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“Critical study of Ayurvedokta Ideal Body Characters WSR To Jyotishokta Sharir Laxanas And Their Impact on Longevity And Socio-economic Status.”

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Abstract:

In ancient *Ayurvedic samhitas*, the anatomical description of various body organ is very less except for their names and numbers. To fill this gap, *contemporary* science like *jyotish* could be explored to see the description of various body parts although described in context with auspicious and inauspicious outcomes. In *Kashyap Samhita* also the body characters have been described in context with auspicious and inauspicious results. Ideal body characters have also been described by *acharya Vagbhata*, though in short. *Acharya* had given the measurement of various body parts but not their anatomical description. Literary research of *Ayurvedic* and *Jyotish* science is carried out in present study to reach to the conclusion. Though its difficult to draw a clear margin of demarcation as which science has borrowed the description of body parts on the basis of auspicious and inauspicious outcomes due to the difference of time period between *samhitas* of both sciences but it seems that both sciences have influenced each other in this regard and are equally benefitted. The prediction of longevity and economic status on the basis of body characters is the unique specialty of *Jyotish* science. The findings of the study suggest that ideal body part description should be added while describing that particular part from *samhitas*. It is observed in general that persons having any body part which is well developed, muscular, having natural size, shape and colour, having normal measurement without any distortions are generally endowed with longevity, good fortune and wealth whereas persons having parts which are under developed, emaciated with prominence of veins, abnormal size, shape and colour are short lived, have misfortune and economically poor.

Keywords:

Gudha, Snigdha, Ruju, Mansal, Upachit, Shushka, Shlashna, Kathin

INTRODUCTION

In ancient *Ayurvedic samhitas*, the anatomical description of various body organ is very less except for their names and numbers. To fill this gap, *contemporary* science like *jyotish* could be explored to see the description of various body parts although described in context with auspicious and inauspicious outcomes. In *Kashyap Samhita* also the body characters have been described in context with auspicious and inauspicious results. Ideal body characters have also been described by *acharya Vagbhata*, though in short.

Acharya had given the measurement of various body parts but not their anatomical description. Literary research of *Ayurvedic* and *Jyotish* science is carried out in present study to reach to the conclusion.

MATERIAL & METHOD

The literary method of research was adopted for the present study. Critical study of *Ayurvedic* as well as *Jyotish* science literature pertaining to the subject is carried out to come to the logical result and conclusions.

OBSERVATIONS

| <i>Kesha (Hairs) - Normal Characteristics</i> | |
|--|---|
| <i>Ayurved</i> | <i>Jyotish</i> |
| <i>Susnigdha (unctuous)</i> | <i>Snigdha (unctuous)</i> |
| <i>Mrudu (Soft)</i> | <i>Mrudu (Soft)</i> |
| <i>Na Ekmula (having different roots)</i> | <i>Ek Ek Bhava (having separate root)</i> |
| <i>Sukshma (minute)</i> | <i>Bahu (Plenty)</i> |
| <i>Sthira (Firm)</i> | <i>Abhinna Agra (not double at tip)</i> |
| | <i>A-kunchit (Non curly)</i> |
| | <i>Krushna (Black)</i> |

Reference – A.H.Sha. 3/108, B.S. 67/81-82

Undesirable - many hairs in one root with irregular length, dry, dense and too much curly hairs

| <i>Lalat (Forehead) - Normal Characteristics</i> | |
|---|--|
| <i>Ayurved</i> | <i>Jyotish</i> |
| <i>Ardha Indu Sannibham (Semi Lunar)</i> | <i>Ardha Indu Sannibham (Semi Lunar)</i> |

| | |
|---|--|
| <i>Tri Rekhayuktam (With 3 Wrinkles)</i> | <i>Tri Rekhayuktam (With 3 Wrinkles)</i> |
| <i>Unnat (Elevated)</i> | <i>Shuktikawat (Oyster like)</i> |
| <i>Shlishta Shankham (Cohesive with temporal)</i> | <i>Unnat (Elevated)</i> |

