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Critical Study of Panchmahabhut Siddhanta In Ayurvedic And Jyotish Science WSR To Dosha, Dhatu & Prakriti

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Abstract:

Ayurveda and Jyotish science are not only contemporary of each other but complimentary to each other. Ayurveda had incorporated in itself lot of Jyotishiya concepts like *Muhurta*, *Panchanga* in connection with auspicious timings of drug collection to drug administration to ensure the positive outcome. *Panchamahbhut siddhanta* is one such concept which is mentioned in both the sciences. These *Panchamahabhutas* are 1. *Pruthvi* (Solid), 2. *Aapa* (Liquid), 3. *Teja* (Heat), 4. *Vayu* (Gas) and 5 *Aakashha* (Space). Whereas the modern science says that matter exists in three forms such as solid, liquid and gaseous state. Ayurveda had described five states of the matter but in union as a whole. Ayurvedic science is of the view that body is made up of *Panchamahabhutas*. Not only this, as per Ayurveda, everything that is taken up by the body and excreted by the body is *Panchabhautik* whether it is intake of six rasa diet or expulsion of malas like stool, urine and sweat. The various dhatus and doshas which forms the anatomical and physiological basis of the body are *panchabhautik* in nature. The prakriti so formed at the time of birth is also *panchabhautik* in nature. There are such five *panchabhautik prakritis* are mentioned in Ayurvedic science. As per Jyotish science, the grahas (planets) also govern the mahabhutas and as per the dominance of particular grahas at the time of birth of an individual, the respective prakriti is formed. Similarly as per Jyotish science, grahas also rules over the dhatus and doshas and six rasas. Hence there is need to study this inter correlation of grahas (planets) and *panchamahabhutas* with respect to Dosha, dhatu, Rasa and Prakriti. The conclusion of the present critical study revealed the relation between the *grahas* and *mahabhutas* with respect to Dosha, dhatu, Rasa and Prakriti.

Key Words: Panchmahbhuta, Graha, Dosha, dhatu, Rasa, Prakriti.

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INTRODUCTION:

Ayurveda and Jyotish science are not only contemporary of each other but complimentary to each other. Ayurveda had incorporated in itself lot of Jyotishiya concepts like *Muhurta*, *Panchanga* in connection with auspicious timings of drug collection to drug administration and surgical intervention to ensure the positive outcome. Panchmahbhut siddhanta is one such concept which is mentioned in both the sciences. These Panchamahabhutas are 1. Pruthvi (Solid), 2. Aap (Liquid), 3. Teja (Heat), 4. Vayu (Gas) and 5 Aakash (Space). Whereas the modern science says that matter exists in three forms such as solid, liquid and gaseous state. Ayurveda had described five states of the matter but in union as a whole. Ayurvedic science is of the view that body is made up of Panchamahabhutas. Not only this, as per Ayurveda, everything that is taken up by the body and excreted by the body is Panchabhautik whether it is intake of six rasa diet or expulsion of malas like stool, urine and sweat. The various dhatus and doshas which forms the anatomical and physiological basis of the body are panchabhautik in nature. The prakriti so formed at the time of birth is also panchabhautik in nature. There are such five panchabhautik prakritis are mentioned in Ayurvedic science. As per Jyotish science, the grahas (planets) also govern the mahabhutas and as per the dominance of particular graha at the time of birth of an individual, the respective prakriti is formed. If there is dominance of one or more grahas, then mixed prakriti is formed. And the nature of particular prakriti is significantly evident during the ruling (Dasha) of that particular planet. Similarly as per Jyotish science, grahas also rules over the dhatus and doshas and six rasas. Hence, there is need to study this inter correlation of grahas (planets) and panchamahabhutas with respect to Dosha, dhatu, Rasa and Prakriti. Jyotish acharya Parashara who had also wrote

the Ayurvedic text gave the detail account of grahas and mahabhutas in his book on jyotish called 'Brihat Parashar Horashastra'.

