CHAPTER - 10

Effects of Heat and Cold

Astronomy is the science of Time. It tells us about the motions of celestial bodies. Ganitha, Hora and Nimitha are three different concepts. Ganitha is mathematics. Hora refers to horoscope and nimitha plays a supporting role to both ganitha and hora. Ganitha explains the transits of planets. For an individual when we cast the horoscope, the different planets show varied distances from Lagna and consequently the effects they show are different. Time is common to all living beings on earth. But what links Time in the form of planets, to an individual, is the Lagna. With this there is no further link with the Time. All else is decided in astrology on account of Poorva Janma Karma of the individual. Thus Astrology is that science which takes into account the motion of the celestial bodies for determination of the Poorva Janma Karma of the individual. Sameepya (Proximity) and Asameepya (Lack of proximity) and the degree occupied by a planet in a particular sign of the Zodiac are the factors influencing the results. The strength and weakness of planets and their individual characteristics are the key to inference of destiny. Just as the change of seasons influence behaviour of living beings as a whole, the age factor combined with planetary influence decide patterns of human behaviour. Change of seasons combined with individual characteristics decides behaviour modifications. Fruits are decided through inference not empirical evidence. Inference has Time as its basis. Rishis have the power to comprehend what is not realisable to an ordinary man. Rishis through their works have explained how poorva punya works and how it is to be interpreted from the motion of celestial bodies.
Let us take the example of a crop that is ready for harvest in 60 days. Here we make the assumption that there will be no hindrance on account of rains. If there were to be rains not all crops will be suitable for harvest. This is in view of the fact that the portion of rain received by each seed differs. If there are plants on a raised land, the water will flow down and there will be no residual water. Crops on a lower place will receive more water. Like wise the extent of planetary influence gives rise to different results. The planetary influence at the Time of birth, the influences of planets at the Time of growth, based on proximity of planets modifies the ultimate result.

A newborn child is indifferent to pleasure and pain. Middle age makes one sensitive to sensual experiences. The changes in the mind-body phenomenon in tandem with planetary influences is responsible for the results. Thus the individual experiences differ in the backdrop of their own past karma, which we term as “poorva punya”. The avasta or stage of life of a man is important for judging his experience on the basis of planetary influences. We cannot explain the impact of planetary influence without taking into account the stage of life of a person. An example of this principle is “Balarishtam”. This applies only to children in their infancy. It ceases to have any impact once the child grows up. This concept called “Balarishtam” is directly linked to stage of life. Even the concepts like “Janma”, “Sampat”, “Vipat”, “Kshema” are all linked to stage of life.

If the first Dasa of a man’s life (Janma Dasa) belongs to the 7th lord, still it will not give him marriage. On the other hand, when the boy attains marriageable age, the period of a planet, which is most conducive to
marriage, will get him married. Thus stage of life determines the effect of planetary influences.

The Dasa sequence is not based on Lagna. It is based on the star occupied by moon at the Time of birth. Thus astronomy does not influence astrology. It is the individual's birth Time that influences his destiny in the form of Dasa sequence.

It is not the Bhava lord, which gives him the effects. It is the Dasa sequence, which has its origin in a person’s Time of birth that determines the course of life’s experiences.

Diseases are capable of being experienced from birth till death. Similarly grief or happiness can be experienced once a person becomes a little boy until his death. Thus stage of life has no application for these concepts. However marriage, birth of children and employment are linked to stage of life. A new born child cannot marry or have children. Similarly an old man cannot be employed.

The human body is made up of the five elements. Out of these five elements, fire and water are responsible for all modifications. Air and ether are responsible for spreading and space respectively. Prithivi or earth is the basis for all the above actions to take place. Thus it is the basic quality of a thing that is responsible for modifications. Hence it is only appropriate that stage of life determines extent of planetary influences.

Great heat destroys tall trees. Excess of rain destroys small planets. Thus heat or cold is destructive depending upon the age of the plant. So
also Dasas of planets influence man based on the Avasta of individuals, which is again based on poorva punya which varies from person to person. Avasta is based on evolutionary sequence. Thus it is not dasa, Bhukti or Anthara which is the basis of all events. It is the Avasta of a person that decides occurrence of events. When the Avasta favours an event, dasa/ Bhukti or Anthara activates and performs it.

In some cases a person with all qualifications does not get a job. Another person with no qualifications gets a job. A man with good qualities does not get married despite all efforts. Another man with no efforts gets married. So also we find wealth coming to some people with no effort. Some people get married twice while some live as bachelors. Some people frequently meet with accidents but don’t die. Some people with safe mode of living die. These are all due to poorva punya. Such occurrences cannot be due to Time alone. It is the karma of the individual that is responsible but it is activated by Time.

