



ISSN 2456-3110

Vol 5 · Issue 3

May-June 2020

Journal of
**Ayurveda and Integrated
Medical Sciences**

www.jaims.in

JAIMS

An International Journal for Researches in Ayurveda and Allied Sciences



Charaka
Publications

Indexed

Utility of *Karya Karana Bhava* of *Sankhya Darshana* in Ayurveda

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ABSTRACT

To keep with ever changing, ever growing field of research in modern medical sciences the Ayurvedic concepts need to be analyzed and updated in relevance with the developments in the contemporary sciences. The fundamental base of Ayurveda is built on the concepts which are its self developed and adopted by various allied texts and altered. The concepts which are being adopted are not present as it is, but the essence can be felt everywhere in the text. "*Karya Karana Bhava*" is one such concept given by the *Sankhya Darsana* and advocated in Ayurveda. In this background, the study on *Sankhya Darshana*, Tattvas of *Sankhya Darshana*, and the utility of *Karya Karana Bhava* in Ayurveda is necessary. Hence, this subject is taken in account to explore it.

Key words: *Karya Karana Bhava*, *Sankhya Darshana*, *Ayurveda*.

INTRODUCTION

New knowledge arises in various ways. Research is also one of them. It is not merely a search for truth but an intensive purposeful search which can be obtained only by *Satata Adhyayana*, *Vaada*, *Paratantra Avalokanam*. It is a chance of adding something new, however small to the expanding frontier knowledge. This is an inherent feature of human intellect and may explain much of the progress along the laborious road of biological evolution.

Ayurveda is much systematized science of knowledge based on sound foundation of its basic principles and

a very logical as well as rational, practical thinking process. It is the root of most ancient philosophies and alternative medicine. It is a science that imparts all the knowledge of life. It defines health and factors responsible for its maintenance and promotion.

Darshana Shastra and Ayurveda both are contemporary to each other because both had their origin since the origin of the universe. So the concepts described in both are similar to some extent but due to the Prayojana difference these are advocated in different ways.

Though, there are similarities but, *Darshana* uses it's concepts for the Prapti of Moksha by 'Trividha Dukha Nivrutti' and Ayurveda uses them in the form of *Siddhantas* for maintaining health of the individual and to mitigate the disease of the Rogi as the main aim of Ayurveda is 'Svasthasaya Swasthya Rakshanam and Aturasya Vikara Prashamanam'.

In Ayurveda, *Karya Karana Siddhanta* of *Sankhya Darshana*^[1] is having more importance as the *Rogotpatti*, *Roga Nasha*, and maintenance of *Arogya* are based on *Karya Karana Siddhanta* of *Sankhya Darshana*. For this the knowledge of *Karya Karana Bhava* is necessary.

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Submission Date: 25/05/2020 Accepted Date: 19/06/2020

Access this article online

Quick Response Code



Website: www.jaims.in

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Hence an effort is made to study the “Utility of *Karya Karana Bhava* of *Sankhya Darshana* in Ayurveda” is relevant.

OBJECTIVE OF THE STUDY

To study the utility of *Karya Karana Bhava* of *Sankhya Darshana* in Ayurveda.

METHODOLOGY

Collections, compilations sorting and analysis of various documentations from Ayurvedic literature, *Sankhya Darshana* their commentaries, journals and websites on *Sankhya Darshana* and their application in Ayurveda.

KARYA

According to Shabda Kalpa Druma, *Karya* means to be made / done / practiced / performed / practicable. It is an effect, result, purpose. Etc.

KAARANA

According to Shabda Kalpa Druma, It is Streelinga with Kru Vadhe Dhatu and Khaaryae Ninch Bhaave Lyut Pratyaya. Its nothing but a cause, reason / the cause of any thing / it is an instrument, means, motive, origion, principle.

BHAVA

According to Monniar Williams Dictionary the meaning of Bhava is becoming, being, existing, occurring, appearing, turning or translation in to continuance. Thus *Karya Karana Bhava* is the *Siddhanta* that helps us to understand the cause and effect theory and about the origion of the universe.

Tarka Samgraha is the commentary written jointly on Nyaya and Vaiseshika Darsana, which states that which is essentially present before *Karya* is *Karana*.^[2]

The *Karana* is one which is having three characteristics, i.e.

