

## CONCEPT OF SATKARYAVADA AND ITS APPLICATION IN AYURVEDA

Dr. Hari Krishna Shriwas\*<sup>1</sup> and Dr. Rupendra Chandrakar<sup>2</sup><sup>1</sup>Asst. Professor, Department of Maulik Siddhanta, Kalawati Ayurvedic Medical College and Research Centre Kasganj, (UP).<sup>2</sup>Reader, Department of Maulik Siddhanta, Govt. Ayurvedic College Raipur (C.G.).

\*Corresponding Author: Dr. Hari Krishna Shriwas

Asst. Professor, Department of Maulik Siddhanta, Kalawati Ayurvedic Medical College and Research Centre Kasganj, (UP).

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## ABSTRACT

Ayurveda is a *Sarvaparishada Shastra* which means this system of medicine is related to all its scriptures, takes into account even the mutually divergent views expressed in various philosophical systems so far as they do not oppose the *Ayurvedic* concepts. The most nearest branch of *Ayurveda* is the *Darshana Shastra* (philosophical texts). There are similarities of some concepts of *Ayurveda* and *Darshana Shastra*, but as the *Prayojana* (aim) of both *Shastra* are different, they have been advocated in a different way. One such concept taken by *Saankhya Darshana* is "*Satkaaryavaada*," which is mentioned in respect to *Srishti* (evolution of universe). This theory is taken as it is in *Ayurveda* but applied in different manner.

**KEYWORDS:** Ayurveda, Darshana, Saankhya, Sarvaparishada, Satkaaryavaada.

## AIMS AND OBJECTIVE

Methodology and principles of *Darshana* are immensely scientific in nature. The principles have become more applied and extensive in *Ayurveda*, although their metaphysical essence has been cautiously preserved.

*Darshana* thought begins from the origin of this universe, and of *Ayurveda* also. Regarding the origin of universe, several theories are postulated, out of which one is *Kaarya-Kaarana Vaada* (cause and effect theory). Different *Darshanas* have presented their views in form of *Vaadas*. *Saankhya Darshana* has given its view in the form of *Satkaaryavaada*. In *Ayurveda*, *Chikitsa* (treatment) is being described in terms of *Kaarya Kaarana*, basically *Satkarana* (existent *Karana*), which is the base of *Satkaaryavaada*. In this current attempt, a portrayal of concept of *Satkaaryavaada*, as given in *Saankhya* has been made and attempted to search and enlighten the subjects where *Satkaaryavaada* is applied and can be applied in *ayurveda*.

**Literary aspect:** All the genetic disorders and congenital disorders can be brought under the examples of *Satkaaryavaada*. It states *Kaarya* is present in *Kaarana* in unmanifested form before its manifestation. Few examples are cited in support of this concept are as below.

1. The *Aadibalapravrita Vyaadhi*, i.e. the diseases that occur due to defects in maternal or paternal side like *Prameha* (diabetes and associated complications).

2. and *Kustha* (skin diseases). They can occur without *Nidaana Sevana*, if their genes are carried to the fetus.

3. Defects in *Garbhaashya Bija* results in *Vandhyatva*. If *Garbhaashya Bijabhaaga Avayava dushti* result in *Putipraja*. It clearly reflects that whatever *Kaarya* occurs they are already present in *Kaarana* in subtle form.

In addition to congenital and genetic disorders, other examples can also be explained on the basis of *Satkaaryavaada*. Few are as follows.

1. Secondary sexual characters are present in a child since birth in unmanifested form. With passage of time factor these characters get manifested. Since *Shukra* (sperm) and pubic hairs were present before birth in latent form, and at appropriate age they get manifested.

2. After gestation, when the embryo is formed in first month, it has all the organs present in latent form, which later on develops into gross as a matter of time.

