ISBN: 978-93-48091-23-9

7. An Overview of Pilupaka and Pitharpaka in Ayurveda Siddhanta

Dr. Milind Malgundkar

Professor, Samhita Siddhanta Department,
Shreeyash Ayurved College & Hospital Research Centre,
Ch. Sambhajinagar, Maharashtra.

Abstract:

Vaisheshik and Nyay Darshana, who are Pilupaak and Pitharpaak, explained Pakajotpatti, one of the Karyakaran Siddhants. The significance of Pakajotpatti in Ayurveda is explained in this article. Even now, the ancient science of Ayurveda is still relevant. Darshana has been cited in a number of Ayurvedic contexts. Darshana is the individual's philosophical perspective. Regarding the creation of the srushti (universe), Darshana has expressed his opinion. One of the Nastika Darshana, "Vaisheshika Darshana," has used Pilupakavada to describe the srushti utpatti. Pilupkavada is the theory that uses "pilu," or "parmanu," which is equivalent to an atom in the eyes of modern science, to explain how the universe came into being. We will talk about it in this paper. An Overview of Ayurvedic Siddhanta's Pilupaka and Pitharpaka.

Keywords:

Pilupaka, Pitharpaka, Ayurveda Siddhanta, Karyakaran, Pakajotpatti, Vaisheshik, Nyay Darshana, Paramanu, Dravyas, Heat, Jatharagni, Bhutagni, Dhatwagni

7.1 Introduction:

To support Karyakaran Bhaav's notion, numerous theories and concepts are explained in both Ayurveda and Darshana. Karya will manifest from Karana, according to Karyakaran Bhaav, and Karya never manifests in the absence of Karana.

All that exists is a cause-and-effect relationship. Karana is the element that creates Karya. Prior to Karya, Karana existed (purva nishchit anant siddhi). Agni Sanyog causes changes in (pakaj) Roop, Rasa, Gandha, and Sparsha in Parthiv Dravya. This process of paak kriya, or alterations made in a particular way, is described as Pakajotpatti, namely Pitharpaak by Nyay Darshana and Pilupaak by Vaisheshik. Having a thorough understanding of the complete digestive process, or ahar pachan, depends on this siddhant. Studying Pilupaak and Pitharpaak, respectively, is therefore essential. [1]

7.2 Pilupakas:

Pilu means paramanu (atom), and paka means the change or transformation that occurs in the relationship between pilus as a result of tejas (heat and light). Vacaspati Misra asserts that agni and agni alone are capable of changing the color, flavor, aroma, and physical attributes of paramanus. In terms of khara, mrdu, and madhya, as well as the species of tejas anu that impinge on anus 5 atoms and the impact, this is dependent upon (a) the kind of the constituent substance in contact and (b) the degree or intensity of agni. These alterations are said to be caused by subtle (suksma) chemical action that causes molecules (pitharas) to break down and recompose when exposed to external heat (vijatiya or vilaksana-tejahsamyoga). [2]

Nyayavaisesikas frequently cites the interesting and educational example of pakas that occur during the baking of a clay pot in a kiln. The material of the pot undergoes a rapid succession of changes in terms of color, density, consistency, and other characteristics when it is baked by a potter under the conditions of the potter's kiln. These changes are thought to be comparable to those that occur when food is cooked. The successive stages of transformation and change are interpreted and explained by the Vaishesikas as the result of the constituent molecules of the material pot breaking down into their constituent anus (atoms) and then recombining under altered spatial relations that differ from their original configuration in the raw clay

pot material that was exposed to Agni's action. Therefore, it is now evident that the original spatial relationship between the anu and another in the unbaked clay pot material has entirely changed, giving the final pot new characteristics in terms of color, density, consistency, etc. Chemical transformation is a good way to convey the idea of pilu-paka.