Reference – A.H.Sha. 3/108,, C.Sha. B.S. 67/70 &72

Undesirable - depressed forehead

| <i>Nasika (Nose) - Normal Characteristics</i> | |
|--|--|
| <i>Ayurved</i> | <i>Jyotish</i> |
| <i>Unnat Agra (Elevated at tip)</i> | <i>Shuk Nasa sama (elevated tip like Parrot)</i> |
| <i>Maha Uchhawasa (with big nares)</i> | <i>Deergha (long)</i> |
| <i>Peeta (well formed)</i> | <i>A-shushka (Unctous/oily)</i> |
| <i>Ruju (Straight)</i> | |
| <i>Sama (Even)</i> | |

Reference – A.H.Sha. 3/109, B.S. 67/60-62

Undesirable - deviated nose, flat nose

| <i>Netra (Eyes) - Normal Characteristics</i> | |
|--|-----------------------------------|
| <i>Ayurved</i> | <i>Jyotish</i> |
| <i>Vyakta Sita Asita (well demarcated white & black part of eye)</i> | <i>Padmadlabham (like lotus)</i> |
| <i>Subaddh Pakshma (firm eyebrows)</i> | <i>Madhu wat (Honey like)</i> |
| <i>Ghana Pakshma (Thick eyebrows)</i> | |

Reference – A.H.Sha. 3/109, B.S. 67/64-66

Undesirable – very black eyes, cat like, deer like eyes

| <i>Danta (Dentures) - Normal Characteristics</i> | |
|---|------------------------------|
| <i>Ayurved</i> | <i>Jyotish</i> |
| <i>Ghana (Solid/Compact)</i> | <i>Ghana (Solid/Compact)</i> |
| <i>Snigdha (unctuous)</i> | <i>Snigdha (unctuous)</i> |
| <i>Sama (Even)</i> | <i>Sama (Even)</i> |
| <i>Sita (White)</i> | |
| <i>Shlashna (Smooth)</i> | <i>Tikshna (Sharp)</i> |

Reference – A.H.Sha. 3/111, B.S. 67/52

| Aushtha (Lips) - Normal Characteristics | |
|--|------------------------------------|
| Ayurved | Jyotish |
| <i>Raktabh (Red)</i> | <i>A-Vivarna (Normal coloured)</i> |
| <i>An Uddhat (undeformed)</i> | <i>A-Sphutit (Un cracked)</i> |
| | <i>A –Ruksha (Unctuous)</i> |

Reference – A.H.Sha. 3/111, B.S. 67/51

Undesirable – Cracked (*Khandit*), Sphutit , dry (*ruksha*)

| Jivha (Tongue) - Normal Characteristics | |
|--|-------------------------------|
| Ayurved | Jyotish |
| <i>Raktabh (Red)</i> | <i>Rakta (Red)</i> |
| <i>Aayata (broad)</i> | <i>Deergha (Long)</i> |
| <i>Tanvi (Thin)</i> | <i>Shlashna (soft)</i> |
| - | <i>Su-sama (Even/Regular)</i> |

| Nakha (Nails) – Normal Characteristics | |
|---|------------------------------|
| Ayurved | Jyotish |
| <i>Raktam (Red)</i> | <i>Tamra Varna (coppery)</i> |
| <i>Unnatam (Elevated)</i> | |
| <i>Snigdha (Unctous)</i> | |
| <i>Tanu (Thin)</i> | |
| <i>Shlashna (Smooth)</i> | |
| <i>Sthula (Broad)</i> | |

Reference – A.H.Sha. 3/111, , K.S.Su.28 , B.S. 67/41

Abnormal nails – With lines on it, flat, with abnormal colour.

