

A PRAGMATIC APPROACH TO PANCHKARMA IN PREGNANCY

W.S.R TO VASTI KARMA

*Dr. Meenakshi Pal

Asso. Prof. F.S. Ayurvedic College and Hospital Shikohabad (U.P)

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*Corresponding Author

Dr. Meenakshi Pal

Asso. Prof. F.S. Ayurvedic
College and Hospital
Shikohabad (U.P)

ABSTRACT

The woman is the root of creation, in whose lap all of civilization is cradled. Every woman goes through a series of profound changes during her lifetime. Pregnancy is the most important event in the life of every woman. Generally all *Panchkarma* therapies are contraindicated in Pregnancy but still *acharayas* have advised *panchkarma* therapies in acute conditions. There are only few *Panchkarma* procedure which can be advocated in pregnancy safely. *Nasya* is described for *Punsavan karma* although it is contraindicated during pregnancy. This helps to produce excellent progeny and help in maintaining pregnancy. *Basti* is also one of the safest *panchkarma* therapy which have a miraculous

effects in many pregnancy disorders and complications. *Vitiated Vata dosha* is the main reason for many physical and psychological disorders in pregnant woman like; early pregnancy loss, PROM (premature rupture of membranes), IUGR (intra uterine growth retardation), oedema, oligohydramnios etc. So this is very necessary to keep *vata* in normal state and *vasti* (medicated enema therapy) is the best therapy to regulate the *vata dosha*, which is chief governing factor behind all the physiological and pathological processes both in body and the mind. *Asthapan vasti*, *anuvasan vasti*, *nasya* with other *panchkarma* therapies which can be given during pregnancy, are discussed in this article. This piece of work can provide new insights in dealing pregnancy related disorders using *panchkarma* techniques described in texts as well as with experience and evidenced based outcomes.

KEYWORDS: *Panchkarma*, PROM, IUGR, *Nasya Anuvasan Vasti*, *Asthapan Vasti*.

1. INTRODUCTION

God has blessed the females with the most valuable gift of motherhood. Pregnancy and delivery are such physiological entities which are always ready to convert into pathological

entities, if left uncared. Pregnancy should be dealt with utmost care. There is no difference in physical and psychological disorders of pregnant women from any other normal individuals as *dosha* and *dushya* of body are same, and similar symptomatology is exhibited during any kind of diseases like fever etc. However the principles of treatment differs, very strong and pungent medicines should be avoided during pregnancy as it may harm the foetus by virtue of its properties. All the *acharyas* have prohibited the use of *panchkarma* procedure while dealing with *garbhini*. If it is necessary to give these treatments then should be advocated in milder forms or *tadarthkari chikitsa* is advised in these cases.^[1] Almost all the *acharyas* have described the use of Asthapan and Anuvasan basti in eighth and ninth month of pregnancy. *Nasya* is advised while performing *punsavan sanskar*. Some therapies like *vaman* and *virechan* were advised in very acute conditions. This article is an effort to reveal the benefits of *panchkarma* therapy in pregnancy breaking the hitch of not using these procedures in pregnancy.

2. AIMS AND OBJECTIVES

- To collect literary references from various text for *Panchkarma* therapies at different stages in pregnancy.
- To prove that selected *Panchkarma* therapies can be incorporated safely during pregnancy.
- To prove the practical efficacy of *Vasti* in pregnancy in various ailments and complications of pregnancy like IUGR, PROM. and normal labor etc.

3. Pregnancy and Ayurveda

Pregnancy is one of the important milestones in women's life. It is a physiological condition where conception and growth of fetus occurs in womb for the maintenance and propagation of species. It is a time of great transformation when the amazing changes are experienced, though these are natural but can be stressful if not managed properly. Pregnancy is considered as *kapha* dominant state as *kapha* is increased normally because of *Rasa vriddhi* and *kapha vardhak ahar-vihar*. Only a little change in *ahar-vihar* leads to alter the *doshas* state. *Vata vardhak ahar-vihar*, *Ratri jagran*, disturbed sleep a common problem in pregnancy, seasonal changes, *alpa ahar* (less intake of food), vomiting etc. leads to vitiate the *Vata dosha* which ultimately alters other *doshas*. Vitiating *Vata dosha* is the main reason for many physical and psychological abnormalities in pregnant woman. Increased *vata dosha*

leads to *apanvayu dushti* which results in recurrent pregnancy loss, Preterm delivery, Premature rupture of membrane, Low birth weight baby, IUGR etc.

