

IMPORTANCE OF SHADBHAVAS DURING ANTENATAL PERIOD

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ABSTRACT

In today's time, science has become very advanced. But behind this knowledge, *Ayurvedic Acharyas* have contributed a lot. Various concepts mentioned by them are adopted by modern science. One such concept is Embryology which is defined by the name of *Garbha Vigyan* in our texts. The origin of *Garbha* is due to the union of the *artava* from mother and *shukra* from father. In *Garbha Vigyan* Acharyas explained *Garbha* is made up of *Shadbhavatmak bhava* i.e. *Matrija*, *Pitrija*, *Rasaja*, *Satmyaja*, *Atmaja* and *Satvaja bhava*. There are some specific features developed individually from these six *bhavas*. This present conceptual study focuses mainly on interpreting these observation which can be correlated with modern scientific knowledge. All these six procreative factors have their specific importance during antenatal period which leads to producing healthy offspring.

KEYWORDS: *Shukra*, *Artava*, *Shadbhavatamak bhava*, *Matrija*, *Pitrija*, *Rasaja*, *Satmyaja*, *Atmaja*, *Satvaja*.

INTRODUCTION

As per references available in our ancient texts *Garbha* is made up of six basic elements or *Shadbhava* i.e. *Matrija*, *Pitrija*, *Rasaja*, *Atmaja*, *Satvaja*, *Satmyaja*. All the soft organs are made up from *Matrija bhava* and all the bony and hard structures are derived from *Pitrija bhava*. *Rasaja bhava* is an important factor related to nourishment in embryogenesis and some psychophysical features are also derived from it. The psychic features are described under the constitution of *Satvaja bhava*. There are some specific features developed individually from *Satmyaja* and *Atmaja bhava*. Modern science tells about the origin of organs in the womb and origin of different mental expressions of the foetus are developed during the antenatal period which can be well correlated with these *Shadbhavas*. According to our *Ayurvedic Acharyas*, all these six factors are unitedly responsible for appropriate development of an embryo. They also describe the reason for similarities between parents and offspring. So Hereditary factors can be correlated as *shadbhava samudaya*. Our *Acharyas* also well acquainted with the fact that, in the formation and development of the foetus which organ or mental emotion is going to be formed by which *shadbhava*.

The *shadbhavas* are responsible for the structural, psychological, spiritual, and emotional factors. All of the *shadbhavas* are responsible for proper growth of *garbha*. Each *shadbhava* is assigned for a special phenomenon, in the development of upcoming baby during intrauterine life. A lag in any part of these *shadbhavas* will lead to

physical, psychological or functional defects. A single factor is not able to produce the embryo.

1. *Matrija Bhava*

Acharya Charak describe that maternal organs of the *garbha*, or the organs that are produced from the mother at the time of the birth of the *garbha*, are explained as *twacha*(skin), *rakta*(blood), *maans*(flesh), *meda*(fat), *naabhi*(navel), *hridaya*(heart), *kloma*(cloaca), *yakrit* (liver), *pleeha*(spleen), *vrikka*(Kidney), *basti*(Urinary Bladder), *purishadhan*(rectum), *amashaya* (Stomach), *pakvashaya*, *uttargud*, *adhogud*, *kshudrantra* (Small intestine), *sthoolantra*(large intestine), *Vapa* and *Vapavahana* are the mother organs.

According to *Acharya Sushruta*, *maans*(flesh), *rakta*(blood), *meda*(fat), *majja*(marrow), *hridaya*(heart), *naabhi* (navel), *yakrit* (liver), *kloma*(spleen), *antra* (intestines), *guda*(anus) etc soft organs are derived from mother.

The *Ashtang Hridayakar* has briefly counted the soft organs of *rakta*(blood), *maans*(flesh), *majja*(marrow), *guda* (anus) as *Matrija bhava*.

Body Parts	Charak Samhita	Sushrut Samhita	Ashtang Hridaya
Twcha	+	-	+
Rakta	+	+	+
Maans	+	+	+
Meda	+	+	+
Naabhi	+	+	+
Hridya	+	+	+
Kloma	+	-	+
Yakrit	+	+	+
Pleeha	+	+	+
Vrikka	+	-	-
Basti	+	-	-
Purishadhan	+	-	-
Amashya	+	-	+
Uttargud	+	+	+
Adhogud	+	+	+
Kshudrantra	+	+	+
Sthoolantra	+	+	+
Majja	-	+	+
Vapa and Vapavahana	+	-	-

Importance

The origin of the organs of the womb is mainly from *Matrija bhava*. If there is any kind of *dosha* or defect in *Matrija bhava* then it will lead to anatomical and structural deformities in the womb. It can be correlated with the concept of genetics in modern science. Congenital defects like heart defects, cleft lip, anal stricture (*sannirudha guda*), down syndrome etc may develop due to any lag in *Matrija bhava*. So, the maternal factors are mandatory for the complete organ production.

