



THERAPEUTIC VARIATIONS OF PRAJASTHAPANA MAHAKASHAYA

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ABSTRACT

‘Charakokta Mahakashaya’(CMK) is a unique way of classifying Dravyas as per their actions. Prajasthapan MK is amongst it. Acharya has defined this action as ‘that which removes all the abnormalities in body that cause obstacles in process of the conception and sustenance of pregnancy. Out of many disorders of fetus ‘Garbha srava’ - Garbhapatha (abortion) are important role. The Ayurveda literature in Charak Samhita describes Garbhopaghatkar Bhava and the partial or total absence of ‘Garbhakara Bhava’ for problems in conception or in sustenance of pregnancy.^[1] The CMK projects one specific action, which is justified by its 10 Dravyas. In this study the obtained data is

rigorously analyzed with a view of obtaining the pin point evaluation of Prajasthapan Dravya action as a treatment for its obstacles. For this a detail study of Dravya properties i.e Rasa, Guna, Virya, Vipaka, Doshagnata, action on Dhatus and Rogagnata, of each of the ingredient Dravyas of Prajasthapan Mahakashaya is done from Dravya Guna literature. Prajasthapan Mahakashaya Dravyas actually execute their focused action through various pathways. These pathways are practically the contrast actions for the obstacles in Prajasthapan actions. Two basic pathways a) Maintenance of healthy status of conception related apparatus (organs-uterus, cervix etc.) b) Maintenance of Rakta ‘status quo’. These pathways are further classified with corresponding specific Dravyas. Pin pointing of MK Dravyas, for justifying the Prajasthapan action is done. Thus, the present study emphasizes and logically justifies on literary basis, the Charakacharya’s notion of covering all the possible obstacles for Prajasthapan through the varied therapeutic actions of its Dravyas.

KEYWORDS: Charakokta Mahakashaya, Prajasthapan, Swalakshana, Dhatu.

INTRODUCTION

‘Charakastu Chikitsite Shreshthaha’. The Ayurveda literature emphasizes on considering Acharya Charaka and his work as the best in the field of medicine. It is justified by varied evidences in Charak Samhita, one of them is the portrayal of ‘Charakokta Mahakashaya’ (CMK).

A unique way of classifying Dravyas as per their actions. Based on the pharmacological actions of the ingredient drugs of Mahakashaya(MK), Acārya Caraka has described fifty groups of Dravyas termed as Dashemani i.e. “these ten”. Prajasthapan MK is amongst it. Acharya has defined this action as ‘that which removes all the abnormalities in body causing obstacles in the process of conception and sustenance of pregnancy. As pregnancy is keenly desired by every woman, it is very important to focus on the obstacles in this path. Conception as well as sustenance with normal development of fetus, till it is delivered; are equally essential phenomenon in this route. Fetal wastage is a great tragedy for a mother and can occur due to many causes. From the nomenclature of ‘Prajasthapan MK’, it is expected that, this Mahakashaya should practically overcome the probable reasons of hindrances in the Prajasthapan action. Charakacharya has emphasized that CMK actions, can be retrieved up to infinite dimensions. With this focus a study on elucidation of the ‘facets of therapeutic variations of actions of Prajasthapan MK Dravyas’ is attempted. This attempt is based on Acharya Charaka’s guidelines of Dravya properties and its logic based analysis, (Dravya Swalakshana, Anumana and Yukti).^[2]

MATERIAL AND METHODS

This is a literary study based on review of Prajasthapan action and Prajasthapan Mahakashaya.

