

CONCEPT OF *KARMAJA VYADHI*

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ABSTRACT

Vyadhi is a state in which the body and mind are subjected to pain and grief. In classics *vyadhi* have been divided into several types based on some characters in that *Karmaja Vyadhi* is one among them. We are perhaps confusing *Karmaja vyadhi* with karma. *Karmaja vyadhi* is a technical term in Ayurveda. Karma is a very huge term, and it includes everything we think, speaks or does. But if we come down to a narrower plane, we see vyadhis coming from different sources. Here *papa karma* is the main *karana* for *Karmaja vyadhi* so diagnosis of *Karmaja vyadhi* is not very easy. So, the present analysis is intended to highlight the ayurvedic aspect of *karmaja vyadhi* in elaborated form.

Keywords: *Karmaja vyadhi*, *Papa Karma*.

INTRODUCTION

We are perhaps confusing *karmaja vyadhi* with karma. *Karmaja vyadhi* is a technical term in Ayurveda; it has a different perspective than how we use the word karma in general spirituality. Karma meaning in Sanskrit is to perform a deed or action¹. *Karma* is a

very huge term, and it includes actions that we do, not only through our body, and also through speech and mind. But if we come down to a narrower plane, we see vyadhis coming from different sources. *Karma* is responsible for every phenomenon, and it has

its impact on a human being, which is responsible for disease and healthy state both². Here karma refers to sinful acts done knowingly or unknowingly in a past life as well as present life so this can consider as the cause. As we know the law of *Karma* states for every effect there must be a cause. So here effect means the manifestation of disease due to *papa karma* done by an individual.

Vyadhi is also called *Papma*³ because all diseases manifest due to *Papa karma* done by individuals, so this signifies the importance of *papa karma* in the manifestation of *vyadhi*. In classics, *vyadhi* have been divided into several types based on some characters. According to *Acharya Vagbhata* there are 3 types of *vyadhi* based on *karma*⁴ among that *Karmaja vyadhi* is one. Here *Ihkruta* (Present life) *Karma* as well as *purvajnamakruta* (past life) *Papa karma* can be considered for the production of *karmaja vyadhi*.

OBJECTIVES

1. To study the concept of *Karmaja vyadhi*
2. Role of *Papa karma* in various diseases

MATERIALS AND METHODS

Textual materials have been used for this study from which various references have been collected. The main ayurvedic texts used in this study are *Charaka samhita*, *Astanga Hrudaya*, and available commentaries on these texts, *Bhavaprakash*, *Harita samhita* are used and articles websites have also been searched.

REVIEW ON KARMAJA VYADHI

Definition of *Karmaja vyadhi*

Karmaja vyadhis are those which occur without any apparent cause⁵ it means which are not produced by *Nidanas* of *vatadi doshas*. According to *Bhavaprakash* *Karmaja vyadhi* are those which are produced by *purvajnamakruta karma* i.e strong *dushkarma* and these *vyadhis* are reduced only by *bhoga* and *prayaschita* (atonement of sins) and which are not produced from aggravated *vatadi doshas*⁶.

Synonyms for *Karmaja vyadhi*

Purvaparadhaja, *Daivaja*, *Purvakarmaja*, *Adruthakarmaja*⁷.

Nidana

Purvajnamakruta and *prastuta janmakruta papa karma* and *Adharma* are the mula karana for *Karmaja vyadhi* but *Prajnaparadha* is the main causation for this *vyadhi*⁸

Lakshana or diagnosis of *karmaja vyadhi*

Clinical diagnosis of *Karmaja vyadhi* is indirect because the manifestation of *vyadhi* is not from the specific *nidanas* of *vatadi doshas* so primarily we can diagnose as *Doshaja vyadhi* and treat accordingly but if we did not get any relief in symptoms then it can be assumed as *Doshakarmaja* and give the treatment but still, the severity of symptoms exists even by giving specific treatment told for the disease then that can be considered or diagnosed as *karmaja vyadhi*⁹.

