



Review Article

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A COMPARATIVE EXPLORATION OF GARBHOPANISHAD IN THE PURVIEW OF THE BRIHATRAYEE: A REVIEW

Pankaj Sharma¹, Suhas Kumar Shetty^{2*}, Sanyogeeta A Dixit¹, Vaishnavi G Kulkarni¹, Shedbale Susmita Devagonda¹

¹ PG Scholar, Department of Kayachikitsa – Rasayana evam Vajikarana, KAHER's Shri BM Kankanawadi Ayurveda Mahavidyalaya, Belagavi Karnataka, India

² Principal and Professor, Department of Kayachikitsa, KAHER's Shri BM Kankanawadi Ayurveda Mahavidyalaya, Belagavi Karnataka, India

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*Corresponding author

E-mail: drsuhasshetty@gmail.com

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ABSTRACT

This review aims to explore the Garbhpanishad in the purview of Ayurvedic texts, particularly the Brihatrayee (Charaka Samhita, Sushruta Samhita, and Ashtanga Hridayam), to provide a comparative analysis of various aspects of embryology and physiology. The Garbhpanishad, attributed to Maharishi Pippalada, discusses the formation, development, and functioning of the human body from conception through foetal growth to birth. It delves into the panchamahabhoota theory, describing the body's composition and functions based on the five elements and their interactions. The text also outlines the monthly growth stages of the foetus, the formation of bodily tissues, and the factors influencing sex determination and birth defects. Key findings include detailed descriptions of the physiological processes governing foetal development, the influence of maternal and paternal factors on the foetus, and the Ayurvedic interpretations of these processes as found in the Brihatrayee. This review highlights the unique monologue of the foetus regarding its previous lives and the philosophical implications of birth and rebirth. By examining each verse of the Garbhpanishad through the lens of Ayurvedic literature, this review provides a comprehensive understanding of ancient Indian embryological knowledge and its relevance to contemporary Ayurvedic practice.

Keywords: Ayurveda, Brihatrayee, Garbha, Garbhpanishad, Foetal development

INTRODUCTION

The term "Garbha" derived from root 'grabh or graha' denotes a foetus or embryo, or to conceive.¹ The Sanskrit term Upanishad is understood as "sitting near to a teacher," from upa "by" and niśad "sit down", referring to the shishya (disciple) sitting down near the guru (teacher) while receiving spiritual knowledge (gurumukham). The Upanishads are often called the Vedanta, meaning the end or the conclusion of the Vedas. The Upanishads are philosophical treatises containing difficult discussions of ultimate philosophical problems. Upanishads are also frequently spoken of as rahasya (secret) or guhya (mystery). According to the Muktikopanishad, there are 108 Upanishads which are divided according to the four Vedas.²

The Garbhpanishad, also known as the Garbha Upanishad, is a minor or later Upanishad. It is placed seventeenth out of 108 Hindu Upanishadic writings related to the Atharvaveda and is attributed to Maharishi Pippalada, the instructing sage of the Prashna Upanishad and the author of the Atharvaveda Shakha, which is represented by his name, Pippalada Shakha. The primary focus of the Garbha Upanishad is the commentary on the physiological and medical aspects of foetal development, including the genesis and development of the human embryo and the postnatal human body. It offers a thorough and perceptive explanation of various concepts pertaining to conception, zygote and foetal generation, characteristics and the development of distinct organs and systems, and the monthly growth of the foetus.

It explains the functions of the panchamahabhoota theory, the shadrasa (six tastes), the sapta dhatu (seven body tissues), the various sthana (location of different elements), the formation of the foetus, sex differentiation, birth defects, the monologue between the foetus and God in relation to Janna and Maya, shareera and its parts, and the pramana (measurement or numbers) of various body elements in five verses.

Therefore, in order to comprehend Garbha from a variety of angles, this article attempts to compare and analyse Garbhpanishad within the framework of the Brihatrayee.

