Concept of Karya-Karana Siddhanta: A review

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Abstract

As per the necessity and requirement of individual one may find differences in methodologies which are followed by various streams of science, but one thing which is common to all of them is the reason to find out factors responsible for a particular action. Here the action is termed as effect and the factor responsible for it is called as cause. This ‘cause and effect’ theory is the base of the entire human endeavor in quest of knowledge. This same quest was responsible for manifestation of Ayurveda on earth. Great seers of Ayurveda had very good vision through which they observed various phenomena in nature and tried to understand the logic behind them. In Ayurveda actions or phenomena are termed as Karya whereas their responsible factors are called as Karana. The inevitable unexceptional (Nirapavada) relation between Karana and Karya was the first principle accepted in Ayurveda on which the whole epitome of Ayurveda is standing upright. Ayurveda has claimed its success on the ground of invention and evaluation of six Karana Dravyas which have been discussed in other Darshana Shastras as Shat Padarthas. Basically there is not much difference in these two terms but in practical aspect of Ayurvedic science, its importance and utility differs from Darshanas.

Keywords: Ayurveda, Karya-Karana, Darshana Shastra

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INTRODUCTION

Concerning to the evolution of universe many theories were established, from ancient times to modern times. One of them is “cause and effect” theory which is called Karya-Karana in terms of Darshana. Every Karya has a Karana and what so ever the Karya may be a Karana for a future Karya. This principle (Siddhanta) of relation between Karya and Karana is called as Karya-Karana Siddhanta. Karya is Vyaktavastha (manifested stage) and Karana is Aavyaktavastha (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 Karanatvaa in Karya and Karyatva in Karana. Ayurveda is the outcome of the quest i.e. what is the cause of suffering and how it can be solved? Acharyas gathered in a meeting to search out the causes and their remedies for the sufferings. Thus in Ayurveda, we can find vivid description of this theory which is regarded as Sarvatrantra Siddhanta. When diseases manifested in mankind and they were proving as an obstacle in rightful deeds of mankind, great seers of Ayurveda started to think what was the Karana responsible for manifestation of this new Karya, i.e. diseases.

MATERIALS AND METHODS

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

KARANA IN DARSHANA SHAstra

The factor which is essentially present before Karya is Karana. The definite existing factor prior to Karya is known as Karana. Cause is that from which the effect is produced [1].

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. **Ananyathasiddh (Karya cannot take place without Karana)**

   The things which are not directly related to Karyotpatti are Anyatha Siddh and which are directly related to Karyotpatti is Ananyathasiddha. The factor should be one without which Karya cannot take place.

   For example, many factors exist before making a pot, like the person or animal that carries clay to the place of making pot, stick with which the mud is mixed, potter, wheel, clay etc. But except the last three no one has direct relation with preparation of pot so only those are Karana whose absence cannot make the pot.

2. **Niyat (Whenever Karya exists the Karana should exist invariably)**

   This is invariability whenever the Karya exist the Karana should exist invariably without any exception. i.e. For Svasthavastha and Aturavastha, the Samyak and Asamyak Yoga of Dravya, Guna, Karma, Samanya, Visheṣa, and Samavaya are always present as responsible factors.

   Example: If malarial fever is considered then plasmodium is Karana for it. As without it malarial fever cannot be seen.

3. **Purvavritti (Cause should exist prior to effect)**

   It should be existent before production of Karya. The word Purvabhava means ‘happening first’. The universe is full of events. These events take place continuously. But all events cannot be considered as Karana. The most important factor that exists just before Karya is called Karana.

   For example: Clay is Karana for pot. Thread is Karana for cloth.

   The Karana should have existence before Karya and should be directly related to Utpatti of Karya. For example, all Dravyas consumed by person get manifested as Guna and Karma and produces either Samanya or Vishesha in Dhatusamyavastha which is Karya. So Dravya, Guna, Karma, Samanya, Vishesha, Samavaya are Purvavarti (antecedence) to Karya- Dhatusamya.

   According to Darshana Shastra, Karana is of three kinds namely Samavayi (Inherent), Asamavayi (non-inherent), Nimitta Karana [3].

**Samavayi Karana [4]**

Samavayi is that in which the effect produced inheres, that is intimately connected or identical with it, that it cannot be separated from the cause without losing its own existence. It is that common factor between the cause and effect which is identical or substantially the name in both of them.

For instance, the clay in a Jar, the wood in a table or the threads in the piece of cloth is the material or the constituent causes of the jar, the table, the cloth respectively. There are many other things that are required for the production of these effects, but the relation of clay etc to a jar etc. is of a unique kind which is called Samavaya. Hence it is on the grounds of the relation called Samavaya, that a substance is the Samavayi Karana of its attributes.

**Asamavayi Karana [5]**

The Asamavayi Karana described in Tarka Sangraha as that which contributes to the production of the effect while co-inhering with the effect in its material cause. It is inseparably united in the same object with the effect. This Asamavayi Karana exists in the same object along with the Samavayi Karana of its own effect. Though Asamavayi Karana itself is not Samavayi Karana, it is closely connected with the cause (Karana).

