

**International Journal
of Ayurveda and
Pharmaceutical
Chemistry**



Volume 7 Issue 3 2017

www.ijapc.com



e ISSN 2350-0204

Greentree Group



Garbhini Paricharya for Sukhaprasava

Ranjitha B.M.*

* Department of Prasuti Tantra and Stree Roga, Karnataka Ayurveda Medical College, Mangalore, Karnataka, India

ABSTRACT

Pregnancy is a beautiful phase in every women's life. Maintenance of health of a pregnant women and wellbeing of the foetus is the aim of antenatal care. Ayurveda the science of life believes in prevention of disease than cure, *Swastasya Swaastya Rakshana Aaturasya Vikaraprashamana*. To avoid the morbidities associated with pregnancy our acharyas have explained *Garbhiniparicharya*; the regimen to be followed during pregnancy. Antenatal care in Ayurveda involves *ahara, vihara* and modification in psychological behavior. Acharyas have described monthly dietary regimen or *maasanumasika Garbhiniparicharya* and demeanor to be followed during pregnancy. Subsequently *Garbhiniparicharya* would result in proper development of foetus and proper movement of *apanavayu* and prepare pregnant woman for *sukhaprasava* physically and psychologically.

KEYWORDS

Garbhini, Garbhiniparicharya, Apanavayu, Sukhaprasava



Greentree Group

Received 13/10/17 Accepted 08/11/17 Published 10/11/17



INTRODUCTION

The term *GarbhiniParicharya* is a compound of two separate words i.e., *Garbhini* & *Paricharya*. According to Amarkosha, *Garbhini* means a lady in which *Garbha* is present¹. In Ayurvedic science ‘char’ or ‘charya’ refers to the ‘service’ or ‘nursing’ & *Paricharya* as the caring in all aspect.

Systematic supervision (examination and advice) of a woman during pregnancy is called antenatal care (prenatal care)². Acharyas have described monthly dietary regimen in order to meet increased calorie requirements of the pregnant women. They have also described many behavioral changes to enhance mental and spiritual status of the pregnant women. Many ancient treatise have also described herbal medication & procedures to treat complications during pregnancy. *Garbhini paricharya* provides the needs of the growing fetus, the maintenance of maternal health, the strength and vitality required during labour and for successful lactation^{3,4}.

Charaka has compared a pregnant women to a pot filled with oil as the minimal oscillation of such a pot can cause spillage of oil similarly slight excitement in the pregnant women can initiate *Garbhapat*

(abortion), hence our Acharyas have given a detailed Systematic regimen for the pregnant women⁵.

Labour is a physiological process which is defined as series of events that take place in the genital organs of a pregnant women in an effort to expel the viable products of the conception out of womb through vagina into the outside world. Labour is termed as normal when it is spontaneous in onset, vertex presentation, at or near term, without any undue prolongation, termination with minimal intervention and leaving behind a healthy baby and a healthy mother⁶.

OBJECTIVES

The main aim of this present article is to study regarding *garbhini paricharya* for *sukhaprasava*.

MATERIALS & METHODS

Classical Text books, Various published articles, website data, articles on *Garbhini paricharya* and antenatal care were studied and used as material to highlight the subject.

The whole *Garbhini Paricharya* can be discussed under three main headings.

1. *Masanumasika Pathya*: month wise dietary regimens



2. *GarbhopaghatakaraBhavas*: regimens and articles that is harmful

3. *Garbhashtapakadravyas*: substances which help in continuation of pregnancy

Masanumasikapathya (month wise dietary regimen):

During pregnancy fetus starts to get nutrition from mother through placenta. Adequate nutrition is needed for monthly constant and proper development of embryo. The requirement of nutrition varies according to development of fetus. Thus there will be month wise changes in the dietary requirements of the mother. By following these prescribed monthly dietetic regimens, the pregnant woman will be healthy and delivers a baby having good health, strength, complexion, voice and energy.

The monthly regimen helps in:

1. Softening of pelvis, waist, sides of the chest and back
2. Downward movement of vata (*vataanulomana*) - this is needed for the normal expulsion of fetus during delivery.
3. Proper evacuation of urine and stool.
4. Promotion of strength and complexion
5. Delivery with ease of a healthy child endowed with excellent qualities in proper time.

The mother's food habits and nutritional status before conception as well as during

pregnancy influences the outcome of pregnancy.

1st month: - plain milk as much as one can consume at intervals.

2nd month: - milk medicated with *madhura* drugs

3rd month: - milk with honey & *ghrita*

4th month: - milk with *Navneeta*

5th month: - milk with *ghrita*

6th month: - *ghrita* medicated with *madhura* group,

7th month: - Same as 6 month,

8th month: - *ksheerayavagu* with *ghrita*

9th month: - *Anuvasanabasti* with oil prepared with *madhura drugs & yoni pichu*⁷.

