



CONTRIBUTION OF AYURVEDA FOR SAFE PREGNANCY (GARBHAVASTHA)

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ABSTRACT

In Ayurveda, life begins at the time of conception, while Garbhasanskar begins before conception. The refining of a raw product into a new form with many attributes is known as Sanskaras. In other terms, it may be described as the instillation of values in order to overcome life's obstacles. Pregnancy is the most essential and life-changing event in a woman's life. So, it's crucial to have a comprehensive examination, diet, and other guidance; this is known as Garbhini Paricharya (Anti-natal Care). Garbhini's supervision should be frequent and periodic in nature. Food is the finest source of sustenance and treatment for a pregnant lady, according to Ayurveda.

KEYWORDS: Garbhasanskar, Garbhini paricharya, Pregnancy, Ayurveda, Sanskaras.

INTRODUCTION

One of the most significant events in a woman's life is her pregnancy. It is a physiological situation in which a baby is conceived and grows in the womb in order to keep the species alive. It is a time of metamorphosis when incredible changes occur, which, although normal, can be stressful if not well managed. Acharya Charaka, explains that the lady will be prone to Vikrutis due to the Prachalita Dhatus and Doshas.^[1] As a result, pregnant women should be treated as if they were a pot full of oil, since even the tiniest amount of excitement might cause problems for the mother and the foetus.^[2] The necessity of caring for the mother before, during, and after pregnancy is emphasised in Ayurveda. Women's health is particularly significant since femininity entails the ability to carry a baby in the womb and birth it in a healthy condition. She also has to appropriately raise the child so that she can contribute to the society's general health.

Prevalence of maternal deaths is more in developing countries than developed one. The factors responsible are haemorrhage, complicated abortion, pregnancy induced infection, obstructed labour, etc.^[3] Foetal death occurs in antepartum period due to causes like chronic foetal, maternal complications e.g., PIH, foetal congenital malformation.^[4]

The Garbhini paricharya is a term used to describe the attention offered to pregnant women. It must begin as soon as pregnant signs and symptoms are detected. Various Aharas, Viharas, and Aushadhas are explained in the form of dos and don'ts for pregnant women's physical and mental wellbeing. There are references to

Garbhasrava and Garbhapaata in our classical texts. 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.

Etymology

- Garbhini is the person who keeps Garbha.
- Paricharya word is derived from "Chara-gatau" and "Pari".
- "Charya" is a Sanskrit word indicating "servant". Garbhini paricharya refers to the required and courteous attention provided to pregnant women.

Monthly Dietary Regimen and Pathya explained in various Ayurveda Samhitas

❖ First trimester

The woman will have Shrama, Glani, Pipasa, and Chardhi throughout the first trimester. Kshira, Ghrita krishara, provides a growing quantity of energy to the mammalian embryo.^[5] Milk with Madhura Rasa in it functions as a great source of energy. During embryogenesis, Vata is in charge of cell division. The Vata dosha imbalance may impair the body's natural activities and cell division process.^[6] Vata dosha is relieved in pregnant women throughout the first trimester. Ghrita, milk, madhura dravyas, medicated Shaliparni (*Desmodium gangeticum*), Siddha Ghrita, Kanaka rajat kwathi shitodhak are all recommended as part of the food regimen because of its Vata shamak characteristics. Milk is an excellent source of nutrition for these conditions, as it minimises dehydration caused by nausea and vomiting. Milk is recommended as a full diet for pregnant women. It's a natural source of folic

acid, vitamins, minerals, and enzymes, all of which are important for foetal and mother nutrition.^[7] The normal growth of a foetus can be aided by enough calcium nutrition via milk. Mentioned the necessity of Ghrita from the third month onwards. Ghee is high in antioxidants and can help with vitamin and mineral absorption from other foods. Drugs should not be provided during the embryonic phase since they can disrupt organogenesis and induce teratogenicity. Milk is a natural supply of folic acid, as well as a healthy source of carbohydrate, fat, proteins, as well as all vitamins, minerals, and enzymes required for foetal and maternal nutrition.

First Month

During first month, Kalala formation occurs.

Charaka Samhita - Garbhini should take non-medicated milk repeatedly in desired quantity.^[8]

Sushruta Samhita - Sita, Madhura, Dravya Aahar should be taken. Ksheera (Medicated) Sarpi extracted from Ksheer with Salparni and Palasa,^[9]

Ashtang sangraha - Medicated milk, timely in specific quantity. For first twelve days, she should take Ghrita extracted from milk and medicated with Ksheer extracted from Shaliparni and Palash. Water should be boiled with Kanak and Rajat should be cooled and then taken.^[10]

Haarita - Madhuyashti, Parushak, Madhukpushpa, etc. drugs should be taken with butter and honey.^[11]

Second month^[8,9,10,11]

Charaka Samhita - Milk medicated with Madhura drugs.

Sushruta Samhita - Sweet, cold, and liquid diet be taken.

Ashtang sangraha - Ksheera with Madhura Dravyasweet.

