

IMPORTANCE OF GARBHA SAMSHKARA IN MODERN ERA: AN ANALYTICAL STUDY

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Sixteen sacraments are important in Indian culture. In the present time, marriage etc. rituals are hereditary, there is no sense in them. Only the method of appearance is done to handle the social customs. The one who makes life better, the one who incarnates the best soul on earth, the one who handles the axle of the nation, is the conception ceremony for the children. But they are completely ignored. Children are produced only by enjoying animalistic pleasures. The child born without unwanted understanding becomes the seed form. That's why care is not taken in their upbringing. In our scriptures, there is a conception ritual to get the best child. The rites performed by a couple before having a child are called Garbhadhan rites. The way the farmer prepares the field and the seed. Cleanses the area, cleansing it with essential nutrients. He likes the seeds, cleans them, sows the seeds after giving them cow dung bags etc. In the same way, it is necessary for the couple to prepare beforehand for the best child, the woman in the form of field and the husband in the form of seed. The rites of conception are an undertaking to be shown here.

In Taittiriya Upanishad, after practice, the graduate is instructed by Guruji in the following way "प्रजातन्तुम्मा व्यवच्छेत्सीः" After Brahmacharya Ashram, Grihastha Ashram is prescribed. In it "Prajatantu.... 's command. That is, the acceptance of the wife is not for the sake of enjoyment but for the attainment of children, it is for the welfare of the people. This subject should be able to support the nation and should be able to carry the culture. Weak, sick, not fearful. Society tells a woman to give birth to a devotee, a donor and a brave child, otherwise don't lose your light. In the Shrimad Bhagavad Gita, the Lord has said that I am Kamadeva for the sake of creation in His Vibhuti.²

Conception is the only ritual to get the best child. In this, the couple has to do pre-preparation before embryo transfer. Have to do penance. In Shrimad Bhagwat, Daksh Prajapati created the universe with penance,³ Brahmaji also created the universe after one thousand years of penance by the order of Lord Narayan. Hence penance is essential for the creator of the universe. In the Taittiriya Upanishad, Swadhyaya-Pravachan has also been said along with Praja Utani, Prapautra, Dohitra in the preaching of essential duties like Swadhyaya, discourse, guest service etc.

"प्रजा च स्वाध्यायप्रवचने च । प्रजनश्च स्वाध्यायप्रवचने च। प्रजाति स्वाध्यायप्रवचनेश्च।"⁴

Humans should perform self-study-discourses, Veda-abhyas etc. rituals and routines along with marriage etc. works.

ELIGIBLE SELECTION

In the view of Indian mystics, marriage is not just for sexual pleasure. To give birth to the best child. Therefore, criteria for eligible selection have been given. The girl who is proposed to marry should not be a Sagotra, it should be at least five generations later on the mother's side. There should be no genetic disease in their progeny. Must be mentally and physically healthy.

असपिण्डा तथा मातुरसगोत्रा च या पितुः । सा प्रशस्ता द्विजातीनां दारकर्मणि मैथुने ॥⁵

अरोगिणीं भ्रातृमतीमसमानर्षगोत्रजाम् ।

पञ्चमात् सप्तमादूर्ध्वं मातृतः पितृतस्तस्था॥⁶

¹ तैत्तरीय उपनिषद् - अनुवाक्- ११

² श्रीमद् भगवद्गीता १०.२८

³ अथ मेऽभिहितो देवस्तपोऽतप्यत दारुणम्।

नव विश्वसृजो युष्मान् येनादावसृजद्विभुः ॥ - श्रीमद् भागवत् ६.२.५०

⁴ तैत्तरीय उपनिषद् - ९.९. पृ. ४४

⁵ मनुस्मृति - ३.१५

...। स्फीतादपि न संचारिरोगषसमन्वितात्॥

Sage Yajnavalkya also advises the girl's father not to give his daughter to a patient, mentally deficient, sexually immoral, treasonous, atheistic, in whose progeny only daughters are born, suffering from genetic disease, devoid of Vedas.

एतैरेव गुणैर्युक्तः सवर्णः श्रोत्रियो वरः ।
यत्रात्परीक्षितङ्गं पुंस्त्वे युवा धीमाम् जनप्रियः॥⁷ याज्ञ. १.५५

It has also been said in Narad Smriti.

अपत्यार्थं स्त्रियः सृष्टः स्त्री क्षेत्रं बेजिनो नराः ।
क्षेत्रं बीजवते देयं नाबीजी क्षेत्रमर्हति ॥ - नारदस्मृति

In the Kanyadan resolution of marriage ceremony...

