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An observational study to corroborate Ayurveda and Iatromathematics - An Idiosyncratic Approach

Nanditha M.¹, M. K. Manjunath², Mahesh C.D.³, Seema Pradeep⁴

¹Final Year PG scholar, Department of PG studies in Dravyaguna, Sri Sri College of Ayurvedic Science & Research, Bengaluru, Karnataka, India.

²Astrologer, No. 309, DS Max Santhrupthi Nest, Nagarabhavi 2nd stage, Bengaluru, Karnataka, India.

³Professor, Department of PG studies in Dravyaguna, Sri Sri College of Ayurvedic Science & Research, Bengaluru, Karnataka, India.

⁴Professor & HOD, Department of PG studies in Dravyaguna, Sri Sri College of Ayurvedic Science & Research, Bengaluru, Karnataka, India.

ABSTRACT

Traditional Science is imperative in allying mental, physical and social weal. Integration of Ayurveda with Indian Traditional Science can be a major breakthrough in this field. When we consider this concept for giving an evidence based aura, we can light up the triumph. One such path is Iatromathematics, also known as Medical Astrology. It is the application of Astrology in Medicine, based on the relationship between *Nakshatra* (star), *Rashi* (zodiac) and *Graha* (planet) of an individual & one's life events. Our *Acharyas* have shed light in this path in many references. Prevention and diagnosis are the two main diverse keys to maintain the health of an individual. This study helps in attaining a speck of the great science of Medical Astrology, which helps in these domains. Study of basic literature of Astrology and the relationship between *Nakshatra*, *Rashi*, *Graha* and health of an individual has been attempted to understand through survey and retrospective observation of a case, which helps in the establishment of corroboration in this deem, thus creating a new venture in the field of Medicine.

Key words: *Graha, Iatromathematics, Medical Astrology, Nakshatra, Rashi, Traditional Science*

INTRODUCTION

In Hindu Astrology, *Navagrahas* are the nine divinities, who influence human life on Earth. According to Medical Astrology, the *Navagrahas* control different systems of a human body.^[1] *Rashi* plays a significant role in knowing the diseases which are most prone to an individual, as mentioned in Medical Astrology.

Address for correspondence:

Dr. Nanditha M.

Final Year PG scholar, Department of PG studies in Dravyaguna, Sri Sri College of Ayurvedic Science & Research, Bengaluru, Karnataka, India.

E-mail: nandithabhavana@gmail.com

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Nakshatra is a section of the Sun's ecliptic through which the Moon passes while it orbits around the Earth.^[2] It is imperative to understand the correlation of psycho-physical and planetary forces that reflect one another in the concept of health, which can be understood through Medical Astrology. In addition to the diagnostic side, it also provides a wide range of additional treatment measures for promoting healing & prevention, by improving awareness. There are lot many references in Ayurveda related to Astrology, which needs to be explored. In Iatromathematics, 27 different plants have been indicated for 27 *Nakshatras*.^[3] The view of this study is on bringing in the relationship between *Graha*, *Rashi* and *Nakshatra* and co-opting it with Ayurveda, which can fabricate a strong evidence in this deem. It is a need of the hour to get Global recognition through integration with Indian Traditional Sciences.

In order to understand the relationship between *Nakshatra*, *Rashi* and *Graha*, it is imperative to have

knowledge about the basics of Astrology. There are 27 *Nakshatra* under 12 *Rashi*. Each *Rashi* is guarded by an *Adhipati* (planetary lord). Every *Nakshatra* has 4 *Pada* (quarter) and every *Rashi* can accommodate 9 *Pada* in them. Table no. 1 shows different *Pada* of *Nakshatra* under a particular *Rashi* and their *Adhipati*.^[4]

