

Optimizing Pregnancy Health: The Role Of Brinhan Therapy

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Abstract:

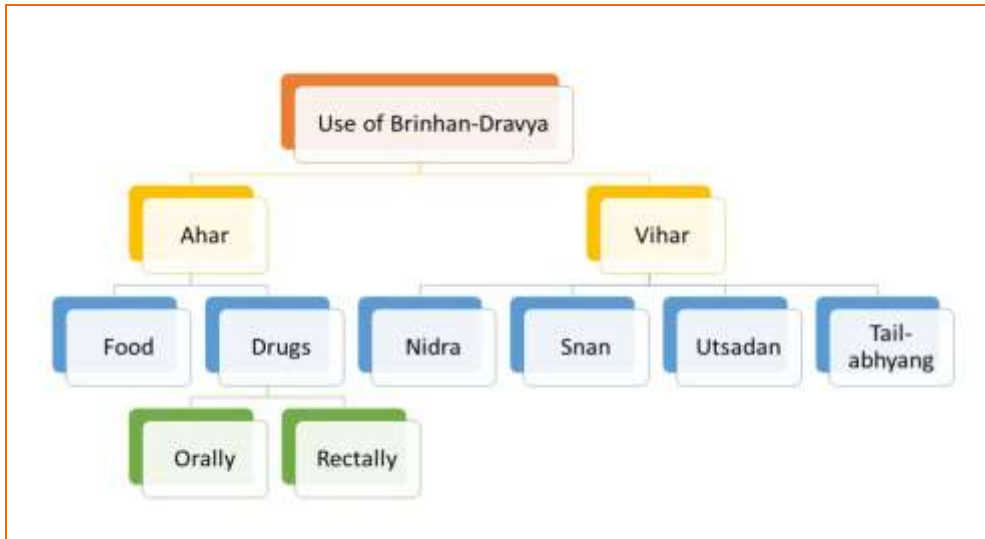
In the realm of Shadavidha-chikitsa, Brinhan therapy holds a significant place. Brinhan, characterized by its nourishing properties, proves beneficial for individuals who exhibit signs of weakness, leanness, or thinness. It particularly aids aged individuals; those engaged in strenuous labor, pregnant women, those in the postpartum period, and children. Pregnancy inherently elevates the Kapha dosha due to increased Rasa (nutrient fluid) and activities that enhance Kapha. Even minor adjustments in diet and lifestyle can significantly impact the doshik balance. Factors such as activities aggravating Vata, sleep disturbances (common during pregnancy), seasonal variations, reduced food intake, and vomiting contribute to the aggravation of Vata dosha. The imbalance of Vata dosha during pregnancy is a primary factor contributing to various physical and psychological issues in expectant mothers, including conditions like premature rupture of membranes (PROM) and intrauterine growth restriction (IUGR). During pregnancy, Brinhan therapy becomes crucial for the proper development of the fetus and to minimize complications for the mother. However, oral consumption of Brinhan substances may induce nausea and vomiting, common occurrences during pregnancy. Additionally, orally administered drugs undergo first-pass metabolism, resulting in reduced absorption. Hence, administering Brinhan therapy through basti (enema) proves to be an effective method during pregnancy, ensuring better absorption and minimizing adverse effects.

Keywords: Pregnancy, Brinhan Therapy, Basti.

Introduction: Pregnancy naturally leads to an increase in Kapha dosha due to the augmentation of Rasa (nutrient fluid) and activities promoting Kapha. Even minor alterations in dietary and lifestyle habits can disrupt the doshic equilibrium. Factors such as activities aggravating Vata dosha, sleep disturbances (common during pregnancy), seasonal variations, reduced food intake, and vomiting contribute to the vitiation of Vata dosha. The vitiated Vata dosha serves as a primary factor for various physical and psychological irregularities in pregnant women. Elevated Vata dosha predisposes individuals to conditions like preterm delivery, premature rupture of membranes, low birth weight infants, and intrauterine growth restriction (IUGR).

