

# 1. Lakshna of Karya and Karana. Types of Kaarana

**Dr. Pranita Prashant Pehekar**

Assistant Professor,  
Samhita Siddhanta Department,  
Ashokrao Mane Ayurvedic Medical College and Hospital,  
Vathar Tarf Vadgaon, Hatkanangale, Kolhapur.

**Abstract:**

*Karya refers to Ayurveda acts, whereas Karana refers to the conditions that cause them. The relationship between Karana and Karya is regarded as the basic principle of Ayurveda, encompassing the entire scope of Ayurveda.*

*Ayurveda explained the notion of Karana Dravyas, which were later expanded as Shat Padarthas in Darshana Shastra. The unexceptional (Nirapavada) relationship between Karana and Karya was the first premise acknowledged in Ayurveda, and it serves as the foundation for the entire system. Ayurveda claims success by inventing and evaluating six Karana Dravyas, which are referred to as Shat Padarthas in other Darshana Shastras.*

*Essentially, there is little difference between these two names, but in the practical realm of Ayurvedic research, their significance and utility vary from Darshanas. In this paper, we will discuss. Lakshna from Kaarya and Karana. Different types of Karana.*

**Keywords:**

*Lakshna, Karya, Karana, Ayurved, Dravyas, Samavayi Karana, Asamavayikaarana, Nimittakaarana, Thread, Cloth, Gurvadi Guna, Adhyatmika Guna, Astitva, Vastutva.*

## **1.1 Introduction:**

"Kaarya" denotes action or consequence, while "kaarana" indicates cause in Sanskrit. The cause-and-effect relationship is explained by the kaarya-kaarana theory. Ayurveda provides a detailed explanation of the kaarya (action) kaarana (cause) principle along with pertinent instances. Without a cause, nothing can be done. [1]

The work is the expressive stage of the cause, while the cause is the dormant stage of the work. As a result, the action is in a dormant state within the cause. "Action" is what happens when that cause is communicated.

For example, 'avyakta' (primordial element) is the cause (kaarana) for the creation of the universe (kaarya) of the kaarana or cause. [Su. Sa. Sharira Sthana 1/3] [2]

## **1.2 Types of Kaarana as Nidana:**

**There are three types of kaaranas:**

- Samavayikaarana (inseparable concomitant cause)
- Asamavayikaarana (essential, but separable cause)
- Nimittakaarana (different than above)

## **3. Samavayikaarana (inseparable concomitant cause):**

"Samavayikaarana" (inseparable cause) refers to the reason (kaarana) that is inextricably linked to the action (kaarya).

For instance, a cloth's color (blue, red, yellow, etc.) and its relationship are inseparable since the two cannot be separated. Because it is impossible to separate the aroma from the flower, it has a samavayisambandha (inseparable link) with the flower. [3]

Dosha vaishamy is the root cause of sickness. [Sthana 1/20, A. Hr.] Vata and its rukshadi guna are inextricably linked.

Because the vata and rukshadi guna are inseparable. [Sthana Cha. Sa. Sutra 1/59] the quality of panchabhautika (vistra dravya ragah spandanam laghuta, etc.) and rakta dhatu are inextricably linked. [Su. Sa. Sutra Sthana 14/3] [4]

## **2. Asamavayikaarana (essential, but separable cause):**

Asamavayikaarana is the reason that is necessary to finish the action but is not inseparable. For instance, fabric (pata) has thread (tantu) as an asamavayi cause (a necessary but separate cause). Heat (daha) is produced when pitta and vata doshas mix. Cold (shita) is the result of the combination of vata and kapha doshas. For heat and cold, the combination of vata, pitta, and kapha is known as asamavayikaarana (separable causes). [Cha. Sa. Chikitsa Sthana 1/38] [5]

## **3. Nimittakaarana (different than above):**

It is likewise required for the completion of kaarya (task), but it is a separate reason from samavayikaarana (inseparable reason) and asamavayikaarana (separable reason). To make a pot, for instance, a potter's wheel or pendulum is nimittakaarana. When vata dosha-provoking foods (prakopaka) are consumed, vatavyadhi manifests. [Cha. Sa. Chikitsa Sthana 28/18]

Ayurveda divided Guna into four groups, each of which was in charge of a distinct Karana and Karya. These groups are as follows:

- Gurvadi guna
- Paradi guna
- Vaisheshika guna
- Adhyatmika guna

The physico-chemical properties are represented by Gurvadi guna, the therapeutic base by Paradi guna, the intrinsic senses by Vaisheshika guna, and the spiritual attributes by Adhyatmika guna.

