

Clinical Understanding of *Garbhini* and *Sootika Paricharya*

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ABSTRACT

A woman is treasured by the richness of continuing the human race. In Ayurveda, stree is considered as the root cause of progeny. Ayurveda, the ancient science gives importance to *swasthya rakshana* and *vikāra prashamana* by exploring various procedures like *dinacharya*, *rithucharya*, *sadvrutta* for maintaining the physical and mental health and preventing the disease. Acharyas were still ahead in the field of *prasutitantra*. Wide range of references regarding of *garbhini paricharya*, *masanumasika pathya*, *contraindication for garbhini*, *guidelines for the management of prasutastree* are available in *brihatrayi* and *laghutrayi*. This paper tries to understand the concepts of classical reference of *garbhini* and *sootikaparicharya* and its utility in our day to day clinical practice.

Key words: *garbhini paricharya*, *sootika paricharya*, pregnancy, delivery

INTRODUCTION

Ayurveda gives importance of caring for the mother before, during and after pregnancy. [1] The health of women is especially important because womanhood represents the capacity to bare the fetus in the womb and to deliver it in a healthy status. Moreover, she has to bring up the child properly and then she contributes to the overall health of the society. In the modern world women has to manage the dual role both as house wife and as a professional. Hence health of women is very important. The elegant phase of pregnancy and delivery brings adaptation changes in bio-physiological and psychological parameters in puerperium, which may adversely affect her health if not properly taken care of.

Pregnancy is one of the milestones in women's life. It is a physiological condition where conception and growth of fetus occurs in womb for the maintenance of species. It is a time of transformation when

the amazing changes are experienced, though natural can be stressful if not managed properly. Charaka has explained that due to the *prachalita dhathus* and *dhoshas*, the lady will be prone for getting *vikrutis*. Thus pregnant lady should be treated just like a pot filled with oil, [2] that is even the slightest excitement can create problem to pregnant lady as well as the fetus. The *garbhini paricharya* refers to the care given to pregnant lady. It has to be started as soon as the signs and symptoms of pregnancy are seen. [3] Various *aharas*, *viharas*, and *aushadhas* in the form of do's and don'ts are explained for maintaining the physical and mental health of pregnant women. [4] In our classics there are references regarding *garbhasrava* and *garbhapaata*. [5] While explaining about its causative factor there mentioned about *maatur ahara vihara janitha, douhridaavamanaja, asadvruttajanita*. Thus the food, environment, lifestyle can have profound effects of wellbeing of the future

progeny. To some extent, the rate of abortions can be prevented by following proper antenatal care which is detailed in our classics. *Charaka* mentioned that *garbhaja vyadhis* are produced due to *maatrujaapacharas*. *Vagbhata* clearly mentions about the need of tender loving care of the persons accompanying her. [6] They should console her and make her feel relaxed and stress freed. *Kashyapa* mentioned that the food consumed by the lady should be in consideration with *desha, kala, matra, agni*, etc.

In our classics detailed description about the *maasanumasikapathya*. During first month, *kalala* formation, in second month *Ghana*, and in the third month there will be development of *sarvaangapratyanga* and *indriyas*. In order to satisfy all the needs for the development process, acharyas mentioned about the usage of *ksheera, madhurasheetadravaaahara* and *saatmya* foods. [7,8]

During first trimester the lady will be suffering from *shrama, glani, pipasa, chardhi*. Thus for these ailments, milk is the ideal source and it prevents dehydration due to nausea and vomiting. Milk is mentioned as a complete diet can be taken throughout the period of pregnancy. It is natural source of folic acid, vitamins, minerals and enzymes which are essential for fetal and maternal nourishment. Adequate calcium supplementation through milk can produce proper development of fetus. From third month onwards, mentioned about the importance of *ghritha*. It is *vata pitta prashamana*. [9] Ghee is rich in antioxidants and acts as an aid in absorption of vitamins and minerals from other food.

From fourth month onwards, there is rapid growth of fetus. The muscular tissue of foetus develops, so more proteins are needed. Thus it can be attained by the usage of *jangalamamsa, shashtikodana, dhadhi, ksheera, navaneeta*. In fourth month *mamsashonitopachaya* occurs to *garbha* and lady feels emaciated. It is due to the lack of nourishment of maternal *dhathus*, as the *aahara rasa* is driven to nourish the fetal

mamsaraktaathidhathus. [10] Thus during this period, indication of *ksheerasarpi, hridhyannapaana, mamsa* which all supply the nutrients for the development of fetal tissue as well as the mother. As the foetus draws more strength and complexion, the lady feels more tiredness due to increase in demand for nutrients in the sixth month. By the end of second trimester, the lady will be more prone for oedema of feet or other complication of fluid accumulation. There is also an increased chance of getting UTI. The use of *swadhamshttra siddha sarpi* and *yavagu* prevents the above condition as it has the property of *mootravirechaniya, shothahara, krimighna*.

