

**Critical Comparative Study of Ayurvedic & Jyotish Shastrokta
Dhatusarata Laxanas & Its Impact on Forecast of Health & Socio
economic Status**

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ABSTRACT

The *Jyotish* science is complimentary and contemporary to the Ayurvedic medical science. The principles of *Jyotish* science have been applied in Ayurvedic science at various places. The various body characteristics are described in ‘Sharir Laxan Adhyay’ and ‘Ayurday Adhyay’ of Ayurvedic and *Jyotish* science respectively. Acharya Charaka had described the ‘Sara Pariksha’ in the *Vimansthana* of his treatise ‘Charak Samhita’. These body characteristics are used to predict the future outcome of health, education, and career and socio economic status. The ‘Dhatu Sarata’ (Tissue excellence) is one such example of typical body characteristics based upon the excellence of particular dhatus. Acharya Charaka is of the view that only looking at the body size and body characters, one should not guess about the physical strength of an individual as thick looking person may actually be weak and thin appearing

individual may actually be strength [C.Vi. 8/115].The particular ‘Dhatu Sarata’ influences the outcome of health, career and socio economic status. It is also essential to know whether the knowledge of ‘Dhatu Sarata’ helps the individual to choose the particular branch of education and job thereafter and whether it helps the individual to know about the diseases which one is likely to suffer from or the diseases against which the individual will remain immune. It is important to find out the rationale behind the forecast made by ancient acharyas based on ‘Dhatu Sarata’. Hence, there is a need to study the ‘Dhatu Sarata’laxanas from both science point of view critically and comparatively.

The critical comparison of Ayurvedic and *Jyotish* shastrokta, dhatusarata laxanas, in the observation showed marked similarities between the body features of Dhatusarata and forecast regarding health, education, career and

socioeconomic status. It is concluded that future outcome of health, education, career and socioeconomic status can very well be predicted from the assessment of Ayurvedokta Dhatu Sarata.

KEYWORDS – Dhatu Sarata, Sukhi, Dhanwan, Vidyawan, Aarogya, Deerghayushya

INTRODUCTION

The Jyotish science is complimentary and contemporary to the Ayurvedic medical science. The principles of Jyotish science have been applied in Ayurvedic science at various places. The various body characteristics are described in ‘Sharir Laxan Adhyay’ and ‘Ayurday Adhyay’ of Ayurvedic and Jyotish science respectively. Acharya Charaka had described the ‘Sara Pariksha’ in the Vimansthana of his treatise ‘Charak Samhita’. These body characteristics are used to predict the future outcome of health, education, and career and socio economic status. The ‘Dhatu Sarata’ (Tissue excellence) is one such example of typical body characteristics based upon the excellence of particular dhatus. Acharya Charaka is of the view that only looking at the body size and body characters, one should not guess about the physical strength of an individual as thick looking person may actually be weak and thin appearing individual may actually be strength [C.Vi. 8/115]. The particular ‘Dhatu Sarata’ influences the outcome of health, career and socio economic status. It is also essential to know whether the knowledge of ‘Dhatu Sarata’ helps the individual to choose the particular branch of education and job thereafter and whether it helps the individual to

know about the diseases which one is likely to suffer from or the diseases against which the individual will remain immune. It is important to find out the rationale behind the forecast made by ancient acharyas based on ‘Dhatu Sarata’. Hence, there is a need to study the ‘Dhatu Sarata’laxanas from both science point of view critically and comparatively.

MATERIAL & METHOD

Literary method of research was adopted in the present study. Critical and comparative study of Ayurvedic literature and Jyotish science literature was done to come to logical conclusion.

