



## Research Article

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# Doctrines of Different Philosophical Schools Regarding the Theory of Cause & Effect and Their Validation in Light of Charaka Samhita

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## ABSTRACT

Right from the inception of *Ayurveda*, through its development across the ages, the fundamental principles of *Ayurveda* have been influenced and enriched by the thoughts and logics from different Indian philosophical schools. Among the many branches of Indian philosophical schools, *Nyaya*, *Vaisheshika*, *Samkhya*, *Vedanta* and certain *Buddhist* schools had a great influence in building up the basic fundamental principles of *Ayurveda*. The theory of causality behind every action i.e. *Karya Karana Vada* has been adopted by the majority of Indian philosophical schools with their own unique explanation, which gives the distinct identity to each of the doctrines related to the theory of cause and effect. *Charaka Samhita*, one of the most fundamental treatise of *Ayurveda* has adopted many of them and explains different biological as well as universal phenomenon on the basis of these theories. A number of doctrines and concepts those are described both in different philosophical schools and *Charaka Samhita*, among which *Paramanu Vada* (doctrine of atom), *Pilu Paka Vada* (doctrine of molecular change), *Pithara Paka Vada* (doctrine of physical change), *Sat Karya Vada* (doctrine of causation), *Asat Karya Vada* (doctrine of non - existence), *Arambhavada* (doctrine of commencement), *Parinama Vada* (doctrine of transformation), *Vivarta Vada* (doctrine of appearances), *Kshanabhangura Vada* (doctrine of momentariness), and *Swabhavoparama Vada* (doctrine of self-destruction) are some of the theories which are discussed in this present study with descriptions & examples available in *Charaka Samhita*.

**Keywords:** Karya Karana Vada, Paramanu Vada, Sat Karya Vada, Charaka Samhita.

## INTRODUCTION

Indian philosophy has a rich tradition from the beginning of human civilization and gradually developing itself through the different ages. The uniqueness of a human being is that he/she has an organic capacity to explore both the outer and inner worlds. Exploration in these two directions has their respective results [1]. The former makes understanding of the material world better while the later opens up the intellectual windows of mind. Observing a universal phenomenon in outer world and subsequently analysing its various aspect using one's own intellect and understanding of the world laid down the foundation of various philosophical thoughts. Right from the inception of *Ayurveda*, through its development across the ages, the fundamental principles of *Ayurveda* have been influenced and enriched by the thoughts and logics from different Indian philosophical schools. Indian philosophical schools have many branches, among them *Nyaya*, *Vaisheshika*, *Samkhya* and *Vedanta* schools of philosophy had a great influence in building up the basic fundamental principles of *Ayurveda*. Along with them, different aspect of *Buddhist* philosophy also has enriched some of the basic thoughts of *Ayurveda*. By incorporating different principles altogether *Ayurveda* has moulded them into basic and applied aspect of different physiological, pharmacological, pathological and therapeutic process. Thus *Ayurveda* has developed its own distinct as well as unique set of philosophical understandings. So we can say that, the philosophy of *Ayurveda* is not a new one but it is based on the observations and principles of different age old Indian philosophical schools. The basic difference between these philosophical schools and *Ayurveda* probably lies in the fact that, rather limiting itself into the theoretical observations and analysis, *Ayurveda* has applied these philosophical thoughts practically to obtain the knowledge of *Trisutra - Hetu* (causative factors of diseases), *Linga* (clinical features of diseases) and *Aoushadha* (therapeutic remedies of diseases) [2].

Among the different fundamental textual resources of *Ayurveda*, *Charaka Samhita* is regarded as one of the most important resources along with the other two - *Sushruta Samhita* and *Ashtanga Hridayam*. The original author of *Charaka Samhita* has been regarded as *Maharshi Agnivesha* who had written this

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treatise on the basis of the teachings of his preceptor *Atreya Punarvasu* - so both the personalities thought to be contemporary and lived around 1000 BC [3]. Later this treatise was edited by *Acharya Charaka* who lived around 300 - 200 B.C. [4]. The final shape has been given by *Acharya Drirhavala* who redacted this compendium around 4<sup>th</sup> century C.E. and revised this treatise completely according to the need of time and introduced 41 chapters into it, which was part of the original compendium but got lost with the passage of time and was unavailable at the time of him [5]. So, it can be said that *Charaka Samhita* has been written in three stages spread around different ages. Every age had their distinct influence of different school of philosophies and all these got reflected in to *Charaka Samhita*. Likewise, in the later stages strong influences of *Buddhist* philosophies can also be observed in to it. But it cannot be said undoubtedly which principle was incorporated exactly when and by whom - so all the principles and philosophical understanding should be studied setting apart the historical aspects.

