

REVIEW STUDY OF GARBHINI PARICHARYA AND SUKH PRASAV

Dr. Sneha Tiwari*¹ and Dr. Jayesh Purohit²

¹Associate Professor, Department of PTSR, G.J. Patel Institute of Ayurvedic Studies and Research, C.V.M. University.

²Associate Professor, Department of Kaumarbhritya, G.J. Patel Institute of Ayurvedic Studies and Research, C.V.M. University.

Article Received on
03 March 2024,

Revised on 24 March 2024,
Accepted on 14 April 2024

DOI: 10.20959/wjpr20249-32059



*Corresponding Author

Dr. Sneha Tiwari

Associate Professor,
Department of PTSR, G.J.
Patel Institute of Ayurvedic
Studies and Research,
C.V.M. University.

ABSTRACT

Pregnancy is a beautiful phase in women's life. Motherhood is an important part of a woman's life, it gives meaning to her existence. Birth should not be risky both for mother and child, however, extra care needs to be taken by women during pregnancy. Adequate medical care and awareness of the society about the importance of healthy pregnancy can also check maternal mortality and newborn deaths. A woman must not go through pregnancy if she is poorly nourished, physically weak, surrounded by myths and misconceptions. Though becoming a mother is a beautiful dream of every woman, there is always a fearful complex about the mode & complications of delivery. Following the regimen laid by *Acharyas* during pregnancy ensures uncomplicated easy delivery to the lady. Ultimately *Garbhini Paricharya* is a way to achieve *Sukh Prasav*. In this paper we have described monthly dietary regimen and Living style for the whole

pregnancy according to *Samhita* and also discussed *Basti* and *Picchu* role in *Sukh Prasav*.

KEYWORDS: Pregnancy, *Garbhini paricharya*, *Sukh prasav*.

INTRODUCTION

Womanhood is instinctually programmed to nurture and sustain life to its full form. The fetus, in the intra-uterine life, is in constant relation with the mother for both physical - mental growth and nourishment. Pregnancy is the most important and critical part of every woman's life. So systematic Examination, Dietary and other advice are very important; this systematic supervision is called as *Garbhini Paricharya* (Antenatal Care). Supervision should

be regular and periodic in nature and according to need of *Garbhini* (ANC Mother). *Ayurveda* considers food to be the best source of nourishments as well as medication for the pregnant woman. The nine monthly diet is unique concept in *Ayurveda*. It changes in accordance with the growth of the foetus in the womb and at the same time ensures health of the mother. In India women of the child bearing age (15 to 44 Yrs.) constitute 22.2 % and children under 15 Yrs. Age 35.3 % of the total population, together they constitute nearly 57.5 % of total population.^[1] Mother and child must be considered as one unit it is because during Antenatal period fetus is part of mother the period of development of foetus is about 280 days. During this period, the fetus obtain all the building material and oxygen from mothers blood.^[2] Child health is closely related to maternal health, a healthy mother brings forth a healthy baby, there is less chance for a premature birth, still birth or Abortion.^[3] *Acharays* in *Samhita* has advised *anuvasana basti* with oil medicated with *madhura* group of drugs and vaginal tampons with the oil at *sthana* and *garbhamarga* (vaginal canal and perineum). For clearing the retained faeces and *anulomana* of *vayu*. Due to the movement of *vayu* in right direction the lady delivers without difficulty and remains free from complications.

AIMS AND OBJECTIVES

Aims To collect and analyze the *masanumasik garbhini paricharya*. To understand the clinical importance of *garbhini paricharya* as described in ancient treatise and its utility in today's context in co-relation with prenatal care.

Objectives To ensure a normal pregnancy with delivery of a healthy baby from a healthy mother. The main objective of *Ayurveda* towards the care of pregnant women resides around three main objectives- *PARIPURNATVA* (proper growth of the fetus and mother) *ANUPAGHATA* (non-complicated pregnancy) *SUKHAPRASAVA* (normal delivery)

MATERIAL AND METHODS Literature, *Brihatrayee*, all available *Ayurvedic* classic, modern available texts, magazines, journals and research papers.

Type of Study- Conceptual type.

