colder months. Consuming foods high in omega-3 fatty acids, such as walnuts, flaxseeds, and fatty fish (salmon, mackerel), can promote brain function and lessen the symptoms of mild depression. Wintertime reduces exposure to sunlight, which raises the risk of vitamin D insufficiency. It's critical to include foods high in vitamin D in the diet, such as eggs, mushrooms, and fortified dairy products. Alternatively, after speaking with a medical expert, think about taking vitamin D pills. Choosing fruits and vegetables that are in season and locally grown guarantees freshness and a higher nutritious value. Winter vegetables that are high in vitamins and minerals include citrus fruits, Brussels sprouts, broccoli, and carrots. These are great options to include in meals. Comfort foods are often called for in the winter, but it's important to find a balance between giving in to desires and eating a balanced diet. To guarantee a varied spectrum of nutrients, include a range of foods from several food group.

5. CONCLUSION

As winter wraps its chilly embrace around us, the role of a healthy diet becomes more critical than ever. By being mindful of our food choices and incorporating a variety of nutrient-dense foods, we can fortify our body and mind against seasonal challenges and ensure that we emerge from winter feeling energized, resilient, and ready to embrace the warmth of spring. Incorporating complex carbohydrates, proteins, minerals, vitamins, antioxidants, adequate hydration, Omega-3 fatty acids contribute to brain health, combating potential seasonal affective disorders. Remember, the key to winter wellness lies in nourishing our bodies with the right foods to thrive in the cold months.

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CHAPTER-07

WINTER CARE THROUGH AYURVEDA: A COMPREHENSIVE GUIDE TO NURTURING WELL-BEING

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**ABSTRACT**

Winter, with its cold winds and transforming landscapes, presents a unique set of challenges to our physical and mental well-being. In this comprehensive chapter, we explore Ayurvedic principles and practices meticulously tailored for winter care. From understanding the dosha imbalances to implementing dietary adjustments, daily routines, and herbal support, our aim is to provide a thorough guide for individuals seeking not only to survive but thrive during the colder months. Embracing Ayurveda's holistic wisdom, this chapter delves into the nuanced aspects of winter care, offering insights on what to do and what to avoid. By aligning with Ayurvedic principles, individuals can navigate winter with resilience, vitality, and a deep sense of well-being.

**Keywords**: Winter Care, Ayurveda, Cold, Yoga, Exercise, Herbal

1. **INTRODUCTION**

   Winter, with its crisp air and serene landscapes, brings forth a unique set of challenges and opportunities for well-being. Ayurveda, the ancient system of holistic healing, offers profound insights and practices to navigate this transformative season. In this comprehensive chapter, we embark on a detailed exploration of Ayurvedic principles and practices meticulously tailored for winter care. From understanding the dosha imbalances to implementing dietary adjustments, daily routines, and herbal support, we aim to provide a thorough guide for individuals seeking to not only survive but thrive during the colder months.

   As per Ayurveda, Hemant Ritu is winter season that occurs during Margashirsa and Pushya (mid-November to mid-January). This season belongs to Dakshinayan (southern solstice), also called as Visarg Kala, where in the human strength is relatively high.

2. **UNDERSTANDING THE WINTER DOSHA IMBALANCE**

   According to Ayurveda, Vata, Pitta, and Kapha are the three bioenergetic factors and Health is considered as a state of equilibrium of these three factors. As winter unfolds, the environment undergoes a shift characterized by cold, dry winds and a decrease in temperature. These changes can disturb the delicate balance of the doshas, with Vata, the dosha associated with air and space, being particularly susceptible. The cold, dry qualities of winter can exacerbate Vata imbalances, leading to symptoms such as dry skin, joint stiffness, and compromised immune function.

   In Ayurveda, understanding the seasonal influence on doshas is fundamental for crafting effective wellness strategies. Winter's impact on Vata requires specific
attention to practices that bring warmth, moisture, and stability, not only addressing the physical aspects but also harmonizing the mind and spirit with the seasonal energies.

3. **KEY AYURVEDIC PRACTICES FOR WINTER CARE**

Winter is one of the four seasons in the Northern Hemisphere, spanning from the early days of mid-November to the beginning of March. This period is characterized by colder temperatures, as the Northern Hemisphere is tilted away from the sun. The winter season triggers significant transformations in the plant kingdom, with deciduous trees shedding their leaves. To survive the harsh conditions, animals of all sizes enter a state of hibernation to conserve energy and maintain warmth.

Prolonged exposure to the cold can lead to various health issues, necessitating extra care. Ayurvedic classics offer insights into daily regimens that can be instrumental in preventing the onset of winter-related problems. It is crucial to adopt these practices to safeguard our well-being during this chilly season.

i. **Dietary Adjustments:**

Winter demands a shift in dietary choices to counteract the cold and dry qualities. Ayurveda recommends embracing a palette of warming foods that nourish the body and provide insulation against the external chill.

- **Warming Spices:** Incorporate an array of warming spices such as ginger, cinnamon, cloves, and black pepper into your meals. These not only add flavor but also help counteract the cold qualities of winter.

- **Moisture-Rich Foods:** Embrace foods with a high-water content, including soups, stews, and herbal teas. This helps combat dehydration caused by the dry winter air and ensures adequate internal hydration.

- **Healthy Fats:** Integrate nourishing fats like ghee, sesame oil, and avocados into your diet. These fats support joint lubrication, prevent skin dryness, and provide essential warmth.

ii. **Daily Routine (Dinacharya):**

Establishing a consistent daily routine is pivotal in providing stability to the Vata dosha during winter. Ayurvedic daily practices, known as Dinacharya, offer a holistic approach to align with the natural rhythms of the day.
• **Oil Massage (Abhyanga):** Daily self-massage with warm sesame oil not only nourishes the skin but also enhances circulation and calms the nervous system. It acts as a protective barrier against the cold and dryness of winter.

• **Nasal Oil Application (Nasya):** Applying 2 drops of warm medicated oils such as Anutaila or Ksheerabala (101) to the nostrils helps prevent nasal dryness and supports respiratory health. This practice is especially beneficial in countering the drying effects of heated indoor environments.

• **Warm Water Baths:** Opt for warm water baths to retain natural oils and prevent excessive dryness. This practice helps soothe the skin and maintains the body's internal moisture. Hot water should be used below neck only.

iii. **Lifestyle Practices:**

The winter season calls for lifestyle adjustments that focus on staying warm and maintaining stability. Adopting mindful practices enhances physical and mental well-being.

• **Layered Clothing:** Dress in layers to provide adequate protection against the cold. Ensure extremities are covered with gloves, scarves, and socks to prevent heat loss.