Material

Caraka Samhita with Chakrapani commentary. Authentic books of Dravyaguna Vigyana literature – Dravyagunavigyana by Vd. G.A. Phadake and Vd. Y.T. Acharya. Ayurved Softwares -e-Nighantu (Collection of Āyurvedic Lexicons) Designed and Developed by National Institute of Indian Medical Heritage (NIIMH), Hyderabad, Copyright © (CCRAS), New Delhi. e-Samhita (Charak Samhita with Ayurved Dipika commentary . Designed and

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METHODOLOGY

Extensive review of Charakokta Mahakashayas with special reference to Prajasthapan Mahakashaya is obtained from Charak Samhita with allied commentaries. Detail study of Dravya Swalakshanas i.e Rasa, Guna, Virya, Vipaka, Doshagnata, action on Dhatus and Rogagnata, of each of the ingredient Dravyas of Prajasthapan Mahakashaya is done by referring the 25 Nighantus in e-Nighantu software and allied Dravya Guna literature. The obtained data is compiled and tabulated. In this study the obtained data is rigorously analyzed with a view of obtaining the pin point evaluation of Prajasthapan action as a treatment for its obstacles.

Charakokta Mahakashaya and Prajasthapan Mahakashaya

Charaka has pointed the clue of “Bahu-karma-kartrutva” of Dravyas of CMK^[3], by emphasizing that the promising actions of these Dravyas are noticeable. Acharya Charaka has also uttered that the elucidation of 500 decoctions is neither too comprehensive nor too brief. Moreover one is allowed to exercise one’s intellect (at maximum) towards enumerating the unexplained & latent potentials of these Dravyas in CMK. This could be achieved through the logical analysis of properties of Dravya (Swalakshanas, Anumana & Yuktikushalata).^[4] The fifty Mahakaśāyas are again categorized into ten prominent groups named as Kaśāya Varga^[5], with prominent suffixes. One of it is ‘suffix.-Sthapan’. It means ‘status quo’ i.e. ‘bringing back to normalcy’. This is done by correcting the vitiated Doshas which are responsible to disturb the ‘status quo’. The Dravyas in these groups normalize all the related derangements in above mentioned features and further retain the normalcy. There are 5 Mahakashaya in this Varga one of i.e. Prajasthapan MK is focused in this study.

Prajasthapan Mahakashaya

The Swalakshana study of Prajasthapan MK Dravyas, from different study materials related to Dravyaguna Shastra, helps to interpret the wide action potential of them. The data obtained about ingredient Dravyas actually evaluate those specific actions whose combination has emerged in the form of Prajasthapan action.

Swalakshana study of Prajasthapan Mahakashaya^[6-21]

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-1.

Dravya Name	Rasa	Guna	Virya	Vipaka	Doshaghata	Action on Rakta	Actions on Anya Dhatu	Rogaghata
Endri (<i>Indravārūni</i>) (<i>Citrullus colocyntis</i>)	T,Ka	La, Sa	U	K	KP↓V↑			Rechana, (Kleda, Pliharoga, Kamla, Udara, Shwasa, Kasa, Kushtha, Gulma, Prameha, Gandamala)↓, Garbhashaya Sankochak,
Bramhi (<i>Bacopa monnieri</i>) (<i>Linn</i>). <i>Pennel</i>	T,Ka,M	La, Pic, Sa	S	M	KV↓,P↑	Asrajit	Medodhatu↑	Kanthya, Medhya, Hridya, Rochan, Dipan, Rasayan, Sāraka, (Smriti↑) (Pliha Vikara, Pandu, Visha, Kushtha, Vatarakta, Shosha, Raktapitta, Shwasa, Kasa, Prameha, Unmada)↓, Drava Dhatu↑, Mutra↑.
Shatavirya, (<i>Neela Durva</i>) (<i>Cynodon dactylon</i> (<i>Linn</i>)) Pers	M, Ti, Ka	La	S	M	KP↓	Rakta Prasadana, Jivana, Rakta Stambhana, Yonigata Rakta Satmbhana	Vrishya	Chakshushya, Rochan, (Stambhan, Chardi, Amatisara, Kasa)↓
Sahasravirya, (<i>Shweta Durva</i>)	M, T, Ka	La	S	M	KV↓	Asrahara, Rakta Gata Dosha Shaman, Rakta Stambhana, Yonigata Rakta Satmbhana	Vrishya, Ojovardhana, Dhatuwardhana	Rakshoghni, Rochan, (Daha, Trishna, Visrpa, Jwara, Raktapitta, Shosha, Chardi, Vrn)↓ Bruhan, Sthirikaroti Garbha, Vranagata Rakta Stambhana,

