



ISSN 2456-3110

Vol 8 · Issue 5

May 2023

Journal of  
**Ayurveda and Integrated  
Medical Sciences**

*www.jaims.in*

**JAIMS**

An International Journal for Researches in Ayurveda and Allied Sciences



**Maharshi Charaka**  
Ayurveda

Indexed

# Review of the Ayurvedic concept of *Garbhopaghatakara Bhava*

Pooja Tekam<sup>1</sup>, Rita Marwaha<sup>2</sup>, Nisha Bhalerao<sup>3</sup>, Shiba Dutta Panda<sup>4</sup>, Sapna Anand<sup>5</sup>

<sup>1,5</sup>Post Graduate Scholar, PG. Department of Rachana Sharir, Pt. Khushilal Sharma Govt. Ayurved College & Institute, Bhopal, Madhya Pradesh, India.

<sup>2</sup>Professor & HOD, PG. Department of Rachana Sharir, Pt. Khushilal Sharma Govt. Ayurved College & Institute, Bhopal, Madhya Pradesh, India.

<sup>3</sup>Reader, Department of Rachana Sharir, Pt. Khushilal Sharma Government Autonomous Ayurved College and institute, Bhopal, Madhya Pradesh, India.

<sup>4</sup>Lecturer, PG. Department of Rachana Sharir, Pt. Khushilal Sharma Govt. Ayurved College & Institute, Bhopal, Madhya Pradesh, India.

## ABSTRACT

*Ayurveda* is a traditional medical practise that emphasises both preventive and therapeutic care for a person's health. The significance of taking care of the mother before, during, and after pregnancy is heavily emphasised. The reproductive cycle is very significant to a woman's existence. Every woman in the world has the most wonderful dream of being a mother. The most important and difficult time in a woman's life is during pregnancy. Numerous factors, including as eating habits, lifestyle choices, and psychological considerations, might have an impact on pregnancy. Throughout its intrauterine life, the foetus depends on its mother for both nutrition and development. The great Ayurvedic authorities described the *Garbhopaghatakara Bhavas*, or things to avoid during pregnancy, while describing *Garbhini Paricharya*. When present during pregnancy, *Garbhopaghatakara Bhavas* are such variables that have the potential to injure or destroy the foetus or its development. One of the saddest elements of pregnancy is a deformed living foetus. Due to carelessness or ignorance, all women in today's fast-paced society accidentally do some behaviours that are advised against during pregnancy, which can result in miscarriages, abortions, and other obstetrical issues. Here, an attempt has been made to examine the mother and offspring's *Garbhopaghatakara Bhavas*.

**Key words:** *Garbhopaghatakara Bhavas, Garbhasrava, Garbhavyapad, Douhridya.*

## INTRODUCTION

Knowledge of *Garbha* is the foundation for knowledge of *Sharir*. The understanding of *Garbha* aids in the development of circumstances that better handle pregnancy and oversee the production of wholesome new procreation. *Ayurvedic* literature provides several

details regarding abnormalities or congenital problems that develop in the foetus. The characteristics that would hinder the developing *Garbha* are the subject of *Garbhopaghatakara Bhavas*. As a result, *Garbhopaghatakara Bhavas* refers to elements that are harmful for pregnancy.

Many illustrious Ayurvedic gurus have referred to the *Garbhopaghatakara* factors as the causes of foetal anomalies in terms of appearance and complexion. According to research, significant structural malformations affect about 3% of liveborn infants, and birth defects account for about 25% of baby fatalities, making them a major cause of infant mortality. They are a significant cause of disability and the fifth most common reason for years of potential life lost before the age of 65. Between 40 and 45 percent of those with birth abnormalities have an undetermined cause. A combination of genetic and environmental influences

### Address for correspondence:

Dr. Pooja Tekam

Post Graduate Scholar, PG. Department of Rachana Sharir, Pt. Khushilal Sharma Govt. Ayurved College & Institute, Bhopal, Madhya Pradesh, India.

E-mail: pooja.tekam10@gmail.com

Submission Date: 12/03/2023 Accepted Date: 17/04/2023

### Access this article online

#### Quick Response Code



Website: [www.jaims.in](http://www.jaims.in)

DOI: 10.21760/jaims.8.5.28

(multifactorial inheritance) results in 20% to 25% of cases, while twinning accounts for 5% to 1% of cases and minor anomalies affect 15% of newborns.<sup>[1]</sup> Genetic factors, such as chromosome abnormalities and mutant genes, account for about 28% of cases. Environmental factors cause about 3% to 4% of cases. Under the heading of *Gharbhopaghatakara Bhavas*, all the great Ayurvedic experts have outlined specific practises that should be avoided when pregnant. Due to carelessness or ignorance, all women in today's fast-paced society inadvertently do some things that are advised against doing while pregnant, which can result in miscarriages, abortions, and other obstetrical issues. In order to understand these *Gharbhopaghatakara Bhavas*, analysis is required.

