

**GARBHAVIJNANA****Dr. R. R. Chakravarthy Gudipudi\***

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**ABSTRACT**

The study of Garbha, i.e. foetus, is good old knowledge about which very wide references are available throughout the ancient literature, in Ayurveda as well as Agama treatises. There were several similar and dissimilar opinions about Garbha among the ancient scholars belonging to different era and schools of thoughts. This study brings a comprehensive understanding about Garbha by analysing all the thoughts of ancient scholars. This study includes the criteria of production of Garbha, formation of Garbha, Garbhavidhi, Garbha lakshanas, Garbhini paricharya, Garbha samskaras etc.

**KEYWORDS:** Garbha, Garbhini, Garbhavidhi, Garbhiniparcharya.**AIM AND OBJECTS**

This study is aimed to analyse the total knowledge of Garbha in human beings bringing all thoughts regarding Garbha and to deduce comprehensive understanding about Garbha. It would be a curtain riser for scientific approach of ancient scholars regarding human embryology.

**INTRODUCTION**

The study of Garbha i.e. gestation starting from union of ovum with spermatozoa there by forming zygote and it's development in to full form of offspring, is the subject matter. At the outset the ancient thought regarding embryology is no way inferior to the modern concepts. The explanations given in non-medical classics such as Agamasutras are on par with shareera sthanas of Charaka, Sushruta and Vagbhata. This study is an analytical critique of Garbha in contemporary ancient literature; where in development of foetus (embryology) is discussed at great length.

### Garbha paribhasha

The beejas from male and female, sukra and sonita are united together with atma and mana in garbhasaya is referred to Garbha. Susruta added the term “vikriti sammurchita” which connote the meaning transformed forms of primitive elements, i.e. Pancha mahabhuta vikaras.

### गर्भपरिभाषा

1. सगर्भाशयमनुप्रविश्यशुक्रशोणिताभ्यांसंयोगमेत्यगर्भत्वेनजनयत्यात्मनात्मानम्आत्मसंज्ञाहिगर्भं  
...यथासतामेवशुक्रशोणितजीवानांप्राक्संयोगाद्गर्भत्वंनभवतितच्चसंयोगाद्भवति॥
2. शुक्रशोणितजीवसंयोगेतुखलुकुक्षिगतेगर्भसंज्ञाभवति॥
3. शुक्रशोणितंगर्भाशयस्थमात्मप्रकृतिविकारसंमूर्च्छितंगर्भइत्युच्यते॥

### Garbhotpatti

The basics of formation of foetus necessarily demands medical knowledge of fertilization in human beings, the details of which starts from the union of sperm and ovum. The vedic approach gives an advanced concept telling that the derivation of the sperm and the ovum in human beings is expected from “Aushadha gives rise to Annam”. This anna is divided into three parts – one is mutram, second is purisha (both of which are common in both of the sexes) and the third in males it is formed into the śukra and in females formed into śoṇita. This is further explained that both of the śukra and śoṇita are spreading all over the respective bodies just like ghee in milk. As per the opinion of Āgama, the above said condition is because of the Mayaśakthi.

At this junction, the relevant concept from classical texts of Āyurveda like Caraka and Suśruta will further enlighten the knowledge of formation of foetus, which connotes the underlying meaning of principle explained in Āgamas. Caraka has given definition of garbha in a scientific way upon which chakrapani, the commentator on caraka, has thrown flashlight to make us to understand original gist of concepts.

The concept of formation of Garbha as described in caraka samhita is purely on medical line, where in śukra & śoṇita get united in garbhasaya i.e. in womb and this is termed as garbha. Chakrapani, the commentator on caraka samhitha enlightened further, that the union of śukra & śoṇita is with “Jīva” with “Ativāhika śarīra”. But not with the “Ātmavyāpakata”. Thus the

term samyoga has been used in this context is referring to the union of śukra & sonita in the kukshi i.e. garbhāsaya, along with ativāhika śarīra.

This concept has been elaborated in Āgama that śukra and sonita which are there in all over body of male & female comparing with the presence of ghee in the milk and gets united during copulation. Here, “Māya śakthi” is attributed to status of śukra and sonita, all over the body of male and female and further “Bījamūla sancitam śuklam, stree kucamūla sanchitam sonitam” on that the time of union they are united with the daivayoga and with the vāyu, they enter into the womb i.e. garbhāsaya. This idea is similar with that of suśruta’s view.

It is understood that, suśruta’s concept is almost identical with Āgama literature regarding the formation of foetus and claims more scientific approach with anatomical conservations and also spiritual knowledge with respective to “Ātma”.

Chakrapani enlightened “Shad dathu puruṣa”, in this context and Dalhana mentioned “linga śarīra”. However the terms “Kshetragna”, “Vaidoyita”, “Sprasta”, “Gratha”, “Drasta”, “srotha”, “Rsasaitha” attributed to the puruṣa, nothing but jeevātma. And the terms “srasta”, “gantha”, “sākshi”, “Dāta”, “vakta” are attributed to the same puruṣa with karmendriyas. Because puruṣa is the ultimate enjoyer, that is nothing but jeevātma. In this context the term “daivasamyoga” is commented by Dalhana as, it is nothing but the result of past births with dharma and adharma.

The same context is there in Āgama mentioned as “samyogakale daivayogena”. Further it is continued from suśruta, that with the vāta dosha the formed foetus is driven to the garbhashaya. Dalhana commentary clarifies "garbhāśayamanupraviśyā'vatiṣṭhate garbhāśaye karmavaśāt garbhābhāvenāvasthitim karotīti", thus the opinions of āgama and suśruta are almost identical in this regard.

In view of Vāgbhata, the formation of foetus is explained on scientific outlook.

After the expulsion of the old accumulated blood by vāta, the uterus and the passage having been purified there by the un vitiated śukra having the bija comes in the uterus; in the new one the artava accompanied by the mahābhūtas and helped by the action of vāta which is in its normal condition. Śukra then unites with ārtava, along with the mahābhūtas and the jīva all at the same time. The jīva carrying with it the miseries such as rāga etc. which are the

results of its own action, moving in speed as that of mind, enters into the union inside the uterus.

### Garbha Vrddhi

Garbha vrddhi has been explained by Āgama authors, is very much similar with the views of Āyurveda scholars. It is nothing but embryological development in the mother's womb. The difference found between both literatures is the point of discussion. Āgama opines that the conceptus on the first day is of "kalala", whereas Āyurveda professed that in first month the foetus will be "kalala". The foetus will take the shape of "Pinda" at 15 days. At the first month it acquires the shape of total body. Head will be formed at 2<sup>nd</sup> month, third month protrusions for extremities. Abdomen and waist will be at fourth month. Hands and feet will be formed at 5<sup>th</sup> month. Hair roots will be at 6<sup>th</sup> month. The formation of bones will be at 7<sup>th</sup> month. Establishment of life in the 8<sup>th</sup> month. In the 9<sup>th</sup> month movements will be there. These opinions are not exactly same with Āyurveda. Caraka, Suśruta and Vāgbhata have discussed this topic at greater length. There is no mention of finding difference in foetus with the sex in Āgama. There is no mention regarding "dowhridini". No note about the establishment of Manas in Foetus, explained by Āgamas. There is no word such as "Ojus", found in Āgama.

On discussion, the modern views are holding good in practical point of view, having all poolproofs, over the views of Āgama or Āyurveda.

### गर्भावक्रान्ति

4. पुरुषस्यानुपहतरेतसःस्त्रियाश्चाप्रदुष्टयोनिशोणितगर्भाशयायायदाभवतिसंसर्गःऋतुकालेयदाचानयोस्तथायुक्तेसंसर्गेशुक्रशोणितसंसर्गमन्तर्गर्भाशयगतंजीवोऽवक्रामतिसत्त्वसंप्रयोगात्तदागर्भोऽभिनिर्वर्ततेससात्म्यरसोपयोगादरोगोऽभिवर्धतेसम्यगुपचारैश्चोपचर्यमाणःततःप्राप्तकालःसर्वेन्द्रियोपपन्नःपरिपूर्णशरीरोबलवर्णसत्त्वसंहननसंपदुपेतःसुखेनजायतेसमुदयादेशांभावानां--  
मातृजश्चायंगर्भःपितृजश्चात्मजश्चसात्म्यजश्चरसजश्चअस्तिचखलुसत्त्वमौपपादुकमितिहोवाच  
भगवानात्रेयः॥

5. ययासहतथाभूतयायदापुमानव्यापन्नबीजोमिश्रीभावंगच्छतितदातस्यहर्षोदीरितःपरःशरीरधात्वा  
त्माशुक्रभूतोऽङ्गादङ्गात्संभवतिसतथाहर्षभूतेनात्मनोदीरितश्चाधिष्ठितश्चबीजरूपोधातुःपुरुषश  
रीरादभिनिष्पत्त्योचितेनपथागर्भाशयमनुप्रविश्यात्वेनाभिसंसर्गमेति ॥
6. तत्रस्त्रीपुंसयोःसंयोगेतेजःशरीराद्वायुरुदीरयतिततस्तेजोनिलसन्निपाता-  
च्छुक्रंच्युतंयोनिमभिप्रतिपद्यतेसंसृज्यतेचार्तवेनततोऽग्नीषोमसंयोगात्सं-  
सृज्यमानोगर्भाशयमनुप्रतिपद्यतेक्षेत्रज्ञोवेदयितास्पृष्टाघाताद्रष्टाश्रोतारसयितापुरुषःस्रष्टागन्ता  
साक्षीधातावक्तायःकोऽसावित्येवमादिभिःपर्यायवाचकैर्नामभिरभिधीयतेदैवसंयोगादक्षयोऽव्ययोऽ  
चिन्त्योभूतात्मनासहान्वक्षंसत्त्वरजस्तमोभिर्देवासुरैरपरैश्चभावैर्वायुनाऽभिप्रेर्यमाणोगर्भाशयमनु  
प्रविश्यावतिष्ठते ॥
7. गतेपुराणेरजसिनवेऽवस्थितेशुद्धेगर्भस्याशयेमार्गेचबीजात्मनाशुक्रमविकृतमविकृतेनवायुनाप्रेरित  
मन्यैश्चमहाभूतैरनुगतमार्तवेनाभिमूर्च्छितमन्वक्षमेवरागादिक्लेशवशानुवर्तिनास्वकर्मचोदितेनम  
नोजवेनजीवेनाभिसंसृष्टंगर्भाशयमुपयाति ॥
8. शुद्धेशुक्रार्तवेसत्त्वःस्वकर्मक्लेशचोदितः।  
गर्भःसंपद्यतेयुक्तिवशादग्निरिवारणौ ॥  
तेजोयथार्करश्मीनांस्फटिकेनतिरस्कृतम्।  
नेन्धनंदृश्यतेगच्छत्सत्त्वोगर्भाशयंतथा ॥
9. जीवस्तुखलुभोसर्वगतत्वादीश्वरगुणसमन्वितःपूर्वशरीराच्चावक्रामतिपरशरीरंचोपक्रामतियुगपत्न  
कदाचिदपिबीजशोणितवाय्वाकाशादिमनोबुद्धिभिर्वियुक्तपूर्वःसर्वगतत्वाच्चनकस्यांचिद्योनौनोप  
पद्यतेस्वकर्मफलानुभवादिति

### Caraka Samhitā

The couple should be treated with oleation and sudation therapies and thereafter dosas from their body should be eliminated by the administration of vamana (emesis) and virecana (purgation) therapies. Then the patient should be brought to normalcy in stages (by administering prescribed diet, viz. peya or thick gruel etc.) After the elimination of dosas the

couple should be administered āsthāpana (corrective) and anuvāsana (unctuous types of enema. Man should also be administered ghee and milk boiled with drugs having sweet taste. The woman should be given til oil and masta [(phaseolus) radiates Linn.] to eat.

