CHAPTER – 8

Effects of Time

Ayurveda is not a creation of Man. It already exists in Nature. For all modifications we find in Nature, heat, cold and wind form the cause. Depending on geography and natural causes, seasons may be four, five or six in number.

In continents like North America there are only four seasons. In continents like Asia there are six seasons. The number of seasons varies with average temperature of that place. In some countries of Asia, like China and Mongolia there are five seasons. In summer there is extreme heat. In rainy season there is extreme cold. The other seasons are combinations of heat and cold.

The world is functioning on account of the change of seasons. Creation, sustenance and destruction are going on ceaselessly in Nature. Insects are created on account of extreme humidity. For creation, water is needed. For further modifications, heat is required.

Wind assists both heat and cold and enables that to perform its task. It helps to spread the potency of that element. Heat spreads on account of wind. So also, cold spreads on account of wind. Thus wind is required for creation, sustenance and destruction.

The five elements are earth, fire, wind, water and ether. The earth is the basis for creation. Fire is required for modifications. Water is required for creation. Space is required for these to take place. Space is
represented by the element, "ether". Wind is required for spreading or circulating the other elements. For instance, fire spreads on account of wind.

Water already existed in nature. The five elements are known as "pancha bhootas". They constitute the root cause for all things that we see in this world. The things in the world are all combinations of the five elements.

Every living being has within itself heat, cold and wind. Even if one of the three is absent, then it dies. Thus heat, cold and wind as Agni, Jala and Vayu run the cosmos. Whatever is seen in *Brahmanda* (cosmos) is also seen in *pindanda* (individual body). The three elements Agni, Jala and Vayu are present in human body as Pitta, Kapha and Vata respectively.

Treatment in Ayurveda involves adding the humor that is deficient and expelling the humor, which is in excess.

Disease is a condition in which there is disequilibrium of the three humors.

Some herbs have more of chillness within them while others are hot in potency. To offset the inequilibrium, treatment is given with the use of herbs.

Good health is a state when vata, pitta and kapha are in a state of equilibrium.
Treatment is required to restore vata, pitta and kapha to their normal conditions. Excess treatment is therefore harmful. What is in excess alone should be expelled. What is deficient should be compensated to that extent. If the treatment is in excess of that requirement then treatment becomes harmful.

Leprosy or eczema is the disease. Skin disfiguration and itch is the resultant condition. Rheumatism is the disease. The difficulty in joint movements is the condition. Excess of pitta is the disease. Mouth ulcer is the resultant condition. Excess kapha is the disease. Running nose is the resultant condition. Sometimes we mistake the condition for the disease.

Thus equilibrium of humors is health and disequilibrium is disease. Wrong food habits result in disequilibrium of humors. So also wrong actions. When mind gets corrupted it induces wrong actions and allows intake of wrong food items.

"Prajna" refers to working of man's intelligence. "Aparatha" refers to error of perception. When the thought that arises in mind functions through the intellect, an error of perception that occurs is known as "prajna aparatha". It is the basis of all suffering. Mind is the cause of bondage and liberation². So goes the vedantic maxim. This view is accepted by all the darsanas, excepting atheism. The different schools of thought use different terms to explain this view. In Astrology, before we look into a person's horoscope, we should know certain concepts. The karaka of mind is moon. Moon, when not related to other planets, is neither exclusively good nor evil. It waxes and wanes. It is inert. It has no light of its own. It is related to water. Mind functions but has no
consciousness of its own. So also Moon functions but on its own, is inert. This is the reason for the similarity between moon and mind. “Manas thuhinagu” is the astrological dictum.

The karaka of the soul is sun. Atma has chaithanya but is non-functional. This view is accepted by all schools of thought. “Atma Dinakrit” is the Jyothisha viewpoint (sun is Atma). While discussing the actions of man, Varahamihira says that Atma functions through the mind, mind through the sense organs, the sense organs through the objects and thus mind perceives joy and grief.

Only in places where sun has relationship with moon, we can say that the mind functions. Bereft of harmonious relationship with sun and moon, the planets cannot yield any benefit to man. The good and evil that planets do to man, and the extent, is determined by its relationship with sun and moon.

In Astronomy, seasons are determined by the influence of sun and moon. “Rajanow Ravi Shitagu” (“sun and moon are the kings among planets”) is the Jyothisha viewpoint. Since a unique position is given to sun and moon in astronomy, a similar position is given to them in astrology also. Hora is an astrological term where sun and moon are the only planets given lordship.

In Ayurveda also we say that sense organs cannot function when mind and soul are absent.
Mars, Mercury, Venus, Jupiter and Saturn function only when they are related to sun and moon. Uttarayana and Dakshinayana are formed only because of the Sun-Moon relationship. The relationship between Atma and Manas is the basis for the function of sense organs. Just as sense organs cannot function when the mind-soul basis is absent, the Tara grahas cannot function when the sun-moon basis is absent. This is the reason for the opinion expressed by Prithuyasas in Hora Sara wherein he states that the effects of planets are felt when they are in harmony with the sun and moon and the effects are not felt when that link is absent.

