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Scope For a Better Progeny and General Well Being

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ABSTRACT: The medical community is deeply concerned about the increasing number of birth defects in reincarnation that challenge the goal of a healthy humanity. These birth defects are considered minor, major, anatomical, physiological, and subtle in nature. According to the principles of Ayurveda, proper preparation of parents is the most important condition for the survival of offspring. Ayurveda details the entire development of the fetus in the womb and the physical changes the mother undergoes at each stage of pregnancy. Similarly, the growth of fetus is mentioned in the Charak Samhita and Sushrut Samhita text in *Sharir sthana*. According to Ayurveda, for a healthy pregnancy, couples need to pay attention to the following important things - Sperm, Uterus, Nourishment, Pregnancy time, *Matruja Bhavas*, *Pitruja Bhava*, *Satmyaja Bhava*, *Rasaj Bhavas*. Ayurveda believes that a woman at the late stages of pregnancy should be considered as with one foot on the earth and the other one on the world of 'Yama'. This statement literally indicates the importance of extreme care during the final stages of pregnancy to save mother and her baby from death. A minor oversight could have dire consequences for both the mother and the infant's well-being. The first three months and the last three are most important stages of pregnancy and special care and medication is required during these months. In Ayurveda Pregnancy is divided into four stages. Stages are as named *Prajayini*, *Upasthita Prasava*, *Prajayi Syamana* and *Apara Patana* for healthy pregnancy these stage should be followed toughly. The medical community is deeply concerned about the increasing number of birth defects in reincarnation that challenge the goal of a healthy humanity. These birth defects are considered minor, major, anatomical, physiological, and subtle in nature. According to the principles of Ayurveda, proper preparation of parents is the most important condition for the survival of offspring. Ayurveda details the entire development of the fetus in the womb and the physical changes the mother undergoes at each stage of pregnancy.

KEYWORDS: Ayurveda principles, Healthy child, Healthy pregnancy.

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INTRODUCTION:

The medical community is deeply concerned about the increasing incidence of birth defects that defy the human purpose of survival. These birth defects are considered minor, severe, anatomical, physiological, and subtle in nature. Statistics show that 3 to 5% of all newborns are born with birth defects, 20 to 30% of all infant deaths are caused by genetic diseases, and 30 to 50% of people die from malformations after birth; 11.1% of admissions to pediatric hospitals are for children with genetic problems, 18.5% are for children with other congenital disorders, 12% of adult hospital admissions are for genetic reasons and 50% are for developmental disorders. 15% of all cancers are hereditary. According to Ayurvedic principles, good parental preparation is the most important condition for healthy off spring. *Charak Samhita*, one of the most important texts of Ayurveda, provides comprehensive teachings and practices on child care, known as *Kaumara Bhritya*. This branch of medicine focuses on the health and treatment of children from birth to adolescence.¹

Kaumara Bhritya holds the second most prestigious position among the eight specialties of Ayurveda.² Motherhood is the great and cherished desire of every woman. When he achieves this, feels fulfilled in his life. A woman's "DESIRE" for a "CHILD" is sometimes stronger than self-love, beauty, image and can be stronger than career goals. Planning a baby is a wonderful experience for mom and dad. This is part of the true satisfaction of married life. A woman needs to be mentally and physically prepared for a healthy pregnancy and a trouble-free birth. *Acharya Charak* had already explained in how a man with spotless *Shukra* (semen), a woman with spotless *Artava* (Ovum) and a woman with a desirous womb can achieve their goals. This is the time when nature does extraordinary things and must do its part to

stay strong and healthy. *Garbhavastha* is nothing to fear, especially today. This nine-month wait should be both enjoyable and the right time for her child to make good plans for her future. Ayurveda believes that women in the final stages of pregnancy should be viewed as down-to-earth women who are otherwise in the world of 'Yama'. These words really show how important it is to be careful in the last stages of pregnancy to save the mother and her child from death. A little carelessness can ruin the lives of mother and child. The first trimester and the last trimester are the most important stages of pregnancy and require special care and treatment. In Ayurveda, the uterus is divided into four stages. These stages are called *Prajayini*, *Upasthita Prasava*, *Prajayi Syamana* and *Apara Patana*.³ Each stage needs to follow its own lifestyle and medicine for a healthy pregnancy.

