

CONCEPTUAL STUDY OF PANCHKOLACHOORNA WITH GUDODAKA IN SUTIKA PARICHARYA

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ABSTRACT

Sutika Paricharya (puerperal management) is speciality of *Ayurveda*. Following *Sutika Paricharya* (puerperal management) properly, it avoids *Sutika Rogas*. *Sutika* is one *Avastha* (condition) in females, it's not *Vyadhi* (disease). Aim is to assess the effect of *PANCHKOLACHOORNA* with *GUDODAKA* in *Sutika Paricharya* (puerperal management). Objectives are to study *Sutika Paricharya* according to *Ayurveda* and Puerperium according to modern. All the references regarding *Sutika* and *Sutika Paricharya* (puerperal management) are collected from *Bruhatatrayi*, *Kashyap Samhita*, *Bhavprakash* and *Yogaratanakar* and compilation is done. In *Sutikavastha*, *Vat Prakopa* is due to *Pravahan* and *Dhatukshaya* (*Rasa – Rakt Dhatu*), *Agnimandya* (loss of appetite) due to *Dhatukshaya* and *Yonigat Raktstrava* (lochial discharge) so that *Garbhashaya Shuddhi* should be complete. *Panchkolachoorna* and *Gudodaka* has *Vataghna* property so it helps in *Vataprakopjanya Shoola Lakshanas*. *Panchkola* is *Katu Rasatmaka*, *Katu Vipaki*, *Ushna Veeryatmak*, and having *Deepan* and *Pachan* property so, it helps to improve *Agni* in *Sutika*. *Panchkola* is *Katu Rasatmak*, *Katu Vipaki*, *Ushna* and *Teekshna* in nature. *Katu Rasa* has property of *Shonitsanghatbhedan* (break blood clots) so, it helps for normal *Yonigat Strav* (lochial discharge) because of this *Shuddhi* of *Garbhashaya* (uterus) occurs and hence *Udarkukshirhas* (uterine involution) occurs.

Keywords: *Sutika Paricharya*, *Puerperium*, *Panchkolachoorna*, *Gudodaka*.

INTRODUCTION

Today woman has got equivalent position in society. But, when we look back in the past we find the domination of women by men in the society, which resulted in less significance given to woman health, which in turn caused increased maternal and fetal mortality. Woman plays a multidimensional role in the life from birth to death. She plays a role of daughter, sister, a wife and a loving mother. While performing all these duties perfectly she can't pay attention towards her own health. In *Ayurveda*, these events are described from '*Garbhadhana*' till '*Prasa-*

va' (delivery), when a new child is born. The period after '*Prasava*' (delivery) is called as '*Sutikavastha*'. A woman undergoes a number of complex changes during pregnancy. During '*Sutikavastha*', these changes start returning back to pre-pregnant state. For healthy issue mother should be healthy. A healthy woman is the requirement of this era.

Woman goes through many stages in her life like *Rajaswala*, *Garbhavastha*, *Prasavavastha*, *Sutikavastha*. Among these, *Sutikavastha* is such a delicate situation in that she

becomes tired physically and mentally. According to *Kashyapsamhita*, only after delivery of placenta the woman is called as *Sutika*. (*Ka. Khi. 11/6*)¹ The signs and Symptoms of this *Sutikavastha* are described as follows-

- 1) **Vrani** – Due to lacerations and injuries to birth canal in *Prasava*.
- 2) **Vat – Prakopa** – Due to ‘*Pravahan*’ and ‘*Dhatukshya*’ (esp. *Ras - Rakt Dhatu*)
- 3) **Yoni – Strava** - So that ‘*Garbhashaya Shuddhi*’ Should be complete.
- 4) **Agnimandya** – Due to ‘*Dhatukshaya*’.

As the old house cannot tolerate any trauma from heat, rain heavy storm or earthquake, *Sutika* too becomes exhausted due to labour pains, exhaustion and blood loss. She is susceptible to many diseases because of imbalance of *Doshas* which is a very difficult condition to treat.

(*Ka. Khi. 11/48,49*)²

For the management of these conditions and prevention, *Sutika Paricharya* (dietary and habitual regimen during puerperium) is mentioned. *Ashtanghriday* mentioned *Panchkola- Choorna* with *Gudodaka* in *Sutika Paricharya* (Puerperal management). (*A. Hru. Sha. 1/94,95*)³

RIVIEW OF LITERATURE –

SUTIKA KALAVADHI

1. **Sushrut samhita:** The *Vidhis* (rituals) explained for *Sutika* about *Aahar* and *Vihar* are for about six months. Some *Acharyas* recommend them until menstruation resumes. (*Su. Sha.10/18*)⁴
2. **Ashtanghriday:** After first menstruation following delivery, the woman is "*Gatasutabhidhana*" (till menstruation she is called *sutika*). Now restrictions on *Aahar* and *Vihar* should be relaxed. *Ashtanghriday* has illuminated bath etc. for

Sutika, after 10 days, and she can move out of the *Sutikagar*. (*A.Hru.Sha.1/100*)⁵

