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UNDERSTANDING THE CONCEPT OF KARMAJA VYADHI

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ABSTRACT

Ayurveda aims at longevity of life with health through preservation and therapeutic aspect of natural healing of body and mind. *Asatmyendriyarthasamyoga*, *kaala* and *prajnaparadha* are considered as the causative factor for *vyadhi*. Health and disease state of a person is influenced by the *kala* (season) as well as the deeds of the previous life. *Karmaja vyadhi* is the suffering due to the *parinama* of *kaala* related to the deeds of previous life or due to *adharma*. *Daivavyapashraya chikitsa* is the prime line of treatment. Epigenetics is a branch of science which deals with the reversible changes in genes which can be brought through changes in behaviours and environment. Current review article aims at understanding the concepts of Karmaja Vyadhi and its treatment.

Keywords: Adharma, Ayurveda, epigenetics, Kaala, Karmaja Vyadhi

INTRODUCTION

The intimate relationship between the human body and the universe forms a major topic of the most holistic system of health care, *Ayurveda*. It establishes the

inter-relation of somatic and psychic factors for the maintenance of health as well as for onset of diseases. The concept of diseases, its origin, causative factors are

also attributed to unknown factors with the term “*daiva*”¹. An exclusive description of *daivavyapashraya*², *karmaja vyadhi chikitsa*³, and promotive health care is found throughout the *Samhita*.

Aim and Objective: To review the concept of Karmaja Vyadhi

Materials and Methods: Review from Ayurveda Samhita and e- sources

REVIEW OF LITERATURE:

Vyadhi adhishtana is considered as *sharira* and *manas*⁴. The causative factors (*hetu*) of any disease is considered as *adharm*⁵ and also categorized mainly as *asatmyendriyarth* *samyoga*, *prajnaparadha* and *parinama*⁶. These factors lead to the manifestation of *karmaja*, *doshaja* and *sahaja vyadhi*⁷.

Karmaja Vyadhi:

The deeds of past life are depicted as *daiva*. The bad deeds (*papa karma*) are attributed as the causative factors for the onset of disease. Such diseases can be cured only by the *karmakshaya* i.e, suffering the bad deed of past life⁸ and adoption of strict regimens. The disease which doesn't go in tune with *hetu* and *lakshana* as said by *aptas*, and is not cured with the general line of treatment can be considered as *karmaja vyadhi*; which will subside by the subsidence of *karma phala*⁹. They are classified into *sadhya* and *asadhya vyadhi*.¹⁰ *Karmaphala* is also one attribute for conception¹¹ by its influence on *atma* and *mana*¹². It is the causative factor for *garbha vikruti* and *beejadushti*¹³.

