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## Development of Foetal Body Parts as per *Garbhaavakraanti Shaareera* - An Ayurvedic Perspective

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### ABSTRACT

The conception and development of a healthy offspring have been a paramount concern for humanity throughout history. This concern is deeply rooted in various cultures and traditions, and *Ayurveda*, an ancient Indian system of medicine, offers a holistic perspective on factors that influence the growth and development of a fetus. *Ayurveda* underscores several critical factors to ensure the birth of a normal and healthy progeny. These factors include "*Garbha Saamagri*," which pertains to the quality of reproductive materials, emphasizing the significance of the parents' health at the time of conception. "*Daurhruda*" relates to the timing and season of conception, asserting that environmental factors play a role in the child's health. The "*Pitrujadi Six Factors*" encompass inherited attributes from both parents, stressing the importance of genetic compatibility between partners. Additionally, *Ayurveda* places a strong emphasis on the lifestyle and nutrition of the pregnant woman, her emotional well-being, and the regimen during her menstrual cycle. All these factors are believed to influence the child's constitution and overall health. "*Svabhava*" considers the inherent nature and constitution of both parents, which can affect the physical and mental attributes of the child. It is important to note that *Ayurveda* offers a holistic and ancient perspective on these factors. In conclusion, *Ayurveda* provides a comprehensive framework for understanding the factors that influence fetal growth and development.

**Key words:** *Garbha Saamagri, Dauhruda, Pitrujadi bhaavas, Svabhava*

### INTRODUCTION

The desire of giving birth to a healthy and thriving progeny has been a top priority throughout human history. The intricate journey of conception and gestation unfolds in a carefully organised succession of critical phases and events, each of which plays an essential part in determining the development of a well-formed and strong child. Any abnormalities or

interruptions in these crucial processes might lead to reproductive problems and developmental or congenital defects in the developing foetus. Understanding the idea of normality in this context is also essential for revealing the numerous fertility-related problems and possible flaws that might arise during the complex stages of conception and gestation. The quest of healthy children is dependent on a complex interaction of numerous elements. By paying close attention to these factors, the prenatal environment may be optimised to promote the fetus's unhindered growth and development, guaranteeing that the child delivered has all body parts completely developed and functional. This comprehensive approach to reproduction emphasises the importance of tireless care and attention throughout the complex process of bringing new life into the world.

### AIM

To analyse the factors responsible for the development of the foetal body parts as per the *Ayurveda*

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**OBJECTIVES**

1. To outline the various factors responsible for the development of the foetal body parts according to *Ayurveda*.
2. To explore the relationship between these factors and their impact on the development of foetal body parts.

**MATERIALS AND METHODS**

In the present study, *Brihatrayees* along with its commentaries, relevant data from other *Ayurvedic* literature and dictionaries were referred to compile, organise, describe and analyse the content in the systematic manner.

**REVIEW OF LITERATURE**

*Garbha* is formed when *Shukra* and *Shonita* combine together in *Garbhaashaya* and when the *Aatma*, *Prakruti*, and *Vikara* unite. The *Garbha* develops within *Garbhaashaya* for 9-12 months after they unite. Throughout this time, the growth and development of *Garbha's* bodily parts can be observed. According to various references, the usual growth and development of *Garbha* throughout these 9-12 months is as follows:

**Table 1: *Maasanumaasika Garbha Vruddhi* till fourth month according to different *Acharyas***

Maasa	Sushruta Samhita <sup>[1]</sup>	Chraka Samhita <sup>[2]</sup>	Ashtaanga Sangraha <sup>[3]</sup>	Ashtaanga Hrudaya <sup>[4]</sup>
1.	Shape of <i>Kaalala</i>	<i>Khetabhuta</i> (looks like <i>Kapha</i> /mucus)	It looks like mucus	Mucus
2.	<i>Ghana</i> form is attained, <i>Pinda</i> - male <i>Peshi</i> - female <i>Arbuda</i> - transgender	<i>Ghana</i> - <i>Purusha</i> <i>Peshi</i> - <i>Stree</i> <i>Arbuda</i> - <i>Napumsaka</i>	<i>Ghana</i> - <i>Purusha</i> <i>Peshi</i> - <i>Stree</i> <i>Arbuda</i> - <i>Napumsaka</i>	<i>Ghana</i> - <i>Purusha</i> <i>Peshi</i> - <i>Stree</i> <i>Arbuda</i> - <i>Napumsaka</i>
3.	Five protruding points appear for	All the <i>Indryas</i> /sense organs and	<i>Sakthi</i> , <i>Bahu</i> and <i>Shiras</i> will be manifested	<i>Gatra-Panchakam</i> will be

