

Department :- Ayurved Samhita &
Siddhant

Topic: Karya Karan Bhava Siddhant



cause and effect

*Karya-Karana
Vada*

*Sarvatantra
Siddhanta*

Introduction

- Equal importance has been given for Karya Karana Vada both in Ayurveda and Darshanas.
- Ayurveda gives clinical importance to Karya Karan bhava Siddhant,
- **In Disease Manifestation:**
Mithya Ahara, Vihara which is the Nidan or Hetu is the Karana for the Manifestion of the disease (Karya).
- **In the treatment of the Disease:**
Oushadha Dravyas, following the daily and seasonal regimen etc. are the causative factors or Karan for the alleviation of the disease (Karya).
- The union of Shukra and Shonit is the Karana and the orgin of Garbha is the Karya.

- In Ayurveda as such various examples are available to substantiate the theory of Karya and Karana.
- Many theories and concepts are described both in Ayurveda and Darshna to substantiate the theory of Karya karan bhava.

- **Satkarya vada/ Parinama Vada**
- **Asatkaryavada/ Arambhavada**
- **Paramanu vada**
- **Vivarta Vada**
- **Kashanabhangur Vada**
- **Peelu Paka**
- **Pithar Paka**
- **Anekanta Vada**

- **Karya :**

According to Shabda Kalpa Druma

Karya –Karya means to be made / done / practiced / performed, It is an effect , result, purpose. etc.

- **Kaarana:**

According to Shabda Kalpa Druma

It is nothing but a cause, reason / the cause of any thing / it is an instrument, means, motive, principle.

- **Bhava:**

becoming, being, existing, occurring, appearing, turning or translation in to continuance.

- Hence Karya Karana Bhava states that Karya is going to manifest from the Karan and without Karan, Karya never manifests.

Karana Swarupa and Bheda:

- कार्योत्पादकत्वं कारणत्वम्। सप्तपदार्थि

Acc. To. Sapta padartha producing or manifesting nature is the Karantva.

- कार्यस्य नियति पूर्व वृत्ति कारणं । त.सं.

Inevtable existance prior to Karya is Karan.

- कार्यं प्राग्भाव प्रतियोगि । त.सं

Karya is the counter correlative of its own antecedent non existent



Hence Clay and Threads are Karana for Pot and Cloth.

By which the Karya takes place is the Karan and the Karan Phala is Karya.

- Avyaktavastha of Karya is Karana
- Vyaktavastha of Karana is Karya.

Karana Bheda:

कारणं त्रिविधं समवायासमवाय नियति भेदात् । त.सं

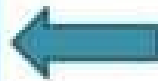
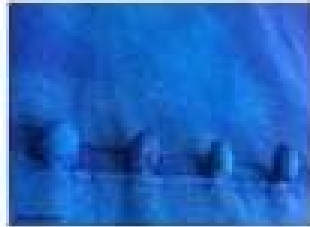
There are three types of Karana

- समवायि कारण : (Upadana Karan)
Inherent or Intimate Cause
- असमवायि कारण : Non Inherent or Non Intimate
Cause
- निमित्त कारण : Instrumental Cause

समवायि कारण : (Upadana Karan) Inherent or Intimate Cause

- यत् समवेतं कार्यं उत्पद्यते तत् समवायि कारणम् ।
- ✓ This Karan is very important in the production or manifestation of Karya.
- ✓ The inseperable union with which the Karya is produced.

Vastra



Tantu

Ghata



Mrittika

✓ Destruction of Karya takes place due to the destruction of its Upadana Karana.

✓ Dravya is the Samavayi Karana of Guna.

✓ Though the other causes like potter, Weaver etc. will leave the Karya after its production but the Mrittika and Tantu exit in Ghata and Pata respectively until their destruction. Hence the cause which is not segregate until the destruction is called Samavayi Karana.

असमवायि कारण : Non Inherent or Non Intimate Cause

- कार्येण कारणेन् वा सह एकास्मिन्नर्थे समवेतत्वे सति यत्कारणं तद् असमवायि कारणम् ।
- It has been stated that the Karana which is inseperably united with the same object either with the Karya or with the Karana is Asamvayi Karana.

Eg. Samyoga of Tantu produces Vastra and Varna of the Tantu produces the colourful cloth. If Tantis are not united in an orderly manner Vastra is never produced.

Hence the Samyoga of Tantu and the Varna of the Tantu to Vastra is the Asamavayi Karana.





samyoga of Kapala Dwaya makes the Ghata..