3.1 Role of panchkarma procedures during pregnancy

Pregnancy is a physiological condition of a woman in which various pathologies can occur as in normal other individuals but as the principles of treatment differs because she should be treated with mild, soft, sweet, non pungent, pleasing drugs dietics and behavior. She should not be given *vaman virechan*, *raktmokshan*, even *asthapan* and *anuvasn vasti* also should not be used frequently. A pregnant woman must be treated very cautiously as if one is walking with a pot full of oil, in hand without letting a drop to fall.^[2] In early pregnancy foetus has not attained vitality so harsh and strong medicines should not be given to *garbhini* (pregnant women). *Acharaya Kashyap* says, after the fourth month foetus stabilizes so use of medication, *mridu vaman*, *virechan*, *asthapan* and *anuvasan vasti* can be used considering the duration of pregnancy, vitiated *doshas* and in different ailments as per requirement.^[3]

3.2 Vaman karma in pregnancy

Acharya Charak opines that in pregnant woman after eighth month diseases which are curable by *vaman* should be given *vaman* with mild emetics. *Sushruta* also advise that if disease is acute and serious emetics should be given followed by sweet and sour edibles mixed with *anolomak* drugs.^[4] According to *Acharya Kashyap* if *vaman* is given to pregnant female in early pregnancy suffering from fever it may destruct the foetus.^[5] So we can say that *vaman* should be used in pregnancy with caution very soft and milder medicines should be used to conduct emesis in pregnancy. Emesis given during pregnancy can produce fetal abnormalities, abortion, and other serious disorders according to *Acharya Charak*.^[6] In *Charak samhita tadarthkari chikitsa* is advised for pregnancy that means some supplemantry techniques like *kaval*, *gandoosh*, *nishtheevan* (spitting)etc has to be used when it is very necessary to give *vaman*. It is advised that even in life threatening diseases also pregnant women should not be treated with strong and harsh medicines.

3.3 Virechan

The same principles of treatment has to be followed as in *vaman*, mild purgatives in form of medicines mixed with diet should be given after fourth month of pregnancy. If disease is only curable by *virechan* milder *virechan* with milk or *mansras*(soup of meat) processed with *Amaltas* should be used.^[7] *Acharaya charak* has advised to give *phalvarti* (suppositories)or *vasti* instead of *virechan* in diseases which are curable by *virechan*. According to *Charak* and

Vagbhatta the complications which occur due to *vaman* also occur in *virechan* in pregnancy. according to *acharaya kashyapa* if *virechan* is given to pregnant women in early pregnancy then it produces compression on umbilicus and can stimulate uterus. The purgative drugs by virtue of action of its constitution of *guru*, *ushna*, *teekshana* and *vahan guna* harm the foetus therefore it is not advisable to give *virechan* in *tarun garbh* (early pregnancy).^[8]

3.4 Nasya karma in pregnancy

Nasya (medicated oil, or juice of medicines given through nose) has been also contraindicated in pregnancy although it has been advised to do nasya for *punsavan karma*. *Punsavan sanskara* is the first *sanskara* just after the *garbhadhan sanskara*, as a pre birth *sanskara* and till the second month of pregnancy. *Punsavan karm* should be done just after conception but before conspicuousness of sex organs or up to two months.^[9] *Nasya* of few drops of certain ayurvedic medicines is instilled in nostril of pregnant woman for getting excellent progeny. *Acharya sushrut* has advised that the drugs *laxmana*, *vatashung shahdeva*, *vishvdeva* etc. should be pestered with cow's milk and should be instilled in right nostril for the woman desirous of male child and vice versa just after conception.^[10] According to *Acharya Vagbhatta* juice expressed from pestered root of *swetbrahati* uprooted during *pushya nakshatra* should be instilled in right and left nostril for male and female child respectively. in the same way *nasya* of *utpal patra*, *kumud patra*, *lakshmana mool*, or *eight vat shung* has to be given to pregnant woman. The woman is advised to inhale the vapours of *shali pishti dough* of rice or pestered rice cooked during *pushyanakshtra*.^[11] It has now been accepted by the researchers that the herbal preparation processed under the vitally charged vapors of *yagya* affects the cellular and molecular (including genetic) systems. The pituitary gland is one of the important endocrinal gland situated at the base of the brain.^[12] It controls and regulates other hormonal gland. It also regulates our emotions temperature, hunger and thirst. A pituitary gland development begins 45 days post conception. *Punsavan Sankar* is said to have good result if performed in the second month for hormonal balancing which result in healthy and intelligent growth of the fetus.

