

CONCEPT OF RASAYANA IN SUTHIKA PARICHARYA

M. Midhunaree¹, Rama Devi. G², Arpana Jain³

¹PG Scholar, ²Professor, ³Asst. Professor; Dept of PTSR, SDMCA, Udupi, Karnataka, India

Email: midhunaree93@gmail.com

ABSTRACT

Rasayana is one among the major clinical discipline of *Ashtanga Ayurveda*. *Rasayana* therapy affords a comprehensive physiologic and metabolic restoration as it is evident from fundamental statement of Acharya Charaka i.e. “*Labhopayo hi sashtanam rasadinam rasayanam*. It is a specialized type of treatment influencing the fundamental aspect of the body viz *Dhatu*, *Agni* and *Srotas* and helps in prevention of ageing. The transformation of a female from woman to mother is the happiest moment of her life. But this happiness is gained only after undergoing tremendous physical exertion during labour. The woman become extremely debilitated physically and mentally after the delivery. *Ayurveda* cares for a female at every phase of her life especially during antenatal (*Garbhini paricharya*) & postnatal periods (*Sutikaparicharya*). The main achievements through *Sutika paricharya* are *Garbhashayasuddi*, *Dhatu-paripurnata*, *Sthanya vriddhi*, *Punarnave karana* beneficial to stabilize the physical, mental, physiological and psychological wellbeing. Medicated *ghrita* processed with *pippali* etc, drugs and *ksheera* are given after delivery which not only possesses *agnideepana* and *vatanulomana* properties but also have *rasayana* property. This helps the women to regain her lost vitality, revert to pre- pregnant state, restores her health and strength.

Keywords: *Prasava*, *Suthika paricharya*, *Agnideepaa*, *Vatanulomana*, *Dhatu paripurnata*

INTRODUCTION

Ayurveda emphasizes much importance of the care of women especially in the prenatal and post natal period. *Sutika* is the women who has just given birth to a child followed by expulsion of placenta¹. It is the period during which body tissues, specially the pelvic organs revert to pre-pregnant state both anatomically and physiologically². Puerperium begins as soon as placenta is expelled and last for approximately 6 weeks when the uterus becomes regressed to non - pregnant state.³

This period is of happiness and contentment on one hand and physical, mental fatigue due to delivery on the other hand. After delivery the woman become emaciated and have *Shunyashareera* because of *Shithila sarvashariradhatu*, *Pravahanavedana*, *Kleda Rakta-nisruti*⁴. *Ayurveda* has advised a specific diet and lifestyle regimen called *Suthika Paricharya* to prevent further complications and restore the health of the mother. *Sutika paricharya* is quite beneficial to regain her strength.

Rasayana therapy affords a comprehensive physiologic and metabolic restoration. It is a specialized type of treatment influencing the fundamental aspect of the body viz *Dhatu*, *Agni* and *Srotas* and helps in prevention of aging. *Rasayana* promotes nutrition through following modes: by direct enrichment of nutritional quality of *Rasa* and by improving *Agni* (digestion and metabolism), promoting the competence of *Srotas* etc.

Aim and Objectives

To Review the Clinical significance of *Rasayana* in *Soothika Paricharya*

Materials and Methods

Importance of *Soothika Paricharya* have been illustrated in *Brhatrayis* and *Kashyapa Samhitha*. *Rasayana* itself is considered as separate branch in *Ayurveda*.

Role of Rasayana Chikitsa

The word " *Rasayana* " means the way for attaining excellent *Rasadi dhatus*⁵. The improved nutritional status and the better qualities of *dhatu*s leads to a series of secondary attributes of *Rasayana*, which bestow longevity, impart strength, *ojobala*, etc. *Rasayana* promotes nutrition by direct enrichment of the nutritional quality of *Rasa*, by improving *Agni* i.e., digestion, metabolism and by promoting the patency of *Srotas*. The actual pharmacotherapeutics in *Ayurveda* appears to have been based on the preservation of equilibrium of *Tridoshas* through the principle of *Samanya Vishesh* *sidhantha*. It is useful in correcting *Dhatu vaishamy* and attaining *Dhatu Satmya*.