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 LITERATURE**Panchabhautikva of The Body & Food**

The body is a union of *pancha mahabhutas*. The *panchamahabhutatmak doshas*, *dhatus* and *malas* are the basis of the body anatomy and physiology.¹

The diet which we take is composed of five mahabhutas which in turn nourishes the human body composed of five *mahabhutas*. The differentiation of food occurs during process of digestion and the essence of five *mahabhutas* are supplied respectively to the *panchabhautik* organs and tissues.²

The *parthiv ghatakas* are supplied to *parthiv* organs like Asthi (bones), the *jaliya ghatakas* are supplied to the Rasa dhatu (blood plasma) and various body fluids. The *tejas ghatk* is provided to various enzymes and acidic juices. *Vayiviya ghatakas* brings out the differentiation and stimulates the nerves in various ways. *Akashiya ghatkas* provides the space for different processes.

Interrelationship of of Doshas and Grahas & Panchabhautik Composition

Vata, Pitta and Kapha are the three doshas. Vata dosha is composed of Vayu and Aakash mahabhuta. Pitta dosha is composed of Agni mahabhuta. Kapha dosha is composed of Jala and Pruthvi mahabhuta.³

As like the moon sun, and the wind performs the function of promotion of health (*Visarga*), demotion of health (*Aadan*) and movement (*Vikshepa*) in the universe respectively, their

representative doshas, Kapha, Pitta and Vata respectively governs the physiology of the body.⁴

Panchabhautik Sanghatan of Grahas As Per Jyotish Science

The ruler of Agni, Pruthvi, Aakash, Jala and Vayu Mahabhuta are Mangal, Budha, Guru, shukra, and Shani respectively.⁵

Panchabhautik Sanghatan of Dhatus As Per Ayurveda

The Rasa dhatu is composed of Jala mahabhuta. The Rakta dhatu is composed of Agni and Jala mahabhuta. The Mansa dhatu is composed of Pruthvi mahabhuta. The Meda dhatu is composed of Jala and Pruthvi mahabhuta. The Asthi dhatu is composed of Pruthvi and Vayu mahabhuta. The Majja and Shukra dhatu are composed of Jala mahabhuta.⁶

Interrelationship of Dhatus And Grahas

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

Panchabhautik Sanghatan of Rasas As Per Ayurveda

The Madhur Rasa is composed of Pruthvi and jala mahabhuta. The Amla Rasa is composed of Agni and Pruthvi mahabhuta. The Lavan Rasa is composed of Jala and Agni mahabhuta. The Tikta Rasa is composed of Vayu and Aakash vimahabhuta. The Katu Rasa is composed of Agni and Vayu mahabhuta. The Kashaya Rasa is composed of Vayu mahabhuta.⁷

Relation of Grahas With Rasas As Per Jyotish Science

The Katu Rasa is represented by Surya (sun). The Lavan Rasa is represented by Chandra (moon). The Tikta Rasa is represented by Mangal (mars).

The Madhur Rasa is represented by Guru (Jupiter). The Amla Rasa is represented by Shukra (venus). The Kashay Rasa is represented by Shani (saturn). The mixed Rasa is represented by Budha (mercury).⁸

Panchabhutik Prakriti and Planetary (Graha) Relation As Per Jyotish Science

If Mangal graha is powerful during birthtime then individual gets 'Agni/Pitta Prakriti'. If Guru graha is powerful during birthtime then individual gets 'Akash/Vyom Prakriti'. If Shukra graha is powerful during birthtime then individual gets 'Jala/Kapha Prakriti'. If Shani graha is powerful during birthtime then individual gets 'Vata Prakriti'. If one or more grahas are powerful during birthtime then individual gets mixed Prakriti. If Surya graha is powerful during birthtime then individual gets 'Agni/Pitta Prakriti'. If Chandra graha is powerful during birthtime then individual gets 'Kapha Prakriti'. All grahas show their characteristic nature during their rulings (dashas).⁹