REVIEW OF AYURVEDIC & JYOTISH LITERATURE

Types of Sara :

vk; ष्ठ शकL= & Lkkjr% p bfr l kjkf.k
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Rk|Fkk &Rod-jDr ekUl enks vLFk eTtk
भुक्तसत्वान् इति ॥ p-fo- 8@102
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1. Rasa Sara

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2. Rakta Sara

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pkp"VAA p-fo- 8@104

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67@97

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3. Mansa Sara

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nh?kæp"VAA p-fo- 8@105

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4. Meda Sara

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pkp"VAA p-fo- 8@106

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5. Asthi Sara

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p-fo- 8@107

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6. Majja Sara

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7. Shukra Sara

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पुरुशः।। u-l k-भा- 2@12

8. Satva Sara

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सत्वविभूशिताः पुरुशाः।। u-l k-
भा- 2@42&43

OBSERVATIONS

Rasa-sara – Body Characteristics	
Ayurved	Jyotish
- Snigdha Loma (unctuous hairs)	- Snigdha Twacha (Unctous skin)
- Shlashna Loma (Smooth hairs)	- Tanu Twacha (Thin Skin)
- Mrudu Loma (Soft hairs)	- Mrudu Twacha (Soft skin)
- Prasanna Loma (Glowing hairs)	
- Sukshma Loma (Fine hairs)	
- Gambhir (Deep rooted hairs)	
- Sukumar loma (Delicate hairs)	
- Sa-Prabha (Radiant look)	

Rasa-sara – Fortune & Socio-economic Status	
Ayurved	Jyotish
- Sukha (Endowed with happiness)	- SukhinaHa (Happy)
- Saubhagya (Endowed with good fortune)	- Subhaga (Lucky)
- Aishwarya (Endowed with luxury)	- Dhanadhya (Rich)

- Vidya (Endowed with education)	- Vichakshana (Learned)
- Upabhoga (Endowed with enjoyment)	- Su-buddhi (Good Intellect)
- Praharsha (Endowed with sexual power)	
- Aarogya (Endowed with health)	
- Aayushya (Endowed with longevity)	

Ref.- C.Vi.8/103, B.S. 67/98, N.Sa.Sha. 2/7

Rakta-sara Body Characters	
Ayurved	Jyotish
- Snigdha Rakta Karna (Unctous red Ears)	- Rakta Karna Pali (Red ear pinna)
- Snigdha Rakta Akshi (Unctous red Eyes)	- Rakta Netrant (Eyes inside red)
- Snigdha Rakta Mukha (Unctous red Face)	- Rakta Talu (Red Palate)
- Snigdha Rakta Jivha (Unctous red Tongue)	- Rakta Jivha (Red Tongue)
- Snigdha Rakta Nasa (Unctous red Nose)	-
- Snigdha Rakta Aushtha (Unctous red Lips)	- Rakta Aushtha (Red Lips)
- Snigdha Rakta Pani Tala (Unctous red Palm)	- Rakta Kara (Red Palm)
- Snigdha Rakta Pada Tala (Unctous red Sole)	- Rakta Charan (Red Sole)
- Snigdha Rakta Nakha (Unctous red Nails)	- Rakta Danta (Reddish Dentures)
- Snigdha Rakta Lalat (Unctous red Forehead)	-
- Snigdha Rakta Mehan (Unctous red genitalia)	- Rakta Payu (Reddish Anus)

Rakta-sara – Fortune & Socio-economic Status	
Ayurved	Jyotish
- Sukha (happiness)	- Bahu Sukha (Happiness)
- Uddhat Medha (sharp intellect)	- Vanita/Stri Sukha (Happiness from Females)
- Manaswitwa (Self esteem/pride)	- Dhana/Artha Sukha (Enjoys Wealth)
- Sukumarata (Delicateness)	- Putra /Tanay Sukha (Endowed with progeny)
- Na Ati Balam (moderate strength)	
- Na Klesh Sahishnu (Less endurance)	
- Ushnata Asahishnu (Intolerance to heat)	

