

## INTERSECTIONS OF AYURVEDA AND ASTROLOGY: A HOLISTIC APPROACH TO HEALTH AND HEALING

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### Abstract-

The fast-paced, materialistic, and technological age, in which people are increasingly subjected to stress and strain, is the cause of mental health illnesses. Generalized Anxiety Disorder (GAD) is one among them, which is a typical response to danger, unpredictability, and powerlessness. According to Ayurveda, anxiety is regarded as *Chittodvega*. Ayurveda and astrology evolved as essential components of Vedic literature in ancient India. Our sages have recorded the fundamentals of how to treat an illness in the texts of Ayurveda and Astrology. Ayurveda emphasizes the balance of doshas, dhatus, and malas in maintaining physical and mental harmony, while Ayurvedic Astrology associates planetary configurations with constitutional predispositions, disease susceptibility, and recovery potential. Together, these sciences highlight the importance of circadian rhythms, seasonal influences, and cosmic-environmental interactions in shaping health outcomes. The sages have established the principles of Astrology by connecting man's everyday activities with spiritual discipline, based on astrological time calculation. Medical Astrology, which is founded on ideas put forth by India's ancient sages, includes mental illness as a fundamental component. Combining Shastra provides a distinctive and all-encompassing approach to health, connecting the aspects of well-being that are mental, spiritual, and physical.

**Keywords-** Ayurveda, Astrology, Anxiety, *Chittodvega*.

### Introduction

Generalized Anxiety Disorder (GAD) is a condition characterized by ongoing feelings of worry, overwhelm, and fear. It is characterized by excessive, persistent, and irrational worry about events that may arise in daily life, including health, family, finance, and future. GAD represents one of the most disabling yet frequently underdiagnosed disorders. It is characterized by persistent, excessive, and difficult-to-control worry about a variety of life circumstances, often lasting for at least six months.<sup>1</sup> Anxiety is one of the most prevalent mental health conditions globally, with a 12-month incidence of 14% among those aged 14 to 65 years. The World Health Organization rates anxiety disorders as the 9th most common cause of impairment related to health.<sup>2</sup> GAD involves disproportionate and chronic worry accompanied by somatic symptoms such as restlessness, muscle tension, irritability, fatigue, and sleep disturbances.<sup>3</sup> These symptoms interfere with daily functioning, decision-making, and overall quality of life. The primary inhibitory neurotransmitter, Gamma-Aminobutyric Acid (GABA), lowers the neuronal excitability and encourages relaxation and calmness. Reduced GABA levels are

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<sup>1</sup> Roehr, B. (2013). The American Psychiatric Association explains DSM-5. *Bmj*, 346.

<sup>2</sup> Mohita, B., & Gyanendra, S. (2024). Ayurvedic Management of Anxiety-Induced Insomnia. *International Journal of Ayurveda and Pharma Research*, 144-149.

<sup>3</sup> Stein, M. B., & Sareen, J. (2015). Generalized anxiety disorder. *New England Journal of Medicine*, 373(21), 2059-2068.

common in GAD patients, which heighten their fear and anxiety reactions. The disorder typically emerges in late adolescence or early adulthood with a lifetime prevalence of approximately 4–6%, with a higher incidence among women compared to men.<sup>4</sup> GAD patients are often hypersensitive to dangers and negative stimuli, often inflating the likelihood and intensity of negative consequences. This leads to a routine of avoidance, rumination, and worry. Neuropsychological assessments often reveal cognitive flexibility issues, reduced attention towards harmful stimuli, and poor memory performance, especially in stressful or hazardous situations.<sup>5</sup> The fear response mechanisms of the body, located in the hippocampus and amygdala, are dysregulated in GAD.<sup>6</sup> Increased anxiety and fear reactions may arise from changes in how these areas function. Furthermore, GAD may be exacerbated by neurotransmitter abnormalities, including those involving dopamine, serotonin, and GABA.<sup>7</sup>

