



CONCEPTUAL STUDY OF MASANUMASIK GARBHA VRIDDHI AS REFERENCE TO BRIHTRAYEES

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ABSTRACT

According to *ayurveda*, the creation of *garbha* in the *garbhashaya*, by the permutation of *Shukra*, *Shonita* with *atma* is known as *garbha* so this process is known as *Garbhadharana*. Different components originating from *Pachamahabhuta* takes part in the formation development of the *garabha*, similarly some components of *garbha* originate from the parents which are called *Matrija* & *pitrija bhava*. *Atma* and *satva* also have their roles in development of Foetus. The whole process of development of the foetus from two cell to mature foetus is called *Garbhavkranti*. The matter related to *Garbhavkranti* is described in *Brihatrayes* are Scattered, this matter is collected and compiled for study of foetal development is easier and proper way. In the *Ayurvedic* literature one finds a good description of month wise foetal development in detail.

KEYWORDS: *Garbha Garbhadharana, Panchmahabhuta, Bhava Garbhavkranti, Brihtrayees.*

INTRODUCTION

In *Ayurveda*, The knowledge of *Garbha* helps to generate conditions for better management of pregnancy leading to the creation of a healthy new generation and thus helping overall development of the society.

Knowledge of embryology in present era is same as described in *ayurveda* many years ago. In the present study terms and procedure related to *garbha* are described properly from *garbhdhana* till delivery.

Shukra and *Shonita* get united in the Uterus and with the entry of *Atma* it is called *garbha*,^[1]

Garbha – Maharshi Charaka says that the *Samyoga* of *Shukra*, *Shonita* and *Jeeva* (*Atma*) inside the *Kukshi* is named as *Garbha*,^[2] the definition of *Garbha* has been also precisely propounded by *Sushruta*, he states that a combined state of *shukra* and *Shonita* in *Garbhashaya* intermixed with the *Prakritis* and *Vikaras* and ridden in by the *atma* is called *Garabha*.^[3] later after the cell division it progresses towards clear differentiation of body parts. At this stage it will be called foetus.^[4] The process of formation of embryo in to the mature foetus takes place in a very slow manner & takes almost 9 months.

Garbhadharana: when *shukra* and *shonita* unite in pure womb and lying pure genital tract, then this results in the formation of *garbha*.^[5] During the coitus after *shukrachyuti* [ejaculation], *vata* carries *shukra* through *yoni* and deposits it in *garbhashaya*. This *shukra* unite with *shudhartava* and forms *garbha*.^[6]

Panchmahabhuta and *Bhava* : Different components originating from *panchmahabhuta* [five elements] takes part in the formation development of the *garbha*.^[7] similarly some components of the *garbha* [embryo] originates from parents which are called as *matrija* and *pitrija bhava*. *Atma* and *satva* also have their role in the development of the foetus.^[8]

Role of *panchmahabhuta* in the formation of complexion of foetus and *shadbhava*, which are also known as *garbhot-padak* [supporting for formation of *garbha*] factors is elucidated in *ayurveda*. *Tejas* element is the causative factor of complexion, when at the time of conception, if predominantly associated with *Aap* element, it makes the foetus fair complexioned; that in *prithvi* element causes black one.^[9] If *tejas* does not reach the visual organ it makes the child blind. The same associated with blood makes red eyed; that associated with *pitta* and *kapha* makes yellow eyed and white eyed respectively. If associated with *vata* it causes deformity in eye.^[10]

The parts of foetal body originating from father, mother, *Rasa*, *Atma*, *Satva*, *Satyama* are described as *shadbhava*. The hard parts like bone, nail, teeth, originate from Father; the soft parts like heart, liver, spleen, are of Maternal origine; physical development, strength,

complexion originate from *Rasa*; sensory and motor organs, knowledge, wisdom life span, pleasure, pain originate from *Atma*; energy, health, strength, complexion and intelligence are *Satyamaj* in origine.^[11]

Garbhavkranti: definition of *garbhavkranti* given by different commentators through differ in their way of presentation. According to *chakrapani*, *garbhavkranti* means denoting the descent of *garbha*.^[12] According to *dalhana* the commentator of *sushruta samhita* defines it is an *upgamanam* that means union of *shukra* and *shonita*, in the form of *garbha*.^[13] According to *arundatta*, *garbhavkranti* has been defined as a state of *agarbha* attaining the state of *garbha*., Here the definition clearly differentiates the two distinct states that is state of *garbha* following the state of *agarbha*.^[14]

MASANUMASIK GARBHA VRIDDHI IN BRIHTRAYEES^[15]

Month	Charaka	Sushruta	Vagbhata
1	In the first month <i>Atma</i> possessing all the qualities getting mixed up or vitiated by all the <i>dhatu</i> s (<i>Bhutas</i>) attains the shape resembling the <i>sleshma</i> in which all the body parts though present are not conspicuous.	First month formed as <i>kalala</i> (Embryo) nature by the union of sperm & ovum it appears like jelly 1 st day with in 7 days frothy with in Tenth like bolus & at the end of month it solidifies	In the first month, during the 1 st 7days the embryo becomes a <i>kalala</i> . [<i>Astang Hridaya</i>] In the first month there will be formation of <i>kalala</i> . [<i>Astang Sangraha</i>]
2	Second month of gestation ,shape of the <i>Garbha</i> decides the sex determination of child , <i>Garbha</i> takes a compact form in the shape of a <i>pinda</i> , <i>peshi</i> or <i>Arbud</i> .The <i>Pinda</i> shaped <i>Garbha</i> leads to the production of a male child , the <i>peshi</i> shaped <i>garbha</i> leads to the production of a female child and <i>arbud</i> shaped leads to the <i>napumsak</i> .	Second month <i>Tridosha</i> And <i>panchmahabhuta</i> processed in <i>kalala</i> the foetus was solid shape, the shape of foetus decide sex of progeny.if <i>peshi rupa</i> then female, if <i>arbuda</i> then <i>napumsak</i> .	During the second month, from the <i>kalala</i> state are produced the <i>Ghana</i> , <i>peshi</i> and <i>arbuda</i> to be born as male, female and <i>napumsak</i> respectively. [<i>Astang Hridaya</i> and <i>Astang Sangraha</i>]
3	In the third month <i>sarva indriya</i> , <i>sarva angavayava</i> manifest simultaneously.	In the third month five buds develop, one each of the arms, legs and head.	In the third month, five parts of the body manifest, two arms, two legs, head and also all minor parts. Simultaneously with the head; the knowledge of pleasure and pain also. ^[16] [<i>Astang</i>