	hands, feet and head along with minute demarcation <i>s Anga-Pratyanga</i> .	body parts start growing. Also, <i>Daurhruda Avastha</i> is seen	in the foetus, along with this all the body parts will be simultaneously formed in the foetus.	evidently seen
4.	<i>Anga-Pratyanga</i> will be evidently formed, <i>Chetana Dhatu</i> is established, <i>Daurhruda</i> is seen,	<i>Garbha</i> attains <i>Sthirata</i>	The differentiation in between the body parts evidently seen	All the body parts will be distinctly seen and the foetus will experience the knowledge of <i>Sukha-Dukha</i>
5.	<i>Manas</i> will be more awakened/ prominently functional	<i>Maamsa</i> and <i>Shonita</i> development happens	<i>Manas</i> will be evidently formed and development of the <i>Maamsa</i> and <i>Shonita</i> happens	<i>Chetana Dhatu</i> is well developed
6.	The intellect of <i>Garbha</i> develops	<i>Bala-Varna</i> is attained	Hair, body hair, nails, bones, tendons, etc. will be well formed	Hair, body hair, nails, bones, tendons, etc. will be well formed
7.	All <i>Angas</i> and <i>Pratyangas</i> will develop evidently and distinctly.	All the <i>Bhavas</i> will be well formed	All the body parts will be well formed	All the body parts will be well formed
8.	<i>Ojus</i> will be unstable. When the delivery happens, there are high chances of foetal death	<i>Ojus</i> is unstable and moves from mother to foetus, causing the mother to become fatigued on and off.	<i>Ojus</i> is unstable and moves from mother to foetus, causing the mother to become fatigued on and off.	<i>Ojus</i> is unstable and moves from mother to foetus, causing the mother to become fatigued on and off.

9.	The <i>Garbha</i> will be born either in ninth, tenth, eleventh or twelfth month.	In ninth and tenth month the delivery of the foetus will happen.	The <i>Garbha</i> will be born either in ninth, tenth, eleventh or twelfth month.	The <i>Garbha</i> will be born either in ninth, tenth, eleventh or twelfth month.
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Growth and development of various organs of foetus depends on several factors that are described in *Samhitas*. All of the conditions necessary for the growth and development of the foetal body parts must be met in order to produce progeny that are healthy, well-developed, and well-grown. The following are these factors:

### 1. *Garbha Saamagri* <sup>[5]</sup>

The main four factors for *Garbha* to exist are as follows, *Rutu*, *Kshetra*, *Ambu* and *Beeja*

***Rutu*** means the *Rutu Kaala*, proper time for the union of sperm and ovum. It is considered as twelve days after menstrual flow stops. In some cases, the menstrual flow might not be seen, where one should understand *Rutu Kaala* based on the signs seen in a female. The signs are - the women whose face is corpulent and cheerful; excessively moistened body gums, and gums; who has longing for a man; talks sweetly; laxity in *Kukshi*, *Akshi* and *Murdha*; develops twitching in arms, breasts, pelvis, umbilicus, thighs, buttocks; excessive desire for coitus.

***Kshetra*** means *Garbhaashaya*, the place where the *Garbha* stays for 9-12 months. It should be proper and should be able to withstand the foetus during its growing phase after the fertilisation of sperm and ovum.

