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## Inter-relation between ayurveda and jyoutisha shastra

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### Abstract

Ayurveda is a precise and comprehensive tool for physical and psychological wellbeing and promoting optimal health, energy and vitality. It is called as the mother of all healing because it embraces all forms of healing. It accepts anything internally or externally that promotes health, comfort and happiness. Ayurveda explores the qualities and effects not only of food, medicine and behavior but also of climate weather and the stars.

Jyoutisha is one of the Anga (Branch) among Shadangas of Veda. Ayurveda is the Upaveda of Atharva Veda. For both of these Shastra, the fundamental source is Veda. Almost all the knowledge found in the Indian subcontinent and to some extent found in other far-off places can be traced to the Vedic literature. Jyoutisha shastra is the science that explains the movement of planets and their influence on human body activities.

Both the sciences acknowledge and explicate the role of Karma as a root cause for the disease. The classical texts of Ayurveda, quotes innumerable instances where Jyouthisha shastra is the solution. This paper tries to compile and elaborate importance of Jyouthisha shastra in the light of Ayurvea.

**Key words:** Ayurveda, jyouthisha shastra, karma

### Introduction

Throughout the centuries, Astrology had close connections with medicine. In ancient India, Astrology and Ayurveda were intimately connected. An Ayurvedic doctor was required to be an astrologer too. Ayurveda and Jyoutisha Shastra share an energetic view of universe, recognizing certain harmonic keys to our existence on all levels. They hold that the order of life on earth and the structure of the universe, specifically the solar system are intrinsically related and follow the same laws and development of forces.

Jyoutisha Shastra is the foremost of the six Vedangas. It is said to be the "Vedasya chakshu: khilashastrametat"<sup>1</sup> i.e. "eye of the Veda". Through Jyoutisha Shastra, all Vedic knowledge can be properly applied. Ayurveda is the foremost of the four "Upaveda" or "secondary to Veda" through which a true Vedic life can be properly lived. Ayurveda and Jyoutisha Shastra are closely intervened not only with each other but all other Vedic sciences including Yoga, Vedanta etc. Hence, an attempt is made to find the inter-relation between Ayurveda and Jyoutisha shastra.

### Methods

For the present study, the classical texts of Ayurveda as well as Jyouthisha were reviewed. They are mainly Charaka Samhitha, Sushruta Samhitha, Ashtanga Hridaya, Ashtanga Sangraha, Hareeta Samhitha, Brihat Jataka, Prashnamarga, Sarasangraha and Jataka Parijata. While analysing the principles of diagnosis and treatment of various diseases through the classical texts of both the sciences, there are many references which are identical. The details of such explanations are reviewed, analysed and compared.

### Results

1. Acharya Susruta says, just as the Moon, Sun and Wind are necessary for the regular functioning of this world, so also it is Kapha, Pitta and Vāta that regulate the health of the human body<sup>[2]</sup>. Likewise, in Jyoutisha also there is a reference that the effect of the three

physical qualities (motion, energy and gravitation or inertia) on the living cell is on the same lines as it is in the outer space.

2. Jyotisha Shastra explained the basic concepts of Ayurveda in relation to Graha in many contexts such as Tridosha, Dhatu, Panchamahabhoota, Rutu, Shadrasa, Triguna, Angavayava<sup>[3,4]</sup> etc. as shown in the Table 1 and 2

**Table 1:** Relation of Graha with Dosha, Dhatu and Pancha Mahabhoota

Graha	Dosha		Dhatu	Panchabhoota
	Brihatjataka	Sarasangraha		
Ravi	Pitta	Pitta - vata	Asthi	-
Chandra	Vata-Kapha	Vata - Kapha	Rakta	-
Kuja	Pitta	Pitta	Majja	Teja
Budha	Thridosha	Thridosha	Twak	Prithvi
Guru	Kapha	Vata - Kapha	Vasa	Akasha
Shukra	Kapha - Vata	Vata - Kapha	Shukra	Jala
Shani	Vata	Vata - Pitta	Snayu	Vayu

