

**CLINICAL AND CONCEPTUAL SIGNIFICANCE OF AYURVEDA CONCEPTS OF SATKARYAVAD, ARAMBHAVADA, PARMANUVADA, SWABHAVA VADA AND KARMVADA****Dr. Sagar Rajendra Wagh*¹, Dr. Shruti Prakashrao Dandale² and Dr. Smt. Maya A. Gandhe³**¹Assistant Professor, Samhita Siddhanta Dept., Dr. RGAMC Amaravati, India.²Assistant Professor, Prasuti evum Strirog Dept., Dr. RGAMC Amaravati, India.³Professor & H.O.D, Kriya Sharir Department, Pharate Patil Ayurvedic Medical College & Hospital, Mandvagan Pharata, Taluka-Shirur, District-Pune, India.***Corresponding Author: Dr. Sagar Rajendra Wagh**

Assistant Professor, Samhita Siddhanta Dept., Dr. RGAMC Amaravati, India.

Article Received on 20/06/2023

Article Revised on 10/07/2023

Article Accepted on 30/07/2023

ABSTRACT

Darsana Sastra and Ayurveda, two ancient philosophical and medical systems, have coexisted throughout history. While sharing 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. The world, according to both Darsana Sastra and Ayurveda, is an intricate web of interconnected causes and effects. Every phenomenon can be traced back to its cause, creating a profound understanding of causality, from the creation of the cosmos to the emergence of human beings and the occurrence of diseases. Contemporary to each other, Darsana Sastra and Ayurveda offer valuable insights into the nature of causality and its influence on the world. The parallelism in their Karya-Karana Vada, along with 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: Ayurveda, Samhita Siddhanta, Darsana Sastra, Karana, Karya.**INTRODUCTION**

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

Within the framework 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*, suggesting that the effect already exists within the cause in an unmanifested form. This notion aligns perfectly 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 referred to as the desired outcome.

In the realm of Ayurveda, *Guna* holds a central role in the *Cikitsa* process. While *Dravya* is acknowledged as

the principal factor, it cannot be separated from its inseparable relationship with *Guna* and *Karma*. This enduring connection among the three causes is known as *Nitya Sambandha*. *Guna* remains concealed within *Dravya* and only reveals itself when it combines with the human body, leading to the manifestation of *Karya*, the desired therapeutic effect. This observation perfectly reflects the essence of *Satkaryavada*, as it suggests that *Karya* exists within *Karana* before it becomes apparent.^[4-7]

Throughout human history, a tapestry of diverse philosophical schools of thought has emerged, each driven by the desire to unravel the mysteries of existence and understand the fundamental nature of reality. Ayurveda encompasses five philosophical schools of thought, each offering unique perspectives on the various facts as depicted in **Figure 1**.



Figure 1: Factors associated with philosophical schools of thought of Ayurveda.

Satkaryavada

Satkaryavada is a profound philosophical concept that delves into the nature of causation and the intricate relationship between cause and effect. The term "*Satkaryavada*" comprises two parts: "*Satkarya*," meaning "existent effect," and "*Vada*," representing "theory" or "doctrine." According to this school of thought, the effect (*Karya*) already exists in the cause (*Karana*) in a latent form, and the cause acts as a catalyst to bring forth the effect into manifestation.

An apt analogy often used to explain *Satkaryavada* is that of a seed and a plant. Just as the potentiality of a fully grown tree resides within the seed, the effect is inherently present in the cause, awaiting the right conditions to actualize. This theory staunchly rejects the notion of an effect lacking existence before its manifestation, emphasizing the reality and inseparability of the cause-effect relationship.

As an essential principle in the *Samkhya* philosophy, *Satkaryavada* offers an independent and insightful perspective on the connection between *Karana* and *Karya*. According to this philosophical concept, the effect already exists in a subtle form within the cause before becoming evident or manifested. It firmly believes that all *Karyas* are made possible solely by the presence of *Sat Karana*. The hypothesis revolves around the idea that if a *Karana* exists within a substance, it will perform its *Karma*, or specific action.^[6-8]

Arambhavada

Arambhavada revolves around the concept of origination or creation, where "*Arambha*" signifies "beginning" or "commencement." According to this philosophical school, the universe and its diverse elements have a specific starting point, emerging from a primal source or cause. This idea stands in contrast to the notion of an eternal universe without a distinct beginning.

Within *Arambhavada*, the process of creation is attributed to a transcendent or divine principle that sets

the cosmos in motion. This theory serves as a foundation for various religious and cosmological beliefs, as it proposes a definite starting point for all existence. In the context of Hinduism, *Arambhavada* holds profound significance, playing a crucial role in understanding the philosophical and spiritual aspects of the religion. It has become a subject of great interest for those seeking profound knowledge and insight.

