



A Literary Review of *Siddhant Vadamarga* w. s. r. to *Charak Samhita*.

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Abstract:

The Ayurvedic system, one of the oldest medical traditions globally, derives its wisdom from classical texts written by revered *Acharyas*. These texts provide tools for interpretation, especially pertinent in understanding *Vadamargas*, the procedures for scholarly debates. *Acharya Charaka*, in the *Vimanasthan* of *Charak Samhita*, expounds on *Siddhanta Vadamarga*, a pivotal aspect among the 44 *Vadamargas*. The term "*Siddhanta*" denotes a decision, emphasizing verification through diverse examinations. Four categories of *Siddhanta* are elucidated: *Sarvatantra Siddhanta*, *Pratitantra Siddhanta*, *Adhikarana Siddhanta*, and *Abhyupagama Siddhanta*.

This review delves into *Siddhanta Vadamarga* and this study explores the multifaceted term "*Chaturvidha Siddhanta*." *Siddhanta*, according to *Acharya Charaka*, is emphasizing reasoning and comprehensive

examinations by *Pareekshakas*. The study further categorizes *Siddhanta* into *Sarvatantra Siddhanta*, universally accepted, lacks contradictory statements, contrasting with *Pratitantra Siddhanta*, acknowledged within specific texts. *Adhikarana Siddhanta* involves referencing established principles, while *Abhyupagama Siddhanta* accepts unproven concepts, emphasizing individual reasoning. In conclusion, *Siddhanta* remains pivotal in scientific research, serving as the foundation for Ayurvedic principles. This comprehensive exploration contributes to bridging ancient Ayurvedic wisdom with modern understanding, fostering a deeper appreciation for the rich heritage of Ayurveda.

Keywords:

Siddhanta, *Vadamarga*, *Vimanasthana*, *Sarvatantra*, *Pratitantra*, *Adhikarana*, *Abhyupagama*.

Introduction:

The Ayurvedic system is one of the oldest systems of medicine in the world. The Ayurvedic texts were written by the *Acharyas*, who were seen as the epitomes of wisdom. The classical texts also suggest certain tools that you can use to interpret and decode the terms mentioned in the texts. An intelligent student or a doctor will need to understand these concepts and correctly apply them. The *Vadamargas* ^[1] deal with the procedures to follow in the debates. A debate, or *vada*, is a scholarly conversation with an opposing party. There are 44 terms of *vadamargas* explained by Acharya *Charak* in *Vimansthan* of *Charak Samhita*. Among these *Siddhant Vadamarga* ^[1] is one of the very important *Vadamarga*. “सिद्ध अन्तः यस्मात्” is the root of the word *Siddhanta*, which denotes a decision.

According to *Shabda Klapa Druma*, it is “पूर्व पक्ष सिरस्य सिद्ध पक्ष स्थापना” ^[2]. This refers to the information that is discovered through asking questions and conducting inquiries. The four categories of *siddhanta*—*Sarvatantra Siddhanta*, *Pratitantra Siddhanta*, *Adhikarana Siddhanta*, and *Abhyupagama Siddhanta*—allow for the classification of all the *siddhantas* described in the *Samhita*. From foundational principles to nuanced applications, our exploration aims to provide a thorough understanding of *Siddhant Vadamarga*'s role in shaping the philosophy and practices of Ayurveda. By delving into this rich reservoir of knowledge, we endeavour to illuminate the pathways that connect *Siddhant Vadamarga* to the holistic tapestry of Ayurvedic healing.

Materials And Methods:

This comprehensive review article synthesizes insights from diverse Ayurvedic classical texts, encompassing ancient literature, published and unpublished articles, *AYUSH*, *Dhara*, and PubMed sources. The primary focus lies in examining the concept of *Siddhanta Vadamarga*, as elucidated by the revered *Acharya Charaka*. By delving into this foundational Ayurvedic doctrine, the study aims to unravel the profound wisdom embedded in *Siddhanta Vadamarga*, offering a nuanced understanding of its principles and implications for holistic health. Furthermore, the research endeavours to shed light on the term "*Chaturvidha Siddhanta*," exploring its multifaceted dimensions within the Ayurvedic framework. Through a meticulous exploration of these classical sources, the article seeks to contribute to the ongoing discourse on Ayurveda, bridging ancient wisdom with contemporary perspectives, and fostering a more profound appreciation for the rich heritage of Ayurvedic knowledge.

Siddhanta Vadamarga description:

According to *Acharya Charaka* in *Vimanasthana*, *Siddhanta* is one of the *Vadamarga*. In *Nyaya Darshana*, it is also mentioned as one of the *Shodasha Padartha*.

The meaning(definition) of *Siddhanta* is सिद्धान्तो नाम स यः परीक्षकैर्बहुविधं परीक्ष्य हेतुभिश्च साधयित्वा स्थाप्यते निर्णयः (च.वि.8/37)

This verse from Ayurvedic text highlights the *Siddhanta* is the one who has been

verified and examined by numerous *Pareekshaka* with various *Hetus*.

