

THE CONCEPT OF KARANA AND KARYA W.S.R. TO PROPERTIES AND ACTION OF
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ABSTRACT

The Ayurveda actions termed as Karya while factors responsible for Karya are termed as Karana. The relation between Karana and Karya is considered as first principle of Ayurveda which encompasses whole epitome of Ayurveda. Ayurveda explained concept of Karana Dravyas which have been elaborated as Shat Padarthas in Darshana Shastra. The Karana and Karya related with Pravritti, Iccha, Nivritti and Dwesha, etc. The activity which occurs as resultant of Manah pravritti is Vak and Deha Pravritti. The desired and Rashi purusha is called as Laukika karma. The Akarma/akriya described as resultant of adverse activity. The Karana is factor which needs to be present before Karya. Karana is essential for Karya and this concept explained as Ananyathasiddh means Karya not occurs without Karana. The concept of Karana and Karya helps to explain action of bodily element and Dravyas. Present article explain concept of Karana and Karya W.S.R. to Karana-Dravya and their clinical significance.

KEYWORDS: Ayurveda, Karana, Karya, Dravya, Samhita Siddhant.

INTRODUCTION

Ayurveda described many concepts related to the physiological action of body and activities of *Dravyas*. The Ayurveda principle also works around diseases and health restoration. The concept of *Karana* and *Karya* are important aspects of Ayurveda which deals with the action and activities of substances and factors responsible for action of *Dravyas*.

Anyathasiddha is the things which directly related to *Karyotpatti* and *Ananyathasiddha* is the thing that is directly related to *Karyotpatti*. The *Karya* cannot take place without factors which directly or indirectly involves in final action. It is stated that when there is existence of *Karya* then *Karana* should be exist. The similar and opposite actions occurs by virtue of their associated factors, say for example *Svasthavastha* & *Aturavastha*, *Vishesha* & *Samavaya* are present as causes of responsible factors.^[1-4]

Purvavartitwa should be existent before *Karya*, it represents *Purvabhava* which means initial things. The factor exists before *Karya* is called *Karana*, thus *Karana* is considered as initial factor. The *Karana* should be related to the *Utpatti* of *Karya*, *Dravyas* manifested as *Guna* and produces *Samanya/ Vishesha* in

Dhatusamyavastha that can be considered as *Karya*. Therefore *Dravya*, *Guna*, *Samanya/Vishesha* are *Purvavarti* of *Karya*; *Dhatusamya*. *Darshana Shastra* explained three kinds of *Karana* as depicted in **Figure 1**:

The *Samavayi Karana* is inherent character; *Asamavayi Karana* is considered as non-inherent character while *Nimitta Karana* is specific one. *Samavayi Karana* produces inherent things, it possess common factors between causes and effects. *Asamavayi Karana* contributes towards the production of effect. *Asamavayi Karana* itself cannot be considered as *Samavayi Karana*, it is related with the causes.^[4-7]

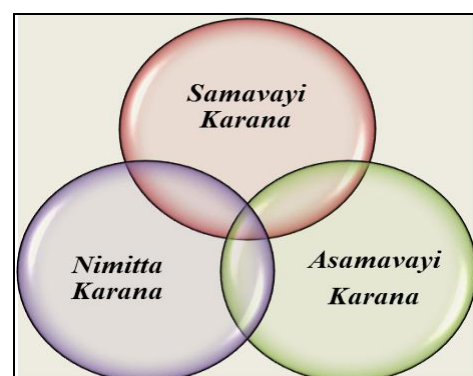


Figure 1: Types of Karana as per Darshana Shastra.

Nimitta Karana is considered as occasional cause which also described as instrumental causes. The *Nimitta Karana* is detaching from *Karya* after production of *Karya*.

Causes of *Karya* in universe

Samanya, *Visheṣa*, *Dravya*, *Guṇa* and *Samavaya*, etc. are causative factors of whole universe. The six factors are responsible for everything which are known as *Shat-Karanas*.

