**How to Cite:**
Bawane, V., & Shitre, A. (2022). A comprehensive review of Garbha Sambhava Samagri and its role in Vandhyatva with special reference to Beejadushti. *International Journal of Health Sciences*, *6*(S5), 2433–2438. https://doi.org/10.53730/ijhs.v6nS5.10386

# A comprehensive review of *Garbha Sambhava Samagri* and its role in *Vandhyatva* with special reference to *Beejadushti*

**Dr. Vishnu Bawane**
Ph.D. Scholar, Department of *Prasutitantra-Striroga*, School of Ayurveda D.Y. Patil deemed to be University, Nerul, Navi Mumbai.
Corresponding author email: drvcbawane@gmail.com

**Dr. Ashwini Shitre**
Professor & Ph.D Guide, School of Ayurveda D.Y. Patil deemed to be University, Nerul, Navi Mumbai.

***Abstract*---**The inability to procreate is considered as a grim issue even today. The person devoid of a progeny is compared with the tree without branches, in Ayurveda. The concept of *Garbha* (foetus) and crucial components of conception are explained in detail in all major texts of Ayurveda. Acharya Sushruta has explained four important factors for conception as *Garbha sambhava samagri*. All these factors in their normal state result in a healthy offspring. Their absence or malfunction will lead to no or defective *Garbha*. Failure to conceive should be studied from all angles and all possibilities in a couple, especially the female. Before treating infertility, it is essential to know about factors required for conception and various factors responsible for *Vandhyatva*, according to Ayurveda. In present review, a detailed description of '*Beeja'* i.e., *Shukra* and *Artava* is carried out.

***Keywords*---***Shukra, Artava*, Infertility, Ovulation, Ovum, *Garbha***

## Introduction

The progeny of a human are the means of attaining *Dharma* (eternal duties), *Artha* (wealth, means of pleasure), *Preeti* (desire or love or affection) and *Yasha* (success), according to the great sage Charaka.[1] Moreover, a person having numerous progenies considered to be auspicious, admirable, sacred, virile and the source of many genealogical branches. The person devoid of a progeny is compared with the tree without branches.[2]

The inability to procreate is considered as a grim issue even today. Failure of conception within one or more years of regular unprotected coitus is termed as

'infertility' in modern medicine.[3] Infertility is a serious health issue affecting approximately 8-10% (around 60-80 million) of couples all over the world. Of these infertile couples worldwide, probably between 15 and 20 million (25%) are in India alone.[4] According to a report by world health organisation (WHO), One in every four couples in developing countries are affected by infertility.[5] Recent study shows 8.9% prevalence of infertility in India. Low fertility is becoming more common worldwide particularly in urban settings where women are planning their first babies at older age.

The concept of *Garbha* (foetus) and crucial components of conception are explained in detail in all major texts of Ayurveda. For instance, Acharya Sushruta has explained four important factors for conception as *Garbha sambhava samagri*.[6] All these factors in their normal state result in a healthy offspring. Their absence or malfunction will lead to no or defective *Garbha*. In view of Ayurveda, inability to produce an offspring is called *'Vandhyatva'*. Various references from ancient classics suggest that, *Vandhyatva* or infertility has been a severe problem for human race since ancient time.

Thus, failure to conceive should be studied from all angles and all possibilities in a couple, especially the female. Before treating infertility, it is essential to know about factors required for conception and various factors responsible for *Vandhyatva*, according to Ayurveda. There is need of time that Ayurvedic concepts should be stated with relevance to contemporary science. By keeping all these views in mind, the comprehensive review of *Garbha Sambhava Samagri* and its role in *Vandhyatva* w. s. r. t. *Beejadushti* has been carried out.