• **Consistent Routine:** Maintain a consistent daily routine, including regular sleep patterns and meal times. This stability supports Vata dosha by providing a sense of predictability and structure.

iv. **Herbal Support:**

Integrating Ayurvedic herbs into your winter routine provides additional support for balancing the doshas and fortifying the immune system.

• **Ashwagandha:** As an adaptogenic herb, ashwagandha helps the body adapt to stress, promoting overall vitality and strength during the winter months.

• **Tulsi (Holy Basil):** Known for its immune-boosting properties, tulsi can be consumed as a tea or added to various dishes to enhance winter wellness.

• **Triphala:** This combination of three fruits- Amla, Haritaki and Vibhitaki (Emblia officinalis Terminaliabellerica and Terminalia chebula) increases digestion and elimination, helping maintain balance in the digestive system, which is crucial during winter.
v. **Yoga and Exercise:**

Physical activity during winter is vital for maintaining warmth, circulation, and flexibility. Ayurveda recommends practices that are gentle, grounding, and supportive of overall well-being.

- **Gentle Yoga:** Engage in a mindful and grounding yoga practice, emphasizing poses that provide stability and warmth. Seated poses, gentle twists, and restorative postures are particularly beneficial.

- **Indoor Exercise:** In colder climates, consider indoor exercises that generate internal warmth. Indoor cycling, yoga, or brisk walking within the comfort of your home contribute to overall well-being.

4. **WHAT NOT TO DO IN WINTER**

While embracing positive practices is crucial, avoiding certain activities is equally important to maintain balance during winter:

a) **Excessive Cold Foods and Drinks:** Avoid consuming excessive cold and icy foods, as they can further increase Vata imbalance. Opt for warm or room-temperature beverages and meals to support digestion and warmth.

b) **Overexertion:** Winter is a time to conserve energy, and excessive physical exertion can deplete the body. While maintaining a regular exercise routine is essential, avoid strenuous activities that may lead to fatigue and increased Vata.

c) **Irregular Sleep Patterns:** Disrupted sleep can contribute to Vata imbalance. Ensure you have a consistent sleep schedule, going to bed and waking up at the same time each day. Create a warm and cozy sleep environment to promote restful sleep.

d) **Exposure to Harsh Winds:** Protect yourself from harsh winter winds, as they can aggravate Vata. Wear appropriate clothing and cover exposed skin to shield yourself from the drying effects of cold winds.

e) **Skipping Warm-Up Exercises:** Before engaging in physical activities, ensure you perform adequate warm-up exercises. Cold temperatures can make muscles more prone to injury, and a proper warm-up helps prevent strains and stiffness.
5. CONCLUSION

In conclusion, Ayurveda's approach to winter care transcends a mere survival guide – it is a comprehensive philosophy that encourages individuals to thrive in harmony with the seasonal rhythms. By embracing Ayurvedic principles and weaving them into daily life, one not only combats the physical challenges of winter but also nourishes the mind and spirit. Winter, viewed through the lens of Ayurveda, becomes a season not just to endure but to celebrate the opportunity for rejuvenation and self-care.

With attention to dietary adjustments, daily routines, lifestyle practices, herbal support, and mindful exercise, individuals can navigate winter with resilience and vitality. Ayurveda, with its holistic wisdom, provides a timeless guide for transforming the colder months into a season of well-being, growth, and inner warmth.

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CHAPTER-08

SIGNIFICANCE OF AHARA SAMSKARA – FOOD PROCESSING

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ABSTRACT

Ahara (food) is a substance which is swallowed through throat after eating. Ayurveda specified the characteristics of food in terms of quality, quantity and time which vary from person to person considering their Prakriti (constitution), Vaya (age), Agni (capacity of digestion), Ritu (season) etc. Samskara is the process of modifying properties of any food article or medication. Samskara can be done by Toya (water), Agni (fire), Shaucha (purification), Manthana (Churning or shaking), Desha (habitat), Vasana (using specific utensils) etc. By processing, food articles which are difficult to digest/take more time for digestion become easy to digest/take less time for digestion and vice versa. So, with the help of proper Samskara (processing), bad qualities of the Ahara Dravya (food article) can be removed and good qualities can be added which are responsible for making food article wholesome for a person or for specific condition.

Keywords: Ahara, Ahara-Samskara, food processing

1. INTRODUCTION

The word “Ahara” (food) is very much familiar since time immemorial. Various classics/dictionaries describe Ahara in their own unique way. Shabdakalpadruma explains that Ahara (food) is a substance which is swallowed through throat after eating. Modern definition of food is also pointing towards the process of ingestion but simultaneously it mentions the aim by adding words metabolism, nutrition, growth etc. Collins dictionary defines the word food as “any substance that can be ingested by a living organism and metabolized into energy and body tissue is known as food.”

Prevention from diseases and promotion of health is the aim of Ayurveda. This can be achieved only by Vishuddha Ahara and Achara (pure diet and good behaviour/acts) according to Acharya Chakrapani. Thus, Ahara or diet is an important tool for physician for both the purposes i.e. prevention and cure. Considering this importance, Ayurveda included Ahara (food) on prime position among three Upastambha (sub pillars).

Ayurveda specified the characteristics of food in terms of quality, quantity and time which vary from person to person considering their Prakriti (constitution), Vaya (age), Agni (capacity of digestion), Ritu (season) etc. It is advised to select the food considering all these factors and the Rasa (taste), Guna (properties), Hitakara or Ahitakara Prabhava (wholesome and unwholesome effect), Samskara (processing) etc. factors also should be kept in mind while selection of food.
Samskara is the process of modifying properties of any food article or medication. So by Samskara one can modify properties of Ahara Dravya (food article) or medication according to their personal or individual need.

2. MATERIAL AND METHODS

Ayurvedic texts mainly Brihattrayee comprising Charaka Samhita, Sushruta Samhita, Ashtanga Samgraha and Ashtanga Hridaya were analyzed for the present review. Various Ayurvedic lexicons were also reviewed which provided the definite base for the study. All the analyzed data was scrutinized and re-arranged in making the framework of the narrative review of the present topic.

3. OBSERVATIONS AND DISCUSSION

Ahara Samskara:

संस्कारःकरणंमतम्  | (Ch. Su. 26/34)
करणपुनःस्वाभाविकानान्द्रव्याणामभभसंस्कार्:  |
संस्कारस्तुतोयाग्ननसग्न्नकषषशौचमन्थनदेशकाऱभावनाहदभभरुऩजन्यते  || (A.S.Su.10/6)

Samskara (processing) is also known as Karana. In simple words it can be understood as preparation method of food. Acharya Charaka declared “Gunantaradhana as the result of Samskara. The word Gunantaradhana is made up of 3 words:

- **Guna** - Property
- **Antara** - Other
- **Adhana** - the word Adhana also has various meanings like exchanging or placing or putting upon or infusing or putting in or imparting.