Sanyog-vibhag is caused by karma; Manas governs voluntary karma, whereas Atma governs involuntary karma, which controls biological function.

The Padarthas, specifically Dravya, provide particular Guna, Karma, Samanya, Visesa, Samvaya, and Abhava. All Dravyas share the following characteristics:

- Astitva
- Vastutva
- Dravyatva
- Prameyatva
- Pradeshatva
- Aguru laghu

Some characteristics of substances include their ability to change states, their shape, their resistance to change, and their incompatibility with other substances. All of them influenced the idea of Karana and Karya. [6-8]

### **1.3 Characteristics of Karana:**

1. Purvabhava -the Karana present before the Karya. e.g., thread and cloth.
2. Niyatabhava (continuous existence) Karana is continuously present in the Karya.
3. Anyatha Siddhi Bhava (mandatory existence) Without this, Karya cannot be initiated. [9]

#### **1.4 Review of Literature:**

Karta is regarded as karana in Ayurveda. Karana has been regarded as synonymous with hetu, nimitta, ayatana, karta, pratyaya, samutthan, and nidana. In Madhav Nidana's comments on Madhukosh, Karana has been classified in a variety of ways.

According to Sushruta, there are six causes in the context of creation (Ritesh Ashok et al, 2013). It has been asserted that nidana, a synonym for karana, are the extrinsic causes of illnesses. From the perspective of diagnosis, prognosis, and treatment, its understanding is helpful. Avoiding the causes of illness is part of managing it. [10]

One hypothesis that suggests a link between karya (effect) and karana (cause) is called Karyakarana Vada. Karana represents a preexisting, specific cause that is required for the formation of karya (effect). Three categories of karana have been identified: nimitta (instrumental cause), asamavayi (nonintimate reason), and samavayi (intimate cause). According to Anita P. S. et al. (2013), satkaryavada and asatkaryavada have both addressed Karya and Karana and their interrelation. The Sankhya philosophy views effect as an expression of karana itself, with variations in size, shape, function, or both. [11]

According to Acharya Charaka, there are three ways to acquire knowledge: Tadvidya Sambhasha (discussions and debate), Adhyayana (learning), and Adhyapana (teaching). In order to perform better in debate, each candidate needs to be knowledgeable about a number of measures, such as DashavidhParikshabhava (tenfold of examination) and 44 Vadmarga, which refers to logical methods utilized for discussion. Our Ayurveda defines reason or cause as the antecedent, which always and unconditionally comes before a change or result. In the context of health and illness, Acharya Charaka has defined effect as Karya and rationale as Kaarana. Physicians can accomplish Ayurveda's primary objective by fully comprehending Kaarana and Karya. Acharya Charaka's Karya Kaaranavada provides a clear explanation of these kaaarana and Karya. [12]

Karya is the action whose achievements are remembered before the doer takes action. It is the doctor's ultimate objective. A fully balanced condition of Dosha, Dhatu, and Mala (dhatusamanya) is achieved through Karya, or the actions of a physician. That is the doctor's primary goal. [13]

Karana is the name of the instrument that is used to carry out the action. It contributes to the achievement of an action at the highest level. Bhashaja, or medications, are regarded in Ayurveda as a doctor's karana for completing treatment. For intelligent performance, an instrument's quality should be high. The karana determines the result of any action, process, or therapy. [14]

The ancient Indian philosophy Sankhya Darsana, which is clinically used in Ayurveda, is well-versed in and common in the idea of cause and effect (Karya-KaranaVada). The thing that always and unconditionally precedes the Karya (activity) is known as the Karana (cause).