								Vrana Gata Daha Shaman,
Amogha(Patala) (<i>Stereospermum chelonides</i>)	Ka, T, M	Gu	Anushna	K	Tri ↓	Kaphasranrut (Bn), Raktaprapakopa Hara	Vrishya	Rochan, (Chardi, Adhmana, Arsha, Trishna, Shwasa, Kasa, Hikka, Rktapitta, Daha, Pittaj Atisara.) ↓
Avyatha (Guduchi) <i>Tinospora cordifolia</i>	K, T, Ka	La,	U	M	Tri ↓, Saman Dosh Anudiran	Rakta Prasadana, Raktagata Kle, K, P, V Hanti Rakta Gata Visha ↓	Dhatu Vardhan, Meda Shaithilya Haran, Mamsa Prasadana, Mamsa Vardhana, Vrishya	(Daha, Kandu, Jwara, Pandu, Shula, Pliha, Visha, Visarpa, Kushtha, Vataj Kasa, Vatarakta, Amvata) ↓
Shiva (Haritaki) <i>Terminalia chebula Retz</i>	M, A, K, Ka, Ti	La, Ru	U	M	Tri ↓	Rakta Vardhana, Rakta Dhatu Gata Ama Pachana, Dhatvagni Vradhana,	Dhatu Vaha Sroto Vibandha Nashana, Dhatvagni Vardhana, Dhatu Gata Ama Pachana, Mamsadhatu ↑, Mamsa Dhatu Gata Kleda Shoshana, Mamsa Dhatu Gata Dosh Pachana, Mamsa Dhatvagni Vardhana, Medo Dhatu Gata	Dipan, Lekhan, Medhya, Chakshushya, Kanthya, Hridya, (Kasa, Shwasa, Gulma, Prameha, Kushtha, Shosha, Yakruta Vikara, Pliha Vikara, Kamala, Udara, Vatarakta, Ashmari, Vrana, Anaha, Hikka) ↓
Arishta (Kutaki) <i>Pichrorza kurroa. Royle ex Benth</i>	K, Ti	La, Ru, Sa	S	K	KP ↓	Rakta Gata Pitta Shaman, Rakta Prasaadana	Rasa Gata Pitta Saman, Rasa Prasadana, Stanya Shodhana	Dipana, Rechana, Bhedana, Rochana, Hridya, (Jwara, Vishama- Jwara, Daha, Kaphaja Vikara, Prameha, Shwasa, Kasa, Kushtha, Krimi, Chardi, Visha, Kamala) ↓
Vatypushpi (Atibala) <i>Abutilon indicum (Linn)</i>	M, (T, K- Rjn)	Sn	S	M	VP ↓, (V Anuloman	Asrajit, Rakta Prasadana, Rakta Skandana, Rakta Gata Vata Pitta	Mamsa, Shukra ↑, Dhatu Vardhana, Ojo ↑	Hridya, Balya, Rasayan, Kanti ↑ (Arsha, Shosha, Vishama Jwara, Asrukdar, Meha, Vatarakta, Raktapitta,

						Shaman,		Kshata, Krimi, Daha, Trishna, Visha, Chardi, Kelda)↓
Vishvaksenkant a (Priyangu) (<i>Callicarpa macrophylla</i>)	T,Ka		S	K	PV ↓	Rakta Gata Pitta- Aushnya Shaman,Raktagat a Visha Nashana, Rakta Skandana, Rakta Prasadana, Rakta Sthapan, Raktatipravriti Nashan, Udrikta Rakta Prasadana	Majja Gata Sneha Kleda Shoshana, Medogata Sneha Kleda Shoshana	Varnya, Kleda Shoshana, (Swedatipravritti, Daurgandhya, Daha, Trishna, Jwra, Meha, Visarpa, Raktapitta) ↓
Kadali (<i>Musa paradisical</i>)Lin n.	M	Gu, Sn	S	M	PKV ↓	Rakta Shamana	Vrishya	Balya, Vishtambhi, Keshya (Pittaj Pravahika, Pakwa Atisara, Daha, Trishna, Rakta Atisara Stambhana-(Bala Phala), Mutrakricchra, Mutra- Sharkara, Shweta Pradar, Urahakshata, Kshaya, Raktapitta, Rakta Pradara, Rakta-Yoni)↓ (Kleda, Mutra)↑

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.