Table 1: Showing the relationship between Nakshatra, Rashi and Adhipati

| <i>Nakshatra</i> | <i>Pada</i> | <i>Rashi</i> | <i>Adhipati</i> |
|------------------|-------------|-----------------|-----------------|
| <i>Ashvini</i> | 4 | <i>Mesha</i> | <i>Kuja</i> |
| <i>Bharani</i> | 4 | <i>Mesha</i> | |
| <i>Krtika</i> | 1 | <i>Mesha</i> | |
| | 3 | <i>Vrshabha</i> | <i>Shukra</i> |
| <i>Rohini</i> | 4 | <i>Vrshabha</i> | |
| <i>Mrgashira</i> | 2 | <i>Vrshabha</i> | |
| | 2 | <i>Mithuna</i> | <i>Budha</i> |
| <i>Aridra</i> | 4 | <i>Mithuna</i> | |
| <i>Punarvasu</i> | 3 | <i>Mithuna</i> | |
| | 1 | <i>Kataka</i> | <i>Chandra</i> |
| <i>Pushya</i> | 4 | <i>Kataka</i> | |
| <i>Ashlesha</i> | 4 | <i>Kataka</i> | |
| <i>Maka</i> | 4 | <i>Simha</i> | <i>Surya</i> |
| <i>Pubba</i> | 4 | <i>Simha</i> | |
| <i>Uttara</i> | 1 | <i>Simha</i> | |
| | 3 | <i>Kanya</i> | <i>Budha</i> |
| <i>Hasta</i> | 4 | <i>Kanya</i> | |
| <i>Chitta</i> | 2 | <i>Kanya</i> | |
| | 2 | <i>Tula</i> | <i>Shukra</i> |
| <i>Svathi</i> | 4 | <i>Tula</i> | |
| <i>Vishakha</i> | 3 | <i>Tula</i> | |

| | | | |
|-------------------------|---|------------------|--------------|
| | 1 | <i>Vrshchika</i> | <i>Kuja</i> |
| <i>Anuradha</i> | 4 | <i>Vrshchika</i> | |
| <i>Jyeshtha</i> | 4 | <i>Vrshchika</i> | |
| <i>Moola</i> | 4 | <i>Dhanus</i> | <i>Guru</i> |
| <i>Purvashada</i> | 4 | <i>Dhanus</i> | |
| <i>Uttarashada</i> | 1 | <i>Dhanus</i> | |
| | 3 | <i>Makara</i> | <i>Shani</i> |
| <i>Shravana</i> | 4 | <i>Makara</i> | |
| <i>Dhanishta</i> | 2 | <i>Makara</i> | |
| | 2 | <i>Kumbha</i> | <i>Shani</i> |
| <i>Shatabhisha</i> | 4 | <i>Kumbha</i> | |
| <i>Purvabhadrapada</i> | 3 | <i>Kumbha</i> | |
| | 1 | <i>Meena</i> | <i>Guru</i> |
| <i>Uttarabhadrapada</i> | 4 | <i>Meena</i> | |
| <i>Revathy</i> | 4 | <i>Meena</i> | |

There are two states of *Graha* - *Asta* and *Udaya*. *Asta* is a condition where the *Graha* is near *Surya*, and they lose their power (becomes combust) and they do not show any effect (neither good nor bad). *Udaya* is a condition where the *Graha* moves far away from *Surya*, and they get their power back and shows effect. For every *Graha*, the degree of combustion varies.^[5]

The *Graha* are categorised into 3 classes - *Shubha*, *Papa* and *Kroora*. It is mainly used to see the effect of *Graha* while predicting. *Vrddhi Chandra*, *Budha*, *Shukra* and *Guru* are *Shubha Graha*; *Ksheena Chandra*, *Kuja*, *Rahu*, *Ketu* and *Shani* are *Papa Graha*; *Surya* is *Kroora Graha*.^[6]

Dasha is defined as the period of a *Graha* in which it becomes responsible for a certain effect in the life of an individual. *Vimshottari Dasha* is majorly followed for calculating *Dasha* in a *Jataka*, which is of 120 years cycle. The sub-period of *Dasha* is called as *Bhukti*. The pattern of *Vimshottari Dasha* used for calculating is 7,

20, 6, 10, 7, 18, 16, 19 and 17 years respectively for *Ketu, Shukra, Ravi, Chandra, Kuja, Rahu, Guru, Shani* and *Budha*.^[1]

