

ASTROLOGICAL ASPECTS IN AYURVEDA**Dr. Rashmi Tiwari¹ Dr. Nitesh Gupta²**

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ABSTRACT

Both *Ayurveda*, the science of life and *Jyotish Shastra*, the science of correlation of heavenly bodied with the human existence, are ancient Indian Sciences. They are known as *Vedic* sciences, which have developed and recorded in the most ancient scriptures of Indian tradition. Owing to this factor alone, both these sciences are greatly intertwined with each other, and often one of them corroborates or even supplements the other. In fact the correlation is found to a much subtler extent in the Indian cosmic science that it is today popular all worlds by its name, Yoga. Just as yoga strives to achieve oneness between the internal constitution of a person with the natures that surrounds it, both *Ayurveda* and Astrology strives to equate humans with the factors that surround them. For this reason, several *Ayurvedicvaidhyas* have looked upon astrology as a supplement to their prescriptions, and several astrologists have tried to rectify planetary maladies with the help of *Ayurveda*.

Keywords: *Ayurveda*, astrology

INTRODUCTION

The evolution and development of utilitarian science was based on the deep human desire for a solution to his somatic and psychic hurdles. From time to time new fields were invented to get rid of such hurdles. *Ayurveda* and astrology are such two branches of ancient Indian science which were developed in a view to help people to solve their various issues related to health and life. *Ayurveda* shares a unique relation with this science of stars. And in good olden days when *Ayurveda* was the only healing system, the eminent *vaidyas* were also good astrologers. Also, the two sciences share various similarities as both have their roots in the ancient *Vedic* tradition^[1].

When *Ayurvedic* texts were being composed, disease was regarded as an evil visitation, which prevented the individual from attaining self realization. To free someone from disease was to enable that person to follow a truly spiritual path, liberated from constraints of the physical body. A body afflicted by disease resulted in a spirit tied down by worldly concerns & unable to soar. Only those who enjoyed both good physical & mental health could attain enlightenment.

Astrology can be defined as the science of correlations of astronomical facts with terrestrial events, and demonstrates the *Vedic* understanding of the universal interconnections and interdepend-

ence of all phenomenons, that microcosm and macrocosm are but reflections of one another. Just as mathematics is the organizing principle of science when dealing with inanimate matter, so also astrology is the organizing principle which deals with life and its significance in relation to all living bodies the planets are seen as reflectors or transmitters of light and solar energy. The solar and planetary rays, like radio waves, affect biological and psychological processes. The rays of influence are unseen vibrations that are not perceptible to the physical eye.

The field of Astrology

Astrology is an ancient school of thought that believes in a correlation of movement of celestial bodies with events on earth. It is considered to be a divine knowledge of nature which consists of study of positions of stars and the movements of the planets which govern all the events of the world. The Sanskrit term for astrology is *Jyotishasashtra*. The word '*Jyotish*' literally means the knowledge of light. The derivation of this word from its syllables is also interesting to know. The different syllables of the word *Jyotish* stand for the following^[2]:-

Ja + Ya – water or birth

O – and, *Ta* – earth or stars., *Ish* – knowledgeable

Hence, the entire word could sum up as knowledge of water and birth in relation to stars or earth. In other way, it means the influence of light over all the things and occurrences on the earth. In Indian scriptures, *Jyotishasashtra* is one of the six disciplines required for the proper understanding of *Vedas*, which are known as *Vedangas*. Vedic astrology is a branch of *Vedas* which is called as the 'eye of the *Vedas*'. Thus it can be seen how astrology has been given a prime position along with the other disciplines in order to get a

proper understanding of the scriptures. It has cognizing influence of the truth of life and self knowledge. It acts as a mirror to an individual without which one may not know how to approach life most effectively. It is also called the 'Science of Time'. Time is the source power that rules the universe. All things originate through the procession of time. Hence, *Vedic* astrology constitutes the science that maps the structure of time. Astrology is considered divine knowledge that is pure, supreme, secret and exalted.

