

A CONCEPTUAL REVIEW OF ADHARMA AS AN ETIOLOGICAL FACTOR FOR DISEASE MANIFESTATION

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ABSTRACT

Diseases are barriers to a healthy life. Every disease has a particular cause. Improper activities related to body, mind, and speech are potent causative factors for disease manifestation. Increased greed, lust, etc. have deteriorated the righteous acts of humans and increased unrighteous acts. *Adharma* is considered a powerful cause and able to produce disease with other etiology. This *Papakarma* attains maturity and yields its fruits like a disease. **Aims And Objectives:** To analyze the role of *Adharma* in disease manifestation. **Materials and methods:** Ayurvedic classical texts including commentaries, journals, and published articles related to *Adharma* and *Karmaja Vyadhi*. **Result:** *Adharma* is the distant cause in the manifestation of disease along with other etiology like *Apathyasevana* etc. *Prajnaparadha* is the source of *Adharma* and diseases manifested as a *Parinama* of this cause. **Conclusion:** Proper maturation of karma leads to the disease occurrence at a particular time. Diseases like *Agantuja Unmada* are mainly caused due to *Adharma* along with other causes.

Key words: *Adharma, Prajnaparadha, Karmaja Vyadhi.*

INTRODUCTION

Arogya is moola for *Dharma, Artha, Kama,* and *Moksha Chaturvidha Purushartha*. *Arogya* is maintained

well by *Ayurveda*.¹ diseases are caused by *Hetu*. *Hetu* is considered *Vyadhijanaka* and *Vyadhi Bodhaka*.

Vyadhijanaka means the causative factors responsible for the manifestation of disease. Vyadhi Bodhaka refers to diagnosis by means of *Nidana*, *Purvarupa*, *Rupa*, *Upashaya*, and *Samprapti*.² *Hetu* is classified into *Sannikrista Nidana* and *Viprkrustha Nidana*. *Sannikrista nidanas* are the proximate cause that produces the disease. *Viprkrustha nidanas* are distant

cause. *Adharma* is a distant cause of the manifestation of diseases.³ *Hina Mithya* and *Atiyoga of Kala*, *Buddhi*, and *Indriyarthas* are the main classifications of *Hetu*.⁴ *Buddhi* is responsible for *Karma*. *Karma* is *Kayika*, *Vachika* and *Manasika*. *Mithya yoga* of body, speech, and mind will lead to *Adharma*. There is a role of *Adharma* in the manifestation of diseases.⁵

Table No: 1 Classification of diseases

Disease type	Nidana
<i>Doshaja</i>	<i>Doshas</i> are aggravated due to the consumption of causative factors which vitiate them.
<i>Karmaja</i>	Without the involvement of any causative factors.
<i>Doshakarmaja</i>	A mixture of both <i>Nidana</i>

based on Nidana ⁶

Diseases are caused due to *Prajnaparadha*. *Prajnaparadha* means, derangement of *Dhi*, *Dhriti*, and *Smriti*, a person does wrong actions accordingly. *Karmaja Vyadhis* manifested by *Prajnaparadha*.

Dhi is the intellect that is responsible for real knowledge. Malfunction of *Dhi* leads to improper comprehension thus the person will perceive an eternal thing as transitory and vice versa. Beneficial one as non-beneficial etc. *Dhriti* is control or restraint which protects a person from misdeeds. *Dhriti* is *Niyamatmika* that controls the mind from unwholesome actions. Error in *Dhriti* results in addiction like alcoholism and smoking etc.

Memory is the retention of items that have been personally observed, heard (through texts), or experienced. In real life, memory serves as a reminder for the person to make intelligent choices regarding hazardous or good items. If a person's memory is compromised as a result of being overpowered by *Rajas* and *Tamas*, their recall of knowledge of reality or themselves is also compromised. This is referred to as *Smriti* impairment. *Smriti* often includes everything noteworthy. Therefore, the individual engages in undesirable or hazardous behavior.⁷

OBJECTIVES

- To study the concept of *Adharma*
- To study the role of *Adharma* in *Rogotpatti*

REVIEW OF ADHARMA AS A CAUSE FOR DISEASE:

Adharma is derived from the root word *Dhriyate Anena*. That means, *Dharma Viroda*. according to *Shabdakalpadruma*.

SYNONYMS:

Papa Karma, *Aparadha*, *Shrutismritiviruda achara*. *Karmaja vyadhi* – *Karmano jataha rogaha* – diseases born out of *Karma*.

Trividha Ayatana for *Vyadhi* is *Heena*, *Mithya*, and *Athi Yoga of Kala*, *Karma*, and *Indriyarta*.⁸

All the activities excluding *Atiyoga* and *Ayoga* are related to *Kaya*, *Vak*, and *Mana* which are unwholesome to the body and are considered *Mithyayoga of Karma*. Those activities which are unwholesome for present life are termed *Ahita* and those sinful acts like adultery etc, which are non-virtuous acts for another world termed *Anupadista*.⁹

Mithyayoga of body, mind, and speech results in *Adharma* which in turn leads to diseases.