Acharyasushruta advised *Ghrita* or Rice Gruel medicated with *gokshurain* 6th month and *prithakaparnyadiGhrita* in 7th month⁸.

Aacharyacharak has indicated *anuvasanabasti* and *Yoni pichu* in 9th month of pregnancy during *garbhiniparicharya* in *sharirsthana* adhyaya ie direction to use *Anuvasanabasti* and *Pichu*:

□ *AnuvasanaBasti*: From the first day of 9th month twice a week till delivery.

□ *Yoni Pichu* : At night daily from 9th month till delivery.

Effect of Basti and Pichu on Prasava: *Basti* is considered as the best treatment for vata disorders⁹. In case of pregnant woman, *basti* is indicated to prevent the pathogenicity of



vayu. Apanavayu plays an important role in act of contraction and relaxation of uterus, and in expulsion of foetus¹⁰. During *prasavakala*, the *vyanavayu* stimulates the act of contraction and relaxation in the uterine muscles and due to it, *apanavayu* becomes active to expel the *Garbha* from *garbhashaya*.

Garbhopaghathakarabhavas (Activities and substances which are harmful to fetus): *Garbhopaghathakarabhavas* are the *ahara* and *vihara* which causes harm to the *garbha* (fetus). These may cause some congenital defects in the child and are not conducive to the birth of a healthy child. These can be classified under two different headings namely *ahara* (diet) and *vihara* (behavior).

Contraindicated diet for pregnant women:

Consumption of excessive heavy, hot, pungent substances like wine and *vishtambiahara* (hard to digest)¹¹.

Contraindicated life style for pregnant women:

Coitus, exercise such as lifting heavy weight, squatting, abnormal sitting, vehicle ride, sleeping in supine position, misdeeds of *indriya*¹².

Garbhashthapakadravyas (Substances beneficial for maintenance of pregnancy): *Garbhashthapakadravyas* are the

substances which act against *garbhopaghatakarabhavas* and help in the proper maintenance of the *garbha*. These are to be used on a regular basis as they are very useful for the continuation of proper health and development of the mother and fetus. Few of the *garbhashthapakaushadhis* are *Aindri* (*Bacopamonnieri*), *braahmi* (*Centellaasiatica*), *Amogha* (*Stereospermum uaveolens*), *Sahasravirya* (*Cynodondactylon*), *Satavirya* (*Asparagus racemosus*), *Avyatha* (*Tinosporacardifolia*), *Vatyapushpi* (*Sidacardifolia*), *Shiva* (*Terminaliachebula*), *Vishwasenkanta* (*Callicarpamacrophylla*), *Arista* (*Picrorhizakurroa*) etc. These should be taken orally as preparations in milk and ghee¹³. A bath with cold decoction of these drugs should be given during *pushyanakshatra*. These should be kept in close contact with the mother and can be used as amulets around the right arm and on the head. Drugs mentioned in the *jeevaneeyagroup* can also be used. *Kasyapa* has advised that the pregnant women should have amulet of *trivrit* (*Operculinaterpethum*) tied in their waist¹⁴.

DISCUSSION

Starting from *samhita* period *Garbhini paricharya* is very well



documented in Ayurvedic classics. Scholars have prescribed monthly dietary regimen and life style practices for whole pregnancy according to the need of mother's health, fetal growth and development. Nausea and vomiting are the main complications experienced by majority of women during pregnancy. Due to this, there is a possibility in pregnant women to get dehydrated and malnourished. Scholars have advised liquid diet instead of heavy and solid food in first trimester to avoid such type of complications. *Ahara rasa* produced in pregnant women is utilized for, nourishment and growth of baby and formation of stanya, hence monthwise dietary regimen is to be followed¹⁵.

Gokshura (Tribulusterestris) advised in sixth month has diuretic and nephroprotective properties which in turns reduce the pedal oedema. *Ghrita* prepared with *Prithakparnyadi* (*Vidarigandhadi*) group of drugs helps in mitigating vata and pitta and gives bala to both mother and fetus. *SnigdhaYavagu* gives strength to the body, nourishes the body tissue and pacifies the VataDosha. *Ushnodak* (luke warm water) has *dipana*, *pachana*, *trishnasamana* and *aruchihara* properties thus it is advised throughout the pregnancy.

Owing to *snehana* property of *Anuvasnabasti*, the abdomen, flanks, sacrum and all the genital organs becomes snigdha. The *snigdha* property removes the *rukshtha of vayu* and thus it controls exaggerated vata.

CONCLUSION

The child birth should be an event of joy and satisfaction. Maintenance of health of the women and wellbeing of the foetus is the aim of antenatal care. *Garbhiniparicharya* is very well documented in Ayurvedic classics. Scholars have prescribed monthly dietary regimen and life style practices for whole pregnancy according to the need of mother's health, fetal development and its well being, and promotes for *sukhaprasava*.

