

**THE STUDY OF ROLE OF GARBHOTPATTIKAR SHADBHAVAS  
W.S.R. FOETAL DEVELOPMENT****Dr. Rashmi Purushottam Lanjewar<sup>1</sup>, Dr. Dileep singh<sup>2</sup> and Dr. Sushil Dwivedi<sup>3</sup>**<sup>1</sup>\* P.G. Scholar, <sup>2</sup>\* Lecturer, <sup>3</sup>\* Reader & H.O.D.Post-graduate Department of Rachana Sharir Shri N.P.A. Govt. Ayurved College, Raipur  
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**\*Corresponding Author**  
**Dr. Rashmi Purushottam**  
**Lanjewar**P.G. Scholar, Post-graduate  
Department of Rachana  
Sharir Shri N.P.A. Govt.  
Ayurved College, Raipur  
(Chhattisgarh).**ABSTRACT**

The study of genetics examines how biological traits are passed down from parents to children. It intersects with modern embryology and life sciences. Ayurveda describes a few elements in relation to the genesis of the embryo or fetus. In the development of Garbh, Ashtaprakriti, Shodashvikara, and Atma were detailed by Acharyas. Acharyas have discussed Matrijadi Garbhotpattikar Shadbhav while providing a complete description of embryology. These are factors that have been described in relation to fetal development. Because Ayurveda is founded on timeless and hidden truths. In this era, modern embryology has made significant progress. The embryo's development is well characterized. The characteristics and growth of the various fetal parts as explained by the Shadbhav may be useful in advancing Suprajanan, the aim of Ayurvediya embryology.

**THE KEY:** Garbha, Shadbhav, Genetics, Suprajanan.**INTRODUCTION**

The ancient Greek term "genetikos," which means "genesis" or "origin," is where the word genetics originates.

Ayurveda describes a few elements in relation to the genesis of the embryo or fetus. There is also a description of the Shadbhav that contribute to fetal development.

Garbhotpattikar Shadbhav are already exist in healthy stri beeja & pun beeja, Matrija bhava

& Pitrija bhav in the form of maternal & paternal genetic material in beeja, Atmaj bhav is the Chetana (livingness), Rasaj bhav nourishes to the beeja which can be correlates with cytoplasm of sperm & ovum, Satmyaj & Sattvaj bhav are also present in beeja in the avyakta avastha they will be vyakta in further developmental stages of garbha, if there is absence of any bhava then beeja will become dushita so that beeja will unable to fertilize.

Therefore, the purpose of this study was to determine the validity and applicability of this idea. The bodily parts and characteristics listed in Shadbhav helpful to achieve the four objective of life, which responsible for the healthy progeny.

Six essential factors:(Shad Garbhakara Bhavas) as above described are important & consider for the development of healthy fetus by Ayurveda scholars. A healthy progeny is largely the result of a healthy mother, father (good code of behavior), healthy regimen, and a healthy mind (parents' psychological state), all of which contribute to a healthy family, society, country & world.

Each & every essential element has a specific organogenesis, function, or psychological component. If any of them essential components having anomaly then, it will result in physical, either psychological or functional flaws. The homogenous combination of maternal and paternal chromosomes during zygote formation is responsible for the external appearance and internal body structure that form in an individual. Congenital anomaly is the significant reason to study Garbhotpattikar shadbhav in order to apply these concepts in the modern era.

## MATERIAL AND METHODS

Ayurveda compendia, primarily Brihatrayee, and recently released Ayurved texts While reviving the literature of Ayurvedic embryology, the idea of Shadbhav, which Acharyas describe for the genesis of fetus, was explored in order to study modern embryology concept text of modern scientific research and published articles.

## DISCUSSION

According to the Samhitas, Ayurveda is a science of life with its own set of principles that are comparable to those of Garbhashariram. The outcome of the ideas of Garbhotpattikar Bhava are useful in appreciating Ayurveda genetics. Modern literature is widely accessible online and in text format.

The Shadbhavas, in the words of Maharshi Sushruta, are Matrija (maternal), Pitrija (paternal), Atmaj (soul), Rasaja (nutritional), Satmyaja (wholesomeness), and Sattvaja (psych/mind).

Loma, Asthi, Nakha, Danta, Sira, Snayu, Dhamani, Retah, Shmashru, Kesh, and so on, Pitrija are Sthir (hard) components. Gentle Mamsa, Shonita, Meda, Majja, Hriday, Nabhi, Yakrit, Pleeha, Guda, and so on are examples of Matrija organs. The Satmyaj Bhavas are Veerya (vigor and strength), intelligence, and a healthy complexion and luster. Atmaj Bhavas include sense organs, knowledge, wisdom, and caution, as well as Ayu (longevity).

Sattvaguna is the source of Kayic, Mansic, and Vachic purity of body, speech, and intellect; belief in God; and justified ownership of pure qualities. Rajoguna is the source of talkativeness, pride, anger, and greed, while Tamoguna is the source of fear, ignorance, sluggishness, and lethargy.

