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SIGNIFICANCE OF GARBHOTPATTI PROCESS AND GARBHAPOSHAN – AYURVEDIC REVIEW

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Introduction:

Garbhotpatti and grbhaposhan are very importante processes. For healthy child and normal prasuti one has to know proper way of garbhotpatti and poshan. Nourishment to the fetus is offered through the aahararasa of mother; hence, proper observance of healthy dietic regime by the mother is essential for the production of aaharrasa, which is important for the growth and characterization of embryo In Ayurvedic texts detailed study regarding these entities is clearly mentioned. To know the significance of this process and study the importance this topic for study was selected.



Aims and Objectives:

To study garbhoptatti in detail
To study garbhaposhana concept mentioned in Ayurvedic texts
To observe need of garbhaposhana for healthy baby

GARBHOTPATTI SAMAGRI:

Formation of Garbha is possible only when the four primary factors called garbhoptatti samagri contribute each other in a most accurate and calculated fashion viz.
They should in prakrut state to give birth a normal baby.

Rutukala:

It is a period of twelve days after rajkala. Some acharyas says that it may be 16 day after menses or it may be all month. This period is most fruitful period.
Dalhana has explained in twelve days duration ,the first three days and one day of constriction of yoni out of sixteen days duration are not counted .since the seeds(sperm) deposited during this period are likely to bear fruit(conception) hence it is termed as Rutukal.
If conception occurs in this kala then that Garbha will become strong, healthy, and wealthy, otherwise, it will weak and opposite Rutukala is description of proliferative phase including ovulation. After rutukala the yoni of woman is constricted this does not period of garbhadharana, so it is important period of conception.

Kshetra:

Here Kshetra means the whole body of a woman but specifically tryavarta yoni. Conception and fetal growth occurs in garbhashaya. Garbha get his poshana in garbhashaya through apara. If there is vikruti in kshetra then that Garbha could not grow properly and it may lead to abortion or infertility in woman.

Aharrasa – Ambu

. If garbhini is suffering from sarvadhahik vyadhi like pandu, kshaya etc, then utpatti of prakrut aaharrasa is hampered and so garbha Poshana is hampered.

Rasadhidhatu gives nourishment to the garbha until prasava. Therefore, it is an important factor in garbhaposhana.

Diet plays key role in health of mother and in turn the fetus. Rasa derived from diet taken by pregnant woman serves three purposes.

1. Nourishment of her own body.
2. Nourishment of stana-stanya
3. Nourishment of fetus.

Beeja:

Artava and shukra are beeja, which should prakrut. The role of beeja i.e. spermatozoa and ovum is most significant for the fertilization. If there is vikruti in beej or beejabhagavayava then it produces vikruti in garbha.These four factors plays very important role in prakrnt garbha utpatti. If any one of these gets vyapanna (vitiated) then it will produce any one of Garbhavyapada.

To prevent garbhavyapada one must take care of these four factors and pitrujadi 6 bhavas.

Following are 6 bhavas,

1. Pitruja
2. Matruja
3. Rasaja
4. Atmaja
5. Satvaja
6. Saatmayaja

1) Pitruja Bhavas:

All the 'Sthira Dhatus and stable structures like kesh, smashru, roma, aslhi, nakh, danta, sira, snayu, dhamani, sukra etc. derives from pitruj bhav.

2) Matraja Bhavas:

Delicate and soft tissue like mamsa, shonita, meda, majja and soft organs like hridaya, nabhi, yakrit, pleeha, aantra, guda etc. are develop from matruj bhava

3) Rasaja Bhavas:

These are the qualities derived from the nourishment during intrauterine life. They are shariropachaya, bala, varna, sthiti, hani etc.

4) Atmaja Bhavas:

Indriya and their perceptivity, spiritual and material knowledge, ayu, sukha, dukkha etc. are derives from atmaj bhava.

5) Satvaja Behaves:

These are the constitutional qualities gained by the predominance of one or more of the mental qualities viz. Satva, Raja and Tama gunas. These three

gunas are also to some extent responsible for the development of Vata. Pitta and Kapha prakruti.

6) Saatmayaja Behaves:

Veerya, aarogya, bala, varna, medha etc are the qualities developed by day-to-day practices and conduct in life concentration of mind etc. Apart from these qualities, certain features of different organs are due to 'Dharma' and 'Adharma' of the individual.

