

## 5. Different Opinions Regarding the Manifestaion of Karya from Karana: Asatkaryavada, Arambhavada in Ayurveda

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### **Abstract:**

*With the help of philosophical ideas that were then prevalent, Ayurveda has developed and changed to fit its objectives. This page discusses the various theories that Indian philosophers have embraced, such as Asatkaryavada, Arambhavada, and their applicability in Ayurveda. We will talk about it in this paper. Various perspectives on how Karya manifested from Kaarana include Asatkaryavada and Arambhavada in Ayurveda. We will talk about it in this paper. Various perspectives on how Karya manifested from Kaarana include Asatkaryavada and Arambhavada in Ayurveda.*

### **Keywords:**

*Karya, Asatkaryavada, Arambhavada, Nyaya, Vaisheshika Darshana, Satkaryavada, Samavayi, Asamavayi, Commencement, Purvavratti*

### **5.1 Introduction:**

#### **5.1.1 Asatkarya Vada:**

Asatkāryavāda (असत्कार्यवाद) alludes to a certain "cause and effect" concept. —The theory of causation is very important in Indian philosophy. Two fundamental ideas are *asatkāryavāda* and *satkāryavāda*.

According to Asatkāryavādins, even if the effect is solely generated by the cause, it is still not considered to be in the cause because it is not perceived to be there. This theory's ultimate conclusion is that the cause does not truly contain the effect; it simply has the capacity to do so.

Nyaya and Vaisheshika Darshana are the ones who proposed it. It is completely at odds with Satkarya Vada. Since they believe that Karya does not exist in Karana prior to its emergence, it is also known as Arambha vada. [1]

Nyaya Darshana has a new perspective on causality. For the Nyayika, the law of causation is a self-evident idea that is intuitively understood and proven by experience, much like all general concepts. A cause is something that always precedes an effect; it is not merely an extension; rather, it is necessary for the effect to exist. It is the first element in a sequence of phenomena, the consistent event that often happens before another event.

### **5.1.2 Nyaya (and Vaisheshik) Theory of Causation:**

They adhere to Asatkaryavada, which holds that the effect is a new creation, a true beginning, rather than being in its material cause. They argued that if the fabric is already there in the threads, why shouldn't the threads fulfill the cloth's function?

An unchangeable and unconditional consequence of a cause is called a cause. The same cause has the same effect, and the same cause has the same effect. It excludes the possibility of several causes. The fundamental qualities of a cause are its

1. Antecedence: the idea that something should come before an effect,
2. Invariability: the effect must always come before it and
3. Unconditionality [2]

Antecedence does not include the error or remote cause; rather, it is immediate and direct antecedence.

Thus, it would seem that the Nyaya and western inductive logic definitions of a cause are identical. According to Hume, a cause is an antecedent that is always present. Carveth Read notes that immediacy is a part of unconditionally. Therefore, an unconditional, instantaneous, and constant antecedent of an effect is called a cause. Five categories of unintentional antecedents that are not actual causes are identified by Nyaya.

1. A cause's characteristics are only coincidental preconditions. A pot is not caused by the color of the potter's staff.
2. A remote cause or the cause of a cause is not always present. A pot is not the result of the potter's father.
3. A cause's co-effects are not causally related in and of themselves. Although it may always come before the pot, the sound made by the potter's staff is not the reason for a pot. Day and night are not causally connected.
4. Even though the potter's ass is always there when the potter is constructing a pot, it is not the cause of the pot; unnecessary items like this are not absolute antecedents. A cause needs to be a required and unconditional antecedent. The sequence view of causality is emphasized by Nyaya. There is never a simultaneous cause and effect.
5. Since the causal relationship is reciprocal, pluralism of causes is also incorrect. The other cause cannot result in the same outcome. Every effect has a unique characteristic and a single cause.

