visarpa 'Viṣa' is so called because it troubles the entire world (विषण्णं करोति)

'Āyu' means life, 'Veda' means knowledge. So Ayurveda means knowledge about science of life.

32. Niyoga-Order-Authoritative Instruction

१. नियोगो नाम अवश्यानुष्ठेयतया विद्यानं

२. इदमेव कर्तव्यमिति नियोगः

Command, orders, or Authoritative instruction is called Niyoga.

The statements in the form of orders, or authoritative instructions are called Niyoga. They can be followed without any doubt or discussion. Such instructions are the experiences of great scholars and experts, which are revealed by them for the benefit of the common people and the society.

e.g., Caraka while describing the Sweda Karma advised not to remove this Piṇḍa even if the patient is full of sweat.

(2) Suśruta states that one should hold such type of foods suitable to one's own constitution.

33. Vikalpa-Option, Alternative, Diversity

१. विकल्पः पाक्षिकाभिधानं

२. इदं वेदं वेति विकल्पः

Option or alternate arrangement is called Vikalpa.

The statement which does not have fixed rule rigidly, but gives option for a suitable variant is called Vikalpa.

e.g., Vāgbhaṭa states that in Jwara Pūrvavarupavasthā either Laghu Āhāra may be given or Apatarpaṇa to be maintained (A.H.Chi).

Cakrapāṇi comments that either Sārodaka or Kusodaka may be given in Prameha.

Suśruta states that either Rasodana or Yavāgu with Ghṛtha may be given.

34. Pratyutsāra-Rebuttal-Contradict-Refute

प्रत्युत्सारो नाम उपपत्या परमत निवारणं

Rejection or contradiction or regulation of the statements of others or other schools of thought is called Pratyutasāra.

Caraka in the twenty fifth chapter of Sūstrasthāna states as follows. A seminar has been arranged to discuss about the origin of Human body and diseases. In that seminar seer Varyovida one of the participants opine that the body is the out come of Rasa and the diseases are the effect of Rasa. Hiranyākṣa, another participant rejected and denied the above view and states that Ātma which is present in the body is not born out of Rasa.

35. Uddhāra-Confirmation

उद्धारो नाम परपक्ष इषणं कृत्वा स्वपक्षोद्धरणं

Statements confirmed after detail discussion and after rejecting other opinions is called Uddhāra.

e.g., Caraka states that, in the seminar after hearing all the views of the participants Lord Ātreya rejected their opinions and confirmed his own view that the combination of excellent factors which causes the creation of human being and if they are disastedered (vitiated) cause diseases.

36. Sambhava-Origin-Source-Intimacy-Relationship

सम्बवो नाम यद्यस्मिन्नुपपद्यते स तस्य संभवः:

The close relationship between two things is called Sambhava.

e.g., Cakrapāṇi while commenting states that Vyāṅga and Neelikā diseases manifest on the face only and not elsewhere in the body; Bhagna happens in the bones only, Kuṣṭha manifests in the skin only. It is understood that the close relation is there between Vyāṅga, Neelikā and the face, Bhagna and Bones, Kuṣṭha and skin respectively.

सप्त विधि कल्पना

Saptavidha Kalpanā

Seven devices-Concoctions

After enumerating Tantrayuktis seven types of concoctions or devices are described. The devices are called Kalpanā. Varieties of description, various specific literary styles of description while writing a text or Śāstra or Tantra or treatise is called Kalpanā.

The description of Kalpanās are not available in the main treatises, but Aruṇa Datta commentator of Vāgbhāṭa described the Kalpanā, Tantra Doṣas, Tachhīlyas, Āśrayas etc.

Aruṇa Datta described seven Kalpanās as follows

- | | |
|------------------------|-----------------------|
| 1. Pradhānasya Kalpanā | 2. Pradhanena Kalpanā |
| 3. Guṇa Kalpanā | 4. Leśa Kalpanā |
| 5. Vidya Kalpanā | 6. Bhakṣya Kalpanā |
| 7. Ajña kalpanā | |

1. Pradhānasya Kalpanā (Importance of the Main Feature)

तत्र प्रधान कल्पना नाम (प्रधानस्य कल्पना प्रधानेन वा कल्पना)

It is also called Para Kalpanā, which means best one. Importance has been given to a particular thing and if described that particular thing is the best one among other similar things, it is called Pradhānasya Kalpanā.

e.g., (1) In all the Sneha Dravyas Ghṛta is the best one.

(2) Milk is the best one among all the Jeevaneeya Dravyas.

3. Caraka in Jwara Nidāna states that Jwara is the king of all diseases. In Cikitsā Sthāna he mentioned that Rasāyana and Vājikarāṇa are the best.

2. Pradhānena Kalpanā (Importance to the Main Subject)

While describing the importance if given to the main subject it is called Pradhānena Kalpanā.

e.g., While describing Dugdha Varga importance is given to Kṣeera, even though Navanīta, Dadhi and other milk derivatives come under this category.

In Kalpa Sthāna Madana Phala was described as the best Vāmaka Dravya though other Vāmaka Dravyas like Dhāmārgava, Kṛtavedhasa, Jīmoota, Ikṣawāku also come under this category.

3. Guṇa Kalpanā (Importance to the General Meaning; Not to the Technical Meaning)

गुण कल्पना नाम येन धर्मेण पदार्थों पर्याप्त प्रयोजने नियुज्यमानो भवति तेन
धर्मेण युक्तोऽसाद् गुणोऽपि सन् गुण इति कल्प्यते

If one thing is described basing on its quality or property even though it is not a quality or property it is called Guṇa Kalpanā.

e.g., (1) While proving Cikitsā Catuspāda, Cikistā is based on Guṇas or attributes of Cikitsā Catuspāda (षोडश कला भेषज). Usually these sixteen qualities do not come under Guṇas. But here

these are described as Guṇas.

(2) In Karma also it is like that

e.g., Ghṛta reduces Pitta and Anila.

4. Leśa Kalpanā (Inference by the indirect reference)

लेश कल्पनो नाम अनुपदिष्टस्य विधे:

If a statement is inferred through indirect reference it is called Leśa kalpanā.

Though not mentioned in the statement if the meaning is inferred through indirect reference from other scriptures it is known as Leśa Kalpanā.

e.g., In Naya Tantra Kāla Akāla Mṛtyu was described. The Kāla Akāla Mṛtyu was incorporated from Naya Tantra and described about Kāla Akāla Mṛtyu in Caraka Saṃhitā. Apart from Caraka no other Ācāryas described elaborately about Kāla Akāla Mṛtyu.