Ref.- C.Vi.8/104, B.S. 67/97, N.Sa.Sha. 2/8

Mans-sara	
Ayurved	Jyotish

- Sthir, Guru, Mans Upachit Shankha (Firm, Prominent Muscular Temporals)	- Mansa Upachit Deho/Sarvangin Upchito (Whole muscular body)
- Sthir, Guru, Mans Upachit Lalat (Firm, Prominent Muscular Forehead)	
- Sthir, Guru, Mans Upachit Krukatika (Firm, Prominent Muscular Nape)	
- Sthir, Guru, Mans Upachit Akshi (Firm, Prominent Muscular Eyes)	
- Sthir, Guru, Mans Upachit Ganda (Firm, Prominent Muscular Cheeks)	
- Sthir, Guru, Mans Upachit Hanu (Firm, Prominent Muscular Chin)	
- Sthir, Guru, Mans Upachit Greeva (Firm, Prominent Muscular Neck)	
- Sthir, Guru, Mans Upachit Skandh (Firm, Prominent Muscular Shoulders)	
- Sthir, Guru, Mans Upachit Udar (Firm, Prominent Muscular Abdomen)	
- Sthir, Guru, Mans Upachit Kaksha (Firm, Prominent Muscular Axilla)	
- Sthir, Guru, Mans Upachit Vaksha (Firm, Prominent Muscular Chest)	
- Sthir, Guru, Mans Upachit Pani (Firm, Prominent Muscular Hands)	
- Sthir, Guru, Mans Upachit Pada (Firm, Prominent Muscular Legs)	
- Sthir, Guru, Mans Upachit Sandhi (Firm, Prominent Muscular Joints)	- Sanghat Sandhi (Muscle covered Joints)

Mansa-sara – Fortune & Socio-economic Status

Ayurved	Jyotish
- Kshama (Forgiveness)	-
- Dhruiti (good memory)	-
- A-laulya (lack of greed)	
- Vitta (wealthy)	- Dhani (Wealthy)

- Vidya (Gets good education)	- Vidwan (Learned)
- Sukham (Happiness)	- Sukhi (Happy)
- Arjavam (Honesty)	- Rupwan (Smart)
- Aarogya (Sound health)	
- Bala (Physical strength)	
- Aayushya (Longevity)	

Ref.- C.Vi.8/105, B.S. 67/100, N.Sa.Sha. 2/9

Meda-sara	
Ayurved	Jyotish
- Sneha Varneshu (Unctous complexion)	- Jivha Sneha (Unctous tongue)
- Sneha Swareshu (Unctous voice)	- Vak sneha (Unctous voice)
- Sneha Netreshu (Unctous eyes)	- Netra Sneha (Unctous eyes)
- Sneha Danteshu (Unctous Teeths)	- Danta Sneha (Unctous teeth)
- Sneha Kesheshu (Unctous scalp hairs)	
- Sneha Lomni (Unctous body hairs)	
- Sneha Nakheshu (Unctous nails)	- Nakha Sneha (Unctous nails)
- Sneha Aushtheshu (Unctous/moist lips)	
- Sneha Purisheshu (Unctous/fatty stool)	

Meda-sara – Fortune & Socio-economic Status	
Ayurved	Jyotish
- Sukh upbhohi (Happy)	- Saubhagya Yukta (Lucky)
- Aishwarya (Lives luxurious life)	- Sutwan (With progeny)
- Vitta (Wealthy)	- Dhana Yukta (Wealthy)
- Sukumar (Delicate/cannot tolerate pain)	
- Pra-dadati (Does Charity)	
- Arjav (Honesty)	

Ref.- C.Vi.8/106, B.S. 67/101, N.Sa.Sha. 2/10

Asthi-sara	
Ayurved	Jyotish
- Sthula Parshni (Prominent heels)	- Sthul Asthi (Prominent bones)
- Sthula Gulfa (Prominent ankles)	
- Sthula Janu (Prominent knees)	
- Sthula Aratni (Prominent elbows)	
- Sthula jatru (Prominent collors)	
- Sthula chibuk (Prominent chin)	
- Sthula Shir (Prominent head)	
- Sthula Parva (Prominent joints)	
- Sthula Asthi (Prominent bones)	
- Sthula Nakha (Prominent nails)	
- Sthula Danta (Prominent dentures)	

