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# An approach to *Kaarya Karana Vaada* in context to *Prakruti Sama Samveta* and *Vikruti Vishama Samvetha*

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## ABSTRACT

Ayurveda is an ancient science based on different schools of philosophies. As it is an applied science so it has the scientific background. The fundamental principles of Ayurveda are laid down after undergoing experimentation from time to time. This is the reason that these principles are still applicable and holds good even in present era. One such basic principle is *Kaarya Karana Vaada* (cause and effect theory). *Kaarya Karana Vaada* consists of two basic philosophy, *Satkaaryavaada* (theory of existence) and *Asatkaaryavaada* (theory of non existence). The principles of diagnosis and management of disease according to Ayurveda is based on this *Kaarya Karana* sidhantha. It helps in understanding the concepts of *prakruti Sama Samavetha* and *vikruti Vishama Samavetha*, the two principles explained in Ayurveda to understand the concept of diagnosis, treatment and health management.

**Key words:** *Satkaaryavaada, Asatkaaryavaada, Prakruti Sama Samaveta, Vikruti Vishama Samaveta.*

## INTRODUCTION

Ayurveda being oldest living science have many fundamental concepts on which Ayurveda have grown and proving its efficacy from time to time. Ayurveda is as much as a philosophy as a science. It is the applied aspect of philosophical concepts. The functional, structural, pharmacological, psychic and physiological principles of Ayurveda are based on fundamentals of Indian philosophy like Panchabhautika theory, the concept of Triguna and various Vaadas.

Its need of the hour to re-establish the fundamental

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facts in context with present scenario. The explanations and predictions are footing steps to understand basic science and successive use in applied sciences. so to understand Ayurveda one should have thorough knowledge of this basic principles which existed during the times of evolution of Ayurveda, and it holds good in present era too. The same idea is supported by Sushruta who states that one who wants to comprehend the science completely needs to take the help of the basic sciences which existed during the times when Ayurveda was evolving.<sup>[1]</sup>

*Kaarya Karana Sidhantha* is one among the fundamentals of Ayurveda, with its two supporting views;

1. *Satkaaryavaada*
2. *Asatkaaryavaada*

The above concepts help us to know the method adopted in framing and understanding Ayurveda. The contemplative study of this method is necessary to understand the text to optimum level and can help expanding the areas of research in Ayurveda, this article is an attempt to encompass the cause and

effect theory (*Satkaarya* and *Asatkaarya*) in concept of *Vyadi* and its management.

## REVIEW

Vaada is a theory put forth using tools like *tarka* (logic) and is the one which is not against an established concept.<sup>[2]</sup> Through the knowledge of *Kaarya Karana Sidhantha* one can easily understand the basic principles of *Chikitsa*. *Kaarya Karana Vaada* is one such basic principle which elaborates about *Kaarya* (effect) and *Karana* (cause). *Karana* is defined as pre existing, and it is the definite cause which is essential for occurrence of *Kaarya*<sup>[3]</sup> or any tool that helps in the production are termed as *Karana*. *Karana* is divided into three types

*Samavayi Karana*, *Asamavayi Karana*, *Nimmitta Karana*<sup>[4]</sup>

- 1. *Samavayi Karana* (intimate cause):** *Samavayi Karana* is one which has intimate relationship with *Kaarya* and *Karana*, *Samavayi Karana* exists throughout the process of *Kaarya Utpatti*.<sup>[5]</sup> eg: *Tantus* are the *Samavayi Karana* for *vastra*.<sup>[6]</sup>
- 2. *Asamavayi Karana* (non intimate cause):** *Asamavayi Karana* is one which produces *Kaarya* with the *Samavayi sambandha* either with *Karana* or *Kaarya*. eg: *tantu Samyoga* is *asamvayi Karana* for *vastra*.<sup>[7]</sup>
- 3. *Nimmitta Karana* (instrumental cause):** Apart from the above two, any instrumental cause responsible for production of *Kaarya* is known as *Nimmitta Karanas*. eg: *loom, weavers* etc.<sup>[8]</sup>

*Kaarya* is that, which the *Karta* (doer) intends to obtain and aims his activities to accomplish.<sup>[9]</sup> When we apply *Kaarya Karana Vaada* in *Roga Utpatti*, *Doshas* are the *Samavayi Karana*, *Dusti* of *Doshas* and *Samyoga* with *Dhatus* is *Asamavayi Karana* and *Nidanas* are the *Nimmitta Karanas*.

