

REVIEW ARTICLE

Critical and Analytical Review of Infertility with Perspective to Ayurveda Garbhavakranti

Harsha Nandita B.R¹, Shashidhar V. Emmi²

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ABSTRACT

The increasing infertility rates worldwide, particularly in India, highlight the urgent need for effective solutions beyond expensive modern technologies. Traditional Ayurvedic practices offer valuable insights into enhancing fertility and promoting the health of progeny through techniques such as Garbha Samskar, Shodash Samskar, and Garbhini Paricharya. Ayurveda's comprehensive approach to embryology, hereditary sciences, and fetal development under the broad concept of Garbhavakranti emphasizes the importance of maternal health in ensuring a healthy child. This review explores the Ayurvedic perspective on Garbha, Garbhadhana, and Garbhava Kranti, integrating classical knowledge with modern scientific understanding. By analyzing the principles outlined in Ayurvedic texts such as the Charaka Samhita and other foundational works, this meta-analysis aims to bridge traditional wisdom and contemporary practices to address infertility and promote reproductive health.

Aims and objectives: Analytical Study of Infertility by using Garbhasamskar And Garbhavakranti and to get a healthy child maintaining the health of a mother should be the main objective.

Methodology: This meta-analysis reviews classical Ayurvedic texts and modern scientific literature to assess traditional practices for improving fertility and maternal health. Data integration focuses on correlating insights from the Charaka Samhita with contemporary reproductive health findings.

Observations and Results: Observations indicate that Ayurvedic practices, such as Garbha Samskar and Garbhini Paricharya, align with modern findings on fertility enhancement and maternal health. Results reveal that integrating

AUTHOR'S AFFILIATION:

¹UG Scholar, Department of Rachana Sharir, Shri DGM Ayurvedic Medical College and Hospital, Gadag Karnataka, India.

²Professor, Department of Rachana Sharir, Shri DGM Ayurvedic Medical College and Hospital, Gadag Karnataka, India

CORRESPONDING AUTHOR:

Shashidhar V. Emmi, Professor, Department of Rachana Sharir, Shri DGM Ayurvedic Medical College and Hospital, Gadag Karnataka, India.

E-mail: drshashidharvemmi@gmail.com

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these traditional methods with contemporary approaches can potentially improve reproductive outcomes and support healthier pregnancies

Conclusion: The integration of Ayurvedic practices with modern reproductive health strategies offers a holistic approach to improving fertility and maternal health. By combining traditional wisdom with contemporary science, there is potential for enhanced outcomes in reproductive care and overall progeny health.

KEYWORDS

• Infertility • Garbha Samskar • Garbhavakranti • Reproductive Health

INTRODUCTION

Worldwide the infertility rate is increasing year by year. Recent news states that the infertility rate is steeply increasing in India due to unawareness in planning and adaptation of proper lifestyles for the development of progeny. Where, to combat this issue the society is well driven towards the adaptation of highly costlier technologies and medication.¹ As per the Ayurveda treatises we have better and evidential practices of Garbha Samskar, Shodash Samskar and garbhini paricharya by which we can achieve in improving the rate of fertility and even develop a healthy progeny. add to the degree of disability among the elderly. Therefore, the care of elderly is mandatory.

The growth and development of a baby from single cell to the multicellular Organism is the wonder of nature. In Ayurveda, the Garbhashariradealswithembryology,hereditary sciences, and development of a progeny under the broad heading of Garbhavakranti. The main aim of Ayurveda is to maintain the health of healthy person and to care the diseased one.² As per above context, to get a healthy child maintaining the health of a mother should be the main objective. This can only be achieved by complete understanding the science of Garbha, Garbhadhana, and Garbhava kranti. A revolution that occurs is neither a result of single moment nor an outcome of any act of single day. It is a process since many months and after the pre planning the accumulation of various matters, end results of many similar factors that lead to a single resultant. The entire process of Garbhavakranti stands on the systemic, systematic, and by schematic way arrangements to bring an endeavour of successful production of a garbha and further it is an achievement without any unlawful

consequences. Such a revolution of well cognoscente presentation is made in Ayurveda classics. It is essential to understand the spermatogenesis and oogenesis in scientific way with proper evidential references. Ayurveda treatises have authorised directivity for the evidences on the development of healthy progeny and to bring a healthy society. Hence, this literary review with Metaanalysis is taken for the research in perspective to the modern approach. In the Bruhatrayi and Laghutrayi mainly the Shareera Sthana has references of garbha and Garbhavakranti. Mainly, the Charaka Shareera Sthana 2nd to 8th chapter references explicate on garbha.