| Skandha (Shoulders) - Normal Characteristics | |
|---|---|
| Ayurved | Jyotish |
| <i>Unnat(Elevated)</i> | <i>Vipulo (Broad muscular)</i> |
| <i>Piwaro (Muscular)</i> | <i>Vyawahhito (Well differentiated)</i> |
| | <i>Sushlishta (Compact)</i> |

Reference – A.H.Sha. 3/111, , K.S.Su.28 , B.S. 67/34

Undesirable - loose shoulder, thin shoulder

| Greeva (Neck) - Normal Characteristics | |
|---|---|
| Ayurved | Jyotish |
| <i>Hrhaswa (Short)</i> | <i>Kambu Greeva (Neck like conch shell)</i> |

| | |
|-----------------------|--|
| <i>Ghana (Thick)</i> | <i>Mahish Greeva (Neck like buffalo)</i> |
| <i>Vrutta (Round)</i> | <i>Vrusha Sama Greeva (Neck like Ox)</i> |
| | <i>Chipta Greeva (flat neck)</i> |

Reference – A.H.Sha. 3/111 , B.S. 67/32

Undesirable - Vrusha Sama Greeva (like Ox)

| Kaksha (Axilla) - Normal Characteristics | |
|---|-----------------------------------|
| Ayurved | Jyotish |
| <i>Unnata (Elevated)</i> | <i>Unnata (Elevated)</i> |
| <i>Peeta (Muscular)</i> | <i>Peena (Muscular)</i> |
| <i>Pruthu (Broad)</i> | <i>Sugandha (with good aroma)</i> |
| <i>Suvyanjaka (with good features)</i> | <i>Roma sankala (with hairs)</i> |

Reference – K.S.Su.28 , B.S. 67/33

| Bahu (Arms/Hands) - Normal Characteristics | |
|--|--|
| Ayurved | Jyotish |
| <i>Anupurvyo Upachito (Thick in upper portion and thin at lower)</i> | <i>Karika Sadrusho vrunto (Round like trunk of elephant which thick at upper and thin towards lower end)</i> |
| <i>Gudha Aratni (Thick elbow)</i> | <i>Peeto (Muscular)</i> |
| | <i>Samo (Even)</i> |
| <i>Janu Sprusho (Should reach up to knee)</i> | <i>Janu Awlambino (Should reach up to knee)</i> |

Reference – K.S.Su.28 , B.S. 67/35

Undesirable – Short and thin arms

| Manibandha (Wrist) - Normal Characteristics | |
|---|--|
| Ayurved | Jyotish |
| <i>Sthul (Thick)</i> | <i>Gudha (Thick)</i> |
| <i>Achhina Tri Yawa Pankti (with 3 regular lines)</i> | <i>Drudha (Firm)</i> |
| | <i>Sushlishta Sandhi (Compact joint)</i> |

Reference – K.S.Su.28 , B.S. 67/38

Undesirable - Thin (*hin*), loose (*shlatha*), joint crepitating (*sashabda*) wrist.

| Prushtha (Back) - Normal Characteristics | |
|--|-------------------------------|
| <i>Ayurved</i> | <i>Jyotish</i> |
| <i>Brihat (Broad)</i> | <i>Abhaganam (unbroken)</i> |
| <i>Lomasham (Hairy)</i> | <i>A-Romasham (Non Hairy)</i> |
| <i>Gudha Vansha (Thick vertebral column)</i> | |

Reference – A.H.Sha. 3/113, , K.S.Su.28 , B.S. 67/32

Undesirable – Wasted and hairy back

| Sfik/Nitamba (Gluteus) - Normal Characteristics | |
|---|---|
| <i>Ayurved</i> | <i>Jyotish</i> |
| <i>Awalambau (Muscular pendulous gluteus)</i> | <i>Ati Sthul Sfik (Thick pendulous gluteus)</i> |
| <i>Nivrano (Without scars)</i> | <i>Sa-Mansal sfik ((Muscular gluteus)</i> |
| <i>Ni-Lomash (without hairs)</i> | |
| <i>A-Visham (Even)</i> | |

