

AYURVEDA & JYOTISH – COMPLIMENTARY SCIENCES

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ABSTRACT

Ayurveda & *Jyotish* are known as sister sciences as both of these sciences originated from *the Vedas*. The *Vedas* are the repository of all kinds of knowledge and all streams of sciences including the knowledge for self-realization and spiritual disciplines. *Ayurveda* is known to be the holistic approach to medicine and treatment; on the other hand, *Jyotish* is known as the science of time and the unfolding of *Karma*. In the current study, we are going to elucidate the importance of *Ayurveda* and *Jyotish* in an individual's life.

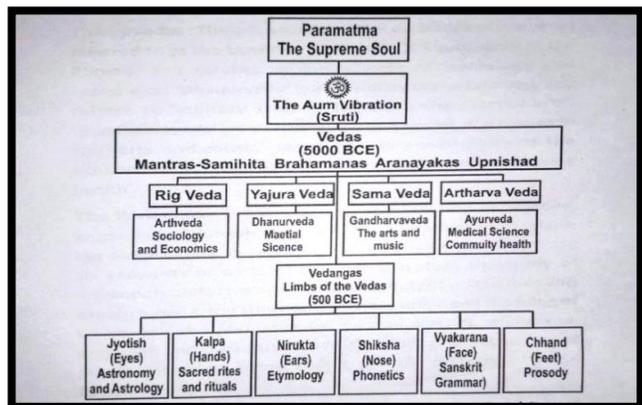
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INTRODUCTION

Both the sciences – *Ayurveda* & *Jyotish* belong to the same pool of knowledge called *the Vedic Knowledge system*. *Ayurveda* and *Jyotish* complement each other as they share the same principles propounded in *Vedas*. *Ayurvedic Astrology* focus on the interface between these two fascinating systems.² chart 1 depicts their

inter-relation and their common origin in the same ancient wisdom called *Vedas*. As the picture given depicts, *Ayurveda* is *Upveda* of *Atharvaveda* while *Jyotish* is one of the six *Vedangas*. *Vedanges* were required to be learned before one was initiated in learning *Vedas*. *Vedas* in fact, provide original and

richest thought, which gave common basics to understand



the creation of the universe, & human body philosophy, meta-physics, spirituality, *Ayurveda*, and *Jyotish*. (Its theory of *Advaitwad* helps us to indeed, understand the modern concept of Quantum healing also.)³ The basics propounded in *Vedas* – common to all above-mentioned streams of knowledge say that the whole creation came out of the five elements⁴ (*Tattawas*) i.e., *Akash* (space, ether), *Vayu* (air), *Agni* (fire), *Jala* (water) & *Prithv* (Earth). These elements are inert by nature. But they are activated by three *Gunas* i.e., *Sattava*, *Rajas*, and *Tamas* (*Trigunas*).⁵

Table 1: The qualities of the three *Gunas* are given below in the picture in the short form to appreciate the concept of their significations: -

ATTRIBUTES OF TRIGUNAS⁶		
<i>Sattava</i>	<i>Rajas</i>	<i>Tamas</i>
Pure, Light	Activeness, Movement	Inactive, Inertia
Divine, Illuminated	Running Around	Sticky, Indifferent
Equanimity	Kriya Shakti	Withdrawn, Darkness
Discrimination	Arrogance, Hypocrisy, Anger, Proud, Ego	Does Not Involve in Anything
Purity Dominates, In Tune with Divine	Purity Dominates, In Tune with Divine	Lacks Initiative
No Dissatisfaction	Likes New Person, Places and Objects, Talkative	Discrimination Between Good and Bad
Mind, Calm, Steady, Full of Purity White	Not To Sit Idle, Quarrelsome Finds Faults in Others	Sloth, Heaviness

This nature of a particular creation of a human being depends upon the mixture and admixture of three *Gunas* and resultant alloyed significations of these *Gunas* are attributed to that particular creation of human being.

These *Gunas* (qualities) activate the *Tattawas* and also provide them with their unique inherent nature. Five *Tattawas* are corrupted by three *Doshas*⁷ – i.e., *Vata*, *Pitta*, and *Kapha*. Equanimity in three *Doshas* maintains harmony in nature, and the human body, and helps in attaining spiritual and philosophical growth. Disturbed *Doshas* bring turbulence in the forces of nature, diseases in humans, and fall on the physical, philosophical, psychological, and spiritual

levels of human beings. In the background of the above discussion,⁸ let’s examine the relation between *Ayurveda* and *Ayur- Jyotish*. *Ayurveda* is composed of two words viz. ‘*Ayur*’ means ‘Life’ and ‘*Veda*’ means ‘Knowledge’.⁹ Thus *Ayurveda* is the ‘Knowledge’ of life i.e., Knowledge of managing the ‘wellness’ rather than managing the ‘Disease’. *Ayurvedic* texts, especially *Sushrut Samhita* (6th century BCE) written by *Acharya Sushruta* have given a holistic definition of health as follows:

“*Samadoṣa samāgni ca sama dhātu malakriya Prasanna ātma indriya manah svastha itibhidhīyate*”¹⁰

One who is established in Self, who has balanced *Doshas*¹¹ (primary life force), balanced *Agni* (fire of digestion), properly formed *Dhatus*¹² (tissues), proper

elimination of *Malas*¹³ (waste products), well-functioning bodily processes, and whose mind, soul and senses are full of bliss is called a healthy person.