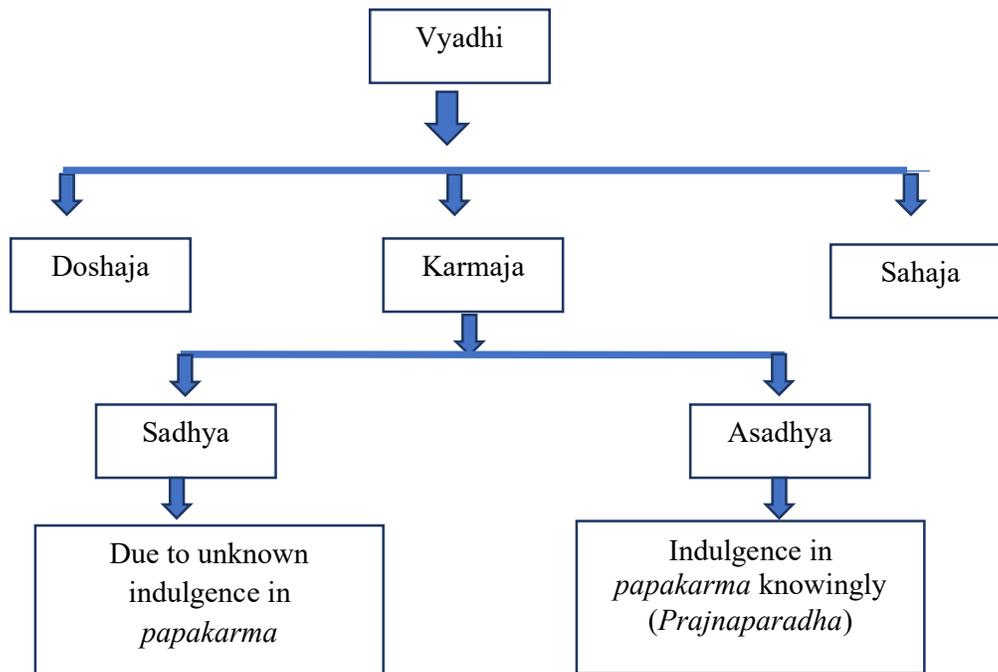


Diagram 01: Classification of Vyadhi according to Harita Samhita

Dasha vidha Papakarma is enlisted in Ashtanga Hridaya. The *papa karma* enlisted in *Harita samhita Papadosha Pratikara Adhyaya* are *brahmaghna* (harming or killing *brahmana*), *goghna* (Killing Cow); *dharanipati ghaataka* (kills the king); *aarama toyadhara nashaka* (destroying the water reservoirs); *paradaragamana* (sexual intercourse with partners of others) like *swamyangana* (owners wife), *gurupatni* (teachers wife), *kula vadhu* (female of same lineage); the person who is stingy; who does impurity of sacred places; who does not give food to others; administration of poison; *dhurta*, *bhruna pataka* (foeticide); who sets fire in the forest; destroying the trees; stealing money, gold, silver, copper etc. valuable things; stealing ghee, oil; finding faults in others; and speaking harsh words. These lead to the following thirteen diseases which are *pandu*, *kushta*, *rajyakshma*, *atisara*, *meha*, *mutraroga*, *ashmari*, *mutrakruchra*, *shula*, *shvasa*, *kasa*, *shopha*,

vrana. Further *jvara*, *ajirna*, *chardi*, *bhrama*, *moha*, *agnimandya*, *yakrut-phiha vikara*, *arshas*, *shosha* are considered as *upadushaka*¹⁴.

Karmaja hetu can be found in the manifestation of *kushta*, *shvitra*, *udara*, *unmada* as “*Papam Karmam cha kurvata*”, “*Guru Gharshana*”, “*Go Brahmana Ninda*” in *bruhatrayi*. *Karmaja vyadhi* will be cured only after the complete regression of the *karmaphala*. *Daivavyapashraya chikitsa* plays a pivotal role in overcoming these diseases.

Certain Illustrations for *Daiva*

Vyapashraya Chikitsa in *Samhita* are as follows:

Snana (maintaining personal hygiene), *dana* (Offering to the needy), *japa*, *sura archana vidhi* like *homa* (Sacred Rituals); *bali* (sacred offering), *dana* of *go-bhumi- kanaka – pana*¹⁵, offering 1/16th part of once own wealth is mentioned as one of the treatments in all the diseases¹⁶. Certain examples are