1. **Ananyathasiddha** : Unconditionally. The things which are not directly related to Karyottpatti are Anyathasiddha and which are directly related to Karyottpatti is Ananyathasiddha. Eg: Many factors

exist before making a pot like the person or animal that carries clay to the place of making pot, stick with which the mud is mixed, potter, wheel, clay etc. But except the last three no one has direct relation with preparation of pot so only those are *Karana* whose absence cannot make the pot.

2. **Niyatattva** : Invariability, always present. This is invariability whenever the *Karya* exist the *Karana* should exist invariably without any exception. Eg: If malarial fever is considered then plasmodium is *Karana* for it. As without it malarial fever cannot be seen.
3. **Purvavarstitwa or Purvabhava** : Antecedence, it should be existent before production of *Karya*. The word Purvabhava means ‘happening first’. The universe is full of events. These events take place continuously. But all events cannot be considered as *Karana*. The most important factor that exists just before *Karya* is called *Karana*. Eg: Clay is *Karana* for pot, Thread is *Karana* for cloth. The *Karana* should always be existent, present before *Karya* and should be directly related to Uttapatti of *Karya*.^[3]

Types of Karana

Darsana divides the *Karana* into three types- *Samavayi*, *Asamavayi* and *Nimmita*.^[4]

Samavayi Karana

The *Karana* which has an inseparable relation (Samvaya Sambandh) with *Karya* means it is present before *Karya* and remains till the *Karya* exists i.e. the *Karana* and *Karya* are interrelated. Eg: Clay, wheel and potter are *Karana* for pot. Once the pot is made except Clay the other two are separated from pot. So here Clay is *Samavayi Karana* for pot.^[5]

Asamavayi Karana

The *Karana* which partially and indirectly related to *Karya*. This is no intimate cause. *Karya* cannot come into existence unless this factor is associated either with *Karya* or *Karana*. Eg: Yarn or thread is *Samavayi Karana* for cloth and cloth is *Karya*. Yarn should be

woven in particular pattern to turn itself into a cloth. This is essential and inseparable from cloth. So the weaving pattern of yarn is *Asamavayi Karana* for cloth.^[6]

Nimmita Karana

This *Karana* is different from both, but essential as other both. This can be said as supportive factor for *Karyotpatti*. The remaining essential causes other than these two are called 'Nimitta *Karana*'. Only *Samavayi* and *Asamavayi* are not sufficient there are also *Karana* useful indirectly and they are known as *Nimitta Karana*. They are instrumental cause. E.g.: In case of pot- the potter and wheel is *Nimitta Karana*.^[7]

Non-existence of a substance prior to its production is called as *Pragbhava* and the thing which accomplishes this *Abhava* is *Karya*. The main aim of Ayurveda is *Dhatu Samya*, which is described in the text as *Karya* and *Karana* used to produce this *Karya* are the *Shad Padarthas*.^[8]

DISCUSSION

Equal importance has been given for *Karya Karana Vada* both in Ayurveda and Darshanas. Without *Karana Karya* never be produced. It is quite natural that *Karya* is produced from *Karana* only. According to Ayurveda diseases seek various causes for their manifestation.^[9] The causes which manifest the diseases are called as *Hetu* or *Nidana*. Without *Hetu* or *Nidana* diseases cannot manifest.^[10] *Doshas* get vitiated by consuming *Mithya Ahara* and *Vihara* and because of *Dosha Prakopa* the effect i.e. alleviation of the disease. By following the daily and seasonal regimen etc healthy regulations cause the effect i.e. healthy state. Due to the cause i.e. union of *Sukra* and *Shonita*, the effect i.e. *Garbha* is manifested. Hence the union of *Shukra* and *Shonita* is the *Karana* and the orgion of *Garbha* is the *Karya*. As such various examples are available in Ayurveda to substantiate the theory of *Karya* and *Karana*.

Karya and *Karana* are the basics of the fundamental principles of Ayurveda. All principles can be explained on the basis of *Karana* and *Karya*. Like - the first *Siddhanta* of Ayurveda is "Ayu" which is combination

of *Sarira*, *Indriya*, *Sattva* and *Atma*. Here, all components can be considered as *Karana*, and *Ayu* as *Karya*. Similarly, the perception (*Pratyaksha*) can be explained, which occurs due to the *Sannikarsha* of *Atma*, *Mana*, *Indriya*, and *Artha*.