The definition provided by *Pramana* is that it is the *nirnaya* established by *Hetu* (reasoning) and *Bahavidha Pareeksha*^[3,4].

स चतुर्विधः- सर्वतन्त्रसिद्धान्तः, प्रतितन्त्रसिद्धान्तः, अधिकरणसिद्धान्तः, अभ्युपगमसिद्धान्तश्चेति | (च.वि.8/37)

Above verse from Ayurvedic text explains there are Four categories exist for *Siddhanta Vadamarga*.

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

1) **Sarvatantra Siddhanta:**

In the all tantras, or by all tantras this one is the most widely accepted.

One that is acknowledged by all Tantras without any contradictory statements is *Sarvatantra siddhanta*, according to *Akshapada Goutama (Nyaya darshana)*.

In the realm of *Tantras*, the *Sarvatantra Siddhanta* stands as the universally accepted doctrine. According to *Nyaya Darshana* by *Akshapada Goutama*, this doctrine holds unanimous acceptance among all, devoid of any conflicting statements or contradictions^[5]

Examples:-

- a) *Nidana* plays a role in the onset of *vyadhi*.
- b) Various types of *vyadhi* exist.

- c) Effective remedies are available for treatable *vyadhi*(*Sadhya Vyadhi*).
- d) There are five sensory organs (*Jnanedriyas*).

2) **Pratitantra Siddhanta :**

“*Pratitantra Siddhanta* refers to doctrines acknowledged and renowned within their respective texts. It denotes principles acknowledged by specific scriptures. Additionally, according to *Nyaya*, a *Siddhanta* validated by one tradition but invalidated by another is categorized as *Pratitantra Siddhanta*^[6,7].

Examples:-

<i>Charak Samhita</i>	Others
<i>Shadvidha rasa</i>	<i>Astavidha rasa</i>
<i>Panchendriya</i>	<i>Shadindriya</i>

Acharya Chakrapani observes a contradiction in the definition of *Siddhanta*, which previously stated its establishment through ‘*Hetu*’ (reasoning) and ‘*Bahavidha Pareeksha*’ (various examinations). In this context, conflicting statements about the acceptance of ‘*Shadrassa*’ and ‘*Astavidha rasa*’ are presented. Consequently, *Acharya* concludes that, based on the strength of self-reasoning (‘*Swayukti Sthapana Bala*’), one should embrace either ‘*Shadrassa*’ or ‘*Ashtavidha rasa*’.

3) **Adhikaran Siddhanta:**

Adhikarana Siddhanta refers to the practice of utilizing established concepts or

principles from other sections of texts to substantiate a current argument. This approach emphasizes the significance of relevant subjects or ideas that contribute to the ongoing discussion.

In the Nyaya philosophy, *Adhikarana Siddhanta* involves establishing the concept under discussion by referencing previously established principles or concepts. For instance, the statement “*Mukta Purusha* is free from *Karmanubandha*” implies that because *Mukta Purusha* is devoid of desires (*Nishkama*), they are liberated from the binding effects of karma. This statement implies the existence of concepts such as *Karmaphala*, *Moksha*, and *Purusha*.

Acharya Chakrapani clarified and substantiated these concepts by providing supportive contexts within the texts. This method allows for a deeper understanding and validation of concepts by linking them to established principles, facilitating a clearer comprehension of complex philosophical concepts within Nyaya^[7,8].

4) **Abhyupagama siddhanta:**

Abhyupagama Siddhanta encompasses the acceptance of concepts or statements that are yet to be proven, unexamined, unexplained, or lack proper references during the debating process. In this context, *Acharya Goutama* advocated for a detailed examination (*Vishesha Pareekshana*) of unexamined subjects as a part of *Abhyupagama Siddhanta*.

For instance, in discussions concerning different aspects like substances (*Dravya prakarana*), attributes (*Guna prakarna*), or

potency (*Veerya prakarna*), certain declarations have been accepted, such as ‘*Dravya is Pradhana*,’ ‘*Guna is Pradhana*,’ or ‘*Veerya is Pradhana*.’

However, considering the definition of *Siddhanta* as established or stated by ‘*Bahuvidha pariksha*’ (various examinations) and ‘*Hetu*’ (reasoning), these accepted statements might not qualify as *Siddhanta*.

Therefore, *Acharya* emphasized the importance of individual intellectual capabilities (‘*buddhi shakti*’) in considering or accepting these statements. This implies that despite lacking established proofs or rigorous examination, one should rely on their reasoning and understanding to acknowledge or embrace these accepted assertions within specific contexts^[8].

Conclusion :

In any scientific field, *Siddhanta* stands as a crucial concept, serving as the foundation for various research endeavours, including experimental, preclinical, and clinical studies. The contemporary world boasts advanced tools enabling the visualization of even the smallest organisms. Leveraging these tools, there is an opportunity to re-evaluate the Ayurvedic *Siddhanta* using modern terminology. This re-validation effort aims to globalize and enhance the widespread acceptance of Ayurveda in today’s scientific landscape.

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