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Dr. Pavithra S

Assistant Professor, Department
of Sambhitha and Siddhanta,
Sushrutha Ayurvedic Medical
College and Hospital,
Bengaluru, Karnataka, India

Dr. Satinder Kumar

Ayurveda Consultant, Vedarjana
Ayurveda, Bengaluru,
Karnataka, India

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An analogous knowledge: Ayurveda and Jyotishya Shastra

Dr. Pavithra S and Dr. Satinder Kumar

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Abstract

The glory of Ancient Indian Literature is evidently adored in its approach towards upholding the value of life, and is patently exhibited in the culture, heritage and civilization. The discussion of literature instigates with *Vedas*, the paramount source of Wisdom of Life. *Vedas* are the authentic literary which divulges the secret and perseverance of life. *Vedas* are four in number; *Rigveda*, *Yajurveda*, *Samaveda*, *Atharvana Veda*. Each *Veda* has its *Upavedas* and *Ayurveda* is the *Upaveda* of *Atharvana Veda*. *Ayurveda* is the science which deals with disease, their treatment aspects and importantly the preventive aspect with proper lifestyle adoptions. *Ayurveda* also gives prime importance for the attainment of *Purusharthas* which replicates the significance of *Ihaloka* and *Paraloka Karma* in an individual's life. *Jyotishya Shastra*; an imperative part of *Veda*, is attributed as *Vedanga* - includes study of *Graha Nakshatradi Padartha*. As it is also called as Vedic Astrology in recent days. *Jyotishya Shastra* also possesses a similar scope in terms of prevention and treatment of *Karmaja Vyadhi*, which can be co-related to *Daiva-Vyapashraya Chikitsa* in *Ayurveda*. This paper is an effort to understand the importance of these two analogous sciences with respect to *Chikitsa*.

Keywords: Ayurveda, jyotishya shastra, daivavyapashyachikitsa, vedanga

Introduction

Vedas are authentic literature source of wisdom of life and are *Apauruseya* (authorless). Literature on broad is Divided into *Sruti* (that which is heard) and *Smriti* (that which is remembered), *Vedas* are also called as *Sruti* (that which is heard) literature. The *Vedic* hymns were skilfully created and comprises the wisdom in coded form with Proper Grammatical application. *Vedas* are sub categorized into further divisions such as, *Samhitas* (mantras and benedictions), *Aranyaka* (text on rituals), *Brahmana* (descriptions on rituals) and *Upanishad* (script on spiritual knowledge). The prime four *vedas* are *Rigveda*, *Yajurveda*, *Samaveda* and *Atharvana Veda*, which further possesses *Upavedas*. *Vedangas* literally mean the limbs of the *Veda* [1]. *Vedangas* are six auxiliary disciplines associated with the study and understanding of the *Vedas* [2]. The six *Vedangas* are as follows – *Shiksha* (Phonetics), *Kalpa* (Ritual Canon), *Vyakarana* (Grammar), *Chhanda* (Vedic meter), *Nirukta* (explanation) and *Jyotishya* (Astrology). The detail description of *Veda Purusha* and *Vedanga* is narrated in *Paniniya Shikha*; which explains that '*Chhandas*' are the two feet of *Veda Purusha*, '*Kalpa*' are his two arms, '*Nirukta*' is his ears, '*Jyotishya*' are his eyes, '*Shiksha*' is his nose and '*Vyakarana*' is his mouth [3].

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

The six *Vedangas* perform the supportive and augmenting functions in the study and understanding of *Vedas*, similar to the limbs and senses to the body.

Vedangas forms an integral and vital part of *Vedic* education, aiming for the promotion an all-round development and understanding of the *Vedas* and *Vedic* practices.

Ayurveda being an *Upaveda* of *Atharva Veda*, should be understood with the application of 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 [4]. *Ayurveda* aims not only at the cure and prevention of the disease but also at rejuvenation and longevity [5].

Corresponding Author:

Dr. Satinder Kumar

Ayurveda Consultant, Vedarjana
Ayurveda, Bengaluru,
Karnataka, India

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 mentioned [7]. *Acharya Sushruta* in *Chikitsa Sthana* 28th chapter while describing *Buddhi Medokara Gana*, explains *Para Tantravalokana* as *Medokara*, and describes the features of noble physician that, a noble physician should possess knowledge of other parallel sciences for a successful treatment result [8].

