

ETERNAL & RADICAL AYURVEDIC CONCEPTS

BY

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AYURVED

The Complete & Perfect Science Of Life

Since the beginning of the age of knowledge till today all the faculties rotate and revolves around the principles of Indian Darshanas and their theory of Pramaan (प्रमाण) and Prameya (प्रमेय). Though the different types of Pramaan have been described by various ancient philosophies and modern sciences but basically they are only the manifestation of three PRAMAANS as stated in NYAYA DHARSHAN i.e. Pratyaksh, Anuman and Aaptopadesha.

Different states may have different floras but each country have many of herbs dominating the मधुरादिरस and गुर्वादि गुण thus a common line of treatment based on RASA and GUNA can be used throughout the world. I hope the Physicians, Doctors, Research Scholars will intensively go through this book and try to implement the clinical theory put forwarded by Shri J.P.Dahiya.

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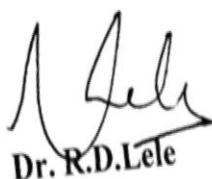
On the Book Titled as **Eternal and Radical Ayurved Concepts** Written by Prof. J.P.Dahiya

On the subject I happily want to convey my frank views as under :-

After getting this book in my hand I was least interested in going through, after reading the messages on 2nd and the 2nd last page, my curiosity took a hike and I started reading the book superficially; the moment I reached the 2nd page of 1st Article of this book, I found myself deeply engrossed in the contents of the subject, may be because of my sound background of studying the Authentic Ayurvedic Literature in detail in my earlier life. As well towards the end, I was taken by surprise and wonder to learn that Ayurvedic concepts and fundamentals could be also described with such brilliant yet simple choice of words and commendable clarity in thoughts.

If the teachers, students and practitioners of various Pathies (each and every member of medical fraternity) can garnish/decorate their routine practices and views with alike ancient thoughts as explained in this booklet, then they may have extra competitive edge in comparison to their relevant competitors like Dr. Deepak Chopra. Similarly if educated people from various walks of life can tune up their behavior and daily practices according to the thoughts of this booklet, then they may get relief from (may not required to face) various serious health related unwanted Hazards.

I congratulate the author for the same and convey my good wishes and blessings to achieve success in his venture and also continue the same in his future life also.



Dr. R.D.Lele

Preface

Vd. Hariprasad Sharma

Indian Philosophical treaties are the most ancient analytical flow of thinking for entire universe which deals the creation and evolution of universe, and achieving of ideal aims for each and every person.

The topics and means (ways and methods) of description of each Darshan are different even their common ultimate aim is to attain absolute knowledge and peace. On this basis all Darshan Shastras are complimentary to each other not the critique however, they are coordinators of each other. Viz. **Nyaya Darshan** Predominantly deals the Praman (means of critically assessing the absolute truth of any topic); **Vaisheshika Darshan** mainly describes prameya and ancient Atomic theory; **Sankhya Darshan** confers the absolute knowledge to achieve ultimate peace. whereas **Yoga Darshan** advocates the god on the basis of attaining full control on all activities of man. **Vedant Darshan** mainly insists on knowledge of Brahma i.e. VISHUDHAGHYAN (which is ultimate aim of all Darshanas) and **Mimansa Darshan** propagates the critical analysis of righteous deeds in realistic world. The common similarity of all these Darshanas is the attainment of eternal peace as has been described in upnishadas.

श्रेयश्च प्रेयश्च मनुष्यमेतत् ।

तौ सम्परीतौ विनिविक्ति धीरः ॥

The discriminative personalities will analyze the splendid and knotting aspects and accept only the splendid.

The proper analysis of most profitable and attractive deeds and aims have been described by all the Darshanas but main Media via which they are being consumed is maintenance of physical body has not been described in detail while Rishis of

Ayurved on the basis of Philosophical principles described fundamental principles of body and soul with spiritual aspects have been described in detail in the form of Ayurved. The fundamental principles of Darshan Shastra and Ayurved are complementary to each other to attain knowledge hence they equally be honoured and accepted. In present educational system students, teacher and administrators seem to be uninterested in above mentioned Philosophical Principles and consider these principles as unuseful and unimportant in the field of Education and Research, as a result a Scientific Shastra like Ayurved has been known as unscientific, traditional knowledge. This arrogance (based on ignorance of proper knowledge of these fundamentals principles) is being committed not only on national but international level also; on the other hand if we utilize these principles of Ayurved and Darshan in daily life or in the field of Research we may get extremely perfect and enthusiastic

results. This whole subject has been described properly by Vaidya Jaiprakash Dahiya, Senior Professor of Samhita Siddhant Department of Smt.K.G.M.P.Ayurved College, Netaji Subhash road, Mumbai-400002 in triple parts which are as below :-

1. Short evaluation of Darshanik contribution.
2. Theory of Praman Vigyan for all faculties.
3. Clinical utility of properties गुण and tastes रस in treatment of various diseases.

These topics enlight the science of perfect life in three way dimension as it was pronounced in ancient philosophical literature in reference to beginning of universal creation which describes the basic tangents of absolute energy in beginning of creation as RISHI says:-

परास्य शक्ति विविधैवश्चूयते स्वाभाविकि ज्ञान बल क्रिया च ।

In this reference the AVYAKT energy manifested in three tangents the ज्ञान बल and क्रिया i.e. Mass, knowledge and functional activity. As we will find that same topics are chronologically described in three chapters in modified and applied form in the book written by Prof. Jaiprakash Dahiya.

The first part acknowledge the common description of the Darshanas which are richest source of absolute knowledge. Ancient eminent scholars or Rishies very keenly observed the concealed facts on the basis of their properties by applying their divine capabilities attained by deep concentration and meditations as upnishad says:-

ते ध्यानं योगानुगता पश्यन् देवात्मशक्तिं स्वगुणैः निगृहाम् ।

Hence the principles and fundamentals of these Darshanas are equally applicable at present as they were in past. Similarly Ayurved have also same source and background of knowledge conveyed by Rishies. The mode of thinking is deep rooted as Punarvasu Atrey says:-

महर्षयस्ते ददृशु यथावत् ज्ञानं चक्षुषा

They appropriately observed the various Prameyas (topic of study) in their real and absolute state due to GHYAN BAL and TAPOBAL hence the applicability of their fundamental principles remain eternal.

Thus the basic mode of thinking of Darshanas and Ayurved are similar but main object of Ayurved is to maintain perfect physical and spiritual health along with proper and perfect cure of disease. Hence sequence and number of Padarthas are not similar in Ayurved and Darshanas. The Vaisesik Darshan pronounces the seven Padarthas as ;-

द्रव्यगुणकर्म सामान्यं विशेषं समवायं अभावा सप्तं पदार्थं ॥

(वै.द)

While in Ayurved only six Padarthas are described as :-

सामान्यं च विशेषं च गुणान् द्रव्याणिकर्म च
समवायं च तज्जात्वातन्त्रोक्तं विधिमास्थिता

(च.सू.१)

This difference is due to different mode of application and object of Vaisesik Darsan and Ayurved. First deals to attain absolute knowledge of Universal matter and recognize the padarthas as they are present in their state. Hence Dravya is described as dominantly and Abhav is recognized as Padharth while main object of Ayurved is to maintain perfect health and to cure the disease as says :-

प्रयोजनं चास्य स्वस्थस्य स्वास्थ्यं रक्षणम्
आतुरस्य विकारं प्रशमनम् ॥
धातुसाम्यं क्रिया चोक्ता तन्त्रास्यास्य प्रयोजनम् ।

(च.सू.)

Aim of Ayurved is creative and generative nature hence Abhav is not considered as Padarth since Abhav has no role in creative context hence only Samanyadi six Padharthas are described and arranged in sequence as:-

सामान्यं च विशेषं च गुणान् द्रव्याणिकर्म च
समवायं च तज्जात्वातन्त्रोक्तं विधिमास्थिता

(च.सू.१)

It is necessary to mention that while attaining the absolute knowledge of entire universe. The Abhav is also considered as Padarth in Ayurved as Punarvasu Atry says:-

द्विविधमेव खलु सर्वं सच्चा सच्चा ।
तस्य चतुर्विधा परीक्षा

(च.सू)

As such seven Padarthas are recognized which are similar to Vaisesik Darshan. Hence there is close relationship between Drahana and Ayurved and are complementary to each other.

Ayurveda is the perfect and complete life science hence having the capacity and nature of acceptability of the theories and thoughts from any of the Darshan or science which may help to promote the health and treatment of the disease accordingly we find the basic fundamentals of all Darshanas described in Ayurveda either directly or indirectly Praman प्रमाण Prameya, प्रमेय Piloo Paak पीलू पाक Pithar Paak पिठर पाक Swabhavoparmvaad स्वभावोपरमवाद Yoga Siddhi, योग सिद्धि Nirvan मोक्ष these are examples which prove the relation and co-ordination of Ayurved with other Dharshanas. Ayurved is recognized as AASTIC Darshan however it accepts the theory of Charwak Dharshan चार्वाक दर्शन in modified and oriented form as Punarvasu Atraya says :-

सर्वमन्यत परित्यज्य शरीरमनुपालयेत
तदभावे हि भावाना सर्वभावः शरीरिणाम् ।

(च.सू)

i.e. Each and everyone should give utmost preference to the proper maintenance of their spiritual and health otherwise in absence of physical body nothing will be achieved either the physical or spiritual aspect.

Above description indicates that study and knowledge of Darsanas are essential to learn and know the deep rooted fundamentals of Ayurved as pronounced by ancient RISHIES.

The Ayurved invites to all faculties to learn and apply their various theories pronounced in SAMHITAS to attain the perfect and complete health and also to attain absolute knowledge of any matter or to find out the solution of unanswered problems and to meet out the unclaimed challenges to entire mankind since the applied aspects

of Ayurved are eternal and applicable in accordance to time and space in their each and every part and span as Maharshi Artya says:-

सर्वदा सर्वभावानां सामान्यंवृद्धिकारणम्

(च.सू)

सामान्यं च विशेषं च गुणान् द्रव्याणिकर्म च
समवायं च तज्ज्ञात्वातन्त्रोक्तं विधिमास्थिता
लेभिरे परमं शर्म जीवितं चाप्य नित्वरम्

(च.सू)

The knowledge and practical applicability of Basic fundamentals of Darshanas and Ayurved are essential to promote and provoke the system of education and research in modern science and technology. Though the great scientists like Darwin, Newton, Einstein, Thomson etc. have provided a new line of scientific thinking and solved the eluding topics and concealed queries in the field of research and education. Their remarkable contribution have given a progressive way of life, even some facts and problems are still to be solved. The scientists and scholars are intensively engaged in research but results are not in accordance to the requirements. It means the basic theory of research should be re-examined and reoriented according the eternal thoughts and theories pronounced by Rishies through Indian Philosophy and Ayurved. As we see practically that the ancient theories of Ayurved are still as perfect and practically applicable as they were in past because these are based on a strong ground of perfect knowledge of eminent scholars आप्त and by a chain of Pramans. Therefore it is the time when scientist and research scholars of each and every science and technology should come forward to know the fundamentals of Indian ancient science i.e. Ayurved and Darshanas enable to frame out a perfect scheme and methodology of research which needs the various ways of examination प्रमाण which are described in Ayurved in different context. Details of Pramans and their applicability with accessories are described in second chapter of the book.

Every faculty of modern science and ancient Indian Philosophers have put forwarded the theory of **PRAMAN** but these are mandatory in number and nature of applicability as SHANKHYA says:-

" त्रिविधं प्रमाणमिष्टम् "

" दृष्टमनुमानमाप्त वचनं तु "

i.e. only three Pramans are accepted and they are sufficient to attain the perfect knowledge of spiritual and physical matters which are प्रत्यक्ष, अनुमान एवं आप्तवचन Modern science and Charwak Darshan believe and accept only one Praman i.e. Pratyaksh प्रत्यक्ष whatever visible or known by direct sense is accepted as Praman or evidence. Praman theory of Ayurved is versatile and variable and are in accordance to subjectivity and made of applicability. Punarvasu Aatraya pronounces the number of Praman in different contexts as :-

(i) त्रिविधं खलु रोग विशेष विज्ञानं भवति

तद्यथा आप्तोपदेशः प्रत्यक्ष अनुमानं चेति

(च.वि.)

(ii) द्विविधं खलु रोग विशेष विज्ञान भवति

प्रत्यक्षं, अनुमानं चेति सहोपदेशेन त्रिविधमपि

(च.वि.)

(ii) द्विविधमेव खलु सर्वं सच्चासच्च

तस्य चतुर्विधा परीक्षा-आप्तोपदेशः प्रत्यक्षं अनुमानं युक्तिश्चेति ।

(च.सू.)

Though the प्रत्यक्ष is accepted by all the sciences and Ayurved but nature of both is different. Pratyaksh of modern science have the Hypothetical base while in Ayurved it have the base of perfect knowledge of the subject which are called आप्त Hence Pratyaksh knowledge of Ayurved can be used as authenticative evidence. Similarly the अनुमान have also the perfect and reliable base of पञ्चावयव i.e. series of five steps essentially the VYAPTI. In the second chapter of the book Vd. Shri Dahiyaji have explained the mode of application and nature of Pramans according to Ayurved. He have also described that how the Praman theory can be implemented and used by modern scientists to get perfect and errorless results. This type of knowledge contributed by the writer will enable to make uniformity and strengthening the stream of education and research. It will also give the opportunity to scholars to come closer to each other on a common platform of absolute knowledge and unsolved problems will be solved by adopting this way of examination. This is the main object of the writer to write this book.

Third chapter explains the biochemical functions and relationship of RASA, GUNA and DOSHAS which is the principle theory of treatment. Modern science and philosophy like न्याय वैशेषिक have described the quality of matter on physical bases GURU GUNA is defined by न्याय दर्शन as

" आद्यपतन समवायि कारणं गुरुत्वम् "

on the contrary Ayurved defines the qualities with relation to living body. They are defined according to their functions in the body during or after the metabolism. GURU GUNA defined in Ayurved as:-

- (i) सादोलेपबलकृत गुरुतर्पण बृहणः
- (ii) गुरुवातहर पुष्टि श्लेष्मकृच्चिरपाकि च ।
- (iii) कर्मभिस्तनुमीयन्ते नाना द्रव्याश्रयाः गुणाः ॥

(सु.सू.)

These qualities गुण Rasa and DOSHAS are having close relationship hence it is essential to know the detailed study and co-ordial knowledge of RASA and GUNA to cure the disease or to maintain the equilibrium state of Tridoshas. **If only the relative theory of GUNA , RASA and TRIDOSA be made applicable to each and every person of entire world. All the disease will be cured by a common line of treatment and it will be an international therapy.** As we know the Drugs are limited but the span of disease is unlimited and they are coming continuously in new and changed form. Hence it is difficult to cure by limited drugs. It is also impossible to make available the every herb in each and every country. Different states may have different floras but each country have many of herbs dominating the मधुरादिरस and गुर्वादि गुण thus a common line of treatment based on RASA and GUNA can be used throughout the world. I hope the Physicians, Doctors, Research Scholars will intensively go through this book and try to implement the clinical theory put forwarded by Shri J.P.Dahiya.

It seems that views of Rishis got originated from the depth of heart of the writer on the basis of the long span of teaching and research experience. The RISHIES themselves inspired him to explain their pious thoughts as preached in upnishadas ये मैवेष वृणुते तेनेव लभ्यः as these fundamentals are described here, they were found to be present in the same form in original text.

The writer or orator is simple, puppet speaks or writes only the thoughts which come from the absolute state of knowledge due to his or her intense state of selfless and dedicated desires when he or she is able to reach on the same level of resonance of absolute knowledge which is known as RISHEES. Since Rishees are the impersonal personalities and in form resonance of absolute knowledge of different frequencies and wave length. This present booklet can be taken as an ideal direct example of here mentioned above expression.

I wish learned readers, thinkers and critical analyzers will understand and realize the reported topics of this booklet from the depth of their heart in an unbiased way.

The book on which I am writing these lines of forwarding are the same state of knowledge and a tricolor spectrum of reflected rays of absolute knowledge came from RISHEES. It is the invitation to all scholars and research fellows from every faculty to come on a common platform since full conceptions of the science will never be attained by the knowledge of only a part of it as says Punarvasu Atrya "न हि ज्ञानावयवेन कृत्स्ने ज्ञेये ज्ञानमुत्पद्यते" Hence we should come together without pride

and prejudice than only we will be able to see the search light of ancient pious knowledge which will enlighten the darkness and able to see the new dawn of healthy and peaceful life for every person.

I heartily congratulate and thank Prof. Dahiya for his pious work of knowledge and wish to continue their venture following the holy words of His holiness.

