

## 2. Significance of Karya and Kaarana in Ayurvedic

**Dr. Sai Sachin Patil**

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

**Abstract:**

*There may be variations in the approaches taken by different sectors of research depending on the needs and desires of the individual, but all of them have the goal of identifying the causes of a given activity. The action is referred to as the effect in this context, while the cause is the component that caused it. Its self-developed notions, which have been adapted and modified by several related literatures, form the foundation of Ayurveda. Although the accepted notions are not exactly present in the text, their meaning is evident throughout. In Ayurveda, "Karya Karana Bhava" is one such idea that was proposed by the Sankhya Darshana. This article examines the various ideologies that Indian philosophers have adopted, including Arambhvada, Asatkaryavada, and Satkaryavada, as well as how Ayurveda has accepted them. Karya and Karana have been mentioned by Acharya Charaka in relation to health and illness. Gaining an understanding of the concepts of Karya and Karana aids in achieving Ayurveda's ultimate purpose, which is to maintain the health of healthy people while curing the diseases of sick people. Various Indian philosophical traditions have been used to try to grasp the idea of Karya and Karana. We will talk about it in this paper. Karya and Kaarana have Ayurvedic significance.*

**Keywords:**

*Significance, Karya, Kaarana, Ayurvedic, Karya Karana Bhava, Hetu, Nimitta, Ayatana, Karta, Pratyaya, Samutthana, Nidana, Vikara Shamana, Dhatu Samya, Vyadhi Utpatti.*

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## **2.1 Introduction:**

### **2.1.1 Significance of Karya Karana Vada:**

The theory of cause and effect known as Karya Karana Vada has its roots in ancient Indian philosophy, specifically in Sankhya Darsana. A key idea in Ayurveda philosophy is that every cause (Karya) has an effect (Karana), explaining how illnesses and health are related to underlying causal factors. The importance of comprehending causal linkages in Ayurvedic treatments and health management is highlighted by this theory, which emphasizes the idea that every consequence has a matching cause. [1]

From antiquity to the present, numerous ideas regarding the universe's evolution have been developed. In terms of Darshana, one of these is the "cause and effect" theory, or Karya-Karana. Every Karya has a Karana, and whatever the Karya is now, it might be a Karana for a Karya in the future. Karya-Karana Siddhanta is the name given to this principle (Siddhanta) of the relationship between Karya and Karana. Avyaktavastha (not manifested stage) is what Karana is, while Karya is Vyaktavastha (manifested stage). Thus, just the stages are changing.

According to this belief, Karya cannot be created without Karana. Because Karya inhabits Karana in a subtle form, it can generate pertinent Karya. Karyatva in Karana and Karanatva in Karya are both present. The study of what causes suffering and how to alleviate it led to the development of Ayurveda. A group of Acharyas convened to investigate the origins of the sufferings and their solutions. [2]

This idea, which is known as Sarvatantra Siddhanta, is thus vividly described in Ayurveda. Great Ayurvedic seers began to speculate as to what Karana was responsible for the development of this new Karya, like diseases, as they began to impair people's ability to carry out their righteous actions.

Philosophers discuss the Karya Karana Bhava hypothesis. This notion was referred to as "Satkarya vada" by the Sankhyas. According to this notion, there should be a Karana for every Karya (effect), and that Karana should be "Sat," or existent. Every action has to have a cause; otherwise, there would be no impact.

According to this theory, Ayurveda holds that the body's functions, illnesses, and medicine interactions are all the result of a chain of cause and effect. Without cause, effect cannot be explained, and vice versa. The existence of cause and effect is acknowledged by the various thinkers. The procedure by which the cause and effect are formed is the subject of the disagreement. [3]

### **2.1.2 Karana in Ayurveda:**

Karana is the definition of Karta in Ayurveda. According to Chakrapani, the Charaka Samhita commentator, Karta is the source of inspiration for other Karanas and Kartritva is connected to Karta because of Buddhi prayatnayuktatvad. There are other synonyms for Karana, which refers to the gross etiology of the sickness, including Hetu, Nimitta, Ayatana, Karta, Pratyaya, Samutthana, and Nidana. Karana is further divided into two categories: dependent (paratantra) and independent (svatantra). The following categories of Karana are detailed in Madhava Nidana's Madhukosha commentary:

1. Vyabhichari Karana /Dur (Viprakishta)/ Nikata (Sannikrishta Karana)/ Pradhanika Karana
2. Asatmendriyartha Samyoga / Pragnyaparadh/ Parinaama
3. Ruk Karana/ Dosha Karana/ Ubhaya Karana etc.

