

## Decoding Karmavipaka -In search of Solution to Idiopathic Disorders

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### ABSTRACT:-

One of the meaning of word 'Karma' is actions performed by person in present and past life. There is mention of Ashasta karma or Papakarma which should be avoided by person as it can lead to diseases.

Ayurveda and Indian spiritual science also talks about Atma, papa, punya and punarjanma.

In modern science there is concept of Idiopathic disorders where the cause of the disease is unknown. Management of such diseases is only symptomatic and sometimes patients doesn't respond to the treatment.

Present conceptual study aims at understanding whether the unknown cause in idiopathic disorders can be correlated to Karmavipaka.

And also to understand whether Daivavyapashraya chikitsa from Ayurveda can be effective in giving relief in such condition.

**Keywords** :- Karma, Karmavipak, Purvajanma, Papakarma, Roghetu, Idiopathic disorders.

### I. INTRODUCTION:-

Karma is defined as a entity responsible for samyoga and vibhaga by Charaka samhita. [1] Ayu (Life) is the samyoga of Sharir, Indriya , Satva, and Atma[2]. Ayurveda is medical science with spiritual base. It is upaveda of Atharvaveda. It talks about the atma, purvajnama and karma performed in past life and its possible effects (Karmavipaka). Papakarma or Daiva i.e karma of past life is hetu for Jwara,[3] Kushta[4] and Yonivyapad[5] according to Charak Samhita. Jwara itself is called as 'Papma'.

If the bad deeds of past life are strong then it will lead to diseases in present birth. And if the deeds of present life are strong then one can avoid effects of past life deeds.[6]

Concept of Karma and Karma vipaka is explained in Poorvamiasa by Jaimini. Contemporary texts like Vaidya Chintamani,

Brihatnighantu Ratnakar etc. talk about karmavipaka of various disorders in respective chapters. Ripening of effects of Karma is called as Karma vipak.

Bhagvad Geeta has dedicated one chapter for karmayoga.

Soul resides in body and body suffers from disease. Functions are performed by medium of body and mind. Kaayik, vachik and manasik deeds lead to the Pap and punya. Sadvrutta and Achar rasayan is designed in such way that, if it is followed properly one can avoid sins and future life will be better.

There is concept of idiopathic disorders in Modern science, where disorders occur suddenly without any cause. But ayurveda talks about Karya - karana vada. Wherever there is a some action or result, there is a cause for it. And if there is no cause then, it is believed to happen due to Ishwareccha (will of god).

### Aim and objective:-

1. To understand the concept of karma.
2. To understand concept of daiva and karmavipaka as cause of disease.
3. To understand idiopathic disorders from ayurveda point of view and discuss remedy for the same.

### II. MATERIALS AND METHODS:-

Conceptual study on karmavipak is done by Electronic search for research articles.

Data was collected from Charak Samhita, Vaidya Chintamani and Brihat Nighantu Ratnakar, Bhagvad Geeta, Text books of Padarth vigyan, journals and websites.

The collected data was critically analysed , discussed, and conclusions were drawn.

### Need of the study:-

Ayurveda talks about sukhayu and dukkhayu. Sukha and dukkha are atamaj bhav. Health is sukha and disease is dukkha. There are various disorders termed as 'Idiopathic' today as their cause is not known. Management of such disorders is challenging modern science. Present study is taken to understand whether unknown cause in idiopathic disorders is karmavipak and whether Daivavyapashraya chikitsa can manage idiopathic disorders.

### Historical Review

Concept of Karma, Karmavipak, diseases caused due to sins etc. is not new to human civilization. In many religious texts, Puranas, Upanishads, Vedas, Samhita etc there is mention of these concepts.

### Vedas

Earliest appearance of word karma is in Rigveda. Karma, karmaphala are discussed right from vedic kala. There are various spells in Atharvaveda for treating diseases.

### Upanishadas

Sage Yadnyavalkya was the first Philosopher who talked about karma in Brihadaranyaka Upanishad.

### Puranas

Garuda Purana has references about the various punishments soul has to suffer from due to sinful act after death.

Part of Brahma Purana, Karmavipaka Samhita, has given prayaschitta according to each Nakshtra charan in 111 chapters.

Vruddhasurya Aruna karmavipaka is the the conversation between Surya and Aruna about karma, karmavipaka and prayaschitta.

Lord Shani is told to be Lord of Karma in Puranas.

### Darshan Shastra

Purvamimansa Darshana by Jaimini talks about Karmavipaka.

### Samhitakala

Charaka samhita, Sushruta Samhita, Ashtanga Sangraha, Ashtang Hridaya, etc texts talk about atma, mana, karma, Daiva, purvajanma, papakarma etc. Papakarma is believed to be cause of some diseases like Kushta.

### Religious texts(Dharamagrantha)

Gurucharita, Shanimahatmya, Shreepad shreevallabh charitramrita, Navanatha kathasar, Shivaleelamruta, Bhagvadgeeta etc. have references about purvajanma, papakarma, diseases due to papakarma etc.