5. Vidya Kalpanā (Reference to the encyclopaedic knowledge)

The statement described in other sciences if incorporated in that particular science, when necessary arises it is called Vidya Kalpanā.

e.g., योगो मोक्षप्रवर्तकः: Practicing Yoga leads to Mokṣa. This statement is adopted from Yoga Darśanā.

6. Bhakṣya Kalpanā (Importance given to eatables)

भक्ति (भक्ष्य) कल्पना नाम यज्ञदिति कल्प्यते उपचार मात्रेण

This is otherwise called Bhakti Kalpanā. If a thing is compared with Bhakṣya or eatable, it is called Bhakṣya Kalpanā.

e.g., आयुर्वेदोऽमृतानां Ayurveda is compared with Amṛta or nectar.

Rasona (Garlic) is described as Nectar of this world.

7. Ājñā Kalpanā (Command without giving any reasons)

आज्ञा कल्पना नाम यस्य हेतुरनुष्ठाने न शक्यतेऽर्थस्यास्माद् विद्यरभिधातुं
केवलमाप्त वचनं प्रमाणी कृत्यानु भूयते

Basing on scriptures or Āptopadeśa if the author describes the does and dont's of a thing without assigning any reason is called Ājñā Kalpanā.

e.g., The entire statements described in the Sadvṛtta are all come under Ājñā Kalpanā. 'Brahmi Muhūrta Uttiṣṭha' wake up from bed in Brahma Muhūrta. This should be followed without any questioning or assigning any reason.

Saptadaśa Tāccchilya-Seventeen Inclinations

Tachilya means usage of words. Seventeen other kinds of usage were described in the ancient texts. Usage of similar words, similar meanings of an object also stands for Tacchilya.

The Tacchilyas are seventeen in number viz.

- | | |
|---------------------|--------------------|
| 1. Tacchilya | 2. Avayava |
| 3. Vīkāra | 4. Samipyā |
| 5. Bhuyastwa | 6. Prakāra |
| 7. Guniguna Vibhava | 8. Samsaktata |
| 9. Taddharmatā | 10. Sthāna |
| 11. Sahacharya | 12. Tadarthyā |
| 13. Karma | 14. Guṇa Nimittata |
| 15. Ceṣṭa Nimittatā | 16. Mūla Sañjñā |
| 17. Tatdhstya | |

1. Tacchilya

Similarity of meaning in one or more qualities between two things.

e.g., Caraka states that the diseased part sleeps (does not know sensation) like a sleeping person does not know his sur-

roundings. Hence it is called Supti or Swapa. The word Swapa is derived from Swapna or sleep.

2. Avayava

Possessing knowledge of another meaning from already described statement which is similar in nature. e.g., An individual can get back into normalcy form disease when Doṣas get normalcy by Laṅghana. From this statement it can be known that the person gets diseases instead of health if Laṅghana is not done or Doṣas do not get normalcy.

3. Vikāra

The words which are used in the text if reveals opposite or contrary meaning, what they really mean is called as Vikāra.

e.g., The general meaning of vegetables is Śāka. When they are cooked they undergo change (Vikāra) and so become unnatural. Even then they are called Śāka only. (Unnatural thing basing the name of a natural one)

4. Sāmipyā (Closeness or proximity)

Bhaṭṭāra Harichandra mentioned it as Samsleśa (united) or connected. An object or organ which is very near or close or which is united with another one is Sameepya. If an organ or object is very closely united or connected with another organ it is called Sāmipyā or Samsleśa.

e.g., The Śrotra (ear) and other organs are very close and connected/united with Śira or head. The Principal organ is head. Starting from head Caraka described the diseases like Pratiśyāya, Mukha, Nāsā, Akṣi, Karṇa in an order and are closely connected with Śira. Hence it is called Sāmipyā.

5. Bhūyastwa (Predominancy)

Bhūyastwa means dominance or predominant. Giving predominancy or importance is called Bhūyastwa. Basing on Bhūyastwa the importance of a particular Dravya can be known.

e.g., Lavana Rasa increases the taste of the food. Even though other Rasas viz. Madhura etc. increase the taste, Lavana Rasa increases taste more than other Rasas.

6. Prakāra (Similarity or identical)

Usage of the similar or identical or same kind of things is called Prakara.

e.g., Eranḍa Nala can be used to touch the throat for Vamana Karma. Not only Eranḍa Nala, but others like Satapuṣpā, Suvarcalā Nala which are identical to Eranḍa Nala can also be used similarly.

7. Guṇi Guṇa Vibhava

Quality or attribute (Guṇa) being spoken of as Dravya or substance (Guṇi) and Guṇi (substance) being spoken of as Guṇa (attribute)

e.g. Pārthiva (Agnis) cook Pārthiva Dravyas. When we say Pārthiva it means quality. Here it is referred to Agni which is a substance. Similarly in Amitayuṣa. Āyus is itself a Guṇa but it is taken here as a substance and is qualified with the word Amita.

8. Samsaktata (Similarity or Intimate Relation)

Even though so many qualities are present in a particular Dravya importance is being given to one particular identical quality it is called Samsaktata.

e.g., The Madhura Rasa Dravyas generally are of Madhura Prabhāva. In Madhura Skanda Madhura Rasa Dravyas were described. One Madhura Rasa related with a number of Dravyas. Amla and other Rasas may also present in those Dravyas. Even through they are called Madhura Prāyahā (Generally Madhura)

9. Taddharmata (Same characters or Characterestic features)

Having same nature or qualities or attributes is Taddharmata.

e.g., Envoys of death are roaming on the earth. In this state-

ment Chadmacara Vaidya (unskilled physician) is compared with the envoy of death or identical with Yama.

10. Sthāna (place or Site)

When the knowledge of site with the object, and the object with the site is attained it is called Sthāna.

e.g. (1) Śrotra. Śrotra is Indiryā. It is related with its site. Śrotendriya is called Sthāni and its Adhisthāna is Karna.

(2) If Rasa is said, it is to be understood as the factor of Jihwā or tongue. But its knowledge is attained by Rasanendriya, which exists in the tongue. It reveals the knowledge of Sthāni with Sthāna.

11. Tadardhyatā

Karma itself if being attributed to the Dravya which is the cause for that action is called Tadardhyatā.

e.g., Madana Phala and other Dravyas produce Chardana. In the above statement Chardana is Karma of Vamana. Madana Phalas are Dravyas which produce vomiting, but they are called Chardana.

