

Review Article

Garbha prakruti-method of obtaining shrestha prakruti garbha

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ABSTRACT:

Prakruti word which means natural form of body constitution which is fixed from birth of the child. It includes the physical and psychological state of tridosha at the time of creation, abnormality in this tridosha leads to vikruti in the person.

KEY WORDS: Garbha, Prakruti, Swabhav, Sukra, Shonita

INTRODUCTION:

प्रकृतिमिति स्वभावम्। च.वि.8/95- चक्रपाणी

Prakruti in complete sense means, the first formed nature or the original form of being. It manifests as the physical, physiological & psychological response of an individual.

प्रकृतिनमि जन्ममरणां तरालभाविनी गर्भावक्रांतिसमये
स्वकारणणौद्रेकजनिता निर्विकारिणीदोषस्थितिः॥ नरसिंह रसवैशेषिकसूत्र

Prakruti is that which is present from birth upto death. During sukra shonita samyoga, the doshas which are predominant forms the prakruti of the person.

Garbha

शुक्रासुगात्माशयकालसंपद यस्योपचारश्च हितैस्तथाऽनै।
गर्भश्च काले च सुखी सुखं च सञ्जायते संपरिपूर्णदिहा॥ च.शा. 2/6

When sukra & shonita are in normalcy & gets union (conception), in proper time (kala), in a healthy garbhasaya along with atma & when the garbhini follows all the hita ahara vihara that forms a uttam prakruti garbha.

Garbha prakruti

शुक्र शौणित संयोगे यौ भवेद्दोष उत्कटः।
प्रकृतिर्जायते तेन तस्या मे लक्षण शृणु ॥ सु.शा.4/62

At the time of conception the dosha/ doshas which are predominant the same prakruti of garbha will be formed. This is said to be the dosha prakruti of an individual which originates from the garbha.

Factors responsible for formation of garbha prakruti

तद्यथा शुक्रशौणित प्रकृतिं कालगर्भाशयप्रकृतिं आतुराहारविहार प्रकृतिं,
महाभूतविकारप्रकृतिं च गर्भशरीरमपेक्षते । एतानि हि येन येन
दोषेणाधिकैकैकानैकेन समनुबन्ध्यन्ते तेन तेन दोषेण
गर्भोऽनुबन्ध्यते ततः सा सा दौष प्रकृतिरुच्यते मनुष्याणां गर्भादिप्रवृत्ता॥
च.वि.8/95

Prakruti depends on

1. Sukra-shonita prakruti
2. Kala-garbhasaya prakruti
3. Matru ahara vihara prakrut
4. Mahabhutha vikara prakruti

• **Sukra-shonita prakruti**

शुक्र शौणित संयोगे यो भवेद्दोष उत्कटः।
प्रकृतिर्जायते तेन तस्या मे लक्षण शृणु ॥ सु.शा.4/62

At the time of conception the doshas predominant in the sukra & shonita indicates the prakruti of the garbha.

• Kala-garbhasaya prakruti

यथा शुक्र शोणितमैलककाले ऋतुरुपै यो दोष उत्कटौ भवति स प्रकृतिमारभते। कालदयश्च शुक्र शौणितमैव कुर्वन्तः प्रकृति जनकाभवन्तीति तन्त्रान्तरे शुक्र शोणितगतदोषेणैव प्रकृत्युत्पादौ दर्शितः गर्भादिप्रवृत्तेति गर्भस्यादिमेलकै प्रवृत्ता ॥ च.वि. 8/95 चक्रपाणी

At the time of conception, the kala which is present & the dosha predominant at that time influences on the garbha prakruti. The dosha which is predominant in the garbhasaya is also responsible for the garbha prakruti.

Kala - ritu kala

ऋतुश्च निषिक्तश्च बीजस्य फल प्रसवानुगुणः कालः । अ.सं.शा 1/10

The conception occurs in this particular time hence termed as ritu kala.

According to different classics, ritu kala is the period of max. fertility extends from 12 to 16 days after menstruation during reproductive age in a healthy menstrual cycle. Dalhana clarifies that among 16 days of ritu kala 1st 3days due to bleeding phase & last 1day due to cervical constriction cannot be considered suitable for conception.

