

PHILOSOPHICAL AND CLINICAL ASPECT OF *VISHESHA-SIDDHANTA*

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Article Received on
26 April 2016,

Revised on 17 May 2016,
Accepted on 08 June 2016

DOI: 10.20959/wjpr20167-6480

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ABSTRACT

Vishesha (particularity) is the one of the *shat-karana* described by *Acharya Charaka* while *Vaisheshika* School has considered as one of the *shat-padarth*. *Acharya Charka* has mentioned *Vishesha* for treatment purpose and described its applied aspects only whereas philosophical aspects of *Vishesha* have been defined by *vaisheshika darshana*. So *Vishesha* fulfils the both purpose of Ayurveda first one is *arogyata* which is achieved by its clinical aspect and second one is *mauksha* which is reached by its philosophical aspect. *Arogya* represents the equilibrium of *dhatu*s in the absence of diseases and *mauksha* is liberation from the world. *Arogya* that is health can be defined as *sukha-sangyaka* (like a pleasure) that means *arogyata* is not

real *sukha* it is only *laukika-sukha* but the real *sukha* is *paramarthik-sukha* that is *mauksha*. *Arogyata* (good health) stands at very root of *dharma* (virtuous acts), *artha* (acquirement of wealth), *kama* (gratification of desire) and *mauksha* (emancipation). Thus, *Arogya* (health) is the root cause per excellence of the attainment of all these four objects of human life in as much as one suffering from a disease is absolutely incapable of performing any act conducive to the attainment of any of these four objects. So *Vishesha siddhant* is more beneficial as the prospect of philosophical as well as clinical.

KEYWORDS: *Vishesha*, philosophical, clinical, *mauksha*, *arogyata*.

INTRODUCTION

Ayurveda is the ancient science of life, which is developed by integrating various other systems of knowledge like philosophy, arts, literature and so on. In this regard the verse *Sarva Parishadamidam Shastram*” told by *Chakrapani*, the commentator of *Charaka Samhita*, a great lexicon of *Ayurveda* much suits here. Even though *Ayurveda* is an applied science it incorporates the philosophical principles which are so modified that these principles have become *Ayurvedic* in nature and considered as *Ayurvedic* principles. Among the six orthodox schools of philosophy, *Vaishishika* system is also one and *Ayurveda* has taken the fundamental principles of this school of thought which are helpful in its applied aspects.

These *shat-padartha* are described as *shat-karana* by *Acharya Charaka*. *Vishesha* is one of the *shat-karana* described in first chapter of *sutrasthana, dirghanjivitiyam adhyayam*. The sequence of these *shat-karana* in *Vaisheshika Darshana* is like that *dravya, guna, karma, samanya, Vishesha* and *samavaya*.^[1] But *Acharya Charaka* while accepting these *shat padartha* as *shat-karana*, changed the sequence in theses manner. These *shat-karana* comprises *samanya, Vishesha, dravya, guna, karma and samavaya*^[2], causative behind this change, is crystal clear and that is *Ayurveda* is a practical science and aims at maintenance of health. Due to this reason *samanya* and *Vishesha* has got first and second place in this sequence. Because for the purpose of cure and maintenance, a physician has to use different drugs for increasing or decreasing the *dosha dhatu* and *mala* and the selection of these drugs totally depends on *samanya* and *Vishesha*.

Concept of *Vishesha*

Philosophical aspect of *Vishesha* - The term ‘*Vaisheshika*’ has originated from the word ‘*Vishesha*’ (particular variety or individuality or special). *Kanad Rishi* has accepted six ‘*padarthas*’ (category of realities), one of which is ‘*Vishesha*’. Although other *Darshanas* do not recognise such a ‘*padartha*’, because *Vaisheshika Darshana* accepts this particular ‘*padartha*’, the latter *Darshana* came to be named as ‘*Vaisheshika Darshana*’.^[3]

According to the *Vaisheshika* school, all things which exist, which can be cognised, and which can be named are *padartha* (literal meaning: the meaning of a word), the objects of experience. All objects of experience can be classified into six categories; *dravya* (substance), *guna* (quality), *karma* (activity), *samanya* (generality), *Vishesha* (particularity) and *samavaya* (inherence). Later *Vaisheshika* (*Shridhara* and *Udayana* and *Shivaditya*) added one

more category *abhava* (non-existence). The first three categories are defined as *artha* (which can perceive) and they have real objective existence. The last three categories are defined as *budhyapeksham* (product of intellectual discrimination) and they are logical categories.^[4]