**Table 2:** Relation of Graha with Angavayava, Rasa, Rutu and Guna

Graha	Angavayava	Rasa	Rutu	Guna
Ravi	Kukshi	Katu	Greeshma	Satwa
Chandra	Hrudaya	Lavana	Varsha	Satwa
Kuja	Shira	Tikta	Greeshma	Tamas
Budha	Vaksha	Mishra rasa	Sharat	Rajas
Guru	Uru	Madhura	Hemantha	Satwa
Shukra	Vaktra	Amla	Vasantha	Rajas
Shani	Janu	Kashaya	Shishira	Tamas
Rahu	Paada	-	-	-
Ketu	Paada	-	-	-

Here this correlation is made up of mainly based on the qualities of the Grahas. These Grahas will give rise to the diseases related to the particular Mahabhoota, Dosha, Dhatu etc i.e..Ravi Graha will give rise to Ushnaroga as it is related to Pitta; Chandra being Vata- Kapha gives rise to Sheeta Roga and diseases of Rakta etc.<sup>[5]</sup>

3. As mentioned by Acharya Sushruta, Varahamihira also mentioned the Masanumasika Swaroopa of Garbha along with ruling Graha for each month for Garbhastha Shishu<sup>[6]</sup> as shown in the Table 3

**Table 3:** Masanumasika Swaroopa of Garbha

Month	Swaroopa of Garbha		Graha
	Sushruta	Varahamihira	
1 <sup>st</sup>	Kalala	Kalala	Shukra
2 <sup>nd</sup>	Ghana	Ghana	Kuja
3 <sup>rd</sup>	Avayavankura	Avayavankura	Guru
4 <sup>th</sup>	Angapratyanga vibhaga	Asthi	Ravi
5 <sup>th</sup>	Manas	Charma	Chandra
6 <sup>th</sup>	Buddhi	Roma, Nakha	Shani
7 <sup>th</sup>	Angapratyanga vibhaga	Chaitanya	Budha
8 <sup>th</sup>	Oja chanchalatha	Sampoorna	Ravi & Chandra
9,10 <sup>th</sup>	Sampoorna		Ravi & Chandra

4. Prakruti of a person is also been explained in Jyotisha Shastra based on the Graha situating in the Lagna as Lagna is the indicator of the health and Stature of the body<sup>[7]</sup>.

If Ravi situating in Lagna, the person will be Pratapashali, well built body, Shyama-aruna Anga, Pingala Netra (Madhu varna), Good looking, Pitta Prakruti and Satwa Gunayukta.

**Chandra:** Sancharasheela, Mruduvaak, Viveki, Shubha Drushti, Sthiranga, Buddhiman, Small and stout body stature. Vata-Kapha Prakruti.

**Kuja:** Paapadrushti, small stature, Udaara, Chanchala, Thin kati, raktanga.

**Budha:** Spashta vaak, Thin & beautiful stature, Hasyapriya, Vidwan.

**Guru:** Long stature, Peetavarna, Medhavi, having good wealth.

**Shukra:** Ati buddhimaan, Shyamavarna, well built body, Shubhadrushti.

**Shani:** Krushanga, Shyama varna, beautiful eyes but lazy.

5. In Charaka Samhita, while commenting on the procedure of Vamana Karma, Chakrapani explained that one should consider nakshatra, tithi, karana, muhurta etc for the success of the procedure. Likewise in Jyotisha Pushya, Hasta, Jyeshtha, Rohini, Shravana and Ashwini are considered as auspicious for performing any procedure to get success. Thus it is clear that even to get good results of the treatment the time, day etc plays a major role<sup>[8]</sup>.

6. It has been told that the disease Unmaada is getting aggravated on Parvasandhis i.e. on Amavasya and Pournami. Thus it is evident that even Soorya and Chandra Graha also have their influence on Unmada<sup>[9]</sup>.