***Ambu*** means the *Rasadhatu* which is formed after complete digestion of *Aahaara-Rasa*. This *Aahaara* further helps in nurturing the foetus in *Garbhaashaya*. The nurturing of foetus is based on two factors - *Upasweda* and *Upasneha*. Mother's *Aahaara Rasa-Veerya* is transmitted to foetus via the connection between her *Rasavaha Naadi* and the *Garbha's Naabhi Naadi* after the body parts of the foetus start developing. *Garbha Dhatu* development occurs with the help of *Upasneha*. After the fusion of sperm and

ovum and before the creation of foetal body parts, the *Upasneha* is brought about by *Tiryakgata Rasavaha Dhamanis* that are dispersed throughout the mother's body.<sup>[6]</sup> *Upasweda* is responsible for the *Swedana* of the *Garbha* which further helps in the growth of the *Garbha*.<sup>[7]</sup>

***Beeja*** is nothing but the *Aartava* (ovum) and *Shukra* (sperm), without which the creation of the foetus is not possible. Here the *Aartava* and *Shukra* is to be considered as *Shuddha Aartava* and *Shukra*. This *Shodhana* of *Aartava* and *Shukra* is to be done before planning for conception

The first three factors (*Rutu*, *Kshetra*, and *Ambu*) are responsible for the proper growth of the foetus in the *Garbhaashaya* whereas the last factor (*Beeja*) is responsible for the creation of the foetus.

### 2. *Daurhruda During Pregnancy* <sup>[8]</sup>

Any *Indriyaartha* that a *Garbhini* wishes to perceive during *Daurhruda Kaala* must be made available to her by a *Vaidya* who fears her *Garbhabaadha*. Such a *Garbhini/Daurhruda* who has been granted with her desires gives birth to a progeny with good qualities, while the *Garbha* of a *Daurhruda* who has not had her wishes fulfilled will be concerned about its *Aatmavishaya* being hindered. Any unfulfilled *Indriyaartha* desire in *Daurhruda* will result in misery for the corresponding *Indriya* of the progeny.

### 3. *Pitrujadi Six Factors* <sup>[9]</sup>

The *Pitruja* factors are hair, mustacho, bodily hair, bones, nails, teeth, veins (*Siraa*), *Snaayu*, *Dhamani* and semen which are all *Sthira* in nature. The *Maatruja* factors are muscular tissue (*Maamsa*), blood (*Shonita*), fatty tissue (*Meda*), bone marrow (*Majja*), heart (*Hrut*), umbilicus (*Naabhi*), liver (*Yakrut*), spleen (*Pleeha*), intestines (*Aantra*) and anal canal (*Guda*) which are all *Mrudu* in nature. The *Rasaja* factors are responsible for the growth of *Shareera* (*Shareera-Upachaya*), strength (*Bala*), complexion (*Varna*), maintenance (*Sthiti*) and instability in the body (*Haani*). The *AAatmaja* factors are *Indriya*, *Jnana*, *Vijnana*, *Aayu*, *Sukha*, *Dukha*, etc. The *Sattvaja* factors are the ones which are seen in the *Maanasika Prakriti* that is *Satvika*, *Rajasika* and

*Tamasika Prakriti*. The *Saatmyaja* factors are *Veerya*, *Aarogya*, *Bala*, *Varna* and *Medha*.

#### 4. *Aachaara* Followed By Pregnant Lady<sup>[10]</sup>

Those who are devoted to God and *Brahmana*, engaged in cleanliness, good conduct and benevolence will give birth to child having good virtues, otherwise devoid of good virtues. This also includes *Garbhini Paricharya* which includes proper *Vihara* and *Aahaara* which pregnant lady should follow. *Vihaara* like maintaining hygiene, wearing white clothes and garments, should avoid touching and be with the people who are unhygienic, should not go to the places where there is foul smell and the place which is untidy, etc. *Aahaara* which is *Hrudya*, *Drava*, *Madhura Rasa Yukta*, unctuous, *Deepaneeya Dravya Samskruta*, etc. *Garbhini* should also follow the *Aahaara* according the month which is responsible to maintain the health of the foetus as well as *Garbhini*.