After attainment of *dhatu*s and steadiness of body, the blood accumulated in *yon*i is discharged periodically. Considering the above statement, the women is called *suthika* till she attains her menstrual cycle.⁶ *Rasayana Chikitsa* is supposed to maintain good health or to establish impaired or lost physical or mental health. It nourishes *uttarottara dhatus* and improves metabolic processes⁷.

Action of Rasayana

- Acting at all levels of *rasa* by directly enriching the nutritional value of circulatory plasma.

Example: *Draksha*, *ksheera*, *Shatavari*

- Acting at the level of *agni* that is at the level of digestion and metabolism.

Example: *Pippali*, *Haritaki*, *Chitraka* etc.

- Acting at the level of *srotas*, does *sroto shudhi* improves micro circulation thus provides nutrition to the tissue.

Example: *Guggulu*, *Pippali*

- *Dhatu vardhaka* –*Rasayana* enriches the nutritional quality acts as *dhatu vardhaka*, resulting in promotion of *ojus* responsible for improving *bala* in an individual.
- *Manah prasada*- *Manah* is *panchabhoutika*. its nourishment depends on the food. *Rasayana* by its nutritional quality and *achintya prabhava* enrich maintain all the psychological functions under normal status.

Sutika Paricharya

Care of the woman during puerperium come under the heading of *Sutika Paricharya*. *Vatashamana*, *Agnideepana*, *Pachana*, *Raktavardhaka*, *Stanya-vardhaka*, *Garbhashayashodhaka*, *Dhatupushti*, *Balya* are the governing principles behind it.

1. Snehapana:

The *Sneha* (*Ghrita/Taila/Vasa/Majja*) given to *sutika* is mixed with *dravyas* like *Pippali*, *Pippalimoola*, *Chavya*, *Chitraka*, *Shrungavera*, which does *Agnideepana*, *Amapachana* and *vatashamana* and helps in digestion of the *sneha*⁸.

Ghrita is *Vatapittashamaka*, *Balya*, *Rasayana*, *Agnideepaka*, *Deergayu*, *Raktavikaranashaka* *Yogavahi* and indicated for *kshata ksheena* and weak *rogi* after *shashtra karma*⁹.

2. Garbhashayashodhana:

Panchakola with *ushna gudodaka* acts as *Garbhashaya shodhaka* and *garbhashaya sankochaka*, helps in excretion of *Dushta Shonita*, does proper uterine involution. *Caraka* advised *Udara peedana* for avoiding accumulation of *vayu*, thus achieving the pre-pregnant state of the uterus¹⁰.

3. Snehayavagu or Ksheerayavagu:

Yavagupana in the form of *manda*, *peya* with *sneha* or *kwatha* stimulate the *agni*, it is *grahi*, *laghu* in nature, *dhatuposhana*, *tarpana*, easily digestible and absorbable thus maintaining fluid levels in the body.

Ksheera is rich source of proteins, vitamins and calcium provides energy and strengthens the tissue.

4. *Yusha*:

Yusha is semisolid, rich in protein, given to *Sutika* prepared of *Yava*, *Kola*, *Kulatha* which is *agnideepaka*, *balya*, *swedajanana*, *pushti vardhaka* and *sukhaprasadana*.

5. *Mamsa rasa*:

Meat is an excellent source of iron, Vitamins, essential amino acids and trace elements. *Madhura*, *bramhaniya* drugs are anabolic and helpful to recover maternal system from stress and strain of labour and help in lactogenesis and enhance the property of maternal milk.

6. *Drugs*:

Pippali, *Pippalimula*, *Chavya*, *Chitraka*, *Shringavera* are *Ushna*, *Teekshna*, *Deepana*, *Pachana*, *Shoolaghna* and *Kaphavatashamaka*, so it is helpful in reducing *Agnimandya* and *shoola* in *sutika*. It is also helpful for *prakrtayonigataraktasrava*. Therefore, the above-mentioned drugs are administered during *suthika kala* for wellbeing of the *Suthika*.

