

The Transformative Impact of Aachara Rasayana on Gestational Health and Fetal Constitution – A Review

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Abstract

Introduction: Acharya Charaka described Aachara Rasayana as a code of behavioural discipline that promotes ideal mental, physical, social, and spiritual health. It emphasizes ethical conduct, emotional stability, and psychosomatic harmony. Garbhini Paricharya comprises dietary guidelines, lifestyle modifications, and behavioural practices intended to support maternal wellbeing and ensure healthy fetal development. Together, these Ayurvedic concepts provide a holistic, non-pharmacological approach to preventive maternal healthcare that closely aligns with the principles of modern preventive obstetrics and maternal mental health.

Methodology: This review-based study analyzed classical descriptions of Aachara Rasayana and Garbhini Paricharya from various Ayurvedic texts and scriptures. The concepts were critically examined and correlated with contemporary biomedical evidence regarding behavioural discipline, nutrition, lifestyle practices, and their influence on maternal and fetal health outcomes. **Result:** The analysis revealed that Aachara Rasayana promotes emotional stability, reduces psychological stress, enhances mental clarity, and supports overall physiological balance. Garbhini Paricharya contributes to optimal fetal growth, improved maternal nutrition and strength, prevention of pregnancy-related complications, and smoother labour. Furthermore, the Ayurvedic concepts of Matrija, Pitraja, Atmaja, Satmyaja, Satvaja, and Rasaja Bhavas demonstrate a comprehensive understanding of the multifactorial determinants of fetal growth and human development. **Discussion:** The preventive principles of Aachara Rasayana and Garbhini Paricharya remain highly relevant in contemporary maternal healthcare. Their emphasis on behavioural discipline, balanced nutrition, emotional wellbeing, and healthy daily routines shows strong concordance with current evidence-based maternal care practices. Interpreting these classical Ayurvedic regimens through a modern scientific perspective may facilitate the

development of integrative strategies for maternal and fetal healthcare, ultimately improving pregnancy outcomes and promoting the long-term health of both mother and child.

Keywords: *Aachara Rasayana, Garbhini paricharya, Gestational health, Swasthavritta*

Introduction

Ayurveda, the science of life, has always emphasized the preventive dimension of health through the harmonious regulation of body, mind, and conduct. Among its profound contributions, *Aachara rasayana* the code of ideal behaviour and ethical living, represents a non-pharmacological modality that nurtures psychosomatic equilibrium, emotional resilience, and spiritual composure. When integrated with the comprehensive regimen of *Garbhini paricharya* the systematic care and guidance prescribed for pregnant women, it forms a holistic framework aimed at ensuring the optimal development of both mother and fetus.

Ancient Ayurveda views pregnancy not merely as a physiological state but as a sacred continuum of creation, deeply influenced by the mother's thoughts, emotions, and daily lifestyle. Thus, *Aachara rasayana* served as the ethical and psychological pillar of prenatal care, cultivating *Sattva Guna* and emotional serenity, which in turn were believed to shape the physical and mental constitution of the progeny.

Aim

1. To critically review the Ayurvedic principles of *Aachara Rasayana* and *Garbhini Paricharya* in promoting maternal and fetal health.
2. To explore their relevance as holistic, preventive approaches to maternal healthcare.
3. To correlate these classical concepts with contemporary evidence-based maternal and mental healthcare.

Objectives

1. To analyse the role of *Aachara Rasayana* in maintaining maternal psychological and psychosomatic wellbeing.

2. To evaluate the contribution of Garbhini Paricharya towards maternal nutrition, fetal growth, and healthy pregnancy outcomes.
3. To correlate Matrija, Pitraja, Atmaja, Satmyaja, Satvaja, and Rasaja Bhavas with the contemporary understanding of multifactorial fetal development.

Methodology:

Various concepts and classifications were analysed and reviewed based on *Charak Samhita*, *Kashyapa Samhita*, *Ashtanga Hridaya* and *Sushruta Samhita* and authenticated digital sources. *Acharya Rasayana* encompasses diet, lifestyle, and herbal methods to support maternal and fetal health. The study highlights *Aharaja Rasayana* (nutritious diet), *Aushadhaja Rasayana* (herbal methods), *Manasika Rasayana*, *Swasthavritta*, and *Garbhini Paricharya*. To evaluate and conceptually analyze the influence of *Aacharya Rasayana*–based behavioral and ethical practices on maternal gestational health and fetal constitution, with special reference to *Shadgarbha Bhava* and *Garbhasamskara*.