Panchabhautik Prakriti of Grahas As Per Jyotish Science

If Surya is having Pitta prakriti. Chandra is having Vat-kaphaj prakriti. Mangal is having Pitta prakriti. Budha is having Pitta-kaphaj prakriti. Guru is having Kapha prakriti. Shukra is having Kapha-Vataj prakriti. Shani is having Vataj prakriti. Rahu Ketu is having Vataj prakriti.¹⁰

Panchabhautik Prakriti As Per Ayurvedic Science

As per some acharyas Prakriti is Panchabhautik. The Vataj, Pittaj and Kaphaj prakritis so described refers to Vayu mahbhut prakriti, Pitta mahbhut prakriti and Kapha mahbhut prakriti respectively. The other two Aakash and Parthiv prakriti is being described here.

Characteristics of Panchabhutik Prakriti As Per Ayurveda & Jyotish Science

Ayurveda Shastra

1. Vata Prakriti Characteristics

The person of Vata prakriti awakes early from sleep (*Prajagruk*), dislikes cold (*Sheetadweshi*), unlucky (*Durbhaga*), indecent (*Anarya*), envious (*Matsari*), instable mind (*Gandharva Chitta*), Cracked hand and feets (*Sphutit karcharana*), have thin dry hairs of scalp and moustache (*Alpa Ruksha Kेशha Shmashru*), angry (*Krodhi*), cracked dentures and nails, unstable memory (*Adhruti*), no real friends (*Adrudh Sauhrud*), ungrateful (*Krutaghna*), thin (*Krusha*), have visible veins (*DhamnitaHa*), chatter (*Pralapi*), walks fast (*Drutgati*), stroller (*Atano*), instable (*Anwasthit*), daydreamer, instable eyes (*Atichala Drushti*), have little wealth and bank balance (*Manda Ratna Dhana*), have less friends (*Manda Mitra*)¹¹

Jyotish Shastra

The person of Vata prakriti is donor (*Data*), angry (*Krodhi*), fair (*Gaur*), stroller (*Atanpriya*), king or landlord (*Bhupati*), hard fighter (*Durdhar*), have thin body (*Krushanga*).

2. Pitta Prakriti Characteristics¹²

Ayurveda Shastra

The person of Pitta prakriti have unpleasant smell of sweat (*Durgandho Swedano*), yellowish and loose body (*Peeta shithil Angata*), reddish nails, eyes, palate, tongue, palms and feets (*Tamra Nakha Nayan, Talu, Jivha, Aushtha, Pani Padatalo*), unlucky (*Durbhago*), early wrinkles, early baldness and graying of hairs (*Wali Paalit Khalit Jushto*), strong appetite (*Bahu Bhuk*), dislikes heat (*Ushna Dweshi*), readily angry (*Kshipra Kopo*), moderate physical strength (*Madhya Balo*), moderate life span (*Madhya Aayushya*), intelligent (*Medhavi*), Undefiable elocutionist (*Vigruhya Vakta*), brilliant (*Tejasvi*), undefeatable in conference (*Samitishu Durniwarya*), dreams of gold, fire and electricity (*Kanak Hutash Vidyut Sanpashyhet Supte*). Fearless (*Na Bhayat*), dominating for arrogant (*Na Pranteshu Amrudu*) and kind for gentlemen (*Pranateshu Santwan*), walk is unorganized (*Avyawasthit Gati*)

Jyotish Shastra

The person of Vanhi prakriti have great appetite (*Kshudhartha*), fast mover (*Chapal*), brave (*Shoora*), thin (*Krusha*), intelligent (*Pragy*), Great eater (*Atibhakshan*), pungent (*Tikshna*), Fair body (*Gaur Tanu*) and proudy (*Mani*).¹³

