

Ayurvedic Concept of *Garbhini Paricharya*: A Critical Review

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ABSTRACT

Pregnancy is a very crucial phase in a women's life. Proper care during this phase is important. It includes systematic diet plan, regular check-ups, healthy regimen, and mindful activities of the pregnant women. In Ayurveda, *garbhini paricharya* includes *samana ahaar*, *vihaar* and *vichaar*. And *vishesh paricharya* includes *masanumasik ahaar vidhi*, use of *garbhasthapak* medicines. This has a huge impact on the epigenetics, physical, psychological and behavior of the forthcoming child. Maternal and neonatal mortality and morbidity is a matter to be discussed in developing countries like India. Hence, antenatal care and proper management during pregnancy is very important. Material and methods- a thorough revision and search was done in all major *samhitas* and renowned scholarly articles and other published books on the topic of *garbhini paricharya*, antenatal care, and *paricharya*. The scientific verification about the ancient knowledge is important. This article discusses about the description of *garbhini paricharya* in various scriptures and their probable scientific understandings.

Keywords: *Garbhini*, *Paricharya*, Antenatal care, Ayurvedic Ante Natal Care.

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INTRODUCTION

Garbhini Paricharya (ante natal care), a fundamental aspect of Ayurveda, refers to the comprehensive care and management of pregnant women (*garbhini*) throughout their gestational journey. In Ayurveda, pregnant mother and child are considered one unit, hence it is described under Kaumarabhritya branch,^[1] one among the eight *angas* of Ayurveda. This holistic approach emphasizes the physical, mental, and emotional well-being of the mother, which is believed to directly influence the health of the foetus. Rooted in ancient texts, *Garbhini Paricharya* encompasses dietary guidelines, lifestyle modifications, herbal remedies, and therapeutic practices tailored to support the unique needs of pregnant women. It advocates for regular health check-ups, prenatal education, and emotional support to ensure a balanced and healthy pregnancy. By fostering an environment of wellness, *Garbhini Paricharya* aims to prevent complications, promote optimal foetal development, and prepare the mother for childbirth and postpartum recovery. This integrative methodology not only enhances maternal health but also lays the foundation for the future well-being of the child, aligning with the Ayurvedic principle of maintaining harmony within the body, mind, and spirit. ANC plays a vital role in reducing maternal and neonatal morbidity and mortality.

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.^[2] Pregnancy is a very crucial phase in a women's life. The entire society should treat pregnant mothers with special care. Healthy mother brings a healthy child into a society. Hence, proper ante natal care is described in every scripture.

METHODOLOGY

A systematic search in every mainstream scripture such as Charak Samhita, Sushruta Samhita, Astanga Hridaya, Astanga samgraha and Harita Samhita, and other published books was done. A thorough study using the PubMed, ResearchGate and other platforms citing *garbhini paricharya*, ante natal care, Ayurveda and *Masanumasika paricharya* was done.

Ayurveda and Garbhini Paricharya

Ayurvedic concept of *Garbhini paricharya* not only focuses on the regimen of mother alone, but also the factors affecting the growth and maintenance of foetus. It comprises of two categories i.e, general management (*Samanya paricharya*) and month wise specific management (*Masanumasik paricharya*) (Figure 1).

SAMANYA PARICHARYA

AAHARA

A proper nutrition is essential for both mother and the developing foetus. The nutrition gained by proper diet by the pregnant women get divided into three portions. The very first portion nourishes the mother's body, second portion nourishes the foetus



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and promotes foetal development and the third portion nourishes the breasts to regulate the proper lactation (Figure 2).^[3] The *Ahara* should be *Hridya*, *Dravam*, *Madhuraprayam*, *Snigdham*, *Deepaniyam dravya Samskritam*.^[4] *Madhurapraya dravays* are *ayushya* (improves vitality), *balakara* (improves general strength) and *sarva indriya prasadanam* (pleasant to all sense organs). Acharya Sushrut described the pregnant women should use palatable, liquid, sweet, and unctuous substances treated with appetizing things. This mode of life should be continued till delivery. Acharya Kashyap has described the use of hot water, milk and meat during pregnancy.^[5] Acharya Harita has advised the use of *surana kanda* (*Amorphophallus campanulatus Roxb.*) and constipating articles along with their juices and all other congenial and beneficial diets and behaviour.^[6] Yogaratnakar has enlisted some foods beneficial for pregnant women i.e *Sali sastika rice*, *mugda* (green gram), *godhum* (wheat), *laja saktu* (flour of parched rice), *navaneet* (butter), *ghrita*, *milk*, *rasala* (curd mixed with sugar and condiments), *honey*, *sugar*, *jack fruit*, *banana*, *amalaki*, *draksha*, *sour and sweet substances*.^[7]

VIHAARA- Physical activity and regimen for *Garbhini* is described comprehensively (Figure 3).

