

Exploring the Wisdom of Garbha Upanishad: A Comprehensive Overview

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Abstract

The Garbhopenishad is classified as one of the minor Upanishads, occupying the seventeenth position within the existing collection of 108 Hindu Upanishadic writings. This text, composed in the Sanskrit language, is an Upanishad with Vedantic characteristics. It is classified as belonging to the Atharvaveda according to some scholars, while others associate it with the Krishna Yajurveda. The Garbha Upanishad is a work that primarily delves into the commentary on medical and physiological aspects of fetal development, including the origin and progression of the human embryo. The Upanishad pertaining to the Garbha, or human embryo, might be seen as resembling a treatise on physiology or medicine rather than spiritual literature. They expounded upon various facets of embryology, such as the Garbhadhan Vidhi, maasanumasik Garbha vriddhi, and other aspects of Garbha shareera (embryology). The Samhitas provide an elucidation of Garbhavakranti, which pertains to the process of fertilization, as well as the sequential progression of Garbha's monthly growth. This review focused on many perspectives pertaining to organogenesis, embryo development, Garbhasanskar's idea, and prenatal care for women, and nutritional issues for women during pregnancy as discussed in the Garbhopenishadh. Moreover, this review aimed to provide a comprehensive understanding of the methodologies employed in the application of garbhsanskar, the adverse factors that jeopardize pregnancy and their consequent effects on fetal development, and the potential health benefits associated with the adoption of Garbhsanskar during the entire duration of gestation.

Keywords: Embryology, Garbhopenishad, Human existence, Spirituality, Atharvaveda

1. INTRODUCTION

The subsequent literary works known as the 'Brahmanas' might be regarded as instructional texts accompanying the Vedas. The Aranyakas are afterward succeeded by the Upanishads, which are in turn preceded by the Brahmanas (Asraf., 2020).

The process of embryonic development begins with the fusion of blood and semen. Following sexual intercourse during the optimal conception period, the embryo transitions into a stage known as "Kalala," representing a one-day-old embryo. After a duration of seven nights, it progresses into a vesicle referred to as "Budbuda." Subsequently, after a period of two weeks, it transforms into a spherical mass denoted as "Pinda." As time progresses, reaching the one-month mark, the mass solidifies. At the two-month milestone, the formation of the head becomes apparent, and by the three-month mark, the limb regions start to manifest (Moore et al., 2017). Comparable depictions may also be seen within the teachings of Vag Bhata, Vishnudhara, and the Agni Purana (Rajgopal et al., 2002).

The Upanishad offers a very accurate portrayal of the embryo, which is particularly noteworthy given its roots predating the invention of the microscope. The depiction has a notable similarity to current knowledge and perspectives within the realm of embryology. The embryonic structure at the stage of seven days of development has a vesicular appearance and is often denoted as a blastocyst. The portrayal of the advancement of the cranial and appendicular areas is mostly congruent with the prevailing comprehension of their sequential advancement (Morris et al., 2005).

The attribution of the Upanishad to the sage Pippalada is shown by its concluding line. The Garbha Upanishad is a work that primarily focuses on commentary about medical and physiological aspects of foetal development, including the origin and development of the human embryo (Fig 1) and the human body after birth. The work is notable for its endeavor to compile and provide a comparative assessment of human anatomy spanning from the prenatal stage to adulthood throughout the human lifespan. The Upanishad pertaining to the garbha, or human embryo, might be seen as resembling a handbook on physiology or medicine, rather than being only categorized as a spiritual literature (Mohan et al., 2020).



Fig 1: The unborn child, The Embryo (Mohan et al., 2020)

The Garbha Upanishad provides a comprehensive and insightful explanation of several concepts related to conception, zygote and fetal generation, qualities, production of separate organs and systems, & the monthly growth of the fetus (Oller et al., 2010). Despite the absence of contemporary scientific rules and methodologies for conducting studies thousands of years ago, the field of Garbha Shareera (embryology) serves as evidence of the remarkable knowledge had by the Acharyas in relation to this subject (Kirkness., 2021). The work is noteworthy due to its stylistic approach, which presents a suggestion. Additionally, it is famous for its endeavor to systematically list and provide a comparative evaluation of human anatomy from the prenatal stage through adulthood (Mane, 2019). The Garbhopenishadh discussed organogenesis, embryo development, the Garbhasanskar concept, prenatal care for women, and dietary difficulties for pregnant women.

This study examined Garbh Sanskar, a practice that prioritizes the holistic care of the mother's physical, mental, and spiritual health during pregnancy with the aim of promoting favorable effects on the development of the fetus. The practice of Garbh Sanskar encompasses a range of disciplines, including mantra chanting, yoga, and meditation, with the aim of establishing a favorable environment for the developing fetus. The objective of this technique was to improve the entire health and well-being of both the mother and the kid. This paper critically analyzed the idea of Garbh Sanskar and underscores its potential advantages for prenatal development within the framework of current knowledge and societal requirements. The current reality underscores the need to redefine the relevance of Garbh Sanskar (Verma and Shukla, 2023).

