

UNDERSTANDING OF *KARYA KARANA VADA* IN AYURVEDIC PERSPECTIVE

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ABSTRACT

As per the philosophical concept, the antecedent which is invariably and unconditionally precedes an effect is called a cause. The theory of *Karya* (Effect) and *Karana* (Cause) is one of the most important theories in *Ayurveda*. Indian philosophical schools fall in two different groups when it comes to the theory of cause and effect. *Samkhya* and *Vedanta* believe in *Satkarya vada* (The effect pre exists in cause). *Nyaya*, *Vaisheshika* have faith in *Asatkarya vada* (The effect do not pre exist in cause). These different philosophical theories are useful for understanding the concepts described in *Ayurveda*. This article reviews around the different theories accepted by Indian philosophers i.e. *Satkaryavada*, *Asatkaryavada*, and *Arambhvada* and its acceptance in *Ayurveda*. *Acharya Charaka* has described *Karya* and *Karana* in reference to health and disease conditions. 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. An attempt has been made to understand the concept of *Karya* and *Karana* with the help of different Indian philosophical schools.

Keywords: *Karya, Karana, Satkaryavada, Asatkaryavada, Ayurveda*

India

INTRODUCTION

The theory of *Karya Karana Bhava* is explained by philosophers. The *Sankhyas* described this theory by the name '*Satkarya vada*'. This theory states that for any *Karya* (effect) there should be a *Karana* and that *Karana* should be '*Sat*' i.e. existent. For all actions there must be a cause and without cause there is no effect. Based on this theory, *Ayurvedic* opinion is that all the activities of the body, the diseases it get, actions of drugs on it are all a series of cause and effect. Effect cannot be described without cause and vice-versa. The different philosophers accept the existence of cause and effect. The difference

of opinion is regarding the process of formation of effect from the cause. Creation

is going on every day. Something is produced every day. *Karya* is *Vyaktavastha* (Manifested stage) and *Karana* is *Avyaktavastha* (Not manifested stage). So there is only change in the stages. As per this theory, in creation *Karya* cannot be produced without *Karana*. *Karya* resides in *Karana* in subtle form hence it is capable to produce relevant *Karya*. There is *Karanatva* in *Karya* and *Karyatva* in *Karana*. The existence of *Karana* is just changed into existence of *Karya*. This theory of *Karya* and *Karana* is well accepted by *Ayurveda* in its own

way. Several indirect references are available in *Charaka Samhita* based on cause and effect theory.

MATERIALS AND METHODS

The Literary material related to *Karya-Karanavada* has been collected from various *Darshanas* (Indian Philosophical Schools) and Several *Ayurvedic* texts like *Charaka Samhita* and *Sushruta Samhita*.

Karana (Cause) In Indian Philosophy

The factor which produces *Karya* is known as *Karana*. The definite existing factor prior to *Karya* is known as *Karana*. The cause is that which invariably precedes its effect or in other words cause is that from which the effect is produced.¹ Cause is that which is invariably precedes the effect provided the antecedent thing is not connected with the effect remotely or indirectly. Of all the causes that bring about effect, some are common to many effects they are called as '*Sadharana Karana*'. But some causes are peculiar to the particular effect; the cause may be called as '*Asadharana Karana*'. However all factors that exist before *Karya* cannot be considered as *Karana*. It should possess the following 3 characteristics to be called as *Karana*.²

1. *Purva vritti* (Cause should exist prior to effect)
2. *Niyat* (Whenever *Karya* exists the *Karana* should exist invariably)
3. *Ananyathasiddh* (*Karya* cannot take place without *Karana*.)

Types of Karana

According to *Nyaya* Philosophy, they are of 3 types of *Karana*.³

1. *Samavayi Karana* – Intimate
2. *Asamavayi Karana* – Non intimate
3. *Nimitta Karana* – Instrumental

1. Samavayi Karana – *Upadana Karana* (Inherent Material, Intimate Cause): It is

that in which the effect produced is inherent, i.e. so intimately connected or identical with it, that it cannot be separated from the cause without losing its own existence. Inseparable union with which the effect is produced is called *Samavayi Karana*.⁴ *Nyaya Darshana* believes that destruction of *Karya* takes place due to destruction of its *Upadana Karana*.

