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A Literary Study Of *Chaturvidh Siddhanta* And Its Applied Aspect According To *Ayurveda* Principles

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ABSTRACT: -

Many experts believe *Ayurveda* to be the earliest therapeutic discipline. *Ayurveda* means "Science of Life" in *Sanskrit*. *Ayurvedic* wisdom dates back over 5000 years and is frequently referred to as the "Mother of All Healing." There are numerous *Siddhant's* in *Ayurveda* as well, which create a firm basis for the emergence or survival of this living science. *Ayurveda's* goal is "*Swasthasya swasthya rakshanam aturasy vikar prashamanam,*" and all *Siddhanta* is developed and utilised to achieve this goal. According to Acharya Charaka's *Rogbhishagjitiye Adhyaya of Vimaanasthana*, *Siddhanta* is one of the *Vaadmarga*. All of *Ayurveda's* principles are founded on them, which are divided into four types: *Sarvatantra*, *Pratitantra*, *Adhikarana*, and *Abhyupagama Siddhanta*. A critical analysis of the *Chaturvidh Siddhanta* of *Ayurveda* is described in this article with an applied example for a better understanding.

Keywords: *Siddhanta*, *Pratitantra*, *Adhikarana*, etc.



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INTRODCUTION

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* ^[1] 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 humanbody is conducted by *Kapha*, *Pitta* and *Vata* ^[2] respectively. 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

Table No. 1 According to Acharya Charka

<i>Charka Samhita</i>	Other texts
<i>Shadvidh Rasa</i>	<i>Ashthvidh Rasa</i>
<i>Panchnendriya</i>	<i>Shadhindriya</i>

According to Nyaya Darshana:

The principle that is proven in similar *Tantra* and is impaired in another *Tantra*. *Adhikarana Siddhanta* - when a *Samhitakara* quotes a concept which is already accepted by another *Samhita* and gives a place by accepting that concept is called *Adhikarana* and that concept in

principles.

METHODOLOGY

The material related with Chaturvidh Siddhanta collected from different authentic articles, Literatures, Authentic websites, etc.

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* (Six-teen Divisions).

Definitions of Siddhant ^[3]

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

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

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*.

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*.

(Curabledisease)

- *Gyanendriya* is five in numbers. (Sense organs)
- *Panchmahabhuta Siddhanta*. (Five element theory)

According to Nyaya Darshana:

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*.

Pratitantra Siddhanta –

Ideology which are pro- posed and accepted by one group of followers or *Samhitas* (texts) differs

According to Nyaya Darshana:

Applied Aspects of Siddhant (Principle) Sarvatantra Siddhant

Vamak Aushdhi is work on the basis of *Panchmahabhuta* ^[4]

Vaamak Aushadh

Agni Mahabhuta (*Ushna*, *Tikshna*, *Suksma Guna*) *Vayu Mahabhuta* (*Vyavai*, *Vikasi Guna*)

Entering the Heart due to *Swa-Veerya* Without any Digestion (*Paka*) Arterial imitation Access to *Sthool* and *Anu Srotas*

Action on the *Dosha Samuha* living in the entire *Sharira Ushna Guna* performed *Vishyandan* (Liquefaction)

Tikshna Guna performed *Vichindan* (Disintegration/Breakdown) *Laghu Guna* - *Urdhwagami* (**Vayu + Agni**) *Suksma Guna* - *Anavritta* (**Yasya Vivrane Shakti Sh Suksma**) Open the micro circulatory channels (Reach to the minute vessels or tissues)

Action due to *Anu* (*Atishukshma*) *Pranav* (*Adrishya* or *Rikta*) *Bhava* (*Dosha* is entered from micro circulatory channels to *Aamashya*)

Aushadha Enters in *Aamashya* along with doshas responsible for disease **Vayu + Agni Bhuyishthata - Urdhvgamana** (*Laghu Guna*) (Upward movement of *Aushadha* and *Doshas*)

Doshanumukha by *Prerana* of *Udaan Vayu*

{*Vaman*}

with other one called *Pratitantra Siddhanta* from their respective texts is called *Pratitantra Siddhant*.

According to Nyaya Darshana:

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.

Table no. 2 *Adhikarana* Table According to different Acharya^{[5][6]}

<i>Adhikarana</i>	<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 Chatuspaad- 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

According to Modern Science: -

- According to WHO Mefenamic Acid is the drug of first choice for antipyretic. (WHO 1990)
- Health is defined as a state of complete physical,

mental and social wellbeing and not merely the absence of disease or infirmity. (WHO)

Table No. 3. *Sarvatantra Siddhanta*

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

2. 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.^[7]
- *Mrudbhakshanjanya* is also a *Adhikarana* for

PanduRoga.^[8]

3. Abhyupagama Siddhant

There are some examples of *Abhyupagama Siddhanta* in *Agraya Dravya* like, *Acharya Charak* mentioned *Haritaki Shreshta* in *Pathya* and again he said that *Prashamaha*

Pathyanaama (To control all senses), *Som Aushdhinaama* and *Vijnana Aushdhinaama*, *Vasti Vataharanaama* and *Vasti Tantraharanaama*, etc.^{[9][10]}

- 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)

DISCUSSION

Purpose of *Ayurveda* is

“*Prayojnchasya Swasthyasyaswasthrakshnm Aaturasyavikarprashnmcha*”^[12] to prove the above purpose of *Ayurveda*, *Samanya-Vishesh Siddhant* (known as *Sarvatantra Siddhant*) holds great importance because

“*SarvdasarvabhawanamSamanyamvridhdikarn mHrashetuvisheshaschprivrattirubhaystu*”^[13]

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*^[11]. As the same way the *Vishesh Siddhant* is gives knowledge of any type of decrement. For example - *Guru* and *Aptarpan Aahar* is pre-scribed for *Atisthaulya* and *Laghu* and *Santapan Aahar* is advised in case of *Atikarshya*.

Pratitantra Siddhant knowledge is also very important same as *Sarvatantra Siddhant*. For example - *Acharya Sushruta* mentioned *Siravedh* is *Ardha Chikitsa* in *Shalya Tantra*. but *Acharya Charak* said that the *Vasti* is *Ardha Chikitsa* in *Siddhisthan*. 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 *Sadvritta* 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.

CONCLUSION

Ayurveda has included the four fundamental principles and dependent 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 de- scribed by the applied examples then it is easily understood by the all physicians and students.

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