Review

Garbhini Paricharya is elaborated in *Charak Samhita*, *Kashyapa Samhita*, *Ashtanga Hridaya* and *Sushruta Samhita*, presenting a wise and well-structured regimen encompassing dietetics, behaviour, and daily discipline to preserve maternal vitality and prevent *Garbhopadrava* (pregnancy-related complications).and long-term health outcomes.

Hence reviewing the belief of *Aacharya Rasayan* and *Garbini Paricharya* through a modern scientific view provides a fertile ground for integrative understanding and the evolution of preventive maternal healthcare. This study examines the preventive relevance of *Aacharya Rasayana* and *Garbhini Paricharya* in light of both ancient insights and contemporary biomedical interpretations, thereby bridging traditional wisdom with modern evidence-based paradigms in the synchronous era, the ethos of these principles aligns closely with modern concept of preventive obstetrics, maternal mental health, and psychoneuroimmunological balance. Components such as *Aahara*, *Vihara*, *Sadvritta*, and *Swasthavritta* are integral to daily maternal care. Modern scientific evidence consistently underscores the impact of nutritional, physical, and

emotional wellbeing on fetal development.

Principles of ideal conduct *Aachara Rasayana* (□.□□ 1/4/30-35):

The essence of *Aachara Rasayana* lies in cultivating purity of thought, speech, and action.^[1] It advocates speaking the truth, practicing patience and non-violence, abstaining from anger, alcohol, and immoral indulgence, and maintaining a calm and compassionate disposition. One should engage in *Japa* (spiritual chanting), uphold cleanliness, and perform regular acts of charity, penance, and service toward deities, cows, Brahmins, teachers, gurus, and elders.

A true practitioner remains free from cruelty and ego, shows kindness to all beings, and maintains balance in sleep and wakefulness. Regular consumption of *Ghrita* (ghee) and milk, awareness of *Desha*, *Kala*, and *Matra* (place, time, and moderation), and understanding wholesome nourishment, are emphasized for harmony of body and mind.^[2] A person should lead a life rooted in righteousness, generosity, and self-control, keeping company with the wise and virtuous. Study of *Dharma Shastra* (spiritual scriptures) and living in alignment with its teachings form the foundation of this rejuvenating behavioral discipline.

In Ayurveda, *Rasayana Chikitsa* is recognized as a therapeutic discipline that prevents the premature degeneration of body tissues (*Dhatus*) while enhancing overall vitality and wellness. It holds significance in both the preventive and curative dimensions of healthcare.^[3]

Acharaya Charaka delineated *Aachara Rasayana* as a rejuvenative code of conduct that nurtures both the body and the mind. It emphasizes the profound interrelationship between mental well-being and physical health. The practice of *Aachara Rasayana* plays a vital role in alleviating stress and promoting inner harmony.^[4] Scientific and traditional evidence alike suggest that righteous conduct and spiritual equilibrium exert a profound positive influence on one's physical health, mental stability, and longevity.^{[4][5]} Beginning with the Bhavas elucidated by *Acharaya Sushruta*, which elegantly depict the origin and influence of *Matrija*, *Pitrija*, and *Atmaja* factors in human development, this article digs into how *Aachara Rasayana* and *Garbhini Paricharya* integrate these elements to nurture the mother's physical and mental health, thereby

fostering holistic well-being and facilitating a smooth, natural delivery.

1. *Matruja Bhava* (Maternal origin factor) (□.□□. □. □) (□□.□□. □. □) [7][8]

These factors predominantly govern the development of the body's soft tissues and vital organs, including the skin, blood, musculature, adipose tissue, heart, liver, spleen, intestines, and anal canal. Ayurveda places strong emphasis on the optimal regulation of these *Matruja Bhavas* through comprehensive preconception care (*Ritukala Paricharya*) and antenatal management, thereby ensuring the birth of a healthy and well-nourished progeny.^[6]

The development of *Matruja Bhava* is profoundly shaped by multiple maternal determinants, including the mother's age, nutritional intake (*Ahara*), lifestyle and ethical conduct (*Vihara and Aachara*), reproductive health and vitality (*Kshetra and Beeja*), and her psychological and emotional disposition (*Sattvaja Bhava*). Together, these factors form the foundation for the healthy growth and nourishment of the fetus.^{[7][8][9][11]}

2. *Pitraj Bhava* (Paternal Origin Factors) (□.□□. □. □) (□□.□□. □. □) [11][13]