Furthermore, it influences the psychological state of pregnant women, characterized by a decrease in Satva (clarity of mind) and an increase in Raja (activity) and Tama (inertia). Elevated Raja may manifest as anxiety, fear, and decreased pain tolerance, while increased Tama can lead to depression, negative ideation, and fear of delivery, ultimately affecting labor cooperation and increasing the likelihood of operative delivery. Postpartum depression also becomes more prevalent under these circumstances. Given the increased nutritional demands for fetal growth and maternal body preparation for delivery during pregnancy, maintaining Vata in a balanced state is paramount. Brinhan therapy serves as a treatment modality to mitigate Vata dosha, strengthen the body, and enhance both maternal and fetal weight. Consequently, it proves beneficial for pregnant women and their fetuses, as the fetal well-being is intricately linked to the mother's condition. Ayurvedic literature underscores the varying signs and symptoms experienced by pregnant women across different months. For instance, in the fifth month, women may experience emaciation, followed by a loss of strength and complexion in the sixth month, and excessive exhaustion coupled with further loss of flesh and blood in the seventh month.[1] To counteract these physiological changes and losses, Brinhan therapy becomes indispensable for pregnant women.

Approaches for Administering Brinhan Substances During Pregnancy: During pregnancy, Brinhandravya can be used by different procedures.



Brinhan: Acharya Charak outlines the concept of 'Shadvidh-chikitsa,' which encompasses six distinct treatment modalities, among which 'Brinhan' holds a significant position.[2] Within this framework, Charak delineates six therapeutic approaches, namely 'Langhan,' 'Brinhan,' 'Rukshan,' 'Snehan,' 'Swedan,' and 'Stambhan.' Additionally, Acharya Vagbhatta further elaborates on two types of treatments: 'Apatarpan' and 'Santarpan,' with the latter comprising three treatments: 'Brinhan,' 'Snehan,' and 'Stambhan.'[3]

The process of nourishing and fortifying the body's musculature is termed as 'Brinhan,'[4] a concept elucidated by Charak as well. Furthermore, Charak details specific formulations conducive to 'Brinhan' therapy in the form of 'Brinhaniyamahakashaya,' consisting of ten essential medicinal ingredients: Ksheerani, Rajkshavak, Ashvagandha, Kakoli, Ksheerkakoli, Vatyayani, Bhadraudani, Bharadwaji, Payashya, and Rishyagandha.[5]

Properties of Brinhaniya-dravya: Brinhaniyadravya typically exhibit the following characteristics: Guru (heavy), Sheet (cool), Mridu (soft), Snigdha (oily), Ghana (dense), Sthool (bulky), Pichchila (viscous), Manda (mild), Sthira (stable) and Shlakshan (smooth).[6] Acharya Sushruta emphasized that Brinhandravaya are abundant in the 'Prithvi Mahabhoota' or earth element.[7]

Individuals who are suitable candidates for Brinhan therapy include:

Individuals across various life stages and circumstances can benefit from proper nutritional support and nourishment. This includes those facing weakness, frailty, or tissue depletion, such as elderly individuals seeking rejuvenation and strength, pregnant women supporting fetal growth and maternal health, and individuals recovering from illness or surgery requiring tissue replenishment. Additionally, individuals with a lean physique, children in need of support for healthy growth, and those engaged in strenuous physical labor necessitating tissue repair can benefit from adequate nutrition. Moreover, individuals with compromised immune systems, chronic illnesses, malnutrition, or deficiencies in vital nutrients, as well as patients undergoing rehabilitation or convalescence after injury or illness, require tailored nutritional support to promote overall health and well-being.[8][9]

The utilization of Brinhan therapy encompasses various purposes and scenarios, including:

1. **Rejuvenation and Nourishment:** Employed to revitalize and nourish individuals who are debilitated, weak, or malnourished, aiding in the restoration of strength and vitality.
2. **Muscle Building and Weight Gain:** Utilized to promote muscle growth and increase body weight in individuals with a lean or underweight physique, facilitating physical robustness and resilience.
3. **Pregnancy Support:** Administered to pregnant women to ensure adequate nutrition for both maternal health and fetal development, aiming to prevent complications and support optimal growth.
4. **Elderly Care:** Applied to elderly individuals to counteract age-related frailty, bolstering vitality, and enhancing overall well-being.
5. **Post-Illness Recovery:** Employed during the recovery phase after illness or surgery to replenish lost nutrients, accelerate healing, and restore vitality.
6. **Athletic Performance:** Used by athletes and individuals engaged in rigorous physical activity to enhance

endurance, promote muscle recovery, and optimize performance.

