ABSTRACT

Since the world has progressed in every field of medical science. 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 values which are fundamental sciences of the ancient Indian literature. Ayurveda scholars have enumerated a number of factors, which together form the physiological and anatomical constituents of an individual. The combination of these factors and the position of doshas in Shukra (sperm) and Artava (ovum) at the time of conception determines the constitution of a person. Ayurvedic concepts 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 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:** Ayurveda, 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), a minute aspect of foetal development. Both Acharya Charaka and Sushruta described shad garbharabhavas 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 (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 offspring’s and parents. Heriditory factors are known as shaddhava 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 (shmashru), 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), Abhivriddhi (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 & Tamas. 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.

REFERENCES