2. ORIGIN OF GARBHOPANISHAD

The Garbhopanishad is classified as one of the minor Upanishads and has the seventeenth position within the collection of 108 Hindu Upanishadic writings. The Upanishad in question, composed in the Sanskrit language, is a Vedantic text associated with the Atharvaveda, as suggested by some scholars (Mane, 2019). This Upanishad is classified as one of the 35 Samanya Upanishads. The ultimate line of the Upanishad attributes the authorship of the work to the esteemed philosopher Pippalada (Kulkarni et al., 2022).

The Upanishad provides a comprehensive account of the process of conception and subsequent development inside the womb over a span of nine months. The term ritukaala refers to the specific period of a woman's menstrual cycle during which conception may occur. This phase is characterized by the potential for fertilization if the woman's reproductive system, namely the Garbhashaya, receives viable sperm (Kritzer., 2009). Following the occurrence of conception, the formation of kalal transpires, signifying the outcome of the union between shukra and stree beej, transpiring on the first day. After the seventh night, it undergoes a transformation known as the "bubble" or budbuda awastha. After a period of 15 nights, the developing embryo reaches a stage known as "lump" or pinda awastha. Over the course of one month, the embryo undergoes a hardening process, and at the end of two months, the formation of the head is seen. Subsequently, after three months, the development of the feet becomes apparent (Ponsati et al., 2009).

Table 1: Comparative analysis of various stages of embryogenesis (Ponsati et al., 2009).

Sr.No.	Stage	Days according to Garbha Upanishad	Modern concept
1.	Kalal	1st	Zygote
2.	Budbuda	7th	Morula
3.	Pinda	15th	Blastocyst
4.	Ghana	30th	Embryo becomes more solid

The concept of kalala awastha may be associated with the process of zygote development. The term zygote originates from a Greek term meaning yoked, joined or junction. The physical attributes of a zygote have resemblance to a structure known as Sukshma pinda, or kalala (Mane., 2019). When considering the budbuda awastha, it is possible to draw a parallel with the morula stage seen in contemporary embryology.

The morula is an embryonic stage characterized by the presence of a compact assembly of blastomeres, which are discrete cellular units, contained inside the zona pellucida. The process of its formation involves a series of first embryonic cleavage divisions, commencing with the unicellular zygote (Carnevale et al., 2019). The term "morula" is derived from the observation that the early-stage embryo, upon undergoing cell division and reaching a total of 16 cells, has a resemblance to a mulberry. Both the morula and budbuda structures exhibit notable similarities. The fact is substantiated by data derived from the research entitled Time Sequence of Early Events in Fertilization in the Medaka Egg (T. Inamastu et al., 2008).

The study used light microscopy to observe and analyse the many stages of early embryonic development. The concept of Pinda awastha may be analogously likened to the developmental stages of blastula and blastocoels. In the Sanskrit language, the term "Pinda" denotes the act of accumulating or consolidating objects into a cohesive and compacted form. The blastula is a spheroid structure composed of a layer of cells that encloses a fluid-filled cavity known as the blastocoel. During this developmental stage, the zygote initiates a series of cell divisions known as cleavage. Then, a blastocyst is generated and then undergoes implantation into the uterine wall (Sadler, 2011). During the fourth week of embryonic development, the mesenchymal tissue in the

head region undergoes differentiation to give rise to the foundation of ectomeningeal capsules. This is the first manifestation of cranial ossification, marking the earliest stage of skull creation (Singh, 2015). During the fifth week of gestation, the mesenchyme responsible for the formation of the membranous neurocranium undergoes first organization as a capsular membrane around the growing brain. This marks the initial manifestation of the cranial vault, which becomes evident approximately on the 30th day of gestation. During the third month of gestational age, the development of hands, feet, fingers, and toes is complete. The growth of both fingernails and toenails has commenced (Sadler, 2011).

3. PHILOSOPHICAL CONCEPTS IN GARBHOPANISHAD LINKED WITH AYURVEDA

The field of Garbha Shareera, or embryology, serves as evidence of the exceptional knowledge had by the Acharyas in the realm of embryology. This is noteworthy considering that the era in which they lived, thousands of years ago, lacked the current scientific standards and methodologies necessary for conducting research aimed at uncovering new facts & structure (Udainya, 2017). Numerous ancient Acharyas & academics from brihatyee & Laghutrayee schools have diligently observed & meticulously recorded notion of Garbhavakranti, as well as the numerous phases of Garbha growth (Kaviraj et al., 2007).

In the Ayurvedic literature, Charaka has delineated the concept of Garbha as a composite entity including three fundamental elements, namely Artava (ovum), Sukra (sperm), & Jiva (atma). Garbha is formed by the combination of akasha, Vayu, Jala, Agni, and Prithvi, which are the five mahabhutas, together with cetana (awareness) (Kaviraj et al., 2007). Sushruta shares a similar perspective to Charaka, but with a little variation in terminology. While Charaka used the term Jiva, Sushruta utilizes the phrases prakrit (nature) & vikara (change) in conjunction with atma (soul). The individual in question has classified Garbha as Agni-soma-samyoga, a word denoting its union with the panchamahabhutas (five elements) as well as the sattva (harmonious), raja (confused), tama (destructive), & other bhavas (qualities), which are stimulated by Vayu (air) during the process of Garbha production (Kaviraj et al., 2007).