OBJECTIVES OF THE STUDY

1. To evaluate the effectiveness of Ayurvedic practices, such as Garbha Samskar and Garbhini Paricharya, in enhancing fertility and promoting maternal health.
2. To integrate insights from traditional Ayurvedic texts with modern scientific research to develop a comprehensive approach for improving reproductive outcomes.

MATERIALS AND METHODS

1. **Materials:** Classical Ayurvedic texts, including the Charaka Samhita, Laghutrayi and other relevant texts.
2. **Methods:** Conduct a systematic review and meta-analysis of Ayurvedic and modern sources, synthesizing data to compare traditional practices with current scientific findings. The analysis focuses on evaluating the efficacy of Ayurvedic techniques in enhancing fertility and maternal health, and

integrating these insights into a unified approach.

METHODOLOGY

1. **Infertility:** Infertility is defined as a failure to conceive within one or more years of regular unprotected coitus. Infertility affects approximately 15 per cent of couples globally amounting 48.5 million couples according to WHO.

According to AIIMS, 10-15% of nations population exhibit complications related to fertility issues. For a country with 1.3 billion population 1 out of 7 people suffer with infertility.

1. According to Indian Society for Assisted Reproduction (I.S.A.R), roughly 10-14% of Indian couples suffer infertility. As per Total Fertility Rate (TFR) as per date 06.04.2021 (Table 2), The 5 Big Indian States by Lowest Fertility rate are Punjab, West Bengal, Andhra, Himachal Pradesh, and Karnataka & Maharashtra.

States	Total fertility rate
Punjab	1.6
West Bengal	1.6
Andhra	1.7
Himachal Pradesh	1.7
Karnataka	1.7
Maharashtra	1.7

Lowest Fertility rate in Indian States as per survey of Total Fertility Rate.

2. **Vandyatva:** Vandyatva is one who is unable to produce himself offspring.

Acharya Harita, quotes that inability of women to conceive in her reproductive age and unable to carry pregnancy. This quotation is close to the definition of infertility. So, in this systematic study the words Vandyatva and infertility are appearing as synonyms for each other 5.

Sushruta explained essential factors of conception explicitly as Garbhasambhav samagree. One can say that abnormality in these essential factors will lead into infertility.

He quoted following four essential factors intended for conception:

1. Rutu (fertile period)

2. Kshetra (uterus)
3. Ambu (nutrition)
4. Beeja (ovum and sperm)

When all these four factors come together conception is bound to occur just like germination of seed. The seed, appropriate season, field & water when comes together the healthy crop is produced. Similarly in human's seeds i.e., ovum & sperm, healthy menstrual cycles & reproductive system along with normal hormonal supply will produce healthy offspring. Ayurveda is an ancient science, having its own method of diagnosis and treatment based on it.

Classification of Vandyatva: Acharya Charaka:

- Vandyatva
 - Apraja
 - Sapraja Maharshi Harita classified Vandyatva in six types, viz
 - Kakvandhya (one child sterility)
 - Dhatu Kshaya Garbha sambhava saamagri:
 - Anapatya (no child or primary infertility)
 - Garbhasravi (repeated abortion)
 - Mritvatsa (repeated stillbirths)
 - Balakshaya (loss of strength)
 - Vandhya due to balyavastha, garbhakoshabhanga Essential factors for conception (garbha sambhava saamagri)
1. Fertile period (Ritu) or healthy environment.
 2. Uterus/female reproductive organs (kshetra) or healthy womb.
 3. Nourishment(ambu) or healthy nourishing body constituents inside womb.
 4. Seeds (sperm and ovum) (beeja) or healthy genes.¹⁹ These four factors determine and influence health of progeny. These four factors are essential for natural pregnancy. In case of female infertility, following methods are developed. Vandyatva is grossly considered as infertility, where it is to be studied in purview to sterility and its approach. All the authorities of Samhita mention how a body, soul and mind are essentially kept in equilibrium to develop a healthy embryo and foetus. Knowledge of vandyatwa triumphs

over an idea of etiopathogenesis of sterility and lead to a proper treatment protocol.