Garbhauttpattikar Ghatak (factors essential for conception) Acharya Sushrut [Su. Sha. 2/33] has equated germination of a seed with achievement of conception says that if *ritu* (season or period near ovulation is called *ritukala*), *beeja* (seed i.e. sperm and ovum), *kshetra* (field i.e. female reproductive system) and *ambu* (water i.e. nourishing substances) assemble together makes a perfect conception. Briddha Vagbhata has given the importance to *kshetra* and *beeja*, while Laghu Vagbhata has emphasized that beside healthy *garbhasaya* (womb), *marga* (vaginal canal), *rakta* (ovum) and *sukra* (sperm), properly functioning *vayu* and normal psychological status (happy mental condition) are also essential.

Avoiding Garbhopaghatkar Bhavas (Factors Likely to Harm the Foetus)

Acharya Charak- Acharya Charaka has described these factors very elaboratively. Factors like difficult and unnatural body posture, suppressing natural urges, use of excessive heavy, hot and pungent substances, harsh and violent activity are described. Not avoiding these factors causes death or abortion of the foetus.^[5] Astang Hridaya also described the same.^[6]

Acharya Sushrut- *Vyavaya* (excessive intercourse), *Vyayama* (excessive exhaustion), *Atitarpan* (excessive nourishment), *Atikarsan* (excessive emaciation), *Divaswapna* (day nap), *Shoka* (sorrow), *Ratrijagaran* (sleepless nights), *Yanaavarohana* (riding uncomfortable vehicles), *Bhaya* (frightfulness), *Utkatasana* (uncomfortable body position), *Snehan* (oleation therapy), *Sonitamoksan* (blood-letting therapy), *Vegadharan* (suppressing natural urges) should be avoided. Not avoiding these factors will

hamper the respective organs and parts of foetus that as of the pregnant mother.^[7]

Acharya Kashyap- Should not look at declining moon, setting sun and both the rahu, she should not remain in acutely erect or flexed posture for long and carry heavy weight for long, avoid trembling, excessive laughing and trauma, use of cold water and garlic. She should not tie any string to her body very tight. Heavy exercise, excessive walking should be avoided.^[8]

General treatment for Garbhini

The treatment for all ailment during pregnancy is very crucial. Medicines with *mridu*, *madhur*, *shishir*, *sukha karak*, *sukumarpraya* should be used. *Vaman*, *virechan*, *sirovirechan* should not be advised unless necessary and only after 8th months, and with *mridu ausadhis*. *Rakta mokshan* should never be done. Pregnant women should be taken care as of holding a container filled with oil filled up to the brim, as slightest oscillation of such pot causes spilling of oil, similarly slightest excitement to the pregnant women can initiate any complication.^[9]

Acharya Vagbhatt has described that if the disease is serious, the life of women should be saved by use of drastic measures and pungent drugs even if those are contraindicated for foetus. Acharya Harita has described use of *Vastaka*, *Pippali*, *Sunthi*, and *Amalaka*. *Unripe Bilva* mixed with curd and sugar is always beneficial.

Medicated Water for Expectant Mother's Bath- The cold decoction of pulp of *Bilva*, *Karpasa*, *Phamphada*, *Pichumanda*, *Agnimantha*, *Jatamansi* and pounded leaves of *Eranda* or water prepared with *sarvagandha* drugs should be used for bathing by pregnant women.^[10]

Manidharana by Expectant Mother- The pregnant women should wear the amulet of *Trivrt* at waist region.^[11]

VICHARA- Psychological status of mother during pregnancy and *Douhrida Avastha*.

Acharya Sushrut has advised that the women 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 and priest. Her sleeping and sitting places should be covered with soft cushion or mattress, not be very high, possess elevated upper portion for head-rest and should be perfect and very comfortable. Vagbhata has described affectionate and good behaviour of husband and servants helps in maintenance of pregnancy. A pleasant atmosphere should be created for the pregnant woman. Any form of mental stress must be minimized. Everyone interacting with the expectant mother should express care, affection, and moral encouragement. She needs to be nurtured with positive thoughts. *Daurhida* must be acknowledged, as neglecting it can have detrimental effects on the foetus.^[12]

Acharya Charak has described that when *indriyas* of the fetus become conspicuous, the *Mana* gets associated with *Vedana* (feeling of sorrow or happiness), due to this the fetus starts quivering and expresses its desires based on the experiences of previous life. That is why it is called *dauhrida*. As the desires of the fetus are expressed through the mother hence *dauhrida* should always be fulfilled, because the negligence or non-fulfilment can cause abnormalities or even death of fetus. Sushrut has mentioned that non-fulfilment of desires produces the fetus which is humped back, crooked armed and legged, dwarf, dis-shaped eyed or absence of eyes. Acharya Haarit has mentioned that fulfilment of *dauhrida* gives birth to very handsome, valiant, intelligent and well-behaved child.

