



### Review Article

#### GARBHASANSKARA: A MIRACLE TO WOMAN

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#### ABSTRACT

*Garbhasanskara* means reforming, polishing and ultimate moulding and cultivating the unborn. Simply, we can say, it is a process of selecting and transmitting positive influence by means of Yoga, reading, thinking, praying including healthy eating and cheerful behaviour. There is special bond between mother and baby due to *Garbha sanskara*. It is a process of training the baby as well as mothers mind during pregnancy. Pre-planning for pregnancy (*Supraja janana*), preparing the body in advance before conceiving helps greatly in having a healthy progeny. *Sanskara is Sanskaro hi Gunaantaradhanam* means to substitute bad traits by superior ones. In this review, a complete description about the *Garbhasanskara* has been discussed, along with these essential factors for conception, *Sodhana* (purificatory process), *Rasayan* and *Vajikarana*, *Ahara vihara*, *Garbhini paricharya*, *Mantra*, meditation, stress and *Pranayama*.

#### INTRODUCTION

*Garbha sanskara* can be defined as developing an educated, civilized, cultural, pretty, purified, impressible and responsive but still physically, spiritually, psychologically, religiously steady people. *Garbha* means the fetus which grows and develops in mothers *Kukshi*.

शुक्रशोणितजीवसंयोगे तु खलु कुक्षिगते गर्भसञ्जा भवति॥५॥  
(Cha. Sha. 4\5)

The combination of sperm, ovum and life-principle implanted in the womb is known as embryo.

करणं पुनः स्वाभाविकानां द्रव्याणामभिसंस्कारः।

संस्कारो हि गुणान्तराधानमुच्यते। ते

गुणास्तोयाग्निप्रसन्निकर्षशौचमन्थनदेशकालवासनभावनादिभिः [१]

कालप्रकर्षभाजनादिभिश्चाधीयन्ते (२)।२२। (Cha. Vi. 1\21(2)

*Karana* (processing) is the making or refinement of the natural products which means imparting other properties. These properties are infused by contact of water and fire, cleansing, churning, place, time, infusing, steeping etc and also by long duration, utensil etc.

*Sanskara is Sanskaro hi gunaantaradhanam* means to substitute bad traits by superior ones. We can see here a example, when we put little amount of curd in milk, milk loses its character (i.e., it changes its *Prakriti*) and is transformed to curd which is an

abnormal form (*Vikriti*) but additional when we mix together this curd it additional changes properties to form butter and buttermilk which are still unsteady. After heating he butter, we can get final steady derivative i.e. ghee. From this example, we can see the features depend on the kind of *Sanskara*.

The word *Sanskara* is derived from the root '*Kri*' with *Sam upsarga* (prefix), which is used for several meanings according to reference to context. In the classical *Sanskrit* texts, *Sanskara* is used in a wide sense of education, cultivation, training, refinement, polishing, embellishment, decoration and ornament, a purificatory rite or ceremony to change the qualities. In short *Sanskara* means those religious rites and ceremonies which sanctify the body, mind and intellect so that the person may become fit for the society. *Sanskara* also means *Gunantaradhana* which is used for transform the qualities.

*Garbha+Sanskara* means reforming, polishing, ultimate moulding and cultivating the unborn. Simply, we can say, it is a process of selecting and transmitting positive influence by means of Yoga, reading, thinking, praying including healthy eating and cheerful behaviour. There is special bond between mother and baby due to *Garbha sanskara*. It is a process of training the baby as well as mothers mind during pregnancy. Pre-planning for pregnancy

(*Supraja janana*), preparing the body in advance before conceiving helps greatly in having a healthy progeny.

Pregnancy should not be by chance, it should be by choice. The overall health of couple plays important role for conception to occur. As we know, healthy sperms are needed for getting pregnancy. Ayurveda describes this theory as "*Supraja Janana*" or maternity. This *Supraja janana* as described in Ayurveda, involves preparation of the couple planning pregnancy and *Dehasuddhi* three months prior to conception.