Asthi-sara – Fortune & Socio-economic Status	
Ayurved	Jyotish
- Maha Utsaha (Highly enthusiastic)	- Balwan (Strengthy)
- Maha Kriyawanta (Highly energetic/Active)	- Gatiman (Active)
- Klesh Saha (Pain enduring)	- Vidyawan (learned)
- Ayushman (Long lived)	- Surup (Smart)

Ref.- C.Vi.8/107, B.S. 67/99, N.Sa.Sha. 2/10

Majja-sara	
Ayurved	Jyotish
- Mrudu AngaHa (Soft body)	- Susharira/Upachaya yuta
- BalwantaHa (Strengthy body)	- MahabalaHa
- Snigdha Varna (Unctous Complexion)	- SnigdhaHa
- Snigdha Swara (Unctous Voice)	- SnigdhaHa
- Sthul Vrutta Sandhi (Thick round Joints)	-

Majja-sara – Fortune & Socio-economic Status	
Ayurved	Jyotish
- Shruta Bhajan (High memory)	- Sukhi
- Vigyan Bhajan (Highly learned)	-
- Vitta Bhajan (Wealthy)	- Vitta Yukta
- Samman Bhajan (Gets respect from society)	- Strain (Lusty)
- Apatya Bhajan (Endowed with progeny)	- Bahu TanayaHa /Putra Yukta
- Deergha Aayushyo (Long lived)	-

Ref.- C.Vi.8/108, B.S. 67/98, N.Sa.Sha. 2/11

Shukra-sara – Body Characteristics	
Ayurved	Jyotish
- Saumya (Calm)	- Rupwan (Smart/attractive)
- Saumya PrekshinaHa (Calm staring)	-
- Ksheerpurna Lochana (Milky Eyes)	-
- Pra-harsha Bahula (Very Pleasant)	-
- Snigdha Sanhat Shira (Unctous compact head)	-
- Snigdha Sanhat Dashna (Unctous compacted teeth)	-
- Prasanna Snigdha Varna (Pleasant unctuous complexion)	-
- Prasanna Snigdha Swara (Pleasant unctuous voice)	-
- Bhrajishnu (Radiant look)	-

- Maha-sfik (Prominent Buttocks)	
- Stri upabhoga (Lustful)	
- BalwantaHa (Strong)	

Shukra-sara – Fortune & Socio-economic Status	
Ayurved	Jyotish
- Sukhi (Endowed with progeny)	- Subhaga (Lucky)
- Aishwarya (Lives luxurious life)	- Rupawan (Smart)
- Aarogya (Healthy)	- Vidyawan (Learned)
- Vitta Bhajan (Wealthy)	-
- Samman Bhajan (Gets respect from society)	-
- Apatya Bhajan (Endowed with progeny)	-

Ref.- C.Vi.8/109, B.S. 67/99, N.Sa.Sha. 2/12

DISCUSSION

Ayurvedic acharyas have referred ‘Sara’ as the “Vishudhha-Tar Dhatu” i.e. predominant dhatu among all the dhatus in the body. Every individual have all seven dhatus but the particular predominance of one among them decides the ‘Dhatu Sarata’ of that particular individual. The assessment of ‘Dhatu Sarata’ is done on the scale of Pravara (Excellent), Madhyam (Moderate) and Avara (Low). The Pravaratva (Excellence) decides the predominance of that particular ‘Dhatu’ (tissue) among others. Rest other dhatus may be moderate to low. In Ayurveda the ‘Dhatu Sar’ examination is done to know the real physical strength of the individual as looking at only physical built of the patient does not give the idea of his real physical strength.

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cyçek. kfo' k"kkukFkçj fn"Vkfufu
HkofUrAA p-fo- 8@114

In Jyotish science the seven dhatus have been said to be governed by grahas (planets). For e.g.

