

## Concept of *Karya-Karana Siddhanta*: A review

*Madhumita Panigrahi<sup>1,\*</sup>, Mahesh Vyas<sup>2</sup>, A.S. Baghel<sup>1</sup>, Hitesh Vyas<sup>1</sup>,  
Kabi Prasad Mohanty<sup>3</sup>*

<sup>1</sup>Department of Basic Principles, Jamnagar, Institute of Post Graduate Teaching and Research in Ayurveda, Jamnagar, Gujarat, India

<sup>2</sup>Department of Basic Principles, All India Institute of Ayurveda, New Delhi, India

<sup>3</sup>Department of Shareera Rachana, S.D. Singh Ayurveda Medical College and Hospital, Farrukhabad, Uttar Pradesh, India

### 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 Shastra 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.*

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**\*Author for Correspondence** Email: drmadhumit.panigrahi@gmail.com

### 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 *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*. *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 *Sarvatantra 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-Karanavada* 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*)
2. *Niyat* (Whenever *Karya* exists the *Karana* should exist invariably)
3. *Purva vritti* (Cause should exist prior to effect)

### ***Ananyathasiddh (Karya Cannot Take Place Without Karana)***

The things which are not directly related to *Karyotpatti* are *Anyathasiddha* 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.

### ***Niyatattva: (Invariability, Always Present)***

This is invariability whenever the *Karya* exist the *Karana* should exist invariably without any exception. I.e. For *Svasthanavastha* and *Aturavastha*, the *Samyak* and *Asamyak Yoga* of *Dravya*, *Guṇa*, *Karma*, *Samanya*, *Viśeṣa*, 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.

### ***Purvavartitwa or Purvabhava—Antecedence***

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 *Guṇa* and *Karma*

and produces either *Samanya* or *Viśeṣa* in *Dhatusamyavastha* which is *Karya*. So *Dravya*, *Guṇa*, *Karma*, *Samanya*, *Viśeṣa*, *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 *Buddhistic* 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 (*Avyakta*) 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 *Vedanthists* also. The *Advaita Vedanta* [13], however, goes still deeper into the problem. Cause and effects are phenomenal appearances. “*Asatah Sat Jayate*” it is from nonbeing that beings come out. The *Advaita Vedanthists* do not agree with the *Buddhists* on their doctrine of nonbeing (*Shunya Vada*). They hold that the appearances are not the appearances of non-being (*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 Vedanthists* 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 Padarthas* [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 action. 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 *Vishesha* 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*, *Visheṣa*, *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 Purushotpatti** [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 Vaishmya* 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 *Svatha purusha* and to cure the diseases if they occur. For achieving both these aims, *Dhatusamya* is necessary which can be described by *Hetu Skandha*, *Linga Skandha*, *Aushadha Skandha*.

*In Hetu Skandha*

Consumption of *Vishama Hetu* causes *Vaishmyata* of *Shareera Dhatu* and so as vice versa. *Dhatuvaishmya* is of two types, it may be either *Vruddhi* 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 Skandha*

*Nidana Sevana* mainly leads to *Roga Utpatti*. Here the cause *Dhatusamya* leads to the effect *Swastha Linga*, and the cause *Dhatu Vaishmya* leads to the effect *Vikara Linga*.

*In Aushadha Skandha*

Here the *Aushadha* is the *Karana* for the *Karya*, *Prakriti-Sthapana* of *Ksheena* or *Vridhdha Dosha-Dhatu-Mala*.

Karana	Kriya	Karya
• Ksheena	Samanya Yogat Vridhdhi	Vardhan
• Vridhdha	Viparyayad Hrasah	Hrasa
• Sama	Ksheena-Vridhdhanam Nimittatah Samyam	Palana

**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*, *Guna*, *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.

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