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A CONCEPTUAL REVIEW OF GARBHASTHAPANA DRUGS IN AYURVEDA

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ABSTRACT:

Ayurveda, science of *Ayus*, is a traditional healthcare system of Indian medicine since ancient times. It is well known for its curative and preventive potentials. In Ayurveda, the woman is considered to be "*Shakthi*"; the mother and source of creation, in whose lap all of civilization is cradled. Woman is a fertile land and so it is the ultimate need to take care of her health. When we speak about women's health, we understand that this encompasses many different issues during different stages of her life. In present era, women are facing so many reproductive health problems due to changed lifestyle and food cultures. Procreation is the important process in human life. It is the dream of every individual to get a healthy and intellectual baby. Ancient scholars of Ayurveda had very strong view that it is possible to get a desired offspring by the rituals as well as by using few medicinal practices. In this view, the drugs referred under *Prajasthapana* or *Garbhasthapana Gana* has the significance to contribute desired nature of the child if parents adopt the routine practice of such drugs after proper purification of the body (*Panchakarma*). *GarbhasthapanaAushadas* are those herbs which help in stabilizing the fetus and maintenance of pregnancy. Acharyas like Charaka and Kashyapa have prescribed certain drugs during pregnancy without specifying their indications, period or method of use. Chakrapani has clarified that *Garbhasthapana* drugs are those which counteracting the harmful effect of (*Garbhopagatakara Bhavas*) fetus, help in its proper maintenance and also considered as a preventive medicines for abortion too. So here in this article, we are analyzing the *Garbhasthapana Gana* drugs in order to improve our scientific knowledge.

Keywords: *Prajasthapana, Garbhasthapana, Mahakashayas, Infertility*

INTRODUCTION

Ayurveda, the science of life has given much importance to women's health as she is the center creation of mother nature. Health of women considerably affects the health of the future generation and wellness of the family. Motherhood is a divine blessing and thus pregnancy is the most important and critical part of every women's life.

In every community, mothers and children constitute a priority group in sheer numbers. They comprise approximately 71% of the total population of developing countries. Child health is closely related to maternal health and a healthy mother brings forth a healthy baby.

The care of the pregnant and newborn are well explained in various Ayurvedic Samhitas. Ayurveda explains certain herbs that are administered orally or applied externally for the maintenance of healthy pregnancy.

Garbhashthapaka drugs are those herbs which help in stabilizing the fetus and maintenance of pregnancy. The term '*Garbha*' means fetus and '*Sthapaka*' means stabilizing or maintaining. These are also known as '*Prajasthapaka*' drugs. These drugs are given to enhance endometrial receptivity to avoid abortion. *Pitta Dosha* and altered uterine receptivity (*Kshetra Dushti*) are the main causative

factors for *Garbhasrava* according to Harita. So, after proper body purification (*Sodhana*), *Garbhashthapaka* drugs were given to the patient for one month which helps to stabilize fetus and maintain the pregnancy.

It is estimated that 15.6 million spontaneous abortions takes place in India every year. A significant proportion of these are expected to be unsafe. Unsafe abortion is the third largest cause of maternal mortality leading to death of 10 women each day and thousands more facing morbidities. By looking into above facts, we can assume the importance of *Garbhashthapana* drugs nowadays. Here the analysis of *Garbhashthapana* drugs according to Ayurveda is done in view of above facts.

AIMS AND OBJECTIVES

- To study *Garbhashthapana* drugs according to various Ayurvedic Samhitas.
- To analyze each drug in *Garbhashthapana Gana*.
- To study the properties of each drug in detail.

MATERIAL AND METHODS

This is a literary study based on review of *Garbhashthapana* or *Prajasthapaka* drugs according to various Samhitas.

MATERIAL:

Charaka samhitha with Chakrapani commentary. Authentic books of Dravyaguna Vijnana literature – Dravyaguna Vijnana by Vd. G.A. Phadake and Vd. Y. T. Acharya.