7. **Pediatric Health:** Administered to children to support healthy growth and development, ensuring adequate nutrition for optimal physical and cognitive development.
8. **Immune Support:** Employed to strengthen the immune system and improve resilience against infections and illnesses, particularly in individuals with compromised immunity.
9. **Convalescence and Rehabilitation:** Utilized during the rehabilitation process following injury or prolonged illness to facilitate tissue repair, replenish energy stores, and promote overall recovery.
10. **Chronic Disease Management:** Integrated into the treatment regimen for individuals with chronic diseases or conditions requiring long-term nutritional support, aiming to improve quality of life and manage symptoms.

Brinhan therapy encompasses a multitude of methods for administration, catering to diverse preferences and health needs. These methods include:[10]

1. **Bathing:** Brinhan therapy can involve specialized bathing techniques using herbal infusions or medicated oils. This method not only cleanses the body but also nourishes the skin and tissues, promoting overall health and well-being.
2. **Oral Consumption:** Brinhan substances can be ingested orally in the form of herbal decoctions, powders, or dietary supplements. By assimilating these nourishing substances through the digestive system, the body receives essential nutrients for strengthening and rejuvenation.
3. **Rectal Route (Basti):** Administering Brinhan substances through the rectum via enemas is another method. Basti therapy facilitates direct absorption of therapeutic compounds into the bloodstream, promoting systemic nourishment and balancing bodily functions.

4. **Inhalation:** Inhalation of herbal vapors or fumes from medicated substances is a method of Brinhan therapy. This approach is beneficial for respiratory health, mental clarity, and overall rejuvenation.
5. **Sleep:** Adequate and restorative sleep is considered a form of Brinhan therapy. Quality sleep nourishes the body, replenishes energy reserves, and supports overall health and vitality.

Charak, the ancient Ayurvedic sage, elucidates various uses of Brinhan therapy that offer benefits for individuals of all constitutions and health statuses. These benefits may include:

- **Enhanced Vitality:** Brinhan therapy rejuvenates and strengthens the body, enhancing overall vitality and resilience.
- **Improved Digestion:** Certain Brinhan substances support digestive health, promoting efficient nutrient absorption and metabolism.
- **Nourishment for Tissues:** Brinhan therapy nourishes bodily tissues, muscles, and organs, promoting optimal functioning and resilience.
- **Mental Well-being:** Brinhan therapy supports mental clarity, emotional balance, and overall psychological well-being.
- **Recovery from Illness:** Brinhan therapy aids in the recovery process after illness or injury, replenishing lost nutrients and energy reserves.

Incorporating Brinhan therapy into one's wellness regimen can contribute to holistic health and vitality, fostering a state of balance and well-being.

Snan (Bathing): Bathing is considered Brinhaniya, meaning it possesses nourishing qualities according to Ayurveda. This is because bathing serves multiple purposes that contribute to overall well-being. Bathing offers numerous benefits beyond just cleanliness. Firstly, it effectively cleanses the body by removing dirt, impurities, and excess oil from the skin, promoting skin health and hygiene. Secondly, bathing aids in the removal of

sweat, preventing the buildup of bacteria and combating body odor, thus contributing to a feeling of freshness. Thirdly, it can alleviate itching, particularly when using lukewarm or cool water, soothing irritated skin and providing relief from discomfort associated with skin conditions or allergies. Lastly, bathing is believed to stimulate the digestive fire (Pachakagni) in the body, enhancing digestion and assimilation of nutrients, consequently boosting energy and strength levels. These combined benefits make bathing not only a routine hygienic practice but also a holistic health-promoting activity. In summary, bathing not only cleanses the body but also supports overall health by promoting skin hygiene, relieving discomfort, and enhancing digestion. It is considered an integral part of daily self-care routines in Ayurveda, contributing to physical cleanliness, mental refreshment, and vitality.[11][12]

Utsadan: Utsadan, according to Ayurveda, refers to the application of fragrant substances or cosmetics on the body, particularly for women. This practice is believed to have several positive effects, imbuing the body with qualities that enhance overall well-being. Utsadan, or the practice of adorning oneself with fragrant substances and cosmetics, holds multifaceted significance beyond mere beautification. Firstly, it bestows a radiant glow upon the skin, enhancing its brightness and attractiveness, thereby boosting confidence and fostering a positive self-image. Secondly, the pleasant scents used in utsadan evoke feelings of joy and relaxation, promoting emotional well-being. Additionally, certain fragrances or cosmetics used in this practice may symbolize auspiciousness and attract good fortune, adding a cultural and spiritual dimension to the ritual. Moreover, by incorporating cleansing and purifying substances, utsadan helps maintain cleanliness and hygiene, refreshing the skin. Lastly, the use of lightweight cosmetic preparations creates a sensation of lightness, enhancing comfort and gracefulness in movement. In essence, utsadan is not just a cosmetic routine but a ritual that intertwines physical, emotional, cultural, and spiritual elements, enriching overall well-being and inner and outer beauty.[13]