Normal Diet and Regimen to be followed in Pregnancy as per Acharyas

According to Acharya's	Diet and Regimen
<i>Acharya Caraka</i> ^[4]	The Pregnant woman desirous of producing a thorough (healthy and good looking) child should give up non congenial diet and mode of life and protect herself by doing good conduct and using congenial diets and mode of life.
<i>Acharya Susruta</i> ^[5]	The woman from the very first day of Pregnancy should remain in high spirit, pious, decorated with ornaments, wear clean white garments and perform religious rites, do auspicious deeds and worship deity Brahmanas and priests. Her sleeping and sitting place should be covered with a soft cushion or mattress, not be very high, possess an elevated upper position for headrest and should be perfect and very comfortable. She should use hot water, milk and meat. Milk provides nourishment and stability to the fetus. Meat helps in the achievement of pregnancy, provides nourishment to the fetus, suppresses <i>vata</i> of pregnant women.
<i>Acharya Vagbhata</i> ^[6]	The external and internal use of the <i>Jivaniya</i> group of drugs. Affectionate and pleasant behavior of husband and servants helps in maintenance of pregnancy. The cold decoction of pounded leaves of drugs capable of suppressing <i>vata</i> . Whatever eatables or drinkables are consumed by the pregnant woman, they become congenial to the fetus, thus diet should be taken considering place of living, time or season and digestive capacity, it should never be neglected.
<i>Acharya Kasyapa</i> ^[7]	Her appropriate abode is that which is being fumigated, where worship is being performed, is free from insects like mosquitoes etc., vedic hymns are being recited by brahmanas and songs and instruments are being played.
<i>Acharya Harita</i> ^[8]	Advised use of <i>surana</i> (an edible tuber) and constipating articles along with their juice and all other congenial and beneficial diets and behavior. In fifth and eighth months after performing auspicious rites, she should offer food to brahmanas and family members.
<i>Acharya Bhavamisra</i> ^[9]	<i>Garbhini</i> should stay happy, dress well/wear ornaments, stay pure, follow celibacy, wear white cloth, worship/adore gurus and should take <i>drava</i> , <i>laghu</i> food processed by <i>dipaniya</i> , <i>hridya snigdha</i> , <i>madhura dravyas</i> .

DIETARY DISTRIBUTION MONTH WISE ACCORDING TO ACHARYA

Month	<i>Acharya charak</i>	<i>Acharya Susruta</i>	<i>Acharya Vagbhata</i>	<i>Acharya Harita</i>
1 st	Not Medicated Milk	Sweet, cold and liquid diet	Medicated Milk	<i>Madhuyashti</i> , <i>Madhukapuspa</i> with butter honey and Sweetened Milk
2 nd	Milk Medicated with <i>Madhura</i> rasa drug	Same as first month	Milk Medicated with <i>Madhura</i> rasa	Sweetened Milk with <i>Kakoli</i>

			drug	
3 rd	Milk with honey and <i>ghrita</i>	Same as first month	Milk with honey and <i>ghrita</i>	<i>Krisara</i> prepared with rice and pulse is the best
4 th	Milk with butter	Cooked <i>sasti</i> rice with curd, dainty and pleasant food mixed with milk and butter and meat of wild animals.	Milk with one tola (12 gm) of butter	Medicated cooked rice
5 th	<i>Ghrta</i> prepared with butter extracted from milk.	Cooked <i>Shastika</i> rice with milk meat of wild animals along with dainty food mixed with milk and <i>ghrita</i> .	Same as <i>charaka</i>	<i>Payasa</i> (rice cooked in sweetened milk)
6 th	medicated <i>Ghrta</i> with <i>madhura</i> <i>varga dravyas</i> .	<i>Ghrta</i> and rice gruel medicated with <i>goksuru</i> .	Same as <i>charaka</i>	Sweetened milk.
7 th	medicated <i>Ghrta</i> with <i>madhura</i> <i>varga dravyas</i>	medicated <i>Ghrta</i> with <i>Prthakparnyadi</i> group of drugs.	Same as <i>charaka</i>	<i>Ghrta khanda</i> (a sweet dish)
8 th	<i>Kshira yawagu</i> mixed with <i>ghrita</i> .	<i>Asthapana basti</i> with decoction of <i>badari</i> mixed with <i>bala</i> , <i>atibala</i> , <i>patala</i> , etc. milk, honey with <i>ghrita</i> . <i>Asthapan</i> is followed by <i>anuvasana basti</i> of oil medicated with milk and decoction of drug of <i>madhura</i> group.	<i>Kshira yawagu</i> mixed with <i>ghrita</i> , <i>asthapana basti</i> with decoction of <i>badari</i> , and <i>Anuvasna basti</i> with oil medicated with <i>madhura</i> drugs	<i>Ghrta apuraka</i> (kind of sweet preparation)
9 th	<i>Anuvasana basti</i> with oil prepared with drugs of <i>madhura</i> group, vaginal tampon of this oil.	Unctuous gruels and meat soup of wild animals up to the period of delivery.	Same as <i>charaka</i> .	Different varieties of cereals.

