



GARBHA SHARIR: A CRITICAL REVIEW

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ABSTRACT

Science is the result of curiosity of human being through which human being has studied, analyzed and come to the results of various natural processes occurring in body. Today practically and scientifically the existence of everything has been proved. *Ayurveda*, being a part of this science also needs a deep study and research for proving all the facts established by *Acharyas* in ancient time. In *Ayurvedic* treatise, the matter related to the concept of *Garbha Sharir* is systematically described in "*Sharir Sthana*". *Ayurvedic* texts have very systematic description of various facts responsible for better progeny. *Acharya Charaka* has described '*Garbha*' as combination of three factors, i.e. *Shukra*, *Shonita* and *Jeeva (Atma)* whereas *Garbhashaya* as *Kshetra* (field) for implantation, proper growth and development of *Garbha*. In *Ayurveda*, which is based on an outcome of continuous efforts of thousands of years, experience, experimentation and wisdom of ancient *Acharyas*, very minute, scientific and excellent description of *Bija* i.e. *Shukra*, *Shonita*, *Garbhavakranti*, *Garbhadhana* is available. The term '*Garbhavakranti*' in *Ayurveda*, though analogically stands parallel to the embryology but is more comprehensive. In real senses it deals with the process of fertilization and development of the fetus starting from their parental units, their union, implantation, successive growth and finally the full term delivery. The embryology has been always a subject of curiosity. How an organism develops from a single cell is quite intriguing. Embryology is the key that helps to unlock such secrets as heredity, the determination of sex and organic evolution. It conceives a comprehensive and rational explanation of the intricate arrangement of human anatomy. The concept of *Garbha Sharir* mentioned in *Ayurveda* and in Modern science are quite similar in many point of views. The variations and dissimilarities may be due to lack of continuity, time period passed, available equipment's and research techniques.

KEYWORDS: *Ayurveda*, *Garbha Sharir*, *Bija*, *Garbhavakranti*, *Garbhadhana*.

INTRODUCTION

Human body creation was not a random accident of nature. It is the work of cosmic intelligence of a divine plane for definite higher purposes. Occurrence of human body in proper shape, size and weight is a wonder of nature.

The embryology has been always a subject of curiosity. How an organism develops from a single cell is quite intriguing. Embryology is the key that helps to unlock such secrets as heredity, the determination of sex and organic evolution. It conceives a comprehensive and rational explanation of the intricate arrangement of human anatomy.

As mentioned in *Ayurveda*, *Swastha Sharir* is needed for reaching the *Purusharatha Chatushtaya* i.e. *Dharma*, *Artha*, *Kaam* and *Moksha*.

Maintenance and protection of *Swastha Sharir* is the main aim of *Ayurvedic* science.^[1]

In *Ayurvedic* treatise, the matter related to the concept of *Garbha Sharir* is systematically described. Specific *Sthana* of the *Samhitas* where the whole development, embryology and genetics of the organs is described is known as "*Sharir Sthana*".

Historical Aspect

Vedas have the concept that mature age of woman including physical and psychological both are an essential factor for a good progeny. The proper time of insemination, the gradual and sequential stages of embryonic development have been minutely observed and well described in ancient literature. In *Vedic* literature, the importance of heredity and environment has been also not left untouched as they could recognize the intimate interaction between the developing embryo

and the immediate environment which its body, organ and tissues experience.

In *Samhitas*, the matter related to concept of *Garbha Sharir* is systematically described. It has well recognized the paternal units taking parts in development of *Garbha* more precisely. The terms employed for these embryonic components and their stages of developments appear to be more appropriate and scientific, if viewed in the light of present advances.

Modern Aspect

The literal meaning of term “Embryo” in modern science signifies the developing ovum during the early months of gestation and the branch of science popularly known as embryology. In its widest sense means the growth from one cell stage to adult one, but the term frequently is restricted to mean the period of growth and development before birth. The development of an organism is characterized by a progressive alteration of form and proportions, both externally and internally.