7.2.1 Peelupaka Vada:

- The theory was proposed by Vaisheshika Darshana
- It is related to Paka Kriya.
- “Peelu” means an Paramanu (atom)
- "Paka" refers to the alteration of the dravyas brought about by the application of a particular heat temperature.
- Pakaja Kriya occurs in Peelu (paramanu) as a result of light or heat.
- Here, Roopa, Rasa, Gandha, and Sparsha undergo chemical transformations.
- In nature, Paramanu cannot exist on its own. [3]

A. Importance of Pilupaak:

To get knowledgeable about the hetu by studying the dosh's anshansha kalpana and performing chikitsa, or therapy. to understand the body's pachana process. creation of a dhatu through dhatvagni's kriya or deed.

7.2.2 Pithara Paka:

The union of cause and effect, or atoms through heat, is what pithara paka denotes. According to the naiyayikas, heat causes pitharas, molecules, or bigger aggregates of them to take on new properties without causing the molecules to break down or the paramanus's properties to change. The material of the clay pot is said to be made up of several pitharas, which is to say that under the impact of heat, pitharas change.

Only a physical alteration of the molecules involved caused consequential modifications in them. This perspective is similar to how physical change is described now. According to Nyaya-vaisesikas, all alterations, whether organic and inorganic, macroscopic and microscopic, are caused by pakas, or chemical reactions, which are triggered by tejas (agni). According to this theory, Agni is the force that causes substances to break down and synthesize.

A. Importance of Pitharpaak:

To comprehend dhatugat avastha in any illness, such as Jwara. to examine how skin layers are formed by using the transformation of curd from milk as an example. [4]

7.2 Review of Literature:

The definition of Darshana is "the perspective regarding something"; it provides us with the perspective to view things as they are. Madhvacharya has provided 16 Darshana in the book Sarvadarshana sangraha, which are separated into two categories. Madhvacharya mentions two varieties of Darshana: "Aastika Darshana" and "Nastika Darshana." "Aastika Darshana"2 is the Darshana who believes in "God," "ved," "aatma," and "reincarnation," while "Nastika Darshana" is the Darshana who does not believe in these concepts. [5]

"Parmanu" is central to Vaisheshika Darshana's worldview. The "Vaisheshika" believe that parmanu is the tiniest particle that created the world. The parmanu, which is visible in the sunlight streaming from the window, is thought to be one-sixth of the particle. "Tryanuka" or "trasarenu," which are six times the "parmanu," are the particles that we can see in the sunshine streaming through the window. In the modern sciences, electrons, protons, atoms, and molecules have been used to describe materials or the world. The atom described by contemporary science may be connected to the "parmanu" of "Vaisheshika." [6]

7.3 Objectives:

- To review the literature regarding Pilupaak and Pitharpaak vada explained in Darshanas.
- To Study the Pilupaka and Pitharpaka in Ayurveda Siddhanta

7.4 Research Methodology:

This study has confirmed the literary knowledge on numerous ideas from various philosophical systems that was gathered from various Indian philosophy books and Ayurvedic treatises. The Charaka Samhita's various sources of information have been used to elucidate each philosophical theory after it has been thoroughly studied.

7.5 Result and Discussion:

7.5.1 Pilu Paka Vada (Doctrine of Molecular Change) & Pithara Paka Vada (Doctrine of Physical Change):

Vaisheshika Darshana and Nyaya Darshana, respectively, have hypothesized Pilu Paka Vada and Pithara Paka Vada. These two theories have to do with Paka Kriya, or how things change when heated. "Pithara" alludes to pot, whereas "Pilu" refers to Paramanu, or atoms. Therefore, the theory of Pithara Paka depicts massive physical transformation, while the theory of Pilu Paka truly describes changes in the atomic level that can be connected to chemical changes. According to Pilu Paka's theory, an object changes in three stages when heated: first, it breaks down into its constituent atoms, then those atoms' characteristics change and eventually acquire new ones, and finally, the atoms come back together to form a new object that is exactly the same as the old one but has different physical characteristics, such as color. The entire disassembly and reassembling process happens in nine seconds, which is too fast for the human eye to detect. Pithara Paka's theory vehemently disagrees with the earlier assumption that changes in an object in the presence of

heat occur at the atomic level, with atoms first disassembling and then reassembling. Instead, it asserts that Paka Kriya occurs simultaneously throughout the entire object, changing its appearance. [7]

