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. Jyotishysha Shastra; an imperative part of Veda, is attributed as Vedanga - includes study of Graha Nakshatradaripadantha. 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 Karma Vyadhi, which can be co-related to Daivavyapashraya 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, daivavyapashraya chikitsa, vedanga

Introduction

Vedas are authentic literary source of wisdom of life and are 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 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), Aranyakas (text on rituals), Brahmanas (descriptions on rituals) and Upanishads (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, ‘Shikha’ is his nose and ‘Vyakarana’ is his mouth [3].

“Siksha Kalpa Vyakaranam Niruktam Chandasam Chhayah Jyotishyamayanam Chaiva Vedangani Shadavatu.”

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].
Beyond ordinary health care measures it has special methods to bring about higher level of vitality. Acharya Sushruta classifies disease as Adyatmika, Adhibauktika and Adidaivaika [9]. Adidaivaika vyadhi are diseases caused by super natural powers, for the relief of which Daivavyapashraya Chikitsa is mentioned [7]. Acharya Sushruta in Chikitsa Sthana 28th chapter while describing Buddha Medokara Gana, explains Para Tantrakhalokana 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 acharyayeesa eva cha buddhimedokaro ganah |

(su.chi.28/27)

Jyotishya shashtra 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 with the sun and its movement, its effect on life etc. [9]. “Jyotihisuryadinamgrahanaayamgatyadikam pratipadatayaa asthi asya iti ach (‘shka kal dru) Bhrigu, Jaimini, Satycharya, Narada, Garga, Parashara, Kalyana Verma, Mantreshwarai, Vaidyanaath 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 Jyotishyaha Chikitsa and can be co-related to Daiva-Vyapashraya Chikitsa of Ayurveda.

Jyotishya Shastra has three main divisions: Siddanta, Samhita and Hora. Siddanta 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 Jatakay in the Brihat Jatakay 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.

“Karmarjita porwaribhve sadadhi yattasya pankti samabhivyanyiki.”

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 Daivavyapashraya 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 conglomerate 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; Asatmyendriyarth Samyoga, Prajnaparaduha and Parinama [11]. The result of Asatmyendriyarth Samyoga and Parinama in disease manifestation will be more evident in Present life, whereas Prajnaparaduha 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 Saivavajaya Chikitsa. Daivavyapashraya Chikitsa intends primarily on pacifying the causes of diseases like Karmaphala, Adrushta Kaarana etc. [12].

The application of Jyotishya Shastra can be evidently elicited in Daivavyapashraya 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 [12]. Application of Kaala in Swasthavrita Paripalana can be seen in Brahmi Muhurta Utitshite, Ahara Sevana Kala etc. Similarly Aushadha Sevana Kala, Dravya Sangrahana and Samrakshana, Satikagara, 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 Dosh.

The relationship of Graha with Shareerika Doshas is described in table no.1. Accordingly it can be understood that the celestial objects and theirs movements has effect on the Swasthya and Vyadhi Avastha of an Individual.

Table 1: Relation of Graha with Shareerika Dosh

<table>
<thead>
<tr>
<th>Graha</th>
<th>Dosha (Pr.Ma 11/4)</th>
<th>Dosha (Pr.Ma 12/11)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ravi</td>
<td>Pitta</td>
<td>Pitta-Vata Karaka</td>
</tr>
<tr>
<td>Chandra</td>
<td>Vata-Kapha</td>
<td>Vata-Kapha Karaka</td>
</tr>
<tr>
<td>Ksheena Chandra</td>
<td>-</td>
<td>Kapha Karaka</td>
</tr>
<tr>
<td>Kuja</td>
<td>Pitta</td>
<td>Pitta Karaka</td>
</tr>
<tr>
<td>Buddh</td>
<td>Vata-Pitta-Kapha</td>
<td>Vata-Pitta-Kapha Karaka</td>
</tr>
<tr>
<td>Guru</td>
<td>Kapha</td>
<td>Vata-Kapha Karaka</td>
</tr>
<tr>
<td>Shukra</td>
<td>Kapha-Vata</td>
<td>Vata-Kapha Karaka</td>
</tr>
<tr>
<td>Shani</td>
<td>Vata</td>
<td>Vata-Pitta Karaka</td>
</tr>
</tbody>
</table>

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 Paratantrakhalokana 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 Samhitas. Jyotishyaha Shastra and its application is evident in many context in Ayurveda Shastra. Acharya Sushruta in Yuktaasena Aydya 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 Parohita.

- According to Ayurveda, Poorvajanmakritta Paapaka Karma is the cause of Karmaja Vyadhi and the Sadhyaasadbhaya of these Karmaja Vyadhis depend upon the intense of the Papakarma. Daivavyapashraya Chikitsa is mentioned as Upakarma and Prayashchittdi 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 Chakrapanidhatu 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 Saamudrikoka Lakshana Yukte Shareerea Rajya Dana Gama Bandanadi Vrikriti Praptau Hetu”. Similarly the word Daiva is mentioned under Trividha Oushadhas (Daiva-Vyapashraya, Yukti-Vyapashraya and Satavajaya) elaborated in ‘Thisraishaneyaa 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 Hrdaya Sutra 2nd chapter, at the context of division of Rtus which is done on the grounds of Nakshatradhi. This reference talk about the understanding of Rtus based on Naksatradhi graha from Jyotishya Shastra.

Daivavyapashrayya Chikitsa are the Parihara for the Poorvajanmакrita Paapa Karma - Mantra, Oushadha, Mani, Mangala, Bali, Upahara, Homa, Niyama, Prayashchitta, Upavasas, Swasthayavan, Pranipata, Gamanas etc. are mentioned as the Parihara.

Chakrapani Dhatta in Charaka Vimana Sthana mentions “Purvajanmакritam Karma Dharmas Tat Katyaat”. Jyotishya Shastra is the tool to discover the Poorva Jannakrutam Karma or Daiva, further Daivavyapashrayya Chikitsa would aid in terms of Vyadhi Prashmanas.

- Acharya Sushruta enlightens about the effect of Daiva and explains that, if person gets affected by diseases due to movement of Graha Nakshatras even in absence of Vyapanma Ritus 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, Madhiyama 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.

- Prajnapanaradha 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 Astakarma (i.e. wrong deeds done in previous life) and the reason for such deeds in earlier life is Prajnnaparadha. Thus it can be understood that Prajnnaparadha 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 Asadhyaya. Further Acharya elaborates that Praitikoolgra 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, Kushtha, 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 Prajenparadha Nidana. Jyotishya Shastra mentions diverse planetary positions as Karana for different diseases, such as Jwara is caused due to Dushhti of Surya in Niccha Sthana and Kushtha occurs due to Dushhti of Surya and Rahu in Astashtaha. Therefore it can be understood that Jatakta supports to elicits 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 Heath 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 Karmacya 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 Asadhyaya in clinical practice. Jyotishya Shastra as a parallel system with Ayurveda will help in better development and service to humanity.

References