Definition of Garbha

Acharya Charaka says that the *Samyoga* of *Shukra*, *Shonita* and *Jeeva (Atma)* inside the *Kukshi* is named as *Garbha*.^[2]

Garbha is generated due to intermingling of *Panchamahabhutas* in each other's.^[3]

Acharya Sushruta states that a combined state of ‘*Shukra*’ and ‘*Shonita*’ in the *Garbhashaya*, intermixed with the ‘*Prakritis*’ (*Mula-Prakriti* along with its eight categories) and ‘*Vikaras*’ (her sixteen modifications) and ridden in by the *Atma* is called ‘*Garbha*’.^[4]

Vridhha Vagbhata corroborating the views of *Charaka* explains that due to effect of *Raga* (desires) etc. and impelled by deeds of previous life the *Mana* propels *Jeeva* to come to the *Kukshi* (uterus) and formation of *Garbha* occurs.^[5]

The term ‘*Garbhavakranti*’ in *Ayurveda*, though analogically stands parallel to the embryology but is more comprehensive. In real sense it deals with the process of fertilization and development of the fetus starting from their parental units, their union (fertilization), implantation, successive growth and finally the full term delivery. It comprises of two words, i.e., the ‘*Garbha*’ and ‘*Avakranti*’, which literally gives an idea about descent of a dormant embodied life principle.

Garbha Sambhav Samagri (factors essential for formation of Garbha)

Four factors i.e., “*Ritu*” (menstrual period) “*Kshetra*” (uterus) “*Ambu*” (*Ahara Rasa*) “*Bija*” (*Shukra* and *Shonita*) are the essential raw ingredients for the production of *Garbha*, provided *Bija* (*Shukra* and *Shonita*) should be pure.^[6]

It means *Ritu*, *Kshetra*, *Ambu* and *Bija* contribute in the formation of *Garbha* but afterwards different organs develop in the *Garbha* with the help of different *Bhavas*. Characteristics of *Shukra* and *Shonita* for good progeny should be as described below.

Shukra: The male factor which is taking part in the formation of *Garbha* is called as *Shukra*. It is composed of *Vayu*, *Agni*, *Jala*, *Prithvi Mahabhuta*. This *Shukra* is formed by the food substances having all the *six Rasa*.^[7]

Shukra Guna: *Shukra* is *Shukla* (white) in *Varna*, *Sphatika* (crystal) like appearance, *Madhura* (sweet) in taste, *Madhu* in *Gandha*, *Snighda*, *Picchila*, *Sandra*, *Guru* in consistency and overall appearance like *Taila* and *Kshoudra*. *Shukra* possessing these characters, only called as *Shuddha Shukra* and capable to produce *Garbha*.^[8,9]

Shukra Pramana: Quantity of the *Shukra Dhatu* is *Ardha* (½) *Anjali* in human body.^[10]

Artava/Shonita/Raja: From *Rasa (Dhatu)*, the *Rakta* named as *Raja* is formed. *Artava* is *Agneya*, has characteristics of *Rakta*, forms *Garbha* and is also essential for life. The *Artava* becomes *Vyakta* in a female body from the age of twelve years and persists up-to fifty. Thus it is physiologically absent before twelve years and after fifty years.^[11]

Rakta reaching *Yoni* (uterus) and coming out for three days in every month is called *Artava*. The blood collected for whole month by both the *Dhamanis* assuming slight black colour and specific colour or odour is brought downwards to *Yoni-mukha* (vaginal orifice) for excretion.^[12]

Shuddha Artava: *Artava* should be unctuous, bright red in colour like *Padma* (red lotus) / *Gunjaphala* (abrus seed) / *Laksha Rasa* (lac juice) / *Indragopa* (cochneal) / *Shasha Asrik* (like rabbit's blood), and free from pain or burning. This menstrual blood does not impart permanent stain on the cloth. The quantity is not very scanty or very excess.^[13,14]

Artava Pramana: It is four *Anjali* (approximately four ounces).^[15]

Panchbhautika of Garbha

The fusion of *Shukra* and *Shonita* (sperm and ovum) in the *Kukshi* (womb) mixed with *Prakritis* and its sixteen modifications known as *Vikaras* and *Aatma* give rise to *Garbha* (an embryo). Acharya Sushruta has clearly stated the role of ‘*Panchamahabhutas*’ and the self-consciousness in the *Garbha*.^[16]

1. *Vayu Bhuta* divides this mass into *Dosha*, *Dhatu*, *Mala*, *Anga* and *Pratyanga* etc.
2. *Tejas Bhuta* gives rise to the metabolism of the tissue.