Every philosophical school has their unique observations on the proceedings of this universe and based on these observations they framed their own logic, arguments and principles of thought. On the basis of these principles different theories or doctrines had come out from different philosophical schools regarding different phenomenon of this universe. Later one theory from any one philosophical school has subsequently influenced the other schools and they adopted it. But in this process of adoption every philosophical schools has contributed some basic aspect of their own thought process which gives a unique identity to these theories. For example, the theory of causality behind every action i.e. *Karya Karana Vada* has been adopted by the majority of Indian philosophical schools like *Nyaya*, *Vaisheshika*, *Samkhya*, *Vedanta* as well as *Buddhist* also [6]. Every action is dependent on some cause, that is to say, actions are produced by some cause only. But every philosophical school has their own view regarding the theory of cause and effect. While *Nyaya* and *Vaisheshika* schools have accepted the theory of *Asat Karya Vada* (doctrine of non - existence) but *Samkhya* and *Vedanta* schools have accepted the theory of *Sat Karya Vada* (doctrine of causation) [7]. These two theories are two different aspect of one single theory of *Karya Karana Vada*. Likewise regarding the theory of *Paka* (digestion by *Agni* which ultimately refers to permanent change by addition of fire), also an applied aspect of the theory of cause and effect, *Nyaya* school has supported the theory of *Pithara Paka* (theory of physical change) whereas *Vaisheshika* school has supported the theory of *Pilu Paka* (theory of chemical change) [8]. Thus a same universal phenomenon can be interpreted in different ways by different philosophical schools. So to understand the different aspect of the theory of *Karya Karana Vada* as postulated by different philosophical schools better, we will try to validate each of the doctrines related with the theory of cause and effect with the help of different descriptions and examples available in *Charaka Samhita*. A number of doctrines and concepts are described both in different philosophical schools and *Charaka Samhita*, among which *Paramanu Vada* (doctrine of atom), *Pilu Paka Vada* (doctrine of molecular change), *Pithara Paka Vada* (doctrine of physical change), *Sat Karya Vada* (doctrine of causation), *Asat Karya Vada* (doctrine of non - existence), *Arambhavada* (doctrine of commencement), *Parinama Vada* (doctrine of transformation), *Vivarta Vada* (doctrine of appearances), *Kshanabhangura Vada* (doctrine of momentariness), and *Swabhavoparama Vada* (doctrine of self-destruction) are some of the theories which are going to be discussed in this present study.

## Aims and Objectives

The present study has been carried out to validate different doctrines related with the theory of cause and effect (*Karya Karana Vada*) from different philosophical schools through different descriptions & examples available in *Charaka Samhita*.

## MATERIALS AND METHODS

The literary information regarding different doctrines from different philosophical schools have been collected from various books on Indian philosophy along with different *Ayurvedic* treatise and has been verified through this study. Each of the philosophical theories have been discussed elaborately first and thereafter have been explained through the different available information from *Charaka Samhita*.

## DISCUSSION

The term *Vada* literally means - 'speaking of or about', speech, discourse, talk, utterance, statement, proposition, argument, doctrine, demonstrated conclusion, explanation, exposition etc [9]. So, different *Vada* of different philosophical schools should be taken for their specific doctrines or demonstrated conclusions. Following are the discussions about some important doctrines.