VISHESH PARICHARYA (MASANUMASIK PARICHARYA)

Foetal development is a remarkable journey that unfolds over approximately 280 days (9 months), divided into 3 trimesters. Each month of foetal development is filled with minute changes, laying the foundation for a healthy baby. Understanding the complexity of this phase implies more importance to the need of proper ante natal care. Each month brings a significant milestone in foetal development. Proper *masanumasik garbhini paricharya* is described in every scripture.

Masanumasik Aahar Vidhi (Table 1)

Specific diseases of pregnant women and their treatment principle

Acharya Kashyap has mentioned specific month wise treatment principle for pregnant women. In the fourth month of pregnancy the women suffer from any disorder of *vata* like retention of urine and various kind of pain and discomfort. Such condition should be treated with *Eranda taila* (castor oil) with milk. In fifth month, she should be given *Asthapana basti* containing sour and salt drug and *Anuvasan basti* containing sweet medication. During sixth month specially in cases of *granthi* (lymphadenitis), *pidika* (furunculosis), *sotha* (inflammation), *rohini* (pseudo membrane of throat) and *vidradhi* (abscess), *daruna chikitsa* (harsh or rough treatment like use of *kshara*, cauterization and surgery) should be done by wise physician. In seventh month, suppression of protuberant flesh (treatment of mole, cyst by drugs or surgical measures), use of *kshara* and cauterization, reduction of fractures bone and other surgical treatment should be done.

Garbhasthapaka dravyas (Substances beneficial for maintenance of pregnancy)

Garbhasthapaka substances mitigate the impacts of *garbhopaghatakara* qualities and support the proper care of the *Garbha* (Table 2). They can also be utilized for both treating and preventing abortion. It is advisable to include these in daily routines as they promote the health, growth, and development of

both the mother and foetus. Kashyap has advised these to be used as a routine by pregnant women.

These should be consumed orally as mixtures in milk and ghee. A cold decoction of these substances should be used for a bath during the *Pushya Nakshatra*. These items should be kept in close proximity to the mother and can be fashioned into amulets worn on the right arm and head. Similarly, the drugs from the *Jeevaneeya gana* can also be utilized in this manner.

These drugs can be used in various forms.

- Since these herbs are enlisted in category of *Mahakashayas*, it probably means that these herbs shall be used in the form of decoctions.
- Amulets of these herbs can be tied on head or right arm or wrist.
- Milk or ghee prepared using these 10 herbs shall be used for drinking.
- Processed water or cold decoction can be used for bathing during *Pushya Nakshatra*.
- These drugs should be kept in close contact with the pregnant lady.

Acharya Kashyap has mentioned these drugs as *prajasthapaka drugs*. Routine use of these drugs might be beneficial for maintenance of proper health, growth and development of mother and fetus respectively. These drugs should be uprooted by enchanting holy hymns according to *Prajapathya Vidhi* procedure and tied as amulet on the arm of the aspiring mother on *Pushya Nakshatra*.

DISCUSSION

Garbhini Avastha is very crucial phase for both mother and child. It will decide the health and inbuilt strength of the fore coming child. *Garbhini paricharya* not only focuses on the diet of mother but also the surrounding environment of the mother that are *Ahaar*, *Vihaar* and *Vichar* which can affect her mental and immunological status. *Paricharya* can be classified as general and specific *paricharya*. General *paricharya* includes general diet and regimen of pregnant women during the whole period of pregnancy.

