

INTRODUCTION OF GARBH VRUDDHIKAR BHAVA: A REVIEW ARTICLE

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ABSTRACT

Since the advancement of science, world has progressed in every field. The field of anatomy also is not untouched by this progress. Still the basic principles, established by Ayurvedic Scholars in the field of Rachana Sharir stand true in the light of modern science also. Foundation of Ayurveda Science is based on the ancient philosophies which are fundamental sciences of the ancient Indian think tank. Ancient scholars have enumerated a number of factors, which together lay the physiological and physical make-up of an individual. The combination of these factors and the state of doshas in Shukra (sperm) and Artava (ovum) at the time of conception determines the constitution of a person. Ayurvedic thinking supplies strong foundation to make an understanding of human constitution. There are the various factors responsible together which have an effect on constitutional, temperamental, psychological and spiritual make up of each individual. Shad garbhkarabhavas (factors) i.e. Matrija, pitrija, Atmaja, Sattvaja, Satmyaja and Rasaja have the influence on the constitution of the body. In this research paper how these Shad garbhkarabhavas (procreative factors) plays an important role during the formation development of the foetus is described. The present Literary / conceptual study, thus, focus mainly on interpreting these observations on the basis of modern scientific knowledge. The consortium of all these six procreative factors is necessary for healthy offspring.

KEYWORDS: Shukra, Artava, Shad Garbhkarabhavas, Matrija, Pitrija, Atmaja, Sattvaja, Satmyaja, Rasaja.

INTRODUCTION

As references available in our ancient texts, clearly point out that ancient scholars have the knowledge of hereditary diseases and the impurities that are present in Shukra (sperm) and Artava (ovum). They also well acquainted with the fact that, in the foetal formation and development, which bhava (part) is going to form from which shadgarbhkarabhavas. They have described such a minute aspect of foetal development. Both Acharya Charaka and Sushruta described shad garbhkarabhavas and formation of angapratyanga (different body parts) accordingly in sharirsthana1 Resultantly punbija (sperm), Stribija (ovum) and garbhhabija (zygote) is made up of (composed of) many beejabhaga (chromosomes) which are capable to produce every angapratyanga. In this way Ayurvedic concept which was taught before thousands of year by the acharyas with their divine knowledge are found to be true with the established modern concepts.

In Ayurveda Acharya describes manas guna which determines the human nature, also resembles with the mother and father. Ayurveda, the ancient Indian medical

system has given importance on this and postulated various measures to minimize the risks. These measures start well before conception. For meeting the objective of healthy progeny, Ayurveda Acharyas felt the importance of six procreative factors (shadgarbhkarabhavas) such as Matrija, Pitrija, Aatmaja, Rasaja, Satmyaja and Sattvaja. Neither mother nor father, nor the atmosphere in the uterus or food or the soul or the mind can be sole causative factor for the formation of the foetus. The Agglomeration of these procreative factors is must for healthy child. Healthy mother, father, practice of a wholesome regimen and a healthy mind (psychological status of parents) play a important role in achieving a healthy offspring, thus structuring a healthy family, society and nation.

Role of Heridity

Charaka described that there are six factors which are unitely responsible for appropriate development of an embryo. He also describes the reason for similarities between off springs' and parents'. Heridity factors are known as shadbhava samudaya.

1. Matrija –Maternal factors
2. Pitrija –Paternal factors
3. Atmaja –Atma (Soul)
4. Satmyaja- (Wholesomeness)
5. Rasaja-(Nutritional factors)
6. Sattvaja- (Psych/Mind) Above six factors are collectively responsible for the development of the embryo. Not single factors can form and develop embryo properly. Following body parts or organs develop from respective bhavas.

Matrija bhava

The first and foremost contributor is a mother. Without a mother a Garbha can not originate. Some of the tissues and organs or attributes of a Garbha predominantly come from mother they are called Matrija (Matru = mother, Ja = emerging from) Bhava (features). The features inherited from mother are - Skin, blood, muscle tissue, fat, umbilicus, heart, pancreas, gall bladder, spleen, kidney, urinary bladder, stomach, duodenum, small intestine, large intestine, omentum, rectum, anal canal and anus.

Pitrija bhava

The second contributor is a father. Without a father, Garbha will not come into existence. The traits that are inherited from a father called Pitrija (Pitru= father, Ja= emerging) Bhava (features) are - Hair, (kesha), mustache (shmathru), nails (nakha), Skin hair (Loma), axillaries, groin hair, teeth, blood vessels, ligament, tendon, semen.

