

**A LITERARY REVIEW ARTICLE ON GARBHAVKRANTI-  
AYURVEDIC PROSPECTIVE****\*<sup>1</sup>Dr. Ekta, <sup>2</sup>Prof. Mahesh Dixit and <sup>3</sup>Dr. Narendra Kumar Meena**<sup>1</sup>PG Scholar, <sup>2</sup>Head of Department, <sup>3</sup>Associate Professor

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Udaipur.**ABSTRACT**

Humans is Nature's finest creation in the universe. It is a miracle and a wonder of nature that the body has the right size, weight, and shape. Every woman in society has the lifelong dream of having a child. Ayurveda The goal of Swastha Sharir is dealt with by medical science. The Rachna Sharir is an ayurvedic phrase that primarily refers to the body's anatomical and physiological components. One of those Ayurvedic classics, the Sushrut Samhita, discusses human anatomy and physiology. It presents a detailed, accurate account of Garbha vruddhi and Vikas Kram. Garbha is where Sharir's wisdom begins. Managing healthy offspring is made easier with an understanding of Garbha. Garbha is the term used by Ayurveda to describe the union of

the spermatozoa, ovum, and soul inside the uterus (embryo). The zygote that results from Shukra and Shonita's fertilisation develops into a foetus. Garbhavakranti refers to the entire developmental process that takes a foetus from two cells to a complete foetus. The foundation of the earliest embryology that humans were aware of is included. The process of the fetus's chronological development is plainly detailed in Ayurvedic writings. Understanding the Garbha development aids in acquiring the circumstances needed for improved pregnancy management. Understanding the ancient notion of Garbha vikas kram requires extensive research and discussion. To learn more about this, review of both contemporary and Ayurvedic texts will be helpful. In this work, the concept of foetal development is elaborated and compared to both ancient and modern concepts.

**KEYWORDS:** Garbhavakranti, Shukra, Shonita, Zygote, Garbhvikas kram.

## INTRODUCTION

It was not a natural accident that the human body was created. It is the creation of divine cosmic intelligence for specific greater objectives. The existence of a human body in the right size, form, and weight is a miracle of nature. The study of embryology has always piqued interest. It's fascinating to see how an organism grows from a single cell. Embryology holds the key to revealing the mysteries of heredity, sex determination, and organic evolution. It comes up with a thorough and logical justification for the complex human body. According to Ayurveda, Swastha Sharir is required to achieve the Purusharatha Chatushtaya, which includes Dharma, Artha, Kaam, and Moksha. Ayurvedic science's primary objective is to maintain and safeguard Swastha Sharir. The subject surrounding the idea of Garbha Sharir is carefully covered in Ayurvedic treatises. The term "Sharir Sthana" refers to a specific section of the Samhitas where the entire process of organ development, embryology, and genetics are discussed. Regarding the past According to the Vedas, a mature woman's age, both physically and psychologically, is a crucial component of producing healthy offspring. Ancient literature contains detailed observations on development. The importance of both genetics and environment was acknowledged in Vedic literature, which also recognised the close relationship between the developing embryo and the immediate environment that its body, organs, and tissues encounter. Samhitas provide a comprehensive explanation of the topic relating to the Garbha Sharir idea. The paternal units contributing to the evolution of Garbha more specifically have been recognised effectively. When considered in the context of recent advancements, the terminology used to describe these embryonic components and their developmental stages seems more accurate and scientific. Modern science's use of the term "embryo" refers to both the scientific field of embryology and the growing ovum in the first few months of pregnancy. In its broadest sense, development refers to the progression from one cell stage to an adult one, but the phrase is typically limited to the time leading up to birth.

### Garbhadhan Vidhi

Acharya Sushruta has also described that conception should not be done in either too young or too old women else the conceived fetus is affected inside uterus and if born it would not live long or would have ill health and deformed body parts.

a) Body Detoxification-Acharya has advised to undergo Shodhan (bio-purification procedures) which involves procedures like Vaman (Therapeutic Emesis), Virechana

(Therapeutic purgation) followed by Basti (Evacuative and Nutritive Enema) to ensure complete body purification.

b) Dietary Regimen- After proper detoxification of body, male and female partner should follow strict dietary regimen because Ahar (food) is primordial factor for normalcy and vitiation of Doshas. Man should use Madhur aushadh sidha ghrita and Ksheer (clarified butter and milk) in diet and women should consume Taila (Til sesame seed oil) and Masha (black gram). Acharya Sushruta has considered this preparatory phase of one month and advised that man should be oleated with Ghrita, must consume Shali rice with Ghrita and milk whereas female should be oleated with Taila and must consume Taila and Masha.

**Clinical importance:** To ensure that the women enters pregnancy with an optimal state of health which would be safe both to herself and fetus. It is the time to identify any risk factor that could affect the pregnancy or perinatal outcome. Women and their partner being encouraged to prepare actively for pregnancy and as healthy as possible.