In seventh month by the usage of *madhuroushadha siddhasarpi, prithakparnyadi siddha* [11] *ksheerasarpi* having the *brimhana* property which helps in fetal development. From *eighthmonth* up to delivery *snigdha yavaagu, jangalamamsa rasa, ksheerayavagu* with *sarpietc* mentioned all these acts in subsiding the *vata*. [12] During last three months the fetus drains about two-third total calcium, three-fifth total protein, four-fifth total iron from mother, thus the usage of *vividhaannani* meets the nutrient demands

Garbhinisamanyavihara and various do's and don'ts mentioned. In the *Samhita's*, *acharyas* give references regarding usage of *vasti* and *yonipichu*. Most of the women experience constipation in late pregnancy due to the pressure of the gravid uterus and also by the effect of hormones. Thus *anuvasanavasti* helps in *anulomana* of *apanavata*. It helps in bringing normalcy of *apanavata* and thus facilitates unobstructed labor. [13] *Yonipichu* helps in softens the vaginal passage, facilitates relaxation during labor then prevents perineal tear.

By the usage of regimens from first to ninth month, women gains strength and complexion and she delivers easily at proper time as desired, with excellent healthy child possessing all qualities and long life. [14] In the antenatal care, there also gives more emphasis regarding the diet of pregnant

lady. Any attempt to restrict the intake of food leads to nutritional deficiency in both mother and child. There is much higher incidence of miscarriage, still birth, premature birth and minor complication in women with poor diet than in others.

Along with the diet, antenatal exercise [15] also plays an important role in pregnant lady. It has been found out that lady who exercised during pregnancy had shorter labor, lesser need of obstetric intervention and fewer signs of fetal compromise. [16] A physically fit pregnant lady can exercise during pregnancy, provided there are no contraindications.

Soothika [17] according to *Ayurveda* is *prasoothastri* and *soothikaparicharya* refers to treatment given to women after delivery. Most of the maternal deaths take place during the first six weeks after child birth. During this period certain psychosomatic changes such as , loss of weight, loss of strength, loss of blood , loss of body fluid, laceration of genital tract, constipation, mental stress etc take place during puerperium. [18] According to *Ayurveda* most of these changes lead to *atiapatarpana* (poor nutritional intake) of mother during puerperium. Since giving birth is stressful with an emotional touch of becoming new mother, even there is dramatic change in *doshas*, *dhatu*s which result in declination of her health. The added responsibilities of nurturing the new baby along with recuperation of her own health, makes *suthika* an aspirant for special attention. *Ayurveda* has ideally given prime importance to *suthika* and explained *suthikaparicharya* which helps in reverting her to the pre-pregnant state.

In general, immediately after delivery *panchakolaasava* with *guda* is given for purifying *garbhashayam* and promoting *Agni* for three to five days .It is mentioned that the abdomen should be massaged and wrapped properly with a big clean cloth. This produces compression of abdomen thus prevents hallow space, so that the *vata* does not get vitiated. It also helps to reduce the abdominal girth. The lady should

be given *bala taila abhyanga* followed by *vataharapatra siddha jala snana*. For timely involution specific preparations can be advised, along with it specific *sanyajanana* and *rakta janana* is used.

Thus *sootika paricharya* and *garbhini paricharya* mentioned in our classics are unique and specific. One has to practice *masanumasikaparicharya* as well as *sootikopachara*. The *masanumasika paricharya* helps in proper development of fetus. The life of pregnant women will be at risk during delivery or it is one of the most crucial times in her life. The *sarvashareeradhatu* of mother will be in *shithilaavastha* because of growth and development of fetus in her. This is further added by *pravahanavedana* and *kledarakthasrava* during delivery. Hence the woman is with *shunyashareera* because of *prasavavedana* and she is prone for certain diseases. The *suthikaparicharya* itself helps in *punarnavikarana* of her body. [19] The main modalities or achievements of *paricharyaie*, *Garbhashayashuddhi*, *dhatuparipurnata*, *sthanyavridhi*, *punarnavekarana* are completely established. Astage of Physical, mental and physiological wellbeing is re-stabilized. Thus proper implementation of *garbhiniparicharya* and *sootikaparicharya* ensures normal healthy delivery and *suputrajana*.

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