

GARBHINI PARICHARIYA: PRE NATAL CARE IN AYURVEDA**Dr. Akshita Choudhary^{1*}, Dr. Sandeep M. Lahange² and Dr. Vikash Bhatnagar³**M.D. Scholar¹, Associate Professor², Associate Professor³Department of Rachana Sharir, National Institute of Ayurveda, Deemed to Be University
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Corresponding Author*Dr. Akshita Choudhury**M.D. Scholar, Department
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Institute of Ayurveda,
Deemed to Be University
(DE-NOVO), Jaipur.**ABSTRACT**

At present, risk-free pregnancy and delivery are the most anticipated factors by all partners as criteria for a healthy baby. Life in Ayurveda begins first the moment of conception and Garbh Sanskar starts from before the moment of conception. Sanskaras are the improvement of raw product into remake with various qualities. In other words, one can say it as imbibement of values to face the life challenges. In classics human body is considered to be medium of attaining ultimate truth that is moksha. Body on the physical level is the product of food we intake on day to day basis. Garbhini paricharya is the daily regimen one has to follow in the most important days of their life. Pregnancy period is once in a lifetime opportunity for the couple to invest their time and

conscious choice to beget a new life. Present article consists of comprehensive references about dietary, medicinal and behavioural regimen for pregnant women in different Ayurvedic classics, its medicinal importance, discussion and conclusion. Contraindications and vigilant aspects of code of conduct and diet preparations also included.

KEYWORDS: Garbhini Paricharya, Pre Natal care, ANC (Ante Natal Care), Charak Samhita, Sushruta Samhita, Astanga Sangraha.

INTRODUCTION

Pregnancy is a momentous occasion in a woman's life. It is a physiological situation in which the embryo is conceived and develops in the womb to ensure the survival of the species. It is a moment of metamorphosis when wonderful transformations occur. Charak explains that the lady will be prone to vikrutis due to the prachalita dhatus and doshas. As a result, the pregnant lady will be handled with great care, much like an oil-filled pot. As the tiniest

oscillation of such a pot causes oil to flow, so, the least activity or agitation in a pregnant woman might trigger an undesirable pregnancy result.

A healthy woman gives birth to a healthy baby, and there is a lower risk of premature delivery, stillbirth, or abortion when the mother is healthy. The most crucial stage of a mother's and child's lives is the antenatal period, also known as Garbhini Paricharya in Ayurveda.

Garbhini Paricharya

The Masanumasik Pathya (Monthly Dietary Regimen) is the first of three components of the

1. Garbhini Paricharya
2. Garbhopaghatakara bhavas (Fetus-harming activities and chemicals)
3. Garbhashthapaka dravyas (Substances that aid in pregnancy maintenance)
1. Garbhini Parichariya -Masanumasik Pathya: (Month Wise Dietary Regimen).

During pregnancy, the foetus begins to receive nutrients from the mother via the placenta. Adequate nourishment is required for the embryo's monthly consistent and correct development. Nutritional requirements vary according to the developmental stage of the foetus month by month (Masanumasika vrudhi). Pregnancy necessitates an increase in nutritional requirements. As a result, the mother's dietary needs alter month to month. By adhering to these dietary regimens, the pregnant lady maintains her health and delivers a baby with good health, vitality, strength, complexion, and voice. The infant would be well-built as well. Given the significance of this, the month-by-month dietary regimen known as masanumasika paricharya (monthly regimen) for women from the first to the ninth month of pregnancy is detailed in Ayurvedic samhitas.

The monthly regiment is required to keep the pelvis, waist, sides of the chest, and back healthy and supple, as well as the downward migration of vata (vata anulomana) - this is required for normal delivery.

Normalization and removal of urine and stool with ease, Promotion of strength and complexion, Easy delivery of a healthy baby endowed with great attributes at the appropriate moment (280 days).

A MONTH-BY-MONTH SCHEDULE BASED ON THE SAMHITA

MONTHS	CHARAK SAMHITA	SUSRUTA SAMHITA	ASTANGA SANGRAH
1 st Month	Non medicated milk ^[1]	Madhur, Sheet, Liquid Diet ^[2]	Medicated milk ^[3]
2 nd Month	Milk medicated with madhura rasa (sweet taste) drugs ^[4]	Madhur, Sheet, Liquid Diet ^[5]	Milk medicated with madhura rasa (sweet taste) drugs ^[6]
3 rd Month	Milk with honey and ghrita ^[7]	Madhur, Sheet, Liquid Diet ^[8]	Milk with honey and ghrita ^[9]
4 th Month	Milk with butter ^[10]	Cooked sasti rice with curd, dainty and pleasant food mixed with milk & butter ^[11]	Milk with one tola of butter ^[12]
5 th Month	Ghrita prepared with butter extracted from milk ^[13]	Cooked shastika rice with milk, jangal mansa along with dainty food mixed with milk and ghrita ^[14]	Ghrita prepared with butter extracted from milk ^[15]
6 th Month	Ghrita prepared from milk medicated with madhura (sweet) drugs ^[16]	Ghrita or rice gruel medicated with gokshura ^[17]	Ghrita prepared from milk medicated with madhura (sweet) drugs ^[18]
7 th Month	Ghrita prepared from milk medicated with madhura (sweet) drugs ^[19]	Ghrita medicated with prithakaparnyadi group of drugs ^[20]	Ghrita prepared from milk medicated with madhura (sweet) drugs ^[21]
8 th Month	Kshira Yawagu mixed with ghrita ^[22]	Asthanabasti with decoction of badari mixed with bala, atibala, satapuspa, patala honey and ghrita. Asthanabasti is followed by Anuvasana basti of oil medicated with milk, madhura drugs ^[23]	Kshira yawagu mixed with ghrita, asthanabasti with decoction of badari, anuvasana basti with oil medicated with Madura drugs ^[24]
9 th Month	Anuvasanabasti with oil prepared with drugs of Madhura (sweet) group, vaginal tampon of this oil ^[25]	Unctuous gruels and jangal mansa rus up to the period of delivery ^[26]	Anuvasanabasti with oil prepared with drugs of Madhura (sweet) group, vaginal tampon of this oil ^[27]

