AN AYURVEDIC VIEW OF GARBAHDHAN RELATED SANSKARAS FOR BETTER PROGENY

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ABSTRACT
Every parent expects that their child should be healthy, beautiful and intelligent but they are not awake of taking special care before the conception. Ayurvedic literature was written under monarchism, wherein birth and proper brought up of a son (kumara), ratukala (optimum period for fertilization), garbhoapatikar bhavas (factors essential for conception), the days of coitus for having male or female child and specific acts for achieving conception. Acharya Sushruta has also described the age for conception and qualities of marriageable girl and boy which is essential for better progeny under the garbhadhana vidhi. The paper aimed to discuss advantages of garbhaadhan related sanskaras to have a baby with good body built, intellect and talent.

KEYWORDS: Garbhaadhana Vidhi, Sanskaras, Healthy Baby, Better Progeny, Conception.

INTRODUCTION
Vedas have described various aspect pertaining to health and disease which includes procreation, most important for continuation races. Garbhadhan, a compound Sanskrit word, means conception, impregnation or insemination. It is the first of the sixteen vedic sanskaras and is meant to be performed by man and woman at an auspicious time and date for the sake of begetting the desired child.

Kaumarbhritiya tantra include not only the description of the fetus upto the 16 years of age but also it includes the rituals performed by the mother and father before the conception to have a better progeny. By these procedures included in garbhadhan vidhi, a couple can have a healthy baby.

MATERIAL AND METHODS
Proper Age for Marriage And First Conception
Acharya Sushruta has prescribed the age of man as 25 and of girl 16 years.1 [1]

The Age of Full Maturity or Appropriate age for Conception

Male at the age of 25 and female at the age of 16 are fully mature; hence they should attempt for achievement conception.

Since both the partners are full of valour and vigour at this age, the born child also possesses these qualities. The mention of marriageable age and age for conception separately by Vagbhata indicates the social pattern of that time.

The Result of Impregnation in Very Young or Old Women

If woman below sixteen is impregnated by a man of below 25, either she will not conceive, or if at all conceives, she will have intrauterine death of fetus, if the child is born, it would not live long or will have weak organs, ill health, deformed body parts etc. aged women also should not be impregnated.

Normal and Abnormal Postures for Coitus And Their Effect

If flexed position- vayu gets aggrevated and compresses the yoni
In right lateral position- the kapha getting displaces obstructs the garbashaya
In left lateral position- displaced pitta burns (vidaha), the rakta (ovum) and shukra (sperms)
Hence for reception of bija the woman should lie in supine position, so that all the doshas remain in their normal locations.

The man should not lie below the woman, because after this postural copulation if woman delivers male child, he will have feminine characters and if female child then she will have masculine habits.[4]

Factors Essential for Conception

Sushruta-equating germination of a seed with achievement of conception says that if rutu-(season or period near ovulation or ratukala) bija-seed i.e ovum and sperms kshetra-field i.e female reproductive system ambu-water i.e nourishing substance assemble together the conception will definitely occur.

We can say that for achievement of conception proper functioning (vaya) nervous system, normal psychology, healthy and properly functioning female reproductive system, well prepared uterus, healthy sperms and ovum are essential factors.

Effect of Impregnation on Different Days of Ratukala

Pratap Gadge et al.

Bija- seed i.e ovum and sperms

The man should go above the woman, and the wife from left side and gradually act (do coition) for achievement of conception.

After chanting specific ‘mantras’- keeping wife on his right side the husband should go above the wife from left side and gradually act (do coition) for achievement of conception.

Methods of Conjugation and Its Prior Acts

After menstruation i.e 4th day onwards the couple after being purified by use of oleation, sudatory measures, emetics, purgatives and brought to normal conditions should be given asthapana (evacuative anema) and anuvasaana (nutritive anema) basi.[8]

After these purifying measures- man should use Ghrita and milk medicated with drugs of madhura varga.(sweet or anabolic drugs) Female-should consume oil and masha The man should go to bed by keeping his right leg first and woman by left.

After coitus they should irrigate (wash the genitals with cold water).[9]

The commentators have explained that madhura drugs increases shukra and pittal drugs increases raka.

Arundatta clarifies-that initially the woman should also be given milk etc. along with oil etc. however lateron these should not be used (pitta vardhaka drugs can initiate abortion).[10]

Putreshtir yadnya also described by acharyas to have better progeny.

Only charak and kashyapa have described the detailed methods of putreshtir yadnya which is actually a subject of sociology or religion.[11]

Kashyapa[12]

For oblation he should prepare material in eight bowls with prepared meat, cooked rice, drugs. Capable of suppressing vata, a type of barley cake (purodosa) and rice. By this couple attain better expression power and longevity.

Acharyas also described

1. The methods to get fair complexioned and energetic son.
2. The procedures to get dark complexioned red eyed son.[13]
Effects of Psychology of the Woman on the Fetus

The born child emulates the characters of creatures who come in thoughts of the woman during coitus/fertilization for achievement of conception happy mood is essential.

Sushruta opinions that what so ever type of diet, behavior and conduct is followed by the couple at the time of coitus, born child possesses similar characters.

Benefits of Specific Mode of Life or Putreshti Yadnya\textsuperscript{[15,16]}

By observing this specific mode of life (during menstruation and putreshti yadnya etc.)

1. Born children are handsome, endowed with goodness, have long life, repay the debts of parents and are excellent.
2. The couple respecting or worshiping deities, observing chastity and using beneficial dietetics give birth to the child possessing all good qualities, while having opposite deeds deliver the child devoid of good qualities.

CONCLUSION

Specific environment might influence characters of the child to certain extent. celibacy, specific dietetics and cleansing measures might influence the reproductive capabilities. Yadnya and mantras reflect social customs and belief. Psychology of couple might influence the mental build up of the child. The coition was exclusively for reproduction not for carnal pleasure. This shows the strong will power of the persons and also a method of limiting the family.

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