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An Analytical View of Chaturvidh Siddhanta: The Four Fundamental Doctrines of Ayurveda

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Abstract

The science of a complete lifestyle is Ayurveda. Ayurveda is a science that addresses both therapeutic and preventive aspects. A key factor in the development of any new science is siddhanta. Numerous siddhantas exist in Ayurveda as well, providing a solid basis for the development and continuation of this branch of life science. The Samhitas have addressed the primary goals of Ayurveda, namely swasta palana and aura upachara, based on these siddhantas. In Roga Bhishak Jitiya Adhyaya of Vimana Sthana, Acharya Charaka describes the idea of Siddhanta. These can be broadly divided into four categories: Abhyupagama, Siddhanta, Adhikarana, Pratitantra, and Sarvatantra. Here, an attempt is made to comprehend and divide the many Ayurvedic siddhantas into these four groups.

Keywords: Ayurveda, siddhanta, sarvatantra, pratitantra, adhikarana, abhyupagama

Introduction

Any science's ability to endure rests on the strength of the fundamental ideas from which it is developed, and Ayurveda is among the best instances of how powerful the fundamental ideas from which any science is derived determine its existence. Although Ayurveda is considered Shashvata and Nitya ^[1], there have been many ups and downs for both Indian society and science. When foreign forces invaded India, numerous priceless manuscripts were either removed or destroyed. Ayurveda was suppressed in favor of Western medicine under British colonial dominance over India.

Ayurveda might have died from all of the aforementioned causes, but because of the great power in its most fundamental ideas, it is rising to prominence.

The term "Siddhanta" comes from "सिद्ध अन्तःयस्मात्।" signifies a decision that has been made. It is described as "पूर्व पक्ष सिरस्य सिद्ध पक्ष स्थापितम्" ^[2]

Which denotes the one that is discovered or acquired as a result of inquiry. All of the siddhantas described in the Samhita can be grouped under one of four categories: Sarvatantra Siddhanta, Pratitantra Siddhanta, Adhikarana Siddhanta, or Abhyupagama Siddhanta.

Material and Methods

This review article is based on the compilation of information from Ayurvedic and Darshana Shastra's available sources.

Literature Review ^[3,4]

Acharya Charaka stated Siddhanta as one of the vadamarga in Vimanasthana. It is also mentioned as one of the Shodasha Padarthas in Nyaya Darshana.

Definition of Siddhanta

सिद्धान्तो नाम स यः परीक्षकैर्बहुविधं परीक्ष्य हेतुभिश्च साधयित्वा स्थाप्यले निर्णयः। Siddhanta is the one who is investigated and confirmed by numerous Pareekshaka with varying Hetu. Another definition of it is the nirnaya formed by Hetu (reasoning) and Bhahuvidha Pareeksha with Pramana's assistance.

There are 4 Types of Siddhanta

- Sarvatantra siddhanta
- Pratitantra siddhanta
- Adhikarana siddhanta
- Abhyupagama siddhanta

1. Sarvatantra Siddhanta

The most widely recognized of all tantras is the Sarvatantra siddhanta.

According to Akshapada Goutama (Nyaya darshana), the Sarvatantra siddhanta is the one that is acknowledged by all Tantras without any contradicting claims.

For example:

Table 1: Showing Sarvatantra Siddhanta

Sl. No.	Siddhanta	Charak 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.	•	•	•	•

Concepts such as Nidana causing vyadhi are universally accepted in the cited examples above.

2. Pratitantra Siddhanta

Siddhanta that is approved or mentioned and is famous from their respective Grantha is Pratitantra Siddhanta.

According to Nyaya, siddhanta is siddha by Samana tantra, and asiddha by Paratantra is Pratitantra siddhanta.

For example:

Table 2: Showing pratitantra Siddhanta

Charaka Samhita	Others
Shadvida rasa	Astavidha rasa
Panchendriya	Shadindriya
Along with vatadi dosha, bhootakrta vikara is also present.	Only vatadi dosha causes all diseases.
Nyaya darshana	Mimamsa darshana
Shabda is Anitya	Shabda is nitya ^[5]

Acharya Chakrapani remarks that in the previous description of Siddhanta, it was mentioned that Hetu and Bahavidha pareeksha establish Siddhanta. However, two contradictory claims regarding the acceptability of astavidha rasa and shadrasa are made here.