2. Garbhopaghathakara bhavas (Fetus-harming activities and substances)

Garbhini should refrain from using teekshna, rooksha, and ushna dravyas. Should avoid foul-smelling items and avoid eating dried up, stale, putrefied, or wet food vistambhi (difficult to digest), vidahi food as these are hazardous to the embryo. She should avoid heavy exercise, coitus, harsh or violent activities, riding over vehicles, excess satiation, excess emaciation, sleeping during the day and waking up at night, sitting in uneven places, fasting, grief, anger, visiting lonely places, cremation ground, prolonged stay near fire or hot sun, and so on. Her sleeping and sitting areas should be cushioned/mattressed.^[28] All of these psychological and physical stressors, such as carrying heavy weights or travelling in a vehicle, might lead to abortion owing to a rapid rise in intra-abdominal pressure. Susruta recommended asthanabasti with decoction of badari mixed with bala, atibala, sathapushpa, pestled sesamum seeds,

milk, curd, mastu, oil, salt, madhanaphala, honey, and ghrita in the eighth month of pregnancy, followed by anuvasana basti of oil medicated with milk and decoction of madhura group of drugs for clearing the retained faeces and anuloman of vayu is moving in the appropriate direction, the lady gives birth without trouble and without difficulties. In the ninth month, Charaka^[29] and Vagbata^[30] suggested anuvasana basti with oil medicated with madhura group of medications and vaginal tampons with the same oil used for sthana and garbhamarga (vaginal canal and perineum). Charaka and Vagbata recommended aindri, brahmi, satavirya, sahasravirya or durva, amogha, avyatha, siva, arista, vatyapuspi, viswaksema for oral use with milk or ghrita made with these medications. These medications can also be maintained in close contact with the body or used as amulets to be wrapped around the head or right arm. Anuvasanavasti is used to lubricate the garbha.

3. Garbhashthapaka dravyas (Substances useful to pregnancy maintenance)

Garbhashthapaka dravyas help to maintain the garbha by counteracting the influence of the garbhopaghatakara bhavas. They can also be used to the treatment and prevention of abortion. These should be done on a regular basis since they are good to the mother's and foetus's health, growth, and development. Some of the garbhashthapakaushadhis include Aindri (Bacopamonnieri), Braahmi (Centellaasiatica), Satavirya (Asparagus racemosus), Sahashravirya (Cynodondactylon), Amogha (Stereospermumsuaveolens), Avyatha (Terminaliachebula), Shiva (Terminaliachebula), Arista (Picrorhizakurroa), Vatyapushpi (Sidaacardifolia), Vishwasenkanta (Callicarpamacrophylla) etc. These should be given orally as milk and ghee mixtures. During Pushya nakshatra, take a bath with a cold decoction of these medications. These should be kept near to the mother and might be worn as amulets around the right arm and on the head. Drugs derived from the jeevaneeya gana can likewise be utilised in a similar manner. Kasyapa has urged for pregnant women to wear an amulet of trivrit (Operculina Tharpethum).

DISCUSSION

According to the 1. Masanumasika Pathya (Monthly Diary Regimen). 2. Garbhopaghathakara bhavas (Fetus-harming activities and chemicals) 3. Garbhashthapaka dravyas (Substances useful for pregnancy maintenance) We have addressed several diets as well as many Dos and Don'ts in pregnancy. Similarly, contemporary medicine provides anti-natal care by describing Antenatal Diet, which includes Extra Calorie Diet, Diet to Prevent Anemia (Garbhini Pandu),

Personal Hygiene, Rest and Sleep, Exercise, Light Work, Drugs Prohibited, and Coitus, among other things.

As a result, the ancient knowledge provided is not only unique, but also scientifically valid in light of modern medical sciences. As a result, Ayurvedic Antenatal Care is quite useful.

CONCLUSION

The ancient Ayurvedic Literature detailed in several Samhitas is not only unique, but it is also scientifically compatible with modern sciences. As a result, Ayurvedic Prenatal Care should be followed.

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