Garbha Sanskara training, which incorporates practices like meditation, yoga, and music therapy, has been studied for its potential effects on pregnancy outcomes, maternal health, and infant growth and development. Research by Choudhary et al., 2018 suggested that Garbh Sanskara training may improve maternal well-being, reduce stress, and improve pregnancy outcomes (Choudhary et al., 2018). Rakhshani et al., 2012 found that preterm birth and hypertension in pregnancy were less common among women who had taken Garbh Sanskar training (Rakhshani et al., 2012).

4. GARBHOPANISHAD PERSPECTIVE OF ORGANOGENESIS

ऋतुकाले संप्रयोगादेकरात्रोषितं कलिलं भवति। समरात्रोषितं बुद्बुदं भवति अर्धमासाभ्यन्तरेण पिण्डो ॥ भवति मासाभ्यन्तरेण कठिनो भवति मासद्वयेन शिरः। सम्पद्यते मासत्रयेन पादप्रदेशो भवति ॥

The Upanishad details womb conception and development throughout nine months. When a woman's Garbhashaya gets sperms throughout her menstrual cycle, she may conceive. This is termed ritukaala. Kalal (fusion of shukra and stree beej) is generated on day 1 after conception. After seven nights, it forms a bubble or budbuda awastha. After 15 nights, it becomes a lump or pinda awastha, then hard, then head, then feet (Sadler, 2022).

To have a comprehension of the Garbha Upanishad, it is essential to grasp the intricate concepts of recursion, physiology and awareness, channels inside the body, as well as the causal chain and the process of birth. Like other scholars of the Upanishads, Pippalāda has a methodical and logical

approach. The physiological underpinnings of life, as well as the subsequent progression of embryonic development, are distinctly delineated. The author employs a mystical approach to elucidate the fundamental aspects of existence, organizing them into a sequential progression spanning from category 2 to category 7 (Kak., 2020).

Within the physical form, there manifest eight distinct essences, accompanied by sixteen variations that bear resemblance to the fundamental principles known as tattvas in Sāṅkhya philosophy and the modes delineated in Praśna Upaniṣad. According to prevailing beliefs, it is widely acknowledged that the embryo attains the status of Jiva, or conscious self, during the seventh month of development. Subsequently, by the eighth month, it is often seen as achieving full maturation in all aspects (Kak., 2020).

This delineates the point at which the fetus attains personhood, accompanied by corresponding legal entitlements. The process by which the Jiva becomes linked to the body is not well elucidated. While there are numerous textual references suggesting that the Jiva dwells inside the recesses of the heart, it is also found throughout the whole of the physical body (Kak., 2022).

Additionally, its association with the Puruṣa implies a profound interconnectedness with the entire cosmos, albeit in a cryptic manner. The differentiation also suggests the presence of the subtle body, often referred to as the lingam. According to the seventh verse of the Sarvasara Upaniṣad, the subtle body is delineated as originating from the mind and other subtle constituents, which are situated inside the confluence known as the heart knot. The entity that has awareness inside the subtle body is often referred to as the "knower of the field" (kṣetrajña). The physical body serves as a vessel for the heart's functioning, yet, for the body to fully realize its potential, it is imperative for the kṣetrajña to attain liberation. This state of liberation is often referred to as mokṣa or mukti (Kak., 2022).

5. DEVELOPMENT OF EMBRYO AS STATED IN GARBHOPANISHAD

The Upanishad provides a depiction of the conceptualization and subsequent growth of a child inside the womb over a period of nine months. Specifically, it refers to the initial formation of the body in the embryo on the first day after conception during a specific season known as a nodule (Pettit., 2007).

The development of the embryo is challenging within a month, while the absence of a viable life form poses difficulties within the same timeframe. By the fourth month, the formation of the abdomen, hips, and lower extremities becomes apparent. The fifth month marks the establishment of the vertebral column, ensuring proper alignment. Facial features, including the nose and ears, become discernible by the sixth month. In the seventh month, the embryo becomes infused with the essence of life, known as Jiva or soul (Atman). The eighth month witnesses further development of the facial features, including the nose and ears (Dukan, 2017).

The Upanishad presents its theoretical perspective on the orientation of a child, the occurrence of birth abnormalities, and the phenomenon of twin births. It posits that the presence of male semen predominates in the conception of a male child, whereas the dominance of female or maternal semen results in the birth of a female offspring. When both male and female gametes exhibit comparable levels of motility and viability, the result is the conception of an individual who identifies as bisexual. Birth abandonments are said to occur when either parent is unsettled or impaired at the time of conception (Troiano, 2018).

According to the Garbha Upanishad, during the eighth month of gestation, the developing fetus demonstrates awareness of its previous existence, contemplates, and comprehends the significance

of the sacred syllable "Om," and begins to exhibit an innate understanding of moral discernment. Once again, in accordance with the sacred scripture, the newborn undergoes profound and profound karmic assessments and, manifesting in diverse forms, resolves to undertake a comprehensive examination of Maheshwara (Shiva) and Narayana (Vishnu), ultimately opting to pursue the study and application of Samkhya-Yoga due to its inherent capacity to bestow liberation. The Upanishad provides evidence that the developing creature have the potential to direct its attention towards Brahman upon entering the world. The book asserts that throughout the process of conception, the extraction from the abdominal region compels the kid to disregard its objectives (Syarif et al., 2020).

