

CHATURVIDHA SIDDHANTA- AN UNDERSTANDING AND APPLICATION

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ABSTRACT

Ayurveda- the science of Life can be dated back to be older than 5,000 yrs. In the emergence of any new science siddhanta plays an important role. In Ayurveda also, there are many number of siddhantas which form a strong foundation for the emergence and survival of this life science. Based on these siddhantas the main aim of Ayurveda i.e. swasta palana and atura upachara have been discussed in the samhitas. The concept of Siddhanta is described by Acharya Charaka in Rogabhishakjiteeya Adhyaya of Vimana Sthana. These are broadly classified into four types namely Sarvatantra, Pratitantra, Adhikarana and Abhyupagama Siddhanta . Here an attempt is made to understand and classify various siddhanta of Ayurveda into these 4 categories.

KEYWORDS- Ayurveda, Siddhanta, Sarvatantra, Pratitantra, Adhikarana, Abhyupagama.

INTRODUCTION

The survival of any science depends on how strong are the basic principles from which it is derived and Ayurveda is one of the best examples to prove that. Though Ayurveda is said to be Shashvata and Nitya¹ there were many ups and downs which the science and the Indian society have faced. During the advent of foreign invasion on India many valuable manuscripts were taken away or destroyed. During the colonial British rule of India, the practice of Ayurveda was suppressed in favour of modern medicine.

All the above factors could have left Ayurveda perished, but, due to immense strength in the very basic principles of Ayurveda it is growing to become an apple in the world's eye.

The word Siddhanta is derived from 'सिद्ध अन्तः यस्मात्।' means something that is decided upon. Shabda Klapa Druma defines it as "पूर्व पक्ष निरस्य सिद्ध पक्ष स्थापनम् ।"² which means the one which is obtained/established as a result of questioning/enquiring. Siddhanta is classified into 4 namely Sarvatantra Siddhanta, Pratitantra Siddhanta, Adhikarana Siddhanta, Abhyupagama Siddhanta under which all the siddhantas explained in the samhita can be categorized.

AIM AND OBJECTIVES

a) To review the concept of Siddhanta as mentioned by Acharya Charaka and Nyaya darshana

b) To categorize different concepts mentioned in Ayurveda under Chaturvidha Siddhanta.

MATERIALS AND METHODS

This is a review article based on the collection of materials from available sources in Ayurveda and Darshana Shastra.

REVIEW OF LITERATURE^{3,4}

Siddhanta is one of the vadamarga as mentioned by Acharya Charaka in Vimanasthana. It is also described in Nyaya Darshana as one of the Shodasha Padartha.

Definition of Siddhanta

सिद्धान्तो नाम स यः परीक्षकैर्बहुविधं परीक्ष्य
हेतुभिश्च साधयित्वा स्थाप्यते निर्णयः।

- For example-

TABLE-01 SHOWING SARVATANTRA SIDDHANTA

Sl.no	Siddhanta	Charaka Samhita	Sushruta Samhita	Astanga Hrdaya	Nyaya Darshana
1	Nidana is responsible for causing vyadhi	✓	✓	✓	
2	There are many types of vyadhi	✓	✓	✓	
3	There is siddhi upaya for sadhya vyadhi	✓	✓	✓	
4	Jnanedriyas are five in number	✓	✓	✓	✓

In the above quoted examples the concepts like nidana is responsible for causing vyadhi is accepted by all.

The one which is examined by many Pareekshaka with different Hetu and established is called Siddhanta.

It is also defined as -The nirnaya which is established by Hetu(reasoning) and bahuvidha pareeksha with the help of Pramana.

There are 4 types of Siddhanta

- 1) Sarvatantra Siddhanta
- 2) Pratitantra Siddhanta
- 3) Adhikarana Siddhanta
- 4) Abhyupagama Siddhanta

1) Sarvatantra Siddhanta

- The one which is accepted among all tantra is Sarvatantra siddhanta.
- Akshapada Goutama (Nyaya darshana) opined- One which is accepted by all Tantra without any contradictory statements is Sarvatantra siddhanta.

2) Pratitantra Siddhanta

- Siddhanta which are accepted or stated and are famous from their respective Grantha is Pratitantra Siddhanta.
- Siddhanta which is siddha by samana tantra and asiddha by Paratantra is Pratitantra siddhanta according to Nyaya.