Kala - season

Visargakala

विसर्गे पुनर्वायवो नातिरुक्षः प्रवान्ति, इतरे पुनरादाने सौमश्चाव्याहतबलः शिशिराभिर्भाभिरापुर यज्जगदाप्याययति शश्वत अतौ विसंग सौम्यः। च.सू 6/4

Vayu in visarga kala is not ruksha. The strength of chandrama{moon} is more & spreads allover. There is increase in saumyaa guna. The season favours the human being in acquiring strength.

Decrease in strength of sun with its various factors.

Predominance in madhura, amla, lavana rasa.

All these factors favour the conception as the bala in human being is increased.

Adana kala

तत्र रविर्भाभिराददानो जगतः स्नेहं वायवस्तीव्रक्षुश्रोपशौषयन्त शिशिरवसन्त गोष्मेषु यथाक्रमं रौक्षममुत्पादयन्तो रुक्षान रसांस्तिक कषायकट्काश्चाभिर्वर्धयन्तो नुणां दौर्बल्यमावहन्ति ।

There is increase in agneya guna. Sun is more powerful, the vayu is atiruksha. Hence there is excess shoshana of snehabhava. This increases the rukshata.

Deha bala is reduced. The human being becomes durbala in the season. There is predominance of tikta, kashaya & katu rasa.

As this is not the ideal time for cultivation of plants, similarly this is not ideal time for conception, as the snehabhava is reduced & there is increase in rukshata in the body.

Kala - as Age

पंचविंशे ततो वर्षे पुमान्मारी तु षोडशे । समत्वागतवीर्यौ तौ जानीयात कुशलो भिषक ॥ सु.सू 25/13

Male at age of 25years & female at age of 16years are fully matured. Hence this is ideal age for conception. As the dhatu poshana will be completed by this time & the couple is physically & psychologically matured & are considered as viryavanta. Hence the age also plays an important in achieving shrestha prakruti garbha.

The sukra shonita of the same parents but conception at different kala contribute in formation of different prakrutis in the siblings.Hence importance of kala in different prakruti can be understood.

Garbhasaya -kshetra

सुकृष्टक्षेत्रे बीजं प्रक्षिप्तं तत्र व्रीहीः वीहीत्वाय कल्पते यवोयवत्वाय ॥ भे.शा. 8/12

As the seeds of paddy sown in well prepared field, result into good yields. The unvitiated sukra & shonita when embedded in unvitiated kshetra leads into quality pregnancy.

इह खलु भोः या स्त्रिय पथ्यलघुर्भोजिन्योऽनुदावत्तनशीला अप्रदुष्टा यथा गर्भाशयाः सुविशुद्धस्त्रोतो भवति ता आचक्षतेऽवन्ध्या कुशला इति ॥

ता इष्टरूप मेधावि चापत्यं जनयन्ति ॥ भे.शा. 8/1

Women with unvitiated uterus unobstructed strotas & who is not suffering from painful menstruation can produce desired child.

Matru ahara vihara prakruti

गर्भं प्रकृति मातृराहारविहारौ तत्कालीनौ यदहोषकरणस्वभावौ सा च प्रकृति गर्भशरीरे भवति ॥ च.वि. 8/95 चक्रपाणी

The ahara vihara followed by the garbhini, the doshas predominant in it also influences on garbha prakruti.

Hence garbhini paricharya has got prime importance, as it plays major role in garbha prakruti.

Mahabhutha vikara prakruti

It states that the life is formed from the combination of panchmahabhuta- akasha, vayu, agni, jala, prithvi.

According to some authors vatadi doshas are of 2 types **prakrutha & vikrutha**.

Prakrutha doshas are responsible for formation of prakruti. They support the body & there by called as dhatu. Vitiation of the doshas forms the vikruti. Though all the doshas are present in the body, the prakruti is named according to the predominance of the doshas.