### 1. *Paramanu Vada* (doctrine of atom)

This doctrine was propounded by *Vaisheshika* school of philosophy. All objects in the physical universe are composed of earth, water, fire and air. As eternal substance they exist in form of indivisible atoms, known as *Paramanus*. Atoms are beyond the capacity of creation and destruction i.e. they cannot be neither created nor destructed [10]. All gross objects exist as aggregation of these atoms, but their number and nature of aggregation is predetermined by supreme cosmic forces. According to *Vaisheshika* philosophy, atoms are minute, super sensible but devoid of any motion. Supreme power known as *Ishwara* imparts motion into the inactive atoms. Two atoms combine to form dyad followed by three dyads combine to form the triad, which is the smallest perceivable object of finite magnitude. All the objects of this universe including our body is composed of different combination of triads. The relation between two atoms in a single dyad is known as *Samyoga*, whereas the relation between the dyad as a whole and its atoms is known as *Samavaya*. The triad, which is the whole, stands in the relation of *Samavaya* to the three dyads constituting it, whereas the three dyads are related to each other through *Samyoga* [11].

**Concept of *Paramanu* in *Charaka Samhita*:** In *Charaka Samhita*, *Sharirasthana* [12]. *Acharya Charaka* has introduced the concept of *Paramanu* in relation with constitution of body as - "minutest units into which all organs of the body are divided are known as *Paramanu* and they cannot be counted because - (1) they are extremely numerous (2) they are extremely subtle and (3) they are beyond sensory perception. *Vayu* and the specific nature of the results of the past action associated with these *Paramanus* are responsible for their union and disjunction". Again in relation with the properties of *Mana* (mind) *Acharya Charaka* has mentioned that [13]. *Anutva* (atomicity) is one of the two *Guna* (characteristics) of *Mana*. Here *Anutva* refers to something extremely minute and beyond sensory perception.

Thus descriptions clears that, *Vaisheshika* school of philosophy and *Ayurveda* (here *Charaka Samhita*) accept the *Paramanu* as the minutest unit of the universe as well as body.

## 2. *Pilu Paka Vada* (doctrine of molecular change) & *Pithara Paka Vada* (doctrine of physical change)

*Pilu Paka Vada* and *Pithara Paka Vada* are hypothesised by *Vaisheshika Darshana* and *Nyaya Darshana* respectively [14]. Both these theories are related to *Paka Kriya* i.e. changes in objects in presence of heat. While the term '*Pilu*' refers to *Paramanu* or atoms, the term '*Pithara*' refers to pot [15]. So, the theory of *Pilu Paka* actually describes about the changes in atomic level, which can be correlated with chemical changes and the theory of *Pithara Paka* describes about gross physical transformation. As per the theory of *Pilu Paka*, changes in an object in addition of heat come in three stages: dismantling of an object into its constituent atoms, changes in the characters of those atoms and subsequently attaining new characters and finally the atoms assemble together again to form a new object which is identical with the previous one but differs in physical qualities like colour etc. [16]. All the process of dismantling and assembling takes place very quickly in nine moments, which is impossible to notice with visual perception [17]. The theory of *Pithara Paka* emphatically rejects the former view that changes in an object in presence of heat occurs in atomic level and atoms got dismantled first followed by reunion rather it states that, *Paka Kriya* takes place simultaneously in the whole objects and that brings the changes in its appearance [18].

**Concept of *Pilu Paka* and *Pithara Paka* in *Charaka Samhita*:** No direct reference of these two theories have been found in *Charaka Samhita*, but we can explain the process of *Ahara Paka* as mentioned in *Chikitsasthan* [19] in light of the above two theories. The three types of *Agni* i.e. *Jatharagni*, *Bhutagni* and *Dhatwagni* are responsible for *Paka Kriya*. In the first stage of *Paka Kriya*, *Jatharagni* unites with *Ahara* and digests *Ahara*. It is called *Sthula Paka* in which both *Pilu* and *Pithara Paka* take place simultaneously. By digestion *Ahara* transforms into *Ahara Rasa*, which is called *Sthula Paka* or *Pithara Paka*. When the basic components of *Sada Rasa* of *Ahara* undergo *Pilu Paka* then *Kapha*, *Pitta* and *Vata* are produced respectively [20]. Then the *Ahara* transforms into *Pinda Rupa* (bolus form) and lastly it is divided into *Sara Bhaga* (creamy portion) and *Kitta Bhaga* (waste portion) with the help of *Samana Vayu*. This process is known as *Avastha Paka* [21]. After this process is over *Dhatwagni* comes into action on *Ahara Rasa* and as result *Dhatu Paka* takes place and *Ahara Rasa* changes into seven types of *Dhatu* (tissue elements) like *Rasa*, *Rakta*, *Mamsa*, *Meda*, *Asthi*, *Majja* & *Shukra Dhatu* following the process of transformation (theory of *Kshira Dadhi Nyay*) [22]. This process of transformation of *Ahara Rasa* into *Sapta Dhatu* can be compared with *Pithara Paka* as propounded by *Nyaya Darshana*. While describing the *Bhutagni Paka*, *Acharya Charaka* mentions that, The five type of *Bhutagni* act on consumed food which is *Panchabhoutik* (composed of five elements) and digest the respective part of the food. The digested respective parts of each *Mahabhuta* then nourish the respective elemental part of body [23]. In this process of *Bhtuagni Paka*, components of *Ahara* gets digested at atomic level and as a result, changes into components of the body and nourish the each elemental part of body. Thus this type of *Bhutagni Paka* can be compared with *Pilu Paka* as propounded by *Vaisheshika Darshana*.

