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TITLE: UNDERSTANDING OF ASATKARYAVADA IN CLINICAL APPLICATION: A CASE STUDY

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UNDERSTANDING OF ASATKARYAVADA IN CLINICAL APPLICATION: A CASE STUDY

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ABSTRACT:

INTRODUCTION: *Applied Principles of Darshana are observed in Ayurveda classics. Asatkaryavada is one of such theory which finds its application in Ayurveda. It was put forth by Bouddha, Nyaya & Vaisheshika Darshana. According to this theory Karyotpatti is entirely a new process & Karya is different from Karana.*

MATERIALS AND METHODS: *In the context of understanding the etiopathogenesis of a disease where the hetu and the karya is not in accordance is selected. Such a case of Apabahuka, a form of Vatavyadhi where in the hetu is different from the Karya which is referred to as sthoulya upadrava was considered.*

RESULT: *The understanding of the disease in the perspective of sthoulya upadravajanya vatavyadhi resembles the principle of Asatkarya vada and hence equating this theory for the analysis and interpretation in the perspective of disease is well noted. The theory of Asatkaryavada is a useful in analysis of Karya karana Sambandha which occurs by Kramavridhhi i.e., in a step by step process. Karana results in Karya but the same is not appreciated in all cases when applied to diagnosis and treatment of diseases. Thus the theory has helped to assess the presentation of Vatavyadhi as a sequel of Shleshmakara nidana.*

DISCUSSION:

The theory of Asatkaryavada propounds that Karya (Asthi Kshaya) is different from Karana (Divaswapnadi Sthoulyakara karana). This theory is useful to analyse samprapti (karya) which is produced after Hetu upamardana by the process of Kramavridhhi. Intending a positive line of approach in this condition, the process of destruction i.e Kramadhvamsa can be applied for Samprapti Vighatana. The study also brings out the influence of Darshana in Ayurveda in applied form, as the utility get changed from Darshanas to Ayurveda.

KEY WORDS: *Apabahuka, Asatkarya vada, Sthoulya upadrava, , Vatavyadhi*

INTRODUCTION

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CONCEPTUAL FRAME WORK

Various *Vada* are explained to understand how a *Karya* is originating from different *Karana*.

The *Kriya* performed by the *Karta* is known as *Karya*¹. The thing which is absent at first and produced later by *Karana* is known as *Karya*. It has two divisions namely-*Satkaryavada* & *Asatkaryavada*.

The *Satkaryavada* was propounded by *Maharshi Kapila* of *Sankhya darshana*. As per this *Vada*, in creation no *Karya* occurs without *Karana*. *Karya* resides in the *Karana* in subtle form hence capable to produce the relevant *Karya*². The definite existing factor prior to *Karya* is known as *Karana*³.

Asatkarya vada Asatkaryavada is one such theory established by *Bouddha*,

Nyaya & Vaisheshika Darshana. It is also known as *Arambhavada* as there is *Karyotpatti* after the destruction of *Karana*. The step by step process can be seen in the production as well as in the destruction of *Karya*⁴. Here the word *Arambha* refers to production of a new thing. In the process of production of *Karana* into *Karya*, *Karana* is undergoing *Pidana/Vighatana* (Breaking Up) /*Svarupavasana* (End of Form). *Svarupa tyaga* (quitting of the form) by *Karana* followed by *Navina rupadharana* (taking new form) of *Karya* is appreciated.

This theory is applied in the above *darshana* to explain *Srishti utpatti*. It includes initially the *Samyoga* of two *Paramanu* which results in *dvayanuka* and *Samyoga* of two *dvayanuka* forms *trasarenu*⁵. In this way *Karyotpatti* occurs by *Krama vriddhi*. *Vibhaga* between these *Paramanu* results in the destruction of *Karya*.

OBJECTIVE

Understanding *Asatkaryavada* in *Sthoulya Upadrava Vatavyadhi*.

