



# A Review On *Brihat Samhita* From *Ayurveda* Perspective.

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**Abstract:** *Brihat Samhita* an encyclopedic work, which mainly deals with *Samhita* division of *Jyotisha Shastra* and other useful, practical knowledge of the astronomical aspect. There are six *Anga* of *Veda Purusha*, among them; *Jyotisha Shastra* is eye of *Veda Purusha*. As eye is important organ to perceive knowledge from outer world, *Jyotisha Shastra* is important *Anga* to perceive the knowledge from *Veda*<sup>(1)</sup>.

There is indubitable relationship between *Jyotisha Shastra* and *Ayurveda* as *Vedanga* and *Upaveda*. *Jyotisha Shastra* has been incorporated by Our *Acharyas* to understand *Ayurveda* completely and to reap benefit of *Ayurveda Shastra* fruitfully. We can see many *Ayurveda* classics with application of *Jyotisha Shastra* as trace. But few efforts had done on finding traces of *Ayurveda* in *Jyotisha Shastra*.

**Key words – *Jyotisha Shastra, Brihat Samhita, Ayurveda***

## I. INTRODUCTION

*Paratantravalokana*, is one of the ways to gain intelligence and ingenuity in *Ayurveda* and essential for *Vaidya*<sup>(2)(3)</sup>. *Brihat Samhita*, a prodigious creation mainly on *Jyotisha Shastra* composed by *Varaha Mihira*, a well-known mathematician belonging to *Gupta* period. It was written in 106 chapters (about 4000 Verses).<sup>(4)</sup>

*Ayurveda* and *Jyotisha* are two different sciences indeed share unspoken bond by means of *Vedic* origin. Though both sciences are having unique share of contribution to achieve *Dharma, Artha* and *Kama* to attain *Moksha*.<sup>(5)</sup> Even though the book is *Jyotisha Shastra* oriented, it is an encyclopedic work which discuss about architecture, agriculture, medicine, psychology, physiology, physiognomy, botany, zoology and other subjects.

## II. MATERIALS AND METHOD

It is literary review, references of *Ayurveda* related points from *Brihat Samhita* are searched, arranged, analyzed, and compiled together in the form of topics for easy understanding.

## III. RESULTS

After analysis of *Ayurveda* points from *Brihat Samhita* can be presented in form of following concepts-

### *Grahas*

Effect of *Grahas* can be observed into two categories they are

- i) Effect of *Grahas* on *Desha* (community)
- ii) Effect of *Grahas* on individual

i) Effect of *Grahas* on *Desha* (community)

| Sl. No. | <i>Grahas</i>               | Reason or condition of planets and effect on health   |
|---------|-----------------------------|---|
| 01      | <i>Aditya</i> (Sun)         | a) Solar eclipse mentioned in B.S.3/17 - Cause diseases.<br>b) Color change in <i>Hemanta Ritu</i> - Cause diseases.<br>c) When Sun presides year- Drugs will lose their potency to cure the disease.   |
| 02      | <i>Chandra</i> (Moon)       | a) Change in color, luster - Cause people to suffer from hunger and diseases.   |
| 03      | <i>Bhouma</i> (Mars)        | a) <i>Ashrumukha</i> named retrograde motion as mentioned in B.S.6/2- Cause <i>Rasa</i> vitiation and diseases.<br>b) <i>Rudhiranana</i> named retrograde motion as mentioned in B.S.6/4- Cause facial diseases.<br>c) When Mars presides year- Occurrence of more <i>Pittaja Vyadhis</i> .   |
| 04      | <i>Budha</i> (Mercury)      | a) Transition to specific stars as mentioned in <ul style="list-style-type: none"> <li>B.S.7/2&amp;7- Cause disease outbreak.</li> <li>B.S.7/5-Cause diseases of <i>Sapta Dhatus</i>.</li> </ul> b) Decayed or weak- fear of disease outbreak.<br>c) Visibility of mercury in <i>Kartika</i> and <i>Ashvayuja</i> - Risk of disease outbreak.   |
| 05      | <i>Brihaspati</i> (Jupiter) | <ul style="list-style-type: none"> <li>Following years cause disease outbreaks</li> </ul> a) Year <i>Kartika</i> and <i>Margashira</i> ; Year of <i>Yuva</i> and <i>Dhatru/Dhatu</i> (In <i>Brihaspati Yuga</i> ); Year of <i>Vikrama</i> and <i>Vrisha</i> (In <i>Indra Yuga</i> ); Year of <i>Parabhava</i> (In <i>Vishvedeva Yuga</i> ).<br>b) Year <i>Prabhava</i> - Outbreak of <i>Kaphaja Rogas</i> .<br>c) Year of <i>Pingala</i> (In <i>Ashvini Yuga</i> )- fear of <i>Shvasa</i> and <i>Kasa</i> followed by the shaking of jaws.<br>d) Year of <i>Pingala</i> (In <i>Rudra Yuga</i> ) people suffer from <i>Kshaya Roga</i><br>e) Year of <i>Raktaksa</i> (In <i>Bhaga Yuga</i> ). Fear of diseases. <ul style="list-style-type: none"> <li>If color of Jupiter appears yellow-Cause diseases.</li> </ul> |
| 06      | <i>Shukra</i> (Venus)       | a) In <i>Uttarashadha Nakshatra</i> - Diseases will increase.<br>b) In <i>Shravana Nakshatra</i> - Cause ear related diseases.<br>c) Planet advance of Venus <ul style="list-style-type: none"> <li>Saturn- Southern countries will be destroyed by diseases due to vitiation <i>Vayu</i> and by <i>Akshi Roga</i>.</li> <li>Jupiter-Throat diseases.</li> <li>Mercury- diseases due to vitiation of <i>Pitta</i> and by <i>Kamala Roga, Jvara</i> etc.</li> </ul> d) Color of Venus <ul style="list-style-type: none"> <li>Golden-Diseases outbreak</li> <li>Green or tawny-<i>Shvasa, Kasa</i>.</li> </ul>  |