Thus, it can be concluded that, *Vaisheshika* school of philosophy and *Ayurveda* (here *Charaka Samhita*) accept doctrine of *Pilu Paka* in form of *Bhutagni Paka* while *Nyaya* school of philosophy and *Ayurveda* (here *Charaka Samhita*) accept doctrine of *Pithara Paka* in form of *Avastha Paka* and *Dhatu Paka* [24].

## 3. *Sat Karya Vada* (doctrine of causation)

The doctrine of *Sat Karya Vada* is propounded by the *Samkhya* school of philosophy [25]. Later the philosophers of *Vedanta* school of philosophy also admitted this doctrine of causation [26]. The *Samkhya* school holds that the material effect is identical within its material cause. This theory has its two versions - one theory tells us that cause undergoes into complete transformation to produce a specific effect, this is known as *Parinama Vada* (theory of transformation) and the other theory tells us that, there is no actual transformation takes place between the cause and effect, that is to say, the cause appears to be the effect, this is known as *Vivarta Vada* (theory of appearance). The arguments placed in support of the theory of *Sat Karya Vada* are: 1. *Asadakaranat* - Existent things cannot be produced from non-existent things like oil cannot be produced from sand as the elements of oil are not present in sand. 2. *Upadana Grahanaat* - a particular relevant effect can be produced only by the relevant cause or its inherent cause. 3. *Sarva Sambhava Abhavat* - everything cannot be produced from everything, a particular effect is produced from a particular object only like milk cannot be produced by water. 4. *Shaktasya Shakya Karanat* - an effective / competent cause can only produce an effective result like a pot cannot be made from cotton wools, it should be made only by clay. 5. *Karana Bhavat* - the nature of the *Karana* i.e. cause should be identical with the *Karya* i.e. effect. On account of these five reasoning it can be said that, *Karana* when evolved is transformed into *Karya* like a bud, when evolved becomes a flower [27].

**Concept of *Sat Karya Vada* in *Charaka Samhita*:** *Ayurveda* as a whole accepts the doctrine of *Sat Karya Vada*. In *Charaka Samhita*, this theory has been applied in every aspect while describing the different phenomenon related with cause and its effect. In *Sutrasthan*, while describing the *Samanya*, *Visesha*, *Guna*, *Dravya*, *Karma* and *Samavaya* - *Acharya Charaka* has mentioned them as *Karana* (cause) for production of *Karya* (action) which is *Dhatu Samya* (equilibrium of tissue elements) [28]. Likewise, in *Vimansathan*, he has mentioned that in state of *Dhatu Vaishamy* (disturbance of the equilibrium of *Dhatu*), the main *Karya* (action) is to bring down them in to state of equilibrium (*Dhatu Samya*) - the *Karana* (cause) behind such action is *Vishaka* (physician). So, *Vishaka* as *Karana* performs *Karya* in form of *Dhatu Samya* [29]. In *Chikitsasthan*, in relation with vitiation of *Vata Dosh* he has mentioned about taking of different substance and practising different actions whose properties are similar to the properties of *Vata Dosh* - which act as *Karana* or *Hetu* (cause) results in to *Karya* in form of vitiation of *Vata Dosh* [30]. The concept of *Samanaya* (generic concomitance) in form of *Dravya*, *Guna* and *Karma* also signifies the doctrine of *Sat Karya Vada* [31]. The examples are many.