The concept of *Shatrutva* and *Mitratva* of *Graha* helps to predict the negative or positive effect in the natal chart (birth chart or *Kundali*) of a person. For *Surya - Shukra, Shani* are *Shatru*; *Chandra, Kuja, Guru* are *Mitra*; *Budha* is *Sama*. For *Chandra - Surya, Budha* are *Mitra*; *Shukra, Kuja, Shani, Guru* are *Sama*. For *Kuja - Budha* is *Shatru*; *Surya, Guru, Chandra* are *Mitra*; *Shukra, Shani* are *Sama*. For *Budha - Chandra* is *Shatru*; *Surya, Shukra* are *Mitra*; *Kuja, Guru, Shani* are *Sama*. For *Guru - Budha, Shukra* are *Shatru*; *Surya, Chandra, Kuja* are *Mitra*; *Shani* is *Sama*. For *Shukra - Surya, Chandra* are *Shatru*; *Budha, Shani* are *Mitra*; *Kuja, Guru* are *Sama*. For *Shani - Surya, Chandra, Kuja* are *Shatru*; *Budha, Shukra* are *Mitra*; *Guru* is *Sama*.^[1]

There is a concept of *Gunadharm* and *Karakatva*, through which the predictions can be made, especially related to the diagnosis and treatment. It is told for all the 3 - *Rashi, Graha* and *Bhava*.

Rashi Gunadharm & Karakatva^[2]

For each *Rashi*, the gender classification has been made to understand about the nature of a person grossly. *Mesha, Mithuna, Simha, Tula, Dhanus* and *Kumbha* come under *Purusha Rashi*; *Vrshabha, Kataka, Kanya, Vrshchika, Makara* and *Meena* come under *Stree Rashi*. It can also be inferred that in *Purusha Rashi*, the influence of *Rajasika Dosh* will be higher when compared to *Stree Rashi*.

Rashi is also categorised on the basis of 4 *Tattva - Agni, Bhu, Vayu* and *Jala*. *Mesha, Simha, Dhanus* are *Agni Tattva Rashi*; *Vrshabha, Kanya, Makara* are *Bhu Tattva Rashi*; *Mithuna, Tula, Kumbha* are *Vayu Tattva Rashi*; *Kataka, Vrshchika, Meena* are *Jala Tattva Rashi*. By this categorisation, the *Dosha Vikrti* to which a person is more prone can be grossly inferred.

The other categorisation of *Rashi* is *Sama* and *Asama*. *Mesha, Mithuna, Simha, Tula, Dhanus* and *Kumbha* are categorised as *Asama*; *Vrshabha, Kataka, Kanya, Vrshchika, Makara* and *Meena* are categorised as *Sama*. The *Chanthalata* and *Sthirata* in a person can be

predicted, which may help in finding out the influence of *Manasika Dosh* in the diagnosis.

One more categorisation of *Rashi* is *Shirodaya, Ubhayodaya* and *Prshtodaya*. *Mithuna, Kanya, Tula, Vrshchika* and *Kumbha* come under *Shirodaya*; *Meena* comes under *Ubhayodaya*; *Mesha, Vrshabha, Kataka, Simha, Dhanus* and *Makara* come under *Prshtodaya*. *Prshtodaya Rashi Purusha* will be affected by *Graha* at the end of the *Dasha*, *Shirodaya Rashi Purusha* will be affected by *Graha* at the beginning of the *Dasha* and *Ubhayodaya Rashi Purusha* will be affected by *Graha* in the middle of the *Dasha*. With the help of this and *Dasha* calculation, the approximate age during which a person is more prone to a *Vyadhi* can be inferred, leading to prevention and better treatment.

