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Concept on Garbha Sambhav Samagri

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Abstract
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. So, facts established by Acharyas in ancient time. In Garbhotpatti is described systematically. Samagri that is Ritu, Kshetra, Ambu and Bheeja these factors are very essential for conception. Infertility occur if there is any abnormality in Garbha Sambhav Samagri with conception must be in good qualities. This study will help to know the normal and abnormal features of Sambhav Samagri and also help to know the causes of it.

Keywords: Garbha, garbhotpatti, ritu, kshetra, ambu, beeja

Introduction
Garbha is the first stage of developing (body). When Shukra (sperm) and Shonita are combined with Atma (soul), Prakrit in the Garbhashaya (uterus), this is Garbha (embryo) [1]. In the other hand, the combination of Shukra, Shonita and inside the Kukshi (uterus) is known as (garba) [2]. According to Acharya Sushrut, Garbha of combination of four factors coming together in the proper way, just like Ritu (season), (field), Ambu (water) and Beeja (seed) coming together to give rise to the Ankur (sprout) [3]. Acharyas have explained four important factors as Beeja. These factors are very essential for conception. Infertility may so, for the best offspring the factors concerned.

Ritu: Ritu means menstruation period of (females) [4], which is of twelve days duration when (menstrual blood) is visible but some there is a period of invisible (Artava) [5]. In females menstruation starts around twelve stops at the age of fifty years which has become by old (age) [6]. The period from first day of menstruation to sixteenth day onwards is called Ritukaala. This period is suitable for conception of Garbha [7]. Once the Ritukaala is completed, the yoni gets closed, as at the end of the day, the flower of lotus Garbha lotus closes its petals. So, to get a child, sexual intercourse should be done in Ritukaala except first three days [8]. When pure Shukra and pure Shonita unite in unimpaired Garbhashaya during Ritukaala then this definitely results in the formation of Garbha [9].

Kshetra: The term Kshetra indicates the Garbhashaya (uterus) [10]. It is also called Garbhashayya and Kukshi. It is eighth Ashaya which is present especially in females [11]. 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 develops [12].Yoni resembles the Aavarta (spirals) of the Shankha (conch shell) and having three Aavarta. The Garbhashaya lies in the third Aavarta of Yoni. Experts say that Garbhashaya is similar in shape and size of the Mukha (mouth) of Rohita matsya (a kind of fish) which is narrow at the outer part and broad in the inner part [13]. Conception of Garbha depends upon the healthy or disease free Garbhashaya. The power of implantation is lost, if any impairment occurs in the Garbhashaya [14]. Similarly, twenty types of Yoni vyapada (diseases of vagina) also interferes the conception [15].

Ambu: The term Ambu represents Rasa dhatu (nutritional elements) which is formed after complete digestion of Ahar (food) [16].

The main function of Rasa dhatu is Prinana which means nourishment. In Ayurveda, nourishment of the foetus is described in two parts. First, when the foetal body parts are not perceptible, it gets nourishment by Upasneha (osmosis or diffusion) and by Upasveda (absorbing moisture). Second, when the foetal body parts become observable, it receives nutrition by permeation through the Lomakoopa (pores of the skin) of the body and the Nabhinadi (umbilical cord) also. The foetal Nabhi (umbilicus) is attached to the umbilical cord and umbilical cord to the Apara (placenta). The placenta is attached to the mother's heart. The mother's heart plunges the placenta with blood through Sira (blood vessels). This nutrition provides Bala (strength) and Varna (complexion) to the foetus as it contains all essential factors [17]. According to Ayurveda, the Aahar 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 [18]. 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 [19]. If the Garbha does not get nourishment then it consequently gets Shosha (dried up) or miscarriage [20].

Beeja: Beeja denotes the Shukra (sperm) of men and Artava (ovum) of women [21].

Shukra: Shukra which is like Sphatika (white colored rock crystal), Drava (liquid), Snigdha (unctuous), Madhura (sweet) and Madhugandhi (having smell of honey) is desirable for producing offspring but some others say that it should be like Tail (oil) or Kshaudra (honey) [22]. The quality of Shukra is also quoted that the Shukra which is Bahal (viscous), Madhura, Snigdha, Avistra (devoid of unpleasant smell), Guru (heavy), Pichchhila (slimy), Shukla (white) and Bahu (profuse amount) is undoubtedly effective for fertilization of ovum [23]. Other than these qualities the Shukra which is vitiated by Vata, Pitta, Shleshma, Kunapagandhi (having cadaveric smell), Granthi (having coagulated mass), Puti (foul smell), Puya (pus), Kshina (less quantity), vitiated by Mutra (urine) and Purisha (faeces) will not be capable of producing an offspring [24].

