

A DETAILED ANALYSIS OF THE GYNAECOLOGICAL DISEASES BASED ON CHATURVIDHA GARBHOTAPATTI SAMAGRI: A REVIEW

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ABSTRACT

Women perpetuate the human race by creating and mothering children. The health of the family and society that revolves around women depends to a large degree on her health. But some of the physiological phenomenon's deranged trouble the lady to make her slow down the race, problems include various menstrual disorders. Incidences of gynecological disorders have increased alarmingly. *Ayurveda* is one of the most ancient healthcare systems in the world. At present time, the existence of everything has been proved practically and scientifically. It is the time for *Ayurveda* to evolve itself through scientific validation. In *Ayurveda*, the matter related to the concepts of *Garbha* (Uterus), *Garbhotpatti Samagri* (factors responsible for formation of womb), and *Striroga* (Gynecological Disorders) are described systematically. *Ayurveda* classics have explained four important factors as *Garbha Sambhava Samagri* that is *Ritu* (Menstrual Period), *Kshetra* (field), *Ambu* (water) and *Beeja* (seed). These factors are very essential for conception. Also, *Samhithas* have explained all gynecological disorders under one heading of *Yoni Vyapad* (Gynecological Disorders). So, for proper understanding of gynecological diseases in *Ayurveda* a thorough understanding of *Garbhotapatti Samagri* helps to analyze suitable conditions for conception and healthy development of fetus. This study will help us to know the diseases related to *Ritu*, *Kshetra*, *Ambu* and *Beeja*.

Keywords: *Garbha*, *Garbhotpattisamagri*, *Striroga*, *Ritu*, *Kshetra*, *Ambu*, *Beeja*

INTRODUCTION

Garbha is the first stage of development of *Sharira* (body). The union of *Shukra* (sperm) and *Shonita* (ovum) along with *Atma* (soul) in the *Garbhashaya* (uterus) is known as *Garbha*¹ (embryo).

It is formed as a result of combination of *Ashtaprakrutis* (8 *prakrutis*) and *Shodashavikaras* (16 *vikaras*). On the other hand, the combination of *Shukra*, *Shonita* and *Jeeva* (soul) inside the *Kukshi* (uterus) is known as *Garbha*² According to *Sushruta Samhitha*, *Garbha* is the result of combination of four factors coming together in the proper way, just like *Ritu* (season), *Kshetra* (Field), *Ambu* (water) and *Beeja* (seed) coming together to give rise to the *Ankur*³ (sprout).

Ritu: *Ritu* means menstruation in females⁴ which is of twelve days duration when *Artava* (Menstrual blood) is visible but some *Aacharyas* say there is a period of invisible *Artava* also. In female's menstruation starts around twelve years of age and ceases at the age of fifty years⁵. The period from first day of menstruation till twelfth day of menstruation is termed as *Ritukaala*. According to *Bhavaprakasha*, period from first day of menstruation till sixteenth day is called *Ritukaala*. The period in which ovulation occurs and this period are suitable for conception of *Garbha*⁶. This is valid scientifically too where the ovulation occurs on the 14th day in a 28-days cycle and ranges between 12th to 16th day of menstruation.

The gynecological diseases that affect the *Ritu* are *Sasrija/ Raktayoni*, *Pittaja yonivyapad* and *Rakta pradara* or *Asrigdara*. Due to *Dirana* (excessive secretion) of *Asrik* (menstrual blood) in this disease, it is known as *Asrigdara*⁷. *Asrigdara* is also called *Raktapradara* due to *Pradirana* (excessive excretion) of *Raja*⁸ (menstrual blood). The *Vayu* after getting vitiated, increases quantity of *Rakta* (blood), takes *Rakta* to *Rajovahasiras* and increases the quantity of *rajah* that comes out through *Rajovahasiras* and causes *Raktapradara*.

Kshetra: The term *Kshetra* indicates the *Garbhashaya*⁹ (uterus). It is also called *Kukshi*. It is the eighth *Ashaya* which is present especially in females¹⁰. The word *Garbhashaya* is derived by the

combination of two words i.e. *Garbha* and *Ashaya*. *Ashaya* means the place or special site for specific *Dravya* (material) of the body. Thus, the *Garbhashaya* means the special place where *Garbha* lies and develops¹¹. *Yoni* resembles the *Aavarta* (spirals) of the *Shankha* (conch shell) and having three *Aavarta*. The *Garbhashaya* lies in the third *Aavarta* of *Yoni*. *Kukshi* (uterus) provides a space for development of *Garbha* and also protects the *Garbha* from external pressure or trauma. Inside the uterus, the *Garbha* lives the intrauterine life of 9 months. The *Shuddha Garbhashaya* (normal uterus) is very essential for safe conception and development of foetus also. Any abnormality related to uterus gives rise to infertility. If any diseases in uterus, the power of implantation will be lost¹². Similarly, *Yoni Vyapad* (diseases of vagina) also interferes the conception¹³. So, the *Yoni Vyapad* that affects the *Kshetra* are *Vataja Yonivyapad*, *Kaphaja Yonivyapad*, *Acharana*, *Aticharana*, *Prakcharana*, *Antarmukhi*, *Suchimukhi*, *Mahayoni*, *Prasramsini*, *Phalini*, *Karnika*, *Paripluta*, *Vipluta*, *Shushka* and *Upapluta*.