ii) Effect of *Grahas* on individual

The *Graha gochara Adhyaya* deals with effect of transition of planets from the natal moon. These effects are personalized with health and diseased state.

- Sun:
  - When passing through the birth zodiac sign, cause fatigue, *Koshta Roga*.
  - When transit 2<sup>nd</sup> house, cause eye diseases.
  - When in 3<sup>rd</sup>, 4<sup>th</sup>, 5<sup>th</sup>, 8<sup>th</sup> and 9<sup>th</sup> house, cause disease.
  - When in 7<sup>th</sup> house, cause diseases of stomach (*Jathara*)
  - When in 6<sup>th</sup> and 10<sup>th</sup> house, puts an end to disease.
- Moon
  - When Moon in 5<sup>th</sup> house bring diseases.
  - When Moon in 9<sup>th</sup> house, suffer from stomach (*Udara*) diseases.
  - When Moon in 6<sup>th</sup> house, destroys diseases.
- Mars:
  - When in 2<sup>nd</sup> house, cause *Pittaja Vyadhis*.
  - When in 4<sup>th</sup> house, cause fever, stomach (*Jathara*), *Raktaja Vyadhis*.
  - When in 5<sup>th</sup> house, will cause disease.
  - When in 7<sup>th</sup> house, will cause eye disease and stomach (*Jathara*).
  - When in 8<sup>th</sup> house, emaciation through bleeding.
  - When in 12<sup>th</sup> house, cause *Pittaja Vyadhi* and pain in eye.
- Mercury when in 12<sup>th</sup> house, troubled by diseases.
- Jupiter when in 8<sup>th</sup> house, cause disease that bring near to death.
- Venus when pass through 6<sup>th</sup> house cause disease.

- Saturn:
  - When pass through 3<sup>rd</sup>, 5<sup>th</sup> house, gives freedom from disease.
  - When pass through 7<sup>th</sup> house, cause heart disease.

### Natural calamities and atmospheric phenomena

*Varaha Mihira* explained natural calamities such as earthquake, famine and many natural phenomena such as rainbow raining, comet, meteor, halos, eclipse. He mentions ill effect on human due to such phenomenon. It is arranged as follows-

- Eclipse:

In 5<sup>th</sup> chapter, *Rahuchara Adhyaya* he mentions variety of eclipses based on arrival, departure and shape of shade and mentions irrespective of type, if eclipses occurring bit prior to the calculated time, it will lead to miscarriages. And after a week of occurrence of eclipse, fall of heavy dew drops will lead to outbreak of diseases. If thunder occurs it will lead to miscarriages, if *Parivesha* (halo) occurring leads to trouble from diseases.