3. *Aap Bhuta* keeps it in liquid state.
4. *Prithvi Bhuta* is embodied in the shape of its species.
5. *Akasha Bhuta* contributes to its growth and development.

A fully developed *Garbha* with all its parts, such as the hands, feet, tongue, nose, ear, buttocks etc. and the sense organs is called '*Shariram*'. This is how the fetus develops. On putting lime light on monthly development and organogenesis in *Ayurveda*, different *Acharyas* have different views.

Table 1: Showing Contribution of Five Mahabhuta to the Garbha.

Akasha	<i>Shabda, Shrotendriye, Laghava, Sauksmya, Viveka, Srotasa, Chidras</i>
Vayu	<i>Sparsha, Sparshanendriye, Chesta or Parispandana, Dhatu-vyuhana, Uchhwasa</i>
Agni	<i>Rupa, Chaksu-Indriye, Pakti, Ushma, Prakasha, Pitta, Teja</i>
Aap	<i>Rasa, Rasanendriye, Shaitya, Mardava, Sneha, Kleda, Asrik, Shukra, Mutra</i>
Prithvi	<i>Gandha, Ghranendriye, Gaurava, Sthairya, Murti, Keshha, Asthi</i>

Garbhotpaadak Bhava (Shata-Bhavatmka)

Along with the above mentioned five factors (*Panchamahabhutas*), another six more factors have been described by *Acharyas*. They are *Matrija, Pitrija, Atmaja, Satmyaja, Rasaja* and *Satvaja Bhavas*. *Garbha* is formed and developed by the combination of these *Bhavas*.^[17]

Table 2: Showing Contribution of Shada Bhava to the Garbha.

Shada Bhava	Parts derived from these Bhava (Su.Sha.3/31)
Matrija Bhava	<i>Mamsa, Shonita, Meda, Majja, Hridaya, Nabhi, Yakrit, Pliha, Antra, Guda</i> etc., soft parts are derived from mother.
Pitrija Bhava	<i>Keshha, Shrmashru, Loma, Asthi, Nakha, Danta, Sira, Snayu, Dhamani, Shukra</i> and other <i>Sthira Anga, Avayava</i> are derived from father.
Atmaja Bhava	In <i>Garbha Indriya-gyanam, Ayu, Sukha, Dukha Jnanam</i> etc., features are derived from <i>Atma</i> .
Satmyaja Bhava	<i>Viryam, Arogyam, Bala-Varna, Medha</i> are the features derived from <i>Satmya</i> by the <i>Garbha</i> .
Rasaja Bhava	<i>Upachaya</i> (growth) of the body, <i>Bala, Varna, Sthiti, Hani</i> (illhealth) are formed due to the <i>Rasa</i> in <i>Garbha</i> .
Satvaja Bhava	<i>Shuchi, Asthikyam, Shukla</i> (cleanliness), <i>Ruchi</i> in <i>Dharma</i> (interest to follow <i>Dharma</i>), <i>Mati</i> (intelligence) are derived from <i>Satva (Manas)</i> .

Garbhavakranti

Garbhavakranti comprises of two words, i.e., the '*Garbha*' and '*Avakranti*', which literally gives an idea about descent of a dormant embodied life principle.