3. Kapha Prakriti Characteristics

Ayurveda Shastra

The person of Kapha prakriti have complexion like white bermuda grass or blue lotus, or like reed/baruwa grass, wet sapindus emarginatus plant (*Durva Endivar Nistrinsha Ardra Arishta, sharkanda VarnaHa*). He is lucky (*Subhaga*), have pleasant look (*Priyadarshano*), sweet lover (*Madhur Priya*), thankful (*Krutagya*), courageous (*Dhrutiman*), tolerant (*Sahishnu*), non greedy (*Alolupa*), strengthy (*Balwan*), late decision maker (*Chir Grahi*), bitter foe (*Drudh Vairi*), white eyes (*Shukla Aksha*), stable, hard, curly hairs (*Sthir Kutil Kesho*), wealthy (*Laxmiwan*), voice deep and vibrant like lion, drum, cloud (*Mrudanga, Sinha Ghosha*). Sees lotus, swan, water lake in dreams (*Kamal Hansa Jalashayan Sanshyed*). Red conjunctiva (*Raktanta Netra*), well differentiated body (*Suvibhakta Gatra*), unctuous look (*Snigdha Chhavi*), pure mind (*Satvaguna Upapanna*), tolerant to pain (*Klesh Kshamo*), respects the teacher (*Gurunam Gyeyo*), have deep knowledge of the subject (*Drudh shastra*), have firm intelligence (*Drudha Mati*), stable friends and wealth (*Sthir Mitra Dhana*). Language is well organized (*Nischit Vakyapadam*).¹⁴

Jyotish Shastra

The person of Jala prakriti is brilliant (*Kantiman*), weight lifter (*Bhar Wahi*), talks sweet (*Priyawak*), King or landlord (*Pruthvipati*), have lot of friends (*Bahumitro*), soft (*Mrudu*) and learned (*Vidwan*).

Parthiv Prakriti Characteristics

Ayurveda Shastra

The person of Parthiv prakriti have stable and broad body (*Sthir Vipul sharira*) and he is Apoliger (*Kshamawan*),

Jyotish Shastra

The person of Parthiv prakriti have fragrance like camphor and lotus (*Karpur Utpal Gandha*), enjoyer (*Bhogi*), have stable happiness (*Sthir Sukhi*), Strengthly (*Bali*), Apoliger (Kshamawan), have deep and loud voice (*Sinhanad*).¹⁵

Aakash Prakriti Characteristics**Ayurveda Shastra**

The person of Aakash prakriti maintains personal cleanliness (*Shuschi*) and lives longer (*Chiranjiv*). All external orifices like nostril, aural cavity, oral

cavity, urethral opening, anal opening are comparatively bigger than other individuals (*Mahat KhaiHi*).

Jyotish Shastra

The person of Aakash prakriti is learned and understands the hidden meaning of words (*Shabdarthvid*). He knows the execution policy (*Nitigya*). He is clever (*Pragalbho*) and wise (*gyansanyukta*), have wide mouth (*Vivrutasya*) and he is tall (*Deergha*).¹⁶

OBSERVATIONS**Table No. 1 - Interrelationship of of Doshas and Grahas & Panchabhutik Composition**

Doshas	Vata	Pitta	Kapha
Representative Graha	Anil	Surya	Soma/Chandra
Panchabhautik Sanghatan	Vayu + Aakash Mahabhut	Agni/Teja Mahabhut	Jala/Aap + pruthvi Mahabhut

Table No. 2 - Panchabhautik Sanghatan of Grahas As Per Jyotish Science

Grahas	Surya	Chandra	Mangal	Budha	Guru	Shukra	Shani
Panchbhautik Sanghatan	Agni	Jala	Agni	Pruthvi	Aakash	Jala	Vayu

Table No. 3 - Panchabhautik Sanghatan of Dhatus As Per Ayurveda

Dhatus	Rasa / Twak	Rakta	Mansa /Snayu	Meda/ Vasa	Asthi	Majja	Shukra / Virya
Panchabhautik Sangathan	Jala	Agni + Jala	Pruthvi	Pruthvi + Jala	Pruthvi + Vayu	Jala	Jala

