ABSTRACT

Most of the theories described in Ayurveda is the applied aspect of the darshanans. The theories described in Darshna to achieve moksh but in Ayurveda these theories applied for “Swasthasya swasthya rakshanam, Aturasya vikar prasaman”. The propounders of Darshanas and described elaborately in their treatise but also found in an epitomised form in Ayurvedic texts. The following are only few important one.

1. Sapta padartha Siddhanta
2. Paramanu Vada
3. Agni-paka parinama Siddhanta
4. Prakriti purusha Siddhanta
5. Satkarya Vada
6. Loka Purusha samya Siddhanta
7. Purushartha chatushaya Siddhanta

The Applied form of above Siddhant wiil be described in this paper.

KEYWORDS: Ayurveda, Darshana, Panchmahabhuta, Siddhant, Lok Purush Satmya, Dravya, Sat-padarth.

INTRODUCTION

Like all other ancient sciences, Ayurveda too is founded on the doctrine of the Shad-darshanas or the six system of natural philosophy. Darshanas purport to explain the nature of the universe and have enunciated in their own typical style what we now call the basic sciences Physics, Chemistry and Biology. These doctrines being of basic nature were quickly taken up by the propounder of medicine and many other secular sciences to formulate their own concepts. Hence we find in Ayurveda two kinds of doctrines. The basic doctrines are
actually the concept of darshanas adopted as such as or with slight modifications. Applied doctrines are those which are specific and peculiar science but based on Darshanas concept only. These two are sometimes so intermixed that it is hard to recognise them separately.

1. Basic Doctrines

As started earlier these are enunciated first by the propounders of Darshanas and described elaborately in their treatise but also found in an epitomised form in Ayurvedic texts. The following are only few important one.

8. Sapta padartha Siddhanta
9. Paramanu Vada
10. Agni-paka parinama Siddhanta
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12. Satkarya Vada
13. Loka Purusha samya Siddhanta
14. Purushartha chatushaya Siddhanta

1. Sapta padartha Siddhanta –(Doctrine of categories)

This doctrine belong to Vaisheshika Philosophy. According to this theory, all the things in the universe can be broadly grouped under seven categories (Padartha) each with one or more sub divisions. The seven padartha are- a. Dravya (Substance), b. Guna(Quality), c. Karma (Action), d. Samanaya(Similarity) e.Vishesha (particularity dissimilarity), f. Samanaya (Relationship, inherence) g. Abhava (negation, non existence).

a. Dravya: is defined as that in which guna (quality) and Karama (actions) exist and is the inherent cause for the karya (effect).

According to ayurveda dravya is the substrate or the mass in which qualities and actions reside. Dravya are nine in number viz. Pruthvi (earth), Ap (water), Tejas (heat and light) Vayu (air, gas) Akasha (sky, space) Kala (time), Dik (space), Atma (soul, spirit) and Manas (mind, intelligence). Dravya in its minutes form is paramanu (atom or subatomic particles) which is considered to be its unit.

b. Gunas- Are defined as those which help in identifying the dravya and its karma (action).

In other words these are the qualities or properties of a substance. Gunas have no independent existence and can only exist in the Dravya.
c. **Karma**- (action, activity) is the effect arising from either the Drvaya or its gunas.

d. **Samanya**- Similarity or common feature present in more than one substance, which helps to identify and group them together.

e. **Vishesha**- is the opposite of Samanaya; it is the dissimilar or particular feature of a substance which helps to differentiate and separate it from a group. While Samanaya consolidates, Vishesha dissociates. Samanaya make for increase of the likes vishesha decrease them.

f. **Samavaya**- is the relationship between one substance and the other. It is usually inherent in them and help in holding them together in some way.

g. **Abhava**- is non existence, absence or negation and becomes known in a negative way.

This Sapta padartha Siddhanta is adopted by Ayurveda as the first basic doctrine and is found throughout the entire fabric this science.

2. **Paramanu Vada**- (Doctrine of atoms) is another doctrine of vaisheshika philosophy.

   This postulates that the entire universe is made up of minute particles called paramanus.(atoms and subatomic particles in modern parlance).

3. **Agni Paka parinama Siddhanta**-(Doctrine of physical and chemical transformation).

   This theory also belongs to the Vaisheshika system. Agni or fire is to be presenting in different – forms and when two different types comes together paka or transformation take place. This process has two phases; the first is parinamana- physical transformation and second is paravruthi- chemical transformation. This process of paka is going on continuously in the universe, in everything that exists, of colour starting from the paramanu up to living beings. Digestion of food, change of texture of tissues, process of aging and many more activities are ascribed to this paka activity.