*Sanskara* are the main field of *Grihya sutras*, *Gautam dharma sutra* has a list of 40 *Sanskara*. According to *Vyaas smriti* 16 *Sanskara* are there.<sup>[1]</sup>

- *Garbhadhan*
- *Punsavan*
- *Simantonnayan*
- *Jatkarma*
- *Namkaran*
- *Nishkraman*
- *Annaprashan*
- *Choodakaran*

Some references related to *Garbhasanskara* are tabulated below:

1.	The narrative of <i>Abhimanyu</i> is acceptably acknowledge in the <i>Mahabharat</i> , <i>Arjuna</i> father of <i>Abhimanyu</i> educated how to go into the <i>Chakravyuha</i> the purposeful plan prepared by soldier to trap and beat the opponent when he was in his mother's womb. <i>Abhimanyu</i> had listen and memorized the narration of how to enter the <i>Chakravyuha</i> by <i>Krishna</i> to <i>Subhadra</i> in the course of pregnancy in his way it has proven the fetus can listen and recall in the womb.
2.	When <i>Prahlads</i> mother was pregnant, she used to listen to devotional songs as a result, even though <i>Prahlad</i> took by birth in <i>Rakshasa</i> people, he became a follower of <i>Lord Vishnu</i> .
3.	In <i>Ramayan</i> also we can find reference, before birth of <i>Rama</i> during <i>Putra kamesthi yagya</i> the <i>Agni devata</i> gave king <i>Dashratha</i> " <i>Payas</i> " which can be considered as form of <i>Garbha sanskara</i> only.
4.	<i>Vinayaka Damodara sawarkar</i> great Indian Freedom fighter's mothers used to read the brave stories from <i>Ramayana</i> and <i>Mahabharat</i> . So, this example also shows <i>Sanskara</i> during pregnancy affect newborn.

*Garbha sanskar* is not only about the care taken during pregnancy but about starting preparation at least a year before conception. The beginning of *Garbhasanskara*, begin by *Beejasanskara*.

As per Ayurveda, birth of healthy fetus depends on 4 essential factors i.e.,

#### **Garbhasambhava Samagri**

- *Rutu* (Ovulation period)
- *Kshetra* (Uterus)
- *Ambu* (Nutrient fluid from mother)
- *Beeja* (Sperm & Ovum)

Quality of *Beeja* (Sperm & Ovum) is vital for healthy progeny. If there is any *Dushti* (defect) in *Beeja* then the resulting fetus also will have

- *Karnvedha*
- *Upnayan*
- *Vedarambh*
- *Samavartan*
- *Vivah*
- *Vanprasth*
- *Sanyas*
- *Antyeshti*

*Garbhadhan*, *Punsavan* and *Simantonnayan* are *Sanskara* which conducted before birth of baby, rest after birth.

Some references related to *Garbhasanskara* from *Samhitas* are mentioned below:

इच्छेतां यादृशं पुत्रं तद्रूपचरितांश्च तौ। चिन्तयेतां  
जनपदांस्तदाचारपरिच्छदौ ॥ ३०॥ (A.H.Sha. 1\30)

The couple whoever wants male\female child, he\she should keep in mind and heart the same appearance, character, country and *Janapada*, if possible should visit those places, observe and try to adopt those food and living styles, dresses.<sup>[2]</sup>

abnormalities concerned with the parts developing from that *Beeja*.

स्त्रीपुंसयोरव्यापन्नशुक्रशोणितगर्भाशययोः श्रेयसी  
प्रजामिच्छतोस्तदर्थामिनिर्वृत्तिकरं कर्मोपदेक्ष्यामः ॥ ३॥ (Cha.  
Sha. 8\3)

If a couple desire to have excellent progeny (*Shrestha* progeny), there must be *Adushita shukra*, *Artava* and *Garbhasaya* and *Yoni*.

The beginning of conception is by purification process i.e., *Shodhana*. *Shodhana* refers to the detoxification of body for the prevention of diseases. Toxins can collect inside the human body due to a variety of factors, and treatment helps remove them through the excretory system. According to Ayurveda, all diseases are due to *Dosha* imbalances

that cause *Ama*, or toxins, to build-up and spread within the body. Detoxification techniques therefore focus on isolation and elimination of these harmful entities. This creates a favourable environment in the body for the improvement of the patient's overall health<sup>[3]</sup>.

The *Doshas* which have been mitigated by *Langhana* & *Pachana*, are likely to aggravate once again. But those *Doshas* conquered by *Shodhana* therapy will never increase again.

First of all both man and woman should undergo unctio and fomentation and thereafter purify themselves by emesis and purgation so that they come gradually to normalcy.