Table No. 4 - Interrelationship of Dhatus And Grahas

Dhatus	Rasa / Twak	Rakta	Mansa /Snayu	Meda/ Vasa	Asthi	Majja	Shukra / Virya
Graha Representation	Budha	Chandra	Shani	Guru	Surya	Mangal	Shukra

Table No. 5 - Panchabhutik Prakriti and Planet (Graha) Relation As Per Jyotish Science

Grahas	Surya	Chandra	Mangal	Budha	Guru	Shukra	Shani	Rahu	Ketu
Prakriti	Pittaj	Vata-Kaphaj	Pittaj	Tridosh	Kaphaj	Kapha-Vataj	Vataj	Vataj	Vataj

Table No. 6 - Panchabhautik Sanghatan of Rasas As Per Ayurveda

Rasas	Madhur	Amla	Lavan	Katu	Tikta	Kashay
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Panchabhut Sanghatan	Pruthvi + Jala	Pruthvi + Agni	Agni + Jala	Agni + Vayi	Vayu + Aakash	Vayu
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Table No. 7 - Relation of Grahas With Rasas As Per Jyotish Science

Rasas	Madhur	Amla	Lavan	Katu	Tikta	Kashay
Grahas	Guru	Shukra	Chandra	Surya	Mangal	Shani

Ref. -B.P.H. 3/35

Table No. 8 - Characteristics of Panchabhautik Prakriti As Per Ayurveda & Jyotisha

Prakriti	Vataj/Vayu Mahabhutaj	Pitta/ Agni Mahabhutaj	Kaphaj /Jala Mahabhutaj	Akash Mahabhutaj	Pruthvi Mahabhutaj
Ayurved	awakes early from sleep, dislikes cold , unlucky , indecent , envious , instable mind , Cracked hand and feets , have thin dry hairs of scalp and moustache, angry , cracked dentures and nails, unstable memory, no real friends , ungrateful , thin , have visible veins , chatter , walks fast , stroller , , daydreamer, instable eyes , have little wealth and bank balance, have less friends .	have unpleasant smell of sweat, yellowish and loose body, reddish nails, eyes, palate, tongue, palms and feets, unlucky, early wrinkles, early baldness and graying of hairs, strong appetite, dislikes heat, readily angry, moderate physical strength, moderate lif span, intelligent, elocutionist, brilliant, undefeatable in conference, dreams of gold, fire and electricity. Fearless, dominating for arrogants and	have brownish blackish complexion . He is lucky, have pleasant look, sweet lover, thankful, courageous, tolerant, non greedy, strength, late decision maker, bitter foe, white eyes, stable , hard, curly hairs, wealthy, voice deep and vibrant like lion, drum, cloud. Sees lotus, swan, water lake in dreams. Red conjunctiva, well differentiated body, unctuous body, pure mind, tolerant to pain, respects the teacher, have deep knowledge of the subject,	Maintains personal cleanliness (Shuschi) and lives longer (Chiranjiv). All external orifices like nostril, aural cavity, oral cavity, urethral opening, anal opening are comparatively bigger than others (Mahat KhaiHi)	have stable and broad body (Sthir Vipul sharira) Apoligzer (Kshamawan)