For three days right from the day of onset of menstruation, the woman should observe celibacy, sleep on ground, take food from an unbroken vessel kept in her hands and should never clean the body. On the fourth day she should use unction take head-bath and wear white apparel. Her husband should also adopt the same regimen. Both of them wearing white apparel and garlands, with happiness of mind and having attraction for each other, should enter into the cohabitation. If a male child is desired, they should meet on the even days and if a female child is desired then they should meet on the odd days.

During cohabitation, the woman should not assume a prone posture nor should she in her sides. If she maintains a prone posture during cohabitation, the vāta gets aggravated and afflicts her uterus. If she remains in her right side during cohabitation then kapha which remains in that side gets displaced and blocks the uterus. Left side is the abode of pitta. If pressure is put on that side during cohabitation, then the ovum and the sperm get burnt up. Therefore, the woman should receive seed while lying on her back side. In this posture dosas remain in their respective sites. After completion of intercourse she should be sprinkled with cold water. Intake of food in excess, fasting, thirst, fear, dejection, grief, anger, desire for another man, excessive desire for intercourse these factors in a woman during cohabitation prevents conception or produces a deformed child. One should not indulge in cohabitation with a woman who is too young or too old, who is suffering from a chronic disease or afflicted with any other disease. Similar are the defects in a male. Therefore, the couple should be free from all such defects before they enter into cohabitation.

The couple having excitement for cohabitation should take relishing and wholesome food [not in excess], and arrange for bed which is pleasant, scented, well spread and comfortable, man should ascend this bed with his right leg first and the women with her left leg first.

Then this mantra (incantation) should be recited “अहिरसि सुतम्”. [You are the serpent god, you are the life, you constitute the support of everything. May god Dhatri release you, may god Vidhatri maintain you. Be equipped with brahmavarcas, my Brahma, Brhaspati, Visnu, Soma, Surya, the Asvins, Bhaga, Mitra and Varuna provide me with a brave child.

Having recited this mantra, they should enter into the cohabitation.

If she desires to have a son with a massive body, white complexioned with the strength like that of a lion, with vigour, purity and strong mind, then from the first day of her purificatory bath, after menstruation, she should be given mantha prepared with white barley by boiling it with the milk of white cow having a white calf and mixing it with ghee and honey in a silver or bronze vessel to drink every morning and evening continuously for one week. In the morning she should take food preparation made Śāli rice or barley along with curd, honey, ghee or milk. In the evening she should resort to white apartment and use the bed sheets drink, apparel and ornaments, all of white colour. In the morning and evening she should continuously look at a white and corpulent bull or stallion or paste of white sandal wood. She should be entertained with pleasing and favorite stories. Men and women with good personalities pleasing words and refined behavior and actions, and other white things should form the objects of her vision as well as other senses. Her companions as well as her husband should always attend on her in a pleasing and favorable manner. They should however refrain from cohabitation during this period. After having adopted the above regimens for seven nights she along with her husband should take a complete bath including the head and should wear white and un torn apparel as well as white garlands and ornaments.

Then the priest should select a suitable place. The place should have sloping towards the east or the north. This place should be smeared with the cow dung mixed with water. There, and altar should be erected after the sprinkling of water. He (the priest) should thereafter have his seat towards the west of the altar. If he is invited by a brāhmaṇa, he should sit on a cushion prepared of un torn clothes or the hide of a white bull. If he is invited by a ksatriya, he should sit on the hide of tiger or a bullock. If invited by a vaisya he should sit on the hide of an antelope or a he-goat.

The priest should then offer the wood of palasa, ingudi, udumbara or madhuka as oblation to the fire. Then the altar should be covered with kusa and it should be bound by the four big sticks of palasa. The priest should then bestrew fried paddy, white and fragrant flowers. Then he should take the sacred water pot, purified with sacred mantras and get the ghee purified for the sake of oblation and then bring the steed etc, as described above to be placed all around the altar.

The woman along with her husband desirous of having such a son should sit towards the west of the sacred fire and towards the south of the priest, should perform the sacred rites and should express her desire to have the progeny of excellent quality.

After she has expressed her desire, the priest should respectfully remember Prajapati and with a view of fulfilling the desired object in her womb, should offer Kanya type of oblation (to the fire) reciting the mantra “विश्वर्योनिं कल्पयतु” (may lord Visnu fulfill her desire in the womb and may lord Visnu prepare the womb, may lord Tvastr make the respective forms, may lord Prajapati spray the sperm, may lord Dhatr protect the womb's life).

Immediately thereafter the priest should prepare the sthālipāka and offer it three times as oblation to the fire as prescribed in the Vedas. He should then hand over the water vessel impregnated with mantras to her and say “You should use this for all purposes for which water is required. On completion of these sacred rites, she should take a round of the sacred fire along with her husband with her right step preceding the other one. Then other brāhmaṇas assembled there should recite auspicious hymns. Thereafter the husband should partake the remaining caru and the wife should follow. They should not leave any portion of this caru. Thereafter they should have cohabitation for eight nights. They should continue to use the same type of apparel in order to procreate a son of desired qualities.

A woman who desires to have a son of bluish complexion, red eyes, elevated cheeks and long arms or who desires to have a son of black completion having black soft and long hair, white eyes, white teeth, brilliance and self-control should perform the same sacred rite as mentioned above. But the variation will be only with regard to the color of the apparel used. Whatever colors she desires to have in her child, she should use apparel of the same color.

A woman of śūdra caste should offer only obeisance to the gods, fire, brāhmaṇas, preceptors, ascetics and siddhas.

The woman should be made to have a mental visit to the country of her choice according as she wishes her son to resemble. She should also be asked to adopt the food, regimen, manners and apparels of the people of those countries whom she wishes her son to resemble.

Thus the regimens to be followed by a woman desirous of having a son of her choice have been explained.

It is not that only the above mentioned factors are responsible for begetting a child of a specific color. Even the agnimaha bhūta when associated with jala and akāsa mahābhūtas also produce white complexion. Associated with prthvi and vāyu it produces black complexion and with all the mahābhūtas in equal proportions, it produces blue complexion.

When the couple processed by the above method joins together in sexual intercourse, the undamaged sperm combined with the undamaged ovum, in undamaged genital tract and unaffected uterus certainly gives rise to embryo as in a well-washed clean cloth the good dye produces colouring instantly after the contact or the milk combined with curdling yeast attains the form of curd leaving its original character. The sperm also operates like this.

The causative factor for the determination of sex in the foetus so formed has already been said. As an undamaged seed sown in the field follows the pattern of its natural characteristics like paddy carrying the characters of paddy, barley carrying the characters of barley and so on, the male and the female sex of the foetus also follow the natural characters accordingly.

Change of sex is effected before its manifestation by vedic rites properly performed because the actions performed with excellence of place and time certainly produce desired results otherwise not. Hence considering the women as pregnant she should be administered pumsavana (measures which help procreating a male progeny) before the foetus is manifested. After taking two undamaged leaf-buds from the easterly and northerly branches of a banyan tree grown in a common place and putting them in curd along with two excellent black gram or white mustard seeds, it should be given to the woman to drink in pushya star. Similarly, the paste of jivaka, rshabhaka, apamarga and saireyaka, collectively or individually as required, added with milk; or putting a kudyakeetaka (a type of insect) or matsyaka (a small fish) in a handful of water should be given to drink in pushya star. Small and fire-coloured, man-shaped pieces of gold, silver or iron put in curd, milk or handful of water should be taken wholly in pushya star. In the pushya star itself, she should inhale the steam coming from the preparation of sāli rice while being cooked. She should also use as a drop with cotton swab in the right nostril of the liquid made of the flour mixed with water and put on the threshold. Whatever useful measure for pumsavana is suggested by the brāhmaṇas or reliable ladies that should also be applied. Thus the measures of pumsavana are said.

Hereafter I shall describe the regimens to stabilize the foetus. Aindri, bramhi, shatavirya, shasravirya, vishwaksenakaanta – wearing of these herbs on head or in the right hand; intake

of milk or ghee cooked with the same; taking bath with the same in every pushya star. She should always keep these drugs with her. Over and above, she should also use constantly all the drugs of jivaneeya gana (vitalizers) with the above methods. Thus the regimens which stabilize the foetus are described.

These are the factors which damage the foetus – such as the foetus dies in the womb or comes out prematurely or is dried up if the pregnant woman sits on roughened, uneven or hard seat; suppresses the urge of wind, urine and faeces undergoes strenuous and unsuitable physical exercise, stakes excessive sharp and hot food or eats very little. The foetus is also delivered untimely by injury, compression, frequent looking and ditches, wells and waterfalls, travelling on the conveyance with excessive jerking or hearing un liked words or too much noise. If she constantly lies down in supine position, the umbilical cord gets twisted around the neck of the foetus. The woman sleeping in open place and moving out in night gives birth to an insane; if she indulges in quarrels and fights, the progeny will be epileptic. One indulged in sexual intercourse to ill-physiued, shameless and devoted to women; one always under grief to timid, underdeveloped is short-lived; one thinking ill of others to harmful, envious or devoted women; the thief to exerting, wrathful or inactive; the intolerant to fierce, deceitful and jealous; one who sleeps constantly to drowsy, unwise and deficient in digestive power; one who takes wine constantly to thirsty, poor in memory and unstable in mind; one using mostly the meat of iguana to the offspring having red eyes, obstructed respiration and rough bodily hair; one using fish constantly to the offspring with delayed closure of eyes or stiff eyes; one using the sweet things constantly to the offspring suffering from diabetes, dumb or over-obese; one using sour things constantly to the offspring suffering from internal hemorrhages and diseases of skin and eyes; one using salt constantly to the offspring affected with early wrinkles, graying of hair or baldness; one using pungent things constantly to weak deficient in semen and sterile; one using bitters constantly to the consumptive, weak and under-developed; one using astringents constantly to blackish progeny suffering from hardness of bowels or udavarta. The pregnant woman gives birth to a child suffering mostly from the respective disorders the etiological factors of which are used by her. The paternal defects in respect of semen should be understood on the lines of the mismanagement concerning mother. Thus the factors causing damage to the foetus are said. Thus the woman desiring excellent progeny should particularly abstain from the unwholesome diet and behavior, observing good conduct, she should manage herself with wholesome diet and behavior.