7.5.2 Concept of Pilu Paka and Pithara Paka in Charaka Samhita:

Although the Charaka Samhita makes no explicit mention of these two theories, we can use them to explain the Ahara Paka process as described in Chikitsasthan. Paka Kriya is caused by three different forms of Agni: Jatharagni, Bhutagni, and Dhatwagni. Jathargni joins Ahara and digests her at the initial phase of Paka Kriya.[8]

It is known as Sthula Paka, where Pilu and Pithara Paka occur at the same time. As a result of digestion, Ahara becomes Ahara Rasa, also known as Sthula Paka or Pithara Paka. The essential elements of Sada Rasa of Ahara undergo Pilu Paka, which results in the production of Kapha, Pitta, and Vata, respectively. Next, with the aid of Samana Vayu, the Ahara changes into Pinda Rupa (bolus form), and finally, it is separated into Sara Bhaga (creamy portion) and Kitta Bhaga (waste portion). We call this method Avastha Paka. Following this process, Dhatwagni acts on Ahara Rasa, causing Dhatu Paka and the transformation of Ahara Rasa into seven different types of Dhatu (tissue elements): Rasa, Rakta, Mamsa, Meda, Asthi, Majja, and Shukra Dhatu (theory of Kshira Dadhi Nyay). The process by which Ahara Rasa is transformed into Sapta Dhatu is comparable to Nyaya Darshana's Pithara Paka. Acharya Charaka states in his description of the Bhutagni Paka that the five types of Bhutagni act on Panchabhoutik (meal made up of five elements) and digest the corresponding portion of the food. The corresponding elemental sections of the body are then nourished by the digested portions of each Mahabhuta. The atomic-level digestion of Ahara's constituents during Bhtuagni Paka transforms them into bodily components that support each elemental aspect of the body. Therefore, this kind of Bhutagni Paka is comparable to Vaisheshika Darshana's Pilu Paka. [9]

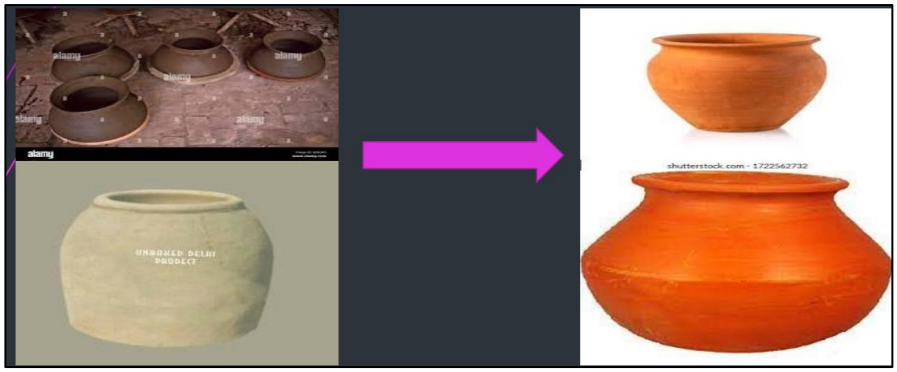
3 phases of Peelupaka Vada:

The Peelupaka Vada occurs in 3 phases;

- Decomposition of material into molecules (Anu).
- Decomposition of molecules into atoms (Paramanu).
- Recombination of atoms (Paramanu) in new relation or in form.

Examples:

1. After Peelu Paka Kriya or Pakaja Kriya, the raw or unbaked pot turns red and solid. [10]



2. The green, sour, hard unripened mango after Paka Kriya becomes sweet, yellow and soft.

Decomposition or breakdown of the pot and mango macromolecules into Anu in the first phase

The second stage is the breakdown of Anu into Paramanu.

