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# Different Approaches On Karmaj Vyadhi: A Critical Review From Various Texts

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## Abstract

This paper contains various reviews from related literature on the concept 'Karmaj Vyadhi'. According to this 'Patanjal Yog Sutra' and 'Yog Vasishtha', the origin of suffering is in our Karma or deeds. Therefore, we have to endure pain between the current birth or the present state, which is visible and the future state, which is invisible. Any karma first arises in the mind and accordingly the action takes place. Similarly, pain manifests itself first in mental form and then in physical medium, which can be termed as 'Vyadhi'. Such various Vyadhis may be known or unknown. In the classical texts of Ayurveda, which is the part of Atharvaveda, The available literature on 'Karmaj Vyadhi' and other than Hinduism is available. An attempt has been made here to present this subject using the references available in other religion. If we consider the diseases that cannot be cured by any treatment are Karmaj Vyadhis, if we know what therapeutic changes can be made on them, from reducing the severity of the current diseases to curing them and whether we can prevent the future diseases. This is the thought about here.

**Keywords:** Karma, Karmaj Vyadhi, Role of Yoga.

## Introduction

In today's era kids to older people, everyone is facing stress and various diseases and undergoing medicinal treatment. Such diseases or disorders reduces its severity or temporarily suppresses the suffering. Again after some time, when external conditions complement for that diseases manifest themselves. The treatment and complementary treatment for this is referred to in various Ayurvedic texts. The subject 'Karmaj Vyadhi' has been mentioned in many Ayurveda texts. However, not much research has been done on this topic. An attempt has been made in this paper to take a review of its literature by looking at its references. In the Smakhya-Yoga Chapter of The Bhagavad Gita, Lord Shrikrishna preached to Arjuna about Karma and its fruits. Maharshi Patanjali calls the place where this accumulation takes place 'Karmashaya'. The accumulation on the invisible Manomay Kosha

or Mind is in a latent form in the Karmashaya, which goes along with the journey of birth to birth. In each birth, its stock decreases to some extent and some increases and becomes the cause of the next birth. Fruits or effects accumulated in Manomay Kosha or on Mind, after some time becomes manifest in physical form. That is called 'Vyadhi' or Disease. Past bad deeds cause pain to the form of pain, which is called 'Aadhi'. If neglected or not understood, not treated or not changed in thoughts, it manifests as physical disorder or 'Aadhi'.

A review of all the references from the context of which karma and which fruit to various treatments has been taken from this research paper.

### **Aims and Objectives**

To explore various references related to 'Karmaj Vyadhi' concept and find the correlation of Yoga in the treatment of these diseases.

### **Material and Method**

The conceptual study on Karmaj Vyadhi is gathered by various Vedic and Purana texts, classical Yoga and also Ayurvedic texts, philosophical literature, some books, some references from Buddhist and Islamic literature by journals, articles and research papers, web.

**Rigveda:** In rigveda there is a prayer to the five elements, such as water, fire, air, sky, earth and the plants on earth to invoking them for beneficence. If we have insulted good people, told falsehood, committed violence, treachery or sin, we have prayed to the water to wash it away. There is a request to Varuna and Aryama (Gods to protect) to save man from sinful actions. A request has been made to the wisdom deities to benefit from good wisdom and cure all our diseases and make everything auspicious. Ashwavati, Somwati, Urjavanti, Udojas etc are medicinal plants which are called 'Oshadhi' and have been prayed to get medicinal properties and get rid of human diseases. Also we have prayed to Jupiter to get rid of all ill – will and ill feelings and give us a bright life.

**Yajurveda:** Karma has special importance in Yajurveda. One of them is 'Yajna Karma'. Some of the chapters refer to Karma- its fruits or effects, science of mind and its resolutions. Expanding on this, there is a sense of affection for friends or relatives, universal brotherhood, and the mental resolution of benevolence towards both. Agni or fire is the knower of all paths. Here is the resolution to keep away the obstacles of Karma from sin. It should be made confirm before giving food, ghee, and sesame mixture in fire. For that, it is important to have patience. Therefore, the auspicious feeling that our mind should be full of good resolution and thinking and be beneficial for the society comes in the concept of 'Shivsankalpa'. If the mind is controlled, then like a skilled charioteer, it will control the thoughts running in all directions, like a galloping horse.

## **Samveda: Vat Aa Vatu Bheshajam Shambhu Mayobhu |**

**No Hrude Pra Na Ayunshi Tarishata || 20/8/7 ||**

In this verse, Vayu has been requested to grant us medicines that will cure our diseases and make us happy.