Here Kapala Dwaya Samyoga and Varna of the Ghata are the Asamavayi Karanas.

निमित्त कारण : Instrumental Cause

तदुभय भिन्नं निमित्त कारणं यथा तुरिमेवादिकं पटस्य ।

- It is different from Samavayi and Asamvayi Karanas and it helps the Samavayi and Asamavayi Karana in the production of Karya.

- After production of Karya these Karanas detach from Karya.

Eg.



Utility of Karya Karana Bhava in Ayurveda:

- In the whole context of Ayurveda, the Triskandha doctrine is based upon the Kaarya Kaarana Bhava Siddhanta.
- Right from Srusti utpatti to evolvement of human being to Rogotpatti, at each and every event Kaarya Kaarana Bhava Siddhanta can be found and explained in Ayurveda.
- **In the field of Nidana.**
- **In the field of Chikitsa**
- **In Samanya and Vishesha Siddhanta.**
- **In the Srusti Utpatti Krama**

1. vitiation of Doosha (Dosha Vaishamya)
This is **samavayi Karana** for Vyadhi Utpatti
2. Vitiated Dosha get combined with Dushya (Dosha Dushya Sammurchana) this is **Asamavayi Karana** for Vyadhi Utpatti
3. Mithya Ahara and Vihara is the **Nimitta Karana** which is one of the cause for the Vitiating of Dosha .

Vyadhi Utpatti is the Karya.

Karana

Chikitsa
chatuspada

Karya

Dhatusamyata

Karya Karana Vada in Samanya-Visesha Siddhanta

Samanya, Visesha are two prime important factors in Chikitsa, on the basis of which the drug basically acts.

The Samanya is the cause for the Vruddhi in the body elements.

Visesha is the substance which brings “Hrasa” in the body elements.

Out of the three types of Samanya, Visesa, practically Gunasamanya and Gunavisesha are observed and used.

Samanya

Vishesha

Karana

Dugda,
Ghruta

Madhura,
Shita, manda

Karya

Shukra
vruddhi

Pittashamana

Satkarya Vada – Theory of Causation

- ✓ This theory has propounded by **Sankhya Darshana**.
- ✓ There is no difference between Karya and Karana i.e. Existence of Karya in Karana before its manifestation.
- ✓ This is also known as **Parinama Vada** because Karya is nothing but subsequent stage of Karana.

Here Sat means which exists. Satkarya means which exists prior to the production. Satkarya Vada means “The theory of existence of Karya in Karana” before its manifestation.

Eg.though butter is always existedd in milk, but it is not visisble. Butter is produced by churning the milk. Hence there is no basic difference between Karana and Karya. This is the Theory of **Satkaryavada**



Milk



Process of Churning



Butter

Which ever exists prior to its creation or manifestation is called Sat and it is proved by following five fold arguments,

- ✓ Asadakaranat
- ✓ Upadanagrahanat
- ✓ Sarva Sambhava Abhavat
- ✓ Saktasya Shakya Karanat
- ✓ Karana Bhavat

Asadakaranat:

Asat means non existant, Karana means cause for production. Hence Assat Akarant means Non existent is not produced.



But not By



Sand

**By Oil seeds only we can
extract oil**

Srushti Utpatti Krama

Similarly the Tattvas such as Mahat etc. which are produced from Avyakta as these are already hidden in Avyakta.



Upadana Grahanat: Inherent Cause

- To produce a particular Karya its inherent cause only can produce.

But not by,



To produce curd
it needs milk



Similarly,



It needs only



For Tila Tail

Seeds of Tila

Sarva Sambhava Abhavat

- Every thing can not be produced from every thing. A particular thing is produced from a particular Karana. Neither gold is produced from silver nor milk is from water. The Samavayi is only taken into consideration.

Saktasya Shakya Karanat-

- An effective cause only can produce an effective Karya.
- Eg. Ghata is produced from Mratika but not from Tantu.
- Even a wise and able gold smith is not capable of making a gold ornament from iron.

Karana Bhavat –Existence of Karana

- It is generally observed that features of Karana are invariably transferred into Karya.
- Yava is produced only from Yava seed and Suka Dhanya is produced from Suka Dhanya. If Karya is not existed in Karan then even Suka Dhnya can also produce Yava. But it is not true.

- As regards the above reasons, Sankhya Darshana deals that Karya exist before its manifestation.
- Karya is nothing but another state or form of Karana i.e. Karana get transform into Karya.
- Eg. Mrittika after transformation becomes a Ghata, Tantis if properly arranged becomes as Vastra.
- **Hence according to Sankhya Darshana Karan and Karya are identical.**

Ayurveda accepts Sat Karya Vada.