Cause for the effect as *Purushotpatti*

Rajas and *Tamas* are mainly described as causes of *Rashipurusha*. The effect of combination of *Panchamahabhuta* and *Atma* considered as *Chikitsapurusha*.

Cause for the effect as *Rogotpatti*

The disturbed homeostasis of *Dosha*, *Dhatu* and *Mala* are considered responsible factors for *Vyadhi*. *Dosha Vaishamya* acts as *Karana* that can be considered as *Nidana* of *Roga* in Ayurveda, the *Karana* of *Roga* is *Hetu* or *Nidana*.^[7-9]

Padartha as A Cause

The *Dhatu samyata* can be achieved by six causes including *Samanya*, *Vishesha*, *Dravya*, *Guna*, *Karma* and *Samavaya* together. As per *Chakrapani* these six *Padarthas* are causes of all types of effects. It's associated with *Gyeyatva*, *Abhidheyatva* and *Astitva*. *Gyeyatva* means things which are to be known, *Abhidheyatva* means things which can be nomenclature and *Astitva* that exists.

Dravya offers *Guna* which can be considered as basis of *Karma*, the *Guna* and *Karma* present inside and cannot be separable. *Dravya* lost its existence without *Guna* and *Karma*. *Guna* inherently present inside the *Dravya*, it cannot produce action independently, however when used as *Dravya* is *Asamavayi* cause for effect.

Ayurveda classified *Guna* into four categories responsible for different *Karana* and *Karya*; these four categories are as follows

- ✚ *Gurvadi guna*
- ✚ *Paradi guna*
- ✚ *Vaisheshika guna*
- ✚ *Adhyatmika guna*

Gurvadi guna represents physico-chemical property, *Paradi guna* represents therapeutics basis, *Vaisheshika guna* resembles inherent senses while *Adhyatmika guna* represents spiritual qualities.

Karma is causes of *Sanyog-vibhag*; involuntary *Karma* associated with *Atma* that govern biological function and voluntary *Karma* governed by *Manas*. The *Padarthas* namely, *Dravya* offers specific *Guna*, *Karma*, *Samanya*, *Visesa*, *Samvaya* and *Abhava*, the common attributes of all *Dravyas* are as follows:

- ✚ *Astitva*:
- ✚ *Vastutva*:
- ✚ *Dravyatva*:
- ✚ *Prameyatva*
- ✚ *Pradeshatva*
- ✚ *Aguru laghu*

Substances possess specific quality, capacity to change of states, shape, quality that resists changes or incompatibility with other substances. These all contributed towards the concept of *Karana* and *Karya*.^[9,11]

Specific Features of *Dravya*

➤ *Soul*

Perception, consciousness, energy and knowledge

➤ *Matter*

Sense of touch, taste, smell, color and no consciousness

➤ *Medium of motion*

Support movement and no consciousness

➤ *Medium of rest*

Helps to stop movement and no consciousness

➤ *Space*

Provides space to substances and no consciousness

➤ *Time*

Represent continuous changes without form

CONCLUSION

Karya-Karana is important aspect of Ayurveda which explains universal theories of action and their causes by *Darshana*. As per this concept every effect has their own cause and without particular causes the related action can't take places. Specific causes produce particular effect thus *Karya* and *Karana* are interrelated. Ayurveda described concept of *Shat Karanas* that includes *Samanya*, *Vishesha*, *Guna*, *Dravya*, *Karma* and *Samvaya*, these all contributed towards the action of *Dravyas* and responsible for normal and abnormal physiology of body. The *Karana* is factor which needs to be present before *Karya*. *Karana* is essential for *Karya* and this concept explained as *Ananyathasiddh* means *Karya* not occurs without *Karana*. The concept of *Karana* and *Karya* helps to explain action of bodily element and *Dravyas*. The understating of this concept is very essential to explain role of *Dravyas* inside the biological system and universal phenomena of action.

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