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स्नायुः ऐशाम् अग्नी”kk”p dækr- l || kh; ks f} t
AA c-i k-gks 3@ 32

- Rasa Dhatu is governed by Budha (Mercury)
- Rakta Dhatu is governed by Chandra (Moon)
- Mansa Dhatu is governed by Shani (Saturn)
- Meda Dhatu is governed by Guru (Jupiter)
- Asthi Dhatu is governed by Surya (Sun)
- Majja Dhatu is governed by Mangal (Mars)
- Shukra Dhatu is governed by Shukra (Venus)

There are particular businesses governed by these stars. They also affect the body constitution and various physiological tendencies. They also influence the vocational choices.

All intellectuals can become doctors, engineers, advocates, teachers etc but the specialization and interest is in turn

depends on the 'dhatu saratva' and the planets governing them.

The rationale behind the forecast made by ancient acharyas based on 'Dhatu Sarata' features can be assessed as follows.

1. Rasa Sara :

Pathological Implications :

As the Rasa Sara individual enjoys the excellence of Rasa Dhatu and naturally endowed with health and longevity will be protected from the nutritional deficiency disorders and anemia. They will be full of energy and enthusiasm.

Fortune & Job opportunities :

On account of good nutrition, Rasa Sara individual is likely to excel in all walks of life including intellectual educational field and will make money out of it. With their radiant look and charming personality, they can impress anybody and may opt for career in management courses, company secretary, hospitality services, public relation officers. They can become authors, artists, mathematicians, teachers. Among doctors they can excel as dermatologist, cardiologists, cardiothoracic surgeons, vascular surgeons

2. Rakta Sara :

Pathological Implications :

As the Rakta Sara individual enjoys the excellence of Rakta Dhatu will be protected from the blood disorders and anemia. They have sharp intelligence and short temper. They can easily get heat stroke if remain long time in heat. They may suffer from hypertension due to short temperament and little endurance.

Fortune & Job opportunities :

On account of sharp intelligence, Rakta Sara individual is likely to excel in intellectual educational field like

Technology, mathematics, science, engineering, doctor, Pharmacist, academics, research and will make money out of it. Among doctors they can excel as neurologist, cardiologist, Psychiatrist. They can also excel in ambassadors, foreign relation officers, foreign language experts.

3. Mansa Sara :

Pathological Implications :

As the Mansa Sara individual enjoys the excellence of Mansa Dhatu will be protected from the muscle disorders like tumour, cyst, benign growth etc

Fortune & Job opportunities :

On account of their qualities like good memory, forgiveness, and lack of greed, educational excellence, Mansa Sara individual is likely to be good doctors, social servants, leaders, boss of the organization, industrialists. On account of their physical characteristics, they can become good sportsman, wrestler, boxer, weight lifter, Gym trainer, body guards. Among doctors they can excel as oncologist, oncosurgeons, rheumatologist, chest physicians and venerologist.

4. Meda Sara :

Pathological Implications :

As the Meda Sara individual enjoys the excellence of Meda Dhatu will be protected from the nutritional deficiency disorders but at the same time have the inclination towards suffering from hyperlipidemia, obesity, metabolic syndrome, diabetes and ischemic heart disease.

Fortune & Job opportunities :

On account of delicacy, they cannot do hard work and may opt for sedentary business like shop owner, store owner,

hotel owner, company owner, teacher, astrologer, Pundit, income tax officers. They can also become doctors. On account of their sweet voice, they can become good singers. Among doctors they can excel as diabetologists

5. Asthi Sara :

Pathological Implications :

As the Asthi Sara individual enjoys the excellence of Asthi Dhatu will be protected from the bone and joint disorders like osteoporosis and osteoarthritis or will not suffer early from them as compared to others. They may be heightened.

Fortune & Job opportunities :

On account of strong bones, activeness and high endurance, they can do hard work and may opt for business or job that require high degree of active and alertness like military personnel, machine operators, wood cutters nuclear scientist, space scientists, dress designers, sports like athletics, hockey, football. Among doctor, they can excel as Ophthalmologist, orthopaedic surgeons, veterinary surgeons.