As the saying goes 'Rome was not built in a day', the science of astrology did not evolve in a single day. Over 10,000 years ago the ancient sages, in their super conscious state, cognized that there is energy in the planets, and they sent out different rays at different angles which bear influence on everything, animate and inanimate on other planets. Through their sensitized intuition and repeated observations these highly evolved souls were able to find out the different characteristics in borne in the planets and also discovered that each rules a distinctive part of the human mind or body. It was also found that particular groups of stars known as *asnakshatras* or constellations have different characteristics, and that modulate the influence of planets. According to astrology, the primordial bodies – the Sun and the Moon – existed long before humans evolved. Hence they are the best witnesses to each and every change that occurred on the earth. The physical sciences only deal with contemporaneous changes, but *Jyotishasashtra* is a rich science that goes much into the past to make its studies more relevant.

Medical Astrology

Medical astrology is one of the main branches of astrology and is a very important pillar of *Ayurveda*. It includes reme-

dial measures for harmonizing planetary influences on both body and mind; it is the most practical science as well. It includes the entire astrology of healing. It is not only helpful for ordinary diseases but also has means for diagnosis and treatment of diseases, which are not curable by the usual medical methods. It gives us a better picture and methodology for dealing with diseases that come from internal causes.

Astrology has been used for medical purposes since the time of the Chaldean priest physicians of 2000-1000 BC and was used by those who founded and inspired our modern society of today. Hippocrates (460-377 BC), considered to be the father of modern medicine and the source of the Hippocratic oath all medical doctors pledge themselves to, was an accomplished astrologer^[2]. He has been quoted as saying that a physician without the knowledge of astrology had better call himself a fool rather than a physician. And Nicholas Culpepper, the famous herbalist who laid the foundations for herbal medicine stated that treatment without the use of astrology is like 'a lamp without oil'.

Table no:1. Zodiac sign and its corresponding body parts^[3].

Sl no.	Zodiac sign (<i>raasi</i>)	Bodily correspondence
1	Aries (<i>Mesha</i>)	Head
2	Taurus (<i>Rishabha</i>)	Neck, throat and face
3	Gemini (<i>Mithun</i>)	Upper arms and chest
4	Cancer (<i>Karkataka</i>)	Elbows and heart
5	Leo (<i>Simha</i>)	Belly
6	Virgo (<i>Kanya</i>)	Hand and waist
7	Libra (<i>Tula</i>)	Urinary organs
8	Scorpio (<i>Vrischika</i>)	Sexual organs
9	Sagittarius (<i>Dhanus</i>)	Thighs
10	Capricorn (<i>Makara</i>)	Knees
11	Aquarius (<i>Kumbha</i>)	Legs, ankles etc
12	Pisces (<i>Meena</i>)	Toes and feet

The planets and constellations that are part of Vedic astrology also embody the qualities of the *doshas*. Here is a listing of the

The underlying principle in *Ayurveda* is the conviction that all human ailments and sufferings are caused principally by the malevolent influences of planets, their astral positions and transitions. If Mars, Saturn and moon are not well placed in the birth chart, the person has to suffer serious and chronic ailments in his life. Saturn is associated with the winter season and often inflicts serious problems on the senior citizens. *Ketu*, the dragon's tail or south lunar node creates a variety of maladies in old age.

Very interestingly, ancient Indian *Ayurveda* suggests and recommends a sound knowledge of astrology for understanding maladies and their cure. *Ayurveda* underscores the fact that diseases can effectively be cured by neutralizing the influence of malicious planets on human life.

Astrologically, the twelve zodiac signs (*raasis*), each representing a human part, have a tremendous influence on our mind and body and play a vital role in causing human ailments. The following chart shows which zodiac sign represent which part of human body.

Table no:1. Zodiac sign and its corresponding body parts^[3].

planets and the *doshas* they primarily manifest^[4]:
VATA

Element: air

Signs : Gemini, Virgo, Libra, Capricorn, Aquarius

Planets: Mercury, Saturn, Venus (secondary), *Rahu*

PITTA

Element: fire

Signs : Aries, Leo, Sagittarius, Scorpio

Planets : Mars, the Sun, Jupiter (secondary), *Ketu*.

KAPHA

Element: earth and water

Signs : Taurus, Cancer, Pisces

Planets: Moon, Venus (primary), Jupiter (primary), Saturn (secondary)

Astrologers say that there are two forces, *daiva* and *purushakara*^[5], i.e. fate and individual energy. The individual energy can modify and even frustrate fate. Moreover, the stars often indicate several fate possibilities, for example, one may die in mid age, but sometimes through determination one can overcome that and can live to a predictable old age. Thus astrology does not say that events must and should happen, but it gives the benefic and malefic tendencies which can be directed or modified through conscious effort. The horoscope shows man's character and temperament. Though it may show that he could become a criminal, it does not mean he is fated to become so. What it means is that he is just the sort of person, who will have criminal tendencies, but they can be checked by proper care and training. Additionally, if emotional and financial challenges are indicated in any particular year, one can certainly meet the crisis better if one knows that it might occur.

