



CONCEPTUAL ANALYSIS OF GARBHOPGHATKAR BHAV IN AYURVEDA

Vishnu Bawane¹, Shrutika Surlake²

¹Professor & HOD. Dept. of Prasutitantra Striroga, B.R. Harne Ayurvedic Medical College, Karav, Vangani, Thane

²Assistant Professor, Dept. of Prasutitantra Striroga, B.R. Harne Ayurvedic Medical College, Karav, Vangani, Thane

Corresponding Author: drvcbawane@gmail.com<https://doi.org/10.46607/iamj3011082023>

(Published Online: August 2023)

Open Access

© International Ayurvedic Medical Journal, India 2023

Article Received: 03/07/2023 - Peer Reviewed: 25/07/2023 - Accepted for Publication: 10/08/2023.



ABSTRACT

Giving birth is a usual yet a special act. Society has a responsibility to ensure that all women should safely journey through pregnancy and childbirth. This is possible through intake of appropriate diet and also avoidance of irregular diet practices.

Concentrating one's mind on the food we intake impacts our psychology and also affects our digestion. When diet is wrong, medicine is of no use and when diet is correct, medicine is of no need. Nutrition is the master key to human health. Proper nutrition has potential to positively impact a mother's and baby's health, contributing to good maternal and infant welfare.

Diet and lifestyle are important determinants of health which is to be given importance for both mother and offspring. To help pregnant woman achieve safe, healthy and balanced diet insight into the factors influencing their dietary behavior is important.

Ayurveda lays great emphasis on ensuring holistic nutrition. *Ayurveda* put forth diet as one of the strongest pillars in maintaining health. ¹*Ahara* and *vihara* have been great significance in *ayurveda* in antenatal period. The review describes the effect of diverse intake of food and lifestyle on the foetus known as *Garbhopghatak bhavas*.

Keywords: *Garbhopghatkar Bhav, Ayurveda, Garbhavyapad.*

INTRODUCTION

The awareness of *Garbha* helps to give rise for better handling of pregnancy presides to the new procreation. As Acharya Charaka said that when union takes place between healthy sperm and ovum in healthy uterus during Ritukala and jeevatma and mana descend and unite with them, then garbha is formed². Nowadays lifestyle of women has changed which has led to many health issues like abortions, premature labour, preeclampsia etc. *Garbhopaghatakara Bhavas* deals with the cause *Upaghata* (harm) to the growing *Garbha*. Thus, *Garbhopaghatakara Bhavas* depicts the factors which are harmful to the growing foetus. The consumption of a varied and balanced diet from preconceptional period is essential to ensure the pregnancy outcomes. As slightest oscillation of such a pot causes spilling of the oil, similarly the slightest exertion or excitement to the pregnant woman can initiate adverse pregnancy outcome.³ Food habits are to be changed that are not good for the foetus. Especially in primigravida, they don't understand

what to do and what not to do during pregnancy, which things are to be consumed or which are harmful for them and their baby during pregnancy. *Garbhopghatkar Bhavas* are those things which has to be avoided in pregnancy to avoid complications during pregnancy.

“गर्भिणी तीक्ष्णौषध व्यवाय व्यायाम वर्जनीयानाम्।”

-च.सू.25/40⁴

According to Acharya Charak, the *Garbhopghatkar bhav* and their effects mentioned in Sharirsthan day to day practice are as follows-

❖ GARBHOPGHATKAR BHAVAS: CHARAK SAMHITA:

As per Acharya Charaka following factors are responsible for abnormal development of fetus including morphology, complexion or color and sense as well as motor organs including psyche due to vitiation of different types of *dosha*.⁵

Table No. 1

<i>Utkat, Visham, Kathin asana</i> (Walking on irregular surfaces)	<i>Garbhamriyante kukshi</i> (Intrauterine Foetal Death)
<i>Abhighat</i> (Trauma) <i>Apriya Shabdashrava</i> (Listening to unpleasant sound)	<i>Matu Prapatyakaale Garbha</i> (Premature Labor) <i>Stravanti Garbha</i> (Abortion)
<i>Uttanshayan</i> (Lying in supine position)	<i>Nabhinadi Kantham Anuveshthite</i> (Umbilical cord around neck)
<i>Naktacharini</i> (Sleeping in open place and awake in night)	<i>Unmatta</i> (Insane)
<i>KaliKalahshil</i> (Indulges in fight)	<i>Apasamaar</i> (Epilepsy)
<i>Nityashok</i> (Under grief)	<i>Bhit, Alpayushi</i> (Fearful, Short-lived)
<i>Madyanitya</i> (Addiction to Alcohol)	<i>Pipasu, Alpasmriti, Anavasthitchitta</i> (Thirsty, Short memory, Unstable mind)
<i>Madhura Rasa</i> (Sweet Intake)	<i>Prameha</i> (Diabetes), <i>Stholya</i> (Obese)
<i>Amla Rasa</i> (Sour)	<i>Raktapitta</i> (Internal Haemorrhage), <i>Akshiroga</i> (Eye Disorders) <i>Twakroga</i> (Skin)
<i>Katu Rasa</i> (Spicy)	<i>Durbal</i> (Weak), <i>-Alpa Shukra</i> (Oligospermia)
<i>Lavana</i> (Salty)	<i>Vali</i> (Wrinkle), <i>Palit</i> (Greying), <i>Khalit</i> (Hair loss)
<i>Tikta</i> (Bitter)	<i>Anapachit</i> (Low Digestive power)
<i>Kashaya</i> (Astringent)	<i>Anaha</i> (Flatulenece), <i>Udavarta</i> (Eructation)
<i>Godha Maans</i> (Iguana)	<i>Ashmari</i> (Bladder Stone) <i>-Shanermeh</i> (Slow stream of Urine)
<i>Varaha Maans</i> (Pork)	<i>Raktaksha</i> (Red eyes) <i>-Atiparushrom</i> (Thick Hairs)
<i>Matsya Maans</i> (Fish)	<i>Chirmimesh</i> (Delayed Blinking) <i>Stabhda aksha</i> (Fixed eyes)