यत्पुनरप्येतादृश ग्रन्थ विरचन सन्तति

प्रवाहमविरतमनुरक्ष्य ज्ञानतन्तुं मा व्यवच्छेद ।

CRITICAL AND UNBIASED REVIEW OF FUNDAMENTALS PRINCIPLES DESCRIBED BY PHILOSOPHICAL TREATIES AT UNIVERSAL SCENARIO (PART – I)

Introduction

The object of ancient and modern science is to know the identity of the matter it's qualities and functions to enable to achieve the goal by proper application of matter and their alides. It reveals two things before us **the first one is matter and second is process to get their knowledge**. Hence Ancient Indian philosopher, thinkers and eminent scholars (pronounced as Rishis) put forwarded the theory of Pramaan (प्रमाण) and Prameya (प्रमेय). In continuation of this evolution of the Universal knowledge. It was Maharishi GAUTAM who invented the theory of Pramaan (प्रमाण) and put forward the definition of Pramaan and it's classified segments including their application etc., same way Maharishi KANAD described the Prameya (प्रमेय) and it's perfect classification in seven padarthas.

Since the beginning of the age of knowledge till today all the faculties rotate and revolves around the principles of Indian Darshanas and their theory of Pramaan (प्रमाण) and Prameya (प्रमेय). Though the different types of Pramaan have been described by various ancient philosophies and modern sciences but basically they are only the manifestation of three PRAMAANS as stated in NYAYA DHARSHAN i.e. Pratyaksh, Anuman and Aaptopadesha.

Many centuries before the beginning of Christian Era, Indian Philosophers discovered the complete and perfect means of attaining absolute knowledge of any particular and non particular matters and their state. The oldest treaty Sankhya says:-

दृष्टमनुमानमाप्तवचनं च सर्व प्रमाणसिद्धत्वात् □

त्रिविधं प्रमाणमिष्टं प्रमेयसिद्धिः प्रमाणात्मि सा . का . ४

i.e. three ways of examination (प्रत्यक्ष अनुमान आप्तोपदेश) are capable and sufficient to describe the absolute knowledge of each state of matter of the universe, which may be unicellular or multicellular, molecular or non molecular.

Sankhya further says that one can imagine or can invent more than above three (प्रमाण) Pramaan as per their requirement but they will only be included in Prathyakashadi three Pramaanas (प्रमाण). Hence it is concluded as सर्व प्रमाण सिद्धत्वात् In this context and reference **VACHASPATI MISHRA** in Sankhya Tatva Koumudi says :-

दृष्टमनुमानाप्तत्वं वचनेषु सर्वेषां प्रमाणानां सिद्धत्वात् अन्तर्भावादित्यर्थं

Hence all the types of examination of medical science such as Pathological, Histological, Radiological, USG, M.R.I. and other detailed cell biological studies all are manifestation of the three (प्रमाण) Pramaanas. In broad way the three main branches of knowledge may have many sub-branches ending in to the sepals and petals. Hence it is right to say that basically we have three PRAMANAS and they can be modified and sub classified in accordance to necessity of the subject and object but the basic root must be from either of three Pramanas with all steps and object.

Most of the modern scholars treat these fundamental descriptions as superstitious but in this context it is necessary to say that these descriptions are still the base of the modern basic sciences also. However the subject requires to be analyzed critically in an unbiased and correlating manner so that relevant conclusion can be drawn on the basis of statistical analysis it should reach to man of each community of science and public in general through the popular News Paper. Since this type of knowledge which explains the (प्रमेय) and (प्रमाण) is necessary for all types of faculties either the scientific or social, collectively or individual, medical or daily hygiene in our day to day life, hence needs the popularity through common and vast media like the News papers.

Each science have it's own terminology and sequence of description in same manner of the Praman Vigyan (प्रमाण विज्ञान) the first part of the knowledge is described by **MAHARISHI GAUTAM** which as follows in chronological way:-

1. PRAMAAN (प्रमाण)

प्रमाणैरर्थं परीक्षणं च्यायः (च्या.द.वात्सायन भाष्य)

i.e. assessing or analyzing the absolute knowledge of any topic science. The complete and perfect process which is used is known as PRAMAAN. In another way absolute knowledge (प्रमिति करणं प्रमाणम्) The complete and perfect process which is used for assessing or analyzing the absolute knowledge of any topic or subject is known as Pramaan. In another reference the Pramaan is described as (प्रमाया साधनम् प्रमाणम्) which have also the same meaning. It is essential to point out in this context that साधन word is not used for equipments or organs but it denotes the complete process such as in optics the optical bench, pin, mirror and these stand all are accessories (साधन) not the **Pramaan**. While Pramaan is the complete process which involves all the above mentioned equipments (साधन) and gets the real image removing the Parallax.

The various ancient Indian Philosophers, scientist and scholars have described Pramanas out of which 8 has been incorporated in 3 main Pramanas i.e. (1) Pratyaksha (2) Anuman and (3) Aaptopadesha Knowledge gained by perception of the object directly attained by sense organs is known as Pratyaksha. It is taken as most prominent and producing the direct knowledge of the object; hence it is of great importance, though its field and scope has some limitations which can be partially eliminated with the help of modern investigative equipments and instruments such as microscope, telescope etc. The object which is not recognized by Pratyaksha then it is known by Anuman Pramaan which is based on the theory of भूय सहचार दर्शन i.e. study of topics repeatedly enable to become standardized and we compare the test with the standard and at the 3rd stage we become able to know the perfect and full nature of the test; this type of authentic knowledge attained by this procedure is known as Anuman as per ancient science.

All types of Investigations i.e. Haematological, Histological, Radiological, Electromagnetic or Radio isotope studies are carried out on the above mentioned principle i.e. based on Anuman. The Ancient Scholars have described the essential relationship between the object and their specific characters. The relation between both is known as Vyapti which is the base of Anuman. Hence this Pramaan is also accepted as an authantatively perfect.

opinion of subject expert taken whether directly in person or by literary surveys or by living in continuation of progressive atmosphere which is being evolved regularly and gradually is known as Aapt Pramaan. Hence Nyaya Darshan recognized this types of examination as Aapt Pramaan.

प्रदीपः सर्वविद्यामुपायः सर्वकर्मणाम् □

आश्रय सर्व धर्माणां शाश्वदान्वीक्षिकी मता (वाचस्पत्यम्) ▢

i.e. Aanvekhsee Vidya, the eternal science is the search light which enlights to all the sciences, procedures, and also all the religious thoughts.

This type of the Fundamental means of attaining perfect knowledge of any object initially was described by **Nyaya Darshan** and knowingly/unknowingly it is adopted by all the oriental and modern Sciences and hence if we integrate Ancient and Modern Science at this topic then we can conclude that the **Basic body and engine of Investigative Vehicle was initially invented by Nyaya Darshan and later on accessories are attached by various modern sciences in accordance to their requirement.**

- 2) Vaisheshik Darshan written and preached by Kanad, in which six fundaments षड पदार्थ are of centre of concentration for analyzing the truthfulness of any matter / substance; which are
 - i) **Dravya** - द्रव्य (not exactly but movementrily we can take it as a matter / a substance)
 - ii) **Guna** – गुण (properties of a matter)
 - iii) **Karma** – कर्म (Action of any matter)
 - iv) **Samanya** - सामान्य (to know the similarities of earlier 3 padarthas with any other matter/ substance; and if we mix these 2 substances then the total sum of these 2 substances will be increased in proportion to their constituents)
 - v) **Vishesha** - विशेष (this is just opposite to samanya)

vi) **Samvay** - समवाय (Here the investigator of any topic concentrate his attention on those peculiar properties / गुण or Actions कर्म which always remain sticken in inseparable form to that particular matter/substance. Knowledge produced by this sixth padarth is of a very peculiar type which is used for various rational inductions and deduction afterwards.

On the basis of this basic description it is further preached that if any living creature (Right from unicellular to most intelligent Research worker) want to do anything then first of all he is bound to use some dravya (matter / substance), secondly he is bound to think of the properties गुण of that Dravya, Thirdly he is bound to think of actions कर्म produced by that Dravya and the actions of any dravya are always directly based on the properties गुण of that Dravya. On the 4th stage he is bound to know the overall total result of his action and for that one is bound to think of the similarities and dissimilarities of the earlier three i.e. Dravya Guna and Karma, if they are similar then the total sum of mixture is going to be enhanced proportion to the individual units of a mixture and if they are dissimilar than the total sum of the mixture is going to be reduced proportionately; and the 6th padarth samavaya समवाय is used for special purposes as shortly mentioned above.

Now this theory of Shada Padarth Vignyanvaad is knowingly/unknowingly is being used by all the creatures of this universe. This theory initially was described and preached by Vaisheshik Darshan i.e. Kanad and fully acknowledge and adopted by Charak Samhita with little modification in chapter 1 of Sutra Stahana i.e. the 1st chapter of this text book.

A popular and familiar comment made regarding this is as under:-

कणादं पाणिनीयं च सर्वशास्त्रोपकारकम्

As grammar of Sanskrit written by Panini gives all full necessary details of rules of Sanskrit and accordingly we perceive the meaning of various texts perfectly like that theory of shada Padarth Vignyan Vaad. Provides us full and

relevant knowledge for any action to be produced by any living creature belonging to various walks of life. Hence we can conclude that:-

- i) 1st Pardarth Dravya is the base of remaining all 5 padarthas.
- ii) If we think according to the definition of Dravya then, everything which possess any quality गुण and in any way is helpful in any action that is known as dravya. Hence all worldly substances along with sky- Aatma kaal (Time) Dik (Directions) are dravyas and they are to be studied in detail based on their 5 constituents.
- iii) Qualities of innumerable dravyas may be innumerable and some of the well known may be physical structural chemical and functional etc.
- iv) Like qualities of innumerable dravyas, actions/produced by innumerable gunas may be innumerable.
- v) One thing regarding all these 3 is certain and that is if any of the 2 substances which are similar in either Dravya, Guna or Karma and if we mix these 2 together then the total sum will be increased in proportion to their individual ingredients and if they are dissimilar then they are being decreased in the same way.
- vi) Now this theory of Shad Padarth Vgnyan Vaad is so broad/comprehensive that nothing is out of scope of this theory and all our daily activities and even all scientific activities of all sciences are being carried out on the basis of this fundamental theory.

3. Utmost 2 important topics described by Sankhya darshan preached by Maharishi Kapil are :-

- i) Satkarya Vaad सत्कार्यवाद /परिणामवाद cause and effect relationship theory has been described in full detail in ancient literature. Nearly 10 to 15 Vaad (each describing one aspect or possibility of relationship found in causative factor and to its resultant biproducts) have been described. Among them Satkarya Vaad is one of the most accepted Vaad.

Various definitions of Karan कारण and Karya कार्य have been given and explained. Among them one of the Karana's definition is अनन्यथासिद्धु (कार्यस्य) नीयतपूर्वभावित्वम् कारणत्वं meaning those essential causative factors for producing any karya like any food item or cloth if don't participate as required then the resultant karya cannot be produced properly or may become something else.

According to satkarya vaad every karya or resultant final finished product necessarily have the same characteristics/ qualities which are found in their causative factors कारण though the appearance, new qualities and new uses etc. appear in the

karya (final finished product) and that's why karan and karya have been considered as separate entities.

ii) The other utmost important fundamental principle described by Sankhya Darshan is सृष्टि उत्पत्ति सिद्धान्त् srishti uttpatti siddhant as :-

सर्वभूतानां कारणमकारणं सत्त्वरजस्तमोलक्षणमष्टरूपमयिलस्य जगतः संभवहेतुरव्यक्तं
नाम तदेकं बहूनां क्षेत्रज्ञानामधिष्ठानं समुद्र इवौदकानां भावानाम् सु.शा.अ.१

सत्त्व लघु प्रकाशक है means satva guna is light in nature and enlightening; in functioning तम गुरु एवं आवरक है tama is heavy and obstructing or covering व रज कियावान है and Raja is of vibrating or movable nature and action producing.

Everything of this universe has been evolved from Avyakta means Avyakta is itself/himself the creator of all the worldly things but which has not been created by anything is Avyakta अव्यक्त which has no sign in equilibrium state सत्त्वरजस्तमसां साम्यावस्था प्रकृति equilibrium state of satva. Raja and Tama is prakriti or Avyakta; then further it gets evolved in 7 basic entities namely:-

- i) महान् Mahan (wisdom)
- ii) अहंकार Ahankar (as Individual Identity)
- iii) शब्द Shabda
- iv) स्पर्श Sparsha
- v) रूप Roopa
- vi) रस Rasa and
- vii) गंध Gandha

तन्मात्रा Tanmatra, then on the basis of these 8 basic entities the whole universe has been created. Then in the last how this universe has been created? which is the base of all आत्मा Aatma then it is explained by giving the example of ocean as ocean is taken as the base of all watery / moistures compounds like Rivers,

Ponds, Ice, Humidity or water vapours etc. meaning as these watery biproducts are produced, maintained and ultimately get assimilated in the ocean; same way all worldly things of this universe are not only being created maintained and in the last get absorbed in the Avyakta only.

Now as per the above description of Satva, Raja and Tama if we consider them to be an short indicative description of electron, neutron and proton; then the whole new but perhaps the most realistic meaning of the above description gets clarified on its own. Here one also can argue that though perhaps the original ancient Acharya may also have meant this very meaning but their followers could not comprehend and explore the real implication of the above description.

The other possibility of not exploring the proper scope of the above description as done by modern sciences may even be that ancient original Acharyas would have purposely ignored these implication because they always use to impress upon spiritual upliftment of individuals and the whole society in comparison to physical and worldly comforts as they may have comprehend before hand only the complicated drawback of physical well being and comfort resulting in very harmful consequences and hazards which we are bound to face in the form of various types of pollutions and global warming etc.

4. The 4th Aastika Darshan आस्तिक दर्शन is Yoga Darshan preached by Maharishi Patanjali. Here Bahiranga बहिरङ्ग and Antang अन्तरङ्ग 2 steps for Yoga Siddhi have been described first of all if we consider the Bahirang बहिरङ्ग only. Then they are of 5 types which are

i) यम Yama

a) अहिंसा - Non Violence

b) सत्य - Satya, Truth

c) अस्तेय - Asteya, non stealing

d) ब्रह्मचर्य - Brahmacharya, celibacy

e) अपरिग्रह - Aprigarah, various tendency of unstorage (as described in Ayurveda)

- ii) नियम Niyam
 - a) शौच Shaucha, Purity
 - b) सन्तोष Santosh, Contentment/satisfaction
 - c) तप Tapa, Penance
 - d) स्वाध्याय Swadhyaya, Self study
 - e) ईश्वरप्रणिधान Ishwara Pranidhan, to go in the protection of god
- iii) आसन (दशविध आदि) Aasanas postures
- iv) प्राणायाम Pranayaam, control of breathing
- v) and last is प्रत्याहार Pratyahaar, restraining the organs from various urges (sexual over indulgences etc.

On the basis of these initial and fundamentals description all the necessary do's and don'ts have been described in Ayurveda for Swasthavritta (for healthy living) and Sadvritta (for spiritual well being). Then the same have been taken as basis of attaining yoga siddhi.

These same fundamentals descriptions are the bases of Chikitsa Siddhant (line of treatment) for all mental disorders as :-

मानसो ज्ञानविज्ञानं धैर्यसृति समाधिभिः प्रशास्यति च .सू.अ .

धी धैर्यात्मादि विज्ञानं मनौदोषौषधं परम् अ .ह .सू.अ .

ज्ञानम् अध्यात्मज्ञानं (Spiritual Knowledge); विज्ञानं शास्त्रज्ञानं (Knowledge of relevant science) धैर्यम् अनुन्नातिश्चेतसः (Patient) सृतिः अनुभुतार्थस्मरणं (Remembering of entire happenings) समाधिः विषयेभ्योनिवर्त्यात्मानि मनसो नियमनम् (after controlling the mind from various urges to concentrate in self or Aatma (spirit) elaboration of above sutras is as:-

मानसं प्रति भैषज्यं त्रिवर्गस्यान्ववेक्षणम्

तद्विद्यसेवा विज्ञानमात्मादिनां च सर्वशः च .सू.अ .११

त्रिवर्गस्य धर्मार्थकामस्य चान्ववेक्षणम् (ideal and uncontroversial performance of duties, earning of wealth and various assets and appropriate enjoyment of sexual act/ fulfillment of various desires) विज्ञानमात्मादिनां आत्मदेशकाल बल शक्तीनां विज्ञानस्याद् (to know the variable effects of various places and seasons on our body and to know self capacity and peculiarities etc. तद्विद्यसेवा to physically serve the well known expert of one's specialty.