**Materials & Methods**

The study was carried out by careful searching through the references in major Ayurveda texts, viz., Charaka Samhita, Sushruta Samhita, Ashtanga Hridaya, Kashyapa Samhita, Harita Samhita, Bhavaprakasha. For correlation, modern science references were searched in textbooks and published articles, wherever necessary. The concept of *'Garbha Sambhava Samagri'* described in Sushruta Samhita was considered as the focal point. All the factors were compiled and a narrative review was carried out. As the *'Beeja'* (seed) is the most crucial factor in reproduction, it was described in detail with relation to infertility.

**Observations & Results**

As this review is focussed on *Garbha Sambhava Samagri*, i.e., *Ritu, Kshetra, Ambu* and *Beeja*; the related observations are listed as follows

- ***Ritu***

It is mentioned very first in *Garbha Sambhava Samagri*. It is very important to have a season i.e., favourable period for seedling growth. Similarly, there is importance of special time duration in *Garbha-Dharana* process. *Ritu* here, is considered as the ovulation period of women. During this time, the possibility of conception is maximum. Acharya Sushruta and Acharya Vagbhat considered the *Ritukal* to be twelve days[7] while Acharya Chakrapani, Acharya Harita and Acharya Bhavaprakasha considered sixteen days.

- ***Kshetra***

Land is required for the growth of seedlings, similarly for the growth of the embryo, a favourable space is also needed, which is *Garbhashaya* (uterus). Acharya Sushruta has stated that there is eight *Ashaya* in women; the eighth being *Garbhashaya* (uterus). The uterus is considered to be the origin of the *Artavavaha Srotas*. It is located in the third circle of the *Yoni*.[8]

- ***Ambu***

The sprouted seed requires water as a nutrition to grow. As, it receives nutrition from the field; the embryo receives nutrition through *Ahar Rasa*. The *Ahar Rasa* produced by mother nourishes Embryo via the umbilical cord. Here, it is termed as *Ambu*.

- ***Beeja***

A plant cannot grow without seed. If and when seed is provided with water after planting it in the ground during the favourable season, then the seed begins to sprout and grows with time to nourish. The origin of the *Garbha* is possible only by the combination of *Shukra* and the *Artava*. In relation to conception, seed here means male Gametes i.e., *Shukra* and female Gametes i.e., *Artava*.[9]

In relation to *Beeja*, the functions and malfunctions of *Shukra-Artava*, are greatly described in Ayurveda. A major part of treatment of '*Vandhyatva'* or infertility is attributable to bringing normalcy to *Shukra* & *Artava*.

- *Shukra-*

*Garbhotpadana* (reproduction) is the prime function of *Shukra Dhatu* according to Acharya Vagbhat.[10] It can be correlated to both sperm and semen as per various references. It was elaborated by all texts that, malfunctioning or malformation of *Shukra Dhatu* results in *Vandhyatva* (infertility). The qualitative and quantitative diminution of *Shukra Dhatu* that results in male factor infertility is described as *Shukra Kshaya*. Acharya Sushruta has used the terms such as *Alpa Retas, Ksheena Retas* and *Vishushka Retas* in context to *Shukra Kshaya*.[11]

Some of the causative factors of *Shukra Kshaya* mentioned by Acharya Charaka include old age, worry/anxiety, fear, anger, grief, over exertion, fasting and excessive sexual indulgence.[12,13] Acharya Vagbhat states that excessive intake of *Katu Rasa* can also cause *Shukra Kshaya*.[14] In today's era, hurry, curry and worry have become a part of routine life. These aspects need to be elaborated more to learn about male infertility in an advanced way.

*Dourbalya* (debility), *Mukhashosha* (dryness of mouth), *Pandutva* (pallor), *Sadana* (asthenia), *Shrama* (fatigue), *Klaibya* (impotency) and *Shukra Avisarga* (absence of ejaculation) are the important manifestations of *Shukra Kshaya*. *Shukra Kshaya* is marked by *Medhra-Vrushana Vedana* (pain in the penis and the testes), *Maithuna Ashakti* (sexual dysfunction), *Chirat Praseka* (delayed semen ejaculation) and *Alpa- Rakta-Shukra Darshanam* (Oligospermia and Hematospermia).