The Samanyadisix elements—Samanya, Visesa, Guna, Karma, Dravya, and Samavaya—are the ways by which this science achieves its main goal of Dhatusamyakriya. Rogarupa Karya and Dhatusamyarupa Karya are therefore taken into consideration in the Karya Karana connection. Visamahetu is the cause of Dhatuvaisamya, while Samadhatu is in charge of Dhatusamya. It is revealed that Karya-Karana Sidhanta is aware of both Swastha and Vikarahetu, and that Dhatusamya and Dhatuvaisamya are Karya's lingasor expressing features. (Dr. Laxmidhar Dwiwedi) [15]

### **1.5 Objectives:**

- To Study the Lakshna of Karya and Karana.
- To Explain the Types of Kaarana
- To briefly explain the Theory of Karya-Karana Vada or Siddhanta

## **1.6 Research Methodology:**

Several Ayurvedic literature, including the Charaka Samhita and Sushruta Samhita, as well as other Darshanas (Indian Philosophical Schools) have provided the research material for Karya Karanavada. Research articles are created using all of the Ayurvedic, Samhita, and textual resources as well as a variety of journal research publications and online data sources.

## **1.7 Result and Discussion:**

### **1.7.1 Theory of Karya-Karana Vada or Siddhanta:**

Since all Darshana and sciences study and acknowledge the state of Karana as well as Karya and their link, the notion of Karya-Karana should be regarded as a Siddhanta. However, the question of why it is called Vada then emerges.

The answer to this is that opinions of the states of Karya and Karana disagree, and it is still unclear who came first, Karya or Karana. Similar to a well-known puzzle that initially featured an egg or a hen, it is still merely a puzzle. [16]

1. The reason behind each Karya in the universe Acharya Charaka asserts that Samanya, Visheṣa, Dravya, Guṇa, Karma, and Samavaya are the six forces that cause everything in the universe, and they are referred to as Shat-Karanas.
2. The reason behind Dirghayu Acharyas achieved the greatest degree of wellbeing and an endlessly long life after correctly understanding these six Karanas and adhering to the techniques or recommendations offered by the scientific community. In this case, karma becomes one of the factors that contribute to living a long and healthy life.
3. Cause of the effect: Rashipurusha is thought to have been produced by Purushotpatti Rajas and Tamas. The result of combining Panchamahabhuta and Atma is Chikitsapurusha.

4. Rogotpatti is the cause of the effect. When Dosha, Dhatu, and Mala are in balance, wellness is preserved; when this balance is upset, Vyadhi results. In Ayurveda, the Nidana known as Karana is one of the factors needed to produce this Dosha Vaishamya or Vyadhi. It is also believed that the person who causes the illness is known as Hetu, Nidana, or Karana.
5. Cause of the impact as Chikitsa/Dhatu-samyam Maintaining a Svastha purusha's health and curing any illnesses that may arise are the fundamental goals of Ayurveda.

Dhatu-samyam, which is characterized by Hetu Skandha, Linga Skandha, and Aushadha Skandha, is required to accomplish both of these goals.

**In Hetu Skandha:**

Vaishamyata of Shareera Dhatu results from the consumption of Vishama Hetu, and vice versa. There are two kinds of Dhatuvaishamya: Vriddhi and Kshaya of the body's components. Maintaining the balance of Dosha and Dhatu, the fundamental components of good health, requires an understanding of Samanya and Vishesha.

Therefore, when the body's constituents are decreasing, one must give them drugs and foods that contain Samana Gunas (Samanya); when they are increasing, one must offer them drugs and diets that contain Viruddha Guna (Vishesha). Maintaining the equilibrium state of those that are neither raised nor lowered is also essential. Vishesha and Samanya both adhere to Yugapat Pravritti.