Carakacharya^[6] also describes about *daiva* and *purushakara* in the context of describing about the span of life. The rationality of life span of individuals depends upon the strength or otherwise of both the *daiva* (pre determined) and *purushakara* (human

effort). What is done during the past life is known as *daiva* where the effect is pre determined and what is done during the existing life is known as *purushakara*, where the effect is based upon the human effort. Predetermined span of life represent the strength or weakness of the actions of the past as well as the present life. Even though the actions of the previous life are no more present in the existing life, still their effects manifest themselves in this life and the nature of these effects determines the actual span. A weak *daiva* (actions of the previous life) get subdued by a strong *purushakara* (action during the present life) and vice versa. The *daiva* may be conducive to long life. But if it is weak and the individual resorts to unwholesome diets etc. strong enough to cause his death, the latter dominates the result and the individual dies. When in spite of suitable treatment one dies, then the conclusion drawn is that his death was pre determined by *daiva*. That is why it is said that the effects of good and bad actions last for thousands of years. The time of manifestation of the effects of such action is however conditioned by the availability of the congenial atmosphere. One more important belief of *vyotishasashtra* is that the human being not an isolated entity; but he has the links to both the past and the future. In short, *vyotishasashtra* believes very strongly in karma theory and in *punarjanma*, i.e. reincarnation. Whatever human being achieves in his present life is the result of the deeds of previous birth(s)^[5].

Ayurveda also accepts *punarjanma-siddhanta*. Many examples have been cited in this context. A new born child sucks without any previous training. This is due to the knowledge attained in *purvajanma*. Again in the *nidana* of *kushta* and *switra*, it is clearly stated that it may be due to the bad deeds of the person, if not in this life,

in *poorvajanma*. And in such conditions *daivavyapasrayachikitsa* is opted for.^[7] Also in this ancient science *Pushyanahshatra*^[6] is selected for collecting herbs, preparation of medicines or even administration of medicines. In the procedures mentioned for *pumsavana karma*, *nasya* with the decoction of *lakshamanamoola* is advised to do on the *Pushyanakshatra*. The mention of *baalagraharogas* and *bhootonmada* suggests the belief in astrology. As far as astrology and modern science is concerned, the conventional medical experts have always looked upon *jyotishasashtra* as a baseless and erratic of science; they have not even accorded *jyotishasashtra* to be called as a science. Just as medical science deals with diseases and their treatments, astrology also investigates a correlation of heavenly bodies with the diseases afflicting people. Therefore astrology cannot be made light of and denounced as a mere superstition. Dr Kallman of the psychiatric institute of New York has stated that, 'Every being has a clock set at the moment of his/her birth which predetermines illnesses and accidents'^[8]. Though this kind of statements might seem quite fanciful and difficult to digest, a careful understanding of what *jyotishasashtra* implies would lead to a much clearer perspective.

CONCLUSION

The astounding knowledge of the ancient Indian stages of the influence of the stars on the human life and activities, both benign and malignant, has proved beyond doubt that joys and sorrows, infirmity and good health, good fortune and misfortune are all guided and influenced by the planets and their positions. Astrology does tell many more things than just the positions of the celestial bodies at the time of person's birth. It also tells at what time what medicine must be taken to have the best effects,

when a particular activity has to be started and such time related information. Exact calculation and knowledge of the facts and figure through horoscope can help physician not only in dealing with the patients' present ailments but also future diseases. Synergetic correlation of *Ayurveda* and Astrology give a unique combination for absolute solution for each and every problem of life. Both *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. Although both Astrology and medicine were developed as a part of religion in ancient India, astrological principles related to prevention, health care and relief from illness were applied as rituals (religious ceremonies). An astrologer gives guidance for taking medicines at suitable time for the best remedy of ailments. Even the medicinal herbs were collected and used at appropriate times for their efficacy. Astrology and *Ayurveda* are inseparable in human life.

In today's perspective, there is a need to establish a scientific background for these two ancient sciences of India so that their principles can be adopted by modern society without any doubts.

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