



A BIRD VIEW ON BASIC AYUR ASTROLOGY

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DOI: 10.7897/2277-4572.076116

Received on: 13/11/18 Revised on: 23/12/18 Accepted on: 27/12/18

ABSTRACT

Ayurveda and Vedic Astrology both are derived from Veda. Vedic Astrology is an ancient science which has been universally accepted and is timeless, whereas Ayurveda is called "The mother of all healing" Ayurveda explores the qualities and effects not only of Food (Ahara), Medicines (Aushadha), Psychology (Manas) but also of Climate (Rutu charya), Star (Astrology) etc. However, Ayurvedic astrology is not simply a physical based. Vedic Astrology also has a great scope for practical application and to assess the effect of our health and energy, which fluctuate with the rhythms of time from days, months, years and stages of life. Vedic astrology provides a good angle from which to learn astrology and to verify its complex working. Both Ayurveda and Vedic astrology are important means of karmic rectification. Ayurveda and Astrology both believe in three dosha. Ayurveda helps us in rectifying our karma related to physical (shareerika), mental habits (manasika) and the impulses with our mind-body type. In this article an attempt is made assess the relation between the basic factor of Ayurveda and Astrology

KEYWORDS: Ayurveda, Astrology and Basic fundamentals

INTRODUCTION

Vedic Astrology is a considered as "Eye of Vedas" through which all Vedic knowledge can be applied. Ayurveda is an ancient science derived from Atharvaveda through which true Vedic life can be lived. Vedic Astrology and Ayurveda have been closely intertwined with each other along with other Vedic science like Vedanta, Yoga etc.

HISTORY OF ASTROLOGY IN AYURVEDA

Atharvaveda was a name given following the contribution of great Sage Atharva, who had a son named Dadhyaka, who received the greatest knowledge of immortality which is called as knowledge of Honey i, e. Madhu vidhya which carried the supreme bliss. Dadhyaka received this wonderful gift from lord Indra who was the greatest of Vedic god and known as lord of heaven. Lord Indra had asked Dadhyaka not to teach it to others, even to gods. Lord Indra placed a special curse of cutting head of Dadhyaka if he would teach it to others¹.

All other gods were curious to learn this Madhu vidhya, as it would full fill their greatest wishes. Among all of them the Ashwini gods were more curious to learn, who were known as horse man and were great physicians. Ashwins had a great magical knowledge except this Madhu vidhya, which would make them complete, so their desire to gain Madhu vidhya, they used all the possible way to learn it.

The Ashwins approached Dadhyaka to teach this Madhu vidhya but Dadhyaka denied it and narrated the curse he got from lord Indra but Ashwins were very intelligent physician, they convinced Dadhyaka saying that they will replace his head by

horse head then he can teach them Madhuvidhya later once lord Indra cuts his head, they will replace it by original head. Dadhyaka was convinced and he thought them Madhu vidhya by which his head was replaced by horse head was cut off of lord Indra and later Ashwins again replaced it by his original head. In terms of Vedic Astrology when the horse head of Dadhyaka was cut by lord Indra, this horse's head became the constellation Ashwini that marks the beginning of the zodiac in the sign Aries. The horse's head is also the sign which is exalted in Aries, a sign that represent the head. This is how the existence of Astrology occurred through Ayurveda.

BRIDGE BETWEEN DOSHIC FACTORS OF AYURVEDA IN ASTROLOGY

According Ayurveda life energies is made up three biological humors called as Doshas. First and foremost is Vata dosha which represent wind, second is Pitta dosha which represent light or heat connected to Sun and third is Kapha dosha which represent water connected to Moon.

QUALITIES OF THREE HUMORAL BODIES

- 1) Vata dosha- Ruksha (Dry and Course), Laghu (light), Sita (Cold), Khara (Rough), Sukshma (Subtle) and Chala (Mobile).
- 2) Pitta dosha- Snigdha (Unctuous), Tikshana (Sharp), Usna (Hot), Laghu (Light), Visra (Foetid), Sara (Flowing) and Drava (Liquid).
- 3) Kapha doha- Snigdha(unctuous), Sita(cool), Guru(heavy), Manda(slow), Slakshna (fine), Mrtsna (stickily) and Sthira (stable).

DOSHA AND ITS PHYSICAL FACTORS²

- 1) Vata dosha- Creates the nervous system is responsible for all bodily movements, homeostasis and discharge for impulses
- 2) Pitta dosha- Creates the digestive system and is responsible for the conversion of nutrients on all levels
- 3) Kapha dosha- makes up all bulk of the bodily tissues which are mainly composed of earth (Muscle, Skin, Bone etc) and water (blood plasma etc)

DOSHA AND ITS EMOTIONAL FACTORS³

- 1) Vata dosha
 - Negative aspect- Fear, Anxiety which affects the emotions.
 - Positive aspect- Creativity, compression, adaptability like the wind blows freely.
- 2) Pitta dosha
 - Negative aspect- Anger, aggressiveness.
 - Positive aspect - courage, daring, protective force.
- 3) Kapha dosha
 - Negative aspect- Attachment, Greed.
 - Positive aspect- love, faith, loyalty.

DOSHA AND ITS MIND FACTORS

- 1) Vata- It is the space in substance and faster than the wind in motion.
- 2) Pitta- Creates the mind's power of perception and judgment.
- 3) Kapha- Brings about sensitivity, Love and caring.

DOSHA AND ITS PLANETARY FACTORS

- 1) Vata dosha- Saturn, Mercury and Rahu.
- 2) Pitta dosha- Sun, Mars and Ketu.
- 3) Kapha dosha- Moon, Venus and Jupiter.

REFERENCES OF ASTROLOGY IN AYURVEDA

There are lots of reference which indicate the astrological aspect those are as follows.

- a) In Rajayakshma chapter, Moon is considered as king of constellation⁴
- b) In Vatakalakaliya, Vayu is stated as responsible for the movement of planets Sun, Moon⁵
- c) In the context of Sisyopanayana Samskara considering suspicious Tithi, Karana, Muhurtha one should induct student for Ayurveda education⁶
- d) In the context of Vivaha yoga stree lakshanas it is mentioned that name of the female should not be Revati, Rohini.
- e) In concept of Rogi Pariksha it is stated that during interrogation we should ask for the constellation of birth and Disease manifestation⁷
- f) In a context of Jwara hetu it is said that jwara occurs due to nakshatra pida⁸

- g) In a context of Unmada it is said that particularly at the time of fortnight, if mind is weakened then it will easily get afflicted by Graha.
- h) In context of Kshara preparation it is mentioned that during the application of kshara tithi, karana, muhurta and nakshatra should be considered⁹
- i) Even before the surgery Acharyas have mentioned to consult astrologer for proper muhurtha nakshatra.

CONCLUSION

Vedic Astrology and Ayurveda have taken their origin from Veda, they both play an important role in day to day practice. Graheshu anuguneshu is one context of explaining Ayurvedic astrology, where in Hemadri comments anuguna graham (complimenting) is sadhya, Pratiwandhva graham (non-complimenting) is krichrasadhya and pratikula graham (antagonistic) is asadhya. Therefore, both Ayurveda and Astrology is useful in Preventive, Diagnostic, Prognostic as well as Treatment aspect. Therefore, it can be concluded that an Ayurvedic physician should have knowledge of Astrology before giving the treatment

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How to cite this article:

Rashmi Pujar et al. A bird view on basic Ayur astrology. J Pharm Sci Innov. 2018;7(6):242-243.
<http://dx.doi.org/10.7897/2277-4572.076116>

Source of support: Nil, Conflict of interest: None Declared

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