Swabhava (nature), Eshwara (God), Kala (time), Yadrichcha (incidental), Niyati (invariability), and Parinam (transformation) are the six causal causes that Acharya Sushruta identified for the creation of everything in the universe.

These and other examples demonstrate the importance of the "Karya-Karana" idea in Ayurveda and its applicability to the majority of its facets. [4]

The Ayurvedic medical system defines Karta as Karana. "Prayatnayuktatvad Karta is the primary motivator for other types of Karanas because of wisdom or Buddhi," Chakrapani says. Kartritva is linked to Karta.

Hetu, Nimitta, Ayatana, Karta, Pratyaya, Samutthana, and Nidana are some of the synonyms used in Karana that refer to the disease's underlying etiology. Karana is further classified into two different categories. [5]

- Svatantra (Independent)
- Paratantra (Dependent)

Numerous ideas pertaining to the body's physiological functioning and Dravyas' actions were explained by Ayurveda. The principles of Ayurveda also apply to illness and the recovery of health. Important facets of Ayurveda, which addresses the actions and activities of substances and factors that cause Dravyas to act, are the concepts of Karana and Karya.

Anything that has a direct connection to Karyotpatti is called Anyathasiddha, and anything that has a direct connection to Karyotpatti is called Ananyathasiddha. Without elements that either directly or indirectly influence the final action, the Karya cannot occur. According to the statement, Karana should exist when Karya does.

As an example, Svasthavastha and Aturavastha, Visheṣa and Samavaya, are present as causes of accountable factors, causing similar and opposing behaviors to occur.

Since Purvavartitva symbolizes Purvabhava, which means original things, it ought to exist before Karya. Karana is referred to as the initial element because it existed before Karya.

As Dravyas took the form of Guna and produced Samanya/Vishesha in Dhatusamyavastha, which is also regarded as Karya, the Karana should be connected to the Utpatti of Karya. Consequently, Samanya/Vishesha, Guna, and Dravya are Purvavarti of Karya; Dhatusamya. [6]

### **2.1.3 Karya (Effect) in Ayurveda:**

According to Ayurveda, Dhatu Samya, or Karya, is indicated by Vikara Shaman, which means "cure of ailment." Curing the patient's illness is the the physician's top priority. The Samkhya doctrine has recognized and clearly defined Satkaryavada, which holds that cause and effect are the same.

The Satkaryavada and Asatkarya Vada are the two schools of Indian philosophy (the material effect differs from or does not exist in the material cause).

While Nyaya, Vaisheshika, and some Buddhist schools (Sautrantika and Vaibhasika) believe in Asatkarya Vada, Samkhya and Vedanta accept the first group (Satkarya Vada).

According to the Samkhya, the material effect and its material cause are the same. Satva, Rajas, and Tamas are the three Gunas that make up the physical world, and Prakriti is the ultimate cause of all physical existence. Therefore, we experience pleasure, agony, or indifference from everything. The two facets of Satkarya vada are Parinam vada (doctrine of true Change) and Vivarta vada (doctrine of apparent Change), which both acknowledge that the material effect is the same as or preexists in the material cause. [7]

## **2.2 Review of Literature:**

Philosophy and Ayurveda have explained the cause-and-effect theory. Finding the reason of any activity is the first step in the discovery process. Philosophers have explained this thesis in a variety of ways as part of this process of discovery.

Ayurveda also takes into account the idea of identifying the origin of the illness and eliminating it if it is thought to be effective. The "cause and effect" link is responsible for many aspects of the creation, including the creation itself. [8]

If there is a "work done" or "eventual effect," there should be a cause or explanation for it that made the effect occur. Ayurveda and Darshan shastra influence one another. It seems that some of the theories and concepts in each of these fields have impacted one another more than the other.

The theory of Karya Karan Bhavan is one of them. According to the notion, a Karan is necessary for Karya to be completed; that is, no Karya can occur in the creation without a Karan behind it. Ayurveda also uses Karya-karan bhav as a powerful theory to explain a variety of illnesses. The physician can diagnose an illness, identify the causes that cause it to manifest, isolate these factors, and create an efficient treatment plan with the aid of understanding of karya karan bhav. (Ritesh Ashok Gujarathi)

The tools or medications known as Karana are used by the Kaarana (doer) to help them carry out the activity. The tools or Upaka ranas that aid in finishing the research task are called Karana. These range from literary works to drugs, diagnostic tools, machinery, etc., depending on the kind of research being done. [9]

Described in the literature as Karya and Karana needed to produce this Karya are the Shat Padarthas. Dhatu Samya is the primary goal of Ayurveda. The Karya is created by the Karana, which can be anything—a person, a substance, etc.