**Atharvaveda:** Considering the expansion from Rigveda to Atharvaveda, it is seen that from the wide holistic universe to the physical body it has been thought about minutely. In this , Ayurveda has come in the form of anatomy, diseases, causes behind them and their treatments.(3) These references are found Shaunaka branch. Diseases and their remedies information is somewhat scattered in various Kandaa and Suktas.In the Atharvaveda, the concepts of 'Oshadhi' ' Bheshaj', 'Aadhi', 'Vyadhi', and 'Roga' have been presented in relation to the health of a person.

**Bhagwad Geeta:** Karmany vadhikaraste Ma Faleshu Kadachana |  
Ma Karma Falheturbhuhu Ma Te Sangostu Akarmani ||B.Gita 2.47||

This is referred to in the Samkhya Yoga (Bhagavad Gita 2nd chapter) of the sermon to Maharathi Arjuna everyone has the right and the need to do karma, but if there is an expectation, an attachment to it, its fruits will be produced automatically. For this, Shri Krishna tells us to do karma without attachment, without expecting any fruit.

**Vrudha Suryarun Karmavipak** - It has a dialogue between Surya and Arun about Karma and its effects.Surya explained various diseases like Diarrhea, dropsy, measles, paralysis, asthma, some types of fever etc. are effects of those who have committed sinful deeds.

**Patanjal Yogsutra:** Kleshmulah Karmashayo Drishta Drishta Janmavedaniya || P.Y.S.2.12||  
Maharishi Patanjali in Samadhi Pada, the second chapter, says that the root of suffering is in the storage of our karma. Karmas that are done in the visible birth, that is, the present birth and the past life that cannot be seen, are stored in the form of karmasaya in the form of rites. And suffer pain. As long as the karmic stock remains, its fruits, whether pleasant or painful, have to be enjoyed.

According to this Patanjali Yog Sutra, the origin of suffering is in our Karma or deeds. Therefore, we have to endure pain between the current birth or the present state, which is visible and the future state, which is invisible.

**Yog Vasishtha :** Kriyaspad Jagati Asmin Karma iti Kathati Budhai |

Purvan tasy Manah Deham Karmat Chittamev hi || Y. V.Utpatti Chapter||

Any karma first arises in the mind and accordingly the action takes place. Similarly, pain manifests itself first in mental form and then in physical medium, which can be termed as 'Vyadhi'

**Charak Samhita:** Tadatvechanubandhe va Yasyasyadshubham Falam |

Karmastanna Kartvyametad Budhimatam || Charak samhita VimanSthanam 3.46||

Whether it is at that time or in connection with it, there is an unfortunate consequence. This is the opinion of the intelligent that one should not perform such action. Similarly, one should not perform actions that will bring evil fruits immediately or later. In the text of Charak Samhita, the diseases of body and mind and their interrelationship are mentioned. Tridoshas which are Vata, pitta and cough and Trigunas, which are Satva, Rajo and Tamo are the causes but Prajnyaparadha is also a root cause of any disease which means 'Prajnya' means to gain knowledge and 'Aparadha' means to do wrong things. Thus the distinction between right and wrong, good and bad, is realized, but due to perversion of wisdom or corruption of the mind, crime occurs. When acts done by corrupting intellect, courage and memory, Prajnyaparadha takes place. It includes the deeds done by consuming 'Shadripu' or six monsters which are hatred of sacred things, disrespect, harmful deeds, apart from this, today's various viral infections, fire, food poisoning, various accidents, diseases caused by polluted air or environment are also caused by 'Prajnyaparadha'. Atiyoga or extreme condition occurs when the actions performed by them are done with more motivation than self energy level. Sometimes it is necessary to do and is prevented due to lack of inclination. It becomes 'A-yoga'. If more than necessary or inappropriate lying or doing, such Karma is done, it becomes 'Mithya Yoga' or false condition. In the chapter 10 of Sharirsthana, describes in detail the cause of 'Karmaj Vyadhi' caused of such 'Prajnyaparadha'. Restraint of natural impulses of forceful discharges, treatment of disease at inappropriate times, undertaking ventures beyond one's strength, abandonment of modesty -virtue, hatred towards money, consumption of drugs. Suffering from anger - greed- Infatuation etc

**Kashyap Samhita:** 'Sutrasthan'- Chapter 27, Rogadhyaya, According to Vriddhijivaka, there are two types of diseases namely, 'Nija' and 'Agantuja'. But its expansion varies according to Hetu (cause), Prakriti (nature), Adhistan (residence), and take many forms. Treatment of mental diseases can be done like physical diseases. Due to any reason, Vata-Pitta-Kapha ratio or balance is uneven, it is called disease. The heart is the place of 'kapha', the stomach is of 'pitta', and the duodenum is the place of vata.

**Sharangdhar Samhita:** There are four main types of 1/5 disease. Socio- Agnantuj- Physical, which includes internal and karmic disorders as well as disorders arising from combination of both.