12. Sāhacarya (Close association or intimate relation)

If the relation is known by its association is called Sāhacarya (close association).

e.g., Chatri Daṇḍi, if a person holds Chatra (Umbrella) that person is called Chatri.

Similarly if he hold a Daṇḍa (stick) he is called Daṇḍi.

13. Karma

Inaction spoken of as action or absence being spoken of presence etc.

e.g., Seers went into meditation. In this statement some action is there by the words 'Went into'. Meditation is elsewhere described as casting away all activities i.e. inaction.

14. Guṇa Nimitta

Praising a thing by its virtues or merits or good qualities.

e.g., We advice Brahmacharya the best one because it is Dharmya and Yasasya etc. In this statement Brahmacary's qualities are praised as Brahmacharya. If we also follow Bramhacharya the above qualities are derived to us.

15. Ceṣṭā Nimittatā

Comparing two substances with their similarity in action but not in quality.

e.g., His intellect shines like a lamp. Though Jñāna is not having other attributes like oil, wick and fire etc. as in a lamp, it removes the darkness or ignorance.

16. Mūla Saṅjñā

Specific technical meanings for certain terms is called Mūla Saṅjñā.

e.g., Rūpa in Ayurveda means the symptoms of a disease, generally it means shape, colour, beauty etc. in the society.

17. Tatsthayam

Designating one for the other in view of close inherence or co-existant.

e.g., Pain in Vasti and Mehana. In this statement it is the person who feels pain but not the organs, but still it is attributed to the organ.

Eka Viṁśati Arthāśraya

Twenty One Bases of Meaning

Like Tantra Yuktis, Vyākhyā and Kalpanā, Arthāśrayas (retreats of meanings) are also essential for possessing proper and complete knowledge of Śāstras. Āśrayas also have distinct place in expressing the meanings and proper knowledge. Aruṇadatta the commentator of Aṣṭāṅga Saṅgraha mentioned Arthāśrayas as

twenty in number, while Śaṅkara Śarmā author of Tantrayukti mentioned them as twenty one.

- | | |
|-------------------------|---------------------------|
| 1. Ādi Lopa | 2. Madhya Lopa |
| 3. Anta Lopa | 4. Ubhaya Pada Lopa |
| 5. Ādimadhyanta Lopa | 6. Upadha Lopa |
| 7. Varṇopa Janana | 8. Ṣeṣkliṣṭa |
| 9. Tantraśīla | 10. Tantra Sañjñā |
| 11. Prakrutakhya | 12. Samānatantra Pratyaya |
| 13. Paratantra pratyaya | 14. Hetu Hetuka Dharma |
| 15. Kārya Kāraṇa Dharma | 16. Adyanta Viparyaya |
| 17. Sabdanyatwa | 18. Pratyayakhyā Dharma |
| 19. Upanaya | 20. Sambhava |
| 21. Vibhava | |

1. Ādi Lopa (Ellipse in the beginning)

Absence of a word in the beginning of a sentence is called Ādi Lopa.

e.g., Rasa causes Bṛihāṇa . Here Rasa means Mārīṣa Rasa but the word Mārīṣa is absent.

2. Madhya Lopa (Ellipse in the middle)

Absence of a word in the middle of a sentence is Madhya Lopa or ellipse in the middle.

e.g., Drava Dravya Vijñāniya is the name of a chapter of Aṣṭāṅga Saṅgraha. But it actually refers to Drava Swarupa Dravya Vijñāniya. Here the middle word Swarupa is absent in the sentence.

3. Anta Lopa (Ellipse in the end)

Absence of a word in the ending of a sentence is called Anta Lopa.

e.g., In the statement “सर्पः ते पीत मारुताः” the word इव is absent in the ending.

4. Ubhaya Pada Lopa (Ellipse of two words)

Absence of the words in the beginning and ending of a sentence is called Ubhaya Pada Lopa. This is three types viz. (1) Ādi Madhya Lopa (2) Madhyānta Lopa and (3) Adyanta Lopa.

A. Ādi Madhya Lopa

If the words are absent in the beginning or middle of the Sūtra or sentence is called Ādi Madhya Lopa.

e.g., In the statement Amla, Kaṭu, Tikta Kaṣāya the words Madhura in the beginning and lavaṇa in the middle are absent.

B. Madhyānta Lopa

Omission or absence of words in the middle and ending of a sentence is Madhyānta Lopa.

e.g., In the statement Madhura Amla Kaṭu Tikta the words Lavaṇa in the middle and Kaṣāya in the ending of the sentence are absent.

C. Adyanta Lopa

Absence of the words in the beginning and ending of a sentence is called Adyanta Lopa.

e.g., In the statement Amla Lavaṇa Kaṭu Tikta the words Madhura in the beginning and Kaṣāya in the ending are absent.

5. Ādi Madhya Anta Lopa

Absence of words in three places i.e. beginning, middle and ending is called Ādi Madhya Anta Lopa.

e.g., In the statement द्वौरसाविति उक्तं अम्ल कटुकाविति the words Madhura in the beginning, Lavaṇa in the middle and Tikta Kaṣāya in the ending are absent.

6. Upadha Lopa

Aruṇa Datta did not describe it. But Bhaṭṭāra Haricandra and Śaṅkara Śarmā described it. The word before the last word of a sentence is known as Upadha. If Upadha is absent in a sentence it

is called Upadha Lopa.

e.g., In the statement Madhura, Amla, Lavaṇa, Kaṭu Kaṣāya the word Tikta, before the word Kaṣāya is absent.

7. Varnopajanana

If an omitted word is filled in a sentence it is called Varṇopajanana.

e.g., त्रिरात्रं यावकंदद्यात् पञ्चाहं चापि सर्पिषा

In the above statement the word 'Sneha' is omitted. Later it is completed with the word Sneha at the time of commentary. It is identical with the Tantra Yukti Vākya Śeṣa.

8. R̥ṣikliṣṭa

Wrong utterances of the preceptor even though they are not correct because of defective hearing by the disciples. However they are used in the texts.

e.g., Loma for Roma.

9. Tantraśīla

Mode of the exposition followed by the author, style in writing a Tantra or Śāstra is called Tantraśīla. Each author has his own style of writing. The kind of exposition of Caraka is variant from that of other authors. Caraka described all the matters in the form of Uddeśa, Nirdeśa and Lakṣaṇa. Brief introduction in the beginning, elaborate description later on and finally conclusion of the topic. Further Caraka described the topics in Gurusūtra, Śiṣya Sūtra Prati Saṁskārta Sūtra and Ekiya Sūtra.