Reference – K.S.Su.28 , B.S. 67/17

Undesirable - Incompletely developed gluteus

| Jangha (Thigh) - Normal Characteristics | |
|---|-------------------------------------|
| <i>Ayurved</i> | <i>Jyotish</i> |
| <i>Asire (Without prominent veins)</i> | <i>Vrutta (Rounded)</i> |
| <i>Alomike (without much hairs)</i> | <i>Viral Roma (with thin hairs)</i> |

Reference – K.S.Su.28 , B.S. 67/4-6 & 17

Abnormal Thigh – Like Dog or fox

| Janu (Knee) - Normal Characteristics | |
|--------------------------------------|---------------------------------|
| <i>Ayurved</i> | <i>Jyotish</i> |
| <i>Gudha (Muscular)</i> | <i>Mansa Upachit (Muscular)</i> |
| | <i>Sama (Regular)</i> |

Reference – K.S.Su.28 , B.S. 67/4-6 & 17

As per *Jyotish* science, person having wasted knee is economically poor. [B.S. 67/4-6 & 17]

| Uru (Calf) - Normal Characteristics | |
|--|--|
| <i>Ayurved</i> | <i>Jyotish</i> |
| <i>Mansa Upachito (Muscular)</i> | <i>Mansa Upachito (Muscular)</i> |
| <i>Gudha Sira (No prominent veins)</i> | <i>Gudha Sira (No prominent veins)</i> |

Reference – K.S.Su.28 , B.S. 67/4-6 & 17

| Pada (Feets) - Normal Characteristics | |
|--|--|
| Ayurved | Jyotish |
| <i>Peena (Thick)</i> | <i>Aswedano (Lack of sweating)</i> |
| <i>Su-pratisthit (Symmetrical)</i> | <i>Mrudu Tala (soft sole)</i> |
| <i>Urdhwa lekha (Upward lines)</i> | <i>Kamaldalbhau (Pink Like lotus)</i> |
| <i>Tamra Varna (Copper coloured)</i> | <i>Shlishta Anguli (fingers are close to each other)</i> |
| | <i>Su-parshni (Well formed heel)</i> |
| | <i>Sira Wihito (No visible blood vessels)</i> |
| | <i>Ushnau (warm legs)</i> |
| | <i>Gudh Gulfau (Muscular Ankle)</i> |

Reference – K.S.Su.28 , B.S. 67/2-3

Undesirable – Legs with shape of snake or goat, dry, pale nails, too long with prominent veins, widened fingers. *Foot devoid of lines or too much lines.*

| Udara (Abdomen) - Normal Characteristics | |
|---|--------------------|
| Ayurved | Jyotish |
| <i>Eshat Unnat (Slightly elevated)</i> | <i>Sama (Even)</i> |
| <i>Eshat shithil (Slightly loose)</i> | |
| <i>A-Kathin (Soft)</i> | |
| <i>Vipul (Broad)</i> | |

Reference – K.S.Su.28 , B.S. 67/20

Undesirable –Belly like earthen pot

| Udar Wali (Abdominal Folds) | |
|---|---|
| Ayurved | Jyotish |
| <i>Ek Walikam Dhanyam (With one fold- Rich)</i> | <i>Ek Walikam Shastrantam (With one fold- Dies from the weapon)</i> |
| <i>Dwi Walikam Buddhilabhay (With two folds- Intelligent)</i> | <i>Dwi Walikam Stribhuginam (With two folds- lustful)</i> |
| <i>Tri Walikam Saubhagyam (With three folds- Lucky)</i> | <i>Tri Walikam Acharyam (With three folds- Teacher)</i> |
| <i>Chatu Walikam Prajayushe (With four folds- endowed with lot of sons)</i> | <i>Walikam Rahitam (Without folds- King)</i> |
| <i>Bahu Walikam Adhanyam (With multiple folds- poor)</i> | <i>Ek Walikam Dhanyam (With one fold- Rich)</i> |