### Garbhopaghatakara Bhava

Ayurvedic texts have outlined specific practises that are not advised during pregnancy. The *Gharbhopaghatakara Bhavas* are as follows in order to comprehend the complexity of this concept as it was articulated by the many Acharyas.

### Charak Samhita

In the *Charak Samhita*, *Acharya Charak* advises against using *Tikshan Aushadha* (pungent medicine), *Vyavaya* (excessive coitus), and *Vyayama* (excessive exercise) while pregnant.<sup>[2]</sup> The following factors, as listed by *Acharya Charak* in *Sharir Sthan*, are harmful for the foetus, including excessive usage of *ushna* and *tikshan* (hot, pungent substances), *daruna cheshta* (activities much above one's own capabilities), and other variables as prescribed by *Acharyas*. She shouldn't wear *Raktavarna Vastra* (cloth of red in colour) to ward off the influence of gods, demons, and their followers. She shouldn't consume excessive amounts of *Mansa* (meat), *Madya* (wine), *Yana Avrohana* (ride over potholes in the road), or other harmful items. She should also give up anything contrary to *Indriyas* and other harmful items, as advised by her family.<sup>[3]</sup>

Again, *Acharya Charak* has described various types of *Garbhopaghatakara Bhava* which led to disease in foetus.<sup>[4]</sup>

| SN  | Pregnant women consuming constantly                  | Effect of progeny   |
|-----|--|---|
| 1.  | Woman sleeping in open place and moving out in night | Insane ( <i>Unamta</i> )  |
| 2.  | Indulges in quarrels and fights                      | Epileptic ( <i>Apsmara</i> )  |
| 3.  | Indulged in sexual intercourse                       | Ill-physique, shameless and devoted to women,   |
| 4.  | Always under grief                                   | Timid, undeveloped or short-lived   |
| 5.  | Thinking of others to harmful                        | Envious or devoted to woman   |
| 6.  | Always think to thief                                | Exerting, wrathful or inactive  |
| 7.  | Always remain intolerant                             | Fierce, deceitful and jealous   |
| 8.  | Sleeps constantly                                    | Drowsy, unwise and deficient in digestion power   |
| 9.  | Wine   | Thirsty, poor in memory and unstable in mind  |
| 10. | Iguana   | Gravels, stone or <i>Shanermeha</i>   |
| 11. | Pork   | Red eyes, obstructed, respiration and very rough body hair  |
| 12. | Fish   | Delayed closure of eye or stiff eyes  |
| 13. | <i>Madhur Rasa</i>                                   | Diabetes ( <i>Prameha</i> ), Dumb ( <i>Mook</i> ), or over-obese ( <i>Atishoulya</i> )                              |
| 14. | <i>Amla Rasa</i>                                     | Internal haemorrhage ( <i>Raktapitta</i> ), eye disorder ( <i>Akshiroga</i> ) and skin disorder ( <i>Twakroga</i> ) |
| 15. | <i>Lawan Rasa</i>                                    | Wrinkles and grey hair ( <i>Valita Palita</i> )   |

|     |                     |  |
|-----|---------------------|--|
|     |                     | and Baldness<br>( <i>Khaliyta</i> )  |
| 16. | <i>Katu Rasa</i>    | Weakness ( <i>Durbal</i> ), deficient in semen ( <i>Alpashukra</i> ) and infertile ( <i>Anapatya</i> ) |
| 17. | <i>Tikta Rasa</i>   | Consumptive ( <i>Shosh</i> ), weak ( <i>Abala</i> ), under developed ( <i>Anupchita</i> )              |
| 18. | <i>Kashaya Rasa</i> | Blackish colour ( <i>Shyav Varna</i> ), <i>Anaha</i> and <i>Udavarta</i> .                             |

