

**ESTABLISH THE CONCEPT OF KARYAKARANVAAD W.S.R TO  
MRITIKABHAKSHANJANYA PANDU**

**Dr. Abha Khare\*<sup>1</sup>, Dr. Lajwanti Keswani<sup>2</sup>, Dr. Gopal Wankhede<sup>3</sup>, Dr. Salil Ku. Jain<sup>4</sup>,  
Dr. Pallaw Ghoti<sup>5</sup> and Dr. Amrita Shrivastava<sup>6</sup>**

<sup>1</sup>PG Scholar, Department of Samhita Siddhant, Pt. Khushilal Sharma Govt Ayurveda College  
& Institute Bhopal MP.

<sup>2</sup>Reader, H O.D Department of Samhita Siddhant, Pt. Khushilal Sharma Govt Ayurveda  
College & Institute Bhopal MP.

<sup>3</sup>Lecturer M.D. Department of Kriyasharir, Chaitanya Ayurveda College Bhusawal M.P.

<sup>4</sup>Lecturer M.D, Ph.D. Department of Samhita Siddhant, Pt. Khushilal Sharma Govt Ayurveda  
College & Institute Bhopal MP.

<sup>5</sup>PG Scholar, Department of Samhita Siddhant, Pt. Khushilal Sharma Govt Ayurveda College  
& Institute Bhopal MP.

<sup>6</sup>PG Scholar, Department of Samhita Siddhant, Pt. Khushilal Sharma Govt Ayurveda College  
& Institute Bhopal MP.

Article Received on  
04 February 2023,

Revised on 25 Feb. 2023,  
Accepted on 15 March 2023

DOI: 10.20959/wjpr20235-27374

**\*Corresponding Author**

**Dr. Abha Khare**

PG Scholar, Department of  
Samhita Siddhant, Pt.  
Khushilal Sharma Govt  
Ayurveda College &  
Institute Bhopal MP.

**ABSTRACT**

If the disease is considered to be work, then *Ayurveda* also considers the principle of finding its cause and destroying it. Many things in the creation, including the creation itself happens due to the 'cause and effect' relationship. Understanding the concept of *Karya* and *Karana* helps to achieve the ultimate goal of *Ayurveda* i.e. maintenance of health of healthy individuals and getting rid of the diseases of the diseased individuals. *Karya Karana Vaad* is the concept accepted by *Sankhya Darshana*, *Nyaya Darshana* and *Ayurveda*. The aim of *ayurveda* is to maintain the equilibrium state of *dosha*, *Agni*, *Dhathu*, *Mala*, *Atma*, *Indriya* and *Mana*. Reason for any disease to occur is *Dhathuvaishamyatha* so is in the case of *Pandu Roga*. For the

correction of *Dhathuvaishamyata* and to maintain it, it is important to search the cause behind it and to use the management techniques that are mentioned by our great *Acharyas*. An attempt has been made to understand the concept of *Karya* and *Karana* with the help of

*Pandu Roga.*

**KEYWORDS:** *Mritikabhakshan, Pandu, Karya, Karan, Darshan.*

## INTRODUCTION

*Ayurveda* and philosophy have described the theory of cause and effect. The process of discovery begins only after knowing that there is a cause for any action. Being a part of this process of discovery, philosophers have described this theory in many ways. If the disease is considered to be work, then *Ayurveda* also considers the principle of finding its cause and destroying it. Many things in the creation, including the creation itself happens due to the 'cause and effect' relationship.<sup>[1]</sup> If there is a 'work done' or 'eventual effect', there ought to be a reason or cause behind it which is responsible for the happening of effect. *Darshan shastra* and *Ayurveda* have mutual impact on each other. Certain theories and principles in both these sciences appear to have been mutually influenced by one over the other. One of the theory is *Karya karan bhav*. The theory postulate that no *Karya* occur in the creation without *Karan* behind it i.e. a *Karan* is inevitably needed for *karya* to be accomplished. *Karya-karan bhav* is also used in *ayurved* as strong theory to describe various disease. The knowledge of *karya karan bhav* helps the physician to diagnose the disease, know the causative factor leading to the manifestation of disease, to isolate these factors and plan an effective treatment protocol.