The diseases of the pregnant woman should be managed with diet and drugs consisting mostly of soft, sweet, cold, pleasant and delicate things. She should never be subjected to evacuative measures like emesis, purgation, head-evacuation, blood-letting, non-unctuous or unctuous enema except in emergent conditions. From the eighth month she should be managed in emergent condition responding to emesis etc. with mild emetics or other measures exerting similar action. The pregnant woman has to be managed very cautiously like one carrying a vessel full of oil without agitating it.

If she, due to mismanagement shows menstrual blood during the second or the third month, there is little chance of retaining the foetus because during this period, the foetus lacks supporting strength.

If she shows the discharge of menstruation during the fourth month onwards due to anger, grief, envy, jealousy, fear, terror, sexual intercourse, physical exercise, jerk, suppression of urges, sitting, sleeping or standing on uneven ground, excessive hunger or thirst or dirty food, I (will) explain the method for stabilizing the foetus. Immediately after the appearance of bleeding she should be advised to lie down on a bed covered with soft, comfortable, cooling bed sheet keeping her head slightly lower. Then a cotton swab soaked with the powder of yasttimadhu and ghee which are kept in very cold water should be applied on the perineal region. She should also be anointed with ghee washed one hundred times or one thousand times all over below the navel. Similarly she should be sprinkled over with quiet cold cow's milk or decoction of yasttimadhu or the plants of nyagrodhadi group in the region below the navel or she should take cold bath in a tub. Cloth pieces soaked in the juice of astringent plants having latex should be put inside the vagina, cotton swab of milk and ghee cooked with leaf buds of nyagrodhadi trees should be kept inside the vagina. She should also take orally 10gm of the preparations of ghee extracted from milk alone. She should take a lickable the stamens of lotus, utpala and kumuda mixed with honey and sugar. She should eat water chestnut, lotus seeds and kaseruka. She should take gandhapriyangu, nilotpala, lotus fruits, unripe fruits of udumbara and leaf-buds of banyan tree along with goat's milk. She should eat soft, fragrant and cooked rice of shali added with honey and sugar along with milk cooked with roots of bala, atibala, shali, shasttika, sugarcane and kakoli or she should eat the above rice along with meat soup of common quail, grey porridge, kuranga, sambhara, harina, ena, k̄alapucchaka and rabbit well-seasoned with ghee while seated in a comfortable cool and sufficiently ventilated place. She should be protected from anger, grief, exertion, sexual

intercourse and physical exercise and should be entertained with soothing and favorite stories. Thus the foetus is stabilized.

If the bleeding is associated with ama, it often causes damage to the foetus because of their contradictory treatments.

If a pregnant woman uses hot and sharp things and due to this bleeding or another ensues from vagina when the foetus has gained sufficient strength, it does not develop because of having been discharged. It stays for long and is said as upavishtaka by certain scholars. when a pregnant woman constantly observes fasts and other religious vows in the state of her malnutrition and aversion to fats uses things which aggravate vāta, the foetus does not develop because it is dried up. This also stays for long without quickening. This is said a naagodara.

These are the symptoms and signs of the approaching time of parturition – exhaustion of the body parts, malaise on the face, laxity in the eyes, feeling of removal of the bandage from the chest, coming down of the womb, heaviness in lower parts, pain in groin, perineum, waist, belly, sides and back; discharge from the vagina, lack of desire for food, thereafter startings of labour pains and flow of amniotic fluid.

Thereafter, the birth rite of the child should be performed such as – first he should be given to inject the combination of honey and ghee processed with mantras as prescribed in scriptures. Thereafter by the same method, the right breast should be advanced to be suckled by the child. A water-pitcher processed with mantras also should be kept on the side of his head.

After the naming ceremony is over, the child should be examined for the knowledge of the span of his life. These are the features of the children blessed with a long life such as – discrete, soft, sparse, oily, deep-rooted and black hair; firm and thick skin, naturally well-endowed, slightly bigger in size,, proportionate and umbrella-like head; broad, firm, even, united well with the temporal, endowed with uppersigns (three transverse lines), corpulent, wrinkled and half-moon-shaped forehead, ears thick, having large and even flaps, equal , elongated downwards depressed at the back, having compact tragus and big meatus; eyebrows slightly hanging downward, disjoined , even, compact and large; eyes equal, having concentrated vision, with clear divisions and subdivisions, strong, lustrous, and having beautiful front and corners; nose straight with large nostrils, well-ridged and slightly

depressed at the tip, mouth big, straight and having well-set teeth, tongue having sufficient length and breadth, smooth, thin with normal colour; palate smooth, well-developed, hot and red; voice profound, not poor, sweet, echoing, deeply risen and patient; lips neither too thick nor too thin having proper breadth, covering the mouth and red in colour; large jaws; round and not very large neck; broad and well-developed chest; hidden xiphisternum and vertebral column ; distant breasts; unbending and stable sides; arms, legs and fingers round, developed and long; hands and feet big and developed; nails stable, round, unctuous, coppery, high and tortoise shaped; navel whirled clock-wise and deep; waist 1/3 less than the chest; even having well developed muscles; buttocks round; with firm and developed muscles , not too elevated; thighs tapering downwards, round and well developed; shanks neither too corpulent nor too thin, resembling that of deer foot, with hidden blood vessels, bones and joints; ankles neither too corpulent nor too thin; feet possessing the above features and tortoise-shaped. ( Apart from these anatomical features) the function relating to flatus, urine, stool, sexual organs and also sleep, vigil, exertion, smiling, weeping and suckling as normal indicate the long life-span. Other entities also, which are not mentioned here, if endowed with normal features, are desirable while the contrary ones are undesirable for long life. Thus the features of the person having long life are explained.

Hereafter I will describe the nursery for the child. It should be well planned by the architect. It should be spacious, beautiful, free from darkness and access of wind, well-ventilated, strong, inaccessible for various animals, rats and insects, distinct places for water, pounding, urinal, lavatory, bathroom and kitchen, comfortable in particular season, equipped with cot, chairs and beddings according to the season, moreover protective measures, offerings, auspicious rites, oblations and expiatory rites should be performed well there and it should be full from of clean and elderly persons, physicians and affectionate people. Thus the method of nursery is explained.

### गर्भिणीपरिचर्या

#### 10. साध्वाचाराचात्मानमुपचरेद्धिताभ्यामाहारविहाराभ्यामिति ॥

व्याधींश्चास्यामृदुमधुरशिशिरसुखसुकुमारप्रायैरौषधाहारोपचारैरुपचरेत्नचास्यावमनविरेचनशिरो  
विरेचनानिप्रयोजयेत्नरक्तमवसेचयेत्सर्वकालंचनास्थापनमनुवासनंवाकुर्यादन्यत्रात्ययिकाद्व्या  
धेःअष्टमंमासमुपादायवमनादिसाध्येषुपुनर्विकारेष्वात्ययिकेषुमृदुभिर्वमनादिभिस्तदर्थकारिभिर्वा

पचारःस्यात्पूर्णमिवतैलपात्रमसंक्षोभयताऽन्तर्वत्नीभवत्युपचर्या ॥

साचेदपचाराद्द्वयोस्त्रिषुवामासेषुपुष्पं पश्येन्नास्यागर्भःस्थास्यतीतिविद्यात्अजातसारोहितस्मि  
न्कालेभवतिगर्भः ॥साचेच्चतुष्प्रभृतिषुमासेषुक्रोधशोकासूयेर्ष्याभयत्रासव्यवायव्यायामसंक्षोभसंधा  
रणविषमाशनशयनस्थानक्षुत्पि-

पासातियोगात्कदाहाराद्वापुष्पं पश्येत्तस्यागर्भस्थापनविधिमुपदेक्ष्यामःपुष्पदर्शनादेवैनांब्रूयात् --  
शयनंतावन्मृदुसुखशिशिरास्तरणसंस्तीर्णमीषदवनतशिरस्कंप्रतिपद्यस्वेतिततोयष्टीमधुकसर्पि  
र्भ्यांपरमशिशिरवारिणिसंस्थिताभ्यांपिचुमाप्लाव्योपस्थसमीपेस्थापयेत्तस्याःतथाशतधौतसहस्र  
धौताभ्यांसर्पिर्भ्यामधोनाभेःसर्वतःप्रदिह्यात्सर्वतश्चगव्येनचैनांपयसासुशीतेनमधुकाम्बुनावान्य  
ग्रोधादिकषायेणवापरिषेचयेदधोनाभेःउदकंवासुशीतमवगाहयेत्क्षीरिणांकषायदुमाणांचस्वरसपरिपी  
तानिचेलानिग्राहयेत्न्यग्रोधादिशुङ्गासिद्धयोर्वाक्षीरसर्पिषोःपिचुंग्राहयेत्अतश्चैवाक्षमात्रं प्राशयेत्प्राश  
येद्वाकेवलंक्षीरसर्पिःपद्मोत्पलकुमुदकिञ्जल्कांश्चास्यैसमधुशर्करान्लेहार्थं दद्यात्शुङ्गाटकपुष्कर  
बीजकशेरुकान्भक्षणार्थं गन्धप्रियङ्गवसितोत्पलशालूकोदुम्बरशलाटुन्यग्रोधशुङ्गानिवापाययेदेना  
माजेनपयसापयसाचैनांबलातिबलाशालिषष्टिकेक्षुमूलकाकोलीशृतेनसमधुशर्करंरक्तशालीनामोदनं  
मृदुसुरभिशीतलंभोजयेत्लावकपिञ्जलकुरङ्गशम्बरशशहरिणैकालपुच्छकरसेनवाघृतसुसंस्कृते  
नसुखशिशिरोपवातदेशस्थांभोजयेत्क्रोधशोकायासव्यवायव्यायामेभ्यश्चाभिरक्षेत्सौम्याभिश्चैनांक  
थाभिर्मनोनुकूलाभिरुपासीत्यथाऽस्यागर्भस्तिष्ठति ॥यस्याःपुनरामान्वयात्पुष्पदर्शनंस्यात्प्रायस्त  
स्यास्तद्गर्भोपघातकरंभवतिविरुद्धोपक्रमत्वात्तयोः ॥यस्याःपुनरुष्णतीक्ष्णोपयोगाद्गर्भिण्यामह  
तिसंजातसारेगर्भपुष्पदर्शनंस्यादन्योवायोनिस्त्रावस्तस्यागर्भोवृद्धिनप्राप्नोतिनिःसृतत्वात्सकालमव  
तिष्ठतेऽतिमात्रंमुपविष्टकमित्याचक्षतेकेचित्उपवासव्रतकर्मपरायाःपुनःकदाहारायाःस्नेहद्वेषि  
ण्यावातप्रकोपणोक्तान्यासेवमानायागर्भोवृद्धिनप्राप्नोतिपरिशुष्कत्वात्सचापिकालमवतिष्ठतेऽति  
मारम्अस्पन्दनश्चभवतितंतुनागोदरमित्याचक्षते ॥नार्योस्तयोरुभयोरपिचिकित्सितविशेषमुपदे  
क्ष्यामः --

