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AYURVEDA AND JYOTISHYA SHASTRA- AN INTEGRAL WELLNESS APPROACH

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Abstract: Life, from ancient till the modern era, is usually calculated and assessed in the light of what is regarded as civilisation and culture. With the discussion about the culture, heritage, literature, civilisation of India, it can be evidently noticed how gloriously the value of life is portrayed. *Vedas* are the divine literary treasure where the secret of life lies, and it is the foundation of the temple of one's life. *Ayurveda* which is an *upaveda* of *Athrvana Veda* is the science which not only deals with disease and their treatment aspects but also deals with the way of life. The explanation of *Purusharthas* in Ayurvedic classics reflects the importance of *Ihaloka* and *Paraloka Karma* in an individual's life. *Jyotishya Shastra* is an important *Vedanga* among the ancient science that includes study of *Graha Nakshatradi Padartha*. As it is considered one of the *Vedanga* it is called as Vedic Astrology in recent days. It possesses a similar scope as *Ayurveda* and it has a broad range of treatment measures which can be co-related to *Daiva-Vyapashraya Chikitsa* in *Ayurveda*. This paper is an attempt to understand the importance of two parallel sciences in bringing a better quality of living.

Keywords: *Ayurveda, Jyotishya shastra, Jataka, Daivavyapashyachikitsa, Vedanga*

Introduction:

Vedas are large body of texts originated during ancient times and is considered as *Apauruseya* (authorless). Literature on broad is Divided into *Sruti* (that which is heard) and *Smiti* (that which is remembered), *Vedas* are also called as *Sruti* (that which is heard) literature. The Vedic hymns themselves assert; they were skilfully created by *rishis* after inspired ingenuity. Each *Veda* are sub classified into major text types viz *Samhitas* (mantras and benedictions) *Aranyaka* (text on rituals) *Brahmana* (explanations on rituals) and *Upanishad* (text on spiritual knowledge). *Vedas* are four in number they are *Rigveda, Yajurveda, Samaveda* and *Atharvana Veda*, each of which possesses *Upavedas*.

Vedangas literally mean the limbs of the *Vedas*¹. *Vedangas* are six auxiliary disciplines associated with the study and understanding of the *Vedas*². *Vedangas* are limbs of the *Vedas*. The six *Vedangas* are – *Shiksha* (Phonetics), *Kalpa* (Ritual Canon), *Vyakarana* (Grammar), *Nirukta* (explanation), *Chhanda* (Vedic meter) and *Jyotishya* (Astrology). In *Paniniya Shikha*, the description about *Veda Purusha* and the importance of *Vedanga* is narrated in detail. *Chhandas* are his two feet, *Kalpa* are his two arms, *Jyotishya* are his eyes, *Nirukta* is his ears, *Shiksha* is his nose and *Vyakarana* is his mouth³

“Siksha Kalpo Vyakaranam Niruktam Chandasam Chayah Jyotishyamayanam Chaiva Vedangani Shaddevatu.”

They are six in number and just like limbs of the body; they perform various supportive and augmenting functions in the study, preservation and protection of the *Vedas* and the vedic traditions. These were an integral and essential part of ancient vedic education system, aimed to promote an all-round development with better understanding of the *Vedas* and Vedic practices.

Ayurveda being an *Upaveda* of *Atharva Veda*, should be understood using these *Vedanga*. The Study of *Veda* with the application of *Vedanga* would lead to more profound Knowledge. But with the laps of time, each *Vedanga* has developed into a new and separate branch. *Ayurveda* is the ‘Science of Life’ deals with prevention of disease and promotion of health it also explains the proper way to lead a worldly happy life with equal importance given to afterlife⁴. *Ayurveda* aims not only at the cure and prevention of the disease but also at rejuvenation and longevity⁵. Beyond ordinary health care measures it has special methods to bring about higher level of vitality. *Acharya Sushruta* classifies disease as *Adyatmika*, *Adibhautika* and *Adidaivika*⁶. *Adidaivika vyadhi* are diseases caused by super natural powers, for the relief of which *Daivavyapashaya Chikitsa* is mentioned⁷. *Acharya Sushruta* in *Chikitsa Sthana* 28th chapter while describing *Buddhi Medokara Gana*, explains *Para Tantravalokana* as *Medokara*, and explains the features of noble physician that he should possess knowledge of other parallel sciences for a successful result⁸.

