

AYURVEDIC PHILOSOPHY OF “KARYA-KARNA SIDDHANT” AND ITS CONCEPTUAL UTILITY

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Article Received date: 21 August 2024

Article Revised date: 11 September 2024

Article Accepted date: 01 September 2024



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ABSTRACT

Scientific disciplines mentioned various factors responsible for actions and effects of cause. In Ayurveda, this theory explained with the concept of *Karya* and *Karana Siddhant*. The terms "*Karya*" and "*Karana*" are used to explain actions and their causes, respectively especially in Ayurveda science. Fundamental of Ayurveda framework relies on the relationship between *Karya* and *Karana* principle. The concept of *Dravyas* and *Shat Padarthas* can also be explained on the basis of *Karya* and *Karana Siddhant*. *Karana* as cause, remain associated with *Karya* and this relationship justify the fact that *Karya* cannot occur without *Karana*. *Karya* as actions induces some effects and the occurrence of *Karya* mainly depends upon the *Karana*. The factors behind some action affect the resultant of ultimate action. The concept of *Karana* and *Karya Siddhant* is very crucial for explaining actions of bodily elements as well as substances or drugs used in Ayurveda. This article explores concept of *Karya* and *Karana* and their philosophical significance.

KEYWORDS: *Ayurveda, Karya, Karana, Action, Cause, Siddhant.*

INTRODUCTION

Ayurveda science elaborates several concepts related to the action of substances and causes of action. In this regards Ayurvedic philosopher described concept of *Karya* and *Karana* which pertain to the actions of substances and the factors responsible for these actions. The physiological functions of the bodily elements can also be explained by this principle including activity of drugs. Functioning of various *Dravyas* and concept of *Shat Padarthas* can also be explained by the principle of *Karya* and *Karana*. Cause is the antecedent that invariably precedes an effect. The theory of *Karya* and *Karana* is utilized in Ayurvedic philosophy for understating several basic principles. This concept also utilizes for explaining stages of healthy condition and diseased state as well as effects of Ayurveda approaches in disease management.^[1-4]

The *Karya* cannot occur without the *Karana*, the existence of *Karya* necessitates presence of *Karana*. This relationship indicates that *Karya* is dependent on *Karana*. Similarly *Karana* does not produce any impact until it induces some actions as *Karya*. *Karana* may

involve factors such as *Svasthavastha*, *Aturavastha*, *Visheṣa* and *Samavaya*, etc. which produces some effects. *Purvavartitwa* is initial factor, present before *Karya* also known as *Karana*; that plays role in the origin of *Karya*.

Karana as basic element contributes to the representation of *Karya*. Ayurveda *Darshana Shastra* described three types of *Karana* as depicted in **Figure 1**. Amongst them *Samavayi Karana* is inherent cause, possessing intrinsic characteristics shared between cause and effect. *Asamavayi Karana* is non-inherent cause, contributing to the effect but not possessing intrinsic characteristics common to both cause and effect. *Nimitta Karana* is specific cause, influencing the effect in a direct manner.^[4-6]

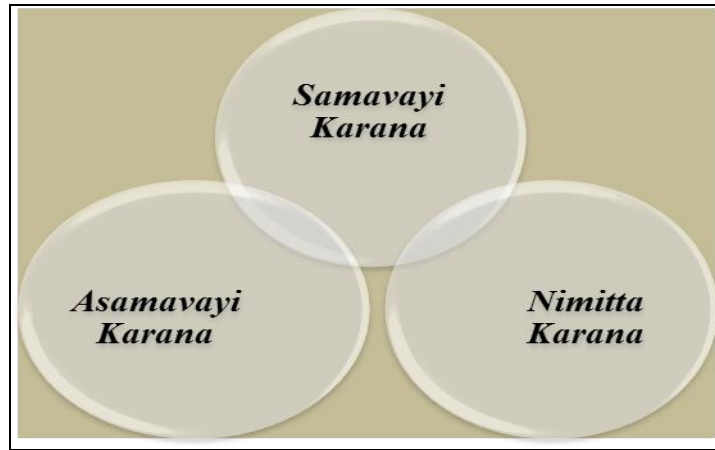


Figure 1: Different types of *karana*.

Karya manifests from *Karana*, *Karya* existing in subtle form within the *Karana*. The continuity of cause and effect can be understood by this principle. This theory of Ayurveda can be used to explain bodily activities, pathology of diseases, therapeutic actions of drugs and effects of other substances including *Ahara*. The *Karana* and *Karya* principle elaborates transformation of any

action from *Avyaktavastha* to *Vyaktavastha*. The concept of *Karya* and *Karana* can also be correlated with *Sadpadartha* as depicted in **Table 1**. This table represents *Karya* as observable effect or outcome, while *Karana* refers to the underlying cause, which operates through one or more of the *Sadpadarthas*.^[6-8]

Table 1: Correlation amongst the concept of *Karana* and *Karya* with *Sadpadarthas*.