Nidra (Sleep): Sleep plays a significant role in Ayurveda as it affects the balance of the doshas, particularly Vata and Kapha. Here's a breakdown of how sleep influences these doshas and

why it's considered Brinhaniya. Sleep plays a crucial role in maintaining doshic balance within the body, primarily affecting Vata and Kapha doshas. Firstly, sleep helps pacify Vata dosha, known for its erratic and mobile qualities, by promoting calmness and stability, which is particularly beneficial for individuals experiencing Vata-related imbalances such as anxiety or insomnia. Conversely, sleep increases Kapha dosha, predominant during nighttime, enhancing its heavy, cool, oily, and stable properties, thereby contributing to feelings of heaviness, coolness, and stability. As Kapha qualities are amplified during sleep, they aid in the restorative and nourishing aspects of rest, supporting physical and mental rejuvenation. Additionally, the decrease in Vata qualities during sleep further reinforces its calming effects, alleviating symptoms of restlessness or agitation. Overall, sleep is considered Brinhaniya, possessing nourishing qualities that enhance vitality and well-being by promoting the increase of Kapha dosha and balancing Vata dosha, thereby supporting the body's natural healing processes. In essence, sleep is essential for maintaining doshic balance, fostering feelings of calmness, stability, and rejuvenation, making it a vital aspect of overall health and wellness.[14][15]

Sweet Drugs: Sweet drugs possess the qualities of being heavy (guru), unctuous (snigdha), and cooling (sheet). These properties closely resemble those of Brinhandravaya, or nourishing substances, thereby classifying sweet drugs as Branhaniya. Their heaviness promotes grounding and stability, while their unctuousness provides lubrication and nourishment to tissues. Additionally, their cooling nature aids in pacifying excess heat and inflammation in the body. Consequently, sweet drugs play a pivotal role in promoting nourishment, rejuvenation, and overall well-being, aligning with the principles of Ayurveda's Brinhan therapy.

Sharkara (Sugar): Sugar, known as "Sharkara" in Ayurveda, is indeed considered Branhaniya due to its nourishing properties. It is particularly beneficial for weak individuals as it provides a quick source of energy and vitality. Sugar offers a readily available source of glucose, which the body utilizes for fuel, thereby boosting energy levels and stamina. Its sweet taste also stimulates the secretion of digestive enzymes, aiding in the efficient digestion and assimilation of nutrients. Additionally,

sugar helps in replenishing glycogen stores in the body, which is crucial for sustaining physical activity and promoting overall strength. Therefore, incorporating sugar into the diet can be advantageous for individuals seeking to enhance their strength and vitality, especially when dealing with weakness or fatigue.[16]

Ksheer (Milk): Milk indeed shares similar properties with Brinhaniyadravya, making it an effective Brinhaniya substance in Ayurveda. Milk is characterized by its sweet taste (Madhura), sliminess (Pichchhila), cooling nature (Sheet), unctuousness (Snigdha), fluidity (Sara), softness (Mridu), heaviness (Guru), substantiality (Bahal), and smoothness (Slakshana). These qualities align closely with those of Brinhaniyadravya, which are known for their nourishing and strengthening effects on the body. By possessing such properties, milk acts as a potent Brinhaniya substance, promoting overall health, vitality, and well-being when incorporated into one's diet and lifestyle. Milk is also used after medicated with some drugs, it is called Ksheerapaka.[17][18]

Ksheera-Paka: The preparation known as Ksheera-paka, as described in the 'Sharangdhar-Samhita,' involves a specific ratio of ingredients and a meticulous boiling process. According to this text, the ratio of drugs to milk to water is 1:8:32, meaning that for every part of the medicinal herbs or drugs, eight parts of milk and thirty-two parts of water are used. The mixture is boiled until only the milk remains, after which it is filtered and used when lukewarm.[19]

However, an alternative ratio is proposed by Yadavji Trikrampi, where the proportion of drugs to milk to water is 1:15:15. This formulation, known as Ksheerapaka, offers greater nutritional value and benefits compared to plain milk, as the properties of the medicinal herbs are also present in the preparation.[20]

Ksheera-paka are esteemed for their nourishing and therapeutic qualities, providing a concentrated form of nutrients and herbal constituents that contribute to overall health and well-being. These preparations serve as potent remedies in Ayurveda, offering a holistic approach to maintaining and restoring balance in the body.