10. Tantra Saṁjñā

Particular words are having particular meanings in that particular text or context. It is called Tantra Saṁjñā.

e.g., Kaṣāya is indicated in Nava Jwara (acute fever). Kaṣāya generally means Kaṣāya Rasa and Pañcavidha Kaṣāya. In the context of Nava Jwara Kaṣāya means Kwātha only and not

Kaṣāya Rasa or other.

11. Prākṛta (Present context)

Prākṛta means present context possessing the meaning of a word according to that particular context.

e.g., The Audbhida Guṇa Dravyas are described as Kṣāra, Kṣīram, Phalam, Puṣpam, Bhasma Tailani Kanṭakaha. In this present context Kṣīra means Snuhi Kṣeera, Arka Kṣīra etc., but not of animals and others.

12. Samānatantra Pratyaya

Describing of important topics from references taken from other texts of the same science. e.g., Removal of nails and beard (Sut. 2/31) being supplied by commentators, taking from Caraka Saṃhitā (Ch. Su. 8/18).

13. Para Tantra Pratyaya

Taking references from other allied sciences, for explaining certain topics is Paratantra Pratyaya.

e.g., The Sāmānya, Viśeṣa and other Padārthas were described in Ayurveda by adopting them from Vaiśeṣika Darśana.

14. Hetu Hetuka Dharmा

When particular cause is for a disease also becomes a cause for another disease which is related with the former disease is called as Hetu Hetuka Dharmा.

e.g., When Pitta manifests, Pittatisāra, the Pitta aggravated in Pittatisāra, produces again Raktatisāra also. Here Pitta is important for producing Raktatisāra but not Atisāra.

15. Kārya Kāraṇa Dharmा

If Kārya is understood from Kāraṇa and some times if Kāraṇa is understood from Kārya it is called Kārya Kāraṇa Dharmा.

e.g., Rogas are some times called Doṣas and Doṣas as Rogas.

16. Ādyanta Viparyaya

For the convenience of the disciples if the tradition of sequence is changed from original order as in Pratijñā Vākyā it is called Ādyanta Viparyaya.

e.g., Vāgabhaṭa in Aṣṭāṅga Saṅgraha described Anna Pāna Vidhi chapter, in that chapter Drava Dravyas were described earlier, even though it should have come later to Anna.

17. Śabdanyatwa

Making use of more than one word as Paryāya is called Śabdanyatwa.

e.g., Āragwadha, Rājavṛkṣa, Samyaka, Caturāṅgula, Ārevata, Vyādhighata, Kṛtamala, Suvarṇaka are all the synonyms of Āragwadha i.e. Casio fistula 2. Roga is also called as Papma, Gada, Ātaṅka, Jwara, Vyādhi etc.

18. Pratyaya Dharmā

Prominency is being given to unreal causes, and at the same time the real cause is being ignored is called Pratyaya Dharmā. Left over cause is understood by logic.

e.g., Yakṣa and Rākṣasas are being spoken of as causes for Unmāda. But the actual cāuse is Prajñāparādha.

19. Upanaya

उप समीपे नीयते इति उपनयः

Bringing closer or bringing nearer is called Upanaya. Though it is out of context, giving details of a topic in some other context.

e.g. Caraka described the symptoms and treatment of Visūcikā in Trividha Kukṣeeyā chapter of Vimāna Sthāna, though it is out of context.

20. Sambhava

When one topic is described, if it covers more than one con-

text or its application is wider it is called Sambhava.

e.g., Cikitsā covers all Aṣṭāṅgas viz. Kāya, Bala, Graha etc. The treatment covers all the eight branches. Application of Cikitsā is wider.

21. Vibhava

The topic which is wide spread or scattered in the entire treatise/Tantra, is called Vibhava.

e.g., The eight branches of Aṣṭāṅga Ayurveda is wide spread in the entire Ayurveda. The topics of Pañca Lakṣaṇa Nidāna, Ṣad Rasa, Ṣad Ṛtu, Ādāna Kāla, Visarga Kāla etc. are all available, as they are widespread in the entire Ayurveda Śāstra.

Tantra Guṇah

Merits of Scriptures or Texts

There are many texts, scriptures and treatises in the society. Some of them only contain good qualities or merits to learn and study and for getting the complete knowledge. Prior to learn it is necessary to select good text or treatise. The worthiness of the treatise depends on its merits. Caraka enumerated the following eighteen as Tantra Guṇas or merits of the treatise.

The treatise having above merits enlightens the intelligence like the unclouded sun dispelling darkness.

1. Sumahat Yaśaswī Dhīra Puruṣa Sevitam	1. It can be chosen by famous efficient and courageous men for study constantly.
2. Artha Bahulam	2. Having plentiful meaning.
3. Aptajana Pujitam	3. Praised by experts and scholars.
4. Trividha Śiṣya Buddhi Hitam.	4. Salutary to the three types of descpiles viz. Highly intellegent, moderately intellegent, and dull.

5. Apagata Punarukta Doṣam	5. Departed free from the defects of repetition.
6. Arsham	6. Written or revealed by a Rishi or seer who is praised for his expert knowledge.
7. Supraṇīta Sūtra Bhāṣya Saṅgraha Kramam.	7. Having well composed slokas explanations, summaries and commentaries.
8. Swadharam.	8. Self supportive, not require the help of other texts.
9. Anavapatita Śabdam.	9. Free from the usage of bad and vulgar words or language.
10. Akaṣṭa Śabdam.	10. Devoid of hard and difficult words.
11. Pushkalabhidhanam	11. Abundant/plentiful in synonyms, with a scope for wider application.
12. Krama Gatardham	12. Can convey the main theme and topics in an orderly manner.
13. Artha Tatwavinischaya Pradhanam.	13. Devoted to attainment of main purpose and determination of real objects.
14. Sangatartham.	14. Related to main aim.
15. Asankula Prakaraṇa.	15. Free from hapazard and disorderly presentation.
16. Asuprabodhakam	16. Quickly understandable.
17. Lakṣaṇavat.	17. Rich in definitions, captions etc.
18. Udāharanavat	18. Well equipped with, examples or illustrations and similes.

Basing on the above criteria it can be understood that all the great classics of Ayurveda, possess the required merits (Tantra-guṇa Sampanna). They are worthy to read.