Artava: Artava (menstrual blood) which resembles the blood of a Shasha (rabit) or Laksha rasa (liquid essence of lac) and that which does not stain the cloth is greatly praised [25]. Same the pure (normal) Artava should be similar to color of Gunja seed, red lotus flower, lac juice and Indragopaka (red insect) [26]. Artava is vitiated by three Doshas and Shonita (blood) each separately, by their combination in two or all together, becomes incapable of producing offspring. Features like Varna (color) and Vedana (pain) of such vitiated Artava should be recognized according to Dosha. Among these, those vitiated with Kunapa, Granthi, Puti, Puya, Kshina and that resembling Mutra and Purisha in smell are impossible to purify whereas other kinds are purifiable [27].

Discussion

The essential factors for conception are Ritu, Kshetra, Ambu and Beeja. Ritu means Kala (time) which can be understood as Vaya (age) or Ritukaala (menstruation period). In Ayurveda, it is mentioned that Garbhadharana kaala (conception period) is sixteen years because at this age the woman has Sampurna Veerya. According to modern science, a woman's fertility starts to decline in her late 20's. A woman has about 3 to 4 million eggs at birth. As the age increases, a woman has not only less eggs but also have a higher chance of being chromosomally abnormal. These chromosomally abnormal eggs will never fertilize or implant. At present time women haven become more career oriented, so they do not give preference to marriage and conception at right time. That's why, proper age for conception is very important. In the other hand, Ritu denotes Ritukaala (menstruation period) during which conception is most likely to occur. According to Ayurveda, it is of 12 days starting from the stoppage of menstruation. When once the Ritukaala goes off, the conception does not occur. According to modern science, the ovulation may occur on 14th day after menstruation starts. During proliferative phase of menstruation cycle near to ovulation, the cervical mucus permits the penetration of sperms whereas, in the secretory phase, there is hindrance in the penetration of sperm, under the effect of estrogen and progesterone hormones respectively. So, the most fertile period is 10 to 18 days after the onset of menstruation. Kshetra (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 the 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 is lost. Similarly, Yoni vyapada (diseases of vagina) can cause deformity in uterus and there by interfere with conception. Anomalies of cervix like Suchimukhi or Shithilamukha may become cause of abortion. Modern science has described many causes related to abnormality of uterus in which some are congenital and some are acquired causes. The complete or partial failure of formation mullerian ducts, failure of fusion of mullerian ducts, failure of disappearance of fused septum are congenital causes whereas inflammation or obstruction of vaginal canal, polyp, erosion, cancer, fibroid uterus, endometriosis etc. are the acquired causes. If any types of condition mentioned above are present then the high risk of infertility persists. Ambu represents the Rasadhatu. Its function is Prinana (nourishment). The Garbha gets nourishment by Upasneha and Upasveda when apara (placenta) is not developed. When placenta is developed then it gets nourishment through Nabhinadi (umbilical card). 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 vikriti (foetal anomaly) such as Garbhasrava (abortion), Mritagarbha, Upavishtaka, Nagodara, etc. According to modern science, after fertilization till the implantation, the blastocyst receives nutrition partly from the substance stored within the ovum and partly by diffusion from the uterine secretion. After implantation endometrium of uterus provides nutrition. The endometrial stromal cells contain extra quantities of protein, glycogen, lipids and minerals which are necessary for the conceptus. From 8th week onwards gradually it is taken up by the placenta. Umbilical cord also plays an important role in foetal nourishment by establishing a connection between the placenta and the foetus through

which the foetal blood flows to and from the placenta. The term 'Beeja' represents the Shukra and Artava. In Ayurveda, the quality of Shuddha Shukra (ideal semen) like white colored rock crystal, honey like smell, viscous, profuse amount etc. are explained. Here, Shuddha Shukra means which is capable for fertilization of ovum. Sometimes semen is vitiated by various factors like Vata, Pitta, Shleshma, Mutra, Purisha etc. vitiated semen is incompetent to produce an offspring. Similarly, the Shuddha Artava is also capable to produce an offspring. If any type of abnormality in ovum, the quality of producing offspring is lost. So, only the Shuddha Shukra and Shuddha Artava are acceptable as the term 'Beeja', explained under the four Garbha Sambhav Samagri. According to modern science, menstrual disorders, anovulation, cervical factors etc. are causes of female infertility. A man's fertility generally depends upon the quality and quantity of sperm. If the number of ejaculated sperm is low or the sperm are of a poor quality, it will be difficult and sometimes impossible to cause a pregnancy.

Conclusion

Ayurvedic texts have very systematic 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.

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