**Practical aspect:** The foremost aim of *Ayurveda* is *Dhatu-samyata*, which is also the *Kaarya*. To produce this *Kaarya*, the *Kaarana* used are six in number. These six *Kaaranas* are *Saamanya*, *Vishesh*, *Dravya*, *Guna*, *Karma*, and *Samavaaya*. These *Kaarana* are divided into two on the basis of existence viz. *Sattasiddha* (actual existence) and *Bhatisiddha* (virtual existence). *Sattasiddha* are which have a really existing influence. *Bhatisiddha* are the objects that are more intellectual than real. Out of the six *Kaaranas*; *Dravya*, *Guna*, and *Karma* are *Sattasiddha*, means they exist. They are *Satkarana*, while the other three, *Saamaanya*, *Vishesh*, *Samavaaya*, are *Bhatisiddha*, which means these *Kaaranas* are not existing with their individual existence but their existence is seen to be with the

*Sat Kaarana*. Although *Saamaanya* and *Vishesha* are the basics of *Chikitsa* in *Ayurveda*, they cannot act without the basis of *Dravya*, *Guna*, and *Karma*, which are *Sat* (existent) *Kaaranas*. Hence, one can conclude that the *Chikitsa* in *Ayurveda* is done only by *Satkarana*.

Although all six *Kaaranas* are responsible for *Chikitsa*, only *Guna Pradhaana Chikitsa* is widely used in practice. The *Guna* is present in unmanifested form in *Dravya*, which when combines with body, manifests itself into *Karma*. In other words it could be said that *Guna* is potential energy, while *Karma* is kinetic energy.

*Guna* are responsible for *karma*, but the *Guna* vary according to dosage, season, methods of preparation, habitat, and combination with other drugs. So the natural qualities of drugs and their qualities in different condition should be ascertained before the administration of requisite therapy in order to achieve the desired effect: One *Kaarana* (Drug) can perform many *Kaarya* like milk can produce curd, ghee, butter, butter milk, and so on, here a single *Kaarana* is performing different *Kaarya*, depending on the mode of manifestation.

*Satkaaryavaada* also talks about the mode of manifestation, like oil is present in *Tila*, but it cannot be seen, unless pressure is applied. The abstract of all these is that a single *Kaarana* can perform different *Kaarya*, depending on the mode of manifestation and this mode can be governed on the basis of *yukti*.

## DISCUSSION

*Darshana Shastra* and *Ayurveda* are contemporary to each other, so the concepts described in both are similar to some extent, but due to difference in *Prayogana* these are advocated in different way.

*Satkaaryavaada* is one such concept, which is basically given by *Saankhya* but adopted in *Ayurveda* with alterations. *Satkaaryavaada* is unique contribution of *Saankhya* which advocates two states of all substances, *Vyakta* and *Avyakta*. In the support of the concept *Saankhya* gives five *Hetus*. These *Hetus* denote only the importance of *Kaarana* and not of *Kaarya*; the reason to this may be that.

1. *Kaarana* is manifested, and *Kaarya* is still to be manifested. Here, *Pratyaksha* is given importance.
2. *Kaarana* is primary and *Kaarya* is secondary. It indicates that *Kaarana* exists even before *Kaarya*.
3. It can be inferred, *Saankhya* believes *Kaarana* and *Kaarya* are subsequent stages of one thing. So, by describing single the later is understood.
4. For the manifestation of *Kaarya*, always a *Nimitta* is required. In other words it is dependent on secondary factors. But *Kaarana* has its independent existence.
5. The presence of *Kaarana* does not assure the occurrence of *Kaarya*.
6. The properties of *Kaarya* are dependent on *Kaarana*.

*Satkaaryavaada* is utmost accepted in *Ayurveda* and extensively applied. The basic utility of *Satkaaryavaada* is in field of *Chikitsa*, as this is the aim of text, and this *Chikitsa* is based on the *Kaarya- Kaarana Siddhaanta*. *Kaarya* and *Kaarana* have a specific relationship, so *Kaarya* will be according to *Kaarana*. The *Chikitsa* is based on this theory, because the drug is selected on the basis that it will perform this function. But where drugs act by the means of *Prabhaava*, or where concepts like *Vikriti vishama Samaveta* and *Vichitra Pratyaaarabdha* are mentioned, there *Satkaaryavaada* becomes answerless.

## CONCLUSION

*Satkaaryavaada* is a unique principle, given by *Saankhya* with respect to *Kaarya-Kaarana Vaada*. It advocates two stages of all matter viz. *Avyakta* and *Vyakta*. *Satkaaryavaada*, along with interrelation of *Kaarana* and *Kaarya*, also describes the mode of manifestation from *Kaarana* to *Kaarya*. The Study also signifies the impact of *Satkaaryavaada* on *Chikitsa*.

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