

**“CONCEPTUAL STUDY ON COLLATION OF DEHA PRAKRUTI AND  
JANMA RASHI PRABHAV FROM BHRUGU SAMHITA WITH  
SPECIAL REFERENCE OF CHARAK SAMHITA”**

**Dr. Preeti Mishra\*<sup>1</sup>, Dr. Shital R. Rasane<sup>2</sup> and Dr. Mrudula V. Joshi<sup>3</sup>**

P.G. Scholar<sup>1</sup>, Associate Professor<sup>2</sup> and H.O.D.<sup>3</sup>

Dept., of Ayurveda Samhita & Sidhhanta, Dr. D.Y. Patil College of Ayurved & Research  
Centre Pimpri Pune- 411018.

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**\*Corresponding Author**

**Dr. Preeti Mishra**

P.G. Scholar, Dept., of  
Ayurveda Samhita &  
Sidhhanta, Dr. D.Y. Patil  
College of Ayurved &  
Research Centre Pimpri  
Pune- 411018.

**ABSTRACT**

Science “Astrology (Jyotish)” was a contemporary branch of Vedic sciences as that of Ayurveda, there seems to have a great linkage between these two master pieces of ancient Vedic sciences i.e. Ayurveda and Astrology. No one need be surprised at the relationships between the two Astrology and Ayurveda. If different Ayurvedic Samhitas are studied in detail with different point of views then diverse concept of Ayurvedic science can be visualized. Such attitude towards Ayurvedic study gives more and more confidence in clinical practices.

**KEYWORDS:** *Deha Prakruti, Astrology, Rashi characters.*

**INTRODUCTION**

Prakruti means characters or nature. It is an important and unique concept of Ayurveda. According to this, every individual is different from other. Their size and shapes are different, even physiological and psychological characters are also different. The Deha Prakriti is essentially genetically determined and likely to be influenced by a variety of environmental factors to some extent. Prakriti is formed at the time of Shukra Shonita Samyoga.<sup>[1]</sup>

Like-wise person’s Kundali also fixed at the time of birth on the position of planets and stars in the galaxy. Kundali determines Rashi (zodiac sign). In astrological texts, Rashi shows everything about one’s characters, physiological, psychological and future too.

According to Charaka Samhita, every matter in universe made up of 5 elements. Which is, Prithvi (earth), Aap (water), Tej (fire), Vayu (air), and Aakash (space). In Ayurveda, the body types of Vata Dosha, Pitta Dosha and Kapha Dosha are formed by different combinations of these elements. Vata is comprises of Vayu and Akash. Pitta is formed by Aap and Agni, Kapha is formed by Prithvi and Aap.

Similarly, in Jyotish, they work with Agni signs, Aap signs, Vayu signs and Prithvi signs, which each have a planetary ruler. This correspondence links the two sciences together and by natural extension one is Ayurvedic constitution or Prakruti can be determined from their Jyotish chart.

In Astrological Samhita mentioned that 12 moon signs (Rashi) are Panchbhautika. Which results that Rashi and Ayurveda Prakruti related with each other-

<b>Prakruti</b>	<b>Rashi</b>	<b>Panchabhautic Component</b>
Vata	Mithun, Tula, Kumbha	Vayu
Pitta	Mesh, Simha, Dhanu	Tej
Kapha	Karka, Vrishchik, Meen, Vrishabh, Kanya, Makar	Aap, Prithvi

Now from present modern point of view W.H.O. is authentic organisation which leads medical world. The Level of preventions according to W.H.O. is-

1. Primordial prevention
2. Primary prevention
3. Secondary prevention
4. Tertiary prevention

Primordial prevention is primary prevention in its purest sense. In primordial prevention, efforts are directed towards discouraging children from adopting harmful lifestyles. The main intervention in primordial prevention is through individual and mass education.

For the primordial preventions one more Jyotish Shashtra (Astrology) can be considered to grappling the diseases before its advanced stage.

So, to bring a relevance between Ayurveda and Astrology of two totally different basics inclined me to choose this topic and give it as much justice as I can.

**AIM**

To access the correlation of Deha Prakruti and Janma Rashi Prabhava with the help of Charaka Samhita and Bhrugu Samhita.

**OBJECTIVES**

- Compilation of all references about Prakruti and Mahabhuta from Charaka Samhita and Janma Rashi Prabhav from Bhgrugu Samhita and other Astrological Grantha.
- Compilation of importance of Jyotish Shashtra in Ayurveda and its references from Charaka Samhita and all Astrology Grantha by reading these great glimpses.