2. Pitrija Bhava

Acharya Charak has described, that those who are the paternal part of this *garbha* are explained, such as

kesha (hairs of scalp), *shamashru* (beard and moustache), *loma* (hairs of body), *danta* (teeth), *asthi* (bones), *sira* (veins), *snayu* (tendons), *dhammi* (arteries) and *shukra* (semen), *nakha* (nails) etc.

Acharya Sushruta has enumerated the same organs which Charak has considered as *kesha* (hairs of scalp), *shamashru* (beard and moustache), *loma* (hairs of body), *danta* (teeth), *asthi* (bones), *dhammi* (arteries), *shukra* (semen), *nakha* (nails) and other stable organs as *Pitrija*.

Ashtanga hridayakar has considered all the stable organs and *shukra* (semen), *dhammi* (arteries), *asthi* (bones), *kasha* (hair) etc. to be *Pitrija*. Commentator *arundatt* also included *sira* (veins), *snayu* (tendons), *roma* (hairs) etc.

Body Parts	Charak Samhita	Sushrut Samhita	Ashtang Hridaya
Kesha	+	+	+
Shamashru	+	+	-
Loma	+	+	+
Danta	+	+	-
Asthi	+	+	+
Sira	+	+	+
Snayu	+	+	+
Dhamni	+	+	+
Shukra	+	+	+
Nakha	+	+	-

Importance

The rigid or hard creations of the *garbha* are produced by the *Pitrija bhava*. If there is any type of *dosha* or defect in *Pitrija bhava* then skeletal structures and vessels etc will not able to form properly. Diseases like craniosynostosis, genu varus and valgum, clubfoot, brachydactyly, polydactyly, syndactyly, Klippel-feil syndrome, Alopecia, Vascular malformation, capillary malformation, lymphatic malformation etc may develop due to lag in *Pitrija bhavas*.

3. Atmaja Bhava

Acharya Charak describe that now the self-consciousness of the *Garbha* or the feelings that arise from the soul at the time of conception are explained, such as *vishista yoni utpati* (birth in specific species), *aayu* (age), *atamgyan* (enlightenment), *mana* (Mind), *indriya* (senses), *prana-apana* (respiration and flatus), *preran* (impulse), *dharan* (sustenance), *akriti* (appearance), *swara* (voice), *vishista varna* (specific complexion), *sukha* (happiness), *dukha* (sorrow),

icha(longing), *dvesha* (hatred), *chetna* (consciousness), *dhriti* (perception power), *buddhi* (knowledge power), *smriti* (memory), *ahankar* (ego), *prayatna*(endeavour) etc.

Acharya Sushruta has considered the knowledge and science of the *indriya* (senses), *aayu* (age), *sukha* (happiness) and *dukha* (sorrow) as *Atmaja bhavas*.

Ashtanga Hridayakar has explained the *chita*(mind), *indriya*(senses) and *vishista yoni utpati*(birth in specific species) as *Atmaja bhava*. The commentator *Arundutt* has considered the above to be mere symptoms and also included *kaam* (lust), *kroda* (anger), *lobha* (greed), *bhaya*(fear), *harsh*(joy), *dharamsheelta*(righteousness), *smriti*(memory), *buddi*(intellect), *icha*(longing), *dvesha* (hatred), *prayatna* (endeavour), *ahankar*(ego), *sukha* (happiness), *dukha* (sorrow), *aayu*(age) and *swara*(voice) etc.