Table 01: Examples for *daiva vyapashraya chikitsa*

Sl.	Vyadhi	Daiva vashraya chikitsa	Refrence
<i>Mantra chikitsa</i>			
1.	<i>Vishama jvara</i>	<i>Vishnusahasra naama Patana</i> <i>Vanara puja, maayuri</i> <i>Mahamayuri Vidya</i>	<i>Charaka Samhita</i> <i>Harita Samhita</i> <i>Ashtanga Hridaya</i>
2.	<i>Arishtha lakshana</i>	<i>Tripada gayatri</i>	<i>Sushruta Samhita</i>
3.	<i>Vishopakrama</i>	<i>Mantra chikitsa</i>	<i>Bruhatrayi</i>
4.	<i>Matangi vidya</i>	<i>Balagraha</i>	<i>Kashyapa Samhita</i>
5.	<i>Agantu unmada & Apasmara</i>	<i>Rudra & rudragana Puja</i>	<i>Charaka Samhita</i>
<i>Aushadha & Mani dharana</i>			
6.	<i>Bhuta jvara</i>	<i>Surasamula dharana</i>	<i>Harita Samhita</i>
7.	<i>Tritiyaka jvara</i>	<i>Apamargamula/ nilinimula dharana</i>	<i>Harita Samhita</i>
<i>Mangala</i>			
8.	<i>Sutikagara</i>	<i>Udakumbha sthapana, Akshata</i> <i>Bali</i>	
9.	Anti Natal Care	<i>Homa, ishti yajna</i>	<i>Bruhatrayi</i>

Upahara			
10.	Balagraha	Dana	Harita Samhita
Prayaschitta pranipaata gamanaadi			
11.	Karmaja Vyadhi	Chandrayanadi Vruta	Harita Samhita

DISCUSSION:

Kaala is given importance in Ayurveda. It can be *svabhava* i.e, *ritu*, *vaya* and *avasthika* ie, *vyadhyavastha*. Further *upekshana* is the line of treatment in initial phases of diseases to let the *ama pachana* and removal of vitiated *doshas* is also under influence of *Kalaparinama*. Similarly *kaala* plays an important role in *karmaja vyadhi* which are manifested due to *papa karma*. *Jyotishya*, prime among *Vedanga* deal with the time and unfolds the *Karma* and *Karmaphala*. *Prayaschitta* has to be done in the diseases which are not responding to the general line of treatment prescribed for the particular disease without which the person will suffer the disease in succeeding life also. Hence it is the only measure to prevent the disease and also to cure them.

The selection of these *daivavyapashraya chikitsa* like *aushadha dharana* (plants), their *Sangraha kala* (collecting seasons), *Mani* (gems), recitation of *mantras*, should be based on the nature of *shareera* (individual), *sattva* (mind), *bala* (strength) and assessment of *Karma*. They are effective on the body and are imbibed with the *panchabhautika tattva* of the universe including cosmic energy.

Hence the energies coming from the planets in this solar system always fall and are absorbed by the human body. Life force is indeed combined with these energies. When there is a deficit of any of these energies, the related problems will arise. The medicines of herbal or mineral origin, regulation of Prana through *Pranayama*, *mantra* chanting, use of *pathya* and *apathya dravya* according to seasonal variations can all contribute to eradication or pacification of even *Karmaja vyadhi*.

Epigenetics is the branch of science which study the affect of ones diet, exercise, behaviors and environment which cause reversible changes in the functions of genes. These changes begin even before birth, a pregnant woman's environment and behavior during pregnancy, such as whether she eats healthy food, can change the baby's epigenetics. It will occur throughout our life, it is not permanent changes which can be added or removed in response to changes in behavior or environment¹⁷.

Known causative agents behind epigenetic processes may include heavy metals, pesticides, tobacco smoke, polycyclic aromatic hydrocarbons, hormones, radioactivity, viruses, bacteria,

and basic nutrients. These leads to manifestation of wide variety of illnesses including cancers, cognitive dysfunction, respiratory, cardiovascular, reproductive, autoimmune, and neurobehavioral illnesses¹⁸. Thus the effect of Daivavyapashraya chikitsa in treating Karmaja vyadhi can be justified.

CONCLUSION:

The whole world is now retrospectively analyzing the cause for the happenings in the current time. Not only *dravyabhuta chikitsa* is helping in the management of the diseases but also *adravya chikitsa* like *mantra*, *manidharana*; for which the knowledge of astrology is essential. Thus *daivavyapashraya chikitsa* has a pivotal point in the diagnosis and treatment of *karmaja vikara*.

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