Charaka says that when between a man of unvitiated *Shukra* (semen) and a woman of unvitiated *Yoni* (vagina), *Shonita* (ovum) and *Garbhashaya* (uterus), mating takes place during the night time, and when, moreover, the *spirit* descends, by the agency of the mind into that union of the *Shonita* fertilized by *Shukra* formed inside the *Garbhashaya* (womb), as a result *Garbha* is formed. Due to constant use of congenial diet by the pregnant woman this *Garbha* grows normally and gets delivered at appropriate time with all *Indriyas* (sensory and motor organs), complete body parts, *Bala* (energy), *Varna* (complexion), *Satva* (endurance) and *Samhanana* (compactness) along with *Matrija* (maternal), *Pitrija* (paternal), *Atmaja, Satmyaja* and *Rasaja Bhavas* (physical and psychological components) having constant association of *Mana*.^[18]

Sushruta opines that the *Teja* or heat generated at the time of coitus activates *Vayu*, then the *Shukra* excreted due to the action of both *Vayu* and *Teja* reaches *Yoni* gets mixed up with *Artava*, thus formed *Garbha* (zygote) with the union of *Agni (Artava)* and *Soma (Shukra)* stays in *Garbhashaya* (uterus).^[19]

The additional differentiating factors put forth by *Vagbhata* are mainly '*Panchakleshas*' (i.e. *Avidhya, Asmita, Raga, Dvesha* and *Abhinivesha*), and '*Swakarmas*' (deeds of previous life). It can be briefly stated that the *Garbha* comes into existence inside the *Garbhashaya* soon after union of *Shukra* and *Shonita* governed by '*Panchakleshas*' and previous deeds of life and subsequently influenced by '*Jeevatma*' along with the *Mana*.

The entire process of *Garbhavakranti* is controlled by *Satva* and *Vayu*. First *Vayu* deposits *Shukra* in *Yoni*, then *Shukra* passes through the *Trayavarta* of *Yoni*, there it gets absorbed by *Vata* and *Vata* facilitates its union with *Artava*, thereby *Shukra Shonita Sammurchana* takes place. After this, *Satva* acts as an instrument and paves the way for descent of *Atma* into the *Shukra Shonita Sammurchita mass*.

So that in formation of *Garbha* the role of *Mana* has been recognised first, and subsequently the '*Atma*' gets entered to co-opt the attributes of *Mana*. The time while imprinting upon the attributes of '*Manas*', the '*Atma*' first creates the '*Akasha*' and then subsequently other '*Bhutas*' are created in their sequence of evolution.^[20]

Garbha Vriddhikara Bhava^[21]

1. *Shatbhava Sampat*: Excellence of *Matrija, Pitrija, Satvaja, Satmyaja, Rasaja, Atmaja Bhava*.
2. *Ahara, Vihara* of mother: Dietary regimen prescribed for *Garbhini*.

3. *Upasneha* and *Upasweda*: By diffusion and heat conduction.
4. *Kala Parinama*: By time factor.
5. *Svabhava*: By nature.

The development of *Garbha* mainly depends upon the inflation done by *Vayu* and nourishment supplied by *Rasa* is the opinion *Sushruta* and *Bhavamishra*. Behind the umbilicus there is definitely the location of '*Jyotisthana*' (the place of light or fire). The *Vayu* by its blowing action excites or stimulates this fire, which in turn performs development of body.^[22]

Garbhadhana Vidhi

Ayurveda believes that *Ahara*, *Vihara*, *Mansika Stithi* of mother and father during the time of coitus influence the qualities of *Garbha*. Hence to get a good progeny, mother and father have to follow specific *Ahara* and *Vihara*. These are described in following points:

- **Appropriate age for *Garbha Dharana***: Male at the age of 25 and female at the age of 16 are fully mature, for conception of good progeny.^[23]
- ***Purvakarma***: Before the coitus both wife and husband have to undergo *Shodhana* like *Sneha*, *Sweda*, *Vamana*, *Virechana*, *Asthapana* and *Anuvasana basti*.
- **Diet for *Stri***: Diet containing primarily more of *Masha* and *Taila* is advocated. This kind of *Ahara* increases *Pitta* and helps in complete formation of *Rajas*. To make the woman *Snigdha Phalaghrita / Mahakalyana Ghrita* is advised.
- **Diet for *Purusha***: Diet containing *Madhura Dravya* and *Madhura Dravya Siddha Ghritam*, *Kshiram* and *Shalyodana* is advocated. *Madhura Rasa Ahara* increases the quality of *Shukra*.
- **Dress**: *Shweta Vastra* and *Pushp mala Dharana*.
- **Time of conjugation**: Couple desiring male progeny have to perform coitus on *Yugma Dina* i.e. 8th, 10th and 12th days. For female child 9th and 11th days that are *Ayugma Dina* are indicated. Good *Muhurta* and *Aparahna* is advised for coitus.^[24]
- **Method of conjugation**: The man should go to the bed by keeping his right leg (*Dakshina Pada*) first while the woman with left leg. Then male partner should take wife by *Soumya Vachana*, *Upachara* and *Chesta* into mood. After feeling *Maithunecca*, they have to indulge into coitus. During the time of coitus both of them must be with *Prasanna Chittata*.
- **Posture of coitus**: *Uttana* (posture lying with the face upwards of female) is advised for coitus. It aids acceptance of *Bija* and *Doshas* are kept in *Samastithi*.^[25]
- **Process of *Garbhadhana***: During the coitus after *Shukrachyuti* (ejaculation), *Vata* carries *Shukra* through *Yoni* and deposits it in *Garbhashaya*. This *Shukra* unite with *Shuddhartava* and forms *Garbha*. After the coitus *Parisechana* (sprinkling) should be done with cold water at genital organ.