Ayurveda softwares -e- Nighantu (Collection of Ayurvedic Lexicons) designed and developed by National Institute of Indian Medical Heritage (NIIMH), Hyderabad, copyright (CCRAS), New Delhi

METHODOLOGY

Literature review was done from Charaka samhita, Ashtanga sangraha, Ashtanga hridaya and Kashyapa samhita with allied commentaries with special reference to *Garbhasthapana* drugs. Detailed study of each and every drug was done with the help of various Dravyaguna Vijnana literatures and Nighantus. Then obtained data was analyzed, compiled and tabulated. In this study, every *Prajasthapaka* drugs are studied in detail for its pin point evaluation of *Prajasthapaka* action.

PRAJASTHAPAKA / GARBHASTHAPANADRUGS:

- According to Charaka :¹

In Charaka samhita sutrasthana 4th chapter, Charaka has enlisted almost 500 kashayas along with their actions. Among these, Charaka mentioned *Prajasthapanani Kashaya Gana* which includes 10

drugs. These have some specific actions called ' *Prabhava*'. The same *Gana* of drugs are mentioned by Charaka in another context also. In Charaka Samhita Sharira Sthana 8th chapter, same drugs are mentioned as *Garbhasthapanani* drugs.

Table 1: shows the *Swalakshana* study of *Prajasthapan Mahakashay*^{2, 3}

Coding- V- Vata, P- Pitta, K- Kapha, M- Madhura, A- Amla, L- Lavan, K- Katu, T- Tikta, Ka- Kashaya, U- Ushna, S- Sheeta, La- Laghu, Gu- Guru, Ru- Ruksha, Sn- Snigdha, Sa- Sara, Pic- Picchila.

DRAVYA NAME	R AS A	GU NA	VI RY A	VIP AK A	DOSHA GNAT A	ACTION ON RAKTH A	ACTIONS ON ANYA DHATU	ROGAGNA THA
Endri (Indra varuni) (Citrullus colocynthis)	T, Ka	La, Sa	U	K	KP hara, V kara			<i>Rechan, Kleda, Pliharo ga, Kamala, U dara, Shwasa, Kushta, Gulma, Prame ha, Gandamal a hara, Garbhashaya Sanchochak</i>
Bramhi (Bacopa monnieri)	T, Ka ,M	La, Pic, Sa	S	M	KV hara, P kara	<i>Asrajit</i>	<i>Medodhatu kara</i>	<i>Kantya, Medh ya, Hridhya, R ochan, Dipan, Rasayan, Saraka, Smriti kara, Pliha vikara, Pandu, Visha, Kushta, Vatarakta, Shosha, Raktapitta, Shwasa, Kasa, Prameha, Unmada hara , Drava dhatu kara, Mutrakara</i>
Shatavirya	M,	La	S	M	KP hara	<i>Raktapras</i>	<i>Vrishya</i>	<i>Chakshushya,</i>

(Neeladurva) (Cynodon dactylon)	T, Ka					adan, Jivana,Ra ktha sthambha na,Yoniga t rakta sthambha n		Rochan, Sthambhan Chardi Amatisara Kasa hara
Sahasravirya (Shwetha durva)	M, T, Ka	La	S	M	KV hara	Asrahara, Raktagata dosha shaman, Rakta Sthambha na, Yonigata rakta sthambha na	Vrishya, Ojo vardhana, Dhatu vardhana	Rakshogni, Rochana, Daha trishna Visarpa Jwara Raktapitta Shosha Chardi Vrana hara, BRUmhana, Sthirikaroti Garbha, Vranagata raktha sthambhan, Vranagat Daha shaman
Amogha (Patala) (Stereospermum chelonoids)	Ka ,T, M	Gu	Anu shn a	K	Tridosh a hara	Kaphasra nut, Raktaprak opahara	Vrishya	Rocha, Chardi Adhman Arsha Trishna Shwasa Kasa Hikka Raktapitta Daha Pittaj