#### 5. *Aachaara* Followed By Female In Her Bleeding Phase<sup>[11]</sup>

In *Rutudarshana Kaala* (bleeding phase), from first day the female should be *Brahmacaarini* and should avoid day sleep, application of collyrium, crying, bathing and application of *Sugandhi Dravyas*, *Abhyanga*, cutting nails, running, laughing, excessive talking, listening to loud noise, combing hair and exposure to wind. The reasons for these contraindications are as follows –

**Table 2: Contraindication for female in bleeding phase and its effect seen in foetus.**

Contraindication for female in bleeding phase	Effect of contraindication on foetus if followed
<i>Diva-svapna</i> (Day sleep)	<i>Swapnasheela</i> (drowsy/ sleepy)
Application of <i>Anjana</i> (collyrium)	<i>Andha</i> (Blindness)
<i>Rodana</i> (Crying)	<i>Vikruta Drushti</i> (Impaired vision)
<i>Snaana</i> (Bathing) and application of <i>Sugandhi Dravyas</i>	<i>Dukhasheela</i> (always sad)

<i>Taila Abhyanga</i> (oil massage)	<i>Kushtha</i>
<i>Nakhaapakartanaat</i> (Cutting of nails)	<i>Kunakhi</i>
<i>Pradhaavanaat</i> (Running)	<i>Chanchala</i> (Unsteady behaviour)
<i>Hasanaat</i> (Laughing)	<i>Shyaava Danta</i> , <i>Oshtha</i> , <i>Taalu Jihvaa</i> (Blackish discolouration in teeth, lips, palate and tongue)
<i>Ati-kathanaat</i> (Excessive talking)	<i>Pralaapi</i> (Talkative)
<i>Ati-shabda Shravanaat</i> (Listening to loud sounds)	<i>Badhira</i> (Deaf)
<i>Avalekhanaat</i> (Combing hair)	<i>Khalati</i> (Hairfall)
<i>Maarutaayasa Sevana</i> (Exposure to wind)	<i>Unmattha Garbha</i>

#### 6. *Beeja*, *Beeja Bhaga* and *Beeja-Bhagavayava*<sup>[12]</sup>

A female who indulges in *Dosha Prakopaka Nidana*, *Doshas* will move all over the body and then moves towards *Shonita* and *Garbhaashaya*. When the *Doshas* does not vitiate the whole *Shonita* and *Garbhaashaya* then the foetus formed will have defect in any of the either part of body contributed by mother. When certain of the part of the *Beeja* responsible for the development of certain body part gets vitiated then there will be abnormality seen in that particular part of the foetus. When part of *Shonita* responsible for the development of the *Garbhaashaya* or the *Beeja* (*Shonita*) is vitiated then the foetus born will be infertile or *Vandya*. When the single part of *Shonita* which is responsible for the development of the *Shonita* in *Garbhaashaya* of the foetus is vitiated then *Pooti Prajaa* will be born. When the part of *Shonita* which is responsible for the development of the body parts of female is vitiated then foetus born will be a female but will not have all the characters of female in her. Similarly, the concept of *Shukra Dushti* can be understood.



## 7. Svabhava as a factor for growth and development of body parts of foetus<sup>[13]</sup>

Formation of *Anga-Pratyanga* takes place by *Svabhava*. Whatever *Guna* or *Aguna* occur in *Anga-Pratyanga* should be known as caused by previous life righteous or unrighteous deeds of the foetus.

### DISCUSSION

#### Discussion on *Garbha Saamagri*

The basic four components for the formation of foetus are *Rutu* (proper time for conception), *Kshetra* (*Garbhaashaya*), *Ambu* (nourishment) and *Beeja* (*Aartava* and *Shukra*).

The proper time for the conception is twelve days after the bleeding phase. If the conception happens in the bleeding phase, then the foetus born will be deformed. The deformities seen based on day of conception are as follows –

**Table 3: Qualities of child if the fertilization happens in *Rajasvalaa Stree* (bleeding phase)<sup>[14]</sup>**

Day in <i>Rajasvalaa Stree</i> (bleeding phase)	Characteristics of child
First day	<i>Phalashoonya</i> child (that child will not be able to reproduce further)
Second day	<i>Garbhapaata</i> ( <i>Garbhasraava</i> or <i>Garbhapaata</i> - Abortion)
Third day	Child will die in the <i>Sootikaagraha</i> , if not death, it will have <i>Alpaaayu</i> and <i>Heena Anga</i> .