Ghrita: Ghrita, commonly known as clarified ghee, holds a significant place in Ayurveda due to its unique properties and therapeutic benefits. It is known to increase Kapha dosha while simultaneously decreasing Vata and Pitta doshas. This balancing effect makes Ghrita valuable for promoting overall health and well-being.[21]

The increase in Kapha dosha by Ghrita is attributed to its heavy, unctuous, and cooling properties. These qualities help to nourish tissues, lubricate joints, and provide stability and grounding to the body. By pacifying Vata dosha, Ghrita helps alleviate symptoms related to dryness, coldness, and instability, such as anxiety, insomnia, and joint pain. Additionally, its ability to reduce Pitta dosha helps to cool inflammation, improve digestion, and soothe conditions associated with excess heat and acidity.

Moreover, Ghrita is revered for its ability to enhance strength and vitality. It is rich in essential fatty acids, fat-soluble vitamins, and other nutrients that nourish the body, support tissue repair, and boost immunity. Regular consumption of Ghrita is believed to improve muscle mass, promote endurance, and enhance overall physical resilience.

In summary, Ghrita's unique properties make it a valuable component of Ayurvedic medicine, offering a wide range of health benefits, including balancing the doshas, promoting strength, and supporting overall well-being.

Indeed, besides medicinal substances and specific procedures, there exist alternative methods for facilitating Brinhan, or nourishment, in Ayurveda. Here are a few additional approaches:

Dhoomrapana: Acharya Vagbhatta, a prominent figure in Ayurveda, introduced the concept of 'Snehik-Dhoomrapan,' a therapeutic practice aimed at promoting nourishment and gentleness (mridu). This method involves the inhalation of medicated fumes or vapors infused with herbal oils or ghee (sneha), hence the term "Snehik," meaning related to oleation.[22]

The process of Snehik-Dhoomrapan is considered Brinhan due to its nourishing properties, as it delivers essential nutrients and herbal compounds directly to the respiratory system. The gentle nature of this therapy aligns with the concept of mridu, meaning

soft or gentle, indicating its non-aggressive and soothing effects on the body and mind.

Through *Snehik-Dhoomrapan*, individuals can experience the benefits of both oleation therapy (*Snehana*) and herbal inhalation (*Dhoomrapan*), promoting respiratory health, nourishment, and overall well-being in accordance with Ayurvedic principles.

Taila-pan: Indeed, consuming oil in small amounts is considered a *Brinhan* (nourishing) and *Balya* (strengthening) practice in Ayurveda. Oils, especially those with rejuvenating properties, are rich sources of essential fatty acids, vitamins, and other nutrients beneficial for overall health and well-being.[23]

When taken internally in small quantities, oils provide lubrication to the body's tissues, support cellular function, and help maintain the integrity of cell membranes. They also aid in the absorption of fat-soluble vitamins and promote the smooth functioning of various physiological processes.

Additionally, oils possess properties that pacify *Vata dosha*, which governs movement and dryness in the body. By balancing *Vata dosha*, oil consumption can alleviate symptoms associated with *Vata* imbalance, such as dryness, stiffness, and nervousness.

Overall, incorporating small amounts of oil into the diet can nourish the body, enhance strength and vitality, and promote overall well-being in accordance with Ayurvedic principles. However, it's essential to choose high-quality, unrefined oils and consume them in moderation to reap their benefits effectively.