For all joys and sorrows, to be experienced by an individual, chandra bala or strength of the moon is important. Tara bala (strength of star) and chandra bala (strength of moon) are recommendatory for all our activities. So also vidya bala refers to poorva punya and daiva bala is a Sahakarikarana and support of these two are necessary for all our activities.

For health and karma, sun and moon are essential. Astronomy has a wider field compared to Astrology or Dharma sastras. Astrology and Dharma Sastras restrict their field to human activity. But astronomy extends its field to the entire cosmos.

Karma cannot be understood by scientific analysis. Basis of astrology is Poorva Janma Karma. This karma gives rise to poorvapunya. This poorvapunya can be inferred by astrology. The science of astrology is expounded by the rishis. Thus, Poorva Janma Karma cannot be explained through any science other than astrology. Today, research is going on in astronomy. This has led to several findings, which are new to that science. However, no original research
can be done on astrology, because today there is no human being endowed with an intellect on a par with the Rishis. Thus a research giving rise to a new theory cannot be done in astrology.

Astrology accepts Karma theory. Likewise Ayurveda accepts Karma theory. This Karma theory cannot be understood by science. Astronomy is the basis. Explanation of a man’s karma on that basis is astrology.

Medical astrology is therefore a justifiable doctrine and a comparative study is both desirable as well as feasible.

The motion of sun and moon induces several changes in objects in the course of terrestrial life. Living beings exhibit different behavioural patterns as a result of the influences of sun and moon. The Rishis observed that these changes correspond to the differences in individual tendencies. Thus it is the individual tendency that determines the nature of changes. In man, the changes correspond to his Karma. This is the basis of astrology. For any change to be made in astrology there has to be a corresponding change in astronomy. Hence, the change of house effected by planets like Jupiter or Saturn induces change in an individual's life, which is explained by astrology. Planet induces change; extent of change is due to individual karma. Karma is the basis of astrology.

Ayurveda is the science of Nature. Heat and cold are renamed as vata, Pitta and kapha but the subject matter is the same.
Time influences the motion of planets. This is the science of astronomy. Time influences the health of human beings. This gives rise to disease as well as health of human beings. This is the science of Ayurveda. Time influences the mind of human beings leading to joy and grief. This is the science of Astrology.

Time is the Nimithakarana – not an Upadanakarana – for all the three sciences.

Time gives expression to the health of human beings. This is Ayurveda. Time gives expression to the qualities of human beings, depending upon his Poorva Janma Karma, Poorva Punya and other basic qualities. This is Astrology. Thus Time does not induce any change in the individual. In that sense, it is not an Upadanakarana. By bringing about modifications, it acts as a Nimithakarana. Time does not create anything. All things created are fusion of the five elements. But it brings about modifications based on individual qualities. The qualities of individuals are influence by Time.

The three causes of disease according to Ayurveda are wrong food habits, (Apathya Ahara Vihara), aberration of mind (Prajna Aparadha) and Time (Kala). For the functioning of the world, Time is the cause.

"Kala Srijathi Bhoothani Kala Samharathe Prajaha Kala Supthesha Jagrati Kalothi Durathikramaha" is the maxim. This verse is also found in Surya Siddhanta.

"Time creates beings, It is also responsible for destruction;
It is awake when others sleep;
It is all powerful;”

Jyothisha (Astrology) is *kala vidana sastra* (the science which explains Time).

According to Prasna Marga,

“*Yadupachitham Anya Janmani*  
*Karmanaha Shubhasubam Pakthim Vyanchayathi Sastram Etat Tamasi Dravyani Deepam Eva*”

“The Time of fructification of karma of previous births - good and evil – is explained by Jyothisha Sastra like a lamp which enables us to see the existence of objects in darkness”.

Thus it is clear that Time is only a Nimithakarana. It cannot give fruits of its own accord. Based on the nature of an individual’s *Poorva Janma Karma* it gives effects. Time is not independent. It is dependent on *Poorva Janma Karma* for giving rise to modifications.

Thus the transits of Jupiter or Saturn do not give effects of their own. Jupiter in a good sign is a symptom of some good to take place for an individual. An individual may face difficulties if Saturn transits an evil sign according to his horoscope. However, both these events are based on the individual's karma.

In conclusion, it may be said that Ayurveda, Astrology and Astronomy look at Time from a similar perspective.
NOTES AND REFERENCES:

1) Brahma smrtva ayusho vedam prajapati majigraham
   (Ashtanga hridayam, Ch I, Ve 2)

2) Manasa Kalpyathe bandho Mokshasthenaiva Kalpyathe (Viveka
   Cudamani, Ve 172)

3) Kala atma Dinakrit –
   (Brihat Jataka, Ch II, Ve 1)

4) Atma Manasa Samyujyate Mana Indriyena, Indriyam Arthena
   (Varahamihira Horasastram, page 100)

5) Rajanow Ravi Shitagu
   (Brihat Jataka, Ch II, Ve 1)

6) Kala Srijathi Bhoothani Kala Samharate prajaha Kala Supteshu
   Jagrati Kalothi Durathikramaha (Vridda Trayi, Page 391)

7) “Yadupachitham Anya Janmani Shubasubam tasya Karmanaha
   Pakthim vyanchayathi sastram etat tamasi dravyani dipa eva”
   (Prasna marga, Ch I, Ve 36)