6. GARBHASANSKARA IN GARBHOPANISHAD

The consumption of nutritious food is known to contribute to physical well-being, while the prenatal development of mental health in the fetus necessitates the implementation of Sanskara. The engagement of mothers in activities such as prayer, positive thinking, emotional well-being, communication with the fetus, and physical contact during pregnancy is not only acknowledged by the unborn baby, but also has beneficial impacts on both the physical and mental health of the mother and child. Therefore, Garbhasanskara may be considered a scientific approach to shaping the mental well-being of an unborn child (Ross et al., 2010).

The term 'Garbha' in Sanskrit refers to the developing embryo inside the womb, while 'Sanskara' denotes the process of cultivating and training the mind. Garbhasanskara, in essence, refers to the process of imparting education to the intellect of the developing fetus. The core tenet that forms the basis of Garbhasanskara is the notion that a developing fetus has the capacity to perceive, experience, hear, envision, and react to external stimuli. Ancient Indian medicine has long acknowledged the need of mental, spiritual, and physical preparation for expectant mothers in anticipation of the significant event of birthing (Singhal et al., 2019).

According to Ayurveda, the notion referred to as "Supraja Janan" or eu-maternity is described. The notion of "Supraja Janan" pertains to the proactive planning undertaken by couples in anticipation of pregnancy, commencing three months prior to the intended conception. The achievement of desired outcomes may be facilitated via consistent engagement in Garbhasanskara, a holistic approach including several practices such as music therapy, Mantra therapy, appropriate dietary and lifestyle choices (Ahara and Vihara), as well as the incorporation of Yoga and meditation. To cultivate the ideal attributes in an infant, it is recommended that mothers adhere to the practice of Garbhasanskara (Tambe, 2020).

Garbhasanskara refers to a prenatal practice aimed at nourishing the developing fetus inside the womb. It also encompasses the cognitive development of both the infant and the mother's mental faculties during the duration of pregnancy. Maintaining a pleasant mental state throughout pregnancy has been shown to have beneficial effects, including an increased likelihood of a normal delivery and improved maternal health from preconception to postpartum. This is particularly important considering the present prevalence of poor lifestyle practices, as it contributes to a desire for pregnancy to proceed without complications (Verma, 2023).

Dubey et al., 2013 assessed the current body of research on the potential advantages of Garbh Sanskar practices, such as yoga and meditation, on fetal growth and development. The study found that engaging in these habits may have a positive impact on fetal growth and development, lowering the likelihood of pregnancy complications and improving the general well-being of both the mother and the baby. Similarly, Singhal et al., 2019 found the influence of Garbh Sanskar training on pregnancy outcomes in primigravida women. According to the study, women who received Garbh

Sanskar training had a lower incidence of preterm labor and low birth weight infants, indicating better pregnancy outcomes. Desai, 2022 also evaluated the impact of Garbh Sanskar on neonatal and mother outcomes. The findings of this study revealed that women who engaged in Garbh Sanskar practices exhibited reduced rates of pregnancy problems and a decreased likelihood of undergoing cesarean births. Numerous theoretical frameworks have been posited to elucidate the possible advantages associated with the practice of Garbh Sanskar. Alternative concepts suggested that the practice of Garbh Sanskar has the potential to augment the sensory capabilities of the fetus and foster a sense of emotional connection between the expectant mother and her unborn child. The Garbh Sanskar approach encompasses several disciplines, including yoga, mindfulness, and music therapy, which have been identified in previous studies as beneficial for enhancing the well-being of both the mother and the fetus at the time of pregnancy (Chen et al., 2019, Huyser et al., 2016, Guardino and Schetter., 2014)

7. THE PRINCIPLES INCLUDING IN GARBH SANSKAR

Garbh Sanskar is a time-honored Indian ritual that aims to improve the overall well-being of the growing infant during pregnancy. This statement stresses the impact of a mother's cognitive and emotional moods, as well as her activities, on the prenatal development of her child's cognitive and physical capacities. Garbh Sanskar employs a variety of therapies including as yoga, meditation, dietary changes, and positive affirmations to support the optimum growth and well-being of the fetus. Despite the lack of scientific proof substantiating its usefulness in reducing pregnancy issues, combining Garbh Sanskar with evidence-based medical care and adhering to prescribed practices may possibly contribute to a positive pregnant experience (Verma., 2023).

