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AUTHORS:

An Ayurveda review of *Garbha Sharir*

Rakesh Nayak*¹, Veena Patil²

1. Ph. D. Scholar,
2. Professor & HOD

Department Of Prasuti Tantra Evam Striroga, Government Ayurved College,
Dharashiv, Maharashtra, India 413501

*Corresponding Author: dr.rakeshnayak88@gmail.com, 9424417765

Abstract

The term *Garbha* includes zygote, embryo or foetus. *Garbha* is the outcome of the *Garbhashaya's* internal merger of *Shukra* and *Shonita*. *Garbha* is the *Garbhashaya* acts, which serve as *Garbha's* implantation and growing *kshetra*. During the gestational period, the mother's *Aahar Rasa* gives *Garbha* sustenance and aids in its growth. *Garbhiniparicharya* and *Pancha mahabhuta* etc. also have a significant influence on the growth and creation of *Garbha*. The process of a *fetus* developing from its cells to a mature form is known as *garbahava kranti*. The process of fertilization and development of the *Garbha* is revealed, beginning with the fusing of the parental units and continuing through its growth and eventual delivery. Link between sixteen and eight *Prakriti Vikaras* also has a significant impact on the *Garbha's* growth.

Keywords:

Garbha Sharir, Shadbhavas, Panchamahabhuta, Shukra, Shonita

INTRODUCTION:

A fetus's development is an ongoing process of its structures maturing during the various stages of gestation². In *Ayurveda*, the term "garbhadhana" refers to the changes that take place during pregnancy. The creation of the *Garbha* under the titles of *Paraspara upakara*, *Parasparanupra veshat*, and *Parasparanugrahat* has been suggested by several *Ayurvedic* experts. *Garbhotpadaksamagri*, *Sadabhava*, *Bhutavyaparand Masanumasik garbha vikas* are a few crucial components needed for the fetus' growth.

Prithvi, *Teja*, *Vayu*, *Akash*, and *Apa* are in charge of the body parts' stabilized structural development¹. Various elements such as *Sadabhava*, the mother's appropriate food during *Garbhavastha*, *Upasneha*, *Upasveda*, and *Kalaand Swabhava sa*

msiddhi are crucial to the growth of the fetus. *Sadabhava's* philosophy is concerned with the maturation of the whole human. The *Garbha (fetus)* is unique in terms of *Satva* and *Atma*, for example. *Mahabhuta* facilitates hormone secretion, aids in cell mass division, and affects the umbilical cord's ability to carry nutrition.

HISTORICAL ASPECT

The *Swathasya Swatha Rakshanamaturasya Vikar Prashamanam* are the fundamentals of *Ayurveda*. The primary goals of *Ayurveda* are the preservation and upkeep of *Swasthya Sharir*. Under the heading *Sharir Sthana*, the idea of *Garbha Sharir* has been discussed. In *the Brihatrayee*, there are multiple references to *Garbhasharir*⁵. According to

Vedic literature, a decent progeny must have a mother who is in good physical and mental condition, as well as environmental circumstances, heredity, and both. Additionally, these texts give us a clear explanation of the ideal timing for conception. paternal units, gradual and sequential stages of *Garbhasharir*.

GARBHA SAMBHAV SAMAGRI

Garbha Sambhav The creation of *Garbha* can be attributed to several crucial influences, including *Samagri*. It is *Ambu*, *Kshetra*, and *Ritu..and Bijaa* long with *Panchmahabhuta* as depicted in the *Ritu* explains the usual status of the female menstrual cycle, which suggests when it is best to conceive^{1, 3, 4}. It is important as it serves two purpose releases of ovum and fertilization. *Ritu kala* is considered as the best period for conception. *Kshetra* indicates *Garbhashaya* which refers to the reproductive system of mother specifically uterus. Here is where *Garbha* lays and grows. Proper development of *Garbha* depends on the mother's good health. Infertility can occur from aberrant situations occasionally.

Genomic material such as genes, DNA, and chromosomes is referred to as "*beeja*" material. It has capacity to induce new generation. They play a very important role in conception and further development of *Garbha*. Abnormality of *Beeja* can result infertility.

The *Ambu* word refers to the nutrition that the ovum and sperm provide to the *Garbha*. The nutrition supplied has an impact on several developmental phases, including implantation, placenta formation, fetal

organogenesis, and fertilization. According to many *Ayurvedic* texts From birth until death, *Pancha mahabhuta* has a significant function to perform. Following its genesis, they aid in the growth, development, and differentiation of *Garbha*. *Mahabhuta* play a crucial part in embryogenesis with the aid of specific functions such as *Vibhajana* (division), *Pachana* (metabolism), *Samhanana* (solidification) and *Kledana*. *Pancha mahabhuta* also plays important role in determining complexion of *fetus*. *Tejas* element is the causative factor of complexion.

