

Exploring the Doctrinal Foundations of Ayurveda: An Analytical Study on Chaturvidha Siddhanta

Vd. Milind Aware¹, Vd. Bhavana Dande², Vd. Latesh Chaudhari³

Guide, Principal of Shree Saptashrungi Ayurved Mahavidyalaya and

Professor of Samhita and Siddhanta Department Nashik¹

HOD and Professor of Samhita and Siddhanta Department of Shree Saptashrungi Ayurved Mahavidyalaya Nashik²

PG scholar of Samhita and Siddhanta department of Shree Saptashrungi Ayurved College, Nashik³

Abstract: In Ayurvedic classics, Siddhanta (doctrinal foundations) serves as the epistemological pillar supporting both the preventive and curative dimensions of healthcare. The survival, evolution, and clinical application of Ayurveda depend upon these established foundational principles. According to Acharya Charaka in the Vimana Sthana, Siddhantas are classified into four primary categories: Sarvatantra, Pratitantra, Adhikarana, and Abhyupagama Siddhanta. Analyzing and classifying Ayurvedic doctrines into these four categories establishes a systematic approach to medical practice, enabling physicians to balance universal laws with individualized patient care. This doctrinal framework directly upholds the core Ayurvedic objectives of Swastha Palana (maintenance of health) and Aatura Upachara (management of disease).

Aim: To explore the doctrinal foundations of Ayurveda by reviewing the concept of Chaturvidha Siddhanta as expounded by Acharya Charaka.

Objective: To conduct an analytical study of various classical concepts mentioned in Ayurveda and categorize them under Chaturvidha Siddhanta to understand their utility in the present era.

Materials and Methods: Literary references were collected and analyzed from authoritative classical texts of Ayurveda

Discussion: Exploring the doctrinal foundations of Ayurveda through the analytical lens of Chaturvidha Siddhanta is essential for updating classical concepts, promoting the globalization of Ayurveda, and comprehending the diverse perspectives presented across different Samhitas. Distinguishing between universal principles, treatise-specific doctrines, implied corollaries, and contextual postulates enables a structured understanding of Ayurvedic literature.

Conclusion: Siddhanta forms the doctrinal foundation of any scientific system and serves as the base for conducting experimental, pre-clinical, and clinical research. Analytically re-validating the Siddhantas described in Ayurvedic classics using modern scientific tools can establish their contemporary relevance and facilitate wider global acceptance in the present era.

Keywords: Ayurveda Siddhanta, Sarvatantra, Pratitantra, Adhikarana, Abhyupagama

I. INTRODUCTION

The survival and resilience of any scientific discipline are closely tied to the strength of its doctrinal foundations, and Ayurveda exemplifies this endurance. Despite facing significant historical challenges, including 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, disease prevention, and individualized treatment.

These core doctrinal tenets have enabled Ayurveda to adapt and thrive, earning recognition worldwide as a credible system of healthcare. Today, it is widely valued for its integrative approach, promoting well-being and offering natural



therapeutic remedies. The revival and global interest in Ayurveda highlight its capacity not only to survive but to flourish in modern clinical contexts, making it a valuable resource in contemporary health discussions.

The word *Siddhanta* is derived from the expression:

"सिद्धअन्तःयस्मात्"

This denotes something that is conclusively decided upon. Furthermore, *Shabdakalpadruma* defines it as:

"पूर्वपक्षसिरस्यसिद्धपक्षस्थापनम्"

Siddhanta refers to foundational principles established through systematic inquiry and critical examination after refuting the counter-thesis (*Purvapaksha*). In Ayurveda, these doctrinal principles are categorized into four main types: *Sarvatantra*, *Pratitantra*, *Adhikarana*, and *Abhyupagama Siddhanta*. Analyzing these classifications helps organize the diverse *Siddhantas* detailed in Ayurvedic texts, providing a structured methodology for understanding and applying Ayurvedic knowledge.