By the dedicated and carful service of super specialist of branch of science/profession same as of mental patient will naturally indulge this mental patient in earlier laid down yama, niyama etc and which will not only provide the multi dimensional and appropriate counseling but also regulate his behavior completely. **Now this practice may be new and appropriate path finder for modern psychological patients and various misbehaviors.**

Lastly if these yama and niyama etc. fundamentals paths described in yoga darshan if are followed very sincerely in a particular pattern and for considerably longer period than they can even help in attaining yoga siddhi and ultimately moksha/ complete salvation and the same has been accepted by Charak Samhita in I Sutra No.141 to 155 of Sharir Sthana Chapter 1.

The 5th Aastik Darshan is Mimansa preached by Maharishi Jaiminni their 1st sentence is अथतो धर्मजिज्ञासा now let us deal with the Dharma and Dharma has been described as धारणात् धर्मः The duties which we accept for ourselves are our dharma or यतोभ्युदय निःश्रेयस सिद्धिः स धर्मः This important media via which we can attain all virtues and all success of not only of this life but forth coming life also is known as Dharma.

In this Darshan full detailed description of righteous and non righteous deed has been analyzed and described. Hence at this 5th stage we can conclude that on the basis of knowledge attained by study of earlier 4 Darshanas one should decide the best righteous deeds for one self on the basis of following point of view.

तदात्वे चानुवन्धे वा यस्य स्यादशुभंफलम्
कर्मणस्तन्न कर्तव्यमेतदबुद्धिमतां मतम् च .वि .अ .

Meaning a door of any work before doing any thing must get himself assured and reassured that his act which he is going to perform must be most profit giving to him not only immediately but in the longer run also and perhaps this is the basic difference in Indian culture in comparison to western societies; we (Indians) even give much more importance to forth coming result of our deeds.

6. The sixth and last Aastik Darshan is Vedant Darshan preached by Maharishi Vyas their main model sentence is ब्रह्म सत्यं जगन्मिथ्या meaning the creator of this universe who is known as Brahma is the only ultimate truth and he only deserves to be the centre of attention and rest of the all worldly substances are created by him to distract the attention of various creatures from real governing factors of this universe and this to be attained at sixth and last stage after attaining all worldly knowledge on the basis of teaching of earlier 5 Darshanas.

Thus on the basis of above mentioned descriptions if we think that the last darshan as supernatural or not very useful for earthly living being still then we can easily and without much hesitation conclude that the fundamental principles described by earlier 4 or 5 Darshanas are so grand that even today they can be taken as the base of all the basic sciences.

PART II

CRITICAL AND UNBIASED REVIEW OF FUNDAMENTAL PRINCIPLES DESCRIBED BY PHILOSOPHICAL TREATISE AND AYURVED SAMHITAS ON UNIVERSAL SCENARIO.

Some important topics come across while process of absolute knowledge of the matter which are either the parts of process or the resulting factors such as:-

Siddhant - सिद्धान्त

Vyapti - व्याप्ति

Uddesh - उद्देश

Lakshan - लक्षण

Various types of common properties

It is essential to explain and to know these topics to enable to get crystal clear spectrum of the matter by various types of प्रमाण as described in first part of this article.

Some of the other topics in present study which may be of immediate concern are as follows :-

1) सिद्धान्तो नाम यः परीक्षकैः बहुविधं परीक्ष्य हेतुभिश्च साधयित्वा स्थाप्यते निर्णयः स सिद्धान्तः
च . वि . अ . ८

Meaning any theory or concept is one , which is being finally decided and accepted by various subject experts by analyzing the same theory on the basis of various but suitable materials and methods in various circumstances.

Now this description reflects the true scientific approach adopted by all the contemporary basic sciences.

2) अतिव्याप्ति अव्याप्ति असम्भवरहित धर्मत्वं लक्षणत्वम्

अलक्ष्यतावच्छेक समनियतो धर्मो लक्षणम् असाधारण धर्म वचनम् लक्षणम्

तर्कभाषा केशवमित्र

तद्विविधम् इतरभेदानुमापकम् व्यवहार प्रयोजकंच शब्द कल्पद्रुम

This is the definition of definition and which has been followed very strictly in all Maulik Ancient Literature described by various Rishis Which means

An ideal definition of any topic should not be overshooting in nature, not covering the aimed subject properly and also should not be describing the opposite characteristics which are not found in that topic /substance only and which are being used practically also nearly the same thing has been described in text book of medicine –HUTCHISON’S Clinical Methods Seventeenth Edition in the first line of first chapter as “It is easy to talk of the principles of medicine but difficult to provide accurate Succinct definitions”

Hence we can conclude without any hesitation that this basic concept also has been more elaborately described in Ancient literature.

3) त्रिविधा स्य शास्त्रस्य प्रवृत्तिः उद्देशो लक्षणं परीक्षा चेति

Knowledge of any matter is described in three steps as says Keshav Mishra.

(i) उद्देश the heading of topic

(ii) निर्देश to describe the topic in detail [added by commentators later on]

(iii) लक्षण to give the accurate succinct definition.

(iv) परीक्षा to examine the truthfulness of the realistic applicability of any topic on the basis of 3 main Pramanas [totally 11 pramanas]

Now think of any science including all basic sciences and try to imagine their condition if above 4 types of peculiarities are being taken out of their descriptions then hardly anything will remain in them.

4. Nearly the same thing can even be more clarified by asking a simple question to ourselves but fully honestly i.e.

Think of the most of noble prize winner scientist of our society that if they would have started their life from the stone age itself ; still how many of them would have succeeded in achieving their outstanding goals ?perhaps negligible ; then we can conclude that the surrounding atmosphere evolving slowly and gradually around us provided them with best opportunities ;then how even we can think of forgetting /neglecting our roots and bases. Have we become so much thankless कृतघ्न ? can we afford an attitude like this ?

5. In Vaat Kalaa Kaliya chapter 12 of Sutra sthana of Charaka Samhita and in various other related descriptions functions and importance of prakrut vaayu have been described ; these descriptions have a great similarity with the functions of Nervous System described by modern medical science. By looking on these descriptions any modern medicine specialist may wonder the keen and accurate observing capacity the ancient Acharyas possessed.

6. We usually teach in our schools and colleges that the falling of apple was seen properly by Nuton only ; whereas guru guna has been described by Vaisheshik Darshan as –

आद्यपतनं समवायि कारणत्वं गुरुत्वं संयोगं प्रयत्नं संस्कारं विरोधित्वं

वै . दर्शन प्रशस्तपाद भाष्य

The peculiar property ; which is found in any substance in inseparable relationship ; and because of which the substance gets fallen on the ground first of all each and every time without fail is known as Guru गुरु and the substances having this quality they resist the activity of संयोग [mixing together], प्रयत्न [initian on any activity], संस्कार [transformation of qualities of various substances].

Then this basic thoughts[information's] clinical applicable aspect has been described by Sushrut and Bhavprakash as:-

सादोपलेपबलकृद् गुरुस्तर्पण वृहणः ५१७ सु सू अ ४६
गुरुवार्तात्तरं पुष्टि श्लेषकृच्चिरपाकि च २०२ भा प्र पूर्वखण्ड ६

Substances [edible items] which after eating produce साद Heaviness in the body, उपलेप get sticken to the wall of container ; after digestion produce वल energy; which are तर्पण rehydrating ;which are वृहण Nourishing ;which have the qualities of increasing कफ kapha (स्निग्ध शीत गुरुमन्द श्लक्षण मृत्स्न स्थिरः कफ) and comparatively which take longer time in getting digested ;are thought to possess गुरु Heavy गुण Guna.

Our humble request in this regard is should we go on ignoring these facts all together or should be place them on their rightful place.

7. The effects of sweet test on bodies and all living beings are

आजन्मसात्प्यात् कुरुते धातुनां प्रबलं वलं
वालवृद्धक्षतक्षीण वर्ण केशेन्द्रियौजसाम्
प्रशस्ते वृहणः कण्ठयः स्तन्य सन्धानकृद् गुरुः

આયુષ્મો જીવનઃ સ્ત્રાધઃ પિત્તાનિલ વિષાપહઃ અ.હ.સૂ.અ.૧૦

As sweet test is agreeable to the constitution of all living beings since birth hence it is best energy producing to various tissues of the body. It is the best for the use of young children, elderly people, patients having tuberculos cavity, very debilitated, healer of wounds best for hairs sense organs and ooja (Best essence of all tissues). It is also nourishing, good for throat (voice), galactoguge, healer of fractures, heavy in quality, enhances life span and quality even, unctus in quality; supresses the increased quality of pitta.

The relevant description of this topic in modern medicine is “The primary need of the body is fuel to supply energy for vital functions. Normally the principle fuel is glucose and its most critical user is the brain for which glucose is fully as essential as oxygen. A rapid drop of sugar level in the blood, which must continuously deliver glucose to the brain, brings about behavioral changes, confusion, coma and if prolonged, structural damage to the brain resulting in death. In the body at rest the brain consumes about two thirds of the total circulating glucose supply (compared to 20 percent of the oxygen supply). Most of the remaining third of the glucose supply goes to the skeletal muscles and red blood cells.

P.155-156; 7th Chapter;

The chemistry of life Ayurveda and modern medicine;

By Dr.R.D.Lele.

Now these two descriptions are appearing quite similar to each other; rather one can take them complementary of each other in place of making them competitor of one another.

The other notable aspect of these descriptions is that though Rasa-Vigyan Vaad has been described in full detail in Ancient literature and the taste of various dravyas is thought to be directly (generally with some exceptions) also related to physical properties and which are ગુર્વાદિ ગુણઃ Gurvavadi Gunas; and all the diseases are described to occur or increase because of disequilibrium of these ગુર્વાદિ

गुणं and while treating all the diseases the physicians are bound to alter or set those Gurvavadi Gunas in proper required condition.

8. All the basic fundamental principles of modern medicine have been described by respected Dr. R.D.Lele in his book “Ayurveda and Modern Medicine” and which have been fully appreciated by well known scientist like Dr. Vasant Gowarikar. We also feel that this book gives the basic necessary knowledge required for the practitioners of various pathies. Like that the knowledge enlisted in the syllabus of Padarth Vigyan of 1st B.A.M.S. also can be another and equally important base for the practitioners of various pathies. Actually we feel that these two studies should be done in comparison to each other as our ancient Acharya's have educated.

एकं शास्त्रमधियानो न विद्याच्छास्त्रनिश्चयम्
तस्मादवहुश्रुतः शास्त्रं विजानीयाच्चकित्सकः सु.सू.अ.४

Means by reading the various sciences one may develop the rare capacity of readying in between the lines and then fully new ideas may be comprehended by us.

For achieving this goal we require to compile the scattered references of descriptions related with Padarth Vigyan from various Darshana's Samhitas and from other relevant ancient literature which the author have in typed and C.D. form. The same should be translated in International scientific language and be preached at International level by asking for the comments from various scholars related with different faculties of life sciences which may be accepted and to be include with proper rewarding to the justified comments. We also expect from the various concern Government bodies for their essential and valuable co-operation to provide financial and academic support.

9. Ours this decision is also supported by this aphorismas Mahakavi Harsh says:-

अधीतिबोधाचरणे प्रचारणैदर्शशाश्चतस्त्रः प्रणयन्तुपाधिभिः

Teaching or leaning process of any science completes in following steps.

- (i) अधीत to learn the subject from various subject experts.
- (ii) वोध thinking analysis and looking for individual subjectivity in comparison to what has been taught by the subject expert.
- (iii) आचरण practical experience or the clinical study of the topic which was taught by the subject expert either independently or under the guidance of subject expert.
- (iv) प्रचारण presentation of the above knowledge before the experts and general audiences through various conferences or before the public by very strong way of प्रचारण none other than the “MEDIA”

REVIEW OF ANCIENT FUNDAMENTAL PRINCIPLES

INTRODUCTION

Fundamental Principles of Ancient Science are eternal (Shaswat) and are being implemented for practical life with relativity to time and space otherwise they become the Historical manuscript neither having vital value nor the impulses for future, but for any science rethinking, re-assessment and a new explanation particularly in reference to present day to day activities and practices is always required.

Most of the fundamental principles of Ayurveda have been derived from various Darshanas with necessary practicable modifications. The importance of these principles in reference to present era becoming more essential because A)

These principles are eternal truth (if re-explained in present context) and

are completely practically applicable at present and in future.

- B) The precise and authentic description of these fundamentals in English is of a great importance enable to be known and used by most of the intellectual educated masses in each and every faculty on international field.
- C) Most of these fundamentals are useful for daily activities and also in the scientific practice and advance principles which are base of the modern science.
- D) In the light of coming and rigidly applying of various patenting laws the description and understanding of these fundamental principles is gaining more and more importance.
- E) If these Ancient fundamental principles are compared with principles of modern medicine and allied sciences then many new ideas and concepts may be conceived resulting into making of so many new workable test worthy Hypothesis.
- F) If some one is over occupied with thinking and working of positive deeds for the benefit of society at large based on fundamental principles; then he naturally is being drawn away from negative thoughts, deeds and their results of various types.

Some of these principles namely are:-

- 1) Theory of Pramaana Vjgyan-Vaad means/instruments of attaining authentic knowledge of any topic (in every step of life).
- 2) Theory of Shada Padarth Vigyan-Vaad (The whole knowledge of universe can be classified and summarized in six big headings/words).
- 3) Theory of Karya-Karna Vaad, (Various principles related with cause and effect relationship)
- 4) Theory of Pancha-Mahabut Siddhant
- 5) Theory of Tridosha Siddhant.
- 6) Theory of Rasa Vigyan-Vaad Siddhant (detail knowledge and applicable aspects of Six tests). etc.

MATERIALS AND METHODS

The present study is mainly of literary type, hence mainly original references with minimal details (only concluding views) will be compiled from various Ayurvedic texts. Darshans and other Ancient literature by quoting suitable references. Though the explanation and examples in the present study may be new (of present era) but very cautiously effort will be definitely made so that the original ancient views and descriptions do not get changed at all in any circumstances; so that authenticity of this description can be maintained properly.

Theory of Pramanama Vigyan Vaad Siddhiant

PRAMA

यथार्थ अनुभव प्रमा ।

Factual feeling by doing any act is known as Prama

यथार्थ ज्ञानम् । ततः पर्याय प्रमिति: । अमरकोषः

Factual knowledge (feeling) who's synonyms is Pramiti

संशय पिपर्यय विकल्प स्मृतिरूप चित्तवृत्तिभिन्ना या चित्तवृत्तिः सा प्रमा

इति सारबोधिनी – सांख्यकारिका

तद् – वतः इति सत्प्रकारक ज्ञानम् भ्रमःभिन्न ज्ञानम् । न्याय दर्शन

As it is or factual knowledge of any thing; doubt less knowledge of any thing (topic) is called Prama.

Note:- According to Darshanas and Ayurveda whole and all types of knowledge is gained by and through proper functioning of Mana, whole knowledge is used by Atma Tatva (Jivaatnia) which is also the site of whole knowledge.

That knowledge producing activity of Mana which is beyond doubt, apposition, may be this or that, and also not based on memory but is a definite and perfect state of knowledge is known as Prama.

PRAMEYA:-

यत् प्रमातु योग्यं तंत् प्रमेयम् ।

The subject (topic) which stands the ability of Examination.

योऽर्थः प्रमीयते तत्प्रमेयम् । व्यात्स्यायन

On the basis of factual assessment any topic which is proved/disapproved is called Prameya. Hence all the topics of investigations are prameya.

Numbers and names of Premeya vary according to various darshana and Shastras; and ultimately the premeya of the whole universe can be countless depending upon wish and need of pramata.

PRAMATA:-

इयता हेतुः । सत्यवादि प्रमाता

इति मेदिनी – शब्दकल्पदुम्

The person who proves evidences/investigates any topic in an unbiased way is called Pramata. Described by medina as quoted by Shabda-kalpadrum.

PRAMAANA:-

प्रमीयतेऽनेन इति, विषय प्रमीयतेऽनेन इति प्रमाणम् ।

The mean/instrument by which truth of any topic (subject) is being examined and established is called a Pramaanaa.

प्रमा करणं, प्रमाया साधनं जनकं च यत् तत् प्रमाणं ।

The mean/instrument by which prama (true state of any subject is examined and established is called Pramaanaa.

यथार्थानुभवः प्रमा, तत् साधनं च प्रमाणम् ।

True/factual knowledge of any subject is Pramaa, the means/instruments by which pramaa is examined and established is Pramaanaa.