Suppression of natural urges and forceful expulsion of urges, falling from an uneven land in a crooked position, excessive walking, keeping the body parts in improper posture and unhygienic, excessive scratching of the body parts, body assault, excessive massage, excess holding of breath and giving all kind of torture to the body. These are some of *Mithyayoga of Sharira*. incorrect use of speech includes backbiting, lying, pointless arguments, uncomfortable conversations,

and aggressive and unpleasant conversations. The incorrect use of the mind includes feelings of fear, grief, anger, resentment, greed, bewilderment, pride, jealousy, and misconceptions.¹⁰

8 diseases are explained by *Acharya Charaka* starting from *Jwara* arising through *Lobha*, *Abhidroha*, and *Kopa*. This statement of the diseases which are originated due to greed and abuse can be confirmed by the citation of chapter *Jnapadodhwamsaniya*. Diseases will not manifest without the involvement of *Adharma*.¹¹

The root cause for the vitiation of *Vayu*, *Desha*, *Jala*, and *Kala* is *Adharma*. When rulers of the country,

cities, towns, and villages transgress righteousness and rule their people in a sinful way, then their subordinates, dependants, traders, people, and everyone follow the unrighteous path. Thus, *Adharma* violently causes the disappearance of *Dharma*. Due to the disappearance of *Dharma* in humans, they are even abandoned by gods. Due to this, there will be no rainfall in the season or there may be abnormal rainfall seen. Air doesn't blow properly; the earth gets afflicted. The water reservoirs dry up. The herbs give up their medicinal properties and become morbid. Thus, epidemics break out due to contact as well as ingestion of polluted substances.¹²

Table No: 2 Different types of Adharma¹²

<i>Kayika Papakarma</i>	<i>Vachika Papakarma</i>	<i>Manasika Papakarma</i>
<i>Himsa- Prani upaghata</i>	<i>Paishunya- Paresham Bhedakrid Vachanam</i>	<i>Vyapada-Prani upaghata chinta</i>
<i>Steya-Chourya</i>	<i>Parusha-harsh talk</i>	<i>Abhidhya- longing for others' property</i>
<i>Anyathakama-gurudarabhigamanam</i>	<i>Anrta- Asatya Vachana</i>	<i>Drugviparyaya-Nastikatwa</i>
	<i>Sambhinnalapa- Asambaddha Kathana</i>	

HOW IT CAUSES DISEASES?

Prajnaparadha is the main source of *Adharma* which causes diseases in two ways. They are:

Kala Samprapti: Disease manifests at a particular time.

Karma Samprapti: Disease which is manifested after proper maturity of *Karma*.¹³

Table No. 3 Diseases manifested due to Adharma are.

Disease	Type of Adharma
<i>Kusta</i>	<i>Brahma Stri Sajjana Vadhadi Papakarma</i> ¹⁴
<i>Kusta</i>	Insulting <i>Vipra</i> , <i>guru</i> and <i>Papakarma</i> ¹⁵
<i>Agantuja Unmada</i>	<i>Prajnaparadha</i> , disregarding <i>Deva</i> , <i>Rushi</i> , and <i>Aprashasta Karma</i> ¹⁶
<i>Udara</i>	<i>Adhika Sanchaya</i> of <i>Dosha</i> <i>Adhika Papakarma</i> ¹⁷
<i>Sahaja Arshas</i>	<i>Purvakruta karma</i> ¹⁸
<i>Kilasa</i>	<i>Purvakruta karma</i> , <i>Ihakruta Vachika</i> and <i>Manasika Papakarma</i> ¹⁹

Acharya Charaka explained the effects of good or bad deeds done in past lives which are transferred and by the influence of the unwholesome activities done by individuals cause the disease *Unmada* by the invasion of God.²⁰

CHIKITSA FOR KARMAJA VYADHI

Papakshaya is done through *Daivavyapashraya Chikitsa*. *Shubha* or *Ashubha Karma* both will result in *Karmaphala*. This *Karmaphala* is in the form of diseases or any kind of miseries. We can't escape from these *Karmaphala*. Performance of *Bali Mangala* and *Homa* etc. will reduce the intensity of this

Karmaphala. By channelizing them in other things like *Bali* or preparing ourselves to face and overcome it with the help of prayers, *Upavasa*, and *Vrata*.²¹

DISCUSSION

Symptoms of illness are often not directly the result of infection. There are misdeeds of humans that become a source of disease occurrence. These sinful acts are mainly caused due to *Prajnaparadha*. *Daiva* and *Purushakara* are *Karma* which determines and fixes the *Ayu* of a person. *Daiva* is *Purvajanmakrita Karma* and *Purushakara* is *Ihajanmakruta Karma*. These two are *Hina*, *Madhyama*, and *Uttama* in nature. Strong *Daiva* and *Purushakara* are able to produce *Karmaphala*. When it comes to their fruition, some activities that are strong in nature seem to have definite outcomes, while there are other actions that are weak and whose *Phala* is not predestined. When appropriate causes, such as *Apathyasevana*, etc., are present, *Parinama* occurs. Hereditary disorders are also brought on by *Karma* from previous lives. During the course of gestation, they aid in the manifestation of *vyadhi*. If the parent's diet and exercise habits are past unhealthy and their -life *Karma* is *Durbala*, this vitiates the *Bija* and causes sickness. Yet, if this *Karma* from a previous life is particularly powerful, it might still result in *Vyadhi* even in the absence of improper parental food and exercise habits.²²

CONCLUSION

Good deeds produce better outcomes. Yet bad deeds will result in uncomfortable circumstances. Many illnesses, including *Kusta* and *Agantuja Unmada*, are directly caused by *Adharma*. *Prajnaparadha* is main source of *Adharma*. These diseases have *Kala* and *Karma Samprapti*. That means proper maturation of *Karma* eventually leads to the disease occurrence at a particular time. *Adharma* being the root cause for the derangement of *Vayu*, *jala*, and *desha kala* thus results in epidemics breaking out. *Mithyayoga* of *Karma* is also referred to as *Adharma* and other *Mithyayoga* will result in disease.

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