***The Nyaya-Vaishesika theory of causality is therefore in direct opposition to the Samkhya-Yoga and Vedanta theories of Satkaryavada. It is referred to as arambhavada or asatkaryavada.*** It is an epigenesis, a new creation, and a new beginning (arambha) that did not exist before to its creation. It can never be the same as its cause since it is different from it. It is neither a change in the cause nor an appearance. It is a new thing that has been created by the cause. The three types of causes are nimitta, asamavayyi, and samavayyi. [3]

**1. Samavayi or the inherent cause:** Another name for it is the. It is the material from which the effect is generated. For instance, a pot's inherent cause is clay, while a cloth's inherent cause is threads. The material cause of the effect is inherent. The threads inhere in the cloth. Although the cause can exist without the effect, the effect cannot exist apart from its material cause. A substance is always the material reason. The substantial cause, or upadana.

**2. Asamavayi or non-inherent cause:** It contributes to the material cause and aids in the effect's creation. The combination of the threads that is inherent in the threads is either the inherent cause or the non-inherent cause of the cloth that is made of the threads. Both the material cause and the non-inherent cause are the threads' hue. A trait or an action is always the non-inherent cause.

**3. Nimitta of efficient cause:** Nimitta of efficiency is the power that aids the substance. The power is what enables the material cause to create the desired result. The cloth's effective cause is the weaver. Accessories such as the potter's staff and wheel or the weaver's loom and shuttle are included in the efficient cause. An action, a quality, or a substance could be the efficient cause.

Vaiseshika Darshana proposed this Vada, and Nyaya and Bauddha Darshana agreed. Kārya is declared a new product and does not exist in Karana, according to this Vada. Kārya Utpatti is referred to as Arambhavada since it is a relatively new phenomenon. Karta (Doer) and other Nimitta Kēranas (instrumental causes) are seen necessary for a Kārya in this context. For example, if a seed is the only thing that causes a plant, it cannot develop a plant if it is not sown. Additionally, Asatkaryavada has been demonstrated using five analogies, specifically: [4]

1. Buddhi Bheda: Kērya and Karana are viewed as two distinct objects on their own.
2. Sajna Bheda: The two aforementioned are referred to by distinct names.
3. The Kārya Bheda: They are assigned for various reasons.

4. Akara Bheda: They are distinguished by their various forms.
5. Sankhya Bheda: They are distinguished by the variations in their numbers.

Upon closer examination, it seems that these two hypotheses complement one other rather than contradicting one another. If the Samavayi kērana is seen as the primary cause of Kērya, then Satkaryavada is valid. When Nimitta Kērana is seen as the primary cause of Kārya, Asatkaryavada is valid. [5]

### **5.1.3 Arambhavada:**

The idea of origination or creation is central to Arambhavada, where "Arambha" means "beginning" or "commencement." This school of philosophy holds that the cosmos and all of its various components have a particular origin, arising from a primordial source or cause. The idea of an endless universe without a clear beginning contrast with this one.

Arambhavada attributes the creation process to a transcendent or divine principle that initiates the universe. Because it suggests a specific beginning point for all creation, this idea forms the basis of many religious and cosmological views. Arambhavada is extremely important in the Hindu context and is essential to comprehending the philosophical and spiritual facets of the faith. People who are looking for deep understanding and insight are now very interested in it. [6]

The *asatkāryavāda* states that the effect is a fresh creation, a new beginning (*arambha*); it is not the same as its origin and can never be the same. The modification of the cause is not the effect. According to this theory, the impact does not exist in its material cause prior to its generation. Saying that the effect is produced will be meaningless if it already exists. How is it said that the potter creates the jār from clay, the weaver creates cloth from threads, etc., if the jār is already present in the clay, the cloth in the threads, and the curd in milk? Asatkāryavādins include Nyāya, Vaiśeṣika, Buddhists, Materialists, and certain Mīmāṃsā adherents.

