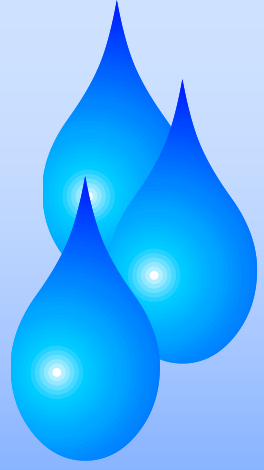


GARBHA SHARIR



GARBHA PARIBHASHA

तेजः संयोगात् शुक्रं तरलीभूतं च्यूतं सत
अनिल संयोगात् योनिमुखं पतितं आर्तवेन
युक्तं गर्भ संज्ञां लभते ॥

(वै. श. सि .पु. ३६३)

Shukra Dhatu gets activated *by Agni* during the natural phenomenon of sexual copulation, carried by the *Vayu Mahabhuta* to the *Yoni Mukha* and unites with *Artava*. Such a union is said to be the *Garbha*.



शुक्रशोणितजीवसंयोगे तु खलु कुक्षिगते गर्भसंज्ञा भवति ॥

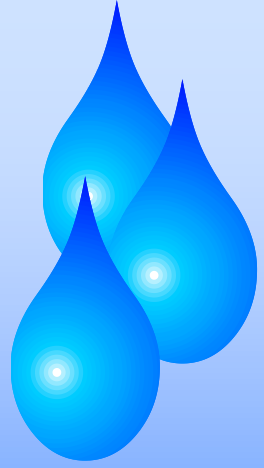
(च. शा. ४/ ५)

शुक्रशोणितं गर्भाशयस्थमात्मप्रकृतिविकारसम्मूर्च्छितं 'गर्भ'
इत्युच्यते ॥

(सु. शा. ५/३)

शुद्धे शुक्रार्तवे सत्त्वः स्वकर्मक्लेशचोदितः ।
गर्भः सम्पद्यते युक्तिवशादाग्निरिवारणौ ॥

(A.H.Sha. 1/1)

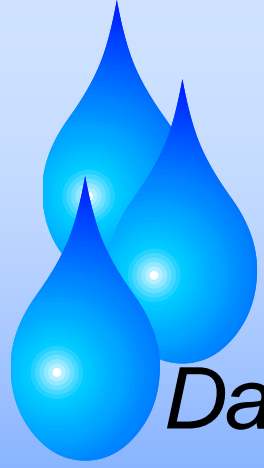


गर्भाशयगतं शुक्रं आतर्वं जीवसंज्ञकम् ।
प्रकृतिः सा विकारा च तत्सर्वं गर्भसंज्ञकम् ॥

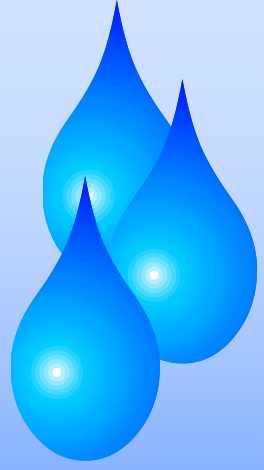
(भा०प्र०पू०ख०गर्भप्र० ३/६३)

The union of *Shukra* and *Shonita* inside the *Kukshi* can not be termed as *Garbha* if the entrance of *Atma* doesn't occur. Here, the word *Kukshi* denotes *Garbhashaya* (or) Womb.

Besides *Atma*, the association of *Prakritis* and *Vikaras* is also essential for the formation of *Garbha*.



Dalhana, the commentator on *Sushruta Samhita* has referred this *Prakriti* to *Ashta Prakritis* and *Vikaras* to *Panchamahabhutas* and *Ekadashendriya*.



SHUKRA

शुक्रं तदस्य प्रवदन्ति धीरा यद्धीयते गर्भसमुद्भवाय।
वाय्वग्निभूम्यब्जुणपादवत्तत् षड्भयो रसेभ्यः प्रभवश्च तस्य॥

(च०शा० २/४)

The male factor which is taking part in the formation of *Garbha* is called as *Shukra* which is composed of *Vayu*, *Agni*, *Jala* and *Prithvi Mahabhuta*. This *Shukra* is formed by the food substances having all the *six Rasa*.



Shukra Guna-

बहलं मधुरं स्निग्धमविस्रं गुरु पिच्छिलम् ।
शुक्लं बहु च यच्छुक्रं फलवत्तदसंशयम् ॥

(च० चि० २/४- ५०)

स्फटिकाभं द्रवं स्निग्धं मधुरं मधुगन्धि च।
शुक्रमिच्छन्ति, केचित्तु तैलक्षौद्रनिभं तथा ॥

(सु०शा० २/१३)



Shukra is *Shukla* (white) in Varna, *Sphatika* (crystal) like appearance, *Madhura* (sweet) in taste, *Madhu* in *gandha*, *Snighda*, *Picchila*, *Sandra*, *Guru* in consistency, and overall appearance like *Taila* and *Kshoudra*. *Shukra* possessing these characters, only called as *Shuddha Shukra* and capable to produce *Garbha*.



