



Harnessing the Power of Karmaphal in Ayurveda

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From the Ayurvedic perspective, Karmaphal Siddhant provides a framework for understanding the impact of one's actions on health and well-being. Ayurveda, an ancient system of medicine, correlates physical health with an individual's lifestyle choices, thoughts, emotions, and behaviors, which are all considered forms of Karma. According to Ayurvedic philosophy, disease can be seen as the result of past actions (Karma) and can manifest as imbalances in the body's Doshas (Vata, Pitta, and Kapha), Dhatus (tissues), and Agni (digestive fire). Proper self-care, meditation, and ethical living are believed to mitigate the negative Karmic influences, thus promoting a harmonious balance between mind, body, and spirit. Both in philosophical and Ayurvedic terms, Karmaphal Siddhant underscores the interconnectedness of one's actions with their overall state of being, encouraging individuals to cultivate positive Karma through righteous actions, mindfulness, and self-discipline to attain health, peace, and spiritual liberation.

Keywords: Ayurveda, Disease, Karma, Karmaphal Siddhant

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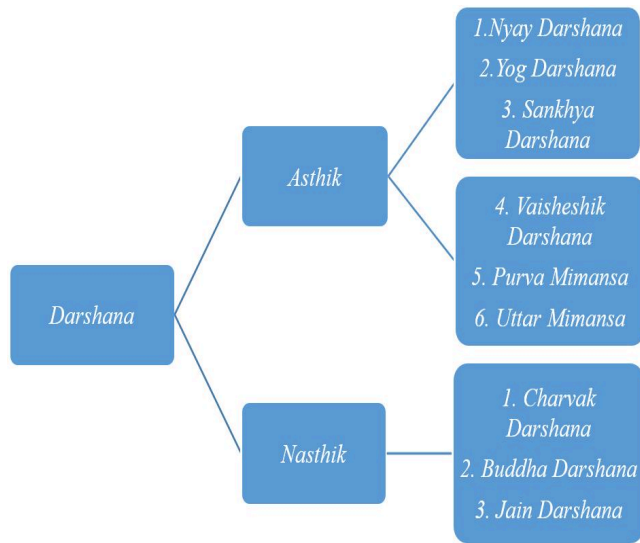
Introduction

From *Vedas*, *Upanishads* and *Puranas*, various philosophies have been developed in systematic language.

There are two forms of *Darshana* given in above texts -

1. *Astik Darshana*.
2. *Nastik Darshana*.

Among these 9 *Darshana*, *Mimamsa* philosophy holds its own place because it is based on *Vedas*. The Sanskrit word '*Mimamsa*' means a 'revered thought'.



Jaimini is the founder of the *Mimamsa* philosophy and the author of the '*Mimamsa Sutra*'.

According to *Mimamsaka*, *Moksha* is the ultimate goal of life and attaining *Moksha* is possible only through *Karma* (deeds).

Those who want *Moksha* should do the *Karma*. *Mimamsa* considers it necessary to follow only those *Karma* which are in accordance with *Dharma*.

There is a lot of emphasis on *Karma* in *Mimamsa* philosophy *Karma* definitely produces *Phal*. This is the *Karmaphal Siddhant* explained by *Purva - Mimamsa*.

One has to suffer the *Phal* of one's *Karma*. There can be no exception to that. One should follow the *Karmas* in the *Vedas* by considering the *Phal*.

Since *Karma* is a journey from birth to birth, *Moksha* (salvation) is impossible without experiencing it.

Nirukti

कर्म [1]

क्ली (याक्रियते तत् । कृ + मनिन् । कर्तुः क्रियया यद्वयाप्यते यद्वा क्रियाव्याप्यं कर्मेति केचित् । तच्च मतभेदेन त्रिधा चतुर्थेति विभक्तमुच्यते ।) (शब्दकल्पद्रुम)

कर्मफल [2]

क्ली (कर्मणः। जीवकृतशुभाशुभस्य शास्त्रविहितस्य निषिद्धस्य वा सुखदुःखादिरूपं फलं परिणाम इत्यर्थः ।) कर्मविपाकः । (यथा विष्णुपुराणे) ११।१९।७१। "समस्तकर्मभोक्ता च कर्मोपकरणानि च। त्वमेव विष्णो । सर्वाणि सर्वकर्मफलञ्च यत् । यथा च मनुः ११।२३१। (शब्दकल्पद्रुम)

दैव

देवाः सुराः सुरयोनयश्च ॥ (डल्हण सु.सू.२४/४)[3]

Divine or celestial beings derived from root '*Di*' means to shine.