The several types of Karana that are described in Ayurveda can be identified and defined as follows: whoever or whatever causes the impact or Karya is regarded as the cause [Acharya Yadavji Trikrampji]. In this case, the Karana for Dhatu Samya is believed to be the "Vaidya." The Karana in question is one that has an autonomous existence. [10]

### **2.3 Objectives:**

- To study the Clinical utility of Karya Karana Bhava of Sankhya Darshana in Ayurveda.
- To Study the Utility of Karyakarana in Ayurveda
- To Significance of Karya Karana Vada

### **2.4 Research Methodology:**

Karana is a collection and compilation of terms from various Ayurvedic scriptures, research journals, and commentaries. Comparing various viewpoints while critically evaluating karana provides a comprehensive understanding of this idea and serves as a clinical forum for it. Karana (cause) is necessary for karya (effect) to exist. Ayurveda discusses cause in a variety of ways. Here are some examples of the various causes being discussed. Using the various dictionaries that are accessible Various dictionaries of Vachaspatyam, Shabda sagar, Shabdakalpadruma, and Apte have examined meanings. As source materials, several major Ayurvedic writings were consulted, including Charaka Samhita, Sushruta Samhita, Ashtang Samgraha, Ashtang Hridaya, and Bhavaprakasha. In addition, websites, papers, and contemporary literature on social and preventive medicine were looked through for this review.

### **2.5 Result and Discussion:**

1. According to Vachaspatyam: "kriyanishpadake hetau," or the element that causes an effect (kriya), is karana; the particular instruments that are employed are likewise referred to as Karana. For that reason, it is also known as hetu, or objective.
2. According to Shabda Sagar: karana might be an organ of sense, an instrument, a method, a principle, an origin, an action, an agent, or a cause. A god, element, or basic stuff as the immediate or distant cause of creation.

"Kriya" means to perform or act in the causative sense, and "yuch," "lyut," or "karan" are appended, along with "ana."

3. Shabda Kalpa Druma claims that the word "karana" has been etymologized as "Yena vina yanna bhavati tata" For example, an element that is necessary for the completion of task, with synonyms such as hetu, bija, and so on [11].
4. Apte claims that he defined karana as "that which is invariably antecedent to some product and is not otherwise constituted"; Mil defines it as "the antecedents or conjunction of antecedents on which the effect is invariably and unconditionally consequent, as said by Naiyayiks There are three types of it:
  - a) Samvayi (intimate or inherent), as threads in case of cloth
  - b) Asamavayi, which refers to non-intimate or non-inherent thread conjunctions in the context of cloth.
  - c) Nimitta (instrumental) as the loom used by the weaver.

**Ayurvedic review:** Dharma, artha, Kama, and moksha are the four goals of human existence that are collectively referred to as chaturvidh purushartha, and health is seen as the primary factor in achieving them. According to Chakrapani's commentary on the Charak Samhita, compendia include linga (sign symptoms/effects) and hetu or karana (causes) throughout the text.

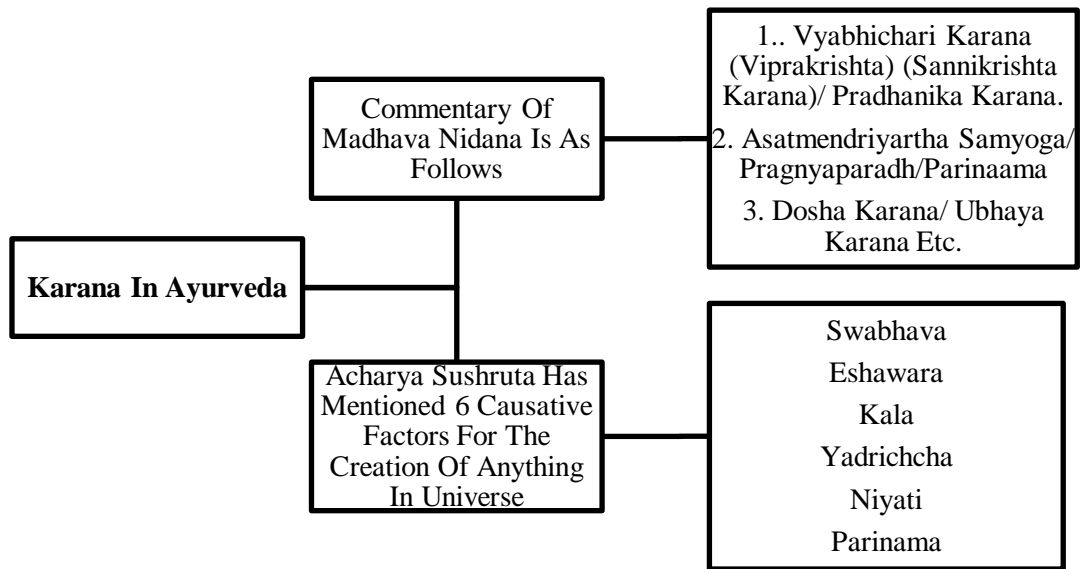
Several subjects have been covered in Ayurveda as "tantrartha," which talks about hetu (etiology) as one of ten significant issues that have been explained and disseminated throughout the treaties. [12]