"अस्या कन्यायाः अनेन वरेण धर्मप्रजया उभयोर्वशवृद्धयर्थं...."⁸

That is, I donate this girl to create religious subjects. Here in the method, the father of the girl tells the bridegroom that I give this girl to you for the attainment of lust and the attainment of subjects.

कन्यादान कल्पोकद्विगुणप्राप्तिकामो वा प्रजोत्पादनार्थं भार्यत्वेन तुभ्यमहं सम्प्रददे ॥⁹

रजोदर्शन शान्ति

The deeds that are done for the peace of the known physical, verbal and mental inauspicious deeds of human beings, to prevent them from bearing fruit in the next world etc., are called atonement deeds, peace of menstruation is such atonement. Only after that they get the right to conceive. Wise men have talked about Bhuvaneshwari Shanti in it. According to Naradasmriti, it is considered inauspicious if women have their first menses in Nindya Nakshatra, date, time, place and dress. Therefore, Shanti is meant for making peace by doing Rajodarshan.

निन्द्यर्क्षतिथिवारेषु, यदि पष्पं प्रदृश्यते।
अशुभं चेद्रजः स्त्रीणां, निन्द्यस्थानं च वाससी।
तत्र शान्तिं प्रकुर्वीत, ग्रहयज्ञपुरःसरम् ॥¹⁰

Conception rites should be performed only after menstruation. By having sex with a woman without menstruating, a man's Venus is wasted. Maharishi Ashvalayan says -

प्राग्रजोदर्शनात्पत्नीं नेयाद्रत्वा पतत्यधः ।
व्यर्थीकारेण शुक्रस्य, ब्रह्महत्योमवाप्नुयात्॥¹¹

Yogishwar Yajnavalkya accepts wife's marriage even in the अऋतुकाल -

यथाकामी भवेद्वापि स्त्रीणां वरमनुस्मरन्।
स्वदारनिरतश्चैव स्त्रियो रक्ष्या यतः स्मृताः ॥¹²

⁶ याज्ञवल्क्य स्मृति। १.५३-५४

⁷ वही १.५५

⁸ नैमित्तिक कर्मप्रकाश - पृ. २९१, संपादक : पीताम्बर भट्ट; प्रकाशन आनंदाश्रम, बिलखा

⁹ वही- पृ. ३६७

¹⁰ वही-पृ. १९१-१९३

¹¹ वही पृ. १९६

In the scriptures, seasons and off-seasons have been told for the company of women. But the law in it is seasonal only. Four or five days condemned in the season itself, on the day of Shraddha is prohibited. Pair for son and unpaired for daughter should go for night.

षोडशर्तुनिशाः स्त्रीणां तस्मिन्नुगमासु संविशेषत् ।
ब्रह्मचार्येव पर्वाण्याद्याश्वतस्रस्तु वर्जयेत् ॥¹³

After the birth of a child, there is freedom from ancestral debt. It has been said in 'Parashara Samhita' that the one who does not perform pregnancy at the time of season, commits the sin of female foeticide.

ऋतुस्नातां तु यो भार्या सन्निधौ नोपगच्छति।
धोरायां ब्रह्महत्यायां युज्यते नात्र संशयः॥¹⁴

It has been said in 'Bhavprakash' that after the pregnancy for procreation in the season, the pregnancy should be done for the second time after the season, that is, only after knowing that the pregnancy has not taken place. One should not travel for the second or third time in the same season. Because the first four days of the womb are forbidden because; They do not bear children. If it is worn, it leads to miscarriage or the birth of a disabled or short-lived child.

तत्र यश्चहितो गर्भो जायमानो न जीवति।
आहितो यस्तृतीयेऽहि स्वल्पायुर्विकलाङ्गकः॥¹⁵

Sushrut also says that by not following the rules of Ritukal, handicapped children are born.

दिवा स्वपत्न्याः स्वापशीलोऽञ्जनादन्धो र्दनाद्विकृतदृष्टिः
स्नानानुलेपनादुःखशीलस्तैलाभ्यङ्गात्कुष्ठी नखापकर्त नात्कुनखो प्रधानाश्वञ्चलो
हसनाच्छायावदन्तौष्ठतालुजिह्वः प्रलापी चातिकथनादतिशब्दश्रवणा
द्विधोऽवलेखनात्खलतिर्मासुतयससेवनान्मत्तो गर्भो भवतीत्येवमेतान्परिहरेत्॥¹⁶

An ineligible child is born by moving even in the condemned, date, war, time. In the Shrimad Bhagwat, Diti, who is suffering from sexual intercourse in the evening, asks Sage Kashyapa to pacify her lust. Diti does not give up her insistence even after a lot of persuasion by the sage. As a result, Hiranyaksha and Hiranyakashipu are born. It is mandatory to have semen before conception. When parents are sick, when food etc. is impure, Raja and Shukra become defective. Only a diseased child will be born from such malefic Raja-Shukra. As is the cause, so is the effect, this Sankhya principle is eternal.

