

## MANAS VIKARA IN GARBHINI – A REVIEW

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Article Received on  
30 Dec. 2020,

Revised on 20 Jan. 2021,  
Accepted on 10 Feb. 2021

DOI: <https://doi.org/10.17605/OSF.IO/ZXQ83>

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**ABSTRACT**

According to world health organization health is a state of physical, psychological, social and spiritual well being, the same thought of Ayurveda classics which focuses to maintain equilibrium of physical, psychological and spiritual health of an individual. The psychological equilibrium is also needed for conception, *Garbhavkarnti* and *Garbhavridhhi*. Pregnancy is most energetic and critical phase in woman's life. It brings about much emotional and psychological changes in woman. According to Ayurveda *Garbhini Paricharya* refer to antenatal care which includes recommendation of *Ahara*, *Vihara* and psychological behavior modification.<sup>[1]</sup> Good psychological care during antenatal period is important for the development of foetus and health of the mother. The present study attempts to analyze and

establish the *Manas Vikara* in *Garbhini*.

**KEYWORDS:** *Manas Vikara*, *Garbhini*, *Garbhini Paricharya*, ANC, Pseudocyesis.

**INTRODUCTION**

Throughout the period of pregnancy maintaining a pleasant status of mind is very essential. The cognitive and psychological development of foetus depends on psychological status of mother. To build a healthy child mental health is considered more important and is described by Acharya Charaka as "*Soumanasyam Garbhadharnanam Shreshtam*."<sup>[2]</sup> For achievement of conception *Soumanasya* is considered as one of the most essential factor. According to modern medical science for maintenance of positive health of mother and foetus, nutrition and mental equilibrium are important basic needs. Birth of child is the happiest moment for

the mother, care during pregnancy refers the term antenatal care. The care to be given by Ayurveda is *Garbhini Paricharya*. According to Ayurveda *Garbhini Paricharya* refer to antenatal care which includes recommendation of *Ahara*, *Vihara*, and psychological behavior modification behavior alteration is described by Acharya to enhance spiritual and mental status.

Good psychological care in *Garbhini* is important for the health of mother and development of foetus. During the period of pregnancy women feels anxiety and emotions due to hyperactivity of hormones. Hence every pregnant woman should be counselled during antenatal period and treated according to her psychological condition.

### AIMS AND OBJECTIVES

To study *Manas Vikara* in *Garbhini* described in Ayurveda classics and modern medicine.

### MATERIAL AND METHODS

To review *Manas Vikara* in *Garbhini* through various Ayurveda classics commentaries by various Acharya, published books, research journals and modern science literature.

#### *Soumanasya*

Acharya Charaka considered *Manosamyata* as first and foremost important factor for conception as explained as “*Saumanasya Garbhadharnanam Shreshtam*” in *Agraoushadhi Prakarana*. *Saumanasyam* is the best instrument for achieving conception. Depression, stress, negative emotions may negatively affect pregnancy. Therefore *Acharya* has described maintenance of *Sadvritta* by avoiding *Krodha*, *Shoka*, *Asuya*, *Irshya*, *Bhaya*, *Trasa*, and *Kshobha*.<sup>[3]</sup>

#### *Garbhadhan ayogya stree*

Influence of psychological status of couple has been described by *Acharyas*. Normalcy of psychological status or happiness of couple is most important factor for conception. according to *Acharya Charaka* coitus should not be done a women who is frightened, averse, sorrow-stricken, and angry.<sup>[4]</sup>

#### *Garbhakar shad-bhavas*

Ayurvedic philosophy believes that formation of *Garbha* is said to be from *Shad Bhavas* i.e. *Matrija*, *Pitrija*, *Rasaja*, *Atmaja*, *Satmyaja*, *Sattvaja* (faculty of mind). *Charaka* has enumerated *Sattvaja Bhav* as belief in God, character, cleanliness, enmity, memory, sacrifice,

anger, delusion, malice, prowess, fear, fury, drowsiness, spirit, sharpness, softness, profundity, unsteadiness of mana.<sup>[5]</sup>

### Dauhrida fulfillment

*Dvi-hridaya* refers to pregnant women who carries a second heart of growing foetus . Sushruta has mentioned *Chetana Dhatu Abhivyakti* and *Garbha Hridaya Pravyakti* in fourth month.<sup>[6]</sup> According to Acharya Charaka when Indriyas of foetus are established, then the *Manas* start getting perception of *Vedana* i.e. *Sukha (Anukula Vedana)*, and *Dukha (Pratikula Vedana)* due to which foetus start quivering and expresses it's desire through the mother. if these desires are not fulfilled behavioral and psychological changes occurs in women's body resulting in nutritional deficiency in the developing foetus, impairment in HPA axis and hormonal imbalance in pregnant women. According to Acharya Sushruta if desires of pregnant women not fulfilled then the women will give the birth to a child who is *Kubja, Kuni, Khanja, Jada, Vaman, Vikitaksha* and *Andhata*. Charaka had also described the ill effects of psychological disturbance during pregnancy like grief, anger, discontent, fear, jealousy, terror cause abortion. In *Garbhini Paricharya* first importance has given to *Prasanna Chittata*.