PANCHBHOUTICKATAVA VICHAR IN GARBHOTPATTI:

Acharya Sushruta explained mahatva of panchmahabhutajas in garbhavrudhi. In chaitanyayutka garbha, up to its prasavakala panchmahabhutajas performs different kind of role such as;

Vaya – vibhajana.

Teja – Pachan.

Aap – Kledana.

Prithwi – Sahanana.

Akash – Vivardhanam.

These gives rise to strotomaya Purusha.

Vayu Mahabhuta:

Vayu plays an important role in garbhavastha. According to this sutra we know that all sharirkriyas are controlled by vayu. Anila is the stimulating; dividing, controlling power inside the body and helps in division, differentiation and elongation of strotasas. It's activity can be seen in strotas nirmiti, in utpatti of seera, kandara, for movements, poshan and rasaraktabhisarana prakriya.

If there is any obstruction in karya of vatadosha it will causes obstruction in

garbhainadi, vikruti in garbha, hampers the poshan of garbha and garbhavyapada will be the result. Anila is the converting power inside the body. Nabhi is agnistana because the process of nourishment takes places through the nabhi. For this help of vatadosha is important. Agni makes essential changes in the subtle structures, dhatusanghata and strotasas of garbha. In this way, vayu is very important and essential dosha in panchamahabhuta of human body.

Agni: teja:

Its sthana is at nabhipradesha. Vayu enlightens Agni. It helps to develop strotasa in urdhva, adho and tiryaka directions. Agni also helps in necessary changes for division in the structural – functional unit by means of pachana.

There is suksma pachana in Garbha, when aharrasa came in garbha through garbhanabhinadi, there will be some action of kayagni on aharrasa and it gives nourishment to all body parts of garbha.

In garbha only suksma pachana is there so mala produced is very less in amount or prasadroop so it does not harm the foetus. After pachankriya on aharrasa, there is utpati of rasaraktadi saptadhatu. Rasa dhatu is liquid in form and it carries poshaka ghatak and pranavayu. The availability of nourishment, proper time, natural tendency to grow, heat which is obtain from pachana are the factors which help fetus to grow.

Aap:

Aap gives media for kledan, poshan, and life by aharrasa and rasaraktasamvahan.

Pruthwi:

Pruthwi helps to give sanhanan to required body parts.

Aakash: Aakash gives avakash-space to grow shariravayava.

It means the development of garbha is due to excellence of the factors responsible for the production of the garbha, v/z. mother (ovum) father (sperm/pursha shukra), (stree Artava), satmya (wholsomeness), rasa (Digestive products of mother's food) and satva.

GARBHAPOSHANA

The union of shukra, Aartava and Aatma or Jiva inside the kukshi is known as "Garbha". From the period of conception up to delivery there is gradually growth of fetus. Process of formation and appearance of different angapratyanga of garbha is called as 'Garbhavkranti' and how garbha gets it is strength does is called as 'Garbhaposhan'.

According to acharya Charaka, if there is normalcy of Matruj, Pitruj, Rasaj, Satmyaj, Satvaj and Atmaj bhava of conception and use of appropriate diet along with mode of life by pregnant woman then fetus will develop properly. The fetus obtaining its nourishment from rasa with Upasveda and Upasneha nyaya. It grow normally with influence of time factor i.e. Kala and its own nature or desire to grow.

IN FIRST THREE MONTHS:

In First 3 months: Poshan is achieved by Upasnehan nyaya.

Garbha get its poshana by upasvada and upasnehana nyaya. As a seed is buried in the soil and watered, it produces sprout that become roots of the plant which absorb food and grow; like this after fertilization the shukra and artava forms kalala swaroop structure. It comes into the uterus, to implant. After implantation, it forms sukshma channels, through which Garbha gets its Poshana.

For the development by Upasnehana moisture is must, which is gained by matruahara-rasa. Acharya Shushruta explained this phenomenon by very simple examination that the plant, which is near by the lake, gets its nourishment from lake without any pipeline, the same thing happens in Upasnehana nyaya.

For this process, snigdhatwa is essential which is obtained from matruahar-rasa, with suksma transfusion from cell to cell and by osmosis process with the help of shariroshma.

AFTER THREE MONTHS:

After three months when apara and garbhanadi fully develops, garbha gets it is poshan by kedarkulya and upasnehan nyaya through garbhanabhinadi. Utpatti of apara is from avarodhit raja. Through this, garbha get poshan by rasarakta samvahan. Garbhanabhinadi and apara is the medium between mother and garbha.