*Shukra Kshaya* can be corelated to diminished sperm parameters resulting in male factor infertility. 40-50% of infertility cases are due to male factor infertility. The diminished sperm parameters in male factor infertility include low sperm

concentration (Oligospermia), poor sperm motility (Asthenospermia), and abnormal sperm morphology (Teratospermia). Infertility is also a key factor responsible for marked psychological, social and economic distress in couples.

- *Artava*:

The term '*Artava'* is used to denote the ovum (*Antahpushpa*) as well as menstrual blood (*Bahipushpa*) as per various references. However, as far as female infertility is considered, the meaning 'ovum' is most relatable to the concept of *Beejadushti*. Obviously, in absence of this *Beeja* conception cannot occur, even if all the other factors are in perfect shape. Anovulation is also one of the major factors of female infertility, encountered frequently. Also, quality of this ovum also is important for conception. When vitiated by *Dosha*, it is not capable to combine with sperms and form a zygote.

**Discussion & Conclusion**

When the four cardinal factors of conception, i.e., *Garbha Sambhava Samgri* are in place with intact functions, then only the *Garbha Dharana* happens. Ayurveda describes that in such favorable conditions only, the *Jivatma* takes residence in there and viable *Garbha* takes form.[15] Each and every aspect here plays an important role not to be missed. Charaka Samhita mentions that, correlation of physical appearance and virility are difficult to establish.[16] The smallest factors, i.e., *Beeja* here play a very big role. Further, even just a part of '*Beeja'* gets afflicted, it can lead to malformation of specific organ in the fetus.[17] Such malformed fetus is many times not viable, and results in miscarriage or abortion. This again results in infertility. Kashyapa Samhita even mentions *Pushpagni Jataharini*, where females of reproductive age have menstrual cycle without release of ovum. This gives rise to infertility. Trauma to *Artavavaha Srotas* can result to trauma to ovaries and uterus. The consequence can also result in loss or trouble in healthy ovum formation. This can also result in infertility. Similarly, trauma to *Shukravaha Srotas* results in infertility due to affected sperm production.

At present emerging fertility problems like, PCOS occur chiefly due to sedentary lifestyle and faulty food habits. This results in infertility as mentioned earlier. This can come under ovarian factors and can be considered as *Beeja Dushti*. To manage this, Ayurveda suggests various *Shamana* & *Shodhana* therapies to cleanse and prepare the bodies of both parents for a healthy conception. A great deal of importance needs to be given to *Beeja* among the *Garbha Sambhava Samagri* in relation with management of infertility.

**References**

1. Agnivesha, Charaka Samhita with Ayurveda Deepika commentary of Chakrapanidatta, edited by Vaidya Yadavji Trikamji Acharya, Published by- Chaukhambha Surbharati Prakashan, Varanasi, Reprint Edition 2011; Chikitsa Sthana Ch:2-1/3
2. Agnivesha, Charaka Samhita with Ayurveda Deepika commentary of Chakrapanidatta, edited by Vaidya Yadavji Trikamji Acharya, Published by- Chaukhambha Surbharati Prakashan, Varanasi, Reprint Edition 2011; Chikitsa Sthana Ch:2-1/16