Another name for the Nyāya, Vaiśeṣika idea is *arambhavāda*, which means that production is a fresh start. *Satkāryavāda* has been rejected by the *asatkāryavādins*. In his *Nyāyakaṇḍalī*, Śrīdhara presents a variety of arguments against the *satkāryavāda* viewpoint. The five arguments presented to establish *satkāryavāda* were initially discussed by Śrīdhara. He claims that even though all the criteria are met for the effect to be perceived, why is the effect not visible in the cause if it was present before it was produced? He uses the examples of cloth (the effect) and threads (the cause) to illustrate his points.

The *satkāryavādin* may respond that it is not seen due to the effect's non-manifestation. What does this non-manifestation mean, Śrīdhara asks? If non-manifestation is defined as the lack of the ability to produce an effect that can be perceived, then the ability to produce the effect is initially absent from the cause and only later appears. In fact, this supports the *asatkāryavāda* theory. Once more, *asatkāryavāda* will also remain true if the causal activity's manifestation is initially described as unmanifested and later becomes manifest. In this case, the consequence is not initially observed in relation to its material cause and then perceived afterwards. Since this observable form does not exist before to the production of the effect and then does, the *asatkāryavāda* is therefore valid. [7]

## **5.2 Review of Literature:**

Indian philosophy has a long history that dates back to the dawn of human civilization and has evolved steadily over the years. Humans are special because they are naturally able to investigate both their inner and outward environments. Each of these two avenues of exploration has its own outcomes [8]. The former improves comprehension of the physical world, while the latter expands mental faculties. The basis for many philosophical ideas was established by observing a universal phenomenon in the outside world and then applying one's own intelligence and worldview to analyze its different aspects. The core ideas of Ayurveda have

been impacted and enhanced by the ideas and reasoning of several Indian philosophical systems since the practice's beginning and as it has evolved over time. The Nyaya, Vaisheshika, Samkhya, and Vedanta schools of philosophy are among the many areas of Indian philosophy that have greatly influenced the development of the core ideas of Ayurveda. Alongside them, several facets of Buddhist philosophy have enhanced some of the fundamental ideas of Ayurveda. Through the integration of various concepts, Ayurveda has shaped them into fundamental and practical elements of various physiological, pharmacological, pathological, and therapeutic processes. As a result, Ayurveda has produced a unique and distinctive set of philosophical understandings. Therefore, it can be said that Ayurveda philosophy is not new; rather, it is founded on the ideas and observations of several ancient Indian philosophical traditions. The primary distinction between these philosophical schools and Ayurveda most likely resides in the fact that Ayurveda has practically applied these philosophical ideas to learn about Trisutra-Hetu (the causes of diseases), Linga (the clinical characteristics of diseases), and Aoushadha (the therapeutic cures for diseases), as opposed to restricting itself to theoretical observations and analysis.

The Vaisheshika, Nyaya, and some schools of Buddhism all advocate this theory. This theory holds that cause and effect are not the same thing or that cause precedes effect. It is counter to Sat Karya Vada's theory. A new Karya is created that is Asat, or nonexistent in its Karana (cause). Asat Karya Vada, then, is the creation or production (Sat) from the absence (Asat). [9]

This idea is accepted by the Vaisheshika and Nyaya schools of philosophy. According to Nyaya philosophy, the universe must have had a creator because substances like Prithivi and Jala are the Karya Rupa (in stage of activity). The world cannot exist without a creator, and that creator is God. This is analogous to how a pot cannot be made or manufactured without a creator (potter). The three components of this cosmos are Paramanu (atom), Atma (soul), and Ishwar (God),

according to Nyaya philosophy. Ishwar is regarded as Nimitta Karana (instrumental cause), while Paramanu is regarded as Samavayi Karana (intimate cause). God is the prime mover; without an energy, the ultimate Paramanus that makes up the physical world would not have motion at all and could not start to form finite objects. In this sense, God is the creator as He made the universe out of nothing. [10]

### **5.3 Objectives:**

- To Study the Different Opinions regarding the manifestaion of Karya from Karana: Asatkaryavada in Ayurveda
- To Study the Different Opinions regarding the manifestaion of Karya from Karana: Arambhavada in Ayurveda
- To Study the Concept of Arambhavada, Asatkaryavada in Charaka Samhita

### **5.4 Research Methodology:**

A review of Ayurvedic writings served as the basis for this article. Age-related, Vedic, and other pertinent materials have been gathered. the primary Ayurvedic texts and the commentary that is available on them. We have also looked for information on the pertinent subjects on a number of websites and in contemporary books.

