

Department :- Ayurved Samhita &
Siddhant

Topic :- Karya Karana Vada

Karya- Karana

- *Karya* is manifested from *Karana* and without *Karana*, *Karya* never manifests.

Karana/ Cause:

- कार्यस्य नियत पूर्ववर्ती कारणम्। Ta.Sa.
Karya is which exists essentially before production.
- कार्योत्पादकत्वं कारणम्। Saptapadarthi
Karana is that which produces *Karya*.
- तत्र कारणं नाम तद् यत् करोति, स एव हेतुः, स कर्ता || Ch.Vi.8/69
Karana (doer) is that who does an action, he is the cause and agent.
- कारणं भिषक् - Ch.Vi.8/84
In the field of treatment, Karta is Physician.
The physician serves as the causative factor for the achievement of the object i.e.
Dhatu samya.
E.g. Mud is Karan for pot.
Dosha vaishamya is *Karan* for Disease
अन्यथासिद्धिश्चैतस्य नियता पूर्ववर्तिता।
कारणत्वं भवेत्तस्य..... || Karikavali

Ananyathasiddha:

- The things which are not directly related to *Karyotpatti* are *Anyathasiddha* and which are directly related to *Karyotpatti* are *Ananyathasiddha*.
- The factor should be one without which *Karya* cannot be formed.
- It should be such a factor which cannot be replaced.

Niyatatva:

- Whenever the *Karya* exist the *Karana* should exist invariably without any exception.
- If *Prameha* is considered there is vitiation of *Kapha* is *Karana* for it. Without it *Prameha* cannot be produced.

Purvavartitva:

- It should be existent before the production of *Karya*.
- *Purvabhava* = happening before.
- The universe is full of events. And these events take place constantly but all events cannot be considered as *Karana*. The most important factor that exists just before *Karya* is called *Karana*.
- E.g. as per *Taittiriyaopanishad*, *Jala* is a *Karana* of *Pruthvi*.

Characteristics of Karana:

- Exists before *Karya*
- Fixed (cannot be replaced)
- Responsible for production of *Karya*.

Types of Karana:

There are three types of *Karana*:

1. *Samavayi Karana*
2. *Asamavayi Karana*
3. *Nimitta Karana*

1. ***Samavayi Karana:***

यत्कारणमपृथग्भवति तत्समवायिकारणम् | यथा, -तन्तवः पटस्य | *Arunadatta*

- The cause which cannot be separated from effect (*Karya*) is *Samavayi Karana*. E.g. thread for cloth.

यत्समवेतं कार्यमुत्पद्यते तत्समवायिकारणम् | यथा तन्तवः पटस्य पटश्च स्वगतरूपादेः।

Ta.Sa.

- *Karana* which has an inseparable relation (*Samavaya* relation) with *Karya* means it is present before *Karya* and remains till the *Karya* exists.
कार्यस्य योनिः समवायिकारणं कार्ययोनिः | *Chakrapani*
- The earth constitutes the concomitant cause of Pot. The Pot is nothing but the earth transformed. So a cause transforms itself into an effect. This is considered to be the origin of action.

2. ***Asamavayi Karana:***

कार्येण कारणेन वा सह एकस्मिन्नर्थे समवेतं सत् कारणम् असमवायि कारणम्। यथा तन्तु संयोगः पटस्य तन्तुरूपं पटरूपस्य॥ Ta.Sa.

- This is a *Karana* that is not *Samavayi Karana* but its existence is very much necessary for the *Karya*. This factor will have an inseparable relation either with *Karana* or *Karya*. *Karya* cannot come into existence unless this factor is associated either with *Karana* or *Karya*.

e.g. Cloth: *Tantu Sanyoga*,

Purusha: Panch Mahabhuta & Atma sanyoga

Roga: Dosha- Dushya sanyoga

- If we take the example of cloth, thread is the *Samavayi Karana* for a cloth and cloth is a *Karya*. Thread should be woven in a particular pattern to turn itself into a cloth. This pattern is essential and inseparable from *Karya*, the cloth. So, the necessary weaving pattern of the yarn is the *Asamavayi Karana* for a cloth.

