

Conceptual study of Traditional *Kwatha* practiced in *Garbhini*

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Abstract

Ayurveda describes pregnancy as *Garbhini Avastha*, which requires special care to ensure maternal and fetal well-being. Traditional Ayurvedic formulations, particularly *Kwatha* (decoctions), have been widely used in different regions of India as part of *Garbhini Paricharya*. These herbal decoctions are prescribed for maintaining pregnancy, preventing complications, enhancing fetal growth, improving immunity, and supporting safe delivery. Despite their widespread use in traditional practice, scientific documentation and standardization of these formulations remain limited.

This conceptual study explores the classical *Ayurvedic* references, pharmacological properties, and modern scientific evidence related to traditional *Kwatha* used in pregnancy. Herbs such as *Shatavari* (*Asparagus racemosus*), *Guduchi*, *Yashtimadhu*, and *Bala* are commonly included in *Garbhasthapana* formulations. Modern research suggests that these herbs exhibit antioxidant, immunomodulatory, adaptogenic, and uterine supportive actions. *Shatavari* has demonstrated hormonal regulatory and galactagogue properties in clinical studies, indicating its safety and effectiveness in women's health.

This study highlights the need for evidence-based clinical trials, safety evaluation, and standardization of traditional decoctions used during pregnancy. Integrating classical Ayurvedic wisdom with modern research may contribute to safer, cost-effective, and holistic antenatal care. Further interdisciplinary studies are recommended to validate traditional knowledge and promote global acceptance of Ayurvedic pregnancy care.

Key words : *Desi Kada*, *Kwatha*, *Garbhini Kada*, Punjab, Himachal.

In the Ayurvedic system of medicine, *Kwatha* (also known as *Kashaya*, *Kashayam*, or *Kadha*) is indeed considered one of the most fundamental and versatile dosage forms. It belongs to the *Panchvidh Kashaya Kalpana*, which are the five primary pharmaceutical preparations in *Ayurveda*. One of the most common traditional dose forms is *Kwatha* or decoctions. It involves boiling a combination of herbs in water to release their medicinal properties. The use of *Kwatha* (decoction) has been practiced since ancient India. From a health perspective, it has been utilized for people of all age groups. Even today, *Kwatha* continues to be used in various forms across many parts of the world. Even within India, a wide variety of regional and traditional *Kwatha* are utilized, with formulations varying from state to state. “*Desi Kadha*” This specific traditional *Kwatha* is used in Punjab & Himachal, located in North India.” It is specifically used for pregnant women. In Ayurveda, the use of *Kwatha* during pregnancy (known as *Garbhini Paricharya*) is handled with great care. These traditional decoctions are often used to support the health of the mother and the foetus, ease common pregnancy discomforts (like digestion or swelling), prepare the body for labour. Its administration is specifically indicated during the ninth month of gestation.” In the 9th month, Ayurvedic traditions (especially in North India/Punjab) often use specific decoctions to help-*Vata Anulomana*: Ensuring the downward flow of energy to aid in a smooth delivery, *Sukha Prasava* (Preparing the body for a natural and easier childbirth), *Yoni-Prasava Marga Shithilata* (Relaxing the pelvic muscles and ligaments), During the course of pregnancy, various issues are encountered, including acid reflux, abdominal discomfort,

and exhaustion.

This specific decoction is also used to facilitate a natural childbirth and help minimize labour pain. In ancient times, this *Kwatha* was used in Himachal-Punjab to provide the mother with strength and comfort, and to reduce pain during normal delivery. As time passed, people became more aware and started taking special care during pregnancy, following *Garbhini Paricharya* (Ayurvedic prenatal care) according to modern standards. Consequently, the use of this *Kwatha* gradually declined. However, even today, in many villages, traditional birth attendants (Dai Ma) still advise its use. It is important to note that its use is forbidden for pregnant women who have low haemoglobin (Hb), high blood pressure (BP), a weak uterus, or a Pitta-dominant constitution.

Aim: Conceptual Study of *kwatha* practiced traditionally in *Garbhini* in Punjab region. (State).

Objectives :

1. To correlate traditional practiced *kwatha* formulations of Punjab & Himachal with description available in classical texts in Ayurveda.
2. To evaluate therapeutic indications and Action of the plants in view of Ayurved principles.

Need of study :

Ancient India was home to a vast array of traditions, including those meticulously followed during *Garbhini Paricharya* (traditional prenatal care). As time progressed, public awareness grew alongside significant

advancements in medical science. The rise of modern Allopathy led many to shift their focus away from traditional methods, causing several ancient practices to gradually fade away.