Table 1¹⁴: Prevalence and application of *Panchmahabhutas* in the human body are depicted the table no. 1

S. N.	Mahabhuta	Attributes	Physical, physiological Psychological Manifestation
1	Akasha (Ether)	Sound	Ear, Spaces in the body like lungs, bone marrow
2	Vayu (Air)	Touch + Sound	Skin, movement of the body organs, nervous system, Peristalsis (gut movement), urination, menstruation
3	Agni (Fire)	Touch + Sound + Vision	Eyes, Bile, Enzymes, Hormones, Neurons system of the body
4	Jala (Water)	Touch + Sound + Vision +Taste	Tongue, blood, urine, saline, brain (CSF), Phlegm, Lymph fluid
5	Prithvi (Earth)	Touch + Sound + Vision + Taste+ Smell	Nose, bones, skin, flesh, veins, hair

Table 2¹⁵: Ayur-Jyotish: - We have a natal chart that has twelve houses, twelve signs (*Rashi's*), nine Planets. Each house, sign, and Planet represents various body parts. The Sign and Planets are composed of 5 *Tatwas* as follows

S. N.	Mahabhuta	Planets
1.	Akasha (Ether)	Jupiter
2.	Vayu (Air)	Saturn, Rahu
3.	Agni (Fire)	Sun, Mars, Ketu
4.	Jala (Water)	Venus, Moon
5.	Prithvi (Earth)	Mercury

Table 3¹⁶: Similarly, twelve Signs also are composed of *Tatwas*:

S. N.	Mahabhuta	Twelve Signs
1.	Vayu (Air)	Gemini, Libra, Aquarius
2.	Agni (Fire)	Aries, Leo, Sagittarius
3.	Jala (Water)	Cancer, Scorpio, Pisces
4.	Prithvi (Earth)	Taurus, Virgo, Capricorn

Table 4¹⁷: Trigunas and the Planets: - Similarly, our Seer-scientists have divided various planets into three *Gunas* with a logical explanation as shown

Pathological manifestations of Planets and Guna						
S.N.	Planets	Gunas			Pathological manifestations	Remarks
		Sat	Raj	Tam		
1.	<i>Saturn</i>	✗	✗	✓	Overall depression of bodily function and mental energy moving down of replacement & dying cell of the body, Restricts movement by arthritis, Paralysis, Rheumatism	Inaction with-drawn & sloth.
2.	<i>Sun</i>	✗	✓	✗	Loss of fluids, circulatory diseases heart ailments, Metabolic function (Hypotension, Hyperthyroidism, poor vision)	Hyperacidity
3.	<i>Mars</i>	✗	✓	✓	Injury, accidents, surgery, acne, stroke, toxic blood conditions, gall-bladder stone, etc.	Purusharth Paralyzing of activity subsequent to it.
4.	<i>Jupiter</i>	✓	✗	✗	Mainly causes watery diseases but is a greatly mitigate disease-causing influence in the chart.	Restore the equanimity of doshas.
5.	<i>Moon</i>	✓	✗	✓	Asthma, pneumonia, nervous and emotional imbalance like depression, hysteria (Tamasic) swinging moods. Well placed Moon reflects good genetic inheritance good physic& good healthcare.	<i>Waning & waxing Moon give Sattvic & Tamasic disposition respectively.</i>
6.	<i>Venus</i>	✓	✓	✗	Significator of all Apan Vayu functions of reproduction, semen manifestation, ovum formation, and sexual & eye diseases. Also, is the planet of inner and external beauty.	<i>Rajas-Sattva</i>
7.	<i>Mercury</i>	✓	✓	✓	Strong Me gives good health, healing power mind-body coordination strong endocrine function, allergies, skin diseases, lack of intelligence, Paralysis, growth problems.	<i>Rajasic-Tamasic</i>

Tridosha & Planets – *Sushruta* in his *Samhita* writes "Just as Sun, Moon, and mind are necessary for the regular functioning of the world outwardly, so are *Vata*, *Pitta*, and *Kapha* necessary for the regulation of health in the human body. Astrology indicates and *Ayurveda* analyses the bodily pattern while consisting of three health tendencies called *Doshas* or

biological humors. These are *Vata*, *Pitta* indicates heat and light and *Kapha* indicates inactivity and conservation.¹⁸ tables given below lucidly shows the relation between the *Tridoshas*, Planets, and disease establishing how the *Ayurveda & Ayur- Jyotish* (Medical Astrology).

