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 *Jyoutisha Shastra* and other useful, practical knowledge of the astronomical aspect. There are six *Anga* of *Veda Purusha*, among them; *Jyoutisha Shastra* is eye of *Veda Purusha*. As eye is important organ to perceive knowledge from outer world, *Jyoutisha Shastra* is important *Anya* to perceive the knowledge from *Veda*.

There is indisputable relationship between *Jyoutisha Shastra* and *Ayurveda* as *Vedanga* and *Upaveda*. *Jyoutisha 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 *Jyoutisha Shastra* as trace. But few efforts had done on finding traces of *Ayurveda* in *Jyoutisha Shastra*.

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

I. INTRODUCTION

Paratantravalokana, is one of the ways to gain intelligence and ingenuity in *Ayurveda* and essential for *Vaidya*. *Brihat Samhita*, a prodigious creation mainly on *Jyoutisha Shastra* composed by Vārāha Miśra, a well-known mathematician belonging to Gupta period. It was written in 106 chapters (about 4000 Verses).

*Ayurveda* and *Jyoutisha* 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*. Even though the book is *Jyoutisha 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)

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Grahas</th>
<th>Reason or condition of planets and effect on health</th>
</tr>
</thead>
</table>
| 01 | Aditya (Sun) | a) Solar eclipse mentioned in B.S.3/17 - Cause diseases.  
   b) Color change in Hemanta Ritu- Cause diseases.  
   c) When Sun presides year- Drugs will lose their potency to cure the disease. |
| 02 | Chandra (Moon) | a) Change in color, luster - Cause people to suffer from hunger and diseases. |
| 03 | Bhousa (Mars) | a) Ashrurumukha named retrograde motion as mentioned in B.S.6/2- Cause Rasa vitiation and diseases.  
   b) Rudhiranana named retrograde motion as mentioned in B.S.6/4- Cause facial diseases.  
   c) When Mars presides year- Occurrence of more Pittaja Vyadhis. |
| 04 | Budha (Mercury) | a) Transition to specific stars as mentioned in  
   - B.S.7/2&7- Cause disease outbreak.  
   - B.S.7/5-Cause diseases of Sapta Dhatus.  
   b) Decayed or weak- fear of disease outbreak.  
   c) Visibility of mercury in Kartika and Ashvayuja- Risk of disease outbreak. |
| 05 | Brihaspati (Jupiter) | a) Year Kartika and Margashira; Year of Yuvu and Dhatu/Dhatu (In Brihaspati Yuga); Year of Vikrama and Vrisa (In Indra Yuga); Year of Prabhava (In Vishvedeva Yuga).  
   b) Year Prabhava- Outbreak of Kaphaja Rogas.  
   c) Year of Pingala (In Ashvini Yuga)- fear of Shvasa and Kasa followed by the shaking of jaws.  
   d) Year of Pingala (In Rudra Yuga) people suffer from Kshaya Roga  
   e) Year of Rakta (In Bhaga Yuga). Fear of diseases.  
   - If color of Jupiter appears yellow-Cause diseases. |
| 06 | Shukra (Venus) | a) In Uttarashadha Nakshatra- Diseases will increase.  
   b) In Shravana Nakshatra - Cause ear related diseases.  
   c) Planet advance of Venus  
   - Saturn- Southern countries will be destroyed by diseases due to vitiation Vayu and by Akshi Roga.  
   - Jupiter-Throat diseases.  
   - Mercury- diseases due to vitiation of Pitta and by Kamala Roga, Jvara etc.  
   d) Color of Venus  
   - Golden-Diseases outbreak  
   - Green or tawnv-Shvasa, Kasa. |

ii) Effect of Grahas on individual

The Grahagochara 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 2nd house, cause eye diseases.
  - When in 3rd, 4th, 5th, 8th and 9th house, cause disease.
  - When in 7th house, cause diseases of stomach (Jathara)  
  - When in 6th and 10th house, puts an end to disease.

- **Moon:**
  - When Moon in 5th house bring diseases.
  - When Moon in 9th house, suffer from stomach (Udara) diseases.
  - When Moon in 6th house, destroys diseases.