Despite this shift, these traditions are still followed in certain regions today. This study aims to highlight these vanishing practices, focusing specifically on a traditional herbal decoction (*kadha*) used during the ninth month of pregnancy. This article explores its historical importance, while also examining the drawbacks and factors that led to its declining use in the modern era.

Sources :

- Books related to plants used in kwatha e.g Gallery of medicinal plants.
- Articles
- Interviews of villagers
- Traditional books of regions

Techniques :

- Conceptual Method
- Gathering of information
- Ayurveda correlation to understand probable action of kwatha.

Review of literature :

Kwatha (decoction) is recognized in Ayurvedic pharmaceuticals as a vital component of the *Panchvidh Kashaya Kalpana*, serving as a versatile medium for delivering bioactive phytoconstituents. Scientific discourse on *Garbhini Paricharya* (maternal care) frequently examines the utility of these aqueous extracts in the final stage of pregnancy, specifically for their role in facilitating *Vata Anulomana* (downward physiological flow) and inducing

Yoni-Prasava Marga Shithilata (softening of the birth canal). In the regional ethnomedicine of North India, particularly across Punjab and Himachal Pradesh, these localized formulations represent a specialized tradition of obstetric support aimed at achieving *Sukha Prasava* (natural labor) through improved maternal endurance and pain management. Although the transition toward biomedical obstetric models has led to a reduction in the widespread use of these traditional brews, they remain a staple of rural community health under the guidance of traditional birth attendants. Current academic perspectives emphasize that while these decoctions offer significant benefits for parturition, their application must be strictly regulated, they are clinically contraindicated for expectant mothers presenting with anemia, gestational hypertension, or hyper acidic (*Pitta*) constitutions to ensure maternal-fetal safety.

Ingredients :

Desi kada (*Kwath*)

Table-1. Ingredients of *Desi kada (Kwath)*

Water	2 glass
<i>Methi dana</i>	<i>Trigonella foenum-graecum</i> L.
<i>Ajwain</i>	<i>Trachyspermum ammi</i> L. Spragye ex Turrill
<i>Elaichi</i>	<i>Elletaria cardamomum</i> (L.) Maton
<i>Shunth</i>	<i>Zingiber officinale</i> Roscoe
<i>Khajur</i>	<i>Phoenix dactylifera</i> L.
<i>Kishmish</i>	Raisins (<i>Vitis vinifera</i> L.)
<i>Shatpushpa</i>	<i>Anethum graveolens</i> L.
<i>Sauf</i>	<i>Foeniculum vulgare</i> Mill
Sugar	q.s. 2tsf
Cow ghee	

Preparation Technique:

Take 2 glass of water



Put all ingredients acc.to anuman.



Boil till 01 glass left



Kwath is prepared



Add 2 spoons of cow ghee in hot kwath

*Properties of Ingredients :*1. *Methika (Trigonella foenum-graecum)*²

Family	Fabaceae
Hindi name	<i>Methi</i>
English name	Fenugreek
Synonyms	<i>Methi, Pittabeeja, Bahuptrika, Bahu beeja, Chandrika, kairavi, deepani</i>

Raspanchak :

<i>Guna:</i>	<i>laghu</i> (light to digest), <i>snigdha</i>
<i>Rasa</i>	<i>katu</i> (pungent)
<i>Vipaka</i>	<i>katu</i>
<i>Virya</i>	<i>ushna</i> (hot)
<i>Doshakarma</i>	<i>vatakaph nashak</i>

Official parts used	Seed and whole plant
<i>Karma</i>	<i>Deepan</i> (appetizer), <i>Raktapittakarak</i> (aggravate <i>rakta</i> & <i>pitta</i>), <i>kaphahara</i> (pacify <i>kapha</i>), <i>ruchya</i> (relish), <i>vatahara</i> (pacify <i>vata dosha</i>).
Indication	<i>Aruchi</i> (distaste, <i>jwara</i> (fever), <i>shoola</i> (pain), <i>grahni</i> (IBS), <i>prameha</i> (diabetes).

