

CONCEPT OF SATKARYAVADA AND ITS RELATIONSHIP WITH
AETIOPATHOGENESIS OF DISEASES IN AYURVEDAPriyanka Thakur^{1*} and Prof. Rajesh Sood²¹PG Scholar, ²Prof. and Head of Department

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ABSTRACT

Darshan provides a framework for understanding life, deeply influencing *Ayurveda*'s principles. *Satkaryavada* is the basis of *Ayurveda* which asserts that every effect (*Karya*) already exists within its cause (*Sat*). This means that nothing new is created; rather, effects manifest potential inherent in the cause. In *Ayurvedic* practice, *Satkaryavada* aids in achieving *Dhatu Samya* (bodily tissue balance) by identifying the cause (*Karana*) behind health imbalances. It informs treatment strategies, including drug selection, duration, and mechanism of action, while guiding diagnostic and therapeutic processes like *Nidana Parivarjana* (elimination of causes), which is the first step in treatment. This theory provides a comprehensive approach to understanding and treating disease in *Ayurveda*.

KEYWORDS: *Ayurveda, Chikitsa, Darshan, Karya Karana vada, Satkaryavada.*

INTRODUCTION

“*Darshan* provides the true vision to see and understand life in its true form. *Ayurveda* has immensely utilized *Darshan* to frame its fundamental principles. *Darshan* uses its concepts to achieve *Moksha*, and *Ayurveda* has applied *Darshan* from both health and clinical points of view. *Satkaryavada* is the basis of *Ayurveda*. Every cause has an effect, and this effect may be a cause for another effect. *Satkaryavada* is included in the context of *Karya Karana Vada*, described by *Sankhya Darshan*, and has been well utilized in *Ayurvedic Chikitsa*.

This theory consists of two basic concepts.

Sat = existence.

Karya = The manifested effect.

Satkaryavada is the *Sankhya* theory of the pre-existence effect which states that the effect

(*Karya*) It already exists in its material cause (*sat*); therefore, nothing new is brought into existence. The theory asserts that something that exists cannot originate from non-existence.

OBJECTIVE

1. Conceptual review of *Satkaryavada*.
2. *Darshanika* review of *Satkaryavada*.
3. Applied aspect of *Satkaryavada* in *Ayurveda*.
4. Application of *Satkaryavada* in *Ayurveda*.
5. *Satkaryavada* w.s.r to aetiopathogenesis of diseases in *Ayurveda*.

6. Involvement of *Satkaryavada Siddhant* in the principal management of diseases.

METHODOLOGY

The principles of *Satkaryavada* and their therapeutic techniques were briefly reviewed in the literature, and its management in *Ayurveda* was additionally searched up in the *Brihatrayi, Laghu Trayi, Sarva Darshan Sangraha*, and PubMed databases.

RESULT

CONCEPTUAL REVIEW OF SATKARYAVADA

Sankhya Darshan postulated the '*Satkaryavada*', meaning there is no *Karya* without *Karana*. *Karya* is *Anurupa* or the transformation of *Karana*. The existence of *Karya* in *Karana* before its manifestation is called *Satkaryavada*. *Isvara Krishna* in his *Sankhyakarika* gives five reasons, why the effect has to pre-exist in its material cause.

Asat Akaranat = non existing things/factors cannot be produced.

Upadana Grahanat = The effect requires a material cause.

Sarvasambhavabhavat = Not everything arises from everything.

Saktasya Sakya Karanat = The cause produces only what corresponds to its potential.

Karana Bhavaccha = The effect has the nature of the cause.^[1,2]

DARSHNIKA REVIEW OF SATKARYAVADA

Satkaryavada is a philosophical concept that considers an effect is to be present before its cause. According to it, the effect already exists with a definite cause, and this cause primarily determines the condition of the effect.

