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Relavance of *Garbhotpattikar Shadbhav* in genesis of foetus

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ABSTRACT

Genetics is the science that deals with transmission of biological properties from parents to offspring. It crisscross with life science and linked with modern embryology. In Ayurveda certain factors are described in view of genesis of embryo or foetus. Acharyas had described *Ashtaprakriti*, *Shodashvikara* and *Atma* in the formation of *Garbh*. While describing detailed embryology Acharyas have described about *Matrijadi Garbhotpattikar Shadbhav*. These are factors described for the development of foetus. As Ayurveda is based on eternal and concealed facts. Modern embryology is much advance in this field. Development of embryo is well defined. Whatever the features and development of different parts of foetus described with assistance of the 6 factors may be helpfull to enhance the goal of Ayurveda embryology, that is *Suprajanan*.

Key words: *Garbha*, *Shadbhav*, Genetics, *Suprajanan*.

INTRODUCTION

The word genetics derived from ancient Greek word "Genetikos" mean to genesis or origin.^[1] The foetus is derived by the union of *Shukra* and *Shonita* along with *Atma* in the womb of mother.^[2] In Ayurveda certain factors are described in view of genesis of embryo or foetus. Contribution of six factors for the development of foetus is also described. So to find out the truth and relevance of this concept this study was undertaken. Whatever the features and body parts described by assistance of the 6 factors may be helpfull to heighten the goal of Ayurveda Embryology, that is healthy progeny.

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The health of the nation depends on the health of its individuals. The birth of malformed fetuses has been well recorded and the attitude toward the infants and their parents varied according to the cultural state, the medical world is really worried about the increasing rate of inborn imperfections in the new born, which is posing a challenge to the aim of a healthy society. These inborn defects are seen as minor, major, anatomical, and physiological in nature. *Garbha Shariram* is one of the beauties of Shushrut Sharir Sthan and certain facts are precisely described here for formation of healthy progeny. In 4th chapter of Sushruta, explained about formation of organs in *Garbha*.

As *Ayurveda* scholars felt the importance of six procreative factors (*Shad Garbhakara Bhavas*) as *Matrija* (maternal), *Pitrija* (paternal), *Atmaja* (soul), *Rasaja* (nutritional), *Satmyaja* (wholesomeness) and *Sattvaja* (psych/mind). Healthy mother, father (good code of conduct), practice of a healthy regimen, and a healthy mind (psychological status of parents) play a prime role in achieving a healthy offspring, thus structuring a healthy family, society and nation.

Each procreative factor is assigned with a certain organogenesis / functional / psychological

phenomenon, to develop in the forthcoming infant, during its intrauterine life. A gap 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. As it is known as the external appearance and internal body structure formed in an individual is a result of homogeneous mixture of maternal and paternal chromosomes during formation of zygote. The significance of congenital anomalies is the initiation for evaluate the relevance of this concept in resented era so the study was initiated.

MATERIALS AND METHODS

Ayurveda compendia mainly *Brihatrayee* as well as recent text, recently published texts on Ayurveda embryology where studied to study the present embryology concept text of contemporary science and published article were studied while reviving the literature of Ayurveda embryology the concept of *Shadbhav* is described by *Acharyas* for the genesis of foetus.

DISCUSSION

Ayurveda is a science of life and it has its own concepts, those can be stand today's life concepts of *Garbhashariram* described in *Samhitas*. Effect of *Garbhottattikar Bhava* and there concepts are helpful to understand the Ayurvedic genetics. There are a lots of modern literature available in text and internet.