The beginning of *Garbhasanskar* begin by purification *Panchakarma*<sup>[4]</sup>

❖ **Panchakarma:** *Sodhan* is indicated for both husband and wife like *Vaman*, *Virechan* and *Vasti*. *Sodhan* is best procedure to balance the *Dosha* in body. It enhances fertility. Before planning for conception, couple should be advised for *Sodhana Karma* as per indications.

❖ **Vamana Karma**

- *Deepan -Pachana* should be done for 3-7 days or upto *Samyak lakshan prapti*.
- *Snehapan* should be done for 3-7 days or upto *Samyak snigdha lakshan prapti*.
- If *Vamana* is planned, *Sarvang snehan* and *Swedana* to be done for next 1 day after *Snehapan* and on that same day patient should be given *Kapha-utkleshaka Ahara*. After this, *Vamana karma* should be done.
- If *Virechan* is planned, *Sarvang snehan* and *Swedana* is to be done after *Samyak snigdha Lakshana* for next 3 days and on third day patient should be given *Pitta-utkleshaka Ahara* and on next day *Virechana karma* should be done. *Virechan karma* should be done.
- Then patient should follow *Samsarjan karma* for next 3-7 days.

- ❖ *Virechan* should be done after *Parihara kala* of *Vaman karma*.
- ❖ **Vasti karma:** *Vasti* is to be given after completion of *Parihara kala* of *Vaman/Virechan*.

The method of expelling the impurities and vitiated *Doshas* through the upper body channels is known as *Vamana* (emesis). *Vamana karma* must always be done first and should be performed ahead of *Virechan karma*. If *Virechan* is done without *Vamana* it might cause *Pravahika* as the aggravated *Kapha* descends and covers *Grahani*. It is considered the best treatment for *Kaphaja* disorder. Acharya *Sushruta* says the way flowers, fruits and branches die after pulling the plant from the root, in the same way when excessive *Kapha* is eliminated the origin of the disease is healed from the root.

*Panchakarma* and Ayurvedic herbal medicines acts at root level can bring back deviations of hormonal system back to normalcy. *Virechana Karma* has direct effect on *Agnisthana* (hampered *Agni* is one of the initiating factors information of vitiated *Raja*). It pacifies the vitiated *Kapha* and *Vatadosha* and removes vitiated excessive *Pitta* & thus do *Raktashodhan*. It does the quality of *Stroto vishodhana*, so it will help in destroying the disease from its root rather than temporary relief from *Artava Vikaras* (menstrual disorders) and infertility. So *Virechana* therapy will be beneficial *Shodhana* therapy in menstrual disorders, for vanishing disease permanently and maintaining healthy menstrual cycle and we can counter the adverse effects over reproduction by avoiding menstrual disorders.

*Virechana karma* is the radical purification that eliminates waste products, toxins and aggravated *Doshas* from the body. As aggravated *Doshas* are the primary cause of disease, this method is the most direct for curative purposes. Along with purification *Virechana Karma* cleanse all the body tissues and to bring about the harmony of *Tridosha*.<sup>[5]</sup> Thus, these complete procedure helps in conceiving as soon as possible.

**Rasayan and Vajikarana therapy**

❖ Following <i>Rasayan</i> and <i>Vajikaran</i> drugs can be prescribed after <i>Sodhan therapy</i> for to improve qualities of <i>Dhatu</i> s and <i>Bala</i> .	
❖ Female: <i>Prajasthapana gana</i> like <i>Aendri</i> , <i>Brahmi</i> etc, these drugs helps in implantation and stabilization of pregnancy.	❖ Male: <i>Amalaki Rasayan</i> , <i>Aswagandha rasayan</i> , <i>Shilajatu Rasayan</i> , <i>Vajikarana ghrita</i> , <i>Chyavanaprasha avaleha</i> , <i>Kushmanda Rasayan</i> .
❖ <i>Jeevaniya</i> and <i>Brihaniya</i> drugs can be administered like <i>Shatavari</i> , <i>Guduchi</i> , <i>Amalaki</i> , <i>Nagkeshara</i> , <i>Bala</i> .	
❖ <i>Ausadha yoga</i> : <i>Amalaki Rasayan</i> , <i>Lashuna Rasayan</i> , <i>Shatavari Ghrita</i> , <i>Phalaghrita</i> , <i>shatapuspa churna</i> .	