### **Ayurvedic Perspective on Anxiety**

Ayurveda mentions several psychiatric diseases that share some similarities with anxiety disorders. Anavasthita Chitta, Chittanasha, Chittavibhramsha, Chittaviparyaya, Chittavibhrama, and other terminologies pertaining to mental condition have been recorded in a variety of books. The word derives from Chitta (mind or consciousness) and Udvega (agitation or restlessness), indicating a state of heightened mental turbulence and emotional instability. According to Charaka Samhita (Sūtra Sthana 1/58)<sup>8</sup>, diseases are classified broadly into Sharirika (somatic) and Manasika (psychological), with Chittodvega falling under the latter category. These mental dosha imbalances, in turn, disturb Vata dosha, particularly Prana Vayu, resulting in psychosomatic manifestations. However, according to Acharya Charaka, Chittodvega appears to be more suitable for anxiety disorders. The anxious state of mind is evident from the etiology of Chittodvega.<sup>9</sup> In Ayurveda, a wide range of mental illnesses is mentioned. Psychological disorders like kama, moha, krodha, bhaya, irshya, vishada, chittodvega, etc., are caused due to involvement of only the manasika doshas, i.e., rajas and tamas. Furthermore, due to the involvement of combined samprapti, which incorporates both the sharirika and manasika doshas, various psychiatric conditions are also described in classical literature.<sup>10</sup> While discussing other ailments, Acharya Charaka and other Acharyas have also made statements regarding Manodvega or Chittodvega and its effects on the body.<sup>11</sup> Recent studies highlight correlations between Ayurvedic interpretations of Chittodvega and modern psychiatry's understanding of anxiety spectrum disorders.

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<sup>4</sup> Ruscio, A. M., Hallion, L. S., Lim, C. C., Aguilar-Gaxiola, S., Al-Hamzawi, A., Alonso, J., ... & Scott, K. M. (2017). Cross-sectional comparison of the epidemiology of DSM-5 generalized anxiety disorder across the globe. *JAMA psychiatry*, 74(5), 465-475.

<sup>5</sup> Maurya, A., Tripathi, V., Pandey, K. K., Yadav, V. S., Kumar, M., Mishra, P. K., ... & Kumar, R. (2024). Development, Validation, And Feasibility Of Yogic Practices For Low Backache (LBA) With Mental Stress.

<sup>6</sup> Makovac, E., Meeten, F., Watson, D. R., Garfinkel, S. N., Critchley, H. D., & Ottaviani, C. (2016). Neurostructural abnormalities associated with axes of emotion dysregulation in generalized anxiety. *NeuroImage: Clinical*, 10, 172-181.

<sup>7</sup> Gkintoni, E., & Ortiz, P. S. (2023, August). Neuropsychology of generalized anxiety disorder in clinical setting: a systematic evaluation. In *Healthcare* (Vol. 11, No. 17, p. 2446). MDPI.

<sup>8</sup> Singh, D., & Tripathi, J. S. (2024). Exploring the Integrating the Principles of Sattvavajaya Chikitsa into Contemporary Mental Health Care. *International Journal of Interdisciplinary Approaches in Psychology*, 2(7), 150-164.

<sup>9</sup> Dass, R. K. (2012). A clinical study to compare the role of Jaladhara and Sankhapuspi Rasayan in the management of Chittodvega (anxiety disorders).

<sup>10</sup> AGRAWAL, D. A., & Deva, S. (2023). *JIHWA PARIKSHA: DECODING THE MIND-BODY CONNECTION IN PSYCHIATRIC CARE*. MEADOW PUBLICATION.

<sup>11</sup> Ramana, G. V., Gupta, H., Sudhakar, D., Singh, R., Rana, R., & Singhal, R. (2018). Clinical Evaluation of Ashwagandha and Mandookaparni in the Management of Manodvega (Generalized Anxiety Disorder). *Journal of Research in Ayurvedic Sciences*, 2(2), 70-79.