Based on the day of fertilization during *Rutukaala*, the qualities of the foetus vary. These qualities are told in following table -

**Table 4: Qualities of child born due to *Maithuna* during 4<sup>th</sup> - 16<sup>th</sup> *Raatri*<sup>[15]</sup>**

<i>Maithuna Raatri</i> (after menstrual cycle)	<i>Phala</i>
<i>Chaturtha Raatri</i> (4 <sup>th</sup> night)	<i>Alpaaayu Putra</i>
<i>Panchama Raatri</i> (5 <sup>th</sup> night)	<i>Kanyaaa</i>

<i>Shashta Raatri</i> (6 <sup>th</sup> night)	<i>Vamshavardaka Putra</i>
<i>Saptama Raatri</i> (7 <sup>th</sup> night)	<i>Vandya Kanyaaa</i>
<i>Ashtama Raatri</i> (8 <sup>th</sup> night)	<i>Putra</i>
<i>Navama Raatri</i> (9 <sup>th</sup> night)	<i>Sundara Kanyaa</i>
<i>Dashama Raatri</i> (10 <sup>th</sup> night)	<i>Yashasvi Putra</i>
<i>Ekaadasha Raatri</i> (11 <sup>th</sup> night)	<i>Kuroopi Kanyaa</i>
<i>Dwaadasha Raatri</i> (12 <sup>th</sup> night)	<i>Bhaagyavaan Putra</i>
<i>Trayodasha Raatri</i> (13 <sup>th</sup> night)	<i>Kulata Kanyaa</i>
<i>Chaturdasha Raatri</i> (14 <sup>th</sup> night)	<i>Dhaarmika Putra</i>
<i>Panchaadasha Raatri</i> (15 <sup>th</sup> night)	<i>Sulakshana Kanyaa</i>
<i>Shodasha Raatri</i> (16 <sup>th</sup> night)	<i>Sarvajna Putra</i>

Hence, the importance of the *Rutu* in the conception and growth and development of the foetus.

*Kshetra* here is the area or a place where the foetus stays which is of the female which should be well built and should be capable for bearing the foetus. Any deformity in the *Garbhaashaya* will lead to either improper development of the foetus or there might be abortions.

*Ambu* is nothing but the nourishment to the foetus which happens through the process of *Upasneha* and *Upasweda*. *Upasneha* happens by the essence *Rasa Dhatu* of the pregnant lady through *Garbhanabhi Nadi*. As *Rasa* is *Soma Guna Yukta*, the *Upasneha* can also be considered as the *Soma Guna Yukta*. *Upasweda* happens by the *Ushma* of the pregnant lady. It helps to absorb the essence of *Rasa Dhatu* which comes from the *Garbhanabhi Nadi*. *Upasneha* is responsible for providing the nutrition to the foetus from the pregnant lady whereas *Upasweda* helps in proper absorption of this nutrition and is responsible for the overall growth of the foetus. When the *Rasa Dhatu* from the pregnant woman is vitiated and the *Ushma* from the pregnant lady is not sufficient then the growth of the foetus will

be hampered. *Upasneha* is responsible for imbuing proper functionality and strength in the respective parts of the foetus and *Upasweda* is responsible for the overall growth of the foetus.

Also, the word *Upasneha* is formed from the two words 'Upa' and 'Sneha' where 'Upa' has several meanings but here it can be taken as 'Heena'<sup>[16]</sup> meaningless and 'Sneha' that which is unctuous. The functions of *Sneha* are it reduces *Vaata*, softens the body and clears the *Mala* from the *Srotas*.<sup>[17]</sup> Thus, *Upasneha* carries out these functions in the foetus through *Rasa Dhatu* of pregnant lady in 'Heena Matraa' that is in less quantity due to which proper *Gati* of *Vaata* is maintained, softness of the foetal body is seen and there will be no accumulation of any *Malas* in the *Srotas*. Similarly, by *Upasweda* it helps the *Rasa Dhatu* from pregnant lady to nourish foetus uninterruptedly as *Sweda* has the property of *Stambhaghna*, *Gauravaghna* and *Sheetaghna*.<sup>[18]</sup>

*Beeja* of both male and female should have ideal qualities in order to attain healthy and wealthy progeny. *Shukra* should be liquid in nature, unctuous, sweet, smell like honey, be viscous like oil and honey, be thick and slimy, whereas *Aartava* should appear every month, be non-sticky, and the colour should be like *Gunja* seed, red lotus flower, shellac, and will not stain the cloth. If the *Beeja* of either of the parent is vitiated then it will lead to the deformity based on which part of the *Beeja* has been vitiated. In order to prevent this *Shodhana* of *Shukra* and *Aartava* must be done before planning for conception.