								<i>Atisara hara</i>
Avyatha (Guduchi) (Tinospora cordifolia)	K, T, Ka	La	U	M	Tridosha hara	<i>Raktapras adana, Raktagata Kleda,K,P ,V hanti, Raktagata visha hara</i>	<i>Dhathuvar dhana, Meda Shaithilya haran,</i>	<i>(Daha, Kandu, Jwara, Pandu, Shula, Pliha, Visha, Visarpa, Kushtha,Vataj Kasa, Vatarakta, Amvata)↓</i>
Shiva (Haritaki) Terminelia chebula Retz	M, A, K, Ka , Ti	La, Ru	U	M	Tridosh a hara	<i>Rakta Vardhana, Rakta Dhatu Gata Ama Pachana, Dhatvagni Vradhana,</i>	<i>Dhatu Vaha Sroto Vibandha Nashana, ,Dhatvagni Vardhana, Dhatu Gata Ama Pachana, Mamsadhat u↑,Mamsa Dhatu Gata Kleda Shoshana, Mamsa Dhatu Gata Dosha Pachana, Mamsa Dhatvagni</i>	<i>Dipan, Lekhan, Medhya, Chakshushya, Kanthya, Hridya, (Kasa, Shwasa, Gulma, Prameha, Kushtha, Shosha, Yakruta Vikara, Pliha Vikara, Kamala, Udara, Vatarakta, Ashmari, Vrana, Anaha, Hikka</i>

							Vardhana, Medo Dhatu gata	hara
Arishta (Kutaki) Pichrorza kurroa. Royle ex Benth	K, T	Sn	S	M	VP↓,(V Anulom an	Asrajit, Rakta Prasadan a, Rakta Skandana, Rakta Gata Vata Pitta	Mamsa, Shukra ↑, Dhatu Vardhana, Ojo ↑	Hridya, Balya, Rasayan, Kanti↑ (Arsha, Shosha, Vishama Jwara, Asrukdar, Meha
Vatypushpi (Atibala) Abutilon indicum	M, (T, K- Rj n)	Sn	S	M	VP↓,(V Anulom an	Asrajit, Rakta Prasadan a, Rakta Skandana, Rakta Gata Vata Pitta Shaman	Mamsa, Shukra ↑, Dhatu Vardhana, Ojo ↑	Hridya, Balya, Rasayan, Kanti↑ (Arsha, Shosha, Vishama Jwara, Asrukdar, Meha, Vatarakta, Raktapitta Kshata, Krimi, Daha, Trishna, Visha, Chardi, Kleda)↓

<i>Vishvaksen akanta (Priyangu) (Callicarpa macrophylla)</i>	T, Ka		S	K	PV ↓	<i>Rakta Gata Pitta- Aushnya Shaman,R aktagata Visha Nashana, Rakta Skandana, Rakta Prasadan a, Rakta Sthapan, Raktatipra vriti Nashan, Udrikta Rakta Prasadan a</i>	<i>Majja Gata Sneha Kleda Shoshana, Medogata Sneha Kleda Shoshana</i>	<i>Varnya, Kleda Shoshana, (Swedatiprav itti,Daurgand hya, Daha, Trishna, Jwra, Meha, Visarpa, Raktapitta) ↓</i>
<i>Kadali (Musa paradisiacal)Linn</i>	M	Gu, Sn	S	M	PKV ↓	<i>Rakta Shamana</i>	<i>Vrishya</i>	<i>Balya, Vishtambhi, Keshya (Pittaj Pravahika, Pakwa Atisara, Daha, Trishna, Rakta Atisara Stambhana-</i>

								(Bala Phala), Mutrakricchr a, Mutra- Sharkara, Shweta Pradar, Urahakshata, Kshaya, Raktapitta, Rakta Pradara, Rakta-Yoni)↓ (Kleda, Mutra)↑
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The Dravya “Avyatha” is considered as anyone from *Kadali*, *Guduchi* as well as *Amalaki*, by Charakacharya. Hence all the three are considered in this study.

HOW TO USE THESE HERBS? ⁴

These drugs can be used in various forms.

- Since these herbs are enlisted in category of *Mahakashayas*, it probably means that these herbs shall be used in the form of decoctions.
- Amulets of these herbs can be tied on head or right arm or wrist.
- Milk or ghee prepared using these 10 herbs shall be used for drinking.

- Processed water or cold decoction can be used for bathing during Pushya Nakshatra.

- Above mentioned drugs should be kept in close contact with the pregnant lady.