Significance of *Sutika Paricharya*

- In *sutika agni* is *manda*, *agnideepana* is the need of treatment for few days immediately after delivery, which may be needed prior to administration of *brmhana* drugs.
- Use of *snehana* suppresses aggravated *vata*
- Proper *rasa* formation resulting in *uttamasthanyotpathi* which depends on quality of *agni*.
- *Yava*, *Kola laghu annapana* is advised after 5 days, this form of food helps to replenish *Dhatu*.
- Advise for the usage of *mamsa rasa* and *brmhaniya dravyas*, using *jeevaniya* or *brmhaniya* or *madhura dravyas*. This might act as *dhatuvar dhaka* and helps to maintain proper lactation.
- *Abhyanga* recommended by using *Balataila*, which might help to restraint vitiated *vata*, strengthening of the abdominal muscles
- *Parisheka* by using *kwatha* prepared by *vathaharadravyas* act as *vedanahara*, *kledahara*
- *Udarapattabandhana* –Wrapping the abdomen with long and clean cloth, which in turn helps

abdomen to retrieve its normal position and there is no accumulation of *vatha* in vacant sites.

- *Dhoopana* as *rakshogna* and *vedanahara* is mentioned by using *kushta*, *Guggulu* and *aguru*.

DISCUSSION

The Women become weak and emaciated due to growth of foetus and empty body due to instability of all *dhatu*s, labour pains, excretion of *kleda* and *Rakta*. By *Sutika paricharya* she attains her pre pregnant state. Considering the ayurvedic concept of physiology, *Rasayana* agent promotes nutrition by direct enrichment of nutritional quality of *rasa*, by promoting nutrition through improving *agni*(milk and ghee), promoting the competence of *srotas* (*pippali*) etc. Thus, it can be proved that *Sutika paricharya* has *Rasayana* effect on purpureal women and helps to promote and preserve health of women. They replenish the vital fluids of body thus keeping away from diseases. Hence it can be said that *suthika paricharya* as *Vayastapana*, *Ayushkara*, *Medhakara*, *Balakara* and *Jara Vyadhinashana*. So, by following *Sutika Paricharya*, *Garbhashayashuddi*, *Dhatuparipurnata*, *stanya vriddhi*, *punarnanaveekarana* are completely established.

CONCLUSION

In this developing era for the overall development of country, not only women's life expectancy has to be increased but they should anticipate the possibility of enjoying a better quality of life throughout their span of years. One famous slogan, "Healthy Women, Healthy world", embodies the fact that as custodians of family health, women play a critical role in maintaining the health and overall wellbeing of her communities. Thus, Ayurveda have focussed on all aspect of improving women's life and advised *Rasayana* in the form of *Soothika Paricharya* which is beneficial for both physical and mental wellbeing of women.

REFERENCES

1. P.V. Tewari, Kasyapa Samhita, Varanasi, Choukambha Vishvabharati, 2008, p.576
2. Hiralal Konar, D. C. Dutta Textbook of Obstetrics, 9th edition, Jaypee Brothers Medical Publishers (p)Ltd. p.137
3. Hiralal konar, D.C. Dutta Textbook of Obstetrics, 9th edition, Jaypee Brothers Medical Publishers (p)Ltd. p.137
4. P.V. Tewari, Kasyapa Samhitha, Varanasi, Choukambha Vishvabharati, 2008, p.543
5. P.V. Sharma, Caraka Samhita, Varanasi, Choukammbha Orientalia, Chikitsa Sthana 2010, p.4
6. P.V. Sharma, Susrutha Samhita, Varanasi, Choukambha Vishvabharati, 2010, p.228
7. P.V. Sharma, Susrutha Samhita, Varanasi, Choukambha Vishvabharati, 2010, p.526
8. P.V. Sharma, Caraka Samhita, Varanasi, Choukammbha Orientalia, 2010, p.481
9. Dr. Brahmanand Tripathi, Astanga Hridaya, Delhi, Choukammbha Sanskrit Pratishthan ,2011, p.72
10. P.V. Sharma, Caraka Samhita, Varanasi, Choukammbha, Shareera sthana Orientalia, 2010, p.481

Source of Support: Nil

Conflict of Interest: None Declared

How to cite this URL: M. Midhunasree et al: Concept of Rasayana In Suthika Paricharya. International Ayurvedic Medical Journal {online} 2019 {cited January, 2020} Available from: http://www.iamj.in/posts/images/upload/2451_2454.pdf