Caturdaśa Tantra Doṣa

Fourteen Demerits/Defects of Text/Scripture

The defects or demerits or blemishes of the Texts or scriptures are called Tantra Doṣas. These are quite contrary to the Tantra Guṇa (merits), mentioned earlier. Usage of words, meanings, construction of sentences, sequence of topics, arrangement of chapters etc. if misused and abused are bad qualities (demerits) in the text. Such type of Tantras are undesirable and are to be avoided.

Caraka, Suśruta, Vāgabhaṭa the main authors of the three great treatises did not mention Tantra Doṣas. But Aruṇa Datta, the commentator of Aṣṭāṅga Hṛdaya described Tantradoṣas in his commentary. According to Aruṇa Datta the following fifteen are the Tantra Doṣas. Śaṅkara Śramā added one more Tantra Doṣa and mentioned them as only fourteen by deleting Bhinna Krama.

- | | |
|---------------------|---------------------|
| 1. Aprasiddha Śabda | 2. Duṣprāṇītam |
| 3. Asangatardham | 4. Asukharohi Padam |
| 5. Virudham | 6. Ati Vistṛta |
| 7. Ati Sankṣipta | 8. Aprayojana |
| 9. Bhinnakrama | 10. Sañdigdha |
| 11. Punaruktam | 12. Niṣpramāṇam |
| 13. Asamāptardham | 14. Anarthakam |
| 15. Vyahatam | |

1. Aprasiddha Śabda

Usage of unpopular, unknown and unfamiliar words in the text is called Aprasiddha Śabda.

e.g., उदक्यागमनम् असुखानाम् (Intercourse with Ritumati is harm-

ful). In this statement Udayaka means Ritumati, which is neither familiar nor popular. Similarly "Akṣeeva" and 'Vaśira' means Samudra Lavaṇa or common salt. 'Bhadra' means Vriṣabha (Bull) 'Arva' means Aśwa (horse) are unfamiliar words.

2. Duṣprāṇitam

Badly composed or badly written or written without Sūtras, Bhāṣya and Prayojana is called Duṣprāṇita.

3. Asaṅgatartha

The Sūtras or sentences contradict one another, with unteneable, unassociated words.

4. Asukharohi Padam

The words which are very hard to pronounce.

5. Viruddha

If the words, sentences, doctrines are inconstant and contradicts with each other is called Viruddha. Viruddha is of three types

A. Dr̥ṣṭānta Viruddha

B. Siddhānta Viruddha

C. Samaya Viruddha

A. Dr̥ṣṭānta Viruddha

Contradictory similes or examples are called Dr̥ṣṭānta Viruddha.

"Ātma is undistructable because He is not created like Pot". In this statement the Pot which is given as an example as not created is wrong. As it is artificial, it is contrary to the other objects.

B. Siddhānta Viruddha

Adverse or contrary to a doctrine (principle) which is already accepted is called Siddhānta Viruddha.

e.g., If it is stated that Madhura, Amla and Lavaṇa Rasas decrease kapha and increase Vāta; Kāṭu, Tikta and Kaśāya Rasas decrease Vāta and increase Kapha. It is Siddhānta Viruddha.

It is already an established fact that, Madhura, Amla, Lavaṇa, Rasas decrease Vāta and increase kapha and Katu, Tikta, Kaṣāya Rasas decrease Kapha and increase Vāta. Hence the above statement is Siddhānta Viruddha.

C. Samaya Viruddha

Adverse to an advice or tradition. Violation of rules is called Samaya Viruddha.

e.g. Do not clap with stones, do not pull out grass. Such statements or advices of great sages for the welfare of the society without any particular reason. Without any questioning these advices should be followed.

6. Ativistṛta

Excessive elaboration and lengthy discussions is called Ativistṛta. Detailed description of every matter in a treatise, will definitely disturb the reader.

e.g., Elaborate description of each and every Madhura Rasa Dravya comes under Madhura Skanda.

7. Ati Sankṣipta

Very brief or too much concise or very short description.

e.g., If it is only said that Sāmānya and Viśeṣa increase and decrease respectively, these two words can not give proper and complete knowledge about Sāmānya and Viśeṣa. Hence they require further description.

8. Aprayojanam

Without any aim or any purpose or utility is called Aprayojana.

e.g., After describing the rules of health, the utility and importance of observing them also should be described. If it had not been described any body would question the purpose of these regimen.

9. Bhinnakrama

Deviation from a tradition; description without sequence or order is called Bhinnakrama.

e.g., In Ayurveda, the properties, normal and vitiated, symptoms and treatment of 'Vāta' 'Pitta' and Kapha are enumerated in that particular order without any deviation. The same is continued throughout the entire treatise.

10. Sandigdham

Doubtful, confused and uncertain statements are called Sandigdha.

Statements described without any logical reasoning and un-concluded and doubtful statements or confused statements will make the texts unworthy to study.

11. Punaruktam

If the same topics are described again and again repeatedly is called Punarukta. They create doubt about the worthiness of the text in the minds of readers.

12. Niṣpramāṇam

If the statements and topics are not authentic and not proved with any one of the Pramāṇas and having alterations is called Niṣpramāṇa. This is otherwise called Pramāṇa Anupagr̥hita.

e.g., Method of preparation and administration of medicines have more than one alternative. Hence such descriptions become indefinite, no specificity, hence they require further confirmation or classification.

13. Asamāptyarthā

If a statement or topic is completed without any reasoning and without any conclusion it is called Asamāptyardha.

14. Anarthakam

Statements or topics with bad and unworthy meanings is called Anarthaka.

15. Vyahata

The statements which are foiled, or contradicted with each other, or earlier statements obstructed by latter statements or vice versa are called Vyahata.¹

e.g., It is stated that "Niruhavasti with Mustādi Kwātha relieves Prameha. But later on in the contraindications it is said that Nirūhavasti is contraindicated in Prameha. Both statements are contradicted with each other.

The treatise should not have such types of defects. If so it would not be deserved for study.

Ayurveda Dristhya Vyāvahārika Adhyayan Applied Study and Importance of Tantra Yukti etc. in Ayurveda

The importance and utility of Tantrayukti in Ayurveda have already been dealt with.

The importance of Saptavidha Kalpanās in Ayurveda is as follows

1. Through Pradhāna Kalpanā the importance of the best Dravyas can be known by the reader/Vaidya. Basing on this only treatment can be given in a scientific manner.

