

## Review Study on Garbaj Vikriti

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### ABSTRACT

Ayurveda science is one of the oldest sciences, and it is self-evident. In the modern day, it is vital to demonstrate that the knowledge included in our old Samhita is perfectly right in terms of modern science in order to preserve Ayurveda's identity. The human body is a natural wonder. If you believe in God, you can consider it a divine gift. The creation of the human body was not a natural occurrence. It is the result of heavenly intelligence working for a specific higher purpose. Nature's wonder is the occurrence of a human body in proper shape, size, and weight. Ayurveda plays a unique role in achieving Moksha through a right pathway, namely Dharma Artha, Karma and then Moksha. Garbhavikriti is one of the most stressful aspects of pregnancy, as it results in the birth of a deformed and alive infant. It is one of the ashubhabhavas of pregnancy and is caused by innate or acquired factors such as chromosomal defects (beejabhagavikriti), drugs during pregnancy, infections, and so on. Garbhavikriti refers to the fetus morphological and functional defects, which can range from outward deformities to internal organ malformations. Ayurvedic scriptures include descriptions of this Garbhavikriti. In the first year of life, it is the main cause of death. Environmental influences, different lifestyles, nutritional issues, and many novel teratogenic medications and infections may be contributing to the rise in prevalence of these congenital defects in our era.

**Keywords:** Ayurveda, Abnormalities, Congenital anomalies, Garbha Vikriti.

### I. INTRODUCTION

Science is the consequence of human curiosity, in which people have examined, analysed, and arrived at conclusions about many

natural processes that occur in the body. The presence of everything has been shown both practically and scientifically today. Some incidents have occurred throughout the history of embryonic development that have resulted in body developmental defects. It has been established that the body and its organs have distinct anatomy, and that everyone has a unique size and shape. All of these organs have their own set of natural restrictions. It's considered anomalies when they go beyond their limits. If this development occurs in any other size and shape (than human), it is referred to as a monster. All foetal defects appear in the first weeks of development; however, some anomalies can appear after delivery.<sup>1</sup> Ayurveda, being a branch of this science, necessitates a thorough investigation to verify all of Acharya's claims from the past. The union of male and female gametes results in the development of an embryo. Garbha is generated by the merger of Shukra (Sperm), Shonita (Ovum), and Jiva (Soul), which grows up with the help of nutrition acquired by Aahar Rasa of mother throughout the gestational period, as stated in all Ayurvedic Samhita in ancient times. Other supplements, such as Garbha Samagri (Ritu, Kshetra, Ambu, and Bija), Shadbhavas, Garbhini paricharya, and others, are necessary for Garbha development in addition to Shukra and Shonita. These vitamins, according to Acharya, should be taken simultaneously. In the absence of any of these factors, Garbha may become complicated, or Garbha may not form at all.<sup>2</sup>

In Ayurveda, the Shadbhava are the variables that are responsible for the development of the fetus. In current times, the aetiological elements of maternal, paternal, genetic, environmental, and dietary factors are responsible for the creation of the fetus.

### Fetal anomalies (GarbhajVikritiya) in Ayurveda

According to Lamaitre's Big Bang hypothesis, the entire universe was compressed into a teeny tiny small ball that, after appearing out of nowhere for no apparent cause, exploded into all space, time, matter, and energy in an instant. The start of life began with the formation of nucleic acid from amino acids. As a result, nucleic acid is the fundamental building block of life. To put it another way, genes and chromosomes are the fundamental building blocks of life.

The creation of the human body was not a natural occurrence. It is the result of heavenly intelligence working for a specific higher purpose. The occurrence of a human body in its ideal shape, size, and weight is a marvel of the natural world. Some malformations appear before birth, while others appear later. The causes of the abnormalities are several. Some deformities are caused by Bija Dosha, which means heredity; others are caused by MatrijVikrit Ahar and Vihar, which means congenital deformities; and others are caused by "DauhridyaAvmananakrit," which means those things that are required by the mother during pregnancy and those that are not provided to the mother can cause fetal deformities. During his lifetime, the human body is made up of six Dhatus (elements), five Mahabhuta (in their appropriate forms), and Aatma (awareness).

Each Mahabhuta has its unique role to play in the embryo's development. If the Tejo Dhatu isn't present, when it (Tejo Dhatu) combines with blood, it produces Raktaksha (brown eyes); when it combines with Pitta, it produces Pingaksha (yellow eyes); when it combines with Sleshma (Kapha), it produces Shuklaksha (white coloured eyes); and when it combines with Vata, it produces Vkritaksha (abnormal/irregular eyes).<sup>3</sup>

In the Aadibalpravrt, Acharya Sushruta stated hereditary and congenital disease like – Kustha, Arsh, etc., which signifies disease caused by vitiated Shukra and Artva. Because all of the "GarbhajVikritiya" are caused by malformed sperm or ovum, they can all be classified as "AdibalPravrittRoga." According to Acharya Charaka, "Bijadosha" causes an incurable sickness. Similarly, another "Kulaja Vikara" caused by "Bija Dosha" is incurable. Hereditary disease is caused by hereditary deterioration and cannot be healed.<sup>4</sup>

