

Charaka Samhita Adhyaya 6 Sharira Vichaya. Part-2

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Questions by Agnivesha

- एवंवादिनं भगवन्तमात्रेयमग्निवेश उवाच श्रुतमेतदयदुक्तं भगवता शरीराधिकारे वचः। किन्नु खलु गर्भस्याङ्गं पर्वमभिनिर्वर्तते कुक्षौ, कतौ मुखः कथं चान्तर्गतस्तिष्ठति, किमाहारश्च वर्तयति, कथम्भूतश्च निष्क्रामति, कैश्चायमाहारोपचारैर्जातः सदयो हन्यते, कैरव्याधिरभिवर्धते, किं चास्य देवादिप्रकोपनिमित्ता विकाराः सम्भवन्ति आहोस्विन्न, किंचास्य कालाकालमृत्योर्भावाभावयोर्भगवानध्यवस्यति, किंचास्य परमायुः, कानि चास्यपरमायुषो निर्मितानीति॥२०॥
- After listening to the above deliberations by Lord Atreya, Agnivesha said, “Now we would like to hear the following:
- Which of the organs of the foetus is manifested first in the womb of the mother?
- Where does the face of the foetus lie and what posture does it maintain inside?
- Which food nourishes it and how does it come out?
- Which food and regimens are responsible for its immediate death after the delivery process?
- What factors help in the growth of the foetus without any disease?
- Are there afflictions of diseases caused by Gods or divinities? Or not? (idiopathic)
- What is your opinion regarding the existence or non-existence of the child’s timely or untimely death?
- What is the span of its life?
- What are the factors which are responsible for the maintenance of its life span?

Different views regarding origin of foetus

- तमेवमक्तवन्तमग्निवेशं भगवान् पनर्वसरात्रेय उवाच-
पर्वमक्तेतमेतदगर्भावक्रान्तौ यथाऽयेमभिनिर्वर्तते कक्षौ, यच्चास्य
यैदासंतिष्ठतेऽङ्गजातम्। विप्रतिवादास्त्वत्र बहविधाः सूत्रकृतामषीणां सन्ति
सर्वेषां; तानपि निबोधोच्यमानान्- शिरः पर्वमभिनिर्वर्तते कक्षावितिकमारशिरा
भरव्दाजः पश्यति, सर्वेन्द्रियाणां तदधिष्ठानमिति कृत्वा; हृदयमिति
काङ्कायनो बाहलीकभिषक्, चेतनाधिष्ठानत्वात्; नाभिरिति भद्रकाप्यः,
आहोरागम इति कृत्वा; पक्वाशयगदमिति भद्रशौनकः,
मारुताधिष्ठानत्वात्; हस्तपादमिति बडिशः, तत्करणत्वात् परुषस्य;
इन्द्रियाणीति जनको वैदेहः, तान्यस्य बद्धयाधिष्ठानानीति
कृत्वा; परोक्षत्वादचिन्त्यमिति मारीचिः केश्यपः; सर्वाङ्गाभिनिर्वृत्तिर्यगपदिति
धन्वन्तरिः; तदुपपन्नं, सर्वाङ्गानां तल्यकालाभिनिर्वृत्तत्वाद्धृदयप्रभृतीनाम्।
सर्वाङ्गानां ह्यस्य हृदयं मूलमधिष्ठानं च केषाञ्चिदभावानाम्, नच तस्मात्
पूर्वाभिनिर्वृत्तिरेषां; तस्माद्धृदयप्रभृतीनां सर्वाङ्गानां तल्यकालाभिनिर्वृत्तिः, सर्वे
भीवा ह्यन्योन्यप्रतिबद्धाः; तस्माद्यथाभूतदर्शनं साधु॥२१॥
- Lord Atreya's reply to Agnivesha is already well described in the fourth chapter of the [Sharira Sthana](#) dealing with the formation of embryo, detailing the manner in which the foetus is formed in the uterus of the mother and the mode of manifestation of its various organs. However, there are various controversies on this subject, which are listed