Samanya ahaar includes all nutritive food along with *ghrita* and *dugdha*. *Ghrita* and *dugdha* are main food during the pregnancy period. It is essential for maternal health, development of the foetus, strength required during labour and for proper lactation. Nutrition serves as a key intrauterine environmental element that influences the expression of the fetal genome and can have enduring effects. This concept, known as "fetal programming," has led to the emerging hypothesis of the "fetal origins of adult disease." Specifically, changes in fetal nutrition and hormonal

conditions can lead to developmental adaptations that permanently modify the structure, function, and metabolism of the offspring, thereby increasing the likelihood of metabolic, hormonal, and cardiovascular diseases later in life. There is increasing proof that a mother's nutritional condition can change the epigenetic configuration (permanent changes in gene expression through DNA methylation and histone modifications) of the fetus's genome. This might offer a molecular basis for how maternal nutrition influences both fetal programming and genomic imprinting. Ensuring proper nutrition will not only facilitate healthy fetal growth but also lower the chances of chronic illnesses in adulthood.^[46]

In *samanya vihaar*, *garbhotpattikar ghatak* are described in every scripture. In summarizing the descriptions on every scripture, it can be concluded that proper functioning female reproductive system, well prepared uterus, healthy sperms and ovum are essential factors.

Garbhoghatakar bhavas are the factors which are likely to harm the foetus, are to be avoided by the pregnant women. Factors producing psychological and physical strain may precipitate abortion. Carrying heavy weight and riding vehicle may increase intraabdominal pressure, prolonged abnormal posture may influence placental and uterine blood flow and thus may cause abortion or intrauterine death of foetus or other abnormalities. Specific rays emitted during eclipse may produce abnormalities of foetus. Emesis and other purifying measures are also contra indicated as they may cause reflex stimulation of myometrium and thus causing abortion. Hence all these factors must be avoided during pregnancy.

In general treatment of pregnant women, very mild potent, sweet in taste, pleasant, gentle and easy palatable medicines are advised. Use of high potent medicine can cause discomfort and harm to both mother and the fetus. *Vaman*, *virechana*, *sirovirechana* should be avoided as these procedures are *sodhana* therapies and

this causes exhaustion of the patient. Stress and exhaustion can cause abortion in pregnant women. *Rakta mokshana* is strictly prohibited during pregnancy as it is direct loss of blood, a dhatu (bodily element), and most women already suffer from anaemia during pregnancy. Blood-letting in such condition would not be helpful. After eighth month, *Asthapana* and *Anuvasan basti* can be given, as during this period most women experience constipation. And *Asthapana basti* is mild form of *Virechana*, causes mild *Sodhana* (purification), *Vaya sthapana* (stabilizes vitality) and *Vaatanulomana* (downward movement of *Apana vaayu*). In this procedure also, mild potent medicine should be used. *Vatanulomana* is also helpful in normal labour.

Vishesh Paricharya describes specific treatment, diet regimen month wise or according to the specific condition of the women. *Masanumasik ahar vidhi* shows the food that are nutritive also light to digest. Milk provides nourishment and stability to the foetus, meat helps in achievement of pregnancy, provides nourishment to the foetus, suppresses *Vata* of pregnant women. Meat treated with milk or mixed with sour articles or salt is also beneficial.

Shali-shastik rice is rich in carbohydrate, provide fuel for body, excellent source of niacin, vitamin D, calcium, fiber, iron, thiamine and riboflavin. *Mudga* is rich source of low-fat protein. it contains both insoluble and water-soluble fibers. Water soluble fiber reduces LDL cholesterol and reduces risk for cardiovascular diseases. it has low glycaemic index. It digests slowly and releases glucose in to blood stream, stabilizing blood sugar. Butter contains a high amount of saturated fat and provides 7% of recommended dietary allowance of vitamin A based on 2000- calorie diet. Vitamin A is important to vision health. *Ghrit* provides many essential fatty acids such as omega-3 and omega-6 which provide anti-inflammatory properties, regulate DNA products and assist with cellular communication. It also contains vitamin A, D, E, K, calcium, potassium and small amount of riboflavin and pantothenic acid. Milk is rich source of protein and vitamins.