भौतिकजीवनीयबृंहणीयमधुरवातहरसिद्धानांसर्पिषांपयसामामगर्भाणांचोपयोगोर्भवृद्धिकरःतथासं

भोजनमेतैरेवसिद्धैश्चघृतादिभिःसुभिक्षायाःअभीक्षणंयानवाहनापमार्जनावजृम्भणैरुपपादनमिति ॥  
 यस्याःपुनर्गर्भःप्रसुप्तोनस्पन्दतेतांशयेनमत्स्यगवयशिखिताम्रचूडित्तिरीणामन्यतमस्यसर्पिष्म  
 तारसेनमाषयूषेणवाप्रभूतसर्पिषामूलकयूषेणवारक्तशालीनामोदनंमृदुमधुरशीतलंभोजयेत्तैलाभ्य  
 इगेनचास्याअभीक्षणमुदरबस्तिवक्षणोरुकटीपार्श्वपृष्ठप्रदेशानीषदुष्णेनोपचरेत् ॥यस्याःपुनरुदावर्त  
 विबन्धःस्यादष्टमेमासेचानुवासनसाध्यंमन्येतततस्तस्यास्तद्विकारप्रशमनमुपकल्पयेन्निरुहम्  
 उदावर्तोह्युपेक्षितःसहसासर्गर्भागर्भिणीगर्भमथवाऽतिपातयेत्तत्रवीरणशालिषष्टिककुशकाशेक्षुवा  
 लिकावेतसपरिव्याधमूलानांभूतीकानन्ताकाशमर्यपरूषकमधुकमृद्वीकानांचपयसाऽर्धोदकेनोद्गम  
 य्यरसंप्रियालबिभीतकमज्जतिलकल्कसंप्रयुक्तमीषल्लवणमनत्युष्णंचनिरुहंदद्यात्त्व्यपगतविब  
 न्धांचैनांसुखसलिलपरिषिक्ताङ्गीस्थैर्यकरमविदाहिनमाहारंभुक्तवर्तीसायंमधुरकसिद्धेनतैलेनानु  
 वासयेत्न्युब्जांत्वेनामास्थापनानुवासनाभ्यामुपचरेत् ॥यस्याःपुनरतिमात्रदोषोपचयाद्वातीक्ष्णो  
 ष्णातिमात्रसेवनाद्वावातमूत्रपुरीषवेगविधारणैर्वाविषमासनशयनस्थानसंपीडनाभिघातैर्वाक्रोधशो  
 केष्याभयत्रासादिभिर्वासाहसैर्वाऽपरैःकर्मभिरन्तःकुक्षेर्गर्भोम्रियतेतस्याःस्तिमितंस्तब्धमुदरमाततं  
 शीतमश्मान्तर्गतमिवभवत्यस्पन्दनोगर्भःशूलमधिकमुपजायतेनचाव्यःप्रादुर्भवन्तियोनिर्नप्रसवति  
 अक्षिणीचास्याःस्रस्तेभवतःतान्यतिव्यथतेभ्रमतेश्वसितिअरतिबहुलाचभवतिनचास्यावेगप्रादुर्भावो  
 यथावदुपलभ्यतेइत्येवंलक्षणांस्त्रियंमृतगर्भयमिति विद्यात् ॥

तस्यगर्भशल्यस्यजरायुप्रपातनंकर्मसंशमनमित्याहुरेकेमन्त्रादिकमथर्ववेदविहितमित्येकेपरिदृष्ट  
 कर्मणाशल्यहर्त्राहरणमित्येकेव्यपगतगर्भशल्यांतुस्त्रियमामगर्भासुरासीध्वरिष्टमधुमदिरासवानाम  
 न्यतममग्रेसामर्थ्यतःपाययेद्गर्भकोष्ठशुद्ध्यर्थमर्तिविस्मरणार्थप्रहर्षणार्थचअतःपरंसम्प्रीणनैर्बला  
 नुरक्षिभिरस्नेहसंप्रयुक्तैर्यवाग्वादिभिर्वातत्कालयोगिभिराहारैरुपचरेद्दोषधातुक्लेदविशेषणमात्रंका  
 लम्अतःपरंस्नेहपानैर्बस्तिभिराहारविधिभिश्चदीपनीयजीवनीयबृंहणीयमधुरवातहरसमाख्यातैरुप  
 चरेत्परिपक्वगर्भशल्ययाःपुनर्विमुक्तगर्भशल्ययास्तदहरेवस्नेहोपचारःस्यात् ॥परमतोनिर्विकार  
 माप्याय्यमानस्यगर्भस्यमासेमासेकर्मोपदेक्ष्यामःप्रथमेमासेशङ्किताचेद्गर्भमापन्नाक्षीरमनुपस्कृ  
 तंमात्रावच्छीतंकालेकालेपिबेत्सात्म्यमेवचभोजनंसायंप्रातश्चभुञ्जीतद्वितीयेमासेक्षीरमेवचमधुरौ

षधसिद्धंतृतीयेमासेक्षीरंमधुसर्पिर्भ्यामुपसंसृज्यचतुर्थेमासेक्षीरनवनीतमक्षमात्रमशनीयात्पञ्चमेमा  
सेक्षीरसर्पिःषष्ठेमासेक्षीरसर्पिर्मधुरौषधसिद्धंतदेवसप्तमेमासेतत्रगर्भस्यकेशाजायमानामातुर्विदाहं  
जनयन्तीतिस्त्रियोभाषन्तेतन्नेतिभगवानात्रेयःकिन्तुगर्भोत्पीडनाद्वातपित्तश्लेष्माणउरःप्राप्यवि  
दाहंजनयन्तिततःकण्डूरुपजायतेकण्डूमूलाचकिक्किसावाप्तिर्भवतितत्रकोलोदकेननवनीतस्यमधु  
रौषधसिद्धस्यपाणितलमात्रंकालेकालेऽस्यैपानार्थंदद्यात्चन्दनमृणालकल्कैश्चास्याःस्तनोदरंविमृ  
द्गीयात्शिरीषधातकीसर्षपमधुकचूर्णैर्वाकुटजार्जकबीजमुस्तहरिद्राकल्कैर्वानिम्बकोलसुरसमञ्जि  
ष्ठाकल्कैर्वापृषतहरिणशशरुधिरयुतयात्रिफलयावाकरवीरपत्रसिद्धेनतैलेनाभ्यङ्गःपरिषेकःपुनर्माल  
तीमधुकसिद्धेनाम्भसाजातकण्डूश्चकण्डूयनंवर्जयेत्त्वग्भेदवैरूप्यपरिहारार्थम्असहयायांतुकण्ड्वा  
मुन्मर्दनोद्घर्षणाभ्यांपरिहारःस्यात्मधुरमाहारजातंवातहरमल्पमस्नेहलवणमल्पोदकानुपानंचभु  
ञ्जीतअष्टमेतुमासेक्षीरयवागूंसर्पिष्मतीकालेकालेपिबेत्तन्नेतिभद्रकाप्यःपैङ्गल्याबाधोहयस्याग  
र्भमागच्छेदितिअस्त्वत्रपैङ्गल्याबाधइत्याहभगवान्पुनर्वसुरात्रेयःनत्वेवैतन्नकार्यम्एवंकुर्वतीहयरो  
गाऽऽरोम्यबलवर्णस्वरसंहननसंपदुपेतंजातीनामपिश्रेष्ठमपत्यंजनयतिनवमेतुखल्वेनांमासेमधुरौष  
धसिद्धेनतैलेनानुवासयेत्अतश्चैवास्यास्तैलात्पिचुंयोनौप्रणयेद्गर्भस्थानमार्गस्नेहनार्थम्यदिदंकर्म  
प्रथमंमांससमुपादायोपदिष्टमानवमान्मासात्तेनगर्भिण्यागर्भसमयेगर्भधारिणीकुक्षिकटीपार्श्वपृष्ठं  
मृदूभवतिवातश्चानुलोमःसंपद्यतेमूत्रपुरीषेचप्रकृतिभूतेसुखेनमार्गमनुपद्येतेचर्मनखानिचमार्दवमु  
पयान्तिबलवर्णौचोपचीयेतेपुत्रंचेष्टंसंपदुपेतंसुखिनंसुखेनैषाकालेप्रजायतइति॥प्राक्चैवास्यानवमा  
न्मासात्सूतिकागारंकारयेदपहृतास्थिशर्कराकपालेदेशेप्रशस्तरूपरसगन्धयांभूमौप्राग्द्वारमुदग्द्वा  
रंवाबैल्वानांकाष्ठानांतैन्दुकैङ्गुदकानांभाल्लातकानांवारुणानांखादिराणांवायानिचान्यान्यपिब्राह्म  
णाःशंसेयुअथर्ववेदविदस्तेषांवसनालेपनाच्छादनापिधानसंपदुपेतंवास्तुविद्याहृदययोगाग्निसलि  
लोदूखलवर्चःस्थानस्नानभूमिमहानसमृतुसुखंच॥तत्रसर्पिस्तैलमधुसैन्धवसौवर्चलकालविडलवण  
विडङ्गकुष्ठकिलिमनागरपिप्पलीपिप्प-  
लीमूलहस्तिपिप्पलीमण्डूकपर्ण्यैलालाङ्गलीवचाचव्यचित्रक-चिरबिल्वहिङ्गुसर्षपलशुन-  
कतककणकणिकानीपातसीबल्वजभूर्जकुलत्थमै-

रेयसुरासवाःसन्निहिताःस्युःतथाऽश्मानौद्वौद्वेकुण्डमुसलेद्वेउदूखलेखरवृषभश्चद्वौचतीक्ष्णौसू  
 चीपिप्पलकौसौवर्णराजतौशस्त्राणिचतीक्ष्णायसानिद्वौचबिल्वमयौपर्यङ्कौतैन्दुकैङ्गुदानिचका  
 ष्ठान्यग्निसन्धुक्षणानिस्त्रियश्चबह्व्योबहुशःप्रजाताःसौहार्दयुक्ताःसततमनुरक्ताःप्रदक्षिणाचाराः  
 प्रतिपत्तिकुशलाःप्रकृतिवत्सलास्त्यक्तविषादाःक्लेशसहिन्योऽभिमताःब्राह्मणाश्चाथर्ववेदविदःय  
 च्चान्यदपितत्रसमर्थमन्येतयच्चान्यच्चब्राह्मणाब्रूयुःस्त्रियश्चवृधास्तत्कार्यम्॥ततःप्रवत्तेनवमे  
 मासेपुण्येऽहनिप्रशस्तनक्षत्रयोगमुपगतेप्रशस्तेभगवतिशशिनिकल्याणेकल्याणेचकरणेमैत्रेमुहूर्तेशा  
 न्तिहृत्वागोब्राह्मणमग्निमुदकंचादौप्रवेश्यगोभ्यस्तृणोदकंमधुलाजांश्चप्रदायब्राह्मणेभ्योऽक्षता  
 न्सुमनसोनान्दीमुखानिचफलानीष्टानिदत्त्वोदकपूर्वमासनस्थेभ्योऽभिवाद्यपुनराचम्यस्वस्तिवा  
 चयेत्ततःपुण्याहशब्देनगोब्राह्मणंसमनुवर्तमानाप्रदक्षिणंप्रविशेत्सूतिकागारमन्त्रस्थाचप्रसवकालंप्र  
 तीक्षेत॥

### Suśruta Samhitā

#### 1. First month

In the 1<sup>st</sup> month of pregnancy it appears to be a slimy mass

#### 2. Second month

In the second month, due to action of kapha, pitta and vāta, it is transformed into a solid mass of panchamahabhūtas. If the mass is –

- A. Round – then the child will be male
- B. Elongated – then the child will be female
- C. Semi-circular – then the child will be a hermaphrodite.