## Ayurveda and Medical Astrology

*Jyotish* is one of the *Vedanga*. India's ancient medical system is called Ayurveda. The Vedas are linked to the origins of both science and religion. Ayurveda emphasizes a person's physical, mental, social, and spiritual well-being, whereas *Jyotish* offers information on the planets and how they affect a person's body and mind.<sup>12</sup> *Jyotish* forecasts a person's potential future behavior as well as their current state of mental and physical health.<sup>13</sup> A subfield of Astrology known as "Medical Astrology" examines the various planetary, horoscopic, and zodiacal influences that must be considered and how they impact people's health, functions, constitutions, and life patterns. Clinical Astrology is a subfield of Medical Astrology that seeks to improve emotional regulation and associated behavioral issues in people by fostering positive personalities.<sup>14</sup> The fundamental tenet of Astrology has been and continues to be that a man's destiny is dictated by the stars at the time of his birth. The star's position at the time of the disease's inception might be used to forecast the likely course of any illness.<sup>15</sup>

A birth chart or horoscope is a chart that shows the positions of the planets at a certain time. When cast, the Houses, Signs, and Planets make up its three primary components.

**Houses-** A horoscope has twelve houses. All imaginable facets of life are governed by these houses, including past life tendencies and potential future ones. The horoscope's most significant house is the first one, also referred to as the ascendant or *lagna*. The horoscope's twelve houses govern different body parts.

**The Signs (*Rashi*)-** The twelve sections of the zodiac, known as the *rashi* or signs, each have a 30-degree range. The *lagna* or ascendant, which makes up the first house of the horoscope, is the sign that is rising on the horizon at a particular time.

**Table 1: Zodiac Signs have Different Classifications<sup>16</sup>**

Classification	Zodiac Signs
Malefic Signs (Odd Signs)	Aries, Gemini, Leo, Libra, Sagittarius & Aquarius
Benefic Signs (Even Signs)	Taurus, Cancer, Virgo, Scorpio, Capricorn, Pisces
Movable Signs	Aries, Cancer, Libra, Capricorn.
Fixed Signs	Taurus, Leo, Scorpio, Aquarius.
Mixed Signs	Gemini, Virgo, Sagittarius, Pisces.

**Malefic Signs-** Are causative factors for diseases and aggravate symptoms in patients.

**Benefic Signs-** Help in healing the symptoms in patients.

**Movable signs-** They are subject to change. The illnesses that arise with these signs are transient and either improve or deteriorate soon.

**Fixed Signs-** They aren't readily changed. Conditions exhibiting these symptoms are more persistent and often develop into chronic conditions.

**Mixed Signs-** They possess the characteristics of both fixed and movable signs

**The Planets-** Except for Rahu and Ketu, the seven planets own the twelve zodiac signs and also represent parts of the body. The other planets each have two signs, whereas the Sun and Moon only have one. As described in the table. The natural benefic planets are the Moon, Venus, Jupiter, and

<sup>12</sup> Singer, J. A. (2005). Personality and psychotherapy: Treating the whole person. Guilford Press.

<sup>13</sup> Lad, B. An Astrological Insight on Ayurved.

<sup>14</sup> Dabhade, B. (2025). Astrology And Mental Health: A Psychological Analysis Of Its Influence Across Cultures. Available at SSRN 5147395.

<sup>15</sup> Hare, E. H. (1977). Medical astrology and its relation to modern psychiatry.

<sup>16</sup> Bosch, A. (2022). The Cycle of the Zodiac Signs: Archetypes Rooted in Reality. Mijnbestseller. nl.

Mercury, and the natural malefic planets are the Sun, Saturn, Mars, Ketu, and Rahu. While natural benefic planets safeguard against illness and aid in its recovery, natural malefic planets play a significant role in generating sickness.<sup>17</sup>

**Table- Planets and the Parts of the Body That They Represent<sup>1819</sup>**

Planet (Graha)	Representing part of the body
Surya (Sun)	Eyes, heart, bones
Chandra (Moon)	Mind, lungs
Mangal (Mars)	Bone marrow, muscle
Buddha (Mercury)	Skin and hearing
Guru (Jupiter)	Stomach, liver
Shukra (Venus)	Eye, urine, semen
Shani (Saturn)	Lower limbs and nerves

