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 Dhatus, 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-nirsruti. 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 Dhatus, 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 dhatus 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 Vishesha sidhantha. It is useful in correcting Dhatu vaishamya and attaining Dhatu Sattva.

After attainment of dhatus and steadiness of body, the blood accumulated in yoni 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 processes.\(^7\)

**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 srotasas, does sroto shuddhi 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 prasa- Manah is panchabhouтика. 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, Rakta vardhaka, Stanyavardhaka, Garbhashayashodhaka, Dhatupushti, Balya are the governing principles behind it.

1. **Snehapana:**

The Snea (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 Yoga-vahi and indicated for ksata ksheena and weak rogi after shashtra karma.\(^9\)

2. **Garbhashayashodhana:**

Panchakola with ushna gudodaka acts as Garbhashaya shodhaka and garbhashaya sankocha-ka, 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 uterus.\(^10\)

3. **Snehayavagu or Ksheeryayavagu:**

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, pushhti 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, Sringavera are Ushna, Teekshna, Deepana, Pachana, Shoola-gnha and Kaphavatashamaka, so it is helpful in reducing Agnimandya and shoola in sutika. It is also helpful for prakrtayonigataraksarava. Therefore, the above-mentioned drugs are administered during suthika kala for wellbeing of the Sutika.

**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 uttama-masthanyotpathi 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 brm-haniya dravyas, using jeevaniya or brmhaniya or madhura dravas. This might act as dhatuvardhaka 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 vathaharadrvayas 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 dhatus, 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 (pip-pali) etc. Thus, it can be proved that Sutika paricharya has Rasayana effect on purpual 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, Garbhashayashuddhi, Dhatuparpurnata, 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.
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