



ASTROLOGY AND AYURVEDA- AN IMPERATIVE PERMUTATION

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ABSTRACT

Ayurveda and Astrology have established a way of life in India since time immemorial. Highly advanced knowledge related to Astrology on medicine is preserved in Indian Holy Scriptures and transmitted from generation to generation. Both are ancient Indian sciences which deal with the major issues of human life, Longevity, being the most important because the concept of Moksha holds well only when the body/life is sustained. Various theories of Astrology and Ayurveda are dependent on each other. Concept of *Loka Purusha Samya Vada*, Theory of *Panchamahabhuta*, *Tridosha Siddhanta*, *Karyakaranavada* (Cause and Effect theory) substantiates the concepts of Astrology. Interaction of various planets (*Graha*) with each other becomes a reason for health and diseases depending upon their permutations. Ayurveda also instructs the Physician that before indulging in certain procedures of treatment he should very keenly examine the Astrological events/ combination of planets. Importance of Nakshatra is very well versed in Ayurveda. Knowledge and practice of Ayurveda along the principles of Astrology can do wonders in Medical field.

KEYWORDS: Ayurveda, Astrology, *Panchamahabhuta*, *Tridosha*, *Loka Purusha Samya Vada*, *Karyakaranavada*, Cause and Effect.

INTRODUCTION

According to Vedas, the universe has three Lokas (worlds) namely, Bhuloka (Earth), Antariksha Loka (Cosmos) and Dyuloka (Heaven).^[1] All these three Lokas also exist in the human body. The body is thus like a miniature universe and is affected by the ruling energies of the Loka may it be Sun, Moon, Stars or other constellations. The science of studying or knowing about these energies and their effect on human body is known as Astrology. Astrology or Jyotish, originated from The Vedas (Vedic Scriptures) dating back over 6,000 years and the world's most ancient scriptures give evidence of a culture rich in the arts, philosophy, medicine, religion, and science. Jyotish was first mentioned in the Rig Veda and references were also made in the classical Indian epics, the Ramayana, the Mahabharata and the classic Bhagavad-Gita.^[2]

The Vedas are considered by many to be the infinite and complete system of knowledge known to mankind and Jyotish is admired as one of the most important limbs of the Vedas. Jyotish, a Sanskrit word, translates to Divine Light. It is the eye of divine knowledge, which is omnipresent, omnipotent, chaste, supreme and exalted.

Astrology (Jyotish), is believed to have been visualized by the ancient sages in sophisticated states of perception, which allowed them to cognize life beyond time and space, ahead of past, present and future. In this super-conscious condition, they recognized the energetic waves of the planets as reflectors or transmitters of light energy. These solar and planetary radio-like waves, sent out at various angles, were seen to bear authority on the whole thing, animate and inanimate, affecting humans on both biological and psychological levels. It is said that the sages observed and experimented with their observations in order to codify into rules of astronomical calculations, which ultimately became the laws by which Jyotish is practiced.

Ayurveda, the science of life, has a concept of Lok Purusha Samya Vada alias Principle of Environmental similarity) which explains that Purusha (human being) is nothing but a miniature universe and all the entities which are present in Loka (outside world) are also there in human body, but in diminutive forms.^[3] Various examples of resemblance of both Loka and Purusha have been quoted in Charaka Samhita Shareera Sthana. Whatever affects the Loka is also bound to affect the

Purusha as well. Ayurveda believes that the existence of living beings includes the physical body, mind and soul. The individual is a miniature replica of the vast universe outside. Both are made up of the five basic factors or Panchamahabhutas, namely:

1. Akasha (ether / space)
2. Vayu (kinetic energy)
3. Teja (radiant energy / fire)
4. Jala (water / cohesive factor)
5. Prthvi (earth / mass)

Astrology and Ayurveda are intensely associated with each other. Astrology deals with the karmic process of man and to do away with of the vicious cycle of birth and death. It is very imperative to have a sound body and mind in order to achieve this stage which is known as Moksha. Ayurveda lays emphasis on three Doshas (Tridosha) and any imbalance in the basic trait of these three Doshas lead to a variety of disorders. These Doshas are Vata (Wind), Pitta (Heat) and cough (Phlegm).^[4] As discussed earlier these Tridoshas correspond to Loka factors also and are inter related with Pancha Mahabhutas. Tridoshas are responsible for health if present in equilibrium any imbalance in them will lead to various disorders.^[5] Tridoshas are nothing but a replica of Pancha Mahabhutas and are affected by the factors regulating Loka.

