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PRAKRUT PRASAVA

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Abstract:

Pregnancy and childbirth have a great importance in every woman's life. The proper care of pregnant woman imitates on the excellence and well-being of offspring. According to Ayurvedic perspective Garbhini Paricharya refers to antenatal care which recommends Ahara (specific dietary regimen), Vihara (Normal daily activities and therapeutic procedures), and modifications in psychological behavior. In this article Garbhini Paricharya has been discussed in stepwise manner regarding nutritional supplementation to meet increased calorie requirements of pregnant woman, behavioral alterations to enhance spiritual and mental status, and herbal medications and procedures to treat complications during pregnancy. This enables the ayurvedic physicians in the prophylactic as well as therapeutic care of pregnant women. Proper implementations of Garbhini Paricharya definitely ensures normal healthy delivery and healthy child of desired qualities and longevity,¹

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INTRODUCTION

Growth and development are the normal biological phenomenon of all living beings. They begin at conception and end at maturity. They are unique characteristics of children and any obstacle in this process at any stage can possibly result in aberration of growth and development. Frequently the terms growth and development are used together.² In the normal child they progress together and are interdependent. Growth is an essential feature of life of a child that distinguishes him or her from an adult. The process of growth starts from the time of conception and continues until the child grows into a fully mature adult. Growth is defined as an increase in the size of an individual due to increase in number and size of the cells, resulting in an overall increase. This increase can be seen, appreciated and measured accurately.¹ Development refers to qualitative and quantitative changes and acquisition of a variety of competencies for functioning optimally in a social milieu.³

Further development is a continuous process from birth to maturity. It depends on maturation and myelination of brain; unless that has occurred, no amount of practice can make the child learn that skill. It may be stressed that, besides 10% prevalence of developmental delay, the early identification of such problems remains difficult. Although severe disorders can be recognized in infancy, it is unusual to diagnose speech impairment, hyperactivity or emotional disorders before the age of 3 or 4 years, and learning disabilities are rarely recognized before children start their schooling. If one can diagnose developmental delay in early stages of growth, the intervention can reduce long-term sequel. The child acquires different skills and talent at different periods of growth and development, when the relevant neurons spring into action.⁵

Paribhasha: When the Garbha is developed fully in the Garbhashay it comes out of the vagina by various specific changes which takes place, this process is known as Prasava. When prasavakaal arrives or while birth the garbha attains a specific position known as *Adhosheer* in the garbhashay, so in this position it is influenced by *Apanvayu* and thus released out. The *Apara* (placenta) also comes out of with it. When the garbha gets separated from the mother properly without any complications this condition is known as *PrakrutPrasava*.⁶

Prasava Hetu: When a fruit ripens, it gets separated normally from the plant similarly the garbha when fully developed, gets ready to be separated from the umbilical connection with mother i.e. garbha is ready for prasava.⁷

Major Causes for PrakrutPrasava:

NadiVibandh Mukti.

Garbhavas Vairagya.

GarbhaSampurnta - GarbhaVridhhi completed.

KaalPrakarsh

Swabhav

Prasava Kaal: When the period of 8th month come, the next day after eight months till the 12th month is known as *Prasava Kaal*.

At the time of Prasava the garbha changes its position known as *Aabhugna i.e.* it bends a little and contracts thus entering the Yoni from Garbhashay.⁸

Prasavavastha: When the garbha comes out of the garbhashay various causes, characteristics are seen and accordingly various avsatthas and its paricharyas are described in various granthas.¹⁰

Sushruta Samhita: -

Prajayini

Upasthitprasava

Prajanyishyamana

AshtangSangraha: -

Annaprasava

Upasthitprasava

Ashtanghridaya: -

Aadhyaprasava

Upasthitprasava

Bhaavprakash: -

Prasavotssuka

Aasanaprasava

Garbhini Paricharya:-

Garbhini Paricharya¹⁸ includes rules and regulations regarding diet and regimen to be followed by the pregnant lady. And adoption of this Paricharya improves Shareerika Bhavas and Manasika Bhavas of foetus. During first trimester because of nausea and vomiting, she may not be able to take heavy diet. So it is advised to take liquid diet like Ksheera processed with, which will supply proper nourishment and prevent dehydration. In the second trimester more protein is required for growth of the body tissues of garbha, thus Mamsa Rasa is advised. In the third trimester the Gokshura is advised along with other nutritive diet, which may be helpful in preventing toxemic disorders. Use of Basti in eighth month of pregnancy may bring proper function of Apana Vata.¹¹