Different views regarding origin of foetus

- **Kumarashira Bharadvaja** observed that the **head of the foetus** is first manifested in the uterus because it is the seat/base of all sense organs.
- According to **Kankayana**, the physician from Bahlika, **heart** being the seat of *chetana*, consciousness is the first to be formed.
- According to **Bhadrakapya**, ***nabhi*** (umbilicus) is first formed as it serves to provide nourishment to the fetus.
- According to **Bhadrashaunaka**, **rectum** located near the colon is first formed as it is the site for *vata*.
- According to **Badisha**, **hands and feet** are first formed being the instruments of individual for his activities.
- According to **Janaka of Videha**, **sense organs** being the seat of senses are first formed.
- **Marichi Kashyapa** is of the view that is **not possible to make any statement about first formation of any organs as they cannot be observed directly.**
- **Dhanvantari** is of the view that **all organs are formed simultaneously.**

Conclusion:-

- सर्वाङ्गानां ह्यस्य हृदयं मूलमधिष्ठानं च केषाञ्चिद्भावानाम्, नच तस्मात् पूर्वाभिनिर्वृत्तिरेषां; तस्माद्धृदयप्रभृतीनां सर्वाङ्गानां तुल्यकालाभिनिर्वृत्तिः, सर्वे भावा ह्यन्योन्यप्रतिबध्दाः; तस्माद्यथाभूतदर्शनं साधु॥२१॥

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- Of these, the view of Dhanvantari seems to be correct as all the organs like heart etc. are formed at the same time. Since the heart is the origin of all organs and also serves as developmental origin of certain organs, it is less likely that development of other organs precedes the formation of heart. Hence, it is evident that all organs are formed simultaneously. All organs are connected to each other. Hence the view of Dhanvantari seems to be quite correct.

Position of foetus in Uterus

- गर्भस्तु खलु मातुः पृष्ठाभिमुख ऊर्ध्वशिराः
सङ्कुच्याङ्गान्यास्तेऽन्तःकुक्षौ ॥
Cha. Sha. 6/22
- The foetus lies in the uterus with its face towards the back of the mother, head upwards and the limbs folded.

THE POSITION OF THE FETUS IN THE UTERUS



pelvic presentation

Nutrition of fetus

- व्यपगतपिपासाबुभुक्षस्तु खलु गर्भः परतन्त्रवृत्तिर्मातरमाश्रित्य वर्तयत्युपस्नेहोपस्वेदाभ्यां गर्भाशये सदसम्भूताङ्गावयवः, तदनन्तरं ह्यस्य कश्चिल्लोमकपायनैरुपस्नेहः कश्चिन्नाभिनाडययनैः। नाभ्यां ह्यस्य नाडी प्रसक्ता, नाड्या चापरा, अपरा चास्य मातुः प्रसक्ता हृदये, मातृहृदयं ह्यस्य तामपराम्भिसम्प्लवतेसिराभिः स्यन्दमानाभिः, स तस्य रसो बलवर्णकरः सम्पद्यते, स च सर्वरसवानाहारः।
- The foetus is free from thirst and hunger. It is dependent upon the mother for all its activities. Its manifested and non-manifested organs get nourishment by the process of *upasneha* (perfusion) and *upasweda* (thermal regulation). It gets nourishment by the process of perfusion- sometimes through the hair follicles and sometimes through the umbilical cord. The umbilical cord of the fetus is attached to the umbilicus on one end and the placenta on the other end. The placenta is in turn connected with the heart (circulatory system) of the mother. The heart of the mother floods the placenta (with nourishment) through the pulsating vessels. This *rasa* (nutritive fluid) promotes strength and complexion of the fetus as it is composed of material having all six *rasa* (tastes).