Thus, the collective meaning of word ‘Gunantaradhan’ is exchanging/placing/putting upon/imparting other properties in Dravya.

In classical texts of Ayurveda various processes useful for making Gunantaradhan (alteration in properties) is given. They are as belowiv:

- Toya Sannikarsha (processing with water)
- Agni Sannikarsha (processing with fire)
- Shaucha (purification)
• Manthana (Churning or shaking)
• Desha (habitat)
• Vasana (using specific utensils)
• Bhavanadi (Paka, Dhavana, Avapa, Nirvapa, Sinchana, Sthapana, Mardana)
• Kala Prakarsa (alteration in properties due to time)
• Bhajanadi (Peshana, Abhimantrana etc)

4. SIGNIFICANCE OF SAMSKARA

Not a single Ahara Dravya (food article) can fulfill all the nutritional requirements needed according to the condition. So, for developing special properties in any Ahara Dravya (food article) despite of their natural properties Acharya explain Samskara (processing) in classical texts of Ayurveda.

This Gunantaradhana (change in Guna) by Samskara (processing) is possible only in case of Naimittika Guna (casual/specific properties), not in the case of Samsiddhika Guna (constitutional/ inherent properties). e.g. Ushna Guna (hot) of Agni (fire), Chala Guna (movement) of Vayu (air), Snigdha Guna (unctuousness) of Tail (oil) etc. cannot be changed by Samskara (processing), because these are Samsiddhika Guna (inherent properties) called as 'Yavat Dravya Bhavina' by Chakrapani which means these kinds of properties always sustain with particular substance up to existence of substancev.

There are different methods of Samskara (processing) are explained in the classical texts i.e. Toya (water), Agni (fire), Shaucha (cleaning/purification), Kala (time) etc. With the help of Samskara (processing), bad qualities of the Ahara Dravya (food article) can be removed and good qualities can be added like new grains are not advised to consume because these are Guru (heavy to digest) and Abhishyandhi (produces blockage in channels). These are advised to consume after one year because due to Kala-Samskara (processing or effect of time), grains become Laghu (easily digestible) and Anabhishyandhi (unable to produce blockage in channels) and their nutritional value also remain same.

By processing, the heavy (difficult to digest/take more time for digestion) ones become light (easy to digest/take less time for digestion) and vice versa. e.g. Rice: one can use rice in various ways by adopting various types of Samskara (processing) i.e. Samskara with water (boiling) it will be Peya (thin gruel of rice), Vilepi (thick gruel of rice) etc., Samskara (procesing) with milk, it will be Payasa, Samskara (processing) with Jirak
(Cuminum cyminum), *Ela* (Elettaria cardamomum), etc. (fried) it will be *Jira* rice and *Samskara* (processing) with fire i.e. roasting it will be *Lajja* (puffed rice). Though these all are the preparations of rice, but according to various types of *Samskara* (processing) they all are having different types of qualities and nutritive values.

*Samskara* (processing) also depends on the quantity of substances which are used during the process in the preparation of *Peya* (thin gruel of rice), *Vilepi* (thick gruel of rice) etc. The quantity of water is different. Likewise, one can prepare *Roti*, *Bhakhari*, *Parotha*, *Puri* - they all are made up of wheat flour, but as the different proportion of oil, water and wheat flour are used in their preparations, they all are having different qualities.

Among all *Samskaras*, *Agni Samskara* is most used one at present era. Almost all the food we consume is prepared with *Agni Samskara*. *Agni* has been said as medium of transformation from *Ama* (immature things) to *Pakva* (mature) ones. It brings *Laghuta* (more digestibility) in the raw food articles. According to the opinion of the Acharya Vagbhata in Ashtanga Hridaya, properties will different for the same preparation made from same ingredient if the style of cooking is changed. eg. *Apupa* (cake of flour/ a sort of bread) prepared by using same flour but by different methods like by water steam, on pan (*Tawa*), in Oven (*Tandoor*) or by direct contact with embers (*Angaar*). *Apupa* prepared on embers is progressively more easily digestible as compare to *Apupa* prepared in oven, on pan or by water steam. i.e. processing (*Samskara*) by direct contact with fire makes food preparation more easily digestible as compare to processing done by using any medium or material.

On the other hand, by *Mardana Samskara* (milling), a food article can be reduced from *Sthoola* (large particle size) to *Sukshma* (minute/smaller particle size) form which made food easily digestible and easily/rapidly absorbable. As latest studies also proved that small particle size is directly proportional to absorption rate of the substance i.e. smaller the particle size of a food material or drug faster the absorption.

As *Mamsa* (meats) are generally *Guru*, *Snigdha*, *Brimhana* and *Sthoola* but by applying proper *Samskara*, its properties can be modified according to need. When meat is dried up (*Parishushka Mamsa*) and converted into powdered (*Pishta*) form (known as *Ullupta Mamsa*). This *Ullupta Mamsa* when again processed with *Agni* it become more *Laghu*. This *Laghu* and *Sukshma* properties are very important as these are responsible for fast digestion and absorption, so that the consumer get nutrition quickly.
5. CONCLUSION

Food is on prime position amongst the things responsible for sustaining life as it provides nutrition and energy for the routine or specific activities. These can be achieved only if food consumed by a person is Hitakara (wholesome). One food article is not wholesome for all persons or in every condition as every person have their specific body constitution. Due to specific body constitution and specific condition some modifications are require in the properties of food article to make it wholesome. Here Samskara plays an important role for making food article wholesome. So, we can conclude that Ahara Samskara by specific method or with specific material plays an important role for making food wholesome which maintain healthy state of body or also helps in recovery from diseases.

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CHAPTER-09

THE ROLE OF AAHAR FOR HEALTHY LIVING

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ABSTRACT

Consuming sustenance is essential for our existence, serving as the fuel that enables us to live fully. Aahaara stands as the paramount element for life's sustenance, having held utmost significance since life's inception on Earth. Across our globe, every living creature tirelessly strives for a quality existence, acknowledging that sustenance surpasses all other material possessions in its indispensable role in survival. Ayurveda, an ancient repository of wisdom, is dedicated to upholding individual health and remediying ailments. This is achieved through the balance of doshas, dhatu, and mala, known as Dhatu Samyata, which can be fostered through suitable lifestyle choices and dietary habits (Pathya Ahara and Hitkara Aharas). Acharyas have explained various events which should be involved in our life style for healthy living. Ahara is the main part of once healthy living.