Pitraja Bhavas are those attributes and structures inherited from the father's *Beeja* (sperm). These primarily include *Kesha* (hair), *Roma* (body hair), *Danta* (teeth), *Asthi* (bones), *Shira* (veins), *Snayu* (tendons), *Dhamani* (arteries), and *Shukra* (semen). They form the structural and functional foundation of the body, providing strength, stability, and genetic identity.^{[8][9][11]}

3. *Atmaja Bhava* (Spiritual or Self-Origin Factors) (□.□□. □. □) (□□.□□.□. □) [12][15]

Atmaja Bhavas are the attributes that originate from the *Atma* (soul) and govern the subtle and psychological dimensions of human existence.^{[8][9][10][11]} These include *Ayu* (lifespan), *Atmajnana* (self-awareness), *Manas* (mind), *Indriyas* (sense organs), *Prana* and *Apana* (vital life forces), *Dharana* (sustenance of the body), *Prerana* (motivation and movement), *Aakruti* (form), *Swara* (voice), *Varnopachaya* (complexion and its enhancement), *Sukha* and *Dukha* (happiness and sorrow), *Ichha* (desire), *Dvesha* (aversion), *Smriti* (memory), *Ahamkara* (ego), *Prayatna* (effort), *Avasthanantara Gaman* (transition between states or rebirth), and *Satva* (mental strength or purity). These *Atmaja Bhavas* reflect the psychosomatic and spiritual dimensions that shape consciousness, emotional stability, and the continuity of life through various

existences.

4. **Satmyaja Bhava** (□.□□.□. □) (□□.□□. □. □) ^{[8][13]}

Satmyaja Bhavas are those attributes that arise from the habitual adaptation (*Satmya*) of an individual to specific dietary, behavioral, and environmental factors. These influences contribute to the maintenance of *Aarogya* (optimal health), *Utthana* (growth and development), *Santosha* (mental contentment), sensory satisfaction and stability (*Indriya Prasannata*), along with the refinement of *Svar* (voice), *Varna* (complexion), and the excellence of *Beeja* (reproductive potential). Furthermore, they enhance *Medha* (intellect), emotional well-being, and the expression of *Harsha* (a state of joy or heightened satisfaction during union (*Maithuna*)). Collectively, these *Satmyaja Bhavas* reflect the body's harmonious adaptation to its environment, fostering both physiological resilience and psychological equilibrium essential for overall well-being and reproductive vitality.^{[12][14]}

5. **Rasaja Bhava**(□.□□. □. □) (□□.□□. □. □) ^{[16][19]}

Rasaja Bhavas are those attributes that arise from the intake and assimilation of *Rasa* (nutritive essence). They are responsible for the formation and nourishment of the body, promotion of growth and vitality, sustenance of *Prana* (life force), maintenance of structural integrity (*Bandhana*), facilitation of physiological functions (*Vritti*), overall nourishment (*Pushti*), and the enhancement of enthusiasm and vigor (*Utsaha*). These *Rasaja Bhavas* collectively ensure the sustenance, vitality, and dynamic equilibrium essential for a healthy and thriving body.

6. **Satvaja Bhava** ^{[17][15]}

Satvaj Bhava refers to the influence of *Sattva* (the mental-spiritual aspect) on the foetus during pregnancy. *Sattva* is one of the three *Gunas* (*Sattva*, *Rajas*, *Tamas*) in Ayurveda, representing purity, balance, intelligence, and mental stability. *Satvaj Bhava* ensures that the fetus develops mental, emotional, and spiritual qualities harmoniously along with physical growth.

Sources of Satvaj Bhav ^{[18][13]}

1. Maternal Mind (*Maatraj*):

A calm, happy, and stress-free mother imparts *Sattva* to the foetus. Maternal emotions, thoughts, and mental state directly influence fetal temperament and

intelligence.

2. Paternal Influence (*Pitraj*):

The father's *Sattva guna*, reflected in his intellect and temperament, contributes to the mental constitution of the foetus.

3. Spiritual and Ritual Practices:

Mantra chanting, meditation, and following Dharmic and ethical conduct during pregnancy enhance *Satvaj Bhava*. Ayurvedic texts recommend reading scriptures, listening to music, and positive environment to strengthen *Sattva*.