2. *YAVANI (Trachyspermum ammi)*⁵

Family	Apiaceae
Hindi name	<i>Ajwain</i>
English name	bishop's weed, carum, lovage
Synonym	<i>Ajmodika, Brahmadarbha,</i> <i>Dipyaa, Dipyaka,</i> <i>Uragandha, Yavanika.</i>

Introduction :

Ajwain has been used as an important constituent of human diet. It is general belief that *vata* aggravating food should be prepared by *tadka* of *Ghrita* and *Ajwain*. Besides being an important ingredient of Indian kitchen spices, *Ajwain* has multifod medicinal uses. *Yavani* is an ingredient of *Chaturbeej*, a famous formulation containing four seeds used in *Vata* disease, indigestion, flatulence, colic, and backache

Charak has mentioned it in *Harita* and *Aharyogi varga* (ch.su.27/307)

Classical Categorisation :

<i>Charak Samhita</i>	<i>shoolprasasmana</i>
<i>Dhanvantari Nighantu</i>	<i>shatpuspadi varga</i>
<i>Madanpal Nighantu</i>	<i>Sunthyadi varga</i>
<i>Kaiyadev Nighantu</i>	<i>Dushadi varga</i>
<i>Raj Nighantu</i>	<i>Pippalayadi varga</i>
<i>Bhavaprakash Nighantu</i>	<i>Haritakyadi varga</i>

Rasapanchaka

<i>Guna</i>	<i>Laghu, Ruksha, Tikshana</i>
<i>Rasa</i>	<i>Katu, Tikta</i>
<i>Vipaka</i>	<i>Katu</i>
<i>Virya</i>	<i>Ushna</i>

Karma (Actions) :

Ayurvedic classics attributed *deepana* (carminative), *pachan* (digestive), *rochana* (relish), *anulomana* (laxative), *shoolaprasahamana* (analgesic) *krimighna* (antihelmizntic), *vishaghna* (antidote to toxin) *shothaghna* (anti Inflammatory), *jantughna* (antibacterial), *hridayottejaka* (Cardiac stimulant) *jwaraghna* (antipyretic), *shleshmaputihara* (pacity foul adour due to kapha), *swasahara* (antiasthmatic), *mutral* (diuretic), *stanyanashana* (reduces lactation), *garbhashayottejaka* (uterine stimulant), *swede Janana* (diaphoretic), and *sheetaprasahamana* (calefacient).

<i>Doshakarma</i>	<i>Vata kaphashamaka, pitsavardhaka</i>
<i>Dhatukarma</i>	<i>Shukranashaka, shoolaghna & shothaghna</i>
<i>Malakarma</i>	<i>Anulomana, mutral, swedajanan</i>

Indications :

In traditional medicines, *yavani* is prescribed to be used in treatment of *udar roga* (abdominal disease), *aanah*, *adhyamana* (flatulence), *shool* (pain), *gulma* (abdominal tumors), *pleeha* (splenomegaly), *krimi roga* (worm infestation), *chardi* (vomiting), *vata arsha* (piles), *vrana* (wounds), *sheetpitta* (urticaria), *sandhishool* (joint pain), *dantashool* (toothache), *udarshool* (abdominal cramps), *jeerana kasa* (chronic cough), *swasa* (bronchitis), *hridaya daurbalya* (cardiac debility), *mutraghata* (urinary obstruction), and *kastaartava* (dysmenorrhea).

Therapeutic uses :

External use:	Internal use:	Officinal part used
<i>Dantshool</i>	<i>Gulma</i>	Fruits
<i>Visha</i>	<i>Arsha</i>	
<i>Vatavyadhis</i>	<i>Shola</i>	
	<i>Aruchi</i>	
	<i>Udarda</i>	

3. Ela: Elletaria cordamomum Maton³

Family	Zingiberaceae
Hindi name	<i>Chhoti Elayachi</i>
English name	Lesser Cardamom, Gujarat Cardamom, True Cardamom
Synonyms	<i>Sukshma. Upkunchika. Tutha. Korangi. Dravadi. Truti</i>

Introduction :

Ela is well known for its medicinal and

culinary use since centuries. After saffron and vanilla, it is the third most expensive and widely used spice of the world. In *Matsya purana*, it is described as a constituent of antivenom drug.

Sushruta includes it in the group of drugs used for rubbing the skin during bloodletting whereas *Charak* used it in the treatment of respiratory diseases. It is used as an awaap or *prakshepa dravya* (additive) in many classical formulations and in preparation of *basti* (C.S.Si. 10/15).

Vagabhatta has quoted *Ela* as an *anupana dravya* for *Virechana yogas* (A.H.Ka. 2/62). It is included in the famous groups of medicine called trijaat and chaturjaat.

In classical texts of Ayurveda, two types of *Ela*, i.e, *Sukshma* and *Brihat* are described but the properties and actions of both types are similar. Owing to its versatile health benefits, it is rightly known as the “Queen of Spices.”