During the phase of menstruations, the female's mind is so vulnerable, that she becomes impulsive. This may lead to many psychotic problems. Hence, it is always better to avoid the factors which triggered the complication during the menstruation. But, now days, at the era of globalization it is quit impossible to follow the *Rajaswala Paricharya* as it is mentioned in the classics. But, it can be followed at some extent such as these modifications in the *Rajaswala Paricharya* will help to maintain her equilibrium of health during the most sensitive period of menstruation.

From the first day of menstrual cycle, first 3 days of menstruation *Ghrita yukta shali* rice with *Yava*.

*Yava* is *Karshnartha*, *kosth visodhnanth*<sup>[6]</sup>, *Agni vardhak*, *Guru*, *Bahuvata mala*, *Kapha pitta vikarahara*.<sup>[7]</sup> *Shali* rice- It is *Dhatu vardhak*, *Pitta nashaka*. It causes *Brimhana*.<sup>[8]</sup> Milk- It is *Vaya stapana*, *Sandhi kari*, *Rasayana*. It also causes *Brimhana*.<sup>[9]</sup>

After the onset of menstruation, for three days and nights, the woman should observe celibacy, should sleep on ground, take food with hands from an unbroken utensil and should not cleanse her body in any way. On the fourth day, she should anointed and bathed from head and provided with white apparel along with the man. Now, both partners wearing white apparel and garland, with pleasant disposition and loving each other should enter into sexual intercourse on even day after bath if they ***Garbhini Paricharya***

desire male child or on odd days if they desire female child.<sup>[10]</sup>

One should not perform coitus with the female partner in her bending down or side position. In the former, *Vayu* being strong inflicts the genital track and in the latter, if she is on her right side, *Kapha* coming down blocks the uterus or if on her left side *Pitta* situated there afflicts both ovum and sperm with burning. Hence, she should receive the seed (semen) while in supine position because in that condition *Doshas* remain in their normal position. After the act is completed, she should be sprinkled with cold water.

Following mentioned diets can be used before performing coitus. Separate diet for male and female has been mentioned.

<b>Male:</b> <i>Ghrita, Kshera, Shali, Shastika, Mamsaras, Ikshumoola, Sharkara, Yastimadhu, Ashwagandha, Amalaki, Kshira, Madhura rasa dravyas.</i>	<b>Female:</b> <i>Tila, Masha, Pitta-dravya, Lashuna, Kulatha, Sarshapa, Matsya, Takra</i> for 16 days of menstrual cycle in a normal menstrual cycle. After this phase, she can continue with routine diet.
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The above mentioned regimen for male enhances the *Shukra shaumanasya* which leads to healthy *Shukra*, thus facilitating for the conception.

After the above regimen, when she gets conceived then after *Garbhini paricharya* need to be followed along with *Garbhapoghatkar bhava*, which are being described below:

During first month of pregnancy *Anupsanskrit kshira* (non-medicated milk) has been advised by Charaka Samhita<sup>[11]</sup>.

Sushruta Samhita<sup>[12]</sup>, has advised for *Madhura shita drava Ahara* (sweet, cold and liquid diet).

Harita Samhita<sup>[13]</sup> has advised for *Madhuyashti, Madhuka puspa* with butter, honey, and sweetened milk.

During second month of pregnancy, Acharya Charaka, *Madhura gana siddha kshira* (milk medicated with sweet drugs). Sushruta has given same as Charaka.

Harita has advised to *Kakoli madhura payays* (sweetened milk treated with *Kakoli*)

During third month of Pregnancy, *Kshira madhu* and *Ghrita* (milk with honey and ghee) was advised by Charaka. Sushruta has advised as similar as Charaka.

Harita has advised *Krisara* during third month of pregnancy.

During fourth month of pregnancy, Charaka has advised *Kshira Navneet* (milk with butter).

Sushruta has advised *Payonavanita samshrita aahar* or *Jangal mamsa yukta ahara* (cooked *Sasti* rice with curd and, meat of wild animals).

Harita has advised for *Kritodan* (medicated cooked rice).

During fifth month of pregnancy, Charaka has advised.

Sushruta has advised *Sastikodan panchame payasa jangal mamsa yukta aahar* (cooked *Shastika* rice with milk meat of wild animals).

Harita Samhita has advised for *Payasa* (porridge).

During sixth month of pregnancy Charaka has advised *Madhura gana ausadhi siddha kshira ghrita* (milk medicated with sweet drugs and ghee).