In the evolutionary sequence the sense organs get activated at different times. Only during such times, the planetary influences appropriate to the stage of life step in and do their job.

In Jyothisha there are 3 points to the taken into account. (1) Astrology, (2) Astronomy, (3) Application of concepts. Astronomy is an independent science conferring uniform results for all living beings. Astrology is applicable to individuals and linked to time of birth and the planetary influences prevailing at that time which is reflected in analysis from Lagna view point, shadvarga strengths of planets and is intimately connected to his life. It is also independent but is delimited by the individual’s life in the form of Lagna. Zodiac has only twelve signs and
therefore twelve Lagnas and is delimited by the nine planets and from the relationships obtained therefrom all results are also discussed by this science. The state of mind, body and thought sequence will decide the outcome of these planetary influences and so we conclude that these planetary influences are incapable of yielding results in an individual independent of the mind – body situation. The effects of planetary influences are discussed by the Rishis in accordance with the individual’s destiny and Karma.

If a disease related to semen (sukrasmari) were to come to an individual owing to a particular planet whose Dasa or Bhukti is in operation and if it is a small child, then that disease will not come when the child is yet to reach that age, where the possibility of that disease exists. Similarly if a two-year old female child were to run a period capable of giving marriage, then the results will not fructify. So also an old man may not get results pertaining to Dhana Sampadhana yoga (wealth conferring yoga) or vivaha yoga (Yoga for marriage) as these are not suitable to stage of life.

Poorva punya leads to thoughts and these thoughts in association with planetary position may lead to results. Thus poorva punya is the prime cause of all events. Time or astrology is not independent. So also, Ayurveda has three disease factors:

(1) Wrong food habits
(2) Wrong thoughts
(3) Time

The first two factors pertain to an individual. More than Time in the form of seasons, the first two factors are powerful. They owe their
presence to poorva punya. Thus poorva punya is common to Astrology and Ayurveda. Since we find a fusion of principles in both these sciences, Medical Astrology is a science fit to be comprehended by intellectuals.

Agni refers to heat. Soma refers to cold. Both Agni and Soma are devatas in Hindu teachings. In Ayurveda, health is based on the equilibrium of vata, pitta and kapha. Pitta and Kapha refers to heat and cold respectively.

Time is for performance of Vedic rites. This is the Vedic view point. Time is Iswara (God) according to Astrology. According to Ayurveda, Time is representative of modifications (Parinama). Thus Time is looked at from different angles by these three doctrines.

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<td>Relate to Vedic rites</td>
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<td>(Supporting Factor)</td>
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<td>(Sanatana dharma)</td>
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Ayurveda and Jyothisha have Time as Nimithakarana. In other words, these doctrines require Time for making it a complete science. In Astrology, we find that sun is strong in the waning phase (Krishna Paksha) of the moon, while the moon progresses in strength in its waxing
phase (Sukla Paksha). The moon nourishes the herbs. This is on account of the fact that the water in the moon is vitalised by the rays of the sun and that water is capable of nourishing the herbs. The sun provides the chaithanya by providing its rays to the moon and the moon in turn influences these beings. Thus the Sun indirectly influences these beings.

Lagna is a direct bye-product of time of sunrise. Thus it is related to sun. Chandra Lagna is related to the position of the moon in a particular sign of the Zodiac.

The pre-eminence of the sun and moon can be understood from the following doctrines:

1. If a particular Bhava from Lagna (which is based on Time of sunrise) is weak and that Bhava reckoned from moon is strong, then that Bhava is supposed to exist. In other words, the stronger of the two, will prevail.

2. In Hora (a divisional chart) sun and moon own all houses.

3. The moon has dominion over all Bhavas from Aquarius to Cancer. The sun has dominion over all Bhavas from Capricorn to Leo, counted anti clockwise. All planets have one house related to the sun and another house related to moon.

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<th>Saturn</th>
<th>Jupiter</th>
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<th>Venus</th>
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<td>Aquarius</td>
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<td>Capricorn</td>
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<td>Scorpio</td>
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All planets under the first sequence of houses are related to the moon and under the second sequence are related to the sun.

4. In Astrology, sun is *pitr-Karaka* (Karaka or representative of Father) and moon is *matr-karaka* (Karaka of Mother). Thus they are both related.

5. The soul is represented by the sun and the mind is represented by the moon.²

From the above discussion it becomes clear to us that Ayurveda and Jyothisha are related sciences.
NOTES AND REFERENCES:

1) Gam Avisya ca Bhutani dharayamy aham ojasasya pusnami causadhiih
   saravah somo bhutva rasatmakah
   (Bhagwand Gita, Ch 15, Ve 13)

2) Kalatma Dinakrit Manas Thuhinaguhu (Brihat Jataka, Chap II, Ve 1)