



## Garbhini Paricharya: A Pregnant Woman's Regimen.

**Dr. Radhika Patil<sup>1</sup>, Dr. Kavita Mule<sup>2</sup>**

<sup>1</sup>P.G. Scholar, Dept. of Stree Roga & Prasuti Tantra, Yashwantrao Ayurvedic College, Post Graduate Training & Research Center, Kodoli, Maharashtra.

<sup>2</sup>Asso. Professor, Dept. of Stree Roga & Prasuti Tantra, Yashwantrao Ayurvedic College, Post Graduate Training & Research Center, Kodoli, Maharashtra

### ABSTRACT

The purpose of Ayurveda aims to prevent disease in addition to curing existing ones. Ayurveda talks about regimens, such as daily regimens (called Dincharya) and season specific regimens (called Rutucharya). As mentioned taking care of pregnant women during first nine months of pregnancy is known as Antenatal care or Garbhini Paricharya. Classical Ancient science gives importance to caring of mother in Antenatal, Perinatal, Postnatal Period. This is care that is recommended with Aahara (a certain nutrition plan), Vihara (routine daily activities) & Yoga and Pranayama. It falls into three subsections for analysis: Masanumasika Paricharya, Garbhoghatakara bhava (Activities and substances which are harmful for foetus), Garbhashthapaka Dravya (Substances beneficial for maintenance of pregnancy). Attempt has been made to understand the physiological significance of Garbhini Paricharya in detail.

**Keywords:** *Ayurveda, Prevention, Garbhini Paricharya.*

### INTRODUCTION

In Ayurveda there is detailed description about how to live a quality and disease-free daily life under heading Dincharya.<sup>1</sup> The fact which is known to all is that, the segment of pregnancy and the phase of giving birth to young ones are the most problematical, critical and complex time of a woman's life. This critical stage starts from the very commencement of conceiving or when fertility occurs. During this significant stage each women undergoes a progression of emotional, mental and physical changes which persist all the way through pregnancy. Acharya Charak described "Garbhini

Paricharya” in detail in which there is explanation of Ahara (diet), Vihara (life style) and Vichara (thought process) is mentioned which were to be followed by pregnant woman during pregnancy so that she will be able to deliver a child with good health with ease.<sup>2</sup>

In Sushrut Samhita, Acharya Sushrut also illustrate the procedure of Prasava (delivery) and state that as a mature fruit naturally isolate from the stalk itself on the right course of time, in the same way Garbha (foetus) in its suitable time, also separate from its Nadinibandha (Umbilical cord) and progress for Prasava.

## AIM

To understand the importance of garbhini paricharya which is described in ancient science and its correlation with prenatal care.

## OBJECTIVES

To understand the importance of garbhini paricharya .

## MATERIALS AND METHODS

All data from ayurvedic literature, brihatrayee, all available ayurvedic classics, journals and research paper.

## REVIEW OF LITERATURE

In classical text of Ayurveda, the accurate duration of Prasava (normal delivery) is not visibly mentioned but the adverse effects and their methods of management were talked about under heading vilambita prasava.<sup>4</sup> For Sukha Prasava i.e. uncomplicated and normal delivery Acharya Charaka has mentioned the use of Anuvaasana Basti and Pichu of oil medicated with Madhura Gana Dravyas from the beginning of ninth month of pregnancy.<sup>5</sup> The phase of pregnancy is very crucial phase and a correlation is made by Acharya Charak in perspective of a pregnant lady. Acharya Charak correlates a pregnant lady with a oil filled vessel and its minor fluctuation can result in spillage of oil. It can be explained as that a slight deviation in Aahara and Vihara of a pregnant lady may worsen or imbalance the Doshas and can cause adverse effects on Garbha.<sup>6</sup> That’s why Garbhini Paricharya has its immense significance in Ayurvedic literature and in current sciences also. As per the theory described in Ayurveda during the process of labour there is aggravation of Vata Dosha out of three Doshas. This is due to obstruction of Garbha and the Nishkramana Kriya of Garbha is affected which is to be performed by Apana Vayu.<sup>7</sup> So to normalise the function of Vata the use of Taila and Madhur Dravyas as Anuvasana Basti and Pichu is

done which act as the best Shaman Aushadhi of Vata.<sup>8</sup> As it is mentioned that Acharya Charaka has recommended the use of Anuvasana Basti by the side of Yoni Picchu in the 9th month of pregnancy for lubrication of Garbhasthana that is uterus but here cervix and Garbha Marga which symbolize vaginal canal and perineum. Throughout the phase of pregnancy, Vayu Dosha is most likely to be vitiated. To normalise the Dushta Vayu Dosha. Acharya Charaka has mentioned basti as Ardha Chikitsa<sup>9</sup> and basti is explained as complete Chikitsa to suppress aggravated Vata Dosha by some other Acharyas also. Basti is one of the five procedures of Panchakarma, which includes the administration of medicated Kwatha Dravyas, oils and fats into the body through anal route. The Basti in which Sneha (oils or Ghrita medicated with herbs) is used as main liquid medicine then it is known as Anuvaasana basti. Acharya Sushrut has explained it as Snaihika basti.<sup>10</sup> Depending on the quantity of Sneha administered.