- Earthquake:

In 32<sup>nd</sup> chapter, *Bhukampa Lakshana Adhyaya*, *Varaha Mihira* mentions occurrences of diseases such as *Shvayathu*, *Shwasa*, *Unmada*, *Jvara*, *Kasa*, *Dadru*, *Vicharchika*, *Visarpa*, *Pandu*, *Atisara*, *Galagraha*, *Mukha Roga*, and *Krichra Chardi* at the particular nakshatras such as *Hasta*, *Chitta*, *Pushya*, *Abijit* etc. in particular *Mandalas* such as *Vayavya*, *Agneya* and *Indra*.

- Comets/Meteors:

In 11<sup>th</sup> chapter, *Ketuchara Adhyaya* he mentions due to comets such as *Vasaketu* cause fatal epidemics, *Chalaketu* cause destruction of countries due to epidemics and also life-threatening diseases.

- Other phenomena

Appearance of mock suns will cause the diseases. Dust storm which is in color of *Bandhujivaka* flower or *Anjana* which is moving towards sun will cause the disease.

### *Hamsodaka*

In 12<sup>th</sup> chapter, *Agastyachara Adhyaya*, he mentions due to rise of Sage *Agastya* in the sky cause clearance of water which makes water potable. He also mentions features of arrival of *Sharad Ritu*.

### Property of water

In chapter 54, *Dakargala Adhyaya*, in which water acquire *Rasa* from the earth on which it is flowing. Such as, *Tamra Sasharkara* (Copper colored earth mixed with gravel) will give *Kashaya Rasa* to flowing water. *Kapila* (red) will give *Sasharkara* rasa (*Kshara* property) and *Nila* (Blue) will give *Madhura Rasa* to water.

### *Sara Purusha Lakshana*

In chapter 68, *Purusha Lakshana Adhyaya*, he mentions seven *Purusha Lakshanas* such as *Medha*, *Majja*, *Tvak*, *Asthi*, *Shukra*, *Rudhira* and *Mamsa*.

Chaya: He mentioned *Chaya* (Aura) divided according to their *Pancha Mahabhoota* predominancy. They are *Parthiva* (Earth), *Ambhasi* (Water), *Agneya* (Fire), *Vayavi* (Air) and *Nabhasi* (Eather).

### *Vajikarana*

*Varaha Mihira* mentioned points related to *Vajikarana* in various chapters, importantly in chapter 76, *Kandarpikam Adhyaya* are more relatable with information available in *Brhatrayi*. The commentator *Bhattotpala* mentions one who is specialized in *Rasayana* and *Vajikarana* as *Ayushajna* in verse 27, *Grahabhakti Yoga* chapter. The formulations for *Shukra Vrddhi* are as follows-

- Basta Anda Yoga: Anupana- Milk.*
- Vidari Kanda Yoga: Anupana- Milk boiled with Mishri.*
- Dhatri Phala Yoga: Anupana- Milk, Ghrita+ Milk*
- Shashtika Shali Yoga: in the form of Supa*

### Menstruation and conception

*Varaha Mihira* mentions *Shuddha Artava Laksana* in chapter 79, *Pumstrisamayoga Adhyaya* as color of menstrual blood resembles the color of rabbit blood and lac and stain of *Artava* will fade after washing the cloth; will flow without noise and pain, which is very similar to *Susruta's* view. He also mentions woman with such menstrual cycle is capable of forming an embryo after union with man.

He also mentions favorable time for conception, beginning sixteen days of cycle, except first three days which is bleeding period.

**Danta Kasta**

- In Chapter 79, *Danta Kasta Adhyaya*, he mentions *Danta Kasta Lakshana* such as *Danta Kasta* should be from known tree, twig with leaves, twig with even number of joints, avoid slit twigs, dried and twig without bark.

*Danta Kast*s: *Arka, Vata, Khadira, Karanja, Bilva, Arjuna, Nimba* and *Biva*.

- In chapter 77, *Gandhayukti Adhyaya*, he mentions detailed preparation of perfumed *Danta Kasta*.

Drugs used for perfumed *Danta Kasta*: *Gomutra, Haritaki, Ela, Twak, Patra, Anjana, Madhu, Mareecha, Nagapushpa, Kushta, Jatiphala* and *Karpura*.

