



A REVIEW ARTICLE - ROLE OF PAPA-KARMA IN VYADHI UTAPATTI

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ABSTRACT

The state where both body and mind are in pain and grief is said to be a state of *vyadhi*. In Ayurveda, the classification of *vyadhi* is explained according to various characters, *karmaja vyadhi* in one of them. From the word *karma* here, we can take the idea regarding the action-*pravritti* of *vak-vocal*, *mana-mental*, and *shareera-* physical activities. *Karma* of past life is also responsible for the causation of some hereditary diseases. Here, *Papa-karma*, is said to be the main *karana* of *karmaja vyadhi*. *Karma* did in *purva janama* is called as *daiva* whereas *karma* did or doing in *ihakruta janama* is called as *purushartha*. As *Acharya charaka*, along with other *nidana* also said *papa karma* as the *nidana* of *kushta*, *kilasa* (*papa-kriya*), *udara-roga*, *agantuja unmada* and *krimija shiro-roga*. We always keep our focus on common *aharaja* and *viharaja nidana* during the diagnosis of diseases. The concept of *papa karma* should also get focussed and highlighted.

Keywords: *karmaja vyadhi, purva-janama, ihakruta janama*

INTRODUCTION

The actions we do, not only through our body, but also through our speech and mind are called as *karma*. *Karma* is a very enormous term. In religion, *Karma* means a residual effect of good or bad deeds of

previous lives. In *Charaka Samhita*, the role of *karma* is discussed as a determinant of the qualities and personality of the individual, lifespan, etiology of illness, and otherwise personality of the individual. It is

said that *karma* is somehow responsible for the health and disturbed state both as it has a great impact on human beings. In *Ayurveda*, *Karma* has been connected in various instances, such as the causative factors (*Karana*) for the entire universe. *Acharya Harita*, said that all the diseases manifest by the karma of the humans and are severe in nature (1). *Karma* can be taken as the actions we do, like acharyas have explained the *hina-yoga*, *mithya-yoga* and *ati-yoga* of *karma* are the causative factors behind the manifestation of diseases or we can say *pragyaparadha* (2). Without any intellectual error or *vikruti* in *pragya* (*budhi*) no one is able to do wrong deeds or acts.

So, here in *karmaja vyadhi*, we can take *karma* as the wrong or sinful actions done knowingly or unknowingly in a past life as well as in present life and these can be considered as the cause. For every karma or deeds, there are the effects that can be considered as the causative factor of the *roga* depends on the quality and quantity of *karma* and these effects are the *papa karma* done by the individual which is taken as the *karana* of the *roga*.

One of the synonyms of *vyadhi* is *papma* (3), because all diseases occur due to *Papa karma* done by individuals, so this signifies the importance of *papa karma* in the occurrence of disease. In *Ayurveda*, *vyadhis*

are classified into various types based on different characters like *acharya Sushruta* divided *vyadhi* into *adhyatmik*, *adhibhautik* and *adhidevik*, *adhidevik vyadhi* is the *vyadhi* occurring because of sins or deeds done by the patients (4).

Objectives-

1. Role of *papa karma* in *vyadhi utapatti*.
2. Concept related to *karmaja vyadhi* and its *chikitsa*.

MATERIALS AND METHODS

For this study, textual materials have been used from which various references have been collected. The main textual contents used in this study are *Charaka-Samhita*, *Sushruta Samhita*, *Astanga Hrudaya*, and available commentaries on these texts, *Harita Samhita* and various articles were also been searched.

Difference between *Karmaja and Doshja Vyadhi* – (5)

I *Doshaja- Vyadhi* are those that manifest because of the vitiation of the particular dosha by its causative factors.

II. *Karmaja- Vyadhi* – the *vyadhis* that occurs without any known apparent cause like no causative factors are seen like the aggravation of doshas but occurs by the sinful acts did or *dushtakarmaja*.

III. *Doshakarmaja – Vyadhi* – the *vyadhi* having fewer causative factors but are terrific in nature.

Synonyms for Karmaja Vyadhi-

Purvaparadhaja, Daivaja, Purvakarmaja, Adruthakarmaja.(6)

Nidana of karmaja vyadhi-

We get the results or fruit of the *karma* or deeds we did in *purva-janama* and in *prastuta-janama*. So, the *papa karma* done by the individual in his past birth or present birth is responsible for the origin of the disease. All *karmas* somehow get originated by the *pragyaparadha* because misconception or wrong understanding by the intellect and misconduct are to be understood as intellectual error (*pragyaparadha*) which is committed by *mind*. So, *pragyaparadha* is the *moola karana* for *karmaja vyadhi*.(7)

Samprapti for karmaja vyadhi-

Kala is the essential factor in the *karmaja vyadhi* because *vyadhi* gets manifests in its particular time (8). At that particular time the *karma* becomes the *nidana* of that particular *vyadhi* as it occurs at its particular time.

How can we diagnose that the *vyadhi* is *karmaja vyadhi*?