- **Method of performing *Putresti-yagya***: *Charaka* has described the detailed methods of *Putresti-yagya* for the fulfillment of desires of lady.^[26]
- ***Garbha Masanumasika Vridhi***: The first month to ninth month of development of *Garbha* is described in classics in detail. The parturition takes place either in the ninth, tenth, eleventh or twelfth month of conception; otherwise (pregnancy) should be regarded as abnormal.
- ***Garbha Poshana***: In *Ayurveda*, there is an adequate literature which throws light on supply of nutrition and gaseous exchange, from the stage of fertilized egg to its full term delivery. Entire requirement necessary for the development of *Garbha* is made by '*Rasa-dhatu*' according to *Ayurveda*. The role of '*Rasa-dhatu*', besides meeting the nutritional requirement to a growing *Garbha*, has been also recognized in respect to contribute towards the mother-health and formation of milk. *Garbha Poshana* can be studied in two parts:

1. **Till the Organogenesis of *Garbha***: At the initial stage, when specific parts of *Garbha* are not explicit, the *Garbha* obtains its subsistence by *Upasneha* and *Upasweda* processes. *Upasneha* is unctuousness and *Upasweda* is moistness. The substances which are having more fluidity and thin in nature are absorbed by *Upasweda* process. In the initial stages, *Kapha* is more predominant in *Garbha*. So, for the nourishment of *Kapha*, *Kapha Vardhaka Ahara* is essential. *Guru*, *Snigdha*, etc. *Ahara* which improve *Kapha* in the body cannot pass through the small pores. So, for that another separate process "*Upasneha*" has been mentioned by *Acharyas*.
2. **After the Organogenesis of *Garbha***: When body parts become conspicuous, a part of nourishment is obtained by *Upasnehana* permeating through *Loma Kupas* and another part through *Nabhi Nadi*. *Garbha Nabhi-Nadi* is attached one side with *Garbhanabhi* and the other side with *Apara* (placenta). *Apara* is connected with the *Matrihridaya* through *Syndamana Siras* (pulsating vessels). From *Matrihridaya*, through these *Siras* by the process of *Samplavana* (inundation), *Rasa* enters into *Apara*, consequently to *Nabhi Nadi* and *Garbha*. '*Rasa*' of the pregnant woman serves three purposes, viz.:
 - ✓ *Matru-Pushti*
 - ✓ *Garbha- Pushti*
 - ✓ *Stana/Stanya Pushti*

Coming to the fetal nourishment, the *Tiryak Rasavahinis* which start from mother attach to the *Apara* and the nourishment passes to *Garbha* through the *Nabhi Nadi*.^[27]

Garbha Angotpatti / Anga-Pratyangotpatti

The great '*Punarvasu Atreya*' describes the manner in which the *Garbha* is formed in the uterus of mother and

the mode of manifestation of its various body organs. Summing up the opinion God *Dhanvantri* explained that all the body parts develop simultaneously, the logic that

being basic supporting structure or abode of various features (*Oja, Mana, Atma, Buddhi* etc.) the heart comes first is not correct

Table 3: Showing Prathama Angotpatti in Garbha.