Ayurveda's first goal is to identify the patient's illness and treat it; similarly, Jyotish's primary goal is to ascertain the patient's "Ayu" (life span) first. *Acharya Dhanvantari* has also advocated for the idea that a patient's *Ayu parikshana* should be the initial step and that full treatment of the patient should only follow *Ayu parikshana*.<sup>20</sup> Ayurveda acknowledges that *karma prakopa* and *dosha prakopa* are the primary causes of disease. *Acharya Charaka* also stated that many ailments are caused by *karma* and *dosha prakopas*.<sup>21</sup> *Kushta roga* is cited by *Acharya Sushruta* as a significant illustration of *karmaja vyadhis*. *Trishatacharya* believes that *karmas* from the past life are to blame for the majority of human illnesses.<sup>22</sup> According to *Jyotisha* literature, several ailments in this birth, such as *rajayakshma*, *kushta*, *prameha*, *atisara*, *mutrakrucchra*, *bhagandara*, etc., are brought on by poor *karmas* or sins from the previous birth. Similar to how present and previous *karmas* are the causes of sickness in Ayurveda<sup>23</sup>, past *karmas* are likewise the causes of diseases in *Jyotisha*.

According to all Ayurvedic *Acharyas*, the vitiation of *vata*, *pitta*, and *kapha* in the human body is thought to be the source of diseases. When these elements are in balance, diseases do not occur, and when they are out of balance, diseases do. Just as the principle of *tridosha* governs ailments in Ayurveda, similarly in Astrology, *grahas* or the planets are classified into dosha (*prakrutis*), which govern ailments.

**Table- Planets and the Dominant Dosha<sup>24</sup>**

Graha (Planet)	Dosha dominance
Surya (Sun)	Pitta
Chandra (Moon)	Vata, kapha
Mangal (Mars)	Pitta
Buddha (Mercury)	Vata, pitta, kapha
Guru (Jupiter)	Kapha

<sup>17</sup> Charak, K. S. (2002). Essentials of Medical Astrology. Institute of Vedic Astrology.

<sup>18</sup> Nauman, E. (1996). Medical astrology. Light Technology Publishing.

<sup>19</sup> Anigol, A., Mathad, P., & Chitree, R. (2020). A review on medical astrology with respect to Arishta Lakshana. International Journal of Multidisciplinary Educational Research, 5(8), 18-24.

<sup>20</sup> Samhita, S., & Shastri, A. (1963). Chaukhamba Sanskrit Sansthan. Varanasi 1998.

<sup>21</sup> Singh, M. P. (2020). A Cross-Sectional Study to Evaluate Dosha Visheshai in Vicharchika (Doctoral dissertation, Rajiv Gandhi University of Health Sciences (India)).

<sup>22</sup> Mane, P. S., & Dist-Kolhapur, T. H. Conceptual Study of 'Kriyakal'.

<sup>23</sup> Weiss, M. G. (1987). Karma and Ayurveda. Ancient science of life, 6(3), 129-134.

<sup>24</sup> Murthy, P. S. Relevance of Astrology in Ayurveda. ISSN 2583-9020 Address, 61.

Shukra (Venus)	Vata, kapha
Shani (Saturn)	Vata kapha

In the book *Tajik Neelkanthi* by *Acharya Nilakantha*, he has explained all the *doshas'* dominance mentioned as *prakruti* according to the 12 Zodiac Signs (*Rashis*).

**Table- Zodiac Sign and its Dominant Prakruti<sup>25</sup>**

Zodiac Sign	Prakruti
Aries, Leo, Sagittarius	Pitta Prakruti
Taurus, Virgo, Capricorn	Vata Prakruti
Gemini, Libra, Aquarius	Mishrita Prakruti (All three)
Cancer, Scorpio, Pisces	Kapha Prakruti

**Table- Zodiac Signs, Their Governing Planets, and the Parts of the Body They Represent<sup>26</sup>**

Rashi (Zodiac Sign)	Governing Planet	Representing Part of the Body
Mesha (Aries)	Mars	Head
Vrishabha (Taurus)	Venus	Neck, throat, and face
Mithun (Gemini)	Mercury	Upper arms and Chest
Karka (Cancer)	Moon	Heart
Simha (Leo)	Sun	Abdomen
Kanya (Virgo)	Mercury	Waist
Tula (Libra)	Venus	Urinary Bladder
Vrischika (Scorpio)	Mars	Reproductive organs
Dhanu (Sagittarius)	Jupiter	Thighs
Makara (Capricorn)	Saturn	Knees
Kumbha (Aquarius)	Saturn	Legs and ankle
Meena (Pisces)	Jupiter	Toes and feet