*Pandu Roga* is a disease described in *Ayurveda* since time immemorial, the first references being found in *Vedas*. Most of the *Acharyas* accepted the disease under five categories. *Acharya Susrutha* has mentioned four types of *Pandu* & explained, *Mridabhakshanjanya Pandu* may include in *Vatadi Doshaja Pandu* according to *Rasa Pradhanatva* of *Mrittika*, *Madhava* clarify the classification given by *Acharya Sushruta* by explaining that *Dosha Prakopa* in the body occurs according to the *Rasa* of the *Mrittika* and thus may be included in that particular type. According to *Sabdarnava*, *Pandu* is like the colour of pollen grains of *Ketaki* flower which is whitish yellow. The reason for *Acharya Charaka* and *Vagbhatta* including *Mridabhakshanjanya Pandu* separately may be the specific treatment advised for it.<sup>[2]</sup>

*Pandu Roga* is termed as Anaemia in modern science. Anaemia is defined as a deficiency of haemoglobin in the blood. Due to lack of Haemoglobin, ability to supply oxygen in the tissues and organs are reduced. It is associated with decreased level of haemoglobin or

decreased packed red blood cell volume and may also be precipitated by the presence of abnormal haemoglobin.

## MATERIALS AND METHODS

Various *Ayurvedic* classic texts like *Charaka Samhita*, *Sushruta Samhita*, *Ashtang Samgraha*, *Ashtang Hridaya*, *Bhavaprakasha* were used as source materials. Apart from this, websites, articles and modern books on preventive and social medicine were also searched for this review.

## REVIEW LITRETURE

*Kaarya* is the work done. Person who does the *Karya* is *Karta*.

*Karya* is that which happens when the *Karta* with a predetermined work consciousness indulges himself in its accomplishment. This means to tell that ‘When a *Karta* indulges himself in certain activities using the needed material, *Karya* appears as the end product.

There are certain theories which establish the relationship between *Karya and Karana*. They are called *Karya Karana Siddanta*.<sup>[3]</sup>

**1. Sat-karya Vaada** - Before its manifestation, the *kaarya* is present in an un-manifested form in the *Karana* which are responsible for that *Kaarya* to happen. Since *Kaarya* was present (within its *Kaarana*) before its manifestation, the *Kaarya* comes into existence.

### Subdivided into 2 types

**Parinaama Vada** -According to this theory the *Kaarana* itself gets transformed into *Karya*. Example, the Curd (*Karya*) is formed from the milk (*Kaarana*). The curd seems to exist in latent form within the milk.

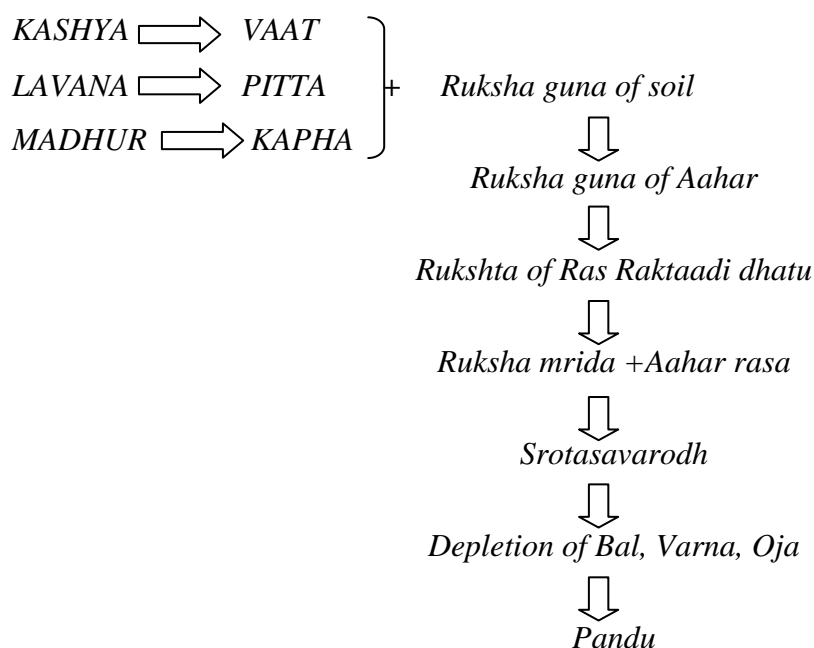
**Vivarta Vaada** – According to this theory, a particular material is seen or perceived in a different form than what actually it is. Example-assuming snake by seeing the rope is *vivarta* (illusion).