Table 1.1 Management of *garbha bhava vikrati* through *Aachara Rasayan*

<i>Garbha Bhava</i>	<i>Cause Of Vikrati</i>	<i>Possible Diseases/Defects In Foetus</i>	<i>Effect On Foetal Development</i>	<i>Management Through Aachara Rasayana</i>
<i>Matraj bhava</i>	Improper maternal nutrient, psychological stress, irregular regime, unrighteous behavior, <i>gotra</i> , <i>beeja</i> quality	Metabolic disorder, abnormality of chromosome, gene and DNA material, congenital malformation	Poor nourishment, poor organogenesis, reduced endurance, fetus exhibit characters like <i>sarpa</i> , <i>kusmanda</i> , etc	Adoption of a wholesome <i>sattvika</i> diet, emotional balance through meditation and righteous behavior, <i>brahmacharaya</i>
<i>Pitraj Bhava</i>	Physical debility, addictions, unethical behavior, emotional instability, <i>gotra</i> , <i>beeja</i> quality	Genetic abnormality, early pregnancy loss, Dental and nail deformities, hair anomalies, skeletal weakness, congenital structural defects.	Impaired <i>Asthi</i> , <i>Majja</i> , <i>Shukra</i> formation leading to weak constitution.	Observance of moral virtues, self-discipline, pure lifestyle, and meditation to strengthen <i>Shukra Dhatu</i> , <i>brahmacharaya</i>

<i>Atmaj Bhava</i>	Negative <i>karmic</i> influences, spiritual disharmony, <i>daiva</i> , <i>purushakara</i>	Leukemia, <i>kusta roga</i> , Congenital anomalies, mental retardation, psychological disorders	Disturbed spiritual and mental equilibrium	<i>Tapa</i> , <i>mantra</i> chanting, <i>daan</i> , <i>yagna</i> , <i>sewa</i> , <i>guru</i> and <i>deva puja</i>
<i>Rasaj Bhava</i>	Deficiency of maternal nutrition, consumption of unwholesome food, <i>vishana</i> <i>ashana</i> , <i>ajeerna</i> <i>ashana</i> , <i>adhyashana</i>	Leukemia, Malnutrition, poor immunity, delayed organ development, <i>asam dosha</i>	Inadequate tissue formation and weak vitality,	Intake of balanced, nutrient-dense food; inclusion of <i>Rasayana</i> herbs like <i>Shatavari</i> , <i>Ashwagandha</i> , <i>Amalaki</i> , <i>pathya aahara</i>
<i>Sattvaja Bhava</i>	Behavioral abnormalities, <i>ence</i> anxiety disorders, irritability, or poor intellect	Psychological impairment in foetus, Behavioral abnormalities, <i>ence</i> anxiety disorders, irritability, or poor intellect	Mental and emotional instability in the child	Cultivation of serenity through <i>Sadvritta</i> , meditation, music, and positive environment

The conglomeration of a *shadgarbhakar bhava* plays a vital role in the appropriate development of the embryo. The intra-uterine environment can be modified by proper practising of *satmyaj bhava*, *satvaja bhava*, and *rasaja bhava*, which produce healthy impacts on the embryo, while *matraja bhava*, *pitraja bhava*, and *atmaja bhava* cannot be changed.^[9]

1. Meaning of *Garbhadhan Samskara*:

Garbhadhan literally means "to place the seed in the womb." It is the first of the sixteen *samskaras* described in Vedic tradition, meant to sanctify conception and ensure the birth of a healthy, virtuous child. Preconception counselling has an important role in the prevention of congenital and genetic disorders like *arbuda*

(cancer) ^[9]

2. References in Vedas

Rigveda (10.85.44–47): “Imam *garbham* adadhami te *garbho* astu *devajataḥ*...” This hymn invokes divine blessings during conception for the creation of a pure, healthy progeny endowed with divine virtues. It indicates the sacredness of conception and the importance of mental purity of both parents.

Atharva Veda (6.11.3; 14.2.2) describes rituals and *mantras* to ensure that the conceived child is intelligent, long-lived, and free from deformities. Verse (6.11.3) stresses righteous thoughts during union for noble offspring.

3. References in Upanishads

Bṛhadāraṇyaka Upaniṣad (6.4.20–21) states that a man is known as he conceives. If he conceives with a concentrated and righteous mind, such will be his offspring. This highlights the mental and emotional state of the couple at conception as decisive for the child's *sattva* (psychological constitution).

Chāndogya Upaniṣad (8.5.3) emphasizes *sattva-śuddhi* (purity of mind) and *brahmacharya* before conception for producing virtuous progeny.