- **Mars:**
  - When in 2nd house, cause Pittaja Vyadhis.  
  - When in 4th house, cause fever, stomach (Jathara), Rakta Roga Vyadhis.  
  - When in 5th house, will cause disease.  
  - When in 7th house, will cause eye disease and stomach (Jathara).  
  - When in 8th house, emaciation through bleeding.  
  - When in 12th house, cause Pittaja Vyadhi and pain in eye.

- **Mercury when in 12th house, troubled by diseases.**
- **Jupiter when in 8th house, cause disease that bring near to death.**
- **Venus when pass through 6th house cause disease.**
Saturn:
- When pass through 3rd, 5th house, gives freedom from disease.
- When pass through 7th 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 5th chapter, *Rahuchar 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 32nd chapter, *Bhukampa Lakshana Adhyaya*, Varaha Mihira mentions occurrences of diseases such as Shvayathu, Shwasa, Unnada, Jvara, Kasa, Dadru, Vicharchika, Visarpa, Pandu, Atisara, Galagrsha, Mukha Roga, and *Krichra Chardi* at the particular nakshatras such as *Hasta, Chitta, Pushya, Abijit* etc. in particular Mandalas such as *Vayavaya, Agneya* and *Indra*.

- **Comets/Meteors:**
  In 11th chapter, *Ketuchara Adhyaya* he mentions due to comets such as *Vasaketu* cause fatal epidemics, *Chalaketu* cause distruction 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 *Bandhujiivaka* flower or *Anjana* which is moving towards sun will cause the disease.

Hamsodaka
In 12th chapter, *Agastychara 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, *Parusha Lakshana Adhyaya*, he mentions seven *Purusha Lakshanas* such as Medha, Majja, Tyak, 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* (Ether).

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, *Grahahakti Yoga* chapter. The formulations for *Shukra Vrddhi* are as follows:

a) *Basta Anda Yoga*: Anupana- Milk.
b) *Vidari Kanda Yoga*: Anupana- Milk boiled with Misrhi.
c) *Dhatri Phala Yoga*: Anupana- Milk, Ghrita+ Milk
d) *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 Kastas: Arka, Vata, Khadira, Karanja, Bilva, Arjuna, Nimba and Biva.

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


Daiva Vyapasyra Chikitsa

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

<table>
<thead>
<tr>
<th>Sl No.</th>
<th>Grahas</th>
<th>Remedy</th>
</tr>
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<tbody>
<tr>
<td>01</td>
<td>Sun and Mars</td>
<td>Worship with red flowers, Copper, perfumes, gold, Bakula flowers</td>
</tr>
<tr>
<td>02</td>
<td>Moon</td>
<td>Worship with white flowers, silver, sweets, cow.</td>
</tr>
<tr>
<td>03</td>
<td>Mercury</td>
<td>Gems, silver, flowers of Tila.</td>
</tr>
<tr>
<td>04</td>
<td>Jupiter</td>
<td>Worship with yellow articles like yellow flowers, Gandha.</td>
</tr>
<tr>
<td>05</td>
<td>Venus</td>
<td>Worship with aphrodisiacs like Gandha, flowers, Dhupa and Bali.</td>
</tr>
<tr>
<td>06</td>
<td>Saturn</td>
<td>Worship with black articles like black flowers, Tila etc.</td>
</tr>
</tbody>
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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, Janapadoddhvarma (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. 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 dew, 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, engraingement of Raksasa-Pisacha (? Microorganisms), Adharma, due to pollution of air through flowers cause symptoms such as Shwas, Kasa, Vama, Pratisaya, Sirovedana and Jvara. And also due to undesirable effect of Surya Graha and Ashvinyadi Naksatra.

Acharya Vaqbhata mentions as Agantuja Roga which occurs due to Bhuta (Graha), Visha, Vayu and Agni. And one should do practice the following- not doing Prajnnaparadha, knowledge about Desha, Kala, performing Shanti as explained in Atharva Veda, worshiping of unfavorable Graha and other remedies.

Inter-relation between Jyotis Shastra and Ayurveda puts curiosity on how they function together; Varaha Mihira being an expert of Pancha Siddhanthika, 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, Dantakusta, Sara Purusha Lakshana, Chaya, Vajikarana, Artava Pravritti, 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 Jyotissha 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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