Thus it can be concluded that, *Samkhya* & *Vedanta* school of philosophy and *Ayurveda* ( here *Charaka Samhita*) accept the doctrine of *Sat Karya Vada*.

#### 4. Asat Karya Vada (doctrine of non - existence)

This doctrine is propounded by *Vaisheshika*, *Nyaya* and certain *Buddhist* school of philosophy [32]. According to this doctrine, effect is not identical with cause or pre-exists in cause. It is opposite to the theory of *Sat Karya Vada*. The *Karya* which is *Asat* or non-existent in its *Karana* (cause) is produced anew. Thus, the creation or production (*Sat*) from the absence (*Asat*) is known as *Asat Karya Vada* [33].

**Concept of Asat Karya Vada in Charaka Samhita:** *Charaka Samhita* does not accept the doctrine of *Asat Karya Vada*. The main aim of *Ayurveda* is to maintain the equilibrium state of *Dhatus* which cannot be fulfilled in the absence of *Sat Karya Vada*. The above mentioned aim of *Ayurveda* is the *Karya*. Without *Karana*, *Karya* does not fulfil. Hence *Acharya Charaka* has not accepted *Asat Karya Vada*.

#### 5. Arambhavada (doctrine of commencement)

*Nyaya* and *Vaisheshika* schools of philosophy accept this doctrine [34]. According to *Nyaya* philosophy the substance like *Prithivi* and *Jala* are the *Karya Rupa* (in stage of action) and so there must be a creator of all the universe. As a pot cannot be created or produced without a creator (potter) in the same way the world cannot be created without a creator and the creator of this visible universe is God. According to *Nyaya* philosophy, this universe is consist of three things - *Paramanu* (atom), *Atma* (soul) and *Ishwar* (God). *Paramanu* has been considered as *Samavayi Karana* (intimate cause) and *Ishwar* has been considered as *Nimitta Karana* (instrumental cause). The ultimate *Paramanus* constituting the physical world originally lack motion and cannot begin to form finite objects unless set to motion by an energy and such an agency is God - the prime mover. God is the creator in this sense that He created the world out of nothing [35].

**Concept of Arambhavada in Charaka Samhita:** Although the doctrine of *Arambhavada* is generally considered as the resultant of the original doctrine of *Asat Karya Vada* and as *Ayurveda* has not accepted the theory of *Asat Karya Vada*, so the theory of *Arambhavada* has not been accepted as well. But in *Sharirsthana*, *Acharya Charak* has mentioned the role of *Purusha* as the chief force behind all the action of this universe [36]. *Purusha* has been recognised as the *Karana* (chief cause) behind *Karma* (creation). *Acharya Charaka* has explained this giving an example that, as a decanter cannot be constructed by mere presence of the earth, rod, wheel etc., if there is no potter, similarly a house cannot be constructed only by earth, straw, beam etc., in absence of a mason. Just like the body cannot be created by just virtue of the combination of different sense organs if there is no *Karta* (doer). The acceptance of a doer in the supports of the theory of commencement or *Arambhavada* is essential. All the ancient scriptures accept the presence of a supreme doer in form of *Purusha* or God to perform various kinds of actions [37].

#### 6. Parinama Vada (doctrine of transformation)

This doctrine has been propounded by *Samkhya* school of philosophy [38]. *Parinama* means change or transformation. So, this doctrine refers to the theory of real transformation [39]. Based on this doctrine, the *Samkhya* school has described the evolution process of the universe. According to this theory, *Prakriti* or primordial nature is the causative factor for evolution. Transformation or change of *Mula Prakriti* in to

*Vikriti* like *Mahata* etc. is the *Sristi* (creation) [40]. The *Parinama* or transformations are diverse due to specific modification of the *Gunas* (attributes), the constituents and so are the external diversities. This doctrine is one of the version of the mother doctrine of *Sat Karya Vada*, the other is *Vivarta Vada* (doctrine of apparent change). The transformation may be understood in two ways - (1) *Sadrisha Parinama*: when the things after transformation seems to be in the same form & (2) *Vaisadrisha Parinama*: when the form of the objects change after transformation [41].

