

**ROLE OF GARBHASAMBHAV SAMUGRI TOWARDS THE HEALTHY PROGENY: AN
AYURVEDA REVIEW****Dr. Rajshri Shilimkar*¹ and Dr. Sandeep Shankarrao Kamble²**¹Asst. Professor, Dept. of Rachana Sharir, Rani Dullaiya Smriti Ayurved P.G. College and Hospital, Bhopal, India.²Asso. Professor, Dept. of Kayachikitsa, Rani Dullaiya Smriti Ayurved P.G. College and Hospital, Bhopal, India.***Corresponding Author: Dr. Rajshri Shilimkar**

Asst. Professor, Dept. of Rachana Sharir, Rani Dullaiya Smriti Ayurved P.G. College and Hospital, Bhopal, India.

Article Received on 07/06/2019

Article Revised on 28/06/2019

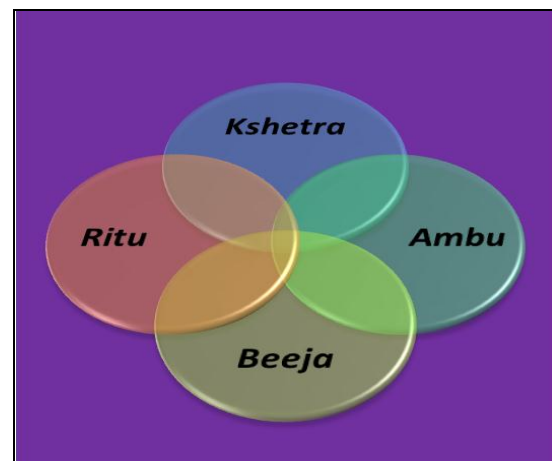
Article Accepted on 18/07/2019

ABSTRACT

Ayurveda the science of traditional system of India provides therapeutic and preventive principles for healthy living. The basic principles of Ayurveda emphasized the concept of healthy living not only after birth but from the initial stage of gamete formation. The consideration of Garbhotpadaka Samagri is very important aspect for giving birth of a healthy child. Ayurveda described that consideration of rituals to be followed before pregnancy, formation of healthy gametes and taking care of fetus from initial stages are some approaches that promotes Dhātu, Agni, Indriyas, Manas and Buddhi of new born. Ayurveda described that Garbhotpadaka Samagri means pre-requisites consideration of pregnancy such as; Ritu, Kshetra, Ambu and Beeja contributes significant towards the healthy progeny. Considering importance of these all factors present article described applied aspects of Garbhasambhav samugri towards the healthy progeny.

KEYWORDS: Ayurveda, Garbhasambhav Samugri, Ritu, Kshetra, Ambu, Beeja.**INTRODUCTION**

Ayurveda described *Garbhasambhav samugri* as essential approach to acquire optimal health status of mother and new born baby. *Garbhasambhav samugri* is pre-requisites considerations require for healthy pregnancy; the major components of *Garbhasambhav samugri* are *Ritu* (period of fertilization), *Kshetra* (place of fetus development; uterus), *Ambu* (*Ahara Rasa*; nutrient) and *Beeja* (*Shukra*; sperm and ovum). *Ritu* represents period of ovulation that suggests appropriate period of conception, *Kshetram* represents area where fetus development take places; well primed normal state of uterus require for healthy progeny. *Ambu* resembles *Rasa Ddhātu* (nutrient) that formed by digested food and nourishes fetus. *Beeja* represents ovum and sperm of women and men respectively; the strength of ovum and sperm contributes towards the health of new born. Ayurveda described approaches to acquire optimum state of *Garbhasambhav samugri* such as; *Beeja Shudhi*, *Kshetra shudhi* and *Mano Shudhi* these approaches ultimately results healthy progeny. The paternal and maternal factors contribute towards the health of new born in terms of *Matrija*, *Pitrija*, *Atmaja*, *Satmyaja*, *Rasaja* and *Sattvaja*. The components of *Garbhasambhav samugri* depicted in Figure 1.

**Figure 1: Components of Garbhasambhav samugri.****Ritu towards the healthy progeny**

Ritu is the one of the essential factors for desire conception, *Ritu* resembling *Kala*; time related to menstruation period (*Ritukaala*) and age (*Vaya*) of both partners. Ayurveda mentioned *Garbhadharana kaala* as period of conception that is sixteen years in women since women has *Sampurna Veerya* in this stage. It is believe that as age increases *Ritukaala* disturbed and lack of progeny or abnormal progeny may take places. Therefore proper age and consideration of *Ritukaala* is very essential for proper conception. Conception does not take

places after completion of menstruation period (*Ritukaala*). It is believed that *Kapha* governs *Ritukala*.

As per modern science on after 14th day of menstruation cycle ovulation take place, penetration of sperms permitted by cervical mucus due to the effect of estrogen and progesterone hormones. Therefore 10 to 18 days after menstruation period is considered as most fertile period.

