

## A CRITICAL REVIEW OF CHATURVIDH SIDDHANTA AND ITS APPLIED ASPECT

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### ABSTRACT

Ayurveda is considered by many scholars to be the oldest healing science. In *Sanskrit*, Ayurveda means “The Science of Life” Ayurvedic knowledge originated in India more than 5000yrs ago and is often called the “Mother of all Healing”. In Ayurveda also, there are many numbers of *Siddhantas*, which form a strong foundation for the emergence or survival of this life science. The aim of Ayurveda is “*Swasthasya swasthya rakshanam aturasy vikar prashamanam*” and all *Siddhanta* established and applied to full fill these aims. *Siddhanta* is one of the *Vaadmarga* as mentioned by *Acharya Charaka* in *Rogbhishagjitiye Adhyaya* of *Vimaanasthana*. These are classified into four types namely *Sarvatantra*, *Pratitantra*, *Adhikarana* and *Abhyupagama Siddhanta*, all the principles of Ayurveda is based on it. In this article a critical study on the *Chaturvidh Siddhanta* of Ayurveda is explained with applied example for better understanding of it.

**Keywords:** *Siddhanta*, *Sarvatantra*, *Pratitantra*, *Adhikarana*, *Abhyupagama Siddhanta*

### INTRODUCTION

In ancient time, the *Rishi* lived in the proximity of nature and always tried to know its secrets, also they established equality in nature and human body. Thus, on the basis of the relation between external and internal similarities *Lok-Purush Samya Siddhant*<sup>1</sup> was established. This principle explores the knowledge that as there is innumerable element in the nature similarly there are countless elements in the human body. They are responsible for the constitution and functioning of both the Mother Nature and human *Lok-Purush Samya Siddhant* gives an understanding that the *Visarg*, *Aadan* and *Vikshap* process which is conducted by *Soma*, *Surya* and *Anil*; similar process of human body is conducted by *Kapha*, *Pitta* and *Vata*<sup>2</sup> respec-

tively. Thus, the theory of *Tridoshvaad* established. These eternal principles are the result of keen observation, continuous thinking, discussion in symposia and examination by *Prakriti Pryavekshan* and *Pramana*. It was may be like a long research process of now days scientific research thereby establishing a theory which is useful for the mankind. As the whole tree depends on their roots in the same way, the entire Ayurveda also depends on the basis of its principles.

**Aim and Objectives:** To describe the *Chaturvidh Siddhanta* of Ayurveda and define their applied examples.

## REVIEW OF LITERATURE

*Siddhant* is one of the *Vaadmarga* as mentioned by *Acharya Charak* in *Vimaansthan*. It is also described by *Nyaya Darshan* as one of the *Sodash Padarth* (Sixteen Divisions).

### Definitions of Siddhant<sup>3</sup>

“A fact which is established after several examinations and reasoning known as *Siddhanta*.” Or “The *Nirnaya* which is established by *Hetu* and *Bahuvidhpariksha* with the help of *Pramana* is known as *Siddhanta*.”

There are four type of *Siddhanta* which are accepted in Ayurveda:

1. ***Sarvatantra Siddhant*** - *Siddhanta* which is accepted among all *Tantras* is called *Sarvatantra Siddhanta*. For example-
  - *Nidaan* is responsible for causing *Vyadhi*. (disease)
  - There are many types of *Vyadhi*.

### For example -

<i>Charak Samhita</i>	Other texts
<i>Shadvidh Rasa</i>	<i>Ashthvidh Rasa</i>
<i>Panchnendriya</i>	<i>Shadhindriya</i>
Along with <i>Vataadidosha Bhootkrita vikar</i> are also present	Only <i>Vataadidosha</i> manifest all diseases

### According to Nyaya Darshana:

“*Samantantrasiddha Partantraasiddha Pratitantra Siddhanta*”

The principle that is proven in similar *Tantra* and is impaired in other *Tantra*.