Sadbhava are the parts of the *Garbha comes from Rasa, Atma, Satmya, father, and mother*. *Rasa* is the source of physical development and strength; it is the mother of soft parts like the heart, liver, spleen, etc., and the father of hard parts like the bone, nail, teeth, etc.; it is *Rasa* of sensory and motor organs, knowledge, wisdom, life span, pleasure, etc. originate from *Atma*; energy, health, strength have *Satyamaj* origin.

In *Ayurveda*, it is claimed that in order to ascend to the *Purusharatha Chatushtaya* i.e. *Dharma, Artha, Kaam* and *Moksha*. *Swasthya* depend on *Garbhavastha* leads to the formation of *Prakruti*. Basic principles of *Garbhini parichrya* should be followed properly from *Garbhotpattitill Nishkramanto* produce a *Swasthyasharir*.

GARBHA POSHANA

Ayurveda divides *Garbha poshan* into two stages on the basis of formation of *Apara*. *Upsneha* is the procedure of feeding someone. *Garbha* is completely reliant on her

mother for food. The process of *Upsneha* provides the embryo with nutrients prior to the creation of *Apara*.from the fluid present around it. *Rasa* is crucial for the healthy growth of the *Garbha*, according to *Ayurveda*. It increases the secretion of breast milk and nourishes the body of the mother and fetus. Umbilical cord (*Nadi*) of fetus is attached by the *Rasavaha Nadi* of mother which is supplying *Rasa* to the fetus.^{3,4,6}

MASANUMASIK GARBHA VRIDHI :

Masanumasik garbha vridhi explanations^{3,4,5,6}. When fusion of *Shukra* and *Shonita* occurs in the uterus along with the entry of *Atma* (soul) *Garbha* (embryo) is formed. A *Garbha* is referred to as a fetus when it begins to differentiate after undergoing cell division. The transformation of the embryo into the fully formed fetus happens extremely slowly, taking nearly nine months. First month: *Ayurvedic* academics state that *Kalal*, which is semisolid, slimy, and sticky in character, forms during the first seven days of the month. *Avyakta Vighraha*, which consists of every bodily portion in *Avyakta* form, is how it is characterized. It has all of the *Anga* and *Pratyanga* that will eventually form. The fertilized ovum gives birth to *Budbuda* and *Kalal*.

Second month: The *Panchabhautik* embryo transforms into a compact mass known as *Ghana* in the second month with the assistance of *Sheeta, Ushma, and Anila*. In order to aid in gender identification, *Garbha* takes on the compact form of a *Pinda, Peshi, or Arbuda*. *Pumaan* children are produced by *Pinda*-shaped *garbhas*, Street children are produced by *Peshi*-shaped *garbhas*, and

Eunuch or *Napunsak* children are produced by *Arbuda*-shaped *garbhas*.

Third month: During this month, they both concurrently materialize as *Sarva Indriya* and *Sarva Angavayava*. A head and four limbs are represented by the five buds (*Pindaka*) that develop. Though all are in extremely minute form, the *Anga-Pratyanga* begins to form. All of the sensory organs, including the heart, begin to develop.

Fourth month :*Garbha* gets dense and stable in the fourth month. A pregnant woman's body feels heavier because of her increased mass. *Pratyang* and *Anga* have developed more significantly. Every bodily portion has its own *Sukshma* form, which takes on a certain shape. When the *Hridaya* becomes apparent, *Garbha* begins to move and react to stimuli, which in turn causes the *Chetana Dhatu* to manifest.

Fifth month: The fifth month is a time of enhanced *Mansa* and *Shonita*, which makes the mind more active. Pregnancy increases the *fetus's Sajiva Mana*. The *Garbha's* muscle and blood volumes grow.

Sixth month: The Buddha's (intellectual) growth takes place. Tendons, veins, hair on the body and head, nails, skin, and color all develop. During this time, the number of *Bala* and *Varna* in the *Garbha* increases.

Seventh month: The *Garbha* undergoes an all-around development during the seventh month. It gets easier to distinguish between all the *Anga-Pratyangas*. *Garbha* achieves a fully formed body and mind.

Eight month: The eighth month of pregnancy is when *Garbha* and *Garbhini* become fatal.

Ojas pass alternately through the placenta and umbilical cord between the mother and the kid. The body's vitality, immunity, and strength are determined by *Ojas*, which is thought to be the purest form of all *Dhatus*. Without *Ojas*, life becomes unstable.

Ninth month: This time frame is referred to as *Prasava Kala*, and it begins on the first day of the ninth month and ends on the tenth. According to *Ayurvedic Samhitas*, a typical gestation time is between nine and twelve months. If the uterus still contains *garbha* after this time, it is referred to as *garbhavikriti*.

Conclusion :

The word "Garbha" refers to the fetus that results from the union of an ovum and sperm. While *Garbha vridhdhikara bhava* is specifically important for the *growth of Garbha*, *Garbhotpadaka samagri* are crucial variables for embryogenesis. Ayurvedic experts have elucidated the month-by-month development of the foetus and stressed the significance of the mother's health. The *fetus* receives nourishment from the mother's blood in addition to the seed, *Bhumi*.

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RAKESH NAYAK, VEENA PATIL

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