Acharya Sushrut mentioned that product of *Rasadhatu* is *Artava* that comes out from in every month as menstrual cycle up to 45-50 years of female age. The *Rutu* offers ideal period of conception and provide prerequisite environment of fertilization. Technically this *Ritukaala* can be counted as period from first to sixteenth day of menstruation. It is believed that during *Ritukaala* when *Shukra* and *Shonita* gets combine in *Garbhashaya* then formation of *Garbha* can take places.

The term *Ritumati* originated from *Ritukaala* which means the women who is full of love, has luster, attract men and possesses desire to sex. Such type of women (*Ritumati*) when meet with men during *Ritukaala* then fertilization can take places.

Ritukaala also suggest appropriate age of intercourse for child birth (*Garbhadhan Yogya Kala*); the *Garbhadhan Yogya Kala* for male is twenty five years while female should try sexual intercourse for pregnancy after the sixteen years of age. Male at age of 25 years and female at age of 16 years acquire vigour and physical maturity therefore these ages considered as *Garbhadhan Yogya Kala*.

There are some factors that affect fertilization capacity during *Ritukaala* like; age, hormonal disturbances and stress. The role of these factors towards the unhealthy progeny can be described as follows:

The age play vital role towards the successful intercourse since quality and quantity of *Shonita* diminishes with ageing and after age of 40 the chances of healthy progeny decreases and one should not try for child birth after completion of *Ritukaala*.

The hormonal imbalances are another factor that trigger disturbance in menstrual cycle and affect chances of successful conception. The *Ritukaala* can't be predicted properly menstrual cycle get disturbed.

Stress can also affect desire quality of *Ritumati* and may alter hormonal levels thus process of ovulation get disturbed. Stress can affect release of the female sex hormones thus decreases probability of successful conception.

***Kshetra* towards the healthy progeny**

Kshetra means uterus that provides space for fetus (*Garbha*) development and protects *Garbha* from

external shock. *Kshetra* (uterus) keep and nourishes *Garbha* for nine months. Ayurveda describe that healthy uterus (*Shuddha Garbhashaya*) is very important for giving birth to a healthy child. The healthy state of uterus and female genital tract allow entry of sperm and keep them alive till fertilization. *Garbhashayya* is eighth *Ashaya* and lies in the third *Aavarta* of *Yoni*.

Garbhashaya provides space where fertilized gamete which formed after meeting of *Shukra* and *Shonita* develops into an embryo and grow further till birth of baby. *Garbhashaya* not only provide space for embryo but also nourishes fetus.

There are some factors that affect fertilization capacity due to the abnormalities in *Garbhashaya*. The role of these factors towards the unhealthy progeny can be described as follows:

Diseases in uterus diminish power of implantation thus development of fetus does not take places properly. Vaginal diseases may lead uterine deformity and affect process of successful conception. Similarly *Suchimukhi* or *Shithilamukha* (cervix like anomalies) can lead condition of accidental abortion. Obstruction of vaginal canal, cancer, endometriosis and fibroid uterus, etc. these are the abnormalities that can enhances risk of infertility. Disorders of *Kshetra* can lead *Margavarodha*, deficiency of *Rasa Rakta Savhan* and *Garbhodak* leads *Shosha* fetus.

***Ambu* towards the healthy progeny**

Ambu resembles water and in terms of *Garbhasambhav samugri Ambu* means nutrient that supply to the fetus for its development. The resultant of *Shukra- shonita* combination; *Garbha* or fertilized ovum needs nutrition supply to grow properly. As per ayurveda *Rasavaha nadi* of mother attached with *Nabhinadi* of *Garbha* which carries *Veerya* of *Aahar rasa* from mother to the foetus through the process of *Upasneha* (diffusion).

Ahara rasa nourishes foetus through the foetal circulation of mother. This nutrition (*Ambu*) is very important for the growth and development of foetus in *Garbhashaya*. The quality of *Ambu* contributes towards the *Rasaja bhavas* properties of child since inherent constitution of individual greatly depends upon nourishment received in embryonic stage.

Ayurveda mentioned two types of process that involve in nourishment of foetus; one is *Upasneha* (nourishment by osmosis or diffusion) and another one is *Lomakoopa* (nutrition by permeation; pores of the skin). *Garbha Nabhi* is attached to the *Apara* (placenta) through umbilical cord, *Apara* further attached to the mother's heart through the *Sira* (blood vessels). *Ambu* provides *Bala* and *Varna* to the foetus and promotes growth of baby.

The development of foetus in the *Garbhashaya* depends upon *Rasa dhatu* formed from food and circulated by virtue of *Vata* from mother to foetus. *Vyana vayu* is considered responsible for nutrients circulation.