Keywords: Aahar, Pathya Aahar, Hitkara Ahara, Healthy Life, Ayurveda.

1. INTRODUCTION

Ayurveda, often hailed as the science of life, embodies a comprehensive approach to maintaining optimal health and well-being. It encompasses perfect principles that guide individuals towards leading a healthy life, catering to both the wellness of the healthy and the treatment of the diseased. This ancient system of medicine not only offers remedies for ailments but also emphasizes preventive measures to safeguard health at every stage of life.

Among the fundamental pillars of Ayurveda are Aahara (diet), Nidra (sleep), and Brahmacharya (celibacy or moderation). These pillars serve as the foundation for sustaining the body's balance and vitality. Aahara, prioritized as the first pillar, underscores its paramount importance in maintaining health and preventing diseases. The significance of a balanced and nourishing diet cannot be overstated in Ayurveda's holistic approach to well-being.

In the realm of Ayurvedic practice, dietetics plays a crucial role as the practical application of nutritional principles. It involves designing meal plans tailored to meet the specific needs of both healthy individuals and those battling illnesses. Ayurveda has long identified and prescribed a set of dietetic guidelines that promote overall health and aid in the treatment of various conditions.

Historically, Ayurvedic scholars have recognized the vital role of adhering to dietetic rules for promoting health and healing. While the practical importance of these rules has been acknowledged for centuries, modern times call for a renewed emphasis on validating these principles with contemporary methodologies. There is a pressing
need to reinforce the relevance of proper dietary practices in enhancing health quality and managing diseases effectively.

It is incumbent upon Ayurvedic research scholars and practitioners to disseminate knowledge about the importance of dietary codes to individuals of all ages, backgrounds, and socioeconomic statuses. Educating the populace about the significance of mindful eating and nutritional balance is essential for fostering a healthier society. By championing the principles of Ayurvedic dietetics, we can empower individuals to take charge of their health and well-being proactively.

1.1 According to Ayurveda (Aahar Evam Vyadhi Kshamatva)

Aahar, which we intake is digested by the Jhathraagni. The Jhathraagni is mainly responsible for the digestion of Aahar, next comes the Bhootagni. and then Sapta Dhatwa Agni. Thereafter the digestion of Aahar by the Dhatwagni results in the nourishment of the SaptDhatus (Rasa, Rakta, Mansa, Meda, Asthi, Majja and Shukra). At last, the formation of Shukra Dhatu and it’s Saar Bhaag results in Oja nirmaan. So, Oja is UtKrisha Saar of all the Dhatu’s which give Bala to our Shareer, is the Sharirik Bala.

Aahar should be taken by proper rule known as Ashta Aaharvidhi Visheshayatana and Aahar Vidhi Vidhan.

2. AAHAR

2.1 Definition and Derivation of Aahar:

Sabda Kalpadruma: It is said that Aahar: Aang + Hriti + Ghanj

Dravyagalaadh karnama - According to this derivation, the meaning of word Aahar is substances which is swallowed through throat after eating.

According to Dalhana: Aahiyate Annanalakriya Yata Aahar.

Substances which is swallowed through Annanalika (oesophagus) is called Aahar.

Chakrapani: Aahiyate Iti Aharo Bhesjajamapi

Aahar means, that which is taken in. it includes both the diet and drugs, during the explanation of Ahita Ahar.

Sushrut Samhita: Aahar is that which restore the vigor, provides strength immediately after talking it, sustains body and increases life span, happiness, memory power, Ojas and digestive capacity.


2.2 Modern Dictionary meaning of word Food

According to OXFORD Dictionary, Food is defined as „things that people or animals eat.

According to LOYAL’S Medical Dictionary, Food is defined as „Anything which when taken into the body supply heat, produce energy and maintains growth by building up the tissues.

3. SYNONYMS OF AAHAR

In Sabda Kalpadruma, Jagdha, Bhojana, Lehyah, Nidhasa, Nuada, Jaman, Vidahasa, Pratyavasanam, Bhushanam, AbhyavAahar, Khadanam, Nigara.

3.1 Classification of Aahar Dravya’s according to edibility by Charak

Table-1: Classification of Aahar Dravya’s according to edibility by Charak

<table>
<thead>
<tr>
<th>Edibility common (1)</th>
<th>Source(2)</th>
<th>Action on body (2)</th>
<th>Swarupa(4)</th>
<th>Taste(6)</th>
<th>Quality(20)</th>
<th>Combination and preparation</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Jangama</td>
<td>- Hita</td>
<td>- Pana</td>
<td>- Madhura</td>
<td>Guru-Laghu</td>
<td>Innumerable</td>
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<tr>
<td>- Sthavara</td>
<td>- Ahita</td>
<td>- Asana</td>
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<td>- Bhaksya</td>
<td>- Lavana</td>
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<td>- Lehya</td>
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<td>- Tikta</td>
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<td>- Kasaya</td>
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<td>Sthoola-Sooksma</td>
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<td>Drava-Sandra</td>
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</table>

Depending upon the combination of different food articles the food types are innumerable. Examples of Pathya (wholesome) and Apathya (unwholesome) articles.
3.2 Shresht Hitkar Aahar

- Red type of rice is the best among paddy having bristles
- Among pulses, green gram is the best
- Among water rain water collected before fall on ground is the best
- Among salt rock salt is the best
- Among pot herbs, Jivanti (Leptadenia reticulate W. and A) is the best
- Among of meat of big animals, Ena (antelope)
- Among meat of birds Lava (common quail)
- Among meat of animals living in holes Godha (inguana)
- Among fish Rohita (type of fish)
- Among ghee cow Ghee
- Among milk cow milk
- Among vegetable fats sesame oil
- Fats of marshy animals Lard (pig fat)
- Fish fat – fat of Chuluki (gangetic dolphin)
- Fats of aquatic birds – fat of Pakahamsa (white swan)
- Fats of Vishkira (gallinaceous types of birds with beak) fat of hen
- Fats of tree branch eating animals fat of goat

3.3 Shreshta Ahitkar Dravya

- Among Shuka Dhanya (paddy having bristles), Yavaka (a variety of barley) is mostunwholesome
- Among pulses (Shami Dhanya) black gram is most unwholesome
- Among water river water in rainy season is most unwholesome
- Among salt Ushara (salt collected from saline water) is most unwholesome
- Among pot herbs mustard is the most unwholesome
- Among the meat beef is most unwholesome
- Among the meat of birds Kana Kapota (young dove) is most unwholesome
- Among the Bileshaya (meat of animals living in the hole) frog is most unwholesome
- Among the fish Chilichima is most unwholesome
- Among the ghee - Ghee of sheep milk is most unwholesome
- Among the milk sheep milk is most unwholesome
- Vegetable fat oil from Kusumbha (canthamus tinctorius linn) is most
unwholesome
• Fats of marshy animals fat of buffalo is most unwholesome
• Fats of aquatic animals fat of Kakmadgu (water foul) is most unwholesome
• Fats of aquatic animals fat of Kumbhira (corocodile) is most unwholesome.