1. Inherent- natural (hunger, thirst, sleep, etc), 2. Traumatic and accidental diseases- Agantuj (wounds- diseases caused by snake- insect and ant bites), 3. Kayik- due to vata-pitta-kapha- fever etc., 4. Internal- due to distortion of mind- drunkenness, fainting, etc.

**Ashtang Hriday:** In the opening verse of the first chapter of the 'Sutrasthana', concept of 'Ragadirogaan' is mentioned which means anger, hatred, greed, infatuation; jealousy and six monsters are mental diseases. These mental diseases are expressed by taking support of the body. As the mind is afflicted, the body suffers.

The cause of disease same as per Charak Samhita those are 'Heenayoga', 'Mithya yoga' and 'Atiyoga' of kala(Time), Artha(Financial) and Karma(Deeds). In this, cold- heat - rain are called 'Kaal' or time, tendency of speech-mind-or body is called karma.

**Harit Samhita:** In Sage Harita and Atreya dialogue, Maharishi Atreya answered, for Cause of diseases, diseases produced in the body are Karmaj Vyadhi. To kill destruction of water space, excess of pleasures are also causes behind this. Disorders or diseases which include- Pandu, diarrhoea, diabetes, leprosy, urinary disease, colic(pain), respiratory disease, wound, fever, indigestion, heavy work load, infatuation, liver disease, weak digestion, biliousness etc. disease caused by hardships are caused by this curse. Karmaj, Doshaj, and physical types of diseases are mentioned in third place. Disorders that cannot be cured by various remedies are karmas. If the disparity between vata-pitta-kapha doshas increases, it becomes disorders. Thirst-hunger-sleep caused physical diseases. Some of examples given below.

**Sushrut Samhita:** In the Sushrut Samhita (sutra dhyana 1.32) there are four types of 'Vyadhis'. Those are physical, mental, Natural. Mental diseases are caused by anger -Sorrow-fear- Psychosis, envy, sex, greed etc.

**Vagbhata-** In the 'Nidanasthana' of this book, while giving the cause of disease, the aggravated dosha and the harm caused by the outbreak of the dosha. The occurrence of Heen-Mithya- Ati yoga of kaal (Time), Artha (Money) and karma (Deeds) is harm.

**Madhav Nidan-** In this, while explaining the cause of leprosy, it is explained that the diseases are caused by hating God, Guru, parents, committing sins or doing other vile deeds.

**Swastha Vrutta-** In the recent book, looking at the cause behind 'Janpadodhvansa Vyadhi', the karmas of the group is considered rather than the karma of an individual. When important persons such as rulers, guards, traders, contractors, Acharyas deal with Anitti, then the group or a very large social group suffers. Pollution and disorders arising from it, pest infestation on crops and thereby on food, various disasters, adulterated goods and the resulting accidents or disorders, generation of infectious disorders and its spread etc.

**Quran al-anam -Surah 6:** It is said that people have created different religions which have nothing to do with the true religion. And each is responsible for his own actions.

That is, to your father Adam, peace be upon him. Two periods, one for life and action, and the other for the fruits of actions. One of the verse explains that when hearts are hardened due to evil deeds, nothing can prepare them for reformation.

### **You can heal your life: Louis L Hay**

In this book An author of this book, a few things are explained, that is, our thoughts create our future. We are the ones who create the diseases that happen to us. Anger, guilt, past events and related thought chains create diseases or illnesses. But we can forgive ourselves and others for this. Diseases can be eradicated. It explains the causes behind many diseases, and also suggests remedies for them. Some examples of it -Heart diseases-caused because of emotional problems, lack of happiness, belief in stress. The solution is to experience and think that joy is full of mind, body and life.

### **Psychology: Res Paper Psychology: A Conceptual Approach of Psychosomatic Disorders**

As the mind and body are connected to each other, the thoughts first arise at the level of the mind and then manifest in the body in the form of some kind of disease, it is explained in this paper. The correlation between mind and body is explained by referring to various Ayurvedic texts. Also such various diseases or 'Vikara' is mentioned.

### **Res paper- Direct causal link between Illness and Karma: A Buddhist perspective by Mrs. Phanait Jetjiravat**

In this research the references of karms and associated diseases from 'Tipitaka' and 'Athakatha' have been taken. As per Goutam Buddha, Kamma(Karmas) are always the cause hold wrong view. In 'Abhidhammath Sangraha' and 'Athakatha' there is theory of Karma Vipak (Impression). According to this there are eight types of diseases. One of them is Karmaj vyadhi. It has elements of wealth disaster. In the diseases there is a close relationship between mind and body.

