



G.S-3

GENETICS IN ANCIENT INDIAN SCIENCE

Brahmmuni

Dr. S.B. Kale M.Sc. Ph.D.

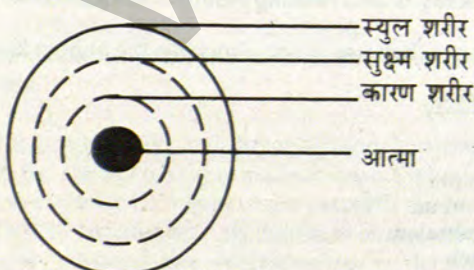
Ishkripa Vidyanagar, Parli-Vajinath - 431515 Dist. Beed (M.S.) India

Today we know much about the modern genetics, whose development is only after 1900 A.C. According to this modern genetis D.N.A. is determining the hereditary chracters. After that it is belived that the cytoplasm also can play important role in determining certain characters and this is called as cytoplasmic inheretance. But these studies are only limited upto body and its characters which are specially visible or whose test can be taken. But the modern genetics can not answer to the facts that how and who determines the invisible and whose test can not be taken, characters such as the reasons for it. So many problems of the humanbeings are unsolved by the modern genetics.

Attemp has been made to look into the ancienp Indian ecienes. It seems that the principles are not under the name genetics but are given and are in Sanskrit. Actually Veda, Upnishadas, Darshanas are speaking about the various problems of the universe and the human beings. It seems to be the perfect science. With their view they had analised the whole universe into Jad and Chetan, Further Karya Jagat tions. With this vast knowledge, they analyzed the components of the living things, their problems and the causes and the remedies. Ancient Indian people studied the heredity and its use in human. Also they used the same knowledge for the development of the human whose life cycle is long and difficult to study for a scientist.

According to the ancient Indian Science, the living things are made up of 1. Body 2. Soul one invisible and another is in visible one is the mean and other is the owner or user. These two are tied together by the third i.e. The Supreme energy God. Further the living organisms are dependent on the environment to certain extent and they can also change the environment to certain efent. Further, they showed that human being is having three bodies or Sharir. Soul is the cause of life but dependent on body which is with it. The visible body is given by the father and mother but the invisible body and soul are independent and are not given from the father and mother but are responsible for deciding so many qualities.

Sharir : There are three shariras to the living organisms.

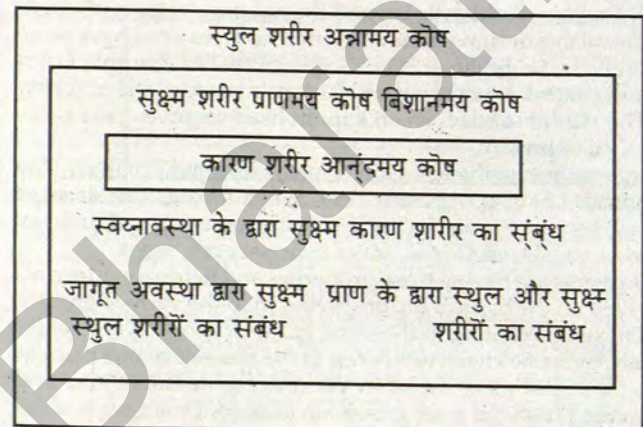


1. Sthul Sharir :- This is the visible and the subject of modern genetics and is given from the father and mother and is influenced by the environment and is not

having any knowledge and can not give any direction.

2. Sukcham Sharir :- This is the invisible sharir but is the cause of the working of the Sthul sharir and is not given from father and mother but it comes from the previous life with the soul and with its own impressions, vrities taped. It is madeup of sukcham prakriti. It can be changed because of sanskar, Ahar and the knowledge of the soul and if the soul wants. This can tend towards the good qualities or towards the bad qualities.

3. Karan Sharir:- This is still minute invisible, sukcham around the soul and remains always with soul even in Mokeh. It comes along with the soul and hence is independent of father and mother.



स्थूल शरीर आन्नमय कोष सूक्ष्म शरीर प्राणमय कोष मनोमय कोष बिज्ञानमय कोष कारण शरीर आनंदमय कोष स्वप्नावस्था के द्वारा सूक्ष्म कारण शरीर का संबंध जागृत अवस्था द्वारा प्राण के द्वारा स्थूल और सूक्ष्म स्थूल शरीरों का संबंध सुषुप्ति - स्थूल सूक्ष्म शरीरों का संबंध

In the sexually reproducing organisms the soul entres in the zygote with its sukcham sharir and Karan sharir with its vrities. The characters are also of types

- Bodily visible or invisible but conserved with sthul sharir and
- Vriti invisible but the cause of action and related to Sukcham sarir.