For example, the union of threads is the Asamavayi cause of the cloth and the color of the threads is the Asamavayi Karana of the color of the cloth. The union of threads which inheres in the threads is an invariable and indispensable antecedent of the cloth and hence a cause of it. But it is not the inherent cause of the cloth, threads being its inherent cause. Hence it is not inherent.
Nimitta Karana [6] (Instrumental Cause or Occasional Cause)
The Nimitta Karana is a cause which is other than both Samavayi and Asamavayi causes. 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. For instance, the viewer, the loom and the shuttle etc. are the Nimitta Karana of the cloth.

Karya [7]
Karya or effect is the counter co-relative of its own antecedent known in its inherent cause. Non-existence of a substance prior to its production is called as Pragbhava and the thing which accomplishes this Abhava is Karya.

Law of Causation—Philosophical Approach
Every effect is thus a new creation (Aarambha) according to the Nyayikas, and before its actual creation it never existed (Asat). This view is called Aarambha Vada [8] (creationism) and Asatkarya Vada [9] (doctrine of previous non-existence of effects). Nyaya doctrine of Asatkarya Vada is however to be carefully distinguished from the Buddhist doctrine going by the same name. According to the later view, every effect arises out of nothing (Asat) and after a momentary existence comes to nothing (Asat)—Kshanabhangura Vada [10]. Nonbeing (Asat) is the source as well as the end of all temporary beings namely, the effect (Karana). The Nyayikas do not subscribe to such a view. According to them on the contrary every causative effect has positive cause out of which it emerges. If everything could come out of nothing, they would say against the Buddhists, there would be no need of determining the cause of effects so carefully. The Samkhya philosophers go to the other extreme. They believe that effects are not absolutely new creations. No explanation can be given for an absolutely new thing. To say that absolutely new things can emerge from the circumstances in which they were not already present means they have come out of nothing as the Buddhists say.

How can we hold that something comes out of nothing? So far as the material of the effect is concerned, it is the same which was existence in the form of cause. If it were not so, then anything could arise out of nothing. In that case nobody would make any selection of a particular material for the production of the particular effect. Moreover causal capacity to bring about the certain effect belongs to certain things only, and they are those things which possess potency for the production of the effect. From these considerations the Samkhya philosophers comes to a conclusion that all the effects that come into manifestation after the fulfillment of the necessary conditions, have a previous existence in potential forms. This doctrine is called the doctrine of the precious existence of the effect (Satkarya Vada) [11]. The process of world does not bring anything new into existence. It is a process of transformation of the potential (Ayyakta) effects into actual effects. On account of the accessory causes the material causes transformed into the effect. This view is called Parinamavada [12], the doctrine of transformation. The stock example of the Samkhya thinkers is the transformation of the milk into curd. We may add the transformation of ice into water and that of water into vapor. This Samkhya doctrine of Satkarya Vada is accepted by the Vedantists also. The Advaita Vedanta [13], however, goes still deeper into the problem. Cause and effects are phenomenal appearances. “Asatath Sat Jayate” it is from nonbeing that beings come out. The Advaita Vedantists do not agree with the Buddhists on their doctrine of nonbeing (Shunya Vada). They hold that the appearances are not the appearances of nonbeing (Shunya) but of some being which underlies the appearance. Take the vapor, water and ice. Here the underline reality is vapor has changed into water on account of the influence of accessory causes on it, and so also appearing as water is changed into ice. Vapor, water and ice are really the forms in which their underlying essence successively appears. The change is only a change in the forms, but they remains unchanged.
throughout. This view is called Vivarta Vada [14], the doctrine of appearances. According to the Advaita Vedantists the phenomenal world consists of the names and the forms of the underlying real substance called Brahma by them. Within the sphere of the phenomena the doctrine of Parinama (transformation) holds good, but when we think of the relation of the appearance with the substance underlying them, which is their real material (Upadana) cause, we are led to the doctrine of Vivarta (appearance).

The problem of causality is as alive today as it was ever before. The Samkhya view, Parinama Vada or Satkarya Vada is an outcome of a different approach to the problem. It does not look at the world from the point of view of appearances, but from the point of view of material realities capable of appearing in those forms. The truth of this view is also corroborated by experience and supported by physical sciences. Scientific principles of “Indestructibility of matter”, conservation of energy, quantitative identity of cause and effect and uniformity of nature lead us to a view of causality asking to that of Samkhya. 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.

Law of Causation and its Approach in Ayurveda

The main aim of Ayurveda is Dhatu Samya, which is described in the text as Karya and Karana used to produce this Karya are the Shat Padarthis [15]. Karana is the one which produces the Karya; this Karana can be anything a person, a material, etc. Various Karana described in Ayurveda can be found and explained as; whoever or whichever does the Karya or produces the effect is considered as Karana and that itself is the cause [16, 17]. Here, the “Vaidya” is said to be the Karana for Dhatu Samya. The Karana mentioned here is the having independent existence.