Samprapti of *Karmaja vyadhi*

How *purvajnamakruta karma* become karana for the *vyadhi* for this question answer is: The *karmaja vyadhi* gets manifested at the appropriate time. Here *kala* become an essential factor for *karma* means after some time (*Kalavyajyatamana*) *karma* become karana for the manifestation of the *karmaja vyadhi*. Here mainly *karmavipaka* takes place¹⁰

Role of *Papa karma* in various diseases:

In the context of *Kusta*:

Disrespect to the Guru, Good people, *Vipra*, mother, father and elder people etc leads to *kusta*. Here *Chakrapani* told that these are the *papa karma* done by an individual and these are *vishesha hetu* for the production of *kusta*¹¹.

In the context of *Kilasa*:

While explaining *Kilasa hetu* *Acharaya* told that *Papakarma* done in *Purvajnama* as well as *Ihkruta papa karama* i.e *Vachika* as well as *mansika papakarma* leads to *Kilasa*. This indicates not only *purvajnamakruta Adharma* but if an individual has done any *papa karma* in the present life that also causes *Kilasa*¹².

In the context of *Udara*:

In *udara atisanchita doshas* are due to *Papa karma* i.e indulgence in serious sinful acts¹³.

In the context of *Arshas*:

Sahaja arsha occurs due to a defect in the *beejabhaga* which is responsible for the formation of *guda*

vali. Here acharya told that hereditary piles produced due to *Apachara* did by Mother and Father and *Purvavruta karma* these two are the main karana for the *bejabhaga dosha*. Here *apachara* means *Ahitakara ahara vihara* and *Purvajnampakruta karma* means *Ashubha karma* done by an individual in *purvajanma*. Both will cause *sahaja arsha* but *Chakrapani* comments that if *Purvajnma* papa karma is weaker than the *apachara* done by parents leads to *sahaja arshas* vis versa the *papa karma* done by an individual is superiorly stronger without the *apachara* done by parents leading to *sahaja arshas*, so this implies the importance of *papa karma* in producing *arshas*¹⁴.

In the context of *Agantuja Unmada*

In the *agantuja unamada* hetu acharya told that *Mityakruta karma* i.e *purvajnamakruta papa karma* is cause for *unamada*¹⁵.

Charakacharya in *Nidana stana* explains that *Purvajnampakruta aprashastha* karma leads to *Agantuja unamada*. For this main reason is again *Prajnaparadha*¹⁶.

Prognosis of *Karmaja vyadhi*

According to *Harita* all diseases are *Karmaja* in origin, those are very severe and these *vyadhis* are both *Sadhya* as well as *Asadhya*. If an individual has done the *Papakarma* unknowingly then it becomes *sadhya* by applying *bali* (sacrifice), *Prayaschita*. If *papakarama* has done knowingly then the *Karmaja vyadhi* become *daruna* in nature even by giving *Bali* (sacrifice), *prayaschita* (atonement of sins)¹⁷.

Chikitsa for *Karmaja vyadhi*

Papakshaya is done by *Daivayapasraya chikitsa*. Here *Daiva* - the word refers to the *Purvajnma kruta papa karma*. So *chikitsa* which pacifies the *purvajnamakruta papa karma* becomes *daivayapasraya chikitsa*. This is a very important and unique concept in *Ayurveda* as it helps in bringing the holistic principle of *Ayurveda* to light. If the *Papakarma* done by an individual is more or less but there should be a *karmaphala* so we can't escape from the claws of *karma*, in these *Daiva vyapashraya chikitsa* we are trying to negate that *karmaphala* by channelising them in other things like *bali* or preparing ourselves

to face and overcome it with the help of prayers, *upavasa* and *vrata*¹⁸.

How to differentiate *doshaja* and *karmaja vyadhi*:

Doshaja vyadhi are those which are produced by *Mitya ahara vihara* sevana from this *Vatadi dosha prakopa* takes place. But sometimes even *mitya ahara vihara* does not cause *dosha* vitiation because of *punya karma bala* the individual become without disease so it implies that even in *doshaja vyadhi* manifestation *papa karma* is also the *pradhana karana*, then how it become *doshaja* means the *mitya ahara vihara* will cause *dosha* vitiation and it can be seen directly so then it can be considered as *doshaja vyadhi*¹⁹.

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CONCLUSION

Karmaja vyadhi is caused due to the *Papa karma* or *Adharma* done by an individual in a past life or present life but not because of *Dushti* of *vatadi doshas*. If the manifested disease is not subsided even after it is diagnosed and treated as per classical references, then one must diagnose it as *karmaja vyadhi* and the *Papa karma* can be reduced by *daivayapasraya chikitsa*.

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