### Causes of GarbhajVikritiya (fetal anomalies)

Sushruta claims that fetuses shaped like a serpent, scorpion, or field pumpkin, for example, are the result of sins or bad deeds. Due to vitiation

of Vayu and insult or non-fulfilment of Dauhridini, the embryo may develop a humpback, maim or crooked arms, lameness, dumbness, and a nasal voice (desires of expectant mother). If Dauhridini is not fulfilled, the child will be born with crooked legs, an idiot, a dwarf, strangely shaped eyes, or an absent eye, according to him. The fetus develops deformities when a mother's desires for whatever Indriya are disregarded or not met. Thus, teratologic diseases are produced by three factors: the atheism of the parents, the fetus previous life's bad deeds, and Vayu aggravation.<sup>5</sup>

Due to abnormalities in Bija (ovum and sperms), Atma-Karma (past deeds), Ashayadosha (uterine deformity), Kaala (time factor or abnormality of Ritukala), and dietetics, as well as the mother's mode of life, the vitiated Dosha produces abnormalities in the fetus, affecting its appearance, complexion, and Indriya. The aggravated Dosha in the Kukshi (Uterus) disfigures the fetus in the same manner that a tree falling in a river stream is distorted by the influence of trees, stones, and the current of running water.

### 1. Beejadosha (deformity in sperm or ovum)

Further, teratologic abnormalities are determined by the condition of Beej, not the physical status of the pair, or, in other words, if any section of Beej is defective, the body part that develops from that portion of Beej will be abnormal. Any biological abnormality must be accompanied by a Beej abnormality. For example, if a person with Kustha (skin disorder) has a fault in the part of Beej responsible for skin creation, the child may develop Kustha, but if that portion is normal, the child will be healthy. A child whose father is blind will experience the same way.

The Beej can be affected by a variety of dietary regimens for pregnant women. If her entire Beej is harmed, she will not be able to conceive; but, if only a tiny section is afflicted, the child will be born with the abnormalities of the corresponding mother body part. Bhela has also backed up Charaka view point.

Chakrapani clarified words such as Beej and Beej-Bhagavayava (seed-part). Seed-parts are portions of the seed that are involved in the development of various organs (chromosomes). He goes on to say that human sperm and ovum are nothing more than a collection of Beej-Bhagavayavas (Chromosomes) that correspond to each organ and result in the birth of an individual comprised of organs unique to that species.

## 2. Atmakarmadosha(Defects due to deeds of previous life)

Ayurveda has long acknowledged that pre-existing non-religious and banned activities are the root causes of some ailments. Sushruta has demonstrated the link between congenital deformity and previous parental and child actions. The foetus may take the shape of a snake, scorpion, or field pumpkin, among other things. These deformed characteristics are the outcome of earlier life sins or evil deeds. As a result, the child's abnormalities should be attributed to his parents' ill acts, the results of his own bad deeds in a previous life, or an intensified condition of the vitiated humours.

Poorvjanamkrita Karma is to blame for the fetal malformations caused by Jiva's previous life acts.

## 3. Ashayadosha(deformity of uterus)

A congenital deformity in the fetus can be caused by any problem in Ashaya (particularly the uterus). Due to problems in genital organs, including liquor amnii (specifically its abundance), the environment of the growing fetus may be altered, resulting in fetal malformations. Fetal abnormalities can be caused by structural or functional deformities in the uterine body, ovary, or fallopian tube. Yoni Vyapada of many forms also causes deformities in Garbhashaya.

## 4. Kaala Dosha (time factor or abnormality of Ritukaala)

Ancient Ayurvedic scholars have interpreted the word "Kaala" in a variety of ways. It could be due to seasonal changes such as cold, heat, and rain. Kaala also denotes the parents' age. It will be fairly appropriate to have the references of Kashyapa Samhita in mind while describing the current reference. The Kaala has been used to refer to Puhspa-Kaala (menstrual phase), Beeja Kaala (ovulation time), and Garbhavastha Kaala in this book (gestational period). Women were expected to follow particular standards during these three times, according to ancient thinkers. If these regulations are not followed correctly, it could have a negative impact on the developing fetus.