Sushruta has advised *Shwadamshttra siddha yavagu/Ghrita* or rice gruel medicated with *Tribulus terrestris*.  
Harita Samhita has advised sweetened curd.

During seventh month of pregnancy, pregnancy Charaka has advised *Madhura gana ausadhi siddha kshira ghrita* (milk medicated with sweet drugs and ghee)  
Sushruta has advised *Prithakaparni siddha ghrita* (ghee medicated with *Prithakaparni* group of drugs).  
Harita Samhita has advised *Ghritakhanda*.

During eight month of pregnancy, Charaka Samhita has advised for *Kshira yavagu* mixed with *Ghrita*.  
Sushruta has advised *Asthapana basti* with *Kwatha* (decoction) of *Badari, bala, Atibala, Satapuspa, Patala* etc, *Madhu* superseded by *Anuvasana basti* of oil medicated with milk *Madhura* drugs (different medicated enema)  
Harita has advised *Ghritapuraka*.

During ninth month of pregnancy, Charaka has advised *Anuvasana basti* with *Madhura gana ausadhi* medicated oil and *Pichu dharan* (enema and vaginal tampon of medicated oil).  
Sushruta has advised for Unctuous gruels and meat soup of wild animals upto the period of delivery.  
Harita has advised *Vividha anna*.

### Garbhopaghatakar Bhavas

1.	Charaka samhita <sup>[14]</sup> : <i>Kashaya Rasa</i> (pungent drugs), <i>Vyayam</i> (exercise), <i>Vyavay</i> (coitus)
2.	<i>Sushruta Samhita</i> <sup>[15]</sup> : <i>Vyavay</i> (coitus), <i>Vyayam</i> (exercise), excessive satiation, <i>Karshya</i> (excessive emaciation), <i>Diwaswap</i> and <i>Ratro Jagaran</i> (sleeping in day and awakening in night), <i>Dukha</i> (grief), <i>Yanavarohana</i> (riding on vehicle), <i>Bhaya</i> (fear), <i>Utkatasana</i> (squatting), <i>Snehan</i> (oleation), <i>Raktamokshan</i> (bloodletting), <i>Vegadharan</i> (suppression of natural urges, etc.)
3.	<i>Astanga Hridaya</i> <sup>[16]</sup> : <i>Ati Vyavay</i> (excessive coitus), <i>Vyayam</i> (exercise), <i>Bharvahan</i> (carrying heavy weight), <i>Guru pravaran</i> (covering herself with heavy sheet), <i>Anidra nishi</i> (night awakening), squatting, <i>chinta</i> (grief), <i>Krodha</i> (anger), excitement, <i>Vegadharan</i> (suppression of natural urges), <i>Upawas</i> (fasting), <i>Adhwagaman</i> (excessive walking), <i>Kashaya Rasa</i> (use of pungent), <i>Ushna</i> (hot), <i>Guru</i> (hardly digestible food), <i>Lal vastra dharan</i> (use of red garment), <i>Madyapana</i> and <i>Mamsa sewan</i> (use of wine and meat), <i>Raktamokshan</i> (bloodletting), <i>Panchakarma</i> (purifying measures and enemas), etc
4.	<i>Astanga Sangraha</i> <sup>[17]</sup> : <i>Kashaya Rasa</i> (pungent drugs), <i>Vyayam</i> (exercise), <i>Vyavay</i> (coitus), emaciation, <i>Abhighata</i> (trauma), <i>Darun Cheshta</i> (conveyance causing excessive jerks), <i>Anidra nishi</i> (night awakening), <i>Diwaswap</i> (day sleeping), <i>Vegadharan</i> (suppression of natural urges), <i>Ajirna</i> (indigestion), prolonged stay in hot sun or near fire, <i>Krodha</i> (anger), <i>Dukha</i> (grief), <i>Bhaya</i> (fear), <i>Upawasa</i> (fasting)
5.	<i>Kashyapa Samhita</i> <sup>[18]</sup> : <i>Utkat vishamasan</i> (erect or flexed posture for long), shaking, <i>Atihasya</i> (excessive laughing), <i>Abhighata</i> (trauma), <i>Shita jal sewan</i> (cold water), <i>Lashuna sewan</i> (garlic eating), looking declining moon, setting sun, seeing solar or lunar eclipse, misbehave with guests, rough behaviour with beggars, wear tight garments.