### Definition of Garbha

The Samyoga of Shukra, Shonita, and Jeeva (Atma), according to Acharya Charaka, is called Garbha and is located inside the Kukshi. Panchamahabhutas mix with one other, causing the creation of garbha. A combined condition of "Shukra" and "Shonita" in the Garbhashaya, blended with "Prakritis" (Mula-Prakriti and its eight categories) and "Vikaras" (her sixteen variations), and rode in by the Atma, is described by Acharya Sushruta as "Garbha." According to Vriddha Vagbhata, who supports Charaka's opinions, Jeeva is propelled by Mana to enter the Kukshi (uterus), where Garbha is formed as a result of the Raga (desires, etc.) and actions from previous lives. According to Vriddha Vagbhata, who supports Charaka's opinions, Jeeva is propelled by Mana to enter the Kukshi (uterus), where Garbha is formed as a result of the Raga (desires, etc.) and actions from previous lives. Even though the term "Garbhavakranti" in Ayurveda is analogous to embryology, it is more extensive. Realistically speaking, it deals with the union of the parental units, or fertilisation, the implantation of the foetus, its subsequent 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)

The four components "Ritu" (menstrual cycle), "Kshetra" (uterus), "Ambu" (Ahara Rasa), and "Bija" (Shukra and Shonita) are the necessary raw materials for the formation of Garbha,

provided that Bija (Shukra and Shonita) is pure. By this, it is meant that Ritu, Kshetra, Ambu, and Bija all play a part in the construction of the Garbha, but that different Bhavas later enable the Garbha to develop its various organs. Shukra and Shonita should exhibit the traits listed below to have healthy offspring.

### **Ritu**

- Ritu kala is the appropriate period for Beejotsarga and also for Garbhadhana. The uterus is ready for nidation, ovum is ready for fertilization, Vagina is ready to allow the passage of sperm through.

### **Kshetra-(Uterus)**

- Garbhashya represents the interior of uterus i.e. endometrium with all its decidual changes which provides good nidus for implantation of blastocyst, supplies nutrition to early growing zygote by its rich source of glycogen and fat.
- reception-ready phase of the endometrium of the uterus is usually termed the "implantation window". The implantation window follows around 6 days after the peak in luteinizing hormone levels (20th to the 23rd day after the last menstrual period.)

### **Ambu**

- It is the rasa dhatu derived as end product of food digestion with reference to implanted ovum and zygote. Growth of the fetus is result of ahara rasa of mother because the rasavaha srotas of mother are connected to nabhi nadi of garbha through which potent nutrients are circulated to fetus.
- Clinical importance: the blood, inter cellular fluid of endometrium and secretions of endometrial glands with required nutrients without any abnormality is helpful for growing fetus.

### **Beeja**

**Shukra**-Shukra is the name given to the male component that contributes to the creation of Garbha. Vayu, Agni, Jala, and Prithvi Mahabhuta make up its structure. The food items that have all six Rasa are what create this Shukra. Shukra Guna: Shukra is Shukla in Varna (white), Sphatika in appearance, Madhura in flavour, Madhu in Gandha, Snighda, Picchila, Sandra, Guru in consistency, and Taila and Kshoudra in general appearance. Shukra, who possesses these qualities, is solely known as Shuddha Shukra and is able to create Garbha.

**Shukra Pramana:** Quantity of the Shukra Dhatu is Ardha ( $\frac{1}{2}$ ) Anjali in human body.

**Artava/Shonita/Raja:** Raja is the Rakta that develops from Rasa (Dhatu). Agneya, Rakta, Garbha, and Agneya all combine to make Artava, which is also necessary for life. From the age of twelve and continuing until the age of fifty, the Artava assumes a female body and becomes Vyakta.

Therefore, it is biologically nonexistent prior to the age of twelve and following the age of fifty. Every month, three days of Rakta emerge from Yoni (the uterus). This is known as Artava.

Blood gathered by both Dhamanis for the entire month is carried downward to the Yoni-mukha (vaginal opening) for excretion, acquiring a faint black colour and a distinctive colour or odour.

**Shuddha Artava:** Artava should be rich, bright red in colour, like Padma (red lotus), Gunjaphala (abrus seed), Laksha Rasa (lac juice), Indragopa (cochneal), and Shasha Asrik (like rabbit's blood), and free from discomfort or burning. This menstrual blood does not leave a lasting stain on the fabric. The amount is neither excessively excess nor extremely meagre. Artava Pramana: It weighs four Anjali, or roughly four ounces. Garbha's Panchbhautikta Garbha is created when Shukra and Shonita (sperm and ovum) combine in the Kukshi (womb), together with Prakritis and its sixteen variations known as Vikaras and Aatma (an embryo).

The role of "Panchamahabhutas" and the self-consciousness in the Garbha have been spelled out in detail by Acharya Sushruta.

1. This mass is divided into Dosha, Dhatu, Mala, Anga, and Pratyanga, among other categories, by Vayu Bhuta.
2. The tissue's metabolism is initiated by Tejas Bhuta.
3. It is kept liquid by Aap Bhuta.
4. Prithvi Bhuta takes the form of its species.
5. Akasha Bhuta supports its expansion and development. "Shariram" is the name for a completely formed Garbha, including all of its parts and sensory organs, including the hands, feet, tongue, nose, ear, buttocks, and others. The foetus grows in this manner.