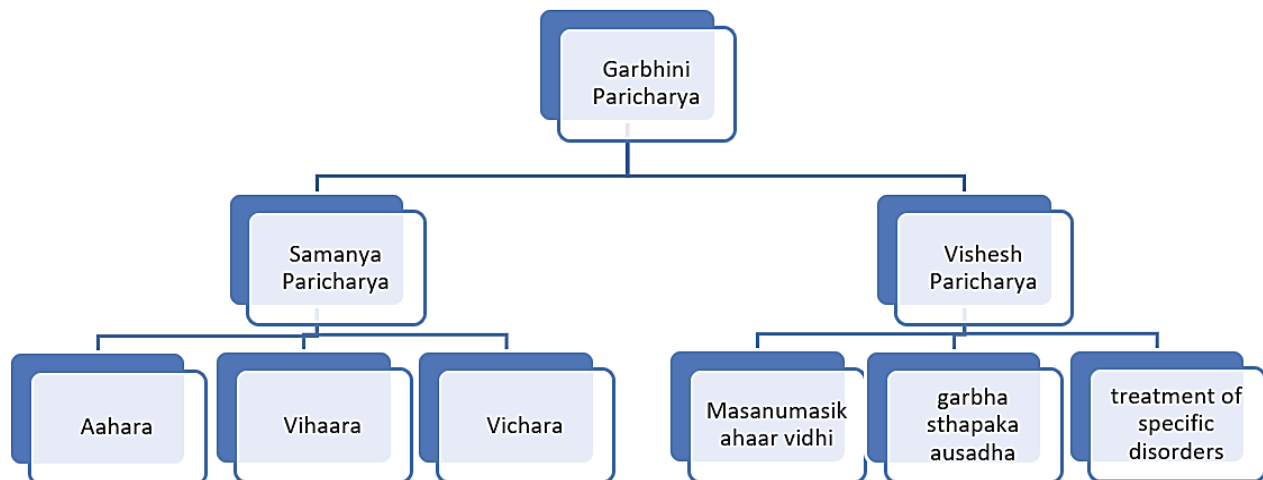


Figure 1: classification of paricharya.

Table 1: Masanumasik Aahar Vidhi.

Month	Charaka Samhita ^[13]	Sushrut Samhita ^[14]	Astang Sanghrah ^[15]	Harita Samhita ^[16]
1 st month	Non-medicated milk	Madhura, sita, Drava (liquid) diet	Medicated milk, ghrita medicated with salaparni and palasa.	Yastimadhu, parusaka, madhupuspa with ghrita, madhu and sweetened milk
2 nd month	Milk medicated with Madhur ausadhi	Same as previous month	Milk medicated with Madhur ausadhi	Milk medicated with kakoli
3 rd month	Milk with ghrita and madhu	Same as previous month, and sashtika odana with milk	Madhur ausadhi siddha milk with ghrita and madhu	Krishara
4 th month	Food with Milk and butter (1 tola in amount)	Food prepared with milk and butter, hridya Dravya and jangala mamsa. Sashika oadan with curd	Madhur ausadhi siddha milk with 1 tola butter	Odana
5 th month	Food with Milk and ghrita	Food with Milk and ghrita, sastika odana with milk	Milk with ghrita	Milk
6 th month	Milk and ghrita medicated with Madhura ausadhi	Yavagu medicated with Swadamstra and ghrita, swastika odana with ghrita	Milk and ghrita medicated with Madhura ausadhi	Sweetened yogurt
7 th month	Same as 6 th month	Ghrita medicated with Prithakparni	Same as 6 th month along with Madhura anna with minimum Sneha and lavana	Ghrita with mishri
8 th month	Yavagu cooked with ghrita and milk	Asthapana basti medicated with Badara, bala, atibala etc, anuvasan basti with oil medicated with Madhura ausadhi	Yavagu cooked with ghrita and milk, asthapana and anuvasan basti	Ghritapurak
9 th month	Anuvasana basti, yoni pichu with Taila medicated with Madhura ausadhi	Sutikagara pravesha	Anuvasana basti and yoni pichu	Varieties of food

Proteins are vital for maintaining tissue such as muscles. It contains vitamins, minerals, calcium, phosphorus, zinc, lactose provides slow release of energy (Shikha et al).^[44]

During first trimester of pregnancy most women experience nausea and vomiting, hence dietary requirement of them is left unmet. The dietary regimen described by all acharyas are to be followed by pregnant women to remain healthy and deliver healthy child. Use of cold and sweet liquid diet and milk prevents dehydration and supply required nourishment. Drugs of *Madhura Varga* are anabolic in nature and helps in maintenance of proper health of mother and foetus.

Fourth months onward muscular tissue of foetus grows sufficiently requiring more protein which is supplied by the use of meat soup.

By the seventh month, most women suffer from pedal oedema and other complications due to accumulation of body fluid. Use of *Gokshura*, a good diuretic in sixth month prevents retention of

fluid and reduces the risk of other complications. *Gokshura* possess *Madhura Rasa* (sweet taste), *Snigdha* and *Guru Guna* (unctuous and heavy attributes), *Sita Veerya* (cold potency), and *Madhura vipaka* (sweet post-digestive effect). The *Gokshura* possess *Madhura Vipaka* which is having *Srushta Vit-Mutra* (potent excretion) action. These pharmacological properties, in turn, increase *Snigdha Guna* and *Kleda* (mucoid fluid metabolites) in human body. To reduce the *Kleda*, body will resort to a feedback mechanism, i.e., *Kleda* (fluid) excretion by *Mutra*, and urine output will increase accordingly to maintain the homeostasis.^[43]