Karya Karana Siddhanta states "Karya is present in *Karana* in unmanifested form". *Karya* remains present in subtle form in *Karana* before manifestation, and after manifestation it becomes gross. *Karana* is gross before manifestation of *Karya*, and becomes subtle in *Karya* after manifestation.

Sankhya Darshana describes three types of *Karanas* - *Samavayi*, *Asamavayi* and *Nimmita*. Ayurveda does not accept independent existence of *Asamavayi Karana*, but includes it under *Nimmita Karana*. It gives prime importance to *Nimmita Karana*.

Applicability of Karya Karana in Ayurveda

Karya Karana Vada has been uttermost accepted in Ayurveda. Ayurveda gives importance to *Karana* - *Karya Siddhanta*. From *Sruti* to *Rogotpatti*, *Cikitsa*, everywhere *Karana* and *Karya* can be found and explained.

Ayurveda explains *Rogotpatti* is also linked with past deeds. The *Karma* done in *Purvajanma* is called as *Daiva* and in present is *Purusha*, when these *Daiva* and *Purusha* are *Vishama* then *Rogotpatti* occurs and when *Sama* then *Roga* is finished. *Daiva Karma* has capability of *Rogotpatti* and *Rogonivriti* in subtle form, when it gets the *Nimmita (Purusha)* it perform the respective *Karya*.

Everything cannot be produced by everything and everywhere. For eg- Every *Mahabhuta* performs their respective function in *Garbha*, which other cannot do.

- *Vayu* → *Vibhajana*
- *Teja* → *Pacana*
- *Apa* → *Kledana*
- *Pruthvi* → *Samhanana*
- *Akasa* → *Vivardhana*

The organs when develop from the *Matruj Bhava* only. In other words it could be said, *Matruja Bhava* is

only capable of producing soft parts, and non other can do this.

Similar holds true with *Pitruija Bhava*, the tough parts are produced by *Pitruija Bhava*, non other is capable of doing the same.

Similarly, the Seven *Dhatus* have their respective *Karmas*, which only they are capable of doing, and none other can do. Like - Rasa performs the function of *Prinana*, Rakta - *Jivana*, Mamsa - *Lepana*, Meda - *Snehana*, Asthi - *Dharana*, Majja - *Purana* and Sukra - *Garbhotpadana*. The same concept is applied in *Malas* also.

In the field of *Nidana*

These three points can be implied in understanding the manifestation of disease, where knowledge of the *Karana*, gives the *Hetu*, its gives the Lakshanas, while the mode of manifestation of *Karana* into *Karya* advocates the Samprapti.

The knowledge of *Hetu (Nidana)* is helpful in *Nidana Parivarjana*, the first line of treatment of any disease. The Lakshanas provides actual value or status of Doshas, based on their Gunas according to which the Cikitsa is planned. The Cikitsa is Samprapti Vighatana, which is known as manifestation of disease i.e. Samprapti.

Application of *Karya Karana Vada* in *Chikitsa*

As in the main aim of tantra is “Dhatu Samya Kriya Chokta Tantrasyaasya Prayojanam”. So as to attain the Dhatu Samyata (*Karya*) the Chikitsa Chatuspada (*Karana*) is necessary. The Chikitsa Chatuspada are Bhisak, Dravya (Ausadhi), Upasthata, Rogi. Among which the Bhisak and Dravya (Aushadha) are *Samavayi Karana* for the *Karya* and Upasthata is *Nimitta Karana* and the Rogi is the *Karya Desha*.

CONCLUSION

Though there exists the utility of *Sankhya Darshana* in Ayurveda. But all Samhitas are not influenced similarly, utility was found maximum in Charaka

Samhita, lesser in other Samhitas of Ayurveda. The application of *Tattvas* of *Sankhya Darshana* in Ayurveda is different in some of the contexts. Some of the *Tattvas* as *Karya Karana Bhava* have maximum impact on Ayurveda and some have lesser. *Sankhya Darshana* gives more importance for Moksha, where as Ayurveda gives more importance for prevention and cure of diseases. Therefore the application of *Tattvas* of *Sankhya Darshana* in Ayurveda finds similarity in some contexts and dissimilarity in other contexts.

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How to cite this article: Dr. Jyoti Alias Jyotsana, Dr. Pramod C. Baragi, Dr. Umapati C. Baragi. Utility of Karya Karana Bhava of Sankhya Darshana in Ayurveda. J Ayurveda Integr Med Sci 2020;3:147-150.

Source of Support: Nil, **Conflict of Interest:** None declared.