3. ***Nimitta Karana:***

तदुभयभिन्नं कारणं निमित्तकारणम्"- Ta.Sa.

- Different from both (*Samavayi & Asamavayi Karana*).
- The remaining essential causes other than these two are called *Nimitta Karana*.
- Supportive cause for the production of *Karya*.
- E.g. *Ghata*: Potter, wheel, stick
Pata: Machines, weaver
Roga: *Apathya Ahara Vihara*

- *Karya* = effect (product)
- *Vada* = theory
- So, this theory which believes that *Karya* always remains in *Karana* in *Avyakta* (invisible) form before its production. And once the *Karya* is over it takes a visible form.
- *Karya* exists in *Karana* before it comes into real existence.
- E.g. oil exist in *Erand* seed in an invisible form. After crushing the seed, it becomes visible in the form of oil.

Neem tree exist in the *Neem Seed* and comes out of it in a fertile land during appropriate season.

Establishment of *Satkaryavada*:

- *Sankhya Darshana* gives following arguments to prove this theory.

असदकरणादुपादानग्रहणात् सर्वसम्भवाभावात् ।

शक्तस्य शक्यकरणात् कारणाभावाच्च सत्कार्यम्॥ Sa.Ka.

1. *Asatkaranat*:

- *Asat* (non existent) cannot be produced or created.
- *Asat* means which do not exist.
- A thing (*Karya*) cannot be produced if it is not present in *Karana*.
- *Karya* is produced only when it is present in *Karana*.
- Just as oil cannot be produced from sand. Oil (*karya*) is not present in sand (*Karana*).
- But from *Tila* seed oil can be produced because oil (*Karya*) remains in unmanifested form in seed (*Karana*).

- *Erand* has potential to produce castor oil, so it produces it.
 - *Rasna* has potential to cause Vata Shamana.
5. Karanabhavat
- *Karana* and *Karya* are two different forms of one (same) thing.
 - *Karana* and *Karya* are not different from each other.
 - *Karya* is just transformation form invisible (*Karana*) to visible form.
 - *Karana* is transformed into *Karya*.
 - *Karya*: Avyakta in *Karana* (after production Vyakta)
 - Until a carving a statue, the material is known as a stone. Once the *Karya* is over it is called Statue.
 - The *Karana* form is called clay until a pot (*Karya*) is made.
 - Other view is that the characteristics of *Karya* are same as from which it is made.
 - Like *Bhallatak* oil will have same characteristics as of *Bhallatak* fruit.



- There are two different interpretations of Satkarya vada: these are Parinama vada, and Vivarta vada.
- According to Parinam vada, the transformation of *Karana* into *Karya* is real.

as '*Dharna Parinama*'.

E.g. *Anna rasa* transforms into *Rasa Dhatu*, *Rasa Dhatu* into *Rakta* and so on. Here, the change is in their *Guna*.

Dadhi converted in *Takra*

2. Lakshana Parinama: In this type of transformation, the *Karana* retain its qualities and changes its form or shape.

E.g. Milk transforms itself into butter, both have the same qualities but the change is only in their external appearance.

Water and Ice, both have the similar qualities but the change in their appearance (form).

Another example: *Triguna* of *Prakriti* retains in all transformation of it.

- **Parinama vada in Ayurved:**
- In Ayurved, this theory has been accepted in different context.
Examples

1. जाठरेणाग्निना योगाद्यदुदेति रसान्तरम्।

रसानां परिणामान्ते स विपाक इति स्मृतः। A.H.Su.9/20

The transformation of six taste takes place into three final taste (*Vipaka*).

2. रसाद्रक्तं ततो मांसं मांसान्मेदस्ततोऽस्थि च।

अस्थ्नो मज्जा ततः शुक्रं शुक्रादगर्भः प्रसादजः॥ Ch.Chi.15/16

The nutrient fluid is changed into seven *Dhatu* one by one.