Aim and Objectives

- To explore and review the doctrinal concept of *Siddhanta* as mentioned by Acharya Charaka and *Nyaya Darshana*.
- To analytically categorize different concepts mentioned in Ayurveda under *Chaturvidha Siddhanta*.

Materials and Methods

This is an analytical literary study based on the collection and examination of materials from available classical sources in *Ayurveda* and *Darshana Shastra*.

Review of Literature

Siddhanta is described as one of the *Vadamarga* by Acharya Charaka in the *Vimana Sthana*. It is also described in *Nyaya Darshana* as one of the *Shodasha Padartha*.

Definition of Siddhanta

Acharya Charaka defines *Siddhanta* as follows:

"सिद्धान्तो नाम स यः परीक्षकैर्बहुविधं परीक्ष्य हेतुभिश्च साधयित्वा स्थाप्यते निर्णयः ।"

The one which is examined by many *Pareekshaka* (investigators) with different *Hetu* (logical reasons) and established is called *Siddhanta*. It is also defined as the *Nirnaya* (conclusive decision) which is established by *Hetu* (reasoning) and *Bahuvidha Pareeksha* (multifaceted examination) with the help of *Pramana*.

Classification of Siddhanta

There are four types of *Siddhanta*:

- *Sarvatantra Siddhanta*
- *Pratitantra Siddhanta*
- *Adhikarana Siddhanta*
- *Abhyupagama Siddhanta*

1. Sarvatantra Siddhanta

The doctrinal principle that is universally accepted across all the *Tantras* (treatises) is called *Sarvatantra Siddhanta*. Maharshi Akshapada Gautama in *Nyaya Darshana* opined that a *Siddhanta* which has no contradictory statements is *Sarvatantra Siddhanta*.



Table 1: Showing Sarvatantra Siddhanta

S.No.	Siddhanta	Charaka Samhita	Sushruta Samhita	Ashtanga Hridaya	Nyaya 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.	Jnanendriyas are five in number	Yes	Yes	Yes	—

2. Pratitantra Siddhanta

A *Siddhanta* that is specifically established and prominent in its respective *Grantha* (treatise) is *Pratitantra Siddhanta*. According to *Nyaya Darshana*, a *Siddhanta* that is *Siddha* (established) by *Samana Tantra* (allied treatises) and *Asiddha* (unaccepted) by *Paratantra* (other treatises) is *Pratitantra Siddhanta*.

Table 2: Showing Pratitantra Siddhanta

Charaka Samhita	Others
Shadvidha Rasa	Ashtavidha Rasa
Panchendriya	Shadindriya
Along with Vatadi Dosha, Bhootakrita Vikara are also present	Only Vatadi Dosha causes all diseases
Nyaya Darshana	Mimamsa Darshana
Shabda is Anitya	Shabda is Nitya

When describing the definition of *Siddhanta*, Acharya Chakrapani notes that although a *Siddhanta* is established by *Hetu* and *Bahuvridha Pareeksha*, two opposite statements are mentioned regarding the acceptance of *Shadrassa* and *Ashtavidha Rasa*. Hence, Acharya Chakrapani concludes that by *Swayukti Sthapana Bala* (the strength of one's own logical justification), one should accept *Shadrassa* or *Ashtavidha Rasa* in their respective contexts.

3. Adhikarana Siddhanta

Taking reference from another *Adhikarana* (topic) that is already *Siddha* (established) to establish one's point is *Adhikarana Siddhanta*.

According to *Nyaya Darshana*, when the concepts under discussion are made *Siddha* by referring to an already established *Siddha Prakarana* (validated context), it is called *Adhikarana Siddhanta*.

Example: The statement that "*Mukta Purusha is free from Karmanubandha*" means that since a *Mukta Purusha* is *Nishkama*, he is free from *Karmanubandha*; from this statement, it is analytically understood that the concepts of *Karmaphala*, *Moksha*, and *Purusha* exist.