A prominent example of *Satkaryavada* is found in *Vedanta* philosophy, which state that;

ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः।

Brahma is the sole unchanging reality. This world (*Jagat*) is *Mithya* or false (as in a dream). *Brahma* is regarded as *Satchitananda Svarupa* (*Sat*- existence, *Chit*-consciousness, *Ananda* pure happiness), and the universe is held to be an integral manifestation of that *Brahma*. *Vedanta* believes in the theory of *Satkaryavada* which states that the effect/ *Karya* (universe) already exists in its material cause *Brahma* (*Karana*), and therefore nothing new is brought into existence. It asserts that something that exists (*Sat*), cannot originate from non-existence (*Asat*).

This theory asserts that the effect (*Karya*) exists in a latent form within the cause (*Karana*) before it becomes apparent. The effect is inherently present in the cause, only needing the cause to be activated for the effect to manifest. Before manifestation, the effect is subtle within the cause, and once it manifests, it becomes gross while the cause remains subtle.

APPLIED ASPECTS OF SATKARYAVADA IN AYURVEDA

Darshan Shastra and *Ayurveda* are contemporary to each other. Certain principles in *Ayurveda* and *Darshan Shastra* are identical, but they have been promoted differently because of their respective *Prayojanas* (aims). One such concept adopted by *Sankhya Darshan* is '*Satkaryavada*,' which addresses the process of creation (*Sristi Utpatti*). This principle is adopted exactly as it is in *Ayurveda*; however, it is implemented differently. *Darshan* uses its concepts for *Moksha* (salvation) and *Ayurveda* for the welfare of creatures, that is, *Chikitsa* (treatment). *Satkaryavada* in *Ayurveda* can also be explained under the headings of these five *Hetus*.

1. Asatakarant

It suggests that there is no *Bhava* without a cause. Whatever is being produced always has a cause.^[3,4]

This principle underscores the holistic understanding of health and disease in *Ayurveda*, where imbalances are seen as the result of underlying causes that need to be addressed to restore harmony and well-being.^[5]

All the congenital disorders and genetic disorders can be thought to have *Karana* and brought under the example of *Satkarayavda*.

Adibalapravrita Vyadhi i.e. diseases that occur due to some defect in the maternal or paternal side. e.g.-

Prameha and Kustha (if defective genes are transferred to the fetus, *Kustha* occurs without *Nidana Sevana*). It clearly reflects that whatever *Karya* occurs they are already present in *Karana* insubtle form.^[6]

2. Upadana Grahanat

A specific cause is chosen to produce a specific action. An effect can arise from a cause only when the cause is related to the effect.

To treat *Uru Gata Roga*, only *Panchakarma* called *Vamana Karma* is chosen and not *Virechana* etc.^[7]

3. Sarvasambhavaabhavat

All the *Karanas* cannot produce all the *Karyas*. Only specific *Karana* are adopted to get the desired specific effect.

Every *Mahabhuta* performs their respective function in *Garbha*, which others cannot do.

These are the specific *Guna* of five *Mahabhuta* through which they perform their respective function.

Akasa – *Apratighatattva*, *Jala* – *Drava*, *Vayu* – *Chala*, *Prithvi* – *Khara*, *Agni* – *Ushna*.^[8]

Here, the *Karana* is *Rasa* and *Vipaka* is *Karya*. The nature of *Rasa* determines the nature of *Vipaka*.^[9]

Similarly, the *Sapta Dhatus* have their respective *Karanas*, which only they are capable of doing, & none other can do.^[10]

4) Saktasya Sakyakarant

The cause which has the power or capability to produce the effect can only produce that effect and it cannot produce any other effect.

When the causative factors are strong and bind with the *Doshas*, then there is manifestation of the disease.^[11]

5) Karana Bhavat

Cause and effect can be said to be the same, only the stage is different between them. One is the gross state and one is the latent state.

A symptom that is not fully manifested is known as a *Purvrupa Awastha* and the manifestation of a disease is known as *Rupa Awastha*.^[12,13]

Secondary sexual characters are present in a child since birth in unmanifested form. With passage of time factor these characters get manifested.^[14]

After gestation, all of the organs are present in the embryo throughout the first month of development in a latent state. which later on develops into gross form.^[15]

APPLICATION OF SATKARYAVADA IN AYURVEDA

In different *Ayurvedic* texts, this concept has been applied in various forms.