- According to Ashtanga sangraha : ⁵

Vagbhata I has indicated use of same *Prajasthapaka* drugs in *Sutrasthana* after *Pumsavana Karma*. Indu says that these drugs prevent abortion.

- According to Ashtanga hridaya: ⁶

Vagbhata II also indicated the use of same *Prajasthapaka* drugs in *Sutrasthana*.

- According to Kashyapa: ⁷

Kashyapa has explained *Prajasthapaka* drugs to be used as a routine by pregnant

women. Routine use of these drugs might be beneficial for maintenance of proper health, growth and development of mother and fetus respectively.

Kashyapa enlisted the below mentioned drugs and tells that they should be uprooted by enchanting holy hymns according to *Prajapathya Vidhi* procedure and tied as amulet on the arm of the aspiring mother on Pushya Nakshatra.

Coding- V- Vata, P- Pitta, K- Kapha, M- Madhura, A-Amla, L- Lavan, K- Katu, T- Tikta, Ka- Kashaya, U-Ushna, S-Sheeta, La-Laghu, Gu-Guru, Ru-Ruksha, Sn-Snigdha, Sa-Sara, Pic-Picchila.

Table 2: shows the Swalakshana of Prajapatya drugs mentioned by Kashyapa⁸

DRAVY A NAME	RA SA	G U N A	VIR YA	VIP AK A	DOSH AGN ATHA	ACTI ON ON RAKT A	ACTIO N ON ANYA DATH U	ROGHAGHNATA
BAHU PATRA (BHUMY AMALAK I) Phyllanth us niruri	T,K a,M	La, Ru	S	M	KPhar a	Raktha sodhak a		Vranaropan, sothahar, Kushtagna,Dipana, Pachana, Yakrut uthejaka, Anulomana, Raktapittahar, Yonidosahar, Balyam, Vishagna
ANANTA (SARIBA) (Hemides mus	M,T	Gu ,Sn i	S	M	Tridos hahar a	Raktas odhak		Rochan, Dipan, Pachan, Anuloman, Dahaprasaman, Sothahar, Stanyasodhan, Garbhasthapan, Rasayan,

indicus)								<i>Vishagna</i>
ISWARI (<i>Aristolochia indica</i>)	T,K, Ka	La, Ru	U	K	KV hara a	<i>Raktasodhak</i>		<i>Vishagna, Vranasodhana, Hrudayottejaka, Sothahar, Dipana, Anulomana, Shoolaprasamana, Garbhasaya sankocha, Mutrala</i>
MUDITA / SHIVLINGI (<i>Bryonia laciniosa</i>)	K,T	La, Ru	U	K	K hara P kara Prabhava – uterine tonic		<i>Shukra vardhaka</i>	<i>Vandhyatwa, uterine tonic, spermatogenic, Rasayana, Sidhmakushtahara</i>
BRAHMI (<i>Bacopa monnieri</i>)	T,K a,M	La, Pic ,Sa	S	M	KV hara, P kara	<i>Asrajit</i>	<i>Medodhatu kara</i>	<i>Kantya, Medhya, Hridhya, Rochan, Dipan, Rasayan, Saraka, Smriti kara, Plihavikara, Pandu, Visha, Kushta, Vatarakta, Shosha, Raktapitta, Shwasa, Kasa, Prameha, Unmada hara, Dravadhathu kara, Mutrakara</i>
SAHADEVI (<i>Veronica cinerea</i>)	T	La, Ru	U	K	KV hara	<i>Raktasodhak</i>		<i>Sothahar, Vedanasthapana, Jwaraghna, Anulomana, Krimighna, Kushtaghna, Swedajanana</i>
INDRAVARUNI	T,K a	La, Sa	U	K	KP hara,			<i>Rechan, Kleda, Pliharoga, Kamala, Udara, Shwasa, K</i>