दैवशब्देन देवा उच्यन्ते ॥ (च.सू.११/५४)[4]

The term *Daiva* refers to *Deva*.

Definitions

दैव

दैवमदृष्टं।

दैवमदृष्टं तदाश्रित्य यद्वाधिप्रतीकारं करोति तदैवव्यपाश्रयं बलिमङ्गलादः ॥ (च.सू.१/५८-चक्रपाणी)[5]

Both the above verses suggest *Daiva* is the one that which is not seen.

1. स्वकृतमपरिहार्यमविनाशि पौर्वदेहिकं दैवसञ्ज्ञकमानुबन्धिकं कर् ॥ (च.सू.११/३१)[6]

Actions performed in prev. life which is *Apariharya* (unavoidable), *Avinashi* (eternal), *Anubandhika* (continues in this life) is known as *Daiva*.

2. दैवयोगादिती प्रोक्तनकर्मवशात् । (च. वि.२/१/८)[7]

3. दैवं च प्राक्तनं कर्मोच्यते । (च. इं. १/७)[8]

4. दैवमात्मकृतं विद्यात् कर्म यत् पौर्वदेहिकम् । (च. वि. ३/ ३०) [9]

Karma which is related to previous life is called as *Daiva*.

Material of the Study

1. *Charak Samhita* with *Ayurved Dipika* Commentary, *Acharya Y.T.*
2. *Sushrut Samhita* with *Dalhan* Commentary, *Acharya Y.T.*

3. *Ashtang Hridayam* with *Arundatta* and *Hemadri* Commentary

4. *Mimamsa Sutra*, *Madhusudan Penna*

Aim of the Study

The aim of *Mimamsa* philosophy is to give the interpretation of the *Vedas* and to provide a philosophical justification for the *Vedic* ritual.

Because *Mimamsa* is concerned with the earlier parts of the *Vedas*, it is called the '*Karmakanda*'.

It is also referred to as '*Purva-Mimamsa*' or '*Karma-Mimamsa*'.

Alternative names

Niyati, *Adrushta*, *Apoorva*, *Karma*, *Daiva*.

Darshanik Insight of Karmaphal Siddhant

- In *Mimamsa* philosophy, a principle called '*Apoorva*' is propounded for the results of actions i.e., *Karmaphal*.
- The *Sanskrit* word '*Apoorva*' means 'Unique', 'Unprecedented', 'it is something not foreseen'.
- In brief, it means that which did not exist before or is newly born.
- After death, the *Atma* goes to the other world where he has to bear the fruits of his deeds. On the basis of '*Apoorva*', the *Atma* has to experience happiness and sorrow.
- According to the *Apoorva Siddhant* / *Karmaphal Siddhant*, power is inherent in every cause from which the fruit emerges.

For example, Power is inherent in a seed, due to which the tree arises.

- *Mimamsa* adopts the '*Apoorva Siddhant* / *Karmaphal Siddhant*' for the distribution of fruits of actions. *Mimamsa* believes that the deeds performed in this world produce an unseen power known as '*Apoorva*', which did not exist before the performance of the action.
- An unseen power arises due to the *Yagya*, *Bali*, etc. performance according to the *Vedic*. This power is embedded in both *Karma* or the *Dharma*.
- According to *Mimamsa* scholars since *Dharma* cannot be known through either perception or reasoning, one must depend on revelation in the *Vedas*.

- *Dharma* stands for the duty and duty entails action. Only right actions fulfil one's destiny.
- *Mimamsa* According to the , *Moksha* (heaven) is considered to be the ultimate goal of life. The attainment of *Moksha* (heaven) is possible only through *Vedic* actions like *Bali*, *Yagya*

Which actions are desirable to follow 'Moksha' ?

