

“Vasudhaiva Kutumbakam – In the context of health”

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“Vasudhaiva Kutumbakam” is not just a verse from the Upanishad; rather, it is a panoramic view of the Indian Rishi thinking tradition, where the Rishi provides inspiration to assimilate the entire Vasudha (Earth) instead of thinking about himself and others. With the influence of this philosophy, the vision of the entire human race can become holistic rather than individual.

If we talk about health, then every part of the human body is his family and when every member of the family remains healthy, only then the life of the human body will also be healthy. Therefore, in the presented research article, a subtle effort is being made to implement the broader thinking of “Vasudhaiva Kutumbakam” by considering health as the context.

Today's materialistic life invites many disasters by living in an artificial environment away from nature. Uncontrolled routine, difference between day and night, tendency to earn more and more money, insatiable desire for pleasures are the causes of many types of physical and mental diseases. Not only are this, in this competition, family relations also getting disintegrated at a rapid pace.

As a result, problems and complications are also expanding simultaneously. If we look into the root of all this, the central point of these circumstances is seen to be the mind of man. The control of intellect over the mind is becoming loose. Forget about family relations, our own senses are not paying attention to the welfare of our body. Without considering the capacity of the stomach, the tongue keeps sending many substances into the stomach.

Similarly, other senses also keep doing injustice to the body. As a result, physical capacity weakens during famine. Mental strength is decreasing due to increasing workload. The young generation is suffering the most from today's working system. Astrology, Yoga Shastra and Ayurveda can play a very important role in countering all these problems.

Even a person with all the resources becomes foolish in the face of diseases. The reason for this is that diseases do not come from outside but remain present in one's own body. Almost everyone is familiar with this bitter truth “Shariram Vyadhimandiram”, but knowing this much is not enough. It is more important to know which disease will affect the body at what time.

In fact, medicine is the only science capable of diagnosing diseases, but there is a difficulty with it. Medical science is able to diagnose when the disease takes control of the body. In such a situation, the doctor does not get sufficient opportunity to fight the disease. Whereas astrology is capable of giving information about these diseases before they appear. This is the reason why Indian medical science has a very close relationship with astrology. There is a great sentence of Upanishad -

अयं निजः परो वेति गणना लघुचेतसाम्।

उदारचरितानां तु वसुधैव कुटुम्बकम्॥¹

Ayam nijah paro veti ganna laghuchetsaam, Udaarcharitanaam tu Vashudhaiw kutumbkam¹

In the presented verse, instead of counting oneself and others, it has been talked about having a generous attitude and in which there is a vision of considering the entire earth as one's family. Just as the entire Vasudha i.e. the earth is our family. Similarly, every part of the human body is also a family of his body.

Just as we think about, think about and nurture all the members of the family, similarly we should take care of every part of the body because even one part can become diseased and cause incurable pain to the body.

Indian medical system (Ayurveda) and astrology have been complementary to each other. Acharya Charak has written –

‘कर्मजा व्याधयः केचित् दोषजा सन्ति चापरे’²

Karmja vyadhyah kechit doshja shanti chapre².

Trishthacharya also says - ‘जन्मान्तरकृतं पापं व्याधिरूपेण जायते।’³

Janmantarkritam paapam vyadhirupen jaayte³.

That is, some diseases are caused by the effects of the deeds of the previous birth and some diseases are caused by the effects of body defects (Tridosha- Vata, Pitta, Kapha).

Diseases caused by Tridosha are easily diagnosed by medical science (Ayurveda).

Acharya Varahamihir has written -

यदुपचितमन्यजन्मनि शुभाशुभं तस्यकर्मणः पंक्तिम्।

व्यंजयति शास्त्रमेतत् तमसि द्रव्याणि दीप इव॥⁴

Yadupachitmanyajanmani shubhashubham tasyakarmnah panktim

Vyanjayti shastrametata tamsi dravyani deep iw.