Stri-Dugdha: Absolutely, mother's milk is regarded as one of the most nourishing and beneficial substances for infants according to Ayurveda. Mother's milk, known as breast milk, holds unparalleled significance in infant nutrition and overall well-being for several reasons. Firstly, it is *Brinhan*, or nourishing, as it contains a perfect blend of essential nutrients vital for the infant's growth and development, ensuring overall health. Secondly, breast milk is *Satmya*, inherently compatible with the infant's physiology, making it easily digestible and minimizing the risk of gastrointestinal discomfort or allergies. Thirdly, it is *Sneha*, possessing a balanced composition of healthy fats like omega-3 and omega-6, crucial for the development of the baby's brain, nervous system, and immunity, thus promoting lubrication and

nourishment throughout the body. Moreover, breastfeeding fosters a strong emotional bond between mother and child, nurturing feelings of security, comfort, and love, which are vital for the infant's emotional and psychological development. Overall, mother's milk is not just a source of nutrition but a cornerstone of infant health and well-being, providing optimal nourishment, immunity, and emotional support, laying the foundation for lifelong health and wellness.[24]

Tail-Abhyang: Indeed, oil massage, known as Abhyanga in Ayurveda, is considered a potent Brinhan (nourishing) practice that promotes strength and vitality in the body. Oil massage, especially when using sesame oil (Til-tail), holds profound significance in Ayurvedic self-care practices, offering a holistic approach to enhancing overall well-being. Firstly, it provides deep nourishment to the skin, muscles, and tissues, delivering essential fatty acids and nutrients that support tissue repair, cell regeneration, and vitality. Secondly, oil massage strengthens the body by enhancing blood circulation, stimulating the lymphatic system, and relieving muscular tension, thereby promoting muscle tone, flexibility, and energy levels. Thirdly, it induces relaxation by calming the nervous system, reducing stress, and balancing Vata dosha, which governs movement and is associated with anxiety and restlessness. Lastly, sesame oil, known for its therapeutic properties, is rich in antioxidants, vitamins, and minerals, making it highly nourishing and rejuvenating for the skin and tissues. Its warming and grounding qualities make it particularly effective in balancing Vata dosha and promoting strength and stability. In summary, regular oil massage, especially with sesame oil, is an essential aspect of Ayurvedic self-care, supporting physical, mental, and emotional health and contributing to a balanced and vibrant life.

Nasya: Acharya Charak, the ancient Ayurvedic sage, outlined the practice of 'Snenan-nasya' as a method for 'dhatu-pushti' or tissue nourishment. This therapeutic technique involves nasal administration of medicated oils following a preparatory bath. It aims to promote the nourishment and rejuvenation of bodily tissues through the nasal passage. On the other hand, Acharya Vagbhatta elaborated on 'Brinhan-nasya' within the context of 'tarpan-nasya', another form of nasal therapy aimed at tissue nourishment. This technique also utilizes medicated oils

administered through the nostrils to enhance dhatu pushti or tissue nourishment. Both Snenan-nasya and Brinhan-nasya serve the common purpose of supporting tissue health and vitality, reflecting the emphasis placed in Ayurveda on holistic approaches to well-being. These practices highlight the importance of nasal therapies in Ayurvedic medicine for promoting overall health and vitality by nurturing the body's fundamental building blocks.[25]

Brinhan-Chikitsa as Basti: Certainly. 'Basti' therapy, an integral component of Ayurvedic medicine, involves the administration of herbal decoctions, oils, or other medicated substances through the rectum. It is primarily employed for conditions related to the imbalance of the 'vata' dosha, which governs movement and is often implicated in various disorders.

Acharya Charak's assertion regarding the preeminence of 'vata' dosha in disease manifestation underscores the significance of addressing 'vata' disorders effectively. 'Basti' therapy is considered unparalleled in this regard due to its ability to penetrate deeply into the body, reaching the 'moolasthan' or the root site of 'vata' dosha, thereby providing comprehensive relief from its symptoms.[26]

Furthermore, 'Basti' therapy is not limited to 'vata' disorders alone; it can effectively address imbalances of all three doshas. By purging the vitiated doshas and toxins from the body, 'Basti' serves as a potent means of restoring balance and promoting health.

In the context of pregnancy, ensuring adequate nourishment ('Brinhan') becomes crucial for the normal growth and development of the fetus and the well-being of the mother. However, administering 'brinhandravya' orally during pregnancy may pose challenges due to the heightened sensitivity of pregnant women to certain substances, leading to nausea and vomiting. Moreover, orally administered drugs undergo first-pass metabolism in the liver, resulting in reduced absorption and efficacy.