Example-

TABLE-02 SHOWING PRATITANTRA SIDDHANTA

Charaka samhita	Others
Shadvidha rasa	Astavidha rasa
Panchendriya	Shadindriya
Along with Vatadi dosha Bhootakrta vikara are also present.	Only Vatadi dosha causes all diseases.

Nyaya darshana	Mimamsa darshana
Shabda is Anitya	Shabda is nitya ⁵

Acharya Chakrapani comments that earlier while stating the definition of Siddhanta it was stated that siddhanta is established by Hetu and Bahavidha pareeksha. But here, two opposite statements are mentioned about acceptance of shadrasa and astavidha rasa.

Hence Acharya concludes that by Swayukti sthapana bala, one should accept Shadrasa or Astavidha rasa.

3) Adhikarana Siddhanta

- Taking reference from anya adhikarana which is already Siddha to establish one's point is Adhikarana Siddhanta. Here importance is given to the subject

or concept which contributes to the present context.

- By referring the siddha prakarna(concepts), the concept under discussion are made siddha is Adhikarana Siddhanta according to Nyaya.

Example- Mukta Purusha is free from Karmanubandha means since Mukta purusha is Nishkama, he is free from Karmanubandha. From this statement it is understood that concept of Karmaphala, Moksha, Purusha exists.

Acharya Chakrapani has cleared these concepts by substantiating with the help of supportive contexts.

TABLE-03 SHOWING ADHIKARANA SIDDHANTA

Concept of Moksha	Mukta is the one who is nearing to Mukti. One who is Sarvatha mukta will not do karma because of Shareerabhava and also because it again causes Anubandhana. Earlier it was stated that Mukta purusha is free from Karmanubandha since he is Nishkama. He is Nishkama because he is not associated with Shareera and Janmantara Karmaphala. Hence there exists the concept of MOKSHA.
Concept of Karmaphala	If there will be no Karmaphala, Mokshapekshi will not be doing any Karma i.e. if there is no iccha of karmaphala there will be no karma done. Hence there exists KARMAPHALA.
Concept of Mukti	If there would be no moksha the concept of Mukta would also not have existed. "mukta iti vachana" would also have not been stated. Hence there exists MUKTI.
Concept of Purusha	If there would be no Purusha then whose Bandhana or whose Moksha will be attained. Medium for Karmaphala is purusha only. Hence PURUSHA also exists.
Concept of Poorvajanma(Janmantara)	If there is no poorvajanma then no Janmantara Karma Anubandha. Since it is already proved that Janamantara karmaphala exists poorvajanma also exists.

4)Abhyupagama Siddhanta

- Asiddha(not yet declared or proved), Aparikshita(not examined), Anupadishta(not explained or no proper reference), Ahetuka(not proved by reasoning) concepts or statements are accepted as siddhanta during Vadakaala.
- Acharya Goutama opined that Vishesh Pareekshana of Aparikshita Vishaya is Abhyupagama siddhanta.

Example-In Dravya prakarana it is accepted that Dravya is Pradhana. In Guna prakarna, guna is accepted as pradhana, in Veerya prakarna veerya is said as Pradhana.

But,if the definition of siddhanta is considered,i.e one which is established/ stated by Bahavidha pariksha and hetu then abhyupagama should not be considered as siddhanta.

Here, Acharya have stated that by one's own buddhi shakti one should consider or accept these siddhanta.

DISCUSSION

The concept of Siddhanta needs to be explored as it will help in

- Updating the Concept.
- Globalization of Ayurveda
- Understanding concepts with different Objectives.

1. Discussion on Pareekshakai

Pareekshakai in the Shloka is Bahuvachana which means it should be examined by many Acharya having excellent qualities.

In the Present Scenario-Researchers or Investigators can be termed as the persons doing Pareeksha.

2. Need of Pareeksha in understanding siddhanta.

Bahuvidha Pareeksha should be done for a topic to be established as

Siddhanta. Here multidimensional approach towards the same topic is spoken off. For Pareeksha different Hetu are being used.

Hetu are the tools which the researcher uses while examining the particular concept. Previously Acharya have used Pratyakshadi Pramana to establish these Siddhanta.

Due to the advancement in science and with new discoveries, now-a day's many new tools like microscope, thermometer, sphygmomanometer etc. are being used in the establishment of Siddhanta.