Nonetheless, using Garbh Sanskar in combination with evidence-based medical therapy has the potential to improve the entire pregnant experience (Mohankar., 2022). Here are some typical pregnancy issues and basic preventative measures:

- ❖ **Gestational diabetes:** It is encouraged to have a healthy lifestyle throughout pregnancy, which includes engaging in regular physical activity, adhering to a balanced diet, and achieving adequate weight gain, to mitigate the likelihood of developing gestational diabetes (Bandyopadhyay et al., 2011).
- ❖ **Pre-eclampsia:** While the practice of Garbh Sanskar may contribute to general well-being, the primary approach to preventing pre-eclampsia entails consistent prenatal care, diligent monitoring of blood pressure levels, and effective management of any pre-existing health issues (Moll., 2016).
- ❖ **Gestational hypertension:** Regular investigation of blood pressure at the time of prenatal examinations, adherence to a nutritious food, engagement in physical activity, and effective stress management techniques are recommended strategies for mitigating the likelihood of developing gestational hypertension (Brown et al., 2013).
- ❖ **Miscarriage:** The primary focus of miscarriage prevention is the adoption of a healthy lifestyle, the avoidance of detrimental drugs such as smoking and excessive alcohol use, and the prompt initiation of prenatal care (Anderson et al., 2010).
- ❖ **Preterm labour:** Although Garbh Sanskar may potentially help to the general blessings of individuals, it is important to note that the prevention of premature labor mostly entails engaging in regular prenatal care, refraining from smoking, and using illegal substances, effectively managing chronic diseases, and promptly seeking medical assistance upon experiencing any indicators indicative of preterm labor (Tiwari., 2016).

8. GARBHINI PARICHARYA

The objective of Garbhini Paricharya is to achieve optimal fetal formation, unhindered development, a safe full-term birth, and the preservation of fetal health (Pooja et al., 2020). In the context of Ayurveda, the practice of providing consistent monitoring and support to women during their pregnancy is referred to as Garbhini perikarya, which may be understood as prenatal care. The phrase Garbhini Paricharya is a compound including two distinct terms, namely Garbhini and Paricharya. As to the Amarkosha, the term Garbhini refers to a female individual who is in a state of pregnancy, when the presence of a developing fetus, known as Garbha, is seen and Paricharya means caring in every aspect (Sharma et al., 2015).

The concept of Garbhini Paricharya encompasses several elements of care for pregnant women, such as Ahara (dietary regimen), Vihara (activities), Pathya (wholesome diet), Apathya (unwholesome diet), Yoga, and Meditation, among others. Ayurveda provides a profound insight into the care of pregnant women, illustrating the analogy that a Garbhini (pregnant woman) should be regarded as akin to a vessel brimming with oil. This comparison highlights the delicate nature of pregnancy, emphasizing that even the slightest perturbation, comparable to the gentlest oscillation of the vessel, can lead to undesirable outcomes such as Garbhapata (abortion) or Garbha vikriti (fetal anomalies) (Sushruta et al., 2005).

In the context of Ayurveda, the recommended antenatal care for pregnant women, known as Garbhini Paricharya, may be categorized into three main areas: Masanumasik Pathya ahara and Vihara, which pertain to monthly food and lifestyle regimens. The concept of Garbhasthapak karma refers to the dietary and lifestyle practices that are aimed at maintaining a healthy pregnancy and promoting the birth of healthy offspring. On the other hand, Garbhopaghatakar Bhavas include those dietary and lifestyle factors that are considered detrimental to the development and well-being of the fetus. The Masanumasik Pathya, which refers to the Monthly Dietary Regimen, constitutes the first component among the three components (Cohn et al., 2015).

- Garbhini Paricharya
- Garbhopaghatakar bhavas (Fetus-harming activities and chemicals)
- Garbhasthapaka dravyas (Substances that aid in pregnancy maintenance)

➤ **Garbhini Parichariya**-The topic of discussion is the concept of "Masanumasik Pathya," which refers to a month-wise dietary regimen. During gestation, the developing embryo starts the process of acquiring essential nutrients from the maternal organism via the placental interface. Sufficient food is essential for the regular and proper monthly growth of the embryo. The nutritional needs of the embryo undergo changes during its developmental stages, progressing month by month (Masanumasika vrudhi). The condition of pregnancy requires an elevation in the necessary dietary needs (Jayalekshmi et al., 2021).

Consequently, the food requirements of the mother undergo changes monthly. By sticking to these prescribed food regimens, the pregnant woman ensures the maintenance of her overall well-being and facilitates the delivery of a healthy baby characterized by robust health, energy, physical strength, a favorable complexion, and vocal quality. The baby would also possess a robust physique. The Ayurvedic Samhitas include a thorough account of the masanumasika paricharya, a month-by-month food regimen for women throughout the first to ninth month of pregnancy. This regimen has considerable importance in terms of its implications (Ashokbhai et al., 2014).

Regular adherence to a monthly routine is necessary to maintain the health and flexibility of the pelvis, waist, sides of the chest, and back, while also facilitating the downward movement of vata (known as vata anulomana), which is essential for facilitating a normal birth.

The process of normalizing and efficiently eliminating urine and feces. The enhancement of physical strength and improvement of skin tone. The successful birth of a robust and well-endowed infant, with exceptional qualities, during the expected gestational period of 280 days (Khandait., 2012).

➤ **Garbhopaghathakara bhavas (Fetus-harming activities and substances)**

The teekshna, rooksha, and ushna dravyas are to be avoided by Garbhini. Do not expose the embryo to potentially harmful odorous goods or vistambhi (difficult to digest) vidahi meals. She shouldn't engage in strenuous exercise, coitus, harsh or violent activities, riding over vehicles, being overly full or undernourished, sitting on uneven surfaces, fasting, grief, anger, visiting lonely places, cremation grounds, spending too much time in the hot sun, etc. It's important to have padded furniture for her. According to research (Vagbhata., 2007).