Classical Categorization:

<i>Charak Samhita</i>	<i>Shwashara, Angamardaprashmana, Shirovirechanopaga, Katuskanda</i>
<i>Ashtang Hridaya</i>	<i>Eladi. Anjanadi, Vatsakadi, Trijataka, Chaturjataka</i>
<i>Dhanvantari Nighantu</i>	<i>Shatpushpadi varga</i>
<i>Madanpal Nighantu</i>	<i>Karpuradi varga</i>
<i>Kaiyadev Nighantu</i>	<i>Oushadi varga</i>
<i>Raj Nighantu Bhavaprakash Nighantu</i>	<i>Pippalyadi varga Karpuradi varga</i>

Rasapanchaka :

<i>Guna</i>	<i>Laghu, Ruksha</i>
<i>Rasa</i>	<i>Katu, Tikta</i>
<i>Vipaka</i>	<i>Katu</i>
<i>Virya</i>	<i>Sheeta</i>

Types :

Two types of *Ela* are described by *Nighantus*, which are as follows:

- *Sukshma Ela* (*Elletaria cardamomum* Maton)
- *Brihat Ela* (*Amomum subulatum* Roxb.)

Karma (Actions) :

Ayurveda classics attribute *deepan* (appetizer), *rochana* (relish), *sugandhi* (aromatic/fragrance), *chardinigrahan* (antiemetic), *trishna nigrahan* (antithirst), *kanthya* (voice promoter/beneficial for throat), *hridaya* (cardio tonic), *garbhavishodhani* (uterine cleansing), *asyavairasyanashini* (cures tastelessness of mouth), *anulomana* (laxative), *mutrajanan* (diuretics), and *balya* (tonic) properties to it.

Indications

Ela seeds are prescribed for the treatment of *mukha-durgandha* (halitosis), *mutrakricchta* (dysuria), *chardi* (vomiting) *kasa* (cough), *shwasa* (asthma), *kshaya* (consumption), *arsha* (piles), *aruchi* (dyspepsia), *trishna* (thirst), *daha* (burning sensation), *ajeerna* (indigestion), *udar shool* (abdominal pain), *visha* (poisoning),

nausea (hrillasa), *kandu* (pruritis), *dysnea* (bronchitis), *yakshma* (tuberculosis), *hriddaurbalya* (cardiac debility), *bhram* (giddiness), and *netraroga* (eye diseases).

Therapeutic Uses

External Use	Internal Use	Official part used:
<i>Raktapravartan</i>	<i>Hridya roga</i>	Seeds
<i>Mukhapaka</i>	<i>Mutrakricchta</i>	
<i>Timira</i>	<i>Mutraghat</i>	
	<i>Chardi</i>	
	<i>Pratishyay</i>	
	<i>Cigarette</i>	
	<i>deaddiction</i>	
	<i>Malaria</i>	
	<i>Visha</i>	

4. *Adraka/Shunthi* (*Zingiber officinale* Rosc.)⁴

Family-	zingiberaceae
Hindi name	<i>Adraka/ Shunthi</i>
English name	Ginger
Synonyms	Avakhatra, Kaphaari, Katu, Katubhadra, Katugranthi, Mahaoushad, Naagar, Shringaver, Shoshan, Ushana, Utkata, Vishva, Vishvabhesajya

Introduction

The word “*Adraka*” literally means *Aadryati jihva*, i.e., which keeps the tongue moistened by increasing salivation in mouth. *Shunthi* or *Sonth*, the dried form of *Adraka*, dries up the water content of *kapha* and checks its flow. Since ancient times, ginger has been used both as a food and a medicine.

Both *Adraka* and *Shunthi* are indeed very famous medicines in Ayurvedic system for centuries (Grzanna et al 2005). *Charak* described *Shrungvera kanda* (tuber of ginger) as the best *kanda* (tuber) in naturally beneficial food substances (C.S. Su. 25/38). *Adraka* (fresh ginger) is mentioned in *harit varga* and the *Shunthi* (dried ginger) is placed in *ahaaryogi varga* (C.S.Su. 27/166, 296). Both *Adraka* and *Shrungvera* are mentioned in *katu skanda* (C.S.Vi. 8/142) and *Adraka* paste is used as a *pathya* drug in *madatyaya* due to *vata dosha* (C.S.Ci. 24/126, 127). In *Sushruta Samhita*, *Adraka* and *Shunthi* are described in *shakavarga* (S.S.Su. 46/226, 227) and are used in the treatment of *udarroga*, *netrapaka*, *karnashool*, *pratishyaya*, *gulma*, *madatayaya*, and *udavrata*. In *Astanga Hridya*, the properties of *Shunthi* and *Adraka* are described in *Aushadi varga* (A.H.Su. 6/163, 164). *Vagbhatta* uses *Adraka* and *Shunthi* in treating a wide range of ailments like *kasa*, *atisaar*, *arsha*, *sotha*, *pandu*, *grahni*, *gulma udarroga*, *madatyaya*, *vatavyadhi*, *granthi*, *arbuda*, *shlipada netra*, and *karna roga*. *Shunthi* is a major content in the group of *Trikatu*, *Chaturushan*, *Panchkola*, *Shadushna*, *Trikarshik*, and *Chatubhadra* (B.P. *mishraka varga*).