GARBHA:

Definition of Garbha: The word 'garbha' is derived from Sanskrit root "gru" by adding the suffix "bhan." and hollow.¹¹

According to Charaka: Garbhotpadaka bhava: along with Atma, a lead for the formation of garbha. Garbha is formed by union of Shukra and Shonita 12 The six garbha vridhikara bhava are: It means a foetus or embryo, a child, the belly, a hole, To initiate the proper approach to infertility will start from the knowledge and adaptation on garbha sambhava saamagri. It is essential for us to develop a healthy beeja (shukra and shonita), proper preparation and arrangement of (kshetra) reproductive system in male and female both, calculation then utility of fertile period (Ritu) and proving the Nourishment ambu) as per recommended regimen of diet with restrictions to a mother leads to the success of development of foetus. Further the Prakruti will provide a genuine embryonic growth with proper cell division, tissue development in presence of atma.

According to Sushruta:

Apart from shukra and shonita role of soul and the influence of subtle elements of evolution (Prakriti and vikaara) are important in development of embryo.¹³

The development in prenatal life can be divided into two phases:

1. **Embryonic development:** The first eight weeks (weeks 1 - 8) after fertilization is the embryonic period. It is also considered the organogenic period, when most organs within the embryo have begun to form.¹⁴ Foetal development: The prenatal period of 9 weeks to 37 weeks is fetal period. It is a time of extensive growth in size and mass as well as on going differentiation of organ systems. Clinically this period is generally described as the second trimester and third trimester.¹⁵

- Matruja
- Pitrija
- Atmaja
- Satmyaja

- Rasaja
- Satvaja

Bhava are advocating factors from parental to foetus. They determine the chromosomal, somatic cells and hereditary factors in a lineage. Ayurveda advocates that both man and woman should be willing to have a child and carry out the recommended preparations before conception. Unplanned or accidental pregnancies are strongly opposed in Ayurveda. Therefore, only when the man and woman are physically and mentally prepared, they should plan a baby.

Garbhadana: Garbhadhana is a composite word of Garbha (womb) and Ādhāna, and it literally means receiving pregnancy.²⁴ It is a private rite of the intent of a couple to have a child. It is a ceremony performed before Nisheka (conception and birth of a child). In some ancient texts, the word simply refers to the rite of passage where the couple have sex to have a child, and no ceremonies are mentioned.

Practices during ovulation period, inception of sperm into vagina, embryonic development, implantation of 13-16 Weeks: Head, facial features, lanugo Ayurvedic Key Points:

Stabilized (Sthiratwa)

Lanugo appearance

Garbhavakranti:

When a healthy sperm and ovum get conceived in a healthy womb at a proper time, the soul (atma) with mind (Sattva) will form an embryo (garbha). This grows further with suitable nourishment by the wholesome nutrient fluid (rasa) and proper regimen (garbhini paricharya). Thereafter the foetus is formed with all sensory and motor organs (Indriya) and all body parts. This is endowed with excellence of strength (Bala), complexion (Varna), psyche (Sattva) and compact structure (samhanana) for delivery in proper time.²⁵

1st Month

Contemporary Medical Key Points:	
Week 1	Zygote to blastocyst
Week 2	Implantation
Week 3	Notochord, somites
Week 4	Neural tube closure

2nd Month

Contemporary Medical Key Points:	
Week 5	Limb buds
Week 6	Nasal pits, auricular hillocks
Week 8	Limbs, eyelids

3rd Month

Contemporary Medical Key Points:	
9 -12 Weeks	Facial features, ossification, genitalia
Ayurvedic Key Points:	
Organs developed	(Charaka)
Five projections	(Sushruta)
Body parts forming	(Harita)

4th Month

Contemporary Medical Key Points:	
caseosa, fetal movements	
Ayurvedic Key Points:	
Increased muscle & blood	
Increased muscle & blood	(Sujeeva)
Mind enlightened	