### 2. Asatkaarya Vaada

According to this theory, the *Kaarya* never exists within its *Karana* before its manifestation. In spite of not existing prior to manifestation, the *Kaarya* gets manifested from its *Karanas*.

***Mritikabhakshanjanya Pandu*****Pathophysiology signs and symptoms**

Those who have the habit of eating soil, in their body, one of the two *doshas* becomes irritable. Example, by eating astringent (*Kashaya*) soil, *Pitta* increases, by eating *madhur* soil, *kapha* increases, and due to the various juices and dryness residing in the soil, they make the *dhatus* and various organs of the body dry. The digestion of the soil is not done by *agni*, so it fills the sources carrying the *dhatus*. As a result, their paths get blocked, due to which the nutrition of *dhatus* is not done properly. Therefore, by destroying the power of the *agni* sense organs, the *doshas* scorched from the soil eaten destroys the luster, *virya*, *oja*, produce the disease of *Pandu*, which destroys the power, the *agni*.<sup>[4]</sup>

**KASHAYA, LAVAN, MADHUR GUNA OF SOIL**

1. Dosa - Pitta pradhana Tridosaja
2. Dusya- Rasa, Rakta, Mamsa
3. Agni- Jatharagni, Dhatvagni
4. Agnidusti- Mandagni
5. Srotas- Rasavaha, Raktavaha
6. Srotodusti- Sanga
7. Udbhavasthana- Amasayottha
8. Adhistan- Twak mamsantar
9. Svabhava- Cirakari
10. Sadhya Asadhyata - Sadhya / Krichchhya Sadhya

## DISCUSSION

Other theories postulating *Karya Karana* relationship in different aspects *Kshana Bhangura Vaada*-*Kshana*-second, *Bhangura*-destruction. This theory explains that the materials are produced in a *kshana*, stays intact in other *kshana* and gets destructed in another *kshana*.

*Adwaita Vaada* Theory postulated by *Shankaracharya* explains that only *Brahma* is *Nitya* and everything we see around us i.e. the universe and its components are *mithya* (false, virtual and illusion). Here the *kaarya* is itself illusion.

*Anekanta Vaada* -This theory explains 'No theory is fixed and conclusive'. If the knowledge or theories are debatable, obviously there will be many conclusions which may be accepted by a mass of people and may be opposed by others. But this gives a perspective of 'differential thinking'. Nothing is proved wrong and nothing is proved correct. Like telling 'This is true, that is also true'.

### *Saamya Vaishamya Siddhanta*

This theory explains the concept of similarities and differences.

*Samya*-Factors having similar nature brings about an increase (in quality/quantity) of another factor which has similar qualities. This is in accordance to the addition of virtues. This is called *Saamya* or equity. *Vaishamya* is the cause of depletion. This principle follows the unlike or dissimilar characters which deplete the opposite characters in another substance. Example, heat is antagonistic to cold. *Samya* and *Vaishamya* are the causes which bring about *vridhhi* and *kshaya* of virtues in other things. Every *Karya* has *kaaranas* which brings about its increase / decrease.

### *Swabhavo parama Vaada*

*Swabhava* = natural, *Upama* = destruction

This theory tells that the tissues in the body are constantly undergoing destruction in a natural way. But they are compensated by the food we take. This shows that the destruction is natural and takes place as a cyclic process. This probably is the earliest explanation of '*natural wear and tear phenomenon*'.

*Karana* - They are of 4 types

*Pratyaksha rupa karanas* – helps in acquiring direct knowledge as learnt by perception of senses.

*Anumana rupa karanas* – helps in acquiring inferential knowledge based on guess works.