Features	Charak Samhita	Sushrut Samhita	Ashtang Hridya
<i>Vishista yoni utpati</i>	+	-	+
<i>Atamgyan</i>	+	-	+
<i>Mana</i>	+	-	+
<i>Prana-apana</i>	+	-	-
<i>Preran</i>	+	-	-
<i>Dharan</i>	+	-	-
<i>Akriti</i>	+	-	-
<i>Swara</i>	+	-	+
<i>Vishista varna</i>	+	-	-
<i>Sukha and dukha</i>	+	+	+
<i>Icha and dvesha</i>	+	-	+
<i>Chetna</i>	+	-	+
<i>Dhriti</i>	+	-	-
<i>Buddi</i>	+	-	+
<i>Smriti</i>	+	-	+
<i>Ahankar</i>	+	-	+
<i>Prayatna</i>	+	-	+
<i>Aayu</i>	+	+	+
<i>Indriya</i>	+	+	+

Importance

There is no one other than soul, the creator of happiness and sorrow. The origin of the *Garbha* is due to the *atma* because without the seed there is no origin of the tree. The soul is the root cause of the *Garbha*. Every person has a special different soul in his body. That's why same initial pathology produce different diseases in different people, it take long latent period to manifest and sometimes quickly manifest. Such idiopathic and unexplained concepts of diseases can be correlated to the root cause of *Atmaja bhava dushti*.

4. Satmyaja Bhava

According to *Acharya Charak*, *Satmyaja bhavas* of the *garbha* that arise at the time of conception are explained as *arogya* (health), *analasya* (absence of idleness), *allolupatva* (absence of greed), *indriya prasada* (perspicuity of senses), *swara* (voice), *varna* (complexion) and *beeja sampat* (normal gametes), *praharsha* (abundance of joy) etc.

Virya (Semen), *arogya* (health), *bala* (strength), *varna* (complexion) and *medha* (intellect) are the virtues according to the opinion of *Acharya Sushruta*.

The *Ashtanga Hridayakar* has considered *aayu*(age), *arogya*(health), *analasya* (absence of idleness), *prabha* (radiance) and *bala* (strength) as *Satmyaja bhavas*. Commentator *Arundutt* has considered the *desha* and the *deha* to be the primary among the three types of *satmya* (*vyadhi*, *desha*, *deha*) and considering the above qualities as mere features and included *allolupatva*(absence of greed), *indriya prasada*(perspicuity of senses), *swara* (voice), *varna* (complexion), *virya sampat*(semen), *oja sampat*(immunity) and *praharsha*(abundance of joy) etc as *Satmyaja*.

Features	Charak Samhita	Sushrut Samhita	Ashtang Hridaya
<i>Arogya</i>	+	+	+
<i>Analasya</i>	+	-	+
<i>Allolupatva</i>	+	-	+
<i>Swara</i>	+	-	+
<i>Varna</i>	+	+	+
<i>Beeja sampat</i>	+	-	+
<i>Praharsha</i>	+	-	+
<i>Medha</i>	-	+	-
<i>Indriya prasada</i>	+	-	+
<i>Oja sampat</i>	-	-	+
<i>Aayu</i>	-	-	+
<i>Bala</i>	-	+	+

Importance

In order to wish for a healthy foetus, mother and father have to follow *satmaya ahar-vihar*. *Asatmaya sevan* will leads to vitiation of *tridoshas* ultimately leads to the *dushti* of *shukra shonita* and *garbhashya*. Because of that the *garbha dushti* will originate. Ex- Gorging on junk food, unhealthy diet during pregnancy may increase the risk of miscarriage and putting children at long term, irreversible health issues including obesity, raised level of cholesterol and blood sugar.

5. Rasaja Bhava

According to the opinion of Acharya Charak, the *Rasaja bhava* are formed by *rasa* at the time of conception. They are explained such as the *sharira abhivirvriti* (origin of body or manifestation of different body parts), *sharira abhivridhi*(growth), *prananubhanda* (the

connection or relationship of the body with the life forces), *tripti*(gratification), *pushti*(nourishment) and *utsaha*(enthusiasm) etc. Commentator *Chakrapani* also considered *varna*(complexion) as *Rasaja*.

Sharira upchaya or *pushti*(nourishment), *bala*(strength), *varna*(complexion), *sthiti*(health), *haani*(unhealth) etc are Acharya Sushrutokta *Rasaja Bhava*.

Vapusho janma (the birth of the whole body), *vritti* (sustenance of the womb), *vridhi* (growth) and *allolupatva* (non-greediness) etc. are the *Rasaja* expressions according to the opinion of the *Ashtang hridaya*. Commentator *Arundutt*, taking the above qualities as examples, has also considered *utsaha*(enthusiasm), *pushti*(nourishment) and *tripti*(gratification) as *Rasaja*.