Source of panchamahabhuta in garbha

बीजात्मकैर्महाभूतै सुक्ष्मै सत्वानगैश्च सः ।

मातृश्राहारसजै क्रमात्कृशौ विवर्धते ॥ अ.ह.शा. ½

Physical body is constituted by panchamahabhuta. The fetus is encompassed with panchamahabhuta, depending on these predisposing factors, the physical & psychological features of the fetus are determined.

प्रकृतिमिह नराणां भौतिकीं चेचिदाहुः पवनदहनतौयै कीर्तितास्तास्तु तिस्रः ।
स्थिर विपुल शरीरः पार्थिवश्च क्षमावञ् शुचिरथ चिरजीवी नाभसाः खैर्महद्भिः
॥ सु शा 4/80

Other prakruti bheda

तत्र प्रकृतिज्जातिप्रसक्ता च, कुलप्रसक्ता च, देशानुपातिनी च, वयोऽनुपतिनी च, प्रत्यात्मनियता चैति

जातिकुलदेशकालवयः प्रत्यात्मनियता हि तेषां तेषां पुरुषाणां ते ते भावविशेषा भवन्ति ॥ च.इ. 1/5

Other prakruti bheda according to classics are

जातिप्रसक्ता, कुलप्रसक्ता, देशानुपातिनी, वयोऽनुपतिनी, प्रत्यात्मनियता

Manasa prakruti

कायानां प्रकृतीज्ञात्वा त्वनुरुपां क्रियां चरेत् । महाप्रकृतयस्त्वैता रजः सत्वतमःकुता॥

प्रोक्ता लक्षणतः सम्यग्भिषक ताश्च विभावयेत् ॥ सु शा4/98,99

त्रिविधं खलु सत्त्वं शुद्धं, राजसं, तामसमिति । च शा4/36

It also refers to guna prakruti. The influence of gunas will be there during formation of garbha.

Depending on the predominance of manas tatva the particular manasika prakruti is formed.

Acharya Caraka says that, Shareera follows satva, satva shareera & manasika prakruti is of 3 types satvika, rajasika & tamasika

Importance of satva of parents

सत्ववैशेष्यकराणि पुन्रैषां तेषां प्राणिनां मातापितृसत्त्वा । च.शा. 8/16

गर्भारम्भकशुक्रशोणितसंसर्गकाले मातुः पितुश्च यद् गुणबहुलं तयौः पुत्रदृष्टिर्नोर्मनः ॥ च.शा. 8/12

Sattva of fetus depends upon the psychological condition of the parents during intercourse. The manoguna of parents decides the manasa prakruti of fetus

ऋतौ यदा स्त्री पुरुषौ प्रसन्नमनसौ रहः । उपेयातातथ तदा गर्भो भवति सात्विकः ॥

ऋतौ यदा स्त्री पुरुषौ व्यायस्तमनसौ भृशम् । उपेयातातथ तदा गर्भो भवति राजसः ॥

ऋतौ यदा स्त्री पुरुषौ प्रदीनमनसौ रहः । उपेयातातथ तदा गर्भो भवति तामसः ॥

भे.शा.3/17-19

Mental status of parents during intercourse

1. Prasanna –then born child will be of sattvika guna
2. Vyayastha -then born child will be of Rajasika guna
3. Pradina –then born child will be of Tamasika guna

रूपाद्धि रूप प्रभवः प्रसिद्धःकर्मात्मकानां मनसौ मनस्तः।

भवन्ति ये त्वाकृतिबुद्धिभेदा रजस्तमस्तत्र च कर्म हेतुः॥ च शा 2/36

By roopa there will be utpatthi of roopa. Likewise the prakrutha roopa of manas will be satvika, but due to the intensity of influence of rajas & tamoguna the individual will differ in akruti & buddhi.

Nature of prakruti

प्रकोपो वान्यभावो वाक्षयो वा नौपजायते ।

प्रकृतिनां स्वभावेन जायते तु गतायुषः ॥ सु.शा. 4/77

The prakruti will be stable life long. By nature there will not be any change in the prakruti i:e

There will not be any prakopa, kshaya or anayatabhava. Prakruti doshas does not cause any roga.