### Mantra chikitsa

❖ The word *Mantra* in Sanskrit implies a specific structure or sonic patterns- coded in syllables and vowels that work as a spiritual tool liberate the mind from ignorance, illusion and evil instincts. The spiritual vibrations have a refreshing and rejuvenating impact on our physical mental faculties and enhance our spiritual faculties. That is the reason why, in traditional Indian families, the pregnant ladies are advised to read or recite scriptures and *Strotas* like *Bhagvad Gita, Sri Rudram*. It is a repetitiveness which leads us to worriedness. There are many *Mantras* which are recommended to be chanted during pregnancy are *Gayatri mantra, Hanuman chalisa* or *Kula*

*devata mantras, Ramraksha*. These *Mantras* helps to reduce anxiety and depression. It also acts as soothing. Some researchers have proved it also boost immunity. We can correlate *Mantras* with seed. Every seed has potential to become a tree.

- ❖ Chanting “aaaaaaa”, one can feel the sensation and hence resonance of nervous system on the stomach and chest region.
- ❖ Chanting “ooooo” creates sensations in throat and chest region and resonates with them.
- ❖ Similarly, chanting/humming “mmmm” resonates with the nasal cavity as well as skull\brain region.

❖ *Om Mantra* is a brain stabilizer, within few minutes mind and body begin to relax, negative thoughts are swept away, making healing at cellular level. An energy medicine for pregnant lady under stress.

### Meditation

Meditation is a science and art of harmonizing spiritual energy (energy of soul), mental energy (energy of mind). It is now known that the thoughts and emotions of a mother during pregnancy greatly affect and imprint the fetus that grows inside her. The mothers stress responses and tendencies begin to teach the child before they are even born. Meditation can be helpful for processing and releasing negative habits and emotional patterns. Meditation is one of the sweetest gifts a mother can give to her child. (the meditative mind: A comprehensive meta-analysis of MRI studies)

### Pranayama

*Pranayama* (yogic breathing) involves the voluntary control of the breath, and is practiced widely in yoga and meditation, but is something that anyone can do. Slow *Pranayama* appears to shift the autonomic nervous system from the fight of flight sympathetic to the calming parasympathetic state, and has been shown positively affect immune function, hypertension, asthma and stress-induced psychological disorders. Prenatal maternal stress is associated with increased levels of cortisol in mother. Pregnant women respond differently to identical stressful stimuli depending on genetic factors, personality traits, previous experience and social support. In addition, normal pregnancy is associated with physical alterations, hormonal changes (often associated with rapid change in mood), anxiety regarding labor and fetal outcome, all of which potentially worsen the stress response.

### Stress

Pregnancy is a unique state of physiological stress which necessitates physical, mental and social adaptation. Almost all women experience stress at some point during pregnancy. Studies shows, that very level of stress of both mother and baby during pregnancy, during labor and post delivery. (The effects of prenatal stress on child behaviour and cognitive outcomes start at the beginning vivette glover, M.A. Phd, DSc institute of Reproductive and developmental Biology, imperial college London united kingdom January 2011)

Stress, diet and toxins may combine to have a harmful effect or intelligence. A study on biostatistician Bernie Devlin, Ph.D, of the University of Pittsburgh, suggests that genes may have less impact on IQ than previously thought and that the environment of the womb may account for much more. "there is an

antenatal environment, too, that is provided by the mother."

### Music Therapy

❖ *Sa Re Ga Ma Pa Dha Ni Sa*

- ❖ Music is based on 7 *sutras*. Generally, pregnant female experiences mood swings. These mood swings can cause trouble to mothers mind. Music therapy helps to relax and stabilize the mood of pregnant lady. It acts as stress relief. It provides bonding and strengthening the attachment to the baby. It stimulates holistic development of baby in womb. It provides perinatal support. Vocal or instrumental- environment can be made pleasant with music therapy like *Nagadosha*, *Bramha dosha*.
- ❖ Numerous studies show that the use of music therapy successfully decreases anxiety levels, reduces negative expectations and relieves physical and mental tension in expectant mums.

### CONCLUSION

Hence, *Garbhasankar* plays important role in females for getting excellent child. It works from the pre-conceptual period upto the birth of the child. It has become a boon for the females. Hence, it is high time to incorporate the *Garbhasankar* training in each level of Government sectors for the welfare of both mother and child along with the complete development of community, ultimately developing the reproductive and child health care as well.

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