Prajasthapan action

As stated earlier Acharya has defined Prajasthapan action as ‘that which removes all the abnormalities in body, which cause obstacles in the conception or create disorders in fetus leading to its fetal wastage. Out of many disorders of fetus ‘Garbha srava’ -Garbhpatha (abortion) is having an important role amongst all. The Ayurveda literature in Charak Samhita describes the ‘Garbhakara Bhava’ the ideal factors required for birth of an ideal baby. The partial or total absence of these factors, leads to problems in conception or in sustenance of pregnancy.^[22] The Garbhopaghatkar Bhava also describes the same.^[23] Both factors represent the causes of difficulties in Prajasthapan action. They are majorly recognized as the structural and functional abnormalities in organs related to conception and female gametes, ‘Shonita-Garbhashaya’. Absence of ‘Matru Vrutta Saushtav’ i.e. eating and behavioral mistakes by a mother, particularly consumption of Guru (heavy), Tikshna (penetrating), Ushna (hot) food and narcotic drugs causing delirium (Madakari Dravya) and Vata Dosha aggravation.^[23] Improper ‘Upasnehan’ i.e. fetal nourishment through placental circulation^[24] and the circulating vitiated Dosha in female body are also spotted as one of the causes^[25], these Doshas are exhibited in the form of various Vyadhis in that female.

As per contemporary science the hindrance for Prajasthapan action is accepted in the form of failure to conceive because of infertility or to sustain the pregnancy due to either intrauterine death of fetus or its expulsion before viability, in the form of miscarriages, abortions etc. The medical conditions which are recognized as the likely causes of it are – uterine malformations, cervical malformations, cervical incompetency, placental abnormality, fetal heart malformations, and fetal chromosomal faults. Diseases in mother like pelvic inflammatory disease, salpingitis, gonorrhea, overactive thyroid gland, pituitary gland disorders, uncontrolled diabetes, cancer, autoimmune diseases, hormonal deficiency, maternal bacterial infection, maternal viral infection, major traumatic injury, malabsorption of food etc. are also held responsible.^[26]

RESULTS

Sr.no	Conditions creating obstacles for Prajsthapan in a female	Probably fruitful action	Application of contrast actions from the actions contributed by Mahakashaya	Dravyas from P.S Mahakashaya that are pin pointed for choice, on basis of study.
1	Organ abnormalities (uterus, cervix) (Garbhashaya Daurbalya)	Mamsa Dhatu correction (increasing muscle strength)	Mamsa and Medo Shaithilya Nashan, Mamsa Prasadana, Mamsa Vardhana, Mamsa Gata Dosha – Ama Pachana, Mamsa Dhatvagni Vardhana	Guduchi, Durva, Vatyapushpi, Haritaki
2	Expulsion of premature fetus- (Bleeding tendency)	Controlling and correcting the causes of bleeding tendency in a female	Shonitativravritti Nashan, RaktaSkandan, RaktaStambhana, Rakta Gata Pitta-Vata Shaman	Vatyapushpi (Atibala), Priyangu, Durva, Kadali, Guduchi
3	Fetal organ malformation (Garbha Avayaya Vikriti)	Correcting the circulation problems (Rasa Rakta Samvahan), Correcting Rakta deformities as- . (Rakta has role in fetal-organ-development)	Rakta Dhatvagni Vardhana, Rakta Gata Ama Pachana, RaktaGata Visha Nashan, Rakta Gata Tridosha Shaman, Jivan, Prasadana	Durva, Guduchi, Kutaki, Haritaki
5	Deep rooted disease pathology in mother's body.	Correcting circulation problems (Rasa Rakta Samvahan) 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.