Keeping all these in view Ancient Science gave certain principles or laws for the development of both the types of characters in the organisms specially for human beings and other animals.

The laws can be classified into the various groups.

A. Marriage law :- According to the accient vidic principle one should not marry a sister or a girl directly coming in blood relation or rasgotra i.e. from father's family or mother's parent's family.

असपिण्डाच्च या मातुसगोत्राच्च या पितुः

सा प्रशस्ता द्विजातीनां दार कर्मणि मैथुने मनु ३/५

This law states that no body should marry a girl from father's family and a girl from mother's parent family upto six generations and the marriages should avoid the ras gotras or Sagotras. The reasons are given for this.

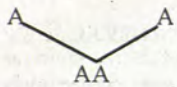
परोक्षप्रिया इवहि देवः प्रत्यक्षद्विषः शतपथ.



If we mix the water into water or the solution into the same solution then there is no change or visible development of character. Moreover Sajatiya will have repulsion and vijatiya will have attraction for this purpose there should not be the marriages in the same Rasgotra or sagotra and observing this is more scientific and correct and can be explained on the basis of blood groups. But their basis was the whole contents of the blood hence they called it as rasgotra.

Close Marriages

AA X AA

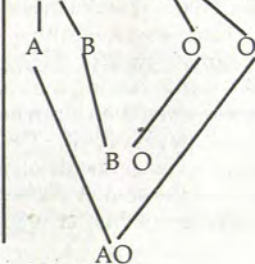


BB X BB



Distant Marriage

A B Male X O O Female



No Development of Characters Along with blood group the ancient people consider the Rasgotra. The distant marriages are also to avoid to eliminate and cure the various diseases, and also to avoid the clashes, to develop the characters presents in the distant people.

All these things are in practise in India and hence Kanya (Girl) is called as Duhita because she is benefitted more and more in giving to distantly bey.

2. No marriage with a girl or boy from the family having diseases, having no fame, having bad qualities, having no study of vedas, having no respect for the guests etc. This clearly indicates that they were and are knowing the inheritance of the diseases and the effect of the family environment on the development of the behavior of the girl or boy.

Ten families should be avoided while settling the marriage apart from the Ras Gotras.

Then they gave the bad effect of Sagotra or close Marriages

And in society also we see the bad effect of close marriages. In this it is clearly mentioned the bad qualities and asked to avoid.

3. **cytoplasm inheritance** :- The cytoplasm inheritance was known to them and

In this is clearly shown from the practises and the rules expressed in the olden

books, Ayurvedic books etc. The characters are also determined by the

cytoplasm and can also be changed to certain extent. The sperms and the ova contain cytoplasm and can determine so many characters and also can change the characters if the cytoplasm is changed. The cytoplasm is dependent on the food material and the environmental conditions provided.

4. The effect of the food and the medicine the determinations and expression of the characters :- In ancient India

they were quite aware that the food we take and the medicine we take are having the effect on the determination of the characters and also change the characters, or favour it. Because of this pregnant woman was asked to take nutritious food. It is the well known fact that if she is ill-fed then the development of the embryo is adversely affected. In Ayurveda there are certain medicines or yoga which can even alter the sex, colour, if these are given in the early proper time of the development of embryo i.e. after 2 months of conception.

This clearly indicates that apart from the blood group and genetical material, the food and medicines also play the important role in the determination and the change or alter the characters. The high yielding hybrid vigour varieties of the plants and animals if they are ill fed, grow less and yield less and well fed grow more and yield more.

5. **Selection of the seeds and animals** :- The farmers select the seeds and the animals for the better development of the variety and the qualities. Keeping of valu is actually the selection of the animal. This indicates that they were knowing that it is not the question of number of chromosomes or genetical material but also the health of the plant or the animal, which affects the next generation.

6. **Psychology as the part of genetics** :- Mind being the agent to control the body plays a important role in the determination of characters and can change the characters to certain extent. The health is dependent on the mind. This can be explained on the basis of the changes taking place according to the changes in mind. It has been stated that the husband and wife should have a good mental status at the line of copulation.