Ambu: The term *Ambu* represents *Rasa Dhatu* (nutritional elements) which is formed after complete digestion of *Ahara*¹⁴ (food). The main function of *Rasa dhatu* is *Prinana* which means nourishment. According to *Ayurveda*, the *Aahara rasa* (essence of food) formed after the digestion of food consumed by mother is divided into three parts. First part nourishes her body, second promotes the formation of milk and third nourishes the *Garbha*. *Nabhinadi* of *Garbha* is attached with *Rasavaha nadi* of mother which carries *Veerya* (essence) of *Aahar rasa* (nutritious parts) from mother to the foetus by *Upasneha* (Indirect Nutrition or diffusion) for development of foetus. The *Garbha* is completely dependent on the mother's nutritional status for nourishment. If there is any improper diet taken by mother, it may directly affect the *Garbha* and may end up in various *Garbhaj vikritti* (foetal anomaly) such as *Garbhasrava* (abortion), *Mritagarbha*, *Upavistaka*, *Nagodara* etc. If the *Garbha*

does not get nourishment, then it consequently gets *Shosha* (dried up) or miscarriage.

So, the *Yoni Vyapad* that affects the *Ambu* is *Lo-hitakshaya* and *Arajaska Yonivyapad*. Also, since *Stanya* is the *Upadhātu* of *Rasa Dhatu* affects the *Ambu*, hence *Stanya Dustiroga* can be considered as the vitiated *Doshas* moving through *Kshiravaha Siras* vitiate the milk and produce eight types of milk disorders.

Beeja: *Beeja* denotes the *Shukra* (sperm) of men and *Artava* (ovum) of women¹⁵. The qualities of pure *Sukra* and *Aartava* and qualities of vitiated *Sukra* and *Aartava* by *Vata*, *Pitta*, *Kapha* are described in detail. Now a day's different factors are affecting the *Beeja*, so many *Beejadosha* are coming up. *Ayurvedic* texts have very systemic description about the concept of *Garbha Sambhav Samagri*. In this concept, *Ritu*, *Kshetra*, *Ambu* and *Beeja* are referring to ovulatory phase, healthy uterus, proper nourishment and unvitiated semen of male and unvitiated ovum of female respectively. These are very essential for conception

and ultimately the better offspring. All the factors responsible for infertility described in modern science can be included under these four factors. Developmental anomalies of foetus are also possible due to the abnormalities in these factors. So, the concept of *Garbha Sambhav Samagri* is described to bring healthy offspring into the society.

Artava: *Artava* (menstrual blood) which resembles the blood of a *Shasha* (rabbit) or *Laksha rasa* (liquid essence of lac) and that which does not stain the cloth is greatly praised. Same the pure (normal) *Artava* should be similar to colour of *Gunja* seed (*Abrus precatorius*), red lotus flower, lac juice and *Indragopaka*¹⁶ (red insect). *Artava* is vitiated by *Tridoshas* and *Shonita* (blood) each separately, by their combination in two or all together, becomes incapable of producing offspring. The diseases that affect *Artava* are *Udavartini*, *Putraghni*, *Shandhi*, *Arajaska*, *Vamini*, *Vandhya*, *Atyananda* and *Sasrija/raktayoni*.

Table 1: Classification of gynecological disorders based on *Garbhotapatti Samagri*

Si. No	Ritu	Kshetra	Ambu	Beeja/Artava
1	Vataja Pradara	Vataja yonivyapad	Virasata Stanyadusti	Udavartini
2	Pittaja Pradara	Aticharana	Phenayukta Stanyadusti	Putraghni
3	Kaphaja Pradara	Acharana	Rukshata Stanyadusti	Shandhi
4	Sannipataja Pradara	Prakcharana	Vivarnata Stanyadusti	Arajaska
5	Sasrija/ Raktayoni	Antarmukhi	Durgandhata Stanyadusti	Vamini
6	Pittaja yonivyapad	Suchimukhi	Snehayukta Stanyadusti	Vandhya
7	-	Mahayoni	Picchila Stanyadusti	Atyananda
8	-	Prasramsini	Guru Stanyadusti	-
9	-	Phalini	-	-
10	-	Karnika	-	-
11	-	Paripluta	-	-
12	-	Vipluta	-	-
13	-	Shushka	-	-
14	-	Upapluta	-	-

DISCUSSION

There are different forms of Gynecological disorders existing throughout the history from which a woman faces so many problems in her reproductive life. For conception and fertility, *Ayurveda* explained *Garbhotapatti Samagri* i.e. *Ritu*, *Kshetra*, *Ambu* and *Bija*

should be devoid of *Dosha*, not having any deformity or damage. So, understanding diseases that affects *Garbhotapatti Samagri* is necessary to prevent the diseases and maintain healthy state in order to conceive and get a healthy progeny.