DISCUSSION

Facets of Charakokta Mahakashaya (CMK) action

As it is already stressed that retrieving of CMK actions has a vast scope. On this basis exploring the masked facets of CMK actions can be endeavored. Based on Acharya Charaka's guidelines of Dravya properties and logic based analysis.^[27,1] here a methodical step is headed in this direction. Prajasthapan Mahakashaya Dravyas actually execute their focused action through various pathways. If analyzed logically, these pathways are practically the contrast actions for the obstacles in Prajasthapan actions. The obstacles are found to be follows.

Organ weakness: The strength of Kukshi i.e Garbhasay (uterus) is very important for Prajasthapan.^[28] As, after the union of male and female gametes (Shukra Rakta Samyoga),

the fetus is actually embedded and nurtured in Kukshi (uterus). A weakened and incompetent uterus and cervix proves fatal for fetus.^[29] The uterus, being a visceral organ, it is muscular (Mamsa Dhatu Pradhana). Hence when hindrance to Prajasthapan is due to organ weakness, the correction of Mamsa is expected to yield healing effect. The Dravyas such as Guduchi, Durva, Vatyapushpi (Atibala), Haritaki are useful for this through their actions such as correction of metabolism of muscle tissue (digestive fire within Mamsa Dhatu), overcoming the sluggishness in Mamsa and Medo Dhatu, refreshing Mamsa Dhatu and causing its nourishment and increase.(i.e Mamsa Dhatvagni Vardhana, Mamsa Gata Dosha – Ama Pachana, Mamsa, and Medo Shaithilya Nashan, Mamsa Prasadana, Mamsa Vardhana). Also this result is evident from the update researches on Guduchi and Atibala, Haritaki on musculoskeletal system.^[30,31]

Expelling of fetus-(Miscarriages/ Abortions): Sometimes the fetus gets expelled out before it is properly embedded and adapted inside uterus ‘the Garbha Shaiyya’, and sometimes this tendency continues and there is a continuous threat of miscarriages or abortions. The factors causing Rakta Gata Pitta Prakopa are found to be amongst the underlying causes leading to these deformities.^[32] Rakta Gata Pitta Prakopa is caused by consumption of Ushna, Tikshna factors.^[32] This can develop abnormalities in Rakta, like ‘RaktaUdriktatva’ i.e. agitated fast flowing Rakta with high volume^[33], Tanu Rakta i.e. Rakta having a much reduced density^[34] and Askandi Rakta i.e. Rakta with a tendency of non-coagulation.^[35,32] Such types of ‘Rakta Dushti’ can develop bleeding tendencies, that increase the maximum risk of habitual abortions. The Dravyas in Prajasthapan Mahakashaya like Vatyapushpi (Atibala), Priyangu, Durva, Kadali, Guduchi, Kutaki have capacity to control bleedings by their actions like ‘Raktatipravriti Nashan’ (stopping of bleeding), ‘Rakta Skandana’ (coagulation) and ‘Raktasthapan’ (maintain to normalcy). The control of bleeding tendencies can be helpful to avoid the threat of early expulsion of fetus. This is also evident from the update researches on these Dravyas that focus on their hemostatic effect.^[36,37]

Correcting circulation defects: Sometimes the deep rooted disease pathologies in the female’s body are also responsible for obstruction to Prajasthapan action, in the form of either infertility or miscarriages.^[25] Some Dravyas from this Mahakashaya are directly having specific disease curing capacity (Rogagnata). As can be found in the table. For example- For curing Vatarakta- Dravyas like Bramhi, Guduchi, Haritaki, for Prameha- Bramhi, Kutaki, Haritaki etc. Thus, some of the MK Dravyas probably execute Prajasthapan action by,

basically treating the pathology that is creating obstacles in Prajasthapan. The update researches also indicate this by evaluating the Anti-Microbial, Antibacterial, Anticancer, Antidiabetic, Antimutagenic, Antioxidant, Antiviral, Cardioprotective, Hepato protective, immunodulatory actions of the dravyas like Haritaki, Guduchi, Kutaki. These pathologies are amongst the recognized anti Prajasthapan causes.^[29,30,35,38,39,40]