4. DIETETIC REGULATION IN AYURVEDA

4.1 Ashta Aaharvidhi Visheshayatana

If one eats in conformity to these rules, he is not liable to any type of the ill effects coming from eating without measure. Bhavamisra and other Acharyas have also supported the same view. Acharya Charak has laid down eight factors, determining the utility of food, which are known as “Astavidha Aahar Visheshayatanas”. They are as under:

1. Prakrti: Here Prakrti denotes the natural qualities of the Aahar Dravyas i.e. it inherent a tribute like Guru and Laghu etc. of the diets and drugs. For example, Masa is Guru in nature. Likewise, Mudga is Laghu in nature. Similarly, the meat of Sukara is Guru and of Yena is Laghu.

2. Karana: Karana means the process or preparation. The mode of preparation or processing, changes the natural properties of the substances. Thus there is a change of qualities of the Dravyas due to the processing like dilution, application of heat, cleaning, storing, germination, flavouring, preservation and the material of the receptacle etc.

3. Samyoga: The combination of individual things with two or more things is known as Samyoga.

4. Rasi: The quantity of food which is to be taken in is known as Rasi.

5. Desa: Desa denotes the habitat. It determines the variations of the qualities of the substances according to their geographic region, due to different soil, use and adjustment to that particular region.

6. Kala: Time factor is described in dual context; one pertains with daily and seasonal variations while other deals with individuals’ conditions of age and disease.

7. Upayoga Samstha: It consists of dietetic rules.

8. Upayokta: It means the person who takes food. However, Astangasamgrahakara Vagbhata has illustrated only seven types of Aahar Vidhi Visesayatanas. He has
explained Upyogasamstha and Upayokta together and counted them as “Upayogavyavastha”

4.2 Pathya Aahar and Apathya Aahar

As per Charak Acharya, Pathya refers to the nourishing diet and remedies that positively impact both body and mind, while Apathya denotes substances or practices that have adverse effects. The renowned medical text from the medieval era, "Vaidya Jivan" by Lolimbraj, emphasizes the significance of adhering to Pathya-Apathya guidelines in treatment. It highlights that following the appropriate dietary guidelines for a specific illness diminishes the need for medicinal intervention. Conversely, deviating from these guidelines renders drug treatment ineffective in curing the ailment.

4.3 Importance of Pathya Aahar

As Acharya Charak has stated, if one takes Pathya Aahar, there is no chance for disease pathogenesis. Like a Ahita Agni who takes diet conducive to the power of digestion being aware of the wholesomeness of food and drinks, who resort to meditation of Brahma and charity enjoys bless without any diseases during the present as well as further lives. Also, Pathya is said to be one of the synonyms of Bhesaja (medicine).

5. HITA AND AHITA AAHAR

Hita word is used so many times in Brhatrayi and Laghutrayi to indicate beneficial. In Brhatrayi word “Hita” is mostly used for “Aahar.

As Sushruta stated in Sutra 20, there are four types of Dravyas viz:

1. Ekanta Hitakara - i.e. - Always / totally wholesome (Hitakari) viz. Milk, Ghee.
2. Ekanta Ahitakara - i.e. - Always / totally unwholesome (Ahitakari) viz. Agni, Ksara, Visa
3. Avasthanusara Hitakara - i.e. - Conditional wholesome (Pathya) viz. Agnikarma in Grudhrasi
4. Avasthanusara Ahitkara - i.e. - Conditional unwholesome (Apathya) viz. Milk in Navajvara.

Therefore, conditional unwholesome is called Pathya e.g. - Milk is always Hitkari in healthy state of body but when one individual is suffering from Navajvara, milk is not Hitkari in this condition. So, milk is called Apathya in Navajvara.
Another point is that Hitkari term is used mostly in healthy state of individuals while Pathya term is used mostly in ill conditions (Aturavastha).

6. **AAHAR VIDHI VIDHANA**

The health is the supreme foundation for the achievements of life. Therefore, Ayurveda aims to maintain the condition of health i.e. Swasthya Rakshana. Health as well as diseases are dependent on various factors.

**Dietetic rules**, i.e., Aahar - Vidhi - Vidhana. are specified for 'How to eat?' This is Swasthya aspect.

Aahar Vidhi Vidhana (Dietary Guidelines):

1. Ushnam Asniyat
2. Snigdham Asniyat
3. Matravat Asniyat
4. Jirne Asniyat
5. Virya Aviruddham Asniyat
6. Ishte dese, Ishta Sarva Upkaranam Asniyat
7. Na Atidrutam Asniyat
8. Na Ativilambitam Asniyat
9. Ajalpan, Asan, Tanmana Bhujitam
10. Aatanamabhisamikashya Bhujitam

Unfollowing these dietic rules leads to imbalance of doshas and dhatus in the body and as a result various disease condition like rajyakshma, bhagander (fistula), grahni etc.

Intake of rukshan, teekshan, sheeth ahara and excessive exercises standing for long duration swimming can lead to variation of VAAT doshas and disease like Grahrasi, vaatvyadhi etc.

Intake of guru, snigdh, mandh sheeth yukya ahara leads to variation of KAPHA doshas and diseases like cough, asthma, excessive sleepiness.

Intake of tikta ahara, ushna, laghu ahara leads to variation of PITTA doshas and disease like rakpitta, udavart, kushtha and other skin disorders.

Acharyas have mentioned the various number of diseases occurring due to the variation of their consecutive doshas known as the Nanatmaj Rog.

Vaat Nanatmaj Roga are 80Pitta Nanatmaj roga are 40 Kapha nanatmaj rog are 20
7. MATERIAL AND METHODS

The existing traditional Ayurveda Samhita and also the related manuscripts, books on vedas are the materials for the study. The available classical texts, commentaries on each of the classical texts, current information from the net, various review articles from magazines, journal. Help from the previous review work done through various thesis of MD and PG Scholar, were taken as study materials. Original manuscripts, which are obtainable at Bhandarkar’s Oriental Research Institute. It is to be noted that, the study of Samhita is important because, the original Samhitas are helpful in enriching the basic principles of the science and if the original Samhitas are not understood properly, then the guiding principles of the respective commentaries are followed so as to understand and solve the controversies.