#### 3. Third month

In the third month, five lymph like protuberances appear to give rise to 5 parts – 2 upper limbs, 2 lower limbs and head. Apart from this, all other parts and their subdivisions are formed in the shape of minute structures.

#### 4. Fourth month

In the fourth month, all parts become more marked. The foetal hṛdayam becomes further developed, and it gets equipped with cetana (consciousness), and thus expresses desires.

- These desires are expressed by the mother during this period. If these are not fulfilled, it leads to birth of the child either like hump back, abnormal arm, foot, dwarf, defective eyes or without eyes.
- Thus, it is necessary to fulfill these desires in order to have a strong-living child.

#### 5. Fifth month

In the fifth month, the manas of the foetus 'wakes up', i.e., becomes active.

#### 6. Sixth month

In the sixth month, intellect becomes sharp and developed.

#### 7. Seventh month

In the seventh month the foetus is fully formed with the organs.

#### 8. Eighth month

In the eighth month, ojas remains unstable.

The child born in this month does not survive in the absence of ojas, and also is affected by attack of demons. Hence the sacrificial offerings of manas, odana should be saved for dharmas.

#### 9. Ninth month

The child is delivered either in the ninth, tenth, eleventh, or in the twelfth month.

If the child is not delivered within twelve months, it is to be considered as abnormal.

### Caraka Samhitā

First, cetana and satva come forward to receive the qualities of the mahābhūtas. Cetana is the cause, doer, thinker, preceptor, knower, seer, sustainer, creator, visvakarma, viswarupa, puruṣa, source of origin, avayava, has qualities, receiver, principal one, bhūtātma, indriyātma and antarātma.

At the time of receiving, first of all, he takes up ākāśa. Thereafter, gradually the other four mahabhūtas, indriya, etc., having many manifested qualities. The same is carried out at the time of dehagrahanam. The entire process is completed within a short span of time.

Thus endowed with all the qualities in the first month, it (Rasadidhātu roots) is mixed and a mass is formed, which looks like shleshma and parts as manifested (सत्) and unmanifested (असत्).

The manifested and un manifested parts (सदसद्भूताङ्गावयवाः) become a solidified mass. If it is –

- पिण्डः (ग्रन्थ्याकारः) – it is male
- पेशी (दीर्घमांसम्) – it is female
- अर्बुदम् (वर्तुलोन्नतम्) – नपुंसकलिङ्गम्

During the third month, all parts are formed.

The foetus attains cetana at the very time when the sense organs are manifested. Hence, from then, the foetus pulsates and express the desire for whatever it has experienced in the previous life. This is known as द्वैहृद्यम्. The mother's hrdaya and that of the foetus get connected by रसवाहिनी. The desires are passed through them. These desires are not to be ignored. If ignored, there may be the destruction or morbidity in the foetus. At this stage, the mother becomes equal to the foetus in respect with certain things.

Whatever the mother wants should be provided to her, except those which damage the foetus. Those are the factors which damage the foetus – those which are very guru, ushna, tikshna as well is difficult activities. Also, she should not wear red clothes to prevent the 'attack' of gods, demons and their follows, consume wine, ride vehicles, or eat meat. She should abstain completely from the things that are unfavourable to all sense organs and others which the elderly know and advise.

If the desire is very intense, even the unwholesome thing may be given to her added with the wholesome one with a view of satisfying the desire.

During the fourth month, the foetus attains stability, and as such, the pregnant woman feels particular heaviness in the body.

During the fifth month, in the foetus, blood and flesh are developed more in comparison to other months. Hence, the mother gets particularly lean and thin.

During the sixth month, the foetus is developed more, with respect to strength and complexion. Hence, the pregnant woman particularly loses strength and complexion.

During the seventh month, the foetus is developed with respect to all entities, hence the pregnant woman becomes exhausted during the period.

During the eighth month, there is exchange of ojas between the mother and the foetus through rasavahini. Hence, during this period, the pregnant woman (and foetus) becomes sometimes exhilarated and sometimes depressed. Hence, the delivery of the foetus is entailed with calamity due to instability of ojas.

Upto tenth month – normal period

Even addition of one day – abnormal

### **Garbhotpatti Krama**

After the expulsion of the old accumulated blood by vāta, the uterus and the passage having been purified there by the un vitiated sukra having the bija comes in the uterus; in the new one the artava accompanied by the mahabhūtas and helped by the action of vāta which is in its normal condition. Sukra then unites with artava, along with the mahabhūtas and the jiva all the same time. The jiva carrying with it the miseries such as raga etc. which are the results of its own action, moving in speed as that of mind, enters into the union inside the uterus.

### **Sadyo grhīta garbha lakṣaṇa**

The following are the features of the woman who has just conceived: feeling of receiving the seed in the vaginal tract, a feeling of contentment, heaviness and throbbing, and mutual union of sukra and artava. Also cheerfulness, nausea, stupor, mild debility, śālivation, discomfort in the region of heart, tiredness and thirst.

### **Vyaktagarbha lakṣaṇa**

Gradually, with pregnancy becoming patent, there will be heaviness of abdomen, diminution of the eye and voice, movements of the vagina and pubic hair, sleeping, yawning, fainting, vomiting, loss of appetite, swelling of the feet, desire for things which are sour also for good or bad foods and activities.

Then afterwards, the channels of menstrual blood get blocked by the foetus, so there will be no flow of menstrual blood. Thus getting blocked in the downward path, it goes into the formation of the apara; some others say it forms jarayu. With the cessation of menstrual flow there will be the appearance of lines of hairs on the abdomen.

The blood remaining after the formation of the jarayu moves still up and makes for increasing in size of the cheeks and breasts and black coloration of the lips and nipples. Getting localized in the breasts and associated with kapha, it helps in the production of breast milk which gets nourished by the food the women takes after delivery.

### **Garbhavṛddhi Krama**

In the 1<sup>st</sup> month there will be formation of kālala.

2<sup>nd</sup> month it will be Ghana, pesi or arbhuda if the foetus is male, female or eunuch respectively.

3<sup>rd</sup> month there will be 5 branching in the foetus, 2 each for legs and arms and one for the head. Simultaneously with the formation of 5 branching all other parts of the body and sense organs also get formed, except, those that develop after birth such as teeth etc. Gradually all the parts become well defined. This is the normal manner of the development; anything other is abnormal.

The factors which bring about the characteristic features of both the mind and body of the male, female and eunuch are present in the developing foetus itself. Whichever specific features become predominant during the course of development, the future child will be of that sex.

During the 4<sup>th</sup> month, all the major and minor parts of the body become clearer and the foetus becomes stable.

In the 5<sup>th</sup> month, the mind becomes well active, the muscles and blood gets increased.

In the 6<sup>th</sup> month, hairs on the head and on the body, nails, bones, tendons, etc. becomes patent and there will be increase of strength and color.

In the 7<sup>th</sup> month development of all the parts will be complete.

During the 8<sup>th</sup> month, ojas moves frequently from the foetus to the mother and vice versa, through the channels which transport rasa; so during this month the mother will sometimes become cheerful and some other times exhausted So also the foetus. Because of the instability of ojas, delivery of the foetus may become abnormal. During the course of its movement outwards, it may assume difficult positions due to absence of ojas or it may come

out, breath only for a short time to the activity of ojas and then die just like the movements seen in a severed limb. The pregnant woman will only undergo exhaustion because the ojas is unstable and moves between her body and of the foetus along with rasa.

11. गर्भसमानयोगक्षेमाहिगर्भिणीभवति । तस्माद्विशेषतस्तांप्रियहिताभ्यांगर्भोपधातकरेभ्योरक्षेत्यथा  
यथाचगर्भोवृद्धिमाप्नोतितथातथाभाराहारानादानादाहाररसापहाराच्चस्त्रियाबलक्षयः ॥

12. अव्यक्तः प्रथमेमासिसप्ताहात्कललीभवेत्

गर्भः पुंसवनान्यत्रपूर्वव्यक्तेः प्रयोजयेत् ३

13. बलीपुरुषकारोहिदैवमप्यतिवर्तते

पुष्येपुरुषकंहैमंराजतंवाऽथवाऽयसम्

14. कृत्वाऽग्निवर्णनिर्वाप्यक्षीरेतस्याञ्जलिपिबेत्

गौरदण्डमपामार्गजीवकर्षभसैर्यकान्

15. पिबेत्पुष्येजलेपिष्टानेकद्वित्रिसमस्तशः

क्षीरेणश्वेतबृहतीमूलंनासापुटेस्वयम्

16. पुत्रार्थदक्षिणेसिञ्चेद्दामेदुहितृवाञ्छया

पयसालक्ष्मणामूलंपुत्रोत्पादस्थितिप्रदम्

17. नासयाऽस्येनवापीतंवटशुङ्गाष्टकंतथा

ओषधीर्जीवनीयाश्चबाह्यान्तरुपयोजयेत्

18. उपचारः प्रियहितैर्भर्त्राभृत्यैश्चगर्भधृक्

नवनीतघृतक्षीरैः सदाचैनामुपाचरेत्

19. अतिव्यवायमायासंभारंप्रावरणंगुरु

अकालजागरस्वप्नंकठिनोत्कटकासनम्

20. शोकक्रोधभयोद्वेगवेगश्रद्धाविधारणम्

उपवासाध्वतीक्ष्णोष्णगुरुविष्टम्भिभोजनम्

21. रक्तनिवसनंश्वभ्रकूपेक्षांमद्यमामिषम्  
उत्तानशयनंयच्चस्त्रियोनेच्छन्तितत्त्यजेत्
22. तथारक्तस्रुतिंशुद्धिंबस्तिमामासतोऽष्टमात्  
एभिर्गर्भःस्रवेदामःकुक्षौशुष्येन्म्रयेतवा
23. वातलैश्चभवेद्गर्भःकुब्जान्धजडवामनः  
पित्तलैःखलतिःपिङ्गःशिवत्रीपाण्डुःकफात्मभिः
24. व्याधींश्चास्यामृदुसुखैरतीक्ष्णैरौषधैर्जयेत्  
द्वितीयेमासिकललाद्घनःपेश्यथवाऽबुदम्
25. पुंस्त्रीकलीबाःक्रमात्तेभ्यःतत्रव्यक्तस्यलक्षणम्  
क्षामतागरिमाकुक्षेर्मूर्च्छाच्छर्दिरोचकः
26. जृम्भाप्रसेकःसदनंरोमराज्याःप्रकाशनम्  
अम्लेष्टतास्तनौपीनौसस्तन्यौकृष्णचूचुकौ
27. पादशोफोविदाहोऽन्येश्रद्धाश्चविविधात्मिकाः  
मातृजंहयस्यहृदयंमातृश्चहृदयेनतत्
28. सम्बद्धंतेनगर्भिण्यानेष्टंश्रद्धाविमाननम्  
देयमप्यहितंतस्यैहितोपहितमल्पकम्
29. श्रद्धाविघाताद्गर्भस्यविकृतिश्च्युतिरेववा  
व्यक्तीभवतिमासेऽस्यतृतीयेगात्रपञ्चकम्
30. मूर्द्धाद्वेसक्थिनीबाहूसर्वसूक्ष्माङ्गजन्मच  
सममेवहिमूर्द्धाद्यैर्जानंचसुखदुःखयोः
31. गर्भस्यनाभौमातृश्चहृदिनाडीनिबध्यते  
ययासपुष्ठीमाप्नोतिकेदारइवकुल्यया
32. चतुर्थव्यक्तताऽङ्गानांचेतनायाश्चपञ्चमे