Features	Charak Samhita	Sushrut Samhita	Ashtang Hridaya
<i>Sharira abhivirvriti</i>	+	-	+
<i>Sharira abhivridhi</i>	+	+	+
<i>Prananubhanda</i>	+	-	-
<i>Tripti</i>	+	-	+
<i>Pushti</i>	+	-	+
<i>Utsaha</i>	+	-	+
<i>Bala</i>	-	+	-
<i>Sthiti</i>	-	+	-
<i>Haani</i>	-	+	-
<i>Varna</i>	+	+	-
<i>Vritti</i>	-	-	+
<i>Allolupatva</i>	-	-	+

Importance

The human body is dependent on *ahara* (food). With the proper intake of good food there is formation of *rasa dhatu*. Without *rasa* mother can't survive and also *garbha* will not arise. *Rasa dhatu dushti* will lead to malnutrition. Diseases related to protein energy malnutrition- kwashiorkor, marasmus etc may develop due to this cause.

6. Satvaja Bhava

Acharya Charak has explained while describing the *Satvaja* expressions are *bhakti*(devotion), *sheela* (modesty), *pavitrata*(purity), *dvesha* (hatred), *smriti*

(memory), *moha*(attachment), *tyaga*(renunciation), *matsarya* (jealousy), *shorya*(bravery), *bhaya*(fear), *krodha* (anger), *tandra*(sleepiness), *utsaha*(enthusiasm), *taikshanya mardvam gambirya*(intense, mild or serious nature), *chanchlata*(restlessness of mind) etc.

Acharya Sushruta has not mentioned *Satvaja* expressions in detail, but Acharya Dalhan has described about *mansik prakritis* of *Garbha* as *sattvik*, *rajasik* and *tamasik* in his commentary.

According to *Ashtanghridayakar- Pavitrata*(Purity), *astikta* (theism), *dharama-roochi*(interest in religion),

and *mati*(mind or intellect) are *Satvaja* expressions. Commentator *Arundutt* has considered purity all three (*vaka,kaya* and *mana*) to be considered as mere manifestations and also included *kritagnata*(gratitude), *dakshinya*(vision), *vyavsaya* (business), *shorya*(bravery), *gambiraya*(serious *smriti*(memory) and *meda*(brain)etc as *Satvaja bhava*.

Features	Charak Samhita	Ashtang Hridaya
<i>Bhakti</i>	+	-
<i>Sheela</i>	+	-
<i>Pavitrata</i>	+	+
<i>Dwesh</i>	+	-
<i>Smriti</i>	+	+
<i>Moha</i>	+	-
<i>Tyaga</i>	+	-
<i>Matsarya</i>	+	-
<i>Shorya</i>	+	+
<i>Bhaya</i>	+	-
<i>Krodha</i>	+	-
<i>Tandra</i>	+	-
<i>Utsaha</i>	+	-
<i>Gambirya</i>	+	+
<i>Chanchlata</i>	+	-

Importance

According to our *Acharaya Charak*, *Satva* is of three types *sattvik*, *rajsik* and *tamsik*. It is due to the effect of mental nature of the parents, the effect of the knowledge change of mother from the stories heard in pregnancy, pre-birth *karma* and *abhyasa*(the kind of behaviour that a person does after birth). *Satva(mana)* control and operate the *indriya*(senses). Any kind of lag in *Satvaja bhava* will lead to impairment of *indriya* of *garbha*.

CONCLUSION

Shadbhavas play significant role in the development of normal foetus. The healthy progeny may also be achieved by following the rules of *Ayurveda*. *Ayurvedic* Scholars were very much aware about the six procreative factors such as *Matrija*, *Pitrija*, *Atmaja*, *Rasaja*, *Satmyaja* and *Satvaja*, these procreative factors are necessary for healthy offspring. They are the carriers of organogenesis, functional, psychological and other traits. *Ayurveda* suggest that the prevalence of congenital disorders is controlled by *Shadbhavas*, which play vital role towards the development of normal foetus. Preconception counselling can be helpful in not only achieving the goal of a healthy progeny, but also in preventing congenital and genetic disorders. Epigenetic studies also prove the effect of positive (*satvik*) and negative (*tamsik*) intrauterine environment on the foetus. Physical and Spiritual well being of the foetus is dependent on the positive intrauterine environment.

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 factor 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 factor.

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