The nature of sperm and ovum is dependent on the psychology at that time. It is also stated that in the toxicated mood there should not be reproduction because there will be adverse effect on the progeny. The pregnant woman should also have the good mood, should have good thought so that it can help in the proper development of the embryo. So many thoughts and vrities can teach to the embryo. Example is Dropti and Abhimanyu. Today also we know that the mental worries reduce the health and creates many diseases to the body and good mental position can give good health. The medicines can not cure very easily the mental diseases. The mind should be only changed. The medicine is also not useful if mind is not favourable.

This shows that mind though sukcham even then it is responsible for causing the changes in the body. And hence is a part of genetics.

7. **Environment as a part of genetics** :- In ancient India environment was also considered important in the development of the characters that is why they had given hints about the room, colour of the room where the male and female copulate. The colour, the temp and other thing also plays important role in genetics. Environment may be external and internal.

8. **Regularity and Sanyami Jiwan increases the health and life period of the individual** :- In man animal apart from the genetical material regularity and sanyam can increase the longevity of life and can give good health.

B. **Heredity of Sukcham Sharir** :- 1. Sukcham sharir comes along with the soul from the previous life and hence



is not controlled by D.N.A. or genetical material. In this Sukham Sharir the mind and the vrities are coming and hence the vrities are born things and do not talley to the vrities of parents exactly. Almost all good or bad qualities or behavior are because of vrities. This sukham sharir is having the tape of the previous life and also it tapes the present. This goes along with the soul in the next generation, after the death.

Goodness or badness, boldness or timidness, cruelness or mercifulness can not be explained on the basis of modern genetics. But the ancient, science explained all these. Yogi, one who has reached to the stage of Mukti can give up the visible sthul sharir and invisible sukham sharir and live with only Karan shrir in Mukti state. Vriti is a cause of action and behavior. Types of Vrities :- There are three vrities in man.

a) Satvik :- This enhances good qualities, leads towards spiritualism. With this one comes up from the materialistic world and think the benefit of all, helps to all and can realise the self and the God.

b) Rajas :- This vriti makes the man to think about the materialistic world and about the materialistic self interest, self benefit.

c) Tamas :- This vriti makes man more materialistic and makes man to think about the destruction of others bad about others and will come in the way of others progress.

These are interchangeable.

2. **Ahar can change the Vrities :-** The type of the food that we take has a close relation and influence on the vrities. In upnishada, Ayurveda, vedas, Gita, Darshnas it has been stated that there are three types of the Ahar (food) on the basis of quality in relation to Vrities. A) Satvik Ahar which includes milk, fruits etc. b) Rajas ahar which includes hot food, spices etc. c) Tamas ahar like meat, drinking etc. These they develop the vrities according to their characters. Satvik ahar develops satvik vriti, Rajas Ahar develops Rajas vriti and Tamas Ahar develops Tamas vriti, satvik vriti is essential in the realization of the self and the God.

3. **Sanskars can also change the Vriti :-** Sanskars are bad and good and these are taped on Sukham sharir and hence they can change the vrities. Good snaskaras can change bad vriti to the good vriti of man and bad sanskars change the good vriti to the bad vriti.

4. **Absolute knowledge or Styā Gyan can also change the vriti :-** The real knowledge of the universe and the interrelations and the real aim of the life, and about the self and God, can change our vriti and we can also control our mind and the body. If the ignorance is with us then our mind is not controlled, actions go wrong, and the vriti developed is also bad.

5. **Yogabhyas can change vriti :-** Yogabhyas is a practical science of

6. Dharm and the way to realise the self and the God. This path is based on the purification of the sthul and Sukham shariras and uplifting of the soul and hence a yogi shows extraordinary characters. This is because of the purification of the self and because of connecting the self with the supreme energy, the God.

Vriti nirodh is yoga.

This again can not be explained on the basis of genetics and the genetical material of the Modern Genetics.

C) **Interdependance of Sthul and sukham Shariras and the Soul.**

T The ancient Indian people clearly showed that the fault in the sthul sharir (Indriya) will creat the fault in the Sukham sharir and when these two are having the faults, then this leads to the faulty actions which makes the soul Adnyani or with Avidya, ignorance. This may be also reverse. If the soul is having the Vidya or Satyadnyan then it will have the control on both the Shariras and can utilise both for the well fare of the self. This clearly shows that the three shariras and the soul are interdependant.

