



ISSN Print: 2394-7500
 ISSN Online: 2394-5869
 Impact Factor: 8.4
 IJAR 2020; 6(11): 420-422
www.allresearchjournal.com
 Received: 26-08-2020
 Accepted: 08-10-2020

Dr. Shailendra Singh Sengar
 Assistant Professor, Samhita and Siddhanta, Chandraskhar Singh Ayurved Sansthan, Kaushambi, Prayagraj, Uttar Pradesh, India

Dr. Ramnihor Tapsi Jaiswal
 Lecturer, Samhita and Siddhanta, Govt. PG Ayurved College and Hospital, Chaukaghat, Varanasi, Uttar Pradesh, India

Dr. Jyoti Singh
 PG Scholar, Samhita and Siddhanta, Govt. PG Ayurved College and Hospital, Chaukaghat, Varanasi, Uttar Pradesh, India

Corresponding Author:
Dr. Shailendra Singh Sengar
 Assistant Professor, Samhita and Siddhanta, Chandraskhar Singh Ayurved Sansthan, Kaushambi, Prayagraj, Uttar Pradesh, India

Basic principles and contemporary science: A review

Dr. Shailendra Singh Sengar, Dr. Ramnihor Tapsi Jaiswal and Dr. Jyoti Singh

DOI: <https://doi.org/10.22271/allresearch.2020.v6.i11g.7959>

Abstract

Since ancient times Ayurveda is showering us with its principles, it is a flow of knowledge streaming downward from generation to generation. Principles of Ayurveda are derived from the universal law of nature that has changed little through time. With a subjective, objective, and intuitive approaches to gaining knowledge, incorporated with a deep understanding of the unseen intelligence of the universe. The practices of Ayurveda have withstood the test of time. In this 21st century where modern science, on one hand, makes our life much easier on the other hand it also makes it miserable in different aspects of life. It arises many unsolved questions, disturbing urges in the human mind. Ayurveda helps us in excluding out all these disturbing urges problems, lifestyle disorders. In this paper, I want to point out how Ayurveda's basic principles can be helpful and relatable to modern science. Studying and following Ayurveda with contemporary science can help us to raise our personal, social as well as professional life and have a peaceful life.

Keywords: *Karya – Karan bhav, Pratyaksha pramana, Anumaan pramaan, Yukti pramana*

Introduction

Ayurvedic principles, a connotation of connecting link between Ayurveda and modern science. Thinking of effective utilization of Ayurveda through a better understanding of its fundamental is a recent realization. In modern we always concentrate on the problems or sufferings and work on them never considerate the cause behind the reason. Ayurveda solved the quest, what is the cause of suffering, and how it can be solved through *Kaarya Kaarana Siddhanta*. By knowing the exact cause and reason we can stop the recurrence of *Vyaadhi (disease)*, which is further examining through *Pramana* to exclude out the cause.

Material and methods

Related literary sources from various ayurvedic texts like *Padartha Vijanan, Charak Samhita, Sushruta Samhita*, and related journals are used for reviewing.

Results and discussion

Karya karana bhaava: Karya Karana bhava has been described as *Sarvatantra Siddhanta* of Ayurveda. *AcharyaCharaka* has quoted nothing in the universe without cause means all the existing matters must have caused.

न ह्येको वर्तते भावो वर्तते नाप्यहेतुकः।

शौघगत्वात्स्वभावात्त्वभावो न व्यतिवर्तते॥५८॥ (Ch.Su.1/58)

Karya is an effect which is absent before. But produced later on by the agent's proceeding or act like disease, health, body, therapies, birth and at the end, all are coming after death which means from birth to the end of life, whole life is endowed with this *Siddhanta*. And the reason behind the above-described effect is the cause. As said before "necessity is the mother of invention" similarly when there is cause there will be an effect. This cause and effect relationship can be seen in the diagnosis and treatment of diseases. The physician who treats is *Karana*, *Karana* is also known as *Hetu* \ *Nidaana* or *Karta* (actor). *Karya* is the manifested stage and *Karana* is non manifested stage which resides in *Karya* in subtle form.

Karya is through which *Karana* is produced or cause is that form that is produced by the effect.

Karya is the counter correlative of its own nonvisible or manifested *Kaarana* eg. Clay exists before the manifestation of the pot. Hence earth or clay is the cause of pot.