According to *Acharya Kashyap* nasal drops should not be given to pregnant women the use of this medicines can produce *heenang* (child with anatomical defects), *arochak* (anorexia) and reduces her vital capacity.^[13] *Shirovirechan* given to pregnant women suffering from fever can aggravate *vata* due to fear or irritation and may produce various disorders in pregnancy and even kills the foetus.^[14]

According to *acharya Charak shirovirechan* is normal pregnant women (afebrile) may produce *garbh stambhan* (immobility of foetus), besides this foetus become *kuni* (crooked arms), *kana* (single eyed), *pakshaghat* (hemiplegia), and *pangu* (lame).^[14] This can also produce many other *vata* disorders in foetus. *Vagbhata* has enumerated anorexia, fever, unconsciousness, and hemicranias to women and *vyang* (hyperpigmentation), *vikalindriya*, *unmad* (insanity) and *apasmar* (epilepsy) in foetus.^[15]

3.5 Vasti during pregnancy

Vasti karma is a unique broad spectrum therapeutic and preventive approach which alone can impart the effects of other *panchkarma* therapies. *Vasti* is considered as best remedy for *vata* disorders. *Vasti* has been advised by all the *acharyas* in eighth and ninth month of pregnancy. In first trimester uterus is pelvic organ and baste can produce trauma to uterus and so that there is chances of abortion but after 4th month *Vasti* is indicated if necessary. *Acharya Kashyap* has advised *vasti* in 5th month of pregnancy he opines that pregnant woman should be given *Asthapan Vasti* with *amla* and *lavan yukt dravya* and *anuvasan vasti* with *madhur dravya siddah* oils.^[16]

3.5.1 Types of basti given during pregnancy

1. *Anuvasana* (oil enema) and *Niruha-Asthapanavasti* (decoction enema)

Anuvasan vasti is given with medicated oils, milk processed with herbs. *Anuvasana* is specifically indicated in pure *vatika* conditions or patients having excessive appetite (*Tiksnagni*) or in excessive dryness of body. This *vasti* should always be given after food, because if it is given on empty stomach, then due to empty gastrointestinal tract, it can reach up to upper GIT and obstruct the channels and produces nausea, vomiting etc. The administration of *anuvasana vasti* increases the flow of *snigdha dravyas* in the body like watering of a plant at its root, i.e. *Bramhana* effect.^[17] It help in providing nourishment and nutrition to the body.

Asthapan vasti: *Vasti* of water based medical extracts or decoctions given per rectum is known as *asthapan vasti*. This help in evacuation of morbid *doshas* from body. It is indicated in *vata* disorders, nervous diseases, gastro-intestinal *vata* conditions, gout, certain fever conditions, unconsciousness, certain urinary conditions, appetite, pain, hyperacidity and heart diseases. The administration of *asthapan vasti* is regarded as most important, in view of its cutting and eradicating the morbid *doshas*, like cutting a plant at the roots i.e *sodhana effect*.

In pregnancy during eighth month for treating constipation *anuvasan vasti* is advised. If constipation is severe and not relieved by *anuvasan vasti*, then *asthapan vasti* with decoction of *viran, shali shashtik, kush, kash ikshuvalika, vetas mula of parivyadh* etc is given when constipation is relived she should be given bath with luke warm water and such deititics which do not produce burning and are beneficial for foetus.^[18] *Anuvasan vasti* again is administered in evening with *madhur aushadh siddha tail*. *Anuvasan* is advised in eighth and nineth month of pregnancy help in normal labour. The use of *anuvasan basti* and other dietic regimen during antenatal care helps to attain flexibility in *garbhdharini* (fetal membranes and vaginal canal), *kukshi* (abdomen), sacral region, flanks and back become soft *vayu* moves in right direction and faeces, urine, placenta are excreted and expelled easily by their respective paths, skin and nails become soft woman gain strength complexion and she delivers easily at proper time.^[19]

3. Matra vasti (daily oil enema): *It is a type of anuvasan vasti* in which quantity of sneha is reduced to half of *anuvasan vasti* i.e one and half pal (72gm approx.). As quantity of *matra vasti* is less it is easy and very practical approach to get all benefits of *anuvasan vasti* in pregnancy which is practically also safe as uterus is enlarged and occupy rectum in pregnancy. This can be advocated in emaciated people due to overwork or too much exercise, heavy lifting, walking too long of a distance, sexual activity or someone with chronic *vata* disorders. It does not need to be accompanied by any strict dietary restriction or daily routine and can be administered, in the appropriate cases, in all seasons. It gives strength, promotes weight and helps elimination of waste products.