### Sushruta Samhita

According to *Acharya Sushruta*, women should completely abstain from *Vyavay* (coitus), *Vyayam* (exercise), and *Atitarpan* (excessive drinking) starting on the day of conception. Sanitation, *Atikarshan's* extreme emaciation, *Diwaswapna's* daytime slumber, *Ratrijagran's* night-time awakening) Avoid using *Senhana*, *Raktamokshana*, and *Vega Dharana* improperly. *Shok* (grief), *Yanavrohan* (riding on a vehicle), *Bhaya* (fear), *Utkatukasana* (squatting), and avoid using *Senhana*, *Raktamokshana*, and *Vega Dharana* inappropriately.<sup>[5]</sup> She must refrain from touching *Malin*. In addition to avoiding eating *Shushka* (dried up), *Paryushit* (stale), *Kuthita* (putrid), and *Klinna* (wet food), *Hina Vikrat Gatra* (a filthy or disfigured person possessing fewer bodily parts) should also refrain from using *Drudarsha* (terrible looking) substances and *Durgandha* (foul-smelling) items. She should avoid *Bahinishkraman* (outing), visit of *Shunyagara* (lonely place), *Chaitya* (haunted tree), *Shamshan* (cremation ground) or *Vriksha Ashraya* (shade of a tree), acts likely to promote *Krodha* (anger) and *Asanshaya* (disgrace), *Uchha Bhashana* (talking in high pitch) etc. all the things likely to harm the foetus. *Taila Abhayanga* shouldn't be overly massaged (using excessive amounts of oil and lubricants) or exhausted.<sup>[6]</sup>

### Negligence of 4<sup>th</sup> month

Due to the creation of the heart's viscus, the embryo's limbs and organs all become more powerful in the

fourth month, and the foetus is given consciousness. when the heart is the seat of awareness, when the heart grows strong, it acquires consciousness and, as a result, conveys its craving for flavours, aromas, and other sensory experiences (through the longings of its mother). At that time, the *Garbhini* is known as *Dauhridya*, and when her wishes and desires are not fulfilled, the result is the birth of a paralysed, has a humpback, crooked arms, is lame, is undersized, has defect eyes, and is blind.<sup>[7]</sup> The concepts which are mentioned by different great authorities of *Ayurveda* has its scientific base.

### Ashtang Sangraha

*Acharya Vagbhatta* mentioned *Acharya Charak's* point of view, but like *Acharya Sushruta*, he also listed the list of contraindications as *Vyavaya*, *Vyayama*, *Karshana*, *Abhighata*, *Atisankshobha Yana*, *Ratrijagrana*, *Diwaswapna*, *Vega Dharana*, *Ajirna*, *Atapa Sevana* or *Agni Sevana*, *Krodha*, *Shoka*, *Bhaya*, *Trasa*, *Upvasa*, *Utakatasana* or *Vishama Asana*, *Kupa Prapata*, *Apriya Lokan* and *Shravana* etc. Parents, especially women, need to get better if they want to have children of the highest calibre. When you massage with oils and lubricants in the first month through the fifth month, avoid utilizing anything that is prone to aggravating *Doshas*.<sup>[8]</sup>

### Ashtang Hridaya

In *Astang Hridaya*, *Acharya Laghu Vagbhatta* has also forbidden *Ativyavaya* and *Atiayasa*, carrying *Bhara*, *Guru Pravaranm*, and other activities. *Akala Swapna*, *Utakatasana* or abnormal sitting, *Shoka*, *Krodha*, *Bhaya*, *Udvega*, *Vega Dharana*, *Upvasa*, *Ati Adhva*, use of *Tikshna*, *Ushna Guru* and *Vistambhi food*, use of *Raktavastra*, peeping in a pit or well, use of *Madya* or *Mansa*, *Uttanshayan* etc. *Raktamokshana*, *Basti* up to eighth month should not be used.<sup>[9]</sup>

### Kashyap Samhita

The contraindications provided by *Acharya Kashyap* are completely different. She shouldn't gaze at the rising Sun, setting Sun, or both *Rahus*, or the descending Moon, *Shashi*. She should enter the centre of her house, perform religious rites, and present an

offering to release the planets from the grasp of the *Grahas* if she knows there will be a solar or lunar eclipse. She must not show *Dvesha* (hostility) towards *Atithi* (guests), give alms to beggars instead of throwing them out, perform *Ghruta* oblation in a burning fire for pacification, oppose the use of a full ewer, a *Ghruta* garland, a pot filled with *Ghruta* or curd, tie anything with thin thread or rope, loosen all of her ties, or dress in very loose clothing. She should avoid trembling, *Atihasya* (excessive laughing), and *Abhighata* (trauma), among other things, and should not hold a heavy load for an extended period of time. Garlic and using cold water are also not advised.<sup>[10]</sup>

#### Harita Samhita

According to *Acharya Harita*, it is not recommended to consume any *Vidala Anna* (pulses), *Vidahi Anna* (an edible that causes burning), *Guru* (heavy), *Amla* (sour), *Ushna Kshira* (hot milk), *Mratika* (clay), *Surana*, *Rasona* (garlic), or *Palandu* (onion) without their juices. She needs to stay away from *Vyavaya* (coitus), *Vyyama* (exercise), *Krodha* (angriness), *Rosha* (grief), and *Chakramana* (walking), among other things. The woman is happy if she avoids all of these measures.<sup>[11]</sup>