3. **Ashtangsangraha:** After *vidhi* (rituals), explained in *Sutika* about 1and1/2 months, the limitations on *Aahar* and *Vihar* can be relaxed. Some *Acharya* recommend this period till menstruation resumes. (*Ashtang Sangraha Sharir 3/40*)⁶
4. **Bhavprakash and Yogaratankar:** *Sutika* is instructed to observe personal hygiene, *Snigdha Aahar* in adequate quantity, *Abhyang* (massage) and *Swedan* (steam). All these medications are advised daily for 1 month. After taking care for 1 month as mentioned above, the puerperal period is said to be about 1 1/2 months or up till menstruation. (*Yogratnakar Striroga Chikitsa 183*)⁷ *Sutika* is counseled to observe the *Pathya-Apathyadi* guidelines of *Aahar* and *Vihar* for about 4 months. The period for probability of complications of puerperium is nearly 4 months. So this period is stated as *Sutikakal*. (*Bha. Pra. Purvakhanda 4/5,6*)⁸
5. **Kashyapsamhita** : After delivery, the woman should be given *Snehan* (massage), *Swedan* (steam), *Ushnodak* (warm water) for one month. After one month she can take regular diet. (*Ka.Khi.11/27*)⁹
6. **Dharmik grantha:** Also in *Dharmik Granthas* the puerperal period is described for 10 days (*Manusmruti 2/30*).
7. **Modern science:** According to modern science the puerperal period begins as soon as the placenta is expelled and lasts for approximately about 6 weeks; when the uterus becomes reverted almost to

the non-pregnant size. The period is arbitrarily divided into three stages.

1. Immediate – within 24 hrs.
2. Early - up to 7 days.
3. Remote - up to 6 wks. 10

REVIEW OF DRUG – *Ashtanghritya Sharirsthan* has reference of *Panchkola Choorna* with *Gudodaka* in *Sutika Paricharya*. *Panchkola* contains five drugs, *Pippali* (*Piper longum* Linn.), *Pippalimula* (*Piper longum Radix*), *Chavya* (*Piper chaba Hunter*), *Chitrak* (*Plumbago zeylanica* Linn.) and *Shunthi* (*Zinziber officinale*). *Panchkola* is *Ushna*, *Teekshna*, *Deepan*, *Pachan*, *Shoolaghna* (reducing pain) and *Vata-Kaphshamak*. So, it is helpful in reducing *Agnimandya* (loss of appetite) and *Shoola* (pain) in *Sutika*. Due to *Ushna*, *Teekshna* *Guna* of *Panchkola* it is helpful for *Prakrut Yonigat Strava* (lochial discharge). *Guda* (jaggery) has property of *Raktshodhan*, *Balya*.

AIMS AND OBJECTIVES

1. Study the efficacy of *Panchkolachoorna* with *Gudodaka* in *Sutika Paricharya*.
2. To study about *Sutika* and *Sutika Paricharya* in various *Samhitas*.
3. To study about Puerperium according to Modern Science.

MATERIALS AND METHODS –

MATERIALS: All the references of *Sutika* and *Sutika Paricharya* are collected from *Bruhatrayi* and *Laghutrayi* and various textbooks and compilation is done. *Panchkola* is reviewed from *Bhavprakash*.

METHODS

- Concept of *Sutika*, *Sutika Paricharya* and *Panchkola Choorna* with *Gudodaka* is studied in detail.
- Collection of all the references is done and correlation between the data is done

logically i.e. by using *Yukti Praman* (logical inferences).

DISCUSSION

In *Sutikavastha*, *Vat Prakopa* is due to *Pravahan* and *Dhatukshaya* (*Rasa – Rakt Dhatu*), *Agnimandya* (loss of appetite) due to *Dhatukshaya* and *Yonigat Raktstrava* so that *Garbhashaya Shuddhi* should be complete.

Panchkolachoorna and *Gudodaka* has *Vataghna* property so it helps in *Vataprakopjanya Shoola Lakshanas*. *Panchkola* is *Katu Rasatmaka*, *Katu Vipaki*, *Ushna Veeryatmak*, and having *Deepan* and *Pachan* property so, it helps to improve *Agni* in *Sutika*.

Panchkola is *Katu Rasatmak*, *Katu Vipaki*, *Ushna* and *Teekshna* in nature. *Katu Rasa* has property of *Shonitsanghatbhedan* so, it helps for normal *Yonigat Strav* because of this *Shuddhi* of *Garbhashaya* occurs and hence *Udarkukshirhas* occurs.

Laghu, *Ruksha Guna*, *Kledaghna* property of *Panchkolachoorna* helps in healing of wound at placental site, lacerations and episiotomy. Due to *Agnideepan* and *Pachan* property of *Panchkolachoorna Aahar Rasa* produced is good in quality and quantity. So, adequate quantity of *Rasa* and next *Dhatu*s are formed. *Gudodaka* also has property of *Raktprasadan*.

By excessive straining, labour pains and blood loss, there is loss of strength and power in *Sutika*. Due to *Deepan*, *Pachan Karma* of *Panchkolachoorna* digestion and ultimately nutrition of *Dhatu*s are improved. *Gudodaka* has *Balya* property. So, it works in improving *Bala* (strength) of *Sutika*.

CONCLUSION

1. *Panchkolachoorna* with *Gudodaka* can definitely be used in *Sutika Paricharya*.

2. The reduction in cardinal signs in *Sutika* can be effectively done.

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