The third phase is when the Paka Kriya takes place, the Paramanu undergoes modifications, and the atoms merge to create a new form.

It is impossible to observe with the naked eye the rapidity of the processes of destruction (breaking down) and re-construction (reproduction).

Pitharapaka Vada:

- It is believed by the Nyaya Darshana that a physical alteration in the molecules is what causes a material to shift into another.
- When cooked, the pot's color and other characteristics change without its molecular structure changing.
- This idea is known as "Pitharapaka Vada" because it holds that the modifications occur in the pot itself rather than in the atoms.
- The pot and the one that gets baked are the same. Its identity remained intact. The various elements that make up Pithara change rather than necessarily being destroyed.
- Two or more atoms make up a pithara, or molecule. The pot has a large number of Pithara (molecules). The pot first appears to be black since all of the particles that make it up are black. When these particles are baked, they turn red and undergo additional changes, such as roughening of their characteristics.
- According to the Nyaya Darshana, any changes are said to occur solely within the molecule; the molecules' atomic constitutions do not need to be destroyed.
- The only difference between the atoms in the first and second arrangements is their chemical or physical makeup.

7.5.3 The Aspect of Peelu Paka & Pithara Paka:

- Peelu Paka and Pithara Paka are used indirectly in Dhatu Poshana Krama or Ahara Pak.
- Peelupaka – At Bhutagni level
- Pitharapaka – At Jatharagni and Dhatvagni level.