*Kaarya Karana Vaada* has two aspects

- *Satkaarya Vaada*
- *Asatkaarya Vaada*

## *Satkaarya Vaada*

*Satkaarya Vaada* is propounded by *Sankhya Darshana*, supported by *Yoga Darshana* and *Bhagavat Geeta*.

It explains about the presence of *Kaarya* in the *Karana* even before the process of *Kaarya Utpatti*. *Kaarya* is the transformed (*parinama*) form of *Karana* which cannot be perceived before its production, as it is subtle in nature,<sup>[10]</sup> here *Samavayi Karana* is given importance.<sup>[11]</sup>

*Satkaarya Vaada* is proved by following 5 analogies,<sup>[12]</sup>

- Asadakaranat*
- Upadanagrahanat*
- Sarvasambhavaabhavat*
- Saktasyashakyakaranat*
- Karanabhavat*

## *Asatkaarya Vaada*

This *Vaada* is propounded by *Vaisheshika Darshana* and is supported by *Nyaya* and *Boudha Darshana*.<sup>[13]</sup> *Asatkaarya Vaada* explains *Kaarya* do not exist in *Karana* and is proclaimed entirely as a new product.<sup>[14]</sup> As *Kaarya Utpatti* is entirely new episode, the term *Arambha Vaada* is used.<sup>[15]</sup> Here *doer (Karta)* and other instrumental causes (*Nimmitta Karanas*) are considered essential for occurrence of *Kaarya*. for eg: *Seed* only is not cause for growing up of plant, the other causes like *sawing, watering* are also essential for plant to grow. To prove *Asatkaarya Vaada* five analogies are provided namely.<sup>[16]</sup>

- Bhudhi bheda*
- Sanjanya bheda*
- Kaarya bheda*
- Akara bheda*
- Sankhya bheda*

When we analyze both the above theories superficially they look like contradictory to each other but the deep sited knowledge explains both theories

are complimentary to each other. When the *Samavayi Karana* is considered as a prime cause for occurrence of *Kaarya*, then *Satkaarya Vaada* holds true. When *Nimmitta Karana* are considered as a prime cause for occurrence of *Kaarya*, then *Asatkaarya Vaada* holds true.

### Application of *Satkaarya Vaada* and *Asatkaarya Vaada* in Ayurveda

As Ayurveda is applied science both *Satkaarya Vaada* and *Asatkaarya Vaada* are accepted with a modification for its application in the field of *Chikitsa*. *Purusha* is *adhikaran* (subject) in Ayurveda who interacts with *loka* (world)<sup>[17]</sup> as he is influenced by everything around him. As *purusha* and *loka* are *panchbautika* in nature, any variation in the *panchbhoutika* composition in the body elements leads to *Vyadhi* and rearrangement of this *panchmahabhutas* is termed as *chikitsa*.<sup>[18]</sup> So it's essential to have knowledge of *Rasa* in *Dravya* and *Dosha* in *Vyadi* to accomplish the treatment.<sup>[19]</sup> But practically we find *Dravya* (drugs) have combination of multiple *Rasas* and *Vyadhi* is manifested by the combination of multiple *Dosha*. Hence to understand interaction between *Rasa* in *Dravya* and *Dosha* in *Vikara* one have to know the relationship between *Panchamahabhuta*, *Dosha* and *Rasa*.<sup>[20]</sup>

Relation between *Panchamahabhuta* and *Tridosha*

*Prithvi + Aapa = Kapha*

*Teja = Pitta*

*Vayu + Aakash = Vata*

Relation between *Rasa* and *Tridosha*

*Madhura, Amla, Lavana* increases *Kapha*, decreases *Vata*

*Katu, Tikta, Kashaya* increases *Vata*, decreases *Kapha*

*Lavana, Amla, Katu* increases *Pitta*. *Madura, Kashaya, Tikta* decreases *Pitta* *Dosha*.