Rashi Karakatva has been mentioned i.e., the parts of the body which are monitored by those particular *Rashi* or their *Adhipati*. Table no. 2 shows the *Rashi Karakatva*.^[2]

Table 2: Showing the Karakatva of Rashi

| Rashi | Karakatva |
|------------------|--------------------------|
| <i>Mesha</i> | <i>Shira</i> |
| <i>Vrshabha</i> | <i>Mukha</i> |
| <i>Mithuna</i> | <i>Ura, Skandha</i> |
| <i>Kataka</i> | <i>Hrdaya, Phupphusa</i> |
| <i>Simha</i> | <i>Jatara</i> |
| <i>Kanya</i> | <i>Kati</i> |
| <i>Tula</i> | <i>Basti</i> |
| <i>Vrshchika</i> | <i>Upastha</i> |
| <i>Dhanus</i> | <i>Uru</i> |
| <i>Makara</i> | <i>Janu</i> |
| <i>Kumbha</i> | <i>Peetika</i> |
| <i>Meena</i> | <i>Pada</i> |

Graha Gunadharmas & Karakatva^[2]

Table no. 3 shows the *Gunadharmas*, *Karakatvas* and *Vikaras* of different *Grahas* when there is *Heena Bala*.

Table 3: Showing the *Gunadharmas*, *Karakatvas* and *Vikaras* of different *Grahas* in *Heenavastha*

| <i>Graha</i> | <i>Gunadharmas</i> | <i>Karakatvas</i> | <i>Vikaras</i> in <i>Heenavastha</i> |
|----------------|--|---|---|
| <i>Surya</i> | <i>Sattvika Guna</i> <i>Agni Tattva</i> <i>Teekshna</i> | <i>Atma Karaka</i> <i>Asthi Karaka</i> <i>Pitta Karaka</i> <i>Utsaha Karaka</i> | <i>Asthi Vikara</i> <i>Danta Roga</i> <i>Yakrt Vikara</i> <i>Jvara</i> <i>Shiroroga</i> <i>Netraroga</i> <i>Hrdroga</i> |
| <i>Chandra</i> | <i>Sattvika Guna</i> <i>Chanchala Svabhava</i> <i>Soumya</i> | <i>Manas Karaka</i> <i>Vama Chakshu Karaka</i> | <i>Manasika Vikara</i> <i>Shvasa</i> <i>Rakta Vikara</i> |
| <i>Kuja</i> | <i>Kroora Svabhava</i> <i>Agni Tattva</i> <i>Tamo Guna</i> | <i>Shourya Karaka</i> <i>Sthira Karaka</i> <i>Pitta Karaka</i> <i>Majja Karaka</i> | <i>Agantuja Vikara</i> <i>Udara Roga</i> <i>Dushta Vrana</i> <i>Raktapitta</i> |
| <i>Budha</i> | <i>Soumya Svabhava</i> <i>Rajasa Guna</i> <i>Agni Tattva</i> | <i>Vak Karaka</i> <i>Tvak Karaka</i> <i>Buddhi Karaka</i> <i>Vidya Karaka</i> | <i>Pandu Roga</i> <i>Manasika Vikara</i> <i>Tvak Vikara</i> <i>Vidyabhanga</i> |
| <i>Guru</i> | <i>Sattva Guna</i> <i>Mrdu Svabhava</i> | <i>Jnana Karaka</i> <i>Sukha Karaka</i> <i>Putra Karaka</i> | <i>Vandhyatva</i> <i>Udara</i> <i>Vatavyadhi</i> |
| <i>Shukra</i> | <i>Mrdu Svabhava</i> <i>Tamo Guna</i> <i>Jala Tattva</i> | <i>Jnana Karaka</i> <i>Kama Karaka</i> <i>Vata-Shleshma Karaka</i> | <i>Udvega</i> <i>Shukra Dushti</i> <i>Mutrakrcchra</i> <i>Mutraghata</i> |

| | | | |
|--------------|---|--|--|
| <i>Shani</i> | <i>Manda Svabhava</i> <i>Tamo Guna</i> | <i>Karma Karaka</i> <i>Dukha Karaka</i> <i>Ayushya Karaka</i> <i>Mrtyu Karaka</i> | <i>Asthi Vikara</i> <i>Arbuda</i> <i>Vatavyadhi</i> <i>Danta Roga</i> <i>Ajeerna</i> |
| <i>Rahu</i> | <i>Tamo Guna</i> <i>Teekshna</i> <i>Kroora Svabhava</i> | <i>Atanka Karaka</i> <i>Chinta Karaka</i> | <i>Asthi Vikara</i> <i>Kushta</i> <i>Vishama Jvara</i> <i>Karmaja Vyadhi</i> |
| <i>Ketu</i> | <i>Kroora Svabhava</i> <i>Rajo Guna</i> <i>Chanchala Svabhava</i> <i>Agni Tattva</i> | <i>Jnana Karaka</i> <i>Moksha Karaka</i> | <i>Shoola</i> <i>Jvara</i> <i>Vrana</i> <i>Udara Roga</i> <i>Netra Roga</i> |