Physical and psychological pressures, such as lifting heavy weights or driving, might raise intra-abdominal pressure and cause abortion (Mishra., 2019).

Asthapana basti with badari decoction mixed with Bala, atibala, sathapushpa, pestled sesamum seeds, milk, curd, mastu, oil, salt, madhanaphala, honey, and Ghita, anuvasana basti of oil treated with milk, Madhura decoction to eliminate trapped feces, and anuloman of Vayu in the right direction help the mother give birth comfortably in the ninth month, Charaka and vagbata recommended Madhura group drug-treated anuvasana basti and vaginal tampons in the ninth month (Ashokbhai et al., 2014).

Aindri, brahmi, satavirya, sahasravirya, durva, amogha, avyatha, siva, arista, vatyapuspi, and viswakshena were recommended for milk or ghrita. As amulets, these medications might be worn on the head or right arm. Garbha Lubrication with Anuvasanavasti (Jayalekshmi et al., 2021).

➤ **Garbhasthapa dravyas (Substances useful to pregnancy maintenance)**

Aindri, Brahmi, Satavirya, Sahasravirya, Durva, Amogha, Avyatha, Siva, Arista, Vatyapuspi, and Viswakshena was advised to take it with milk or ghrita. These drugs may be worn as head or right arm amulets. Anuvasanavasti-lubricating Garbha (Rajebhosale et al., 2019). In traditional medicine, aindri, Brahmi, satavirya, sahasravirya, durva, Amogha, avyatha, Siva, arista, vatyapuspi, and viswakshena were taken orally with milk or ghrita. These medications may be worn as head or right arm amulets. Lubricating the Garbha with Anuvasanavasti (Choudhary et al., 2022). Similar methods may be utilized with jeevaneeya gana medicines. Kasyapa recommended a trivrit (Operculina Tharpethum) amulet for expecting moms (Trikamji et al., 2002).

9. MODERN TECHNIQUES OF GARBH SANSKAR

Garbh Sanskar is a holistic prenatal care strategy that promotes the baby's physical, mental, and spiritual development (Tambe., 2020). According to research, Garbh Sanskar emphasizes prenatal education and a healthy environment for the baby. This method emphasizes cognitive, emotive, and physiological strategies and treatments for complete fetal development. Prenatal education includes introducing the infant to relaxing music, encouraging affirmations, and exciting activities. These

experiences are said to improve a child's cognitive, emotional, and holistic development (Ryff et al., 2013).

The current methodologies of Garbh Sanskar include the modification of customary behaviours to align with contemporary ways of living, while also integrating methods that are grounded on empirical data (Verma and Shukla., 2023). Some techniques of Garbh Sanskar include:

- **Prenatal yoga and exercise:** Participating in prenatal yoga sessions & participating in activities tailored for pregnant women have been shown to enhance physical fitness, flexibility, and general well-being throughout the duration of pregnancy (Hayman et al., 2022).
- **Meditation and mindfulness:** Engaging in meditation and mindfulness practices has been shown to have potential benefits for expecting moms, including relaxation, stress reduction, and the development of a positive mentality. These practices contribute to the creation of a serene and caring environment for the fetus (Bardacke et al., 2014).
- **Nutritional guidance:** To achieve a comprehensive and nutritionally sound dietary regimen during pregnancy, it is essential to solicit help and advice from healthcare experts and nutritionists (Lee et al., 2018). This entails the consumption of foods that are abundant in vital nutrients and the avoidance of things that are potentially detrimental.
- **Music therapy:** The act of engaging with soothing and peaceful music, which is particularly tailored for the prenatal period, may have beneficial effects on the well-being of both the expectant woman and the developing baby. This practice has been seen to facilitate relaxation and enhance emotional well-being (Wulff et al., 2021). According to the renowned British violinist Menishin, his innate musical ability may be attributed, at least in part, to the consistent engagement of his parents in singing and playing music before to his birth (Tewari., 2011).
- **Positive affirmations and visualization:** Utilizing positive affirmations & visualization methods as strategies to foster good cognitive state & establish a connection with unborn offspring (Petchesky., 2019). This practice involved the repetition of positive affirmations and the use of mental imagery to envision a pregnancy and delivery experience characterized by good health and happiness (Mansfield., 2008).
- **Emotional connections:** Participating in activities which facilitate emotional connections between the maternal figure & developing fetus, as engaging in verbal communication, vocalizing via song, and engaging in oral storytelling, may contribute to the establishment of a robust connection and foster a feeling of safety and reassurance for the prenatal offspring (Carson., 2009).
- **Supportive environment:** Establishing a conducive and caring atmosphere that encompasses the active participation of the spouse, family members, and close acquaintances (Sanders et al., 2002). This entails offering emotional assistance, comprehension, and motivation to the pregnant woman throughout the course of her pregnancy (Charvat et al., 2021).
- **Mantras:** The act of reciting mantras is widely thought to have beneficial influence on cognitive & spiritual growth of unborn child. During the Garbh Sanskar ritual, it is traditional to chant mantras such as the Gayatri Mantra & Mahamrityunjaya Mantra (Prajapati et al., 2022).
- **Positive Thinking:** It is recommended that the mother have a positive perspective and refrain from engaging in negative thoughts and emotions. There is a prevailing belief that the cognitive and affective state of the mother may have a significant influence on the psychological and emotional welfare of her offspring (Peer et al., 2014).