Shukra Pramana:-

मस्तिष्कस्यार्धाञ्जलिः, शुक्रस्य तावदेव प्रमाणं ।
(च०शा० ७/१५)

Quantity of the *Shukra Dhatu* is *Ardha* ($\frac{1}{2}$) *Anjali* in human body as per *Acharya Charaka*, but *Acharya Bhela* stated that quantity of *Shukra* is *Eka* (1) *Anjali* (*Bh.Sa.Sha.* 7/6).

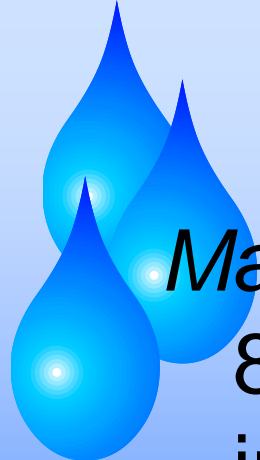


Shukra Dosha:-

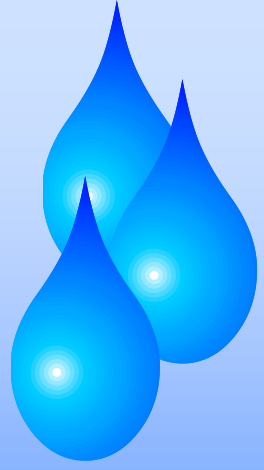
फेनिलं तनु रूक्षं च विवर्णं पूति पिच्छिलम्।
अन्यधातूपसंसृष्टमवसादि तथाऽष्टमम्॥

(च० चि० ३०/१३९)

Acharya Charaka described 8 types of Shukra Dosha in the 30th chapter of Chikitsasthana i.e. Phenila, Tanu, Ruksha, Vivarna, Puti, Picchila, Anyadhatu Upshrusta and Avasadi.



Maharshi Sushruta depicts *Shukra Dushti* under 8 varieties which are mainly based on the involvement of *Dosha*. He enlisted *Vataja*, *Pittaja*, *Shlesmaja*, *Raktaja*, *Vata – Shlesmaja* (*Granthibhuta*), *Pitta – Shlesmaja* (*Puti Puyanibha*), *Vata – Pittaja* (*Kshina*) and *Sannipataja* (*Mutra-Purisha Gandhi*) along with their symptoms (*Su.Sha.* 2/3).



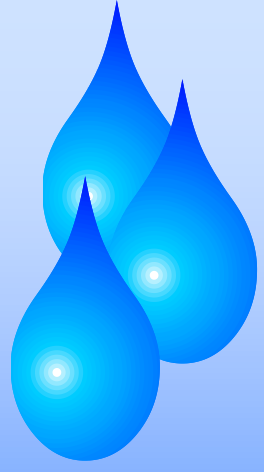
ARTAVA/SHONITA/RAJA

रसादेव स्त्रिया रक्तं रजः संज्ञं प्रवर्तते ।

(सु० सू० १४/६)

मासेनोपचितं काले धमनीभ्यां तदार्तवम् ।
ईषत्कृष्णं विवर्णं च वायुर्योनिमुखं नयेत् ॥

(सु० शा० ३/८)

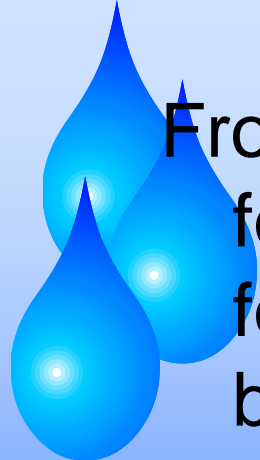


रक्तमपि रजः संज्ञं रसादेव प्रसादभागजन्यम् ॥

(च० चि० १५/१७)चक्रपाणि टीका

तथा रक्तमेव च स्त्रीणां मासे मासे गर्भकोष्ठमनुप्राप्य त्र्यहं
प्रवर्तमानमार्तवमित्याहुः ॥

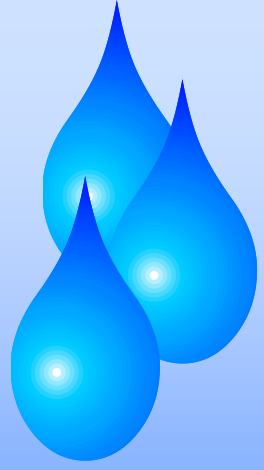
(अ० सं० शा० १/५)



From *Rasa (dhatu)*, the *Rakta* named as *Raja* is formed. *Rakta* reaching *Yoni* (uterus) and coming out for three days in every month is called *Artava*. The blood collected for whole month by both the *Dhamanis* assuming slight black colour and specific colour or odour is brought downwards to *Yoni-mukha* (vaginal orifice) for excretion.