7. In the context of Janapadodhwamsa Poorvarooopa, it has been told that the Nakshatra, Graha, Soorya, Chandra will not be in the normal position. And the main Nidaana for this is Adharma which is the result of Sthanachyuti of these Graha Nakshatra etc.<sup>[10]</sup>

8. While explaining the common causes for diseases Acharya Vagbhata explains that "Graheshu anuguneshu cha" the Sooryadi Grahas should reside in Anukoola Rashi so that the person will be healthy always. Pratikoolasthita Grahas are responsible for the diseases<sup>[11]</sup>.

9. The diseases are also produced due to the bad effects of Sooryadi Grahas and Ashwinyadi Nakshatras and for Pariharartha Shantikarma, Homa, Prayashchitta, Niyama, and Dana etc to be followed<sup>[12]</sup>.

10. Ayurveda incorporates all forms of healing methodologies which promotes optimal health. So it explains Trividha Aoushadham<sup>[13]</sup> i.e. three types of or some times we can say that three steps of treatment viz, Daivavyapashraya, Yuktivyapashraya and Satwavajaya. The word Daivavyapashraya is concerned with all the unknown circumstances which are beyond the perceive of reasoning. The word Deva has been used in the sense of that Karma which is related to our previous life. The evils of Poorva janma krita Karma cannot be cured only by precise methods of medicine etc because the disease so produced is related to our past life. They are related to the blessings of God. They include Mani-Mantra Dharana, Bali-upahara, Homa, Niyama, Prayashchitta, Upavasa, Svastivachana etc. The disease will get cured due to the Prabhava of these procedures. These types of treatment in the form of good deeds are recommended for the diseases caused by Deva.

Jyotisha Shastra also explains Prayashchitta and Parihara in the form of Mani-Mantra Dharana, Bali-upahara, Homa, Havana, Niyama, Prayashchitta, Upavasa, Svastivachana, Japa, Tapa etc.

11. In Hareeta Samhita, Acharya has devoted the whole chapter to the explanation regarding the Nakshatras, their good and bad effects, different Yogas related to them etc. Based on good and bad effects these 27 nakshatraas, there are two Yogas namely Amruta yoga and Kroora yoga has been explained<sup>[14]</sup>.

He also explains duration of the disease, their curability and incurability with every Nakshatras. This is tabulated in Table 4.

**Table 4:** Relation of Nakshatra with duration of disease.

Nakshatra	Kāla	Nakshatra	Kāla
Ashwini	1 night	Hasta	Seeghra lābha
Bharani	Mrutyubhaya	Chitra	15 days
Krittika	9 nights	Swāti	16 nights
Rohini	3 days	Viśākha	20 nights
MrigĒçira	Atyanta Kashta	Anurādha	15 days
Ārdra	Mrutyubhaya	Jyeṣṭha	10 days
Punarvasu	7 nights	Moola	Death
Puśya	7 nights	Purvā śādha	15 days
Āśleṣa	9 nights	Uttarā śādha	20 nights
Magha	Mrutyubhaya	Śravana	2 months
Purva Phalguni	3 months	Dhaniṣṭa	2 months
Uttara Phalguni	15 nights	Ṣatabhiṣa	20 nights
Purva Phalguni	1,2,3pāda-śubha	Purvabhadra	9 nights
Purvā śādha	1,2,3pāda-śubha	Uttarabhadra	15 days
Purvabhadra	1,2,3pāda-śubha	Revati	10 days

12. Harita Samhita also mentioned that the effect of purvajanmakrita Paapa will result in the form of disease in the body and are called as karmaja Vyadhi. The Sadhyatva and Asadhyatva will depend upon the severity of the Papakarma. These diseases can be cured easily if treatment is done after performing proper Prayaschitaadi karma like Homa, Chandrayana yaga, Yajna, japa-tapa etc. [15].