*Satatadyayanam vaadah paratantravalokanam/
Tadvad acharyaseevaa cha buddhimedokaro ganah/ (su.chi.28/27)*

Jyotishya shastra:

Jyotishya shastra is one of the *Vedanga*, which indicates the time, effect of *Grahana* etc. It also explains the good and bad effects based on the position of the *graha*.

According to *Shaba Kalpa Druma- Jyotishya Shastra* is science deals with the sun and its movement, its effect on life etc.⁹.

“*Jyotihi suryadinam grahanayam gatyadikam pratipaadatayaa asthi asya iti ach* “
(*sha kal dru*)

The study of *Jyotishya Shastra* is the fruit of millennia of observation and study. It involves intellectual observation on celestial changes and their effects on the life existence on Earth. Several great sages have contributed to the effort of *Jyotishya shastra* Jnana available to the world today. *Bhrigu*, *Jaimini*, *Satyacharya*, *Narada*, *Garga*, *Parashara*, *Kalyana Verma*, *Mantreshwara*, *Vaidya Nath* were some of the important sages in the development of *Jyotishya shastra*.

Like *Ayurveda*, *Jyotishya Shastra* also has a broad range of treatment approach like the use of colors, gems, *mantra* and worship of deities to aid in our greater well-being and life unfoldment. These are called *Jyotishya Chikitsa* which can be co-related to *Daiva-Vyapashraya Chikitsa* of *Ayurveda*. *Jyotishya shastra* also classifies disease as *Nija* and *Agantuja*.

Jyotishya Shastra has been divided into three main branches: *Siddanta*, *Samhita* and *Hora*.

- *Siddanta* refers to *Vedanga Jyotishya*
- *Samhita: Medini Jyotishya* or *Mundane* astrology, predicting important events related to countries such as geographical, economy aspects, *Vastu Shastra* etc.
- *Hora*: Predictive astrology in detail. It is a division of the traditional Indian system of astrology known as *Jyotishya*. It deals with the advanced facts of predictive approaches, as distinctive from *Siddhanta* (astronomy proper) and *Samhita* (mundane astrology).

The vital credence of *Jyotishya Shastra* is; the human being is not an isolated entity; rather it is linked to both the past and the future. In short it can be understood that, *Jyotishya Shastra* has strong belief in the *Karma* and *Punar Janama Siddhanta* (reincarnation). The happening of present life is a result of the deeds of the previous birth(s). This has been recorded by *Varaha Mihira* in the *Brihat Jataka*.

Karmarjita poorvabhava sadadi yattasya pankti samabhivyanikti.’⁴

The above quotation states that a person’s good or bad deeds will always influence ones future births.’ this can be interrelated to *Karmaja Vyadhi* elucidated in *Ayurveda*.

Jyotishya Shastra encompasses wide ideas for interpretation of many events of life and also health and disease status in life. The time specificity for the administration of medicine and initiation of different procedures can be acknowledged through *Jyotishya Shastra*.

An Analogous Understanding of Ayurveda and Jyotishya Shastra:

Ayurveda accepts a particular composition of *Tridoshas* in their body. The vitiation of these *Tridoshas* will be the cause for disease manifestation.

“*Tat dukha samyogat vyadhaya ucchate*” (su su 1/23)

Acharya Sushruta defines disease as a conglomeration of miseries, unhappiness and discomfort.¹⁰ and the basic causes of disease manifestation are classified as *Asatmyendriyarth Samyoga*, *Prajnaparadha* and *Parinama*.¹¹ The effect of *Asatmyendriyarth Samyoga* and *Parinama* as a *Kaarana* of disease will be seen in present life whereas that of *Prajnaparadha* will also be carried to afterlife.

Chikitsa in the classics is mainly categorized as *Daivavyapashraya*, *Yukti vyapashraya* and *Satvavajaya*. Among which *Daivavyapashraya chikitsa* aims mainly on pacifying the causes of diseases like *Karmaphala*, *Adrushta Kaarana* etc.¹²

The application of *Jyotishya Shastra* is evident during this understanding. *Jyotishya Shastra* believes that the gesture of the stars and the planets have both positive and negative effects on life and its existence on earth. However, each *Nakshatras* or *Graha* are responsible for the proper functioning of the body. When there is any change in their movement that may bring about adverse or virtuous effect on health. The concept of *Kaala* is given an utmost importance in *Ayurvedic* science.¹³ *Kaala* is considered during *Swasthavrita Paripalana* for example *Brahmi Muhurta Uttishte*. *Ahara Sevana Kala*, *Aushadha Sevana Kala*, *Dravya Sangrahana* and *Samrakshana* is also done with consideration of *Kaala*. In the context of *Rogautpathi*, *Chikitsa*, *Sutikagara Pumsavana Karma Kaala* is the important aspect. *Jyotishya Shastra* has also described the relationship of *Graha* with *Shareerika Dosh*.