Classical Categorization

<i>Charak Samhita</i>	<i>Deepaniya</i> , <i>triptighna</i> , <i>arshoghna</i> , <i>shoola-prasasmana</i> , <i>trishnanigrahan</i>
<i>Sushrut Samhita</i>	<i>Pippalyadi</i> , <i>trikatu</i>
<i>Ashtanga Hridaya</i>	<i>Pippalyadi</i>
<i>Dhanvantari Nighantu</i>	<i>Shatapushpadi varga</i>

<i>Madanpal Nighantu</i>	<i>Shunthyadi varga</i>
<i>Kaiyadev Nighantu</i>	<i>Oushadhi varga</i>
<i>Raj Nighantu</i>	<i>Pippalyadi varga</i>
<i>Bhavaprakash</i>	<i>Haritakyadi varga</i>

Rasapanchaka

<i>Raspanchak</i>	<i>Adraka (wet form)</i>	<i>Shunthi (dried form)</i>
<i>Guna</i>	<i>Guru, rusksha, tikshna</i>	<i>Laghu, snigdhu</i>
<i>Rasa</i>	<i>Katu</i>	<i>Katu</i>
<i>Vipaka</i>	<i>Katu</i>	<i>Madhur</i>
<i>Virya</i>	<i>Ushna</i>	<i>Ushna</i>
<i>Doshghanta</i>	<i>Kapha vata hara, pittavardhak</i>	<i>Kapha vata hara, pittashamaka</i>

Karma (Actions)

Bhavamishra attributed *deepana, pachan, rochan, bhedana, grahi, vrishya, swarya, jivah kanth vishodhan* (clears throat and tongue) properties to it. *Nighantus* described it as *snigdha, sangrahi, swarya, hridya, vrisya, vedanahara, shothahara, mukhashodhak, and vataanulomaka*.

• <i>Doshakarma</i>	<i>Kapha vata hara</i>
• <i>Dhatukarma</i>	<i>Dhatu vardhaka, vrishya</i>
• <i>Malakarma</i>	<i>Malabhedana</i>

Indications

Shunthi and *Adraka swarasa* are used traditionally for the treatment of *vaman, aanaah, adhyaman, agnimandhya, aruchi, vibanda, gulma, grahani, udarrog, pleeharoga, vishuchika, shoola, shotha,*

arsha, pandu, hridayaroga, aamvata, sandhivaat, katishool, mukhashodhan, karnashool, shwasa, kasa, hikka, pratishyay, parinaamshool, sheetpitta, shleepada, vataoudar, mukhajadyata, utklesha, jwar, murcha, mutrakricchta, shiroruja, anidra, kantharoga, mukhakshi gourav, and vrishchikdansa. Due to its wider use in therapeutics, it is known as *Vishwa bhesajya*.

Contraindications

As *Adraka* is *ushna* and *tikshna* in potency, its use is contraindicated in persons suffering from *kustha* (skin diseases), *daha* (burning sensation), *vrana* (ulcers), *jwara* (fever), *mutrakricchta* (dysuria), *raktapitta* (hemorrhage). in summer and autumn (B.P.N. *haritakyadi varga* 48). It is to be taken with caution during *pregnancy, lactation, or abnormal bleeding* and by persons allergic to ginger.

Therapeutic Uses of *Shunthi* (Dry Ginger)

External Use	Internal use	Officinal part used
<i>Hikka</i> (hiccough), <i>Shiroroga</i> (headache)	<i>Aamvata, Kasa, Arsha, Atisara, Jwara, Udarshool, Shotha, Grahani, Agnimandya, ajirna, Hikka, Chhardi, Madatyata, Vatavyadhi.</i>	Rhizome

5. *Kharjura* (*Phoenix dactylifera* Linn.)⁵

Family	Areaceae
Hindi name	<i>Kharjur</i>
English name	Date Palm
Synonyms	<i>Skandaphala, Bhumikh-arjurika, Swadi, Duraroha, Mriduchada</i>

Rasapanchaka

<i>Guna</i>	<i>Guru, Snigdha</i>
<i>Rasa</i>	<i>Madhura</i>
<i>Vipaka</i>	<i>Madhura</i>
<i>Virya</i>	<i>Sheeta</i>
<i>Doshakarma</i>	<i>Vataipitta Shamaka</i>