Haarita - Sweet milk treated with Kakoli.

Third month^[8,9,10,11]

Charaka Samhita - Milk with honey and Ghritam. Daurhuda utpatti should be fulfilled.

Sushruta Samhita - Sweet, cold, and liquid diet be taken and sweet milk treated with Kakoli.

Ashtang sangraha - Daurhuda utpatti should be fulfilled.

Haarita krishara - Krisara prepared with rice and pulse. Daurhuda utpatti should be fulfilled.

❖ Second trimester

The foetus grows rapidly from the fourth month onwards. As the foetus muscle tissue grows, more proteins are required. During this time, there are signs of Ksheerasarpi, Hridhyannapaana, and Mamsa, all of which provide nutrients for the growth of foetal tissue and the mother. Due to a rise in the need for nutrients in the sixth month, the woman becomes more fatigued as the foetus gains strength and complexion. The woman will be more susceptible to oedema of the feet or other fluid build-up complications at the end of the second trimester. There's a higher probability of having a urinary tract infection (UTI).^[12] As it possesses the properties of Mootravirechaniya, Shothahara, and Krimighna, the usage of Swadhamshttra siddha sarpi and Yavagu avoids the aforesaid condition. The second trimester is when

Mamsadhatu is most active. Cellular hyperplasia and cellular hypertrophy drive foetal development in the second trimester. More protein is needed, which may be obtained from animal sources such as meat, milk, and cheese, which provide amino acids in the best possible combinations. Milk and dairy products have long been thought to be near-ideal sources of nutrients for pregnant women, notably protein and calcium. Cooked Shastik shaali rice is high in carbs and offers energy to the body, as recommended in Garbhini paricharya.^[13] Pedal edoema is seen in the last month of the second trimester, therefore ghrita with Gokshura (*Tribulus terrestris*) is prescribed. Gokshura has Mutravirechaka (diuretic), Shothahara (anti-inflammatory), and Krimighna (anti-bacterial) characteristics, which aid to minimise oedema and other complications caused by water collection by the gravid uterus in the later months of pregnancy.

Fourth month^[8,9,10,11]

Charaka Samhita - Navneet with Ksheera or Navneet extracted from Ksheera

Sushruta Samhita - Daurhuda specific longings during this period have been elaborately described and should be completed. Sastik with Dadhi, Jangle mamsa along with Ksheera and Navanita.

Ashtang sangraha - Ksheera with Sarpi and medicated cooked rice.

Haarita – Milk with butter and medicated cooked rice.

Fifth month^[8,9,10,11]

Charaka Samhita - Ghrita prepared with butter extracted from milk.

Sushruta Samhita - Cooked Shastika rice with milk, Jangal mansa along with food mixed with milk and Ghrita. Pleasant food mixed with milk and Ghrita.

Ashtang sangraha - Ksheera with sarpi.

Haarita – Payasa.

Sixth month^[8,9,10,11]

Charaka Samhita - Ghrita prepared from milk medicated with Madhura (sweet) drugs.

Sushruta Samhita - Ghrita or rice gruel medicated with Gokshura.

Ashtang sangraha - Ghritam medicated with the drugs of Madhura group.

Haarita - Sweetened curd

❖ Third trimester

Madhuroushadha siddhasarpi, Prithakparnyadi siddha ksheerasarpi, which has the Brimhana property, is used in the seventh month to aid foetal development. Snigdha Yavaagu, Jangalamamsa rasa, Ksheerayavagu with sarpi, and other Vata-subduing remedies are indicated from the eighth month till delivery.^[14] The foetus absorbs around two-thirds of total calcium, three-fifths of total protein, and four-fifths of total iron from the mother during the last three months, so Vividha anna satisfies the nutritional demands. Garbhini is suggested to use ghee that has been treated with the prithakparnyadi group. Many medicinal plants are found in this category. Vata

and pitta are pacified by the combination of diuretic, anti-inflammatory, prajasthapana (procreant), Ayasthapana (rejuvenators), Brumhana (weight boosting), and Angamardhaprashamana (restoratives).^[15] The foetal lung matures around the seventh month, and steroids aid lung maturity in the foetus. Snigdha yavagu and Jangala Mamsa rasa are recommended from the eighth month till delivery because Snigdha yavagu strengthens the body, nourishes the bodily tissue, and pacifies the Vata dosha. It aids in the development of muscle tissue and blood. The pressure of the gravid uterus on the colon and the impact of progesterone cause constipation in the majority of pregnant women. For Vataja vyadhis, Basti is regarded the Paramachikitsa. Basti is used to prevent Vayu vitiation during pregnancy. Along with Vyanavayu, Apanavayu is vital in the contraction and relaxation of the uterus, as well as the ejection of the foetus. Anuvasana basti is sneha basti, which means the abdomen, flanks, sacrum, and all sexual organs become Snigdha owing to the Snehana quality.^[16] The Snigdha property controls increased Vata by removing the Rukshata of Vayu. When the Vayu is in its usual path and the muscle and ligaments have Snigdha quality, the stretching of ligaments is needed for the evacuation of the foetus, followed by the expulsion of the foetus.

