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Concept of *Parmanuvada* and its Utility

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ABSTRACT

Ayurveda is a scientific discipline and it had been developed by the ancient ages based on their great clinical observations and successive testing. For its proper application and understanding various philosophical concept have been taken by our *Acharya* as they form the fundamental principles of *Ayurvedic* science. When we go through the subject deeply in *Ayurveda* science, we find the effect of *Bhartiya Darshana* on it. According to the *Vaisheshika Darshana*, all objects of the universe are composed of atoms of earth, water, air and fire. Hence, the vision of the *Vaisheshika Darshana* about creation is called Atomism or *Paramanuvada*. The atomic theory of the *Vaisheshika* explains that part of the world which is non eternal, i.e., subject to origin and destruction in time. The eternal constituents of the universe, namely the four kinds of atoms and five substances of *Akas*, space, time and soul. So, the atomic theory explains the order of creation and destruction of these non-eternal object. The description of *Paramanuvada* in *Vaisheshika Darshana* is mainly for the clarification of the *Srishti Utpatti*. But the explanation of *Acharya Charaka* is based on the medicinal point of view. The *Samyoga* and *Viyoga* of these *Parmanu* is mainly due to *Vayu*, *Karma* and *Swabhava*. In this article importance of *Paramaanuvada*, as given in *Vaisheshika Darshana* has been made and attempted to search and understanding the subjects where *Paramaanuvada* is applied and can be applicable in *Ayurveda*.

Key words: *Bhartiya Darshana*, *Ayurveda*, *Vaisheshika Darshana*, *Parmanuvada*

INTRODUCTION

The word *Parmanu* denotes the sense of most distance, last one, highest, best, most excellent, chief and prominent etc. meanings and in this reference, all are to be considered.^[1] *Parmanu* (atom) is the chief, distance and most prominent object in the universe. The supreme or the last-minute particle of the creation can be defined as a quality which denotes the measurements (*Parimana*) as minuteness. The last particle of a substance which cannot be further divided

is called *Parmanu* (atom). Its further division is not possible, so it is mentioned as *Niravayava* and it is not perishable so eternal one. The substance viz. *Prithvi*, *Jala*, *Vayu* and *Tejas* are supposed to be eternal when they are in their atomic stage (*Parmanurupa*). The combination of two *Parmanus* is called *Dvayanuka* and combined three such *Dvayanukas* produces a *Tryanuka* or *Trasarenu*. Four *Trasarenu* combined are called *Chaturnuka* and combination of five *Chaturnuka* is called *Panchnuka* or *Mahat*. The dust particle seen flying in the beam of sun rays coming in the room through in small whole of the window passes Six atoms (*Trasarenu*) according to *Swami Omanand* and 30 (atoms)^[2] *Panchanukas* according to *Sharangdhara Samhita*.^[3]

Vaisheshika philosophy recognise God as the creator of the universe. Very much like the *Samkhya* philosophy, the *Vaisheshika* mentioned that every creation is followed by destruction by creation. Part of the function of God as creator is to impart motion to atoms which usually lack motion. That is, after the destruction of the world the primordial atoms remains in the state

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of rest and inactivity and the next creation does not start until God sets the atoms in motion. This act is done by the wish of God.

REVIEW OF LITERATURE

Both the *Samkhya* and *Vaisheshika* systems accept the universe to be *Panchabhautika* (made from five basic physical elements). All the worldly substances contain most minute factors in their origination. *Samkhya* describes these minutes and subtle factors as *Tanmatra* as they are inferred from the basic visible elements.^[4] *Vaisheshika* *Parmanus* are also not visible as they are *Atindriya* (not perceivable to senses).

Parmanu as described in *Srimad Bhagwata*

Srimadabhadgavata, as other *Puranas* deals with the description of the origin and destruction of the world. Describing the *Parmanu*, it describes that the existing categories are called *sat* and last part of these *sat Padarthas*, which is not deal the creative stage and which remains even the active condition of the substance is not available, which is immortal and indestructible, is known as *Parmanu*.^[5]

Parmanu and *Charaka Samhita*

As already described *Acharya Sharangdhara* has described *Parmanu* as the least small particle of the substances and defined it as 30th part of visible floating dust particle in the sun beam entering in the room.^[6] *Acharya Charaka* defines it as the minute's unit in to which all organs of the body are divided are known as *Parmanus* and they cannot be counted because-

Parmanus are extremely numerus.

Parmanus are extremely subtle.

Parmanus are beyond sensory perception.

Vayu and the specific nature of the results of the past action associated with these *Parmanu* are responsible for their union and disjunction.^[7] *Manas* has been defined to have the quality of *Anutva* so it can also not be reached with the sensory organ.^[8]

Avayava and *Avayavi* (The part and the whole)

It is clear that total universe and the nature (*Prakriti*) is composed with small particles. The different particles

which compose the article are told parts or *Avayava* and the composition is known as *Avayavi* mentions the whole. Knowledge of this theory is very useful with *Ayurvedic* point of view. For example, *Shadang Sharir* denotes that the body is composed with six parts. In these references, all the components of the body viz. head, trunk, and arms etc. are considered to be the parts or member or ingredient (*Avayava*) and whole body can be known as *Avayavi*. *Triphala*, *Dashmula* etc. are the formulations, which are composed with separate articles. The individual components for example *Haritaki* (*Terminalia chebula*) will be considered as parts (*Avayava*) and the compound as whole (*Avayavi*). The result of ingredients may appear in two methods.