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

Table 3: Showing Adhikarana Siddhanta

Concept	Analytical Substantiation
Concept of Moksha	<i>Mukta</i> is the one who is nearing <i>Mukti</i> . One who is <i>Sarvatha Mukta</i> will not do <i>Karma</i> because of <i>Shareerabhava</i> and also because it again causes <i>Anubandhana</i> . Earlier it was stated that <i>Mukta Purusha</i> is free from <i>Karmanubandha</i> since he is <i>Nishkama</i> . He is <i>Nishkama</i> because he is not associated with <i>Shareera</i> and <i>Janmantara Karmaphala</i> . Hence, there exists the concept of <i>Moksha</i> .



Concept of Karmaphala	of	If there will be no <i>Karmaphala</i> , a <i>Mokshapekshi</i> will not be doing any <i>Karma</i> —that is, if there is no <i>Ichha</i> of <i>Karmaphala</i> , there will be no <i>Karma</i> done. Hence, there exists <i>Karmaphala</i> .
Concept of Mukti		If there would be no <i>Moksha</i> , the concept of <i>Mukta</i> would also not have existed, and " <i>mukta iti vachana</i> " would also not have been stated. Hence, there exists <i>Mukti</i> .
Concept of Purusha	of	If there would be no <i>Purusha</i> , then whose <i>Bandhana</i> or whose <i>Moksha</i> will be attained. The medium for <i>Karmaphala</i> is <i>Purusha</i> only. Hence, <i>Purusha</i> also exists.
Concept of Poorvajanma (Janmantara)	of	If there is no <i>Poorvajanma</i> , then there is no <i>Janmantara Karma Anubandha</i> . Since it is already proved that <i>Janmantara Karmaphala</i> exists, <i>Poorvajanma</i> also exists.

4. Abhyupagama Siddhanta

Asiddha (which is not yet declared or proved), *Apareekshita* (which is not yet examined), *Anupadishta* (which is not yet explained or lacks direct references), and *Ahetuka* (which is not proved by causal reasoning) concepts or statements that are provisionally accepted as *Siddhanta* during *Vadakala* (the time of debate) constitute *Abhyupagama Siddhanta*.

Vishesh Pareekshana (specialized examination) of an *Apareekshita Vishaya* (unexamined subject) is *Abhyupagama Siddhanta*, as opined by Acharya Gautama.

Example: In *Dravya Prakarana*, it is accepted that *Dravya* is *Pradhana*; in *Guna Prakarana*, *Guna* is accepted as *Pradhana*; and in *Virya Prakarana*, *Virya* is said to be *Pradhana*.

If the strict definition of *Siddhanta* is considered—one which is established by *Bahuvridha Pareeksha* and *Hetu*—then *Abhyupagama* would not be considered a *Siddhanta*. However, the Acharyas have stated that by one's own contextual opinion during discussion, scholars provisionally consider or accept these as *Siddhanta*.

Discussion

Exploring the doctrinal foundations of Ayurveda through an analytical study of *Chaturvidha Siddhanta* is essential because it assists in:

Updating Classical Concepts: Analyzing which tenets are universal laws (*Sarvatantra*) and which are contextual postulates (*Abhyupagama*) provides a structured method for updating concepts.

Globalization of Ayurveda: Presenting the doctrinal foundations of Ayurveda through a clear epistemological classification supports its global recognition.

Understanding Concepts of Different Samhitas: Analytical categorization into *Pratitantra* and *Adhikarana Siddhanta* clarifies apparent variations across different classical *Samhitas*.

II. CONCLUSION

Siddhanta forms the doctrinal foundation of any science and serves as the base for conducting analytical, experimental, pre-clinical, and clinical works. In today's world, numerous advanced tools have been developed through which even the minutest organism can be visualized. With the help of these modern tools, a systematic effort should be made to analytically re-validate the *Siddhantas* mentioned in Ayurveda in contemporary terms so that Ayurveda is globalized and widely accepted.

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