Data for the review was collected through Garbhpanishad and classical texts of Ayurveda – Brihatrayee i.e., Charaka Samhita, Sushruta Samhita and Ashtanga Hridayam. As Maharishi Pippalada, the expounder of Garbhpanishad is also the instructor in the Prashnopanishad, some references have been included. Further, each verse from Garbhpanishad is evaluated for its Ayurvedic parlance which is mentioned in the Brihatrayee i.e., Charaka Samhita, Sushruta Samhita and Ashtanga Hridayam along all the chapters, and made into this single writeup.

The Opening Statement

Garbhpanishad defines the body as made of five elements (panchatmakam), five indriya (panchasu vartamanam), six supporting elements (shada ashrya as shadrasa), seven dhatu, three mala, two yoni (purusha and stree) and (nourished by) four types of food (chaturvidha ahara i.e., ashita, peeta, lehya, choshya).

Doctrine of Five Elements (Panchamahabhoota)

The body is made of five elements (panchamahabhoota). It is described as, that which is kathina (hard) is prithivi, that which is drava (fluid) is apa, that which is ushna (hot) is agni, that which does sancharana (movement) is vayu and that which creates sushira (space) is akasha. The comparative functions of the panchamahabhoota and indriyas are defined in Table 1.

Six Supports (Shadashraya)

The six tastes, shadrasa, are defined as the six-fold supports of the human body. Their comparative analysis is mentioned in the Table 2.

Formation of Dhatu (Dhatu Parinamana)

A unique contribution of Garbhpanishad is that it defines the different colours of the seven bodily tissues (dhatu) as shukla (white), rakta (red), krishna (blackish), dhoomra (smoky grey), peeta (yellow), kapila (tawny) and pandu (pale) for rasa, rakta, mamsa, meda, asthi, majja and shukra; respectively. The six tastes are responsible for the formation of the seven dhatu which are derived from saumya-guna-yukta ahara rasa (essence of food comprising of six tastes). The comparative analysis of dhatu formation is explained in the Table 3. Also, the combination of shukra (male reproductive factor) and shonita (female reproductive factors) is defined as responsible for the formation of Garbha, the foetus, wherein its growth is regulated by the heart (both of the mother as well as the developing foetus).

Specific Locations (Sthana Vishesha)

The combination of shukra and shonita responsible for the formation of Garbha is regulated by the hridaya. In this hridaya is the function the antaragni, at the place of agni is pitta, at the place of pitta is the vayu, and at vayu's place is the hridaya, all growing in the order according to the law of Prajapati.

Month-wise Development of Foetus (Masanumasika Garbha Vriddhi)

When the couple indulges in unprotected coitus, in the ritukala (fertile period), the fertilisation takes place in the garbhashaya (female reproductive tract). The comparative development of the foetus soon after fertilisation up to delivery is mentioned in the Table 4.

Determination of the Sex in Garbha

Garbhpanishad describes the formation of different sexes in the foetus which is in parlance to the Ayurveda texts. The comparative analysis of factors responsible for the sex determination (linga nirnaya) in the Garbha is described in Table 5.

Birth Defects and their Causes

Some birth defects have been described which can be observed due to faulty dietary or lifestyle habits during the time of conception and pregnancy. The same was observed in Garbhpanishad and Ayurveda texts, which have been described

in Table 6, wherein the birth defects and their cause has been mentioned.

Cause of Twin Pregnancy (Yugma)

The cause of twin pregnancy has been dealt with in the third verse of the Garbhpanishad. The same has been described in Ayurveda, highlighted in Table 7.

Sri Pippalada, in the concluding statement of the third verse, defines that the panchabahutika Garbha, from the intelligence that emerged from the five elements, meditates on the imperishable "Omkaara." From this, it understands the ashta prakriti (08 Prakriti) and shodasha vikara (16 modifications), which belong to the self, residing in this body. During this ninth month of gestation, Garbha is reminded of its previous births and recounts the good and bad deeds committed in the past lives.