Parinamavada (Theory of Transformation)

- This Vada is also postulated by Sankhya philosophers.
- Parinama means change or transformation. When an object change its original form and transformed into anther form is called Parinama.
- This is also called Rupatantara or Vikara.

Eg. When milk is fermented it changes into curd. And also water when cooled and it changes into solid and becomes ice.

Basing on this Parinama Vada they described the evolution process of the universe i.e. transformation of Mulaprakuti into the Vikrutis like Mahat etc. is the Srushti.

Avyakta

Prakruti

Purusha

Mahat

Ahankara

Satva

Rajas

Tama

5 Senses organs
Eyes, Ears, Nose,
Tongue, Skin

5 Motor organs
Mouth, Hands, Legs,
Genitals, Anus,

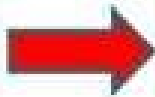
Mind

5 Tanmatras
Sound, Touch,
Vision, Smell,
Speech

5 Mahabhutas
Ether, Air, Fire,
Water, Earth

Eg; Transformation of milk into curds.

Evolution of a tree from a seed.



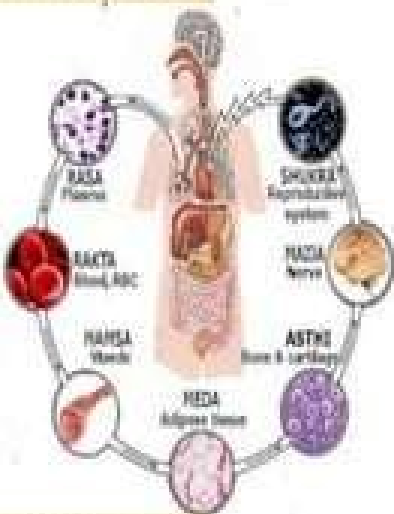
- The change of former Dhātu into later Dhātu is based on Parinama.
- The transformation and end product of consumed Ahara, after digestion with the association of Jatharagni is called Vipaka.
- Appearance of Shukra in the body after the Puberty.
- This Parinama is of two fold,

Dharma Parinama and Lakshana Parinama

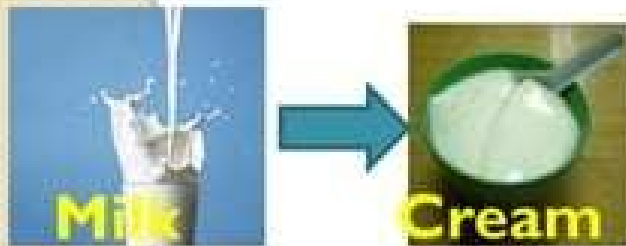
- ✓ If the transformation in an object takes place in its attributes and in form is called Dharma Parinama.

The food consumed is transformed into Ahara Rasa and Rasa into Rakta and so on.

Here the change takes place in both attributes and in the form of the object.



- Contrary to Dharma Parinama, if the transformation takes place in the form (Shape) of the object but not in the attributes is called Lakshana Parinama.



- Sushruta states that nature and influence of time also cause for the change in the human body.

Asatkarya vada - Theory of Non Existent

- It is propounded by **Nyaya and Vaisheshik Darshana**
- It is quite opposite to Satkarya Vada.
- This is also called as **Arambha Vada** because according to their opinion Karya does not exist in its Karana before its manifestation.
- Acc. To. Nyaya and Vaisheshik Darshana every Karya is entirely different from its Samavaya Karana as for the production of Karya its Nimitta Karanas are also essential.
- Hence it is not proper that Karya itself exist in the Karana from the beginning.

- This Theory is strengthen by the following causes,

- ✓ Buddhi Bhedha (Difference in knowledge)
- ✓ Sanjnya Bhedha (Difference in nomenclature)
- ✓ Karya Bheda (Difference in action or actively)
- ✓ Akara Bheda (Difference in number)
- ✓ Sankhya Bheda (Difference in number)

- According to this theory, Karya does not exist prior to its Production.
- Ayurveda Did not accept Asat Karya Vada. As the Main aim of Ayurveda is “Swasthsya Swasthya Rakshanam Aturasya Vikara Prasshamanam” can not be fulfilled in the absence of Satkarya Vada.