Seventh month^[8,9,10,11]

Charaka Samhita - Ghritam medicated with the drugs of Madhura group.

Sushruta Samhita - Ghritam medicated with Prithakparnyadi group

Ashtang sangraha - Ghritam medicated with the drugs of Madhura group

Haarita - Ghrukhanden

Eight month^[8,9,10,11]

Charaka Samhita - Yavagu prepared with Ksheer mixed with Ghrita

Sushruta Samhita - For clearing the retained faeces and Anulomana of Vayu, the Asthapana basti evacuative enema should be given. Asthapan basti with Patal, Mastu and Satapuspa, Bala, Dadhi, Lavan, Madhu, Madanphala followed by Ahvasan vasti with oils and Madhura varga after that treated with Snigdha yavagu and Jangal mamsa.

Ashtang sangraha - Yavagu prepared with Ksheera and mixed with Ghrita with oil, Madhura varga after that treated with Snigdha yavagu and Jangal mamsa

Haarita – Ghritapuraka

Ninth month^[8,9,10,11]

Charaka Samhita rice gruel prepared with milk and mixed with Ghrita should be given. Vaginal tampon of this very boil should be given for lubrication of Garbhasthana (uterus but here vaginal cervix) and

Garbhamarga vaginal canal and perineum. Anuvasan basti with oil and Madhur varga.

Ashtang sangraha - Rice gruel prepared with milk and mixed with Ghrita should be given. Anuvasan basti with oil and Madhur varga.

Haarita - different varieties of cereals should be used.

Garbhoghatakar bhavas (factors likely to harm the foetus)

According to Charaka Samhita

Pregnant lady should avoid the pungent things, excessive exercise and coitus, use of excessive hot, heavy and pungent substances; harsh or violent activities, (activities much beyond one's own capacity). She should not wear red coloured garments for protection from God, demons, and their followers as evil spirit; should not use intoxicating substances and wine, ride over vehicle (running on uneven paths), use of meat (excessive) and give up the things contrarily to Indriyas and other harmful articles, the things should also be given up as instructed by old ladies.^[17]

According to Sushruta Samhita

The woman should totally give up following activities during pregnancy such as the coitus, exercise, emaciation (Apatarpana or catabolic), sleeping in day and awakening in night, grief, riding on vehicle, fear, squatting or the posture of sitting on the hams with the soles of feet touching the ground (Utkattaasana), and avoid untimely use of Snehana (oleation), bloodletting and suppression of natural urges. She should avoid outing, visit of lonely places, chaitya haunted tree, cremation ground or shade of a tree, acts likely to promote anger and disgrace, talking in high pitch, etc. all the things likely to harm the foetus. Repeated excessive massage of oil and unguents should not fatigue herself.

According to Ashtang Sangraha

The list of contraindications such as coitus, exercise, emaciation, trauma, night awakening, day sleeping, suppression of natural urges, indigestion, prolonged stay in hot sun and near fire, anger, grief, fear, terror, fasting, squatting, or other abnormal hard postures, etc. are mentioned. The parents especially woman desirous of having offspring of high quality and virtues should make themselves superior. In first month, massage of oil and unguents and up to fifth month use of articles likely to aggravate doshas should be avoided. Purifying measures such as Shodhan panchkarma, and enemas upto eighth month should not be used.

According to Jatisutriyashariradhyay

Acharya Kashyap had given entirely different type of contradictions i.e. she should not look at declining moon, setting sun, and both the Rahu (rahu and ketu) . knowing solar or lunar eclipse, she should go in the middle of the house and perform religious rites and offer oblation to free the planets from the clutches of Grahas.

she should not have spite with guests, offer alms to beggars instead of turning them out, perform oblation of Ghrita in burning fire for pacification. She should not remain for long in acutely erect or flexed posture and carry heavy weight for long, avoid tremoring, excessive laughing and trauma etc. Use of cold water and garlic is also contraindicated.^[18]

According to Harita

Use of pulses, edibles producing burning sensation (in abdomen), heavy or sour substances, hot milk, clay, Surana, garlic, and onion is contraindicated. She should avoid coitus, exercise, anger, grief, and walking etc. Avoidance of all these measures gives happiness to the woman.

CONCLUSION

Ayurveda gives importance of caring for the mother before, during and after pregnancy. Garbhini paricharya, which was advised thousands of years ago in classical texts of Ayurveda for pregnant women is totally scientific and can be proven on scientific parameters. In Garbhini paricharya normal daily activities, therapeutic procedures and modifications in psychological behaviour is advised. All the discussions about the dietary and behavioural and medicinal regimen prescribed by all Ayurveda classics aims at the healthy progeny and avoiding pregnancy induced complications. By the usage of regimens from first to ninth month, women gain strength and complexion and she delivers easily at proper time as desired, with excellent healthy child possessing all qualities and long life.

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