Unique Monologue of Garbha

Maharishi Pippalada mentions a unique distinctive monologue of Garbha regarding clutches of Maya and rebirth (punarjanma) in the fourth verse of Garbhpanishad. He describes that before coming out in the external world Garbha thinks, I have seen a thousand wombs, eaten several kinds of food and breastfed from multiple mothers. Born and dead again, I (atman) am immersed in grief and suffering alone, although the bodies that enjoyed the fruits are gone. When I get out of this womb, I will take refuge in the Sankhya Yoga (Sankhya Darshana). I will take refuge in Maheshwara, Narayana and Brahman, who destroy misery and grant liberation. When Garbha reaches the yoni dwara (birth canal), and comes out with great difficulties, it is touched with yantra (instruments used for delivery) and vayu; this jatamatra dukkha (difficulties during birth) causes Garbha to forget the previous births and the deeds performed therein.

Shareera and Agni

From where is the human body derived? The answer is the Agni. Garbhpanishad mentions three types of Agni, whose comparative explanation and function in dealt with in Table 8. These agni are given three places as, hridaya is dakshinagni, udara is the garhapatya and mouth is the ahavaniya. These, three agni are mentioned in the context of yajna (homa). Where in, the atma is referred to as yajamana (one who does sacrifice), manas is brahma (the doer), kama-krodha-lobha-moha etc. are the pashu (animals for sacrifice), dhriti is deeksha (vow), santosha (content) and buddhi-indriya are yajnapatra (instruments), karma-indriya are havisha (objects used in homa), shiras (head) is the utensil, kesha (hair) is darbha (dried grass for homa), mukha (mouth) is the antarvedi (altar), shiras (head)-16 teeth in two rows is chatushkapala (four cups). Hence, this body is said as the yajnakunda (place of worship) where in the homa (offering) of life is taking place.

Enumeration and Measurement (Pramana Shareera)

In the concluding remarks of Garbhpanishad, Pippalada mentions the measurements and enumerations of different bodily parts in the fifth verse. The comparative measurements and enumeration from the Ayurveda texts are dealt with in Table 9 and 10.

Table 1: Functions (Karma) of Panchamahabhoota and Indriya

Garbhopenishad	Charaka Samhita³
<ol style="list-style-type: none"> 1. Prithivi – Dharana (support) 2. Apa – Pindikarana (consolidate) 3. Tejas – Prakashana (enlighten) 4. Vayu – Gamana (movement) 5. Akasha – Avakashapradana (provide space) 6. Shrotra – Shabda (perceive words) 7. Twak – Sparsha (touch) 8. Chakshu – Roopa (see forms) 9. Jihwa – Rasana (taste) 10. Nasika – Ghrana (smell) 11. Upastha – Ananda (pleasure) 12. Apana – Utsarga (excretion) 13. Buddhi – Buddhya (cognition) 14. Manas – Sankalpa (conception) 15. Vak – Vadana (speak) 	<ol style="list-style-type: none"> 1. Prithivi – Kathinyadi 2. Apa – Dravatvadi 3. Tejas – Ushnatvadi 4. Vayu – Tiryakgamanadi 5. Akasha – Apratighatadi 6. Shrotra – Shabda (perceive words) 7. Twak – Sparsha (touch) 8. Chakshu – Roopa (see forms) 9. Jihwa – Rasana (taste) 10. Nasika – Ghrana (smell)
Sushruta Samhita⁴	Ashtanga Hridayam⁵
<ol style="list-style-type: none"> 1. Vayu – Vibhajati (division) 2. Teja – Pachati (metabolism) 3. Apa – Kledayati (fluidity) 4. Prithivi – Samhanti (providing form) 5. Akasha – Vivardhana (expansion) 6. Shrotra – Shabha (sound) 7. Twak – Sparsha (touch) 8. Drik – Roopa (see forms) 9. Jihwa – Rasana (taste) 10. Ghrana – Gandha (smell) 	<ol style="list-style-type: none"> 1. Akasha – Viviktata (space) 2. Vayu – Uchhwasa (prana) 3. Agni – Pakti (metabolism) 4. Apa – Kleda (fluidity) 5. Prithivi – Asthibhava (giving form) 6. Shrotra – Shabha (sound) 7. Twak – Sparsha (touch) 8. Drik – Roopa (see forms) 9. Jihwa – Rasana (taste) 10. Ghrana – Gandha (smell)

