AYURVEDA AND JYOTISHYAYA 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, Daivavyapashya chikitsa, 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 Vedas¹. Vedangas are six auxiliary disciplines associated with the study and understanding of the Vedas². 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.
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 afterlife. Ayurveda aims not only at the cure and prevention of the disease but also at rejuvenation and longevity. Beyond ordinary health care measures it has special methods to bring about higher level of vitality. Acharya Sushruta classifies disease as Adyatmika, Adibhaftuika and Adidaivika. Adidaivika vyadhi are diseases caused by super natural powers, for the relief of which Daivavyapashayya Chikitsa is mentioned. Acharya Sushruta in Chikitsa Sthana 28th chapter while describing Buddha 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 result.

Satatadyayanam vaadah parantantravalokanam
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.

"Jyotih suryadinam grahanayam gatyadikam pratipaadayaa 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 Jyothishya 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 poorvabhave sadadi yattasya pankti samabhivyani.‘
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 Jyothisy 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 Sushrutha defines disease as a conglomeration of miseries, unhappiness and discomfort. and the basic causes of disease manifestation are classified as Asatmyendriyartha Samyoga, Prajnaparadha and Parinama. The effect of Asatmyendriyartha 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, Adrushi Kaarana etc.

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 existance 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. Kaala is considered during Swasthavrita Paripalana for example Brahma 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 Dosha.

Table number-1 Relation of Graha and Shareerika Dosha

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<thead>
<tr>
<th>Relation of Graha with Dosha Graha</th>
<th>Dosha (Pr.Ma 11/4)</th>
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<tr>
<td>Ravi</td>
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<td>Pitta-Vata Karaka</td>
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<td>Chandra</td>
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<td>Budha</td>
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<td>Shani</td>
<td>Vaata</td>
<td>Vaata-Pitta Karaka</td>
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**Outlook of Jyotishya through Modern Science monoloces:**

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 Sushrutha Samhita Yuktaseniya Adhyaya 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 Sadhyaasadhyatva 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 Praptav 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 Undersanding of Rtu based on Nakshatradis 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 ‘Thrisrashaneeya Adhyaya’, the Trividha Oushadhas mentioned are – Daiva-Vyapashraya, Yukt-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 Poorvajanmakrutra 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 *Poorvajanja Krutam Asatkar* (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 Nindana* 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 *Astasthana*.

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*. 