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

Jyotishya shastra is one of the *Vedanga*, which deals with the study and application of time and the positive and negative effects with respect to planetary positions. *Jyotishya Shastra Jnana* is the result of millennia of study and intellectual observation of celestial happenings and their effect on life's existence present on the Earth.

Shaba Kalpa Druma defines *Jyotishya Shastra* as science deals with the sun and its movement, its effect on life etc. [9].

“*Jyotih suryadinam grahanayam gatyadikam pratipaadatayaa asthi asya iti ach* “(*sha kal dru*) *Bhrigu, Jaimini, Satyacharya, Narada, Garga, Parashara, Kalyana Verma, Mantreshwara, Vaidyanath* are the rishis who have contributed to *Jyotishya shastra Jnana*. *Jyotishya Shastra* has a wide-ranging approach like the use of colors, gems, *mantra* and worship of deities to assistance health and many developmental stages in life which is called *Jyotishya Chikitsa* and can be co-related to *Daiva-Vyapashraya Chikitsa* of *Ayurveda*.

Jyotishya Shastra has three main divisions: *Siddhanta*, *Samhita* and *Hora*. *Siddhanta* is *Vedanga Jyotishya*; *Samhita* is branch of *Jyotishya Shastra* which deals with prediction of important events and *Vastu Shastra*. *Hora* is a division that deals with the advanced facts of predictive approaches.

Jyotishya Shastra and *Ayurveda* are strong believers of *Karma* and *Punar Janma Siddhanta* (reincarnation) *Jyotishya Shastra* sturdily considers the human being as concomitant to both the past and the future. *Acharya Varaha Mihira* in the *Brihat Jataka* states that the individual's good or bad deeds will always impact future births'. The similar understanding can be found in *Karmaja Vyadhi* description in *Ayurveda*.

“Karmajita poorvabhava sadadi yattasya pankti samabhivyanikti.”

Jyotishya Shastra comprehends wide concepts for interpretation of events of life, health and disease status. The time specificity for the administration of medicine and initiation of different procedures mentioned in *Ayurveda* can be acknowledged through *Jyotishya Shastra Jnana*.

A. Parallel Understanding of Daivavyapashyaya Chikitsa and Jyotishya Shastra

Ayurveda believes in *Tridosha Siddhanta*, a particular composition of *Tridoshas* in the body. Any deviation of these *Tridoshas* from the normalcy will lead to disease manifestation. *Acharya Sushruta* terms disease as a conglomeration of miseries and discomfort [10].

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

According to *Ayurveda Shastra* there are three basic causative factor for the manifestation of disease; *Asatmyendriyarthasamyoga*, *Prajnaparadha* and *Parinama* [11]. The result of *Asatmyendriyarthasamyoga* and *Parinama* in disease manifestation will be more evident in Present life, whereas *Prajnaparadha* can be a cause for disease manifested in afterlife also.

Chikitsa is any *Dravya* or procedure that helps in reducing the *Vyadhi samprapthi*. *Chikitsa* in the *Ayurvedic* classics is chiefly categorized as *Daivavyapashraya Chikitsa*, *Yukti vyapashraya Chikitsa* and *Satvavajaya Chikitsa*. *Daivavyapashraya Chikitsa* intents primarily on pacifying the causes of diseases like *Karmaphala*, *Adrushta Kaarana* etc. [12].

The application of *Jyotishya Shastra* can be evidently elicited in *Daivavyapashyaya Chikitsa* of *Ayurveda*. The gestures of planetary actions has its effect on life's existence on earth according to *Jyotishya Shastra*. These celestial movement may perhaps fetch adverse or virtuous effect on health and environment on whole.

Kaala is given an utmost importance in *Ayurvedic* science and is one among the *Nava Karana Dravya* [13]. Application of *Kaala* in *Swasthavrita Paripalana* can be seen in *Brahmi Muhurta Uttishte*, *Ahara Sevana Kala* etc. Similarly *Aushadha Sevana Kala*, *Dravya Sangrahana* and *Samrakshana*, *Sutikagara*, *Pumsavana Karma* explained in *Rogautpathi Chikitsa* are also conducted with due consideration of *Kaala*. *Jyotishya Shastra* also describes the relationship of *Graha* with *Shareerika* and *Manasika Dosha*. The relationship of *Graha* with *Shareerika Doshas* is described in table no.1. Accordingly it can be understood that the celestial objects and their movements has effect on the *Swasthya* and *Vyadhi Avastha* of an Individual.

