



AYURVEDA DESCRIPTIONS OF CONCEPTS OF SATKARYAVAD, ARAMBHAVADA, PARMANUVADA, SWABHAVA VADA AND KARMVADA

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ABSTRACT

Darsana Sastra and Ayurveda are two ancient philosophical and medical systems that have coexisted throughout history. While both share similarities in their understanding of *Karana*, they diverge in their *Prayojana* and approach. Both schools of thought trace their origins to the very beginning of the universe, perceiving it as a transformation of *Gunas* from *Karana* to *Karya*. Every phenomenon in the world can be traced back to its cause, creating an intricate web of interconnected causes and effects, from the creation of the cosmos to the emergence of human beings and the occurrence of diseases. *Darsana Sastra* and Ayurveda contemporary to each other offer valuable insights into the nature of causality and its influence on the world. The parallelism in their *Karya-Karana Vada* and the emphasis on *Sat Karana* as the driving force for *Karya* underscores the interconnectedness of these ancient systems and their profound impact on understanding life and healing.

KEYWORDS: *Satkaryavad, Arambhavada, Parmanuvada, Swabhava Vada Karmvada.*

INTRODUCTION

Ayurveda identifies six *Karanas*, namely *Samanya*, *Visesa*, *Dravya*, *Guna*, *Karma*, and *Samavaya*. These *Karanas* can be categorized into two groups based on their existence - *Sattasiddha* and *Bhattisiddha*. The three *Sattasiddha* *Karanas* are *Dravya*, *Guna*, and *Karma*, representing *Sat Karana* or existent causes. On the other hand, *Samanya*, *Visesa*, and *Samavaya* are *Bhattisiddha*, indicating that they are not independently existing entities but are seen in conjunction with *Sat Karana*.^[1-4]

In the context of *Karya-Karana Vada*, the *Samkhya* philosophy embraces *Satkaryavada*, a theory founded on five syllogisms. According to *Satkaryavada*, only *Sat Karana* can give rise to *Karya*, implying that the effect already exists within the cause in an un-manifested form. This notion aligns with the fundamental objective of Ayurveda, which is *Dhatu Samya*, or achieving equilibrium of bodily tissues and functions. This state of *Karya* in Ayurveda is also known as the desired outcome.

Among these *Sat Karanas*, *Guna* plays a central role in *Cikitsa* (treatment) within Ayurveda. Although *Dravya* is considered the principal factor, its existence is inseparable from *Guna* and *Karma*. This permanent

relationship between the three causes is termed *Nitya Sambandha*. *Guna* remains latent in *Dravya* and becomes evident when combined with the human body, leading to the manifestation of *Karya* or the desired therapeutic effect. This observation mirrors the essence of *Satkaryavada*, which posits that *Karya* exists within *Karana* before it becomes evident.^[4-7]

Human history is rich with diverse philosophical schools of thought, each seeking to unravel the mysteries of existence and the fundamental nature of reality. Among the many philosophical traditions that have emerged over the millennia, five notable schools of thought have emerged from ancient Indian philosophy as depicted in **Figure 1**. These schools have had a profound impact on the understanding of life, the cosmos, and the human condition. Let us delve into each of these philosophical perspectives.

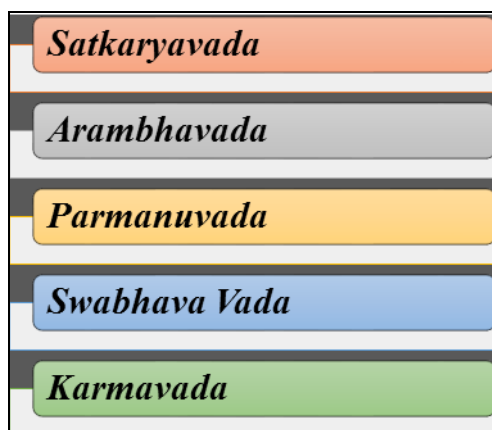


Figure 1: Schools of thought of ancient Indian philosophy.

Satkaryavada

Satkaryavada is a philosophical concept that deals with the nature of causation and the relationship between cause and effect. The term "*Satkaryavada*" can be broken down into two parts: "*Satkarya*" which means "existent effect," and "*vada*" which means "theory" or "doctrine." According to this school of thought, the effect (*Karya*) pre-exists in the cause (*Karana*), and the cause merely brings forth the effect into manifestation.

