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 PANCHKOLA-CHOORNA 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 Yogaratnakar 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 Vataprapkopiyan 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 Udarkushirhas (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 ‘Prasava’ (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 peurperium) is mentioned. Ashtangriday 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 "Gata-sutabhidhana" (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.HruSha.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 peurperium is nearly 4 months. So this period is stated as Sutikakal. (Bha. Pra. Purvakhandha 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 Granhas 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.

**REVIEW OF DRUG – Ashtanghridya 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 Raktha Shodhan, 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 Bruhattrayi 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 Rakstrava so that Garbhashaya Shuddhi should be complete.

Panchkolachoorna and Gudodaka has Vataghna property so it helps in Vataprapojanya 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 Strava 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 Dhatus 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 Dhatus 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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