		kind for gentlemen, walk is unorganized	have firm intelligence, stable friends and wealth. Language is well organized.		
Jyotish	donor (<i>Data</i>), angry (<i>Krodhi</i>), fair (<i>Gaur</i>), stroller (<i>Atanpriya</i>), king or landlord (<i>Bhupati</i>), hard fighter (<i>Durdhar</i>), have thin body (<i>Krushanga</i>)	have great appetite (<i>Kshudhartha</i>), fast mover (<i>Chapal</i>), brave (<i>Shoora</i>), thin (<i>Krusha</i>), intelligent (<i>Pragy</i>), Great eater (<i>Atibhakshan</i>), pungent (<i>Tikshna</i>), Fair body (<i>Gaur Tanu</i>) and proudy (<i>Mani</i>)	brilliant (<i>Kantiman</i>), weight lifter (<i>BharWahi</i>), talks sweet (<i>Priyawak</i>), King or landlord (<i>Pruthvipati</i>), have lot of friends (<i>Bahumitro</i>), soft (<i>Mrudu</i>) and learned (<i>Vidwan</i>).	understands the hidden meaning of words (<i>Shabdarthvid</i>). knows the execution policy (<i>Nitigya</i>). clever (<i>Pragalbho</i>) and wise (<i>gyansanyukta</i>), have wide mouth (<i>Vivrutasya</i>) and he is tall (<i>Deerga</i>)	have fragrance like camphor and lotus (<i>Karpur Utpal Gandha</i>), enjoyer (<i>Bhogi</i>), have stable happiness (<i>Sthir Sukhi</i>), Strengthy (<i>Bali</i>), Apoligzer (<i>Kshamawan</i>), have deep and loud voice (<i>Sinhanad</i>)

Ref- S.Sha. 4/64-66, S.Sha. 4/68-70 & S.Sha. 4/72-75, B.P.H. 78/10, B.P.H. 78/6, B.P.H. 78/9, B.P.H. 78/7 and B.P.H. 78/8

RESULTS

1. The idea of doshas which governs the physiology of the body is taken from the main planets in the universe which affect the seasons and health of an individual. In the body, Kapha dosha represents the Soma (moon) of the universe. Surya (Sun) is represented by Pitta in the body. Wind of the universe is represented by Vata dosha in the body.
2. The pancha mahabhutas are governed by the planets. The ruler of Agni, Pruthvi, Aakash, Jala and Vayu Mahabhuta are Mangal, Budha, Guru, shukra, and Shani respectively.
3. Doshas are panchabhutik in nature. Vata dosha is composed of Vayu and Aakash mahabhuta. Pitta dosha is composed of Agni mahabhuta.

Kapha dosha is composed of Jala and Pruthvi mahabhuta.

4. Dhatus are panchabhutik in nature and represents the various planets of the space in the body. The Rasa dhatu is composed of Jala mahabhuta. The Rakta dhatu is composed of Agni and Jala mahabhuta. The Mansa dhatu is composed of Pruthvi mahabhuta. The Meda dhatu is composed of Jala and Pruthvimahabhuta. The Asthi dhatu is composed of Pruthvi and Vayu mahabhuta. The Majja and Shukra dhatu are composed of Jala mahabhuta.
5. There is relationship between dhatus and various grahas in the space. The Rasa dhatu is governed by planet Budha (Mercury). The Rakta dhatu is governed by planet Chandra (Moon). The Mansa dhatu is governed by planet Shani

(Saturn). The Meda dhatu is governed by planet Guru (Jupiter). The Asthi dhatu is governed by planet Surya (Sun). The Majja dhatu is governed by planet Mangal (Mars). The Shukra dhatu is governed by planet Shukra (Venus).

7. The shad rasas are panchabhutik. The Madhur Rasa is composed of Pruthvi and jala mahabhuta. The Amla Rasa is composed of Agni and Pruthvi mahabhuta. The Lavan Rasa is composed of Jala and Agni mahabhuta. The Tikta Rasa is composed of Vayu and Aakash vimahabhuta. The Katu Rasa is composed of Agni and Vayu mahabhuta. The Kashaya Rasa is composed of Vayu mahabhuta.

8. There is relationship between the Shad Rasas and grahas. the Katu Rasa is represented by Surya (sun). The Lavan Rasa is represented by Chandra (moon). The Tikta Rasa is represented by Mangal (mars). The Madhur Rasa is represented by Guru (Jupiter). The Amla Rasa is represented by Shukra (venus). The Kashay Rasa is represented by Shani (saturn). The mixed Rasa is represented by Budha (mercury).