The principle of Satkarya Vada has been mainly utilized in developing the basic fundamentals of Ayurveda. Ayurveda too accepts that without the cause, there is no行动. While describing the Dravyotpatti, Karya-Karana Bhavas has been dealt. Similarly it is considered that all the Vyakta Bhavas are having some cause for their production. In Charaka Sharirasthana it is told that; whatever factors that get originate has some cause for their origin [18]. In Ayurveda the Karya-Karana Bhava has been utilized to fulfill its aims and objectives. On the basis of Satkaryavada the famous Sutra was stated that “Effect discloses the same qualities as the cause”. The well-known principles of Ayurveda, i.e., 1) the Samanya is the cause of increase of all things at all time and the Vishesa is the cause of their decrease and 2) nothing beyond the material objects can be the subject of medical science was established [19, 20]. Acharya Vagbhata also says “As the manifold universe is nothing but a modification of Gunas, so all the diseases are nothing the three Doshas” [21].

Theory of Karya-Karana Vada or Siddhanta?

The theory of Karya-Karana is to be considered as a Siddhanta because the state of Karana as well Karya and their interrelationship is examined and accepted by all Darshana and sciences. But, the question arises then why it is called as Vada? The answer to this is that there are different views in regard with state of Karya and Karana and it remains unanswered which came first Karya or Karana? Just as there is a very famous puzzle which came first a hen or an egg, and it remains as a puzzle only.

1. Cause for every Karya in universe [15]

According to Acharya Charaka, Samanya, Vishesa, Dravya, Guṇa, Karma and Samavaya are the causative factors for the whole universe or these are six such factors which are responsible for everything in this universe and hence known as Shat-Karanas.

2. Cause for Dirghayu [22]

After gaining the correct knowledge of these six Karanas and following the methods or prescriptions available in the science, Acharyas attained the highest level of wellbeing and an inexhaustibly long life. So here Karma becomes one of the cause for attaining healthy and long life.
3. Cause for the effect as Parushotpatti [23]
Rajas and Tamas are considered as the cause for production of Rashipurusha. The Chikitsapurusha is the effect of combination of Panchamahabhuta and Atma.

4. Cause for the effect as Rogotpatti
Healthy status is maintained when Dosha, Dhatu, and Mala are in homeostasis, and when this homeostasis is disturbed it leads to Vyadhi [24]. To create this Dosha Vaishamya or Vyadhi, certain causes are required and these are the Nidana called as Karana in Ayurveda [25]. It is also considered that the one which produces the disease is called as Hetu or Nidana or Karana.

5. Cause for the effect as Dhatusamya/Chikitsa
The primary aim of Ayurveda is to maintain the healthy status of a Svastha purusha and to cure the diseases if they occur. For achieving both these aims, Dhatusamya is necessary which can be described by Hetu Skantha, Linga Skantha, Aushadha Skantha.

In Hetu Skantha
Consumption of Vishama Hetu causes Vaishamyata of Shareera Dhatu and so as vice versa. Dhatuvaishamya is of two types, it may be either Vriddhi or Kshaya of the body constituents. The knowledge of Samanya and Vishesha is important to maintain in equilibrium of Dosha and Dhatu which are the basic factors for positive health. Hence in the condition where there is decrease in the body constituents, one has to administer the drug and diets which are having Samana Gunas (Samanya) to them and when they get increase one has to give drugs and diet which are Viruddha Guna (Vishesha). And it is also necessary to maintain the equilibrium state of those which are neither increased nor decreased. Both the Samanya and Vishesha follow Yugapat Pravritti.

In Linga Skantha
Nidana Sevana mainly leads to Roga Utpatti. Here the cause Dhatusamya leads to the effect Swastha Linga, and the cause Dhatu Vaishamya leads to the effect Vikara Linga.

In Aushadha Skantha
Here the Aushadha is the Karana for the Karya, Prakriti-Shapana of Ksheena or Vriddha Dosha-Dhatu-Mala.

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CONCLUSION
Karya-Karana Siddhanta is a universal law/principle/theory which mainly explain by Darshana, that every effect has its own specific cause and all the specific causes produce the specific effect. Almost all the opinions directly or indirectly found are being applied in Ayurvedic Chikitsa Vijnana. According to Ayurveda, Dhatusamya is concerned with the normalcy of all Dhatus (constituents of the body). To attain this Dhatusamya, Acharyas mentioned Shat-Karanas as Samanya, Vishesha, Gunas, Dravya, Karma and Samvaya. The concept of every principle is an ideology that is to be considered neither complete truth nor completely false but all these are partial, time being, conditional truth and are needed to ascertain or establish the true knowledge likewise such deep knowledge of Ayurvedic science / philosophy to understand the mystery of life as well as of management.

REFERENCES

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