Directly we can't diagnose the *vyadhi* as the *karmaja vyadhi* because there are no particular *doshaja nidana* for the *vyadhi*. Primarily every disease is diagnosed on the basis of the dominancy of the present *dosha* and is treated accordingly. If, there is no benefit or relief from the treatment given

and the symptoms remain then consider it as *karmaja vyadhi*.

Some diseases related to *papa – karma –*

According to *Acharya Charka –*

Krimija Shiro- Roga – (9)

Acharya Charaka, said that *krimija shiroroga* occurs in *papa-karma purusha*.

According to him, due to intake of *tila,ksheera, gudda ,ajeerna ,puti-sankeerna bhojana* the *kleda, rakta, kapha* and *mams* of the *purusha* gets vitiated and due to the vitiated *kleda* ultimately in *papa-karmaja purusha* the *krimija shiro-roga* occurs.

Kushta Rog- (10)

Along with excessive intake of *drava, snigdha* and *guru dravyas*, retraining natural urges like vomiting and other natural urges, exercising exposure to excessive heat, after eating an excessive quantity of food, eating uncooked or raw food, consuming new grains, curd, fish, excessive salty and sour food items, etc causative factors. *Acharya Charaka* mentioned that insulting peoples such as *brahmin/ guru* and other respected personal, *doing* sinful acts are the etiological and risk factors of *kushta*. *Papa karma* is considered a very specific cause for *kushta* and it is very individualistic.

Kilasa – (11)

The specific causes for *kilasa* are decided as – *Ehika Adharma* (*papa karma* doing in

the present life) which includes – *vachasya tathyani* i.e. untruthfulness, *krutaghna bhava* i.e. ungratefulness, *dev-ninda* i.e. no respect for God and *guru gharshana* i.e. disrespect for the *guru* and the *purva janma kruta papa karma* i.e. the sinful acts/ misdeeds of past life leads to the manifestation of *kilasa*. here it is clearly said that not only the *papa-karma* of *purva janam* are responsible the sinful acts of this present life are too responsible for *kilasa* a type of *shwitra*.

Udara Roga – (12)

While explaining the *nidana* of *udara roga* *acharya* said that *papa karma* i.e. indulging in sinful activities too leads to *udara roga*.

Agantuja Unmada – (13)

Acharyas explaining that, this type of *unmada* is caused by the effect of the *purva-karma prashasta* (sinful activities of the past life). Lord *Punarvasu Atreya* considered *paryaparadha* as the causative factor of this condition.

Acharya Chakarpani said that the cause of *agantuja unmada* clearly mentioned is *pragyaparadha* and inauspicious deed. This is also considered as *karmaja vyadhi*.

Diagnosis and prognosis of Karmaja Vyadhi-

It is said that the *purva janama* karma called *daiv-* are said to be the cause of the disease depending upon the *kala* or time. If the disease is not treated by classical

treatments given in *ayurveda* then, it can be a *karmaja vyadhi*.

Acharya Harita, also said that if someone has done the *papa-karma* unknowingly then the *vyadhi* can be treated by doing *prayaschita* (atonement) and by giving *bali* (sacrifice) and it becomes *sadhya* whereas, if someone has knowingly done the *papa karma* then the *vyadhi* will become *asadhya* and can't be treated by doing *prayaschita* (atonement) and giving *bali*(sacrifice) (14).

Chikitsa of Karmaja Vyadhi-

No therapeutic treatment is beneficiary in *karmaja vyadhi*.

The *chikitsa* of *karmaja vyadhi* can be done by lowering the effect of *papa karma* by doing some *prayaschita*, *bali*, mantra therapy, by doing some spiritual things etc. So, *papakshaya* is the only way for lowering the effect of *papa-karma* and it is done by *daiva-vyapashraya chikitsa* (spiritual treatment).

Acharya chakrapani said that the reduction of *karma phala* is the treatment, the reduction_of *karma phala* is done by experiencing the corresponding result of the *karma* (15)

Whereas, *acharya harita* said that *prayaschita* is the basic treatment for the *karmaja vyadhi*. According to him, an individual continues to suffer his sins in his next birth if he didn't do *prayaschita*, if an

individual will do the *prayaschita* then the disease occurring as the result of that *papa-karma* will not manifest and there would be no effect of *that papa-karma* in his next birth (16).

CONCLUSION

Karma is the sum-up of actions we do in our life and *karmaja vyadhi* occurs due to the sinful acts or adharma an individual did in his/her past life or is doing in his /her present life. There is no any deed, the fruit of which is not to be enjoyed. These types of diseases are different from the diseases that occur due to the vitiation of *doshas*. If some diseases are not treated with the *aushadhi chikitsa* given in the *samhitas*, then one should rethink and can correlate the *vyadhi* with the *karmaja vyadhi*. The *chikitsa* for *karmaja vyadhi* depends upon the effect of *karma phala* and can be done by performing *daiva-vyapashreya chikitsa* i.e it helps in *papa-kshaya*.

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