Therefore, they should healthy and properly developed. For that Rasa, Rakta and Raja should be in prakrut state.

The nabhi of garbha is attached to the garbhanabhinadi, garbhanabhinadi to apara and the apara to the hrudyya of mother; it carries veerya - energy from mother.

When apara develops completely fetus achieve its poshana through chononic villi, by kedarkulya nyaya. From placental barrier and membrane, it gets nourishment by upasnehan nyaya with the process of osmosis. For this temperature necessary which is achieved by sharira ushma.

Garbha is totally dependent on mother for its nourishment. This figure shows circulation between mother and fetus.

After conception and implantation in the garbhashaya.Garbha start to develop and achieve its poshana from mother. To become strong and healthy mother should have proper diet regimen and sharirik as well as manasik swasthya. So when we think about garbhaposhana we must consider following factors.

- i. Garbhini Paricharya
- ii. Garbhini Pathyapathya
- iii. Garbhposhan prakriya.
- iv. Garbhini ahar
- v. Agni of garbhini
- vi. Rasadhatu
- vii. Apara and Garbhanabhinadi.

Garbhini aahara:

It is a very important factor because aahar-rasa used for three main purpose8

- i) for Garbhini poshan

- ii) Stanya Poshan
- iii) Garbha poshana-Garbha is totally depends upon garbhini

From sampanna aaharrasa garbha gets aarogya, sharirbalavridhhi, varna and indriya prasada. Aaharrasa is main thing that causes sthiti, utpatti and laya of garbha. Therefore, maintenance of aaharrasa is very important. If there is any kind of vikruti occurs then it affects Garbhaposhan.

Agni of Garbhini

If jatharagni of garbhini is in good condition then it can digest ahara and will give life (ayu. varna. bala. swasthya. utsaha, pushti, prabha, ooja, and ultimately long life). If garbhini takes, sam ahara ras dhatu poshan of garbhini takes place and it decreases the rasdhatwagnimandhya. In this way prakrut, Agni of garbhini will produce prakrut aaharrasa. Which is important for poshana and vridhhi of garbha.

Rasadhatu: (Rasavahastrotasa)

Whatever aahar consumed by garbhini is used to give poshan to her body, for stana pushti-stanyana utpatti and for garbha poshan.

Sarabhaga of aaharrasa is rasa, utpatti and poshana of aharras is from rasadhatu. Therefore, we must keep rasashatu in its equilibrium.

Rasadhatu is dravarupa, soumya and aadyadhatu. It carries all Behaves of Sharira. Rasadhatu gives nourishment to uturottar dhatu i.e. rakta, mansa, medha, asthi, majja and shukra and performs its important role of jeevana, lepana,

snehana, dharana, purana and garbhotpatti.

After the action of dhatwagni on rasa, garbha gets it nourishment through apara and garbhanabhi nadi,

Apara and Garbhaabhi nadi:

After fertilization, garbha came in to garbhashaya and it begins to grow. At the same time apara starts to develop from awarodhit raja and garbhanabhinadi from aapyabhav (Wharton's jelly) so it is called as "Rasatmika".

Fetus does not feel hunger or thirst and is totally dependent upon the mother. In initial stage up to formation of angapratyanga (During 3 months) it obtains its nourishment by upaswedan knyaya by attracting moisture and osmosis and then by upasneha by permeating moisture through the pores of skin and vessels running obliquely in to the body parts. Onward three months when placenta and garbhanadi develops completely it achieves its nourishment by kedarkulya knyaya.

So the main karya of apara is to supply essential element and pranvayu from aaharrasa of garbhini to garbha, with excretory and barrier function.

Conclusion -

If any one ghataka affected which is taking part in garbhaposhan then garbha get affected.

We can see the effects of good maternal nutrition on pregnancy, labour and lactation.

1. Adequate balanced positive health promotion and weight gain.

2. Nutritional anemia can be prevented.
3. Maternal mortality and morbidity i.e. infection, anaemia are lowered.
4. Fetus can gain proper health and weight.
5. Incidence of low birth weight baby stillbirth is lowered.
6. Healthy baby stands labour better.
7. Perinatal mortality and morbidity reduction
8. Improves location, quality and quantity of milk.

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