2. Asamavayi Karana – (Non intimate or non inherent cause): The cause which is inseparably united in the same object with the effect is called *Asamavayi Karana*.⁵ This *Asamavayi Karana* exists in the same object along with the *Samavayi Karana* of its own effect. In *Tarka Sangraha* it has been stated that the cause which is inseparably united with the same object with the effect or with the cause is *Asamavayi Karana*. Though *Asamavayi Karana* itself is not *Samavayi Karana*, it is closely connected with the cause (*Karana*).

3. Nimitta Karana – (Instrumental Cause or Occasional Cause): The remaining essential causes other than these two are called '*Nimitta Karana*'.⁶ *Nimitta Karana* is different from *Samavayi* and *Asamavayi Karanas* and is the instrumental cause only. It helps the *Samavayi* and *Asamavayi Karana* in the production (Creation of *Karya*). After production of *Karya* this *Karana* detach from *Karya*. Such type of cause is called *Nimitta Karana*. Only *Samavayi* and *Asamavayi Karana* are not sufficient, other causes which are useful indirectly are known as *Nimitta Karana*.

Karana in Ayurveda

In *Ayurveda Karta* is defined as *Karana*.⁷ *Chakrapani*, the commentator of *Charaka Samhita*, says that due to *Buddhi prayatnayuktatvad Karta* is the motivator for other *Karanas* and *Kartritva* is associated with *Karta*.⁸ *Hetu, Nimitta, Ayatana, Karta, Pratyaya, Samutthana, Nidana* are

the different synonyms of *Karana* which means the cause of the disease at gross level.⁹ *Karana* is further classified in to two types i.e. *Svatantra* (Independent) and *Paratantra* (Dependent). Various types of classification of *Karana* described in *Madhukosha* commentary of *Madhava Nidana* is as follows

1) *Vyabhichari Karana /Dur (Viprakrishta)/ Nikata (Sannikrishta Karana)/ Pradhanika Karana*

2) *Asatmendriyārtha Samyoga / Pragnyaparadh/ Parinaama*

3) *Ruk Karana/ Doshā Karana/ Ubhaya Karana* etc.¹⁰

Acharya Sushruta has mentioned 6 causative factors for the creation of anything in universe and they are *Swabhava* (Nature), *Eshwara* (God), *Kala* (Time), *Yadrichcha* (Incidental), *Niyati* (Invariability) and *Parinam* (Transformation).¹¹ Like these there are many instances to show that the ‘*Karyā- Karana*’ theory has an important place in *Ayurveda* and it can be applied in most of the aspects of *Ayurveda*.

Karyā (Effect) in Indian Philosophy

According to *Nyaya* philosophy effect means anything or event which had no existence before it’s actually coming into being. By its coming into being, it brings about to an end to its previous non being (*Pragbhava*).¹² The effect is the counter entity of antecedent negation. *Vaisheshika* hold that there is negation of effect prior to its production so the effect becomes the counter entity of the antecedent negation. Antecedent negation is the negation of the effect before its production. *Karyā* is to be decided first then to select the way to achieve *Karyā*.

Karyā (Effect) in Ayurveda

Vikara Shaman (cure of ailment) indicates *Dhatu Samya* which is *Karyā* as per *Ayurveda*.¹³ The ultimate duty of the

physician is to cure the ailments of patient. *Satkaryavada* has been accepted and well defined by *Samkhya* system and according to this theory the effect is identical with cause. Indian philosophical schools fall into two groups: The *Satkaryavada* and *Asatkarya Vada* (the material effect is different from or do not pre exist in the material cause). *Samkhya* and *Vedanta*, accept the first group (*Satkarya Vada*) while *Nyaya*, *Vaisheshika* and certain *Buddhist* schools (*Sautrantika* and *Vaibhasika*) have faith in *Asatkarya Vada*. The *Samkhya* hold that the material effect is identical with (pre exists) in its material cause. *Prakriti* is the ultimate cause of all physical existence, three *Gunās* (*Satva*, *Rajas* and *Tamas*) which constitute every object of the physical world. Every object therefore produces in us pleasure, pain or indifference. *Parinam vada* (doctrine or real Change) and *Vivarta vada* (doctrine of apparent Change) are the two aspects of *Satkarya vada*, as both accept that the material effect is identical with or pre exist in the material cause.

Satkarya Vada (Theory of Causation)

The famous arguments of the *Samkhya* for establishing the doctrine of *Satkarya vada* are as following.