Parmanuvada

Parmanuvada, an ancient Indian school of thought, delves into the concept of atoms and their significance in shaping the universe. This notion bears resemblance to modern atomic theory, as it proposes that matter is composed of indivisible atoms. However, it is crucial to acknowledge that ancient Indian philosophers developed this idea through philosophical reasoning, lacking access to scientific tools or experiments.

In the context of Ayurveda, *Acharya Sharangdhara* describes *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. On the other hand, *Acharya Charaka* defines *Parmanu* as the minute units into which all organs of the body are divided, so numerous that their precise count is impossible. These *Parmanus* are incredibly subtle, 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. These ancient perspectives offer a unique understanding of the microcosmic aspects of life, contributing to Ayurveda's holistic approach to health and well-being.

Swabhava Vada

Swabhava Vada delves into the profound concept of inherent nature or essence. The term "*Swabhava*" refers to "self-nature" or "inherent disposition." According to this philosophical perspective, every element in the universe, be it living or non-living, possesses a distinctive and innate nature that defines its characteristics and behavior. This theory highlights that the inherent nature of an entity governs its actions and attributes. It firmly rejects the idea of randomness and instead argues for an underlying order and coherence in the cosmos. This perspective brings forth a profound understanding of the interconnectedness and purposefulness present throughout the universe.

Karmavada

Karmavada, also known as the doctrine of *Karma*, holds a fundamental place in various Indian philosophies and religions like Hinduism, Buddhism, and Jainism. The term "*Karma*" translates to "action" or "deed." This profound concept revolves around the law of cause and effect, where actions give rise to consequences.

According to this philosophy, every action, whether physical, verbal, or mental, leads to specific outcomes. Positive actions yield positive consequences, whereas negative actions result in negative outcomes. The law of *Karma* is perceived as a governing mechanism that influences the cycle of birth, death, and rebirth in the realm of existence. It plays a central role in shaping individual destinies and understanding the intricacies of life's unfolding journey.^[5-8]

CONCLUSION

Ayurveda encompasses five philosophical schools of thought, each offering unique perspectives on the nature of reality, causality, creation, and human existence. These concepts have significantly shaped the philosophical landscape of ancient India and continue to inspire contemplation and discussions about the fundamental questions of life and existence. *Satkaryavada* delves into the nature of causation and the relationship between cause and effect. *Arambhavada* centres around the idea of origination or creation, signified by the term "*Arambha*," translating to "beginning" or "commencement." *Parmanuvada* is an ancient Indian school of thought that focuses on the concept of atoms and their role in shaping the universe. *Swabhava Vada* explores the notion of inherent nature or essence, acknowledging the uniqueness of all entities in the universe. *Karmavada* revolves around the law of cause and effect, where actions bear consequences, shaping individual destinies and the cycle of existence. These philosophical concepts collectively contribute to a deeper understanding of life, the cosmos, and the human condition, establishing a profound connection between human life and the universe. They provide valuable insights into the intricate workings of the world and offer a holistic approach to comprehending the complexities of existence.

REFERENCES

1. Sharma H, editor. Gauda pada, 9. Poona: Oriental book agency. Vidyasudhakara, 1933; 10.
2. Sutra Sthana. revised. 53. Vol. 1. Varanasi: Chaukhamba Sanskrit Sansthan. Chakrapanidutta. Charaka Samhita, 2008; 13.
3. Musalgaonkar Gajanana Sastri., translator. Samkhya tattva Kaumudi-“tatvaprakashika”. 5th ed. Vol. 9. Varanasi: Chowkhmbha Sanskrit samsthana, 1992; 94.
4. Jadavji T. Charakasamhita, Cikitsa Sthana. 5th ed. 1. Vol. 1. Varanasi: Chaukhamba Sanskrit Sansthan, 2008; 378. 35.
5. Sutra Sthana. revised. 59. Vol. 1. Varanasi: Chaukhamba Sanskrit Sansthan. Chakrapanidutta. Charaka Samhita, 2008; 14.
6. Jadavji T. Sushrutasamhita, Uttara Sthana. revised. 20-21. Vol. 56. Varanasi: Chaukhamba Sanskrit Sansthan, 2007; 783.
7. Purva Khanda. 4th ed. 3. Vol. 4. Varanasi: Chaukhamba Orientalia. Adhamalla. Sarangdhar Samhit, 2000; 35.
8. Bhisagacarya Pandit Hari Sadasiva Sastri Paradakara. Annaswaroopvigyana Adhyaya. Reprint. 143-144. Vol. 6. Varanasi: Chaukhamba Orientalia. AstangaHrdaya, sutra sthana, 2000; 117.