## Diseases and Astrology

The planets influence humans' life cycle. A planet governs every physical and spiritual activity. It is our responsibility to maintain a healthy physique since only then can we do all of life's tasks effectively. Consequently, in the past, a competent physician was also an accomplished astrologer.<sup>27</sup> The two most ancient fields of knowledge in our nation are Astrology and medicine. Numerous instances of illnesses resulting from the influence of particular planets can be found in ancient Ayurveda.<sup>28</sup> Based on astrological sources, these ideas can be applied. Vedic Astrology has many fascinating principles that physicians use to identify and diagnose illnesses. In this sense, the medical system and Astrology have a separate relationship that benefits human existence.

The Mercury, Moon, and Jupiter are the planets that mostly influence mental health. Ayurveda promotes the prevention of potential illnesses and the treatment of patients; in addition, Jyotish offers ways to enhance both physical and mental health.<sup>29</sup> Malefic planets produce illnesses in the body,

<sup>25</sup> Frawley, D. (2006). *Ayurvedic Astrology: Self-healing through the stars*. Lotus Press.

<sup>26</sup> Tatavarthy, B. B. (2007). Integrated concept of medical astrology and Ayurveda. *J Res Educ Indian Med*, 11, 1-6.

<sup>27</sup> Vidya, V. S. Y., Bhatt, N. C., Maurya, A., Kumar, R., & Viturv Tripathi, P. K. M. (2024). A clinical study to assess the impact of Gayatri Mantra chanting and Silence Practice on Quality of Life in University Students.

<sup>28</sup> Parihar, B., Acharya, P., & Shrivastava, V. (2023). *AYURVEDA AND ASTROLOGY: A HOLISTIC PATH TO WELL-BEING*.

<sup>29</sup> Bhandary, R. P., Sharma, P. S. V. N., & Tharoor, H. (2018). Prediction of Mental Illness Using Indian Astrology: Cross-Sectional Findings from a Prospective Study. *Journal of Scientific Exploration*, 32(3).



regardless of whether they are temporally or naturally occurring. According to its position and power, the Sun creates sickness, whereas Rahu, Saturn, Ketu, and Mars are inherently sinful planets. Since the lords of the third, sixth, eighth, eleventh, and twelfth houses are transient, sinful planets that contribute to the development of illnesses, according to the house's positions, it is only possible to fully understand their lord and their relationships with other planets by accurately taking into account all relevant factors.<sup>30</sup> For instance, a Scorpio Moon in the sixth house will cause liver issues, whereas a

Cancer Moon in the same house is favorable for health.

**The Sixth House and Sixth Zodiac Sign-** Virgo is the sixth sign of the zodiac, and the sixth house is known as the "place of diseases." This is the site of the digestive nerve, which is crucial in assessing the state of internal illnesses. For instance, if the Sun is in the sixth house in Virgo, it is influenced by sin, which results in constipation and stomach disorders that are incurable.

**Time of Disease Onset and Progression-** For an astrologer, this element is crucial. By looking at a person's birth chart beforehand, an astrologer with divine attributes and expertise in all facets of *Siddhant Astrology* can accurately predict when a person's illness will stop and provide guidance on when it will do so.<sup>31</sup> The prevalence of the sickness can be decreased with the assistance of an astrologer if the individual completes the recommended material, spiritual, and physical treatments before the commencement of the illness. However, a doctor cannot foresee the sickness before it manifests.