### **Research Article: Priyanka C Kallihal, R.Y. Trimapur**

According to this disease is a painful condition of body and mind. Due to sinful deeds, one face Karmaj Vyadhi. The previous Ayurveda approach is presented here. Sinful Actions of a person are the cause behind all diseases. When the fruit of that karma reaches its maturity, it ripens and begins accordingly. First treatment is done according to the nature of vata, pitta and kapha. In this place, Karmaj Vyadhis like Kushta, Kilas, Udar, Arsha, Agantuj, Unmad, etc, have been explained and the reasons behind them have been explained. According to this prayer, worship, fast, through this means according to daiva Vyapashraya Chikitsa, the sins can be washed away and the severity of the diseases can be reduced and removed.

### **Research article: Arunkumar M. Srikantacharya, Subramanya P., Nagraj S.**

According to Indian philosophy, the evidence of Vaisheshika Darshan is given here. In order to create doshas, the Heen Yoga and Mithya Yoga and Ati Yoga of our own karma takes place. Cleansing exercises are useful to remove these defects. Apart from spiritual, metaphysical, and spiritual diseases, Pratyotpanna, Purva Karmaja and Uyayadava Vidhi are mentioned here. Puwakarma is related to the divine and its types are Nitya (regular) and Aniyat (Irregular). There are diseases whose cause is not clear are known as karmic diseases. Karmic diseases are known and they grow rapidly. During the conception of the fetus, such defect are also caused by the parents. Individuals are born with the defects of that person's previous birth. Such disorders are called 'Adibal Pravadhi disorders due to the impairment of Dhi, Dhrhi and Smriti, actions occur due to Prajnaparada and diseases arise. The treatment and diagnosis of these diseases is done by direct- guesswork- trusted guidelines of the same, If it is treated with Daiva Vyapashraya therapy, the rest of the treatment will benefit.

### **Karma and Diseases- Swami Sivananda**

In this article, There is clear list of which karmas are done and which diseases are caused according to the context, giving support and reference to the texts Skanda Purana, markandeya Purana, Vishnu Purana, Garuda Purana, Shrimad Bhagavatgita, Yoga Vashistha, Eg. Who deceive the masses through bogus concerns, get chronic diarrhoea and dyspepsia, diseases of spleen with anaemia and malnutrition.

Who casts lustful look on women, who eyes others' property, whose heart burns at others' well being, who visits notch-parties, gets permanent eye diseases.

### **Role of Yoga:**

If we want to reduce this stock, we have to face the situation patiently and be prepared to face it according to our ability, and so that this stock does not increase further. We should add good culture to our mind and thoughts through meditation. This is what Maharshi Patanjali has called 'Heyam Dukham Anagatam'. While doing yoga treatment, it is necessary to treat by Yama, Niyama, Shavasana meditation, Yoganidra without limiting the thought of only Asana, Pranayama. The Yama Niyamas provide guidance for upholding personal and social ethics. There are references in some books that the deeds of many people come together and various social crises occur. So people shouldn't think what difference does it make if I do it alone. If you do actions or actions with honest thinking that I will start with myself, those troubles will not affect the person. Meditation reduces such accumulations or lessens its intensity or ends by enjoying them in a humanly tolerable form.

### **Analysis**

As mentioned in Srimad Bhagavad Gita and many books, everyone has the idea that karma gets its fruits. That is why sayings like 'Pay as you do ', ' As you do, so you fill' are well-known. The actions you do with the expectation of results, whether good or bad, give results at the

right time, and you have to suffer your desires and nerves. If we keep running away from it, it also chases us, even from birth to birth. The result of the done karma continues to accumulate in an accumulated form. All does not come from behind or goes ahead of all. One has to suffer it in one form or another in the present life. These indulgences enter a person's life in the form of diseases or disorders. Various medicines are taken to relieve the pain. Temporarily the disorders stay away but manifest elsewhere. Surgery is sometimes required. There is a possibility of getting out of it but doctors do not give guarantees. Many times permanent medication has to be taken. Money accumulated over the years is spent on stocks or wealth. This increases the stress, which increases the severity of the disease without reducing the pain or suffering. Even by taking medicines many times the disorder cannot be cured. At such a time, when we search for these causes, we can find mention of 'Karmaja Vyadhi' in various books of Ayurveda. Looking at the context of our deeds and diseases related to them, there is no accumulation if we do not expect the fruits while doing the deeds. If you face the events with a balanced mind and think about the related actions you have done in the past, these experiences become bearable. For this, yoga practice along with medicinal therapy is helpful. These thoughts are not only limited to Ayurveda, Hindu scriptures, Yoga scriptures but also found in Buddhist scriptures and Quran.

**Research Methodology:** Content Analysis method has used for the research study.

### **Summary and conclusion**

In addition to the reference given on the subject of Karmaj Vyadhi, there can still be literature reference. It can be searched. Even in today's various scientific researches, there is no guarantee that a person will be free from the disease even after a lot of medication. Therefore, it is necessary to search for the reasons behind such diseases and record the difference by giving treatment according to the context. Research needs to be presented to society.

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