The answer is, it is necessary to follow those deeds which are instructed in the *Vedas* to follow the '*Dharma*'.

What is 'Dharma' ?

Mimamsa considers *Vedic* ritual to be the *Dharma*.

The meaning of *Dharma* is 'Duty' which is prescribed in *Veda*.

Actions, which are prohibited in the *Veda*, are required to be abandoned.

According to *Mimamsa*, '*Adharma*' means the renunciation of the prohibited deeds of the *Veda*.

Classification of Karma (Purva Mimamsa)

Mainly three types of *Karmas*:

Karma	Pratishiddha	Nitya- Naimittik
<ul style="list-style-type: none"> •Doing <i>Karma</i> for the fulfillment of specific wish. 	<ul style="list-style-type: none"> •Deeds prohibited by the <i>Vedas</i>. 	<ul style="list-style-type: none"> •<i>Nitya</i> - <i>Karma</i> in day to day life. •<i>Naimittik</i> - <i>Karma</i> to be performed to achieve specific wish.

Ayurvedic Insight of Karmaphal Siddhant

निर्दिष्टदेवशब्देनकर्मयत्पौर्वदेहिकम्। (च.शा.१/११६)[10]

Ayurveda recognizes the limitations of medical science and admits past *Karma*, accumulated actions of previous lives or *Daiva* as causative factor in pathogenesis.

दैवस्य प्राक्तनजन्मकर्मणो धर्माधर्माभिधानस्य सम्बन्धात्। (सु . शा. ३/४)[11]

Daiva is the one which has relation with the *Purvajanma Krita Dharma-Adharma*.

Adharma is root cause of various diseases.

Role of Adharma in Visham Dhatu formation

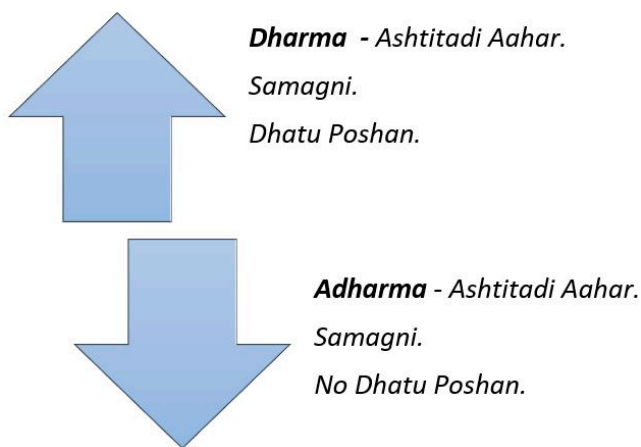
तदा अशितादिकं धातूनामवर्धकत्वात्प्रोचयादिकारकमिति भावः।

केवलमिति कृत्स्नं शरीरं; किंवा केवलमिति अधर्मरहितम्, अधर्मयुक्ते हि शरीरे

विफलमशितादि भवतीति। (च.सु.२८/३ चक्रपाणी)[12]

It is stated that if individual follows *Adharma* in spite of *Agni* functioning normally and consuming *Ashtitadi Chaturvidha Ahara*, normal *Dhatu Poshana* may not occur resulting in the manifestation of the diseases.

Adharma in the form of *Kayika*, *Vachika* or *Manasika* either of *Ihajanma* (this life) or *Purvajanma* (past life) will definitely result in the manifestation of the diseases. Improperly formed *Dhatus* provide space for causation of various diseases. *Dharma* and *Adharma* have a major role in proper or improper formation of *Dhatu* leading to health and diseases respectively.



Charak Samhita

Charak Samhita classifies *Karma* into two groups: [13]

1. *Daiva Karma*
2. *Purushkara Karma*
 - What is done during the past life is known as *Daiva*, where the effect is pre-determined.
 - *Daiva* are the deeds of the previous life. These are responsible for the causes of diseases.
 - What is done during the existing life is known as *Purushkara*, where the effect is based upon the human effort.