3. ***Adhikarana Siddhanta*** - when a *Samhitakara* quotes a concept which is already accepted by other *Samhita* and gives a place by accepting that concept is called *Adhikarana* and that concept in *Samhita* counted as *Adhikaran Siddhanta*.

For example - *Mukt Purusha* is free from *Karmanubandh* means since must *Purush* is *Nishkarma*, he is free from *Karmanubandh*. From this statement it is understood that concept of *Karmaphal*, *Moksha*, *Purush* exists.

- There is *Siddhi Upaya* for *Sadhya Vyadhi*. (curable disease)
- *Gyanendriya* is five in numbers. (sense organs)
- *Panchmahabhuta Siddhanta*. (five element theory)

### According to Nyaya Darshana:

“*Sarvatantraaviruddhastantreadhikritoortha sarvatantrasiddhantaha*”

For example-The senses, such as *Ghrana* (Olfaction), *Rasana* (Tongue), *Chakshu* (Eye) etc and the *Gandha* (Odour), *Rasa* (Taste), *Roop* (Form) is the subject of senses; the *Prithvi*, *Jala* etc are the *Bhoot-Dravya* and it's assumed to be *Prameya Padartha* from the *Pramana*.

2. ***Pratitantra Siddhanta*** - Ideology which are proposed and accepted by one group of followers or *Samhitas* (texts) differs with other one called *Pratitantra Siddhanta* from their respective texts is called *Pratitantra Siddhant*.

### According to Nyaya Darshana:

“*Yatsiddhavanyaprakaransiddhiaha soadhikarana siddhantaha*”

4. ***Abhyupagama Siddhanta - Asiddha*** (not proved), *Aprikshita* (unexamined), *Anupdishta* (not explained or without proper reference), *Ahetuka* (without reasoning) concepts or statements are accepted as a *Siddhanta* during *Vaadkaal*.

For example-In *Prakarana* of *Dravya* it is said to be by accepting few facts in their support. Similarly in *Guna Prakarans*, *Veerya Prakarans* they have been accepted as *Pradhana* respectively.

### According to Nyaya Darshana:

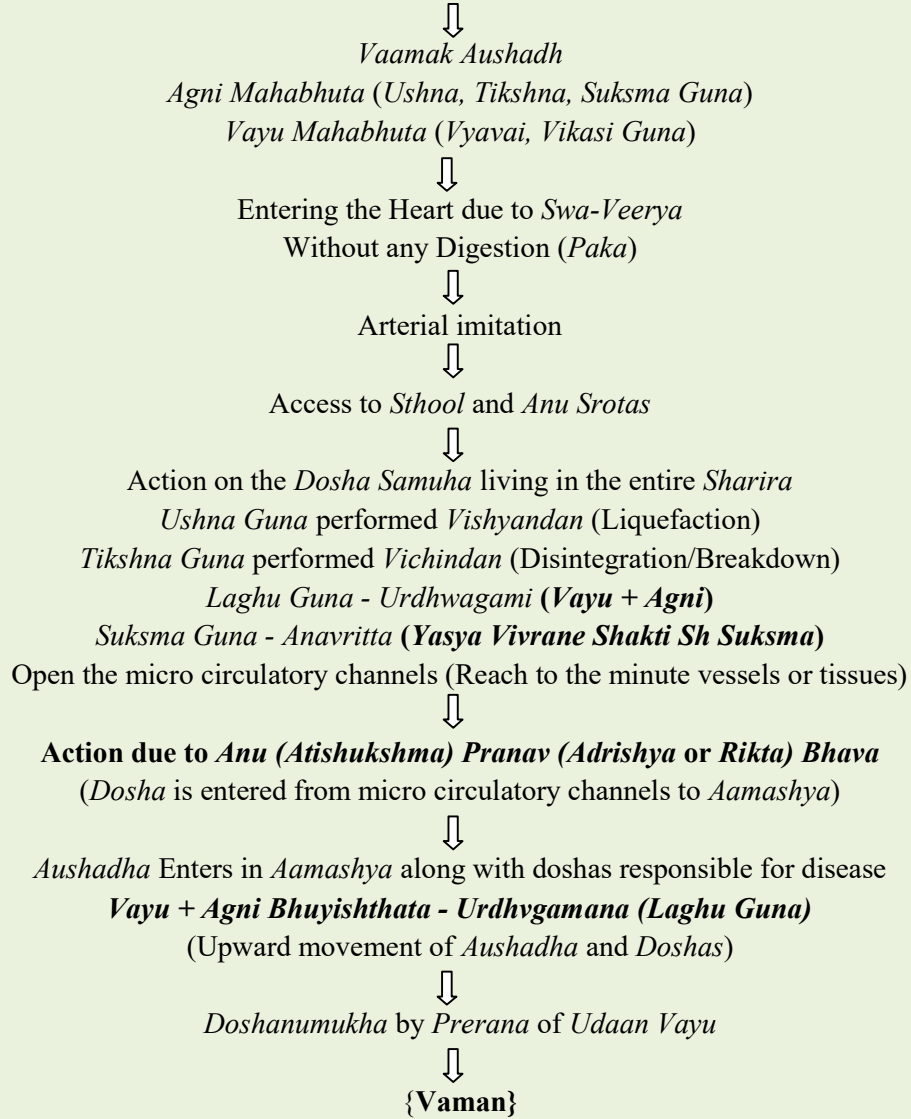
“*Aprikshitaabhyupgamata vishesha prikshanamaabyupgama siddhantaha*”