Methods and Material

All the data and literature gathered from Ayurvedic texts, modern medical books, reviews Article, Journals and the current website.

Factors That Contribute to The Formation of A Healthy Child-

According to Ayurveda, preparation for pregnancy can be easily compared to the reproductive process. Just as the health of a plant depends on the quality of the soil, its seeds, planting time and the water it receives (containing nutrients), the health of a child depends on the health of its parents. For a healthy pregnancy, couples need to pay attention to the following four important things:⁴

Eggs/Ovum (Seed)

Uterus (Soil)

Nutrient (Water)

Pregnancy Time (seasonal period/ritukaal)

Fertility Factors:

Matruja Bhavas

Kula or *Gotra* of the mother, age at conception of the mother, reproductive health of the woman, time of conception, *Beeja* of the mother, diet of the pregnant mother, medications used by the pregnant woman and other diseases can affect the life and nature of the mother during pregnancy.⁵

Pitruja Bhavas

Ayurvedic scientists centuries ago, without the aid of materials, clearly explained the importance of male and female *Beeja* (*Shukra*/sperm and *Shonit*/Ovum) in fertilization. *Acharya Kashyapa* has clearly stated in the *Shareersthan* that the insertion of male *beeja* (sperm) into female *beeja* (egg) leads to conception. If *beeja* (sperm) comes from a sick man, the offspring may have different births or breeds. *Shukra* and *Vayu* abnormalities as well as *Vayu* vitiated in *Shukra* are also said to cause abnormal births.⁵

Atmaja Bhava

The soul experiences a series of births and deaths as a result of its actions, good or bad. The consequences of actions in the previous life are borne by the soul in the next life, which is the result of good or bad actions. He should avoid such misfortunes by following the principles of correct behavior in his life; otherwise it goes through the stages of birth and death. This life and death are achieved immediately at the moment of union of *Shukra* – the male reproductive element relative to the sperm cell in the testicles and *Artava* – the female reproductive element relative to the egg produced by the female egg. *Lingashareera* is responsible for these activities. Why do the same early disease factors cause different diseases in different people? Why does it appear quickly in some, while in others a long latent period is required for the disease to manifest itself. dark or strange things are caused by *Atmaja bhava*.⁵

Satmyaja Bhava

Satmya (sense of harmony, self-consciousness) is the use of things that do not harm the body, although they are different from the basic person's (nature), place of residence, time, caste (family), seasonal disease, illness (nature). exercise (exercise), water (food and drink), daytime sleepiness, taste (everything tastes different), etc.⁵

Rasaja Bhava

Rasa is a liquid that is tasted with the tongue, nourishes the body and gives pleasure to the mind. *Rasa* in this context refers to complete *Akhara rasa* (diet). Balanced *Ahara rasa* taken by a pregnant woman helps create *Sapta Dhatus* in the womb if necessary. Ancient scientists identified a special method of healthy nutrition for a pregnant woman to meet the needs of the mother and the growing fetus in a certain period of their life in the womb. *Ayurveda* experts attach great importance to the nutrition of pregnant women in order not to harm the growing baby. If the couple eats food that *ruksha* (dry) and *vata* during *ritukala* and suppresses normal appetite, then excessive *vayu* vitiates *Rakta dhatu* and other *dhatu*s of the fetus and causes hoarseness or nasal voice, deafness and other *vata* problems. *Vata* also causes baldness, premature graying of hair, loss of facial hair, skin color, nails and hair, and other *vata* abnormalities. When a pregnant woman continues to follow a diet that can increase *Kapha*, *Kustha* (leprosy), *Kilasa* (a type of skin disease) and teething occur. *Switra* (*Leucoderma*) and *Pandu* (anemia) are caused by a diet that can vitiate *Kapha*. When a diet that can control all three *Doshas* is followed, excesses of *Tridoshas* cause the special effects described in all three *Doshas*. The mother was advised to follow the diet of the local population according to the type of child she wanted. No matter what diet and exercise a pregnant woman does, the same qualities will develop in the child.⁵