3. Discussion on Chaturvidha Siddhanta

Sarvatantra siddhanta-

Tantra here means Ayurveda tantra or Ayurvedetara Tantra like Vyakarana, Darshana, Jyotish shaastra.

If Ayurveda tantra is only considered, then concepts like the ones mentioned in Table can be taken into account.

TABLE-04 SHOWING SARVATANTRA SIDDHANTA

Adhikarana	Charaka Samhita	Sushruta Samhita	Asyanga Hrdaya
Tridosha- Vaata, Pitta, Kapha	✓ (Su 1)	✓ (Su 15)	✓ (Su 1)
Sapta Dhatu-Rasa, Rakta, Mamsa, Meda, Majja, Asthi, Shukra	✓ (Su 17)	✓ (Su 15)	✓ (Su 1)
Bhishak Chatushtaya Bhishak, Dravya, Rogi, Upastha	✓ (Su 9)	✓ (Su 34)	✓ (Su1)
Chaturvidha Sneha - Taila, Grhta, Vasa, Majja	✓ (Su 13)	✓ (Chi 31)	✓ (Su16)
Desha Bheda Jangala, Anooopa, Sadharana	✓ (Vi 8)	✓ (Su 35)	✓ (Su1)

If Ayurvedetara tantra is considered, then concepts like Shadrutu forms a samvatsara, Karma can be classified into Shubha and ashubha etc. can be considered.

The above concepts are said to be sarvatantra since the observation of all acharya were similar and the concepts are accepted as Universal truth.

Pratitantra Siddhanta

Prati-Pratikoola

Tantra- Grantha, Shaastra, Samhita

Example-

TABLE-05 SHOWING PRATITANTRA SIDDHANTA

Adhikarana	Charaka samhita	Sushruta samhita	Astanga hrdaya
Tantra Rachana Vidhi	Trisootra (Su1)	Beeja Chatustaya (Su1)	-----
Asthi Sankhya	360(Sha 7)	300(Sha 5)	360(Sha 3)
Dhoomapana Bheda	3(Su 5)	5(Chi 40)	3(Su 21)
Nasya Bheda	5 (Si 9)	5(Chi 40)	3 (Su 20)
Sweda Bheda	13(Su 14)	4(Su 32)	4(Su 17)
Mootraghata bheda	13 (Si 9)	12 (Ut 58)	12 (Ni 9)
Nyaya Darshana		Sankhya Darshana	
Indriya are Bhoutika		Indriya are Ahankarika	

Adhikarana siddhanta

The word Adhikarana means context\the concept. While proving Adhikarana siddhanta, Anumana and Yukti pramana can be used as the main Pareeksha bhava. Here the concepts which are closely related to each other or belong to same adhikarana are considered.

Examples-

Siddhanta wherein differences of opinion in the concepts are observed is Pratitantra Siddhanta. Here two established siddhanta are to be considered.

The difference of opinion in the concepts may be because of the geographical, cultural dissimilarities, the different observations, experiences and also because of the fact that there existed different school of thoughts which were equally strong to establish their own siddhanta with proper substantiation.

- ✓ Yogo Moksha Pravartaka.⁸
By the above verse the concept of Yoga and Moksha can be proved.
- ✓ Advice of Vishnu Sahasranaama in Jwara Chikitsa⁹.
Here the concept of Daiva Vyapashraya chikitsa and its acceptance by Acharya Charaka can be proved.

Abhyupagama siddhanta

This siddhanta can be applied where many factors hold equal importance when considered with the counterfactor .

Example- In Darshana Shastra, Charvaka Darshana is considered as one of the important Darshana. Though its concepts are entirely different and are against Karmaphala and Moksha it is accepted by our society and it has its own existence among other Asthika Darshana.

In the same way many concepts in Ayurveda are Contradictory to each other and differ in opinion. These are Purusha Niyata Siddhanta (the ones which are

evolved with time)and should be accepted by Swayukti bala.

CONCLUSION

Siddhanta is one of the important concept in any science. It can be taken as a base in conducting many research works like in experimental, Pre- clinical, clinical etc.. In today's world there are many tools developed from which even the minutest organism can be visualized. With the help of these tools, an effort should be made to re-validate the siddhanta mentioned in Ayurveda in new terms so that Ayurveda is Globalised and widely accepted.

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