That is, astrology shows whatever good or bad things are attainable in this birth as a result of the deeds of the previous birth. Just like the light of a lamp makes the objects kept in a dark room visible. The principles of Ayurveda regarding diseases are almost similar to those of astrology also.

पित्तः पंगु कफः पंगुः पंगवो मलधातवः।

वायुना यत्र नीयन्ते तत्र गच्छन्ति मेघवत्॥⁵

That is, according to the time of the year, the quantity of these Tridoshas and the impurities in the body of every human being varies. Due to these effects, there is disparity in human nature and tendencies in eating habits etc. Astrology explains these oddities very well. From conception to delivery, from delivery to death, the subtle assessment of the impact of cosmic forces on living beings every moment is done by astrology. The process of analysis of astrology starts from the transition period itself. While describing the development sequence of the fetus, Acharya Varahamihir has written –

कललघनावयवास्थित्वकरोमस्मृतिसमुद्भवाः क्रमशः।

मासेषु शुक्रकुजजीव- सूर्यचन्द्रार्किसौम्यानाम्॥

अशनोद्वेगप्रसवाः परतो लग्नेशचन्द्रसूर्याणाम्।

कलुषैः पीडापतनं निपीडितैर्मलैः पुष्टिः॥⁶

That is, starting from the time of transfusion till the time of delivery, the monthly development of the fetus takes place according to the position of the ruling planets of the respective months. Therefore, the ruling planets of each month of pregnancy have been mentioned. Such as-

Months	Stage of pregnancy	Ruling planet
First	Kalal	Venus
Second	Cube	Mars
Third	Component	Jupiter
Fourth	Bone	Sun
Fifth	Skin	Moon
Six	Capillus	Saturn
Seventh	Commemoration	Mercury
Eighth	अशन Fasting	Lord of Lagna
Ninth	Seizure	Moon
Ten	Delivery	Sun

Similarly, after delivery, the physical and mental development of the person can be assessed according to the planetary position at the time of birth. Kaalpurusha has been conceived to know the condition of every body part of the person. All the zodiac signs have been assigned to the organs of Kaalpurush which are as follows –

Sl.No.	Parts of the Kaalpurush	Zodiac	Sl.No.	Parts of the Kaalpurush	Zodiac
1.	Head	Aries	7.	bladder	Libra
2.	Mouth	Taurus	8.	Esoteric	Scorpion
3.	Arm	Gemini	9.	Femur	Sagittarius
4.	Heart	Cancer	10.	Knee	Capricorn
5.	Stomach	Leo	11.	Thigh	Acquires
6.	Waist	Virgo	12.	Foot	Pieces

Nakshatra Purush has also been described for subtle knowledge of the body. Constellations and zodiac signs are indicative of various body parts of the person.

The effects on the zodiac signs/constellations give information about the effects of the organs related to them. According to those circumstances, information is received about the development of the organs and the deformities occurring in them.

To know these effects, a celestial map made on the basis of natal ascendant, which is called Janmachakra, is used. The twelve houses of the birth cycle also express body parts like -

Sl.No.	Bhav	Parts	Sl.No.	Bhav	Parts
1.	First	Head	7.	Seventh	Esoteric
2.	Second	Right Eye	8.	Eighth	Left Leg
3.	Third	Right Arm	9.	Ninth	Left Womb
4.	Fourth	Right Chest	10.	Ten	Left Chest
5.	Fifth	Right womb	11.	Eleven	Left Arm
6.	Sixth	Right Leg	12.	Twelve	Left Eye

Through these twelve houses, not only the condition of the body is known, but other important subjects can also be known. The body parts can also be examined in terms of health as per astrology and the diseases occurring in each body part can also be predicted on the basis of conditions as per the calendar. According to the zodiac signs and planets located in the twelfth house, their mutual relationships are considered and physical or other subjects are considered. Apart from their nature and metals, the planets also have a significant impact on various tendencies of the body, it is important to keep them in mind. The locations of these effects are as follows –

आत्मा रविः शीतकरस्तु चेतः सत्त्वं धराजः शशिशोऽथ वाणी।

ज्ञानं सुखं चेन्द्रगुरुर्मदश्च शुक्रः शनिः कालनरस्य दुःखम्।⁷

Aatma ravih shitkarshthu chetah satwam dharajah shashijoth vani.