Kaarana can be categorized into three folds:

1. *Samvayi Karana* or *Upadana Karana* (material cause or intimate cause)
2. *Asmavayi Karana* (efficient cause)
3. *Nimitta* cause (instrumental cause or occasioning cause)

Samvayi Karana is inseparable union with which effect is produced at the same time. It exists in *Karya* which is produced from *Karana* itself in the form of *Saamveta*. For example, *Vastra* (cloth) is *Samvayi Karana* (intimate cause) of the *Varna* (color of the cloth). The cause which is inseparable until destruction is *Samvayi Karana*.

Asamvayi Karana is inseparable united within the same object with the effect. For example, the Conjunction of *tantu* produces *Vastra* and *Varna*. If *tantu* is not arranged properly it will never produce *Vastra* as well as *Varna*. Here conjunction of *Tantu* with *Vastra* and *Varna* is *Asamvayi Karana*.

Nimitta Karana helps *Samvayi* and *Asamvayi Karana* to produce effects and after that *Karana* detached from *Karya* itself. For example, in the production of cloth, shuttle and loom are the *Nimitta Karana*. Loom and shuttle detached from the cloth after its production. This is *Nimitta Karana*.

The manifestation of diseases also seeks these factors: *Samvayi*, *Asamvayi*, and *Nimitta Karana* as *Dosha Vaishamy*, *Dosha Dushya Sammurchhna* and *Mithya Ahara Vihar* respectively.

Charaka states *Karana* as a physician or actor who acts as the doer and cause of action. As a physician is a causative factor for the alleviation of diseases through treatment, so the physician is *Karana*. And *Karya* is the effect that agent proceeds example, normalcy of *Dosha* is the effect on treatment.

Thus, because of different *Karana* or cause many diseases to exist, which is proved by *Karya* and *Karana Bhaav*. In the absence of the *Karana (Nidaana)* *Karya* i.e disease will never manifest. And in the absence of *Karana* i.e *Chikitsa Chatushpada* alleviated diseases will never manifest. Hence, *Karya* is produced when *Karana* exists.

Pramana leads to an important role in acquiring descriptive and complete knowledge. It can be considered a tool to gain knowledge. There no value of anything is it is not supported by *Pramana*.

It has four folds of classification:

1. *Aptopdesha Pramana*
2. *Pratyaksha Pramana*
3. *Anumaan Praman* (Inference)
4. *Aupamaya Pramana* (Analog)

Pratyaksha Pramana: It is also known as perception or direct immediate cognition. It is one of the best methods of knowledge, in which by direct contact of sense organ knowledge can be obtained. A physician should use all his senses except taste sensation during examining a patient. For example, heart and respiratory sound, gargling sound in the stomach, crept in joints, disturbed voice of the patient can be heard by ear. Similarly, color, shapes, signs of diseases, natural and unnatural changes in the body are examined through eyes, the normal and abnormal smell of

the body, body wastes, medicine sense by the nose. Thus *Pratyaksha Pramana* helps to examine the patient.

According to *Charaka*, there are very few factors perceivable through eyes in comparison to those which are invisible. Although modern technologies have replaced and made examinations easy through instruments like USG, MRI, CT scan, etc. but modern science can't claim that made everything visible.

Anumaan Pramaan: Another fold of *Pramaan* or means of knowledge that is perceived by the present, past, and future is *Anumaan Pramaan*. The literary meaning of *Anumaan* is knowing after. This knowledge can be gained through perceived or already experienced knowledge. For example:

1. By seeing the smoke, we think of fire- knowledge of present or commonly observed events. It can be correlated with cross-sectional study design or prevalence studies.
2. By seeing a newborn, we think of sexual intercourse- knowledge of past or effect to cause. This can be correlated with case-control study design or retrospective studies.
3. By seeing a seed, we think of a plant that will arise from it – knowledge of the future (cause to effect). This can be correlated with prospective cohort study design or longitudinal studies.

Acharya Charaka states a few assumptions we draw through *Anumaan Pramaan* is, by digestion and metabolism. We can assume the digestive power or power of *Jathragni*. Restricted joint movement indicates knee injury or arthritis, inflammation, or any degenerative disorder with joints. The morbidity of pathogenic factors can be ascertained by the causative factors if there are more causative factors then the disease will be more severe.

