



A CRITICAL INTERPRETATION OF CHATURVIDH PRINCIPLES AND ITS FUNCTIONAL ASPECT ACCORDING TO AYURVEDIC PHILOSOPHIES

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ABSTRACT

Ayurveda, according to many scholars, was the first medicinal discipline. In Sanskrit, Ayurveda means "Science of Life." Ayurvedic wisdom has been around for almost 5000 years and is known as the "Mother of All Healing." In Ayurveda, there are several Siddhants, which provide a solid foundation for the emergence or survival of this living discipline. "Swasthasya swasthya rakshanam aturasy vikar prashamanam" is Ayurveda's objective, and all Siddhanta is produced and used to attain it. Siddhanta is one of the Vaadmarga, according to Acharya Charaka's Rogbhisagjitiye Adhyaya of Vimaanasthana. They are the foundation of all of Ayurveda's principles, which are grouped into four categories: Sarvatantra, Pratitantra, Adhikarana, and Abhyupagama Siddhanta. This article provides a critical examination of Ayurveda's Chaturvidh Siddhanta, as well as an applied example for better comprehension.

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

INTRODCUTION

The Rishi lived in close contact to nature in ancient times and were continually trying to learn its secrets, as well as establishing equality between nature and the human body. Thus, Lok-Purush Samya Siddhant¹ was established based on the relationship between exterior and interior similarities. This concept investigates the idea that, just as there are numerous elements in nature, there are many elements in the human body.¹ They are responsible for the constitution and functioning of both Mother Nature and human beings. The Lok-Purush Samya Siddhant explains that the Visarg, Aadan, and Vikshap processes are conducted by Soma, Surya, and Anil, respectively, while the Kapha, Pitta, and Vata² processes are conducted by Kapha, Pitta, and Vata². As a result, the Tridoshvaad hypothesis was formed. These timeless concepts are the outcome of careful observation, persistent thought, symposium debate, and Prakriti Pryavekshan and Pramana evaluation. It was maybe similar to today's extensive study process of scientific inquiry, resulting in the establishment of a helpful theory for mankind. In the same way that a tree's whole root system is dependent on its roots, Ayurveda's entire foundation is based on its principles.

METHODOLOGY

The information about Chaturvidh Siddhanta was gathered from a variety of reliable sources, including reputable articles, books, and websites.

REVIEW OF CHATURVIDH SIDDHANTA

According to Acharya Charak's Vimaansthan, Siddhant is one of the Vaadmarga. Nyaya Darshan also refers to it as one of the Sodash Padarth (Six- teen Divisions).

Definitions of Siddhant³

"Siddhanta is a reality that is proven through various investigations and arguments." "Siddhanta" refers to the Nirnaya developed by Hetu and Bahuvidhpariksha with the aid of Pramana.

In Ayurveda, there are four forms of Siddhanta that are recognized:

Sarvatantra Siddhant –

Sarvatantra Siddhanta is a Siddhanta that is approved by all Tantras.

Table No. 1 According to Acharya Charka

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

According to Nyaya Darshana:

· The idea that has been confirmed in previous Tantras yet has been weakened in another Tantra.

Adhikarana Siddhanta - When a Samhitakara cites a notion that has previously been acknowledged by

another Samhita and assigns a position to that thought by accepting it, this is known as Adhikarana, and the concept in the Samhita is classified as Adhikaran Siddhanta. For example, Mukta Purusha is free of Karmanubandh, which implies he is free of Karmanubandh since he is Nishkarma. It is clear from this remark that the concepts of Karmaphal, Moksha, and Purush exist.³

✓ For Sadhya Vyadhi, there is Siddhi Upaya. (Disease that can be cured)

✓ The number Gyanendriya is five. (Organs of perception)

✓ Siddhanta Panchmahabhuta Panchmahabhuta Panchmahabhuta Panchmahabhuta Panch (Theory of the five elements)⁴

According to Nyaya Darshana:

The theme of senses is Gandha (Odour), Rasa (Taste), Roop (Form); the Bhoot-Dravya is Prithvi, Jala, and it is thought to be Prameya Padartha from the Pramana.

Pratitantra Siddhanta –

Pratitantra Siddhanta is an ideology proposed and approved by one set of followers or Samhitas (scriptures) that differs from Pratitantra Siddhanta from their separate texts.⁵

According to Nyaya Darshana:

During Vaadkaal, Asiddha (not proven), Aprikshita (untested), Anupdishta (not explained or without adequate reference), and Ahetuka (without explanation) notions or claims are recognized as Siddhanta.⁶

For example, in Dravya's Prakarana, it is said that it is done by accepting a few facts as evidence. They have been recognised as Pradhana in Guna Prakarans and Veerya Prakarans, respectively.