अर्थोपलब्धिर्हृतुः प्रमाणम् । उदयनाचार्य

Mean/instrument by which true knowledge of any subject is being attained is known as Pramaanaa.

Number of Pramaanas accepted and described by various Darshanas and Shastras:-

The number of Pramanaas according to various Darshanas and Shastras vary:-

प्रत्यक्षोकं चार्वाकाः कणादसुगतो पुनः ।

अनुमानञ्च तच्चापि, सांख्याः शब्दश्च तेऽपि ।

न्यायैकदेशिनोऽप्येवमुपमाञ्च केचन ।

अर्थापत्या सहैतानि चत्वार्याह प्रभाकरः ।

अभावष्टान्येतानि भाट्टा वेदान्तिनस्तथा ।

संभवैतिह्यं युक्तानि तानि पौराणिका जगुः ।

वेदान्तकारिका

1. Pratyaksha only one pramaana has been accepted and described by Charvaak Darshan.

2. Pratyaksha and Anuman two Pramaanas have been accepted and described by Jain and Budha Darshanas as they believe that other pramaanas are based on these two pramaanas and hence Apta Pramaana also can be incorporated in these two pramaanas.

3. Pratyaksha, Anuman and Shabda (Aapta) three pramaanas have been accepted and described by Sankhya-Darshan, Yoga-Darshan, Ramanuj-acharya and Jar Nyaya Darshan followers.
4. Old and new followers of Nyaaya Darshana and shushrutha have described four pramaanas i.e. Pratyaksha, Anumaan, Sbhabdha (aapta), and Upmaana.
5. Along with above mentioned four Pramaanas the fifth extra pramaana named as Arthaaptti has been described by Mimaansa Darshan led by Prabhakar.
6. Along with the above mentioned five pramaanas the sixth extra pramaana named as Anupalabhadhi/aabhava has been described by Mimaansa Darshan led by Kumaril Bhaat and Vedant Darshan.
7. Alongwith above mentioned six pramaanas extra two pramaanas i.e. Sambhava and Eatihya have been described by the preacher and follower of pauranik view.
8. Along with here mentioned eight pramaanas the ninth extra one i.e. Chesta Pramaana has been described by Tantrikas.
9. Along with above mentioned nine pramaanas the tenth one is Parishesha described by some other scholars.

Names and numbers of Pramaanas according to Ayurveda:-

आयुरस्मिन् विद्यतेऽनेन वाऽऽयुर्विन्दतीत्यायुवेदः ॥

तस्याऽऽगवरमाद्यं प्रत्यक्षानुमानोपमानेरविरुद्धम् ॥

उच्यमानमुपधारय | सु. सू. 1/16

Mean/instrument by which Aayu(life) is known or which helps in knowing Aayu; which explains or deals Aayu is known as Ayurveda. According to Lord Dhanvantari the most important branch Shalya/Surgery is being explained on the basis of Pratyaksh, Agama, Anumaan and Upmaan Pramanas, that to in an uncontroversial way; meaning here in this quotation Lord Dhanvantari while preaching Shalya Tantra Branch of Ayurved is non controvertial on the basis of four pramaanas. Hence Shushrut describes here mentioned four pramaanas.

द्विविधं खलु सर्व सच्चासच्च ।

तस्य चतुर्विधा परीक्षा – आप्तोपदेशः प्रत्यक्षं, अनुमानं युक्तिश्चेति ॥

च.सू.अ. 11/17

त्रिविधं खलु रोग विशेष विज्ञानं भवति

तद्यथा – आप्तोपदेशः प्रत्यक्षं, अनुमानं चेति । च.वि.अ. 4/3

Four pramaana shave been described by Charka Samhita in Sutra Sthana chapter 11, while in Vimaan Sthana chapter 4, Aaptopdesh, Pratyaksha and Anumaan only three pramaanas have been described. And in Vimaan sthana chapter 8 Yukti Pramaanas has been incorporated in Anumaan Pramaana.

NOTE:As far as the using part of the other pramaanas is concerned, Charak have utilized all the 11 pramaanas while describeing the Shastra in detail or while explaining the various important aspects related with treatment of various diseases who's references can be found in the treatment and other description of Charak Samhita.

Gyanot-patti karma (mechanism of perception of any object)

According to ancient literature.

Note: (Though according to modern point of view this may be contradictory or unacceptable but as its serves as a base for the explanation of Pramaanas hence it is being quoted here)

इन्द्रयेणन्द्रियार्थे हि समनस्केन गृह्यते ।

कल्प्यते मनसा तूर्ध्वं गुणतो दोषतोऽथवा ॥

जायते विषये तत्र या बुद्धिर्निश्चयात्मिका ॥

व्यवस्थते तया वक्तुं कर्तुं वा बुद्धि पूर्वकम् च.शा.अ. 1/23

By reading the related commentary of Chakrapanidutta we can conclude that while perceiving any object they are first of all being perceived by our five sense organs with the help of man(mind); then man produces various possibilities related with that perceived object (usefulness or unusefulness etc.) then ahankaar which is situated in Buddhi brings mamatva bhav whether it is useful form or not. Budhi does the Adhya Vasaya (final decision) that I should take it or leave it; then this final decision is being conveyed to Atma-tatva. Atma Tatva is the final seat or authority of all knowledge.

PRATYAKSHA PRAMAANA:-

ज्ञान कारणकं ज्ञानं प्रत्यक्षम् । तर्क संग्रह

Knowledge perceived by sense organs is Pratyaksha.

इन्द्रियार्थं सन्निकर्षजन्य ज्ञानं प्रत्यक्षम् । तर्क संग्रह

Knowledge acquired by direct perception of objects by related sense organs is Pratyaksha.

साक्षातकारि प्रमाकरणं प्रत्यक्षम् ।

तर्क भाषा

Acquiring of true knowledge of any object by direct perception with the help of related sense organs is Pratyaksha.

प्रतिविषयाऽध्यवसायो दृष्टम् ।

सांख्यकारिका

Final decision done by Buddhi after perception of objects by related sense organs is known as Dhrista.

प्रत्यक्षज्ञानकरणत्वे सति प्रमाणत्वं प्रत्यक्ष प्रमाण लक्षणम् ।

न्याय शास्त्र

The proof which produces the knowledge on the basis of direct perception is the definition of Pratyaksha Pramaana.

इन्द्रियार्थं सन्निकर्षं जन्यत्वे सति ज्ञानत्वं प्रत्यक्ष प्रमाण लक्षणम् । न्याय शास्त्र

The knowledge which is attained by knowledge producing connection of sense organs with their specific objects (topics) is the definition of Pratyaksha pramana.

आत्मेन्द्रिय मनोऽर्थानां सन्निकर्षात् प्रवर्तते ।

व्यक्ता तदात्वे या बुद्धिः प्रत्यक्षं सा निरुचयते ॥ च.सू.अ. 11

The knowledge which is gained (felt) immediately after connection of objects, sense organs, man and aatma. That is called pratyaksha.

प्रत्यक्षमिति यत्किञ्चिदेवार्थं साक्षात्कारिज्ञानं तदेव प्रत्यक्षम् ।

डल्हण

Knowledge which is gained after direct perception of Object is Pratyaksha.

मनोऽक्षगतमभ्रान्तं वस्तु प्रत्यक्षमुच्यते । डल्हण

True knowledge (not misleading) gained by sense organs and Mana is called Pratyaksha.

प्रत्यक्षं नाम तद यदात्मनाचेन्द्रियैश्च स्वयमुपलभ्यते

तत्रात्मप्रत्यक्षाः सुखदुखेच्छाद्वेषादयः शब्दादयस्त्वान्द्रिय प्रत्यक्षाः ।

च. वि. अ. 8

Pratyaksha is that knowledge which is gained itself (without much effort) by Aatma and sense organs. Pleasure, sorrow, willingness and hatred are directly perceived by Aatma, whereas words, touch, color, shape, taste and smell are perceived by sense organs.

परमार्थतस्तु यतो भवति इन्द्रियादेरीदृशी बुद्धिस्तत् प्रत्यक्षम् ।

चक्रपाणिदत्त

The end or resultant knowledge/feeling (which is described like this etc.) perceived by proper united functioning of object, sense organs, Maan, Buddhi, Ahankaar, that is Pratyaksha.

अक्षस्येन्द्रियस्य, प्रतिविषयं वृत्तिः प्रत्यक्षं । गंगाधर

Ending/ Resultant activity (knowledge producing of all sense organs for their specific objects (shabd etc.) is Pratyaksha.

इन्द्रियार्थ सन्निकर्षोत्पन्नं ज्ञानमव्ययपदेश्यम् अव्यभिचारि व्यसायात्मकं प्रत्यक्षं ।

4 आन्हिक / अध्याय 1 न्यायदर्शन

Vyapadeshya means which can be told/explained in words.

1. Aayapdeshya:- means a feeling which cannot be explained perfectly by any amount of words of any language. (for example one person is eating chocolate and his companion asks him how does it tastes? The eater says its sweet, then the companion again asks him whether its sweetness is of like milk, sugar or something else? Then at the end the eater has to give one to his companion for eating, for explaining his feelings perfectly and completely . hence the perception of feeling any object attained by Pratyaksha Pramaana is of such a detail nature that it cannot be explained to others perfectly by any amount of words of any language).
2. Avyabhichari-Vyabhichari hetu is one which sometimes disproves the object (topic) of study, Abvyabhichari which never fails or always found to be giving uncontradictory feeling/true state of knowledge.
3. Vyavasaaya-atmakam-Vyavas-aaya-mean act/whole detail action is being fully observed.

The knowledge which is being perceived/felt by the connection of objects (topics) with the concerned sense-organs and the knowledge produced by thus is of such a detail type that it cannot be explained in words; which never gives contradictory knowledge and which gives the fullest detailed knowledge of any action.

इति षड्विधा बुद्ध्यस्तासुमध्ये या बुद्धिरात्मना नियुज्यमानं मनः संयुक्त

श्रोत्राद्यन्यतमेन्द्रियाणां स्वार्थेन सह सन्निकर्षात् तदात्वे तात्कालिकी

व्यक्ता खल्वण्णभिचारिणी अव्यपदेश्या व्यवसात्मिका प्रवर्तते सा प्रत्यक्षं

नम परिक्षा प्रमाणं निरुचयते ।

गंगाधरसेन

Meaning of 3 words are as above. The six type of knowledge (generated by 5 sense organs and 6th mana which is perceived immediately by connection word etc. specific subjects to their specific sense organs and which is definitely of above three peculiarities known as pratyaksha named examination and is also called Pratyaksha Pramaana.

Note :-Last two definition are of challenging type in which any addition or subtraction is impossible even by most learned scholars.

Because of three peculiarities of knowledge mentioned here are generated by Pratyaksha Pramaana and it is being produced immediately, Pratyaksha is known to be a most important one among all 11 pramaanas.

Limitations of Pratyaksha Pramaana and useful instruments to eliminate these limitations.

सतां च रूपाणामति सन्निकर्षादतिविप्रकर्षादावरणात् करणदौर्बल्यात्

मनोनवस्थानात् समानभिहारादभिभवादतिसौक्ष्याच्च प्रत्यक्षानुपलब्धिः,

तस्मादपरीक्षितमेतदुच्यते प्रत्यक्षमेवास्ति नान्यदस्तीति । च.सू.अ. 11/8

Sometimes in the presence of objects/topic also sense organs cannot perceive the respective knowledge particularly when objects are:-

1. very near(for example Kajal applied over eyelids); 2.beyond the capacity of sensory organs (bird flying in the sky);3.aavaranaad-hidden/covered objects by anything; 4. Karan daurbalayat-due to weakness of sense organs; 5. Manoanavasthanat-vibrating state of mind; 6. Samaanabhieharad because of similarities (if we keep one apple in the basket of apples and then mix those apples and ask the person to take out the same apple then it becomes impossible); 7. Abhibhavat-when perception of an object is being dominated by another strong object as we cannot hear the fine sound in a noisy atmosphere or we cannot see the burning stars in the sky during day time; and 8. Atisokhsmyaat when the objects are very small; hence people (Nastik Darshan Charvaak etc.) who except only one pramaana have made this statement without examining the state of affairs properly.

| LIMITATIONS | USEFUL INSTRUMENTS FOR ELIMINATION |
|--|--|
| 1. Very Closeness | Nil |
| 2. Very Far | Various telescopes |
| 3. Hidden/Covered object | X-rays, Angiography, sonography, Doppler studies, Scanning. |
| 4. Weakness/unwellness of sense organs etc. | Various types of Spectacles/hearing aids. |
| 5. Non-concentration of mind | To pay attention/concentrate. |
| 6. Similarities/resemblance | Histological pathological studies & various types of biopsies. |
| 7. Abhibhava (suppression of mild objects by very stronger one). | To minimize the disturbing factors. |
| 8. Very tiny in shape size | Various types of Microscopes along with electron microscopes. |

Other drawbacks of Pratyaksha Pramaana:-

प्रत्यक्षं ह्यत्पम्, अनलपमप्रत्यक्षमस्ति, यदागमनुमानयुक्तिभिरूपलभ्यते ।

च.सू.अ. 11/7

Knowledge attained by Pratyaksha Pramaana is of very limited type while knowledge attained by appta, anumaan and yukti prmaanas is of unlimited and very broad type and which is of utmost use for the treatment of patients.

ANUMAAN PRAMAANA:-

अनु पश्चात् मीयते निश्चयते तत् अनुमान म् ।

न्याय वार्तिक

Here Pratyakshaad word is Paad-shesh(silent) means after properly knowing some objects on the basis of pratyaksha some special knowledge is attained or determined properly is known as Anumaan.

तल्लिंडिग लिङ् पूवकम् ।

सांख्यकारिका

A special substance (when is not in a directly perceptible position) is being perceived by its symptoms (such as liquidity of Jala Mahabhoot and heat of Agni Mahabhoot are mostly essential qualities) and by perceiving the liquidity we conclude that the Jala Mahaboot is present and by perceiving heat we conclude that the Agni Mahaboot is present.

अनुमितिकरणमनुमानम् ।

तर्क संग्रह

To attain/gain the knowledge of any topic on the basis of Anumiti is called as Anumaan.

साधानत् साध्य विज्ञानं अनुमानम्

तर्क संग्रह

To know/assess the aim and objectives on the basis of materials and methods used in Anumaan.

मितेन लिङेन अर्थस्य पश्चान्मानं अनुमानम् ।

वात्स्यायन भाष्य न्याय दर्शन

After studying in detail the unchangeable property peculiarity of any substance the position of related object (presence/absence/quality/quantity etc.) is being determined afterwards that is known as Anumaan.

वस्तु यत् परोक्षं तदनुप्रत्यक्षात् यन्मीयते ज्ञायते तदनुमानम् ।

गंगाधासेन

An object which is directly in an unperceivable state is being known/assessed/determined on the basis of relevant thinking of the full detail

knowledge acquired of the same object on the basis of direct perception is known as Anumaan.

व्याप्तिग्रहणादनु – अनन्तरमीयते सम्यक् निश्चयते परीक्षार्थो येन तत्त अनुमानं ।

Vyapti always being togetherness of two thing is known as Vyapti. Such as smoke and fire; heat and agni mahaboot; liquidity and jala mahabhoot. After studying and final determination of togetherness of two substances; then after finding one which is in a directly perceivable state another which is in a directly unperceivable state is assessed/fully and perfectly determined afterwards is known as Anumaan.

व्याप्ति विशिष्ट पक्षधर्मता ज्ञानं परामर्शः

परामर्श जन्य ज्ञानमनुमानम् ।

तर्क संग्रहः

A place where one object is being perceived by sense organs out of two objects which always found to be together, the another object which is in unperceivable state at some place by related sense organs is being found/proved with full detail certainty is known as Paksha. Hence a knowledge which is generated by detail knowledge of discussion vyapti and then finding of one perceivable part of vyapti in a particular place is kown as Paksha Dharmata. Then a concluding full detailed and doubtless knowledge is being attained by mixing the knowledge of Vyapti (1st stage) along with knowledge generated by Paksha Dharmata (IInd stage) is known as Anumaan and that is also called as Pramash janya gyan.

Eg.

1. For estimation of Hemoglobin of any patient we take a fix quantity of fresh blood and put in a tube of standard caliber and then we go on adding distilled water in that tube till the color of the tube matches with the standard color provided parallel to this test tube; then we take the measurement of total volume on the scale provided just parallel to here mentioned test tube.

We know that the hemoglobinometer has been prepared and has been made standardized by many research workers on ths basis of their detailed knowledge gained on the subject based on Pratyaksh Pramana and then we take this standardized

(experienced) knowledge as base and then we compare this with the test and when we finally calculate the reading of test perfectly.