Astrology and Ayurveda

Astrology is the study of the movements and relative positions of celestial objects as a means of information about human affairs and terrestrial events. Astrology has been dated to at least the 2nd millennium BCE, has its roots in calendrical systems used to forecast cyclic shifts and to interpret celestial sequences as signs of divine interactions. Many cultures have attached significance to astronomical proceedings and some – such as the Indians, Chinese, and Maya – developed intricate systems for predicting terrestrial events from celestial interpretations.^[6]

Like Ayurveda, Astrology also accepts the therapy of Panchamahabhutas. The nine planets can also be correlated with their five basic elements and they are as follows:

S.No.	Planets	Panchabhautic Component
1	Sun	Fire (Teja)
2	Moon	Water (Jala)
3	Mars	Fire (Teja)
4	Mercury	Earth (Prithvi)
5	Jupiter	Space (Akasha)
6	Venus	Water (Jala)
7	Saturn	Air (Vayu)
8	Rahu	-
9	Ketu	-

Charaka Samhita is a prominent and one of the most authentic texts on Ayurveda written long back by the legendary physician Charaka. In his book he says an

Ayurvedacharya while attending a new patient should always keep in account celestial bodies in the sky and combine this with his perfect knowledge of Ayurveda to know the precise intensity of the disease and the time it will take to cure or whether its curable or not. Not only planning treatment, but while collecting drugs and preparing medicine, the Physician should examine Nakshatra for apt results in treatment.^[7] One can abundantly find references where Sages have forecasted the longevity of the patient depending on the celestial things e.g. Nakshatra which he sees but are not visible to naked eye.⁸ This reinforces the fact that Ayurveda has a close association with Astrology.

Astrology, like Ayurveda, accepted the role of a range of peripheral factors presence inside us and affecting our body. To elaborate this Upanishads speak about the existence of the gods in the body.^[1]

Agni vag bhutva mukham pravishat, vayo pranobhutva nasika pravishat, adityah chakshuh bhutva akshini pravishat, dishah shrotam bhutva karno pravishat, oshadhi vanaspatayo lomani bhutva tvacham pravishat, chandrama manobhutva hridayam pravishat, mrityu apanobhutva nabhim pravishat, aporetto bhutva shishnam pravishat.

Meaning

- Agnideva stays in the mouth as voice
- Vayudeva enters the nostrils as life
- Surya in the eyes
- Disha in the ears as sound
- Oshadhi (medicinal plants) stays in skin as body hair
- Chandradeva as Mana (Mind) stays in the heart
- Mrityudeva (Death) Stays in navel as Apanavayu
- Jal Devta resides in the sense organs as Semen
- In the Heart resides an element of Paramatma (Divine) himself who is the supreme ruler of this body

As suggested by Upanishads and Ayurvedic theories, presence of Gods, Panchamahabhuta (basic five elements) and celestial bodies have impact on our bodies. Astrology also suggests that for people with different sun signs, planets have a role to play in their healthy state and diseased condition as well.

Following is the chart (Table1) depicting the body parts affected by various Rashis along with Tridosha involved.

Table1^[9]

Rashi	Zodiac Sign	Governing Planet	Nature	Element	Physiolog/Body Parts	Direction	Gender	Dosha
Mesha	Aries	Mangal/Mars	Moving	Fire	Head	East	Male	Pitta
Vrishabha	Taurus	Shukra/Venus	Stable	Earth	Mouth	South	Female	Kapha Vata
Mithuna	Gemini	Budh/Mercury	Dual	Air	Throat	West	Male	VPK
Karka	Cancer	Chandra/Moon	Moving	Water	Chest	North	Female	Vata Kapha
Simha	Leo	Surya/Sun	Stable	Fire	Stomach	East	Male	Pitta
Kanya	Virgo	Budh/Mercury	Dual	Earth	Hips	South	Female	VPK
Tula	Libra	Shukra/Venus	Moving	Air	Below Navel	West	Male	Kapha Vata
Vrischika	Scorpio	Mangal/Mars	Stable	Water	Genitals	North	Female	Pitta
Dhanu	Sagittarius	Guru/Jupiter	Dual	Fire	Thighs	East	Male	Kapha
Makara	Capricorn	Shani/Saturn	Moving	Earth	Knee	South	Female	Vata
Kumbha	Aquarius	Shani/Saturn	Stable	Air	Legs	West	Male	Vata
Meena	Pisces	Guru/Jupiter	Dual	Water	Feet	North	Female	Kapha