(<i>Citrullus colocynthis</i>)					V kara			<i>ushta, Gulma, Prameha, Gandamala hara, Garbhashaya sanchochak</i>
JIVAKA (<i>Microstylis wallichii / Malaxis acuminata</i>)	M	Pi, Sni	S	M	VP hara	Raktha vikara hara	Shukra vardha ka	<i>Swasa, Daha, Kas, Kshaya, Raktapitta, Karshya, Sosha, Rasayana, Vajikarana, Vandhyatwa,</i>
RSHABHAKA (<i>Microstylis muscifera</i>)	M	Pi, Sni	S	M	VP hara	Raktanut	Shukra prada	<i>Daha, Kshaya, Jwara, Raktapitta, Vandhyatwa, Virekanut</i>
BHARNGI (<i>Clerodendrum serotum</i>)	T, K a	La, Ru	U	K	KV hara	Raktoklesha k Raktasodhak		<i>Shothahar, Vranapachak, Swedajanana, Amapachan, Kasaswasahar</i>
SAMANGA (<i>Biophytum sensitivum / Acytolepis samanga</i>)	M, K a, T	Ru	S	K	KP hara	Raktasitham bhak		<i>Grahi, Sandhaniya, Atisara, Swas, Daha, Kushta, Vrana, Yonidosha har, Raktapitta, Jwara</i>
ROHAPADA								

VATASH UNGA (leaf bud of Ficus bengalensis)	Ka	Gu ,R u	S	K	KP hara	Raktas odhak	Shukras thambh ana	Vedanasthapana, Vranaropan, Sothahar, Chakshushya, Sthambhana, Raktapittahar, Garbhasaya sothahar, Dahaprasamana
ATMAG UPTA/ KAPIKA CCHU (Mucuna pruriens)	M,T	Gu ,Sn i	U	M	V hara, KP kara	Artava janana		Phalaromakrimighnam, Vrushya, Yonisankochakam, Balya, Brumhana
ARISHT A (KATUK A) (Picrorhi za kurroa)	M	Gu ,Sn i	S	K	KP hara			Rochan, Pachan, Yakrut uthejak, Pramehaghna, Stanyashodana, Kushtagna, Dahaprasamana
PUTANA (HARITA KI) (Terminia chebula)	Kas haya prad han panc hara sa lava na varji tha	G, Ru	U	M	Tridos hahar	Shonit hastha pana		Sothahar, Vedanasthapana, Vranasodhana, Vranaropana, Dipan, Pachan, Yakrututhejaka ,Anulomana, Mruduvirechana, Grahi, Hrudyam ,Garbhasayasothahara, Rasayana, Vajikrana
KESHI (JATAM	T,K a,M	La, Sni	S	K	Tridos hahar	Artava janana		Dahaprasaman, Varnya, Vedanasthapana,

ANSI (Nardost achys jatamansi)					<i>a</i> <i>Prabh</i> <i>ava –</i> <i>Bhuth</i> <i>aghna</i>			<i>Sajnasthapana, Medhya,</i> <i>Balya, Akshepashaman,</i> <i>Nidrajanana, Dipan,</i> <i>Pachan, Anuloman,</i> <i>Yakruthuthejaka,</i> <i>Shoolaprasamana,</i> <i>Vajikarana, Kushtagna,</i> <i>Kesavardhana,,</i> <i>Balavardhana</i>
SHATAV IRYA (Neeladur va) (Cynodon dactylon)	M,T ,Ka	La	S	M	KP <i>hara</i>	<i>Raktap</i> <i>rasada</i> <i>n,</i> <i>Jivana</i> <i>,Rakth</i> <i>a</i> <i>stham</i> <i>bhana,</i> <i>Yoniga</i> <i>t rakta</i> <i>stham</i> <i>bhan</i>	<i>Vrishya</i>	<i>Chakshushya, Rochan,</i> <i>Sthambhan Chardi</i> <i>Amatisara Kasa hara</i>
SAHASR AVIRYA (Shwetha durva)	M,T ,Ka	La	S	M	KV <i>hara</i>	<i>Asrah</i> <i>ara,Ra</i> <i>ktagat</i> <i>a</i> <i>dosha</i> <i>shama</i> <i>n,</i> <i>Rakta</i> <i>Stham</i> <i>bhana,</i> <i>Yoniga</i> <i>ta</i>	<i>Vrishya</i> <i>, Ojo</i> <i>vardha</i> <i>na,</i> <i>Dhatu</i> <i>vardha</i> <i>na</i>	<i>Rakshogni, Rochana,</i> <i>Daha Trishna Visarpa</i> <i>Jwara Raktapitta Shosha</i> <i>Chardi Vrana hara,</i> <i>Brumhana, Sthirikaroti</i> <i>Garbha, Vranagata</i> <i>Raktha sthambhan,</i> <i>Vranagat Daha Shaman</i>