#### Probable reason how *Daurhruda* will affect the growth and development of the foetus:

As the *Garbha* is in *Garbhaashaya* and is not able to express its desires, these desires are expressed through the mother. These desires are to be fulfilled in order to maintain the better health of the *Garbhini* as well as *Garbha*. If not fulfilled it may lead to *Janmabala Pravrutta Vyaadhi*. The diseases included are *Pangu*, *Jaatyandha*, *Baadhirya*, *Mooka*, *Minmina*, *Vaamana*, etc. The particular type *Daurhruda* experience by the *Garbhini* is due to the *Purvajanma Karma* of the *Garbha*. If desires of foetus expressed by the mother

are suppressed then due to direct association of these desires to with very delicate foetus, its *Vaayu* gets vitiated and injuries it. However, if mother's own desires are suppressed then vitiated *Vaayu* of mother reaches the foetus, because desire of the both is same, and this aggravated *Vaayu* influencing *Manas* of the foetus produces various abnormalities. At certain times due to slight difference in desire of both, the abnormalities of mother like hunger etc. do not affect the foetus. This congenial and affectionate treatment should be extended even to non-pregnant whom during *Rutukaala*.<sup>[19]</sup>

#### *Svabhaava* as the ultimate factor for the growth and development of foetus

The development of the *Anga-Pratyanga* happens due to *Svabhaava*. If there is and deformity seen in *Anga-Pratyanga* even after following *Aahaara* and *Aachara* as per *Shaastra* then here it should be understood that it is due to the *Poorvajanma Kruta Karma* which is playing the role in formation of *Anga-Pratyanga*. As *Aatma* is *Nitya* and *Vibhu*, it just changes old *Shaareera* to new *Shaareera* just like one replaces old clothes by new clothes. Hence, based on the *Karmaphala* of the *Aatma* it takes *Aashraya* in that particular *Yoni* at the time of union of *Shukra* and *Aartava*. This is again dependent on the *Dharma-Adharmaadi Bhaavas*. The *Dharma-Adharma* of the *Saamsiddhika Bhaava* (*Purva-Janma Kruta*) is responsible for the development of the *Anga-Pratyanga* in the *Garbha*. If the *Dharma Bhaavas* of the *Garbha* are strong then the *Anga-Pratyanga* will be well formed whereas if *Adharma Bhaavas* of the *Garbha* are strong then the *Anga-Pratyanga* will not be properly formed.

#### CONCLUSION

For the conception of the healthy progeny *Garbha Saamagri* should be taken care of, the conception should happen in *RutuKaala*, the *Garbhaashaya* of the female should be healthy and fit for giving support to the foetus, the *Aahara* of the *Garbhini* should be proper by which the proper nourishment of the foetus will happen and the *Beeja* (*Shukra* and *Aartava*) should have ideal qualities in them. *Upasneha* and *Upasweda* are the modes by which the nourishment of the foetus

happens. *Upasneha* is responsible for imbibing proper functionality and strength in the respective parts of the foetus also it maintains proper *Gati of Vaata* in foetus, softness of the foetal body is seen and there will be no accumulation of any *Malas* in the *Srotas* and *Upasweda* is responsible for the overall growth of the foetus and the *Rasa Dhaatu* from pregnant lady to nourish foetus uninterruptedly by the property of *Stambhaghna*, *Gauravaghna* and *Sheetaghna*. When a female does not follow proper regimen during her bleeding phase it will affect her *Beeja*, *Beejabhaga* and *Beejabhaga-avayava* and will cause respective deformity in the foetus which will be born in future. When *Vimaanana* of *Daurhruda* of a particular *Indryaartha* of *Garbhini* is done to the *Garbhini* then due to the *Vaata Prakopa* the respective *Indriya* will be affected in the foetus. After fulfilling all the factors, if the foetus has done any *Papakarma* in its previous birth then by *Svabhava* there will deformity seen in the respective part/s of the body.

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