4. Bruhana Basti (nutritional enema)

It is a type of *anuvasan vasti* in which *ghrit* and *dugdhdh*(milk) is used along with herbs of madhurgan such as *Vidaryadi Ganas*. It is used in people who are weak, emaciated and children. It is helpful for providing deep nutrition in selected conditions. Traditionally, highly nutritive substances, such as warm milk, meat broth, bone marrow soup and herbs like *shatavari, ashwagandha, yashtimadhu and vidarikanda* etc are used. Milk is medicated with *madhura, sheeta* and *Brunhana aushadha*. It is *vata-shamak* and used in *krisha, ksheena* patients it gives anabolic effect and being anabolic will help in maintenance of proper health of mother and foetus. Milk is an ideal constituent of diet for pregnant women as it is a source of calcium, lactose and fat. Milk also has moderate amounts of protein with anabolic property that give strength. Pregnant women should not get constipated. Therefore, mild laxatives and

enema is recommended, if there is a tendency of constipation, it is found that usually, milk alone is sufficient to cope with the constipation. Milk and drugs of *madhura group* have been advised for entire pregnancy period. Milk is a whole diet and good source of calcium. The drug of *madhura group* are anabolic, thus use of these will help in maintenance of proper health of mother and growth and development of foetus.

Table 1: Panchkarma for various ailments during pregnancy.

S.No	Disease	Achrayas	Month of pregnancy	Panchkarma therapy indicated	Drugs used in panchkarma	Guna Of Vasti
1.	<i>Gulma chikitsa</i>	<i>Kashyapa</i>	4th	<i>Vaman</i>	<i>madanphal</i> mixed with <i>ghrat</i> other edibles or drinks	<i>Vata</i> and <i>kaph shamak</i>
				<i>Virechan</i>	<i>chturangul siddha mansras</i> or milk	<i>Vat shaamak</i>
2.	Snake bite	<i>Kashyapa</i>		<i>Vaman</i>	<i>Vishnashak vamak aushadhis</i> with <i>sansarjan karma</i>	<i>Kapha-vata shamak. Anuloman</i>
	<i>Udavarta</i>	<i>Charak</i>	8th	<i>Asthapan vasti</i>	<i>Viran, Shali, Shashtik, Kush, Kash, Ikshubalika, Vetas, Jalavetas), Bhootika, Anantamula, Kashmiri, Parushak, Madhuk, Mridwik mixed with milk, Priyal, Vibhitak-majja, Tilakalka and saindhav.</i>	<i>Vata kaph shamak Anuloman puranmala sodhan</i>
4	<i>Guda-Vedana Parikartika Piles</i>			<i>Anuvasan vasti.</i>	<i>anuvasan basti</i> given with oil medicated with <i>madhuka</i>	<i>Vat pitta shamak</i>

Table 2: Monthly Regimen of Bastis Described In various Texts.

S.No	Month of Pregnancy	Acharays /sanhita	Type of Vasti	Drugs used in vasti	Guna of Vasti
1.	5 th	Kashyapa	Asthapan	Amla and lavan dravya yukt	Vata and kaphshamak
			Anuvasan	Madhur dravya siddha	Vat shaamak
2.	8 th	Sushrut	Asthapan	Badar Bala: Vata-pitta shamak Atibala: Vata-pitta shamak Shatapushpa: Kapha-vata shamak Palal: Vata shamak, paya, dadhimastu Madanphala: Kapha-vata shamak	Kapha-vata shamak. Anuloman
	8 th	Ashtang hridaya	Asthapan	Shushka mulak: Kapha-vata shamak Kola: Kapha-vatashamak Amladravya: Vatashamak Shatapushpakalk: Kapha-vatashamak	Vata kaph shamak Anuloman puranmala sodhan
				Badarkwath: Vata-pitta shamak Palal: Vata shamak, paya, dadhimastu Madanphala: Kapha-vata shamak	
	8 th	Sushrut	Anuvasan	Milk: vata-pitta shamak Drugs of madhura group : Vata pitta shamak tail	Vattapitta shamak
	8 th	Ashtang sangraha		Madhuyashti and Madhurvarg aushad siddha tail	Vattapitta shamak sukh prasav
	8 th	Ashtang hridaya		Madhurvarg aushad siddha ghrat	Vattapitta shamak
3.	9 th	Charak		Madhuraushadh siddha tail	Vatshamak, anuloman, sukh prasav
	9 th	Ashtang sangraha		Madhuyashti and Madhurvarg aushad siddha tail	
	9 th	Ashtang hridaya		Kadamb: Tridosh shamak Masha: Vata shamak Madhur aushad siddha ghrat	