3. स्रोतांसि खलु परिणाममापद्यमानानां धातूनामभिवाहीनि भवन्त्ययनार्थेन ॥ Ch.Vi.5/3

Srotas are defined as transporting passages of *Dhatu* undergoing transformation.

- When any substance without leaving its entity, project itself as another substance, is known as *Vivarta* or *Adhyasa*.
- When we see a rope and assume that it is a snake – it is called illusion. There is neither a snake in front of us nor the rope is transformed into a snake but it is our false perception of the rope.
- Karana never changes in *Karya*, as in *Parinama Vada*, *Karana* is to be imagined as *Karya*.
- Illusive knowledge of rope as snake.
- Doubtful knowledge whether a man or a tree.
- In the above two statements, neither the rope changes into snake nor the tree changes in a man. The imagination of snake in rope and man in tree is an illusion. In such a way the cognition of illusionary knowledge without any change in the form of object is a false knowledge.
- When a cause produces an effect, it undergoes no real change either in substance or in its form. The changes of form that we observe are only apparent (illusive/ virtual) changes and known as *Vivarta vada*.
- In the same way this universe is not Sat. we perceive it as Sat, which is not real. It is known as '*Maya*' or illusion.
- If Universe is *Karya*, *Brahma* is *Karana* for it. But universe is not real, it is illusion (*Asat*). Universe is apparent form of *Brahma*.
- *Brahma* is the *Karana* and it is real (*Sat*).
- This universe is created by '*Sat*' but its transformation is not real.
- *Brahma* is eternal and *Sat* (real) while Universe is not eternal and *Asat* (unreal).

- *Asatkarya vada*, it is also known as '*Arambha vada*'.
- Nyaya Darshana and Vaisheshika Darshana accepts this theory.
- There are the words: A+ Sat + Karya + Vada.
 - A, here indicates absence
 - Sat = existence
 - Karya = effect (product)
 - Vada = theory
- According to this *Vada*, *Karya* doesn't exist before its production.
- *Karya* is the new beginning. It is the new production or creation from *Karana* which does not exist in *Karana*.

Arguments in support of Asatkarya vada:

- If *Karya* exist before its production, then what is the purpose of the production?
- If *Karya* exist before its production, then what is the difference between *Karana* and *Karya*?
- If *Karya* already present in *Karana*, then what is need of *Nimitta Karana* or *Karta* in the production of *Karya*?
 - E.g. if pot exist in the clay, there should not be any need for a potter.
- If *Karya* remains in *Karana*, both should fulfill the same purpose. E.g. clay and pot are not serving the same purpose. To collect or store the water, we have to use a pot, not the clay.
- If *Karya* remains in *Karana*, why both should have different name? they can be identified with similar name. *Karya* and *Karana* should be one and the same without any difference. But there are two different names, like pot and clay; thread & cloth etc.

Honey & Ghee).

2. Sanskara: with different kind of *Sanskara* process, the *Guna* and *Karma* are modified which were never present before.

e.g. *Vatsanabha*- *Visha*- after *Sanskara* it is used as medicine.

