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JYOTISH, HAST JYOTISH

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Ayurveda and Jyotish: An Overview

by Jeffrey Armstrong (Excerpt from Fall issue, 2008)

Ayurveda and Jyotisha are sister sciences, which look at the same reality from their own perspective. Both observe karma or cause and effect, in various states and stages of manifestation. The context for all Vedic science is the "Pancha Maha Bhutas" or "Five Element" world view. What makes this scientific approach so useful is that the five elements can be perceived directly through our unaided senses, without the use of expensive technology.

In other words, both Jyotisha and Ayurveda are methods of describing the unfolding of the five elements of nature in various stages and combinations. This inevitably means that both diagnosticians must be able to determine the dosha or five-element body type. Both are trying to determine where imbalances may be occurring and then recommend some upaya or remedy that will restore harmony and balance. In order to do this, both need to determine the elemental condition of the client. In ancient times they often did this working together. Under the pressure of colonization by Islam and Europe, the sciences of India became fragmented. Hopefully now, they are being revived and reunited.

All Vedic sciences serve a common purpose: the liberation of the eternal atma (eternal being) from the bondage of unconscious matter. This moksha or liberation is the final intention of all Vedic knowing. Both Jyotisha and Ayurveda are Vedanga or limbs of the body of Vedic information, the soul and purpose of which is to assist the atmas to return to the transcendental realm from which they originally began their journey of exploration into the unconscious realms of matter.

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The key to understanding the intention of Vedic astrology and medicine is revealed at the beginning of the third chapter of The Bhagavad-gita, where Lord Shri Krishna as Vishnu, the Maintainer of All, says, “In the beginning I sent forth generations of humans and Devas and said unto them cooperate with one another by means of performing yajna or sacrifice.” What modern impersonal science calls the “laws of nature” were known to the Vedic rishis as the ritam or invisible laws conducting nature. According to the Vedas, that ritam is overseen, managed and conducted by atmas like ourselves who have taken birth as Devas for the management of matter.

Both Ayurveda and Vedic astrology are rooted in this relationship between the Deva-atmas and human-atmas. The essence of this connection is revealed in the Puranic story of the creation of the Universe via the churning of the so-called “Ocean of Milk” or Kshir Sagar. Two opposing forces, embodied as two groups of beings, cooperated and competed in a great agitation of the substances of matter, viewed as an ocean of potential, a kind of Vedic quantum field. One group was the Devas from the Sanskrit root, “div,” meaning “to play in the light” and the other group was called asura or “against the light” and thus attached to darkness.

The Greek version of this Vedic story called these beings the “Lords of Cosmos” and the “Lords of Chaos.” The Devas live in the light and cooperate with Vishnu, the Maintainer of All, (and Lakshmi, his consort) to create and keep in balance the intricate machinery of the cosmos. The Asuras create chaos by making their selfish desires the center of existence and thereby disrupting the smooth functioning of the Universe.

We hope you enjoyed this excerpt. [Click here](#) to order the complete reprint of this article.

Author Jeffrey Armstrong is the Media and Communications Director for both the Vedic Friends Association and the Hindu Collective for North America, and founder of VASA, the Vedic Academy of Sciences and Arts. In this role, he speaks at corporations, yoga ashrams and centers, temples, ayurvedic and astrological conferences, and teaches a wide variety of seminars based on the Vedic knowledge. [Web site](#)

Jyotish for Ayurvedic Consultations: Some Considerations

by Tamiko Fischer (Excerpt from Fall issue, 2008)

Ayurvedic practitioners in India and in the West have varying levels of experience in the study and practice of Jyotish, and their day to day inclusion of this sister science has many different faces. The Ayurveda practitioner’s application of Jyotish can range anywhere from a brief assessment of the natal chart to a deeper understanding of prakriti (genetic constitution), to a predictive chart reading that includes concrete descriptions of life events to come. He or she might check the birth chart in order to recommend upayas (astrological remedies), the prescription of which may include specific mantras (sacred words), wearing of gemstones, charitable offerings to specific people or animals, homas (Vedic ritual fire sacrifice) and other unique and subtle healing practices. At the very least, the healer might simply consult the Panchanga, or Vedic Almanac, in order to choose a favorable nakshatra and tithi or lunar asterism and lunar day combination to begin administering a course of treatment.

The most foundational influences in the birth chart determine one’s prakriti: the planets governing and influencing the Lagna (Ascendant), Lagnesh (a specific planet corresponding to the zodiacal sign where the Ascendant sits), Sun, and Moon are all key indicators.¹ For studying vikriti (dosha imbalance) the use of Dashas (timing cycles unique to Jyotish) and gochara (transits of planets through the houses of the birth chart) show temporal influences. Also there are areas of the chart that indicate one’s disease potentials—namely the 6th, 8th, and 12th houses, which govern disease and immunity, accidents and crisis, and loss of vitality and convalescence.²

While the above-mentioned factors indicate the basis of a person’s constitution and vitality, in a birth-chart every astrological

influence adds up cumulatively, providing numerous layers of meaningful information about a person's health, mental and emotional temperament, external life situation and the most likely future life events. At its most expansive interpretation, the birth chart offers a means for understanding dharma, or the unique personal path that most naturally supports one's ethical actions and deepest inner growth.