### Adhunik kala

Text books like Brihat nighantu ratnakar, Vaidya Chitamani, etc has given karmavipaka for each vyadhi.

Karmavipaka book is published in Sanskrit by Shree Venakateshwar Ved Vishwavidyalaya in 2012.

Various scholars have published articles about karma, law or Torts, etc.

### Atma and rebirth:-

Atma or soul is one amongst the nine karan dravyas. Atma, mana, indriya are involved in the process of acquiring knowledge.

Defination of soul as given by APA dictionary is 'The nonphysical aspect of a human being, considered responsible for the functions of mind and individual personality and often thought to live on after the death of the physical body.'<sup>[7]</sup>

Indian spiritual science believes in purvajanma. Atma goes through cycle of birth and death according to Bhagvadgeeta<sup>[8]</sup>. Karma of past life affects the present life.

### Karma

Karma is one amongst the Shatpadarthas according to Vaisheshik darshan. Word 'Karma' can mean cause of the disease (hetu), treatment (chikitsa), action of medicinal drug, functions of various organs, action performed by an individual in this life and past life etc.

Dravya is the substratum for karma. Karma exists in the Dravya with the Samavaya sambandha (Inseparable relationship).

### Concept of Karma as applied in Ayurveda

Utility of karma in the field of Ayurveda is

- Action as a cause for conjunction and disjunction.
- Pravrutti i.e beginning of the treatment with the proper combination of Bhishak, Dravya, Paricharak and rogi.
- Less, more or wrong involvement of Kala, Artha and karma leads to disease.
- Treatment of the disease.

Karma is classified as -

**1.Loukika karma:-** Actions that are performed by individual as routine in daily life.

**2.Paraloukik karma :-** Actions performed as duty or responsibility.

### Papakarma

Ashasta karma (wrong deeds) of Kaya (body), mana (mind), and vak (speech) are mentioned in Charak Samhita.

Ashata manas karma :- Lobha (greed), shoka (grief), bhaya (fear), krodha (anger) etc.<sup>[9]</sup>

Ashata deha karma :- Streebhoga (having sex with other women other than wife), steya (stealing), himsa (physical abuse or killing) etc.<sup>[10]</sup>

Ashata vachan karma :- Parusha vachan (harsh speech), Atimatra vachan (talking to much), suchak vachan (pointing out), anruta vachan(lying), akala vachan (untimely speech)<sup>[11]</sup>

Dashavidha papakarma has been explained in Astang Hriday. Out of which three are kayik pap, four are vachik papa and three are manasik papa.<sup>[12]</sup>

Kayika papa karma :- Himsa (Violence), steya (theft), anayatha kama( Having sex with women other than wife).

Vachik papa karma :- Paishunya (wickedness), Parush (harsh speech), anrut (lying), sambhinnalap (idle talk).

Manasik papa karma :- Vyapad(evil intention), abhidya(desire towards wrong things),

drigviparyaya (wrong perspective).

### Karmavipak

According to Atreya Punarvasu, daiva and purushakara decide the ayu. Daiva is the karma performed in past life and Purushakara is the karma done in present life.<sup>[13]</sup> Effects of past life deeds (Karma) and ripening or maturation of Karma (Karmavipak) leads to diseases.

Doctrines of apurva, adrishtta and karmavipaka emphasized that every action had a reaction and one could not escape the consequences.<sup>[14]</sup>

Karma of past life can be responsible for causing hereditary disease. Poorvajanmakrut karma helps in manifestation of the disease during gestation or at the time of birth.If Karma is strong then even without hetusevan diseases are caused.

Types of vyadhi:-

- 1.Pratyutpanna, Poorvakarmaja, Ubhayatmaka
- 2.Doshaja, Karmaja, Doshakarmaj

Brihat nighanturatnakar, Vaidya chitamani, Karmavipak samhita etc.texts have compiled Karmavipaka of various disorders.

Sr.no	Name of the disease	Karmavipak acc to Vaidya Chintamani
1.	Jwara	Stealing from Devata <sup>[15]</sup>
2.	Sheetajwara	Attempting cruel work <sup>[16]</sup> Committing sin Blaming others
3	Kshaya	Brahmahatya (killing Brahman) <sup>[17]</sup> Killing ladies Stealing at the place of Brahman
4.	Pandu	Stealing money or other items from deities, and brahmana. <sup>[18]</sup>
5.	Kamala	Stealing anna in previous life. <sup>[19]</sup>
6.	Atisara	Brahman who leaves smartagni <sup>[20]</sup> Person whodestroys tretagni killing lady.
7.	Grahani	leaving an a good wife without any reason <sup>[21]</sup>
8.	Vatavyadhi	Stealing money from brahmana and devata in previous birth Sabotage his owner <sup>[22]</sup> Hating teacher
9.	Rakatapitta	Having liquor in previous birth <sup>[23]</sup>
10.	Aruchi	Not donating inspite of having enough money <sup>[24]</sup>
11.	Chardi	Intentionally donating food spoiled by falling hair, insects, touched by dogs, cows etc. <sup>[25]</sup>
12.	Kasa	Cheating poor people <sup>[26]</sup> Stealing tin metal Leaving regular customs Forgetting help by others
13.	Shwasa	Forgetting help by others <sup>[27]</sup> Taking donations from sinners, non deserving people, during graham kala, or at kurukshetra.