Table 2: Comparative enumeration of Shadarasa

Garbhopenishad	Charaka Samhita⁶
<ol style="list-style-type: none"> 1. Madhura (sweet) 2. Amla (sour) 3. Lavana (salt) 4. Katu (pungent) 5. Tikta (bitter) 6. Kashaya (astringent) 	<ol style="list-style-type: none"> 1. Madhura (sweet) 2. Amla (sour) 3. Lavana (salt) 4. Katu (pungent) 5. Tikta (bitter) 6. Kashaya (astringent)
Sushruta Samhita⁷	Ashtanga Hridayam⁸
<ol style="list-style-type: none"> 1. Madhura (sweet) 2. Amla (sour) 3. Lavana (salt) 4. Katu (pungent) 5. Tikta (bitter) 6. Kashaya (astringent) 	<ol style="list-style-type: none"> 1. Swadu (sweet) 2. Amla (sour) 3. Lavana (salt) 4. Ushna (pungent) 5. Tikta (bitter) 6. Kashaya (astringent)

Table 3: Formation of Dhatu (Dhatu Parinamana)

Garbhopenishad	Charaka Samhita⁹
The shadrassa forms the ahara rasa. From relish of this ahara rasa, shonita is formed, from shonita mamsa, from mamsa meda, from meda snayu, from snayu asthi, from asthi, majja and from majja, shukra is formed.	The shad rasa yukta ahara forms the ahara rasa from which the nutrient-rich rasa is formed. It is transformed into rakta by the ushma of pitta, due to the action of vayu, ambu and tejas, rakta forms mamsa, mamsa forms meda which in turn forms asthi, from asthi majja and from majja, shukra is formed.
Sushruta Samhita¹⁰	Ashtanga Hridayam¹¹
Rasa is transformed into rakta, rakta forms mamsa, mamsa forms meda which in turn forms asthi, from asthi majja and from majja shukra is formed.	The ahara rasa transforms under the influence of agni and rasa is formed. The rasa is transformed into rakta, rakta forms mamsa, mamsa forms meda which in turn forms asthi, from asthi majja, from majja shukra is formed and from shukra Garbha is formed.

Table 4: Month-wise Development of Foetus (Masanusika Garbha Vriddhi)

Garbhopenishad	Charaka Samhita¹²
<ol style="list-style-type: none"> 1. Ekaratroshtitam – Kalilam bhavati 2. Saptaratroshtitam – Budbudam bhavati 3. Ardhamasa – Pinda bhavati 4. Pratham Masa – Kathino bhavati 5. Dwiteeya Masa – Shira sampadyate 6. Triteeya Masa – Pada pravasha 7. Chaturtha Masa – Jathara-Katipradesha 8. Pancham Masa – Prishtavamsha 9. Shashtam Masa – Mukha, Nasika, Akshi, Shrotra 10. Saptam Masa – Jeevana Samyukta 	<ol style="list-style-type: none"> 1. Pratham masa - Khetabhuta, Avyaktavigraha sad asadbhutanga avayava 2. Dwiteeya masa - Ghana sampadyate pinda peshi arbudam va (ghana-purusha, peshi-stri, arbudam-napumsakam) 3. Triteeya masa - Sarvendriya sarvanga avayava yaugapadyena abhinivartante 4. Chaturtha masa - Sthiratvam apadyate 5. Pancham masa - Mamsa shonita upacaya 6. Shastam masa - Balavarna upacaya 7. Saptam masa - Sarvabhava apyayate