Sattvaja Bhavas

Human reproduction is a special privilege because only humans have the opportunity to live a conscious, alert and controlled life. People are smart and intelligent. All this cannot happen without Manasa (soul). Factors that determine children's different mental abilities (in other words, what the child's intellectual branch is like) include. Psychological/psychosomatic nature of parents - various characteristics of parents. The environment in which the pregnant woman lives and the thoughts that the pregnant woman receives during her pregnancy. Effect of a person's deeds/karmas of his previous birth. Common desires for a certain type of intellectual branch in a past life and its descendants - unusual mental habits / mental health in a past life.⁵

Pregnancy Symptoms

Many writers of ancient texts described the signs and symptoms of pregnancy as follows^{6,7,8} –

- *Anartavadarsanam* (Amenorrhea)
- *Asyasansravaṇam* (Excessive salivation)
- *Annannabhilasha* (Lack of Appetite)
- *Chhardi* (Vomiting)
- *Aruchi* (Loss of appetite)
- *Amlakamata* (Like to eat sour things)
- *Gurugatratvama* (Heaviness)
- *Chakshu glani* (Feeling of heaviness in the face)
- *Stanayo Stanyam* (The appearance of milk in the breast)
- *Ostha Stanamandalayo Karsnnama* (Excessive darkness in the mouth and breast areola)
- *Pada shotha* (Mild edema on feet)
- *Lomarajyodgama* (Short hair look)
- *Yonyashatalatvam* (Vaginal dilation)

Ayurveda lays down some rules that are very important for every pregnant woman. It contains various explanations about ahara (diet), vihara (lifestyle) and vichara (thought) that women should follow at different stages of pregnancy.

Garbhini Aahar for Healthy Progeny

Month-wise dietary regimen

Month	Charak Samhita ⁹	Sushrut Samhita ¹⁰
1 st month	Anupsanskrit kshira (nonmedicated milk)	Madhur shita drava Aahara (sweet, cold, and liquid diet)
2 nd month	Madhur gana siddha kshira (milk medicated with sweet drugs)	Similar as first month
3 rd month	Kshira madhu and Ghrita (milk with honey and ghee)	Similar as first month
4 th month	Kshir Navneet (milk with butter)	Payonavanita samshrishta aahar or jangal mamsa yukta aahar (cooked sasti rice with curd, and meat of wild animals)
5 th month	Kshira sarpi (ghee with milk)	Sastikodan panchame payasa jangal mamsa yukta aahar (shastika rice with milk, meat of wild animals)
6 th month	madhura gana aushadhi siddha kshira ghrita (milk with	Shwadamshttra siddha Yawagu (ghrita or rice gruel medicated with Gokshur)

	medicated sweet drugs and ghee)	
7 th month	Similar as sixth month	Prithakaparni siddha ghrita (ghee medicated with prithakaparni group of drugs)
8 th month	Kshira Yawagu mixed with ghrita	Asthapana basti with kwatha (decoction) of badari, bala, atibala satapuspa, patala, etc., madhu (honey) and ghrita superseded by Anuvasana basti of oil medicated with milk madhura drugs (different medicated enemas)
9 th month	Anuvasana basti with Madhura gana aushadhi medicated oil and Pichudharan (enema and vaginal tampon of medicated oil)	Unctuous gruels and meat-soup of wild animals up to the period of delivery

