



## Review Article

# Concept of *Satkaaryavaada* in *Darshana* and its application in Ayurveda

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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 allied 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.

**Key words:** Ayurveda, *Darshana*, *Saankhya*, *Sarvaparishada*, *Satkaaryavaada*

## Introduction

Historically, the origin of Indian medicine can be traced to *Vedic* period, basically *Atharvaveda*. The *Darshana Shastra* was also very much in vogue during the *Vedic* period. Its concepts and fundamentals had much impact on the scholars and science at that time. Hence, one may see similarity of some concepts of Ayurveda and *Darshana Shastra*. Although, there are similarities, Ayurveda has still retained its own originality. *Darshana* uses its concepts for *Moksha* (salvation) and Ayurveda for the welfare of creatures, that is, *Chikitsa* (treatment).

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*.

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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.

## Materials and Methods

1. *Sankhyadarshana* and available commentaries were explored for the references and understanding
2. Classical texts of Ayurveda and other *Darshana* were screened for interpretations
3. These references were compiled, analyzed, and discussed for a thorough and in-depth understanding of the concept of *Satkaaryavaada*.

## Conceptual review

The conceptual review is divided into two sections, the concept as per *Saankhya* and application in Ayurveda.

### *Satkaaryavaada* in *Saankhya*

*Satkaaryavaada* has been mentioned in *Saankhya* with respect to *Sristi*. *Saankhya* described the origination of *Sristi* from *Avyakta* (unmanifested). In order to prove the existence of *Avyakta*, which the productive cause, *Saankhya* stated *Satkaaryavaada*.<sup>[1]</sup>

This theory states “*Kaarya* (effect) is present in *Kaarana* (cause) in unmanifested form.” Before manifestation, *Kaarana* is gross, while *Kaarya* is subtle. After manifestation, *Kaarya* becomes gross, while *Kaarana* becomes subtle in it. For example, oil is present in seeds, but without applying pressure it do not appear, similarly, rice is present in paddy but requires

thumping to come into sight, and same holds true with the milk. Milk is present in cow, but unless milking is done it cannot emerge.<sup>[2]</sup>

These above examples support the fact that effects are present in cause, before existence, only the operation of cause is required for their appearances. These all require man power for their emergence, but in this world few events occur as a matter of time, without requiring man power.

### Giving a glimpse to human life cycle

There are the various stages of human life cycle (from fertilized ovum till death); each stage is the manifested state of preceding and unmanifested state of succeeding stage. The changes are occurring in an individual only, but as a matter of time, state, and condition they appear are different. Like a baby is only changing to toddler and then are adolescent, or in other words toddler is present in “Avyakta” (unmanifested) state in baby, as time passes it becomes “Vyakta” (manifested) in the form of toddler.

*Satkaaryavaada* is special and own view of *Saankhya* philosophy which advocates two states of all substances viz. *Vyakta* (Manifested) and *Avyakta* (Unmanifested). It cannot be said that only *Kaarana* is manifested and *Kaarya* is unmanifested, according to varying events, sometimes the *Kaarana* is manifested and sometimes unmanifested, and sometimes *Kaarya* is manifested and sometimes unmanifested. *Satkaaryavaada* gives equal importance to mode of manifestation; from *kaarana* to *kaarya*.

To support this theory, *Saankhya* has mentioned five *Hetus*<sup>[5]</sup> (causes). These are *Asat Akaaranat*, *Upaadaana grahanaat*, *Sarvasambhavaabhaavaat*, *Shaktasya Shakyakaaranat*, and *Kaarana Bhaavaccha*. Each of the *Hetu* denotes the importance of *Kaarana* in one or the other way.