In this philosophy, the main emphasis is on '*Padarthas* (Category). Never the less, *Rishi Kanada* has commenced his sacred treatise with '*Dharmajignyasa*' (inquiry into *Dharma*) – "*Athato Dharma Vyakhyasmamah*". This is because in order to understand the true nature of substances, knowledge of *Dharma* is a fundamental prerequisite. Here *Dharma* means not any religion but it refers to *Nishreyasa siddhi* –attainment of salvation by *Abhyudaya* (knowledge in total). Understanding of the real nature of the object is called *Dharma*. *Kanada*, tries to analyze the things and then lays down that final liberation (*mauksha*) follows the right understanding of things. His method is that of generalization. According to him the complete knowledge of an object in the universe can be obtained by its two qualities viz. *Ashesha Jnana* and *Vishesha Jnana*. *Ashesha jnana* refers to the complete knowledge of the object starting from its beginning till its end if it is destructed along with its knowledge of presence. The *Vishesha Jnana* refers to the specific knowledge or special knowledge of that object. Thus by these two types of knowledge, an object can be understood completely. The *Sadharma* *Vaidharma* (sameness and heterogeneity) of an object is important to know about it. He says the Veda sutras are the instruments to attain the real knowledge of the object.^[5] *Maharsi Kanada* in his '*Vaisheshika Sutra*' has tried to classify all the existing objects in to six *Padarthas*/Categories. He has done it in such a way that each and every object of this universe gets a place in one of these six *Padarthas* and nothing remains excluded from these. One who wants to achieve the goal of '*Nishreyasa* (ultimate salvation) has to get thorough knowledge of these six elements specially *vishesha padartha*.^[6]

Through *vishesha padarth* we get knowledge about differentiation between *atama* and *sharira* than we effort to work for beneficial for our *atma-tatva* rather than *sharira* this is the main cause of *mauksha* (liberation).

Applied aspect of *Vishesha*

The *vaisheshika darshana* says that the *samanya*, *vishesha* and *samavaya* are neither effects nor causes of anything (*trayanam-akaryatvam-akaranatvam*) and these three categories defined as *budhyapeksham* (product of intellectual discrimination) they are logical categories. So ultimately for clinical aspect whenever *dhatu samayata* is done by *samanya* and *vishesha* just because of *dravya*, *guna* and *karma* because these three categories are defined as *artha*

(which can perceive) and they have real objective existence. So *dravya*, *guna* and *karma* are responsible for *vriddhi* and *hrasa* of *dhatu*. That's way we use that type of medicines, food articles and regimens for increase the decreased *dosha*, *dhatu* and decrease the increased ones and keep the *dosha* and *dhatu* in normal state. *Vishesha siddhant* is most important principle in *ayurvediya samhita* for the purpose of *chikitsa*.

Different commentators of *Charaka* have explained these two verses (Ca.Su.1/44 and 45) in different ways. Some hold the view that *samanya* and *Vishesha* are of three types as they are related to *dravya*, *guna* and *karma*. Here *Chakrapani* has commented that according to view of other *Acharya*, these three verses respectively suggest these three entities i.e. *dravya*, *guna* and *karma* *Vishesha*.

1) *Dravya (matter) Vishesha - Hrasa-hetur-visheshashca*

Variant factor (*Vishesha*) is the cause of diminution of all the time.^[7] *Vishesha* (variant factor) is always the cause for *hrasa* (diminution) of all the beings.^[8] After application of this *Vishesha* in *cikitsa*, it leads to diminution of provoked factors in the body.

2) *Guna (Quality) Vishesha - Visheshastu-pruthaktvavruta*

Variant factor (*Vishesha*) brings about the sense of separation.^[9] *Vishesha* (variant factor) brings about the sense *pruthaktva*, *pruthaktva* means separation.^[10] *Acharya Charaka* himself has described about *pruthaktva* according to him *pruthaktva* (separation) is of three type viz *asamyoga* (non-combination), *vailakshana* (distinctness), *anekata* (plurality).^[11] In reference to the above context one can say that *Vishesha* is the entity which causes separation.

3) *Karma (action) Vishesha - Visheshastu-viparyayaha*

Variant factor (*Vishesha*) carries a sense of dissimilitude.^[12] *Vishesha* (variant factor) carries a sense of *atulyata* (dissimilitude).^[13] Due to this sense of dissimilitude one can easily differentiate one object from another one.

These features as well as, the definitions of *Vishesha* point out that it is responsible for differentiation. *Chakrapani* has given the examples for *dravya*, *guna* and *karma* *samanya* only; he hasn't direct mentioned anything regarding *dravya*, *guna* and *karma* *Vishesha* in commentary of (Ca.Su.1/45). But we have found some examples regarding *dravya*, *guna* and *karma* *Vishesha* in *Charaka Samhita*.]