Garbhopaghatakara Bhavas (Don'ts for Pregnant Woman)

Charak Samhita -Kashaya Rasa (pungent drugs), Vyayam (exercise), Vyavay (coitus).¹¹ Sushrut Samhita -Vyavay (coitus), Vyayam (exercise), excessive satiation, Karshya (excessive emaciation), Diwaswap and Ratro Jagaran (sleeping in day and awakening in night), Dukha (grief), Yanavarojana (riding on vehicle), Bhaya (fear), Utkatasana (squatting), Snehan (oleation), Raktamokshan (bloodletting), Vegadharan (suppression of natural urges, etc.)¹² Ashtang Hriday- Ati Vyavay (excessive coitus), Vyayam (exercise), Bharvahan (carrying heavy weight), Guru pravaran (covering herself with heavy sheet), Anidra nishi (night awakening), squatting, chinta (grief), Krodha (anger), excitement, Vegadharan (suppression of natural urges), Upawas (fasting), Adhwagaman (excessive walking), Kashaya Rasa (use of pungent), Ushna (hot), Guru (hardly digestible food), Lal vastra dharan (use of red garment), Madyapana and

Mamsa sewan (use of wine and meat), Raktamokshan (bloodletting), Panchakarma (purifying measures and enemas), etc.¹³ Astang Sangraha- Kashaya Rasa (pungent drugs), Vyayam (exercise), Vyavay (coitus), emaciation, Abhighata (trauma), Darun Cheshta (conveyance causing excessive jerks), Anidra nishi (night awakening), diwaswap (day sleeping), Vegadharan (suppression of natural urges), Ajirna (indigestion), prolonged stay in hot sun or near fire, Krodha (anger), Dukha (grief), Bhaya (fear), Upawasa (fasting)¹⁴ Ayurvedic classics describe a series of treatments for pregnant women. Acharya Charak elaborated on the proverb regarding the care of a pregnant woman as follows: "A pregnant woman should be treated like one who walks with a pot full of oil in her hand without spilling a drop." "You must be in tune with your body and learn to follow its subtle changes. Although not all symptoms can explain the problem, there are some that require a doctor's attention. Some of these warning

signs include the following: Excessive vomiting, abdominal pain, Hypertension (pre-eclampsia signs), Vaginal bleeding, swelling, etc.

DISCUSSION:

Pregnancy is one of the most important things in every woman's life. Ayurveda recommends a balanced diet every month for the best growth of the baby in the womb. This has been practiced in India for thousands of years and is highly recommended in Ayurveda for normal birth without any complications, good health of the mother, offspring with strong immunity and finally good breastfeeding after birth and healthy growth of the child. In the Ayurveda every month wise diet regimen for Garbhini is specific.

The diet regimen presented is shown as a food not as a drug. That is why it is the best, because it is in harmony growth birth.

The foods recommended in Ayurvedic texts specific to pregnancy for thousands of years are completely scientific and can be verified according to scientific standards.

The recommended nutrition for pregnant women is specific to the baby and the mother, helping with easy birth and also aiding in breastfeeding, which helps parents achieve their goals.

CONCLUSION:

Ayurveda is the science of life. We can use Ayurvedic principles to raise a child healthy. A healthy child is the wealth of the country because a child who grows up in childhood can better serve his nation as an adult. The World Health Organization has also recognized the importance of Ayurveda in achieving its goal of "Health for All". We Ayurvedic expert should use our great ancient science for the welfare of the society.

It has always been clear that a mother's and her child's physical and psychological wellbeing are closely related. Because they are essential to both social and economic growth, the topics of pregnancy, the

puerperium, and the care of the mother and child are therefore very important. By using the idea of behavioral care, Ayurvedic principles help pregnant women feel better physically and mentally, prepare their bodies for Sukhapsava, prevent fetal malformations, and produce healthy offspring.

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