**In Linga Skandha:**

Roga Utpatti is the primary destination of Nidana Sevana. Swastha Linga is the result of the cause Dhatu-samyam in this instance, while Vikara Linga is the result of the cause Dhatu Vaishamya.

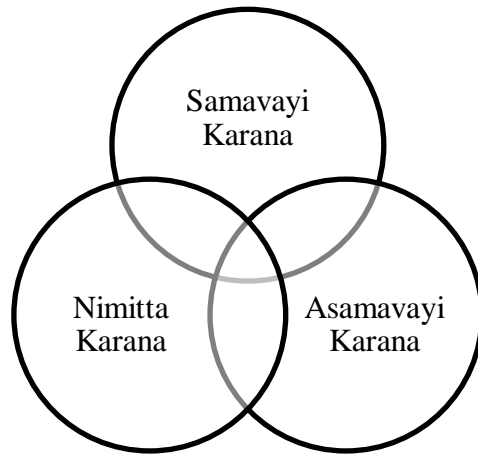


**In Aushadha Skandha:**

**Table 1.1: Here the Aushadha is the Karana for the Karya, Prakriti-Sthapana of Ksheena or Vriddha Dosha-Dhatu-Mala. [17]**

<i>Karana</i>	<i>Kriya</i>	<i>Karya</i>
• <i>Ksheena</i>	<i>Samanya Yogat Vriddhi</i>	<i>Vardhan</i>
• <i>Vriddha</i>	<i>Viparyayad Hrasah</i>	<i>Hrasa</i>
• <i>Sama</i>	<i>Ksheena-Vriddhanam</i>	<i>Palana</i>
	<i>Nimittatah Samyam</i>	

**1.8 Types of Karana – As Per Nyaya Philosophy, they are of 3 Types of Karana:**



**Figure 1.1: Types of Karana as per Darshana Shastra.**

- Samavayi Karana (Intimate cause)
- Asamavayi Karana (Non intimate cause)
- Nimitta Karana (Instrumental cause)

**1. Samavayi Karana or Upadana Karana:** The effect is inherent in Samavayi Karana. Samavayi Karana is the name given to the inseparable connection that produces the effect.

2. **Asamavayi Karana:** Asamavayi Karana is the reason or cause that is inseparable from the result in the same object. The Samavayi Karana and the Asamavayi Karana coexist simultaneously. Despite not being Samavayi Karana, Asamavayi Karana is closely related to the Karana.
3. **Nimitta Karana:** Nimitta Karana refers to the fundamental causes or reasons that are not Samavayi Karana or Asamavayi Karana. Nimitta Karana is the only instrumental cause and is distinct from Samavayi Karana and Asamavayi Karana. In terms of productivity, Nimitta Karana leads Samavayi Karana and Asamavayi Karana.

**Kaarya:** Kaarya is an element that is missing prior to its production.

**Kaarana:**

The one that exists before the specific kaarya is referred to as kaarana.

The kaarana is the means through which the kartaa performs action.

Table No: 1.2 shows the various fulfilling criterias for Kaarana, to be known it as a cause. [18-19]

**Table 1.2: Criteria's for Kaarana:**

<b>Lakshana of Kaarana<sup>3</sup></b>	
<i>Poorvavrittita</i> <b>(Antecedence)</b>	<i>Kaarana</i> exists before the <i>Kaarya</i>
<i>Nityatatwa</i> <b>(Invariable)</b>	Whenever there <i>Kaarya</i> exists, <i>Kaarana</i> should exist invariably.
<i>Ananyathaasiddhi</i> <b>(Unconditional)</b>	The factor which is more essential

## **1.9 Conclusion:**

One element that must exist before Karya is the Karana. Karya cannot arise without Karana, which is why Karana is necessary for Karya, as mentioned by Ananyathasiddh. Dravyas and the functioning of physiological elements are explained by the ideas of Karana and Karya.