		Selfishness and donating to needy people
14.	Hikka	Brahman having meals before taking bath, sacrifice, japa <sup>[28]</sup>
15.	Prameha	Sambhoga (intercourse) with chandal lady <sup>[29]</sup>
16.	Sulameha	Maithuna with horse, Elephant, <sup>[30]</sup>
17.	Vatameha	Maithuna in amavasya and pournima day with wife or minor girl <sup>[31]</sup>
18.	Madhumeha	Maithuna with mother <sup>[32]</sup>
19.	Ikshumeha	Maithuna with sister <sup>[33]</sup>
21.	Mutrakricchra	Maithuna with teachers wife, animals <sup>[34]</sup>
22.	Ashmari	Parastrigamana <sup>[35]</sup>

### Idiopathic disorders

Idiopathic disorder is defined as arising spontaneously or from obscure or unknown cause.<sup>[36]</sup>

Hereditary idiopathic Diabetes Insipidus, idiopathic pain disorders, acute idiopathic polyneuritis, chronic idiopathic diarrhoea, idiopathic constipation, idiopathic pulmonary fibrosis, idiopathic headache, idiopathic dyspepsia, idiopathic epileptic syndrome etc are the examples and research papers are published on the same.

Neuropsychological assessment is done patients of idiopathic disorders. Neuropsychology is the branch of science that studies the physiological processes of the nervous system and relates them to behavior and cognition, in terms both of their normal function and of the dysfunctional processes associated with brain damage.<sup>[37]</sup>

Symptomatic treatment is mostly given to ease the symptoms in idiopathic disorders.

Placebo, Hypnotherapy, counselling can also be opted.

### Placebo

Randomised clinical trials involve procedures such as use of placebo. There has been increase in negative results from RCTs due to increasing placebo response.<sup>[38]</sup>

Placebo effects promote symptomatic improvements in diseased condition. Cognitive and emotional circuitries are activated in placebo effect.

Ayurveda talks about Atmayukta Mana. Mana is achetan. It combines with the atma and the perceives knowledge. Even while having food it is expected that the mind should be aware about what we are eating.

Word 'Aushadhi' comprises of two words, 'Osha' and 'Dhi'. Osha means rasa and dhi means buddhi. Buddhi means capacity of understanding and gaining the knowledge, which is part of cognition. Aushadhi or medicine that's why has effect on mind.

### Remedy for karmavipak

Diavavyapashraya chikitsa<sup>[39]</sup> ie. bali, mangal, homa, mani, mantra, puja can be performed to cure the disease.

Chanting of Mantra, Swarnadan ( donating gold to Brahman), Tiladan (donating sesame seeds), Chandrayan vrata, Brahman bhojan ( Donating food to Brahman ).

Vishnu sahastranam japa, sacrifice with chanting specific mantra etc. some of the remedies told in classics like Vaidya chintamani in respective chapter.

Opinion according to Jyotishshastra (astrology) is also given in texts like Vaidya Chintamani and Brihat Nighantu Ratnakar and remedy based on the same is also given.

### III. RESULT:-

Present conceptual study lead to understanding of relation between karma and idiopathic diseases. Karmavipak can effect cognition, mind , soul and lead to manifestation of misery at the physical level. Placebo, Daivavyapashrya chikitsa , Counselling which has effect on mind can be remedy for the same.

### IV. DISCUSSION:-

In todays era most of the people are unaware about the literature on karmavipak and its effect on health. People are indulged in various wrong deeds knowingly or unknowingly that can lead to diseases. During Pandemic situation world has suffered a lot. But some people are free from disease condition even during pandemic.

Understanding of karma and karmavipak can be effective in treatment as well as prevention of the disease. Sadvrutta , Achar rasayan, i.e. code of condct that has been given in classics and referring Manusmriti, Garuda purana, Karma vipak samhita, Bhagvad geeta,etc. non medical texts can bring great awareness amongst masses.

Law of Karma does not state that everything that happens to us is result of some past life deeds. But it is good to believe so, because it prevents us from committing such karmas and also motivates us to perform appropriate new karmas to counteract undesirable effects.<sup>[40]</sup>

Jyotish shastra (Astrology) related literature should be also referred for the same as it is one of the Vedang.

### V. CONCLUSION:-

Papakarma performed in past life do have significant role in present life also. They lead to various diseases in present life. Though there is no hetusevan it can lead to disorders and therefore cause can not be traced. Hence modern Idiopathy can be correlated with the diseases caused due to karma vipak. And along with medicines Daivavyapashraya chikitsa also should be implemented.

There is wide scope for further study in this field. Case study, interviews, questionnaires will be more relevant for evidence based research.

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