## **2.6 KARANA:**

It is Streelinga with Kru Vadhe Dhatu and Khaaryae Ninch Bhaave Lyut Pratyaya, according to Shabda Kalpa Druma. It is merely a tool, means, motive, origin, principle, or the reason behind anything. [13]



### 2.6.1 KARYA in Ayurveda:



**Figure 2.1: KARANA in Ayurveda**

According to Ayurveda, Dhatu Samya, or Karya, is indicated by Vikara Shamana, or "cure of ailment."

The physician's primary responsibility is to treat the patient's illness. According to Satkaryavada, which has been widely recognized and clearly stated by the Sankhya school, cause and effect are the same. [14]

**Table 2.1: KARYA in Ayurveda**

Theories (Vadas)	Darshana
Satkarya Vada	<ul style="list-style-type: none"> <li>Sankhya Darshana</li> <li>Vedanta Darshana</li> </ul>
Asatkarya Vada	<ul style="list-style-type: none"> <li>Nyaya Darshana</li> </ul>

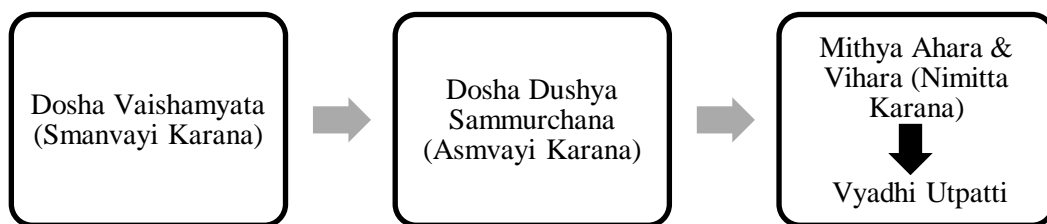
Theories (Vadas)	Darshana
	<ul style="list-style-type: none"><li>• Vaisheshika Darshana</li><li>• Buddhist Schools</li></ul>
Parinama Vada	Sankhya Darshana
Paramanu Vada	Vaisheshika Darshana
Peelupaka Vada	Vaisheshika Darshana
Pitharapaka Vada	Nyaya Darshana
Vivarta Vada	Charvak Darshana
Kshanabhangura Vada	Boudha Darshana
Anekanta Vada	Jain Darshana
Swabhavoparama Vada	Acharya Charaka

## 2.7 Utility of Karyakarana in Ayurveda:

The Trisutra is founded on Karya Karana Siddhanta in the entirety of Ayurveda; in this case, Hetu is Karana to form the Karya, Linga. where Oushadha treats the Linga as Karana once more.

Karya Karana Siddhanta can be found and discussed in Ayurveda at every stage of life, from Srushti Utpatti to human evolution to Rogotpatti.

### Vyadhi Utpatti:



In both Ayurveda and Darshanas, Karya Karana Vada has been accorded equal weight. It is only natural for Karya to be made from Karana; without Karana, Karya could never be made.

Ayurveda states that illnesses look for different reasons to appear. Hetu or Nidana are the names given to the causes of the ailments. [15]

### **2.8 Conclusion:**

Karya Karanavada is the theory that Ayurveda adheres to. Certain causal variables that lead to both health and illness situations are discussed in Ayurveda. One should avoid such causal variables if one wants to lead a life free from illnesses. Therefore, the state of the sickness becomes the Karya, and the different causes become the Karana. A key component of Ayurveda is Karya-Karana, which uses Darshana to describe universal theories of action and their causes. According to this theory, each consequence has a cause, and related actions cannot occur in the absence of certain causes. Karya and Karana are related because certain causes have specific effects.

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