Reference – K.S.Su.28 , B.S. 67/24-25

Undesirable - irregular abdominal folds

As per *Jyotish* science, individual having irregular abdominal folds is involved in incest sex whereas persons having straight and regular folds keep away from other women and are happy.

| <i>Nabhi (Umbilicus) - Normal Characteristics</i> | |
|--|----------------------------|
| <i>Ayurved</i> | <i>Jyotish</i> |
| <i>Vrutta (Round)</i> | <i>Parimandala (Round)</i> |
| <i>Uttasangini (elevated)</i> | <i>Unnata (Elevated)</i> |
| <i>Gambhira (Prominent)</i> | <i>Vistirna (Broad)</i> |
| <i>Pradakshina (with circular fold)</i> | |
| <i>Loma Sira Varjita (devoid of hairs and veins)</i> | |

Reference – K.S.Su.28 , B.S. 67/21-23

Undesirable - *Alpa* (Small), *Adrushya* (Invisible), *Nimna* (deep) , irregular umbilicus

| <i>Kukshi (Loin) - Normal Characteristics</i> | |
|--|-------------------------------|
| <i>Ayurved</i> | <i>Jyotish</i> |
| <i>Sam Unnatau</i> | <i>Sam Kukshi (Even loin)</i> |

Reference – K.S.Su.28 , B.S. 67/19 & 26

Undesirable - irregular loin, downward loin

| <i>Chibuk (Chin)- Normal Characteristics</i> | |
|---|--------------------------|
| <i>Ayurved</i> | <i>Jyotish</i> |
| <i>Mansal (Muscular)</i> | <i>Mansal (Muscular)</i> |
| <i>Mahat (Broad)</i> | |

Reference – A.H.Sha. 3/111, B.S. 67/51


| <i>Yoni (Vagina)</i> | |
|-----------------------------------|---|
| <i>Ayurved</i> | <i>Jyotish</i> |
| <i>Shakat Akar (Muscular)</i> | <i>Ashwattha Patra Sadrush (Broad at apex and narrow at base)</i> |
| <i>Peena (Muscular)</i> | <i>Vipulam guhyam (Adequate pelvis)</i> |
| <i>Lamba (Long)</i> | - |
| <i>Mandala (Round)</i> | - |
| <i>Utkshiya (Upward elevated)</i> | - |

| | |
|---|---|
| <i>Suchimukhi (Pin pointed)</i> | - |
| <i>Bhrushu Vivrutta (grately widened)</i> | - |
| <i>Sanvrutta shushka (Dry and closed)</i> | - |
| <i>Lamba Vishama (Long and irregular)</i> | - |
| <i>Vilinga (Without prepuce/clitoris)</i> | - |
| <i>Madhya Nibida (Moderate)</i> | - |
| <i>Unnata (Elevated)</i> | - |
| <i>Mansala (Muscular)</i> | - |
| <i>Vyanjanyukta (Fully developed)</i> | - |
| <i>Lomash (Too much Hairy)</i> | - |

Reference – K.S.Su. 28, B.S. 69/3

Desirable – Shkat shaped, thick, regular, moderate vagina.

Undesirable – Round, elevated, pinpointed, widened, long, wasted, irregular without clit vagina.

|  <i>Shishna (Penis/Urethra)</i> | |
|--|---|
| <i>Ayurved</i> | <i>Jyotish</i> |
| <i>Mrudu (Soft)</i> | <i>Ruju Vrutta (Circular and straight)</i> |
| <i>Deergha (Long)</i> | <i>Koshnighud (Glans covered with skin)</i> |
| <i>Uchhrit (stimulated)</i> | |
| <i>Brihat (Thick)</i> | |
| <i>Tamra (Copper coloured)</i> | |
| <i>Vrutta Mani (Round Glans)</i> | |
| <i>Maha kosha yukta (with well developed skin)</i> | |

Reference – K.S.Su.28, B.S. 67/7-8

Desired Penis – Penis with above qualities is desirable.