2. For estimation of Blood Sugar of patient we take a standard (known concentration of sugar per 100 ml. of blood) solution of sugar in a test tube that is taken as S^1 . This test tube is kept in the slot of colorimeter, where standard and uniform light is being passed through this tube; some of this light is being absorbed by the tube and the remaining light directly strikes the photo cell which converts this light in electric current which is measured by galvanometer directly attached to photocell and this reading is being noted as R^1 . Then patients blood serum (who's glucose estimation is to be done that is supposed to be S^2) is taken in the same tube and again the reading is taken by using the colorimeter same way for the 2nd time and reading is marked as R^2 . Then by knowing S^1 , R^1 and R^2 , S^2 is being calculated perfectly and that becomes the estimated Blood Sugar content of the patient.

Here also on the basis of standardized process which is based on elaborate study of that topic based on Pratyaksha Pramaana we compare the test which the standard and estimate its perfect value which is called Anumaana.

Now we can say that most of the investigations whether let it be Radiological; hematological;histological; or of any other type are being conducted on the basis of some basic and standardized knowledge attained by Pratyaksha Pramana and then test is being compared with those earlier laid down standard and the test is being estimated perfectly and which is similar to the process of Anumaan Pramaana.

Now we also can say that a direct inspection or examination done by a clinician of any patient is mainly based on Pratyaksha Pramana and for again confirming his clinical findings all investigations done by a clinician are either instruments used for elimination of limitations of Pratyaksha Pramana or are the scientific extended form of Pratyaksha Pramana and that is called as Anumaan in ancient literature.

Here we should note that the knowledge produced by Pratyaksha Pramana May be very limited but it is of avyabhichari type, that is perfect doubtless and fallacyless while knowledge produced by Anumaan Pramaana that all type of investigation may be false if the standard earlier laid down materials and methods are not perfectly correct. Perhaps the same sense/meaning is being conveyed by other details description of Saddhetus and Asaddhetus of Anumaan.

AAPTA PRAMAANA:-

साक्षात्करणमर्थस्यापिस्तया प्रवर्तन्ते इति आप्तं । उपस्कार टीका

Direct perception of topics/subjects is known as aapti and the people who behave or preach on the basis of Aapti are known as Apta.

आप्तास्तत्त्वार्थ वेदिनः । डल्हण

Aaptas are who possess the factual state of knowledge of their topics.

आप्तः खलु साक्षातकृतधर्मा यथादृष्टस्यार्थस्य चिख्यापयिषया प्रयोक्ता उप्देष्टा ।

न्याय वार्तिक

आप्तः खलु साक्षातकृतधर्मा यथादृष्टस्यार्थस्य चिख्यापयिषयागमः ।

वात्स्यायन

Aapta definitely are who directly have self work experience of a concern subject and they also want to tell their experience exactly as they have observed and updeshtaa and aagam is another synonym of aapta.

आगमयति बोधयति सूक्ष्मविप्रकृष्टानर्थानित्यागमः । चक्रपाणि

The person who explains or teaches the subjects which are directly in an unperceivable state by sense organs because they are either very tiny in shape or are situated very far away.

Definition of Aapta:-

तत्राप्तोपदेशो नाम आप्तवचनम् ।

आप्ता ह्यवितर्कस्मृतिविभागविदो निष्ठीत्युपतापदर्शिनश्च ।

तेषामेवंगुणयोगाद्यद्वचनं तत प्रमाणाम् ।

अप्रमाणं पुनर्मतोन्मत्त मुख्यरक्तदुष्टादुष्टपचनमिति ।

च.वि.अ 4/4

विर्तक कथतां अनिश्चितज्ञानमिति यावत्, स्मृति स्मरणज्ञानं

विभाग एकदेशः, एतद्विपर्ययान्तिश्चयेनानुभवेन च कात्स्येन च

भावान जानते, तेऽवितर्कस्मृति विभाग विदः । निष्ठीत्या निरूपतापेन च

द्रष्टुं शीलं येषां ते तथा एतेन यथार्थ दर्शी निर्दोषश्चाप्तो भवतीत्युक्तं भवति ।

चक्रपाणिदत्त

अवितर्केण, वितर्क – ऊहापोहात्मकं, वितर्क विना सदैवाऽविच्छेदेन,

युक्तज्ञानेन, त्रैकालिकानां सर्वेषामेव भावानां तत्वेन स्मृत्या विभागं

सदसदरूपत्वं वदन्ति ये ते अविर्तकस्मृति विभाग विद आप्तः ।

प्रीत्युपतापाभ्यां निर्गताः निष्ठीतयुपतापाः । ये द्रष्टुं शीलवन्तस्तेत्वाप्ता ।

गगांधरसेन

After inclusion of opinions of Chakrapanidutta and Gangadharsen (commentators of Charak Samhita) meaning of this quotation will be –

Aaptopadesh and aapta vachan are synonyms. Aaptas are eminent experts of subject.

- (i) who's knowledge is not based on reasoning (knowledge based on reasoning may be uncertain and who also know the present, past and futuristic state of the concerned topic,
- (ii) who's knowledge is not based on memory but having realized knowledge (memory sometimes may be wrong),
- (iii) who's knowledge is not partial but absolutely complete and
- (iv) they are habituated of observing the objects without any affection and prejudice (fully unbiased way),

Because of these properties the opinion of these scholars experts is taken as proof, and opposite to this who are alcoholics, who are under the influence of sedative etc. who are fools, who are baised and who are not gentlemen their opinion in never being taken as proof.

रजस्तमोभ्यां निर्मुक्तास्तपोज्ञानबलेन ये ।

येषां त्रिकालममलं ज्ञानमव्याहतं सदा ।

आप्ताः शिष्टा विबुद्धास्ते तेषां वाक्यमसंशयम् ।

सत्यं, वैयन्ति ते कर्मादसत्यं निरजस्तमाः । च.सू.अ. 11/19

शासति जगत्कृत्स्नं कार्यकार्यं प्रवृत्तिं निवृत्युपदेशेनेति शिष्टाः ।

आप्ती रजस्तमोरूपदोषक्षयः तद्युक्ता आप्ता, साक्षात्करणमर्थस्याप्तिः ।

तया प्रवर्तत इत्याप्तः । बोद्धव्यं विशेषेण बुद्धमेतैरिति विबुद्धाः ।

चक्रपाणिदत्त

Those subject experts who because of their superior sincerity in mastering their subjects have successfully and completely overcome or nullified the effects of Raja (produces love, anger, hatred, etc) and Tama (produces laziness, inattentiveness and habitual of avoiding the important and serious matters also) and who possess undoubting holistic and peculiarities related with present past and futuristic state of affairs knowledge of their subject/topics along with knowledge of ever readiness behavior type are called as aapta; shishta and vibhuddha; their sentences are treated as doubtless final truth they always speak the truth; because of nullifying of the effects of Raja and Tama they have completely nullified/overcome the causes of telling lie.

Shishta are those subject experts who rule or govern the whole universe by preaching how and what is to be done and what should not be done.

Aapti means those subject experts who on the basis of superiority of their knowledge have completely overcome or nullified the effect of Raja and Tama or who work or preach their subjects on the basis of self sound particle experiences.

Vibhuddha means those subject experts who know the all important aspects of their subject of specialty with all full possible details.

Types of Aapta:-

एतच्याप्तलक्षणं सहजाप्तब्रह्माद्यभिप्रायेण, लौकिकानां तु पुरुषाणामाप्तत्वं प्रति

विषय सम्यग्ज्ञानं संभवेन तद्विषयरागद्वेषासंभवेन च बोद्धव्यम् ।

चक्रपाणिदत्त

There are mainly two types of appta

1. Sahaj aapta these are Brahma Nistha or divine bodies, such as Brahma, prajapati , etc.

2. Lokik aapta are those subject experts who know their subject fully and perfectly and also are unbiased.

Other types of Aapta:-

These may be

- a) Parents of a child because they want to impart true knowledge to their children.
- b) A patient to a clinician, because a patient describes a true state of affairs regarding his sufferings to a clinician.
- c) Any preacher or subject expert who describes his subject in an unbiased manner.
- d) Ours so many sayings, religious rituals, customs and traditions also can be counted in Aapta pramaana if they are truly applicable and beneficial.

Incorporation/Inclusion of various Pramaanas in three Pramaanas:-

All other eight Pramaanas i.e. Upmaan; Arthpatti; Sambhava; Abhav/Anuplabhi; Prishes; chesta; Yukti and Aatihya have been incorporated/included in three Pramaanas i.e. Pratyaksha; Anumaan and aapta. Though there is big controversy among various Darshanas and Shashtras in describing that which Pramaana among Upmaan etc. is being incorporated in which Pramaana among three pratyaksha etc. Pramaanas; but ultimately above mentioned three Pramaanas are considered to be the main one among total eleven pramaanas.

Sequence/logical way of using three Pramaanas for attaining any ture knowledge

त्रिविधेन खल्वनेन ज्ञानसमुदायेन पूर्वं परिक्षयं रोगं सर्वथा सर्वमथोत्तरकाल—

मध्यवसानमदोषं भवति, न हि ज्ञानवयवेन कृत्स्ने ज्ञेये ज्ञानमुत्पद्यते ।

त्रिविधे त्वस्मिन् ज्ञानसमुदाये पूर्वमाप्तोपदेशाज्ञानं, ततः प्रत्यक्षानुमानाभ्यां

परीक्षोपपद्यते । किं ह्यनुपदिष्टं पूर्वं यत्त प्रत्यक्षानुमानाभ्यां परीक्षमाणो विद्यात्
तस्माद्द्विविधा परीक्षा ज्ञानवतां प्रत्यक्षानुमानं च , त्रिविध वा सहोपदेशेन ॥

च. वि. अ. 4/5

Out of total three means (Pramaanas) of attaining holistic and true knowledge of any subject (any disease for a clinician), one must literally read that subject (diseases for clinican) fully and completely because on the basis of this all other forwarding decision can be taken properly without any lacuna, as it is truly stated that on the basis of partial knowledge, holistic true knowledge cannot be attained. Hence out of total three means of attaining holistic and true knowledge one must first know the subject on the basis of Aapta Pramaana (i.e. by listening the lectures of subject experts or by conducting the required literary surveys of the subject); then the same topic should be examined on the basis of Pratyaksha (directly practically doing and observing carefully the same topic) and Anumaan (on the basis of theoretical knowledge and practical observation do the relevant thinking or by conducting relevant investigation i.e. discussions and come out to some reliable/realistic decisions) Pramaana. For example a clinical teacher asks his students to examine a patient for the presence of jaundice in a patient then first of all the student must be knowing that the pallor tint is to be observed and that too on the conjunctiva of that particular patient(this knowledge is based on Aapta Pramaana) then the pallor pigment and its intensity must be checked directly (this is Pratyaksha Pramana only) in that patients eyes and lastly the students must check for confirmation of their clinical findings with the amount of serum bilirubin in that patients blood or other liver function test along with relevant examination of urine (this knowledge imparting method is called Anumaan Pramaana) and then the students and their clinical teacher attain the holistic and real knowledge of that patient that too related with presence/absence of jaundice.

Out of these three holistic and real knowledge attaining measures the 1st one i.e. Aaptopdesh is of most importance as on the basis of this other two examinations (Pramaana) become possible to be carried out and because without aaptopdesh (basic knowledge) later two examinations (Pramaana) will be hardly of any use.

Method of deciding the realibility of Aapta Pramana.

1. Now on the basis of sequences of using these knowledge attaining measures, we get the first hand information on any topic on the basis of Aapta Pramaana and then we must always assess the reliability of that first hand knowledge on the basis of Pratyaksha and anumaan Pramaana that too in our climate and circumstances and as this has been advocated by ancient acharyas themselves and on the basis of this we can infer that every Aapta is always questionable and reassess able and which shows the amount of honour for real knowledge our ancient acharyas had.

धर्म शास्त्र विरोधे तु युक्ति युक्तो विधिस्मृतः इति स्मृति – शब्दकल्पद्रुमकोष

2. In this quotation of Shabdha-Kalpadrum kosh on the basis of smriti granthas it has been clarified that sometimes some where the descriptions of Religious granthas may be contradictory to our real practices of day to day life then in this situation a particular right has been given to the present Dharma-acharyas to predict or change the meaning/applicable aspect of the related statement as per the appropriate requirement of the present era and conditions.

Now we know that the smriti granthas are included in the description related with Sahaj Aapta; And here Acharyas clearly state that contradictory religious quotations also mus be modified according to the daily social practices without any adherence to any thing. Hence according to most ancient quotations also attaining and description of unbiased true and practicable knowledge is of most importance.

3. however on this topic the views of Prof. V.J.Thakar, I.P.G.T. & R. Jamnagar as described in his book Methodology of Research in ayurveda on Page 52 is “The result of the investigation (of a Research worker) may be a positive finding and then it may confiem the traditional concepts of claims or it may be a negative findings and it may disprove old beliefs and claims; but negative findings simply are to be treated as indications for the need of further meticulous examination from different angles. It should not rear arrogance in the worker’s mind to be bold to declare the Shahstras as flase and their claims as wrong, because the shastras are containing facts; the verification of which was possible by the Rishis with different methods and means which we do not possess at present. So they are the subject of further investigation till we become competent of ther level”

On the basis of these quide lines we can decide the realibiity of various Aapta quotations.

Comprehensive Theory of Pramaana Vigyan Vad

The here mentioned process of Pramaana Vigyan Vaad knowingly or unknowingly is being used every where. For example if we want to go any where or want to do any thing, then first of all we have to collect the basic knowledge of that place or act from a reliable source (this is the use of Aapta Pramaana), then after doing some necessary preparations we start going there/doing that work (this whole process always remain based on Pratyaksha Pramaana) then ultimately where that action is to be stopped and how (is always being decided on the basis of Anumaan Pramaana).

Like that for doing any research work for selection and making of a working hypothesis one has to study that topic in full detail (which remains based on Aapta Pramaana) then while studying the applicable aspect of that hypothesis one very regularly and carefully have to collect the data in an unbiased way; which remains based on Pratyaksha Pramana; then comparision, discussion and drawing of conclusions etc. remains based on Anumaan Pramaana.

Now this process is knowingly/unknowingly is being adopted by each and evey living creature in each and every walk of life and that has been done right from the starting of universe; still is being repeated and will be followed in the future also. Hence we can conclude that there was/is nothing and also will not be out of scope of theory of Pramaana Vigyan-Vaad.

Basis for claiming of patentism for the theory of Pramaana Vigyan Vaad

1. Now as the eternal trughfulness of this theory has been proved beyond doubt and who's scope is not bounded by limits of time and space then patentism of this theory must be done in favour of our six Aastik Darshanas or Ayurveda provided more better, more elaborate and more ancient description of this theory is not being found any where else in any type of literature of the whole universe.
2. our this act of making patentism of this theory in the favour of our six Aastik Darshana's/Ayurveda also may be taken as a long awaited way of showing our

thankfulness to our long chain of ancient Acharyas as the act of unthankfullness (kritaghanta) has been considered to be a great sin (paap) and has to be avoided by all civilizations.

Possibilities of finding of new hypothesis

Though so many drug research have been successfully undertaken by various Scholars of modern medicine also and by which various activities (properties) such as antihypertensive, immunomodulator, anti-oxidizing, containing of natural steroids and many more have been studied and published in various research journals; but the long awaited big wave/big leap or big boom still is not occurring in this field of research by which various new fields of research can be opened. Perhaps the main reason behind this may be that the multi faced research based on fundamental principles has hardly been conducted and it appears that this very huge but nearly virgin area still remains to be explored properly. For doing this the ideal way may be that the sincere academicians of various subjects of modern medicine, other bio medical sciences and Ayurveda; who really have become Parishkrit vidya/upaskrutvidya (have been teaching their subject since many years) and prishkrut vidya (who have refined the knowledge of their subjects by teaching their students since many years) should come to a common platform, then discuss, compare and try to integrate the relevant descriptions by doing this, these subject experts may find out various new workable hypothesis and by studying those (hypothesis) practically, we jointly may be able to open up the various new fields area of research.

The other commonly observed fact regarding Ayurveda and modern medicine is that :-

- a) Both sciences have a common objective of increasing the life span or improving the quality of life of human kind (chikitsa-adhikrit pursha)
- b) Modern medicine is based on various other basic sciences while Ayurveda is mainly based on various Dharshanas and hence been known to be a Sarva Parishad Shastra. Like that the basic difference between the two sciences is that the Ayurvedic ancient scholars while observing and describing the principles related with aayu of human kind have a telescopic or holistic approach; while modern medicine have described the basic facts/observations related with aayu of humankind by adopting an analytical/dissecting or microscopic approach. Now if we can intermix this two view/approaches related with aayu of humankind at the level of super specialty, then we may certainly come out with fully new concepts and ideas which can open up very broad areas of research.