Thus, according to Acharya, one should embrace Shadrasa or Astavidha rasa by Swayukti sthapana bala.

3. Adhikarana Siddhanta

Adhikarana Siddhanta is the act of establishing one's point by citing any adhikarana, which is already Siddha. In this case, the topic or idea that adds to the current context is valued.

By making reference to the siddha prakarna (concepts), Nyaya claims that the concept under debate is Adhikarana Siddhanta.

Example: Since Mukta Purusha is Nishkama, he is free from Karmanubandha. This indicates that Mukta Purusha is free from Karmanubandha. It is clear from this remark that there is a concept of Karmaphala, Moksha, and Purusha. Acharya Chakrapani has clarified these ideas by providing supporting circumstances for his arguments.

Table 3: Showing Adhikarna Siddhanta

Concept of Moksha	Mukta is the one who is nearing Mukti. Because of Shareerabhava and the fact that it again results in Anubandhana, a person who is Sarvatha mukta will refrain from doing karma. It was previously mentioned that since Mukta Purusha is Nishkama, he is free from Karmanubandha. Because he is not connected to Shareera or Janmantara Karmaphala, he is Nishkama. 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. there won't be any karma done if the iccha of karmaphala is absent. 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 not have 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 (Janmantra)	If there is no poorvajanma, then no Janmantara Karma Anubandha. Since the existence of Janamantara Karmaphala has already been established, poorvajanma must also exist.

4. Abhyupagama Siddhanta

- Concepts or propositions that are acknowledged as siddhanta during Vadakaala include Asiddha (not yet declared or proved), Aparikshita (not examined), Anupadishta (not explained or without adequate reference), and Ahetuka (not proven by argument).
- Vishesh Pareekshana of Aparikshita Vishaya, according to Acharya Goutama, is an Abhyupagama siddhanta.

Example: It is acknowledged in Dravya Prakarana that Dravya is Pradhana. While Veerya is referred to as Pradhana in Veerya Prakarna, Guna is acknowledged as Pradhana in Guna Prakarna.

However, if the meaning of siddhanta is taken into account that is, the definition provided by Hetu and Bahavidha Pariksha-then abhyupagama cannot be regarded as siddhanta. Here, the Acharya has said that one should think about or accept these siddhanta based on one's own buddhi shakti.

Discussion

Conversation it is necessary to investigate the idea of Siddhanta since it will assist in.

- Revising the Idea.
- Expansion of Ayurveda worldwide.
- Recognizing ideas with various.

Objectives

i). **Discussion about Pareekshakai:** According to the Shloka, Pareekshakai is Bahuvachana, which implies that numerous Acharya with superior attributes should evaluate it.

In the current scenario, those conducting pareeksha can be referred to as researchers or investigators.

ii). **Pareeksha is Necessary to Comprehend Siddhanta:** Bahavidha A topic needs to undergo Pareeksha in order to be recognized as Siddhanta. Here, the use of multiple perspectives on the same subject is rejected. Different hetus are used for Pareeksha.

Hetu are the instruments that the researcher employs to study a specific idea. Previously, these Siddhanta were established by Acharya using Pratyakshadi Pramana.

These days, the foundation of Siddhanta uses a variety of innovative instruments, such as a thermometer, sphygmomanometer, and microscope, thanks to scientific advancements and discoveries.

- iii). Chaturvidha Siddhanta Sarvatantra Siddhanta Discussion
In this context, "tantra" refers to an Ayurvedic tantra or Ayurvedetara tantra, such as Vyakarana, Darshana, or Jyotish shastra. Ideas such as those listed in Table can be explored if Ayurveda tantra is the only thing taken into consideration.

Table 4: Showing Sarvatantra Siddhanta

Adhikarna	Charaka Samhita	Sushruta Samhita	Astanga Hridaya
Tridosha-vata, pitta, kapha	(Su 1)	(Su 15)	(Su 1)
Sapta dhatu-rasa, rakta, mansa, meda, majja, ashti, shukra	(Su 17)	(Su 15)	(Su 1)
Bhishak chatushtaya bhisak, dravya, rogi, upastha	(Su 9)	(Su 34)	(Su 1)
Chaturvidha Sneha-taila, ghrita, vasa, majja	(Su 13)	(Chi 31)	(Su 16)
Desha bheda jangala, anoopa, sadharana	(Vi 8)	(Su 35)	(Su 1)

When the Ayurvedic text is taken into account, ideas such as Shadrutu creating a samvatsara, Karma being divided into Shubha and asubha, etc., can be taken into consideration.