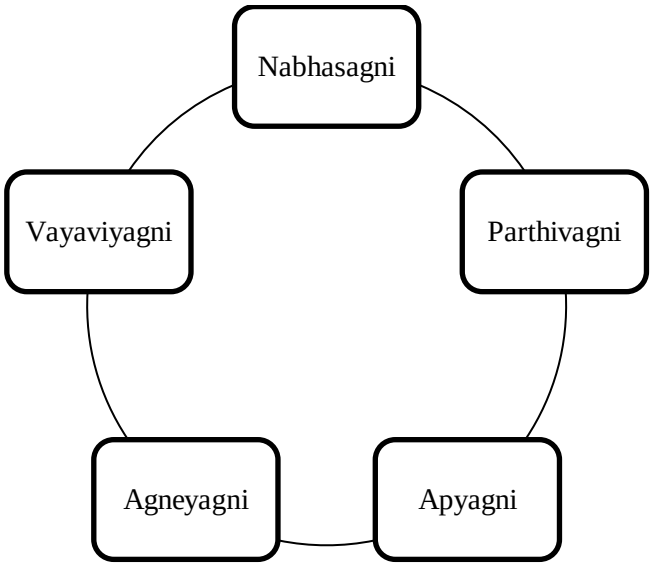


Figure 7.1: Bhutagni Paka

Figure 7.2: Jatharagni Paka

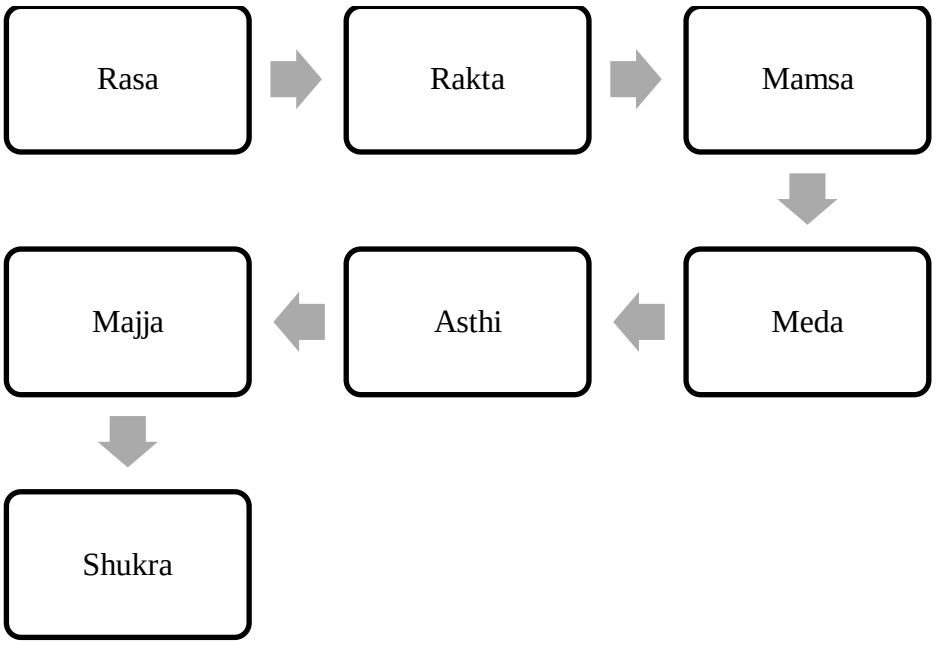


Figure 7.3: Dhatvagni Paka

Together, Jatharagni and Ahara break down Ahara into Sthula Paka or Pithara Paka. When Ahara is subjected to Bhutagni, its constituents are broken down at the Paramanu level, transforming into Peelu Paka, which is the body's means of nourishing all of its tissues. [11]

7.6 Conclusion:

Chemical transformation is a good way to convey the idea of pilu-paka. "The union of cause and effect, i.e., atoms by means of heat" is what pithara paka signifies. The understanding of aahar pachan or aahar paak is eager to learn about vikrutavastha and the prakrut formation of dhatu, mala, etc. Therefore, it is crucial to learn about or comprehend pakajotpatti siddhant, namely pitharpaak and pilupaak, in order to gain a grasp of the prakrut digestion or paak. Furthermore, to learn about vikrutavastha and comprehend hetu, such as agnimandya and curing the reason, respectively.

7.7 References:

1. Vd Hiralal R Shivhare, Padarth vigyan, Chaukhamba Surbharti Prakashan, 2017, page no 45,46
2. Dr Laxmidhar Dwivedi, Charak Samhita, Chaukhamba Surbharti Prakashan, 3rd edition, 2020, page no 515
3. Robert Boyle, 1627-1691, postulated the principle of the ‘elements’or ‘first principles’of which matter was composed.
4. Dr. Arun Bhatkar. Padartha Vigyana evum Ayurved Itihas. Ayurved Darshana Nirupana. 5th edition. Nagpur: Meherbaba publication; 2018. p. 12.
5. Dr. Arun Bhatkar. Padartha Vigyana evum Ayurved Itihas. Ayurved Darshana Nirupana. 5th edition. Nagpur: Meherbaba publication; 2018. p. 44.
6. Prof. Umashankar Sharma. Sarvadarshana Sangraha. Aulukya darshanam. 3rd edition. Varanasi: Chaukhamba Surbharati Prakashana; 2004. p.336
7. Dr. Sonali Fulkar. Padartha Vigyana. Darshana. 1st edition. Gujrat: Redshine publication; 2021. p.24.
8. Tubb Gary A., Making a black pot red: the Vaisesika theory of Pilu Paka, 1992,
9. Narasimhacharyulu K.V.L., Padartha Vijnana, 6th edition, Varanasi, Chowkhamba Krishnadas Academy, 2015, page. 373-374
10. Acharya Trikamji Yadavji(editor), Agnivesha, Charaka, Charaka Samhita. Varanasi: Chaukamba Ayurveda Acadamey; Reprint 2016.p639.
11. Mahamahopadhyaya Vasudev Shastri Abhyankar (editor), Sarva- Darshana-Samgraha of Sayana Madhava. Poona, The Bhandarkar Oriental Research Institute: Second Edition, 1951.p238