Table 5

S. N.	Tridoshas	Planets ¹⁹	Disease ²⁰
1.	<i>Vata</i>	<i>Saturn, Rahu, Mercury</i>	Arthritis, Nervous Problems, Paralysis, Peristalsis, Tamak Shwas, Apprehensions, Phobias
2.	<i>Pitta</i>	<i>Sun, Mars, Ketu</i>	Eye Disease, Indigestion, Fever, Boils, Stroke, Acute Diseases
3.	<i>Kapha</i>	<i>Jupiter, Venus, Moon</i>	Cold, Sinosis, Dropsy, Filariasis, Obesity, Gynae Problems, Diabetes

Need of Study: As we know that *Ayurveda* is the science of life and *Jyotish* is the science of time and both of these sciences are well elaborated in *Vedas* and ancient classical texts. Both of these sciences are equally important for the prevention and cure of diseased conditions and maintaining health and undertaking diagnostic studies for prevailing and forthcoming diseases. But still, research is lacking in some parts we have to prove our ancient principles and their efficacy on the basis of modern parameters. This study is the first step in the establishment of *Ayur-Jyotish* as evidence-based science.

Scope of Study: This study is helpful to bring to light the lesser-known facts about the relationship between *Ayurveda* and *Jyotish* and motivates the students and young researchers of *Ayurveda* and the Indian Knowledge system to analyze the facts of *Ayur-Jyotish* and develop an interest in undertaking the research work in the said area. Further, this research is aimed to reinvent the truth given by the *Rishis* in the ancient Sanskrit texts belonging to both the streams and to prove the same by empirically demonstrated results.

DISCUSSION

The universe is developed from five elements known as *Panchmahabhuta*²¹ as explained by *Acharya Charaka* in *Sutrasthana* of *Charaka Samhita* and *Acharya Prashar* in *Brihad Prashar Hora Shastra*.²² Each and every particle of this universe is the composition of these five elements. Our ancient classics guided us that every particle of the universe has ½ part of the particular dominant *Mahabhuta* and the remaining 4 *Mahabhutas* are in the portion of 1/8.²³ Like this *Jyotish* explained to us that every Planet is composed of these *Mahabhutas*. As we study in *Ayurveda*, *Tridoshas* (*Vata*, *Pitta* & *Kapha*) are *Panchbhoutika*, and *Trigunas* (*Satva*, *Rajas* & *Tam*) are also *Panchbhoutika*.²⁴ *Tridosha* is *Sharirik Dosh*²⁵ they nourish the body when they are in bal

ance and the imbalance stage, they create health problems in the body. In *Jyotish*, as we see various planets and *Rashi*'s have the same *Panchbhoutika*

composition, and when they carry a malefic effect, they point to the imbalance of the corresponding *Doshas* in the body of that particular person. This is an indicator of the disease manifesting in that person. This can be cracked by analyzing the natal chart of the person by applying a set of rules given by the *Rishis* in *Jataktattva*,²⁶ *Saravali*²⁷, and *Brhit Prashar Hora Shastra*.²⁸ This is how the two sciences converge to apply where a diagnostic study can be undertaken in a lucid manner to help the patient. Further, the principles of *Jyotish* and the Application thereof can be corroborated by subjecting it to rigid parameters of clinical examination and laboratory tests. Similarly, *Trigunas* are *Satva*, *Rajas* and *Tamas*. Three of them *Satva* is *Guna*, but *Raja* and *Tamas* are both *Guna* & *Dosha*,²⁹ if they are in balance like *Tridosha* they nourish and if they get imbalance, they are responsible for certain health issues. We study the relation between Planets and *Triguna* in **Table no 4** and understand that Planets are also *Trigunatmaka* in nature. The position of *Trigunas* in *Sharir* also represents the involvement of a particular planet in individual life. The relation between *Panchamahabuta* and Planets is explained in table no 2. The relation between Planets and *Tridoshas* are also explained in table no 5 and the diseases they cause. All these factors conclude that Planets are also an important part of individual life and can study by medical scholars so that they can analyze the diseased condition very soon.

CONCLUSION

The principles of *Ayurveda* and *Ayur-Jyotish* listed in the above article point with certitude that an objective study of *Vedic-Jyotish* should be undertaken to establish these principles within the scope of various normative clinical and pathological standards. And establish them empirically, with a complete sense of objectivity.

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