Dadhi- *Shothakara*. *Takra* (made after churning curd)- *Shothahara*

3. Process of disease manifestation:

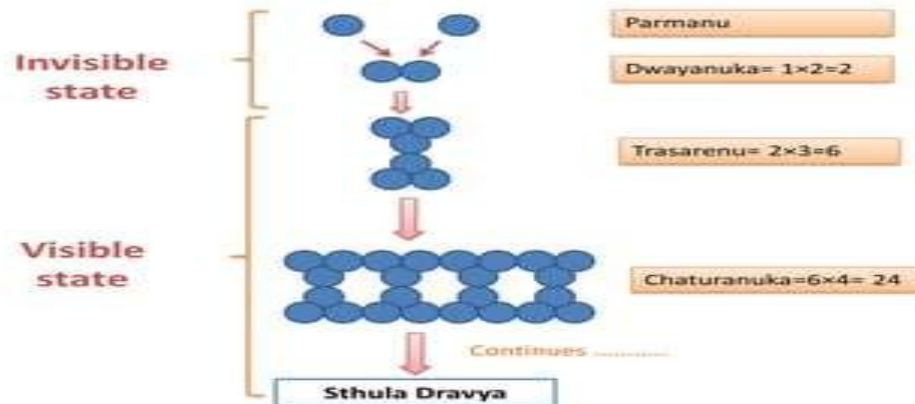
In *Tridoshaja Vyadhi*, such symptoms arise which were never present in separate *Dosha* (*Karana*).

In this way, it can be said that *Sanyoga* of such substances make a new thing which is not present in their root cause. And this is called *Asatkarya vada*.

Paramanu Vada

- Follower: *Nyaya & Vaisheshika Darshana*
- It is the basic causative factor for the creation.
- Minutest, indivisible particle- *Paramanu*
- परमाणुत्वं परिमाणवान् परमाणुः । वै. द.
- The supreme or the last minute particle of the creation can be defined as *Paramanu*.
- The last particle of a substance which cannot be further divided is called *Paramanu*. Its further division is not possible, so it is mentioned as *Niravayava* (indivisible) and it is not perishable, so eternal one.
- The substances viz. *Pruthvi*, *Jala*, *Teja* and *Vayu* are supposed to be eternal when they are in the atomic stage (*Paramanu Rupa*).
- According to this *Vada*, the atoms of four *Mahabhuta* except *Akasha* do the creation. At the time of *Pralaya*, the whole universe disintegrates again into atomic form.

- The combination of two *Paramanu* is called *Dwayanuka* and combined three such *Dwayanuka* produces a *Trayanuka* or *Trasarenu*. Four *Trasarenu* combined are called *Chaturanuka* and combination of five *Chaturanuka* is *Panchanuka* and it continues to become *sthula Dravya*.



- Vaisheshika* Philosophy recognizes God as the creator of the universe. Very much like *Sankhya*, the *Vaisheshika* mentions that every creation is followed by destruction and every destruction by creation.

- *Paramanu* are extremely numerous.
- *Paramanu* are extremely subtle.
- *Paramanu* are beyond sensory perception.
- *Vayu* and specific nature of results of the past action associated with these *Paramanu* are responsible for their union & disjunction.
- *Sthula Avayava* is formed from particular *Paramanu*. Organs are developed by *Sanyoga & Vibhaga* of *Paramanu*. If this *Paramanu* gets any deformity, developing organs also deformed. Production of hereditary disease is based upon this theory.
- **Mana** has been defined to have the quality of *Anutva* so it can also not be reached with sensory organs.
- **Conclusion:** The descriptions clears *Sankhya*, *Vaisheshika* and Ayurvedic philosophers accept *Paramanu* as the minutest unit of the universe as well as of the body. They are beyond the reach sensory perception and combination of these *Paramanu* is responsible for the creation of the gross universe and body organs.

Kshanabhangura Vada

- It is one of the important doctrines of Buddhist.
 - *Kshana*= a fraction of a second.
 - *Bhangura*= destructed
 - *Kshana Bhangura* = destroyed in a moment.
 - According to this theory, all the worldly substances are destroyed within moment and cannot exist for more than a fraction of a second.
 - This is a continuous process without a break.
- Each substance exists only for transient period.



Padartha.

- Hence, it is understood that the former *Bhava padartha* are still exist. As such the process of production, existence & destruction goes on in the first, second and third moments respectively without any break.

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- The *Karana Dravyas*

destroys immediately after producing the *Karya Dravya* and in the next moment this *Karya* becomes *Karana* for the next *Karya*. So, nothing in this world is permanent. What we are now are not we were a second before. Like this, the existence of anything in the universe is restricted to a fraction of a second only.