						<i>rakta stham bhana</i>		
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ACTIONS OF PRAJASTHAPANA DRUGS:

Our acharyas had stated the actions of *Prajasthapana* drugs as that which removes all the abnormalities in the pregnant lady's body, which causes obstacles in the conception or that create fetal abnormalities or abortion. Among all of these, *Garbhasrava* or *Garbhapata* (abortion) is the most dreadful one. According to Charaka, *Garbhakara Bhavas* are the ideal factors required for the birth of an ideal baby. Any abnormalities or defects in these may lead to problems in conception or maintenance of pregnancy. Also, *Garbhopagatakara Bhavas* mentioned by our Acharyas also denotes the factors that affect the conception or sustenance of the pregnancy. So both of these bhavas may cause problems in *Prajasthapana* action.

Those problems may include structural and functional abnormalities in organs related to conception and female gametes (*Shonita*). *Ahitha Aharas* and *Ahitha*

Acharas of mother is also a main cause for these.

The main problems that may occur as part of *Prajasthapana* may be failure to conceive or sustenance of pregnancy due to either intra uterine death of fetus or its expulsion before viability, in the form of miscarriages and abortions etc.

Overall review of quality and action of individual drug in *Prajasthapana Gana* gives us inference that the drugs are acting in different angles like by *Rasa*(taste),*Guna* (quality),*Veerya* (potency),*Vipaka* (metabolic change) and *Prabhava* (special therapeutic influence). The drugs referred here are not similar in every aspect with its *Rasa Panchaka*. It indicates that the procreation of healthy desirable child is carried out by the special therapeutic properties or by *Prabhava*.

RESULTS:

Table no. 03

Sr.	Conditions	Probably	Application of	<i>Dravyas</i> from P.S
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no	creating obstacles for <i>Prajsthapan</i> in a female	fruitful action	contrast actions from the actions contributed by <i>Mahakashaya</i>	<i>Mahakashaya</i> that are pin pointed for choice, on basis of study.
1.	Organ abnormalities (uterus, cervix)(<i>GarbhashayaDaurbalya</i>)	<i>MamsaDhatu</i> correction (increasing muscle strength)	<i>Mamsa and Medo Shaithilya Nashan, Mamsa Prasadana, Mamsa Vardhana, Mamsa Gata Dosha – Ama Pachana, Mamsa Dhatvagni Vardhana</i>	<i>Guduchi, Durva, Vatyapushpi, Haritaki</i>
2.	Expulsion of premature fetus- (Bleeding tendency)	Controlling and correcting the causes of bleeding tendency in a female	<i>Shonitati pravritti Nashan, Rakta Skandan, Rakta Stambhana, Rakta Gata Pitta-Vata Shaman</i>	<i>Vatyapushpi (Atibala), Priyangu, Durva, Kadali, Guduchi</i>
3.	Fetal organ malformation (<i>Garbha Avayaya Vikriti</i>)	Correcting the circulation problems (<i>RasaRaktaSamvahan</i>), Correcting <i>Rakta</i> deformities as- (<i>Rakta</i> has role in fetal-organ-	<i>Rakta Dhatvagni Vardhana, Rakta Gata Ama Pachana, RaktaGata Visha Nashan, Rakta Gata Tridosha Shaman, Jivan, Prasadana</i>	<i>Durva, Guduchi, Kutaki, Haritaki</i>

		development)		
4.	Deep rooted disease pathology in mother's body.	Correcting circulation problems (RasaRaktaSam vahan) and giving Disease treatment.	Dravyas with specific Rogagnata in Prajasthapan MK	Kushtha- Bramhi, Guduchi Raktapitta- Durva, Patala Vatarakta- Bramhi, Guduchi, Haritaki Prameha- Bramhi, Kutaki etc.