9. Prakriti is panchabhautik and their characteristics are described both by Ayurvedic and Jyotish science.

10. Prakriti is determined by the dominance of particular grahas at the time of birth. For e.g. If Mangal graha is powerful during birthtime then individual gets 'Agni/Pitta Prakriti'. If there is dominance of one or more grahas, then mixed prakriti is formed. And the nature of particular prakriti is significantly evident during the ruling (Dasha) of that particular planet.

DISCUSSION

Acharya Sushruta is of the view that, as like the moon sun, and the wind performs the function of promotion of health (*Visarga*), demotion of health (*Aadan*) and movement (*Vikshepa*) in the universe respectively, their representative doshas, Kapha, Pitta and Vata respectively governs the physiology of the body.

In the body, Kapha dosha represents the Soma (moon). The Kapha promotes the health by providing the nourishment to the body, moisture to the skin and its appendages, liquid to the various body fluids like saliva, synovial fluid, CSF, vitreous humour, pleural and pericardial fluid etc, coolness to maintain the optimum temperature of the body, unctuousness to the skin and body fluids, compactness to the body tissues, bonding of the joints, lubrication of the joints, maintaining pressure, nutrition and lubrication in the eyes and brain.

Surya (Sun) is represented by Pitta in the body which is in the form of Agni (fire). The gastric acid (Pachak Pitta) is the main seat of Pitta. Along with gastric acid the bile in the liver, pancreatic juice, various enzymes in the body, various chemicals that help in metabolism represent the Pitta. Pitta provides the warmth to maintain the optimum temperature of the body. It provides the heat for digestion of the complex food particles. The various chemical cycles in the body in which heat is liberated are governed by the Pitta. The chemical factories of the body like liver, pancreas and Gastrointestinal tract is governed by the Pitta. The burning of fat in the body is brought out by the Pitta. The brilliance, glow and radiance to the skin is offered by Pitta.

Wind of the universe is represented by Vata dosha in the body. All the electric signals initiated and maintained by the nervous system is governed by the Vata. The motor functions like extension, flexion, lifting, dropping, walking, sitting, bending, urination defaecation etc are brought out by the Vata through the sympathetic nerve impulse. Sensory functions like receiving the various senses like touch, temperature, pain etc are also carried by Vata through nerves. Autonomic functions like beating of heart, respiration, peristalsis etc are also governed by the Vata through parasympathetic division of nerves.

As per **acharya Vagbhata**, Vata, Pitta and Kapha are the three doshas. Vata dosha is composed of Vayu and Aakash mahabhuta. Pitta dosha is composed of Agni mahabhuta. Kapha dosha is composed of Jala and Pruthvi mahabhuta.

As per **acharya Charaka**, The body is a union of panchamahabhutas. The panchamahabhutatmak doshas, dhatus and malas are the basis of the body anatomy and physiology. As per **acharya Sushruta**, the diet which we take is composed of five mahabhutas which in turn nourishes the human body composed of five mahabhutas. The differentiation of food occurs during process of digestion and the essence of five mahabhutas are supplied respectively to the panchbhautik organs and tissues.

The parthiv and vayaviya ghatakas are supplied to parthive and vayaviya organs like Asthi (bones), the jaliya ghatakas are supplied to the Rasa dhatu (blood plasma), majja and shukra dhatus and various body fluids. The tejas ghatak is provided to various enzymes and acidic juices. Vayaviya ghatakas brings out the differentiation and stimulates the nerves in various ways. Akashiya ghatakas provides the space for different processes.