1) *Dravya (matter) Vishesha*

Variant factor (*Vishesha*) is the cause of diminution of all the time.^[14] In the conditions where muscular tissues or flesh material or *pruthvi bhuta* is increased in the body, the use of medicines or diets which contains the contrary or opposite qualities like *vayu*, *teja* or *akasha* to it (for example, *ruksha*, *kathina* etc.) will be useful and the different varieties of bone tissue (*shankha*, *shukti*, *kaparda* etc. in the shape of *bhasma*) the grains like barley (*yava*) and millet (*bajara*) can be prescribed.^[15]

2) *Guna (Quality) Vishesha*

Varuant factor (*Vishesha*) brings about the sense of separation.^[16] *Vayu dosha* is aggravated in the body when rough, cold and light attributes are used continuously. It can be dominated by the continuous use of *pruthvi* and *ap bhuta* like oil having smooth, hot and heavy qualities.^[17] The uses of contrary attributes cure the curable disease when they are used with due regards to the place, *dosha* and time.^[18] All the *dosha* get aggravated with some attributes and relieved with opposite qualities.^[19]

3) *Karma (action) Vishesha*

Variant factor (*Vishesha*) carries a sense of dissimilitude.^[20] Like drugs and diets some actions are also responsible for aggravation as well as incensement of *dosha*, *dhatu* and *mala*. For example sedentary life or to remain idle in activities increases *pruthvi* and *ap dhatu* (*kapha dosha*) and contrary to this the movement (hyper as running etc.) aggravates *vata* and dominates *kaphaja* factors of the body and vice-versa. In *kaphaja prameha* where sedentary life and lesser movements of the body are the main causes, the excessive journey is prescribed.^[21]

Yogindranath Sen in his *Charakopaskara tika* has given examples for *draya*, *guna* and *karma Vishesha* and tried to explain them.^[22]

Table no.-01

<i>Dravya Vishesha</i>	<i>Gavedhuka (vata dominance)</i>	<i>Mamsa (pruthvi dominance)</i>
<i>Dravya Vishesha</i>	<i>Kshara (teja dominance)</i>	<i>Kapha Dosha (ap dominance)</i>
<i>Guna Vishesha</i>	<i>Arnal (kanji) (laghu, ruksha, ushna, vishada)</i>	<i>Kapha Dosha (guru, snigdha, sita, picchila)</i>
<i>Karma Vishesha</i>	<i>Asyasukham, Svapnasukham (kapha dosha)</i>	<i>Dhavana, Plavana, Langhana (vata dosha)</i>

DISCUSSION

In *Vaisheshika*, the complete knowledge of the six categories is to understand the creation there by attaining the Salvation but in *Ayurveda* these are the main cause for the effect which is nothing but *Dhatusaamya* (harmony of body elements). *Dhatusamya* occur in the body, a part of creation. Thus in *Ayurveda* also the knowledge of elements is to understand the creation. If one has the complete knowledge of these six categories especially *vishesha*, he will be in healthy condition which is said to be the key for attaining all the *Purusharthas* (deeds of human). However, in *Ayurveda* the order of these elements is changed according to the treatment point of view. *Acharya Charaka* has introduced the concept of *shat karana* and further he depicts "*karyam dhatusamyam*". Here this *karya-karana* relation itself gives the importance of *Vishesha*. These *shat karana* are the basic needs for a physician to achieve the goal of *dhatusamyata*. A physician has to treat only two types of conditions either *vruddhi* or *kshaya*. Out of which most of the condition are of *vruddhi*, so to treat these conditions one needs a substance which can reduce the increased body constituents. A famous quotation "Necessity is the mother of invention." Here also the same thing happened and there was invention of such a specific entity that is *Vishesha*. Thus keeping in mind the importance of *Samanya* and *Vishesha* starting from the reproduction till the end of life, *Acharyas* gave first preference to these two categories by placing them first in the series of counting of *Padarthas* (categories). The qualities in *Ayurveda* are mainly used in treatment aspects but not to explain the object of the creation as like that of *Vaisheshika*. While *Rishi Kanad's* doctrine is that by acquiring true knowledge of the *padarthas* as they actually are, man will be able to arise, make progress and secure moksha or final liberation.^[23]

CONCLUSION

By various sources it can be concluded that the fundamental principles of *Vaisheshika* philosophy is also found in *Ayurveda* in the form of applied aspects. These concepts are very much useful in attain the health and there by performing the four kinds of deeds viz. *Dharma* (virtue), *Artha* (wealth), *Kama* (gratification) and *Moksha* (emancipation). *Vaisheshika* system mainly concerned the ultimate knowledge of six categories for attainment of deliverance as by their complete knowledge, the ignorance can be eradicated. The placement of these six categories by *Ayurvedic* sages is noteworthy as six causes for maintenance of health and curing the disease which shows their revelation as a physician rather than a philosopher.

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