CHAPTER – 16

Impact of Sun and Moon in different Schools of Thought

Astrology is the science of Time. The causes of disease in Ayurveda are mainly wrong food habits and wrong thoughts. But without knowledge of the season in which the diseases occur it would not be possible to administer the proper medicine. Seasons are nothing but a manifestation of changing times. In Astrology the root cause of all events is past karma. These get activated and yield fruits at the appropriate time. Again to judge the future course of events one should be conversant with astrology which is nothing but the science of Time. Time is the common factor, which blends the two sciences viz., Ayurveda and Jyothisha.

Wrong food habits pertain to the experiences of sense organs. These belong to the domain of worldly matters. Wrong thoughts belong to the mind. Thus material objects and the mind are the causes of joy or sorrow in Ayurveda. In Jyothisha sastra, two types of experiences are described - one belongs to the domain of experiences, which have their origin in sense objects. The other is relatable to the mind. In this context we find another line of similarity between the two sciences.

When the power of the soul (Atmabala) and the power of the mind (Manobala) start functioning in a man, he will be able to persist in his work and attain his objective even if the remaining planets are weak. The person who has a strong sun and moon will be able to persist with his work until the goal is reached on account of his single-minded effort.
In Ayurveda, the mind is responsible for thoughts. Cold generates thoughts and heat translates the thoughts into action. Moon represents cold and sun represents heat. Kapha is indicative of cold and pitta is representative of heat. Both kapha and pitta are able to co-exist in equilibrium depending upon the onset of seasons and our own suitable adjustments. Here again, we find Time in the form of sun and moon influences the two sciences. Here again we find that underlying unity behind the two sciences. The sun and moon give effect to the fruits of astrology. In astrology we find one rule which states that three fiery (agneya) planets in seventh house will give rise to widowhood, but if benefics join them, the lady becomes a widow remarried. Thus heat and cold influence the results that we find in astrology.

In Ayurveda both diseases and medicines involve the interaction between heat and cold. Thus heat-cold principle is essential to Ayurveda. This is another common principle behind Jyothisha and Ayurveda, which we now understand is suitable for an inter-disciplinary study.

In Ayurveda, we find that there are heating herbs and cooling herbs. The herbs alter the heat-cold balance in the body. In Astrology remedial measures involve alteration of the state of mind and soul. In both sciences, all remedies involve influencing the heat-cold balance.

Soul represents consciousness. It represents heat. Mind is the cause of all thoughts. It represents cold. All actions require heat. So the mind which is cold gives rise to ideas. This is a parallel idea to the Ayurvedic theory of growth. Heat converts the ideas into actions. This is similar to the Ayurvedic concept of modifications. These concepts are not creations. They already exist in Nature. Both sciences derive this
concept from Nature. This concept is common to both Ayurveda and Jyothisha.

For fulfilment of the science, both Ayurveda and Jyothisha take into account the modifications, which occur in nature. They both become complete in one sense only after incorporating the rules of Nature.

To maintain good health till the last breath and to show the path for attainment for Mukti, which is the fourth and final purushartha of life are the aims of Ayurveda. Jyothisha gives us Kalaswaroopga gnana (knowledge of the science of Time) and through this knowledge, man attains Moksha. While dealing with the fruits of knowledge, all the exponents of various darsanas accept the fact that the ultimate aim of life is attainment of Moksha. This is equally true of Ayurveda and Jyothisha.

The impact of sun and moon is felt in all schools of thought: -

**Jyothisha:**

This describes two phases of moon-suklapaksha where moon is predominant and krishnapaksha where sun is predominant.

**Ayurveda:**

This describes Adhanakala and visarga kala. Adhana kala refers to the period where sun draws water from earth and visarga kala is that cooling period where the moon helps bring water back to the earth through rainfall.
Mimamsa:

This describes Darsapoorna masa yaga. Darsa and Poorna Masa refer to the relative positions of sun and moon.

Tantra Sastra:

This describes the Shodashakshari which refers to Goddess Parvati compared to the moon whose sixteen kalas are the phases giving rise to the two pakschas.

Yoga Sastra:

This describes "Chitta Vritti Nirodha"¹. This is possible through pranayama. The breathing though right nose is associated with the sun and the left nose is associated with the moon. Right nose breathing is heating and left nose breathing is cooling.

Advaita:

According to Advaita, Moksha Prapti (Attainment of Moksha) involves passing through Suryaloka and Chandraloka.

Sahitya:

All descriptions in Sanskrit literature involving valour involve sun and about fame involve the moon. All worldly matters take plane in time, which is ultimately based on the positions of moon and sun.

Agama Sastra:
All festivals in temples are based on days, which again are related to position of sun and moon. For instance ekadasi refers to the eleventh day from pournami or amavasya.

**Pujas and Vows:**

These involve workship of deities. For Vishnu sun and the moon are the two eyes. For Lord Siva, moon adorns the head. Ganesa is referred to pala chandra or one whose forehead is adorned by moon. Moon adorns the head of Devi.

Herbs derive their potency through their interaction with sun and moon. Somalata or Guduci is a medicinal herb. The word "Somalatha" shows that the cooling effect is produced by moon. Fire is produced through certain plants (eg. Karunkali in Tamil, Vahni tree - Botanical name *Acacia Sundra*).

Heat and cold are found simultaneously in the human body. This heat does not dispel the cold. The cold does not displace the heat. Both heat and cold coexist. If they do not coexist, then life will be put out. Likewise the world functions on account of the coexistence of sun and moon. References to this effect are found in vedas.
NOTES AND REFERENCES: -

1) Yogaschitta Vritti Nirodha
   (Patanjali Yoga sutras, Ch I, Ve 2)