

Charaka Samhita Sharir Sthana Atulyagotriya Adhyaya part 2

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Signs of Garbhadharana:-

- गर्भस्य सद्योऽनुगतस्य कुक्षौ स्त्रीपुन्नपुंसामुदरस्थितानाम्। किं लक्षणं? कारणमिष्यते किं सरूपतां येन च यात्यपत्यम्॥२२॥

- What are the earliest signs of conception? What signs and symptoms indicate a female, male or hermaphrodite foetus developing in the womb? What is the reason for the resemblance of the child to a particular person?

निष्ठीविका गौरवमङ्गसादस्तन्द्राप्रहर्षौ हृदये व्यथा च। तृप्तिश्च बीजग्रहणं च योन्यां गर्भस्य सद्योऽनुगतस्य लिङ्गम्॥२३॥

- Salivation, heaviness, malaise, drowsiness, horripilation, distress in cardiac region, contentment, absence of discharge of *Shukra* from Yoni —these are the earliest signs of conception.॥

Sex determination methods.....

- सव्याङ्गचेष्टा पुरुषार्थिनी स्त्री स्त्रीस्वप्नपानाशनशीलचेष्टा। सव्यात्तगर्भा न च वृत्तगर्भा सव्यप्रदुग्धा स्त्रियमेव सूते॥२४॥
- पुत्रं त्वतो लिङ्गविपर्ययेण व्यामिश्रलिङ्गा प्रकृतिं तृतीयाम्। गर्भोपपत्तौ तु मनः स्त्रिया यं जन्तुं व्रजेत्तत्सदृशं प्रसूते॥२५॥
- Activities mostly to the left side of the mother, desire for man, feminine dreams, as well as feminine drinks, foods, conducts and activities, foetus stationed in the left side of the womb, gravid uterus that is not round in shape, profuse lactation in the left breast—these indicate the female foetus. Signs- symptoms contrary to the above indicate the male foetus, while a mixture of symptoms of male and female fetus indicate those of a hermaphrodite. A child resembles that person/animal to whom the mother's mind is attracted during conception.||

Role of Atma in body

- भूतैश्चतुर्भिः सहितः ससूक्ष्मैर्मनोजवो देहमुपैति देहात्। कर्मात्मकत्वान्न तु तस्य दृश्यं दिव्यं विना दर्शनेमस्ति रूपम्॥३१॥
- The soul, along with four subtle *bhutas* , at a speed like that of the mind, transmigrates from one body to the other according to past deeds. It cannot be seen without divine visual sense. ||
स सर्वगः सर्वशरीरभूच्च स विश्वकर्मा स च विश्वरूपः। स चेतनाधातुरतीन्द्रियश्च स नित्ययुक् सानुशयः स एव ॥३२॥
- The soul is omnivagant / omnipresent (can move anywhere and everywhere), sustains all bodies, performs all actions, and takes all forms. It is the source of consciousness, transcending all senses, as it is always associated (with intellect etc.), it gets involved in feelings like attachment etc.||

Composition of Garbha.....

- गर्भस्य चत्वारि चतुर्विधानि भूतानि मातापितृसम्भवानि। आहारजान्यात्मकृतानि चैव सर्वस्य सर्वाणि भवन्ति देहे॥२६॥
 - तेषां विशेषाद्बलवन्ति यानि भवन्ति मातापितृकर्मजानि। तानि व्यवस्येत् सदृशत्वहेतुं सत्त्वं यथानूकमपि व्यवस्येत्॥२७॥
- Foetus is made up of four set of four *mahabhutas* (i.e., of all except *akasha*), i.e., one set each from the mother, the father, from nutrition provided by the mother, and from the self only. Out of these factors, the past deeds of the soul and the parents significantly influence the physical and psychological traits of the progeny. Likewise, resemblance is also determined by the deeds of past life.||

Conti.....

रसात्ममातापितृसम्भवानि भूतानि विद्याद्दश षट् च देहे। चत्वारि
तत्रात्मनि संश्रितानि स्थितस्तथाऽऽत्मा च चतुर्षु तेषु॥३३॥

- In the body, the *bhutas* are sixteen (each set of four *bhutas* is of four types), originating from maternal nutrition, the self, mother (ovum) and father (sperm). Out of these, four are associated with the self and the self, in turn, depends on these four.

Dosha cycle in body.....

- हैमन्तिकं दोषचयं वसन्ते प्रवाहयन् ग्रीष्मिकमभ्रकाले। घनात्यये
वार्षिकमाशु सम्यक् प्राप्नोति रोगानृतुजान्न जातु ॥४५॥
- One who eliminates the accumulation of *doshas* of early winter in spring, that of summer in early rains and that of rainy season in autumn, never suffers from seasonal disorders.

Way of healthy life...

नरो हिताहारविहारसेवी समीक्ष्यकारी विषयेष्वसक्तः। दाता समः सत्यपरः
क्षमावानाप्तोपसेवी च भवत्यरोगः॥४६॥

- The man who uses wholesome diet and behaviour , who moves cautiously, who is unattached to sensual pleasures, who donates, observes equality , who is truthful, who is forbearing and who is devoted to venerable people becomes free from diseases.

Thanks ☆