4. Description in Ayurvedic Texts

Charaka Saṁhita (Śarīra Sthāna 8/3–13) “*Yathāḥ śukra–śoṇitayoḥ saṁyogst garbhotpattiḥ, tathā satmya–sattva–sampannatvāt śreyān garbhaḥ prajāyate.*” The union of healthy *śukra* (sperm) and *śoṇita* (ovum) in a pure *yonī* (uterus), with the *ātman* entering, leads to the formation of *garbha* (embryo). It advises purification (*śodhana*), observance of *brahmacharya*, and selection of auspicious time and place for conception.

Sushruta Saṁhita (Śarīra Sthāna 2/46–48) “*Yathā hi kṣetrāṁ bījāṁ ca samyak upakalpitaṁ bhavati, tathā śreyān garbhaḥ.*” This compares conception to agriculture — when *bīja* (seed), *kṣetra* (field), and season are ideal, a healthy offspring result.

Aṣṭāṅga Saṅgraha (Śarīra Sthāna 1/4–6) emphasizes *ritu* (fertile period), *kṣhtra* (uterus), *bīja* (gametes), and *ambu* (nutritional fluid) as essential for conception.

5. Table 1.2 Importance of *Garbhadhana samskara*

Aspect	Significance
Spiritual	Purifies mind and body of the couple, ensures conception as a Sacred duty not mere a desire.
Moral and physiological	Establishes mental harmony, emotional readiness and positive samskaras in both parents influencing child's <i>sattva</i> (psyche).
Genetic and physical	Encourages health reproductive practices timing and purification of gametes- vital for preventing congenital defects.
Ayurvedic perspective	Acts as preconception care balancing dosha, improving <i>ojas</i> , and ensuring healthy <i>garbha</i> .
Social and dharmic	Maintain lineage, purity (gotra <i>suddhi</i>), family dharma and harmony in society.

2. Definition of *Pumsavana Samskara*

Pumsavana is the second of the sixteen (*Shodasha*) *Samskaras* in Ayurveda and *Dharma Shastra*. Literally, *Pumsavana* means “to beget a male child” (*Pum* = male, *Savana* = conception or stimulating). It is performed in the third or fourth month of pregnancy, generally during the first trimester, when the fetus is in early development.

The main aim is to ensure the health and vitality of the foetus, support proper fetal growth and organ formation, and promote the desired sex of the child (traditionally male, though the focus is overall fetal strength in Ayurveda).

Procedure According to Ayurvedic Texts (Classical References): *Charaka Samhita*, *Sūtra Sthāna* (3/23–24) describes *Garbhini Paricharya* and early fetal care rituals. *Sushruta Samhita*, *Śarīra Sthāna* (7/1–3) mentions *Samskaras* during fetal development.

Administration of herbal preparations (like *Ksheera*, *Madhu*, *Ghrita*, or medicated oils)

orally or nasally to the pregnant mother. Specific herbs like raisins, *Bala* (*Sida cordifolia*), *Shatavari* (*Asparagus racemosus*), and milk-based formulations are recommended. The rituals are often accompanied by Vedic chanting for positive mental and spiritual influence.

3. Table:1.3 Significance in fetal development according to Ayurveda:

Aspect	Effect
<i>Sharirika (Physical)</i>	Enhances fetal strength, immunity, and structural development. Supports proper formation of bones, muscles, and vital organs.
<i>Manasika (Mental / Sattva)</i>	Promotes <i>Sattva guna</i> , ensuring calm and healthy mental development of the fetus. Reduces chances of congenital weaknesses.
<i>Rasa & Ojas</i>	Increases vitality, nourishment, and energy in the fetus. Protects against miscarriage or early fetal weakness

4. Vedic & Upanishadic Texts:

Grihya Sutras (Apastamba, Paraskara): Prescribe *Pumsavana* rites in the 3rd month, often involving herbal intake and mantra recitation, while Upanishads like *Brihadaranyaka* and *Chandogya* do not describe *Pumsavana* directly, they emphasize life force (*Prana*), subtle body development, and the karmic continuity of life, which are in line with Ayurvedic *Samskara* philosophy. The ritual chanting and mantras during *Pumsavana* are meant to imbue spiritual energy into the fetus, aligning physical growth with subtle mental and spiritual development.