Sr. No.	First born body part	Charaka Sharir 6/21	Sushruta Sharir 3/30
1.	Not to be discussed	Maricha Kashyap	--
2.	<i>Shir</i> (Head)	Kumarashira Bharadwaja	Shaunaka
3.	<i>Hridaya</i> (Heart)	Kamkayana	Kritavirya
4.	<i>Nabhi</i> (umbilicus)	Bhadrakapya	Parashara
5.	<i>Pakvashya</i> and <i>Guda</i> (large intestine and anus)	Bhadrasaunaka	--
6.	<i>Pani-Pada</i> (extremities)	Badisha	Markandeya
7.	<i>Indriyas</i>	Vaideha Janaka	
8.	<i>Madhya-Sharir</i> (trunk)	--	Gautama
9.	<i>Chakshu</i> (eyes)	--	--
10.	<i>Sarvang-Pratyanga</i> (all body parts together)	Dhanvantri and Atreya-Punarvasu	Dhanvantri

Table 4: Showing Angotpatti in Garbha from Dhatus.

Anga of Garbha	Dhatu from which it develops (Su.Sha. 4/25-30)
<i>Yakrit</i> (liver) and <i>Pliha</i> (spleen)	<i>Rakta</i>
<i>Phuphus</i> (lungs)	Froth of the <i>Rakta</i>
<i>Unduka</i>	<i>Mala</i> of the <i>Rakta</i>
<i>Aantra</i> (intestine), <i>Guda</i> (anus) and <i>Basti</i> (bladder)	<i>Sara</i> of <i>Sleshma</i> and <i>Rakta</i> getting metabolised by <i>Pitta</i> and followed by <i>Vayu</i>
Tongue	Essence of the <i>Kapha</i> , <i>Rakta</i> and <i>Mamsa</i>
<i>Srotasa</i> (channels)	<i>Vayu</i> associated with <i>Ushma</i> (<i>Pitta</i>) canalizes the <i>Srotasa</i>
<i>Peshi</i> (muscles), <i>Sira</i> (vessels), <i>Snayu</i> (tendons), <i>Ashaya</i> (cavities/visceras)	<i>Vayu</i> entering the <i>Mamsa</i> divides it into <i>Peshi</i> , incorporating oily (unctuous) portion of <i>Meda</i> forms <i>Sira</i> and <i>Snayu</i> by <i>Mridhu</i> (mild) and <i>Khara</i> (strong) <i>Paka</i> respectively; <i>Vayu</i> by repeated actions forms the <i>Ashayas</i> .
<i>Vrikkas</i> (kidneys)	Essence of <i>Rakta</i> and <i>Meda</i> .
<i>Vrishan</i> (testes)	Essence of <i>Mamsa-Rakta-Kapha</i> and <i>Meda</i> .
<i>Hridaya</i> (heart)	Essence of <i>Rakta</i> and <i>Kapha</i> .

Garbha Lingotpatti

According to *Ayurveda* *Garbha Lingam* or sex is the contribution of *Shukra Dhatu* and *Artava*. It is the predominance of '*Shukra*' and '*Artava*' particularly at the time of '*Shukra Artava Samyoga*' (time of fertilization), which determines the sexuality according to Indian thoughts. *Acharya Charaka* and *Sushruta* both have recognized the 3 different types of sexes, viz., '*Puman*' (male), '*Stri*' (female) and '*Napumsak*'.^[28,29]

- Predominance of *Shukra*: Lead to the formation of a male child
- Predominance of *Artava*: Leads to the formation of female child
- Equality in strength of *Shukra* and *Artava*: Leads to the formation of a *Napumsak*.

Pumsavana Karma: *Pumsavana Karma* (measures which help procreating a male progeny)/ *Vedic hymns* recited on this occasion mention *Puman* or *Putra* and favour the birth of a son. However, *Chakrapani*, the commentator of *Charaka Samhita*, says that this procedure is adopted for achieving progeny of desired sex.^[30]

Garbha Varnotpatti

Ayurveda gives more stress to '*Panchamahabhutas*' for the production of diversity, colour and complexion of the body as well as the cornea of eye. Mentioning the role of individual '*Mahabhuta*' *Acharya Sushruta* has stated that the '*Tejo-Dhatu*' is the source of all colours. Different complexions arise on the basis of association of other *Mahabhutas* with '*Teja*'.

