

Importance of *Pakajotpatti Siddhant*

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Abstract

The aim of Ayurveda is to maintain the health of *Purusha* and confer longevity whereas *Darshana Shastra* ^[1] discuss about the nature of external world and its relationship with individual soul. *Darshanas* acts as a tool which enable apprehension of the facts pertaining to external world. Since Ayurveda is a system of knowledge about life and *darshana* provides means to apprehend facts pertaining to external world. Equal importance has been given to *Karyakaran Vaad* both in Ayurveda and *Darshana Shastra*. Ayurveda gives clinical importance to *Karyakaran bhaav siddhant*.^[2] One of the *Karyakaran siddhant-Pakajotpatti* explained by *Vaisheshik* and *Nyay Darshana* namely *Pilupaak*^[3] and *Pitharpaak*.^[3] This article explains the importance of *Pakajotpatti* in Ayurveda.

Keywords- *Pilupaak, Pitharpaak, Darshana, Karyakaran siddhant, Agni, Aahar*

Introduction

Many theories and concepts are described both in Ayurveda and *Darshana* to substantiate the theory of *Karyakaran Bhaav*. *Karyakaran Bhaav* states that *Karya* is going to manifest from *Karana* and without *Karana*, *Karya* never manifests. It is nothing but cause and effect relationship. The factor which produces *Karya* is known as *Karana*. *Karana* exist before (*purva nishchit anant siddhi*) to *Karya*. In *parthiv dravya* due to *agni sanyog* there are changes in (*pakaj*) *Roop, Rasa, Gandha, Sparsha*. This process of *paak kriya* or changes carried out in a certain manner is explained as *Pakajotpatti* namely *Pilupaak* by *Vaisheshik* and *Pitharpaak* by *Nyay Darshana*.

This *siddhant* plays an important role in having an in depth understanding of the entire process of digestion or *ahar pachan*. Hence it is vital to study *Pilupaak* and *Pitharpaak* respectively.

Aim

To study *Pakajotpatti siddhant* and its importance

Objectives

- 1) To study *Pilupaak* and *Pitharpaak vada* explained by *Vaisheshik* and *Nyay Darshanas*
- 2) To insight importance of *Pakajotpatti* in *Ayurveda*
- 3) To review the literature regarding *Pilupaak* and *Pitharpaak vada* explained in *Darshanas*.

Review of literature

According to *Shabda kalpa drum*, *Karya* means to made/done/practiced/performed. It is an effort, result, purpose etc.

Bhaav means being, becoming, existing, occurring, turning, translation into continuation.

It is the cause and effect relationship. The fact or which produce *karya* is *karana*. *Karana* exist before (*purva nitya nishchit anant siddhi*) to *karya*. Without *karana* *karya* does not manifest. To support this theory *Vaisheshikas* have explained *Pilupaak* and *Nyay darshana* have explained *Pitharpaak vada* combined known as *Pakajotpatti siddhanta*.

In *pakajotpatti* it is stated that *parmanu* of *dravya* under the influence of heat undergo a process called *paak*(ripening) and attain a different configuration of association leading to the development of a substance with different properties than the source material.

Pilupaak is explained by *Vaisheshik Darshana*. *Pilu* means *parmanu* or atoms. Transformation in the object due to application of specific temperature or heat is called as *paak*. Due to a specific temperature, *parmanu* or atoms are separated and reacts with the heat thereby creating a transformation into new substance.

Pithar means molecule. When there is no *sanyog* or *vibhag*, of the atoms and there occurs transformation after reacting with heat energy into new substance, then it is called *Pitharpaak*. Example of *Pilupaak-mansa dhatu nirmiti* after *dhatvagni kriya*. Example of *Pitharpaak*- ripening of mango after keeping in grains or haystack. This concept is mentioned in *aahar pachan* in *Charak samhita chikitsa sthan* chapter 15th.