**Daiva Vyapasraya Chikitsa**

Remedy to please *Grahas* as explained in chapter 104, *Grahagochara adhyaya* are arranged as follows-

| Sl. No. | Grahas       | Remedy   |
|---------|--------------|--|
| 01      | Sun and Mars | Worship with red flowers, Copper, perfumes, gold, <i>Bakula</i> flowers                |
| 02      | Moon         | Worship with white flowers, silver, sweets, cow.                                       |
| 03      | Mercury      | Gems, silver, flowers of <i>Tila</i> .   |
| 04      | Jupiter      | Worship with yellow articles like yellow flowers, <i>Gandha</i> .                      |
| 05      | Venus        | Worship with aphrodisiacs like <i>Gandha</i> , flowers, <i>Dhupa</i> and <i>Bali</i> . |
| 06      | Saturn       | Worship with black articles like black flowers, <i>Tila</i> etc.                       |

**Arista Lakshana**

In *Chandrachara Adhyaya*, he mentions if only one horn or either of horn of moon appear hazy or downwards, visualization of full moon even it is not full moon day to a person he will die.

Hearing sound of singing and musical instruments in the sky or appearance of object as stationary and stationary object as moving will bring disease and death.

**DISCUSSION**

Among disease causing *Hetu*, *Sadharana Hetu* is formed by air, water, geographical region and time. *Acharya Charaka* mentions result of *Adharma, Janapadodhvamsa* (destruction of population) occur which is indicated by *Vikruta Ritu*, basically forecasted through abnormal movement of stars, planets, air, fire and directions. It results in drugs losing their potency. Whenever drugs lose their potency surely there will be occurrence of disease<sup>(6)</sup>. Hence, he advises to collect the drugs before such unnatural occurrences. The stars, planets, Sun and Moon appear differently in different seasons. Any change in the features of these planetary bodies characterize the impairment of seasons. For example, in summer, stars normally appear clear. But if covered with a layer of dews, then this should be taken as a mark of abnormality leading to the spread of epidemics.

*Acharya Sushruta* mentions destruction of population occurs whenever there is affecting of *Abhishapa*, enragement of *Raksasa-Pisacha* (? Microorganisms), *Adharma*, due to pollution of air through flowers cause symptoms such as *Shwasa, Kasa, Vamana, Pratsiyaya, Sirovedana* and *Jvara*. And also due to undesirable effect of *Suryadi Graha* and *Ashvinyadi Nakshatra*.<sup>(7)</sup>

*Acharya Vagbhata* mentions as *Agantuja Roga* which occurs due to *Bhuta* (*Graha*), *Visha, Vayu* and *Agni*. And one should do practice the following- not doing *Prajnaparadha*, knowledge about *Desha, Kala*, performing *Shanti* as explained in *Atharva Veda*, worshipping of unfavorable *Graha* and other remedies.<sup>(8)</sup>

Inter-relation between *Jyoutisha Shastra* and *Ayurveda* puts curiosity on how they function together, *Varaha Mihira* being an expert of *Pancha Siddhantika*, makes us to rely upon completely on him to know the depth at which both are related.

Scattered but elaborative explanation regarding planets and their effect on human life which is available in community level and also individual level was noted. These topics make to think deeply before drawing conclusion regarding process of diagnosis and treatment only with the help of *Ayurveda*. It shows how delicately each science influence each other. But strongly help each other to reach goal together like *Pangu* and *Andha*.

Topics related to influence of natural calamities and atmospheric phenomena makes to think about our limited knowledge on keen observations regarding occurrence of diseases. Various *Ayurveda* related topics which are previously existed like *Hamsodaka, Dantakasta, Sara Purusha Lakshana, Chaya, Vajikarana, Artava Pravriti, Arista Laksana*, were noted during study and in each topic, *Varaha Mihira* put his contribution which is worth to review and do further researches.

**CONCLUSION**

*Brihat Samhita* being encyclopedic work contains *Samhita* part of the *Jyoutisha Shastra*. After the study, topics related to *Ayurveda* has been found. Because of this *Paratantravalokana*, information such as relation between planets and humans, perfumery and other topics mentioned were obtained and their application can be done in the various fields of *Ayurveda*. And few other *Ayurveda* topics are present in this work is purely contribution of *Varaha Mihira*.

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