#### Bhavprakash Samhita

The concept of *Acharya Sushruta* was continued by *Acharya Bhavmihra*, who added the list of contraindications to include sitting or sleeping in a very soft and lofty location, visiting a river bank, temple, or garden, drinking rainwater, consuming meat, associating with women whose children have died, etc.<sup>[10]</sup>

Again, *Acharya Charak* has described various types of *Garbhopaghatakara Bhava* which led to disease in foetus.<sup>[12]</sup>

#### View of modern science

The above-mentioned things should be avoided throughout or even after pregnancy, according to modern science. For instance, coitus is typically not prohibited during pregnancy. Release of prostaglandins and oxytocin in with coitus may cause uterine contractions. Women with increased risk of miscarriage or preterm labor should avoid coitus if they

feel such increased uterine activity.<sup>[13]</sup> The foetus is at serious risk (6%), especially for heavy drinkers (3 oz). The Foetal Alcohol Syndrome (FAS) is characterised by the occurrence of at least one symptom from each of the following the three categories that follow. The first is prenatal or postnatal growth limitation. The second category is facial anomalies, which includes small palpebral fissures, an indistinct or nonexistent philtrum, epicanthic folds, a nasal bridge that is flattened, a nose that is short in length, an upper lip that is thin, unparallel and low-set ears, and a delayed midfacial development.

Third is CNS dysfunction, which includes attention deficit hyperactivity disorder (ADHD), mental retardation, and microcephaly.<sup>[14]</sup> It is advisable to stop smoking, not just during pregnancy but also afterward, given that it is harmful to your health. Additionally, there is a higher likelihood of abortion among women who smoke a lot. Alcohol use should also be severely reduced or avoided during pregnancy in order to avoid growth restriction or maldevelopment of the foetus.<sup>[15]</sup> Utilising a vehicle Jerks are preferable to avoid, especially in the first trimester and the last six weeks. The long journey is preferably to be limited to the second trimester. Bus routes should be replaced with rail ones. Up to 36 weeks can be safely travelled in pressurised planes. In cases of placenta previa, preeclampsia, severe anaemia, and sickle cell disease, air travel is not advised. Due to the possibility of venous stasis and thrombosis, prolonged sitting in a car or aeroplane should be avoided. Seat belt should be under the abdomen.<sup>[16]</sup>

#### Prevention of Garbha Vikriti

If these substances are recognised and avoided, the *Garbha Vikriti* caused by maternal exposure to numerous exogenous agents during pregnancy can be avoided. *Acharya* has discussed the precautions that must be taken in order to safeguard the foetus from any abnormalities.

*Acharya* has significantly mentioned the *Ritumatiparicharya* and *Garbhani Paricharya* and *Sutikaparicharya*. Before conception what measure is



to be taken is mentioned in *Ritumati Paricharya*, during pregnancy measure are given in *Garbhani Paricharya*. After the birth of baby pregnant lady is termed as *Sutika*. *Acharyas* has mentioned rules for *Sutika* to avoid various types of infection to mother and baby. These *Paricharya* take a direct, scientific approach to ensuring that a healthy foetus develops without any birth defects inside the womb of the expectant woman. It contributes significantly to the stabilisation of *Garbha* and provides the critical nutrients and energy needed throughout pregnancy.

## DISCUSSION

There are several references in the *Ayurvedic* classics that give the impression that the *Acharyas* possessed in-depth understanding of embryogenesis, teratogens and the resulting congenital deformities, and problems for both the mother and the foetus. Under *Garbhopaghatakara*, they have listed *Aharaj Nidana*, *Viharaj Nidana*, and *Mansik Nidana*. Abortion may be triggered by psychological or physical reasons like *Shoka* (grief), *Bhaya* (fear), *Krodha* (rage), etc. and strenuous activity. Due to a rapid increase in abdominal pressure from being overweight or lifting a lot of weight, chronic aberrant postures that can affect the uterine blood flow can result in abortion or intrauterine death of the foetus. Most of the previously mentioned causes impede the healthy growth and development of the foetus by impairing *Dosha* and *Agni's* regular functions. Indulging in one or more of the *Garbhopaghatakara Bhavas* and failing to abide by the *Garbhini Paricharya* may be the cause of the rise in incidences of intrauterine growth retardation, miscarriage, abortions, abnormal delivery presentation, foetal distress, cord around neck, etc. According to *Acharya Charak*, a *Garbhini* requires the same level of care as a *Tailapurna Patra*. The *Taila* could spill with even the smallest disturbance. Similar full attention should be paid to *Garbhini* from the *Tailapurna Patra* in order to stop *Upaghata* from the developing foetus.<sup>[17]</sup> To ensure the health of the foetus, an ayurvedic physician should evaluate these risks and advise the patient to avoid them while pregnant.