In case of a particular Rashi a person is born in, he is more prone to be afflicted by disorders of that particular organ which is governed by that Rashi. The Dosha affiliated by a particular Rashi has a role to play in manifestation of the diseases.

The permutations and combinations of various Planets (Graha), Nakshatra and other factors are responsible for health as well as diseased condition of body, mind and

other social factors. One has to examine various houses, their Lords, their Dristi, Mahadasha and their association with Mitra, Shatru or Sama Grahas. These principles are also taken care of when a Physician indulges in Chikitsa (treatment) as instructed by Acharya Charaka.

Table No. 3 shows what the particular planets represents in a Horoscope, the understanding of which will help illuminating the concept of various disorders.

Table 3^[10]

English Names of Planets	Hindi Names of Planets	Associated Gems	What the planet represent in a Horoscope
Sun	Ravi/ Surya	Manikya	Soul, Power, Health, General Well being, Father, King, Royal favors, Eye, Prestige
Moon	Chandra/Soma	Mukta	Mind, emotions, Water, Mother, Happiness, Royal favors, Affluence, Travel
Mars	Kuja/Mangal	Vidruma	Stamina, Courage, Anger, Weapons, Initiative, Brother, New Property, Scandal, Cousins
Mercury	Budha	Tarkshya	Intelligence, Speech, Education, Logic, Profession, writing, Publishing, Astrology
Jupiter	Guru/Brihaspati	Pushpraga	Wisdom, Fortune, Respect, Religion, Spirituality, Donations, Holy Places
Venus	Shukra	Hiraka	Marriage, Spouse, Sexual Matters, Singing, Semen, Cow, All articles of Luxury
Saturn	Shani	Nilaratna	Longevity, Death, Diseases, Poverty, Servants, Theft, Foreign Language, Oil, Minerals
Dragon Head	Rahu	Gomeda	Gambling, Foreigners, Paternal grandfather, Snakes, Wickedness, Outcasts, Itches, Widow
Dragon Tail	Ketu	Vaidurya	Maternal grandfather, Pain, Wound, Dog, Moksha, Witchcraft, Horned animals

The involvement of various planets (Grahas) in various houses with other Grahas are the causative factors dealing with health, money, mind, peace, spirituality, Soul, Moksha etc. Ayurveda also lays importance and provides basic knowledge to Physicians in various contexts in form of Sutra and sometimes direct instruction for following certain codes which are nothing but part of our ancient, well tested, well recognized science i.e. Astrology.

DISCUSSION

For an individual, consciousness of the inter-relatedness of all phenomena permits one to recognize one's own life in the framework of the greater whole, leading to the Vedic concept of Karma. It is said that no thought, word or deed escapes the ultimate, inevitable justice of the universe, known simply as Karma. The understanding of the law of cause and effect or Karma, is expressed in scientific law as follows: For every action, there is an equal and opposite reaction. In various religious and spiritual texts, it is suggested in proverbs like, "As you

sow, so shall you reap”, or implied in sayings like, “Do unto others as you would have them do unto you.” But nowhere is the law of karma more fundamental as a philosophy of life than in the Vedic literature. Ayurveda also upholds the theory of Cause and Effect which states that whatever is consumed is bound to show its effect which also substantiates the Karma concept.

Ayurveda and Astrology jointly appreciate the concept of Karma which is understood in context of treatment by Ayurveda and Karma Phala by Astrology.

CONCLUSION

The Physician must and foremost before indulging in treatment should examine the horoscope or follow certain rules laid down by our Sages (Acharyas). Those who practice Astrology along with Ayurveda are more likely to have upper hand while treating Karmaja disorders and can well manage Psychological disturbances in addition to basic physical diseases. Last but not the least, it is established that Astrology and Ayurveda have an Imperative Permutation.

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