The drug of *Vidarigandhadi varga* are diuretic, anabolic, relieve emaciation and suppress pitta and kapha. Their regular use in seventh month helps in maintaining health of mother and fetus. Most women suffer from constipation in late pregnancy due to pressure of gravid uterus over the bowel and effect progesterone. Use of Basti in eighth month relieve this complication and also affect autonomous nervous system governing myometrium and

help in regulating their function during labour. *Yonipichu* with medicated oils helps fighting the pathogens in vaginal canal and prevent puerperal sepsis. It also softens vaginal passage and perineum thus helps in normal delivery.

Regarding the treatment approach for certain conditions during pregnancy, it can be inferred that fractures or surgical

interventions should not be performed before the seventh month, which does not seem appropriate, as fracture reduction should occur without delay. Nevertheless, alongside fracture reduction, it is important to administer certain medications to avert miscarriage, as the discomfort and emotional distress from

Table 2: Garbha sthapak Dravya and their properties.

Sl. No.	Plant name	Rasa	Guna	Virya	Vipak	Karma	Active principle	Pharmacological activity
01	Aindri ^[17] Bacopa monnieri (Scrophulariaceae)	Tikta	Laghu	Ushna	Katu	Vatakapha ↓ medhya	Triterpenoid saponins, brahmine, nicotine, herpestine, Brahmic acid, brahmoside ^[18]	Calming cognitive enhancer. Neuroprotective, antioxidant, anti-inflammatory, anticonvulsant ^[18]
02	Brahmi ^[19] Centella asiatica (Umbelliferae)	Tikta	Laghu	Sita	Madhur	Kaphapitta ↓ Medhya Sthanyajanan sthanyasodhan	Asiaticosides, aglycone asiatic acid, madecassoside and madasiatic acid, Centelloside ^[20]	CNS and uterorelaxant actions, rejuvenant, sedative, antidepressant, anxiolytic activity, antiepileptic ^[20]
03	Satavirya ^[21] Asparagus racemosus (Liliaceae)	Madhur Tikta	Guru snigdha	Sita	Madhur	Vatapitta ↓ Medhya garbhaposhak sthanyajanan	Shatvarin I to VI Immunoside sarsapogenin Gamma linoleinic acids, vitamin A ^[22]	Galactogogue effect antihepatotoxic immunoadjuvant antiulcerogenic wound healing ^[22]
04	Sahashravirya ^[23] Cynodon dactylon (graminae)	Kasay Madhur	Laghu	Sita	Madhur	Kaphapitta ↓ Medhya Raktasodhak Mutrala	Flavonoids Glycosides hexadecanoic acid ^[24]	Hepatoprotective Anticonvulsive Immunomodulation Diuretics Antioxidant ^[24]
05	Avyatha ^[25] Tinospora cardifolia (Menispermaceae)	Tikta Kasay	Guru Snigdha	Usna	Madhur	Tridosha ↓ Hridya Jwaraghna Rasayan	Alkaloids, tannins, cardiac glycosides, flavonoids, saponins, and steroids ^[26]	Antioxidant Immunomodulator anti-osteoporotic ^[26]
06	Amogha ^[27] Stereospermum suaveolens (Bignoniaceae)	Tikta Kasay	Laghu Ruksha	Usna	Katu	Tridosha ↓ Vajikaran Vrana ropan	Quinones, stereochenols A,B, stereolensin, p-coumaric acid ^[28]	Antioxidant Immunomodulator Wound healing Antidiabetic ^[28]
07	Shiva ^[29] Terminalia chebula (Combretaceae)	Kasay Panch rasa	Laghu Ruksha	Usna	Madhur	Tridosha ↓ Medhya Prajasthapan Garbhasaya sthapan	Chebolic acid, chebulinic acid, and chebulaginic acid, gallic acid ^[30]	Hepatoprotective, anti-inflammatory, and antiepileptic Neuroprotective antiaging ^[30]