### Garbhopaghatkar bhavas

*Garbhopaghatakar Bhavas* are categorised in three types i.e. *Ahara, Vihara, and Manas bhavas*. According to Acharyas *Krodha, Shoka, Bhaya, Trasa, Indriya, Pratikulata* these are the *Manasik Garbhopaghatakar Bhavas*.

### Effect of mental illness on foetus

Acharya Charaka has mentioned certain factors damaging the foetus and effect of that factors on foetus described in *Charaka Sharir 8*

*Foetus damaging factors.* Effect on Foetus

- *Nakatacharini.* *Unmatta Santana*
- *Kalahsheela.* *Apasmarini Santana*
- *Shoka-nitya.* *Bhiru, Apachita, Alpayusha Santana*
- *Abhidhatri.* *Paroptapi, Irshyalu Santana*<sup>[7]</sup>

Negative emotional status or stress will lead to excitability or instability of the autoimmune nervous system leading to cause abortion.

### ***Jataharini***

Acharya Kashyap has explained the concept of *Jataharini* or *Revati* in the chapter *Revatikalpa* of *kalpashtana* in *Kashyap Samhita*. *Jataharini* causes various abnormalities in offspring and infertility in female by afflicting a mother at various stages of pregnancy or puerperium.

*Jataharini* invade those women who are non religious and don't follow the norms of physical, psychological and social conduct i.e. the women who is jealous of respectable person, egoist, who is non religious, inflicts physical injury to others, does not have amiable relations in family.<sup>[8]</sup> the main cause of *Jataharini* is absence of *Satvika Bhava*.

### **Bad obstretic history**

Bad obstretic history (BOH) is applied to a pregnant women where her present obstetric outcome is likely to be affected by the nature of previous obstetric disease.<sup>[9]</sup> This may include miscarriage, still birth or any other adverse and unwanted conditions. due to stress there is disturbance in Hypothalamus-Pituitary-Ovarian axis which may lead to progesterone deficiency and lead to pregnancy loss.

### **Pseudocyesis**

Pseudocyesis is the appearance of clinical and subclinical signs and symptoms associated with pregnancy when the women is not pregnant. It is generally estimated as psychological in origin causing changes in endocrine system is the body, leading to the secretion of hormones translating into physical changes that occur during pregnancy.<sup>[10]</sup> Pseudocyesis occurs in a patient with certain types of organic cerebral or neuro endocrinological pathology, chronic psychiatric disorders, and undiagnosed psychological disorders. Women with a deep depression who tend to convert their mental trauma into the physical symptoms of pregnancy are at risk for developing pseudocyesis. An intense desire to become pregnant or an intense fear of becoming pregnant causes complex involvement of cortical, hypothalamic, endocrine and psychogenic factors. Psychodynamic theories attribute the false pregnancy to emotional conflict and changes in the endocrine system, which may explain some of the symptoms of pseudocyesis.

### **Garbhini manas vikara chikitsa siddhant**

1) ***Daiva-Vyapashraya***: the methods of *Daiva-Vyapashraya Chikitsa* by Acharya Charaka are *Mantra*, *Aushadh*, *Mani*, *Mangala*, *Bali*, *Uphara*, *Homa*, *Niyamana*, *Prayschitta*,

*Upvasa, Svastyayana, Pranipata, Gamana,*

*Acharya Kashyap* has mentioned *Trivrt Mani Dharan* i.e the pregnant woman should wear the amulet made of *Trivrt* at the region of waist.<sup>[11]</sup>

2) **Yukti-Vyapashraya:** *Yukti-Vyapashraya Chikitsa* is a use of *Ahara* and *Aushadh* according to proper *Yojana*. As *Tikshna Aushadh* is contraindicated in *Garbhini* there should be proper implementation of *Garbhini paricharya*.

3) **Sattvavajaya:** *Sattvavajaya Chikitsa in Garbhini* includes *Sadavachara, Devata Brahmana Pujana, Shaucha, Achara, Hitorata, Saumya Manonukula Katha Shravana*, It also includes *Ahita Artha Mano Nigraha* i.e. *Krodha, Shoka, Asuya, Irshya, Bhaya, Trasa, Samkshobha Varjana*.<sup>[12]</sup>

## DISCUSSION

Pregnancy is the most energetic and challenging phase in a woman's Life. It brings about emotional and psychological changes in woman. During this period women is susceptible to develop *Manas Vikara* because of stress. Antenatal care is a preventive obstetric health care program aimed at optimising maternal and fetal outcome through regular monitoring of pregnancy. *Garbhini Paricharya* is also aimed at maintaining the maternal psychological health. During the period of pregnancy women may undergo some psychological disturbance. With the help of Ayurveda we can prevent such situation by use of *Garbhini Paricharya* which not only give strength to the women but also relives mental stress of the women.

## CONCLUSION

Maintenance of mental equilibrium during pregnancy is the most important factor. If the mental health is not maintained during pregnancy it may result in many complications to mother as well as fetus. during the nine months of pregnancy women goes through drastic changes if she is not counselled during this period or if proper psychological support is not given to her then there is high chances of developing *Manas Vikara*. hence it is important to counsel pregnant women and treat her accordingly. *Garbhini Paricharya* improve the psychological condition of women hence proper *Garbhini Paricharya* should be followed during pregnancy.

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