

Kārya-kāraṇa-bhāva in the context of ‘Carakasamhitā’

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Abstract-

Philosophical and Ayurvedic theories and concepts both seem to have had influence on each other. One of the theories is ‘Kārya-kāraṇa-bhāva’ or ‘Cause and Effect Theory’. The law of nature states that cause (Kāraṇa) precedes effect (Kārya). Āyurveda is basically a ‘Cikitsā Śāstra’. The basis of Cikitsā in Āyurveda is ‘Kārya-kāraṇa-bhāva’ (कार्यकारणभावः). The knowledge of ‘Kārya-kāraṇa-bhāva’ helps physicians in making accurate diagnoses, identifying the causes of a disease's appearance, and suggesting treatment regimens. Due to abundance of the topic, we will see the ‘Kārya-kāraṇa-bhāva’ (Cause and Effect Theory) only from the point of view of *Carakasamhitā*. *Carakasamhitā* is a Sanskrit text on Āyurveda. In *Carakasamhitā*, the concept of Kārya-kāraṇa-bhāva is thoroughly explained with appropriate instances. Like outbreaks of vātādidoṣa (वातादिदोषः) arise due to consumption of mithyā āhāra (मिथ्या-आहारः). One’s physical well-being is also a result of following health-related guidelines. Sāṃkhya Darśana and *Carakasamhitā* both follow the Satkāryavāda. Satkāryavāda means that before the production, the effect already exists in the cause in an unmanifested form. This theory proves that satkārya (सत्कार्यम्) can only be produced from satkāraṇa (सत्कारणम्). Through this research paper, we will see further via many examples that *Carakasamhitā* adheres to Satkāryavāda.

Keywords-

Kārya-kāraṇa-bhāva, Nidāna, Samavāyi kāraṇa, Asamavāyi kāraṇa, Nimitta kāraṇa, and Satkāryavāda etc.

Introduction-

Just as in philosophy, the concept of Kārya-Kāraṇa-bhāva (causality) is important; in the same way, in Āyurveda, the principle of

causation has also been considered important. Without a cause (Kāraṇa), there is no effect (Kārya), Cause is the origin of effect; this is the law of nature. Āyurveda is a natural and holistic approach to physical and mental health. The term 'Āyurveda' is derived from the two Sanskrit words Āyuh (life) and Veda (science or knowledge). Thus, Āyurveda means knowledge of life. *Carakasamhitā* is a Sanskrit text on Āyurveda. Agniveśa, one of the disciples of Punarvasu Ātreya, wrote a treatise, namely *Agniveśatantra*. This tantra was reorganized and redefined by Caraka and Drḍhabala. Later on, the tantra was named accordingly to Caraka, i.e., *Carakasamhitā*. Āyurveda helps a healthy individual stay that way and aids in disease-free living. Those reasons that cause diseases are called Hetu (हेतुः) or Nidāna (निदानम्) in *Carakasamhitā*. It is not possible for diseases to arise due to the absence of Nidāna. The destruction of the disease or the mitigation of the disease is also an action that arises from the consumption of reason in the form of medicine. The health of the human body is also something that arises from following health-related rules or consuming proper medicine. In this way, several specific bhāvas in *Carakasamhitā*, anticipate the cause and effect (principle).

Kāraṇa (cause) and its three types –

That particular bhāva, in the absence of which the creation of an action is not possible, is called kāraṇa (cause). Different philosophers have presented the form of kāraṇa (cause) from their own point of view, which is as follows-

“कार्यनियतपूर्ववृत्ति कारणम्”¹ (It is mentioned in *Tarkasamgraha*)

Means, there is a cause that imperatively existed before the action.

“अनन्यथासिद्धनियतपूर्वभावित्वं कारणत्वम्”² (It is mentioned in *Tarkabhāṣā*)

Means, the cause is that which disproves the contrary, is determined (sure), and occurs prior to the effect.

“अन्यथासिद्धिशून्यस्य नियता पूर्ववृत्तिता।

कारणत्वं भवेत्तस्य त्रैविध्यं परिकीर्तितम्॥”³

(It is mentioned in *Bhāṣāpariccheda*)

The author of *Bhāṣāpariccheda* and *Tarkabhāṣā* depicted the cause in the same way. Cause has been said to be of three types. The three types are samavāyi kāraṇa, asamavāyi kāraṇa and nimitta kāraṇa.

Samavāyi kāraṇa (समवायिकारणम्) - Samavāyi kāraṇa is also called upādāna kāraṇa (उपादानकारणम्). The following definition and example of samavāyi kāraṇa have been propounded in the *Tarkasaṃgraha*-

“यत् समवेतं कार्यमुत्पद्यते तत् समवायिकारणम्, यथा तन्तवः पटस्य”⁴

The substance with whose co-ordinate relationship the work is generated is called the samavāyi kāraṇa. The samavāyi kāraṇa exists collectively in the effect it has produced. Just as thread or fiber is the cause of cloth.