Sl. No.	Plant name	Rasa	Guna	Virya	Vipak	Karma	Active principle	Pharmacological activity
08	Arista ^[31] Picrorhiza kurroa (Scrophulariaceae)	Tikta	Laghu Ruksha	Sita	Katu	Kaphapitta↓ Sthanyasodhan Rakta sodhak	Cucurbitacins, iridoids, alkaloids, terpenes, kutkoside. Picroside-II and picroside-I ^[32]	Cholagogue, appetizer and heart and liver-stimulator hepatoprotective ^[32]
09	Vatyapushpi ^[33] Sida cardifolia (Malvaceae)	Madhur	Laghu Snigdha	Sita	Madhur	Vatapitta↓ Prajasthapan Balya, brimhan	Alkaloids, sterols, glycosides, phenols tannins, flavonoids, saponins gums mucilages ^[34]	Analgesic, antiinflammatory hepatoprotective immunomodulator antistress, adaptogenic ^[34]
10	Vishwasenkanta ^[35] Callicarpa macrophylla (Verbenaceae)	Tikta Kasay madhur	Guru Ruksha	Sita	Katu	Tridosha ↓ Rakta sodhak Daha prasaman	Monoterpenoids, sesquiterpenoids, diterpenoids, triterpenoids flavonoids, phenylethanoid ^[36]	Hemostatic, neuroprotective, anti-amnesic, antitubercular, antioxidant, analgesic ^[36]

trauma can trigger abortion. This preventive care is unnecessary after the seventh month.

Garbhastapak medicines are described elaboratively. *Bacopa monnieri*, commonly referred to as Aindri, is a significant medicinal plant in Ayurveda. Aindri is utilized to improve memory and intelligence, as well as to address neurodegenerative conditions. The pharmacological characteristics of Aindri encompass anti-epileptic, anticancer, anti-ulcer, and anti-inflammatory effects.^[37] *Centella asiatica*, commonly referred to as Brahmi, is rich in various active compounds such as triterpenoids and saponins, which include madecassoside, asiaticoside, centelloside, and asiatic acid. These compounds have been shown to enhance cellular hyperplasia, boost collagen synthesis, elevate levels of DNA and protein in granulation tissue, increase total collagen and hexosamine, and facilitate the rapid maturation and crosslinking of collagen.^[38] Dried roots of *Asparagus racemosus*, known as Shatavari are widely used in the treatment of gastric ulcers, neurological disorders and lactation, extend life. Shatavari is a general and female reproductive tonic. Due to its phytoestrogen content and its estrogen-like effects, it is expected to be effective in menopausal osteoporosis.^[39,40] It was found that the extract of *C. dactylon* significantly reversed the rise in serum bilirubin and cholesterol levels. extracts of *C. dactylon* showed a significant anticonvulsive property by altering the level of catecholamine and brain amino acids.^[24] In a study on the effect of *T. cordifolia* (*Guduchi*) on gestational diabetes mellitus in pregnant mice, it was found that *T. cordifolia* oil and hydroalcoholic extract increased pancreatic beta cell activity according to the level of HOMA-Beta. It lowers placenta weight. *T. cordifolia* preparations preserve pancreatic beta cells, increase

insulin production, decrease insulin resistance, and improve beta cell function, hence preventing GDM.^[45]

Terminalia chebula Retz, commonly known as 'Haritaki/ Myrobalan,' is a very important medicine in Ayurveda. It has been extensively used in various ailments such as bleeding, carminative, liver tonic, digestive, analgesic, anthelmintic, antibacterial and helpful in skin disorders.^[41,42] There is a common link between chebulagic acid and chebulanin with its antioxidant property, antiaging activity, anti-inflammatory, antidiabetic activity, and cardioprotective activity.^[30] The active constituent of *P. kurroa*, known as kutkin, is a mixture of kutkoside and picroside. Kutkin (picrosides and kutkosides) has shown hepatoprotective properties pharmacologically. Cucurbitacins B, D, and R, found in *P. kurroa*, are well-known for their anti-tumorous and cytotoxic properties. Apocynin is a potent NADPH (nicotinamide adenine dinucleotide phosphate) oxidase inhibitor and has anti-inflammatory and antioxidant properties.^[32] *Sida Cordifolia* known as Bala, possess antistress, and adaptogenic activity. Plant adaptogen are smooth prostressors which reduce the reactivity of host defence system. The mode of action of adaptogens is basically associated with stress system. Adaptogen increase the capacity of stress to respond to the external signals of activating and deactivating mediators of stress response subsequently.^[34] *Callicarpa* species exerted good efficacy on clinical applications of gynaecological inflammation, internal and external haemorrhage. terpenoids and flavonoids are responsible for most of the activities like activating blood, promoting Qi circulation, relieving swelling, easing pain as well as correcting menstrual disorder.^[36]