In contrast, 'Basti' therapy offers a safe and effective alternative for administering 'brinhandravya' during pregnancy. By bypassing the digestive system and directly delivering therapeutic substances to the bloodstream, 'Basti' minimizes the risk of

adverse reactions while maximizing absorption and efficacy. This approach ensures that both the mother and the developing fetus receive the necessary nourishment and support for optimal health and well-being during pregnancy.

Brinhan-Basti (Nutritional Enema): The practice of providing deep nutrition in specific conditions has long been a tradition in various healing systems, including Ayurveda. This approach involves the use of highly nutritive substances to nourish and rejuvenate the body at a profound level. Traditionally, a variety of potent ingredients have been utilized for this purpose, including warm milk, meat broth, bone marrow soup, and specific herbs renowned for their nourishing properties.

Warm milk, for instance, is valued for its richness in essential nutrients such as proteins, fats, and minerals, which provide strength and vitality to the body. Meat broth and bone marrow soup are prized for their high content of amino acids, collagen, and minerals, which support tissue repair and immune function.

In addition to these dietary staples, various herbs have been revered for their ability to provide deep nutrition and promote overall well-being. Herbs such as shatavari, ashwagandha, yashtimadhu (licorice), and vidarikanda are renowned in Ayurveda for their adaptogenic and rejuvenative properties. These herbs are believed to nourish the body at a cellular level, enhancing vitality, resilience, and longevity.

By incorporating these nutritive substances into one's diet and lifestyle, individuals can support optimal health, enhance vitality, and promote longevity. This approach aligns with the holistic principles of traditional healing systems, which emphasize the importance of nourishing the body, mind, and spirit to achieve overall well-being.

Madhur-aushadh siddha Ksheera-basti: In this therapeutic practice, milk is fortified with sweet (madhura), cooling (sheeta), and nutritive (vrunhanaaushadha) herbs or substances. This medicated milk formulation serves to balance the 'vata' dosha and is particularly beneficial for individuals with depleted or emaciated conditions, exhibiting an anabolic effect by promoting tissue growth and repair. Charak Samhita's Siddhistan chapter 13 details various Ksheerabasti formulations, categorized as

Niruha Yapan Basti, which can be administered safely to individuals across different health statuses, including those who are healthy, emaciated, or suffering from various ailments.[27]

In the context of pregnancy, Sushruta and Vagbhatta have elaborated on the use of Ksheerabasti for supporting maternal health and fetal growth. Sushruta specifically mentions Ksheerabasti along with medhya (nootropic) substances for managing Garbhakshaya (fetal malnutrition). Vagbhatta recommends Ksheerabasti formulations containing herbs such as Yashtimadhu and Vidari Siddha Ksheera, as well as Saindhava (rock salt) for Upavishtakachikitsa (therapeutic enemas).[28][29]

From a modern perspective, Ksheerabasti is understood as a type of retention enema. When administered, the medicated milk is absorbed through the rectal mucosa and enters the systemic circulation, thereby delivering its therapeutic effects throughout the body. This approach offers a gentle yet effective means of nourishing the body, promoting tissue regeneration, and supporting overall health and well-being.

Importance of Brinhan-Basti in Pregnancy: The use of cold and sweet liquids, including milk, serves a dual purpose in pregnancy by preventing dehydration and supplying essential nourishment to both the mother and the fetus. Cold and sweet liquids are particularly beneficial as they are easily digestible and help maintain hydration levels. Additionally, the drugs belonging to the madhura (sweet) group possess anabolic properties, promoting tissue growth and repair, thus contributing to the overall health of the mother and supporting the growth and development of the fetus.

According to Garbhiniparicharya (antenatal care), milk is considered an ideal component of the diet for pregnant women due to its rich content of calcium, lactose, and butter fat. Calcium is essential for bone health and fetal development, while lactose provides a readily available source of energy. Furthermore, milk contains moderate amounts of protein with anabolic properties, which help build strength and support maternal and fetal well-being throughout pregnancy.

Constipation is a common concern during pregnancy, and pregnant women are advised to maintain regular bowel

movements to prevent discomfort and complications. Mild laxatives and enemas may be recommended if constipation occurs, with Ksheerabasti being a preferred option due to its gentle and effective nature. Milk and drugs from the madhura group are recommended throughout the entire pregnancy period to provide comprehensive nourishment and support proper health maintenance for both the mother and the fetus. By incorporating these dietary and therapeutic measures, pregnant women can ensure optimal health outcomes for themselves and their developing babies.

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