Sushruta, *Vagbhata*, *Dalhana* and *Chakrapani* opine that it is formed from *Rasa*, while *Vridhdha Vagbhata* says that it is formed from *Rakta*.

Sharngdhara and *Bhavaprakasha* mentioned *Raja* as *Upadhatu* of *Rakta*.



तद्वर्षाद्द्वादशादूर्ध्वं याति पञ्चाशतः क्षयम् ॥

(सु० सू० १४/६)

The *Artava* becomes *Vyakta* in a female body from the age of twelve years and persists upto fifty. Thus it is physiologically absent before twelve years and after fifty years.



Function and Character of *Artava*:-

आर्तवं शोणितं त्वाग्नेयम् ॥

(सु० सू० १४/७)

रक्तलक्षणमार्तवं गर्भकृच्च ॥

(सु० सू० १५/९)

Artava is *agneya*, has characteristics of *Rakta*, forms *Garbha* and is also essential for life. Though dominant *Mahabhuta* in this is *Tejas*, however, other also exist in smaller amounts.



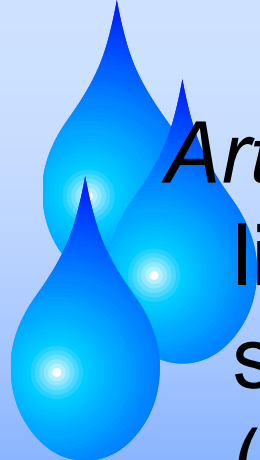
Shuddha Artava:

शशासृक्प्रतिमं यत्तु यद्वा लाक्षारसोपमम् ।
तदार्त्तवं प्रशंसन्ति यद्वासो न विरञ्जयेत्॥

(सु० शा० २/१९)

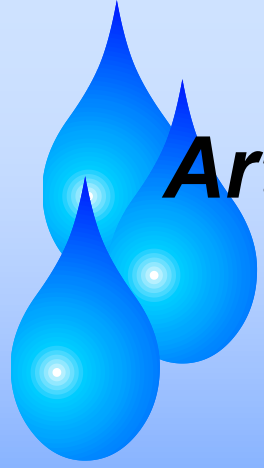
गुञ्जाफलं सवर्णं च पद्मालक्तकसन्निभम् ।
इन्द्रगोपकसङ्काशमार्त्तवं शुद्धमादिशेत्॥

(च०चि० ३०/२२६)



Artava should be unctuous, bright red in colour like *Padma* (red lotus) / *Gunjaphala* (abrus seed) / *Laksha rasa* (lac juice) / *Indragopa* (cochineal) / *Shasha asrik* (rabbit's blood), and free from pain or burning. This menstrual blood does not cause permanent stain on the cloth. The quantity is nither very scanty nor very excess.

Bhavamishra has explained that this difference in colour is due to *Prakriti* (*vataja* etc.) of individuals and vitiated *Doshas* are responsible for symptoms like pain and burning etc (*Bh.Pr.Chi.* 68/10) *Tika*.



Artava Pramana :-

स्त्रीणां रजसोऽञ्जलयश्चत्वारः ॥

(अ० सं० शा० ५/६३)

It is four *Anjali* (approximately four ounces).



Artava Dosha:-

Disorders of *Artava* have been classified by *Sushruta* on the basis of predominance of *Doshas* and disorders of *Shukra* on the basis of main clinical feature.

आर्तवमपि त्रिभिर्दोषैः शोणितचतुर्थैः पृथग्द्वन्द्वैः
समस्तैश्चोपसृष्टमबीजं भवति; तदपि
दोषवर्णवेदनादिभिर्विज्ञेयम् । तेषु
कुणपग्रन्थिपूतिपूयक्षीणमूत्रपुरीषप्रकाशमसाध्यं, साध्यमन्य
च्चेति॥

(सु०शा० २/५)



Classification:

(1) On the basis of Causative Dosha-

- (a) *Vataja* (b) *Pittaja* (c) *Sleshmaja* (d) *Raktaja*
(e) *Vata Pittaja* (f) *Pitta Kaphaja* (g) *Vata Kaphaja* (h) *Tridoshaja*

(2) On the basis of specific clinical features-

- (a) *Vataja* (b) *Pittaja* (c) *Sleshmaja* (d) *Kunapa Gandhi* (e) *Granthi - Bhuta* (f) *Putipuya* (g) *Kshina* and (h) *Mutrapurisa Tulya* or *Malatulya*