AUTHENTIC AYURVEDIC FUNDAMENTAL PRINCIPLES FOR THE TREATMENT OF VARIOUS AILMENTS

Introduction:-

Properties of various substances have been taken as one of the most important basic units for producing various effects/action based on the theory of cause and effect. Charak Samhita's concept (theory) of **GUNA** (properties) is one of the marvelous useful and most competent description. According to Charak following are the basic properties.

सार्था गुर्वादयो बुद्धिः प्रयत्नान्ता परादयः गुणा प्रोक्ता ॥ 49 ॥ च.सू.अ. 1

A. सार्था **SARTHA** they are (i) **SHABDA** (word) (ii) **SPARSHA** (touch) (iii) **ROOP** (figure/color) (iv) **RAS** (Taste) (v) **GANDHA** (smell), these five properties are of a great ubiquitous / omnipresent nature as they are being realized by each and every creature of this universe in accordance to available organs (**ADHISTHAN**) or they are the foremost basic media via which all the creatures **remain attached** to external environment or surroundings. Fundamentally they are only 5 broad universal implication of these five and their analytical evaluation may sometimes become the basis of identification and acceptance of theory of Pancha-Mahaboot by contemporary sciences.

B. गुर्वादि Heavy etc. 20 properties (described ahead) they are taken as physical properties and having nature of relativity found in various diets; medicines and tissues of all the organisms; whose imbalance is the main cause of physical ailments in various organisms; upon which various treatments are based. Since these properties generally belongs to matter having mass i.e. dominancy of prithvi Tatva hence the group nomenclatured as (गुर्वादि); these are **संख्या सामर्थ्यकर** which maintain full calculability and objectivity in all circumstances; which are just opposing to one another and on the basis of who's language three doshas (Vatta. Pitta and Kapha) have been described as

रुक्षः शीतो लघुः सुक्षमश्चलोऽथ विषदः रवरः ।

विपरीत गुणैर्द्रव्यमारुतः संप्रशाम्यति ॥ 59 ॥ च.सू.अ. 1

The properties of Vata are dry (opposite to oily), cold, light, minute, unstable, extremely dry and rough and it is being pacified by administering products of opposite qualities.

It is necessary to mention in this context that **PITTA** by nature is only AGNEY but due to combination of various available factors in the body it reflects it's various properties as follows:-

सस्नेहमुष्णं तीक्ष्णं च द्रवमस्तुं सरं कटु ।

विपरीत गुणैः पित्तं द्रव्यैराशु प्रशाम्यति ॥ 60 ॥ च.सू.अ 1

Properties of pitta are slightly unctuous, hot, biting spicy like chilly, liquid, mobile, acidic and pungent in taste and which is being pacifiable immediately by administering the substances of exact opposing qualities.

गुरु शीत मृदु स्निग्ध मधुर स्थिरः पिच्छिलाः ।

श्लेषणः प्रशमं यान्ति विपरीत गुणैर्गुणाः ॥ 6 ॥ च.सू.अ 1

Heavy, cold pacifying (opposite to biting like chilly) unctuous, stable, viscous and sweet in taste are the qualities of Kapha and the same are being pacified by administering exact opposite quality possessing substances.

So we can say that these **Vatta, Pitta** and **Kapha** (Tridoshas) may be taken as hypothetical substances representing the probable factual state of affairs of gurvadi gunas only upon the basis of which various structural, physiological and pathological

description are made. So Tridoshas are a very convenient and usually gross (not very exact) generalized way; Basically representing the guravadis 20 gunas.

Among these all 20 properties **ushana** (hot) and **sheeta** (cold) both work as leader of their respective group because if hot property increases then other relevant 9 properties will bound to increase and opposite 10 properties will decrease proportionally. Hence these 2 are known as **Virya Sangaka Guna** (most potent dominant active properties) as says Acharya **VAGHBHATTA**

उष्ण शीत गुणोत्कर्षात् तत्र वीर्य द्विधा स्मृतम् । अ.हृ.सू.अ १

C. बुद्धयादि/प्रयत्नात्ता BUDHYADI – various types of knowledge (a group of 6 properties initiated by the description of Budhi) Prayatna initial action in a chain of various actions (a group of these 6 properties who's description ends by the descriptions of prayatna). They are 6 (i) Buddhi – All types of knowledge feelings (ii) Sukha – pleasant feelings (iii) Dukha – sorrow (iv) Iccha – willingness (v) Dvesha – Hatred and (vi) Prayatna – Initial action out of chain of action.

These are known as आध्यात्म गुणः **Adhyatma gunas** which are thought to be responsible for maintaining mental health, if they are in disequilibrium state then they produce various mental illness and they are of prime importance for the treatment of mental illnesses. They mediate their effects in all living beings via 2 manas doshas i.e. **Raja** and **Tama**.

According to Charak Samhita Sutra No.5 to 9 of chapter 6 of Vimana Sthana physical dosha i.e. Vata, Pitta and Kapha are 3 and they produce various physical ailments while Raja and Tama are manas doshas (mental doshas) which produce various mental illness. Though for the purpose of description they are described separately but they always affect each other most of the time they got intermixed so we can conclude that Doshas (Vata, Pitta and Kapha) causes of all physical ailments in all living beings individually are nothing else but a combination of 7 – 8 gunas (properties) out of 20 guruadi gunas.

D. परादि PARADI, these are last 10 properties of a very peculiar group which are
 (i) पर Comparatively best (ii) अपर comparatively worst (iii) युक्ति a successful scheme for performing an act (achieving of any goal) (iv) संख्या numerical calculations (v) संयोग union/combination (vi) विभाग separation of constituents or to collect one specific part out of a union of some substance (vii) पृथकत्व (a) असंयोग separation (b) वैलक्षण्य groups comparative distinctness (c) अनेकता individual entity or separation (viii) परिमाण measurement s of weight and volume etc. (ix) संस्कार process of changing the amendable qualities (x) अभ्यास long standing continuous practice of something.

Peculiarities of this group of properties are:-

(a) ननु च कणादेन सप्त गुणा परत्वादयः पठिताः न तु युक्ति
 संस्कारऽभ्यासास्त्रयः इति चेत् ? सत्यम् | परत्वादयः सप्त
 गुणाः प्रकृति गुणा न तु कार्यं गुणाः, सर्वमैव द्रव्यं गुणं
 कर्मसु वर्तन्ते | गंगाधर

Meaning Maharishi Kanad preacher of Vaisheshik Darshan have described only 7 Paradi gunas by deleting 3 gunas i.e. Yukti, Sanskara and Abhyas (which have been contributed by Ayurvedic Scholars) as they preached that these Paradi gunas operating field is so enormous that they were found to be present in the universe producing (forming) factors also that is why they are called as Prakriti bhoot gunas and naturally they are bound to be present in all the substances of this universe.

(b) This peculiarity of paradi gunas has been accepted by Charak also by saying regarding them to be सिद्धयुपाया चिकित्साया ||30|| ch. Sutra chapter 26 that these gunas are the base for attaining success in various treatments. The same has been

counter confirmed by saying यैरविदित्तैः इमे परादि गुणाः नते चिकित्सायां यथावत् प्रवर्तन्ते । ॥३५॥ ch. Sutra chapter 26 i.e. the vaidyas (doctor) who do not know and use these paradi gunas they cannot administer the treatment properly.

Now on the basis of these descriptions we also can infer that all the physical ailments are caused by the disequilibrium of gurvadi gunas and the various characteristics of this disequilibrium (qualitative and quantitative) are to be assessed with on the basis of paradi gunas then just opposing guruvedi gunas of matching but of opposing characteristics are to be ingested by the patient in most suitable manner.

(c) In all current Research projects we very sincerely collect the data that too in an objectivise calculable mathematical terms preferably and this cannot occur without the involvement of sankhya then we write the discussion part of our project where various types of comparative observations are being recorded along with writing the various possibilities and advantages and disadvantages of various variables which remains based on para apara gunas. Now on the basis of all this we can say that the current research methodology and statistics appear to be changed and improved version of these paradi gunas.

GURUVADI GUNAS AND THEIR ROLE IN MAINTENANCE OF GOOD HEALTH OR REPRODUCING IN-NUMERABLE AILMENTS.

तत्र शरीरं नाम चेतनाधिष्ठानभूतं पञ्चमहाभूतविकारसमुदायात्मकं
समयोगवाहि । यदाह्यस्मिज् शरीरे धातवो वैषम्यमापद्यन्ते तदा क्लेशं
विनाशं वा प्राप्नोति । वैषम्यगमनं हि पुनर्धातूनां वृद्धिहासगमनम् –
कात्स्न्येन प्रकृत्या च ॥४॥

च.शा.अ. ६

In Sharir Vichaya (formation of bodies of all living beings) named chapter of shareer sthana of charak samhita it has been quoted that the bodies of all living beings are made up of appropriate union of pancha mahabootas and chetan tatauva (soul) which are properly run by appropriate equilibrium; when these basic constituents

(Dhatus) attain a state of disequilibrium then accordingly various diseases or loss of bodies (of all living beings) is being produced. This disequilibrium state is of 2 types on the basis of either deficiency or an excess of body forming constituents (Dhatus) and these deficiency or excess is also of 2 types i.e. **either in totality means quantitative and of peculiar qualities mean qualitative.**

धातवः पुनः शारीराः समानगुणभूयिष्ठैर्वापि
आहारविकारैरभ्यस्यमानैर्वृद्धिं प्राप्नुवन्ति; हासन्तु विपरीत
गुणैर्विपरीतगुणभूयिष्ठैर्वाप्याहारैरभ्यस्यमानैः ॥१९॥ च.शा.अ. ६

The basic constituents that is dhatus (various tissues) of all bodies are being enhanced/ are replenished proportionally by continuously ingesting the dietary byproduct of similar qualities as of Dhatus (various tissue) and are being diminished /lessened proportionately by continuously ingesting the dietary byproducts of opposite qualities or comparatively opposite qualities as of Dhatus. Hence for maintaining a required /appropriate type of equilibrium of Dhatus (Body tissues) their qualities and similarity dissimilarity based (dietary/Medicinal) comparative studies of these qualities will be of utmost importance and these basic units are guruadi gunas, as stated ahead.

तत्रेमे शरीरधातुगुणाः संख्यासामार्थ्यं कराः; तद्यथा-
गुरुलधुशीतोष्णस्तिंगधरक्षमन्दतीक्ष्णस्थिं रसरमृदुकठिनविशद्
पिच्छिलश्लक्षणखरसूक्ष्मस्थूलसान्द्रद्रवाः

These are the properties of Sharir Dhatus (body tissues) such as 1) गुरु - Heavy 2) लघु - light 3) शीत - cold 4) उष्ण - hot 5) स्तिंगध - unctus 6) रुक्षा - unoily (dry) 7) मन्द - pacifying (opposite to Tikshna) 8 तीक्ष्ण - Spicy (biting taste as of green chilies) 9) स्थिर - stable 10) सर mobile (producing the urge of deification etc.) 11) मृदु - soft 12) कठिन - Hard 13) विशद - very dry 14) पिच्छिल - Viscid 15) श्लक्षण - glistening smooth surface

16) खर - rough surface 17) सूक्ष्म - very minute 18) स्थूल - bigger in configuration 19)

सान्द्र - concentration (hypertonic) 20) द्रव

- dilute (hypotonic) and they are **sankhya samarthyaka**.

संख्या ज्ञानं गणना वा, तत्र सामर्थ्यं कुर्वन्तीति संख्यासामर्थ्यं कराः ।

एते हि गुर्वादयो ज्ञाता विशतिर्गुर्वादयो भवन्तीति यज्ज्ञानं संख्यासामर्थ्यरूपं तत कुर्वन्ति

। **चक्रपाणि**

Sankhya gayan means calculation which have the property of perfect calculability means these gurvadi gunas possess the capability of objectwise calculability / assess ability and they never leave their this peculiarity regarding them further continuous explanation is as under:-

तेषु ये गुरवस्ते

गुरुभिराहारविकारगुणैरभ्यस्यमानैराप्याय्यन्ते, लघवश्च हसन्ति;

लघवस्तु लघुभिराप्याय्यन्ते, गुरवश्च हसन्ति । एवमेव सर्वधातुगुणानां

सामान्ययोगादवृद्धिः, विपर्ययादह्नासः । तस्मान्मांसमाप्याय्यते मांसेन

भूयस्तरमन्येभ्यः शरीरधातुभ्यः, तथा लोहितं लोहितेन, मेदो मेदसा,

वसा वसया, अस्थि तस्तुनास्थना, मज्जा मज्जा, शुक्रं शुक्रेण, गर्भस्त्वामगर्भेण ॥१०॥

च.शा.अ.६.

Body tissues which have guru (heavy) qualities will be enhanced by continuously using/ingesting guru quality via-diet medicine or our daily routine in proportion to the quantity of their uses and side by side the opposing quality that is laghu (lightness) will also be decreased proportionately like that all these 20 properties of body tissues are increased or decreased in proportion to the quantity and quality of their uses. Now this fully calculable object wise method is for quantitative addition or reduction will be occurring by adding same substance or by taking out the same substances and that to exact proportionately. Like that all body tissues are being

increased by using the byproducts having similar qualities and are being decreased by using the byproducts of opposite qualities; that's why meat is the best among all the eatables for enhancing muscles of the body like that blood is best enhancer of blood content of our body etc.

Based on all these quotations it becomes clear that gurvadi gunas (qualities) are of prime importance for maintaining good physical health or for creating nearly all physical diseases based on their peculiar state of imbalance of these gurvadi gunas. Therefore prescribing of most appropriate individual treatment of various ailments of different individuals also should be decided on the basis of proper assessment of these Guruvadi Gunas.

This act of proper assessment of Gurvadi Gunas along with their precise degree of imbalance appears to be quite impracticable also for the practice of all 3 qualities (**Heen madhyam uttam** intelligence) of vaidyas (practitioners of Ayurved) Hence a very easy most applicable and fully effective alternative has been described by ancient acharyas which is as under:-

गुर्वादयो गुणा द्रव्ये पृथिव्यादौ रसाश्रये ॥४॥

रसेषु व्यपदिश्यन्ते साहचर्योपचारतः । अ.ह.सू.अ.९

गुर्वादीनां रसाश्रयत्वात् द्रव्यस्यासर्वधर्मत्वं प्राप्ते परिहारमाह-गुर्वादय इति ।

गुर्वादयो गुणा द्रव्य एव, न रसेषु । यस्तु मधुरो गुरुः, अम्लो लघुरित्यादि व्यपदेशः, स साहचर्योपचारतः : एकस्मिन्नाश्रये द्वयोर्वस्थानं-साहचर्यम् । साहचर्यमेव कुतः? इत्याह-रसाश्रय इति । द्रव्यं हि गुर्वादीनामिव रसानाप्याश्रयः । अत एकाश्रयत्वात्साहचर्यम्, तेन उपचारः :- अविद्यमानस्याप्याश्रयाश्रयी भावस्यारोपः । ननु, किमेतत् रसाद्-ब्नातिरिक्तं द्रव्यं नाम? इत्यत आह-पृथिव्यादाविति । पृथिव्यादि शब्दाभिलभ्यं द्रव्यमित्यर्थः ।

हेमाद्रि

According to ancient philosophy and Ayurved all the worlds substance are formed by 5 mahabhootas (Earth, Water, Fire, Wind and Sky) like that Gurvadi Gunas

and 6 Tastes also have been formed by comparatively lesser/ excessive union of 5 mahabhootas and these Gurvadi Gunas and Tastes both are based in Dravyas (substances). The dravyas (substances) which are sweet in taste they are usually found to possess Guru (heavy) Gunas, like that which are acidic in taste usually have Laghu (light) Gunas and that's why it is being said that these two (Tastes and Gurvadi Gunas) are found to have a confluent relationship up to great extent; but this is not a final and complete truth as some exceptions are also found of this rule; as sacrin / honey being sweet also they do not produce the general resultant effects of guru gunas on the contrary they generate the effect of Laghu Guna in all the bodies. Fortunately the exceptions of this rule (Non confluence of Gurvadi Gunas along with sweet etc tastes) are very less and those can be enlisted and studied separately. Hence as the assessment and utilization of Gurvadi Gunas though accepted as main ideal aim of all vaidyas in various treatments is rather difficult and upto some extent impossible also to be achieved then the physicians should try to fill up this gap by using this confluence quality of Gurvadi Gunas and sweet etc tastes and based on this fact following fundamental descriptions are being provided.