3. Kamel RM. Management of the infertile couple: an evidence-based protocol. Reprod Biol Endocrinol. 2010 Mar 6; 8:21. doi: 10.1186/1477-7827-8-21. PMID: 20205744; PMCID: PMC2844387
4. Katole A, Saoji AV. Prevalence of Primary Infertility and its Associated Risk Factors in Urban Population of Central India: A Community-Based Cross-Sectional Study. Indian J Community Med. 2019 Oct-Dec;44(4):337-341. doi: 10.4103/ijcm.IJCM_7_19. PMID: 31802796; PMCID: PMC6881900.
5. World Health Organization. Reproductive Health Indicators for Global Monitoring: Report of the Second Interagency Meeting. Geneva: World Health Organization; 2001.
6. Acharya Sushruta, Sushruta Samhita with the Nibandhasangraha commentary of Shri Dalhana Acharya and the Nyayachandrika panjika of Shri Gayadasacharya, edited by Vaidya Yadavji Trikamji Acharya, Chaukhamba Surabharati prakashan, Varanasi; 2003, Sharira Sthana 2/33
7. Acharya Sushruta, Sushruta Samhita with the Nibandhasangraha commentary of Shri Dalhana Acharya and the Nyayachandrika panjika of Shri Gayadasacharya, edited by Vaidya Yadavji Trikamji Acharya, Chaukhamba Surabharati prakashan, Varanasi; 2003, Sharira Sthana 3/7
8. Acharya Sushruta, Sushruta Samhita with the Nibandhasangraha commentary of Shri Dalhana Acharya and the Nyayachandrika panjika of Shri Gayadasacharya, edited by Vaidya Yadavji Trikamji Acharya, Chaukhamba Surabharati prakashan, Varanasi; 2003, Sharira Sthana 5/43,44
9. Acharya Sushruta, Sushruta Samhita with the Nibandhasangraha commentary of Shri Dalhana Acharya and the Nyayachandrika panjika of Shri Gayadasacharya, edited by Vaidya Yadavji Trikamji Acharya, Chaukhamba Surabharati prakashan, Varanasi; 2003, Sharira Sthana 5/3
10. Vagbhatta, Asthanga Hridaya, Commentary by Kaviraj Atridev Gupta, Reprinted. Chaukhamba Surbharti Prakashan, Varanasi, 2007; Sutra Sthana 11/4
11. Acharya Sushruta, Sushruta Samhita with the Nibandhasangraha commentary of Shri Dalhana Acharya and the Nyayachandrika panjika of Shri Gayadasacharya, edited by Vaidya Yadavji Trikamji Acharya, Chaukhamba Surabharati prakashan, Varanasi; 2003, Sutra Sthana 1/7
12. Agnivesha, Charaka Samhita with Ayurveda Deepika commentary of Chakrapanidatta, edited by Vaidya Yadavji Trikamji Acharya, Published by-Chaukhambha Surbharati Prakashan, Varanasi, Reprint Edition 2011; Sutra Sthana 8/24
13. Agnivesha, Charaka Samhita with Ayurveda Deepika commentary of Chakrapanidatta, edited by Vaidya Yadavji Trikamji Acharya, Published by-Chaukhambha Surbharati Prakashan, Varanasi, Reprint Edition 2011; Chikitsa Sthana Ch:2-4/443
14. Vagbhatta, Asthanga Hridaya, Commentary by Kaviraj Atridev Gupta, Reprinted. Chaukhamba Surbharti Prakashan, Varanasi, 2007; Sutra Sthana 9/19
15. Agnivesha, Charaka Samhita with Ayurveda Deepika commentary of Chakrapanidatta, edited by Vaidya Yadavji Trikamji Acharya, Published by-Chaukhambha Surbharati Prakashan, Varanasi, Reprint Edition 2011; Chikitsa Sthana Ch:30/125

16. Agnivesha, Charaka Samhita with Ayurveda Deepika commentary of Chakrapanidatta, edited by Vaidya Yadavji Trikamji Acharya, Published by- Chaukhambha Surbharati Prakashan, Varanasi, Reprint Edition 2011; Chikitsa Sthana Ch:2-4/5
17. Agnivesha, Charaka Samhita with Ayurveda Deepika commentary of Chakrapanidatta, edited by Vaidya Yadavji Trikamji Acharya, Published by- Chaukhambha Surbharati Prakashan, Varanasi, Reprint Edition 2011; Sharira Sthana Ch:3/17
18. Suryasa, W., Sudipa, I. N., Puspani, I. A. M., & Netra, I. (2019). Towards a Change of Emotion in Translation of Kṛṣṇa Text. *Journal of Advanced Research in Dynamical and Control Systems*, *11*(2), 1221-1231.