As per acharya Parashara, there is a relationship between grahas and the Dhatus. The Rasa dhatu is governed by planet Budha (Mercury). The Rakta dhatu is governed by planet Chandra (Moon). The Mansa dhatu is governed by planet Shani (Saturn). The Meda dhatu is governed by planet Guru (Jupiter). The Asthi dhatu is governed by planet Surya (Sun). The Majja dhatu is governed by planet Mangal (Mars). The Shukra dhatu is governed by planet Shukra (Venus). [B.P.H. 3/32]

As per **acharya Chakrapani**, the Rasa dhatu is composed of jala mahabhuta. The Rakta dhatu is composed of Agni and Jala mahabhuta. The Mansa dhatu is composed of Pruthvi mahabhuta. The Meda dhatu is composed of Jala and Pruthvimahabhuta. The Asthi dhatu is composed

of Pruthvi and Vayu mahabhuta. The Majja and Shukra dhatu are composed of Jala mahabhuta.

As per **acharya Parashara**, the ruler of Agni, Pruthvi, Aakash, Jala and Vayu Mahabhuta are Mangal, Budha, Guru, shukra, and Shani respectively.

As per **acharya Vagbhata**, the Madhur Rasa is composed of Pruthvi and jala mahabhuta. The Amla Rasa is composed of Agni and Pruthvi mahabhuta. The Lavan Rasa is composed of Jala and Agni mahabhuta. The Tikta Rasa is composed of Vayu and Aakash vimahabhuta. The Katu Rasa is composed of Agni and Vayu mahabhuta. The Kashaya Rasa is composed of Vayu mahabhuta. Acharya Sushruta had also given the properties of the panchamahabhut dravyas in 41 chapter of his treatise Sushrut Samhita which are important from treatment point of view but beyond scope of this article.

As per **acharya Parashara**, the Katu Rasa is represented by Surya (sun). The Lavan Rasa is represented by Chandra (moon). The Tikta Rasa is represented by Mangal (mars). The Madhur Rasa is represented by Guru (Jupiter). The Amla Rasa is represented by Shukra (venus). The Kashay Rasa is represented by Shani (saturn). The mixed Rasa is represented by Budha (mercury).

The analysis of Pancha bhautik Prakritis shows that description of panchabhautik prakritis given in Ayurvedic science is much precise than that is given in jyotish science but characteristics so described are the same in nutshell. Acharya Sushruta is of the opinion that out of the panchmahbhut prakritis, the Vataj, Pittaj and Kaphaj prakritis so described refers to Vayu mahbhut prakruti, Pitta mahbhut prakruti and Kapha mahbhut prakruti respectively.

As per **acharya Parashara**, If Mangal graha is powerful during birthtime then individual gets 'Agni/Pitta Prakriti'. If Guru graha is powerful during birthtime then individual gets 'Akash/Vyom Prakriti'. If Shukra graha is powerful

during birthtime then individual gets 'Jala/Kapha Prakriti'. If Shani graha is powerful during birthtime then individual gets 'Vata Prakriti'. If one or more grahas are powerful during birthtime then individual gets mixed Prakriti. If Surya graha is powerful during birthtime then individual gets 'Agni/Pitta Prakriti'. If Chandra graha is powerful during birthtime then individual gets 'Kapha Prakriti'. All grahas show their characteristic nature during their rulings (dashas). If Surya is having Pitta prakriti. Chandra is having Vat-kaphaj prakriti. Mangal is having Pitta prakriti. Budha is having Pitta-kaphaj prakriti. Guru is having Kapha prakriti. Shukra is having Kapha-Vataj prakriti. Shani is having Vataj prakriti. Rahu Ketu is having Vataj prakriti.

SUMMARY & CONCLUSION

1. Dasha, Dhatu, Mala, Rasa, Anna and Prakriti which forms the basis of Ayurvedic anatomy and physiology and treatment are panchabhautik in nature.
2. There exists a definite relationship between grahas and Doshas, Dhatus, Rasas and Prakriti.
3. The planetary position at the time of birth influences the development of particular prakriti.
4. The retrospective study of different horoscopes is essential in future studies in this regard as far as formation of particular prakriti and influence of grahas is concerned.
5. Ayurvedic and Jyotish science are complimentary to each other with regard to concept of Panchamahabhuta.

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