Vivarta Vada

- Vi – Viruddha Vartana – Vyavahara
Vivarta means manifestation of Mithya Gyan (unreal or false knowledge).
‘Viruddham Vartanam vyavarah iti Vivartanam’
- Advaitya Vedant Darshana postulates this view.
- According to this theory Karana never changing into Karya as in Parinama Vada, Karana is to be imagined as Karya.
- Eg. Rajjusarpa Bhranti: illusive knowledge of rope as snake in the dim light.

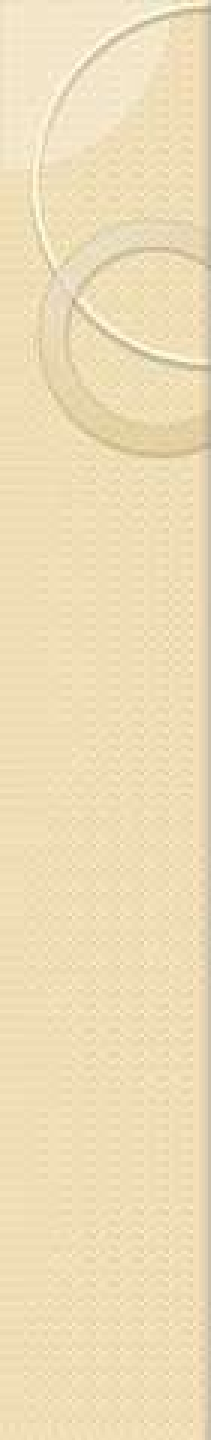
- In Vedant Darshana it has been stated that, “Bhrahma Satyam Jagan Mithya” i.e. Bhramha only is real and the entire universe is illusionary, and because of Mayashakti, the entire universe looks like real.
- Brahma is the Karana and Universe is the Karya which is the illusionary state of Karana i.e. Brahma.
- Ayurveda did not accept or support Vivarta Vada.

Paramanu Vada:

- It is postulated by Vaisheshik Darshana.
- According to this theory all the Dravyas in the universe have any one of the following four dimensions viz. 1) Anu/ Paramanu
2) Mahat
3) Hraswa
4) Dirgha
- Akasha is the Dravya which is of Mahat Parinam.
- Prathvi, Aap, Teja and Vayu are of the Anu Parinam.
- $\frac{1}{6}^{\text{th}}$ part of the Dhulikana which we can see in the sun beam entering through the window is called Paramanu or Atom

- Acc. To Vaisheshik Darshana, Paramanu is Niravayava (which has no parts), Antyavayava and Achakshusha (Invisible).
- It says that the little mote seen in the sun beam coming through the window is a visible matter, so it is also made of particles. The little mote is called Trasarenu, Trayanuka and Truti. This Trasarenu is made up of three Dwayanukas. Dwayanukas is made up of two Paramanu and Paramanu is the least particle and it is Nitya (eternal) and neither visible nor divisible.

- **Dwayanuka** –Combination of 2 Paramanu = 2
- **Trayanuka** – Combination of 3 Dwayanuka- $2 \times 3 = 6$
- **Chaturnuka** -Combination of 4 Trayanuka – $6 \times 4 = 24$
- **Panchanuka** – combination of 5 Chaturanuka – $5 \times 24 = 120$
- from Dwayanuka onwards are Karya Dravyas as they are visible in nature.
- The Paramanus are the basic components in the Manifestation of matter.
- Acc. To Vaisheshik Darshana every Karya Dravya is a combination of the group of specific Paramanu. The Paramanus of each and every Karya Dravya are separate from one another.

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- Modern scientists also states that the entire evolution and universe is full of atoms.
 - They opines that the atoms which are the causative factors for evolution are devisible and non eternal. But the view of indian philosophers is that atoms are eternal and indivisible.
 - Modern science accepts Paramanus as Panchabhoutika whereas Vaisheshika Darshana opines that Paramanus are only cause for production of Mahabhuta.

Paramanuvada in Ayurveda:

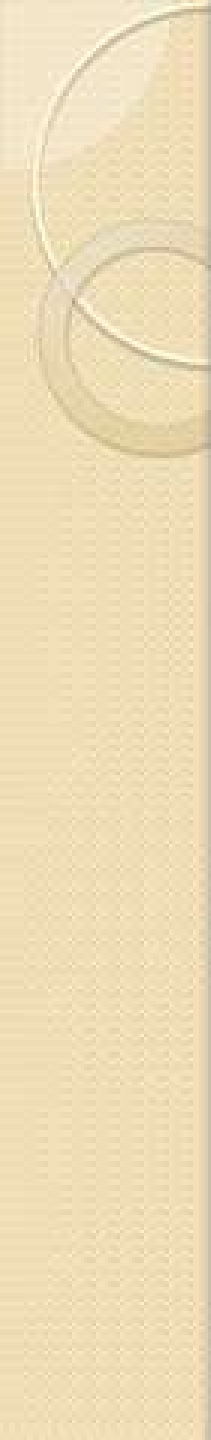
- Charaka acceptedd Paramanu Vada of Vaisheshika Darshana. Acharya Charaka says that,
- शरीरावयावास्तु परमाणु भेदेनापरिसंख्येयाः भवन्ति । च.शौ.७/९७