11. Ashtam Masa – Sarva Sampoorna 12. Navama Masa – Sarva Sampoorna Lakshana	8. Ashtam masa - Muhurmuhu oja parasparata adadate, garbhasya asampurnatvat 9. Navam to Dasham Masa - Prasava
Sushruta Samhita ¹³	Ashtanga Hridayam ¹⁴
1. Prathama masa – Kalalam 2. Dwiteeya masa – Ghana (pinda – puman, peshi – stree, arbuda – napumsaka) 3. Triteeya masa – Hasta, pada, shira, anga-pratyanga sookshma vibhaga 4. Chaturtha Masa – Sarvanga pratyanga vibhaga, Hridaya (dauhridya), Chetana 5. Pancham Masa – Manas 6. Shashtam Masa – Buddhi 7. Saptam Masa – Sarvangapratyanga Vibhaga 8. Ashtama Masa – Asthira Ojus 9. Navama, Dasham, Ekadasha and Dwadadasha Masa – Prasava	1. Prathama Masa- Avyakyta (saptahe – kalali) 2. Dwiteeya Masa – ghana – puman, peshi – stree, arbuda – kleeba 3. Triteeya Masa – Gatranchakam (moordha, sakthidwaya, bahudwaya), sarvasookshmaanga 4. Chaturtha Masa – Vyakta Anga 5. Pancham Masa – Chetana 6. Shashtam Masa – Snayu, Sira, Roma, Bala, Varna, Nakha, Twak 7. Saptam Masa – Sarvanga Poorna Anga 8. Ashtam – Sanchari Ojus 9. Navam Masa - Prasava

Table 5: Determination of the Sex in Garbha

Garbhpanishad	Charaka Samhita ¹⁵
1. Pitu reto atirikat (dominance of paternal factor) – Purusha (male) 2. Matu reto atirikat (dominance of maternal factors) – Stree (female) 3. Ubhaya beeja tulyatwat (equal dominance of maternal and paternal factors) – Napumsaka (neither male nor female)	1. Rakta adhikena (dominance of rakta)- kanya (female) 2. Shukra adhikena (dominance of shukra)- putra (male child)
Sushruta Samhita ¹⁶	Ashtanga Hridayam ¹⁷
1. Shukra bahulyaat (dominance of Shukra) – Puman (male) 2. Artava bahulyaat (dominance of Artava) – Stree (female) 3. Samyat ubhaya (dual dominance) – Napumsaka (neither male nor female)	1. Shukra bahulyaat (dominance of Shukra) – Puman (male) 2. Rakta bahulyaat (dominance of Rakta) – Stree (female) 3. Samyat (dual dominance) – Kleeba (neither male nor female)

Table 6: Birth Defects and Their Causes

Garbhpanishad	Charaka Samhita ¹⁸
Andha, Khanja, Kubja, Vamana (blind, crippled, hump-backed, stunted) – Vyakulita Manas (state of agitated mind while impregnation)	Garbha vinasha, vairupyam (dysmorphism or foetal death) – prarthana sandharana (non-fulfilment of Dauhrida)
Sushruta Samhita ¹⁹	Ashtanga Hridayam ²⁰
Kubja, Kuni, Khanja, Jada, Vamana, Vikrita aksha, Anaksha (hump-backed, crooked, crippled, mentally retarded, dwarf, deformed eyes, blind) – Dauhridavimana (non-fulfilment of Dauhrida)	Garbha Vighata, Vikriti (miscarriage, abnormalities) - Dauhridavimana (non-fulfilment of Dauhrida)

Table 7: Cause of Twin-Pregnancy

Garbhpanishad	Charaka Samhita ²¹
Anyonya vayu paripeedita shukra (Shukra afflicted with vayu)	Vayu ati pravridhha (increased vayu)
Sushruta Samhita ²²	Ashtanga Hridayam ²³
Antah vayuna bhinne (vayu divides the fertilised ovum)	Vatena bahuda (increased vayu)

Table 8: Agni and its Functions (Agni and its karma)