The concept of *Bhava*^[2,4]

Bhava is defined as a portion or a single house in the natal chart of an individual. *Bhava Kundali* is mainly seen for the horoscope prediction. The *Sthana* at which *Surya* is present at the time of birth is considered as *Lagna* of that particular individual and the *Sthana* at which *Chandra* is present at the time of birth is considered as the *Rashi*. *Lagna* is considered as the first *Bhava* in the natal chart. From there, the other *Bhava* are counted. It varies for different individuals based on the *Lagna*. But, the *Karakatvas* of the *Bhava* (according to the numbering from *Lagna*) remains the same for all. Table no. 4 shows the *Karakatvas* of 12 different *Bhava*.

Table 4: Showing the *Karakatvas* of *Bhava*

| <i>Bhava Sankhya</i> | <i>Bhava Nama</i> | <i>Karaka Graha</i> | <i>Karakatva</i> |
|----------------------|-------------------------------|---------------------|--|
| 1 | <i>Tanu / Lagna</i> | <i>Surya</i> | <i>Atma, Arogya</i> |
| 2 | <i>Dhana / Vak / Kutumbha</i> | <i>Guru</i> | <i>Vak Chaturya, Smrti, Grahana Shakti, Uha Shakti</i> |

| | | | |
|----|----------------------|---------------------------|----------------------------------|
| 3 | Sahaja / Dhairya | Kuja | Manodhairya, Sthirata, Hastalipi |
| 4 | Sukha / Matru | Chandra, Shukra | Manas |
| 5 | Purvapunya / Santana | Guru | Garbha |
| 6 | Ripu | Kuja, Shani | Roga |
| 7 | Kalatra | Shukra | Vyavaya |
| 8 | Ayushya | Shani | Ayush, Marana Prakara |
| 9 | Bhagya / Dharma | Guru, Surya | Manah Shuddhi |
| 10 | Karma | Shani, Guru, Surya, Budha | Svatantra Manobhava, Vrtti |
| 11 | Labha | Guru | Adhyayana |
| 12 | Moksha | Shani, Ketu | Dukha, Vamachara, Marana |

AIM AND OBJECTIVES

1. Aim of the study is to understand the relationship between Astrology and Ayurveda
2. Primary objective is to study understand the basic concepts of Astrology in order to correlate them with the concepts of Ayurveda.
3. Secondary objective is to establish an evidence supporting the literature in Medical Astrology.

METHODOLOGY

In order to understand the concept of Iatromathematics and the correlation between Ayurveda and Medical Astrology, thorough review was carried out on the fundamental concepts of Astrology and its references & relation with Ayurveda. In support of the results obtained in review of literature, a survey study was carried out through Google forms in 100 participants (age group - 18 to 70 years) and a

retrospective observational case study was done in a patient of infertility with a history of miscarriage for 8 consecutive times.

For survey study, a questionnaire was made to know if there is any relationship between *Nakshatra*, *Rashi*, *Graha* and the diseases suffered earlier or suffering in the present. The questionnaire contained questions regarding one's *Nakshatra* & *Rashi*, the symptoms or diseases one is suffering at the present or had suffered earlier. It was then circulated and results obtained from the first 100 participants were analyzed.

For retrospective observational case study, a case of a female patient aged 39 years, who had a history of miscarriage for 8 consecutive times was chosen to analyze the good and bad effects in the patient's natal chart.

OBSERVATIONS AND RESULTS

Among 100 participants of the survey, 74 participants had the diseases which were mentioned under their respective *Adhipati* (of one's own *Rashi*), which supports the literature of *Gunadharmas* and *Karakatvas* of the *Graha*, which is discussed further in the article. Hence, we can infer that, there is a strong relationship between the person's *Nakshatra*, *Rashi* and *Graha*, which needs further exploration.