## CONCLUSION

Congenital abnormalities come in many different forms and can be caused by a number of different things, including genetic, environmental, and other influences. Lack of attention, education, supervision, and prevention through diet, way of life, and mental health are linked to congenital malformations or diseases. There should be genetic counselling, population screening, social education on prevention, and the use of prenatal diagnostic methods. Following the different *Ayurvedic* principles, such as adhering to the *Garbhini Paricharya* diet plan and avoiding foods that aggravate the triads (*Garbhopghatkar Bhava* and *Tridosha*) when pregnant, can help women avoid a variety of birth defects and illnesses. In order to secure the birth of a robust, active, healthy, and long-lived child, the *Garbhini's* desires should be satisfied.

## REFERENCES

1. TW Sadler. Langman's medical embryology. Lippincott Williams & Wilkins, a Wolters Kluwer business. 2012, 12th edition, page:117.
2. Priyavarat Sharma. Charak Samhita. Varanasi: Chaukhambha Orientalia. 2014 Vol-1, Page no 169.
3. Priyavarat Sharma. Charak Samhita. Varanasi: Chaukhambha Orientalia. 2014 Vol-1, Page no 432, Ch Sharir 4/18.
4. Khemraj Krishnadas. Bhavprakash Samhita. Varanasi: Chaukhambha Vishwa Bharti, 2002, page.66, B.p. purva khand 2/375-38.
5. Kaviraj Kunjalal Bhisagratna. The Sushrut Samhita. Calcutta, Kashi Ghose's Lane. 1907, vol-2, page no 137, Su Sha 3/12.
6. Kaviraj Kunjalal Bhisagratna. The Sushrut Samhita, Calcutta, Kashi Ghose's Lane, 1907, vol-2, page no 216, Su Sha 10/3.
7. Kaviraj Kunjalal Bhisagratna. The Sushrut Samhita. Calcutta, No. 10, Kashi Ghose's Lane, 1907, vol-2, page no. 138, Su. Sha 3/1.
8. Kaviraj Atridev Gupta. Ashtang Sangraha. Nirnay sagar dranalay bambai 2, N.S. Prakashan, page no. 129, A.S.S. 13/3.

9. Brahamanand Tripathi. Ashtang Hridaya. Varanasi, Chaukhambha Sanskrit Sanstha, Varanasi 2015, Page no. 346 Asthanghridaya Sharir 1/44-47.
10. Shri Satyapal Bhisagacharya. Kashyap Samhita. Varanasi: Chaukhambha Sanskrit series, 2010, k.s. page 84, ka.s. sharir. 5/16-20.
11. Khemraj Krishnadas. Harit Samhita. Varanasi: Chaukhambha Vishwa Bharti, 2002, page.448, H.S. Tritiya 49/6-9.
12. Khemraj Krishnadas. Bhavprakash Samhita. Varanasi: Chaukhambha Vishwa Bharti, 2002, page.66, B.P. purva khand 2/375-382.
13. D C Dutta. Text Book of Obstetrics edited by Hiralalkonar. New Central Book agencies. 8th Edition reprinted, 2015, 10th Chapter, page 113.
14. D C Dutta. Text Book of Obstetrics edited by Hiralalkonar. New Central Book agencies. 8th Edition reprinted, 2015, 34th Chapter, page 589.
15. D C Dutta. Text Book of Obstetrics edited by Hiralalkonar. New Central Book agencies. 8th Edition reprinted, 2015, 10th Chapter, page no 113
16. D C Dutta. Text Book of Obstetrics edited by Hiralalkonar. New Central Book agencies. 8th Edition reprinted, 2015, 10th Chapter, page no 114.
17. Priyavarat Sharma. Charak Samhita. Varanasi: Chaukhambha Orientalia. 2014 Vol-1, Page no 469, Ch Sharir 8/22.

**How to cite this article:** Pooja Tekam, Rita Marwaha, Nisha Bhalerao, Shiba Dutta Panda, Sapna Anand. Review of the Ayurvedic concept of Garbhopaghatakara Bhava. J Ayurveda Integr Med Sci 2023;05:173-178. <http://dx.doi.org/10.21760/jaims.8.5.28>

**Source of Support:** Nil, **Conflict of Interest:** None declared.

\*\*\*\*\*