1. *Asat Akaranat* - Non existing things cannot produce anything which is existent.
2. *Upadana Grahanat* - The relevant substance is required to produce certain relevant effect.
3. *Sarva Sambhava Abhavat* - Anything and everything cannot be produced from one thing and one thing cannot produce everything.
4. *Shaktasya ShakyaKaranat* - A competent thing produces that for which it is competent to produce.
5. *Karana Bhavat*¹⁴ - The production bears the nature from where it is produced;

whatever is the nature of cause, the same is the nature of the effect or production. In this manner, on account of these five reasons, the Mahat and the rest exist in the nature. Upanishadas, Bhagwadgita and Vedic references refer to the same doctrine in different references.

Asat Karya Vada (Theory of Non Existence): According to this discipline, effect is not identical with cause or does not pre-exist in cause. It is opposite to the theory of Satkarya Vada. Nyaya, Vaisheshika and certain Buddhist schools, Such as Sautrantika and Vaisheshika believe that the material effect is different from (or does not pre-exists in) the material cause. This theory is known as Asatkarya Vada or a thing arises out of non-self.

Arambhavada (Theory of Commencement): It is formulated by Vaisheshika and Nyaya. It is also accepted in Ayurveda. According to Arambhavaada this change in stage occurs at the Paramanu (atomic) level and it is in a typical order i.e. the Paramanu combined together to form a Dwyanuka, 3 Dwyanuka form a Tryaunuka and so on. The universe was started with the help of few Substances is the basic view, which remains in the back ground of this doctrine. According to Nyaya system the Substances like Prithvi and Jala are Karya Rupa (In the stage of action) and so there must be a creator of all the (Apparent Universe). Nyaya describes atom, soul and God as the cause of the world. Atoms (Paramanus) are the material or intimate or inherent cause (Samavayi Karana) and God is generative or instrumental cause (Nimitta Karana) of the world.

Karya Karana Vada in Ayurveda

Hetuskandha - KaryaKarana Siddhant

Karya Karana Siddhant is a Sarvatantra Siddhant (Accepted by all). There is a wide description of this Siddhant in

Ayurveda. In the beginning the whole Ayurveda Shastra has been divided in two parts i.e. The knowledge of Samanya etc Substances as Karana and Dhatusamya as the ultimate effect.¹⁵ Dhatusamya is also described as the ultimate goal of Ayurveda Shastra. This effect expects different causes which are responsible for health.¹⁶ Establishment of Dhatusamya is the action which is to be performed by the Physician. While performing this action he has to utilize many tools. If the tools are not used properly it does not lead to Dhatusamya stage rather it leads to diseased conditions. The conditions of Dhatusamya and Dhatusamya are not stable conditions; one has to do continuous efforts to maintain the Dhatusamya Avastha. The entities like Samanya and Visheshya are to be used to maintain Dhatusamya Avastha and these entities become the cause for achieving health. Acharya Charaka has also mentioned that the Sama Yoga of Kala, Buddhi and Indriya leads to Dhatusamya.¹⁷ The factors with the same property as that of Sharir Dhatu as well as the factors having exactly opposite properties to Sharir Dhatus are to be utilized simultaneously to get the result of Dhatusamya. Both of these factors are to be utilized intellectually. Also the factors which lead to imbalance of Sharir Dhatu are to be avoided. This is the utility of Karya Karana Siddhant in the understanding of Hetu Skandha from Triskandha Ayurveda.

Lingaskandha - KaryaKarana Siddhant

Linga means the sign and symptoms. This Linga skandha is also related with Karya-Karana Siddhant. The sign and symptoms are the results of the etiological factors.¹⁸ There are two types of Linga, in healthy individuals Swasthlingani or Dhatusamya Lingani and in diseased individuals Vikaralingani or Dhatus-

vaishamya Lingani. As these sign and symptoms are the effect, it expects the cause. The sign and symptoms are produced according to the consumption of causative factors i.e. the disease manifests as per the minimum- maximum consumption of causative factors.¹⁹ This denotes the importance of *Karyā-Karana Siddhant* in the knowledge of *Linga Skandha*.

Aushadha skandha - Karyā Karana Siddhant

Aushadh Skandha i.e. in the management of diseases the role of *Karyā-Karana Siddhant* is undoubted. As Acharya Sushruta has rightly said the depleted body tissues should be supplemented, increased body tissues should be reduced and the healthy body tissues should be maintained.²⁰ The medicine which is to be utilized for establishing health becomes the cause. The description of various substances in the form of Food and medicine is available throughout *Samhita* for achieving the goal (effect) i.e. *Dhatusamya*.