Karma	Indications	Official parts used:
<i>Hridayan</i> (cardiotonic), <i>balya</i> (provide physical strength), <i>vrishya</i> (aphrodisiac).	<i>Raktapitta</i> (bleeding disorders), <i>chardi</i> (vomiting), <i>jwara</i> (fever), <i>atisara</i> (diarrhea), <i>kshaya</i> (emaciation), <i>trishna</i> (thirst), <i>kasa</i> (cough), <i>shwasa</i> (asthma), <i>Mada</i> (excitement), <i>Murchha</i> (unconsciousness).	Fruit and leaf

6. **Draksa**⁴ *Vitis vinifera*

Family	Vitaceae
English name	Raisins
Synonyms	<i>Himacool, Yakṣmaghni, Amrta phala, Phalottama</i>

Introduction

The grape wine (*Vitis vinifera*) is a globally recognized botanical that has held a prominent status in Ayurvedic literature for millennia. Regarded as a premier medicinal herb, its therapeutic applications have been extensively documented throughout ancient scriptures and maintained across centuries of traditional practice.

According to *Maharshi Charaka*, *draksa* (grapes) is classified as *śramahara*, meaning it relieves fatigue; *snehopaga*, serving as an adjunct for oleation therapy; *virechanopaga*, aiding purgation; *kanthya*, beneficial for throat health; and *kasaghna*, acting as an antitussive. Raisins, known as *mridvika*, are described as *jvaraghna*, or anti-pyretic (*Charaka Samhita*, Sutra Sthana 4), and also *brihmaniya*, promoting bulk and nourishment (*Charaka Samhita*, Sutra Sthana 27).

Sushruta has mentioned *draksa* as *hridaya*-beneficial for the heart (*Sushruta Samhita*, Sutra, A-38).

The fruits contain 72-77% water, 15-18% sugar etc.

Raspanchak

<i>Rasa</i>	<i>Madhura</i> Primary taste perception.
<i>Guna</i>	<i>Snigdha</i> (Unctuous/Oily), Guru (Heavy)
<i>Veerya</i>	<i>Seetha</i> (Cooling)
<i>Vipaka</i>	<i>Madhura</i> (Sweet)
<i>Karma</i>	<i>Vata-Pitta Shamana</i> (Pacifies <i>Vata & Pitta</i>)

Ayurvedic Properties :

Draksha possesses mild laxative, anabolic, and aphrodisiac qualities. It proves beneficial in treating urinary issues, bodily burning sensations, *raktapitta* (bleeding disorders), fever, overall weakness, asthma, excessive thirst, and tuberculosis (*Sushruta Samhita, Sutra Sthana 46*).

Medicinal Uses :

The fruits of *Draksa* (grapes) are highly regarded in *Ayurveda* for their therapeutic potential, specifically for internal administration. Often classified as the premier fruit (*Phalottama*), *Draksa* functions as both a rejuvenative tonic and an anabolic agent, particularly supporting the development of muscle tissue (*Mamsa Dhatu*).

In clinical practice, the oral consumption of 10–15 g of dried black raisins is effective in managing *Pitta*-type headaches associated with constipation. Its pharmacological actions include alleviating thirst, reducing flatulence, and acting as a gentle laxative. Due to its *Pitta*-pacifying properties, it is frequently used to manage febrile conditions characterized by burning sensations, restlessness, and excessive thirst.

Furthermore, *Draksa* is a significant medicament for respiratory disorders it strengthens pulmonary function and aids in clearing mucus, making it particularly beneficial for weight restoration in tuberculosis patients. When prepared as a decoction, raisins exhibit aphrodisiac properties and improve visual acuity. For conditions like hyperacidity, a cold infusion of *Draksa* combined with fennel and rock candy is recommended. In cases of epistaxis (nasal bleeding), a specialized decoction consisting of *Draksa*, *Yastimadhu*, and *Guduci* serves as an effective remedy. Additionally, its diuretic and tonic properties make it valuable for treating dysuria, burning micturition, and supporting uterine health.

7. *Shatpushpa: Anethum graveolens* L. (Dill seeds)³

Family	Apiaceae
English name	dill seeds
Hindi name	<i>shatpushpa</i>

Introduction :

The etymology of the name *Anethum* is derived from the Greek words *aneeson* or *aneeton*, which signify its distinct and powerful fragrance. In the Ayurvedic tradition, *Shatpushpa* is utilized to manage gastrointestinal issues, such as indigestion, colic, and general stomach discomfort. From a pharmacological perspective, it is defined by its *Katu-Tikta* (pungent-bitter) flavor, *Usna* (heating) potency, and *Katu* post-digestive effect. Its physical properties are described as *Laghu* (light), *Tiksna* (penetrating), and *Snigdha* (unctuous), qualities that help equilibrate *Vata* and *Kapha* doshas. Clinically, it is employed

to treat abdominal pain, ulcers, ophthalmic disorders, and menstrual cramping.