8. DISCUSSION ROLE OF AAHAR

Aahar plays a very important role in maintaining the health. It is for this reason that the Aaharis the prime place among Trayopastambhas (Aahar, Nidra, Bharmcharya).

A man cannot live without Aahar. From the etymology and definition of Aahar given by various Acharyas it is clear that the word Aahar denotes both Aahar and Aushadha taken through the oral root by differentiating Aahar from Aushadha. Aahar is Rasa Pradhana while Aushadha is Virya Pradhana. So considering this, by Aushadha Dravyas one can get mostly Guna of that particular drug. Especially Sheet and Ushana Gunas. While by Aahar Dravaya, one can get nourishment of the body.

Aahar nourishes the body when it is Pathya (Hitkari Aahar) and its wholesomeness depends upon the variation in Matra, Kala, Method of preparation, Desha, Prakriti Vyadhi and the Vaya of an individual.

According to Ayurveda, we can say that the terms Hita, Pathaya, Satmaya and Upshaya are used to find out the wholesomeness (Pathaya) of Dravyas. Even through these technical terms of Ayurveda imports a similar meaning yet these are not synonyms of each moreover most of ancient scholar have used these as synonyms for each other.

- **Pathya** - Aahar nourishes all Dhatus leading to Uttam Bala whereas Apathya creates imbalance of Dhatus formation and Dosh Vikriti.
- **Satmaya** – Satmaya Aahar results in the wellbeing of an individual. Sathmya Aahar depends upon the Agni of person. So, a person with Samagni will have Uttam Bala
It is also said that if a person follows proper Aahar and proper Vihara (Dincharya, Ritucharya, Ratricharya) as mentioned in Ayurvedic classics, he/she will get proper benefits of Aahar.

8.1 Effects of Apathaya Aahar on Bala

Intake of Apathaya Aahar will vitiate Doshas (Vata, Pitta, Kapha), this result improper function and nourishment of Dhatu (Rasa Rakta). So, a person will receive Bala Kshaya whichultimately gives rise to different type of Vyadhis in once body.

8.2 Effects of Pathaya Aahar on Bala

- Pathya Aahar will maintain the balance of Shareer Dosha in the body
- Pathya Aahar will nourish all the rasa Raktaadi Dhatu
- It results in proper excreation of Mala - Mutra in proper way
- So, one should take Pathya Aahar (wholesome) which will nourish all the Dhatu and maintain Bala in our body i.e. Immunity.

8.3 What is the importance of Aahar Vidhi?

- The Ashta Aahar Vidhi Vishesh Ayatan are responsible for proper digestion of food. So one should have desire to know these Ashta Aahar Vidhi Vishesh Ayatan and should remind these Ayatan in their daily routine life.
- A person should not eat Aahar Dravyas just for pleasure or taste of tongue. Which results in illness.
- These Aahar Vidhi Vidhana are mentioned for both a healthy person and diseased/unhealthy persons.
- This results in proper functioning of Doshas (Vata Pitta Kapha) nourishment of Rasa Rakta etc Dhatu and Elimination of Mala (Mutra, Purish, Swedadi)
- The Hitkara Aahar and Vihara rules mentioned in Ritucharya and Dincharya should be followed for healthy living.

8.4 What type of Aahar effects Guna’s of body?

- Aahar is Panchbhautik and Shareer is also Panchabhaautik So Panchabhautik Guna Prithvi Mahabhoot Guna Dravyas. Aahar will nourish Prithvi Mahabhoot in Shareer and soon.
Aahar is taken by keeping in mind the Sharirik Doshas (Vata, Pitta Kapha).

- Vata Vardhak Aahar increase Vaat Dosha, Pitta Vardhak Aahar increase Pitta Dosha and Kapha Vardhak Aahar increases Kapha Dosha.
- Similarly, Satvik Aahar increases Satvik Guna in body, Rajsik Aahar increases Rajsik Guna and Tamsik Aahar increases Tamsik Guna in Body.
- Therefore, the type of Aahar which is intaken by a person will increase/ nourishes the Same type of Guna Aahar. Example intake of Mamsa will increase Mamsa Dhatu

8.5 Discussion on Bala

Bala is considered as Aarogyyata or it is state of being disease free. Various aspects like Dosh, Agni, Aahar are important in maintenance of Sharirik Bala or Immunity. Garamya Aahar also result in Daurbalyata. Viyayam shakti clearly indicates Bala Pramana.

The Bala is the Sara of the Seven Dhatus and Dhatu Poshan depends on the type of Aahar i.e. Hitkara -Ahitakar, Pathya -Pathyaya Aahar we inkate.

Bala as a result of Aahar Prakrita Karma, is the basic necessity of life, the immunity is largely dependent on the Aahar we consume as it is the building block of the body Aahar is definitely the prime source of Bala hence unbalanced Aahar will result in various Vyadhi.

9. CONCLUSION AND RECOMMENDATION

- Aahar can be consider as “Amrit”.
- One should eat Aahar keeping in mind, the different aspects of Aahar i.e. Ashta Aahar
- Vidhi Vishesh Aytan, Aahar Vidhi Vidhan, Pthaya Aahar, Hitakar Aahar, Satmya Aahar which are responsible for Swasthaya (Healthy Living) of a person.
- As it also fulfills the first Prayojan of the Ayurveda i.e. “Swasthasya Swasatha Rakshanam”
- Aahar plays a very important in our life style.
- Healthy dietary habitats will make a healthy person i.e. diseased free person and longetivity of a life.
- Oja is the Sharirik Bala or Rogpratirodhak Kshamta of the body.
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CHAPTER-10

AYURVEDA CARE FOR CHILDREN

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ABSTRACT

The primary objective of Ayurveda is to ensure the preservation of well-being and the prevention of diseases. Among the eight branches of Ayurveda, there is a specific branch called Kaumarbhritya that focuses solely on the care of children. Having a healthy child in every family today ensures a healthy society for tomorrow. Children are more susceptible to different forms of illnesses and developmental issues due to their immature immune system. Hence, rather of addressing the symptoms following the commencement of an illness, it is crucial to focus on its prevention. Ayurveda, a holistic system, emphasises the importance of a child having optimal physical and mental well-being.

Keywords: Ayurveda, Pediatrics, Kaumarbhritya.

1. INTRODUCTION

Ayurveda is the ancient body of knowledge that forms an integral part of Indian culture. The primary objective of Ayurveda is to ensure the preservation of well-being and the prevention of diseases. Among the eight branches of Ayurveda, Kaumarbhritya is a specific branch that focuses solely on the care of children. Every child is entitled to a state of well-being. Having a healthy child in every family now ensures a healthy society in the future. Ayurvedic literature pertaining to paediatric care addresses a range of childhood diseases, as well as methods and the significance of enhancing children's immune system. Children are more susceptible to different forms of illnesses and developmental issues due to their immature immune system. Hence, rather than addressing the symptoms post disease development, it is crucial to focus on prevention. Ayurveda, with its holistic perspective, emphasises the importance of a kid having optimal physical and mental well-being.