- For example, the wave in the ocean destroys soon after it appears and the another new wave takes its place. In the same way different factors are destroyed soon and the new one is developed.
- *Charak* presents this theory describing that there is no permanent entities as such. They appear to be so because they are similar. As a matter of fact, they are produced a fresh each time, consequently.
- By the continuous process of transformation other similar new products are evolved which are not in the original identity but because of similarity are taken as the same. The combination of these transient (short lived) entities without any master is the living being. So, *Atma* is neither the doer nor the enjoyer (of the action). This is the view held by certain scholars (Buddhist etc.).

- The learned ones are therefore accepts that there is a permanent entity known as *Purusha* who is the causative factor for the action as well as for the enjoyment of its fruits.
- Body cells are destroyed continuously and produce new one which are similar to them. For example cell of the eye of a person aged about 50 years are not the same which were at the age of 5 years, but the knowledge acquired at the age of five years (childhood) remains lifelong with person. Such examples prove that at least two entities remain in the body one of is temporary and the other is permanent nature.
- It proves that there is the existence of a permanent entity known as a *Purusha* apart from the transient physical manifestations.

Pakaja Guna:

- *Paka* = heat
- *Guna* that come because of the contact with heat are called '*Pakaja Guna*'.
- *Pakaja Guna* is related to the *Prithvi Mahabhuta*.
- There are 4 types of atoms or *Paramanu*- *Parthiva*, *Jaliya*, *Taijasa* & *Vayaviya*.

Peelupaaka Vaada

- *Peelu* means an atom (*Paramaanu*).
- **Follower:** *Vaisheshika Darshan*
- Two atoms combine together to form a "*Dvyanuka*". Three "*Dvyanukaas*" combine together and form "*Tryanuka*". Four '*Tryanukaas*' combine to form "*Chaturanuka*". Since the atoms are mathematically the smallest entities, they have no sides. When

Activation of atoms (movement)
↓
Breakage of bonds between Atoms
↓
Paramanu Avastha (sanyoga destruction)
↓
Atoms + Fire
↓
Changes at *Paramanu* level

Old jar destroyed

Stage:2. Re construction

Changed new atoms
↓
Creation of bonds between new Atoms (Changed)
↓
A new pot (colour etc. changed)

New jar produced

- According to the *Nyaaya system*, it is considered that the transformation of one substance into another takes place by a physical change in the molecules. The pot when it is baked, changes its colour and other qualities without giving up its molecular structure. Since it is considered that the changes take place in the pot itself and not in the atoms, this theory is called '*Pittharapaaka Vaada*'.
- The pot is the same as the one that is baked. It did not lose its identity. The different constituents or *Pithara* need not undergo destruction, but they undergo a transformation.
- A *Pithara* (molecule) consists of two or more atoms. There are numerous *pithara* (or molecules) in the pot. Since every one of the particles, which constitute the pot, is black, the pot appears to be black in the beginning. These particles change their color into red when it is baked. And there are also other changes like roughness in their properties.
- The *Nyaya* system says that whatever changes are said to take place in the molecule only and that there is no need for the destruction of the molecules into their Atomic constitution. Both in the first and the second arrangement, the atoms are the same but they have only changed their chemical or physical character.
- According to these scholars this change is an external one & physical in nature.

In Ayurved:

- *Pilupaka*- At *Bhutagni* level
- *Pithara paka*- At *Jatharagni* and *Dhatvagni* level

- Ch.Si.25 – *Purush Amaya Vinischaya*- Origin of *Purusha* and *Roga*
- Ch.Su.26- *Rasa Vinischaya*- Number of *Rasa*
- Ch.Sha.6- *Garbha Avayava utpatti*
- Ch.Si.11- Best drug for *Vamana*
- Sometimes it is said in one statement that it is true and in other statement it is not true is *Anekanta*. In this type of statements, the person is not sure on one particular point.
- क्वचित्तथा क्वचिदन्यथेति यः सोऽनेकान्तः। सु उ ६५/२२
- It has been explained with *Tantrayukti*.
- The professionals should be fully aware of either way possibility and be ready for its results.
- To accept the supremacy of *Dravya*, *Guna*, *Virya* and *Vipaka* on different places is the example of *Anekantavada*.