<i>Sadpadartha</i>	<i>Karya</i>	<i>Karana</i>
<i>Dravya</i>	Manifestation <i>Pancha Mahabhutas</i>	<i>Dravyas</i> like <i>Aushadha</i> , <i>Anna</i> , etc.
<i>Guna</i>	Perceptible qualities affecting health (e.g., cold, hot, light)	The inherent attributes of <i>Dravyas</i> influencing their action (e.g., <i>Rasa</i> , <i>Veerya</i>)
<i>Karma</i>	Visible actions or effects in the body (e.g., movement, digestion)	Actions of <i>Dravyas</i> , therapies (<i>Shodhana</i> , <i>Shamana</i>)
<i>Samanya</i>	Generalized increase of <i>Dhatus</i> or <i>Doshas</i> (e.g., nourishment)	The use of similar qualities to increase specific <i>Dhatus/Doshas</i> (e.g., <i>Rasayana</i> to increase <i>Ojas</i>)
<i>Vishesha</i>	Specific reduction or counteracting of an excess (e.g., balancing excess <i>Doshas</i>)	Use of opposite qualities to reduce or pacify (e.g., <i>Tika Rasa</i> to balance <i>Pitta</i>)
<i>Samavaya</i>	Inseparable relationship of body and soul, or organs and function	The inseparable association that creates the cause-effect bond

Significance of concept of *Karana* and *Karya*

As mentioned in Table 1, there are several causative factors which include *Samanya*, *Vishesha*, *Dravya*, *Guna* and *Samavaya*, etc. which are responsible for all the phenomena.

- ✓ The *Purushotpatti* can also be explained by this concept since *Rajas* and *Tamas* are described as the causes of *Rashipurusha*.
- ✓ Similarly the combination of *Panchamahabhuta* and *Atma* involve in the formation of *Chikitsapurusha*.
- ✓ *Rogotpatti* can also be understood by this theory since disturbed balances of *Dosha*, *Dhatu* and *Mala* are considered responsible for *Vyadhi (Rogotpatti)*. *Dosha Vaishamya* acts as *Karana* and also considered *Nidana* of *Roga*.
- ✓ Six *Padarthas (Samanya, Vishesha, Dravya, Guna, Karma, and Samavaya)* are responsible for all types of effects and also associated with *Gyeyatva, Abhidheyatva* and *Astitva*. *Gyeyatva* means things

that need to be known, *Abhidheyatva* means things that can be named and *Astitva* means existence.

- ✓ This principle helps to achieve *Dhatusamya* through various Ayurvedic methods and drugs. In this regards *Acharya* emphasized use of factors with similar or opposing properties to maintain this balance.
- ✓ The causative factors for the universe are *Samanya, Vishesha, Dravya, Guna, Karma* and *Samavaya*. The correct knowledge of these *Karanas* helps to achieve highest level of wellbeing.
- ✓ Thus, *Karma* is considered a significant factor in attaining both health and longevity.

Karya karana utility

Karana encompasses various causes, which include *Hetu, Nimitta* and *Ayatana*. These causes are further categorized as follows:

- ✓ *Svatantra* and *Paratantra*.

- ✓ *Vyabhichari Karana, Asatmendriyarthā Samyoga and Ruk Karana.*

Svatantra and *Paratantra* referred to the independent and dependent causes. *Acharya Sushruta* also described six causative factors including *Swabhava, Eshwara, Kala, Yadrichcha, Niyati* and *Parinam*. *Karya-Karana* principle further helps to understand various facts as follows^[9-11]

1. **Hetu skandha:** Relates to the causes of health and disease. Here *Samanya* and *Vishesha* factors are essential for maintaining *Dhatusamya*. Consuming *Vishama Hetu* leads to *Dhatu Vaishamya* which can either increase or decrease homeostasis of body. To correct this drugs and diets with *Samana Gunas* and *Viruddha Gunas* should be administered. Drugs of *Samana Gunas* and *Viruddha Gunas* administered for deficiencies and excesses respectively. Thus maintaining balance requires both *Samanya* as well as *Vishesha* approaches.
2. **Linga skandha:** It is related with the symptoms (*Karana*) as resultant of etiological factors. These symptoms arise due to the some underlying causes (*Karana*). *Dhatusamya* results in a *Swastha Linga* while *Dhatu Vaishamya* leads to *Vikara Linga*.
3. **Aushadha skandha:** It involves use of *Aushadha* as a cause to achieving optimal health. *Aushadha* serves as the *Karana* for *Karya*, which helps in *Prakriti-Sthapana* of *Ksheena* or *Vridhdha* of *Dosha, Dhatu* and *Mala*.
4. **Sharir kriya:** The normal functions (*Karya*) of *Dosha, Dhatu* and *Panchabhuta* which brings normal physiology. While any *Karana* causes abnormality in the functioning of these elements may lead to disease.

CONCLUSION

The *Karya-Karana* relationship is crucial in Ayurveda for action and their causes. According to this *Karya* has a specific *Karana* and without these the action cannot be achieved. *Karana* lead particular effects and every action pertain to some cause. The *Shat Karanas* are *Samanya, Vishesha, Guna, Dravya, Karma* and *Samavaya* which contribute to the actions of *Dravyas* and influences normal as well as abnormal processes inside the body. The concept of *Karana* and *Karya* is essential for explaining the actions of bodily elements. It also provides insight into the role of *Dravyas* (*Aushadha* and *Ahara*) within the body. This principle applied in *Chikitsa Vijnana* to manage health. *Dhatusamya* can be achieved by considering various *Karanas* such as *Samanya, Vishesha, Guna, Dravya, Karma* and *Samvaya*. The *Karya-Karana Siddhanta* provides a comprehensive framework for understanding and managing health in Ayurveda by emphasizing the relationship between causes and effects in various aspects of health and disease.

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