कामान्मिथुनसंयोगे शुद्धशोणितशुक्रजः ।
गर्भः संजायते नार्याः स जातो बाल उच्यते ॥
दम्पत्योः कुष्ठबाहुल्याद् दुष्टशोणितशुक्रयोः
यदपत्यं तयोर्जातं ज्ञेयं तदपि कुष्ठिमिति ॥¹⁷

"Bhavprakash" car says that stool comes out from everywhere after digestion of the food taken. But there is no impurity in gold heated a thousand times, in the same way there is no impurity in the form of Venus that has been cooked again and again.

स्वाग्निभिः पच्यमानेषु मलः षट्सु रसादिषु ।
षट्सु धातुषु जायन्ते मलानि मुनयो जगुः ॥

¹² याज्ञवल्क्य स्मृति। १.८१

¹³ वही १.७९

¹⁴ नैमित्तिक कर्मप्रकाशन । पृ. २००

¹⁵ भावप्रकाश - १०१४

¹⁶ सुश्रुत, शारीरस्थान, २.१२, पृ. ४५०

¹⁷ वही १.२५, २५, पृ. २४

यथा सहस्रधाध्माते न मलं किल काञ्चने।
तथा रसे मुहुः पक्वे न मलं शुक्रतां गते ॥¹⁸

The semen that produces the best child is like a crystal, flowing, aliphatic, sweet and fragrant like honey. In the opinion of other Acharyas, it is like oil and honey. Acharya Sushrut says in "Sharir Sthan" that a malefic male with malefic power is not able to produce a perfect, healthy child.

वातपित्तश्लेष्मकुणपग्रन्थिपूतिपूयक्षीणमूत्रपूरीषरेतसः प्रजोत्पादने न समर्थो भवन्ति। आर्तवमपि त्रिभिर्दोषैः शोणितचतुर्थैः
पृथग् द्वन्द्वैः समस्तैश्चोपसृष्टमबीजं भवति.....¹⁹

Later Acharya Sushrut discusses the measures to make Shukra-Raj pure.

In Garbhpanishad, the juice of food is semen-raj. Therefore, "like food, like people" means parents should take healthy, virtuous, pure, holy food. This food should not only be pure and pure, it should be taken from the money obtained from righteous path, only food. No, air, sky, water and fire should also be clean along with them, because it is only by the combination of all these that semen-rasa and creation is created out of them.

ॐ पञ्चसु वर्तमानं षडाश्रयं षड्गुणयोगयुक्तम् ॥ तत्सत्पधातु त्रिमलं द्वियोनि चतुर्विधाहारमयं शरीरम् ॥ भवति
पञ्चात्मकमिति कस्मात्, पृथिव्यापस्तेणो वायुराकाशभि त्स्मिन्पञ्चात्मके शरीरे ॥ शुक्लो रक्तः कृष्णो धुमः पीतः
कपिलः पाण्डुर इति ॥ सप्तधातुकमिति कस्मात् यथा देवदत्तस्य द्रव्यादिविषया जातन्ते ॥ परस्परं सौम्यगुणत्वात्षड्विधो
रसो रसाच्छेणितं शोणितान्मांसं मांसान्मेदो मेदसः स्नावा स्नान्वोऽस्थीभ्यो मज्जा मज्जः शुक्रं शुक्रशोणितसंयोगादावर्तते
गर्भो द्विदिव्यवस्थानीति ॥ हृदयेहन्तराग्निः अग्नि स्थाने पित्तं पित्तस्थाने वायुः वायुस्थाने हृदयं प्राजापत्यात्क्रमात् ॥ २ ॥
ऋतुकाले संप्रयोगादेकरात्रषितं..²⁰

Dietary habits

A child is born when the parents have intercourse with their diet, movement, efforts and the like.