षष्ठेस्नायुसिरारोमबलवर्णनखत्वचाम्

33. सर्वैःसर्वाङ्गसम्पूर्णोभावैःपुष्यतिसप्तमे

गर्भेणोत्पीडितादोषास्तस्मिन्हृदयमाश्रिताः

कण्डूविदाहं कुर्वन्ति गर्भिण्याः किक्विसानिच

34. नवनीतंहितंत्रकोलाम्बुमधुरौषधैः

सिद्धमल्पपटुस्नेहंलघुस्वादुचभोजनम्

35. चन्दनोशीरकल्केनलिम्पेदूरुस्तनोदरम्

श्रेष्ठयावैणहरिणशशोणितयुक्तया

36. अश्वघ्नपत्रसिद्धेनतैलेनाभ्यज्यमर्दयेत्

पटोलनिम्बमञ्जिष्ठासुरसैःसेचयेत्पुनः

37. दार्वीमधुकतोयेनमृजांचपरिशीलयेत्

ओजोऽष्टमेसञ्चरतिमातापुत्रौमुहुःक्रमात्

38. तेनतौम्लानमुदितौतत्रजातोनजीवति

शिशुरोजोनवस्थानान्नारीसंशयिताभवेत्

39. क्षीरपेयाचपेयाऽत्रसघृताऽन्वासनंघृतम्

मधुरैःसाधितंशुद्ध्यैपुराणशकृतस्तथा

40. शुष्कमूलककोलाम्लकषायेणप्रशस्यते

शताहवाकल्कितोबस्तिःसतैलघृतसैन्धवः

41. तस्मिंस्त्वेकाहयातेऽपिकालःसूतेरतःपरम्

वर्षाद्विकारकारीस्यात्कुक्षौवातेनधारितः

42. शस्तश्चनवमेमासिस्निग्धोमांसरसौदनः

बहुस्नेहायवागूर्वापूर्वोक्तंचानुवासनम्

43. ततएवपिचुंचास्यायोनौनित्यंनिधापयेत्

वातघ्नपत्रभङ्गाग्भःशीतंस्नानेऽन्वहं हितम्  
निःस्नेहाङ्गीननवमान्मासात्प्रभृतिवासयेत्

44. यानिद्रव्याणिपुण्यानिमङ्गल्यानिशुचीनिच

नवान्यभग्नखण्डानिपुन्नामानिप्रियाणिच  
गर्भिण्यैतान्युपहरेद्वासांस्याभरणानिच  
नस्त्रीनपुंसकाख्यानिधारयेद्वालभेतवा  
धूपितार्चितसंमृष्टंमशकाद्यपवर्जितम्  
ब्रह्मघोषैःसवादित्रैर्वादितंवेश्मशस्यते  
प्रातरुत्थायशौचान्तेगुरुदेवार्चनेरता  
अर्चेदादित्यमुद्यन्तंगन्धधूपार्घ्यवार्जपैः

45. नित्यस्नाताचमृष्टाचशुक्लवस्त्रधराशुचिः

देवविप्रपरासौम्यागर्भिणीतुसदाभवेत्

46. नित्यंस्नाताचहृष्टाचशुक्लवस्त्रधराशुचिः

देवविप्रपरासौम्यागर्भिणीपुत्रभागिनी

47. बिल्वकार्पासीपप्फणापाटलीपिचुमन्दाग्निमन्थमासीवर्धमानकपत्रभङ्गक्वाथेनशीतेनसर्वगन्धोद

केनवागर्भिण्याःप्रत्यहंस्नानमुपदिशेत्॥

48. त्रैवृतं तु मणिं क्त्वा तं श्रोण्यां गर्भिणी सदा ॥

49. प्रथमेमासिगर्भिणीक्षीरमनुपसंस्कृतंमात्रावच्छीतंकालेकालेपिवेत्।तस्मिन्नपिचाद्यंद्वादशरात्रंक्षी

रोद्धवंसर्पिशालिपर्णीपलाशाभ्यांशृतंकनकरजतक्वथितंशीतोदकानुपानंपिबेत्।स्वादुशीतद्रवप्रायंसा

त्म्यंचसायंप्रातराहारयेत्।नचाभ्यङ्गोद्वर्तनानिसेवेत्।यथोक्तानिचदोषकराणिपरिहरेदापञ्चमा

न्मासाद्विशेषेण॥द्वितीयेमधुरौषधसिद्धंपयःपिबेत्।तृतीयेतदेवसर्पिर्मधुभ्याम्।चतुर्थेऽक्षमात्रनव

नीतयुक्तम्।पञ्चमेक्षीरसर्पिः।षष्ठे तदेवमधुरौषधसिद्धम्।सप्तमे च।तस्मिंस्तु गर्भस्य केशोत्पत्त्या  
 मातुर्विदाहो भवतीति स्त्रियोभाषन्ते।नेति भगवानात्रेयः।गर्भोत्पीडनात्तु दोषाहृदयं प्राप्य विदहन्ति त  
 तः कण्डू र्जायते कण्डुवाक्किक्किसम्॥ तत्र कोलोदके नवनीतस्य मधुरौषधसिद्धस्य पाणितलमात्रमस्यै  
 दद्यात्।चन्दनमृणालकल्कैश्चस्तनोदरं मृदनीयात्।शिरीषधातकी सर्षपमधुकचूर्णैर्वा।कुटजार्जकबी  
 जमुस्ताहरिद्राकल्कैर्वा।निम्बकोलसुरसमञ्जिष्ठाकल्कैर्वा।शशहरिणपृषतरुधिरयुक्तया वा त्रिफल  
 या।करवीरकरञ्जपत्रकल्कसिद्धेन च तैलेनाभ्यङ्गः।परिषेकः पुनर्मालतीमधुकसिद्धेनाम्भसा।कण्डूय  
 नं वर्जयेत्।त्वग्भेदवैरूप्यपरिहारार्थं स्नानोद्वर्तनं च शीलयेत्।मधुरं चाहारमल्पमल्पस्नेहलवणमल्पो  
 दकानुपानं भुञ्जीत॥ अष्टमेक्षीरयवागूं सर्पिष्मतीं पिबेत्।नेति खण्डकाप्यः गर्भस्य पैङ्गल्याबाधभयात्  
 ।अस्तु पैङ्गल्याबाधस्तथाप्येवं कुर्वीत।नीरुजंबलवर्णसत्वसंहननसम्पदुपेतं ज्ञातीनामग्रण्यमपत्यं  
 जनयतीति भगवानात्रेयः॥ बदरोदकेन पलपयोदधि मस्तु तैललवणफलघृतमधुयुक्तेनास्थापयेत्।पु  
 राणविड्विशुध्यर्थं मधुकादिमधुरौषधसिद्धेन च तैलेनानुवासयेदनुलोमनायवायोः।अनुलोमे हि मारुते  
 सासुखमनुपद्रवाप्रसूते॥ गर्भिणीं तु न्युब्जामास्थापयेदनुवासयेद्वा।तथास्याविवृतमार्गतया सम्यगौष  
 धमनुप्रविशति॥ तत ऊर्ध्वं स्निग्धाभिर्यवागूभिर्जाङ्गलरसैश्चोपाचरेदाप्रसवकालादिति भगवान्धन्व  
 न्तरिः॥ नवमे तु तएवानुवासनतैलात्पिचुं योनौ प्रणयेद्गर्भमार्गाशययोः स्नेहनार्थमिति।अनेन प्रथम  
 मासादाराभ्यक्रमेण गर्भिण्याः प्रसवकाले गर्भधारिणी कुक्षिकटी पार्श्वपृष्ठं मृदु भवति।वायुश्चानुलोमः स  
 म्पद्यते।

मूत्रपुरीषं च प्रकृतिभूतं जरायुश्च मार्गं प्रतिपद्यते।पुत्रं चेष्टं कल्यमायुष्मन्तं सुखिनं सुखेन काले बलवती  
 प्रसूते॥ बिल्वकार्पासीपफणापाटलीपिचुमन्दाग्निमन्थमासीवर्धमानकपत्रभङ्गकवाथेन शीतेन सर्व  
 गन्धोदकेन वा गर्भिण्याः प्रत्यहं स्नानमुपदिशेत्॥ प्राक्चैवास्यानवमान्मासादपहतास्थिशर्कराकपाले प्र  
 शस्ते देशे वास्तुविद्याप्रशस्तं सर्वर्तुसुखमुपहृतसर्वोपकरणं सन्निहितज्वलनं प्राग्द्वारमुदग्द्वारं वा सू  
 तिकागारं कारयेत्॥ तत्रानुकूलेषु नक्षत्रादिषु पुण्याहशब्देन गोब्राह्मणवृद्धान् नत्वा++ आवर्तमानाप्रदक्षि  
 णं प्रविश्य बहुशः प्रसूताभिरनुरक्ताभिरविषादाभिः क्लेशक्षमाभिः परिवृतास्वस्त्ययनपरानुलोमनैराहा  
 रविहारैरनुलोमितवातमूत्रपुरीषाप्रसवकालमुदीक्षेत।स्वल्पेऽपि च विण्मूत्रविबन्धे फलवर्तीः प्रणिदद्या

त्॥ तत्रासन्नप्रसवायाः क्लमोग्लानिर्मुक्तबन्धनेऽवाक्षिणीनिष्ठीविकामूत्रपुरीषबाहुल्यं शिथिलकुक्षि  
ताधोगुरुत्वमन्नानभिलाषो वेदनोदरहृदयकटीबस्तिवङ्क्षणेऽपुतोदभेदशूलस्फुरणस्रवणानिचयोन्यां  
भवन्ति । तदनन्तरमावीनांप्रादुर्भावोर्भोदकप्रवाहश्च ॥

