



# Department :- Ayurved Samhita & Siddhant



## Introduction to Siddhanta & its Types

# *Maulika Siddhanta*

## *Introduction:-*

- ✚ A strong foundation is essential to build an house and for the longevity of a house.
- ✚ As such if the roots of a tree are strong. its life span also will be increased.
- ✚ Like that the entire knowledge of science depends on Moola Siddhantas or Basic Fundamental Principles only.

# *What is Maulika Siddhanta ?*

# मुलेन संबद्धाः मौलिकाः |

- # The things related to the Root is called as Moulika.
- # The meaning of Moola is Root.
- # The word 'Basic' is derived from the Greek word '**BASIO**' which means root.
- # Hence it is named as '**BASIC PRINCIPLES**' or '**MOULIKA SIDDHANTA**'.

# *What is Philosophy ?*

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- # The word 'philosophy' is taken from Greek term – '*philo-sophia*'.
- # *Philo* – love
- # *Sophia* – human reason
- # So Philosophy means “love of reason” or “love of human judgment and discrimination.”
- # “observing and surveying” the existence.

# SiddhANTA

# सिद्धान्तो नाम स यः परीक्षकैर्बहुविधं परीक्ष्य हेतुभिश्च साधयित्वा स्थाप्यते निर्णयः | (च.वि.८/३७)

# Siddhanta is the conclusion which is established by Acharyas after carefully testing in several ways and which is proved with reasoning.

# Types of Siddhanta

स चतुर्विधः - सर्वतन्त्र सिद्धान्तः, प्रतितन्त्र सिद्धान्तः,  
अधिकरण सिद्धान्तः, अभ्युपगमसिद्धान्तश्चेति ।  
(च.वि.८/३७)

There are four types of Siddhantas, viz.

- Sarvatantra Siddhanta
- Pratitantra Siddhanta
- Adhikarana Siddhanta
- Abhyupagamana Siddhanta

# SARVATANTRA Siddhanta

## (Universally Accepted Theory):

† तत्र सर्वतन्त्रसिद्धान्तो नाम तस्मिन्स्तस्मिन् सर्वस्मिन्स्तन्त्रे  
तत्तत् प्रसिद्धं, यथा सन्ति निदानानि, सन्ति व्याधयः, सन्ति  
सिद्ध्युपायाः | (च.वि.८/३७)

† It is that theory which is accepted universally by all the  
schools of thoughts or the Acharyas and is found in  
every treatise on that particular treatise on the subject,  
such as,

### ✚ For ex-

- ✚ There are causes (Nidana), there are diseases (Roga) and there are remedies for Sadhya Vyadhies, which is accepted by all the schools and Acharyas.
- ✚ Purusha is Panchabhautika, Kshaya Vruddhi Vikara Ashrayatwa, Ahara Poshaniyatwa, this has been accepted by all the Ayurvediya Tantras.
- ✚ Haritaki is accepted as a Rasayana Dravya by all the Authors.

# PRATITANTRA Siddhanta

## (Restricted Theory):

# प्रतितन्त्र सिद्धान्तो नाम तस्मिस्तस्मिन् एकैकस्मिस्तन्त्रे तत्तत् प्रसिद्धं; यथा - अन्यत्राष्टौ रसाः षडत्र, पञ्चेन्द्रियाण्यत्र षडिन्द्रियाण्यन्यत्र तन्त्रे, वातादिकृताः सर्वे विकारा यथाऽन्यत्र, अत्र वातादिकृता भूतकृताश्च प्रसिद्धाः  
| (च.वि.८/३७)

# It is the theory which is not universal in nature and is held by only one of the schools of thought or Acharyas or found only in one treatise of a particular science/subject, such as,

## ✚ For ex –

- ✚ In other schools there are 8 Rasas (tastes), but in Ayurveda only 6 Rasas.
- ✚ There are 5 sense organs, while in other texts there are 6 sense organs, who have considered Manas also under it.
- ✚ Sushruta tells Atma is Asarvagata, Sukshma and Nitya, while Charaka tells Atma is Sarvagatatva, Vibhutwa and Nityatwa.
- ✚ Acharya Sushruta has considered Rakta as the fourth Dosha while Charaka has not considered.
- ✚ Sushruta tells that Doshas gets Prakopa by the gradual Sanchaya of the Doshas, while Charaka tells Achaya Prakopa.

# AdhikARANA SiddhANTA

## (Implied Theory):

# अधिकरण सिद्धान्तो नाम स यस्मिन्नधिकरणे प्रस्तूयमाने सिद्धान्यन्यान्यप्यधिकरणानि भवन्ति, यथा - ' न मुक्तः कर्मानुबन्धिकं कुरुते, निस्पृहत्वात् ' इति प्रस्तुते सिद्धाः कर्मफल, मोक्ष, पुरुष प्रेत्यभावा भवन्ति । (च.वि.८/३७)

# Adhikarana Siddhanata is that which is determined by implication in the course of a statement of facts, such as,

✚ **For ex –**

✚ Mukta Purusha does not do the Karya which are going to give the Shubha, Ashubha Phala, because he is Nishkaama (desireless) and they do not want the Laukika and Paralaukika Phalas. From this statement it can be implied that, Karma Phala exists, Moksha exists, Purusha exists.

# Abhyupagama Siddhanta

*(Hypothetical Theory):*

अभ्युपगम सिद्धान्तो नाम स यमर्थमसिद्ध अपरीक्षित  
अनुपदिष्ट अहेतुकं वा वादकालेऽभ्युपगच्छन्ति भिषजः, तद्यथा  
— द्रव्य प्रधानमिति कृत्वा वक्ष्यामः, गुणाः प्रधानमिति कृत्वा  
वक्ष्यामः, विर्यं प्रधानमिति कृत्वा वक्ष्यामः, इत्येवमादिः ।  
(च.वि.८/३७)

The statement which is accepted during the Vaada (debate) by a Vaidya which has not been established (Asiddha), nor investigated (Aparikshita), nor taught (Anupadishta), that hypothetical statement is called Abhyupagama Siddhanta, such as.

### ✚ For ex –

- ✚ When studying about the Dravyas, taking Dravyas to be Pradhana of the other Padarthas, When studying the Gunas taking it to be Pradhana, when studying the Veeryas telling it as Pradhana than others.
- ✚ Charaka in Vatakalaakaliya Adhyaya, while explaining Vata Dosha he has told 'Vayureva Shubhaashubhakara', for Pitta Dosha 'Agnireva Shubhaashubhakara' for Kapha Dosha 'Somayeva Shubhaashubhakara'

Thank you

