

## Sootikabharan Rasa



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Women or as we call her 'Stree' are meant for the beautiful process of creation of a new life starting from conception, nourishment and progressive growth of a foetus in the nine months of pregnancy to labour and finally expulsion of placenta after delivery of child.

After complete development of the foetus, a woman gives birth to her child and according to Ayurved, until complete expulsion of placenta takes place she is not termed as a 'Sootika'. After 'Aparapatan' or placental expulsion, the Stree is called a Sootika. From this moment onwards, the rules about do's and don't's of diet and lifestyle for Sootika are applicable. According to the rules, the Sootika is expected to follow a certain regime or 'Paricharya'. It is advisable to select the right food and medicine on the basis of Satmya and Asatmya.

It usually takes about 45 days to 6 months for the female to regain the original physiological state of her body and for menstrual cycles to start. Care should be taken during this period to keep her away from diseases. To achieve this, medications like Panchakola Choorna, Vidarigandhadhi Choorna are prescribed along with remedies like tying of abdominal belt, Snehapan, consumption of Yavagu, Abhyanga

with Bala Taila, Garbhashaya Shodhan etc. At the same time, over-exertion, sexual intercourse, anger, exposure to cold etc should be strictly avoided.

Non-observance of Sootika Paricharya and falling prey to psychological pressures like jealousy, anxiety, anger, fear etc, holding of natural urges, sleeping during the day time, Ajeerna/Adhyashan, Mithya-Upchar may lead to many Kashta-Sadhya Vyadhis in Sootika. In Sootikavastha, the female body is very sensitive and weak because growth of foetus in her body makes it Shithil and Ksheena. Other causes which make her body feeble are bearing down, labour pains, Kleda and bleeding during the process of labour. After parturition, she is a 'Vranee' or the one with an active wound in her body at the site of placental detachment in the uterus. Even the cervix, vaginal canal and vulva have lacerations. These lesions in the female reproductive tract are very susceptible to infections. Dosha-Dushti, coagulation of blood and infection may lead to a purulent wound. This results in inflammation in the tissues of the uterus and lymphatic channels and clotting of blood in uterine cavity which may give rise to many postpartum complications. 'Pooyavisha' or infectious wound is the main causative factor.

There are many types of disease causing micro-organisms according to modern science. It is difficult to clean stains on an old rag. A similar situation develops when there is acute and severe vitiation of Doshas in a weakened body of a Sootika. Tridosha Prakop in a Sootika makes the situation very complicated or even worse, Asadhya.

The most common symptoms of Sootikaroga are Angamarda, Jwar, Kampa, Pipasa, Gurugatrata, Shotha, Shoola, Atisar, Anaha, Adhman, Balakshaya, Kapha-Vatavikar, Sheetapoorvak Jwar, Dourbalya, Nidranasha, Agnimandya, Malabadhdhata, Sootikasrav, foul smelling Yonisrav etc. Uterus is lax and tender on touch. Inflammation and necrosis in the cervix increases day-by-day. There is bleeding with purulent discharge. In severe Dosha-Dushti, these symptoms develop within 2-3 days or sometime even in 24 hours. The following symptoms may develop and slowly aggravate too - like fever with 103° F body temperature, rapid pulse upto 120/min, dryness of oral cavity, loose stools, arthralgia, Vikarotpatti inspite of discharge of Stanya, jaundice etc. This might even cause death or may leave her with some severe incurable disease.

Sootika Vikar may occur in various different Srotas too.

### Sootikavisha-

This is the sole cause of Sootikaroga which causes the above mentioned symptoms to develop acutely and severely. Hence, it is beneficial to use Sootika-Vishaghna Rasayan and medicines which will take care of Roukshyatva in Dhatus and improve physical strength. This seems to be the main intention behind formulating the Kalpa – Sootikabharan Rasa.

Besides Sootikavastha, this Kalpa can be used for treatment of other similar infectious conditions as well without any complications.