Circulation medium i.e. 'Rasa Rakta' as per Ayurveda is a very vital entity for its peculiar functional capability. Carakacharya has also indicated that, the diseases can be corrected by correcting the process of circulation i.e. stabilized Rasa Rakta Samvahan. This is because; logically due to the correction of transport medium of medicine in the body, the ideal treatment of that disease is able to reach the appropriate sites in appropriate time, and start yielding positive results.^[41] With this reasoning; if the Dosha vitiation in Rasa and Rakta are cured, then the ideal Rasa Rakta Samvahan i.e. ideal circulation, will be established in mother's body. As a result, the ideal effect will reduce the outcome of disease pathology.^[42] This can thereby reduce the possible anti Prajasthapan effect of pathology as stated above.

Placental abnormality, leading to faulty fetal circulation, is one of the major causes of fetal wastage. The ideal circulation will also competently nourish the fetus. This will also subsequently achieve ideal organ sustenance of the fetus (Garbhavayava Poshan). Faulty nourishment may precipitate organ malformation in fetus. This can cause the immature death of fetus due to uncertain viability of its organs like 'fetal heart malformation'. Actually Ayurveda has considered the crucial role of Rakta in the process of fetal organ development.^[43, 44] Hence, there is a great importance of correction of deformed Rakta in mother's body, for avoiding the threat of fetal organ defects. The Dravyas from Prajasthapan Mahakashaya, that are actually capable to execute Prajasthapan action with this focus are Durva, Guduchi, Kutaki, Haritaki by their actions like Rasa Gata Pitta Saman, Rasa Prasadana, Rakta Gata Ama Pachana, Rakta Gata Visha Nashan, Rakta Gata Tridosha Shaman, Jivan, Rasa Rakta Prasadana, Dhatuvaha Srotovibandha Nashan etc. The update researches support the actions of these Dravyas like the antitoxic, hepatoprotective and cardio protective, antioxidant and actions on digestive system, genitourinary and reproductive system.^[35,30,29]

Therapeutic actions contributed, in majority; by this Mahakashaya Dravyas are – Out of 10, six Dravyas cure Daha, four Dravyas are Pachana, five Dravyas cure Chardi, Visha, Jwara, Raktapitta, Kushtha, and four Dravyas offer cure for diseases like Prameha, Vatarakta, Pliha

Vikara. These conditions create obstacles in Prajasthapan in some or the other way.^[25] Thus, the present study emphasizes and logically justifies, the Charakacharya's notion that Prajasthapan MK is capable of covering all the possible obstacles for Prajasthapan through the varied therapeutic actions of its Dravyas.

Each Dravya of 50 CMK has immense capabilities. On that basis, alike Prajasthapan MK, the exploring and pin pointing of MK Dravyas, for justifying the MK action, is possible for all MK Dravyas on basis of Charakacharyas guidelines as quoted above.^[45] This is a literary based study in context of Prajasthapan action. This study can prove as a foundation for an evidence based evaluation through clinical and experimental studies of this aspect.

CONCLUSION

Charakokta Mahakashaya show a time tested unique Dravya classification technique. Overall the Prajasthapan Mahakshaya have Tikta Rasa dominance, characterized by Laghu Guna, Shita potency and Madhura Vipaka. As a group this MK Dravyas balance the Tridoshas through their parallel actions on Doshas. The Prajasthapan MK has potential to collectively overcome, a set of structural and functional obstacles for Prajasthapan, in a female body. The Prajasthapan action is executed by its Dravyas through two basic paths a) Maintenance of Rakta 'status quo'. b) Maintenance of healthy status of conception related apparatus (organs-uterus, cervix etc.). The Swalakshana analysis shows the Dravyas possess total 17 curative actions on Dhatus, hence it can be interpreted that the correction of Dhatu abnormalities has a considerable contribution in Prajasthapan action. Out of total actions on Dhatu 9 actions are on Rakta Dhatu alone.

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