Table number-1 Relation of Graha and Shareerika Dosh

Relation of Graha with Dosh	Dosha (Pr.Ma 11/4)	Dosha (Pr.Ma 12/11)
<i>Ravi</i>	<i>Pitta</i>	<i>Pitta-Vata Karaka</i>
<i>Chandra</i>	<i>Vaata-Kapha</i>	<i>Vaata-Kapha Karaka</i>
<i>Ksheena Chandra</i>	-	<i>Poorna Form-Kapha Karaka</i>
<i>Kuja</i>	<i>Pitta</i>	<i>Pitta Karaka</i>
<i>Budha</i>	<i>Vaata-Pitta-Kapha</i>	<i>Vaata-Pitta-Kapha Karaka</i>
<i>Guru</i>	<i>Kapha</i>	<i>Vaata-Kapha Karaka</i>
<i>Shukra</i>	<i>Kapha-Vaata</i>	<i>Vaata-Kapha Karaka</i>
<i>Shani</i>	<i>Vaata</i>	<i>Vaata-Pitta Karaka</i>

Outlook of Jyotishya through Modern Science monocles:

The conventional medical experts have always looked upon *Jyotishya Shastra* as unfounded which is essentially not true. As medical science deals with diseases and their treatment aspects, astrology also investigates a correlation of heavenly bodies with the causative factor for diseases. Thus, astrology cannot be denounced as a mere superstition. The Father of Modern Medicine, *Hippocrates*, has stated, ‘A physician without the knowledge of astrology has no right to call him/herself a physician.’ This kind of belief on astrology can also be observed in contemporary America. *Dr. Kallman* of the Psychiatric Institute, New York states, ‘Every being has a clock set at the moment of his/her birth which predetermines illnesses and accidents.

Famous Russian Scientist Professor *George Lakhovsky*, though his studies has stated that- “the waves and radiations emitted by stars and planets has effect on the foetus in the mother’s womb and the neonate at the time of birth”. Similar explanation is given by sage *varahamihira* 1500 years ago.

Discussion:

- *Ayurveda* is a science which emphasizes on studying and implying the knowledge of other sciences in the diagnosis and treatment of a disease if necessary.
- Applicability of *Jyotishya Shastra* is evident in many context in *Ayurveda Shastra*. In *Sushruta Samhita Yuktaseniya Adyaya* while describing the importance of *Rakshana Vidhi*, *Acharya Sushruta* narrates that *Purohitas* were considered superior to the *Vaidya*. Here the word *Rasavisharada* refers to the Physician, while *Mantravisharada* refers to *Purohita*.
- In *Ayurvedic* classics, the cause of *Karmaja Vyadhi* is mentioned as *Poorvajanmakrita Paapa Karma*. The *Sadhyaasadhya* of this depend upon the severity of the *Papakarma*. These diseases can be cured if the treatments is allied with *Prayaschittadi Karma* like *Homa*, *Mantra Manidharana Yajna*, *Japa-Tapa* etc. *Jyotishya Shastra* aids to find out the effect of these karmas.
- In *Charaka Samhita Indriya Sthana Varnaswariya Indriyam Adyaya* in context of *Vikruthi; Chakrapani* comments about *Daiva* as-
 “*Tena Daivam Eva Nakha Rekha Padmadi Saamudrikokta Lakshana Yukte Shareera Rajya Dana Gamana Bandanadi Vikruti Praptau Hetuh*” here the word *Samudrika* refers to *Jyotishya shastra*. This is a classical references of Application of *Jyotishya Shastra* in *Ayurveda*.
- In *Astanga Hridaya Sutra 2nd* chapter, at the context of Division of *Rtu* Based on *Nakshatraadi* commentator quotes the word *Jyotishya*. This Refers to the Understanding of *Rtu* based on *Naksatradis* from *Jyotishya Shastra*.
- A Similar reference can also be found in *Charaka Samhita sutra Sthana Upakalpaniya Adyaya*, where *Chakrapani Datta* describes about the effect of medicine collected on different *Nakshatras*.
- In the chapter of ‘*Thisraishaneeya Adhyaya*’, the *Trividha Oushadhas* mentioned are – *Daiva-Vyapashraya*, *Yukti-Vyapashraya* and *Satvavajaya*. Here ‘*Daiva*’ word denotes the *Karmas* performed in previous life.
- In the context of *Poorvajanmakrita Karma Chikitsa - Mantra, Oushadha, Mani, Mangala, Bali, Upahara, Homa, Niyama, Prayashchitta, Upavasa, Swasthyayana, Pranipata, Gamana* etc. are mentioned as the *Parihara*.
 “*Purvajanmakritam Karma Dharma Tat Katyate*” by *Chakrapani Dhatta* in *Charaka Vimana Sthana 3rd* chapter.
- *Jyotishya Shastra* is the path to understand the *PoorvaJanmakruta Karma* or *Daiva*.
- *Acharya Sushruta* while explaining effect of *Graha* tells, even in absence of *Vyapanna Ritu* a person can get affected by diseases due to movement of *Graha Nakshatra*.
- *Daiva* and *Purushakara* are the two factors based on which *Ayu* is decided. *Daiva* are the deeds done by the person in previous lives. *Purushakara* are the deeds done in present life. Based on the calculations of which *Karma* are decided as *Heena, Madhyama* and *Uttama*, which further helps to decide *Ayu*.