Example:

1. *Veerya* -2, 8, 15
2. *Kloma*- Pharynx, gall bladder, trachea etc.
3. Place of *Mana*- *Shira*, *Hridaya*
4. *Prabhava*
5. Time of death fixed or uncertain
6. *Sushruta*: causative factors for *Srushti Utpatti*
 - According to This *Vada*, one thing can be viewed in different ways. Each view may seem to be correct individually. It is not right to stick any single view, as it will restrict the development of new ideas.
 - This *Vada* gives way to new ideas.

causative factors, that is to say the unbalanced and balanced *Dhatu* tend to fade away immediately after they are caused.

प्रवृत्तिहेतुर्भावानां न निरोधेऽस्ति कारणम्]

केचित्तत्रापि मन्यन्ते हेतुं हेतोरवर्तनम्|| Ch.Su.16/28

- प्रवृत्तिहेतुः उत्पत्तिहेतुर्भावानामस्ति, निरोधे विनाशे हेतुर्भावानां कारणं नास्ति- *Chakrapani*
- तत्रापि विनाशेऽपि, हेतुं कारणं, हेतोरवर्तनमिति उत्पादकहेतोरभावं - *Chakrapani*
- There is a causative factor for the manifestation of beings, but no causative factor as such exists for their total destruction. So, it can be said that destruction of beings is automatic.
- For example, the flame of the lamp requires a cause that is oil, cotton and match box etc. for the starting and continuance, but it does not need any cause as such for its extinction which is automatic, thus all being are produced in first moment due to certain causative factors but they perish in the very second moment automatically, without caring for any causative factor.
- So, if this view is accepted, the disturbance of equilibrium caused in the *Dhatu* by certain causative factors will be automatically done away without the help of any therapeutic measures.

It creates question mark about the utility of medical science that,

- If disease can be cured automatically then what are the necessities of a qualified physicians?

- *Swabhava* = nature
- स्वभावमीश्वरं कालं यदृच्छां नियतिं तथा |
परिणामं च मन्यन्ते प्रकृतिं पृथुदर्शिनः || Su.Sha.1/11
- Followers of this theory believe that it is *Swabhava* which causes evolution of this universe.
- *Dalhan*: “कः कण्टकानां प्रकरोति तैक्ष्ण्यं, चित्रं विचित्रं मृगपक्षिणां च। माधुर्यमिक्षौ, कटुतां मरीचे, स्वभावतः सर्वमिदं प्रवृत्तम्”- इति।
- The hotness of fire, upward going tendency of flame, sharpness & acuteness of thorn, different colors of birds & animals, sweetness of sugarcane and *Katu* taste of *Marich* etc, events become only by nature.
तत्र प्रकृतिरुच्यते स्वभावो यः, स पुनराहारौषधद्रव्याणां स्वाभाविको गुर्वादिगुणयोगः;
तद्यथामाषमुद्गयोः, शूकरैणयोश्च | Ch.Vi.1/22(1)
- It indicates the nature of substance i.e. inherent attributes (heaviness etc.) of drug & diet. *Mudga*, *Ena*- *Laghu*; *Masha*, *Shukara*- *Guru*.
स्वभावाल्लघवो मुद्गास्तथा लावकपिञ्जलाः |
स्वभावादगुरवो माषा वराहमहिषास्तथा || Ch.Su.27/336
- It is the nature which makes *Mudga*, *Lava* etc. *Laghu* & *Masha*, *Varaha*, *Mahisha* *Guru*.
अङ्गप्रत्यङ्गनिर्वृत्तिः स्वभावादेव जायते | Su.Sha.3/36