*Asat akaaranat*: It says that only sat can become *Kaarana*, while *Asat* cannot become *Kaarana*, that is, unable to produce any effect.<sup>[3]</sup>

*Upaadaana grahanaat*: This *Hetu* depicts selection of causative material for producing effect.<sup>[3]</sup>

*Sarvasambhavaabhaava*: This *Hetu* states that everything cannot be produced from everything and everywhere.<sup>[3]</sup>

*Shaktasya Shakyakaaranat*: This *Hetu* states that potent cause can only produce effect.<sup>[3]</sup>

*Kaarana bhavaccha*: This *Hetu* states that *Kaarana* should always be present to produce *Kaarya*.<sup>[3]</sup>

*Saankhya* has tried to establish the existence of *Kaarya* before manifestation, with the help of *Purvaavat Anumaana* (inference). In *Purvaavat Anumaana*, the later is inferred by the prior. As per *Satkaaryavaada*, *Kaarana* is manifested and *Kaarya* is unmanifested. *Kaarana* can be said as *Pratyaksha* (perceptible), while the *Kaarya* is known by *Anumaana* (inferred). Those substances that cannot be proved by *Pratyaksha*, can be proved by *Anumaana*. By means of inference based on analogy, the objects beyond senses are proved. Here, also the *Kaarya* that is beyond the senses of perception, before manifestation can be known by *Anumaana*.

### Satkaaryavaada in Ayurveda

The term *Satkaaryavaada* is not mentioned in the original texts of Ayurveda, but at different contexts commentators

have referred the term. *Chakrapani* while commenting on *Vaadamargas*, in *Sambhava*,<sup>[4]</sup> quote *Satkaaryavaada*. In *Sharira Sthaana*, while describing *Aatmaja Bhaava* of *Garbha* (fetus), *Satkaarya* is mentioned.<sup>[5]</sup>

The exact explanation of the *Satkaaryavaada* is not mentioned in classics, but the principle is massively applied all over. In Ayurveda, the *Siddhaanta* (theory) that are based on *Kaarana* and *Kaarya* represent always *Satkaarana* (existent cause).

*Satkaaryavaada* in Ayurveda is applied in two ways:

1. Literary aspect: Where the concepts are mentioned with the base of *Satkaaryavaada*
2. Practical application: Where it is used for *Chikitsa* (treatment).

### 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) and *Kustha* (skin diseases). They can occur without *Nidaana Sevana*, if their genes are carried to the fetus<sup>[6]</sup>
2. 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.<sup>[7]</sup>

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<sup>[8]</sup>
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.<sup>[9]</sup>

### Practical aspect

The foremost aim of Ayurveda is *Dhatusamyata*,<sup>[10]</sup> which is also the *Kaarya*. To produce this *Kaarya*, the *Kaarana* used are six in number.<sup>[11]</sup> These six *Kaaranas* are *Saamaanya*, *Vishesha*, *Dravya*, *Guna*, *Karma*, and *Samavaaya*. These *Kaarana* are divided into two on the basis of existence<sup>[12]</sup> 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 *Satkaarana*, while the other three, *Saamaanya*, *Vishesha*, *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 *Satkaarana*.

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.<sup>[13]</sup> 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*.

#### From one *Kaarana*, different *Kaarya* (on the basis of *Anupaana*)

A single drug can be used in different disease, along with different *Anupaana*. For example, *Naarayana Churna*<sup>[14]</sup> can be used in *Aadhmaana* (flatulence) if given with *Madya*, in *Gulma* with *Badara twaka Kwaatha*, in *Vitsanga* (retention of stool) with *Dadhi Mastu*, in *Ajirna* with *Ushna Jala*, in *Parikartika* with *Vrikshamla*, in *Udara roga* with *Takra*, in *Vaata Vyaadhi* with *Prasanna*, and in *Arsha* with *Dadima Jala*.

#### From one *Kaarana*, different *Kaarya* (on the basis of *Samyoga*)

A single drug when used in different combinations can produce different effects.<sup>[15]</sup> *Haritaki* pacifies *Kapha* if administered with *Lavana*, while pacifies *Pitta* with *Sarkara*, pacifies *Vata* with *Ghrta*. It is beneficial in all diseases if administered with *Guda*.