2. Similarly the Lesa, Guṇa, Bhakṣya etc. Kalpanās are also very useful in Ayurveda.

3. Ājña Kalpanā is very useful in following the regimen of Sadvr̥ta. A person can attain the knowledge of pros and cons and dos and don'ts with Ājña Kalpanā.

4. Vidya Kalpanā is useful in increasing the scientific knowledge of a person.

The importance of Taccheelyas in Ayurveda is as follows

1. Basing on the Sāmānya (Similarity) the functional and symptomatic knowledge of an organ can be attained. Classifica-

tion of the diseases and treatment also can be known from Tacchīlyas.

2. In Dravya Prakaraṇa, Guṇi Guṇa Vibhāva and Samsaktatā are useful.

3. The Sthāna is useful in getting the knowledge of the various diseases manifested in specific places of the body.

4. In the description of Dravyas the Tacchīlyas like Tādarthyatā, Sahacarya and Karma are very useful.

5. Guṇanimittatā and Ceṣṭānimittatā are useful in getting the knowledge of Mana, Yeshana etc.

6. Mūla Sañjñā is useful in Pañcalakṣaṇa Nidāna Trisūtra, Trini Āyatana etc:

7. The Tacchīlya Teatsthya is useful in Ayurvedic treatment.

Utility of Arthāśrayas in Ayrurveda is as follows.

In ancient times the seers and great scholars used only a few words to describe various topics. Hence the knowledge of Arthāśrayas is essential to attain the complete knowledge of the science. The topics mentioned in as Sūtras based on Ādi Lopa, Anta Lopa, Madhya Lopa, Upadha Lopa etc.

The knowledg of the topics which are not described can be attained by Varṇopajanana. The intention of the author can be known by Tantra Śaili. The appropriate meaning of the words according to the context can be had from Prākṛta. Samana Tantra Pratyaya is useful in getting and developing the intellect or knowledge of the entire treatise. Description of Vīrya in Caraka Saṃhitā is based on this only.

Paratantra Pratyaya is useful in getting the determinative knowledge of universally accepted Siddhāntas and their reality and validity. The order of the diseases described, are based on Hetu Hetuka Dharma.

e.g., Rakta Pitta was described after Jwara and so on. The knowledge of various synonyms of a Dravya can be attained through Śabdanyatwa.

Likewise the other Āśrayas are also very useful in Ayurveda. Hence Āśrayas are very important in getting the valid knowledge of Ayurveda.

The utility of Tantradoṣas in Ayurveda is as follows.

The knowledge of demerits, defects or blemishes are very useful for obtaining proper knowledge of Ayurveda. Usage of words, their meanings, framing of sentences, sequence of various topics, order of chapters, etc. are if not proper or misused form demerits the text. These are undesirable and such blemishes are to be avoided. Hence a worthy treatise/Tantra should be free from all the blemishes or demerits.

From the demerits or blemishes of Tantra which are known as Tantra Doṣa, a person can attain the knowledge of the usage of uncommon and unpopular or unfamiliar words, ill composed, untenable, hardly pronounced words, adverse simile, or contrary illustrations, contrary doctrines etc. Hence the knowledge of Tantra Doṣas are very essential in getting the proper knowledge of Ayurveda.

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Appendix

A scrupulous collection of Ślokas pertaining to Tantrayukti, Kalpanā, Vyākhyānam, Tācchīlyam, Arthāśrayam and Tantra-doṣam are quoted from Sarvāṅga Sundara Vyākhyā of Aruṇa Datta on Aṣṭāṅga Hṛdayam (Uttara Sthānam 40:78) to present their original perspective for ready reference of the reader.

तन्त्रयुक्ति : Tantrayukti

अधिकरणं नाम—यदधिकृत्य प्रवर्तते शास्त्रं स्थानमध्यायेः प्रकरणं वाक्यं वा ।

तत्र शास्त्राधिकरणं—यदधिकृत्य शास्त्रं प्रवर्तते ।

स्थानाधिकरणं यथा—अत्रार्थः सूत्रिताः सूक्ष्माः प्रतन्यन्ते हि सर्वतः ।

अध्यायाधिकरणं—अध्याययोऽवि यदधिकृत्य प्रवर्तते ।

प्रकरणं यदधिकृत्य प्रवर्तते तत् प्रकरणाधिकरणम् ।

वाक्यमपि यदधिकृत्य प्रवर्तते तद्वाक्ययाधिकरणं वेद्यम् ।

योजना नाम—उद्देशनिर्देशयोः सूत्रं भाष्ययोर्वा ।

हेत्वर्थो नाम—यदन्य प्रस्तावोक्त मन्यत्रापि तथैवोपपद्यते ।

पदार्थो नाम—पदेनार्थे गम्यते ।

प्रदेशो नाम—येषामर्थानामतिबहुत्वात् साकल्येनाभिधानस्याशक्यत्वात् स्तोकमुच्यते ।

उद्देशोनाम—सङ्क्षेपाभिधानम् ।

निर्देशोनाम—तस्यैव विस्तारोक्तिः

वाक्य शेषोनाम—यस्मिन् सूत्रे लाघविकेनार्थादू

गम्यमानमनुकूल पूरणार्थमध्याहियते ।

प्रयोजनं नाम—यदर्थं शाकत्रादि प्रवर्तते ।

उपदेशोनाम—आप्त वचनं

अपदेशोनाम—यदाचार्यः किञ्चिदर्थं प्रतिज्ञाय हेतुमुपदिशति ।

अतिदेशोनाम—यत् किञ्चिदेवार्थजातमुत्स्वाऽनुकूर्थं साधनाय एव मन्यदपि प्रत्येतव्यमिति परिभाषायां स्थापयति ।

