Clinical Understanding of *Garbhini* and *Sootika Paricharya*

Divya Rani SR

Assistant Professor, Department of Prasutitantra & Striroga, Sree Narayana Institute of Ayurvedic Studies and Research, Puthur Pangode, Kollam, Kerala

**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 dhaatus* and *dhoshas*, the lady will be prone for getting *vikruts*. 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 maatrutraapacharas. 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 maasanumasisikapathyas. During first month, kalala formation, in second month Gghana, 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, madhurasheetadravaahara 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 ghrittha. 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, shashthikodana, 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 mamsaraktaaathidhathus. [10] Thus during this period, indication of ksheerasarpi, hridhyaanapaana, 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 swadhamshtra siddha sarpi and yavaagu 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 eighth month 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 yoni pichu. 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] Yoni pichu 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

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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 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. A physically fit pregnant lady can exercise during pregnancy, provided there are no contraindications.

Soothika according to Ayurveda is prasootastri 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. 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, dhatus 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 tosuthika 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 sidrha jala snana. For timely involution specific preparations can be advised, along with it specific stanyajanana and rakta janana is used.

Thus sootika paricharya and garbhnini 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 kledarakhasrava 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. The main modalities or achievements of paricharyāe, Garbhasthayaśuddhi, dhatuparipurnata, sthanyavriddhī, punarnavekarana are completely established. Astage of Physical, mental and physiological wellbeing is re-stabilized. Thus proper implementation of garbhiniyarparicharya and sootikaparicharya ensures normal healthy delivery and suputrajanana.

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