

	<p>Journal Homepage: -<a href="http://www.journalijar.com">www.journalijar.com</a></p> <p><b>INTERNATIONAL JOURNAL OF ADVANCED RESEARCH (IJAR)</b></p> <p>Article DOI: 10.21474/IJAR01/19129 DOI URL: <a href="http://dx.doi.org/10.21474/IJAR01/19129">http://dx.doi.org/10.21474/IJAR01/19129</a></p>	
---	---	---

### RESEARCH ARTICLE

#### A REVIEW ON CHATURVIDHA SIDDHANTA- AN APPLIED UNDERSTANDING

Dr. Pankaj<sup>1</sup> and Dr. Shailza Kumari<sup>2</sup>

1. P.G Scholar, Department of Samhita and Maulika Siddhanta.
2. Associate Professor, National Institute of Ayurveda (Deemed to be University) Jaipur.

#### Manuscript Info

##### Manuscript History

Received: 29 May 2024  
Final Accepted: 30 June 2024  
Published: July 2024

##### Key words:-

Ayurveda Siddhanta, Sarvatantra, Pratitantra, Adhikarana, Abhyupagama

#### Abstract

Ayurveda is a comprehensive system of medicine focusing on both preventive and curative aspects of health. The concept of Siddhanta, as foundational principles, plays a crucial role in the development and application of Ayurvedic practices. According to Acharya Charaka in the Vimana Sthana, Siddhantas can be classified into four main categories namely Sarvatantra, Pratitantra, Adhikarana and abhyupagama Siddhanta. By classifying Siddhantas into these categories, Ayurveda establishes a structured approach to health care, ensuring that practitioners can effectively balance general principles with individualized care. This framework supports the aims of **swasta palana** (maintenance of health) and **aatura upachara** (treatment of disease), forming the bedrock of Ayurvedic practice. Here an attempt is made to understand and classify various Siddhanta of ayurveda into these 4 categories.

Copy Right, IJAR, 2024,. All rights reserved.

#### Introduction:-

The survival of any science is closely tied to its foundational principles, and Ayurveda exemplifies this resilience. Despite facing significant challenges, such as the loss of valuable manuscripts during foreign invasions and the suppression of traditional practices during British colonial rule, Ayurveda has persevered. Its enduring relevance stems from its strong foundational principles, which emphasize holistic health, prevention, and individualized treatment.

These core tenets have enabled Ayurveda to adapt and thrive, gaining recognition worldwide as a credible system of health care. Today, it is increasingly celebrated for its integrative approach, promoting well-being and offering natural remedies. The revival and global interest in Ayurveda highlight its capacity not only to survive but to flourish in modern contexts, making it a valuable resource in contemporary health discussions.

The word Siddhanta is derived from “सिद्ध अन्तः यस्मात्” | means something that is decided upon. Shabda Klapa Druma defines it as “पूर्वपक्षसिरस्यसिद्धपक्षस्थापनम्” | Siddhanta refers to principles established through inquiry and examination. In Ayurveda, these principles are categorized into four main types namely Sarvatantra, Pratitantra, Adhikarana, Abhyupagama Siddhanta. These classifications help organize the various Siddhantas detailed in Ayurvedic texts, providing a structured approach to understanding and applying Ayurvedic knowledge.

**Corresponding Author:- Dr. Pankaj**

Address:- P.G Scholar, Department of Samhita and Maulika Siddhanta.

**Aim and Objectives:-**

- A) To review the concept of Siddhanta as mentioned by Acharya Charaka and Nyaya darshan.  
 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:-**

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।

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

**Sarvatantra Siddhanta**

This is the one which is accepted in all the tantras is called Sarvatantra Siddhanta.

Maharshi Akshpad gotum in nayaya darshana opined that one siddhanta which have no contradictory statements is sarvatantra siddhanta.