Acharya Charaka and other authors opine that by following proper Garbhini Paricharya by the pregnant lady, she remains healthy and she delivers the child possessing good health, strength, and Samhanana i.e. compactness (Putramchestam Sampadupetam, Shukhinam, Shukenaisha Kale prajayata).¹⁴

Month-wise dietary regimen for Garbhini from Garbha-dhaaran till Prasava

MONTHS	CHARAKA	SUSHRUTA	VAGBHATA	HARITA
First	SheetaKsheera and SaatmyaBhojana	Madhur, Sheeta, Drava Ahaar	Upasansanskrita Ksheera for 1 st 12 days Shaliparni (Desmodium gangeticum) Palasha Siddha Ghrita (Ghee medicated with Butea monosperma) Followed by cold decoction of Suvarna Rajata Sidha	Yashtimadhu (Glycyrrhiza glabra) or Parushaka (Grewia asiatica) or Madhupushpa with Navneeta with Madhur Payo Anupana

			Jala, Swadu, Sheeta Drava, Ahara. ¹⁵	
Second	Madhur Aushadhi Siddha Ksheera	Madhur, Sheeta, Drava Ahaar	Madhur Aushadhi Siddha Ksheera	Kakoli (Roscoea procera) Siddha Ksheera
Third	Madhur Sarpi Siddha Ksheera	Madhur, Sheeta. Drava Ahaar	Madhu, Sarpi, Ksheera	Krishara
Fourth	Madhur and Laksha (10 gms) Navaneet	Shastika Odana with Dadhi and Dugdha Navneet Siddha Jangal Mamsa Yukta Hridya Anna	Ksheera and Laksha (10 gms) Navneeta ¹⁶	Sanskrita Odana
Fifth	Ksheera and Ghrta	Shashtika Odana with Dadhi and Dugdha Ksheera SarpiYuktaJanga MamsaYuktaHr idya Anna	Ksheera and Sarpi	Paayasa
Sixth	Madhur Aushadhi Siddha Ksheera and Sarpi	Shwadanshra (Triibulus terrestirs) Siddha Sarpi or Yavagu	Madhur Aushadhi Siddha Ksheera and Sarpi	Madhur Dadhi
Seventh	Madhur Aushadhi Siddha Ksheera and Sarpi	Vidarigandhadi Siddha Sarpi	Madhur Aushadhi Siddha Ksheera and Sarpi	Ghrta khanda

Eighth	Ksheeryavagu and Sarpi	Asthapana Basti Followed by Anuvasana Basti	Ksheeryavagu and Sarpi Asthapana Basti followed by Anuvasana Basti	Ghritapurana
Ninth	Madhur Aushadhi Siddha Taila Anuvasana and Yoni Pichu	Snigdha Yavagu and Jangal Mamsa Rasa till delivery	Madhur Aushadhi Siddha Taila Yoni Pichu	Vividha Anna

CONCLUSION

Ayurveda is more about prevention rather than cure. The factors which constitute good health, i.e. balanced Doshas, healthy dhatus and proper Malas, optimally functioning Indriyas or sense organs, a happy contented soul and a balanced mind are the very factors that go towards a smooth pregnancy, labour and healthy progeny. An in depth knowledge of the physical and mental attributes of one's own Prakriti goes a long way in avoiding a lot of confusion as to what is beneficial (Hitkara) or detrimental (Ahitkara) to one's mind and body. Dinacharya (daily regimen) and Rutucharya (regimen for each season) have been described to keep the Doshas in balance and in tune with the changes in nature.

If these are followed chances of Doshaprakopa (vitiation of the Doshas) are minimal. Following the regimen conducive to one's constitution, not only keeps the body healthy, it ensures to an extent a trouble-free pregnancy and smooth labour. For instance, certain seasons are more troublesome than others and therefore their regimens should be strictly adhered to. The possibility of Garbhasrava or Garbhapata (spontaneous abortions) is likely to be more in the Sharad (autumn) and Varsha (rains) due to increase in Pitta and Vata Doshas respectively. A woman of Pitta and/or Vata Prakriti needs to be more aware of this. Liberal use of Ghrtas and Tailas (ghee and oil) is required here.

The risk factor for a Vata prakriti woman increases manifold in the autumn, if she is living in a Jangala (extremely dry) place, and undergoes rigorous physical labour (either work or excess exercise). Ayurveda offers many such fascinating and preventive insights for unexplained dangers.

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