Asamavāyi kāraṇa (असमवायिकारणम्) - Asamavāyi kāraṇa is a combination of samavāyi kāraṇa and kārya, without which the origin of the action is not possible. The following definition of asamavāyi kāraṇa have been propounded in the *Tarkasaṃgraha*-

“कार्येण कारणेन वा सह एकस्मिन्नर्थे समवेतत्वे सति यत् कारणं तदसमवायिकारणम्”⁵

A cause (kāraṇa) which, though not itself a co-operative cause (samavāyi kāraṇa), is intimately connected with the effect or co-operative cause in such a way that the action is produced only when combined with it. The connection between fibers is the asamavāyi kāraṇa of cloth.

Nimitta kāraṇa (निमित्तकारणम्) - This nimitta kāraṇa is different from the above mentioned two kāraṇas. The following definition and example of nimitta kāraṇa have been propounded in the *Tarkasaṃgraha*-

“तदुभयभिन्नं कारणं निमित्तकारणम्। यथा तुरीवेमादिकं पटस्य।”⁶

Nimitta kāraṇa helps in the origin of the work. The work-producing doer also comes under the nimitta kāraṇa.

Kārya-

Kārya (effect) is the consequence of the kāraṇa (cause). The following definition of kārya have been depicted in the *Tarkabhāṣā*-

“अनन्यथासिद्धनियतपश्चाद्भावित्वं कार्यत्वम्”⁷

Means, the contrary is disproved by the result, which is predetermined and follows the cause.

Kārya-kāraṇa-bhāva in ‘Carakasamhitā’-

In *Carakasamhitā*, there is special importance of Kārya-kāraṇa-bhāva. The origin of various diseases, destruction of diseases, health improvements, etc. are many things that are based only on Kārya-kāraṇa-bhāva. Just as for other kārya (action) of the world, these above mentioned three types of kāraṇas are expected, in the same way, these three types of kāraṇas are expected for the origin of various diseases. Because disease is also a kārya and no kārya arises without a kāraṇa. In the origin of the disease, doṣa-vaiṣamya (दोषवैषम्यम्) is the samavāyi kāraṇa, bāhya-āhāra (बाह्य-आहारः), vihāra (विहारः), etc. are the asamavāyi kāraṇa and the connection of vikṛta doṣa (विकृतदोषः) and substance (द्रव्यम्) is the nimitta kāraṇa.

In *Carakasamhitā*, causative cause of a disease is called ‘nidāna’ or ‘hetu’. In this context, it is said in *Carakasamhitā*-

“तत्र निदानं कारणमित्युक्तमग्रे”⁸

The derivation of the word ‘nidāna’ is- ‘निदीयते (निर्दिश्यते) व्याधिः अनेन इति, निदानम्’. And the derivation of the word ‘hetu’ is- ‘हिनोति (व्याप्नोति) कार्यम्’.

Medicine is the reason or purpose for carrying out the labor of destroying sickness, although maintaining health is likewise a task for which healthy nature or Sadvṛtta (सद्वृत्तम्) serves as the justification.

The following two most important theories have been accepted by the philosophers to express the above-mentioned cause and effect theory– Satkāryavāda (सत्कार्यवादः) and Asatkāryavāda (असत्कार्यवादः). Though these two principles are completely different and opposite to each other. According to Satkāryavāda, there is no distinction (भेदः) between cause and effect. The distinction reflected in effect and cause is only practical (व्यवहारिकम्). In fact there is no difference from the elemental point of view (तात्त्विकम्). Satkāryavāda has been accepted by Sāṃkhya Darśana (सांख्यदर्शनम्). According to Asatkāryavāda, there is distinction

between cause and effect. Before the origin of any affect, its existence does not rest in the cause. Asatkāryavāda has been accepted by Nyāya Darśana (न्यायदर्शनम्). Satkāryavāda and Asatkāryavāda, out of these two, *Carakasamhitā* believes in Satkāryavāda. In the absence of Satkāryavāda, the main motive (healthy person be more healthy and helps one be devoid of any diseases) of Āyurveda would not be achieved. Through this research paper, we will see further how Satkāryavāda is considered in *Carakasamhitā*.