Further Chakrapani explains that the doshas which are responsible for the formation of prakruti are different from the doshas that subsequently vitiates to cause the disease.

If a person of vata prakruti suffers from pittaja rogas, the original prakruti dominated by vata does not change or is not affected. It means that the prakrutha karma kshaya or vridhhi of vatadi doshas in disease condition does not affect the prakruti bhuta doshas. There will be no kshaya or vridhhi of these doshas.

विषजातौ यथा कीटो न विषेण विपद्यते । तद्वत्प्रकृतयौ मर्त्यं शक्नुवन्ति न बाधितुम्॥ सु.शा.4/78

The krimi born in visha does not harm itself. In the same way the doshas predominant in the prakruti will not harm the individual.

Types of prakruti

सप्त प्रकृति भवन्ति दौषैः पृथक् द्विशः समस्तैश्च॥ सु.शा 4/61

Vata dosha prakruti-heena

Pitta dosha prakruti- madhyam

Kapha dosha prakruti- uttama

Dwidosha prakruti –nindaniya

Samadosha prakruti -shrestha

समपित्तानिलकफाः कैचिद्रर्भादि मानवाः।

दुश्यन्ते वातलाः कैचित्पित्तलाः श्लेष्मलास्तथा॥

तेषामनातुरा पूर्वे वातलाद्या सदाऽतुरा ।

दोषानुशयिता ह्येषां दैहप्रकृतिरुच्यते ॥ च.सू.7/39,40

Due to presence of dosha-anushaya means from birth, these doshas remain predominant in the body & become satmya to the body. Some will be born with the combination of 3 doshas {sama}, some with combination of 2 doshas & some with purely vatala, pittala & shleshmala prakruti.

Person of sama prakruti is said to anathura, where as with ekadoshaja or dwidoshaja said to be sadatura.

For sama prakruti garbha

अथाप्येतौ स्त्रीपुंसौ स्नेहस्वेदाभ्यामुपपाद्य, वमनविरेचनाभ्यां संशोध्य, क्रमेण प्रकृतिमापादयेत् ।

संशुद्धौ चास्थापनानुवासनाभ्यामुपाचरेत् ; उपचरेच्च मधुरौषधसंस्कृताभ्यां घृतक्षीराभ्यां पुरुषं, स्त्रीयं तु तैलमाषाभ्यां ॥ च शा 8/4

By following the shodhana karma, purva samyoga viddhi & garbhadhana 'sama dosha sthiti' can be obtained which leads to shrestha prakruti of garbha.

Putreshti yajna benefit

कल्याणानि चिन्तयस्तधिकामः । सुखीसुखी सुमनाः ॥ A. SA. SH.1/54

The kalyana, sukha-kamana & sumanastata of parents may be inherited to the child. Thus designing the psychological nature. The contented positive enthusiastic but controlled state of mind of parents during conjugation results in stastic equilibrium of manoguna, vriddhi of sattva guna leading to high ranked sattva of garbha granting noble qualities like

piousness, intelligence, memory, quickness in work, gratitude & positive thoughts etc.

सत्त्ववैशेष्यकराणि पुनर्सेतेषां तेषां प्राणिनां मातापितृसत्वान्यन्तर्वल्याः श्रुत्यश्चाभीक्षणं स्वोचितं च कर्म सत्त्वविशेषाभ्यासश्चेति ॥ सु.शा. 4/77

Garbha prakruti depends on :

Satva of the parents

Prabhava of words or stories the garbhini reads or hears.

Purva janma karma of garbha

Vishesha ahara vihara of garbhini

CONCLUSION:

सर्वगुणसमुदितास्तु समघातवः।

च.वि.८/100

सर्वगुणसमुदिता इति सर्वप्रकृतिषूक्तप्रशस्तगुणयुक्ताः । समघातुः समस्तासु श्रेष्ठाः इति साम्यस्थिताश्चदौषाः साम्यप्रभावादेव गुणान परं कुर्वते ।

च.वि.८/100- चक्रपाणी

Prakruti, the biological constitution to a great extent influences each individual, in the way the person reacts to certain things, the way he behaves & thus makes the person unique & distinct from one another.

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