CASE PRESENTATION:

An obese 70yr old female unable to lift left her arm since two years associated with *Adhmana*, *Udgara bahulya*, *Vibandha*. The causative factors in the above case were assessed as the ones which lead to

Kapha vriddhi such as *Madhura nitya*, *Dadhi nitya*, *Divasvapna* and *Avyayama*.

The following findings were elicited during systemic examination viz, Shoulder abduction 40⁰, external rotation 30⁰, internal rotation 10⁰, Positive pain provocation, Mazion Shoulder manoeuvre and Bony apprehension tests, Radiological findings: Osteophytic, Degenerative Changes.

Considering the above information, the case was diagnosed as *Sthoulya upadrava Apabahuka*.

MANAGEMENT AND OUTCOME:

Considering *Sthoulya* as *Pradhana Vyadhi*, treatment on the lines of *sthoulya chikitsa* was adopted in the form of *Rukshana*, *Sthanika svedana* and *Lekhana Basti*. For

Rukshana, *Haritaki churna* along with 250ml of buttermilk was administered for 4 days in empty stomach in the morning followed by *Takra bhojana* in the afternoon & Night. After observing the parameters like improved Agni, *Vatanulomana* and regular bowels, a course of *Yoga basti* was adopted. *Niruha basti* in the form of *Lekhana basti* was given by adding *Shilajatu vati* & *Gomutra arka*. *Panchatikta guggulu Ghrita* which is indicated for *Medovrita* as well as *Asthyavrita vata* was used as *Sneha* for both *Niruha* & *Anuvasana Basti*. Along with these procedures, *Sthanika sneha* with *Mahanarayana Taila* & *Svedana* with *Upanaha* and *Nadi sweda* were adopted as *Lakshanika Chikitsa* to relieve severe pain. After 15 days of treatment, the following improvements were appreciated.

Table -1 Showing results before and after treatment

Examination particulars	Before treatment	After treatment
Shoulder abduction	40 ⁰	70 ⁰
External rotation	30 ⁰	50 ⁰
Internal rotation	10 ⁰	20 ⁰
Pain provocation	Positive	Reduced, Positive
Mazion Shoulder manoeuvre	Positive	Reduced, Positive
Bony apprehension	Positive	Reduced, Positive

DISCUSSION

According to *Asatkaryavada*, here *Karya* (*Asthi Kshaya*) is different from *Karana*

(*Divaswapnadi Sthoulyakara karana*). This theory is useful to analyse *samprapti*

(*karya*) which is produced after *Hetu upamardhana* by the process of *Kramavriddhi*⁶.