Gyanam sukham chendragururmadashch sukrash sanih kaalnarsya dukham.

That is, apart from the external organs of a human being, the Surya planets also affect the internal emotions and the metals of the body. As -

Planets	Impact Zone	Metal
Sun	Soul	Bone
Moon	Mind	Blood
Mars	Force	Pith
Mercury	Voice	Skin
Jupiter	Knowledge, Happiness	Fat
Venus	Head	Sperm
Saturn	Sadness	Vein

For example, if we talk about health, the details of diseases related to Sun are as follows-

पित्तोष्णज्वारतापदेहपतनामयस्मरहतकोडज व्याधीन्-
वक्ति रविहृदार्त्यरिभयं त्वग्दोषमस्थिस्रवम्॥
कुष्ठाग्न्यस्रविषार्तिदारतनयव्यापच्चतुष्पाद् भयम्
चौरक्षमापतिदेवफणिभृत्भूतेशभूताद्भयम्॥⁸

That is, if the disease causing Sun is strong then the body will suffer from bile, heat, fever, burning sensation, unconsciousness, epilepsy, heart disease, body disease, eye disease, skin disease, bone fracture, leprosy and fire, weapon, poison, animal, snake, thief. There is fear of demons and ghosts etc. In this way the disease areas of other planets have also been delineated. 'Karmavipak Samhita' says –

गत्या सर्वे जगज्जाता कर्मकुर्वन्ति सर्वदा॥
स्वकर्माणि ततो देवि! भुज्यन्ते देव मानुषैः॥⁹

All Indian scriptures are the essence of Vedpurusha. Therefore, to know and understand the secrets of Indian scriptures in any context, first of all one has to understand 'Vedas' very well. In Vedic philosophy, the principle of 'Yatha Pinde tatha Brahmande' has been prevalent since ancient times. According to this theory, the rules that work in the various activities and activities of planets like Sun, Moon etc. in the solar world, the same rules govern the unit of the solar world located in the body of a living being. The background of all Indian

knowledge is philosophy. This is why in India all types of knowledge are measured by philosophical criteria. According to this unshakable principle, he looks at every Indian scriptures from the same perspective. According to Indian philosophy, the soul is immortal, it never gets destroyed. Only due to the eternal flow of karmas it keeps changing various forms. This element, which resides in the body of every living being, is eternal and conscious; only due to the bondage of karma, it appears as eternal and perishable.

In Vedic philosophy, Sanchit, Prarabdha and Kriyamaan – these three types of karma are considered. The karma done by someone till the present moment, whether it is of this birth or the accumulation of previous births, is called Sanchit. That part of the accumulation, which has started yielding results, is called Prarabdha, and all the actions we are doing and will do in the future are called Kriyamaan. From the point of view of maturity, the result of the actions done from many births till the present moment is called the accumulated fruit.

It is not possible to experience the accumulated karma of many births simultaneously. Because the results obtained as a result of these actions are contradictory. Hence they have to suffer one after the other. As a result, out of the accumulated karma, the fruits of which we have already started to be enjoyed are called Prarabdha. The meaning is that a small part of the accumulated fruits of the deeds of many births and the ones being received in the present time is called 'Prarabdha'. And the work that is happening now or will happen, its result is called the result of action.

The disorders that arise in our body and mind, in which we suffer any kind of sorrow, are called 'diseases'. How much similarity is there in Indian scriptures (Astrology and Ayurveda) regarding the causes, symptoms, types and treatment methods of these diseases? An attempt is being made to present this topic briefly here.