2. AYURVEDA IN PÆDIATRICS AND ITS SIGNIFICANCE

Pediatric Ayurveda, known as Kaumarbhritya, focuses on child-rearing, childhood illnesses, and treatment. It involves the care of children from conception to the age of maturity, emphasizing scientific methods for addressing disease symptoms, diagnosis, and treatment.

Pediatric Ayurveda lays the foundation for a healthy life, emphasizing the physical, mental, and psychological growth of a child. Childhood diagnosis differs from adults, with challenges such as children being hesitant to communicate symptoms. Treatment methods, including the avoidance of certain actions and the use of child-friendly medicines, highlight the unique approach to pediatric care. Following
Ayurvedic principles in child-rearing, childcare, and treatment can contribute to the child’s development into a happy and healthy adult.

3. **PRECONCEPTION CARE**

The physical characteristics and behavioural traits of a kid are determined by the genetic makeup inherited from their parents. Thus, it can be inferred that all the characteristics of a child are determined during the moment of conception. According to contemporary scientific understanding, genetics significantly influence the transmission of features from parents to offspring. Similarly, diseases can also be passed down through genetic inheritance. Chromosomal abnormalities can lead to gene mutations. These anomalies might arise as a result of the parents’ unhealthy lifestyle choices, such as engaging in alcohol and smoking. According to Ayurveda, the production of garbha is attributed to the roles of shukra and shonit. Hence, ensuring the highest quality of both the sperm and ovum is crucial for producing superior offspring. Prior to engaging in family planning, it is imperative to provide parents with appropriate counselling. Hence, preconception care has the potential to prevent various disease conditions and thereby enhance pregnancy outcomes.

4. **BREASTFEEDING**

The practice of exclusively breastfeeding for a duration of 6 months offers numerous advantages for both the new-born and the mother. Commencing nursing promptly, during the first hour after birth, safeguards the infant from contracting infections and diminishes neonatal mortality. Infants and new-borns greatly rely on breast milk as a vital source of energy and essential nutrients. Charak samhita states that maatrustanya (breast milk) possesses invigorating properties, is highly nutritious. However, if the mother is not taking care of her food and habits, the breast milk might become contaminated. These contaminants can then have an adverse impact on the child’s health. The condition is known as stanya dushti. These symptoms might manifest in children as a result of numerous illnesses. In order to mitigate the occurrence of these illnesses, it is imperative for the mother to prioritise her self-care, as this will contribute to the production of high-quality breast milk. In conclusion, nursing not only provides passive protection against diseases during lactation but also has the ability to activate the offspring’s immune system, perhaps resulting in various long-term benefits.

5. **SUVARNAPRASHANA**

Suvarnaprashan, a distinctive notion in Ayurveda, has gained popularity as a helpful technique for improving health in children. The Kashyap Samhita, one of the
oldest texts in Ayurveda, specifically discusses importance of various lehanas and suvarnaprashan in the field of paediatrics\textsuperscript{4}. Clinical and Pharmacological investigations demonstrate that Suvarnaprashana has immunomodulatory, nootropic, and therapeutic effects\textsuperscript{5}.

6. **PANCHAKARMA IN CHILDREN**

Panchakarma treatments are significant in Ayurveda for the purification of the body, benefiting both adults and children. Abhyanga, a newborn care regimen of the present period, is very scientific and has proven to be beneficial in promoting weight gain, reducing pain, boosting immunity, and facilitating the healthy growth and development of the infant\textsuperscript{6}. There are others procedures mentioned in classical textbooks like nasya (nasal administration), basti (enema) etc. which are also helpful for the management of various disease conditions in children.

7. **RAKSHOGHNA KARMA**

Ayurveda has consistently prioritised disease prevention. Preventive measures encompass practices such as Aahar (dietary habits), Vihar (lifestyle), Dinacharya (daily routine), Ritucharya (seasonal regimen), and others. Fumigation, also known as dhoopan, is a crucial component of preventive measures. It is employed to cleanse the environment by eliminating microorganisms, thereby playing a crucial role in preventing infections. Ayurveda describes Dhoopan as an integral aspect of Rakshoghna karma. Acharya Kashyap has devoted an entire chapter to providing a comprehensive explanation of Dhoopan. Acharya Kashyap’s Dhoopakalpadhyaya provides a detailed account of several Dhoopan yogas, as well as the many forms of Dhoopan and Dhoopan dravyas. The usefulness of these medications in promoting health and preventing and controlling diseases has been scientifically explained\textsuperscript{7}.

8. **YOGA IN CHILDREN**

One of the primary cause of illnesses is predominantly attributed to insufficient physical activity. Additionally, research indicates that engaging in consistent physical activity might enhance our self-confidence, emotional state, and quality of sleep, hence reducing our susceptibility to illnesses. However, due to our contemporary lifestyles and a growing dependence on technology, our level of physical activity has decreased in recent times, both among adults and children. Yoga counteracts the autonomic alterations and deterioration of cellular immunity that occur during periods of examination stress\textsuperscript{8}. Hence, it is crucial to promote physical activity, such as exercise or yoga, and maintain physical fitness starting at an early age.
9. CONCLUSION

Ultimately, the fundamental concepts of Paediatric Ayurveda, namely in the domain of Kaumarbhritya, emphasise a comprehensive approach to raising children and providing healthcare. Ayurveda provides a complete framework for promoting the optimal physical, mental, and psychological growth of children, covering several elements such as preconception care, breastfeeding, Suvarnaprashana, Panchakarma, Rakshoghna karma, and the integration of yoga. By incorporating the age-old knowledge of Ayurveda into paediatric care, we not only prioritise the health of our children but also establish a basis for a healthy society in the future.

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CHAPTER-11

PREGNANCY CARE IN AYURVEDA-
NURTURING MOTHER AND FOETAL
WELL BEING

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ABSTRACT

Pregnancy is a transformative and delicate phase in woman’s life, requiring specialized care to ensure the well-being of both mother and child. Ayurveda, the ancient system of holistic healing, provides a comprehensive approach to pregnancy care. In this chapter, we delve into Ayurvedic principles and practices tailored to support maternal health, facilitate a harmonious pregnancy journey, and promote optimal foetal development. From dietary guidelines and lifestyle recommendations to herbal interventions and spiritual wellbeing, Ayurveda offers a holistic framework for nurturing the sacred journey of motherhood.