आहारचारचेष्टाभिर्यादशीभिः सभन्वितौ।
स्त्रीपुंसौ समुपेयातां तयोः पुत्रोऽपि तादृशः ॥²¹

In the magazine 'Ayurveda Vikas', Dr. Kamal Prakash Agarwal states that, "The man who wants my son to be of Gaur Varna, to study the Vedas and live for a hundred years, make him a milk-rice kheer and add ghee to it." Should eat together with wife. One who is Kapilvarna, a student of the two Vedas and wants a son full of age, should cook curd and rice and eat it with his wife. The one who wishes to have a full-fledged son who studies Shyamvarna, Raktanetra, Vedatrayi, should eat rice cooked in water and mixed with ghee with his wife. The one who wants me to be a full-aged wise girl, she should eat sesame-rice porridge with her wife and the one who wants my son to attend the assembly of famous Pandit Vedvadis, to speak beautiful words, to study all the Vedas and to be full Ayushman. After cooking urad-rice khichdi, mixing Ukshan or Rishabh, a medicine to increase semen potency, both husband and wife should eat it."²²

The food that the couple consumes, so will the child. In the Taittiriya Upanishad, it has been said about the origin of people from food.

अन्नाद्दे प्रजाः। ... अन्नाद्भूतानि जायन्ते। जातान्यन्नेन वर्धन्ते। अद्यतेऽति च भूतानि²³

STATE OF MIND

A man desirous of having a good child should go to a woman in a good bed, being happy, healthy, clean after bathing, applying flowers, consuming sperm-enhancing substances, wearing clean clothes, being attached to the woman.

¹⁸ 'सुश्रुत' शारीरस्थान - अ. २. २, ३ पृ. ४४६ - ४४७

¹⁹ गर्भोपनिषद् - १, २, ३. प्रकाशक - मोतीलाल बनारसीदास, संपादक : पण्डितजगदीशशास्त्री, दिल्ली

²⁰ भावप्रकाश १४. ६१

²¹ सुश्रुतसंहिता

²² डॉ. अग्रवाल कमल प्रकाश, "आयुर्वेद विकास" पत्रिका, वर्ष - २७, फरवरी - १९८८ पृ. ८८

²³ तैत्तिरीय उपनिषद् - अनुवाक - २

स्नातश्चन्दनलिसाङ्ग सुगन्धिसुमनोऽतः ।
भुक्तवृष्यः सुवसनः सुवेशः समलंकृतः॥
ताम्बूलवदनस्तस्यामनुरक्तोऽधिकरस्मरः।
पुत्रार्थी पुरुषो नारीमुपेयाच्छयने शुभे ॥

It is said in Bhavprakash special that a child who has eaten a lot, has no patience, is sick, is hungry, is in pain, is suffering from hunger, should not associate with a woman.

अत्याशितोऽधृतिःक्षुद्धान् सव्यथाङ्गः पिपासितः।
बालो वृद्धोऽन्यवेगार्तस्त्यजेद्रोगी च मैथुनम्॥²⁴

By association with a woman with an unhealthy mind, blind, disabled, hunchbacked, Vaman children are born. At the time of company, air pollution is born. This has been told in Garbhpanishad.

.. व्याकु लितमनसोऽन्धाः खञ्जाः कुब्जा वामना भवन्ति ॥
अन्योन्यवायुपरिपीडितशुक्रद्वयाद्विधा तनूः स्यात्ततो युग्माः प्रजायन्ते॥²⁵

Shri Mataji explains that, "The state of consciousness of the parents at the time of meeting is more important. Low level and heinous thoughts in their consciousness will be reflected in their children. Incomplete, disabled, low intelligence, malnourished children are the result of the consciousness of the parents at the time of conception. The state of consciousness of the parents at the time of conception of the child is of utmost importance. This condition is going to affect the entire life of the child.²⁶ Shri Mataji specially says, "At least one year before conception, the prospective parents should try to build a balanced and sound health. So that the child gets a suitable basis of physical and mental consciousness. The couple should each have a positive outlook in life, a sense of contentment, blissful nature, love for mankind, faith in God and a prayerful life. All this is important in taking the quality of the child further. All these things are in the conception ceremony. Therefore, after preparing intelligently, the couple having sexual intercourse with the desire of having a child, with a healthy body and a clean mind, they definitely get the best child. As is the action, so is the result.

सन्दर्भग्रन्थाः

- [1] Taittiriya Upanishad, Gitapress
- [2] Shrimad Bhagavad Gita, Geetapress
- [3] Manusmriti, Geetapress
- [4] Yajnavalkya Smriti, Geetapress
- [5] Naimittik Karmaprakash, Geetpress
- [6] Bhavprakash, Chaukhamba Publication
- [7] Bodybuilding, Chaukhamba Publication
- [8] Garbhpanishad, Chaukhamba Prakashan
- [9] Ayurveda Development, Chaukhamba Prakashan
- [10] Garbhsamhita, Chaukhamba Prakashan

²⁴ वही १.२३

²⁵ गर्भोपनिषद् ३॥

²⁶ जोषी अर्केश, गर्भसंहिता, पृ. ५३-५४