For retrospective observational case study, the case taken was of a 39 year old female, with a history of miscarriage for 8 consecutive times. When the patient's natal chart was analysed, we came to know that the patient's *Nakshatra* is *Pushya*, *Rashi* is *Kataka* and *Lagna* is *Mesha*. Here, *Simha* becomes the 5th *Bhava*. But *Simha Rashadhipati* is in 12th *Bhava* i.e., *Moksha Bhava*, which is the *Marana Karaka Sthana*. 5th *Bhava Karaka Graha* is *Guru*, and there is *Shani Drishti* on *Guru*. As *Shani* is *Papa Graha*, there will be negative effect in the 5th *Bhava*. 7th *Bhava* is *Tula*. *Tula Rashadhipati Shukra* is also in *Moksha Bhava*. Also, the *Karakatva* of *Kuja* is *Sthirata*. As *Kuja* is in *Dagdha Rashi*, there is no *Bala* for *Kuja* i.e., *Kuja* is having *Heena Bala*. Hence, there is no *Sthirata* or *Bala* in *Garbha* and miscarriages happen very often.

As it is a case of *Garbhapata*, there is a need to study the natal chart of both the partners. When the

patient's partner's natal chart was analyzed, we came to know that the *Nakshatra* is *Bharani*, *Rashi* is *Mesha* and *Lagna* is *Simha*. *Lagnadhipati Surya* is in 7th *Bhava*. *Saptama Bhavadhipati* is *Shani* (*Papa Graha*; *Shani* is also *Shatru* for *Surya*, which means *Surya* is in *Shatru Sthana*, hence causing negative effects in 7th *Bhava*). 5th *Bhava Karaka Graha* is *Guru*. *Guru* is also present in 7th *Bhava*. As *Surya* is also there, *Guru* is *Asta* at 4 degree 50 minutes (lesser than the degree of combustion of *Guru Graha*, which is 11 degree) & there is no *Bala* for *Guru*, whose *Karakatva* is *Garbha*. *Shukra Graha* is *Veerya Karaka*. *Shukra* is also in 7th *Bhava* & is *Asta* at 7 degree 55 minutes (lesser than the degree of combustion of *Shukra Graha*, which is 10 degree). Hence, there is no *Bala*. Due to all these reasons mainly, we may infer that the patient is prone to miscarriage.

DISCUSSION

When the basic concepts of Astrology are studied and then the results of survey study and retrospective observational case study are analyzed, it can be inferred that it does support the literature and there is a strong relationship between *Nakshatra*, *Rashi* & *Graha*. They have immense effect on an individual in every aspect of life. This extensively helps in the diagnosis & in predicting the approximate age during which a person suffers from a disease, thus helping in prevention or in reducing the intensity of the disease through *Graha Shanti*.

The factors influencing effect of a *Graha* in an individual are *Bhavadhipati* & *Karakatva*; *Karaka Graha Sthana* & *Karakatva*; in association with *Shubha Graha* or *Papa Graha*; *Graha* in *Shatru Sthana* or *Mitra Sthana*; association of other *Graha* in a *Bhava*; *Dasha* & *Bhukti* at that particular point of time. (Aspects of *Graha* and the running *Dasha*, *Bhukti* & *Antarbhukti* effects the individual, depending on their running *Dasha's* / *Bhukti's Graha* placed in their natal chart).^[7]

Acharya Narahari Pandita of *Raja Nighantu* has given the importance of *Nakshatra Vana*, *Rashi Vana* and *Navagraha Vana* that the individual should not cut that particular *Vrksha*, but has to protect and grow it, which

increases *Ayu*. Table no. 5, 6, 7 shows *Nakshatra Vana*, *Rashi Vana* and *Navagraha Vana* respectively.^[3,8]