Krimija Shiro-Roga[14]

Acharya Charak, said that *Krimija Shiro-roga* occurs in *Paap-Karma Purusha*. According to him, due to intake of *Tila*, *Ksheera*, *Gud*, *Ajeerna*, *Puti-Sankeerna Bhojana*, *Kleda*, *Rakta*, *Kapha* and *Mansa* of the *Purusha* gets vitiated and due to the vitiated *Kleda* ultimately in *Paap-Karmaja Purusha* the *Krimija Shiro-Roga* occurs.

Kushta Roga[15],[16]

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 Charak* mentioned that insulting peoples such as *Brahmin/Guru* and other respected personal, doing sinful acts are the etiological and risk factors of *Kushta*. *Paap Karma* is considered a very specific cause for *Kushta* and it is very individualistic.

Kilasa/Shwitra[17]

The specific causes for *Kilasa* are decided as - *Ehika Adharma* (*Paap 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 Paap 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 *Paap-Karma* of *Purva Janam* are responsible the sinful acts of this present life are too responsible for *Kilasa* a type of *Shwitra*.

Udara Roga[18]

While explaining the *Nidana* of *Udara Roga*, *Acharya* said that *Paap Karma* i.e., indulging in sinful activities too leads to *Udara Roga*.

Agantuja Unmada[19]

Acharyas explaining that, this type of *Unmada* is caused by the effect of the *Purva-Karma Prashasta* (sinful activities of the past life). *Punarvasu Atreya* considered *Pradhnyaparadha* as the causative factor of this condition. *Acharya Chakarpani* said that the cause of *Agantuja Unmada* clearly mentioned is *Pradhnyaparadha* and inauspicious deed. This is also considered as *Karmaja Vyadhi*.

The unhealthy or *Dushita Shukra* and *Shonita* lead to *Beeja / Beeja-Bhaga / Beeja Bhaga Avayava Dushti* in offspring leading to *Kushta*, *Meha*, etc.[20]

वाखादीनां यद्वैगुण्यमुत्पद्यते तस्य मूलमधर्मः, तन्मूलं वाऽसत्कर्म पूर्वकृतं; तयोर्योनिः प्रज्ञापराध एव । (च.वि.३/२०)[21]

Adharma and *Asat Karma* are mainly because of *Prajnaparadha*.

Hence *Karma* in the form of *Prajnaparadha* either of this life or the previous life becomes reason for the manifestation of any kind of the disease. These are external factors that contribute towards manifestation of disease.

Sushrut Samhita

पूर्व जन्मार्जितौ धर्म अधर्मा नियतीः। (सु.शा.१/११ डल्हण टीका) [22]

Apart from diseases being a product of *Karma*, *Ayurveda* in common with the other schools of thought, *Punarjanma* - as a function of *Karma*.

Sushrut Samhita, *Sharir Sthana* describes malformed foetus to deadly sins and *Purvakrita-Karmas* done by the parents.

Sushrut Samhita in *Nidansthana* says:

प्रियते यदि कुष्ठेन पुनर्जतिऽपि गच्छति। (सु.नि.५/३१)[23]

Leprosy by previous evil *Karmas* and also proclaims: if a person dies from leprosy, (this disease) accompanies him in his rebirth.

Purvajanamakrita Karma may show its influence on the *Beeja* leading to *Dushti* in *Beeja* / *Beeja Bhaga* / *Beeja Bhaga Avayava*. This is cause for many of the diseases. *Adhyatmika Vyadhi* quoted by *Sushruta Samhita* which includes *Adibala Pravrutta Vyadhi* is caused by *Dushti* in *Shukra* and/or *Shonita*. [24]

Sushrut Samhita classifies diseases into three categories-

कर्मजा व्याधयः केचिदोषजाः सन्ति चापरे

कर्मदोषोद्भवाश्चान्ये.. (सु.उ.४०/१६३)[25]