**Severity, Frequency, and Diagnosis of the Illness-** A patient's primary objective is to learn the diagnosis, severity, and prevalence of his illness. As a specialist in the condition, a doctor provides the right amount of medication based on the severity of the illness, although occasionally the illness worsens. However, by using his divine wisdom to analyze the current transit of the planets at the time of the person's birth, a qualified oracle can provide comprehensive information regarding the severity, prevalence, and diagnosis of the ailment. Similar to the zodiac circle in a man's physique, a person's birth chart depicts their entire body. Different bodily parts are taken into consideration from the 12 houses of the horoscope by determining the ascendant at the moment of the person's birth.<sup>32</sup> Happiness and sadness, health and loss, sweetness and unrest, ease and tension, life and death, freedom and enslavement, renown and shame, animosity and conflict, lust and desire, gentle and fierce are all parts of man's earthly existence. The amazing yet unexpected reality is that all of these dualities occur throughout the same time in life and are caused by the planet's *Mahadasha*, *Antardasha*, *Pratyantara dasha*, *Sukshma dasha*, *Prana dasha*, etc. Because of this, planets are seen in Astrology as markers of the outcomes of past life karma. Every issue in a person's life, whether it be one of health, finances, marriage, childbearing, or anything else, has a direct correlation with their horoscope.

Astrology provides information about what is happening in the microcosm. In actuality, these occurrences only take place in a person's life when the horoscope indicates that the time is right.

For virtue and redemption in his life, man so engages in a variety of rites, acts of peace, and penance through divine intervention. All of the planets have their own divine hymns or mantras that, when recited, remove the planet's obstacle and provide good fortune.

### **Ayurvedic Astrology and Chittodvega**

For Chittodvega, we need to take into consideration the ascendant and its lord, the fourth house and its lord, the fifth house and its lord, the moon, and Mercury. Anxiety, depression, and mental illnesses are brought on by these eight elements and their connections to the sixth house, its planet, and Saturn.

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<sup>30</sup> Soni, R., Singh, N., Singh, G., & Raj, S. (2023). Significance of Plants in Vedic Astrology, their Socio-Religious Beliefs, Conservational and Therapeutic Aspects. *Ecology, Environment and Conservation*, 29(1).

<sup>31</sup> Chatterji, V. (2024). *Astrology Decoded: The Secret Science of India's Sages*. Simon and Schuster.

<sup>32</sup> Bhat, M. R. (2013). *Fundamentals of astrology*. Motilal Banarsidass.

The patient suffers from Chittodvega if the Moon has a relationship with Saturn, which is in the Ascendant house, and has Mercury's aspect.<sup>33</sup> When planetary afflictions disturb the Moon-Mercury axis, individuals may experience heightened Vata dosha aggravation, which is the prime dosha in Chittodvega. Seasonal changes (linked with planetary transitions) also influence mental health rhythms. Chittodvega can be diagnosed in the horoscope by looking at the relationship between the planets- Sun, Moon, Mars, Saturn, and Mercury and the fourth, fifth, and sixth houses.

## Conclusion

The prevalence of anxiousness is increasing daily. Stress, stress-related reactions, and an individual's susceptibility to anxiety are the main factors associated with neurotic illnesses. Socio-cultural influences are closely linked to both stress and coping.

Culture has an impact on how symptoms are presented, how the condition is explained, and how people seek help. A subjective sense of dread or concern about the past or the present, along with a variety of physical and autonomic symptoms, is called anxiety. It is the sensation of fear for which there is no valid reason. The most prevalent mental health symptom in clinical practice is anxiety, and anxiety disorders are among the most prevalent mental health conditions in the general population.

Ayurveda offers useful treatments based on the theory of dosha, while Jyotish Shastra offers a cosmic viewpoint that synchronizes therapies with karmic and planetary forces. For karmic and chronic illnesses, where conventional treatments frequently fall short, this integrative methodology is very helpful. In order to rectify more profound karmic imbalances, *karmaja vyadhi* treatment requires both physical and spiritual treatments, including *mantra* therapy, the use of gemstones, and different ritual activities. Ayurveda and Jyotish Shastra work together to provide individualized treatment that maximizes health outcomes by taking into account a person's physical constitution as well as cosmic factors.

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<sup>33</sup> PV, B. D. (2019). Astrology and mental health. Journal of Philosophical Research, 1, 1. Ram