6. Majja Sara :

Pathological Implications :

As the Majja Sara individual enjoys the excellence of Majja Dhatu, will be protected from the bone and joint disorders and brain disorders like memory loss etc or will not suffer early from them as compared to others. They are lean to moderate built but are physically strengthly. They can lift the weight much bigger than their size.

Fortune & Job opportunities :

On account of High memory and learnedness, they can become doctors, engineers, advocates, technologists, scientists, military personnel, geologists. With their sweet voice they can also

become good singers. With strength body and strength joints can become good dancers. With unctuous complexion and good look, they can become actors, artists, models. Among doctors, they can excel as general surgeons, oncosurgeons, hematologists, bone marrow specialist.

7. Shukra Sara :

Pathological Implications :

As the Shukra Sara individual enjoys the excellence of Shukra Dhatu, will not suffer from impotency or infertility or joint disorders or pthisis. They does not suffer emaciation despite repeated ejaculations. They are inclined towards sexual adventures.

Fortune & Job opportunities :

On account of their look and tendency, they can become artists, actors, authors, book businessmen, fashion designers, models, owners of big group or business empire. They have lavish lifestyle and royal in nature. Among doctors they can excel as gynaecologists, andrologists, paediatricians.

8. Satva Sara :

Pathological Implications :

As they are endowed with good mental qualities and stay away from the factors causing Pragma Aoradha (intellectual blasphemy), they are protected against the psychological disorders. And they maintain equilibrium in all the states.

Fortune & Job opportunities :

Honesty, loyalty and gratefulness are their qualities. They can become great sages, theosophists, personal secretaries, company secretaries, missionaries.

RESULT

1. Rasa Sara individuals are protected from the nutritional deficiency disorders and anemia. And are likely to excel in all

walks of life particularly intellectual educational field like management courses, company secretary, hospitality services etc.

2. Rakta Sara individuals may suffer from hypertension and heat stroke. They are likely to excel in intellectual educational field like Technology, mathematics, science, engineering, doctor, academics, research.
3. Mansa Sara individual are generally protected from mans dhatu dushti vikaras and are likely to be good doctors, sportsman, social servants, leaders, boss of the organization.
4. Meda Sara individuals have the inclination towards suffering from hyperlipidemia, obesity, metabolic syndrome, diabetes and ischemic heart disease. They are likely to excel in sedentary business like store owner, money lending. They are good singers.
5. Asthi Sara individuals are protected from the bone and joint disorders like osteoporosis and osteoarthritis. They are likely to excel in professions like military personnel, machine operators, wood cutters, orthopaedicians, sports like athletics, hockey, football player.
6. Majja Sara individuals are protected from the bone and joint disorders and brain disorders like memory loss. They are likely to excel as doctors, engineers, technologists, scientists, artists, singers.
7. Shukra Sara individuals does not suffer emaciation despite repeated ejaculations. They are likely to

excel as artists, actors, models, owners of big group or business empire.

CONCLUSION

1. The critical comparison of Ayurvedic and Jyotish shastrokta, dhatusarata laxanas, in the observation showed marked similarities between the body features of Dhatusarata and forecast
2. The description of Dhatu Sarata in Jyotish Shastra follows the Ayurvedic views with respect to body characters and futuristic outcome.
3. Assessment of 'Dhatu Sarata' helps the individual to choose the particular branch of education and job thereafter.
4. Assessment of 'Dhatu Sarata' helps the individual to know about the diseases which one is likely to suffer from or the diseases against which the individual will remain immune.
5. The future outcome of health, education, career and socioeconomic status can very well be predicted from the assessment of Ayurvedokta Dhatu Sarata.

Abbreviations:

C.Vi.- Charak Vimansthana, B.S.
– Brihat Samhita, N.S.Sha. – Nrusti Samudrik Shastra

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