13. Karma Vipaka according to Ayurveda also have the similar meaning. The attainment of Moksha is possible only when the Poorvajanmarchita Karma gets diminished. Until then he has to experience the Karmaphala. For this he has to follow some rules and regimens like, being in the company of Sajjana, performing Chandrayana Yaga, Upavasa, Brahmacharya, Kama Krodha tyaga etc. [16].

14. In the classical texts of Ayurveda the role of actions of previous life and their results have been mentioned in many contexts. The rationality of life span of an individual depends on the strength of Daiva and Purushakara. Where Daiva means “Daiyamatmakrutam vidyaat karma yat pourvadaihikam” – the Karma done in the previous life and Purushakara means “Smruta: purushakarastu kriyatey yat ihaaparam” – the actions of present life. Based upon the strength of this Karma the life span of the person is classified into Deergha, Madhya and Alpa [17].

15. While explaining the Nidana for Agantu Unmada he quotes “Mithyakrutam Karma cha poorvadehe”. Chakrapani commenting on this explains that the karma means the actions of previous life. The bad deeds of previous life will lead to the production of Agantu Unmada. It has been told that in the causation of Agantuka Unmada if the Poorvajanmakruta Papakarmas are the cause then the Deva, Gandharva etc Graha will not have any role in that [18].

16. Sushruta explains the Nidaana for Kushta as “paapakriyaaya purakruta karmayogachcha twagdosha bhavanti” – the unwholesome activities and effects of bad deeds of previous life are also the causes for Kushta [19].

17. In Harita Samhita, Acharya explains that diseases are the results of actions of past life. Every disease is a form of Dukha and based on the karma they are considered as Sadhya or Asadhya. If the Karmas are done unknowingly then the effect will be diminished by performing Chandrayana etc Yagas and then the disease can be cured easily. (Ha.2-1/5-6) Karmaja Vyadhis according to him are Pandu, Kushta, Rajayakshma, Atisara, Prameha, Mutrāshmarī, Mutrakrichra, Shoola, Shwāsa, Kasa, Shopha, Vrana. Apart from these

Jwara, Ajirna, Chardi, Bhrama, Moha, Agnimandya, diseases of Yakrit- Pleeha, Arsha and Shosha are considered as Uparoga [20].

Harita also explains different Causes for different diseases along with Parihara. Even in Prashnamarga [21] also we can find the Parihara Karyas for various diseases caused by Paapakarmas.

Thus, there are many more astrological references in Ayurveda such as in the context of Kutipraveshika rasayana [22], Kevalamalaki Rasayana [23], Kilasa Nidana [24], Madanaphala Sangrahana Vidhi [25], time to enter into the Sootikagara [26], Nāmakarana Samskara [27], Nidana for the vitiation of all the three Doshas<sup>28</sup> and Nidana of Masurika [29].

## Discussion

Astrology believes that the motion of the stars and the planets in the sky have effects on the human body. In this manner, both Ayurveda and Astrology believe that the external agencies also bring about disease into the body. These external agencies could be natural elements like air, fire, earth and water; or they could be celestial elements like the stars and the planets.

Both Ayurveda and Astrology being ancient Indian nature sciences, one of them relies on the earthly elements, while the other relies on the heavenly bodies. Both of these can have very negative effects on the human body when vitiated. This is the scope under which Ayurveda and Astrology both perform. Ayurveda provides treatments to the diseases, but Astrology would provide suggestion to correct the effects of the harmful positions of the planets. Ayurvedic physicians would also make a detailed investigation into the horoscope of the patient by himself or with the help of an astrologer before deciding a treatment. In this way, it can be said that both Ayurveda and Astrology are hand in glove with each other. They are not different kinds of treatments, but they are branches of the same overall kind of treatment in the ancient Indian tradition.

To conclude, in relation with health, Ayurveda without Astrology and Astrology without Ayurveda are incomplete. In order to make the greatest use of these unexplored aspects of science one must devote equal time and effort in grasping the ideals of both these sciences.

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