3.5.2 Vasti for various pregnancy complications

Vasti for IUGR and growth and development of foetus: Vata is responsible for cell division and development of foetus.^[20] According to Acharya Bhavmishra and Sushruta the growth of foetus mainly depends upon the inflation done by *vayu* and nourishment supplied

by *rasa*.^[21] In many researches it is found that *Vasti* can help in IUGR, premature rupture of membranes, preterm labour, oligohydraminos and other developmental defects during pregnancy as well as plays a great role in alleviating maternal complications. *Vasti* given with milk, *ghrita* and sweet-drugs can be advocated in growth retardation of foetus. These vastis are known as *brihan vasti* *Brinhan basti* are given with *Ksheer*(milk)processed with herbs, mixed with salt. In a study it was found that administration of *Shatavaryadi Ksheerapaka vasti* consisting of fine powder of *Shatavari*, *Bala* and *Arjuna* increased the fetal movements, liquor, as well as fetal weight. In addition, there was also increase in maternal weight and improvement in symptoms like fatigue, weakness, body ache, etc. It has been observed that, in conditions of *Garbha Kshaya* (IUGR), administration of *Shatavaryadi Ksheerapaka Vasti* is beneficial in terms of fetal growth and maternal well being.^[22]

Soth (edema) in pregnancy

In *Ayurveda*, *Shotha* (edema) in pregnancy is specially described in the context of *Garbhini Vyadhi* (disorders in pregnancy). *Harita* has enlisted eight *garbha upadravas* which include *sotha (edema)* as one of the *upadrava*^[23], that can be seen in daily practice as per modern science also edema is a common physiological symptom in the late pregnancy. The incidence of edema in normal healthy pregnant women is reported to be 50-80% in third trimester.^[24] It is caused mainly due to the pressure of the expanding uterus on the vessels supplying the lower extremities and by sub-cutaneous fluid retention. In *Bhaishajya Ratnavali*, we find the reference of *Punarnavashtaka Kwatha* mainly indicated in *Sarvanga Shotha* (generalized edema), *Udara* (abdominal disorders), *Shoola* (pain) and *Panduroga* (anemia).^[24] The studies prove that *vasti* (enema) of *Punarnavashtaka Ksheerapaka Kwatha* which is the *Shothahara* properties is beneficial in edema related to pregnancy. The *Punarnavashtaka Kwatha* consists of a *punarnava*, *nimb*, *patol*, *sunthi tikta*, *abhya*, *darvi* and *amrata*. Pregnancy related physiological edema, anemia and urinary discomforts can be treated by *Punarnavashtaka Kwatha Ksheera Vast* alone. It prevented further complications of edema, without any undue side effects, with economical and easy administration.^[25]

Role of vasti in sukhprasav (normal labour)

As per *Ayurveda*, *Akala Prasava* (preterm labour) results due to the malfunctioning of *Apana Vata* (type of *Vata* which is responsible for the excretory actions). *Vasti* (medicated enema therapy) is considered the best for managing the deranged *Apana Vata*. *Vasti* is also indicated in *Garbhini Paricharya* (routine antenatal care) after completion of seven months of

pregnancy. In a study *Shatavaryadi Ksheerapaka Vasti* given per-rectum in a dose of 450 ml administered for consecutive days was found to be effective in preventing the uterine contractions and further advancement to preterm labour. The drugs in *Shatavaryadi Ksheerapaka Vasti* possess antioxytocic and vasodilating properties which may effectively curtailed the progress of premature contractions. *vasti* help to prevent premature labour.^[26]