The aforementioned ideas are referred to as sarvatra as they are acknowledged as universal truth and all acharyas made comparable observations.

Pratitantra Siddhantra

Prati-Pratikoola

Tantra-Gandha, Shastra, Samhita

Pratintra Siddhanta is the Siddhanta in which conceptual disagreements are noted. Here, two recognized siddhantas should be taken into account. Different schools of thought existed, each equally strong in establishing its own siddhanta with appropriate substantiation. These factors, in addition to geographical and cultural differences, may account for the differences in opinions regarding the concepts.

Example:

Table 5: Showing Pratitantra Siddhantra

Adhikarna	Charaka Samhita	Sushruta Samhita	Astanga Hridaya
Tantra Rachana Vidhi	Trisootra (Su 1)	Beeja Chatustaya (Su 1)	-
Asthi Samkhya	360(Sha 7)	300(Sha5)	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.	

Siddhanta Adhikarana

Adhikarana translates to "context/concept." Anumana and Yukti pramana can be employed as the primary Pareeksha

bhava in the proof of Adhikarana siddhanta. Concepts that are closely related to one another or that are part of the same adhikarana are taken into consideration here.

As an Example:

- **Yogo Moksha Pravartaka** ¹⁸: The idea of yoga and moksha can be demonstrated by the verse above.
- **Advice of Vishnu Sahasranaama in Jwara Chikitsa** ¹⁹: This proves the validity of the Daiva Vyapashraya Chikitsa concept and Acharya Charaka's approval of it.

Abhyupagama Siddhanta

Ayurvedic medicine Where several factors are equally important when taken into account along with the counterfactor, this siddhanta can be used.

Example: One of the most significant darshana in The Darshana Shastra is Charvaka darshana. Despite having completely different beliefs and being opposed to Karmaphala and Moksha, it is recognized in our society and exists independently of other Asthika Darshana.

Similar to this, many Ayurvedic concepts contradict one another and have differing viewpoints. Swayukti bala should embrace these as Purusha Niyata Siddhanta, or the ones that have grown over time.

Conclusion

In conclusion, the Chaturvidh Siddhanta represents the core principles that form the bedrock of Ayurvedic philosophy, guiding both its therapeutic and preventive practices. By categorizing the diverse siddhantas into four distinct groups-Sarvatantra, Pratitantra, Adhikarana, and Abhyupagama-we gain a comprehensive framework for understanding the intricate theories that underpin Ayurveda.

Each category highlights the various ways knowledge and understanding are established within this ancient science. ****Sarvatantra Siddhanta**** illustrates universally accepted concepts, such as the role of Nidana in disease causation, emphasizing shared wisdom across different texts. ****Pratitantra Siddhanta**** showcases the rich diversity of thought within Ayurveda, acknowledging the existence of differing views that stem from various granthas, which reflects the complexity and depth of Ayurvedic knowledge. ****Adhikarana Siddhanta**** enriches our understanding by contextualizing ideas through established principles, allowing for a robust dialogue between ancient concepts and modern interpretations. Lastly, ****Abhyupagama Siddhanta**** invites ongoing inquiry into unproven propositions, encouraging an adaptable and evolving approach to Ayurveda.

This analytical perspective not only reinforces the historical significance of Ayurveda but also highlights its relevance in contemporary healthcare. As modern researchers and practitioners seek to bridge traditional wisdom with scientific advancements, revisiting these foundational doctrines becomes essential. The integration of modern methodologies with Ayurvedic principles can lead to innovative practices that address health in a holistic manner.

Ultimately, embracing the Chaturvidh Siddhanta will empower practitioners and scholars alike to promote a deeper understanding of Ayurveda, ensuring its continued growth and relevance in a rapidly changing world. By fostering a dialogue between ancient knowledge and modern science, we can cultivate a more comprehensive approach to well-being that respects the wisdom of the past while innovating for the future.

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