Keywords: Epigenetics, Ayurveda, Pregnancy care

1. INTRODUCTION

Pregnancy is a time of profound physiological and emotional changes, requiring careful attention to support the health of both mother and developing foetus. Ayurveda, rooted in ancient Indian wisdom, recognizes the unique needs of pregnant women and provides a holistic approach to guide them through this transformative journey. Ancient scriptures of Ayurveda have given prime importance to the pregnancy care (1).

The Bruratrayees have well described the fetal development and its care during pregnancy in Sarirasthana of their respective treatises. Ayurveda ensures the health of mother and child by suggesting a comprehensive, holistic regimen called Garbhini paricharya. It includes a combination of four factors such as Ahara (diet), Vihaara (lifestyle), Vichara (emotions and thoughts) and Aushadha (medications). These four factors can directly influence the Prakruti (Psychophysiological constitution) of the foetus. Prakruti is the unchangeable qualitative and quantitative Doshik dominance (2). Shad Garbhakara bhavas such as Matrija, Pitruja, Athmajja, Rasaja, Satwaja and Sathmyaja are necessary for a healthy progeny. Each Bhavas are assigned for a particular Organogenesis. Out of these, Satmyaja, Satwaja and Rasaja bhavas can influence the developing foetus. If these are adopted properly during pregnancy, it can modify the intrauterine environment and psychosomatic health of mother, which generate a healthy impact on the foetus (3).

Epigenetics links early environmental exposures during pregnancy with programmed changes in gene expression that alters the growth and development of foetus. Epigenetics describes the relationship between environmental and gene expression. It refers to external modifications to the DNA that turns genes ON and OFF. These modifications do not change the DNA sequence but changes its expression (4). When an unfavourable environment interacts with a genetic predisposition, the health of growing foetus is at risk. This can happen at any time during gestation which
Pregnancy contributes to the adulthood disorders like Obesity, Diabetes, Hypertension etc. Thus, pregnancy care is inevitable to improve the quality of life and the longevity of the offspring. This chapter explores the principles and pregnancy care in Ayurveda, offering insights into dietary considerations, lifestyle modifications, herbal support and the importance of spiritual well-being during this period (5).

2. **AYURVEDIC PERSPECTIVE ON PREGNANCY**

Ayurveda views pregnancy as a pivotal period where the balance of Doshas (Vata, Pitta, Kapha), plays a crucial role. The four factors like Ahara, Vihara, Vichara and Aushadha are to be customized for each individual for the balance of the Tridoshas.

3. **KEY AYURVEDIC PRACTICES FOR PREGNANCY CARE**

   i. **Dietary Guidelines**

   Ayurvedic dietary recommendations during pregnancy focus on nourishing both mother and developing baby. The food taken by a pregnant woman is absorbed in three ways.

   - For the nourishment of the foetus.
   - For nourishing herself
   - For nourishing the breast milk.

   In general, a pregnant woman should take balanced and Sattvik diet that includes a variety of fresh fruits, vegetables, whole grains, dairy and lean proteins.

   - **Ghee Consumption**: Regular intake of ghee is encouraged for its nourishing qualities, supporting the development of foetal brain and nervous system.

   - **Avoidance of Ceratin Foods**: Guidance on avoiding excessive spicy, oily and processed foods to prevent imbalances and ensure optimal digestion.

   ii. **Lifestyle Modifications**

   Ayurveda advocates for specific lifestyle adjustments to enhance the well-being of expectant mother.

   - **Rest and Relaxation**: Adequate rest and sleep are crucial during pregnancy. Ayurveda emphasise the importance of establishing a regular sleep routine and incorporating periods of rest during the day.
• **Moderate Exercises:** Gentle and pregnancy-friendly exercises such as prenatal Yoga and walking are recommended to maintain flexibility, improve circulation, and promote overall wellbeing.

• **Emotional Balance:** Ayurveda recognizes the impact of emotions on pregnancy. Practices such as meditation, deep relaxation techniques, breathing exercises and daily self-care routines contribute to emotional balance.

**Things harmful in pregnancy:**

• **Avoidance of Ceratin Foods:** Guidance on avoiding excessive spicy, oily and processed foods to prevent imbalances and ensure optimal digestion.

• Travelling on irregular roads, on speedy vehicles and in irregular postures

• Lying in supine position, sitting on hard and irregular surface

• Holding natural urges

• Emotions like Kama (sexual pleasure), krodha (anger) etc.

**iii. Herbal Support and Ayurvedic treatments (6)**

The use of Ayurvedic herbs during pregnancy is approached with caution, focusing on those deemed safe and beneficial.

• **Shatavari:** known for its nourishing and rejuvenating properties, Shatavari supports reproductive health, making it a valuable herb during pregnancy.

• **Lakshmana moola (Pomoea sepiaria):** along with milk, this drug is given to the pregnant lady either as nasal instillation or to drink as such for the healthy pregnancy (4)

• Navaneetha (Butter) is well known for its antioxidant property along with its folate content which helps to prevent the neurogenic anomalies in foetus.

• Several medications like Madhuka, Shatavari, Kashmarya, Brihati etc are explained in preventing Garbhasrava (Abortion)

• Formulations like Dhanwantaram gutika, Mahadhanwantaram gutika, Kalyanaka Ghrita helps not only in preventing the gastric complaints during pregnancy but also helps in nourishing the foetus.
iv. **Spiritual and Emotional Well-Being**

Recognizing the interconnectedness of mind, body and spirit, Ayurveda places importance on the spiritual and emotional aspects of pregnancy.

- **Meditation and Pranayama**: practices that promote relaxation, such as meditation and pranayama are encouraged for their positive impact on the emotional state of mother and the growing foetus.

- **Bonding Rituals**: Ayurveda encourages ritual that strengthen the bond between the mother and the unborn child, fostering a sense of connection and well-being.

4. **CHALLENGES AND CONSIDERING**

While Ayurveda provides valuable insights into pregnancy care, challenges such as individual variations, cultural factors and the need for integration with conventional medical care must be considered. Collaborative efforts between Ayurvedic practitioners and mainstream healthcare providers contribute to comprehensive and holistic pregnancy care.

5. **CONCLUSION**

Ayurveda with its ancient wisdom, offers a holistic approach to pregnancy care, acknowledging the sacred nature of this transformative journey. By embracing dietary guidelines, lifestyle modifications, herbal support and spiritual well-being, expectant mothers can navigate pregnancy with a sense of balance and harmony. As the global interest in integrative and holistic healthcare grows, the Ayurvedic perspective on pregnancy care becomes increasingly relevant, contributing to the well-being of both mother and their precious unborn children.

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