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## SHARIR STHANA A AYURVEDIC PROSPECTIVE TO STUDY ABNORMALITIES DURING FOETUS DEVELOPMENT.- A review

Dr. Ashwini M.Agte

Principal and superintendent, Department of Rachana Sharir , AAEMF New Life Ayurved Hospital and college

### ABSTRACT

An attempt is made to project at one place the available ayurvedic material on Manas and treatment of manovikara in an orderly manner which would be both easy to Understand and rewarding in the field of treatment, by describing the definition of manas, its functions, qualities, concept of psychosomatics, classification of mental disorders, treatment of mental illness prevention of mental illnesses, method of examination of mental illness and other important aspects. In present article we are discussing regarding the sharir sthana a ayurvedic prospective to study abnormalities

**Keywords:** Sharir Sthana , Ayurveda



## 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. 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. Garbha is generated due to intermingling of Panchamahabhutas in each other's. 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". Vriddha 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. 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. 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. 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. Basically, a particular lifestyle of person is a cumulative product of his/her physical capacity co-ordinated with psychological functioning, displayed in the form of habits, behavior, dietary and living pattern based on his own training sought from childhood, and mimicries he gained from his immediate companions including parents, siblings, peers, etc. Thus, it involves a pure psychological and innate control over the physical and sensory activities. When this initiation, control, and co-ordination are disturbed, it leads to the derangement of lifestyle and results in any lifestyle disorder. Ayurveda narrated this phenomenon as 'Prajnaparadha' (intellectual blasphemy)[2] which is one of the three basic causes of any disease. There are ample improper actions as an impact of Prajnaparadha which are root causes of various diseases, e.g., habit of suppression of any natural urge is a result of Prajnaparadha and enlisted as a cause of nearly 50% of the diseases. Reversal of any neurotransmission or improper removal of the waste products formed during metabolism leading to accumulation of toxins is the basic cause of a disease. Therefore, the habit of suppression of urge in improper lifestyle can be considered as one of the root causes of lifestyle diseases. Removal of these accumulated waste products is the first line of treatment as described in Ayurveda by Charaka as well as in Naturopathy by Hippocrates, Henry Lindlarh, and Mahatma Gandhi.[3] In the management of lifestyle diseases,

Ayurveda offers various regimens including Dinacharya (daily regimen), Ritucharya (seasonal regimen), Panchakarma (five detoxification and bio-purification therapies), and Rasayana (rejuvenation) therapies. The Sadvritta (ideal routines) and Aachara Rasayana (code of conduct) are utmost important to maintain a healthy and happy psychological perspective. The inclusive utilization of all these treatment modalities has a great effect on lifestyle disorders. Moreover, the application of organ-specific Rasayana herbs also provides enough scope not only for prevention of disease, but also for the promotion of health and cure of disease too. Cardio-vascular disorders are discussed under Hridroga in Ayurveda. Hridaya has been referred to be the site of psyche. Any kind of psychological disturbance will lead to a disturbed patho-physiology of heart. Hence, it has been told to protect the heart from every kind of stressor (Pariharya Visheshena Manaso Dukkahetavah).[4] On the contrary, conventional western medicine deals with the cardio-vascular disorder with single side of somatic disorder. Hence, Ayurveda has an upper edge in treating the disease with emphasis on its root cause. The Ayurvedic physician concentrates on achieving the objective of Ayurveda for promotion of health, prevention and management of disease for a healthy and happy life in the ailing society. The present issue of AYU comprises variety of research articles in Ayurveda. Out of the total of 23 articles, the first 4 are review articles exploring hidden messages of Ayurveda in modern language. This is

followed by 9 clinical research articles and 1 case study. The drug research section includes 3 articles on pharmaceutical standardization and 4 on pharmacological researches. The issue is concluded with 2 short communications. We hope this issue will provide ample information to the learned society. 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. 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). 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. 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. Mala Kriya in Garbha (Excretory Functions): Sthulamala formation or excretory function does not take place in Garbha due to two reasons. → Absence of Pakvashyagata Vayu. → Receiving of Prasada-Rupa Rasa. Rodanam in Garbha (Cry): Garbha does not cry inside the Garbhashaya, the reasons being. → 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.

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 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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