



The Confluence of Vedic Astrology and Ayurveda in treating Ailments

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Abstract: India's contribution to the world knowledge is enormous. One of the main issues which has been bothering the mankind and been debated is the subject of Health and healing. Indian sages and rishis have contributed immensely. Their approach has been holistic and nature oriented. This paper tries to explore the similarity between Vedic Astrology and Ayurveda in identification of ailments both mental and physical. The paper aims to bring about the common elements that are recommended in treating a subject. Vedic astrology explains the placement of "Grahas" of an individual and foresees the possible ailments based on the nature of the composition of the individual. Similarly, ayurveda approaches an individual based on three doshas and aims to balance them for good health. It is found that a good practitioner would be well versed with Vedic astrology along with ayurveda and his treatment methodology would be holistic in nature.

Keywords: *Vedic Astrology, Ayurveda, Ailment*

1. Introduction

Indian culture is known for its vastness in terms of richness, diverse culture, rituals, festivals, and most importantly knowledge. *Yajnavalkya smriti* which is described as text that is the window to all knowledge that can be acquired, mentions that there are fourteen sources.

The primary being the *Vedas (Rigveda, Yajurveda, Samaveda, and Atharvaveda)*

The *Vedangas (Shikaha, Kalpa, Vyakarana, Nirukta, Chanda, and Jyotisha)*

Puranas, Nyaya, Meemamsa and Dharmashastra

Veda means knowledge and it's derived from the word root "Vid" which means "to know." In addition, each of the *veda* i.e., *Rig, Yajur, Sama, and Atharva* consists of secondary knowledge source called the *Upveda*.

Rig veda: Ayurveda

Yajurveda: Dhanurveda

Samaveda: Gandharvaveda

Atharvaveda: Arthashastra

The main object as per the Indian outlook and culture is to discover and realize the Brahman. To facilitate this the body and mind need to be cultured and developed. One of the conceptual thoughts is that every organism takes birth based on its past karma with an endeavor to realize the Brahman. This is a never-ending cycle till the realization takes place.

From this perspective we see that all knowledge is interconnected and complimentary. In this article we are looking at two important branches of knowledge jyotisha (astrology) and ayurveda. How these two branches are co-related in addressing the issues of human being and assisting them in their endeavor?

Ayurveda

Ayurveda is an indigenous ancient medical science originated in India more than 5000 years ago. It is considered as an extension (*Upaveda*) of *Rigveda*. The word “*ayurveda*” is a combination of two words “*Ayu*” and “*Veda*.” *Ayu* means life, and *Veda* is science. Ayurveda is the science of life. The main objective of ayurveda is to enhance health and cure any ailments. Ayurveda is very refined and developed. It is divided into eight branches and is known as *Ashtanga Ayurveda*. The branches are internal medicine, gynecology, obstetrics and pediatrics, psychiatry, ENT, surgery, toxicology, geriatrics, and sexual disorders.

According to ayurveda life is a union of mind, soul, body, and sense organs. It defines health as one where the *doshas* (*Vata, Pitta, and Kapha*), agni, dhatus (tissues), *malas* (excretory products) and their activities are balanced with the soul (*atma*), sense organs (*indriya*) and mind (*manas*) are in a state of balance.

Our study focusses on the dosha and its impact on human beings. The three dosha (factors of decay) being *Vata, Pitta, and Kapha*.

Vata dosha also meaning “life wind” is considered the primary force for the movement of Kapha, Pitta, Dhatu and mala in the body compared to the wind that propels cloud from one region to another in the sky. It is responsible for the movement, smell, speech, blood circulation, breathing, expulsion of foetus, semen, excretion of feaces, urine, sweat etc. It also assists in the function of carrying sensory input from sense organs to the brain. The main characteristics of Vata is cold, dry, light, mobile in qualities like the wind which is weightless and constantly cooling, drying, continually active and changing directions.

Vata is the air that is present in the ether or spaces in the body – bones, joints, the sensory orifices and the mind. It has qualities like lightness, pervasiveness and ungroundedness. It is responsible for all forms of movements, homeostasis and impulse discharge.

Vata creates fear and anxiety as a negative emotional force. It brings in creativity, comprehension and adaptability as a positive force. Vata governs decline, decay and death in a human life.

Pitta which means “that which cooks things” having the characteristics like fire is the primary regulator of digestion and metabolism, thirst, intellect, absorption and assimilation of food, softness of skin, cheerfulness, regulation of heat in the body. Pitta is present in the water or oil which acts as fuel. It is present in the blood, enzymes and acid secretions possessing the watery qualities of oil and liquid movement.