## **1.10 References:**

1. Sushruta. Sushruta Samhita. Edited by Jadavaji Trikamji Acharya. 8th ed. Varanasi: Chaukhambha Orientalia;2005.
2. By Dr. Yogesh Chandra Mishra, Padartha Vijnana, Edited by Prof. Jyotirmitra Acharya, Second Edition, Chaukhambha Sanskrit Sansthana, Varanasi, 2005, 475
3. Sushrut samhita, edited by Kaviraj Ambikadatta Shastri, 14th Ed, Chaukhamba Sanskrit Sansthana, Varanasi, 2003. Page no. 343, sharir sthana chapter 1, verse no.18.
4. Chakrapanidutta. (2007). Charaka samhita, vimana Sthana, Rogabhijajitiya Adhyaya (Rev. ed., Vol. 8, Verse 49, p. 269). Varanasi: Chaukhamba Sanskrit Sansthan.
5. Acharya Yadavji Trikamji, editor. Charaka Samhita of Agnivesh, Sutra Sthana, Ch.1, Ver.53, 1st Edition, Varanasi: Chaukhamba Sanskrit Sansthana Varanasi, 2001; 14.
6. Annambhatt, Tarkasangraha, Pratyaksha Parichcheda, Edited by Shri Satkarisharma Vangiya, Fourth Edition, Chaukhambha Sanskrit Sansthana, Varanasi, 2003; 36.
7. Sengupta N, Sengupta B, Charaka Samhita of Agnivesha with Gangadhar Roy and Chakrapani Commentary, Sutra Sthana part I. Reprint edition, 8/4, Varanasi: Chaukhamba Orientalia, 2002; 392- 395.

8. Agnivesh caraka samhita commentary by sri Satya Narayana Sastri, chaukhamba Sanskrit Sanstan Ca. Su.1/28, 10.
9. Sharma RK and Dash B. Charak Samhita with English Translation and Critical exposition based on chakrapni Datta's 'Ayurveda Deepika'. Chowkhambha Sanskrit Series Office, Varanasi; 2009. Volume 1, p.21
10. Ritesh Ashok and Jasmine Ritesh. Understanding of Karya Karana Vada in Ayurvedic Perspective. IAMJ, 2013;1(3):1-7.
11. Anila PS, NM RR, Mallika KJ. Satkarya and asatkarya vada in the diagnosis and management of disease. Journal of Ayurveda and Holistic Medicine (JAHM). 2013 Jul 18;1(4):16-22.
12. Acharya Vidyadharshukla and Prof RaviduttaTripathi, Charak Samhita of Agnivesha, Reprint edition, Delhi, Chaukambha Sanskrit Pratishthan, 2009, part 1, page no.615.
13. Dr. LaxmidharDwiwedi, Charak Samhita of MaharshiAgnivesha, Reprint edition, Varanasi, ChoukambhaKrishnadas Academy, 2017, part 1, page no. 905.
14. Dr. LaxmidharDwiwedi, Charak Samhita of MaharshiAgnivesha, Reprint edition, Varanasi, ChoukambhaKrishnadas Academy, 2017, part 1, page no. 904.
15. Trikamji Jadavji. Carak Samhita. 7thEdition. Varanasi, Cha Ukhamba Prakashan, Reprint,2009, Sutrasthan, 1stchapter, sloka-52, Page –14.
16. Dwivedi LD, Dwibedi BK, Goswami PK. Charak samhita of Maharshi Agnivesa with Ayurveda Deepika Sanskrit commentary. Chowkhambha krishnadas academy, Varanasi; 2007, (2): 751-52.
17. Praveen Kumar Mishra, Kirti Patel, Priti Hardeniya. A Review on Some Critical Aspect and Therapy of Samhita with their Applications. JIPBS, 2015; 2 (4):537-540,

18. Acharya Vidyadharshukla and Prof RaviduttaTripathi, Charak Samhita of Agnivesha, Reprint edition, Delhi, Chaukambha Sanskrit Pratishthan, 2009, part 1, page no. 23.
19. Pandya D, Ayurvediya Padarth Vigyan, Sarasvati Pustak Bhandar, 3rd Edition, 2003, 229.