*Upamana rupa karanas* – helps in acquiring comparative knowledge.

*Shabda rupa karanas* – helps in acquiring theoretical knowledge.

The *Karya-Kaarana Sambandha* is like 2 sides of the same coin. Every effect has a cause which makes it happen. *Ayurveda* tells that the best and easiest way of treating any disorder is '*Nidana Parivarjana*' or isolation of causative factors which cause the disease. Most of the activities in the universe depend on this phenomenon including the formation of a disease and also its cure.

Karans are of 3 types

1. Samavaayi Karan - With the help of this, the Karya is accomplished. It will indulge itself in accomplishing the Karya. Eg. Samavayi Kaarana of Foetus is Sperm and Ovum.
2. Asamavaayi Kaarana- Another Kaarana which is closely embedded within the Samavaayi Kaarana is called Asamavaayi Kaarana, mandatorily needed for the Samavaayi Kaarana to accomplish a Karya. Eg. Union of Sperm and Ovum is Asamvayi karan
3. Nimitta Kaaranas- All the Kaaranas other than Samavaayi Kaaranas and Asamavaayi Kaaranas taking part in accomplishing the Karya are called Nimitta Kaaranas. Eg. Favourable conditions of Uterus, diet, etc are nimitta karan of foetus.

*Ayurveda* describes cause and effect theory, we can also the same in terms of disease and its manifestations. If the disease is considered to be *karya*, then its causative factor is considered as *kaaran*. Here we are taking *Mriddbhakshanjanya Pandu* as Karya done and Mritika bhakshan as Karya. *Doshas* that are ignited due to self-cause do more imbalance of *pitta*. The profuse *pitta* (*Sadhak Pitta*) enters the heart and from there through the ten arteries is projected throughout the body. Symptoms like *Shuna ganda*, *akshikuta*, *bhru* (Swelling in the cheeks, eyelids and eyebrows) *Shhuna pannabhimehanah* (Swelling in feets, umbilical region and genitals) *Krimikoshtha* (Worm infestation) *Atisara* (Loose motion) *Sasruk Kaphanvitam* (Stool being associated with blood and mucus, feeling of unwell, heart palpitations, fear, nervousness arise in. Laxity is formed in all the *dhatu*s in the body with heaviness. Due to improper development of *dhatu*s, the body power, color, lubricity and *oja* etc starts to degenerate. Qualities which are stable, soft, happy etc. are few. The whole body becomes void. The work of acquiring meaning is not done properly by the senses. Especially blood and fat, these *dhatu*s are depleted in large quantities. *Vaivarnya* arises all over the body.

## CONCLUSION

All the factors which are reason behind the development of *Pandu Roga* has been mentioned earlier. *Pandu Roga* is one of the most prevalent and commonest disease. In *Pandu Roga Tikshna Samshodhana* (purificatory therapies) is the first line of treatment described by *Acharya Charaka*. *Ayurveda* has accepted *Nidanaparivarjana* i.e. avoiding of the causative factor as the first step in the management of disorders. *Dhatusamya* is considered as a *Karya* i.e. the ultimate aim of this science.

## REFERENCES

1. Gujarathi Ritesh Ashok- Dept. of Basic Principles, G. J. Patel Institute of Ayurvedic Studies and Research, New V. V. Nagar, Anand, Gujarat, UNDERSTANDING OF KARYA KARANA VADA IN AYURVEDIC PERSPECTIVE. Issue 3; May – June 2013.
2. Khushboo Rani, Post Graduate, Department of Rog Nidana Evum Vikriti Vigyan, Ch. Brahm Prakash Ayurved Charak Sansthan, Khera Dabar, New Delhi, India. Mridabhakshanjanya Pandu-Review Article. Volume 3 Issue 4 April 2019.
3. Ibidem (1), Tarkasangraha, Pratyaksha Parichcheda, 37.
4. Agnivesha, Charaka, Dridhabala, Charaka Samhita Vimanasthana Adhyaya 8/69, Edited by Jadavaji Trikamaji, Fifth Edition, Chaukhambha Sanskrit Sansthana, Varanasi, 2001; 272.