The bodily parts are innumerable. Vayu is the cause for the conjunction and disjunction of the Paramau.

- Acharya Vagbhata also strengthen the view Charka and accepted the existance of Paramanus by stating,
- रक्तजा जन्तवोअणवः सौक्ष्म्यात् केचिदर्शनाः ॥ अ.ह.नि.

Kshana Bhangura Vada(Theory of Impermanence)

- It is an important theory of Bouddha Darshana.
- According to this theory everything of this universe is not static and eternal. Instead everything is momentary.
- Everything is produced in the first moment and exist in second moment and get destruct in the next moment.
- Bouddhist accepted the production of new thing in every moment.

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- Bouddha Darshana further states that some cause is there for creation or production of matter. But there is no such cause for its destruction. Destruction is natural. The human life is also momentary like a bubble of water “Jeevitam Budbudam Prayam,” which lasts only for a moment.
 - The objects produced get changes in every moment very fastly, which can not be visible. Hence it looks like as it is in previous form. But it is not true. The production, existence and destruction of all the objects is a continuous process forever.

Acharya Charaka accepted Kshanabhanguravada and based on this theory he framed another theory i.e **Swabhavoparamavada** which is identical with Kshanabhanguravada. Swabhava means natural and Uparama means destruction of an object. Cause is existed for production but there is no cause for destruction.

“eÉÉrÉliÉâ WâûiÉÑ uÉæwÉqrÉÉiÉç ÌuÉwÉqÉÉ
SâWûkÉÉiÉuÉ: |

WâûiÉÑxÉÉqrÉÉiÉç xÉqÉÉxiÉâwÉÉç xuÉpÉÉuÉÉâ
mÉUqÉ: xÉSÉ ||”

(cÉ.xÉÔ.16/27)

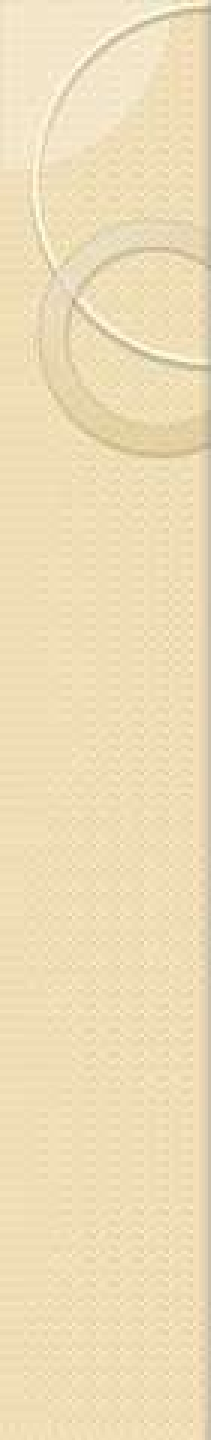
- Acharya Charaka also states that increase and decrease of Dhatus of the body takes place continuously forever because of Samanya , Vishesha Siddhanta.
- There is a cause for production of Bhava Padarthas, but there is no cause for the destruction.
- Ahara Rasa is the cause for the production of Rasadi Dhatu. But there is no such cause for their destruction. Destruction takes place naturally.
- Madhur,Amla Lavana decreases Vata Dosha but these also simultaneously increases Dosha and Dhatus which are identical with them naturally.

In Charaka Samhita, the quotation of Shareera is,

“zÉŸrÉñÉâ AlÉâlÉ ClîÉ zÉUŸUqÉç ||” .

The Shareera undergoes destruction every fraction of second i.e. the wear and tear phenomena goes for ever in the body.

- Ahara is the cause for the wear phenomena but the tear phenomena i.e. Uparama (destruction) is natural.
- If it is seen scientifically, it can be concluded briefly that the wear and tear phenomena goes on forever in the body. Eg. R.B.C's in the blood which is produced through the food , gets destructed naturally in one hundred twenty days. This theory of modern science is identical with Swabhavoparama Vada



The shareera undergoes destruction every fraction of second, so Ayurveda given more importance to Paripalana of the Shareera to attain the Purusharthas.