5. Ayurvedic Rationale: According to *Charaka* and *Sushruta*, the foetus is influenced by mother's *Ahara* (diet), *Vihara* (lifestyle), and *Bhava* (emotional state) whereas *pumsavana Samskara* ensures balanced *Doshas* (*Vata*, *Pitta*, *Kapha*) in the foetus early protection of the foetus from diseases and proper growth of fetal *Rasa*,

Rakta, Mamsa, Meda, Asthi, Majja, Shukra Dhatus. Pumsavana Samskara is a pre-birth ritual in early pregnancy aimed at:

- ❖ Strengthening the foetus physically and mentally.
- ❖ Enhancing *Ojas* and vitality, ensuring safe pregnancy.
- ❖ Harmonizing maternal and fetal energies through diet, herbs, and *mantras*.
- ❖ Though traditionally aimed at male offspring, Ayurveda emphasizes overall fetal health and normal development as the primary purpose.

Table:1.4 *Aachara rasayana* application in *garbhadhan samsakara* and *pumsavana samsakara*

<i>Aachara Rasayana</i>	Application In <i>Garbhadhan Samsakara</i>	Application In <i>Pumsavana Samsakara</i>
<i>Satya</i>	Purifies mind; promotes <i>sattvic</i> conception	Stabilizes maternal mind; enhances fetal <i>sattva</i>
<i>Ahimsa</i>	Avoids anger & stress, essential before conception	Maintains hormonal balance for fetal development
<i>Indriyanigraha</i>	Self-control prepares mind-body for conception	Keeps mother calm and disciplined
<i>Dana</i>	Increases <i>Sattva</i> ; brings blessings before conception	Promotes maternal compassion influencing fetus
<i>Shauch</i>	Maintains purity before ritual of <i>Garbhadhan</i>	Ensures purity during <i>Pumsavana</i> procedures
<i>Dhee-Dhriti-Smriti</i>	Strengthens parents' mental stability	Supports fetal mental faculty development
<i>Guru-Seva</i>	Attains blessings for healthy conception	Reduces maternal stress; offers emotional stability
<i>Santa- bhava</i>	Ensures calm environment at conception	Strengthens <i>Satvaj bhava</i> in foetus

<i>Harsha</i>	Positive & joyful environment enhances fertility	Happy mother → healthy fetal neurodevelopment
<i>Pathya- aahar</i>	Improves <i>Shukra</i> & <i>Artava</i> quality pre-conception.	Supports fetal nourishment & organ formation
<i>Brahmacharaya</i>	Preserves <i>Ojas</i> ; improves fertility	Maintains maternal vitality in early pregnancy.
<i>Sadvritta</i>	Healthy routine supports reproductive health.	Ensures safe lifestyle for fetal protection
<i>Swadhyaya</i>	Mantras purify mind before conception	Mantra & spiritual practices enhance fetal <i>sattva</i> .

Discussion

Garbhadhana Samsakara is not merely a ritual, it is a holistic science combining spirituality, psychology, genetics, and preventive medicine for the creation of an ideal human being. *Aachara Rasayana* and *Garbhini Paricharya*, though rooted in ancient Ayurvedic wisdom hold profound relevance in modern maternal health care. When examined through contemporary scientific lenses, these behavioural and lifestyle-based interventions emerge as powerful non-pharmacological tools influencing maternal physiology, emotional well-being, and ultimately fetal development. Similarly, the guidelines described in *Garbhini Paricharya* align closely with modern antenatal recommendations regarding balanced nutrition, adequate micronutrient intake, moderated physical activity, circadian rhythm regulation, and mental well-being. These parallels suggest that ancient Ayurvedic regimens anticipated many principles now established as essential for reducing gestational complications and improving pregnancy outcomes. Integration of the six classical *Bhavas*: *Matrija*, *Pitraja*, *Atmaja*, *Satmyaja*, *Rasaja*, and *Sattvaja*, further emphasizes Ayurveda's recognition of multifactorial determinants of fetal development. These *Bhavas* collectively encompass genetic inheritance, nutritional status, environmental adaptation, emotional regulation, and neuropsychological influences. Their conceptual overlap with modern fields such as developmental epigenetics, fetal programming, and prenatal psychology highlights a sophisticated early model of integrative developmental physiology. The synthesis of *Aachara Rasayana* and *Garbhini*

Paricharya therefore represents a comprehensive behavioural framework that resonates with contemporary models of prenatal care. By promoting *Sattva* (mental clarity and stability), controlling adverse behaviours, ensuring nutritional adequacy, and fostering psychosocial well-being, these practices may help regulate maternal stress physiology, optimize placental function, and support healthy fetal growth trajectories. The alignment between classical recommendations and current biomedical insights suggests substantial translational value for incorporating these principles into modern preventive maternal health practices.

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