## Applied Aspects of Siddhant

### 1. Sarvatantra Siddhant

#### Example 1:

**Vamak Aushdhi is work on the basis of Panchmahabhuta<sup>4</sup>**



#### Example 2:

Adhikarana	<i>Charak Samhita</i>	<i>Sushruta Samhita</i>	<i>Ashtang Hradaya</i>
<i>Tridosha- Vaata, Pitta, Kapha</i>	Su 1	Su 15	Su 1
<i>Sapta Dhatu- Rasa, Rakta, Mamsa, Meda, Asthi, Majja, Shukra</i>	Su 17	Su 35	Su 1
<i>Chikitsa Chatushpaad- Bhishak, Dravya, Rogi, Upastha</i>	Su 9	Su 34	Su 1
<i>Chaturvidha Sneha- Taila, Grhta, Vasa, Majja</i>	Su 13	Chi 31	Su 16
<i>Desha Bheda- Jangala, Anoop, Sadharana</i>	Vi 8	Su 35	Su 1

**Example 3: According to Modern Science:-**

- According to WHO Acetaminophen (Paracetamol) is the drug of first choice for antipyretic. (WHO 1990)
- Health is define as a state of complete physical, mental and social well being and not merely the absence of disease or infirmity.(WHO)

- Anaemia is a condition in which the number of red blood cells or their oxygen carrying capacity is insufficient to meet physiologic needs, which vary by age, sex, attitude, smoking and pregnancy status. (Given by WHO)

**2. Pratitantra Siddhant****Example 1a: Shadrassa vaad Siddhant<sup>5</sup>**

Acharya Bhadrakapya	1
Acharya Shakuntey	2
Acharya Purnaak Moudglya	3
Acharya Hirnyaaksh koushik	4
Acharya Kumaarshira Bhaardwaj	5
Acharya Vaayorvid	6
Acharya Vaideh Nimi	7
Acharya Badish Dhamargava	8
Bhishak kankaayan	Infinite
Maharshi Atreya Punarvasu (Madhur, Amala, Lavana, Katu, Tikata, Kashaya)	6

**Example 2b: Phaladi Vishyak Sambhasha<sup>6</sup>**

Acharya	Shreshtha Vamak Dravya
Acharya Shaunak	Jimutak
Raja Vamak	Katutumbi
Acharya Gautam	Dhamargav
Acharya Badish	Kutaj
Acharya Kapya	Kritvedhan
BhadraShunak	Ktuk
Punarvasu Aatreya	Madanphal