According to Acharya Sushruta, *Matrija* (maternal), *Pitrija* (paternal), *Atmaja* (soul), *Rasaja* (nutritional), *Satmyaja* (wholesomeness), and *Sattvaja* (psych/mind) are *Shadbhavas*.^[3] *Kesh*, *Shamashru*, *Loma*, *Ashthi*, *Nakha*, *Danta*, *Sira*, *Snayu*, *Dhamani*, *Retah* etc. *Sthir* (hard) elements are *Pitrija*. Soft organs like *Mamsa*, *Shonita*, *Meda*, *Majja*, *Hriday*, *Nabhi*, *Yakrit*, *Pleeha*, *Guda* etc. are *Matrija*. Veerya (vigour and strength), health complexion and lustre, intelligence are the *Satmyaj Bhavas*. Sense organs, knowledge, wisdom and prudence and Ayu (longevity) are *Atmaj Bhavas*. *Kayic*, *Mansic* and *Vachic* cleanliness of body, speech and mind, belief in God, righteous possession of purevirtues are derived from

Satvaguna. Talkativeness, pride, anger, greed are derived from *Rajoguna* and fear, ignorance, sleepy nature, lethargy are derived from *Tamoguna*.^[4]

According to *Ashtanga Hridaya* the *Garbha* is formed from the union of *Pun-Beeja* (*Shukra*) *StreeBeeja* (*Shonita*), action of *Pancha Mahabhuta* and after descend of *Mana* and *Atma* into it. It develops inside the *Kukshi* by *Ahara Rasa* taken by mother.^[5] According to *Bhela Samhita* also six *Bhavas* described as *Matrija*, *Pitri*, *Atmaja*, *Satmyaja* *Rasaja* and *Satvaja*.^[6] According to *Ashtanga Samgraha*, *Matrijaji Shadbhava* described are responsible for healthy progeny. *Acharya Charak* also stated as *Matrijadi Shadbhavas* have influence on growth of *Garbha*.^[7]

Matrija Bhava: In *Charak Samhita*, it has been clearly mentioned in *Atulyagotriya Adhyaya* that marriages in two similar '*Gotras*' should be avoided, otherwise it leads to congenital deformities in children. Today in the field of Genetics this fact is identified and given due importance, to avoid genetic disorders. It has been observed that some diseases are seen most frequently in children resulting from marriages between close relatives. The reason for this is that in families transmitting a recessive disease, a majority of normal persons are likely to be heterozygous rather than normal homozygotes. Therefore, if one of them marries a close relative he is likely to marry another heterozygote, and it becomes possible for the children to manifest the disorder. It is therefore desirable that marriages between close relatives be avoided. Health of the reproductive organs of the female, time of conception, *Bija* of mother, maternal diet during pregnancy, drugs-medicines taken by a woman during her pregnancy, and any disease in the mother during her pregnancy, can affect the health and normalcy of a fetus. Maternal age related fetal risks stem from iatrogenic pre-term delivery required for some maternal complications that include hypertension and diabetes, from spontaneous pre-term delivery.

Pitrija Bhavas: Ayurvedic scholars, who centuries ago, without the aid of instruments, had detailed the importance of male and female *Beeja* (*Shukra*/sperm

and *Shonit/ovum*, respectively) in conception. *Acharya Kashyapa*, in the *Shareersthan* section of the text, has clearly mentioned the entry of male *beeja* (sperm) into the female *beeja* (ovum) for fertilization.

If the father has the abnormal X-linked gene (and thus the disorder) and the mother has two normal genes, all their daughters receive one abnormal gene and one normal gene, making them carriers. None of their sons receive the abnormal gene because they receive the father's Y chromosome.

Atmaja Bhavas: The soul undergoes a series of births and deaths depending upon his own good or bad actions. The effects of the actions of the previous life are carried by the soul to his next life, which are the results of good or bad actions. He has to get rid of these afflictions by following a proper code of conduct in his given life, otherwise he goes into the cycle of births and deaths. This life and death cycle is achieved instantaneously at the time of the union of *Shukra* i.e. male reproductive element and the spermatozoon contained in the semen and the *Artava* i.e. female reproductive element, the ovum produced by the ovary. *Linga Shareera* is the carrier of these deeds. Why do the same initial pathological features produce different diseases in different people; why do they manifests quickly in some, whereas in others there is a long latent period required before the disease manifests itself. Such unexplained or idiopathic factors are due to the *Atmajabhava*.

