CHAPTER – 6

Cause of disease

Ayurveda tells of Prachina Karma (Past Deeds) as the Cause of disease.

"Papam Karmethi Dasada" is the ayurvedic maxim. This implies evil Karma is the seed of diseases. The causes of diseases are

Apathya Ahara Viharam: wrong food Habits and Wrong routine.

Prajna Aparatham: wrong thoughts spoil the mind. When mind is perverted, evil deeds accrue.

Parinamam: Change of Seasons.

One of the three factors mentioned supra is the cause for almost all diseases. If a disease is seen in the absence of the three factors mentioned above, then the definite cause is Prachina Karma. The Vedas proclaim Poorvajanma Karma as the cause of disease. This is the source for the knowledge of the above belief.

The maxim is "Poorva Janma Krtam Papam Vyadhi roopena Badhate." For an effect there ought to be cause. Where there is some effect for which the cause is not known then it implies that the cause is not discernible to the mind but does not imply that the cause is nonexistent. This is known as "Adhrishta" (unknown cause). This view of Dharma Sastras has been followed by the founders of Ayurveda.

"Adrishtam" or "Daivam" loosely translated as fortune or destiny really refers to Poorva Janma Karma. The efforts of the present birth is termed as "Prayatnam" or "Purusha Karam" in Ayurveda. Astrologer is
referred to as “Daivajna” (one who knows destiny). This in fact refers to *Poorva Janma Karma*. In Ayurveda there is no method by which *Poorva Janma Karma* can be inferred. By the medium of planets, Jyothisha refers to *Poorva Janma Karma*.

This explains why Ayurveda should be studied in an interdisciplinary manner with Jyothisha. One complements the other. This thought originally occurs in Atharvana Veda.

Atharvana Veda talks of “shantikam” and “Poushtikam”. “Shantikam” refers to remedial measures for warding off evils while “Poushtikam” refers to nurturing our growth. In Jyothisha, we find that what is referred to, as “Shantikam” is in practice the daily worship of Navagrahas done by people. How is it a remedy for troubles? It purifies the mind. The mind becomes clear. A clear mind desists from wrong actions, which could possibly lead to future problems. “Poushtikam” refers to the Karmas which actually strenghthen the mind and body. This means doing karma like Navagraha Homam and meditation on the nine planets (Navagraha Upasana).

Remedial Measures are undertaken using a combination of:

Gems,
Herbs and,
Hymns or Incantations (Mantras)

Gems have their origin in astrology. Herbs are prescribed in Ayurveda. Mantras are found in vedas. When these three are combined, what we really do is to fuse the principles of Jyothisha, Ayurveda and the
vedas. Each one complements the other two disciplines. Hence the need for fusion of these three disciplines.

To nullify the effects of Poorva Janma Karma, in the present birth we perform the Homam, to ward off the invisible cause, while the intake of herbs in the Ayurvedic viewpoint nullifies the visible cause that is at the root of every disease.

In Atharva Veda, Ayurveda and Jyothisha are the two sciences, which is supposed to be blended along with the vedas as the remedy for human grief. Hence the vedas recommended a fusion which is taken up as the present dissertation.

In conclusion, it may be said that the success of this dissertation lies in the fact that though Ayurveda and Jyothisha exist as two independent sciences for study, we derive the total benefit of their existence only when they are read in tandem. Honey and Ghee are separate products. They work in unison and nurture the human body. This example may not be out of place, to mention at this juncture.
NOTES AND REFERENCES:

1) Papam karmethi dasadha
   (Ashtanga hridayam, Sustrasthanam, Ch II, Ve 22)

2) Asatmaindiyartho Samyogaha, Prajna aparadaha parinameschethi
   Trayasrididha Vikalpa Hetavo Vikaranam Samayoga Yuktastu Prakrti
   Hetavo Bhavanti (Charaka Samhita, Page 226, Ve 43)

3) Poorva Janma Krtam papam Vyadhi roopena Badhate
   (Veerasimhavalokanam, Ch I, page 2)
CHAPTER - 7

Astronomy and Astrology

Stars have a major role to play in Jyothisha sastra. There are twenty-seven stars in Jyothisha – this is known from vedas. For each star there is a corresponding devata. There is a particular yoga associated with each star. The qualities of stars are also explained by vedas. In each of the four-vedanga Jyothishas - Rig, Yajur, Sama and Atharva- the divisions and numbers of Stars is mentioned. Janma, sampat, vipat, Kshema, Pratyaram, Sadhako, Vada, Maitra, Paramamaitra are the nine stars counted from a person’s Janma Nakshatra (Birth star) \(^1\). This counting system was later on developed in textbooks on Muhurtha and adopted for matching of horoscopes.

There are countless numbers of stars in the universe. But in the four vedas - more particularly Atharvana veda- only twenty-seven are taken into reckoning for the remedial measures to be undertaken by an individual. This is an astronomical principle, which later on came to be applied in astrology. These twenty-seven stars are divided into three categories. First category starts from Janma and ends with Parama Maitra. The second and third start with Anujanma and Trijanma respectively. This is the point of intersection between astronomy and astrology.

Atharvana Veda deals mainly with remedial measures for an individual man - not for the world as a whole. The stars have a direct link with the deity taken up for propitiation. The stars have a major role in astrology. Thus astrology imbibed these principles from Atharvana Veda.