RITU – Ritu means menstruation period of females, *Garbhagrahana Yogya Kala* and it is the proliferative phase ending with ovulation. So, disease affects Ritu is mainly *Pradara* or *Asrigdara*. *Raktapradara* is with specific symptomatology like excessive amount and duration of bleeding, intermenstrual bleeding. Normal menstrual bleeding is cyclic, 3-5 days durations and 50-60 ml with its normal color as described in *Ayurvedic* classics. But when normal menstrual bleeding pattern is altered in reference of duration, amount, colour and cycle, the conditions are called *Artavadushti* and Menorrhagia is being one of them. *Acharya Charaka* says that excessive vaginal bleeding during menstruation is the only symptom of *Asrigdara*¹⁷. According to *Sushruta Samhita*, there are body ache and pain symptoms present in all types of *Asrigdara* with excessive vaginal bleeding¹⁸. *Dalhana* says in his commentary on *Sushruta Samhita* that burning sensation in lower portion of groin, pelvic region, back, renal region and flanks and severe pain in uterus as symptoms present in *Asrigdara*¹⁹. *Vridha Vagbhata* has described excessive bleeding during menstrual or intermenstrual period as symptom of *Asrigdara*²⁰. Also, in *Pittaja Yonivyapad*, *Raktayoni*, *Rudhirkashara*, *Apraja* etc. *Atiraktasrava* is the main symptom. It can be correlated with ovulatory or non-ovulatory Dysfunctional uterine bleeding. Among *Ashta-artavadushti*, *Raktajaartava-dushti* menorrhagia is also found as prominent symptom. The *Asrigdara* can be correlated to Menorrhagia as per modern on the basis of different signs & symptoms. Features like *Varna* (colour) and *Vedana* (pain) of such vitiated *Artava* should be recognized according to *Dosha*.

KSHETRA- The term *Kshetra* indicates the *Garbhashaya* (uterus). So here we have to consider Structural deformity or pain in the uterus or vaginal area.

Vataja Yonivyapad – *Toda* (Pricking type pain), *Vedana* (Pain), *Stambha* (Stiffness), *Pipilika sruptimiti* (Numbness), *Karkashata* (Roughness), *Supti* (loss of sensation), *Yonibhramsha* (Genital prolapse), *Vankshana-parshwa vyatha* (pain in back, groin region). *Aticharana- Sopha* (inflammation), *Supti* (Numbness), *Ruja* (pain), does not retain the *Bija*. While comment-

ing *Dalhana* quotes that woman does not achieve conception and can be correlated with Vaginitis.

Acharana- Kandu (itching), *Atinarakankshini*, *Jantu* in *Yoni*. While commenting on this *Dalhana* has mentioned that in this disease the woman is hyper excited during coitus than the man or she feels excessive itching and therefore fertilization does not occur.

Prakcharana- Vedana in Kati, Prusta, Uru, Vankshana, Jangha. (Pain is main symptom in different parts).

Antarmukhi- Vakra Yoni Mukha, can be correlated to Retroversion and Retroflexion of uterus. In this condition there will be dyspareunia and low backache are common features.

Suchimukhi- Anudwara Yoni, Atisamvrutta, refers to narrowing of the vaginal canal and pinhole os of cervix both can be considered. Thus, it appears to be the description of congenital pinhole of cervix.

Mahayoni - Vistambha, Asamvrutta Yoni Mukha, Vivrutta, Srasta, Maharuja, Mamsautsanna in yoni. It can be correlated with Genital prolapse i.e. prolapse of the reproductive organs. The word *Yoni* refers to vaginal canal and uterus, thus prolapse of vaginal wall and uterus both can be considered.

Prasramsini - Kshobhana in Yoni. It can be correlated with Genital prolapse.

Phalini - When young woman has coitus with man having big penis then she suffers from the disease *Phalini*. While commenting on this *Dalhana* gives another name as *Aphalini* and says that woman remains infertile. In *Madhukosha* commentary and *Bhava Prakasha* it is mentioned that initial narrow *Yoni* protuberates like an egg, hence it is named as *Andini*.

Karnika- Produces Karnika in Yoni. It appears to be a muscular structure covered with small spouts or knots, growing over cervix uteri. Thus, this condition resembles with all types of cervical polyps.