### **5.5 Result and Discussion:**

#### **5.5.1 Concept of Asat Karya Vada in Charaka Samhita:**

The Charaka Samhita rejects the Asat Karya Vada theory. Maintaining the equilibrium state of Dhatus, which cannot be achieved without Sat Karya Vada, is the primary goal of Ayurveda. The Karya is the aforementioned goal of Ayurveda. Karana is necessary for Karya to fulfill. Thus, Asat Karya Vada has not been recognized by Acharya Charaka.

### **5.5.2 Concept of Arambhavada in Charaka Samhita:**

Since Ayurveda has not recognized the theory of Asat Karya Vada, the theory of Arambhavada has also not gained acceptance, despite the fact that the philosophy of Arambhavada is commonly seen as the outcome of the original doctrine of Asat Karya Vada. However, Purusha is the primary force underlying all of the universe's activity, according to Acharya Charak's Sharirsthana. It has been acknowledged that Purusha is the Karana (primary cause) of Karma (creation).

Acharya Charaka clarified this by using the analogy that, just as a decanter cannot be made with only soil, a rod, a wheel, etc., if there is no potter, a building cannot be made with just earth, straw, a beam, etc., without a mason. The same is true if there is no Karta (doer), the body cannot be formed just by combining various sense organs. In order to sustain the principle of commencement, also known as Arambhavada, a doer must be accepted. All of the ancient texts acknowledge the existence of a supreme doer, Purusha, or God, who is capable of carrying out a variety of tasks. [11]

### **5.5.3 Nyaya-Vaisesika Theory of Asatkaryavada or Arambhavada:**

The doctrine of dharma-dharmibheda, or the distinction between the essence of the substrate and its qualities, is the fundamental tenet of Nyaya-Vaisesika metaphysics. The distinction between a cause and its effect is absolute. For a cloth to be authentic, its essence must be distinct from that of the threads. An effect that did not previously exist arises from the existent (cause). According to Udayana, a cause is an inevitable precondition for an outcome that is either required or unconditional. An effect would be considered uncaused if its cause were not an unconditional antecedent, which is always present when an effect is present and absent when an effect is missing. [12]

As a result, a cause's antecedent to the effect (purvavratti) is its primary attribute. It must always come before the result (niyatapurvavratti), which is the second characteristic. The third is that it must necessarily or absolutely come before the effect (ananyathasiddha). Direct and instantaneous antecedence is known as unconditional antecedence. The cause is not destroyed before the effect manifests itself. Even after its impact is produced, the cause still exists. There is never a cause that results in an effect. A substance that fails to transfer its essence to the result is the cause. Even though the cause and the effect are completely unrelated, the former can only exist in the latter. The cause is the source of the effect, which only exists in the latter. Because of the relationship of inherence (samavaya), which is an entity in and of itself, the effect originates in the cause and resides there. Therefore, even while it connects the cause and effect, it also acts as a wedge, preventing the two from merging. [13]

## **5.6 Conclusion:**

Five philosophical schools are included in Ayurveda, and each one offers a distinct viewpoint on reality, causality, creation, and human existence. The philosophical landscape of ancient India was greatly influenced by these ideas, which still stimulate reflection and debate on the most important issues pertaining to existence and life. The core concept of Arambhavada is origination or creation, which is represented by the name "Arambha," which means "beginning" or "commencement."

## **5.7 References:**

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