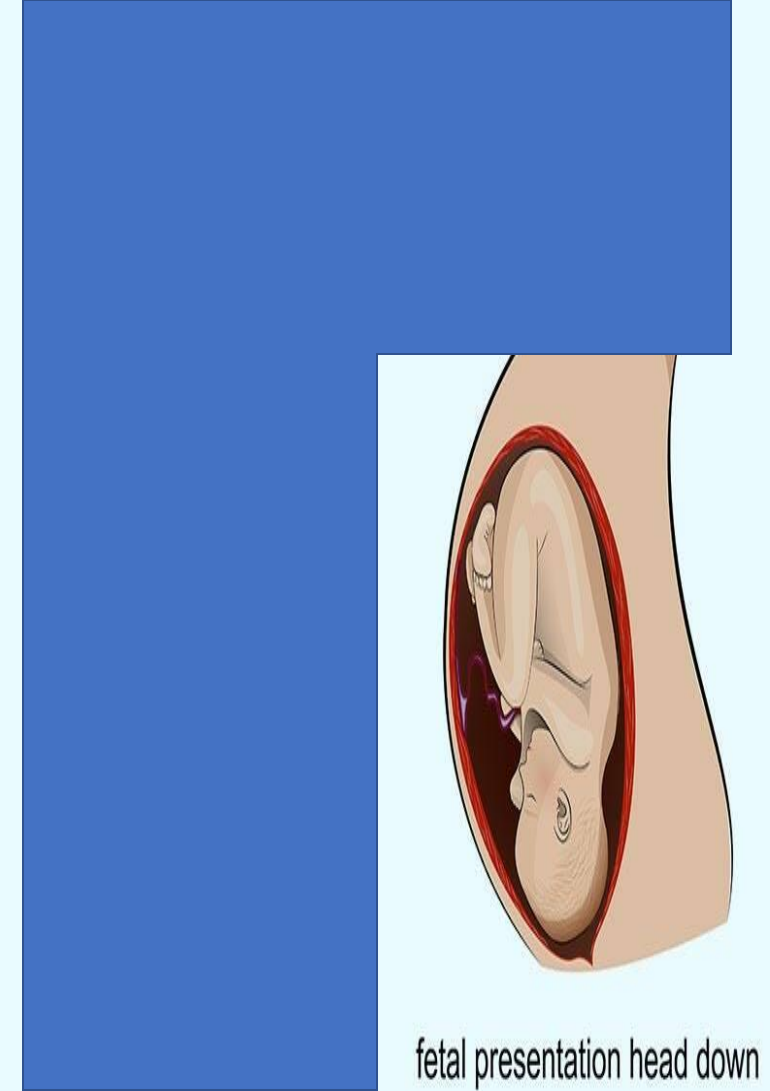
actions of Rasa

- स्त्रिया ह्यापन्नगर्भायास्त्रिधा रसः प्रतिपद्यते- **स्वशरीरपुष्टये**, **स्तन्याय**, **गर्भवृद्धये** च। स तेनाहारेणोपष्टब्धः (परतन्त्रवृत्तिर्मातरमाश्रित्य) वर्तयत्यन्तर्गतः॥२३॥
- *Rasa* (digestive product of food) of the pregnant woman serves three purposes viz.
- Nourishment of her own body
- Lactation and
- Growth of the fetus
- Being supported by that food, the foetus that is dependent upon the mother keeps living inside (the uterus)

Position of fetus during labor

- स चोपस्थितकाले जन्मनि
प्रसूतिमारुतयोगात् परिवृत्यावाक् शिरा
निष्क्रामत्यपत्यपथेन, एषा प्रकृतिः,
विकृतिःपुनरतोऽन्यथा। परं त्वतः
स्वतन्त्रवृत्तिर्भवति॥ Cha. Sha. 6/24
- During a normal labor, the fetus turns its head downwards by effect of the *prasuti maruta* (*vayu*, which regulates the process of delivery) and gets delivered through the vaginal path. Any deviation in this process constitutes abnormality. After delivery, the child starts behaving independently.

THE POSITION OF THE FETUS IN THE UTERUS



Lifespan of human beings

- वर्षशतं खल्वायुषः प्रमाणमस्मिन् काले॥२९॥
- तस्य निमित्तं प्रकृतिगुणा सात्म्योपसेवनं चेति॥३०॥
- In the Kali Age, the normal span of life (of human beings) is one hundred years. The factors responsible for the maintenance (of the normal span) of life are:
- *Prakriti sampat* i.e. equilibrium of *dosha* in the constitution of individual
- *Guna sampat* i.e. excellence of the compactness of the body and excellence of hereditary qualities; and
- *atma sampat* i.e. virtuous acts

thank you!