(A) *Prakriti Sama Samavaya*

The qualities of the ingredients appear in the whole. For example, a cloth woven from white and black threads wear the colour of its ingredients. It is also called *Prakriti Anuguna* theory.

(B) *Prakriti Ananuguna or Prakriti Visama Samavaya*

The attribute of whole differs from its ingredients. For examples white colour lime (*Chuna*) and yellow turmeric powder (*Haldi*) when mixed together create a new reddish materials which differ from the original colours of the ingredients.

Both the knowledge of attributes of ingredients and the whole are equally essential and useful specially with *Ayurvedic* references. For example the qualities and actions of *Trifla* (The combination of three *Dravyas*) viz. *Haritaki* (*T. chebula*), *Vibhitaka* (*T. bellerica*) and *Amalaki* (*E. officinale*) is essential with the knowledge of each ingredient separately.^[9]

DISCUSSION

Bhartiya Darshana and *Ayurveda* are contemporary to each other, so the *Siddhanta* described in both systems are alike to some extent, but due to difference of aim these are described in different manner. *Parmanuvada* is one such concept, which is given by *Vaisheshika Darshana* but adopted in *Ayurveda* with Some changes. According to the *Vaisheshika* thinkers, all composite objects of the universe are composed of the atoms of

earth, water, air and fire. Hence the view of the *Vaisheshika* concerning creation is called atomism or *Paramanuvada*. Both the *Samkhya* and *Vaisheshika* systems accept the universe to be *Panchabhautika*. All the worldly substances contain most minute factors in their origination. *Samkhya* explained these minute and subtle factors as *Tanmatras* as they are inferred from the basic invisible elements. *Vaisheshika* *Parmanus* are also not visible as they are *Atindriya*. *Vaisheshika* *Darshana* also recognize God as the creator of the universe. Very much like the *Samkhya*, the *Vaisheshika* mentions that every creation is followed by destruction and every destruction by creation. Part of the function of the God as creator to impart motion to atoms which usually lack motion. *Parmanus* explained in *Srimadbhagvata* that the existing categories are called *sat* and the last part of these *Sat Padarthas*, which is not deal the creative stage and which remains even the active condition of the substance is not available, which is immortal and indestructible, is known as *Parmanu*.

Acharya Charaka defines it as the minutes unites of the body and say clearly that the smallest unit into which all organs of the body are divided are known as *Parmanus* in *Charaka Sharira* chapter-7 and *Mana* has been also defined the quality of *Anutva* in *Charaka Sharira* chapter-One. The *Parmanu-Vada* according to *Ayurveda* is not only applicable to the creation of the universe and its demolition but represents the *Utpatti*, *Sthiti* and *Laya* of every existing particle. No *Karma* can occur without *Samyoga* and *Vibhaga*. Every physiological and pathological process in the *Sharira* occurs due to *Samyoga* and *Vibhaga*. At the time of *Samprapti*, *Samyoga* occurs at *Parmanu* level of *Nidana*, i.e., *Ahara* with the *Sharira* after it undergoes *Vibhaga* with external environment, after the *sanchaya* of *Dosha* their *Vibhaga* from their *Sthana* and their *Samyoga* with *Dushya* to cause disease. The *Parmanu* of *Aushadhi* has to undergoes *Samyoga* with the *Dosha* and *Dushya* in the *Sharira* to cure the diseases. During this mechanism *Vibhaga* also occurs parallel to the *Samyoga*. For example, during *Panchkarma*, *Vibhaga* of *Doshas* occurs from the *Sharira* after the *Aushadhi* comes in *Samyoga* with *Sharira*. The explanation clears

that *Samkhya*, *Vaisheshika* and *Ayurvedic* philosophers accept the *Parmanus* the minutest unit of the universe as well as of the body. They are beyond the reach of the sensory perception and union of these *Parmanus* is responsible for the creation of gross universe and body organs. So, *Parmanuvada* concept is extensively accepted in *Ayurveda*.

CONCLUSION

Paramanuvada is a special concept, given by *Vaisheshika* with respect to *Sristi-Utpatti*. *Acharya Charaka* mentioned this concept while defining the minutes unites of the body and say clearly that the smallest unit into which all organs of the body are divided are known as *Parmanus* in *Charaka Sharira* chapter-7 and *Mana* has been also defined the quality of *Anutva* in *Charaka Sharira* chapter-1. The review article also marks the effect of *Paramanuvada* on medicinal point of view. *Dravya* (Material) only can influence us because of their properties. The properties of composite substance reflect those of their molecules which are determined not only by those of the atoms that compose them but also the way or method in which they integrated in substances. Particularly, the properties implicit in the elemental substances which are denominated as the *Karana* or cause, become fulfilment in the *Karya* or effect, i.e., the material which arise as a result of the amalgamation and permutation of *Parmanus*. This is established on the principle, "the properties that exist in the causative factor are seen to be demonstrating in the resultant factor."

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