## 5. Mata ka Aahar-Vihar (Diet and Behaviour)

Because the fetus is completely reliant on the mother, her food and other activities throughout pregnancy may have an impact on the developing fetus. Keeping this in mind, a lady who wants to have a perfect child should avoid dangerous foods

and activities. This awareness could be traced back to the dawn of time. Pregnant women should avoid eating cow's flesh since it may induce a congenital abnormality in the fetus. There is a description of a dietary regimen advised to both parties for improved progeny in Brhadaranyakopanisad.<sup>6</sup>

## II. DISCUSSION

Science is the consequence of human curiosity, in which people have examined, analysed, and arrived at conclusions about many natural processes that occur in the body through microscopic examinations. We must remember that the Samhita was composed based on direct knowledge and enlightenment, using the instruments and facilities available at the time. The embryo develops by the fusing of male and female gametes, which is a universal reality. The same fact was mentioned in the ancient Ayurvedic Samhitas: Garbha is generated by the union of Shukra, Shonita, and Jeev, which grows up with the help of nutrients provided by the mother's Aahar Ras during the prenatal period. Garbha Samagri (Ritu, Kshetra, Ambu, and Beej), Shadbhavas, Garbhiniparicharya, and other supplements are required for Garbha development in addition to Shukra and Shonita. These vitamins, according to Acharya, should be taken simultaneously. If any of these components are missing, Garbha may become complicated, or Garbha may not form at all.

The qualities of "Shudha Shukra" and "Shudha Artava" have been described in length by Acharya. If Shukra and Artava have the attributes described by Acharyas and unite at a specific "Ritu and Kshetra," the offspring will be healthy and possess all of the necessary characteristics. If Bija, BijaBhag, BijaBhagavayava, Ritu, and Kshetra are distorted, the fetus will be deformed in size, shape, and behaviour.

All of the "GarbhajVikritiya" stated in Ayurvedic books has comprehensive evidence. The most recent genetics study bears a striking resemblance to ancient Ayurveda studies. All Ayurvedic literature, including the "Vrahtrayi" and "Lagkhutrayi," demonstrate that "Beej" is the fundamental element of creation. The part of "Beej" that will be vitiated in the microform like gene and accountable for specific organ malformation in the fetus is indicated directly by Acharya. Our Acharya depicted modern-day monsters as "Vikritakritiya," like as serpents and scorpions. Our scriptures referred to twins as "Yamala." So, as far as we can tell, all that has been said in modern times has already been said by our

literature as their wide vision. Some embryonic malformations produced by "Beej Dosha," as described by our Acharya, are very comparable to modern fetal deformities caused by genetic factors. Ayurvedic literature describe a deformity called "Bandhya," which shares many traits with the English term sterility. Bandhyacannot produce offspring due to a genetic cause (Beej Dosha), just as sterility cannot produce offspring due to oligospermy, azospermy, or a defective ovulation. All of these factors fall within the limits of Acharya, who stated that "Beej Dosha" means any deformity related to "Beej" (may be Pumbbeej or Stribeej) can cause Bandhyat. Ayurvedic literature also use the name "Putiprijan" to describe an Acharya whose kid dies before delivery. This type of malformation indicates that "Beej" (Sperm or Ova) is only partially capable of producing kids. The terms "Trinputik" and "Varta" refer to a sex abnormality in which the offspring lacks all sex traits. This disorder demonstrates a genetic defect that causes secondary sexual traits to appear.

In medical science, twins are caused by the division of a zygote into two parts and the subsequent development of a fetus by both parts of the zygote, resulting in identical twins. In Ayurvedic science, the Vata Dosha splits the "Beej-Anu" (zygote) into two, resulting in Yamala Garbha.

Many prenatal malformations resembling odd shape-serpant, scorpion, and gurad-like fetus are discussed in Ayurvedic writings. The foetal malformations recorded in Ayurvedic writings include several types of Napumska that are unable to perform sexual activity properly, as well as various types of monsters such as "Nagaudara," "Upvishtaka," Lina Garbha, and others. The importance of Garbhaj Vikriti in modern life is the focus of this study work. All Acharyas believe that AadibalPravritaVikritiya (Hereditary) and JannabalPravritaVikritiya (Hereditary) are synonymous with genotype and phenotypic abnormalities.<sup>7</sup>

### III. CONCLUSION

The wisdom of the Ayurvedic Acharya is unambiguous and self-contained. The Beej, which is Shukra (Sperm) in the male body and Shonita (Ovum) in the female body, is the source of life. Shukra and Shonita (sperm and ova) fuse to form the zygote, which then grows into a fetus. Other

items, in addition to Shukra and Shonita, are necessary for the production of Garbha.Ritu (menstrual cycle), Kshetra (uterus), and Ambu (Aahar Ras) are a few examples. Shad Bhava, Panchmahabhoot, and other yogic practises assist the foetus grow and develop. It is expressed through Maasa-Anumasik Garbha how the organs and systems develop from ShadbhavasKrama Vridhi.

Poorvakarma, Papkarma, Kaal, Prabhav, and other names in Ayurveda were used to describe the genesis of ailments that were unknown (idiopathic). As previously stated, "GarbhajVikritiya" covers all congenital abnormalities. According to current science, a gene is the genetic material that allows for the transmission of traits from one generation to the next. There are numerous reasons for chromosomal and gene deformation. One of the causes of malformation is chromosomal and gene mutation.

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