Satmyaja Bhavas: *Satmya* (habituation) is the use of such things which do not cause harm to the body, even though they are opposite of / different from (qualities of) one's own constitution, habitat, time, caste (family), season, disease, exercise (physical activities), water (foods and drinks), day sleep, tastes (substances of different tastes) and the like.

Kala Satmya: *Ayurveda* believes that in the course of the union of parents for progeny, they present an opportunity for the soul to attain a body; therefore the Vedic studies consider the time of conception eminent. That is why due consideration is given to proper time of *Gharbhadhana Sanskara* for achieving a healthy baby. Improper time, season, age of

conception; all these periodical factors can influence the health of the foetus by creating a mutogenic or epigenetic influence, probably.

Desha Satmya: Sickle-cell disease has been reported to occur in 2.1% of the neonates in Bahrain, 1.7% of the women in southern Iraq, and 1.37% of neonates in Saudi Arabia. Intra-country differences are evident in Saudi Arabia where carrier frequencies range between 2 and 27%, being the highest in the eastern region and lowest in the central region. The mild form of thalassemia is common in the Arabian Peninsula. A report from Oman suggests that 45% of the population are affected. The reported figure from Bahrain is 24%, while in Saudi Arabia, it ranges from 2 to 50%, being the highest in the eastern region. The existence of thalassemia is generally high but in variable frequencies.^[8]

Rasaja Bhavas: *Rasa* is the substance that flows continuously and is tasted by the tongue, nourishes the body, and gives pleasure to the mind. In this context, *Rasa* refers to balanced *Ahara Rasa* (diet). The balanced *Ahara Rasa* that is taken by the pregnant woman helps in the formation of *Sapta Dhatus*, in the required amount, in the foetus. Ancient scholars have described specific month-wise dietetic regimens for a pregnant woman, to compensate the requirements of a mother as well as the growing foetus at the particular time period of intrauterine life.^[9]

A great amount of emphasis has been given by the Ayurvedists on the diet of the pregnant women, to avoid any untoward effects on the growing foetus. It influences on embryo. The mother has been advised to follow the dietetics of the people of the region of type which she is desirous of having a child. Whatever diet and regimen the pregnant woman adopts, the child will develop the same qualities.

Satvaja Bhavas: Human birth is a very rare privilege, for only man has the possibility of living a conscious, wide-awake, controlled life. Human being possess instinct and intelligence. All these things may not happen without the presence of *Manasa* (psyche).

Factors that determine the different psychological endowments of children.

Thus the *Satva* of the foetus is moulded by three factors, *namely*;

1. *Satva* of parents - Genetic derivatives
2. *GarbhiniUpajita Karma* - Gestation derivatives
3. *JanmantaraVisheshaAbhyasa* - Environmental derivatives.

CONCLUSION

“Pregnancy should be by choice not by chance”; preconception counselling can play a vital role not only in achieving the goal of a healthy progeny, but also in preventing congenital and genetic disorders. *Garbhakara Bhavas* are not only the factors that bring the similar new one into this universe, but they are the carriers of the organogenesis and other traits to the foetus. These traits are similar to the traits carried by chromosomes/genes as per contemporary concepts, embryogenesis, foetal growth, and development. These genetic/chromosomal abnormalities required certain other conditions / environments (interior / exterior) to be dominant or recessive. The normal transmitted traits through any of the *Garbhakara Bhavas* can be modified by the preventive / curative measures, if they are not permanent / serious / major. This concept is very similar to the mutation phase and genetic abnormal condition, respectively, in the light of the above critical study of the subject. Antenatal care, right from the preconception to full-term delivery will certainly play a key role in the prevention of such congenital and genetic disorders. The area or race prone to particular congenital / genetic defects will prove this hypothesis, if the defective child birth rate is even reduced to a certain extent, by following the possible wholesome and righteous concepts of the six procreative factors.

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