In modern research methodology, *Anumaan Pramaan* is very important to gain knowledge. In survey researches about various issues like psychological, political, social, etc. questionnaires and interviews are conducted and specially they are concluded through *Anumaan Pramaan* (logical inference).

Yukti Pramaan: It is an analysis or inferential knowledge or logical reasoning which can be arrived after a careful self-analysis of various factors. It can be defined as a conclusion drawn based on *Pratyaksha* and *Anumaan Pramaan*. It has multidimensional aspects.

It has logical reasoning to establish *Karya Karana Bhav*. It helps make a diagnosis and treat disease involving multiple *Dosha* with many confusing symptoms and excluding out true diagnosis from differential diagnosis and availability of few treatment options. *Yukti Pramana* physician formulates effective treatment based on his knowledge of *Aptopadesha*, practical experience, intelligence, and analytical skills.

It is an important tool in research methodology to guide rules of logical reasoning and the process of induction and deduction.

Conclusion

Siddhanta is made after many types of research on a hypothesis or the theory which cannot be science works on principles, without principles or basic law nothing can exist or proved. *Karya - Kaaran Bhaav* or cause-effect relationship explains that every effect has its specific cause and every specific effect shows its specific cause. Theoretically, the fundamental principle is to be considered

neither completely true nor completely false though it's all temporary, concerning time and current facts are needed to ascertain or implementing the updated modern science.

References

1. Charak Samhita. Vidyotini Hindi Vyakhya1st part by Pandit Kashinath Pandey and Dr. Gorakhnath Chaturvedi, 2011, 814.
2. Textbook of Padarth Vijanan by Dr. K.V.L Narasimhacharyulu, Chaukhambha Krishnadas Academy Varanasi, 345.
3. Textbook of Padarth Vijanan by Dr. K.V.L Narasimhacharyulu, Chaukhambha Krishnadas Academy Varanasi, 346.
4. Textbook of Padarth Vijanan by Dr. K.V.L Narasimhacharyulu, Chaukhambha Krishnadas Academy Varanasi, 347 to 349.
5. Textbook of Padarth Vijanan by Dr. K.V.L Narasimhacharyulu, Chaukhambha Krishnadas Academy Varanasi, 189.
6. Textbook of Padarth Vijanan by Dr. K.V.L Narasimhacharyulu, Chaukhambha Krishnadas Academy Varanasi, 193.
7. Ayurvedopjeevak Siddhanta (Secondary Principles of Ayurveda) by prof. Om Prakash Upadhyaya, Chaukhambha Sanskrit Bhawan Varanasi, 9.
8. Ayurvedopjeevak Siddhanta (Secondary Principles of Ayurveda) by Prof. Om Prakash Upadhyaya, Chaukhambha Sanskrit Bhawan Varanasi, 14.
9. Basics of research methodology and medical statistics by Dr. Bilal Ahmad Wani and Dr. Shaheen Ahmad Mir, Ayurved Sanskrit Hindi Pustak Bhandar, Jaipur, 78
10. Basics of research methodology and medical statistics by Dr. Bilal Ahmad Wani and Dr. Shaheen Ahmad Mir, Ayurved Sanskrit Hindi Pustak Bhandar, Jaipur, 79.
11. Basics of research methodology and medical statistics by Dr. Bilal Ahmad Wani and Dr. Shaheen Ahmad Mir, Ayurved Sanskrit Hindi Pustak Bhandar, Jaipur, 80.
12. Basics of research methodology and medical statistics by Dr. Bilal Ahmad Wani and Dr. Shaheen Ahmad Mir, Ayurved Sanskrit Hindi Pustak Bhandar, Jaipur, 81.
13. A comprehensive review of the *Kaarya- Kaarana Siddhanta* (Theory of cause and effect) in Ayurveda, Dr. Harish J. Purohit, and Dr. Vaibhav Dadu www.wjpps.com 2016;5:1.
14. Concept of Kaarya Kaarana Siddhanta: A review by Madhumita Panigrahi, Mahesh Kumar Vyas, Arjun Singh Baghel, Hitesh Vyas January www.stmjournals.com, 2017;4:3.