Atmaja bhava

The Third important factor is a soul (spirit) called as Chetana Dhatu or Atma. A new life is the union of an ovum, a sperm, and a soul. The attributes of the soul that the foetus acquires are - to take birth in specific species, life span, knowledge of self, mind, control on actions of sensory organs, in and out movements of the air elements (vata), inspiration, preservation of knowledge, unique appearance, distinctive voice, complexion, happiness and sorrow, desire and aversion, awareness, intelligence, memory, ego, enthusiasm. These features are called as Atmaja (Atma=Soul, ja-emerging from) Bhava.

Satmyaja Bhava

For the proper development of the embryo, it should be provided by acceptable or agreeable factor through maternal diet. When all the six procreative factors are present in concordance, then only a new life can come into existence. When these factors combine under the most favorable conditions and environment, then only a new life can concede. Satmya is the use of such things which do not cause harm to the body even though they are different qualities of one's own constitution. The optimal presence of all these factors defines the suitability for a new life and it is called Satmya for the Garbha. The satmyaja factor is responsible for awarding health, vigor, non greedy attitude, serenity, well being of all organs, quality in voice, skin and reproductive cells (sperm & ovum) and satisfaction in sexual activity.

These characteristics imparted by the satmya to a Garbha are called Satmyaja Bhava. These bhava decides the sustaining capacity and development of Garbha.

Rasaja Bhava

The digested, absorbed and assimilated end product of the ingested food. The following bhavas (factors) are said to be influenced by rasa. So they are called rasaja bhava (factor). They are -Abhinivritti of sharira (origin of sharira (body), Abhivridhi (growth), Tripti (satisfaction), Pushti (Nourishment), Utsaha (enthusiasm), Sharira upachaya (physical structure, Sthiti (Maintenance), Bala (strength), Hani (Decay).

Sattvaja Bhava

Mana defines following characteristics called Sattvaja Bhava in an individual - Attachment, character, purity, aversion, awareness, memory, confusion, Sacrifice, jealousy, bravery, fear, rage, enthusiasm, fiery, rude or mild nature, profoundness, unsteadiness. All living things fall under one of the three constitutions of mana name ly Sattvika, Rajasa & Tamasa. Even though all human beings possess qualities of all three constitutions, the qualities that are executed accordingly, a person is called Sattvik, Rajasik, and Tamasik.

Role of Shadbhavas

Shadbhavas i.e. Matrija, Pitrija, Atmaja, Satmyaja, Rasaja, and Sattvaja Bhavas are responsible for the formation of Angapratyangas of Garbha i.e. organogenesis. These shadbhavas are not only responsible for the structural growth of foetus but they plays also important role in the development of psychological, spiritual and emotional factors. Therefore we can say that proper growth and development of Garbha is achieved from a combination of proper shadbhavas. Each of these shad Garbhakara Bhavas is assigned with a certain organogenesis, functional/ Psychological phenomenon, to develop in the forthcoming baby, during its intrauterine life⁸. The cumulation of these procreative factors is a must for healthy progeny. A lag on the part of any of these procreative factors will lead to physical, functional or psychological defects, which can be contributed by the respective factor. One factor alone is not capable of producing embryo. If mother and father are the sole responsible elements (factors) of producing an embryo, all those couple want of having children of particular sex according to their wish, no couple will remain childless or with a progeny of unwanted sex. Mother and father are not sole responsible elements of producing embryo, if that was so No couple will remain childless. Placenta formation is not possible without mother. If only Atma is considered to create another Atma, it could have promoted to traject its good qualities to the species of its choice but it is not observed¹¹. Embryo is not derived only from congenital, wholesome or appropriate diet. If it was so, then only those couples consuming suitable diet containing high quality of rasa would have had progeny. The satva, Svabhav does not come from outside

world; all the incidents of previous life would not have remained unheard, unseen, unknown.

DISCUSSION

Concept of heredity has been thoroughly presented in Aurvedic literature. Kula or Gotra of parents, the age of mother and father, health of reproductive organs, time of conception, bija of mother, diet taken by the mother during pregnancy, drugs taken by the mother during pregnancy, diseases of mother during pregnancy can affect the health and normalcy of the foetus. In Atulyagotriya Adhyaya it has been clearly mentioned that marriages in two similar Gotras should be avoided, otherwise congenital deformities forms in the offspring. Mendel has stated the law of inheritance by performing several experiments on the plants. He concluded that inheritance depends upon several units, called genes. Different studies show significant impact on phenotype-genotype correlation. Autosomal traits are related with a single gene on an autosome (non-sex chromosome). They are called as 'dominant' because a single copy coming from either parents-is enough to cause this trait to appear. Autosomal recessive trait is another pattern of inheritance in which disease, disorder have passed on through families.

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