While explaining Aaturopakramaniya, Lord Dhanvantari has told Sushruta that before starting the treatment of the patient, the physician should check his age, because only if he has the remaining age, he can be cured by treatment. If there is life left, then treatment should be done considering the disease, season, age, strength and medicine. Even in Phalit Astrology, emphasis has been laid on thoroughly examining the age of the patient before giving his predictions, as follows –

आयुः पूर्वं परीक्षेत पश्चाल्लक्षणमादिशेत्।
अनायुषां तु मर्त्यानां लक्षणैः किं प्रयोजनम्॥
आयुरेव विशेषेण प्रथमं चिन्त्यतेऽधुना।
स्वस्थमुद्दिश्य वा प्रश्न एवं वातुरमित्यमम्॥¹⁰

Causes of disease

In Ayurveda, the anger of karma and anger of faults are considered to be the cause of disease.¹¹ Acharya Dalhan says that generally diseases arise due to wrong diet and lifestyle. But when a person eats food according to the season, consumes good food and there is no season for the disease to occur and a disease occurs suddenly, then that disease should be considered as a karma-related disease.¹² The reality is that eating and drinking is also a type of karma, due to which wrong yoga results in diseases. In Ayurveda, the karma which is considered to be the cause of karmic diseases is the accumulated karma, a part of which is called Prarabdha or Daiva. And the action of wrong eating habits etc. is karma. In this way, inauspicious or evil deeds appear to be the sole cause of both Karma outbreak and Dosha outbreak. That is why the acharyas of astrology have considered man's past actions or sins prescribed in the last birth as the cause of disease.

It is said in Shatatapiya Tantra that the sins committed in the previous birth arise in the form of diseases like leprosy, tuberculosis, gonorrhea, dysentery, dysentery, dysentery, cough, diarrhea and fistula etc. in this birth. Such as -

पूर्वजन्मकृतं पापं नरकस्य परिक्षये।
बाधते व्याधिरूपेण तस्य कृच्छ्रादिभिः शमः।
कुष्ठं च राजयक्ष्मा च प्रमेहो ग्रहणी तथा
मूत्रकृच्छ्राश्मरीकासा अतिसारभगन्दरौ॥

Acharya Sushruta has considered leprosy as the main example of Karmaja disease. They say that leprosy is caused by sinful acts like murder of Brahmins, women and gentlemen and kidnapping of other's wealth. Such as -

ब्रह्मस्त्रीसज्जनवधपरस्वहरणादिभिः।
कर्मभिः पापयोगस्य प्राहुः कुष्ठस्य सम्भवम्॥¹³

Trishathacharya is of the opinion that abdominal disease, anal disease, insanity, epilepsy, paralysis, ear disease, vagadosh, gonorrhea, fistula, leucorrhoea, air disorder, leprosy, tuberculosis, blindness, mouth disease, nasal disease, dysentery, dysentery, ulcer, vulmika, blood clot, erysipelas. All the diseases like tremors, paralysis, goiter, impotence, blood disorders and dental diseases, adultery, kidnapping of other's wealth and Brahmahatya etc. arise due to the influence of evil deeds. Therefore, these diseases cannot be cured by medical treatment. Such as -

जठर गुदजोन्मादापस्मृत्यसृगुत्सृतिपंगुता।
श्रुतिविकलतावाग्वैकल्पप्रमेहभगन्दराः॥
प्रदरपवनव्याधिश्वित्रक्षयक्षणदान्धता
तिमिरवदनघ्राणाशार्शसि श्वयथुविपचीव्रणाः।

वल्मीककाकिणिकशंखकपुडरीक
रक्तार्बुदव्रणविसर्पवपुः प्रकम्पाः॥
पक्षाभिघातनलगंडगलग्रहाशम,
दंडापतानकसमीरणशोणिताद्याः॥
दन्तामयाः स्युरपरद्रविणापहार
गुर्वङ्गनागमनविप्रवधादिभिर्यो
दुष्कर्मभिस्तनुभृतामिह कर्मजास्ते
नोपक्रमेण भिषजामुपयान्ति सिद्धिम्॥¹⁴