5th Month

Contemporary Medical Key Points:	
17 -20 Weeks	Proportions, vernix

6th Month

Contemporary Medical Key Points:	
21-25 Weeks	Eyelids, vernix, skin Wrinkled
Ayurvedic Key Points	Intellect
Hair, nails, skin, bones	

7th Month

Contemporary Medical Key Points:	
27-30 Weeks	Growth, survival chances
Differentiation of body parts	
Growth complete	
Balanced doshas	(Vata, Pitta, Kapha)

8th Month

Contemporary Medical Key Points:	
30-34 Weeks	Chubby, genital development, pink skin
Ayurvedic Key Points	Vitality exchange Digestive enzymes active

9th Month

Contemporary Medical Key Points:	
35-40 Weeks	Full development, increased activity
Ayurvedic Key Points:	
Apparent activities	(Cheshta)
Dauhradini	Maternal fetal connection
Garbhadhan vidhi	

As per sushruta male of age 25 and female of age 16 should get married for a good progeny.

Other opinion.³¹

Astanga hrdayakara – male should have age 20.

Charaka and abundant says male must be aged above 16 for marriage because after 16 he is capable of ejaculating semen.

Contraindicated conditions of woman for coitus and their effects:

Coitus must not be done with women who has:

1. Over eaten
2. Hungry
3. Frightened
4. Sorrow sunken
5. Angry
6. Suffering with gynaecological disorder
7. Chronically Ill
8. Jealous
9. Belonging to one's own gotra (sub caste)

He implants expressions in the stone which result to a good sculpture. This is because of his continues and hard efforts to change the stone to a good expressive sculpture. The process of Garbhasanskara is the same.

Garbhasanskara includes:

Garbhini paricharya

Yoga

Mantra Chikitsa music therapy Panchakarma

Garbhini Paricharya:

This Garbhini Paricharya can be studied into three parts i.e.

1. Masanumasika Pathya (Monthly Dietary Regimen)
2. Garbhopaghatacara Bhavas (Activities

and If a man does coitus with such contraindicated woman, then the child may suffer the same or has less ayu. substances which are harmful to foetus)

Abnormal postures:

- Flexed position (Hump back)
- lateral position

In flexed position vayu gets aggravated and will compress the yoni in right lateral position kapha obstructs the garbhasaya Left lateral position displaced Pitta burns the rakta and sukra Normal position for coitus:

Supine position

All the doshas remain in normal position.

- Man should not lie below the woman during copulation due to this posture

If woman delivers male child, it will have feminine characters and vice versa.

- Putresti Yajni should be performed to get good complexion and health Child.

GARBHA SAMSKARA:

Samskar: Sanskaro Hi Gunaantaradhanam

Sanskara is the process which changes the property of the thing on which it is done. Here, example of an artist who changes a big stone in a good sculpture. He gives good look to the good sculpture.

(maintenance of pregnancy).

2. Garbhopaghatakar Bhavas

1. Charaka Samhita

- Pungent drugs
- Exercise
- Coitus

2. Sushruta Samhita

- Coitus
- Exercise
- Excessive satiation
- Excessive emaciation
- Sleeping in day and awakening in night
- Grief
- Riding on vehicle
- Fear
- Quatting
- Oleation
- Bloodletting

- Suppression of natural urges

Yoga:

Yoga is an ancient discipline designed to bring balance and health to the physical, mental, emotional, and spiritual dimensions of the individual.^[7] On the counterpart pregnancy is an integral part of life of a woman which changes her physically, mentally, emotionally and spiritually for rest of her life. To balance all these dimensions.

Yoga can be postulated as requisite for normal and complication free pregnancy.

Some of the Asanas that can performed During pregnancy:

1. **First Trimister:** Utthitatrikasan

Virbhadrasan

Vrikshasan

2. **Second trimester:**

Vajrasana

Matsyakridasan

Marjariasan

Tadasan

Bhadrasan

3. **Third trimester:** Ardhatitaliasan

Pornatitaliasan Chakkichalanasan

MANTRA CHIKITSA

“Manana Trayate Iti Mantra”

Mantra is that which saves from repetitiveness. A repetitive thought is a worry. Mantra help to free from worries. The meaning of every mantra is infinity. It is the sound vibration beyond the cognition of mind.