- **Massages:** Massages have been shown to have beneficial effects on blood circulation, tension, and anxiety reduction, as well as relaxation promotion. Ayurvedic massages with herbal oils are often used as part of the Garbh Sanskar practice. Ayurvedic massages, often referred to as abhyanga, are said to provide advantages for expectant mothers (Mehra., 2006).
- **Aromatherapy:** There is a prevailing belief that some fragrances may have a beneficial influence on the growing embryo. One example is the widely held belief that the olfactory experience of jasmine fragrance has the potential to induce a state of calm and alleviate symptoms of anxiety. According to Acharya Kashyap²¹, it is recommended to illuminate the chamber of pregnant women by using medicinal oil-filled lamps, and to regularly fumigate the room with antibacterial and fragrant medications (Sharma., 2009).
- **Positive affirmations:** Pregnant women are recommended to engage in the practice of reciting positive affirmations to oneself, such as the statement I possess good health and my unborn child is in a state of good health. It is widely considered that engaging in this practice may facilitate the cultivation of a constructive mental outlook and alleviate stress levels (Verma and Shukla, 2023).
- **Colour therapy:** The incorporation of lights and colours serves to establish a state of equilibrium inside the mind. Specific hues have the capacity to enhance one's emotional state and elicit favourable cognitive responses (Brahmanand., 2021). Both Acharya Sushrut and Vgbhata espoused the recommendation of white and light-coloured garments for expectant women. The chamber necessitates embellishment with visually appealing-coloured containers, bed linens, and floral arrangements, ultimately fostering a state of serenity for the occupant (Shastry et al., 2006).

To engage with current methods of Garbh Sanskar, it is essential to possess a comprehensive comprehension of individual requirements and seek guidance from healthcare experts to guarantee a secure and advantageous implementation throughout the course of pregnancy (Jeason et al., 2021).

10. ANTENATAL CARE IN AYURVEDA

Ayurveda in prenatal care implement some preventive and promotive approaches for the optimal growth and well-being of the fetus (Inchekar et al., 2017). Some of the main objectives are mentioned below:

- To mitigate potential health risks to both the developing baby and the pregnant mother, it is essential to implement measures aimed at reducing the maternal mortality rate (Ronsmans et al., 2008).
- In order to mitigate any abnormalities in sperm cells, which play a crucial role in the optimal development of a fetus, appropriate measures should be taken (Simon et al., 2016).
- In order to enhance and safeguard the health status of both the mother and the developing fetus during the course of pregnancy, it is essential to implement measures that prioritize their well-being (Lupton et al., 2011).
- To foster and enhance all aspects of well-being, including physical attributes, mental health, and intellectual growth. The topic of interest is the interplay between social and spiritual growth (Cockrill et al., 2013).
- To raise awareness of the significance of preconception and prenatal care in promoting optimal health outcomes for children (Stephenson et al., 2018).

11. ANTENATAL CARE IN YOGA

Pregnancy yoga is a specialized adaptation of traditional yoga practices designed specifically for expectant mothers. Its primary objective is to alleviate common symptoms associated with pregnancy, including but not limited to insomnia, low back pain, fatigue, constipation, leg cramps, and respiratory difficulties. Main Objectives are-

- To assess the efficacy of yoga in the prevention and promotion of maternal and fetal health, it is necessary to conduct a comprehensive evaluation (Jiang et al., 2014)
- To ascertain the influence of yoga practices on the multidimensional health status of a fetus, it is necessary to conduct a comprehensive analysis (Inchekar et al., 2017)
- To comprehend the significance of yoga in promoting the well-being of pregnant women, it is essential to explore its function in safeguarding their health (Style et al., 2019)
- To investigate the impact of prenatal interventions recommended in Yoga. Shuddha, also known as proper or purified, is a term used in academic discourse to refer to a state of being free from impurities or contaminants (Bhagyalakshmi et al., 2012).

12. FACTORS HARMFUL TO PREGNANCY AND THEIR EFFECTS ON FETUS (GARBHAUPAGHATAKAR BHAVA)

Acharya Charak has provided descriptions of many forms of Garbhaupaghatakar bahava, which give rise to ailments in the developing fetus (Parthasarathy et al., 2015).

Table 2: Factors harmful to pregnancy and their effects on fetus (Parthasarathy et al., 2015).