Production of Dhatu is by Ahara, it is transformed into new Dhatu is by destruction of old Dhatu, it is common physiology for growth or change of structure (infant to old), it is supported by Swabhavoparamvada

Pilu Paka Vada (Molecular Combustion) and Pithar Paka Vada (Combustion of Mass)

- Peelu paka – Vaisheshika Darshan
- and Pithar Paka – Nyaya Darshana
- These theories are related to Paka Kriya.
- Peelu – Paramanu or Atom
- Pithar – the Karya Dravyass which are manifested with the combination of Paramanus or Pilu.
- Paka – Transformation of the Dravyas due to application of specific temperature of heat.

Pilu Paka Vada:

- Occurrence of Pakaja Kriya in Pilu (paramau) by the influence of heat or light.
- Here chemical changes takes place in Rupa, Rasa, Gandha and Sparsha.
- Paramanu can not exist independently in nature.

The Pilu Paka vada occurs in 3 phases,

- Decomposition of material into molecules (Anu).
- Decomposition of molecules into atoms (Paramanu)
- Recombination of atoms (Paramanu) in new relation or in form.

The raw or un backed pot after Pilu Paka Kriya or Pakaja Kriya becomes red and hard.



Paka Kriya



The green, sour , hard unripened mango after Paka Kriya becomes sweet , yellow and soft.

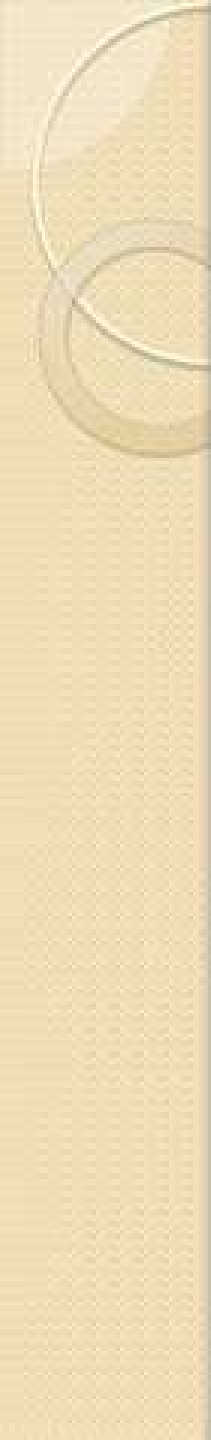


Destruction or decomposition of macromolecules of pot, mango into Anu in first phase, decomposition of Anu into Paramanu is the second phase, the Paka Kriya occurs and changes are brought in the Paramanu and then the atoms combine to give the changes into new form object is the third phase.

The process of breaking down and reproduction takes place very quickly which is impossible to notice with visual perception.

• **Pithar Paka:**

- Naiyayikas opines that change due to Paka takes place in the Pithar (Pind/Mass) only but not at the Paramanu level.
- Indirectly Pilu Paka and Pithar are applied in Ayurveda in the Ahara Paka or in Dhatu Poshan Krama,
- Jatharagni unites with Ahara and digest the Ahara is sthula Paka or Pithar Paka and when it is subjected to Bhutagni components of Ahara gets digested at Paramanu level and as a result changes into components of the body through which all the tissues are nourished in the body is Pilu Paka.



When basic components of Shadrasas of i.e. the lump of Ahara when subjected to Jatharagni it forms into Ahara Rasa is Pithar Paka.

Ahara undergo Pilu Paka then Kapha, Pitta and Vata are formed respectively.

Anekantvada:

- Except Jain Philosophers and Ayurvedists, no other Darshana discussed about Anekanta Vada.
- Acharya Sushruta considered Anekantvada as Tantrayukti but Acharya Charaka considered it as not only as Tantrayukti but also he accepted it as one of the siddhant.
- Every objects has many qualities of its own but these qualities of the objects should be observed from various directions but shall not be given importance to a particular quality or some quality or all qualities.

- In Ayurveda Acharya Charaka explained Anekantvada as accepting or adopting others arguments.
- Eg. When it is said that the attribute of Vata is Chala is Ekantvada and the argument that Vata has the other qualities like Sukshma, Ruksha, Laghu, Sheeta, Khara is Anekantvada.



Thank you

"WHERE SCIENCE ENDS THERE PHILOSOPHY STARTS"