In *ayurveda prasuti marut* is responsible for normal labor. *Vasti* help in keeping *apan vata* aswell as *prasuti marut* in pace so labor is carried out successfully and without any complications. It is evident by many scientific studies that *vasti* help in normal labor. in a study it was found that there were significant reduction in time taken in different stages of labour, reducing episiotomy and reduced rate of caesarean section by administration of *anuvasn vasti* and *pichu* with *madhuraushadh siddha tail*. *Vasti* also helps to reduce pregnancy complications like premature rupture of membrane, premature labour. *vasti* help in spontaneous onset of labour, duration of labour was also significantly reduced, prevented the perineal tears, reduced the post partum haemorrhage, incidence of episiotomy was reduced even with good foetal weight and average maternal height. The use of *vasti* not only help in growth of foetus and normal labor but prevented post partum haemorrhage (pph) and even other post partum complications like daurbalyata(weakness), fever, problems related to lactation. *Vibandha*(constipation), *udarshoola*(abdominal pain), *katishoola*(backache), *kshudha-vaishmya* (loss of appetite), *nidra-vaishmya* (sleepdisorders), etc.^[27]

Role of vasti after delivery or aparapatan

Labour is considered successful only when the placenta is expelled out completely. a female is known as *sootika* (perpuerium) only when *apara* (placenta) has expelled out completely.^[28] *Vagbhatta* has described that delivery of foetus in vertex presentation followed by expulsion of placenta is considered as normalcy or otherwise considered as abnormal labor. *Vata prakopa* leads to faulty contraction mechanism of uterus placenta is retained sometimes it may cause pph and may even leads to life threatening complications. *Vasti* help in proper anuloman so can help in normal expulsion of placenta. Use of *anuvasan* and *asthapan vasti* for placental expulsion *saunf koodh heeng madanphal kalk sadhita tail anuvasan vasti* is used for *aparapatan* vaginal douching or *anuvasan vasti* with mustard oil prepared with pestered *satawah, sarsapa, ajaji, shigru, tiksnaka, chitraka hing, kusht madanphal* along with cow's urine and milk is used in case of retention of placenta *balwaj yush* mixed with *jeemootak ikshwakoo, dhamargava kratvedhan hastippali* in, *mareya or sura mand asthapan vasti* is

given in case of placenta retention.^[29] Nowadays it is not prevalent in practice but researches in this aspect can provide easy solution for a very complicated situation.

4. DISCUSSION AND CONCLUSION

Panchkarma therapies like *vaman virechan* and *nasya* are contraindicated during pregnancy or have to be used very cautiously during pregnancy. *Acharyas* have provided the other methods for the desired effects like *kaval*, *nishtheevan*(spitting), *gandush*, *phalvarti*(suppositories). etc can be used during pregnancy. Pregnancy has to be dealt with great care so any harsh and drastic procedures should not be carried out during pregnancy even if some diseases occur which can be treated with *sodhana chikitsa* like *vaman*, *virechan*, *raktmokshan* etc it has to be managed by *shaman aushadhis* till the period of delivery. *Acharyas* have described *tadarthkari chikitsa* so that there is no harm to developing foetus and mother during the course of pregnancy.

Role of *vasti* in maintaining early pregnancy

Vata plays a vital role since formation of *garbha*, to development as well as in parturition. It has been said in *vatkalakaliye adhyaya* that *prakrat vayu* help in the formation of *garbha* (*karta garbhakratinam*) and also in *garbh nishkasan*(expulsion of foetus).^[30] *Acharya Sushrut* and *Bhavamishra* has explained the importance of *vata* in development of foetus as the foetus mainly depend on *rasa* and inflation done by *vayu*. *Acharya Kashyap* has also stated that the finest particles of *vayu* is responsible for union division and other actions like flexion extension ,division of major and minor body parts, *dhatu chetana and strotas* takes place due to *vata* .all the actions of division, development and maintaining the structure is done by *vayu* in association with *kala* (time).^[31]

Vitiation of *doshas* specially *vata* affects psychological condition of pregnant woman, in which *Satva* is decreased, *Raja* and *Tama* are increased. The increase in *Raja*, leads to anxiety, fear and pain intolerance. If *Tama* is increased then it creates depression, negative thoughts, fear from delivery as well as intolerance of pain. all these physical and psychological factors effect the pregnancy adversely and even during the course of labour there are more chances of complications and operative delivery. There may be more chances of Post-partum depression in such altered *dosha* state during pregnancy. So this is very necessary to keep *Vata* in normal state and *Vasti* is the best therapy to regulate the *vata dosha*, which is chief governing factor behind all the physiological and pathological processes both in body and the mind.