**Concept of Parinama Vada in Charaka Samhita:** In *Vimansthana*, while describing the *Srotas*, *Acharya Charaka* has mentioned, the channels of circulation carry the *Dhatus* undergoing transformation to their destinations [42]. *Acharya Chakrapani* further commented that, the tissue elements which are undergoing transformation from their previous state to their subsequent state (for example *Mamsa Dhātu* to *Meda Dhātu*), are carried by the various body channels [43]. This supports the doctrine of complete transformation. Again in *Chikitsasthana*, while describing the process of *Dhatu Paka*, *Acharya Charaka* has mentioned that *Ahara Rasa* transforms into *Rasa Dhātu*, which further transforms into *Rakta Dhātu* and *Rakta Dhātu* further transforms into *Mamsa Dhātu*. The *Mamsa Dhātu* further transforms into *Meda*, which into *Asthi*, *Asthi* into *Majja* and *Majja* into *Shukra Dhātu* [44]. This description of transformation of previous tissue element into subsequent ones acknowledges the doctrine of complete transformation i.e. *Parinama Vada*. We can draw this conclusion from the maxim with which this process of *Dhatu Paka* has been compared i.e. *Kshira Dadhi Nyaya* - the classic example placed by the philosophers from *Samkhya* school of philosophy about how milk transforms into curd to explain the doctrine of *Parinama Vada* [45].

#### 7. Vivarta Vada (doctrine of appearances)

This doctrine of appearance has been propounded by *Advaita Vedanta* school of philosophy, mainly by *Adi Shankaracharya* [46]. *Sat Karya Vada* is the doctrine that the material effect is identical with the material cause. As we discussed earlier this doctrine has two versions - *Parinama Vada* and *Vivarta Vada*. According to the former, although the effect pre-exists in the cause, the cause undergoes a real transformation in bringing about the effect; according to the later, the transformation is not real but only apparent. The word *Vivarta* is consist of two words - 'Vi' means *Viruddha* (opposite to reality i.e. unreal) and 'Vartana' means *Vyavahara* (manifestation). So, the terminology of *Vivarta* is - '*Viruddham Vartanam Vyavahara Iti Vivarta*' - that's to say, manifestation of unreal or false knowledge is termed as *Vivarta* [47]. The theory of imaginary and illusive knowledge about the objects which are present as absent and absent as present is called *Vivarta Vada* [48]. Theory of *Vivarta Vada* rests on the fundamental claim that form does not and cannot have any reality of their own, their reality is inseparable form and dependent upon substance [49]. When an actual rope appears before us as a snake - the thread is the one unchanging reality between the transitions of appearance from rope to snake. So, the change in form is not actual but it is only in appearance. The philosophers from *Advaita Vedanta* school conjoined three important concepts of *Maya* (illusion), *Adhyasa* (super imposition) and *Avidya* (ignorance) with the theory of *Vivarta Vada* for metaphysical explanation of changes in appearance [50]. According to

this theory, *Karana* never changes into *Karya* as in *Parinama Vada*, *Karana* is to be imagined as *Karya* [51].

**Concept of Vivarta Vada in Charaka Samhita:** Although *Acharya Charaka* has supported the doctrine of *Parinama Vada*, he has mentioned some diseased condition where a patient recognizes one object as another ignoring its real nature. In *Chikitsasthana*, he has mentioned one diseased condition namely '*Atatwabhinivesha*' where a patients mistakenly recognize an eternal object as an momentary one and similarly a beneficial object as a non-beneficial one and vice versa [52]. Likewise, in the description of *Vataja Unmada*, *Acharya Charaka* has mentioned that the patient adores such things as ornaments which are not ornaments in real nature [53]. So, due to the deficit of intellect and ignorance, when a person falsely recognise one object as another - in those cases the doctrine of *Vivarta Vada* can be applied for proper explanation of the situation.

### 8. Kshanabhangura Vada (doctrine of momentariness)

*Kshanabhangura Vada* is one of the important doctrine of early *Buddhism* [54]. According to this theory everything in this universe is momentary. Everything is produced in the first moment, exists for the next moment and gets annihilated in the next moment. Similarly all the matters undergo changes with every passing moment [55]. Buddhist opine that the present is not related with the past and future. The object which exists at a particular place and time gets destructed with accordance of time [56]. *Yadriccha* controls the activities of *Karana* and *Karya*. The *Karana Dravya* destroys immediately after producing the *Karya Dravya* or production. Mutual and actual relation between two moments never exists. Thus the existence of one object is momentary [57]. *Buddhist* philosophy further states that, creation and production of matter need some specific causes. But there is no such cause needed for its destruction [58]. Destruction is natural. The objects produced undergo changes with every passing moments which are very minute, so cannot be visible from outside. As a result it appears to be in its previous form, but it is not true. All the objects created in the universe are momentary. The production, existence and destruction of all the objects is a continuous process forever [59].