GARBHOPAGHATAKARA BHAVA^[10-15]

Acharyas had also discussed the *Apathyas* which will harm the fetus they together termed it as *Garbhopaghatakar bhav*. The term *Garbhopaghatakara bhavas* deals with the aspects which are going to cause *upaghata* or *hinsa* / harm /destruction to the growing *garbha*. Thus, *Garbhopaghatakara bhavas* means the factors harmful to pregnancy. They are further divided in three modes which can damage a fetus, they are *Ahara*, *Vihara*, and *Manasika*.

Ahara- Avoid excessive *usna*, *teekshna*, *guru ahara*, fasting for long time, avoid *lavana*, *amla*, *katu ahara*, excessive consumption of fast food, *papad*, pickles, noodles, cold drinks, Excessive tea, coffee, avoid excessive intake of papaya and pineapple.

Apathya Viharas -Harsh and violent activities, traveling on rough roads, speed and jerky vehicles, wearing red and dark coloured clothes, sitting and sleeping on hard and irregular surface, sleeping in supine position second trimester onwards, coitus is avoided in cases of recurrent abortions, H/O preterm deliveries, work which exerts pressure on abdomen. Prolonged stay in hot sun, fast wind, visiting cremation ground, lonely places.

Manasika Bhavas - Avoid excessive stress, anxiety, depression, as any changes in psychology of mother can cause an impact on the growing foetus. “*Soumanasya garbhadharana*” it's not only for conception but also for maintenance of pregnancy.

According to Acharya's	Garbhopaghatakara Bhava
Acharya Charaka	Pungent drugs, Exercise, coitus.
Acharya Susruta	Coitus, Exercise, Excessive Satiation, Excessive emaciation, Sleeping in day and awakening in night, Grief, Riding on vehicle, Fear, Squatting, Oleation, Bloodletting, Suppression of natural urges etc.
Acharya Vagbhata	Pungent drugs, Exercise, coitus, Excessive emaciation, conveyance causing excessive jerks, night awakening, day sleeping, Suppression of natural urges, indigestion, prolonged stay in hot sun or near fire, anger, grief, fear, terror, fasting, looking or hearing disliked things etc.
Acharya Kashyapa	Erect or flexed posture for long, shaking, excessive laughing, and trauma, cold water, garlic, looking declining moon, setting sun. wear tight garments etc.
Acharya Harita	<i>Ahara</i> : Avoid use of Pulses ec.edibles which cause burning sensation, heavy, sour, hot milk, clay, <i>surana</i> , garlic, onion etc. substances which cause constipation must be avoided. <i>Vihar</i> : Avoid exercise, sex, anger, grief, walking etc.
Acharya Yogaradnakara	<i>Garbhini</i> should avoid sudation, emesis, alkali, contaminated or incompatible diet etc.

GARBHASTHAPAKA DRAVYAS^[16]

- *Garbha Sthapaka dravyas* counteract the effect of the *garbhopaghatakara bhavas* and help in the proper maintenance of the *garbha*.
- They can also be used in the treatment and prevention of abortion. These are to be used as a routine as they are beneficial for the maintenance of proper health, growth and development of the mother and fetus.
- Some of the *garbhashthapaka aushadhis* are *Aindri* (*Bacopa monnieri*), *Brahmi* (*Centella asiatica*), *Satavirya* (*Asparagus racemosus*), *Sahashravirya* (*Cynodon dactylin*), *Amogha* (*Stereospermum suaveolens*), *Avyatha* (*Tinospora cardifolia*), *Shiva* (*Terminalia chebua*), *Arista* (*Picrorhiza kurroa*), *Vatyapushpi* (*Sida cardifolia*), *Vishwasenkanta* (*Callicarpa*

macrophylla) etc.

- These should be taken orally as preparation in milk and *ghrita*. A bath with cold decoction of these drugs should be given during *Pushya nakshatra*.
- These drugs should also be kept in close contact of mother and amulets of these be tried in head or right arm. Similarly the drugs of the *Jivaniya* group should also be used.

