

CONCEPT OF SHAD GARBHAKARA BHAVAS IN AYURVEDA: 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 garbhakarabhavas (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 garbhakarabhavas (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 Garbhakarabhavas, 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). a minute aspect of foetal development. Both Acharya Charaka and Sushruta described shad garbhakarabhavas and formation of angapratyanga (different body parts) accordingly in sharirsthana. Resultantly punbija (sperm), Stribija (ovum) and garbhabija (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 years 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 (shadgarbhakarabhavas) 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 offspring's' and parents. Heriditory 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. No 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.

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 -Abhinirvritti 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 namely 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.

CONCLUSION

Shadgarbhakarabhavas play significant role towards the development of normal foetus. The healthy progeny may also be achieved by following the rules of Ayurveda. Ayurveda Scholars were very much aware about the six procreative factors (Shadgarbhakarabhavas) such as Matrija (maternal), Pitrija (paternal), Atmaja (Soul), Rasaja (Nutritional), Satmyaja (wholesomeness) and Sattvaja (Psych/Mind), the consortium of these procreative factors is necessary thing for healthy offspring. Health of mother and father (good code of conduct), Practice of wholesome regimen and a healthy mind (psychological status of parents) play a significant role in achieving a healthy offspring. Each procreative factor is allocated a certain function of organogenesis, functional/ psychological phenomenon to develop in the future baby. A lag on the part of any of these six procreative factors may lead to structural, psychological defects. Preconception counseling can play a major role not only in achieving the goal of a healthy progeny, but also in preventing congenital and genetic disorders. The Ayurveda suggest that the prevalence of congenital disorders controlled by various approaches like; shadgarbhakarabhavas which play vital role towards the development of normal foetus. Epigenetic studies also prove the effect of positive (satvik) and negative (tamsik) intrauterine environment on the foetus. Physical and Spiritual wellbeing of the foetus is dependent on the positive intrauterine environment.

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