Table 1: Relation of *Graha* with *Shareerika Dosha*

Graha	Dosha (Pr.Ma 11/4)	Dosha (Pr.Ma 12/11)
Ravi	Pitta	Pitta-Vata Karaka
Chandra	Vata-Kapha	Vata-Kapha Karaka
Ksheena Chandra	-	Kapha Karaka
Kuja	Pitta	Pitta Karaka
Budha	Vata-Pitta-Kapha	Vata-Pitta-Kapha Karaka
Guru	Kapha	Vata-Kapha Karaka
Shukra	Kapha-Vata	Vata-Kapha Karaka
Shani	Vata	Vata-Pitta Karaka

Discussion

- *Ayurveda* emphasizes on studying and implication of the knowledge of other parallel sciences in the diagnosis and treatment of a disease if necessary. *Ayurveda* also mentions the importance of *Paratantravalokana* in *Shastra Adhyayana* and *Chikitsa*. Application of *vedanga* in *Shastra Adhyayana* helps in better analysis of the context and wide understanding of the concepts detailed in *Samhithas*. *Jyotishya Shastra* and its application is evident in many context in *Ayurveda Shastra*. *Acharya Sushruta* in *Yuktaseniya Adyaya* in the context of *Rakshana Vidhi*, narrates that *Mantravisharada* are superior to the *Rasavisharada*. Here the word *Rasavisharada* refers to the *Vaidya* (Physician), while *Mantravisharada* refers to *Purohita*.
- According to *Ayurveda*, *Poorvajanmakrita Paapa Karma* is the cause of *Karmaja Vyadhi* and the *Sadhyaasadhyata* of these *Karmaja Vyadhis* depend upon the intense of the *Papakarma*. *Daivavyapashyaya Chikitsa* is mentioned as *Upakrama* and *Prayaschittadi Karma* like *Homa*, *Mantra*

Manidharana Yajna, Japa-Tapa etc are elaborated as *Chikitsa*. *Jyotishya Shastra* aids as tool in evaluating *Karma* and its effect on disease manifestation.