अर्थापच्छिन्नार्थम्—योऽन्येनार्थेनोक्तेन ततोऽपरोऽप्यर्थो गदित इव ज्ञायते ।

निर्णयो नाम—यत्रिवारितास्यार्थस्य प्रतिष्ठापानम् ।
 प्रसंगो नाम—पूर्वाभिहितस्यार्थस्य केनचित् सम्बन्धान्तरेण पुनरभिधानम् ।
 एकान्तो नाम—य एकमेव पक्षमव्यभिचारेण श्रयति नान्यम् ।
 नैकान्तो नाम—अन्यतर पक्षामवधारणात् ।
 अपवर्गो नाम—साकल्येनोत्सृष्टस्य यत्पुनरस्तदेकदेशापकर्षणम् ।
 विपर्ययो नाम—यथोपदिष्ट विपर्ययेण लक्षणादिकरणम्
 पूर्वपक्षोनाम—प्रतिज्ञातार्थ संटूषणं वाक्यं ।
 विधानं नाम—यत्प्रकरणानुपूर्व विधानमावेक्ष्यते ।
 अनुमतं नाम—अनुमतं न विधातः कृतः ।
 व्याख्यानं नाम—यमादृशेभ्यो विशिष्ट तर बुद्धि गम्यम् ।
 संशयो नाम—सकांक्षत्वमनिश्चित वस्तु विज्ञानम् ।
 अतीतावेक्षणं नाम—यदतिक्रान्त मपेक्ष्य प्रस्तुतस्य साधन मुच्यते ।
 स्वसंज्ञा नाम—या तन्त्रकारे: स्वतन्त्र व्यवहारार्थ प्रणीता सती परतन्त्रेषु न व्यवहरति ।
 ऊह्यं नाम—यदप्रतिबद्धं ग्रन्थे स्वयं प्रज्ञया तर्कयित्वा योज्यम् ।
 समुच्चयो नाम—समुच्चिनोति
 निदर्शनं नाम—यत्रिदर्शितव्यं सूक्ष्मप्यर्थं स्वर्थम् सादृश्यात् ।
 निर्वचनं नाम—निर्णयार्थं वचनं निरुक्तम् ।
 नियोगे नाम—यो यस्यानुष्ठेयः ।
 विकल्पोनाम—विविधं कल्पनम् । इदं कार्यमिदं वा कार्यम् ।
 प्रत्युत्सारो नाम—यत्रोपपत्ति दर्शयन्तः परस्पर मतानि निवारयन्ति ।
 उद्घारो नाम—शास्त्रारम्भ प्रत्याख्यानादि चोद्यस्य समाधानम् ।
 संभवो नाम—उपपत्तिर्यस्मिन्नुपपद्यते अनुपदिष्टे ।

कल्पना : Kalpanā

प्रधान कल्पना द्विधा—प्रधानस्य कल्पना प्रधानेन वा कल्पना प्रधान कल्पना ।
 गुण कल्पना नाम—येन धर्मेणोपेतोऽर्थः प्रयुज्यमानः समर्थो भवति । तेन धर्मेण युक्तस्य
 तस्यासावगुणोऽपि गुर्वादिष्वपाठाद्गुण इति कल्प्यते ।
 लेश कल्पना नाम—अनुपदिष्टस्य विधेः कण्ठपाठेण यत् किंचित् सूत्रावयवान्तर-
 माश्रित्यार्थः कल्प्यते ।

विद्या कल्पना नाम—यथा सर्वविद्यानुगतार्थनिर्देशे शास्त्रकारस्य सर्वविद्यास्थानानुप्रवेश
इह शास्त्रे हित इति वचनाद्विनाऽपीष्टते ।

भक्ष्य कल्पना नाम—एतत्तदमृतं साक्षात् ।

आज्ञा कल्पना नाम—यस्यानुष्ठाने हेतुः सम्यग्वन्तुं न शक्यः केवलमाप्त वचनं
प्रमाणीकृत्यानुष्ठीयते ।

व्याख्यानं : Vyākhyānam

व्याख्या अपि तन्त्रस्य गुणः । तभिरपि तन्त्रमलङ्घक्रियते ।

तत्र पिण्ड व्याख्यानाम—संक्षेपया सूत्ररूपेणाध्ययादीनां व्याख्या । पद व्याख्यानाम—
यत्पदानां छेदं कृत्वोच्चारणम् ।

पदार्थव्याख्या नाम—तेषामेव पदानां विवरणम् । अधिकरण व्याख्या नाम—
यद्वस्तुकृतमारभ्य तदनुषङ्गेण व्याख्यान मारभ्यते । प्रकरण व्याख्या नाम—
यस्मिन्नर्थे सूत्रो वा प्रकृतेनाप्रकृतं साध्यते । अर्थ व्याख्या नाम—यत्र प्रकरणे सूत्रे
वा स्वभावस्योप वर्णनं क्रियते । कृच्छ्र व्याख्या नाम—यत्र लेशत उक्तानाम—
विस्पष्टानां प्रकरणे सूत्रे वा अर्थानां यत्नत उद्भावनं क्रियते । फल व्याख्यानाम—
यत्र वस्तुनि बहुष्वनिश्चितार्थेष्वेकीय मतेषु प्रस्तुतेषु वस्तु सारभूतं स्वमतं स्वमर्थमुप—
निक्षिप्यकीयमतानि तस्मिन्नेव स्वमतेऽन्तर्भावं नयति । उच्चित व्याख्या नाम—
यस्मिन् सूत्रेनिर्दर्शनभूतान्युदाहरणानि तन्नान्तः सामाक्ष्यार्थः शस्यते । न्यास
व्याख्या नाम—यस्मिन्नाधिकारे वर्तमाने तेनाधिकरणार्थे सहितं सम्बन्धमभिवीक्ष्या—
न्यस्यर्थो विनिक्षिप्यते । प्रयोजन व्याख्या नाम—यत्सूत्रमभिधीयमानं स्वार्थस्य
निष्पत्तौ निमित्तभावमुपैति ।

ताच्छील्यं : Tācchilyam

ताच्छील्यं नाम—यत्केनचिदेव धर्मसादृश्येन युक्तो भावस्ताच्छील्यमुच्यते ।

अवयवो नाम—यत्रैकदेशोदाहरणे क्रियमाणेऽनुकूलोऽन्योऽपि तज्जातीयकोऽर्थो लभ्यते ।

विकारोनाम—विपरीतक्रिया । यथा विकार संज्ञया प्रकृति रपिलभ्यते । प्रकृतिसंज्ञया च
विकारः ।

भूयस्त्वं नाम—यदेकस्मिन् वर्तमानमाधिकयेन क्वचिल्लभ्यते ।

प्रकारो नाम यो यस्य समान धर्मा स तस्य प्रकारः

गुण गुणिविभवो नाम—क्वचित् गुणोनि गुणशब्दे नोक्तानि । गुणश्च गुणिवध्यथा ।

संसक्तता नाम—पदेकस्य बहुभिः संबन्धः । यथाविद्यमानेष्वपि तत्रान्येषु सम्बन्धेषु तस्यैव
व्यपदेशः क्रियते ।