**Table01:-** Showing Sarvatantra Siddhanta.

S.no.	Siddhanta	Charaka Samhita	Sushruta Samhita	Astanga hardaya	Nayaya Darshana
1.	Nidana is responsible for causing vyadhi	yes	yes	-	-
2.	There are many types of vyadhi	yes	yes	-	-
3.	There is siddhi upaya for Sadhya vyadhi	yes	yes	yes	-
4.	Jananedriyas are five in number	yes	yes	yes	-

**Pratitantra Siddhanta**

1. Siddhanta which is famous in their respective grantha is pratitantra siddhanta.
2. According to nayaya darshana Siddhanta which is siddha by saman tantra and ashidha by pratantra siddhanta.

**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
Nayaya darshana	Mimamsa darshana
Shabda is Anitya	Shabda is nitya

Acharya chakrpani when describing the definition of siddhanta it was stated that siddhanta is established by hetu and bahuvidh pareeksha, but here, two opposite statements are mentioned about acceptance of sadrasa and astavidha rasa. Hence Acharya concludes that by swayukti sthapna bala, one should accept shadrassa or astavidha rasa.

### Adhikarna Siddhanta

1. Taking reference from another adhikarna which is already siddha to establish one's point is adhikarna Siddhanta.
2. According to nayaya darshana By referring the siddha prakarna the concept under discussion are made siddha is called Adhiukarna siddhanta.
3. 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.
4. Acharya Chakarpani 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.

### Abhyupagama Siddhanta

1. Ashidha which is not yet declared or proved, Aprikshita which is not yet examined, Anupdishta which is not yet explained or no proper references available, Ahetuka which is not proved by reasoning concepts or statements which are accepted as siddhanta during vadakaala.
2. Vishesh Pareekshana of aprikshaita vishaya is abhyupagama Siddhanta as opined by Acharya Goutama.
3. Example- in Darvya prakarna it is accepted that Dravya is pradhana, in Guna prakarna, Guna is accepted as pradhana, in virya prakarna, veerya is said pradhan. but, if the definition of siddhanta is considered One which is established by Bahuvidh pariksha and hetu then abhyupagama should not be considered as siddhanta.

Here Acharya have stated by one's own opinion one should consider or accept these siddhanta.

### Discussion:-

The concept of siddhanta needs to be explored because it is helpful in

1. Updating the concept
2. Globalization of Ayurveda
3. Understanding concepts of different Samhitas.

**Conclusion:-**

Siddhanta is one of the important concept in any science. it can be taken as base in conducting many 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 globalized and widely accepted.

**References:-**

1. Acharya Trikamji Yadavji(editor), Agnivesha, Charaka, Charaka Samhita. Varanasi: Chaukamba Ayurveda Acadamey;Reprint 2016.p639.
2. Raja Radha Kantdev(editor),Shabdakalpadhruma. Varanasi:Choukambha Sanskrit Series Office;Third Edition, 1967, Part 3,p351.
3. Acharya Trikamji Yadavji(editor), Agnivesha, Charaka, Charaka Samhita. Varanasi: Chaukamba Ayurveda Acadamey;Reprint 2016.p238
4. John Wells (editor), The Nyaya Darshana, p7,8.
5. Mahamahopadhyaya Vasudev Shastri Abhyankar (editor), Sarva- Darshana-Samgraha of Sayana Madhava. Poona, The Bhandarkar Oriental Research Institute: Second Edition, 1951.p238
6. Vaidya Jadavji Trikamji Acharya (editor), Sushruta, Sushruta Samhita. Varanasi: Chaukambha Surbharati Prakashan;Reprint 2017. 7. Paradkar Harishastri (editor), Vagbhata. Astanga Hrdaya. Varanasi: Chaukambha Ayurveda Academy; Reprint 2016.
7. Acharya Trikamji Yadavji (editor), Agnivesha, Charaka, Charaka Samhita. Varanasi: Chaukamba Ayurveda Acadamey;Reprint 2016.p300
8. Acharya Trikamji Yadavji (editor), Agnivesha, Charaka, Charaka Samhita. Varanasi: Chaukamba Ayurveda Acadamey; Reprint 2016.p426.