The concept of *Satkaryavada* is often explained using the analogy of a seed and a plant. Just as the potentiality of a tree exists within the seed, the effect exists in the cause, waiting to be actualized under the right conditions. This theory rejects the idea of the non-existence of an effect before its manifestation, asserting that the cause-effect relationship is real and inseparable.

Satkaryavada, an essential principle in the *Samkhya* philosophy, provides an independent and insightful perspective on the relationship between *Karana* and *Karya*. According to this philosophical concept, the effect already exists in a subtle form within the cause before it becomes evident or manifested. The belief is that all *Karyas* are made possible solely by the presence of *Sat Karana*. The hypothesis revolved around the idea that if a *Karana* is present within a drug, it will perform the *Karma*.^[7-9]

Arambhavada

Arambhavada centres around the idea of origination or creation. The term "*Arambha*" translates to "beginning" or "commencement." According to this school of thought, the universe and its various elements have a definite beginning, arising from a primal source or cause. This concept contrasts with the view of an eternal universe without a distinct beginning.

In *Arambhavada*, the process of creation is attributed to a transcendent or divine principle that sets the cosmos in motion. This theory provides a foundation for various religious and cosmological beliefs, as it posits a definite starting point for all existence. In Hinduism,

Arambhavada holds significant meaning. This concept plays a crucial role in understanding the philosophical and spiritual aspects of *Hinduism*, making it a subject of interest for those seeking profound knowledge.

Parmanuvada

Parmanuvada is an ancient Indian school of thought that deals with the concept of atoms and their role in shaping the universe. The concept of *Parmanuvada* can be compared to modern atomic theory, which posits that matter is made up of indivisible atoms. However, it is essential to recognize that ancient Indian philosophers developed this idea through philosophical reasoning and did not have access to scientific tools or experiments.

In the context of Ayurveda, *Acharya Sharangdhara* has described *Parmanu* as the tiniest particle of matter, defining it as the 30th part of a visible floating dust particle in a sunbeam entering a room. Meanwhile, *Acharya Charaka* defines *Parmanu* as the minute units into which all organs of the body are divided, being so numerous that they cannot be precisely counted. These *Parmanus* are extremely subtle and beyond the realm of sensory perception. By delving into the essence of *Parmanu* and the principles of *Avayava* and *Avayavi*, Ayurvedic practitioners gain deeper insights into the functioning and complexities of the human body and its interactions with the natural world.

Swabhava Vada

Swabhava Vada explores the concept of inherent nature or essence. "*Swabhava*" that means "self-nature" or "inherent disposition." According to this philosophy, everything in the universe, whether living or non-living, possesses a unique and inherent nature that defines its characteristics and behaviour. This theory emphasizes that the inherent nature of a thing determines its actions and attributes. It rejects the notion of randomness and argues that there is an underlying order and coherence in the cosmos.

Karmavada

Karmavada also known as the doctrine of *Karma*, which is a fundamental concept in various Indian philosophies and religions such as *Hinduism*, *Buddhism* and *Jainism*. The term "*Karma*" translates to "action" or "deed." *Karmavada* revolves around the law of cause and effect, where actions have consequences. According to this philosophy, every action, whether physical, verbal, or mental, leads to certain outcomes. Positive actions result in positive consequences, while negative actions lead to negative consequences. The law of *Karma* is seen as a mechanism that governs the cycle of birth, death, and rebirth in the realm of existence.^[6-9]

CONCLUSION

As per Ayurveda the five philosophical schools of thought are *Satkaryavada*, *Arambhavada*, *Parmanuvada*, *Swabhava Vada* and *Karmavada*. These concepts provide unique perspectives on the nature of reality,

causality, creation, and human existence. They have played a significant role in shaping the philosophical landscape of ancient India and continue to inspire contemplation and discussion on the fundamental questions of life and existence. *Satkaryavada* is a philosophical concept that deals with the nature of causation and the relationship between cause and effect. *Arambhavada* centres around the idea of origination or creation. The term "*Arambha*" translates to "beginning" or "commencement". *Parmanuvada* is an ancient Indian school of thought that deals with the concept of atoms and their role in shaping the universe. *Swabhava Vada* explores the concept of inherent nature or essence. *Karmavada* revolves around the law of cause and effect, where actions have consequences. These all concepts help to understand life, cosmos, human condition and helps to establishes relation between human life and universe.

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