Mantras that can be chanted during pregnancy:

Gayatri Mantra

Ramraksha

Hanuman Chalisa

Om

The Mantras of specific Gods (Kula Devta)

Atma Shatakam

MUSIC THERAPY

Re Ga Ma Pa Dha Ni Sa

is based on 7 Sutras. Sa

“OM” is called as a basic character of music. Music According to Ayurveda music acts on Akasha Mahabhuta.

These are the basic Swaras of music. Permutation and combination of these Swaras form Ragas. These Ragas are bases on the psychological feelings of the person which gives bad good effect to the mind.

PANCHAKARMA

Fetus dwells in uterus of a pregnant women and has an ability to listen group of commands to which it is subjected. Ayurveda provides awareness to bring about such an intervention which would help to produce a healthy progeny. This includes use of Ayurvedic Shamana and Panchakarma therapies in order to bring about purification of the bodies of a man and a woman who wish to conceive a healthy baby. This purification or detoxification is necessary as it would help to revitalize the Purusha Beeja (sperm) and Stree Beeja (ovum).

Shodasha Samskara:

Shodasha Samskaras identifies Samskara-rituals as eminent landmarks from womb to tomb of an individual. The Samskaras are based on ancient texts - Manu Smriti and Grihya Sutras.

These are:

1. Garbhadana
2. Pumsavana
3. Seemantannoyana
4. Jatakarma
5. Namakarana
6. Nishkramana
7. Annaprashana
8. Karnavedha samskara
9. Chudakarna samskara
10. Vidyarambha Samskara
11. Upanayana samskara
12. Samavartana Samskara
13. Vivaha Samskara
14. Panchamahayagna Samskara
15. Vanaprastha Samskara
16. Antyeshti samskara

CONCLUSION

Classical references, basically from Bruhatrayi and This perspective complements modern treatments by Laghutrayi including the references taken from other addressing both physical and psychological aspects of classical texts like Kashyapa samhita, Harita samhita reproductive health. The references of samhita have given and scholarly research articles have showed us many detailed description about preconceptional, conceptional of the therapeutic indices for the treatment of and post conceptional care in detail like garbhadhana infertility. Since the beginning day of conception to vidhi, pumsavana karma, garbha utpada bhavas, the entire growth of the foetus until the growth of putresti yajna, garbhini paricharya etc. neonatal baby is well deliberately explained in To fully realize the potential of this integrative approach, ayurveda texts. The garbhavakranti explained in it is essential for educational institutions, healthcare Charaka Samhita shaarir sthana elaborates more practitioners, and policymakers to promote the inclusion scientifically and therapeutically for the purposes of of Ayurvedic principles in medical curricula and patient understanding the causes of infertility and even neatly care protocols. By fostering interdisciplinary delineated the therapeutic advises. Hence, it is a prime collaboration and research, we can develop duty of all scholarly research-oriented physicians and comprehensive treatment plans that leverage the strengths gynaecologists to impart the education of causes of of both traditional and modern practices infertility and getting rid of infertility by achieving a healthy progeny. It not merely a success of a physician Ultimately, this synthesis of ancient wisdom and or gynaecologist but it is utmost achievement of contemporary science holds promise for advancing Ayurveda with its hidden treasure treatise. At the right reproductive health, reducing infertility rates, and time this literary review brings an awareness to the ensuring healthier outcomes for future generations. It entire society and ayurveda fraternity to educate the calls for a collective effort to disseminate this knowledge next generation at primary, secondary and collegiate widely, thereby equipping future parents with the tools education systems. and understanding necessary to achieve

optimal fertility and a healthy progeny. This literary review aims to bring Moreover, the integration of classical Ayurvedic awareness to the entire society and the Ayurvedic wisdom with contemporary scientific insights provides fraternity, emphasizing the need to educate the next a robust framework for addressing infertility and generation through primary, secondary, and collegiate enhancing reproductive health. Detailed descriptions education systems. By combining these insights, we can of prenatal care in Ayurvedic texts like garbhini develop a schematic plan to address infertility effectively paricharya gives the importance of a holistic approach and improve reproductive health outcomes. in managing infertility, highlighting the significance of maternal well-being and personalized care.

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