Dravyaguna- KaryāKarana Siddhant

While describing the definition of *Veerya*, Acarya Charaka says the entity responsible for the action of a drug is known as *Veerya* which means it is the basic cause for the effect of *Dravya*.²¹

Garbhavakranti - KaryāKarana Siddhant

In *Garbhavakranti*, proper movement of *Shukradhatu*, its combination with *Artava* in the Uterus, proper development of the different body parts, all these phenomena are inter related, dependent on each other and caused by a particular cause. If any pathology happens in any of the cause it leads to various pathological conditions.

Sharir Kriya - KaryāKarana Siddhant

In *Sharirkriya* different functions of *Panchabhuta*, *Dosha*, *Dhatu* and *Mala* have been described. Different body parts, *Srotasa*, *Mana* and *Indriya* work properly to maintain health. But any kinds of abnormality in their functions lead to diseased condition. In *Ayurveda*, *Vata* is considered as the *Karta* for all actions due to its *Gatimatvat* property. *Rajoguna* is the responsible factor (*Karana*) for all type of functions performed by *Vata Dosha*. It has described in *Ayurveda* that some sort of consciousness is responsible for all types of actions in the body. *Atma* associated with its tools is responsible for all types of actions.²²

DISCUSSION

Theory of *KaryāKaranavada* is postulated by various Indian philosophers. Everybody has accepted this theory but the difference of opinion lies in the process of production of Effect. *Sankhya Darshana* has accepted that *Karyā* is present in *Karana* in *Avyaktavastha*. Other philosophers say that in the process of production of effect cause gets destroyed and then a new effect is produced. It can be said that *Ayurveda* might have derived this theory of cause and effect from Indian philosophical schools. *Ayurveda* accepted various views of Indian philosophers according to their clinical application. Many times the theories postulated by Indian Philosophical schools have not been completely accepted by *Ayurveda*.

Ayurveda believes in the theory of *KaryāKaranavada*. *Ayurveda* talks about certain causative factors which are responsible for Health as well as disease conditions. If a person wants to live a life which is free from diseases he should stay away from such causative factors. So diseases state becomes the *Karyā* and various causative factors become the *Karana* for it.

Such causative factors are termed as *Nidanans* in *Ayurveda*. *Nidanaparivarjana* i.e. avoiding the use of such causative factors checks the progress of the diseases and becomes important principle in the management of diseases. Not only this but also the medicine which is responsible for bringing in the healthy state becomes the *Karana* for the same. The whole description of *Ayurveda* is interwoven around the principles of *Hetu*, *Linga* and *Aushadha*. While describing these three many times *Ayurveda* talks about *Karya-Karanavada*. Throughout the *Samhitas*, several references of *KaryaKaranavada* are available which shows the importance of this principle. We cannot move a single step ahead without using this principle in medical field.

CONCLUSION

Karya Karana Bhava is the concept accepted by *Sankhya Darshana*, *Nyaya Darshana* and *Ayurveda*. *Sankhya Darshana* has postulated the theory of *Parinama Vada* in Support to *Satkaryavada*. There is difference of opinion regarding conversion of *Karana* into *Karya* amongst Philosophers. *Sankhya Darshana* says *Karya* cannot be produced without *Karana* and *Karana* gets converted into *Karya*. Whereas *Asatkaryavadi* say that *Karana* gets destructed and in the process of *Karyotpatti* a new thing is produced which is totally separate from *Karana*. According to *Sankhya Darshana Samavayi*, *Asamavayi Karana* and *Nimitta Karana* are the types of *Karana*. Everybody has accepted there is an absence of *Karya* before its production. *Ayurveda* has not only accepted the concept of *Karya* and *Karana* but widely used this concept throughout the *Samhitas*. *Nidanam* is the causative factor for diseases. The characters expressed in *Purvarupa*, *Samprapti*

and *Upashaya* are the *Karyas*. *Sadvritta* is the *Karana* for healthy body. Balance of the *Dosha* is *Karana* for healthy body. *Ayurveda* has considered *Karana* as *Nidana* i.e. the causative factor for diseases. Various types of *Karana* have been described by *Samhitakar* and commentators. *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.

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