Garbhpanishad	Charaka Samhita ^{24, 25}
1. Jnanagni – shubhashuba karma 2. Darshanagni – roopadi darshana 3. Koshthagni – ashita, peeta, lehya, choshya pachana	1. Jatharagni (at the level of koshta) 2. Dhatwagni (at the level of dhatu) 3. Bhootagni (at the level of panchamahabhoota) 1. Sama agni (optimal agni) 2. Vishama agni (vata dominant) 3. Teekshna agni (pitta dominant) 4. Manda agni (kapha dominant)
Sushruta Samhita ²⁶	Ashtanga Hridayam ^{27, 28, 29}
1. Pachakagni (agni component in Panchaka Pitta) 2. Ranjakagni (agni component in Ranjaka Pitta) 3. Alochakagni (agni component in Alochaka Pitta) 4. Sadhakagni (agni component in Sadhaka Pitta) 5. Bhrajakagni (agni component in Bhrajaka Pitta)	1. Sama agni (optimal agni) 2. Vishama agni (vata dominant) 3. Teekshna agni (pitta dominant) 4. Manda agni (kapha dominant) 1. Jatharagni (at the level of koshta) 2. Dhatwagni (at the level of dhatu) 3. Bhootagni (at the level of panchamahabhoota)

Table 9: Enumeration (Pramanas)

Garbhopenishad	Charaka Samhita ³⁰	Sushruta Samhita ³¹	Ashtanga Hridayam ³²
1. Marma-107	1. Marma-107	1. Marma-107	1. Marma- 107
2. Sandhi-180	2. Sandhi- 200	2. Sandhi-210	2. Sandhi- 210
3. Snayu-109	3. Snayu- 900	3. Snayu-900	3. Snayu- 900
4. Sira-170	4. Sira- 700	4. Sira-700	4. Sira- 700
5. Majja-500	5. Majja- 1 anjali	5. Majja- NA	5. Majja- 1 anjali
6. Asthi-360	6. Asthi- 360	6. Asthi-300	6. Asthi-360
7. Roma-45 koti	7. Roma- 29956		

Table 10: Measurements (Pramanas)

Garbhopenishad	Charaka Samhita	Sushruta Samhita ³³	Ashtanga Hridayam ³⁴
1. Hridaya-8 pala	1. Hridaya- NA	1. Hridaya- NA	1. Hridaya- NA
2. Jihwa-12 pala	2. Jihwa- NA	2. Jihwa- NA	2. Jihwa- NA
3. Pitta-1 prastha	3. Pitta- 5 anjali	3. Pitta- NA	3. Pitta- 5 anjali
4. Kapha-1 adhaka	4. Kapha- 6 anjali	4. Kapha- NA	4. Kapha- 6 anjali
5. Shukra-1 kudava	5. Shukra- ½ anjali	5. Shukra- 1 Prasriti	5. Shukra- 1 prasruta
6. Meda-2 prastha	6. Meda- 2 anjali	6. Meda- NA	6. Meda- 2 anjali
7. Mutra-aniyata	7. Mutra- 4 anjali	7. Mutra- NA	7. Mutra- 4 anjali
8. Pureesha-aniyata	8. Pureesha- 7 anjali	8. Pureesha- NA	8. Pureesha- 7 anjali

Hence, Maharishi Pippalada concluded the five verses of Garbhopenishad and mentioned it as the Moksha Shastra, the shastra which can lead the way towards one's liberation.

DISCUSSION

In the Prashnopanishad, Maharishi Pippalada discusses the origin of life and describes the notion of Prajapati, which is mentioned as a hint in the Garbhopenishad. It is proposed that the Rayi (Soma) and Prana (Agni) are the elements that form lifeforms. This Prajapati pertains in the form of annam (food), which is what causes the retas – which are reproductive entities – to form. This prana element is found in the body made of panchamahabhoota, where the developing Garbha is supported by five vayu (prana, udana, samana, vyana, and apana).³⁵ Considering the explanation in the context of Garbhopenishad, these fundamentals can be incorporated based on the single expounder of both the Upanishads.