D) **Soul is the key in the development :-** If all the shriras and vrities are good and nice even then it is only the soul to use them and to decide the direction of the action and utilization. Hence it is the descrition of the soul to use or to develop the characters, within a limit.

E) **Ultimate control off the supreme energy i.e. God:-** Though the soul is having the control on the three shariras and the owner, even then it can not attaches itself to the body and it can not detach itself. This task is done by some supreme energy. Hence the development of the body and the incorporation of the soul in the body is done by the God. The body is made up of Matter or Prikruti which is a Jad and without

knowledge and follows the rules laid down by the God. While doing this certain freedom is given but ultimate control is of the supreme energy.

SUMMARY

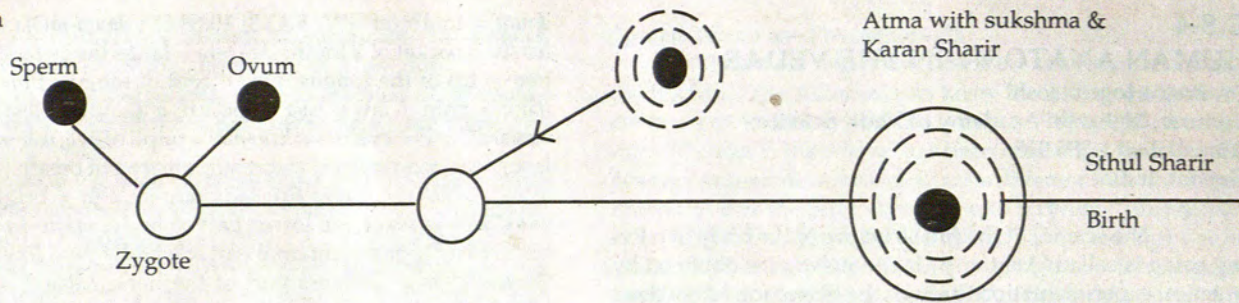
Above examples and the facts clearly show that the determination and expression of the characters is a complex one and the ancient Indian people were knowing much more than the todays modern genetics. There are the various determining factors at the various levels and when one is present, the second become the limiting factor in its absence. When two are present and third is absent then that will act as the limiting factor for the first for second. When materialistic factor is present then spiritualistic factor becomes limiting factor for the whole. The materialistic factor may be the limiting factor for the spirit. But the highest limiting factor for the matter and the spirit is the supreme energy i.e. God one who creates, develops and distruct the whole universe. With his laws within. The Ancient Indian Science was much advanced. It was the science of universe. The Practises done by the Indian people impart more knowledge than the todays science. If we want to do some thing for the real well fare of the universe then we must know and follow the ancient Indian science.

References :-

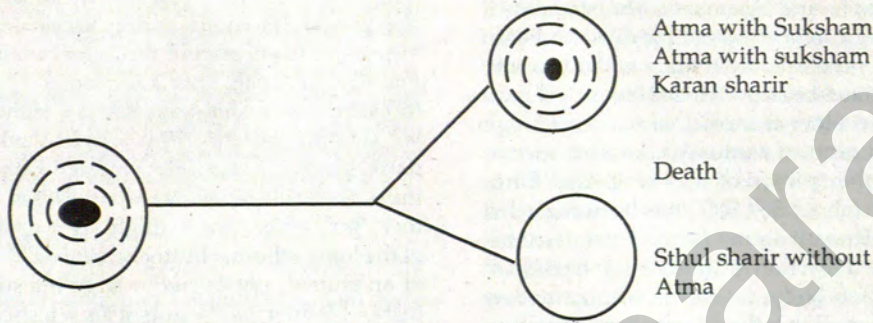
- 1) Athrv Veda
- 2) Mandukyaopnishd.. Translated By. Narayan Swami
- 3) Ishopnishad. Translated By. Narayan Swami
- 4) Chandogya upnishad
- 5) Manusmriti.
- 6) Satyarath prakash. By Dayanand sarswati.
- 7) Science of Soul by Yogeswarand sarswati
- 8) Sandya Yog and Brahma Sachatkar. By Br. Jagannath patik
- 9) Yog darshan by patanjali
- 10) Sankhya Darshan Kapil
- 11) Vaishashik Darshan by Kom



In Birth



In Deth



In Mukti