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*}

(Ref - Dr. Mukul Pratap Bishnoi, Dr. Chandrashri Baronia, Dr. Anshuman Mishra, A Literary Study of Chaturvidh Siddhanta and Its Applied Aspect According to Ayurveda Principles Journal of Emerging Technologies and Innovative Research (JETIR), (ISSN-2349-5162)

Table no. 2 Adhikarana Table According to different Acharya

Adhikarana	Charak Samhita	Sushruta Samhita	Ashtang Hradaya
<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, Anoopa, Sadharana</i>	Vi 8	Su 35	Su 1

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According to Modern Science: -

- According to the World Health Organization, mefenamic acid is the first-line treatment for antipyretics. (1990, WHO)⁷
- Health is defined as a full condition of physical, mental, and social well-being, not only the absence of sickness or infirmity. (WHO)

Table No. 3. Sarvatantra Siddhanta

<i>Acharya Bhadrakapya</i>	1
<i>Acharya Shakuntley</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

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2. Adhikarana Siddhant

- ✓ A single term, 'Agni,' may be used to understand all thirteen Agnis, as well as "Mandagni" for Arsha, Atisara, and Grahni, and vice versa.
- ✓ Mrudbhakshanjanya is also a Pandu Roga Adhikarana.⁸

3. Abhyupagama Siddhant

- ✓ In Agraya Dravya, there are several examples of Abhyupagama Siddhanta, such as Acharya Charak mentioning Haritaki Shreshta in Pathya and again saying Prashamaha Pathyanaama (to govern all senses), Som Aushdhinaama and Vijnana Aushdhinaama, Vasti Vataharanaama and Vasti Tantraharanaama, and so on.⁹
- ✓ Anaemia is a condition in which the amount of red blood cells or their oxygen-carrying capacity is insufficient to fulfill physiologic requirements, which vary according on age, gender, attitude, smoking, and pregnancy status. (According to WHO)¹⁰

DISCUSSION

Purpose of *Ayurveda* is “स्वास्थ्यस्य स्वास्थ्य रक्षणं आतुरस्य विकार प्रशमनं च”¹¹ to prove the above purpose of *Ayurveda*, *Samanya-Vishesh Siddhant* (known as *Sarvatantra Siddhant*) holds great importance because “सर्वदासर्वभवनं संयममवृद्धिकरणं ह्यशेतुविशेशस्त्रिभयस्तु”¹²

Samanya Siddhant is highly important for achieving health and eradicating ailments. The Dhaatus increases or decreases in the case of Dhaatuvyashmya. On the basis of Saman Dravya, Saman Guna, and Saman Gunbhuyishtha, the *Samanya Siddhant* describes any form of increase. Similarly, the *Vishesh Siddhant* provides information about any sort of decrement. *Guru* and *Aptarpan Aahar*, for example, are prescribed for *Atisthaulya*¹³, whereas *Laghu* and *Santapan Aahar* are recommended for *Atikarshya*.

Knowledge of *Pratitantra Siddhant* is just as significant as *Sarvatantra Siddhant*. In the *Shalya Tantra*, for example, *Acharya Sushruta* stated that *Siravedh* is *Ardha Chikitsa*. However, according to *Acharya Charak*, the *Vasti* is *Ardha Chikitsa* in *Siddhisthan*. Thus, *Pratitantra Siddhant* refers to independent *Siddhant* portrayed in writings that are approved in their separate sources and are of equal value¹⁴.

According to *Acharya P. V. Sharma*, *Sadvruitchrya* is an *Adhikaran Siddhant* in *Ayurveda* texts because *Guru Shukracharya* created the entire *Sadvritta* for the *Rakshas* (Daemon/Giant) to keep the *Rakshas* disciplined, and it has been said in *Ayurveda* to discipline human society due to the decline of the *Dharmapad*.

CONCLUSION

Ayurveda incorporates the four basic principles and is based on them. These principles make it everlasting, which means that it is complete and will stay true or appropriate in any circumstance. Whatever is described in *Ayurvedic* books and whatever is considered based on principles will be explored. As a result, any *Ayurvedic* statement cannot be fairly comprehended without its principles. It is impossible to comprehend *Ayurvedic* treatment principles and other ideas without first learning about *Moolasiddhants*. Physicians who have a thorough understanding of the principles of *Ayurveda* will be ideal for treating any ailments. As a result, the concepts of *Ayurveda* are described using practical examples, making them understandable to all physicians and students.

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