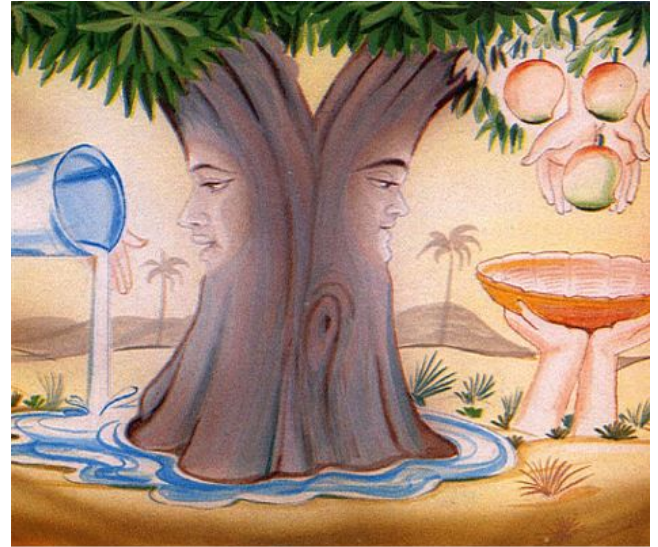
Some diseases are born of *Karmas*, some diseases are born from *Doshas*, others are produced both by *Karmas* and *Doshas* and have to be treated by non-therapeutic measures.

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. (सु. सू.२४/४)[26]

Ashtang Hridaya Uttarsthana equates *Pradnyaparadh* (wrong done instantly) with *Purvakrita Karma* (actions done in previous lives) and considers them as being responsible for *Bhuta Roga*. [27]

Chikitsa of Karmaja Vyadhi

Paapkshaya is done through *Daivavyapashraya Chikitsa*. *Shubha* or *Ashubha Karma* both will result in *Karmaphala*. This *Karmaphala* is in form of diseases or any kind of miseries. We can't escape from these *Karmaphala*. Performance of *Bali*, *Mangala* and *Homa* etc. will reduce intensity of this *Karmaphala*. By channelizing them in other things like *Bali* or preparing ourselves to face and overcome it with help of prayers, *Upavasa*, & *Vrata*.



दैवमदृष्टं तद्व्यापाश्रयं, तच्च यददृष्टजननेन व्याधिप्रत्यनीकं मन्त्राद । (च.सू.११/५४)[28]

Both the above references indicate *Daiva* to be invisible and the treatment method which is dependent on *Daiva* is called as *Daivavyapashraya*.

Modes of Daivavyapashraya Chikitsa

Different modes of *Daivavyapashraya Chikitsa* includes - *Mantra*, *Aushadhi*, *Mani*, *Mangala*, *Bali*, *Upahara*, *Homa*, *Niyama*, *Prayashchitta*, *Upavasa*, *Swastyayana*, *Pranipata* and *Gamana*.

Discussion

The concept of *Karmaphal Siddhant* (Doctrine of the Fruits of Actions) is a fundamental principle in Indian philosophy, particularly within the traditions of *Vedanta*, *Buddhism*, and *Jainism*.

It posits that every action (*Karma*) generates consequences (*Phala*) that affect an individual's future, either in this life or in future lives. The actions, whether physical, mental, or verbal, lead to positive or negative outcomes, which shape an individual's destiny.

This doctrine emphasizes moral responsibility, free will, and the importance of righteous conduct, as one's future is seen to be directly influenced by their past and present actions.

Conclusion

Charak and *Sushruta Samhita* clearly establish that *Ayurveda* accepted *Karma*. *Daiva* - past *Karma*, *Purushakara* - present *Karma* acts as an important factor in causing disease and suffering. Whether a disease is caused by past *Karmas* or present *Karmas*. We have to be suffered till those *Karmas* are exhausted. The '*Karmaphal Siddhant*' is a concept from *Hindu* philosophy that essentially states that every action has consequences, either in this life or in future lives. The conclusion drawn from this concept is that one should act responsibly and ethically, as the consequences of one's actions will eventually manifest. It emphasizes idea of *Karma*, or law of cause and effect, as a guiding principle for moral behavior and spiritual growth. In *Ayurveda*, concept of *Karmaphal Siddhant* emphasizes importance of understanding relationship between one's actions (*Karma*) and their consequences (*Phala*) on health and well-being.

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