Concept of Rasa

In *Ayurveda*, the origin of *Rasas* is explained from *Mahabhutas*.

Example -

Madhura Rasa - Prithvi + Jal

Amla Rasa - Prithvi + Agni

Lavana Rasa - Jal + Agni

Katu Rasa - Agni + Vayu

Tikta Rasa - Vayu + Akash

Kashaya Rasa - Prithvi + Vayu^[16]

This means that *Mahabhuta* is the cause and *Rasa* is the effect.

Trisutra Ayurveda

The *Satkaryavada* is the basis for the *Trisutra* and the entire *Ayurvedic* system. Here, *Hetu* is *Karana* to create *Karya* i.e. *Linga*, whereas *Ausadha* is again *Karana* to treat the *Linga*. The knowledge of *Hetu* is helpful in *Nidana Parivarjan*.^[17]

In this universe everything exists in the form of nature and its manifestation. So, without *Hetu* there will be no manifestation of anything.^[18]

Srotas Dusti Hetu and Srotas Dusti Lakshana

In *Charak Samhita Srotrovimaan* chapter, the demonic causes (*Dusti hetu*) of *Srotas* and its awful symptoms (*Dusti Lakshana*) have been described.^[19]

For example - overeating, consuming excess food at inappropriate times, unwholesome food, and derangement of *Agni* are the causes of *Annavha Srotas Dusti*, and these result in the symptoms like anorexia, appetite loss, and lack of desire to eat.^[20]

This example reflects the cause-and-effect principle.

Chikitsa

The main aim of *Ayurveda* is *Dhatu Samya*, and for this purpose, the tools used are the *Sat Karanas*.

These six are the basics of *Chikitsa*. Without them, the *Chikitsa* cannot be done or impossible.^[21] In the application of these *Karanas*, the principle of *Satkaryavada* is useful.

Samanya and Vishesha concept

Samanya refers to the principle that causes an increase in body elements. Homogeneous substances increase identical qualities in the body.^[22] In this case;

➤ *Karana* (Cause): The homogeneous substances

➤ *Karya* (Effect): Increase in identical substances in the body

Here *Satkaryavada* is applied. It states "*Karya* is present in *Karana* in an unmanifested state."

Vishesha refers to substances that bring about "*Hras*" (reduction or decrease) in the body. It encompasses all heterogeneous or dissimilar substances that reduce body components.^[23]

For example: When *Vata* is increased in the body, a *Karana* (cause/substance) with qualities opposite to *Vata* is used for its *Samanya*.

Prayojan

The objective of *Ayurveda* is to know about the *Karana* that is cause and *Karya* that is effect. *Karya* of *Ayurveda* is *Dhatusamya*. *Charaka* described *Samanya*, *Vishesha*, *Guna*, *Dravya*, *Karma* and *Samvaya* as *Karanas*.^[24,25]

It underscores the importance of comprehensive knowledge and appropriate treatment strategies in restoring health.

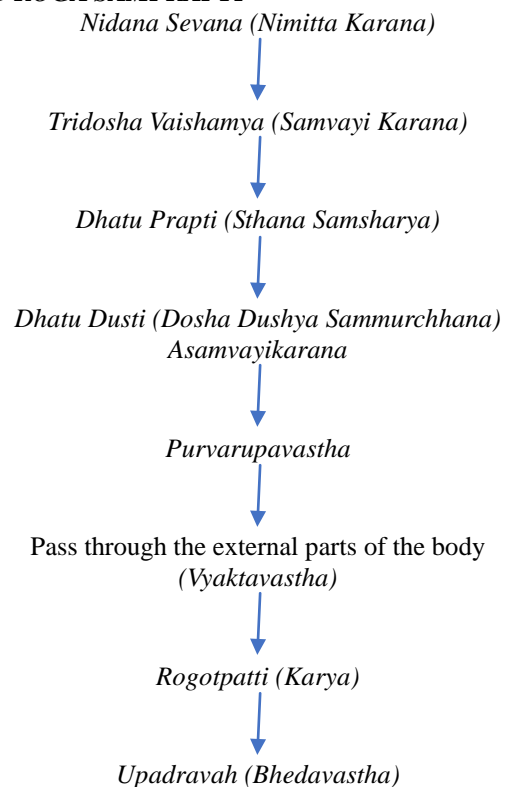
Garbhaashya Beeja flaws lead to deformity

Beeja Dushti is considered to be the reason for the development of deformed children.^[26] It indicates clearly that everything that happens in *Karya* is already silently present in *Karana*.