Ambu provides *Poshana* to the *Garbha* in terms of *Rasa* and *Rakta* that received from *Mata*. Amniotic fluid supplied in first three months and after that it is supplied from the *Matruja Ahaara Rasa* through umbilical cord. The diseases that may occur after birth of child like; *Dhatu Vriddhi Bala Varna* and even *Kshaya*, etc. depends on *Ahara Rasa* received from mother during embryonic stage.

As per modern science substance that stored within the ovum and uterine secretion supply nutrition to the fetus, that after endometrium of uterus provides nutrition. From 8th week of starting it is done by placenta. Umbilical cord connects placenta and foetus through which blood supply and foetal nourishment take places.

The *Rasavahi* channels of fetus can be dried by *Vayu* that moving upwards resulting emaciated fetus. The women having *Vata* aggravation and deficient of nutrient food then growth of fetus may get retarded. *Garbha Vyapad* like *Upavishtaka*, *Nagodara* and *Garbhashosha* etc. may occur due to the deprivation of nutrition. *Garbhasrava* and *Mritagarbha* may also occur due to the insufficient nutritional supply.

Beeja towards the healthy progeny

Beeja resembles sperm and semen that play vital role towards the healthy *Garbha*. The quality of *Beeja* affects health status of new born thus *Beeja* should be in healthy state to produce healthy *Garbha*. *Beeja* terms utilizes for both *Shukra* that comes from men and *Artava* that comes from women. *Shukra* is white colored *Drava*; *Snigdha* in *Guna* and possesses *Madhugandhi* like smell. It is believed that *Bahal*, *Avistra*, *Pichchhila*, *Guru*, *Shukla* and *Bahu Shukra* fertilized effectively.

Stree beeja (*Artava*) and *Pum beeja* (*Shukra*) contributes towards *Pancha Mahabhutas* of embryo. Father and mother gametes *Shukra* and *Raja* respectively provide *Mahabhutas* of fetus. It is believed that predominant *Rajas* and *Tamas* provide specific *Bhutas* to *Beeja* that imparts in characteristics of sperm and ovum.

Shukra is considered as the seventh *Dhatu* for procreation and it should be clear and free from any ailments (*Shuddha Shukra*) for healthy progeny. While *Artava* is cyclical in nature produced as a byproduct of *Rakta* and *Rasa*.

Shukra may sometimes get affected by *Vata*, *Pitta*, *Mutra* and *Shleshma* and such type of *Shukra* is incompatible for offspring. Unhealthy dietary habits, modern lifestyle and stress can deteriorate the quality and quantity of sperm. Similarly menstrual disorders, anovulation and cervical abnormalities may affect

quality of *Artava* that result female infertility. *Shukra* vitiated by *Kunapagandhi*, *Puti*, *Puya*, *Purisha* and *Dosha* can't produces successful conception.

Age is another factor that affects quality and quantity of *Beeja* as age increases the chances of healthy progeny reduces.

Hormonal imbalances (thyroid), anaemia and disorders of endocrine system may also affect quality of eggs in women.

REFERENCES

1. Sushrut Samhita P.V.Sharma volume II Sharirasthan, Chaukhambha Visvabharati, 1999.
2. Srikanthamurthy K. R., Sushrut samhita vol-1, edition, Chaukhamba orientalia Varanasi, Sharirasthan, Chapter 5, Verse, 2004; 3: 78.
3. Sharma Priyavrat, Charak samhita vol-1, edition, Chaukhamba orientalia Varanasi Sharirasthan, Chapter 4, Verse, 2014; 5: 428.
4. Thakral Kewal Krishna, Sushrut samhita Dalhana teeka, Part-2, 1st edition, Chaukhamba orientalia Varanasi, Sharirasthan, Chapter 2, Verse, 2014; 33: 31.
5. Mishra Brahmashankara, Bhavaprakash of Bhavamishra, 10th edition, Chaukhamba sanskrit sansthan Varanasi, Purva khand, Chapter 3, Verse, 2002; 2: 20.
6. Shastri Ambikadutta, Sushrut samhita part-1, Reprint, Chukhamba Sanskrit sansthan Varanasi, Sharirasthan, Chapter 3, Verse, 2007; 7: 21.
7. Tripathi Brahmanand, Charak samhita, Reprint, Chukhamba surbharati prakashan Varanasi, Sharirasthan, Chapter 3, Verse, 2004; 3: 859.
8. Shastri Ambikadutta, Sushrut samhita part-1, Reprint, Chukhamba Sanskrit sansthan Varanasi, Sharirasthan, Chapter 5, Verse, 2007; 51: 48.
9. Dr. Dinkar R. Bhakare, Garbhavkranti and Ayurvedic Vichar, 1st Edition, Satara, Rambhau Bhakare charitable Trust Publication, 2006; 43, 51, 54, 55, 56, 57-78.