- *Acharya Chakrapanidhatta* while commenting on *Daiva* in *Indriya Sthana Varnaswariya Indriyam Adyaya* mentions the word *Samudrika*, which refers to *Jyotishya Shastra*. This is an evident of application of *Jyotishya Shastra* in *Chikitsa*.
“*Tena Daivam Eva Nakha Rekha Padmadi Saamudrikokta Lakshana Yukte Shareera Rajya Dana Gamana Bandanadi Vikrukti Prapta Hetuh*”.
Similarly the word *Daiva* is mentioned under *Trividha Oushadhas (Daiva-Vyapashraya, Yukti-Vyapashraya and Satvavajaya)* elaborated in ‘*Thisraishaneeya Adhyaya*’ Here ‘*Daiva*’ denotes the *Karmas* performed in previous life.
The reference of *Jyotishya Shastra* can also be found in *Charaka Samhita sutra Sthana Upakalpaniya Adyaya*, where *Chakrapani Datta* narrates the effect of medicine collected on different *Nakshatras*.
- The term *Jyotishya* can be noted in *Astanga Hridaya Sutra* 2nd chapter, at the context of division of *Rtu* which is done on the grounds of *Nakshatraadi*. This reference talk about the understanding of *Rtu* based on *Naksatradis graha* from *Jyotishya Shastra*.
- *Daivavyapashyaya Chikitsa* are the *Parihara* for the *Poorvajanmakrita Paapa Karma - Mantra, Oushadha, Mani, Mangala, Bali, Upahara, Homa, Niyama, Prayashchitta, Upavasa, Swasthyayana, Pranipata, Gamana* etc. are mentioned as the *Parihara*.
Chakrapani Dhatta in *Charaka Vimana Sthana* mentions “*Purvajanmakritam Karma Dharma Tat Katyate*”.
Jyotishya Shastra is the tool to discover the *Poorva Janmakruta Karma* or *Daiva*, further *Daivavyapashyaya Chikitsa* would aid in terms of *Vyadhi Prashamana*.
- *Acharya Sushruta* enlightens about the effect of *Daiva* and explains that, if person gets affected by diseases due to movement of *Graha Nakshatra* even in absence of *Vyapanna Ritu* this is the effect of *Daiva*. *Daiva* and *Purushakara* are the two factors based on which *Ayu* is decided. *Daiva* refers to the deeds of the person in previous lives. *Purushakara* are the deeds of present life. Based on the calculations of these two factors *Karma* can be decided as *Heena, Madhyama* and *Uttama*, which in turn supports to decide *Ayu*.
- An important concept while understanding *Karma* is the *Vipaka Kala*. The outcome of *Karma* depends on the *Vipaka Kala* (Time for its manifestation), based on the *Vipaka Kala* the instant or future effect of *Karma* will be perceived.
- *Prajnaparadha* one among the *Vyadhi Karana*, are the *Ahita Karma* with respect to *Kaya* (physical), *Vaak* (oral) and *Manas* (Mind). It can also be understood as the *Ashubha Karma* done because of *Vibhramsha* (impairment) of *Dhee, Dhruthi* and *Smruthi*, which leads to *Dukha* or *Vyadhi*.
- *Acharya Charaka* in *Vimana Sthana* explains *Adharma* as the causes for *Janapadodhwamsa* and the basic cause of *Vyadhi*. *Adharma* are resultant of *Poorvajanma Krutam Asatkarma* (i.e. wrong deeds done in previous life) and the reason for such deeds in earlier life is *Prajnaparadha*. Thus it can be understood that *Prajnaparadha* will lead to unwholesome deeds in previous life, and *Adharma* further causing *Janapadodhwamsa* which affects the individual directly or indirectly via *Vayu, Udaka, Desha* and *Kala*.

- *Astangakara* states that favourable *Graha* is also responsible of the manifestation of *Vyadhi* and also its *Sadhya Asadhyata*. Further *Acharya* elaborates that *Pratikoola Graha* or Unfavourable position of *Graha* has to be considered as the cause if a disease does not subside after adaptation of proper treatment mentioned in the classics.
- Few diseases like *Jwara, Kushta, Yoni Vyapat, Udara, Prameha* has mentioned *Guru Nindana* as a *Nidana* for disease manifestation and *Jyotishya Shastra* plays an important role for elicitation of these *Prajnaparadha Nidana*. *Jyotishya Shastra* mentions diverse planetary positions as *Karana* for different diseases, such as *Jwara* is caused due to *Dushti* of *Surya* in *Niccha Sthana* and *Kushta* occurs due to *Dushti* of *Surya* and *Rahu* in *Astasthanana*. Therefore it can be understood that *Jataka* supports to elicit the occurrence of diseases, and also beneficial in treatment procedure.
- These type of application of two parallel science like *Jyotishya Shastra* and *Ayurveda* in understanding Disease, Promotion of Health and Treatment of Disease are practiced by few Native Physicians.

Conclusion

With the present fast and mechanical era, the belief on *Karma* and its effect on later lives still strongly subsists. *Jyotishya Shastra* is a gismo to understand the effects caused by *Karma*. *Karma, Abishapa, Abitapa* are causative factor for many diseases mentioned in *Ayurveda*, and treatment approach without identification of these *Nidana* would let-down the treatment outcome. The diagnosis of such *Karmaja Vyadhi* (disease) is a difficult task with the help of mere Physical examinations. Here arises the importance of a parallel science which helps in verdict of the causes of *Karmaja Vyadhis* and also answer for the controlling and minimise the adverse effect of *Karma* to bring the noble effect. Knowledge of *Vedangas* were gifted to humanity by the Maharishi's to uphold *Dharma* and aid for journey of the souls towards spiritual realization. With the mutual applied and fundamental knowledge of *Jyotishya* and *Ayurveda*, a diagnostic tool can be developed which helps in understanding the severity of disease and it's *Sadhya Asadhyata* in clinical practice. *Jyotishya Shastra* as a parallel system with *Ayurveda* will help in better development and service to humanity.

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