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

INTRODUCTION

The theory of Karya Karana Bhava is explained by philosophers. The Samkhya 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. 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’.

Types of Karana

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

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

1. Samavayi Karana – Upadana Karana

(Original 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. 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. 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’. Nimmita 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. Chakrapani, the commentator of Charaka Samhita, says that due to Buddhist prayatnayuktatvad Karta is the motivator for other Karanas and Kartritva is associated with Karta. Hetu, Nimitta, Ayatana, Karta, Pratyaya, Samutthana, Nidana are
the different synonyms of Karana which means the cause of the disease at gross level. Karana is further classified in to two types i.e. Svatantra (Independent) and Paratanttra (Dependent). Various types of classification of Karana described in Madhukosha commentary of Madhava Nidana is as follows
1) Vyabhichari Karana /Dur (Viprakrisha)/ Nikata (Sannikrishta Karana)/ Pradhanika Karana
2) Asatmendriyarttha Samyoga / Pragnyapa-radh/ Parinaama
3) Ruk Karanal Dosha Karanal Ubhaya Karana etc.

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

Karya (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). 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. Karya is to be decided first then to select the way to achieve Karya.

Karya (Effect) in Ayurveda

Vikara Shaman (cure of ailment) indicates Dhatu Samya which is Karya as per Ayurveda. 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 Gunas (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 of 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 Grahanaat - 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 Shatyakaranaat - A competent thing produces that for which it is competent to produce.
5. Karana Bhavat - 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 preexists 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 Arambhaada 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 Tryauanuka 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 (Paramanu) 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 Shasra has been divided in two parts i.e. The knowledge of Samanya etc Substances as Karana and Dhatusamya as the ultimate effect. Dhatusamya is also described as the ultimate goal of Ayurveda Shastra. This effect expects different causes which are responsible for health. 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 Dhatuvaishamya are not stable conditions; one has to do continuous efforts to maintain the Dhatusamya Avastha. The entities like Samanya and Vishesha 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, Buddh and Indriya leads to Dhatusamya. 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. There are two types of Linga, in healthy individuals Swasthlingani or Dhatusamya Lingani and in diseased individuals Vikaralingani or Dhatu-
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. This denotes the importance of Karya-Karana Siddhant in the knowledge of Linga Skandha.

**Aushadha skandha - Karya Karana Siddhant**

Aushadh Skandha i.e. in the management of diseases the role of Karya-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.

**Dravyaguna- Karya Karana 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.

**Garbhavakranti - Karya Karana 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 - Karya Karana 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.

**DISCUSSION**

Theory of KaryaKaranavada 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 Karya is present in Karana in Ayyaktavastha. 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 KaryaKaranavada. 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 Karya and various causative factors become the Karana for it.
Such causative factors are termed as Nidanas 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 Karya Karanavada 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 Sat-karyavada. 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. Sadvratta 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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