50. गर्भिणीप्रथमदिवसात्प्रभृतिनित्यंप्रहृष्टाशुच्यलङ्कृताशुक्लवसनाशान्तिमङ्गलदेवताब्राह्मणगुरुप  
राचभवेत्मलिनविकृतहीनगात्राणिनस्पृ-

शेतुर्गन्धदुर्दर्शनानिपरिहरेत्उद्वेजनीयाश्चकथाः शुष्कंपर्युषितंकुथितंकिलन्नंचान्ननोपभुञ्जीतब  
हिर्निष्क्रमणंशून्यागारचैत्यश्मशानवृक्षाश्रयान्क्रोधमयशस्करांश्चभावानुच्चैर्भाष्यादिकंचपरिहरे  
द्यानिचगर्भव्यापादयन्तिनचाभीक्षणंतैलाभ्यङ्गोत्सादनादीनिसेवेतनचायासयेच्छरीरंपूर्वोक्तानिच  
परिहरेत्शयनासनंमृद्वास्तरणंनान्त्युच्चमपाश्रयोपेतमसंबाधंचविदध्यात्हृदयंद्रवमधुरप्रायंस्निग्धं  
दीपनीयसंस्कृतंचभोजनंभोजयेत्सामान्यमेतदप्रसवात् ॥

विशेषतस्तुगर्भिणीप्रथमद्वितीयतृतीयमासेषुमधुरशीतद्रवप्रायमाहारमुसेवेतविशेषतस्तुतृतीयेष  
ष्टिकौदनंपयसाभोजयेत्चतुर्थेदध्नापञ्चमेपयसाषष्ठेसर्पिषेत्येकेचतुर्थेपयोनवनीतसंसृष्टमाहारये  
ज्जाङ्गलमांससहितंहृदयमन्नंचभोजयेत्पञ्चमेक्षीरसर्पिःसंसृष्टषष्ठेश्वदंष्ट्रासिद्धस्यसर्पिषोमात्रां  
पाययेद्यवागूंवासप्तमेसर्पिःपृथक्पर्ण्यादिसिद्धमेवमाप्यायतेगर्भःअष्टमेब-

दरोदकेनबलातिबलाशतपुष्पापलपयोदधिमस्तुतैललवणमदनफलमधु-

घृतमिश्रेणास्थापयेत्पुराणपुरीषशुद्धंयथमनुलोमनार्थंचवायोःततःपयो-

मधरकषायसिद्धेनतैलेनानुवासयेत्अनुलोमेहिवायौसुखंप्रसूयतेनिरु-

पद्रवाचभवतिअत ऊर्ध्वंस्निग्धाभिर्यवागूभिर्जाङ्गलरसैश्चोपक्रमेदाप्रसवकालातेवमुपक्रान्तास्नि  
ग्धाबलवतीसुखमनुपद्रवाप्रसूयते ॥

नवमेमासिसूतिकागारमेनांप्रवेशयेत्प्रशस्तेतिथ्यादौतत्रारिष्टंब्राह्मण-

क्षत्रियवैश्यशूद्राणांश्वेतरक्तपीतकृष्णेषुभूमिप्रदेशेषुबिल्वन्यग्रोधतिन्दुकभ-

ल्लातकनिर्मितसर्वागारंयथासङ्ख्यंतन्मयपर्यङ्कंसमुपलिप्तभित्तिंसुविभक्त-

परिच्छदंप्राग्द्वारंदक्षिणद्वारंवाऽष्टहस्तायतंचतुर्हस्तविस्तृतंरक्षामङ्गलसंपन्नंविधेयम् ॥

**मासानुमासिकगर्भवृद्धिः**

51. तत्रप्रथमेमासिकललाजायतेद्वितीयेशीतोष्मानिलैरभिप्रपच्यमानानामहाभूतानांसंघातोघनःसंजायतेयदिपिण्डःपुमान्स्त्रीचेत्पेशीनपुंसकंचेदुर्बुदमितितृतीयेहस्तपादशिरसांपञ्चपिण्डकानिर्वर्तन्तेऽङ्गप्रत्यङ्गविभागश्चसूक्ष्मोभवतिचतुर्थेसर्वाङ्गप्रत्यङ्गविभागःप्रव्यक्तोभवतिगर्भहृदयप्रव्यक्तिभावाच्चेतनाधातुरभिव्यक्तोभवतिकस्मात्तत्स्थानत्वात्तस्माद्गर्भश्चतुर्थेमास्यभिप्रायमिन्द्रियार्थेषुकरोतिद्विहृदयांचनारीदौहृदिनीमाचक्षतेदौहृदविमाननात्कुब्जंकुण्ठिखञ्जंजडवामनंविकृताक्षमनक्षंवानारीसुतंजनयतितस्मात्सायद्यदिच्छेत्तत्तस्यैदापयेत्लब्दौहृदाहिवीर्यवन्तंचिरायुषंचपुत्रंजनयति॥

52. अव्यक्तःप्रथमेमासिसप्ताहात्कललीभवेत्॥

द्वितीयेमासिकललाद्घनःपेश्यथवाऽबुदम्

53. पुंस्त्रीकलीबाःक्रमात्तेभ्यःतत्रव्यक्तस्यलक्षणम्

क्षामतागरिमाकुक्षेर्मूर्च्छाच्छर्दिरोचकः

54. जृम्भाप्रसेकःसदनरोमराज्याःप्रकाशनम्

अम्लेष्टतास्तनौपीनौसस्तन्यौकृष्णचूचुकौ

55. पादशोफोविदाहोऽन्येश्रद्धाश्चविविधात्मिकाः

व्यक्तीभवतिमासेऽस्यतृतीयेगात्रपञ्चकम्

56. मूर्द्धाद्वेसक्थिनीबाहूसर्वसूक्ष्माङ्गजन्मच

सममेवहिमूर्द्धाद्यैर्जानंचसुखदुःखयोः

57. गर्भस्यनाभौमातुश्चहृदिनाडीनिबध्यते

ययासपुष्ठीमाप्नोतिकेदारइवकुल्यया

58. चतुर्थेव्यक्तताऽङ्गानांचेतनायाश्चपञ्चमे

षष्ठेस्नायुसिरारोमबलवर्णनखत्वचाम्

59. सर्वैःसर्वाङ्गसम्पूर्णोभावैःपुष्यतिसप्तमे

गर्भणोत्पीडितादोषास्तस्मिन्हृदयमाश्रिताः

60. कण्डूविदाहं कुर्वन्ति गर्भिण्याः किक्विसानि च
61. ओजोऽष्टमे सञ्चरति मातापुत्रौ मुहुः क्रमात्
62. तेन तौ म्लानमुदितौ तत्र जातौ न जीवति शिशुरो जौ न वस्थानान्नारी संशयिता भवेत्
63. ससर्वगुणवान् गर्भत्वमापन्नः प्रथमे मासि संमूर्च्छितः सर्वधातुकलुषीकृतः खेटभूतो भवत्यव्यक्तविग्रहः सदसद्भूताङ्गावयवः ९
64. द्वितीये मासि घनः संपद्यते पिण्डः पेश्यर्बुदं वा तत्र घनः पुरुषः पेशीस्त्री अर्बुदं न पुंसकम
65. तृतीये मासि सर्वेन्द्रियाणि सर्वाङ्गावयवाश्च यौगपद्येनाभिनिर्वर्तन्ते
66. तत्रास्य केचिद्ङ्गावयवामातृजादीनव्यवान्विभज्य पूर्वमुक्तायथावत् महाभूतविकारप्रविभागेन त्विदानीमस्य तांश्चैवाङ्गावयवान्कांश्चित्पर्यायान्तरेणापरांश्चानुव्याख्यास्यामः मातृजादयोऽप्यस्य महाभूतविकारा एव तत्रास्याकाशात्मकं शब्दः श्रोत्रं लाघवं सौक्ष्म्यं विवेकश्च वाय्वात्मकं स्पर्शः स्पर्शनरौक्ष्यं प्रेरणं धातुव्यूहनं चेष्टाश्च शारीर्यः अग्न्यात्मकं रूपं दर्शनं प्रकाशः पक्तिरौष्ण्यं च अबात्मकं रसोरसनं शैत्यं मार्दवं स्नेहः क्लेशश्च पृथिव्यात्मकं गन्धो घ्राणं गौरवं स्थैर्यं मूर्तिश्चेति
67. एवमयं लोकसंमितः पुरुषः यावन्तो हिलोके मूर्तिमन्तो भावविशेषास्तावन्तः पुरुषेयावन्तः पुरुषेतावन्तो लोके इति बुधास्त्वेवं द्रष्टुमिच्छन्ति
68. एवमस्येन्द्रियाण्यङ्गावयवाश्च यौगपद्येनाभिनिर्वर्तन्तेऽन्यत्र तेभ्योभावेभ्योयेऽस्य जातस्योत्तरकालं जायन्ते तद्यथा--
- दन्ताव्यञ्जनानिव्यक्तीभावस्तथायुक्तानि चापराणि एषा प्रकृतिः विकृतिः पुनरतोऽन्यथा सन्ति खल्वस्मिन् गर्भकेचिन्नित्याभावाः सन्ति चानित्याः केचित्तस्य एवाङ्गावयवाः सन्ति ष्ठन्ते त एव स्त्रीलिङ्गं पुरुषलिङ्गं पुंसकलिङ्गं वा बिभ्रत तत्र स्त्रीपुरुषयोरेवैशेषिकाभावाः प्रधानसंश्रयागुणसंश्रयाश्च तेषां यतोभूयस्त्वं ततोऽन्यतरभावः तद्यथा क्लैब्यं भीरुत्वमवैशारद्यं मोहोऽनवस्थानमधोगुरुत्वमसहनं शैथिल्यं मार्दवं गर्भाशयबीजभागस्तथायुक्तानि चापराणि स्त्रीकराणि अतो विपरीतानि पुरुषकराणि उभयभागावयवान् पुंसककराणि भवन्ति