Satkāryavāda-

According to Sāṃkhya Darśana, the effect that is generated must exist in an unmanifested form (अव्यक्तरूपम्) in its cause before its existence. If the unmanifested existence of the arising work does not exist in its cause, then the origin of the work is not possible from it. Just as butter is present in milk, but being unmanifest, it is not visible. Sāṃkhya Darśana has given the following reasons and tips in rendering the above principle –

“असदकरणादुपादानग्रहणात् सर्वसम्भवाभावात्।

शक्तस्य शक्यकरणात् कारणभावाच्च सत्कार्यम्॥”⁹

Asadakaranāt (असदकरणात्) - The origin of the thing which does not exist is never possible. Asatkārya cannot originate from satkāraṇa. The essence of the effect that arises already exists in the productive essence of the cause. Because the effect is generated by the cause only when the effect exists. Like, it is not possible to generate water from stone. Because the existence of effect in the form of water does not exist in the form of cause.

Upādānagrahanāt (उपादानग्रहणात्) – Upādāna (equipment) refers to imperative cause. Whatever the equipment (constant cause) of the work, that work is generated due to that particular cause. Satkāraṇa (सत्कारणम्) is the origin of satkārya (सत्कार्यम्). Fibers are the materials of clothing.

Sarvasambhavābhāvāt (सर्वसम्भवाभावात्) – All work cannot be produced by all causes. Therefore, the existence of the work arises for that reason and not for any other reason. Oil can only be extracted from oilseeds, not from soil or stone. Curd can be set only from milk, not from any other liquid.

Śaktasya śakyakaraṇāt (शक्तस्य शक्यकरणात्)- The cause which has the power or ability to produce the effect, that cause can only produce the effect. Therefore, a possible action is generated only by a powerful cause.

kāranabhāvāt (कारणभावात्) - The effect exists in its causality before it is produced. Just as the tree that is born remains unmanifested in the form of seed due to its cause.

Basically there is no fundamental difference between effect and cause. Both are integral, there is only stage difference between the two. Effect and cause are two states of the same substance.

Significance of Satkāryavāda in *Carakasamhitā* -

There is abundant use of Satkāryavāda in *Carakasamhitā*. Caraka says that everyone should try to avoid diseases by following a healthy lifestyle. In this context, it is said in *Carakasamhitā*-

“अजातानामनुत्पत्तौ जातानां विनिवृत्तये।
रोगाणां यो विधिर्दृष्टः सुखार्थी तं समाचरेत्॥”¹⁰

Means, diseases which have not arisen so far may not arise in the future and those who have arisen should practice the method which has been prescribed for their peace.

Many measures have been prescribed for the maintenance of health, and their violation has also been described as ill-health and unhappiness. Caraka has depicted that-

“तदात्वसुखसंज्ञेषु भावेष्वज्ञोऽनुरज्यते।
रज्यते न तु विज्ञाता विज्ञाने ह्यमलीकृते॥”¹¹

Charaka has given an example regarding the attainment of rebirth that womb is originated from the community of ṣaḍdhātu (षड्धातुः). Action takes place by the combination of Kartā (कर्ता) and Karaṇa (कारणम्). Without a seed, there is no production of a seedling. The fundamental rule is that one sprout cannot grow from another seed. The following context have been propounded in *Carakasamhitā* -

“षड्धातुसमुदयाद् गर्भजन्म, कर्तृकरणसंयोगात् क्रिया; कृतस्य कर्मणः फलं नाकृतस्य, नाङ्कुरोत्पत्तिरबीजात्; कर्मसदृशं फलं नान्यस्माद् बीजादन्यस्योत्पत्तिः.”¹²

Conclusion -

Similar to how Kārya-Kāraṇa-bhāva (causality) is significant in philosophy, the concept of causation has also been seen as significant in Āyurveda. Through this research, it is proved that Asatkāryavāda is not considered in *Carakasamhitā*. With the help of many examples, we have seen that *Carakasamhitā* believes in Satkāryavāda. In the absence of Satkāryavāda, the main motive (healthy person be more healthy and helps one be devoid of any diseases) of Āyurveda would not be achieved.

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¹ *Tarkasamgraha* – 38 (pp -71)

² *Tarkabhāṣā* – 8 (pp- 3)

³ *Bhāṣāpariccheda* - kāraṇaparīkṣā- 16 (pp – 44)

⁴ *Tarkasamgraha*- 40 (pp – 73)

⁵ *Tarkasamgraha* – 40 (pp – 73)

⁶ *Tarkasamgraha* – 40 (pp – 73)

⁷ *Tarkabhāṣā* – 8 (pp -3)

⁸ *Carakasamhitā* – Nidānasthāna -1/7

⁹ *Sāṃkhyakārikā*- 9

¹⁰ *Carakasamhitā* – Sūtrasthāna – 28/34

¹¹ *Carakasamhitā* – Sūtrasthāna- 28/40

¹² *Carakasamhitā* – Sūtrasthāna – 11/32