Discussion

Many theories and concepts are described both in *Ayurveda* and *Darshana* to substantiate the theory of *Karyakaran Bhaav*. *Karyakaran Bhaav* states that *Karya* is going to manifest from *Karana* and without *Karana*, *Karya* never manifests. It is nothing but cause and effect relationship. The factor which produces *Karya* is known as *Karana*. *Karana* exist before (*purva nishchit anant siddhi*) to *Karya*. In *parthiv dravya* due to *agni sanyog* there are changes in (*pakaj*) *Roop*, *Rasa*, *Gandha*, *Sparsha*.

This process of *paak kriya* or changes carried out in a certain manner is explained as *Pakajotpatti* namely *Pilupaak* by *Vaisheshik* and *Pitharpaak* by *Nyay Darshana*. *Pilupaak* is explained by *Vaisheshik Darshana*. *Pilu* means *parmanu* or atoms. Transformation in the object due to application of specific temperature or heat is called as *paak*. Due to a specific temperature, *parmanu* or atoms are separated and reacts with the heat thereby creating a transformation into new substance. *Pithar* means molecule. When there is no *sanyog* or *vibhag*, of the atoms and there occurs transformation after reacting with heat energy into new substance, then it is called *Pitharpaak*. Example of *Pilupaak*- *mansa dhatu nirmiti* after *dhatvagni kriya*. Example of *Pitharpaak*- ripening of mango after keeping in grains or haystack. This concept is mentioned in *aahar pachan* in *Charak samhita chikitsa sthan* chapter 15th.

Importance of *pilupaak*

To know about the *hetu* by studying *anshansha kalpana* of *dosh* and doing *chikitsa* or treatment. To know the process of *pachana* in body. Formation of a *dhatu* by the *kriya* or action of *dhatvagni*.

Importance of *Pitharpaak*

To understand *dhatugat avastha* in any disease for example, *Jwara*. To study the formation of layers of skin by giving example of transformation of curd from milk.

Importance in *aahar pachan* or digestion

Metabolism involves conversion of one molecule into another through a sequence of chemical reaction which may consume or release energy. It is mainly of two types- Anabolism and Catabolism.

Catabolism is destructive type of metabolism. It is breaking down of large complex molecules into small ones. It is energy releasing process. Example- breaking down of monosaccharide, amino acids and nucleotides.

Anabolism is building up of large complex molecules into simple ones. It is energy consuming process. Example- growth of muscle, bone, other body structure.

भौमाप्याग्नेयवायव्याः पञ्चोष्माणः सनाभसाः।
पञ्चाहारगुणान्स्वान्स्वान्पार्थिवादीन्पचन्ति हि॥१३॥

(Cha chi 15/13)

Even if *pakajotpatti* word is not mentioned in *Ayurveda*, *aahar pachan*, formation of *aahar rasa*, formation of *sapta dhatu* and *mala*, in all these processes there is action of *dhatvagni*, *jathargni*, their reaction, thereby carrying out *pakaj parivartan*, is mentioned in *Charak samhita chikitsa sthan* chapter 15th.^[4] Process of formation of *aahar rasa* from *aahar* is called *Sthool pachan*. It is the whole process carried out in *anta koshta*. Formation of *sharir dhatu ghatak* from *aahar rasa* is called *Sookshma pachan*. It is the process carried out inside *dhatu*.

Importance in *Vikruti vigyan*

The *vriddhi* or *kshay* of *doshas* is mainly due to not forming *yogya paak* due to *agnimandya*. Hence in treatment utmost attention is given to increase the energy or

Shakti of agni. Thereby carrying out dosha paak. Prakrutavastha can be known by lakshana which results from dosh paak.

Conclusion

The knowledge of *aahar pachan* or *aahar paak* is keen to understand *prakrut* formation of *dhatu*, *mala* etc. as well as to know about *vikrutavastha*.

Hence it is important to study or have an understanding about *pakajotpatti siddhant* viz *pilupaak* and *pitharpaak*, to have an insight of the *prakrut* digestion or *paak*. Also to gain knowledge about *vikrutavastha* and understanding of *hetu* like *agnimandya* and treating the cause respectively.

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