The drugs referred above are not similar in every aspect of their properties with respect to *RasaPanchaka*. This indicates the special action of *Garbhasthapan* may be carried out by their *Prabhava*. However they have body purificatory, rejuvenative, wormicide, energizing and aphrodisiac action in addition to its influence over the mind, memory enhancing capacities and intellectual promotion.

THERAPEUTIC USES OF PRAJASTHAPANA DRUGS:

These drugs can be indicated in repeated abortions, where patients have a pre-existing history of chromosomal abnormalities, genetic defects or if patient is a carrier of some inherited disorders etc. Some of the above drugs are used as routine practice in various parts of India. *Brahmi* is practiced routinely by the pregnant so as to get the child with good memory and intellect. *Durva/ Shathavirya*

Swarasa Nasya also practiced in few parts of India to get a lustrous child.

PROBABLE DISADVANTAGES OF PRAJASTHAPANA DRUGS:

As the drugs referred here is having possible effect over the chromosomes and genes, these medicines should be practiced with utmost care and caution by experts only. Else it may cause genetic defects in off springs.

BENEFITS OF GARBHASTHAPANA DRUGS:

- Helps in maintenance of pregnancy
- Stabilize the fetus
- Promotes health and well-being of mother and fetus
- Helps prevents miscarriages and abortions.

DISCUSSION:

Based on the properties and logical analysis of *Prajasthapan* drugs enumerated by Acharya Charaka and

Kashyapa, we can conclude that these drugs are sufficient enough to get rid of all the obstacles in the pathway of *Prajasthapana*. Proper *Prajasthapana* is carried out if and only when all our so called '*Garbhasambhava Samagris*' are in proper and healthy manner.

- Weakness of female reproductive tract may affect the conception. Because after fertilization, the so called embryo is developing and nurturing inside the uterus. Uterus is a visceral organ made up of smooth muscles and if we nourish our *Mamsa Dhatu*, we can expect that uterus can regain its strength if any weakness is there. The drugs like *Guduchi*, *Durva*, *Vatyapushpa*, *Haritaki* are useful in this context.
- Spontaneous abortions are common nowadays. Sometimes the embryo gets expelled outside before it gets viable. In some cases, there may be the tendency for threatened abortions too. The vitiation of *Shukra*, *Rakta* and *Pitta* may cause fetal deformities and even abortions. The dravyas like *Vatyapushpa*, *Priyangu*, *Durva*, *Kadali*, *Guduchi*, *Kutaki* have capacity to purify *Rakta* and control bleeding. The control of bleeding tendencies can be helpful in preventing spontaneous abortions.
- Most of the drugs in *Prajasthapana Gana* are having various systemic

Rogagnatha properties like treating *Prameha*, *Vatarakta*, *Jwara*, liver diseases etc. This also can help indirectly in maintaining pregnancy.

- Therapeutic actions contributed by these *Prajasthapana* drugs is helpful one or in other way. That can be easily understood from above tables. Thus we can infer that drugs mentioned by our Acharyas are having immense capacities.

CONCLUSION:

Charakoktha *Mahakashayas* and *Prajasthapana* drugs by Kashyapa are certain unique drugs arranged in an excellent classification technique. Overall the *Prajasthapana* drugs have *Tikta Rasa* predominance, with *Laghu Guna*, *Shita Virya* and *Madhura Vipaka*. As a whole group, this drugs balances *Tridoshas* through their balanced actions and they overcome potentially the structural and functional obstacles in the process of *Prajasthapana* in female body. This drugs executes their actions mainly through maintaining *Rakta Dhatu* as well as by maintaining the healthy status of our conception related organs (*Garbhasambhava Samagri*).

As modern medical field is unaware about this kind of unique knowledge and approach in traditional and contemporary science, initially much obstacles may be faced to scientifically prove and impose

such classical ideas in public. So, if good research works are carried in association with genetic engineering or thorough chromosomal studies shall to be done for exploration of newer factors regarding such medicines. Probably many of the spontaneous abortions, genetic disorders or parental carrying diseases can be tackled by such medicaments or herbal formulations. It may improve maternal as well as fetal health too. It may be a boon for our coming babies and our world too. It may remain as a noble thought for the mankind which may even give the noble award to our researchers too.

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