स्निग्धाम्ललवणमधुरं पानं बस्तिश्च मारुते कोष्णः

शीतं तिक्तं कषायं मधुरं पित्ते च रक्ते च ॥ 43 ॥

च.सि.अ. 8

तिक्तोष्णं कषायं कटु श्लेषाणि संग्राहि वातनुच्छकृति

पाचनमामे पानंम् ॥ 44 ॥

For pacifying the aggravated Vata one should utilize unctus, Acidic, Salty and Sweet tastes containing items of food and drugs, for pacifying Pitta and Rakta one should utilize cold, bitter, astringent and sweet substance for pacifying kapha bitter, hot, astringent and pungent substances and for pacification of Aam only digestives with hot water are to be consumed.

Then combined effects of (Gurvadi Gunas) and Basically 6 Tastes) have been described in full detail as fundamental description in Rasa-vigyanaya and Rasa bhediya chapters of Asthang (Hriday/Sangrah) Rasa-Vishesha Vigyaniya (42) and

Gurvadi Gunas in drava dravya vignyaniya (45) chapter of sushruta sutra sthana; **Aatreya Bhadrakpyiya** 26 chapter Charak Sutra Sthana and Rogabhishagjitiya 8th chapter of charak viman sthan; where as their full practical utility has been described in all Ayurvedic Authentic Texts in 2 forms.

- (a) All Etiological factors, prodromal sign. main signs, symptom, the therapeutic test for confirmation of disease and pathogenecity of all the disease are found described basically in the language of these Gurvadi Gunas and most fundamental 6 Tastes; not only that without any hesitation we also can state that not even a single physical ailment is being found described in whole Ayurved literature without mentioning these Gurvadi Gunas and 6 tastes taken as fundamental basis.
- (b) Like that fundamental line of treatment of all ailments also has been described in the same language of Gurvadi Gunas and 6 tastes.

Few of the most common substances of these 6 tastes are:-

- (1) **Sweet Tastes -** All carbohydrates / sugars (Glucose, fructose, sucrose, lactulose, xylose etc)
- (2) **Acidic Taste –** इमली Tamarindus Indica, निम्बु Citrus Indica _ बिजौरा निम्बु - Citrus Medica _ कच्चा आम - Unripe Mangifera Indica खट्टी छाछ / दहि - Sour butter milk/curd, खट्टी कांजी - fermented herbal liquid and सिरका - Vinegar etc.
- (3) **Salty Taste –** Various types of salts – (i) Samudarka (Sea Salt) (ii) Baluka (Salt from Saline Sands) (iii) Romaka/Pasuja (Salt from Saline Soil or clay)
- (iv) **Maulaka** (Black Salt) (v) Udbhida (Fossil Salt) (vi) Saindhava (Salt from ashes of marine plants) (vii) Agrya lavan (Rock Salt) (viii) Sauvarchala (Salt obtained by boiling alkali with myrobalan) (ix) Anuplavana (salt obtained by evaporating well water) P-198 Ayurveda and modern medicine Dr. R.D. Lele.

(4) **Bitter Taste** – (i) निम्ब - Azadirachta Indica (ii) भूनिम्ब/कालमेघ Andrographis Paniculata (iii) करेला (कारवेल्लक) Momordia charantia (iv) कण्टोला Same as M.Charantia but smaller in size (v) गुडमार (मेषशृंगी) Gymnema Sylvestre (vi) कनेर (करवीर) Nerium Indicum (vii) चिरायता (किराततिक्त) Swertia chirayate (viii) अतीस (अतिविषा) Aconitum heterophyllum (ix) गुडुची Tinospora Cordifolia (x) अर्क Calotropis procera.

(5) **Pungent Taste**- (i) सॉंठ Zingiber officinalis (ii) मरिच Piper nigrum
(iii) पिपली Piper longum (iv) चव्य Piper retrofractum (v) चित्रक Plumbago zaylanica (vi) अजवायन (यवानी) Trachyspermum Ammi (vi) सर्षप Brassica campestris (vii) रसोन (लसुन) Allium Sativum)

(6) **Astringent Taste** – (i) वट Ficus bengalensis (ii) उदुंबर ficus glomerulate (iii) अशवतथ ficus religiosa (iv) प्लक्ष Ficus lacor शुंग Buds of these plants (v) लोधि Symplacos racemosa (vi) मोचरस (शाल्मली निर्यास) Salmalia malabarica (vii) धातकी Woodfordia fruticosa (viii) आम्र बीज seeds of mangifera indica (ix) जामुन बीज seeds of sgygium cumini (x) कच्चा बिल्व Unripe fruit of Aegle marmelos.

BASIC FUNDAMENTALS FOR TREATMENT OF ALL AILMENTS

क्वचिदेको रसः कल्प्यः संयुक्ताश्च रसाः क्वचित् ।

दोषौषधादीन् संचिन्त्य भिषजा सिद्धिमिच्छता ॥२५॥

द्रव्याणि द्विरसादीनि संयुक्तांश्च रसान् बुधाः ।

रसानेकैकशो वाऽपि कल्पयन्ति गदान् प्रति ॥२६॥

च.सू.अ. २६

Based on mostly found togetherness of Gurvadi Gunas and different tastes (mainly 6) in most of the common substances (diet and medicine) the following deciding ruling have been given by Acharya Punarvasu Aatreya (Preacher of Charak) for attaining full and definite success in treating the various ailments, not only the deranged/vitiated Doshas (along with their etiological factors) but drugs also should be assessed on the basis of Gurvadi gunas and their confluencing tastes and then drugs or diets having the just opposite but matching gurvadi qualities and tastes should be prescribed in proper doses and hence as per the requirement dravyas of one, two or many tastes are to be mixed in required proportions.

The detail applicable further direction of this theory is being found given as under –

SANSARGAJ DOSHA CHIKITSA SIDDHANTAS

षणामेषां द्विसंसर्गात् त्रिंशद्देवा भवन्ति तु ।

केवलैः सह षट्त्रिंशद्विद्यात् सोपद्रवानपि ॥२१॥ च.सि.अ. ८

Fundamental treatment principles of sansaragaj Doshas (union of Two, One much vitiated and the other less vitiated Doshas) has been described along with the

treatment described for 6 basic types of Atisara (diarrhea) and then they can be of 30 types based on predominant and unpredominant vitiation of Doshas and these fundamentals has been found to be described as under which have been preached to be adopted while treating all physical ailments.

तत्रामेऽन्तरपानं स्यात् व्योषाम्ललवणैर्युतम् ।
पाचनं शस्यते बस्तिरामे हि प्रतिषिध्यते ॥२३॥

Line of treatment for Aamatisara(Poorly undigested formation of metabolized diet is called as Aam and diarrhea occurring by the main vitiation of Aam is known as Aamatisara) should be to give digestive drugs dissolved in hot water such as नागरमोथा (Cyperus rotundus), अतीस (Aconitum heterophyllum), कुष्ठ (sauss urea lappa), तगर (Valerana wallichii), देवदारु (Cedruo deodacra) and वचा (Acorus calamus) along with त्रिकटु (Pungent) सौंठ, मरिच, पिपल 3 part along with acidic taste 2 part and salty taste 1 part containing substances purifying processes such as enema are contraindicated in this condition.

वातन्वैग्राहिवर्गयैर्बस्तिः शकृति शस्यते ।
स्वाद्म्ललवणैः शस्तः स्नेहबस्तिः : समीरणे ॥२४॥

For the treatment of vatatisara one should use sweet substances in 3 parts, Acidic substances 2 parts and salty 1 part like that for the treatment of **Purishatisarra** (diarrhea occurring due to main vitiation of stool) here mentioned vata pacifying treatment along with anti diarrheal should be prescribed.

रक्ते रक्तेन, पित्ते तु कषायस्वादुतिक्तकैः ।
सार्यमाणे कफे बस्तिः कषायकदुतिक्तकैः ॥२५॥

For the treatment of Blood (diarrhea occurring by vitiation of or being accompanied by passage of blood with stool) or Pittatisara; a combination of Astringent taste drugs taken in 3 parts + sweet taste drugs in 2 parts + bitter taste drug in 1 part should be prescribed like that combination for treating kaphatisara should be Astringent drugs in 3 parts + pungent drugs in 2 parts and bitter drugs in 1 part. On the basis of these 6 basic division various 30 types of basic combinations can occur when 1st dosha is in a predominantly vitiated stage and the 2nd one is in an undominantly vitiated stage then what appropriate pacifying measures are required to be adopted has been clarified as under:-

शकृता वायुना वाऽऽ मे तेन वर्चस्तथानिले ।
संसृष्टेऽन्तरपानं स्याद् व्योषाम्ललवण्येर्युतम् ॥२६॥

पित्तेनामेऽसृजा वाऽपि तयोरामेन वा पुनः
संसृष्टयोर्भवेत् पानं सव्योष स्वादुतिक्तकम् ॥२७॥

तथाऽऽमे कफसंसृष्टे कषायव्योषतिक्तकम् ।
आमेन तु कफे व्योषकषायलवण्येर्युतम् ॥२८॥

वातेन विशि पित्ते वा विद्युपित्ताभ्यां तथाऽनिले ।
मधुराम्लकषायः स्यात् संसृष्टे बस्तिरुत्तमः ॥२९॥

शकृच्छोणितयोः पित्तशकृतो रक्तपित्तयोः ।
बस्तिरन्योन्य संसर्गे कषायस्वादुतिक्तकः ॥३०॥

कफेन विशि पित्ते वा कफे विद्युपित्तशोणितैः ।
व्योषतिक्तकषायः स्यात् संसृष्टे बस्तिरुत्तमः ॥३१॥

स्याद्बस्तिव्योषतिक्ताम्लः संसृष्टे वानुनाकफे ।
मधुरव्योषतिक्तस्तु रक्ते कफविमूर्च्छिते ॥३२॥

मारुते कफसंसृष्टे व्योषाम्ललवणो भवेत् ।

बस्तिवर्तिन पित्ते तु कार्यः स्वाद्मलतिक्तकः ॥३३॥

संसर्गे चिकित्सामाह शकृतेत्यादि । शकृताऽम् मे प्रधान संसृष्टे, तथा वायुना वाऽमे संसृष्टे: तेनेत्यामेवाप्रधानेन वर्चसि अनिले च पृथक् संसृष्टे, अत्र तेनेति पूर्ववद्याख्येयम् । अत्र संसृष्टेषु तृतीयानिर्दिष्टमल्पमानतयाऽप्रधानं, सप्तमीनिर्दिष्टं बहु-मानत्वात् प्रधानं ज्ञेयम् । तयोरिति पित्तासृजोः । संसृष्टयोरिति एकमानेन युक्तयोः । कफे व्योषकषायलवण्युतमित्यन्तं यावत् ‘अन्तरपानं’ इत्यनुवर्तते । वातेन विशीत्यादौ मधुराम्लकषायो बस्तिरिति मधुरादिद्रव्यकाथादिकृतो बस्तिर्दय इत्यर्थः । शकृच्छोणितयोरित्यादौ अन्योन्यसंसर्गे सति शकृता शोणिते शोणितेन वा शकृति संसृष्टे: एवं पित्तशकृतोः रक्तपित्तयोग द्विविधः संसर्गे व्याख्येयः । विद्युपित्तशोणितैरिति प्रत्येकं विडादिभिः कफे संसृष्टे । कफविमूर्च्छिते इति कफेनाप्रधानेन संसृष्टे इत्थर्थः ॥२६-३३॥

| Pathological states based on proportionate symptoms of Doshas | Ideals combination / proportionate of appropriate drugs |
|--|--|
| १) आम प्रधान + पुरीष गौणः २) आम प्रधान+वात गौण 1) D Aam + U.D.Purish 2).D Aam + U.D.Vaat ३) पुरीष प्रधान +आम गौणः ४) वात प्रधान+आम गौण 3) D Purish + U.D.Aam 4). D.Vaat + U.D Aam | धनिया अतिविषयुक्त/अन्तरपान गरम जलसे त्रिकुट अम्ल एवं लवण be treated by drinking hot water containing pachak drugs (described in Aamati Sar) with a combination) of pungent, acidic, and salt taste containing dravyas. |
| ५) आम प्रधान+पित्त गौणः ६) आम प्रधान + रक्त गौणः 5) D Aam + U.D.Pitta 6).D Aam + U.D.Blood ७) पित्त प्रधान+ आम गौणः ८) रक्तप्रधान+आम गौण 7) D.Pitta + U.D Aam 8). D.Blood + U.D Aam | त्रिकुट मधुर एवं तिक्त Pungent, sweet and bitter taste containing dravyas |
| ९) आम प्रधान+ कफ गौण १०) D Aam + U.D.Kapha १०) कफ प्रधान+ आम गौण १०) D.Kapha + U.D Aam | कषाय-त्रिकुट-एवं तिक्त Astringent, Pungent and bitter taste containing dravyas त्रिकुट-(अन्तरपान) एवं लवण Pungent and salty taste drugs along with digestive hot water of 1 to 4 position |

| | |
|--|--|
| ११) पुरीष प्रधान+वात गौणः १२) पित्त प्रधान+वात गौण 11) D Purish + U.D.Vaat 12). D.Pitta + U.D.Vaat १३) वातप्रधान+पुरीष गौणः १४) वातप्रधान +पित्त गौण 13) D.Vaat + U.D Purish 14). D.Vaat + UD.Pitta | मधुर-अम्ल एवं कषाय द्रव्यों से सिध्द बस्ति Enema containing sweet, acidic and astringent taste dravyas |
| १५-१६) पुरीष एवं रक्त एक प्रधान एक गौणः 15-16) Purish + Blood One D Other UD, १७-१८) पित्तएवं पुरीष एक प्रधान एक गौणः 17 - 18). Like that Pitta + Purish one D other UD १९-२०) रक्त पित्त एक प्रधान एक गौण 19 - 20). Blood + Pitta one D other UD | कषाय-मधुर एवं तिक्त Astringent, sweet and bitter taste containing dravyas |
| २१) पुरीष प्रधान+ कफ गौण २२) पुरीष प्रधान+पित्तगौण 21). D Purish + UD Kapha 22). D Purish + UD Pitta २३) कफ प्रधान+पुरीष गौण २४) कफ प्रधान+पित्त गौण 23). D Kapha + UD Purish 24). D Kapha + UD Pitta २५) कफ प्रधान+रक्त गौण २५). D Kapha + UD Blood | त्रिकुट-तिक्त एवं कषाय द्रव्यों से सिध्द बस्ति Enema containing pungent, bitter and astringent containing dravyas |
| २६) कफ प्रधान + वात गौण २६). D Kapha + UD Vaat २७) रक्त प्रधान+ कफ गौण २७). D Rakta + UD Kapha २८) वात प्रधान+ कफ गौण २८). D Vaat + UD Kapha | त्रिकुट+तिक्त एवं अम्ल द्रव्यों से सिध्द बस्ति Enema containing pungent, bitter, acidic taste containing dravyas |
| २९) पित्त प्रधान +वात गौण २९). D Pitta + UD Vaat | मधुर-त्रिकुट एवं तिक्त sweet, pungent and bitter taste containing dravyas . |
| | त्रिकुट-अम्ल एवं लवण Pungent, acidic and salty taste containing dravyas |
| | मधुर-अम्ल एवं तिक्त sweet, acidic and bitter taste containing dravyas |

D. Dominant stage ; UD Undominant stage

Note : Tastes mentioned in 1st position may be taken in 3 parts, Tastes mentioned in 2nd position may be taken in 2 parts while tastes mentioned in 3rd position may be taken in 1 part.

निचतुःपश्चसंसग्निवमेव विकल्पयेत् ।

युक्तिश्वेषातिसारोक्ता सर्वरोगेष्वपि स्मृता ॥३४॥ च.सि.अ. ४

Like that the combination of 3-4 or 5 vitiating factors and ideal proportion of dravyas (substances) having distinct 6 tastes for treating those combination may be decided on the basis of logical reasoning and the real experiment and its feed backs being received while practically treating the patients. Now this scheme of treating 6 types of diarrheas and their varying proportional combination (becoming 36 mainly) should be applied to all physical ailments of all the living beings.