The panchamahabhoota, shadarasa, saptadhatu, trimala, dwiyoni, chaturvidha ahara, and shareera are covered in the Garbhopenishad; however, the Charaka Samhita, Sushruta Samhita, and Ashtanga Hridayam provide similar descriptions, although with a stronger emphasis on medicine and treatment. Since the Atharvaveda is the source of both Ayurveda and Garbhopenishad, the fundamentals of both can be understood similarly. Even though the Garbhopenishad is much shorter than the large volumes of the Brihatrayee – It only consists of five verses – It provides a sporadic picture of the development of Garbha. Given that every concept and its corresponding detail in the Brihatrayee have been discussed, a few standout points need to be brought up.

The Sankhya School of Philosophy is consistent with the idea that hridaya is the seat of atman. Despite being merely named, the ritukala represents a woman's whole fertile period when unprotected coitus may result in pregnancy. Furthermore, in comparison to the Brihatrayee, the day-by-day development of Garbha is a more presentable version. There is also the mention of the significance of mental health issues during pregnancy and how they affect the developing foetus. Additionally, the nourishment of a developing foetus via the umbilical cord, or "nadi," is mentioned as the conduit for prana flow.

The therapeutic implication of "Om-kara" meditation by the Garbha can be utilised in the expecting females. A term for transformation in Sanskrit is "samskara." Applying the Garbhopenishad's precepts can help put the idea of Garbha Samskara into reality. During the gestation period, the females can be made to listen and recite the "Om-kara" in order to accomplish the shubha (good) of fostering the physical, mental, spiritual, and emotional development of the foetus. Furthermore, research on the neuro-hemodynamic effects of "Om-kara" chanting have showed notable limbic deactivation in a number of brain regions, which is similar to the effects of vagus nerve stimulation treatments for epilepsy and depression. The results suggest that the "Om-kara" chanting could have a therapeutic benefit for mental illnesses resembling depression and for reducing stress.³⁶

Although the Ayurveda Samhitas in Shareerasthana discuss the concepts of yoga and moksha, the Garbha's monologue in the dhruvapada, a lyrical form of Sanskrit literature, about rebirth and Maya demonstrates Upanishad's philosophical (darshnic) angle. Furthermore, the influence of the Atharvaveda on the composition of this Upanishad can be comprehended by considering the shareera, or human body, as the homa kunda, or sacrificial place. Lastly, the statement that this is a moksha shastra is mostly appropriate, since the Upanishad explains the full cycle of birth and rebirth and includes the role that good and bad deeds play in both this life and previous lifetimes.

Ayurveda, the established system of medicine in the Indian subcontinent, has much deeper deliberations when dealing with the Garbha and its development, the cause of defects and their management; in all three brihatrayee samhitas. The Shareerasthana may not contain all of the information about Garbha; an in-depth analysis will yield sporadic references from the entire collection of Samhitas. To analyse the principles from the Garbhopenishad within the framework of the Ayurveda Samhitas of Charaka, Sushruta, and Ashtanga Hridaya, an attempt has been made in this paper.

CONCLUSION

It is often stated in Indian Knowledge Systems (IKS) that one cannot comprehend Indian history and culture without comprehending the Upanishads. India's subsequent developments in philosophy and religion have extensively referenced the

Upanishads. The Indian medical treatises of the Brihatrayee, namely the Charaka Samhita, Sushruta Samhita, and Ashtanga Hridayam Samhita, bear similarities to the Garbhpanishad, which discusses the genesis of life in a womb to its various dimensions and is aligned with Atharvaveda. The Maharishi Pippalada's Garbhpanishad contains a number of new and parallel concepts that can be applied to the understanding of Garbha in Ayurveda.

LIMITATIONS OF THIS REVIEW

The Ayurveda Samhitas contains many references to Garbha and its evolution. Limited resources have been included here based on the five verses in the Garbhpanishad that Maharishi Pippalada explains since the goal of this review is to analyse the verses of the Garbhpanishad within the context of Ayurveda rather than the other way around.

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