Name of the drug	Botanical name	Rasa	Guna	Virya	Vipaka	Karma
<i>Brahmi</i>	Bacopa monenieri	<i>Tikta kashaya</i>	<i>Laghu</i>	<i>sheeta</i>	<i>Madhura</i>	<i>Medhya, Rasayana, Ayushya</i>
<i>Durva</i> (<i>Satavirya</i> and <i>Sahasravirya</i>)	Cynodon dactylon	<i>Tikta, madura, kashaya</i>	<i>Laghu</i>	<i>sheeta</i>	<i>Madhura</i>	<i>Prajastapana, varnya</i>
Amogha (Patala)	Stereospermum suaveolens	<i>Kasaya, tikta</i>	<i>Laghu, ruksha</i>	<i>Anushna</i>	<i>katu</i>	<i>Hridya, tridosahara</i>
<i>Shiva</i> (<i>Hareetaki</i>)	Terminalia Chebula	Comberteacea	<i>Lavana varjita pancha rasa</i>	<i>Ruksha, Laghu</i>	<i>ushna</i>	<i>Madhura</i>
<i>Avyada</i> (<i>Guduchi</i>)	Tinospora cordifolia	<i>Tikta, katu, kashaya</i>	<i>Laghu, Snigdha, Guru</i>	<i>Ushna</i>	<i>Madhura</i>	<i>Deepana, rasayana,</i>
<i>Arista</i> (<i>Katuki</i>)	Picrozoa kurura	Scrophulariaceae	<i>Tikta</i>	<i>Ruksha, Laghu</i>	<i>Sheeta</i>	<i>Katu</i>
<i>Vatyapusphi</i> (Yellow variety bala)	Sida cordifolia	Malvaceae	<i>Madura</i>	<i>Laghu, Snigdha Picchila</i>	<i>Sheeta</i>	<i>Madhura</i>
<i>Visvakshenakanth</i> (<i>Priyangu</i>)	Callicarpa macrophylla	Verbenaceae	<i>Tikta, Madhura, Kashaya</i>	<i>Guru, Ruksha</i>	<i>Sheeta</i>	<i>Katu</i>

Importance of *Matrabasti & Yoni Pichu*^[17-19]

Matra basti and *yonipichu* (with *taila* prepared of *madhura Aoushadi*) on *prasava* as explained in the 9th month of *garbini paricharya*. At the time of parturition, if anyone of these are vitiated, it will lead to *Vilambita Prasava*, *Moodha Garbha* etc. which convert the *Prasava* from normal to abnormal. So, it is necessary to keep these *Vayus* in their *Prakritavastha*. For that *Acharyas* have instructed to give *Basti*. *Basti* is considered as the *Parama Oushadhi* of *Vata* both for *Sodhana* and *Samana* therapies. *Basti* is indicated there where *Vayu* plays a pathological role. But, here in case of pregnant women, *Basti* is indicated to prevent the pathogenicity of *Vayu*.



Pichu means *karpasa tula*, The word meaning of *karpasa tula* is compared to cotton tampon. Our *acharyas* explained *pichu*, one among various *sthanika chikitsa*, which is widely practiced nowadays with desirable results. *Taila Pichu* in the 9th month of pregnancy may destroy pathogenic bacteria of the vaginal canal and prevent puerperal sepsis. It may also soften the vaginal passage thus helping in normal labor. For parturition softening and effacement of cervix is essential, *taila pichu* which has the properties of *Drava*, *Sara*, *Snigdha*, *Picchila*, *Guru*, *Sheeta*, *Mrudu* and *Manda Guna*'s should be selected, may help in *garbha marga snehana*. The process of stretching and irritating the cervix by *yoni pichu* may have generated local production of prostaglandin. Prostaglandins enhance gap formation and prostaglandin synthesis thereby initiates labour. By repeated inserting *yoni pichu* might have caused a rise in the maternal plasma oxytocin level.

DISCUSSION

Ayurveda were very much aware about the need of maternal care during pregnancy.

1 st trimester	Use of milk and other liquid diet in first trimester of pregnancy is essential to avoid dehydration and malnutrition and other complication of pregnancy
2 nd trimester	<i>Gokshura</i> and drugs of the <i>prithakapanyadi</i> group help in preventing edema.
3 rd trimester	Use of <i>basti</i> (enema) is essential to relieve constipation, strengthen myometrium and help in regulating their function during labour.

Charaka says the use of this regimen from the first to nine months her vaginal canal, *kuksi*, sacral region, flanks and back become soft. *Vayu* moves into its right path or direction & Feces, urine, and placenta are excreted or expelled easily by their respective passages. Skin and nails become soft. Woman gains strength and complexion and she delivers easily at the proper time. A Desired, Excellent, Healthy child possessing all the qualities and long life. *Garbhsthapaka* drugs are used during pregnancy to counteract any etiology of abortion or intrauterine death.