Anuvasana Basti is divided into three types: Sneha Basti, Matra Basti and Anuvasana Basti. The Basti in which the medicines are used in a dose equal to lowest dose of intake of medicated fats or oil it is called Matra Basti.<sup>11</sup> The quantity of medicated Dravya is very less and administered in a dose of half of that of Anuvaasana basti (1/2 of 3 Pala i.e. 1½ Pala which is approximately 72 grams).<sup>12</sup> It endorse strength, makes the stool and urine to move in proper course, normalise the aggravated Vata Dosha and provide comfort to the body.<sup>13</sup> The Brihatrayi give importance to follow Garbhini Paricharya for the normal and uncomplicated delivery and the role of Apana Vayu in normal labour is also mentioned.<sup>7</sup> Administration of Taila by Anvvaasana Basti helps to relieve the Rukshata of Vayu by its Snigdha Guna, Laghuta by its Guru Guna, Sheetata of Vayu by its Ushna Guna.<sup>14</sup>

With the proper use of Anuvasana Basti Vayu moves in right direction i.e. Vatanulomana so the it helps pregnant women deliver easily without any problem. In the current clinical trial to ease down the phenomenon of labour, along with Anuvasana basti and Pichu is also used. Pichu a type of oileation treatment or Snehan of a particular localize part of body. Pichu is made up with a cotton swab. Small round cotton swabs were dipped in medicated oil and positioned intensely within the vagina, intact with cervix (yoni) for the Snehana Karma is called as Yoni Pichu. As per the definition of Snehana according to Acharya Charak, it results in Snehana karma, vishyandana (fluidity), mardavata (softness) and kledana (moistness) of body.<sup>15</sup> Anuvasana basti and Yoni Pichu of medicated oil is Vatashamak and grounds the smoothness in channels and tissues which enhance the

flexibility of muscles and thus smooth the progress of easy expulsion of the foetus without any obstruction. The preparation is named as Sukh-Prasava Taila which is medicated with Madhura Gana Drvayas and four Kwath Dravyas. Sukh-Prasava Taila is given as Anuvasana Basti and Pichu to the patients from the beginning of 9th month of pregnancy.

**MASANUMASIK  
PARICHARYA (MONTH WISE REGIMEN  
FOR PREGNANT WOMEN)**

MONTH	CHARAK SAMHITA	SUSHRUT SAMHITA	ASTHANG SANGRAH	HARITA SAMHITA
1	NONMEDICATED MILK	MADHUR,SHEET, LIQUID DIET	MEDICATED MILK	MADHUYASHTI, MADHUKPUSHPA, BUTTER,HONEY & MILK
2	MILK WITH MADHUR RASA DRUGS	SAM AS FIRST MONTH	SAME AS CHARAK	SWEETENED MILK TREATED WITH KAKOLI
3	MILK WITH HONEY &GHRITA	SAME AS FIRST MONTH	MILK WITH HONEY AND GHRITA	KRISARA
4	MILK WITH BUTTER	SHASHTIRICE WITH CURD & JANGAL MANSA	MILK WITH ONE TOLA OF BUTTER	MEDICATED COOKED RICE
5	GHRITA	SHAHTIK RICE WITH MILK JANGAL MANSA & GHRITA	SAME AS CHARAK	PAYASA
6	MADHUR RASA DRUGS MILK GHRITA	GHRITA & RICE GRUEL WITH GOKSHURA	SAME AS CHARAK	SWEETENED CURD
7	SAME AS SIX MONTH	GHRITA WITH PIRPHAKATRAYADI GROUP OF DRUGS	SAME AS CHARAK	GHRITA KHAND

8	KSHIRAYAVAGU MIXED WITH GHRITA	AASTHAPAN BASTI FOLLOWED BY ANVASAN BASTI	KSHIRYAWAGU WITH GHRITA	GHRITAPURAKA
9	ANUVASAN BASTI	UNCTUOUS GROUEL & JANGAL MANSA RAS	SAME AS CHARAK	DIFFRENT VARIETY OF CERALS

**Table Shows drugs use in Antenatal Care**

Sr. Name	Drug name	Action
1.	Shiva (Terminalia chebula), Shatavari (Asparagus Racemosus)	Regulation of whole body's energy
2.	Aindri (Bacopa monnieri), Brahmi (Centella asiatica), Shatavari (Asparagus Racemosus)	Gives Strength to baby as well as mother
3.	Milk & Ghee	Synergistics with other ingredients
4.	Arishta (Picrorhiza kurroa),	Increases uterine contractions to aid delivery as well as cleansing the uterus to prevent other possible uterine problems in the future
5.	Guduchi (Tinospora Cordifolia), Bala (Sida Cordifolia)	For prevention of Infection
6.	Vishwaksenkanta	Acts as Anti Inflammatory

## DISCUSSION

Garbhasthapaka Dravyas help in growth and continuation of good Garbha. These drugs can also be used in the treatment as well as prevention of abortion. These are to be used in routine, since they are beneficial for the maintenance of proper health, growth and development of the mother as well as foetus. Some of the Garbhasthapaka Aushadhi are Aindri (Bacopa monnieri), Brahmi (Centella asiatica), Shatavari (Asparagus racemosus), Sahasravirya (Cynodon dactylon), Amogha (Stereospermum suaveolens), Avyatha (Tinospora cordifolia),

Shiva (*Terminalia chebula*), Arista (*Picrorhiza kurroa*), Vatyapushpi (*Sida cordifolia*), Vishwaksenkanta (*Callicarpa macrophylla*) etc. All these drugs should be taken orally with anupana like milk

and Ghee. Bath with cold decoction of all of these drugs should be given during Pushya Nakshatra. These drugs should be kept in close contact with the mother and can be used as amulets around the right arm or on the head. Acharya Kashyapa has advocated that

amulet of Trivritta (*Operculina turpenthum*) can also be tied in the waist of pregnant woman.

## CONCLUSION

Ayurveda regimens through the concepts of garbhini paricharya helps to improve the emotional, physical and physiological conditions of garbhini and make all doshas that will help in Sukhaprasava.

The concept of garbhini paricharya (prenatal care) is dominately highlighted in modern science, which is mentioned thousand years back in ayurveda.

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