Pitta is mainly responsible for the conversion of nutrients at all levels. It creates the digestive system. Pitta creates anger and animosity as a negative force and it creates insightfulness, courage and daring, personal warmth as a positive force. It is the one that creates power of reason and perception bringing about mental judgement and assimilation of experiences.

Pitta governs the mature or midlife phase of a person.

Kapha which means “what holds things together” is the cohesive or cementing element that brings together different units of the body like the bone joints. It is responsible for the lubrication and structure of the body. It is associated with the potential source of strength and resistance to disease, providing stability, strength, vigor to the body, memory retention, supplying energy to heart and lungs, and maintain high level of immunity. It is described as cold, damp, heavy, opaque and immobile just like stagnated water.

Kapha creates attachment, greed and clinging on the negative side. It creates love, faith and loyalty, emotions of endurance and support on the positive side. It also creates emotional sensitivity, love, caring and nurturing qualities.

Kapha governs birth and growth, the initial formative stage of development.

Ayurveda has a unique way of classifying individuals. This concept is known as *Prakriti*. This is determined based on the predominance of dosha.

Based on these doshas one can categorize an individual as: *Vata, Pitta, Kapha, Vata Pitta, Pitta Kapha, Vata Kapha, and Tri Dosha*. The predominance of these doshas will make an individual unique defining his physical constitution and psychic temperament. This nature remains throughout the life of an individual.



Jyotisha

Jyotisha is considered as the traditional Indian astrology, and it is regarded as one of the oldest systems of astrology in the world. It is one of the disciplines of the *Vedanga* and is a part of Rigveda. Jyotisha means “science of light” or ‘light heavenly body.” According to the traditional approach the sun is the main source of all life on this earth. Sun projects intelligence and spirituality. Moon is vital to all creatures, and it governs fertility and influences emotional nature. Similarly, the gravitational pull of other planets influences the earth and its inhabitants subtly.

As per the Vedic astrology each planet has its own being and consciousness. Vedic astrology considers a graha or a planet as that one, which has a considerable influence on the living beings on the earth. Distant stars have very negligible influence compared to the sun, moon and the planets in our solar system. Seven planets/grahas are considered in Vedic astrology namely Sun, Moon, Mars, Mercury, Jupiter, Venus, and Saturn. In addition, two chaayaa grahas (shadow planets) are considered namely Rahu and Ketu also called as the north node and the south node. These are not real planets by a mathematical point.

Vedic astrology reflects both the psychological and spiritual dimensions. It is concerned with the healing of our body, mind and spirit using the readings of the Universe which are primarily the stars and planets.

Vedic astrology is primarily an astral science focusing mainly on the subtle or astral body. As per the Vedic astrology the physical body is indicated by the ascendant or rising sign and its ruler with the nature of influences upon them. It is connected to mars which is the planet of work.

The astral body indicating our emotion and feeling are primarily reflected by the Moon. Similarly, the causal body or soul works through the Sun indicating character, will and individuality. The Ascendant, which is Moon and Sun are studied to know how the Physical, astral and causal bodies are functioning in life.

Vedic astrology helps understand one’s physical constitution or body which helps in finding cures.

Vedic astrology reflects the human anatomy on the chart and related diseases as per the house.



| Planet | Body parts | Diseases likely to be caused |
|-------------|--|---|
| The Sun | Head, heart, brain, lungs | High fever, blood pressure, Weak eye sight, cerebral Disorders |
| The Moon | Nerves, arteries, veins, Brain, uterus, bladder, Breast, ovaries, eyes | Catarrh, hysteria, dysentery, dyspepsia, Bronchitis, eye defects, mental aberrations, Menstrual disorders |
| Mars | Marrow, bile, limbs, Muscles, blood | High fever, cut injuries, burns, hemorrhages, Abortion, menstrual disorders, Epilepsy |
| Mercury | Skin, nose, tongue, ears, Nervous system, | Dumbness, deafness, mental and skin diseases, nasal and genito-urinary disorders. |
| Jupiter | Ears, stomach, intestines, fat | Dropsy, flatulence, abscesses, appendicitis, liver, digestive complaints |
| Venus | Semen, sex organs, urinary system, face, eyes | Sexual weakness, venereal complaints, spermatorrhoea, leucorrhoea, eye and throat troubles, diabetes |
| Saturn | Bones, hair and nails | Asthma, Cancer, TB, insanity, Rheumatism, tooth troubles |
| Rahu & Ketu | | Epilepsy, measles, smallpox, TB, Itches, ulcers, leprosy, insanity |

Similarly, Vedic astrology has assigned specific planets for specific human parts and medical significance.