- The Effect of *Karma* depends on the *Vipaka Kala* (Time for its manifestation), based on which immediate or later effect of *Karma* will be seen.
- *Prajnaparadha* are those *Ahita Karma* that are done through *Kaya* (physical), *Vaak* (oral) and *Manas* (Mind). Also it is mentioned that they are the *Ashubha Karma* done because of impairment of *Dhee*, *Dhruthi* and *Smruthi*, which leads to *Dukha* or *Vyadhi*.
- *Acharya Charaka* while explaining the causes of *Janapadodhwamsa* mentions *Adharma* as the basic cause of *Vyadhi* and this *Adharma* are caused due to the *Poorvajanma Krutam Asatkarma* (i.e. wrong deeds done in previous life) and the reason for such deeds in previous life is *Prajnaparadha*. Thus *Prajnaparadha* will lead to unwholesome deeds in previous life, leading to *Adharma* and further causing *Janapadodhwamsa* which will affect the person directly or indirectly through *Vayu*, *Udaka*, *Desha* and *Kala* in his upcoming lives.
- It is also told that when *Graha* are not favouring in the particular patient, then the *Graha* have the capacity to seize the good properties (*Veerya*) of the medicines given by physician and the treatment will not be successful. Thus it is important for the physician to evaluate the condition of *Graha* before treatment.
- *Astangakara* tells that favourable *Graha* is also responsible of a *Vyadhi* to be *Shukha Sadhya*. Further *Acharya* also elaborates that if a disease does not subside after proper treatment mentioned in classics, then it is to be understood that the patient is having *Pratikoola Graha* or Unfavorable position of *Graha*.
- Diseases like *Jwara*, *Kushta*, *Yoni Vyapat*, *Udara*, *Prameha* has *Guru Nidana* etc as a *Nidana* and for eliciting these *Nidana Jyotishya Shastra* plays an important role.
- As per *Jyotishya Shastra* *Jwara* is caused when there occurs *Dushti* of *Surya* in *Niccha Sthana* and *Kushta* occurs due to *Dushti* of *Surya* and *Rahu* in *Astasthan*.
- Similarly *Jataka* help to elicit the occurrence of disease in the person, thus beneficial in treatment procedure.
- These practices of adopting *Jyotishya Shastra* in *Ayurvedic* practices in understanding disease can be seen in few places in Malabar region of Kerala.

Conclusion:

In present day, though people are getting rapidly modernized, the belief on '*Karma*' and its effect on an individual still exists. The answers for such deeds are present in such allied science like *Jyotishya*, and minimal in *Ayurveda*. *Karma*, *Abishapa*, *Abitapa* are causative factor for many diseases, and treatment without identification of these *Nidana* would lead to failure of Treatment. The diagnosis of such disease is a difficult task with the help of *pariksha padhati* mentioned in classics. Here comes the importance of a parallel science which helps in finding the cause of such *karmaja vyadhis* and also providing solution for controlling or minimising the adverse effect of *karma* and brings about the noble effect.

Knowledge of *Veadngas* were given to humanity by the Maharishi's to uphold *Dharma* and to guide the souls towards spiritual realization. With the combined applied and fundamental knowledge of *Jyotishya* and *Ayurveda* a system of diagnosis can be developed, that can be used in clinical practice to determine the timing and severity of the disease. Thus study of *Jyotishya Shastra* as a parallel science is important in *Ayurveda*.

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