8. *Saunf* : *Foeniculum vulgare*¹

Family:	Apiaceae
Hindi name	<i>saunf</i>
Synonyms	<i>Mishi, Madhurika, Madhura</i>

Raspanchak :

<i>Rasa</i>	<i>Madhura</i> and <i>Katu</i> .
<i>Guna</i>	<i>Laghu</i> and <i>Snigdha</i>
<i>Virya</i>	<i>Sheeta</i>
<i>Vipaka</i>	<i>Madhura</i>
<i>Dosha Karma</i>	Balances all three doshas <i>Tridosahara</i> —specifically reducing <i>Vata</i> and <i>Pitta</i> .

Classical categorization

Charak: Madhurskandha

Karma	Useful in	Part used:
<i>Durnama Kshayajit</i> is effective against chronic respiratory conditions that lead to physical emaciation, such as tuberculosis, while its classification as <i>Kshataksheenahita</i> makes it suitable for individuals recovering from trauma or injuries. As a <i>Balya</i> agent, it bolsters immunity and physical strength, and its <i>Pittasradoshajit</i> properties help manage bleeding disorders caused by <i>Pitta</i> imbalances. Furthermore, it acts as an <i>Agnikrut</i> to enhance digestive capacity and serves as a <i>Hrudya</i> (cardiac tonic) for heart health, though it is specifically noted to be <i>Shukrapaha</i> and <i>Avrushya</i> , meaning it lacks aphrodisiac effects. Finally, it functions as a <i>Yonishoola hara</i> , providing relief from pain within the female reproductive system.	<i>Krumi</i> -worm infestation, <i>Baddhavit</i> constipation, <i>Anila Vata</i> disorders, <i>Daha</i> burning sensation, <i>Aruchi</i> -Anorexia, lack of interest in food, <i>Chardi</i> vomiting, <i>Kasa</i> cough, cold	Fruits, fruit oil & root

Introduction:

Fennel seed is a longstanding Indian spice that serves as a notable exception to the general rule that spices are heating (*ushna*) and stimulating. Instead, it is recognized for its soothing properties and unique flavor profile, which is primarily sweet with faint bitter notes. Due to these characteristics, it is traditionally the preferred botanical to chew after meals to aid digestion and refresh the palate.

9. Cow ghrīt⁹ :

One such *Snigdha Ahara Dravya* that has long been regarded as an essential

component of the Indian diet is ghee. Regional and individual differences exist in the amount of ghee consumed. Ghee has significant nutritional and medicinal properties.

Ghrīta (cow ghee) is said to be the best among all the *Jangama Snehās* because it is having a special property of adaptability, *i.e.*, ‘*Samskārasyānuvartanam*’

<i>Rasa:</i>	<i>Madhura</i> (sweet)
<i>Veerya</i>	<i>Sheeta</i> (cold)
<i>Vipāka</i>	<i>Madhura</i> (sweet)
<i>Guna:</i>	<i>Snigdha</i> (unctuousness), <i>Sheeta</i> (cold), <i>Guru</i> (heavy), <i>Mridu</i> (soft), <i>Sowmya</i> (soft by nature), <i>Sūkshma</i> (minute), <i>Anabhishtyandi</i> (which does not cause obstruction of channels), <i>Alpābhishtyandi</i> (which mildly may cause obstruction of channels)
<i>Doshaghna</i>	<i>Vāta Pitta Shāmaka</i> (decreases <i>Vata</i> and <i>Pitta</i>), <i>Kaphakara</i> (increases <i>Kapha</i>)
<i>Bhoutika Sanghatana</i>	Dominated by <i>Prithvi</i> (earth element) and <i>Ap</i> (water element)
Chemical composition:	100% animal fat

According to *Ayurveda*, the overall metabolism of the body depends upon proper functioning of *Agni*. Maintaining a strong *Agni*, balancing the *Doshas*, nourishing the *Dhatu* through a healthy diet is a key way to optimize metabolism.

Used in :

This traditional decoction (*kadha*) is used starting from the beginning of the ninth month of pregnancy. It helps relieve abdominal discomfort, lower back pain, and incomplete evacuation. Furthermore, it also helps prepare the body for a normal delivery with less pain.