**Concept of Kshanabhangura Vada in Charaka Samhita:** *Acharya Charaka* represents this view of *Kshanabhangura Vada* in *Charaka Samhita, Sharirasthan*, chapter 1 as [60] - "there are no permanent entities as such. They appear to be so because they are similar. As a matter of fact, they are produced afresh each time, consecutively. It is merely the combination of these ephemeral elements devoid of any permanent controlling agent as such that are known a living beings". So, according to this view, living beings are actually not an undivided reality, rather they are consist of different momentary phases of consciousness conjoined together by the chains of momentary causality. Later *Acharya Charaka* upholds that, apart from the body which is in the process of constant decay, there is a factor called *Purusha* (*Atma* / soul) which is not momentary but eternal and above all form of decay and responsible for the manifestation of actions [61].

### 9. Swabhavoparama Vada (doctrine of self-destruction)

The doctrine of *Swabhavoparama Vada* was propounded by sage *Atreya Punarvasu* in *Charaka Samhita, Sutrasthan*, chapter 16 (*Chikitsa Prabhritiyam Adhyaya*) [62]. So this doctrine is one of the fundamental

doctrines of *Ayurveda*, although *Chakrapani Dutta* has correlated the doctrine of *Swabhavoparama Vada* with the *Buddhist* doctrine of momentariness i.e. *Kshanabhangura Vada* [63]. The terminology consists two distinct words - '*Swabhava*' means natural and '*Uparama*' means destruction or annihilation [64]. So, this theory (*Vada*) tells us about phenomenon of natural destruction or destruction as part of nature's own healing process, apparently without having any cause. Imbalance in between the various *Dhatu*s (tissue elements) of the body is caused by the imbalance in the homeostatic state of their respective causative factors and likewise, an equilibrium state in between the causative factors is responsible for maintenance of the homeostasis of various *Dhatu*s (body tissues). However, the *Dhatu*s come to normalcy automatically irrespective of any external causative factor, that is to say both the imbalanced and balanced *Dhatu*s tend to fade away immediately after they caused [65]. *Atryea Punarvasu* also mentions that, there is a causative factor for manifestation of *Bhava* (existing things / beings) but no causative factor as such exists for their annihilation [66]. According to him, some scholars opine that annihilation of beings is caused by non-effectiveness of the causative factors [67]. While commenting on the relevant verses, the great commentator of *Charaka Samhita*, *Chakrapani Dutta* mentions that [68], all beings do have a cause in so far as their creation is concerned, but they have no cause in relation to their annihilation; that is to say, annihilation or destruction of beings is automatic. So if this view is accepted, the disturbance of equilibrium caused in the *Dhatu*s by certain causative factors should be regarded as momentary one and it should be restored automatically without the help of any external therapeutic objects like drugs, medicaments or any therapeutic procedures [69]. *Acharya Charaka* in this context has described that - "the *Kala* has the quality of movement for ever naturally. It goes on changing or destroying itself. No specific cause is there for the movement, the change and the destruction of *Kala*. So all the things get destroyed naturally without seeking any cause" [70].

### CONCLUSION

Every Indian philosophical school has their own unique fundamental principles and theories regarding the proceedings of this universe as well as the relation between cause and effect. Among them many have been accepted by the scholars of *Ayurveda*. The ancient scholars had analysed the understandings behind every aspect of the theory of *Karya Karana Vada* and justified them properly as per the basic principles of *Ayurveda*. Through the different examples from *Charaka Samhita* we have tried to discuss how the different doctrines of different philosophical schools regarding cause and effect have influenced the various understandings of *Ayurveda*. From the above discussions we can come to this conclusion that, *Charaka Samhita* has adopted many philosophical doctrines regarding the concept of cause and effect and implemented them to frame out the basic understandings of *Ayurveda*.

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