69. तस्ययत्कालमेवेन्द्रियाणिसंतिष्ठन्तेतत्कालमेवचेतसिवेदनानिर्बन्धंप्राप्नोतितस्मात्तदाप्रभृतिगर्भःस्यन्दतेप्रार्थयतेचजन्मान्तरानुभूतंयत्किंचित्तद्द्वैहृदय्यमाचक्षतेवृद्धाःमातृजंचास्यहृदयंमातृहृदयेनाभिसंबद्धंभवतिरसवाहिनीभिःसंवाहिनीभिःतस्मात्तयोस्ताभिर्भक्तिःसंस्पन्दतेतच्चैवकारणमवेक्षमाणान्द्वैहृदय्यस्यविमानितंगर्भमिच्छन्तिकर्तुम्विमाननेहयस्यदृश्यतेविनाशोविकृतिर्वासमानयोगक्षेमाहितदाभवतिगर्भणकेषुचिदर्थेषुमातातस्मात्प्रियहिताभ्यांगर्भिणींविशेषेणोपचरन्तिकुशलाः
70. तस्यागर्भापत्तेर्द्वैहृदय्यस्यचविज्ञानार्थलिङ्गानिसमासेनोपदेक्ष्यामःउपचारसाधनंहयस्यज्ञानेज्ञानंचलिङ्गतःतस्मादिष्टोलिङ्गोपदेशःतद्यथा--  
आर्तवादार्शनमास्यसंस्रवणमनन्नाभिलाषश्छर्दिरोचकोऽम्लकामताचविशेषेणश्रद्धाप्रणयनमुच्चावचेषुभावेषुगुरुगात्रत्वंचक्षुषोगर्लानिःस्तनयोःस्तन्यमोष्ठयोःस्तनमण्डलयोश्चकाष्ण्यमत्यर्थश्वयथुःपादयोरीषल्लोमराज्युद्गमोयोन्याश्चाटालत्वमितिगर्भपर्यागतेरूपाणिभवन्ति
71. सायद्यदिच्छेत्तत्तदस्यैदद्यादन्यत्रगर्भोपघातकरेभ्योभावेभ्यः
72. गर्भोपघातकरास्त्वमेभावाभवन्तितद्यथा--  
सर्वमतिगुरूष्णतीक्ष्णंदारुणाश्चचेष्टाःइमांश्चान्यानुपदिशन्तिवृद्धाः --  
देवतारक्षोऽनुचरपरिरक्षणार्थनरक्तानिवासांसिबिभृयान्नमदकराणिमद्यान्यभ्यवहरेन्नयानमधिरोहेन्नमांसमशनीयात्सर्वेन्द्रियप्रतिकूलांश्चभावान्दूरतःपरिवर्जयेत्यच्चान्यदपिकिञ्चित्स्त्रयोविद्युः
73. तीव्रायांतुखलुप्रार्थनायांकाममहितमप्यस्यैहितेनोपहितंदद्यात्प्रार्थनाविनयनार्थम्प्रार्थनासंधारणाद्धिवायुःप्रकुपितोऽन्तःशरीरमनुचरन्गर्भस्यापद्यमानस्यविनाशंवैरूप्यंवाकुर्यात्
74. चतुर्थमासिस्थिरत्वमापद्यतेगर्भःतस्मात्तदागर्भिणीगुरुगात्रत्वमधिकमापद्यतेविशेषेण
75. पञ्चमेमासिगर्भस्यमांसशोणितोपचयोभवत्यधिकमन्येभ्योमासेभ्यःतस्मात्तदागर्भिणीकार्श्यमापद्यतेविशेषेण

76. षष्ठेमासिगर्भस्यबलवर्णोपचयोभवत्यधिकमन्येभ्योमासेभ्यःतस्मात्तदागर्भिणीबलवर्णहानिमापद्यतेविशेषे
77. सप्तमेमासिगर्भःसर्वैर्भावैराप्याय्यतेतस्मात्तदागर्भिणीसर्वाकारैःकलान्ततमाभवति
78. अष्टमेमासिगर्भश्चमातृत्वोगर्भतश्चमातारसहारिणीभिःसंवाहिनीभिर्मुहुर्मुहुरोजःपरस्परतआददाते गर्भस्यासंपूर्णत्वात्तस्मात्तदागर्भिणीमुहुर्मुहुर्मुदायुक्ताभवतिमुहुर्मुहुश्चम्लानातथागर्भःतस्मात्तदागर्भस्यजन्मव्यापत्तिमद्भवत्योजसोऽनवस्थितत्वात्तंचैवार्थमभिसमीक्ष्याष्टमंमासमगण्यमित्याचक्षतेकुशलाः

### Different forms of Garbha vridhhi (Other than Ayurveda texts)

The form of garbha

- In the first night is kalalam – which means “jelly like substance”.
- In the second night, it will be like a water bubble.
- After third night, it becomes like flesh.
- After 4th night, it becomes like muscle tissue.
- After the fifth night, it becomes solid.
- After 6th night, it spreads.
- After 7th night, it forms relation.
- After eighth night it will be like milk.
- After 15 days, it attains pindakruti.
- After one month, it obtains human body form.
- After 2 months, head and limbs appear.
- By three months, abdomen and waist regions appear.
- By 4th month, hands and legs appear clearly.
- By 5th month, hair follicles appear.
- In 6th month bones arrangement occurs.
- In 7th month, life enters.
- In 8th month total body appears.
- In 9th month, it starts moving.
- Snāyu, majja and boones are derived from śukram.
- Skin, blood and flesh develop from ārtavam.

- The human body is divided into 6 koshas.
- Skin, which is in vikruta form, rasa, along with rakta, māmsa , meda, asthi, majja and śukram from seven dhātus of the body.

Dominance of śukradhatu results in male child, and that of śoṇitam results in female child. If both.

79. ओषधिभ्योऽन्नमुपजायते...।

80. तदन्नं त्रिविधं भवति एकं मूत्रमेकं पुरीषमेकं पुरुषाणां शुक्रं स्त्रीणां शोणितम्

81. शुक्रशोणितयोः क्षीरे सर्पिरिव सर्वव्यापिनी मायाशक्तिर्भवति।

82. पुरुषबीजमूलसञ्चितं शुक्रं स्त्रीकुचमूलसञ्चितं शोणितम्।

83. संयोगकाले दैवयोगेन वायुना गर्भालयं प्रविशति।

84. तत्र एकरात्रोषितं कललम्।

85. द्विरात्रोषितं बुद्बुदम्।

86. त्रिरात्रोषितं मांसलम्।

87. चतुरात्रोषितं पेशलम्।

88. पञ्चरात्रोषितं घनम्।

89. षड्रात्रोषितं व्यूहम्।

90. सप्तरात्रोषितं बन्धम्।

91. अष्टरात्रोषितं पयसम्।

92. अर्धमासे पिण्डाकृतिः।

93. मासे शरीराकृतिः।

94. मासद्वये शिरोबाहुप्रदेशाः।

95. त्रिमासे जठरकटीदेशाः।

96. चतुर्थे मासे पाणिपादहृदयम्।

97. पञ्चमे मासे रोमकूपानि।

98. षष्ठे मासेऽस्थिससङ्घातः।  
 99. सप्तमे मासे जीवप्रकाशः।  
 100. अष्टमे मासे देहः।  
 101. नवमे मासे प्रयत्नं करोति।  
 102. स्नायुमज्जास्थीनि रेतोमयानि।

### Mṛtamātrka Garbhapātana

The woman with full term pregnancy dies, the pulsations of the abdomen are identified and confirmed that the fetus is alive. In the presence of husband of that woman or son or any relative, the physician who is expert in surgery should be called and an incision should be given in between umbilicus and genital organs of the woman. Thus the live baby should be saved.

103. सगर्भायामरणेस्पन्दमानेनोदरेण जीवन्तं गर्भमालक्ष्य भर्ता पुत्रोऽन्यो बन्धुर्वा वैद्यकुशलाभ्यां नाभ्युपस्थयोन्तरे गर्भं परिहरन्हिरण्यगर्भेति शस्त्रेणोत्पाटयति॥  
 104. सगर्भायागर्भिण्यामरणेस्पन्दमानेन कम्पमानेनोदरेण तस्याः कुक्षिणा जीवन्तं जीव्यमानं गर्भमालक्ष्य जीवन्तमिदमजीवन्तं इति तल्लक्षणं विदाय भर्ता तस्याः पतिः तदभावे पुत्रस्तदभावे अन्ये योनिबन्धुस्तदभावे बन्धुस्सजातिः पुमान्तज्जास्त्री वा वैद्यकुशलाभ्यां भिषक्शस्त्रवैद्याभ्यां एवमुत्पाटयत्यालक्षितं नाभ्युपस्थयोरन्तरे तस्या नाभियोन्योयोर्मध्ये गर्भं परिहरन्थथा न स्पर्शयति शस्त्रं तथा कुर्वन्हिरण्यगर्भस्समवर्तताग्र इति मन्त्रमुच्छरन्शस्त्रेण क्षुरेणोत्पाटयति छेदयति।

### DISCUSSION

- At the outset Garbha is conceptus formed out of two entities from a male and a female with celestial wedded lock.
- The ancient thoughts on formation of Garbha is no way inferior than the embryological observations. Panchabhuta siddhanta holds good in understanding basic constituents of chromosomes
- There is a mention of establishment of Manas in the 4<sup>th</sup> month of gestation as per Ayurveda classics, where as it is not found in Agamas. This must be basing on

philosophical approach stating that transfer of past deeds from one birth to other succeeding birth for human being.

- There is a mention of Dowhridini in Ayurveda considered from 4<sup>th</sup> month after establishment of Manas. In Agamas it is not there. It is not just a formation of anatomical heart, but a functional propensity attributed, which is being expressed in a pregnant woman.
- There were discussions in Ayurveda about first formation for the foetus, whether it is head or other parts. Agama literature confirms the formation of head and extremities will be the first.
- There are samskaras quoted in Ayurveda and Agamas, to be performed in a celestial manner, having some similarities and dissimilarities. Nisheka, Ritusangamana and Garbhadhana are three samskaras mentioned in Agamas at the formation of foetus. They are considered as Garbhasaya suddhikara samskaras. There are only two in Ayurveda classics, namely Ritusangamana and Garbhadhana, explained with celestial approach.
- Pumsavana and seemantha are two samskaras told commonly in Ayurveda and Agamas including celestial performances. Pumsavana should be performed before completion of 2<sup>nd</sup> month of pregnancy as per Ayurveda. Whereas it is told in 4<sup>th</sup> or 5<sup>th</sup> month as per Agamas.
- The material to put for nasya in Pumsavana is a mixture of Siddharthaka, Vatamkura and Masha beeja with Goksheera as per Agama. Charak explained it is mixed with “Kudyakeetaka” and “Mastyaka”. Kasyapa opinion is similar with Agama.
- Pumsavana is to be done for a male nasya should be in right nostril and for a girl in left nostril. This is similar in Agamas and Ayurveda,
- Vishnubali samskara is found in Vaikhanasa Agama only, but not in any other Agama or in Ayurveda. It is told for Garbha rakshana.
- Trivrit prasana (goksheera, godadhi and goghrita) is found only in Agama but not in Ayurveda.
- Garbhini paricharya explained in Ayurveda includes nutritious dietary regimen for pregnant women
- The abnormalities of Garbha such as Mudha Garbha has been dealt in Ayurveda classics but not in Agamas.

- It is very interesting to note that a full term pregnant woman dies, how the baby should be saved is dealt in Ayurveda and Agamas. It is told under Mrita matrika garbha patana in vaikhanaasa grihyasutra.

## CONCLUSION

- It is to conclude that the knowledge of Garbha in Ancient texts of Agamas and Ayurveda is found to be similar on scientific grounds
- The basic concepts for both of the fields are taken from Darshanic philosophy.
- Shareera sthana of charaka samhita laid the principles of histology and developmental embryology. Susruta samhita emphasized structural understandings.
- Ancient concepts explore not only physical, physiological and psychological approaches, unlike modern points.

At the outset Garbha vijnana is a comprehensive knowledge found in ancient texts of contemporary fields, almost standing on same platform.

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