Thus, it is clear that the inauspicious deeds done by a human being in this birth or in subsequent births are the main reason for the occurrence of diseases. For example, the cause of 'mania disease' can be seen under Karma diseases -

Insanity occurs due to the intensity of joy, desire, fear and grief, due to objectionable and impure food and due to the wrath of Guru-Deity etc. Such as –

हर्षेच्छामयशोकादेर्विरूद्धाशुचिभोजनात्
गुरुदेवादिकोपाच्च पंचोन्मादा भवन्त्यथ॥¹⁵

Acharya Charak also explains the same reasons for insanity -

विरूद्धदुष्टाशुचिभोजनानि प्रधर्षणं देवगुरुद्विजानाम्
उन्मादहेतुर्भयहर्षपूर्वा मनोऽभिधातो विषमाश्च चेष्टाः॥¹⁶

Types of mania

In the book named Prashna Marg, 5 types of madness have been explained. Vaatajanya, pittajanya, kaphajanya, sannipatjanya and visitor. Even in the book Charak Samhita, only 5 types of this disease have been mentioned.

Symptoms of Panchavidh Mania - The author of the book Prashnamarg says that laughing, shouting, crying, writhing, singing, dancing, not stopping at one place, throwing and tossing the body parts like hands and legs, red color of the body, weakness, being talkative. etc. are all symptoms of pneumatic mania. Acharya Charak has also described the same symptoms of Vaatjanya Mania.

Treatment of mania

There is complete similarity between the views of astrology and Ayurveda regarding the treatment of mania. It has been told in the texts of Indian astrology that in case of vatjanya mania, one should do anointment, in case of bilious mania, purgation, in kaphajanya mania, nasya and vama and in the case of visitor mania, all the above mentioned activities should be done. Such as –

वातोन्मादे स्नेहपानं पित्तोन्मादे विरेचनम्
श्लेष्मके नस्यवमनमागन्तुष्वखिलाः क्रियाः॥¹⁷

Acharya Charak has also suggested the same procedure for the treatment of insanity. Similarly, it has been prescribed by the Acharyas for other diseases also. It is difficult to describe everything here. So for example mania has been presented here. In this way, we

can see that the Indian scriptures, taking 'Vasudhaiva Kutumbakam' as its basis, divides it into various forms for the welfare of the entire mankind and not only guides it but also inspires it to work as per the times. Therefore, for the preservation of world culture, we all should study the basic scriptures as well as follow the principles propounded in them, only then we will be successful in realizing 'Vasudhaiva Kutumbakam' in any context.

Summary

In Indian culture, there is a system of giving due respect to all the entities related to all categories of creation like immovable, movable, inanimate, animate etc. according to place and time. This is the culture which first of all wishes for 'Vasudhaiva Kutumbakam' (universal brotherhood) and the welfare of all living beings -

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः।
सर्वे भद्राणि पश्यन्तु मा कश्चिद् दुःखभाग् भवेत्॥¹⁸

May all be Happy

May all be free from illness,

May all see what is Auspicious

May n0 one Suffer.

This aphorism is well known. But it was not conceived in any big city equipped with all the resources. This imagination is the product of the minds of the wise people who were free from vices like jealousy, hatred, greed, greed etc. who lived in the lush green forests amidst nature. Only they can think healthy because they understand nature and also the human mind. Today science has understood the human mind and is engaged in fulfilling his desires. Completely ignored nature. The results are in front of everyone. Whereas our tradition differs from this and talks about 'Vasudhaiva Kutumbakam'. Even if we respond to someone's greeting, we connect it with nature - 'Shatam Jivem Sharadah'. That is, live for a hundred autumns. There is no such vast culture in any part of the world. Therefore, even in the context of health, we have to establish an identity relationship with this vast culture and with nature, only then we all humans, We will be able to imagine a healthy life and our welfare will be achieved.

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