Undesired Penis – Too Short (*Hrasva*), too long (*Lamba*), devoid of scrotum, deviated towards left (*vam vrutta*) and

with blackish whitish secretions .[K.S.Su.28]

DISCUSSION

foa”kfr o’kkZ ukjh iq:’k%
iapfoa”kfrfHk% vCnS% vgZfr
ekuksUekua thforHkkxs prqFksZ ok AA
c`-la- 67@107

These body features should be seen in the female of 20 years and male of 25 years. [B.S. 67/107]

Jyotish science had given the upper limit of the ideal body features to be observed in individuals which corresponds to age of complete maturation. From Jyotish science point of view the age of complete maturation for female is 20 years and for male is 25 years.

As per Jyotish science, person having above scalp hair characters is generally happy and have good fortune whereas person having many hairs in one root with irregular length, dry, dense and too much curly hairs then such person remains poor. [B.S. 67/81-82]

As per Jyotish science, the individual with forehead having 3 wrinkles and semi lunar shape is rich and lives for 100 years. Person having forehead like oyster (*Shuktika*) and elevated becomes teacher. Person with prominent veins on their forehead are rich. The elevated forehead also indicates towards becoming military general. Person with depressed forehead performs labrous activities and sometimes also lands in jail. [B.S. 67/70 & 72]

As per Jyotish science, the individual with nose having elevated tip like Parrot and unctuous nose, lives long. Person having long nose also have good fortune. If the tip of nose is slightly deviated then person is rich. If it is deviated towards

right then such person is greedy for food and spends lavishly. Person having deviated nose is dishonest, fraudulent. Whereas, person having flat nose dies due to woman. [B.S. 67/60-62]

As per Jyotish science, the individual with eyes like lotus is learned person, minister, endowed with luck and luxury. Person having eyes like honey also becomes rich. Person having eyes like cat is sinful. Person having eyes like deer is unmerciful. Person having eyes like elephant becomes military general. Deep and prominent eyes makes the person luxurious. Person having black iris is learned. Very black iris indicates loss of vision.

As per Jyotish science, Person having copper coloured nails may become military general. Lines on the nails may lead to impotency, flat nails indicate poverty, abnormal colouration makes the person dependent on others. [B.S. 67/41]

As per Jyotish science, the individual with shoulders well differentiated, broad, muscular, compact is endowed with *vigour* and happiness whereas person with non muscular, hairy, and loose shoulders is poor.

As per *Ayurvedic acharya Kashyapa*, also person with thin shoulder (*shushka*) is poor whereas person with well built muscular shoulder (*pin*) is rich. Person with hard shoulder is brave (*Shoora*),

person with loose shoulder is weak (*Ashakta*). Elevated shoulder is ideal (*Prashasta*).

As per Jyotish science, the person with Kambu Greeva (As like conch shell) with 3 lines is like king. The person with Mahish Greeva (As like buffalo) is brave. The person with *Vrusha Sama Greeva* (like Ox) which is little long, less round and with prominent muscles dies from weapon trauma. The person with flat wasted neck is poor.

As per acharya Kashyapa, the person having hand with mole is a traveler whereas person having hands with warts is quarrelsome. Hands with prominent veins indicate good life.

As per *Jyotish* science, person having arms with above qualities is rich whereas the person having short and hairy arms is poor.

As per Jyotish science, person with above qualities of wrist is rich like king whereas person with thin (*hin*), loose (*shlatha*), joint *crepitus* (*sashabda*) is poor.

As per acharya Kashyapa, person having person having all the 3 wrist line well formed possess authority. Person with 4 such lines on wrist is like King whereas person having 5 to 6 such wrist lines has hundreds of sons, with 7 such lines is like God. Even if person has only one well formed line is also happy.