Bhava in reference of Garbha

Formation of *Garbha* (embryo) is attributed to the combination of six *Bhavas*. Here the six factors *Matrija*, *Pitrija*, *Aatmaja*, *Satmyaja*, *Rasaja*, and *Sattvaja* are regarded as *Bhava*. The term '*Bhava*' here refers to existence. '*Sat*' represents existence, and its effect is the *Garbha* (embryo). This concept is based on the principle of *Satkaryavada*, which posits that the effect (*Karya*) pre-exists in the cause (*Karana*).^[27]

THE RELATIONSHIP BETWEEN SATKARYAVADA AND ROGA SAMPRAPTI



Thus, it proves the fact of '*DOSHAS AND DISEASES*' as '*CAUSE AND EFFECT*'. The etiopathogenesis of

diseases in *Ayurveda* can be understood through the framework of *Satkaryavada*.

According to *Darshans*, the production of *Karya* requires three different kinds of *Karanas*.

1) *Samvayi Karana* 2) *Asamvayi Karana* 3) *Nimitta Karana*.

Samvayi refers to a state in which its effect is closely related or identical to its cause, that it cannot be separated from the cause without losing its existence. *Samvayi Karana* enters into *Karya* and remains in *Samvaya* relation with the *Karya*.

Asamvayi Karana described in *Tarka Sangraha* as that which contributes to the production of the effect while co-inhering with the effect in its material cause. *Asamvayi Karana* is distinct from *Samvayi Karana*, however it is closely associated with it.

Nimitta Karana is different from *Samvayi and Asamvayi Karanas* and acts itself as the instrumental cause. It helps in the formation of both *Samvayi* and *Asamvayi Karana* in the process of producing *Karya*. After the production of *Karya*, this *Karana* separates from *Karya*.^[28]

Applying this *Darshanika* concept of *SATKARYAVADA* to the aetiopathogenesis of diseases in *Ayurveda*,

➤ It is important to regard *doshas* as *Samvayi Karana*, as there is a causal relationship between vitiated *doshas* and diseases.

➤ The three *Doshas*, *Vata*, *Pitta*, and *Kapha*, are the fundamental factors responsible for each disease. The union of *Dosha-Dushya Sammurchana* should be acknowledged as the primary cause of disease formation in the body, and hence classified as *Asamvayi Karana*.

➤ The concept of *Trividha roga aayatana* should be understood as *Nimitta Karana*, where the manifestation of disease by the *doshas* is influenced by certain predisposing conditions.

CONCEPT OF SATKARYAVDA IN THE PRINCIPAL MANAGEMENT OF DISEASES

The concept of *Satkaryavda* is applied in the management of disease in following ways.

✓ *Nimitta Karana in Darshans*, acts as a stimulus for *Samvayi Karana*. The primary focus of treatment should be the avoidance of causative factors (*Nimitta Karanas*) responsible for the disease. Avoiding the *Nimitta Karana* will prevent aggravation of *Doshas* that cause disease.

Preventive and curative measures should address *Nimitta Karanas* to aid in patient management.

✓ Diagnostic Approach

The study incorporated diagnostic parameters to evaluate the presence and impact of *Nimitta Karanas*.

✓ Treatment Recommendations

In addition to addressing causative factors, treatment with *Ayurvedic* formulation was suggested to manage the disease effectively. Treatment effectively addresses the imbalance of *Doshas* and helps in *Samprapti Vighnana* of diseases. These imbalances are identified as secondary causes (*Asamvayi Karana*). By targeting these factors, the treatment helps in normalizing the *Doshas*, thereby restoring them to their balanced state and pacifying the symptoms associated with that disease.

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