

KARYA ABHINIVRITTI GHATAKAS: CHARAKA SAMHITA PERSPECTIVE

Dr Smitha Nulvi

Asst. Professor Dept. of Samhita & Siddhant, BVVS Ayurveda Medical College & Hospital
Bagalkot-Karnataka

ABSTRACT

In Ayurvedic philosophy, the successful manifestation of any action or effect referred to as Karya Abhinvritti is governed by a set of essential factors called Karya Abhinvritti Ghatakas. Nyaya Darshan and Ayurveda being contemporary sciences have influenced and complemented each other. The concepts of Nyaya Darshan are selectively incorporated in Ayurveda to suit its objectives viz Swasthya Rakshana and Roga Prashamana. In Ayurveda, these ghatakas are 10 factors or auxiliaries borrowed from the Nyaya Darshan that facilitate the accomplishment of a task or karya. In Ayurveda, these elements are applied to both diagnostic and therapeutic purpose. Understanding these ghatakas helps Vaidya ensure comprehensive treatment planning by aligning causes, timing, instruments and environment with the intended therapeutic outcomes. This concept also underlines the holistic and systemic approach of Ayurveda towards health and disease management, bridging philosophy with clinical application.

KEYWORDS: Nyaya Darshana, Swasthya Rakshana, Roga Prashamana, Karya Abhinvritti Ghatakas.

INTRODUCTION

Ayurveda is a *Sarvadarshana Parishad Shastra* which means this system of health science is related to various *Darshanas*. There are similarities of some concept of *Charaka Samhita* and *Nyaya Darshana*, but as the *Prayojana* of both Shastra are same into some extent. These 10 types of *Karya abhinvritti ghatakas* are adapted from the *Nyaya Darshana*¹ and explained in *Charaka Samhita*. These principles found in the *Charaka Samhita* are used to understand comprehensive learning and are essential for the practical and

scientific application of Ayurvedic knowledge. Similar to how *Nyaya* principles provide a framework for logical reasoning and knowledge acquisition in philosophy. In Ayurveda these *Ghatakas* refers to the components of the effect which are the causes (*Karana*) that lead to a particular effect (*Karya*). This concept is fundamental, rooted in the idea that every outcome has a specific, identifiable origin. Understanding these cause – effect relationships is crucial for diagnosis and treatment, enabling practitioners to maintain health and address

diseases by identifying and manipulating the root causes.

REVIEW OF LITERATURE

Karya means the phenomenon or outcome that results from various factors². *Karana* are preceding factors those are responsible for bringing about the effect. *Ghatakas* are the individual elements or factors that constitute the cause, leading to the specific effect³. These *karya abhinivritti ghatakas* are of 10 in numbers. These are explained for the knowledge of the physicians. Infact a wise applauds then only when the action is being initiated after acquiring proper knowledge. If a physician might have the full-fledged knowledge of the following 10 factors, he will achieve desirable results while treating patient.

1-Kaarana,	2-Karana	3- <i>Karyayoni</i>
4-Karya	5- <i>Karyaohala</i>	6- <i>Anubandha</i>
7-Desha	8-Kala	9- <i>Pravritti</i>
10-Upaya		

These are the means and methods through which the action is to be performed must be known perfectly before the beginning of the action.

1-Kaarana:-It means the person who does an action. He is the cause and the doer (*karta*) who constitute the action. Here the physician

is the cause for the accomplishment of action.

2-Karana:-It means an instrument which is useful for a person to perform the action to be fulfilled. Here the instrument is the medicine. The medicine is that which serves as an appliance in the hands of a physician to bring the normalcy of vitiated dosas.

3-Karya yoni:-It is that which is undergoing a modification becomes developed into action. Thus, the term *Karya yoni* refers to material cause. Here the material cause is imbalanced state of bodily tissues.

4-Karya:-It is an action that is meant for fulfilment for which the doer proceeds. Here the action is the restoration of harmony in the tissues (dhatu samyata).

5-Karya phala:-It is the result of act for which the action is initiated. The result of action is attainment of happiness. The characteristic feature of happiness is to feel pleasure in the mind, intellect, senses and body. It appears after the accomplishment of the action.

6-Anubandha:- It is the state of happiness or sorrow arising from the action, which leaves its impact on the doer after the accomplishment of the action. Infact *anubandha* means the life. The indication of life is its combination on with vital breath.

7-Desha:-It is a place or seat for action. Desa refers to both a place and the patient's body.

Among these two, the place is examined for acquiring the knowledge of the patient and also for ascertainment of the qualities of the drugs.

8-Kala:- It is the time which takes into transformation in the form of seasons etc. *kala* is of two kinds viz *Samvatsara* (year) and *Aturavastha* (the state of the patient).

9-Pravritti:- It is the exertion employed to achieve an action. It is also known by the names of *kriya*, *Krma*, *Yatna* and *karya samarambha*. It means commencement of therapeutic action. Its characteristic feature is the combined action of *Bhishak*, *Aushada* and *Paricharaka*.

10-Upaya:- *Kaarana*, *Karana* and *Karya yoni* all the three should have been used as desired in the proper way is known as *Upaya*. It is called *Upaya* because of its intervention in success of acts. *Upaya* means excellence of physician etc and the proper method of administration. The characteristic feature of *Upaya* is that proper application of therapy by the doctor etc. with their respective qualities which takes place, after considering the time, place, dosage, suitability, processing etc, leading to success.⁴

DISCUSSION

❖ *Karyabhinivritti* can be understood as principles that ensure the successful

application of *Ayurvedic* principles and treatments.

❖ This includes understanding the role of *Dosha*, *Dhatu* and *Mala* as well as the importance of *Yukti* in planning and executing treatment strategies.

❖ *Ayurvedic* research also emphasizes the need to validate traditional knowledge with modern scientific methods.

❖ Application of *Karyabhinivritti* in research: -

Clinical trials: - Ensuring proper patient selection, intervention protocols, outcome measures and statistical analyses.

Drug development: - Considering factors like drug standardization, safety, efficacy and toxicity.

Research on traditional practices: - Validating the efficacy and safety of *Ayurvedic* therapies and practices through rigorous scientific methods.

By carefully considering these *Ghatakas* researchers can increase goals and contributing valuable knowledge to their respective fields.

CONCLUSION

Ayurveda utilizes these 10 factors to understand the intricate process of disease manifestation, diagnosis and treatment. By analyzing these factors, *Ayurveda* aims to

balance doshas, restore health and promote healing. Ayurveda adopts these 10 *Ghatakas* explained by *Nyaya Darshana* and translates into factors helping in accomplishment of successful treatment.

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CORRESPONDING AUTHOR

Dr Smitha Nulvi
Asst. Professor Dept. of Samhita & Siddhant, BVVS Ayurveda Medical College & Hospital, Bagalkot-Karnataka
E-mail: smitanulvi@gmail.com

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