As per jyotish science, person having back with normal characteristics is rich whereas the person having back which is wasted and hairy is poor.

As per Jyotish science, person having Mandug Sfik (frog like gluteus) is like king whereas the person with incompletely developed gluteus gets killed by tiger or in accident.

As per acharya Kashyapa, the atrophied or hypertrophied thigh with veins and too much hairs in females makes her widow.

[K.S.Su. 28]

As per Jyotish science, Person having thin hairs on thigh and which is tapering like trunk of elephant is rich and landlord.

Whereas person having thigh like horse or fox is devoid of wealth.

The legs with normal features are ideal. In contrast to this individuals having legs like the shape of snake or goat, dry, pale nails, too long with prominent veins, widened fingers remains unhappy and poor. [B.S. 67/2-3]

As per *acharya Kashyapa*, the person having copper coloured feet is rich. the person having flat foot flirts with other person's wives. Foot devoid of lines makes oneself servant. If there are lot of lines on feet, then person becomes diseased.

As per *Jyotish* science, person having *Sama* (Even) abdomen is rich whereas person having abdomen like earthen pot

(Pot belly) is poor. Person having abdomen like snake and one who eats more is poor.

As per Jyotish science, person having *Parimandala* (Round), *Unnata* (Elevated), *Vistirna* (Broad) umbilicus enjoys luxury whereas person with *Alpa* (Small), *Adrushya* (Invisible), *Nimna* (deep) umbilicus has to bear pain in life.

As per *acharya Kashyapa*, above type of umbilicus is ideal whereas deep umbilicus gives happiness and sorrow also. The person with broad (*Brihat*), prominent (*Gambhir*) and elevated (*Unnat*) umbilicus is like king. Person with irregularly elevated umbilicus is short lived. The person with small umbilicus is without the progeny and lives in foreign land or lives life of sanyasi.

As per *Jyotish* science, individual having even muscular loin lives the luxurious life. Person with elevated loins is like king or landlord. Person with downward loin is devoid of luxury. Person with irregular loin is stubborn.

As per *acharya Kashyapa*, the evenly elevated loin (*sama unnat*) is ideal whereas hairy loin makes the individual sanyasi. The person having downward loin with prominent blood vessels is poor. In females the elevation of loin towards right side indicate birth of male child whereas left side elevation of loin indicates birth of female child.

As per *Jyotish* science, individual having muscular (*mansal*) chin is rich whereas person with thin and long chin is poor. [B.S. 67/51]

As per *acharya Kashyapa*, the shakta shaped vagina is good for fertility, thick is for good fortune, long vagina leads to abortions, woman with round vagina commits adultery. The elevated vagina leads to infertility. The pinpoint vagina leads to misfortune, the widened, long, wasted vagina without clitoris gives the pain in life. The moderate vagina is good whereas the vagina with too much hairs makes the woman widow.

As per Jyotish Science, person having penis which is Circular and straight and glans covered with skin is rich and fertile whereas person having big, short penis is poor. The person whose penis is deviated towards left is infertile whereas whose penis is deviated towards right is fertile. [B.S. 67/7-8]

RESULT

The critical study of the literature suggest that ideal body part description given in both science matches with each other to the larger extent and there is ample reason to believe that both sciences have influenced each other in this regard.

SUMMARY & CONCLUSION

It is concluded in general that persons having any body part which is well developed, muscular, having natural size,

shape and colour, having normal measurement without any distortions are generally endowed with longevity, good fortune and wealth whereas persons having parts which are under developed, emaciated with prominence of veins, abnormal size, shape and colour are short lived, have misfortune and economically poor. These ideal various body part characters should be added and taught while describing that particular part from samhitas.

ABBREVIATIONS

1. A.H.Sha – Ashtang Hridaya Sharirsthana
2. C.Sha. – Charak Sharir Sthana
3. K.S.Su. – Kashyap Samhita Sutrasthana
4. B.S. – Brihat Samhita

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