Another pin pointing description regarding the relationship of dosha and Guna (Gurvadi) along with specific taste has been quoted in Ras Vishesha Vigyaniya named 42 chapter of Sushrut Sutra Sthana as under :-

केचिदाहुरग्नीषोमीयत्वाज्जगतो रसा द्विविधा सौम्या

आग्नेयाश्च । तत्र मधुरतिक्तकषायाः सौम्याः कटुम्ललवणा

आग्नेयाः । तत्र मधुराम्ललवणाः स्निग्धा गुरवच्च, कटुतिक्त

कषायारुक्षा लघवच्च, सौम्याः शीता, आग्नेयाज्चोष्णः ॥७॥

As on the basis of someone's sayings the whole universe on the basis of 2 foremost qualities is of 2 types i.e. either cold or hot like that fundamentals of 6 tastes are also of same 2 types sweet. Bitter & astringent taste containing dravyas are usually cold while pungent, acidic and salty substance containing are usually of hot quality. Sweet, acidic and salty substances are relatively more unctus and more heavier; like that pungent, bitter and Astringent substances are comparatively more dry (opposite to unctus) and more lighter.

तत्र शैत्यरौक्ष्यलाघव वैशद्य वैष्टम्भ्य गुण लक्षणो वायुः

तस्य समानं योनिः कषायो रसः सोऽस्य शैत्याच्छेत्यं वर्धयति,

रौक्ष्याद्रौक्ष्यं, लाघवल्लाघवं, वैशद्याद्वैशद्यं, वैष्टम्भ्याद्वैष्टम्भ्यमिति ॥8॥

Yoni means place of origin (matter or qualities of functional activities remain at the time of origin) 5 properties of Vaat i.e. cold, dry, (unoily) lightness, very dry (opposite to viscid), constipating are same as found in astringent taste containing dravyas that's why this taste containing dravyas (substances) have the maximum capacity to increase and vitiate Vata Dosha.

औष्ण्य तैक्ष्ण्य रौक्ष्य लाघव वैशद्य गुण लक्षणं पित्तं तस्य समानं

योनिः कटुको रसः सोऽस्यौष्ण्यादौष्ण्यं वर्धयति, तैक्ष्ण्यात्तैक्ष्ण्यं

रौक्ष्याद्रौक्ष्यं, लाघवाल्लाघवं, वैशद्याद्वैशद्यमिति ॥(2) ॥8॥

Hot, biting/spicy taste as of chili (opposite to pacifying) dry (opposite to oily) light and very dry (opposite to viscid) are the properties of pitta which are similar to the properties of pungent taste containing dravya (substance) hence these type of dravya have the maximum capacity to increase or vitiate pitta dosha.

माधुर्यं स्नेहं गौरवं शैत्यं पैच्छिल्यं गुणलक्षणः श्लेष्मा

तस्य समान योनि मधुरो रसः सोऽस्यमाधुर्यान्माधुर्यं वर्धयति,
स्नेहात् स्नेहं, गौरवाग्दौरवं, शैत्याच्छैत्यं, पैच्छिल्यात्पैच्छिल्यमिति ॥ (3) ॥ 8 ॥

Kapha Dosha's 5 properties i.e. sweetness, unctus heavy, cold and viscid are similar to those of properties of sweet taste containing dravyas and that's why they are the most potent substances for increase or vitiation of kapha.

तस्य पुनरन्ययोनिः कटुकोरसः स श्लेष्मणः प्रत्यनिकत्वात्
कटुकत्वान्माधुर्यं मर्भि भवति, रौक्ष्यात् स्नेहं, लाघवाद्वौरवामौष्ण्याच्छैत्यं,
वैशद्यात्पैच्छिल्यमिति । तदेत्तन्निर्दर्शनमात्रमुक्तम् । ॥ 8 ॥

Five properties of pungent taste containing dravyas are just opposite to 5 properties of kapha dosha. So pungent taste containing substances are the most potent pacifier of kapha dosha.

CONCLUSION:-

On the basis of here described description, we confidently can come to the following conclusion.

1. Gurvadi Gunas are the basic qualities which are thought to be responsible for various (nearly all) pathological or physiological changes occurring in nearly all physical ailments.
2. Gurvadi Gunas are generally (except few exceptions) are very closely and appropriately categorically related in an inseparable way with 6 tastes.

3. All the etiological dynamics and treatments variabilities of all physical ailments has been described on the basis of and in language of Gurvadi Gunas and basically 6 tastes of substances.

4. Utmost important aim of each and every leaving being to keep himself or herself physically fit in all circumstances to face the routine challenges of life is easily achievable by utilizing here mentioned fundamentals related with Gurvadi Gunas and madhuradi 6 tastes and which are counter checkable and re-confirmable by reading the description of diseases given in Chikitsa Sthan of all Samhita.

5. This description also have one more proof of (शिष्यवात्सल्यता) Shishyavaatsalyata (most affection of teacher towards his/her disciples) and dedication of disciples towards the teacher to teach them the easiest, most economical but full success producing line of treatment for the beginners and disciples of all 3 category of wisdom i.e. Uttam, Madhya and Hin and suitable diets and behaviors (routine actions) also should be decided based upon these fundamentals.

Dose/the Quantity of earlier mentioned constituents

1. Dose/Quantity of medicine should be proportionate to the amount and quality of vitiated Dosha. (assessed by the history of category of etiological factors and amount of symptoms found to be present in the patient) and the physical capacity of the patient; for assessing physical capacity of the patient the physician must examine the patient on the basis of **prakriti** (Basic nature), **vikriti** (pathological condition) **sara** (tone of system), **sanhanam** (compactness) **praman** (proportions of body) **satmya** (homologation) **satva** (psychological condition) **Aahar** and **Vyayam shakti** capacity for diet and physical exercise and **aayu** (Age).

2. Senior Vaidya B.P. Nanal, Ayurvedic Practitioner of Pune & Mumbai nearly 30-35 years back happened to go to Nepal with some Ayurvedic delegation for 1-2 weeks. After reaching Nepal his personal attendant who was suffering from

inflammation, redness and severe pain in the joints of fingers of his hand and toes which was increasing in the morning got impressed by him and asked him to suggest some remedy for his ailment Vd. Nanal initially got confused but ultimately he prescribed and gave him Saunth Powder (*Zingiber officinalis*) 250 mg. to be taken twice.

On the last day of his stay when Vd. Nanal was coming back from Nepal, he just casually asked his personal attendant about the condition of his ailment. Then the person replied that all his complaints have subsided and he was very happy for that (by the medication) but he is facing another difficulty that after eating that much big amount of Saunth Powder he is unable to eat his routine diet. Then Vd. Nanal wondered and found that his chemist read the grams in place of milligrams and the person was consuming at least 100 to 150 grams of Saunth Powder and that also twice daily.

Many discoveries are made by chance, but as Pasteur has said “In the field of observation, chance favours only the prepared mind” P.28 Ayurveda and Modern Medicine (R.D.Lele).

Perhaps on the basis of these 2 descriptions the dose of Ayurvedic at least of herbal medicines requires to be fixed and that may be that we should go on increasing the quantity of the drugs based on the Gurvadi Gunas and taste based parameters, till we get expected result or till then we do not start getting the unwanted complications of higher doses. The other evidence to support this preposition from ancient classics is they have very commonly suggested that Ayurvedic Herbal drugs can be mixed with diets and they should be administered to the patient in the form of various recipes of choice of individual patients. Some of them may be leha (thick pudding like chayavanprash), modaka (laddoos of marsh or sauntha) utkarika (like chapatti), Aasava, arishta (fermented /Alcoholic preparations), Santaanike (medicated malai) peya vilepi (semi liquid preparations of boiled rice) Raga and Shadav (Sweet and sour chatni/sauces) etc.

3. Some of the research workers P.G.Students of Ayurvedic Colleges have worked on “Dashemani” the Siddha Kalpas (Certain result producing formulations) of charak described in 4th chapter of Sutra Sthana but very very successful magical results which would have been immediately grabbed by pharmaceutical industries or practitioners has not been found and one of the many reason of this failure may be that these dravyas has never been prescribed in incidental dose of Vaidya B.P.Nanal.

Counter checking of viability (efficacy) of confluence theory of Gurvadi Gunas and 6 tastes.

1. रूपप्रकरणम्

तत्र रूपं चक्षुर्ग्राहयम् । पृथिव्युदकज्वलन वृत्ति ।

द्रव्याधुपलम्भकं नयनसहकारि शुक्लाद्यनेकप्रकारं सलिलादि

परमाणुषु नित्यं पार्थिव परमाणुष्वग्नि संयोगविरोधि, सर्वकार्य

द्रव्येषु कारणगुणपूर्वकम् आशयविनाशादेव विनश्यति ति ॥

प्रशस्तपाद भाष्य (वै, दर्शन)

Meaning of underlined words are that “ the colour of all substances is always true representative of its constituents” this fact has been explored properly by modern science and they have come out with various detailed implications of this factual observation as they truly say that the density of colour of any liquid/solvent is found to be proportionate to the quantity of its constituents. On the basis of this useful and true observations objectivised and very sensitive investigative instruments/tests has been evolved such as, Haemoglobinometer, colorimeter, spectrophotometer, flame photometer and chromatography. On the basis of principles and practice of chromatography, electrophoresis has been evolved and with the help of this instrument study of fraction of proteins (Basically 22 types of amino acids) become possible to be conducted so that not only the presence/absence of specific amino acids in specific proteins type but its quantity also can be measured (accurately) by testing one minute droplet of test solution. On the basis of this we can say that colour (Roop), one property out of 5 sartha gunas (word, touch, colour, tastes & smell) if can have such great and perfect scientific implications in our surroundings then what about the vide implications of other sartha gunas.

2. रसप्रकरणम् । रसो रसन ग्राहय । पृथिव्युदकवृत्तिः जीवन पुष्टि

बलारोग्यनिमित्तम्, रसन सहकारी मधुराम्ललवणतिक्त कटुकषाय भेद भिन्नः ।

अस्यापिनित्यानित्यत्वं निष्पत्तयो रूपवत् ॥ (प्रशस्तपाद भाष्य वैशेषिक दर्शन)

As the very wide but true implication of colour has been explored properly by modern science which are effecting our daily activities directly like that very broad implication of tastes as described by Vaisheshika Darshan in underlined words has been properly explored by Ayurvedic Science. According to them tastes is just a producer cause of life, nourishment, potency and of health not a real/constituent or reproducing cause because constituents/ reproducing cause of all substances are Pancha-Mahabhootas only. Colour, tastes and Gurvadi Gunas of all substances are produced by variable amount of combination of Pancha – Mahabhootas and the responsible procedure involved in this act also has been clarified up to great extent.

i) The detailed implication of taste in conjugation of Gurvadi Gunas in maintaining health of all human beings has been explored in detail by Ayurvedic Acharyas as has been described earlier.

ii) By the passages of time newer and most potent Antibiotics are being introduced in the market, regarding most of the oral antibiotics one common observation being made is as the potency of most of the oral Antibiotics increases their Acidity forming effect also increases simultaneously and now it has become a usual practice to prescribe one or the other Antacid also along with potent oral antibiotic on the basis of this we can say that the confluence of hot and tikshana (Spicy biting like chili) i.e. Gurvadi Gunas along with pungent and bitter tastes being found to be working here also. Though some antibiotics may be having sweet taste also, but this exception does not disapprove the confluence theory of Gurvadi Gunas and Tastes.

3. One more explanation regarding this topic is effects of wind flowing from various directions have been described in 23-30 shlokas of 20th chapter of Sutra Sthana of Sushruta Samhita, this whole description also has been provided in the same language of Gurvadi Gunas and 6 tastes which also appears to be fully practicable as the effects of western wind are

विशदो रुक्षा परुषः खरः स्नेहबलापहः ॥

परिचमो मारुतस्तीक्ष्णः कफमेदोविशोषणः ।

Western wind (which starts flowing some time after rainy season) is so dry and pungent that it dries away kapha, fat and also dries away bodies like that this fact is being counter checked and confirmed by the attitude of farmers that let the any amount of water be stranded in their fields if once western wind start flowing they start the preparation of all ploughing instruments as they know that because of this wind soon their fields are going to become dry and soon they will have to start with the ploughing procedures of their fields.

Some Relevant Special Notes

1) Some Pharmacies/Physicians for increasing the potency of drugs make the Ghana i.e. by making the decoction of those drugs they solidify the decoction by evaporating the liquids. According to Vaishesik Darshan all Parthiv Padarthas are Agnisanyog Virodhi means all Parthiva substances get changed/ transformed to new substances when they come in contact of Agni i.e heat. The accepted classical way of increasing the potency of any drug powder is to give the 10,100 or 1000 bhavana of the fresh juice of the same drug. In bhavanas the powder is to be soaked in liquid so that it becomes just wet; then make it dry by constantly grinding it in the kharal. Hence for making any compound of herbal drugs always low flame is to be used so that the drugs and their properties does not get transformed. Digestive tracts digestive procedure also may transform the qualities of herbal drugs up to some extent and hence the drugs administered via medicated enema get absorbed in their original form and they may be comparatively more effective.

2. the above incidental dose of Vd. Nanal and other all descriptions are related to the herbal products only and they should never be applied on metallic and other preparation. Infact metallic preparation of Ayurveda has been criticized by many scholars. In this regard we humbly want to request that at least some of the Research worker should first try to collect Rekhapurna and wari Tara etc. classical parameter fulfilling and classically prepared Bhasm and then series of suitable animal trials should be conducted for the establishment of beneficial or harmful effects of these metallic compounds other wise all the comments made without relevant supporting data what significance they will have? out of my 40 years of carrier in Ayurvedic field nearly 1 ½ years back I came across one such article which was published by

some scholars from engineering faculty and was reported in Times of India daily news paper on the next page of Editorial Article in which a possibility was shown that the Homeopathic (efficacy increases by diluting the contents of medicine) drugs and Bhasmas of Ayurved (metallic preparations) may be working in our bodies on Nano-Particle level.

Final Conclusion:-

1) On the basis of descriptions mentioned in this context we feel that by thinking on the basis of confluence of Gurvadi Gunas and 6 tastes for choosing the suitable type of drug combination and then by administering them in the incidental dose of Vd, Nanal and lastly by administering them via the most preferred (liked by patient) type of recipes then even a common person also if cannot make him fully free from the sometimes very cruel clutches of so called prestigious doctors and vaidyas but still be easily can feel relaxed up to great extent.

2) We also feel and recommend that

(a) In routine acute circumstances where known and proved modern drugs are available in that cases also Ayurvedic drugs can be administered before and after completion of main treatment.

(b) In chronic disorders (particularly immunological and metabolic) Ayurvedic herbal preparation should be given supported by modern drugs wherever necessary.

(c) In cases like drug resistant infections both therapies jointly may be administered and suitable type of experimental or clinical research also may be conducted.

3) On the basis of an over all look the contents of this article are based on Satkarya-Vaad, one of the most acceptable type of Karya-Karan Vaad (cause and

effect relationship theory) one more solid proof for the real applicability of here explained views.

4) In our body we have two types of assets physical and spiritual as stated in Charak Shareer Chapter 8 “शरीरं चिन्त्यतेसर्वं देव मानुष सम्पदा” perfect health can be achieved and maintained by proper use of science and spirituality. Hence Ayurved clearly advices to follow Swasthavritta and Sadvritta. **Pandit Nehru** have also said “the future of mankind will depend upon a good blend of science and spirituality” P.35 Ayurveda and Modern Medicine by Dr. R.D.Lele and **W.H.O’s** aim “ Health for All” such type of ideal aims and wishes can possibly be achieved by proper comparative and integrative but regularly sustained approaches and of course details description and proper explanation by effective ways of media to reach the infinite number of people (masses) is also required.

And also describes the perfect definition of complete and ideal health.

सम दोषः समानिश्च समधातु मलक्रियाः ।

प्रसन्नात्मेन्द्रियमनः स्वस्थमित्याभिधियते । ४४ सु सू अ १५

I conclude and propose my best wishes in holistic words of “**Bhagwan punarvasu Atreya**”

दिर्घमायुः यश स्वास्थ्यं त्रिवर्गं चापि पुष्कलम् ।

सिद्धचानुत्तमां लोके प्राप्नोति विधिनापठन् ॥३५ ॥ च सि १२

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About this book :-

This book let is the presentation of long teaching experience and Research work which inspired me to Putforward these ideas before eminent scholars and scientists who are involved and engaged in Academic and Research work in their respective faculties. Since these are eternal principles, and are equally useful for common public at large for their perfect Health and also to enrich the common stock of knowledge with of their applicability may be of negligible extent. This effort is only to put forward the Ideas and thoughts of Research as per our ancient noble knowledge which is compiled in the form of book and also one step ahead towards this venture.

Request forwarded :-

The Management and Academic authorities running the Ayurvedic Educational institutions have the responsibility to convey their ideas to supreme and apex academic body of Ayurved i.e CCIM to provide extra weightage for Publication of such type of Research work, conducted and Published by the teachers in their Respective institutions while framing the norms for visitation and granting the permission enable to promote and propagate the Research work in the Educational Institution.

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