**DISCUSSION**

- Prakruti is formed at the time of Shukra and Shonita union in accordance to attributes of predominant Dosha. These Dosha predominance is in normal state and not an aggravated.<sup>[2]</sup>
- Prakruti is initially of two types:
  - Doshaja (due to predominance of Dosha)
  - Gunaja (due to reflection of Psychological effects)
- Doshaja Prakruti is of 7 types<sup>[3]</sup>:
  1. Vataja
  2. Pittaja
  3. Kaphaja
  4. Vata-Pittaja
  5. Vata-Kaphaja
  6. Pitta-Kaphaja
  7. Vata-Pitta-Kaphaja
- Jyotish is which originate from word 'Jyoti (light)'. The things which originate Jyoti is called Jyotishka. Sun, moon, and infinite stars are Jyotishka. In the Indian scriptures, Jyotish Shastra is one of the six disciplines required for the proper understanding of the Vedas, which are known as the Vedangas. Shiksha (Study of Phonetics), Kala (Study of the Rituals), Vyakarana (Study of Grammar), Nirukti (Study of Etymology), Chhanda (Study of Meter) and Jyotisha (study of sun and another planet).
- In Prashnaratna teeka 5 Skandha mentioned but only 3 named are seen there.  
Hora, Samhita, Prashna, Siddhanta and Shakuna.
- The main function of medical astrology is to provide an indication as to whether the cosmic influences extant at the time of an illness are likely to be advantageous or disadvantageous to the sufferer, and thus the:

- Likely severity of the particular disease
- Likely duration of the disease
- Probable eventual outcome of the disease, and
- Additional means that might be employed by a Physician to counteract the disease and thus facilitate the restoration of the patient's health.

ग्रह	शारीरिकप्रकृति	मनसिकीप्रकृति	धातु	सारता	रस	ऋतु	वृक्ष
सूर्य	पित्त	सात्विक	अस्थि	अस्थि		ग्रीष्म	श्वेतार्क
चंद्र	वातकफ	मन	रक्त	रक्त		वर्षा	पलाश
मंगल	पित्त	तामसिक	मज्जा	मज्जा	अम्ल, कटु, लवण	ग्रीष्म	खदिर
बुध	त्रिदोष	सम	रस	त्वक	मधुर, अम्ल, कषाय	शरद	अपामार्ग
गुरु	कफ	सात्विक	मेद	मेद	तिक्त	हेमन्त	अश्वथ
शुक्र	वातकफ	राजसिक	शुक्र	शुक्र	मधुर, लवण	वसन्त	उदुम्बर
शनि	वात	निर्णयक्षमता	मांस	मांस	कटु, तिक्त, कषाय	शिशिर	पलाश

## CONCLUSION

- This study reveals characters of Deha Prakruti form Charka Samhita is very related and resembled with Rashi characters from Bhruhu Samita. In Astrology and Ayurveda basics are resembled with each other, as Panchamaha bhauts, prognosis of disease, type of treatments etc. Ayurveda and Astrology walk together holding hand in hand on this basis for the better grappling of disease before it symptomizes in body.
- In some Rashi characters mentioned by same words have been used to denote specific characters in Ayurvedic Samhita. As- Eyes shapes, joints visibility and strength, desirous and undesirous, diseases prone, Manasika Guna, complexions, temperament, mental characters etc.
- After this study we will have ground to put extra step on grappling of diseases from its advance stage. This is also come under primordial prevention according to W.H.O.
- **Diagnostic approach-** After this study diagnosis of disease can found by declaring Rashi of individual in which Doshadhikya also mentioned. As- in Mesha Rashi Vatadhikya, Vrishabha Rashi Shleshmadhikya, Mithun Rashi Anili etc. are seen. Rashi declares at the time of birth like-wise Prakruti is also declared at the same time. By knowing this we can say diseases going to be affect in future. For the precautionary purpose we will able to take person devoid from causes of diseases mentioned in Kundali before it is symptomized and can grapple from advanced stage.

- **Treatment approach-** By knowing about future diseases of individual treatment parts make easy for Vaidya. Dinacharya, Rutucharya and Ratricharya are best part explained in Ayurveda to make our life style better and treatment of futured diseases going to be affect. Like-wise Astrology treatments Nakshtra Vrukhsa, Graha Vruksha, Ratna related with Graha, Rashi and Nakshatra are play important role by using in the form of Bhasma for intake, garlands or Darshana of Vruksha and Panchanga use for intake, Ratna or God related with Rashi, Graha and Nakshtra.
- To fulfill all the angles of Ayurveda this study will help in advance stage.

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