तद्वर्मता नामन्येन तथा भूतं स तद्वर्मतामासाद्य दर्शनात्तमेवाख्यां लभते ।
 स्थानं नाम—यत्र स्थानिना स्थानं स्थानेन वा स्थानी व्यपदिश्यते ।
 तादर्थ्य नाम—यत्प्रयोजनार्थं प्रवर्तते यो भावस्तेनैव व्यपदिश्यते ।
 साहचर्यं नाम—यो येन नित्यं सम्बन्धं उपलभ्यते, स तस्मात् सम्बन्धात्मेव
 सम्बन्धिशब्दं लभते ।
 कर्म नाम—यत्र कर्म कर्मेति चोपचर्यते ।
 गुण निमित्तं नाम—यत्कस्य विभूतिः प्रशंसादिका ख्याप्यते ।
 चेष्टा निमित्तं नाम—यस्मिन्नाममात्रं क्रियया भवति भावस्य
 मूल संज्ञा नाम—या लोके न्यस्मिन्नर्थे प्रसिद्धा तन्ने चान्यस्मिन् (अर्थे) निवेशिता ।
 तात्स्थ्यं नाम—यदन्यस्यैवार्थस्य तत्स्थत्वादन्यस्यैव कल्प्यते ।

अर्थाश्रयं : Arthāśrayam

आदिलोपोनाम—यत्सूत्रे आदिपदं लुप्तं
 मध्यलोपो नाम—यत्सूत्रेमध्यपदं लुप्तं
 अन्तलोपो नाम—यत्सूत्रे अन्तपदं लुप्तं
 उभय पद लोपो नाम—यत्सूत्रे आदि पदं अन्त पदं लुप्तं वा
 आदिपदं मध्य पदं लुप्तं वा मध्य पदं अन्त पदं लुप्तं वा
 आदिमध्यान्त लोपो नाम—सूत्रे आदिपदं मध्यपदं अन्त पदं लुप्तं
 उपथा लोपो नाम—यत्सूत्रे अन्त पदस्य पूर्वं पदं लुप्तं
 वर्णोपजननं नाम—यत्रानुको ग्रन्थे वर्णं आचार्येण पश्चाद् व्याख्या काल
 उपजन्यार्थोऽभिधीयते
 ऋषिकिलष्टं नाम—यदृषी ऋषिपुत्रो वाऽसमाहित चित्ततयाऽशत्या वा किंचित्पद जातम
 (जातं) ब्रष्टमुच्चारितवान् तथैव तल्लोके प्रयुज्यते ।
 तन्त्रशीलं नाम—या तन्त्र कारणं प्रकृतिः स्वभाव इत्यर्थः ।
 तन्त्र संज्ञा नाम—यत्कस्मिंश्वितर्थे मध्ये व्याख्यायमाने स्वतन्त्र सिद्धोदाहरणं तत्प्रमाणार्थं
 मुच्यते ।
 प्राकृतं नाम—प्रस्तुत संदर्भं ।
 समान तन्त्र प्रत्ययो नाम—यत्साध्यस्य कस्यचिदर्थस्य साधनासानुपलभ्यमाने स्वतन्त्राद्
 प्रत्यये समानेभ्यस्तन्त्रेभ्यः प्रत्यय इति ।

परतन्त्र प्रत्ययो नाम—यस्यार्थस्य प्रसिद्धितो न स्वकीय मुदाहरणं शक्यमभिधातुं
नाप्यन्येभ्यो भिषक् तन्त्रेभ्यः ।

हेतु हेतुक धर्मो नाम—या हेतु हेतुकेन धर्मो ज्ञायते ।

कार्य कारण धर्मो नाम—यत्र कार्य संज्ञया कारणं निर्दिश्यते कारण संज्ञया वा कार्य ।
तत्र कार्य संज्ञया तावत्कारणं निर्दिश्यते ।

आद्यन्त विपर्ययो नाम—पूर्व ह्यल्पं सुखेनावगाह्यते पश्चात्प्रभूतमिति न्यायात् ।

शब्दान्यत्वं नाम—यदर्थं पर्याय शब्दं वर्णयन्ति शास्त्रं कृतः ।

प्रत्ययधर्मो नाम—यो न च हेतुर्हेतु धर्मोपपत्तिमात्रेण च केननचिद्देतुत्वेन व्यपदिश्यते ।

उपनयो नाम—सूत्रं हेतु प्रस्तावेन यत्रान्यत्प्रकरणं मुपनीयते ।

स्वभावो नाम—यत्सूत्रं प्रकरणं वा विधीयमानमर्थस्य व्यापकत्वात् सकलेन शास्त्रेण
व्याख्यायते ।

विभवो नाम—विभव कल्पनायाशास्यायां विशेषः ।

अर्य व्याख्या विभवो भवति ।

तन्त्रदोषः : Tantradoṣam

अप्रसिद्ध शब्दं नाम—यल्लोके नातीव प्रसिद्धम् ।

दुः प्रणीतं नाम—सूत्रं भाष्यं प्रयोजनं रहितम् ।

असङ्गतार्थं नाम—यत्सूत्रेणासंबद्धम् ।

असुखारोहि पदं नाम—यत्पद सन्निवेशस्य दुःखेनोच्चार्यते चक्ररोतादि प्रायम् ।

विरुद्धं नाम—यत् दृष्टान्तं सिद्धान्तं समर्यैर्विरुद्धम् ।

अतिविस्तृतं नाम—तदाऽति विस्तृतत्वंस्यात् ।

अति संक्षिप्तं नाम—यथा योग शतकं प्रायम् ।

अप्रयोजनं नाम—न कश्चिदनुतिष्ठेदिति ।

भिन्न क्रमं नाम—यथा पूर्वयेनानुक्रमेणोक्तं न ते नैव निर्दिश्यते प्रयोजनान्तरं सम्भवोऽपि ।

सन्दिग्धं नाम—उभयत्र हेत्वाभासं परिग्रहात् संशयः ।

पुनरुक्तं नाम—योर्थऽक्तोऽपि पुनरुच्यते ।

निष्प्रमाणं नाम—प्रमाणं रहितं वाक्यं ।

असमाप्त्यर्थं नाम—अत्र तावदुच्यते । परतोऽपि चेदित्येतत्तः समाप्तर्थत्वात् ज्ञायते
किमनेन कार्यमिति ।

व्याहतं नाम—पूर्वया वाक्यं युक्त्याऽपरा व्याहन्यते अपरया पूर्वो वा ।



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