Directions of use :

This traditional decoction (*kadha*) is typically started at the beginning of the 9th (last) month of pregnancy. It is taken once daily every two to three days (leaving a gap of a day or two in between). It helps relieve abdominal discomfort, lower back pain, and incomplete bowel movements, while also preparing the body for a normal delivery.

It is given two hours before meals because this decoction is heavy to digest. Additionally, it helps improve the body's metabolism. Describing a food or medicine as “heavy to digest” is the most accurate way to

convey that it takes a long time for the stomach to process. This explains why the 2-hour window before meals is so important.

Contraindications :

This remedy is contraindicated (medically

advised against) for patients with hypertension or liver-related concerns like jaundice.

- Women with a history of high BP or jaundice should avoid this decoction entirely. (Should be taken under medical supervision or expert)

Botanical Name (Common Name)	Primary Bioactive Constituents	Principal Pharmacological Actions
<i>Trigonella foenum-graecum</i> (Methika)	Contains trigonelline, steroidal saponins (diosgenin), and high concentrations of galactomannan.	Functions as a potent anti-diabetic and cholesterol-lowering agent; recognized for anticancer and galactagogue functions.
<i>Trachyspermum ammi</i> (Yavani)	Rich in phenolic compounds (primarily thymol), p-cymene, and γ -terpinene.	Exhibits robust antispasmodic and bronchodilatory effects; recognized for potent antimicrobial and anthelmintic properties
<i>Elettaria cardamomum</i> (Ela)	Predominantly 1,8-cineole, supplemented by terpinyl acetate, linalool, and polyphenolic flavonoids. inflammatory activities.	Functions as a significant gastroprotective agent; demonstrates antioxidant, antihypertensive, and anti-
<i>Zingiber officinale</i> (Adrak/Shunthi)	Gingerols (fresh) and shogaols (dried), alongside sesquiterpenes like α -zingiberene and the enzyme zingibain. other nutrients.	Renowned for anti-emetic and anti-arthritic properties; improves cardiovascular health and enhances the metabolic bioavailability of
<i>Phoenix dactylifera</i> (Kharjura/Dates)	Rich in diverse sugars (glucose, fructose), cinnamic/phenolic acids (dactyliferic acid), and flavonoids (quercetin, luteolin).	Facilitates labor and delivery by promoting cervical dilatation and shortening labor duration; aids in prostaglandin synthesis.
<i>Vitis vinifera</i> (Draksha)	High concentrations of anthocyanins, proanthocyanidins (catechins), and	Acts as a powerful systemic antioxidant; supports hepatic function, provides cardiopro-

	stilbenes like resveratrol. proliferation.	tection, and inhibits cellular
<i>Anethum graveolens</i> (<i>Shatpushpa</i>)	Characterized by monoterpenes carvone and limonene, plus flavonoids such as quercetin	Traditional carminative used to alleviate pediatric colic; supports lactation (galactagogue) and possesses mucosal protective qualities.
<i>Foeniculum vulgare</i> (<i>Saunf</i>)	Primarily anethole, fenchone, and various phenylpropanoids.	Displays estrogenic and expectorant activities, digestive stimulant.

This traditional decoction functions as a comprehensive bio-regulator that systematically prepares the maternal body for the physiological demands of labor. The overall action of the formula is centered on *Vata Anulomana*, where the synergistic effect of the herbs ensures the downward movement of *Apana Vayu*, effectively directing the force required for childbirth while alleviating late-term abdominal and back discomfort. Simultaneously, the decoction induces *Marga Shithilata*, a critical process of softening and relaxing the pelvic ligaments and the birth canal. This is achieved through a combination of internal oleation from *Desi Ghee* and the antispasmodic properties of the herbal volatile oils, which together reduce physical resistance during delivery to facilitate *Sukha Prasava* (natural and easier childbirth).

Furthermore, the formulation acts as a metabolic and strength-building tonic. It addresses the common late-pregnancy challenges of sluggish digestion and exhaustion by improving the *Agni* (digestive fire) and ensuring clear bowel evacuation, which creates necessary space in the pelvic cavity. By providing immediate nutritional stamina through

its natural fruit bases, the *Kwath* ensures that the mother maintains the vital energy needed for active labor. However, because the overall action is highly stimulatory and “*Ushna*” (heating) in nature, it explains why the remedy is strictly avoided in conditions like hypertension or a weak uterus, where such intense physiological activation could be counterproductive. In essence, the *Kwath* serves as a holistic primer that balances energy, softens the physical structure, and boosts maternal stamina for a smoother transition into motherhood.

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