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 Rogbhisagitiye 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, Sarvatrantra, 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 Siddhant1 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 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 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

“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 -**

<table>
<thead>
<tr>
<th>Charak Samhita</th>
<th>Other texts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shadvidh Rasa</td>
<td>Ashtvidh Rasa</td>
</tr>
<tr>
<td>Panchnendriya</td>
<td>Shadhindriya</td>
</tr>
<tr>
<td>Along with Vataadidosha Bhootkrita vikar are also present</td>
<td>Only Vataadidosha manifest all diseases</td>
</tr>
</tbody>
</table>

According to Nyaya Darshana:

“Samantantrasiddha Partantraasiddha Pratitantra Siddhanta”

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

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

   **According to Nyaya Darshana:**

   “Yatsiddhavanyaparakaransiddhiha soadhikarana siddhantaha”

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.

   **According to Nyaya Darshana:**

   “Yatsiddhavanyaparakaransiddhiha soadhikarana siddhantaha”

4. **Abhyupagama Siddhanta** - Asiddha (not proved), Aprikhita (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 prikshanamaabhyupgama siddhantaha”

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

1. Sarvatantra Siddhant

Example 1:

Vamak Aushdhi is work on the basis of Panchmahabhuta

- Vamak Aushadh
- Agni Mahabhuta (Ushna, Tikshna, Suksha Guna)
- Vayu Mahabhuta (Vyavai, Vikazi 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 - Urdhagami (Vayu + Agni)
- Suksha Guna - Anavritta (Yasya Vivrane Shakti Sh Suksha)

Open the micro circulatory channels (Reach to the minute vessels or tissues)

Action due to Anu (Atishuksha) 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 - Urdhagamana (Laghu Guna)

(Upward movement of Aushadha and Doshas)

Doshanumukha by Prerana of Udaan Vayu

\{Vaman\}

Example 2:

<table>
<thead>
<tr>
<th>Adhikarana</th>
<th>Charak Samhita</th>
<th>Sushruta Samhita</th>
<th>Ashtang Hradaya</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tridosha- Vaata, Pitta, Kapha</td>
<td>Su 1</td>
<td>Su 15</td>
<td>Su 1</td>
</tr>
<tr>
<td>Sapta Dhatu- Rasa, Rakta, Mamsa, Meda, Asthi, Majja, Shukra</td>
<td>Su 17</td>
<td>Su 35</td>
<td>Su 1</td>
</tr>
<tr>
<td>Chikitsa Chatushaad- Bhishak, Dravya, Rogi, Upastha</td>
<td>Su 9</td>
<td>Su 34</td>
<td>Su 1</td>
</tr>
<tr>
<td>Chaturvidha Sneha- Taila, Grhta, Vasa, Majja</td>
<td>Su 13</td>
<td>Chi 31</td>
<td>Su 16</td>
</tr>
<tr>
<td>Desha Bheda- Jangala, Anoopa, Sadharana</td>
<td>Vi 8</td>
<td>Su 35</td>
<td>Su 1</td>
</tr>
</tbody>
</table>
Example 3: According to Modern Science:-

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

2. Pratitantra Siddhant

Example 1a: Shadrasa vaad Siddhant

<table>
<thead>
<tr>
<th>Acharya Bhadrakapya</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acharya Shakuntey</td>
<td>2</td>
</tr>
<tr>
<td>Acharya Purnaak Moudglya</td>
<td>3</td>
</tr>
<tr>
<td>Acharya Hirnyaaksh koushik</td>
<td>4</td>
</tr>
<tr>
<td>Acharya Kumaarshira Bhaaridwaj</td>
<td>5</td>
</tr>
<tr>
<td>Acharya Vaayorvid</td>
<td>6</td>
</tr>
<tr>
<td>Acharya Vaideh Nimi</td>
<td>7</td>
</tr>
<tr>
<td>Acharya Badish Dhamargava</td>
<td>8</td>
</tr>
<tr>
<td>Bhishak kankaayan</td>
<td>Infinite</td>
</tr>
<tr>
<td>Maharshi Atreyav Punarvasu (Madhur, Amala, Lavana, Katu, Tikata, Kashaya)</td>
<td>6</td>
</tr>
</tbody>
</table>

Example 2b: Phaladi Vishyak Sambhasha

<table>
<thead>
<tr>
<th>Acharya</th>
<th>Shreshtha Vamak Dravya</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acharya Shaunak</td>
<td>Jimutak</td>
</tr>
<tr>
<td>Raja Vanak</td>
<td>Katutumbi</td>
</tr>
<tr>
<td>Acharya Gautam</td>
<td>Dhamargav</td>
</tr>
<tr>
<td>Acharya Badish</td>
<td>Kutaj</td>
</tr>
<tr>
<td>Acharya Kapya</td>
<td>Kritvedan</td>
</tr>
<tr>
<td>BhadraShunak</td>
<td>Ktuk</td>
</tr>
<tr>
<td>Punarvasu Aatreya</td>
<td>Madanphal</td>
</tr>
</tbody>
</table>

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.7
- Mrudbakhshanjanya is also a Adhikarana for Pandu Roga.8

4. Abhyupagama Siddhant

There are some example 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 Vatararanaama and Vasti Taantrararanaama, etc.

- 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 “Prayojnmchasya Swasthyasyawasthrakshnm Aaturasyavikarprashmmcha”12 to prove the above purpose of Ayurveda, Samanya-Vishesh Siddhant (known as Sarvatrantra Siddhant) holds great importance because “SarvdasarvabhawanamSamanyaamvridhikarmn Hrashetuvisheshhaschehpravrittritubhaystu”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 Gunbhuyishta. 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\textsuperscript{13} and Laghu and Santapan Aahar is advised in case of Atikarshya.\textsuperscript{14} 

Pratitantra Siddhant knowledge is also very important same as Sarvatrantra Siddhant. For example - Acharya Sushrut mentioned Siravedh is Ardha Chikitsa in Shalya Tantra.\textsuperscript{15} but Acharya Charak said that the Vasti is Ardha Chikitsa in Siddhisthan.\textsuperscript{16}

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:

In ancient times Making a Theorem:
Aaptopadesha ➔ Examined by Praman ➔ Symposia Conclusion ➔ 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.

REFERENCES


Source of Support: Nil
Conflict Of Interest: None Declared