Table 5: Showing Nakshatra Vana

| SN | Nakshatra | Vrksha | SN | Nakshatra | Vrksha |
|-----|-----------|--------------|-----|------------------|-------------|
| 1. | Ashvini | Kupilu | 15. | Svathi | Arjuna |
| 2. | Bharani | Amalaki | 16. | Vishakha | Nagakeshara |
| 3. | Krtika | Udumbara | 17. | Anuradha | Nagakeshara |
| 4. | Rohini | Jambu | 18. | Jyeshtha | Shalmali |
| 5. | Mrgashira | Khadira | 19. | Moola | Shallaki |
| 6. | Aridra | Aguru | 20. | Purvashada | Vacha |
| 7. | Punarvasu | Stree Kutaja | 21. | Uttarashada | Panasa |
| 8. | Pushya | Ashvattha | 22. | Shravana | Arka |
| 9. | Ashlesha | Palasha | 23. | Dhanishta | Shami |
| 10. | Maka | Vata | 24. | Shatabhisha | Kadamba |
| 11. | Pubba | Palasha | 25. | Purvabhadrapada | Amra |
| 12. | Uttara | Badara | 26. | Uttarabhadrapada | Nimba |
| 13. | Hasta | Jati | 27. | Revathy | Madhooka |
| 14. | Chitta | Bilva | | | |

Table 6: Showing Rashi Vana

| SN | Rashi | Vrksha |
|----|----------|---------------|
| 1. | Mesha | Raktachandana |
| 2. | Vrshabha | Saptaparna |
| 3. | Mithuna | Panasa |
| 4. | Kataka | Palasha |
| 5. | Simha | Patala |

| | | |
|-----|------------------|------------------|
| 6. | <i>Kanya</i> | <i>Amra</i> |
| 7. | <i>Tula</i> | <i>Bakula</i> |
| 8. | <i>Vrshchika</i> | <i>Khadira</i> |
| 9. | <i>Dhanus</i> | <i>Ashvattha</i> |
| 10. | <i>Makara</i> | <i>Shimshapa</i> |
| 11. | <i>Kumbha</i> | <i>Shami</i> |
| 12. | <i>Meena</i> | <i>Vata</i> |

Table 7: Showing Navagraha Vana

| SN | Graha | Vrksha |
|----|----------------|------------------|
| 1. | <i>Surya</i> | <i>Arka</i> |
| 2. | <i>Chandra</i> | <i>Palasha</i> |
| 3. | <i>Kuja</i> | <i>Khadira</i> |
| 4. | <i>Budha</i> | <i>Apamarga</i> |
| 5. | <i>Guru</i> | <i>Ashvattha</i> |
| 6. | <i>Shukra</i> | <i>Udumbara</i> |
| 7. | <i>Shani</i> | <i>Shami</i> |
| 8. | <i>Rahu</i> | <i>Durva</i> |
| 9. | <i>Ketu</i> | <i>Darbha</i> |

When we know the patient's *Rashi* & *Nakshatra*, the *Dravya* mentioned for a particular *Nakshatra* / *Rashi* / *Graha* can be added in the prescription as *Dharanartha* / *Palanartha* / *Poshanartha* / *Sevanartha*, which may act as a preventive measure.^[3] When *Nakshatra* & *Rashi* of an individual is not known, the key factors which helps in determining them through various applications are date of birth, place of birth and time of birth.

CONCLUSION

Astrology is the science of predicting or determining the influence of *Graha* and *Nakshatra* on humans. Though the *Grahagati* cannot be changed, *Graha Shanti* can be done and the intensity might be reduced

through various types of *Daivavyapashraya Chikitsa*. Astrological principles related to prevention, healthcare and relief from illness were applied as rituals or religious ceremonies in ancient era. There are also lot many references in Ayurveda which makes it need of the hour for exploration through evidence-based approach. *Nakshatra*, *Rashi* & *Navagraha Vana* mentioned, can act as preventive & curative approach, which may give a new dimension in the area of practice. It also majorly helps in cultivation & conservation of medicinal heritage. To create awareness about the inseparable relationship between Ayurveda & Astrology, and also to inculcate the practice of diagnosis & treatment through this which acts as an additional trait, having basic knowledge of this science is decisive. It is also imperative to create awareness & practice this scientific knowledge having a practical approach, instead of seeing it as a tradition or blindly refusing to understand its depth.

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