Varied Acharyas have different opinions on how to highlight monthly development and organogenesis in Ayurveda.

Garbhavakranti is made up of the terms "Garbha" and "Avakranti," which together literally convey the idea of the fall of a latent embodied life element.

According to Charaka, when a man of unvitiated Shukra (semen) and a woman of unvitiated Yoni (vagina), Shonita (ovum), and Garbhashaya (uterus), mate during the night and when, additionally, the spirit descends by the agency of the mind into that union of the Shonita fertilised by Shukra formed inside the Garbhashaya (womb), Garbha is produced. This Garbha grows normally and is delivered at the appropriate time, with all Indriyas (sensory and motor organs), complete body parts, Bala (energy), Varna (complexion), Satva (endurance), and Samhanana (compactness), as well as Matrija (maternal), Pitrija (paternal), Atmaja, Satmyaja, and Rasaja Bhavas (physical and psychological components) having constant association with Mana.

According to Sushruta, the Vayu is activated by the Teja, or heat, produced during coitus, and the Shukra is subsequently expelled as a result of the combined action of the two. Yoni accidentally mixes with Artava, creating the zygote Garbha (Shukra), which remains in Garbhashaya (uterus).

In order for Shukra Shonita Sammurchana to occur, Vata must first deposit Shukra in Yoni. After that, Shukra travels through Yoni's Trayavarta where it is absorbed by Vata and brought into union with Artava. The Atma then descends into the Shukra Shonita Sammurchita bulk using Satva as an instrument to pave the way. In order for the Atma to appropriate the qualities of Mana, the role of Mana in the production of Garbha must first be acknowledged. The "Atma" first generates the "Akasha" when imprinting the qualities of "Manas," and then other "Bhutas" follow in the order of their evolution.

### **Garbha Vriddhikara Bhava**

- ❖ Shatbhava Sampat: Excellence of Matrija, Pitrija, Satvaja, Satmyaja, Rasaja, Atmaja Bhava.
- ❖ Ahara, Vihara of Mother: Dietary regimen prescribed for Garbhini.
- ❖ Upasneha and Upasweda: By diffusion and heat conduction.
- ❖ Kala Parinama: By time factor.

- ❖ **Svabhava:** By nature According to Sushruta and Bhavamishra, Rasa's provision of food and Vayu's inflation both contribute to Garbha's development. The position of "Jyotisthana" (the place of light or fire) behind the umbilicus is unquestionably there. By stimulating or igniting this fire through its blowing action, the Vayu causes the body to develop.

### **Garbhashaya-Antar Garbha-Stithi**

The Garbha remains in Garbhashaya, facing the mother's back with all of its bodily parts fully flexed. The head should be held erect, according to Charaka. In Garbhashaya, Sushruta noted that the head was positioned downward. It has been added by Vriddha Vagbhata that the Garbha lies inside the Garbhashaya with its back to the mother and both of its hands on its forehead while its body is contracted. If the Garbha is male, it is more likely to be on the right lateral side of the Kukshi; if female, it is more likely to be on the left lateral side; and if a Napumsak, it is still in the middle of the Kukshi. The Garbha Paratantrata Because Garbha is completely reliant on his mother for feeding, it is believed that he is at the Paratantra stage.

**Pachana Kriya in Garbha (Digestive Functions):** Through the Garbha Nabhinadi, produced Rasa from the mother enters Garbha after the Pachana Kriya. This Rasa is broken down by the Garbha Kayagni in Pakvashaya and used for Garbha Dhatu Pushti. Garbha does not require Major Pachana Kriya because Rasa is present in Prasada Rupa.

**Mala Kriya in Garbha (Excretory Functions):** Due to two factors, Garbha does not have sthulamala formation or excretory function. first Receiving of Prasada-Rupa Rasa and second is Pakvashyagata Vayu's absence.

**Rodanam in Garbha (Cry):** For the following reasons, Garbha does not cry inside the Garbhashaya: Covering of Mukha with the Jarayu (foetal membranes) Obstruction of Vayu Marga of Garbha.

**Prakriti:** According to definition, the Prakriti is the aspect that is stable from conception to death and is created during conception as a result of the aggression of Shukra and Shonita. This Prakriti is initially composed of Vikararahita Doshas. When the Garbha is inside the mother's womb, this Prakriti is affected by four variables. These factors are.

1. Shukra Shonita Prakriti,
2. Kala Garbhashaya Prakriti

3. Maturahara Vihara Prakriti
4. Mahabhuta Vikara Prakriti

## CONCLUSION

Garbha Sharir supports us in understanding the elements that lead to mal-development in stopping or managing such abnormalities. This understanding benefits us to comprehend a variety of intricate details of a human body. This is how the information the study of embryology requires knowledge of Obstetrics, surgery, pathology, and anatomy as likewise, paediatrics. Hence there is a need to look into and evaluate these to have higher knowledge about the subject. In light of this, This investigation would be able to advance understanding of Garbha Sharir and making it Yuganuroopa.

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