Sr no.	Factors consuming by pregnant women constantly	Effects on fetus
1.	Always under grief	Timid, undeveloped, and short-lived
2.	Sleeps constantly	Drowsy, unwise, and deficient in digestive power
3.	Addicted to alcohol	Thirsty, poor in memory, unstable mind
4.	Consume excessive bitter food (tikta ras)	Consumptive, weak, underdeveloped
5.	Consume excessive sweet food (Madhur ras)	Diabetes, dumb, obese
6.	Consume excessive sour food (Amla ras)	Raktapitta, eye, and skin disorders
7.	Consume fish	Delayed closure of eyes or stiff eyes
8.	Always remain intolerant	Fierce, deceitful, and jealous
9.	Thinking of others to harm	Envious

13. GARBHOPANISAD:HEALTH BENEFITS DURING PREGNANCY

The practice of Garbh Sanskar is centered on the holistic care and nurturing of the fetus throughout the prenatal period. Some advantages of Garbh Sanskar's practice:

- This intervention promotes both the physical & cognitive development of the fetus. Practices such as yoga and engaging with soothing music have the potential to achieve this outcome (Surendran et al., 2022).
- The use of Garbh Sanskar practices, such as engaging in activities such as singing, chatting,& reading to the unborn child, has the potential to enhance the maternal-fetal attachment, fostering a strong emotional bond between the mother and the developing fetus. The practice of Garbh Sanskar is said to enhance the bond and affiliation between the mother and the child. The mental and psychological well-being of both the mother and child may experience positive effects because of this (Tambe et al., 2020).

- Promotes adherence to a balanced dietary regimen and the adoption of health-conscious lifestyle decisions. The use of Garbh Sanskar practices has been shown to potentially contribute to the promotion of a healthy pregnancy via the potential reduction of stress levels (Gugale et al., 2012).
- The practice of Garbh Sanskar, which includes activities such as yoga & meditation, may aid throughout the process of delivery. These exercises have the potential to alleviate anxiety, foster a state of tranquillity, and enhance the mother's physical endurance and resilience, so equipping her with the necessary preparation for the delivery experience (Tambe et al., 2020).
- The practice of Garbh Sanskar may provide comprehensive assistance for the holistic development of a child, including their physical, mental, emotional, and spiritual dimensions (Tiwari., 2016).
- The practice of Garbh Sanskar aimed to increase the physical well-being of both mother & fetus, resulting in enhanced physical health. The program incorporates several activities such as yoga, meditation, and pranayama, which have the potential to improve immune function and reduce stress levels (Dhiman et al., 2023).
- Enhanced cognitive development: Proponents of Garbh Sanskar argue that engaging in this practice during pregnancy has the potential to enhance the cognitive development of the kid. The phenomenon may be attributed to the commencement of a child's brain development during the gestational period, whereby the mental and emotional state of the mother can have an influence on the trajectory of the child's mental development (Drott et al., 2022).
- The use of Garbh Sanskar techniques, such as mantra recitation and exposure to soothing music, may potentially contribute to improved sleep patterns for both mother & newborn (Deshpandey et al., 2016).

14. GARBHOPANISAD:IMPACT ON MODERN ERA

The Garbha Upanishad has lasting significance in the present day as a priceless and timeless reservoir of knowledge and wisdom (Nair., 2008). This ancient document, which exhibits significant influence from the teachings of the Upanishads, provides crucial insights into several aspects of human existence, including prenatal healthcare, holistic well-being, and spiritual enlightenment (Bhavani et al., 2013). The Garbha Upanishad places much stress on the need of creating a pleasant and harmonious environment for the growing baby within the realm of prenatal care (Morgan., 2007). There exists a significant association between the principles of keeping a well-balanced diet, practicing meditation, and prioritizing mental well-being, and the current strategies used to promote optimum prenatal health and foster a strong bond between mother and newborn (Bonacquisti et al., 2017).

Moreover, the Upanishads include spiritual concepts that offer a unique perspective on the interconnectedness of life and the world (Joshi et al., 2023). The relevance of this philosophical doctrine endures in a modern culture that actively seeks deep meaning and guidance, especially concerning the essential elements of consciousness, the soul, and the intrinsic divine nature inherent in every human (Tarnas., 2010).

In a period marked by substantial advancements in technology and rapid changes, the Garbha Upanishad serves as an enlightening resource, reaffirming the everlasting ideals of balance, mindfulness, and self-reflection. By incorporating the teachings derived from our historical heritage into our current existence, we may adeptly navigate the many complexities of the modern world

while yet staying rooted in its profound insights (Ashworth et al., 2007). Hence, one might posit that the Garbha Upanishad retains its value in augmenting our life and fostering a holistic outlook on well-being in the present day (Moore et al., 2018).

13. CONCLUSION

The present review suggests that the procedures of Garbh Sanskar include the modification of ancient traditions to align with contemporary lives, while also integrating evidence-based methodologies. The text Garbhonishad provides a remarkably accurate account of embryonic development. The Acharyas, possessing deep knowledge, eloquently described human embryology in relation to Garbhadhan Vidhi, maasanumasik Garbha vridhhi (monthly growth of the embryo), and other aspects of Garbha shareera (embryology), as well as Dhatu Poshana (nourishment of the tissues), even without the aid of contemporary diagnostic tools. Furthermore, the health advantages throughout pregnancy, perspectives on organogenesis, embryo development, the notion of Garbhasanskar, prenatal care for women, and the nutritional factors for women during pregnancy are all varied terms discussed in the Garbha Upanishad.

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