### Relation between *Rasa* and *Panchmahabhoota*

*Madhura = Prithvi + Aapa*

*Amla = Prithvi + Agni*

*Lavana = Jala + Agni*

*Katu = Agni + Vayu*

*Tikta = Vayu + Askash*

*Kashaya = Vayu + Pruthvi*

The above relation between *Rasa*, *Panchamahabhuta* and *Tridosha* help us in selection of *Dravya* of particular *Rasa* in treating the vitiated *Doshas* and bringing *tridosha* to their normalcy which is *chikitsa*. The interaction between *Rasa* in *Dravya* and *Dosha* in *Vyadhi* is been explained by the principles of *prakruthi Sama Samavetha* and *Vikruthi Vishama Samavetha* in Ayurveda.<sup>[21]</sup> *Prakruthi Sama Samavetha* explains the interaction between *Rasas* in *Dravya* and *Doshas* in *Vyadhi* results in an effect which is similar to the individual *Rasa* and *Dosha* constituting them respectively.<sup>[22]</sup> Therefore here the effect of *Dravya* can be known by analyzing the effect of individual *Rasa* forming the *Dravya* and the effect of *Vyadhi* can be understood by analyzing the effect of individual *Doshas* forming the *Vyadhi*.

eg; *Godhuma* (wheat flour) which has *Madhura Ras*, *Guru Guna* and *Madhura Vipaka* will have *Vatahara Karma*.<sup>[23]</sup> So in this concept the effect is pre-existing in its cause therefore it goes in accordance with the concept of *Satkaryavada*.

*Vikruthi Vishama Samavetha* explains the interaction between *Rasas* in *Dravya* and *Doshas* in *Vyadhi* results in an effect which is totally new and not similar to the individual *Rasa* and *Dosha* constituting them respectively, therefore here the effect of *Dravya* cannot be known by analyzing the effect of individual *Rasa* forming the *Dravya* and the effect of *Vyadhi* cannot be understood by analyzing the effect of individual *Dosha* forming the *Vyadhi* therefore this new and unpredicted effect cannot be inferred from the cause.<sup>[24]</sup>

eg; *Brihat Panchamulas* are *Ushna Virya* even though it has *Kashaya*, *Tikta Rasa*.<sup>[25]</sup> The unpredicted effect is explained with the following reasons

- Dosha and Vyadhi:** even though *Doshas* are the *Samavayi Karana* for *Vyadhi*, however due to

following three reasons, the effect (laxanas of *Vyadhi*) does not occur in line with the cause (*Dosha*).<sup>[26]</sup>

- Parasparena Upahatanam* - the individual *Doshas* forming *Vyadhi* may suppress one another.
- Nana Pramananam* - difference in proportions of the vitiated *Dosha*.
- Anyaisca Vikalpa Nairvikalpanam* - due to nature of combination of *Dosha* with different *Dhatus*.

**2. Rasa and Dravya:** *Rasas* are the *Samavayi Karana* of *Dravya*, however due to the following three reasons the effect does not occur in line with causative *rasa*<sup>27</sup>.

- Parasparena Upahatanam* - The individual *Rasas* in *Dravya* may suppress one another.
- Nana Pramananam* - difference in proportions of *Rasa*
- Anyaisca Vikalpa Nairvikalpanam* - Due to nature of various *samskaras* (processing) like *swarasa* etc.

So *Vikruti Vishama Samavetha* concept is based on *Asatkaarya Vaada* and here the effect of *Dravya* and *Vyadhi* have to be analyzed as a whole and not by its individual constituents.<sup>[28]</sup>

This two basic concepts *Prakruthi Sama Samvetha* and *Vikruthi Vishama Samvetha* of Ayurveda are based on *Satkaarya Vaada* and *Asatkaarya Vaada* which are helpful in understanding *Vikara Hetu* and its *Chikitsa*.

## CONCLUSION

Ayurveda being the oldest living applied science, have philosophical thoughts existing during the time of its development. *Satkaarya Vaada* and *Asatkaarya Vaada* is one such principle which forms the framework of Ayurveda. These theories have been used in Ayurveda with a modification, so as to suit the purpose of treatment. *Prakruti Sama Samavetha* represents *Satkaarya Vaada* whereas *Vikruthi Vishama Samavetha* represents *Asatkaryavada*. The principle of diagnostics and treatment in Ayurveda are based on this two concepts.

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