The Confluence of Vedic astrology and Ayurveda

The main objective of Ayurveda is to maintain health and cure ailments. It basically segregates the population as Vata, Pitta, and Kapha. Similarly, the main objective of Vedic astrology is to understand the human composition and assist him in attaining his goal of achieving knowledge of the Brahman. The Vedic astrology which is based on the nine planets/Grahas has also aligned the nine planets as per the doshas.

Vatta Dosha: Saturn, Mercury, Rahu

Pitta Dosha: Sun, Mars, Ketu

Kapha Dosha: Moon, Venus, Jupiter.

Vedic astrology also classifies the Twelve Zodiac to the respective planets that operate on them and the relevant dosha connected to them.

Air Signs: Gemini, Libra, Aquarius-Vata Dosha

Fire Signs: Aries, Léo, Sagittarius- Pitta Dosha

Water Signs: Cancer, Scorpio, Pisces

Earth Signs: Taurus, Virgo, Capricorn

The Planets ruling them are as follows:

Aries, Leo and Scorpio: Mars and Sun

Taurus, Cancer, Libra, Sagittarius, Pisces: Venus, Moon and Jupiter

Gemini, Virgo, Capricorn and Aquarius: Mercury and Saturn

Both Ayurveda and Vedic astrology define the personality types on the basis of Doshas and the ruling planets. They describe nature and the psychological states of these types. They also describe in detail the diseases associated with these types.

In the Vedic astrology the zodiacs are divided into 27 nakshatras. These nakshatras come with specific ailments as per the astro chart placement.

| NAKSHATRA | POSSIBLE DISEASE | NAKSHATRA | POSSIBLE DISEASE | NAKSHATRA | POSSIBLE DISEASE | NAKSHATRA | POSSIBLE DISEASE |
|------------|---------------------|----------------|------------------|-------------|------------------|--------------|--------------------|
| Ashwini | Periodical Fever | Pushya | Anavoxea | Swathi | Eye diseases | Shravana | Tastelessness |
| Bharani | Dysentery/ Disease | Ashlesha | Anemia | Vishakha | Ear diseases | Dhanishta | Pains |
| Kritika | Intestinal diseases | Makha | Respiratory | Anuradha | Nose | Shathabhisha | Bilous diseases |
| Rohini | Anorectal disorders | Purvaphalguni | Cough | Jyesta | Mouth | Poorvabhadra | Pneumatic diseases |
| Mrigashira | Indigestion | Uttaraphalguni | Skin disease | Moola | Tuberculosis | Uttarabhadra | Fatigue |
| Ardra | Weak digestion | Hastha | Diabetics | Poorvashada | Urinary tract | Revathi | Boils and wounds |
| Punarvasu | Cholera | Chitra | Giddiness | Uttarashada | Vomitting | | |

Ayurveda identifies six tastes called rasas. These tastes are based on the five elements earth, water, fire, air and ether. In Vedic astrology these tastes are related to a planet, which helps us to correlate the planetary effect on the human body. Based on these readings one can administer the required medication to balance the dosha

| Tastes | Elements | Energy | Dosha Increased | Dosha Decreased |
|------------|-----------------|---------|-----------------|-----------------|
| Sweet | Earth and Water | Cooling | Kapha | Pitta and Vata |
| Salty | Water and Fire | Heating | Kapha and Pitta | Vata |
| Sour | Earth and Fire | Heating | Pitta and Kapha | Vata |
| Astringent | Air and Earth | Cooling | Vata | Pitta and Kapha |
| Pungent | Fire and Air | Heating | Pitta and Vata | Kapha |
| Bitter | Air and Ether | Cooling | Vata | Pitta and Kapha |

Vedic astrology and Ayurveda go hand in hand identifying the possible ailments that can befall the subject. It also assists in effect treatment of the subject.

2. Conclusion

Today one of the biggest challenges is in identifying the ailment and treating the right medicines. Having looked at the vast coverage of Ayurveda and Vedic astrology it makes the job of the Physician easier and helps in treating the subject with the right kind of medicine. We can see the similarities in approach and in deduction of the subject. Vedic astrology and Ayurveda do not just focus on treating ailments but also assist in maintaining balance in the holistic way. It is recommended that an ayurvedic doctor should also be knowledgeable of Vedic astrology which would assist one in treating subjects effectively. There is a need for more research in this area to establish the connection between Vedic astrology and Ayurveda given the present conditions and environmental variations.

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