4. **Panchabhoot Siddhanta**- (Doctrine of elements)

   This doctrine was propounded by Sankhya Darshana. It explain that all things in the universe can ultimately be classified under five specific Bhootas-elements; the pruthivi (soil), Ap (water) Tejas (heat and light), Vayu (air, gas), Akasha (sky- space). These elements in turn consist of paramanus with specific qualities (molecules, atoms and subatomic particles) peculiar to each Bhoota. The parmanus of all the five Bhootas combine together in varying proportions and give rise to formation of panchikruta Dravya- Substance formed out of combination of all five, elements particles. In this combination the particles which are in greater proportions. is predominately expressed and the substance while the qualities of
particles which are less in number though present in it are not predominately expressed. Depending upon the preponderance qualities substances are named as belonging to the category parthiva. Apya, Tejas, Vayaveeya and Nabhasa though strictly speaking one is panchabhautika (five elements combination). All the things in the universe are panchbhautika. This theory is widest application in Ayurveda. The constituents of the human body, the food it takes the disease it suffers from, the drugs needed to cure the disease are all described as panch-bhautika. On this theory is based the rasa, guna, veerya, vipaka, siddhanta- the pharmacological doctrine of Ayurveda.

5. Prakriti-Purusa Siddhanta: (Doctrine of dualism)
This is another Sankhya doctrine that there are two ultimate entities to evolution of this universe viz. The prakriti (nature) representing the physical or material entity and purusha (spirit) representing the spiritual entity. Prakriti described as femine, dross (inactive) unconscious (devoid of mental activity) but capable of reproducing itself. Purush on the other hand is described as masculine, active, conscious but incapable of reproduction. These two entities combine together and from their union are produced all the things of the universe (evolution) but this association of prakriti and purusha is not permanent and breaks sooner or later. This separation is described as dissolution of things. Association and dissociation are going on incessantly in the world. Ayurveda adopting this theory explains that the physical body i.e prakriti the inactive-gross matter, made active by the presence in it of Atma (soul) representing the purusha. The body is constantly undergoing regeneration and degeneration at its tissue level and ultimately dies when the purusha leaves the body. This is a biological theory to explain life and its activities.

6. Sat-karyavada (Doctrine of existence cause)
This is yet another doctrine of the Sankhya philosophy adopted by Ayurveda. This theory postulates that all actions there is necessarily a cause and without cause there is no effect. The cause must be existant ie. Present in some form. Based on this theory is the opinion in Ayurveda that all the activities of the body, the disease it gets, actions of drugs and so an are all a series of cause and effect.

7. Lokapurusha Samya Siddhanta (Doctrine of macrocosm and microcosm)
This is a doctrine enunciated by Vedanta Philosophy. According to this postulated that there is great similarity between outside world and the human being. All the things of the universe are present in the human body in one form or the others i.e the mountain, river, sun, moon,
gods are all inside the body residing in organs or places similar to their nature and quality. In other words men is a microcosm(-an epitome of the universe). All the laws of the outside universe are also applicable to the body and its activities. A good knowledge of physical world helps to understand the many unknown biological activity. We find a full chapter being devoted to this subject in the Charka Samhita Sharira-sthana chapter 5th.

8. **Purushartha Chatushtaya Siddhanta**- (Doctrine of the four aims of life).

This siddhanta described in Charaka samhita sutra sthan chapter 1st. It postulate belong to the Vedanta Philosophy. That explain life is not an aimless cycle of births and deaths. Life has a definite purpose that is moksha (escape from cycle of birth and death). Moksha is not possible all of sudden but can be achieved by practising a discipline way of life. It has to be followed up with three other pursuit eg. dharma (righteousness in all activity), Artha (acquisition and distribution of wealth for the good of others) and karma (desire not for self but for use of all, Hitayu). A person who practise these, practise assured to attain moksha.

A code of medical ethics has been built up based on this prusharth theory. Dharma, Artha, Karma and Moksha has been given new dimension to the physician for his personal as well as professional conduct. This professional ethics which upholds the nobility of ayurvedic medical science have all been brought into the scope of this theory.

**CONCLUSION**

The above eight important doctrine, originally belongs to different Darshana, form the strong foundation, on which Ayurveda is built. Hence these and many other doctrine of Darshana are to be called basic doctrine of Ayurveda. Based upon these there are number of applied doctrines specially to Ayurveda can be listed as under.

1. Dosha Dhatu Mala Siddhant with emphasis on tridosha.
2. Dravya-Rasa-Guna- Virya-Vipaka (doctrine concerning the properties and action of article of food and drug)
3. Ama-Sama Siddhanta
4. Kriya-Kala Siddhanta (Evolution of disease)
5. Shroto dushti Siddhant (Concerning to histopathology)
6. Shodhana and Shaman Chikitsa siddhant (Theory of therapeutic)
In addition to above there are many more minor doctrines. All these have the basic doctrine of Darsanas their under current and hence become applied doctrine. Details about all these doctrines needs separate articles.

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