#### From one *Kaarana*, different *Kaarya* (on the basis of *Samskaara*)

*Samskaara* is the process where in, the *Guna* of drug is changed, and new efficacy is developed.<sup>[15]</sup> For example, if *Haritaki* is chewed, it acts as *Agni Dipaka*. On grinded form acts as *Mala Shodhaka*, boiled form acts as *Sangrahi*, fried form acts as *Trioshahara* etc.

#### From one *Kaarana*, many *Kaarya* (based on *Maatra*)

A drug is a *Kaarana* which performs a *Kaarya*. But the conversion of *Kaarana* into *Kaarya* requires many other factors such as *Maatra* (dosage) and *Kaala* (time). If the drug is not given in appropriate quantity (*Maatra*) or for appropriate time (*Kaala*), then its action is doubtful. These all factors come into consideration while selecting a drug.

For example, same *Sanjivini* can be given in different doses for different diseases.<sup>[16]</sup> One *vati* is good in *Ajirna* and *Gulma*, two in *Vishuchika*, three in *Sarpadamsha*, and four in *Sannipata*.

#### Observations

1. There is always presence of *Kaarana* to produce a *Kaarya*
2. There is a specific relation between *Kaarana* and *Kaarya*
3. All *Kaarana* are not capable of performing all *Kaarya*

4. Genetic disorders and congenital disorders can be understood on the basis of *Satkaaryavaada*
5. *Guna* is present in unmanifested form in *Dravya* and manifests later in form of *karma*, when combines with body. These *gunas* are the pharmacological properties and not the physical properties
6. One *Kaarana* (*Dravya*) is capable of doing many *Kaarya* based on dosage, season, methods of preparation, habitat, and combination with other drugs.

#### 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*.<sup>[1]</sup> 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 been 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 Pratyarabdha* are mentioned, there *Satkaaryavaada* becomes answerless.

#### Conclusions

*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*. It is as such is not mentioned in original Ayurvedic classics, while the commentators have mentioned it. The Study also signifies the impact of *Satkaaryavaada* on *Chikitsa*.

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## हिन्दी सारांश

### दार्शनिक सत्कार्यवाद का आयुर्वेद में प्रयोग

आकांक्षा अनुपम, प्रो. आर.आर.द्विवेदी

आयुर्वेद एक सर्वपारिषद् शास्त्र है, जिसका अर्थ है कि इस शास्त्र में अन्य शास्त्रों के सिद्धान्तों का समन्वय किया गया है, परन्तु शास्त्र के प्रयोजनानुसार उन्हें बदला गया है। आयुर्वेद के कई सिद्धान्त दर्शन से लिये गये हैं। सत्कार्यवाद एक ऐसा सिद्धान्त है जिसका उल्लेख सृष्टि के संबन्ध में सांख्य दर्शन में किया गया है, परन्तु आयुर्वेद में इसका प्रयोग भिन्न स्वरूप में है। सत्कार्यवाद के अनुसार कारण में कार्य की सत्ता, व्यक्त होने के पूर्व भी विद्यमान रहती है। इस तथ्य को सिद्ध करने के लिए सांख्य ने पाँच हेतुओं का वर्णन किया है यथा – असदकरणात्, उपादानग्रहणात्, सर्वसम्भवाभावात्, शक्तस्य शक्यकरणात् एवं कारणभावाच्च। इस मतानुसार, सभी कार्य सत् कारण द्वारा ही संभव होते हैं। सत्कार्यवाद का स्वतंत्र वर्णन आयुर्वेद में नहीं है, परन्तु इस तथ्य का सर्वत्र प्रयोग किया गया है। आयुर्वेद में चिकित्सा कार्य कारण पर आधारित है। आयुर्वेद का मुख्य प्रयोजन तथा कार्य धातु साम्य है, तथा यह षड् कारणों द्वारा संभव है।