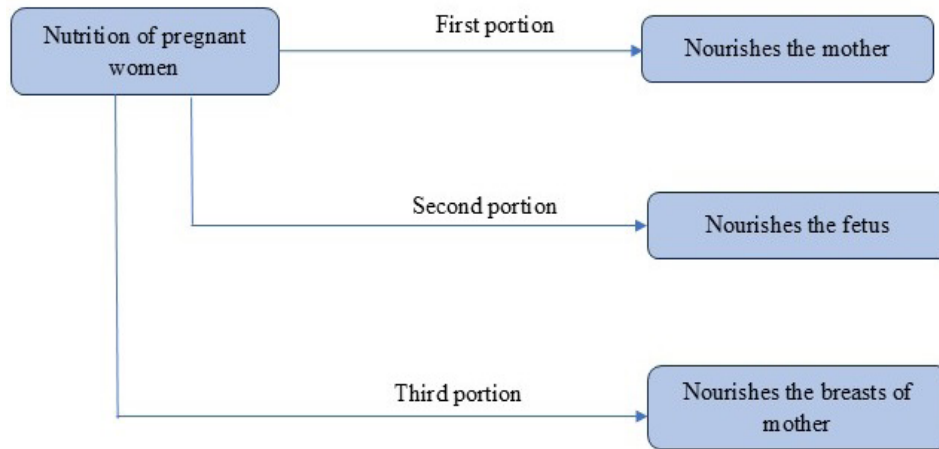


Figure 2: Distribution on maternal nutrition.

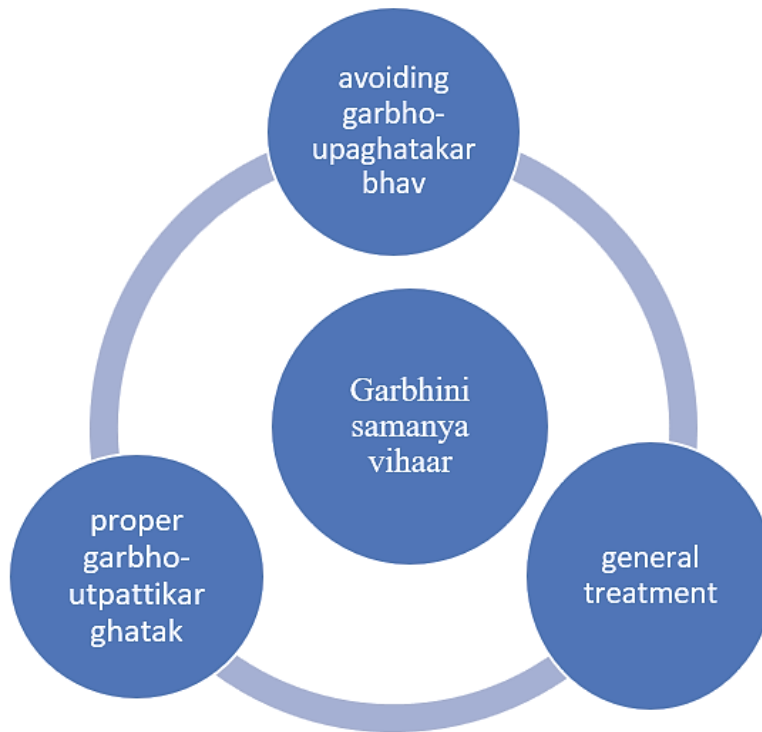


Figure 3: Components of Garbhini Samanya Vihaar.

General treatment during pregnancy and Specific treatment for specific ailments are described intricately. Proper care during this period is very crucial. By focusing on proper nutrition, physical activity, emotional stability, and preventive healthcare, *Garbhini Paricharya* plays a vital role in ensuring a safe pregnancy and a healthy birth. The principles of *Garbhini Paricharya*, when followed diligently, can support the mother in experiencing a smooth pregnancy and contribute to the long-term health of the child, aligning with modern understandings of prenatal care. It is a timeless approach that combines ancient wisdom with the modern need for comprehensive maternal health practices.

CONCLUSION

In conclusion, *Garbhini Paricharya*, or the traditional Ayurvedic approach to maternal care, emphasizes the importance of nurturing the mother during pregnancy to ensure both her health and the well-being of the developing foetus. This holistic practice integrates diet, lifestyle, and mental health strategies tailored to each stage of pregnancy, aiming to promote a balanced and harmonious environment for both mother and child. All the Ayurvedic scriptures have mentioned *Garbhini Paricharya*. By reviewing this with modern light, we are enlightened that our scriptures are scientific and are relevant in this modern era also.

This prescription of *Garbhini Paricharya* should be followed by all expecting women for a better pregnancy.

CONFLICT OF INTEREST

The authors declare that there is no conflict of interest.

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