Ayurveda and Jyotisha Complement Each Other

Specific to Ayurvedic consultation, the following factors illustrate some of the diverse considerations in Jyotish that yield valuable information about a patient's life and health:

The 2nd house: The 2nd house of the natal chart is important for several reasons. In classical texts this house is called Dhana Bhava or 'the house of wealth',³ but like every other house, it has numerous diverse, yet subtly interconnected meanings. This house governs one's immediate material surroundings (especially at birth) and fundamental tendencies in both consumption and expression.⁴ Importantly, this is the primary house of nutrition, and it is here that we find information about one's nutritional habits. Planets that strongly influence the 2nd house (through occupation, aspect, or conjunction with the planetary ruler of this house)⁵ give information about a person's food preferences and how sound their habits might be. Classical texts give various examples of combinations influencing this house such as:

"In case the lord of the 2nd house is in a moveable sign or there is a fast moving planet in that house, and a fast moving planet aspects the second house, the native takes long to finish his meals and finds fault with food." Sarvath Chinatmani, stanza 3-shloka 145.6.

We hope you enjoyed this excerpt from Tamiko Fischer's article. [Click here](#) to order the complete reprint of this article.

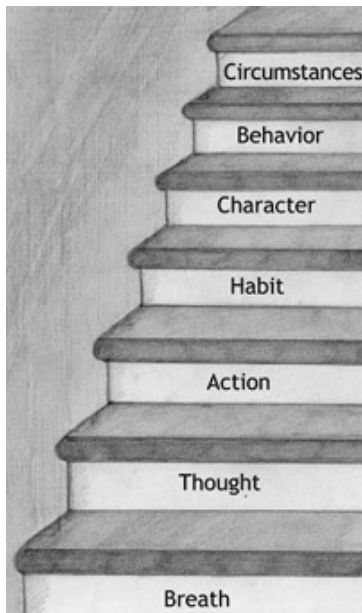
Tamiko Fischer began her study of Jyotish in 1998 under Hart De Fouw, and is a student of Dr. T.S. Vasan of Bangalore. Since 1999 she has offered Jyotish as a service in the charitable organization of Sri Mata Amritanandamayi Devi while a resident of M.A. Math, Amma's South India Ashram. From 2001-2006 she provided Jyotish consultations as a staff astrologer at programs during Amma's yearly tours of the U.S. She has published research articles in K.N. Rao's Journal of Astrology, Dr. K.S. Charak's Astrology magazine, and in the U.S. writes a monthly Jyotish forecast for LA Yoga magazine. She has a Jyotish practice in the U.S. [Email](#) [Web site](#)

Seven Steps to Managing our Destiny

by Dr. Ghanshyam Birla

No matter what tendencies we have, we need not be affected by them throughout our whole life. We have the free will to change.

What steps can we take to bring about positive changes? We must be patient and diligent. It takes time before a conscious mode of behavior filters through into our subconscious and becomes automatic. By understanding the implications of the following sequences of steps, we can teach ourselves to exercise our free will constructively.



Breath

It is our breathing that gives birth to our thoughts. We need our breath, which sustains our lives, to transform an idea into living reality. When we learn to control the quality and depth of our breathing, we channel our life force or prana—a subtle form of breath responsible for giving us strength and energy.

Thought

Deep, balanced breathing—where the cycle of inhalation and exhalation is effortless—creates a state of inner calm in which clear, objective thinking can occur. We become more focused on the present moment without losing sight of the greater context.

Action

Once we are able to think clearly about a situation or problem, we will know how to act. We will be able to discriminate between what we want and what we need. We will be able to determine what is really good for us and what is not.

Habit

When we practice positive patterns of behavior, we create habits. While these new actions may require conscious effort at first, over time they become second nature.

Habits provide the foundation of our character. Once a series of desirable repeated actions becomes an unconscious habit, we realize that we have begun to change our past tendencies.

Behavior

Our behavior reflects the changes in our inner nature, our character. Others perceive us as wiser and more loving.

Circumstances

With a more positive attitude and behavior, we find that the circumstances of our lives will improve. We find greater harmony in our work, in our personal relationships and in our spiritual life.

The Importance of Yogic Breathing in Vedic Palmistry

Proper breathing is the foundation for changes in attitude and behavior, which in turn allow us to attract positive circumstances into our lives. Yogic tradition places great emphasis on the technique of breathing so that we can achieve a balance between incoming and outgoing—or cool and warm—breaths, establishing a neutral zone. Ideally, the incoming breath should equal the outgoing breath in depth and duration. This produces a balance between cool (incoming) and warm (outgoing) breathing that