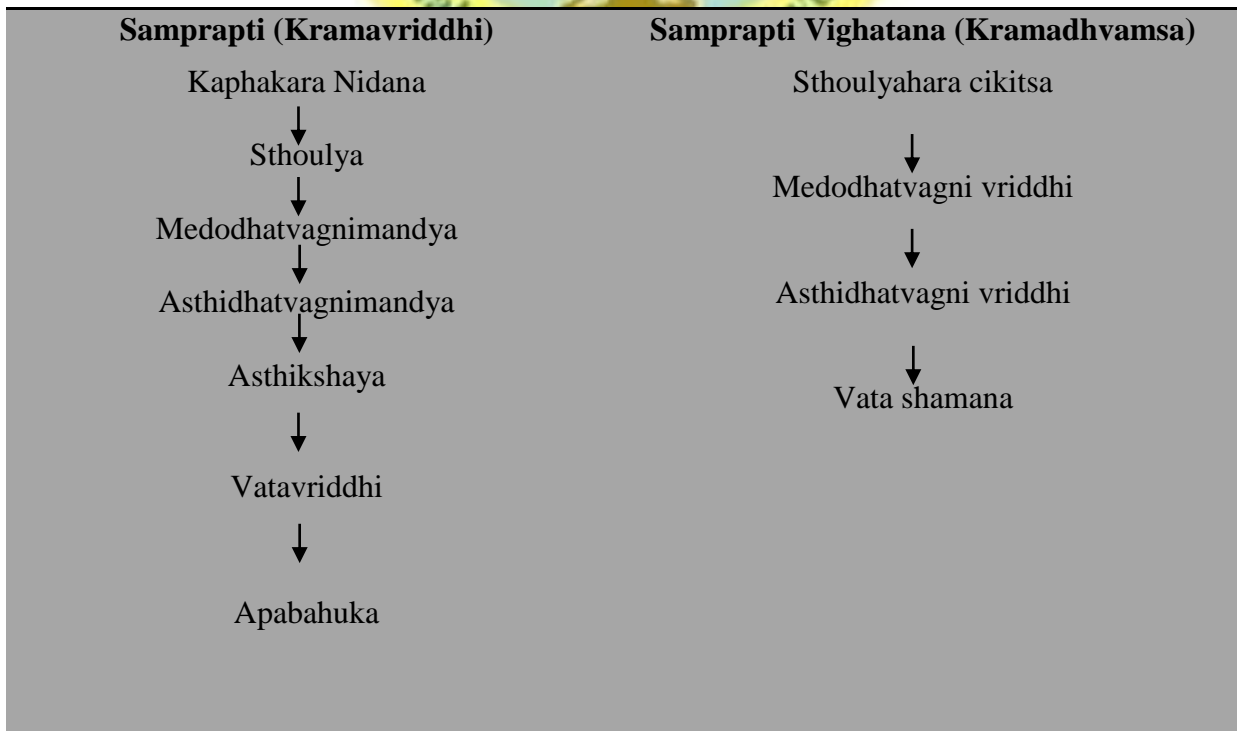
Intending a positive line of approach in this condition, the process of destruction i.e *Kramadhvamsa* can be applied for *Samprapti Vighatana*.

In the present case, *Shleshmakara nidana* results in *Sthoulya*⁷. In *Sthoulya* there will be *Vata Prakopa* in one way due to *Medavruta marga* and in other way there will be *Medodhatvagni mandya* which results in *Asthidhatvagni mandya* leading to *Vataprakopa*⁸. Therefore one can appreciate the manifestation of *Apabahuka* in *Sthoulya*. In this way it is seen that *Kaphakara nidana* has resulted in *Vatavyadhi* by *Kramavriddhi*. This is the

way we can understand the *Samprapti* by applying *Asatkaryavada*.

Let us discuss how this theory is useful in analysing *Samprapti vighatana*. After assessing *Shleshmakara nidana* we adopted *Sthoulyahara* treatment in the form of *Rukshana* & a course of *Yoga basti* comprising of components of *Lekhana basti* followed by *Anuvasana* with *Panchatikta Guggulu Ghrita* which resulted in *Medodhatvagni Vriddhi*. This further leads to *Asthidhatvagni Vriddhi* resulting in *Vatashamana* in one way. In other way because of *sthanika sneha* with *Mahanarayana Taila* and *Upanaha sveda* *Vata shamana* was possible leading to prevention of deterioration of *Asthi* due to *Ashrayaashrayi Sambandha*.

Chart no- 01 Showing Samprapti of Apabahuka



CONCLUSION

In Indian Philosophy two types of followers are observed viz., one who believe in *Satkaryavada* & other who believe in *Asatkaryavada*. Nyaya, Vaisheshika & Bouddha Darshana accept the theory of *Asatkarya* to establish the process of evolution⁹. One can appreciate the influence of *Darshana* in *Ayurveda* in applied form, as the utility get changed from *Darshanas* to *Ayurveda*.

Asatkaryavada is a useful theory where we can analyze *Karya karana Sambandha*

which occurs by *Kramavridddhi* i.e., in a step by step process. *Karana* results in *Karya* due to its *Niyatatva* but here there is no such appreciation of *Karananurupa Karya*. Thus the theory has helped to assess the presentation of *Vatavyadhi* as a sequel of *Shleshmakara nidana*.

Hence, the theory of *Asatkarya vada* is useful to understand *Samprapti* of a

vyadhi as well as a definite protocol for *Chikitsa*.

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