**3. Adhikarana Siddhant**

- Understanding of all thirteen Agni's could be done by a single word 'Agni' likewise "Mandagni" for Arsha, Atisara and Grahni and wise-a-versa.<sup>7</sup>
- Mrudbhakshanjanya is also a Adhikarana for Pandu Roga.<sup>8</sup>

**4. Abhyupagama Siddhant**

There are some example of Abhyupagama Siddhanta in Agraya Dravya like, Acharya Charak mentioned Haritaki Shreshtha in Pathya and again he said that Prashamaha Pathyanaama (To control all senses), Som Aushdhinaama and Vijnana Aushdhinaama, Vasti Vataharanaama and Vasti Tantraharanaama, etc.

**DISCUSSION**

Purpose of Ayurveda is "Prayojnmchasya Swasthyasyaswasthrakshnm Aaturasyavikarprashmnmcha"<sup>12</sup> to prove the above purpose of Ayurveda, Samanya-Vishesh Siddhant (known as Sarvatantra Siddhant) holds great importance because "SarvdasarvabhawanamSamanyamvriddhikarnm Hrashtuvisheshaschprivrattirubhaystu"<sup>13</sup> Samanya Siddhant is very essential for getting health and gets rid of diseases. In case of Dhaatuvyashmya the Dhaatus gets increase or decrease. The Samanya Siddhant explains any type of increment on the basis of Saman Dravya, Saman Guna and Saman Gunbhuyishtha. As the same way the Vishesh

*Siddhant* is gives knowledge of any type of decrement. For example - *Guru* and *Aptarpan Aahar* is prescribed for *Atisthaulya*<sup>13</sup> and *Laghu* and *Santapan Aahar* is advised in case of *Atikarshya*.<sup>14</sup>

*Pratitantra Siddhant* knowledge is also very important same as *Sarvatantra Siddhant*. For example - *Acharya Sushrut* mentioned *Siravedh* is *Ardha Chikitsa* in *Shalya Tantra*.<sup>15</sup> but *Acharya Charak* said that the *Vasti* is *Ardha Chikitsa* in *Siddhistan*.<sup>16</sup>

Thus the independent *Siddhant* described in texts are known as *Pratitantra Siddhant*, which are accepted in their respective texts and has equal importance.

In *Adhikaran Siddhant*, According to Acharya P. V. Sharma, *Sadvruitchrya* is a *Adhikaran Siddhant* in Ayurveda texts because the whole *Sadvruit* was made by *Guru Shukracharya* for the *Rakshas (Daemon/Giant)*, to keep the *Rakshas* disciplined, due to the decline of the *Dharmapad*, it has been said in Ayurveda to discipline human society.

### In present time Step of Research/Making New Theorem:

Define Research Problem/New Thought  $\implies$  Review of Literature  $\implies$  Formulate Hypothesis  $\implies$  Preparing the Research Design  $\implies$  Data Collection  $\implies$  Data Analysis  $\implies$  Examination/Experiment  $\implies$  Interpretation  $\implies$  Presentation/Report/Result  $\implies$  Symposia for making new Theorem/Principle

### In ancient times Making a Theorem:

*Aaptodesha*  $\implies$  Examined by *Pramana*  $\implies$  Symposia Conclusion  $\implies$  Established a *Siddhanta*.

## CONCLUSION

Ayurveda has included the four fundamental principles and dependant on it. These principles make this eternal which is complete and will remain true or applicable at any condition. Whatever mentioned in Ayurvedic texts and whichever will be discussed based upon principles. Therefore, we can say that any statement of Ayurveda can't be reasonably interpreted without its principles. Without the knowledge of *Moolasiddhants* one can't understand treatment principles and other concepts of Ayurveda. If the physicians have a complete knowledge of the principles of Ayurveda then they will be perfect to treat of all the diseases. Hence the principles of Ayurveda are described by the applied examples then it is easily understood by the all physicians and students.

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