Therefore we can say that from fertilization till delivery of the foetus *vata* plays a very important role and *vasti* is best for alleviating *vata*. *Vasti* in low dose like *matra vasti* can help to prevent early pregnancy losses it is evident that while giving *matra vasti* in first trimester of pregnancy can prevent abortions in case of recurrent pregnancy losses. *Matra Vasti* with *bala tail* or use of *chandan bala lakshadi tail* is been widely practiced for early pregnancy loss. Though *vasti* is not advised before fifth month of pregnancy but practical utility of *vasti* in early abortions can be accepted to a greater extent. *Vata* is responsible for growth and development of foetus, *garbhakratikaranam* (formation of *garbha* or providing the shape to foetus i.e cell division and organogenesis) is also the *karma* of *vayu* and *garbhpat* is also caused by vitiation of *vayu*, as *garbhnihani* is also the *karma* of *vayu* so *vasti* can be a better solution for late and early abortions as well.^[32-33] These *vasti* should be advocated in less quantities so that it should not harm or cause pressure on rectum and in turn on uterus. *Vasti* should be given in *nubja asana*^[34] (humped back and flexed posture), probably the reason for giving *vasti* in this posture is to facilitate the entry of *vasti dravya* as the foetus is pushed upwards and might not exert much pressure on uterus so we can say that it is safe to give *vasti* even in early pregnancy in low dose so that it may not exert pressure on uterus.

***Vastis* in second and third trimester of pregnancy (*Ksheer* and *Brihan Vastis*)**

Brihan vastis can help in proper development and growth of foetus. *Ksheervasti* is given in second and last trimester of pregnancy can help to treat various complications like iugr preterm labor, premature uterine contractions, oligohydraminos, edema, urinary tract related disorders. *Brihan vastis* provide nutrition these *vastis* are usually *vatpitta shamak* so prevent undue effects of *vata* also.

***Vasti* in late pregnancy and *sukhprasav* (normal labour)**

It is evident by many studies that *anuvasan vasti* and *pichu* in eighth and nine month of pregnancy can help in normal labour. *Asthapan vasti* help in conditions of *udavarta* and relieves constipation in which *vata prokop* causes *vat pratiloman* (*vata* in opposite direction) which can destroy foetus as well as mother. after giving *anuvasan* and *asthapan vasti anuloman* of *vayu* help in normal labour. It reduces the chances of operative delivery and caesarean sections inspite of good baby weight. *Anuvasan Vasti* by virtue of its action produces *mraduta* in maternal passage which increases flexibility in bony as well as muscular parts of pelvic area^[35], even to some extent *vasti* can improve the anatomical defects of uterus vagina

and cervix which facilitate labour. *Vata* is responsible for uterine contractions, as described by *acharya charak* as *prasooti marut*. So *vasti* help in getting a healthy child since *vata* plays an important role in formation of foetus till normal expulsion of foetus. *Vasti* even help to prevent postpartum complication like, postpartum depression, poor lactation, weakness etc.

The wealth of ancient Ayurvedic wisdom include the holistic principles of safe and healthy motherhood. Given the achievements of 21st century technological and medical sciences and a more detailed and sophisticated understanding of the physiological processes, modern medicine has made great strides in promoting healthy pregnancies. Yet, although *Ayurveda* lacks the technological sophistication of modern obstetrics, Ayurvedic wisdom can certainly contribute to this field in important and meaningful ways.

Its goals are at par and far more better with the modern obstetric physicians. The concept of proper formation of the embryo, fetal development without anomalies, a comfortable full-term pregnancy, a timely and non-traumatic delivery, and maintenance of the health of the mother is a cascade of process described in *ayurveda* very scientifically, with increasing complications of pregnancy and labour it has become essential to apply these principles of *panchkarma* and *ayurveda* in light of new advancement to contribute to better outcome of pregnancy and labor. The principles of ayurveda followed scrupulously with new researches in the field can promote a good maternal and child health ultimately contribute in formation of strong and healthy nation.

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