			<i>Hridaya</i>]. In the third month <i>astang sangraha</i> regard agrees with <i>sushruta</i> with slight specification that all <i>indriyas</i> and body parts develop simultaneously. ^[17]
4	In the fourth month <i>Garbha</i> gets stabilized. so pregnant women get excessive heaviness in her body.	In the fourth month <i>Anga pratyang vibhaga</i> is more prominent. In that month <i>hridaya</i> becomes obvious. So women now possesses two hearts and is known as <i>Dauhridini</i> '. ^[18]	In the fourth month all the major and minor parts of the body becomes clearer and the foetus becomes stable. [<i>Astang Hridaya and Astang Sangraha</i>]
5	In the fifth month, the pregnant women grow excessively thinner because of <i>mamsa</i> , <i>shonita</i> in foetus more prevalent.	In the fifth month Mind becomes clearly manifest.	In the fifth month, the <i>chetana</i> [consciousness] manifest. ^[19] [<i>Astang Hridaya</i>] Mind becomes well active due to increased <i>maansa</i> and <i>shonita</i> . ^[20] [<i>Astang Sangraha</i>]
6	In the sixth month, excessive increase <i>bala</i> , <i>varna</i> of the <i>garbha</i> . Therefore the pregnant women loss her <i>bala</i> and <i>varna</i> considerably.	In the sixth month the intellect. ^[21]	In the sixth month, the tendons veins hairs nails colour, strength and skin become manifest. [<i>Astang Hridaya and Astang Sangraha</i>]
7	In the seventh month, there is an all-round development of the <i>garbha</i> .	In the seventh month, differentiation of all the major and minor parts becomes clearer.	In the seventh month , <i>garbha</i> is developed in all its parts and nourished well. [<i>Astang Hridaya and Astang Sangraha</i>]
8	In eight month of pregnancy is fatal period because <i>garbhaja ojas</i> which becomes unsteady.	In the eight month, <i>ojas</i> becomes unstable. Due to instability of <i>ojas</i> child born in this month dies due to absence of <i>ojas</i> and influence of <i>nairrta</i> portion.	In eight month of pregnancy is fatal period of <i>garbha</i> and <i>garbhini</i> . During The eight month <i>Ojas</i> travel between the mother and <i>garbh</i> alternately. [<i>Astang Hridaya and Astang Sangraha</i>]

9	From the first day of the ninth month till the end of the tenth month is known as <i>Prasavakala</i> , ^[22] [period of parturition]	Birth may take place in any one of the ninth ,tenth ,eleventh or twelfth months.birth taking place Apart from these months is abnormal. ^[23]	After even one day after eight month, is time for the birth of the child; if it [foetus] is retained inside the abdomen for a year by <i>vata</i> , leads to abnormalities. [<i>Astang Hridaya and Astang Sangraha</i>]
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MATERIAL AND METHODS

Classical literature of *Ayurveda* from the library of the Dr. S.P. Patil Ayurvedic Medical College, Korochi, Ichalkaranji, Kolhapur. The internet services of the library were also used. Various references is taken from *charaka*, *sushruta*, *vagbhata* to elaborate concept of month wise development of the foetus.

DISCUSSION

Ayurveda has explained *Masanumasik Garbha Vriddhi* comprehensively, with its own principle. There are some differences between the opinion of *charaka*, *sushruta* and *vagbhata* but their basic principles are same underlying the foetal development.

In *ayurveda*, the matter related to the concept of foetal development is scientifically described. Specific *Sthana* of the *samhitas* where the whole growth, embryology is recognized as '*Sharir Sthana*'. It has well recognized that parental units taking parts in development of *garbha* more precisely. The references related to the *Masanumasik Garbha Vriddhi* are scattered throughout the various *samhitas*. Which are to be compiled together for complete knowledge of foetal development and for further use in various studies. *Ayurvedic* texts have very systemic description of various facts responsible for better progeny like dietic regimen, mode of life, and unvitiated qualities of *shukra*, healthy *yoni*, healthy *garbhashaya* and unvitiated *shonita* for conception thus ultimately a better offsprings.

CONCLUSION

After this detailed discussion we can arrive at certain conclusions.

Ayurvedic embryology explains month wise foetal development along with the antenatal care of the pregnant women which is found to be true on the basis of modern science.

While studying the foetal development in *ayurveda*, we are surprised to know the span of their intellect. Though there is no mention of their research methods or any equipments, still

they have described minute details of embryology long ago. If we can understand their line of thinking and follow their path, we will be able to understand *ayurveda* thoroughly.

In this way the knowledge of embryology is essential for the study of anatomy, pathology, surgery, obstetrics and pediatrics. This study would be able to further elaborate the knowledge of *Garbha* and make it as per need. And thus will be great help for future research works in the field of *Garbha Sharir*.

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