Ashtanga Hridaya states that the Garbha is the combination of Pun-Beeja (Shukra) and StreeBeeja (Shonita), as well as by Pancha Mahabhuta's action and the descent of Mana and Atma into it. It grows inside the Kukshi by Ahara Rasa taken mother.

The Shadbhavas are also identified in the Bhela Samhita as Matrija, Pitrija, Atmaj, Satmyaja, Rasaja, and Sattvaja. Matrijadi Shadbhava is credited by Ashtanga Samgraha for producing healthy offspring. Acharya Charak added that the growth of Garbha is influenced by Matrijadi Shadbhavas.

It is specifically stated in the Charak Samhita's Atulyagotriya Adhyaya that marriages between two comparable "Gotras" should be avoided since they can result in congenital malformations in offspring. In order to prevent genetic disorders, this fact is now recognized and given the importance, that it deserves in the field of genetics.

Children born in marriages between close relatives have been found to be more susceptible to certain diseases. This is because most normal people are more likely to be heterozygous rather than normal homozygotes in families that are passing on a recessive condition. As a result, if one of them weds a close cousin, he is likely to marry another heterozygote, and the condition may occur in the offspring. Therefore, it is preferable to prevent marriages between close relatives.

The health of a fetus can be impacted by a number of factors, including the mother's reproductive organs, the timing of conception, her beeja, her food throughout pregnancy, any medications she takes, and any illnesses she has during pregnancy. Iatrogenic preterm delivery, which is necessary for certain maternal problems like diabetes and hypertension, as well as spontaneous preterm delivery, are the causes of maternal age-related fetal hazards.

The significance of male and female Beeja (Shukra/sperm and Shonit/ovum, respectively) in conception was described by Ayurveda experts centuries ago without the use of equipment.

The role of male beeja (sperm) & female beeja (ovum) for fertilization is thoroughly explained by Acharya Kashyapa in the Shareer sthan section of the text. If the mother has two normal genes and the father has the abnormal X-linked gene (and hence the condition), then all of their daughters are carriers of one abnormal gene and one normal gene, while none of their sons receive the abnormal gene since they inherit the father's Y chromosome.

A succession of births and deaths are experienced by the soul based on his own good or evil deeds. The effects of one's past life, whether positive or negative, are carried into one's subsequent life by the soul. To avoid entering the cycle of births and deaths, he must eradicate these diseases by following a proper code of behavior within his allotted life. Linga Shareera is the carrier of these deeds. Why do the same initial pathological features produce different diseases in different people; why do they manifest quickly in some, while in others, a long latent period is required before the disease manifests itself? These unexplained or idiopathic factors are due to the Atmajabhava. This life and death cycle is achieved instantly at the time of the union of Shukra, or male reproductive element and the spermatozoon contained in the semen, and the Artava, or female reproductive element, the ovum formed by the ovary.

Satmya (habituation) is the use of things that do not harm the body, even if they are contrary to or different from 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 similar things.

The material known as rasa is continuously flowing, tasted by the tongue, nourishing the body, and providing mental pleasure. When used in this manner, Rasa denotes a balanced Ahara Rasa (diet).

A balanced Ahara Rasa consumed by the expectant mother aids in the fetus's development of Sapta Dhatus in the necessary quantity. In order to meet the needs of both the growing fetus and the mother during the specific time period of intrauterine life, ancient scholars created special month-by-month dietary regimens for pregnant women. Pregnant women's diet has been strongly encouraged by Ayurveda practitioners to prevent any negative effects on the developing fetus. As it affects the embryo, The mother has been advised to adhere to the nutrition of the people in the area where she wishes to deliver her child, as the child will inherit the same traits from the diet and regimen the pregnant woman follows.

Being born is a special blessing because only humans are capable of leading conscious, alert, and regulated lives. Humans are intelligent and have desires. Without the presence of Manasa (psyche), none of these things might occur. variables that affect children's various psychological characteristics.

Thus, the fetus's Satva has been determined by three factors

1. The parents' Satva, which includes genetic derivatives
2. Derivatives of Gestation by Garbhini Uparjita Karma
3. Environmental derivatives are covered in Janmantara Vishesh Abhyasa.

## CONCLUSION

Preconception counseling can be extremely important in preventing congenital and genetic problems as well as in attaining the aim of a healthy child. "Pregnancy should be by choice, not by chance." Garbhakara Bhavas are the carriers of organogenesis and other features to the fetus.

According to modern theories of embryogenesis, fetal growth and development, these characteristics are comparable to those carried by chromosomes or genes. These chromosomal and genetic anomalies needed specific external and internal environmental factors to be dominant or recessive. If they are not severe, persistent, then preventive & curative methods can change the natural features that are passed down through any of the Garbhakara Bhavas.

This concept is very similar to the gene mutation and genetic abnormal condition, respectively, in view 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 essential factors.

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