Paripluta - Shotha, Sparshaasahya, Shoola, Toda, Gramyadharme ruja. During coitus pain and burning sensation will be present in *Yoni*.

Vipluta- Nityavedana in Yoni, constant pain in vagina. *Shushka- Yonishosha, Atiruja in Yoni*, dryness and severe pain in *Yoni*.

Upapluta- Toda in Yoni Pradesh. Constant pain will

be present in Yoni.

AMBU - The term *Ambu* represents *Rasa dhatu*. *Ambu* cannot be compared with *Stanya*, but as it is the *Upadhatu* of *Rasa Dhatu* and also during pregnancy only some quantity of blood nourishes breast milk in pregnant lady. So *Stanyadusti* can be taken as disease that affects *Ambu*. *Stanya* will have role only after the birth of fetus but formation will take place during pregnancy itself. So, if *Stanya* is abnormal in color, smell, taste, touch and having other abnormal *Gunās*, it will be impure and cannot provide nourishment to the child. This *Stanya* may be called *Dusta*. It is necessary to identify the difference between *Prakruta* and *Dustastanya*. *Rasa Dhatu* is the ultimate outcome of food which possesses all following criteria.

From *Raktadhatu*: According to *Kashyapa*, after fertilization, some quantity of blood nourishes breast milk in pregnant lady.

From *Raja*: Even though *Upadhatu* cannot nourish other entity in the body, the *Raja* nourish *Stanya*, it may seem like *Shastra Viruddha* or *Tantradoshā*. But virtually, the actual cause is the left-over *Raja* after formation of *Garbha* goes upward to *Stana* and there by the action of *pitta*, colour of *Raja* changes from red to pale white and transformed into *Stanya*. *Chakrapani* commenting on this word told that *Stanya* exist only due to 'Avarodha of *Raja*'.

BEEJA – *Beeja* denotes the *Shukra* (sperm) of men and *Artava* (ovum) of women, gynecological diseases dealing with *Artava* related disorders affect *Beeja*.

Udavartini -Rugarta Rajah Munchati, Rajah Kruchhrena Munchati, Saphenaartava munchati, Anila Vedana, Sakapha Artava munchati, Artavavimukte labhatesukham. While commenting *Indu* has added discharge of clotted blood. (*Baddham Rajoraktam*). The symptom, immediate relief of pain following discharge of menstrual blood 'has been explained in *Charaka Samhita* in the Context of *Udavartini* and this symptom is a characteristic feature of primary dysmenorrhea. It explains pain with colicky nature, onset at beginning of menstrual flow and last for few hours explains the typical character of pain in Primary Dysmenorrhea.

Putraghni- Garbham jatamjatam vinashayeta, Stitam-

stitamhanti Garbhasrava. This condition can be correlated with recurrent abortions. In this condition repeated abortions takes place due to genetic factor, infections, anatomical abnormalities etc.

Shandhi – Anartava. It can be correlated with the Turner's syndrome, based on its cause and clinical features it is a congenital disorder characterized with amenorrhea, absence or very slight development of breasts.

Arajaska - Raktakshaya. In this condition along with amenorrhoea marked emaciation and fever etc. are also present; hence it appears to be secondary amenorrhea.

Vamini - Shadahat - Saptaratrashukrasrava. Some extent it can be correlated with very early abortion due to failure of implantation.

Vandhya- Nastartava, Niraratava. In *Sushruta Samhita* it is mentioned under *Vataja Yonivyapad*. According to description of *Acharya Charaka* and *Acharya Vagbhata*, while describing *Bijamsadusti* (chromosomal/genetic abnormalities) have been mentioned that if part of *Bija* responsible for the development of uterus is defective then born child would be *Vandhya*. *Chakrapani* has included abnormalities of the part of *Bija* responsible for development of *Artava* and *Garbhashaya* both. Hence by the description of *Brihatrayi's*, *Vandhya Yonivyapad* can be correlated with primary amenorrhea due to congenital absence or marked abnormalities of uterus as well as ovaries.

Atyananda -Na santosham gramyadharmena. Woman feels excessive sexual desire and does not get satisfied with coitus and produce unctuousness and itching.

CONCLUSION

Ayurvedic texts have very systematic description about the concept of *Garbha Sambhava Samagri* and *Strirogas*. In this concept, *Ritu*, *Kshetra*, *Ambu* and *Beeja* are referring to ovulatory phase, healthy uterus, proper nourishment and unvitiated semen of male and unvitiated ovum of female respectively. So, understanding all the gynecological diseases that affects these four *Samagri* and preventing these diseases are very essential for conception and ultimately the better offspring. All the factors responsible for infertility

described in modern science can be included under these four factors. Developmental anomalies of fetus are also possible due to the abnormalities in these factors. So, the diseases and the symptoms that vitiate *Garbha Sambhava Samagri* are described to bring healthy offspring into the society.

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