CONCLUSION

To decrease maternal and fetal mortality rate it is essential to follow the simple regimens described in *Ayurveda* texts. These concepts are being extended to the community under 'GarbhSanskara' at many places. It is the need of hour to propagate the *Ayurveda* concepts in the community to achieve a healthy progeny with spiritual upliftment while maintaining the health of the mother. *Ayurveda* can come out with some solutions in the present situation with increasing incidences of operative deliveries and raising demands for normal deliveries. Hence during the pregnancy by adopting the ideal *Garbhini paricharya* & by avoiding *Garbhopagathakara* bhavas one can fulfill their desire for *SukhaPrasava*.

REFERENCES

1. K Park, Textbook of Preventive and Social Medicine, Jablpur; 21st ed.; Banarasidas Bhanot Publisher, 2011; 481, 484.
2. UNICEF, State of World's Babyren, 2009; Special ed.
3. Menon, M.K.K. J.Obs & Gynae. Of India, XXXV, 1975; 113.
4. Yadavji Trikamji, editor, Commentary: Vidyotini Hindi Commentary of Acharya Kasinath Shastri and Gorakhnath Chaturvedi on Charaka Samhita of Charaka, Sharira Sthana, chapter 8, 22th edition, Varanasi: Chaukhambha Bharati Academy, 1996.
5. Yadavji Trikamji, editor, Commentary: Ayurveda Tatva Sandipika Hindi Commentary of Acharya Ambika Datta Shastri on Sushruta Samhita of Sushruta, Sharira Sthana, chapter 10, 13th edition, Varanasi: Chowkhambha Sanskrit Sansthan, 2002.
6. Vagbhata, Commentary, Indu Commentary of Vaidya Anant Damodar Athavale on Astanga Sangraha, Sharirasthana, chapter 3, 1st edition, Pune, Shree Mada Atreya Prakashana, 1980.
7. Vriddhajivaka Kashyapa Samhita, Pt. Hemraj Sharma, editor, Reprint ed. Varanasi: Choukhambha Sanskrit Sansthan, 2008.

8. Harita, Commentary, Nirmala Hindi Commentary of Acharya Ramavalamba Shastri on Harita Samhita, Tiritiya Sthana chapter 49, 1st edition, Varanasi: Prachya Prakashana, 1985.
9. Sri Bhavamisra and Bhisagratna Pandit Sri Brahma Sankara Misra, Vidhyotini Hindi Commentary on Bhavaprakash, Sixth Edition: 1997, Purvakhanda 5/305-306 page no. 158, Choukhamba Sanskrit Sansthan, Varanasi.
10. Aruna Datta, Astanga Hridayam With Sarvanga Sundaram Commentary. Chaukambha Orientalia, Varanasi, 7th/1982, SareeraSthana 1/45.
11. Pt. Kashinatha Shastri, Charaka Samhitha, Chakrapani Datta Virachitha Ayurveda DeepikaVyakya, Chaukambha Orientalia, Varanasi, 1970, SareeraSthana, 4/18.
12. Kaviraj Dr Ambika DattaSastry, Susruta Samhita, Hindi VyakyaVaignanikaVimarsha-Tippani Sahitha, Chaukambha Samskritha Samsthan, Varanasi 1970, SareeraSthana, 10/3.
13. Kaviraj Dr Ambika Datta Sastry, Susruta Samhita, Hindi Vyakya Vaignanika Vimarsha-Tippani Sahitha, Chaukambha Samskritha Samsthan, Varanasi, 1970, Sareera Sthana 10/3.
14. Kaviraj Dr Ambika Datta Sastry, Susruta Samhita, Hindi VyakyaVaignanika Vimarsha-Tippani Sahitha, Chaukambha Samskritha Samsthan, Varanasi, 1970, SareeraSthana 10/4
15. Yogratanakara. 1st ed. Varanasi: Krishnadas Academy, 1998; 835.
16. Krishnan A.K.V, Gopalapilla A.S, editors, Sahasrayoga with Sujanapriya Commentry, Kashaya prakarana, Ver. 1,. Edition 32. Alappuzha: Vidyarambham Publishers, 2013; 104.
17. Pt. Kashinatha Shastri, Charaka Samhitha, Chakrapani DattaVirachitha Ayurveda Deepika Vyakya, Chaukambha Orientalia, Varanasi, 1970, Sareera Sthana 8/32.
18. Atridev Gupta, Astanga Sangraha, ChaukambhaOrentalia, Varanasi 1979, SareeraSthana 3/12.
19. Pt. Kashinatha Shastri, Charaka Samhitha, Chakrapani Datta Virachitha Ayurveda Deepika Vyakya, Chaukambha Orientalia, Varanasi, 1970, Sareera Sthana 8/20. 49. Atridev Gupta, Astanga Sangraha, Chaukambha Orentalia, Varanasi, 1979, Sareera Sthana 14/47.