Labour should be natural and spontaneous in onset. When the foetus is expelled out through vagina with less duration and intensity of pain to mother, it is called *prakrita* and *sukhprasava*. Hence to get the fruitful outcome of nature, Acharyas have advised *garbhiniparicharya* from conception till delivery, which includes administration of *anuvasanabasti* and use of *yonipichu* in *navamamasa* and month wise dietary regimen. This ayurvedic regimen improves the physical and psychological condition of pregnant women and makes her body suitable for *sukhaprasava*.



REFERENCES

1. Amarakosha- edited with "Sarala-Maniprabja" Hindi Commentary, AcharyaShri. HargovindaShastriVaranashi: Chaukhamba Sanskrit Sansthana, 2001.
2. Dutta D.C,Text book of obstetrics ,Edited by HiralalKonar,published by New Central Book Agency(P) Ltd.Kolkata ,Seventh Edition2010,Page no.94.
3. Charaka, CharakaSamhita, Edited by Sastri KN and dr. gorakhnathchaturvedi, vidyotini hindi commentary, reprint ed. Varanasi: chaukhambhabharatiacaedemy, 2005. p. 905.
4. Vrudhhajivaka, KashyapSamhita, edited by Bhisagacharya S with hindi commentary, reprint, edition, Chaukhamba Sanskrit Sansthan, Varanasi, 2010, p.2.
5. Charaka Samhita-edited with "Vaidyamanorama" Hindi Commentary, Acharya Vidhyadhar Shukla & Prof. Ravi DuttTripathi (editors) Delhi: Chaukhamba Sanskrit Prathisthan, 2005.
- 6.DuttaD.C,Text book of obstetrics ,Edited by HiralalKonar,published by New Central Book Agency(P) Ltd.Kolkata ,Seventh Edition2010,Page no.113.
7. Yadavji Trikamji, editor, Commentary: Vidyotini Hindi Commentary of AcharyaKasinathShastri and GorakhnathChaturvedi on CharakaSamhita of Charaka, ShariraSthana, chapter 8, verse no. 32, 22th edition, Varanasi: Chaukhamba Bharati Acadamy; 1996; p.937
- 8.Yadavji Trikamji, editor, Commentary: Ayurveda TatvaSandipika Hindi Commentary of Acharya Ambika Datta Shastri on Sushruta Samhita of Sushruta, Sharira Sthana, chapter 10, verse no.4, 13th edition, Varanasi: Chowkhamba Sanskrit Sansthan; 2002; p.73.
- 9.ShastriKasinath&ChaturvediGorakhnath, Ed.Charaksamhita of agnivesha revised by Charaka&Drudhabala with introduction of srisatyanarayanasastri, ElaboratedVidyotini Hindi commentary, Vol 2, ChaukhambaBhartiAcademy, Varanasi (india),at page no.777, (Reprint2007).
10. Shastri Kasinath & Chaturvedi Gorakhnath, Ed. Charaksamhita of Agnivesha revised by Charaka&Drudhabala with introduction of srisatyanarayanasastri, Elaborated Vidyotini Hindi commentary, Vol 2, Chaukhamba BhartiAcademy,Varanasi (India), at page no.971, (Reprint2007).
11. Yadavji Trikamji, editor, Commentary: Vidyotini Hindi Commentary of AcharyaKasinathShastri and GorakhnathChaturvedi on CharakaSamhita of Charaka, Sharira Sthana, chapter 4, verse



- no. 18, 22th edition, Varanasi: ChaukhambhaBharatiAcadamy; 1996; p.874
- 12.Vagbhata, Commentary, Indu Commentary of Vaidya Anant Damodar Athavale on Astanga Sangraha, Sharirasthana, chapter 13, verse no.4, 1st edition, Pune, Shree Mada Atreya Prakashana; 1980; p.116.
- 13.YadavjiTrikamji, editor, Commentary: Vidyotini Hindi Commentary of AcharyaKasinathShastri and GorakhnathChaturvedi on CharakaSamhita of Charaka, ShariraSthana, chapter 8, verse no. 20, 22th edition, Varanasi: ChaukhambhaBharatiAcadamy; 1996; p. 927.
- 14.Kashyapa, Commentary, Hindi Commentary of ShrisatyapalBhishagacharya, Commentator on KashypaSamhita, ShariraSthana chapter 10, verse no. 181, 4th edition, Varanasi: Chaukhambha Sanskrit Sansthan; 1988; p. 135.
- 15.Vridda Jeevaka, Kashyapasamhitha ,Edited by Hemaraja Sharma with Vidyotini Hindi Commentary,4th ed,sutrasthana chapter 18,verse 6-7Chaukhambha Sanskrit Sansthan, Varanasi edit IV;1988. p-359.