Sushruta Samhita: According to Acharya Sushruta⁶, from the day of conception the pregnant women should give up *Vyayam* (exercise), *Atitarpan Atikarshan* (excess emaciation), and *Ratrijagran* (night awakefulness), *Diwaswap* (sleeping during daytime), *Vyavay* (intercourse), *Yanavrohan* (traveling through vehicle), *Bhaya* (fear), *Shok* (grief), *Ut-katukasana* (squatting), and avoid use of *Swedan*(steam), *Raktamokshana* (bloodletting) and *Vega Dharana* (suppression of natural urges). Continuous excessive massage of *Taila* (Oil application) should be avoided.

Harita Samhita Acharya Harita has contra-indicated the use of *Vidala Anna* (pulses), *Vidahi Anna* (one which causes burning sensation), *Ushna Kshira* (hot milk), *Mrutika* (mud), *Rasona* (garlic) and *Palandu* (onion). She should also avoid *Vyavaya*, *Vyayama*, *Rosha*, *Krodh*. Avoidance of all these measures preserves health of the woman.⁷

Bhavprakash Samhita: Acharya Bhavmihra⁸ advised sitting or sleeping in very soft and high place, going to the riverbank, garden or temple, non-vegetarian diet, staying in association of woman whose child has died etc. are all included in the list of contraindications.

DISCUSSION

Acharya Charak says that a *Garbhini*⁹ should be given due care and must be handled just like a *Taila Purna Patra*. Even the slight agitation could spill the *Taila* from the *Patra*. Henceforth complete attention must be given to the *Garbhini* in order to prevent *Upaghata* from the fetus. Many of the factors mentioned earlier result in dysfunctioning of *Dosha* and *Agni*, thereby hampering the growth and development of the fetus. Also, to prevent fetal growth restriction, alcohol intake should be curtailed¹⁰. The increase in incidences of Intra Uterine Growth Retardation, miscarriage, Abortions, abnormal presentation during delivery, fetal distress or cord around neck etc. present may be due to indulgence of the *Garbhini* in one or the other *Garbhopaghatakara Bhavas*.

CONCLUSION

The dietary regimen mentioned which vitiated the *doshas* should be terminated in practice so as you

avoid the harmful outcome of *Garbhopaghatakara Bhavas*. Wholesome food is the sole cause of living beings. Consumption of proper amount of food certainly helps the individual in bringing strength, good complexion, happiness, and longevity.¹¹ The diet vitiating the *Tridoshas* during pregnancy can avoid anomalies and hazards on the foetus during pregnancy. As said by Acharya Charaka, the following factors are responsible for abnormal morphology, behaviour, appearance and sense including psyche due to vitiation of *tridoshas*.¹² The mother shall follow the monthly necessities as per the desired and healthy outcome of the foetus. Henceforth, the desires of the *Garbhini* should be fulfilled, which ensures the birth of a healthy and long-lived baby.

REFERENCES

1. Shukla V. Charak Samhita Sutrasthana Chaukhamba Sanskrit Pratishthan, Varanasi, Reprint, 2007; 171: 11 – 35.
2. Pt. Kashi Nath Pandey. (2001). Charak Samhita. Hindi Commentary. Shareer Sthan. Chaukhambha Vishvabharati. Varanasi. Chapter-3. Verses3. Page no.-853.
3. Pt. Kashi Nath Pandey. Reprint (2006). Charak Samhita, Purvardha. Sanskrit Sansthan. Shareer sthan. 2/29. Page no.846
4. Pt. Kashi Nath Pandey. Reprint (2006). Charak Samhita, Purvardha. Chaukhambha Sanskrit Sansthan. Shareer sthan. 2/29. Page no.846
5. 5.Prof Priyavrat Sharma. Charak Samhita. Varanasi: Chaukhambha Orientalia. 2014 Vol- 1, Page no 169.
6. Kaviraj Kunjalal Bhisagratna. The Sushrut Samhita, Calcutta, Kashi Ghose's Lane, 1907, vol-2, page no 216, Su Sha 10/3
7. Khemraj Krishnadas. Harit Samhita. Varanasi: Chaukhambha Vishwa Bharti, 2002, page.448, H.S. Tiritiya 49/6-9
8. Khemraj Krishnadas. Bhavprakash Samhita. Varanasi: Chaukhambha Vishwa Bharti, 2002, page.66, B.P purva khand 2/375-382

9. Pt. Kashi Nath Pandey. Reprint (2006). Charak Samhita, Purvardha, Chaukhambha Sanskrit Sansthan.
10. D C Dutta. Textbook of Obstetrics edited by Hiralal Konar. New Central Book agencies. 8th Edition reprinted, 2015, 10th Chapter, page no 113.
11. D C Dutta. Textbook of Obstetrics edited by Hiralal Konar. New Central Book agencies. 8th Edition reprinted, 2015, 10th Chapter, page no 113.
12. Pt. Kashi Nath Pandey. Reprint (2006). Charak Samhita, Purvardha, Chaukhambha Sanskrit Sansthan. Sharirasthan. 2/29. Page no.846

Source of Support: Nil

Conflict of Interest: None Declared

How to cite this URL: Vishnu Bawane & Shrutika Surlake: Conceptual Analysis of Garbhopghatkar Bhav in Ayurveda. International Ayurvedic Medical Journal {online} 2023 {cited August 2023} Available from: http://www.iamj.in/posts/images/upload/1995_1998.pdf