Table 5: Showing the opinions of Acharyas regarding Varnotpatti.

Sr. No.	Varna	Charaka Sharir Sthana 8/15	Sushruta Sharir Sthana 2/37
1	<i>Gaura</i> (fair)	<i>Teja+Jala+Akasha</i>	<i>Teja+Jala</i>
2	<i>Krishna</i> (black)	<i>Prithvi+Vayu</i>	<i>Teja+Prithvi</i>
3	<i>Shyama</i>	All <i>Mahabhutas</i> equal	--
4	<i>Gaura-Shyama</i>	--	<i>Teja+Jala+Akasha</i>
5	<i>Krishna-Shyama</i>	--	<i>Teja+Prithvi+Akasha</i>

Garbhashaya-Antar Garbha-Stithi

The *Garbha* stays in *Garbhashaya* with all its body parts fully flexed, and facing towards the back of the mother. *Charaka* has mentioned the position of head as upwards.^[31]

Sushruta mentioned position of head in downwards direction in *Garbhashaya*.^[32] *Vridha Vagbhata* has added the *Garbha* lies inside the *Garbhashaya* facing the mother's back, keeping both its hands on the forehead, with its body contracted, and if it is male it's situation is more on right lateral side of the *Kukshi*; if female then on left lateral side and if a *Napumsak* then it remains centrally situated.^[33]

Garbha Paratantrata

Garbha is totally dependent on mother for nutrition so it is said that *Garbha* is in *Paratantra* stage.^[34]

Pachana kriya in Garbha (Digestive functions): After the *Pachana Kriya*, formed *Rasa* from the mother enters into *Garbha* through *Garbha Nabhinadi*. This *Rasa* gets metabolised by *Garbha Kayagni* present in *Pakvashaya* and utilized for *Garbha Dhatu Pushti*. Major *Pachana Kriya* is not necessary in *Garbha* as *Rasa* is available in *Prasada Rupa*.^[35]

Mala Kriya in Garbha (Excretory functions): *Sthulamala* formation or excretory function does not take place in *Garbha* due to two reasons.^[36]

- Absence of *Pakvashyagata Vayu*.
- Receiving of *Prasada-Rupa Rasa*.

Rodanam in Garbha (Cry): *Garbha* does not cry inside the *Garbhashaya*, the reasons being.^[36]

- Covering of *Mukha* with the *Jarayu* (fetal membranes)
- Obstruction of *Vayu Marga*

Garbha Prakriti: The *Prakriti* is defined as the aspect which is stable from birth to death and which is formed at the time of conception due to self-aggressiveness of *Shukra* and *Shonita*.^[37] This *Prakriti* consist of *Vikararahita Doshas* at the preliminary stage. This *Prakriti* is influenced by 4 factors when the *Garbha* is in the womb of mother. These factors are (1) *Shukra Shonita Prakriti*, (2) *Kala Garbhashaya Prakriti* (3) *Maturahara Vihara Prakriti* (4) *Mahabhuta Vikara Prakriti*.

CONCLUSION

Even though the *Ayurvedic* classics describe many aspects of *Garbha* like *Garbha Vikas*, *Garbhadhana Vidhi*, *Garbha Vridhhikara Bhava*, *Garbha Poshan*, *Aanuvanshik Siddhant* and *Garbha Samskar* etc. these references have not been carefully understood and explored in context of present era.

Garbha Sharir helps us to understand why some children are born with organs that are abnormal. Appreciation of

the factors responsible for mal-development assists us in preventing, or treating such abnormalities. This knowledge helps us understand many complicated facts of adult anatomy. In this way the knowledge of embryology is essential for the study of Anatomy, Pathology, Surgery, Obstetrics and Pediatrics. There is thus need to explore and analyze these to have greater understanding of the subject. In this light, this study would be able to further the knowledge of *Garbha Sharir* and make it *Yuganuroopa*.

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