### Sootikabharan Rasa – (First) Rasayan, Sootikarog

1 Pala each of Loha, Mandur, Tamra Bhasma, Shuddha Gandhak, 2 Pala each of Vatsanabh and Marich, 1 Karsha each of Shuddha Parad and roasted Tankan are ground together in a Khal till a bluish coloured Kajjali is obtained. It is then triturated 3 times each in cold water, Triphala, Vacha and Badar and then rolled in tablets of 4 Ratti each.

One tablet twice a day with an appropriate Anupan according to the disease is very beneficial in Sootikaroga.

### Sootikabharan Rasa : (Second) – Yo. Ra., Rasachandanshu Vatavyadhi

Suvarna, Rajat, Tamra, Praval, Abhraka Bhasma, Shuddha Parad, Gandhak, Hartala, Manahsheela, Trikatu and Kutaki are taken in equal quantities. Parad and Gandhak are triturated together to get a bluish coloured Kajjali to which a fine powder of rest of the ingredients is added. It is then triturated for 1 day each in Arka Dugdha, Chitrakmoola Kashaya and Punarnava Swarasa. Tablets are made and kept in a Sharavsamput which is then baked in a Gajaputa.

After it cools down, the Kalpa is removed from the Samput. This Kalpa is administered in a dose of 1/2 Ratti with a disease-appropriate Anupan.

It is useful in Sootikarog, specially in Dhanurvata and Tridoshaja Vyadhi. It should be accompanied with suitable Pathya.

There are 2 different textual reference of Sootikabharan Rasa.

#### According to the first reference :

Maharasa, Uparasa – 1, Dhatu – 2, Kshar – 1, Marich, Triphala etc as herbal constituents

#### According to the second reference :

The components are - Maharasa, Uparasa – 3, Rasa – 1, Dhatu – 4. Herbal constituents are Trikatu, Kutaki, Arka-ksheer, Chitrakmoola Kwath, Punarnava Swarasa etc.

Both the above formulation can be used in Dhanurvata and Sootikaroga.

Both the above formulation contain more Nirindriya Dravyas than Sendriya Dravyas. Dravyas attain Vriddhi or increase due to Dravyas possessing same Guna-karma. There is affinity between Dravyas with similar or same properties. Sendriya Dravya perform Sanskar on Nirindriya Dravyas. Hence, Nirindriya Dravya become Atisookshma, Ashukari and instantly perform Vishaghna action.

First reference	Second reference	
Loha Bhasma	Suvarna Bhasma	Rohini
Mandur Bhasma	Rajat Bhasma	Bhavana- Arka Ksheer
Tamra Bhasma	Tamra Bhasma	Chitrakmoola Kwath
Gandhak	Gandhak	Punarnava Rasa
Marich	Abhraka	
Vatsanabh	Parad	
Parad	Hartala	
Tankan	Manahsheela	
Triphala	Trikatu	

#### Maharasa – Parad :

Yogvahi, Jantughna, Sookshmasrotogami, Raktashuddhikar, Rasayan

**Rasa** – Abhraka –  $(H1K)_2 (Mg, Fe)_2, (Al, Fe)_2, (SiO4)_3$   
- Biotite Shukravruddhikar, Sookshmasrotogami, Kashaya, Madhur, Sheeta, Rasa, Rakta, Mansa, Asthivardhak, Balya, reduces inflammation in nerves, Snayushaithilya, Indriyadourbalya, reduces Ksheenata in nerve fibres.

#### Uparasa – Gandhak – Balya Jantughna

Hartala (Yellow Arsenic) – Snigdha, Ushna, Katu, Agnideepak, Vishaghna, having action on Rakta and Mansa Dhatu, Twak, Shakha and Yakrut.

Manahsheela –  $AS_2S_2$ , Vishamjwar Nashak

#### Dhatu :

**Suvarna** – Snigdha, Madhur, Kashaya, Tikta, Sheetaveerya, Rasayan, Garbhashay Shodhan, Garbhashay-shothaghna, Vishaghna, improves fertility, improves strength, reduces Shotha in testes, has action on Pitta, Vata, Rasa, Rakta, Mansa, Shukra, Hrudaya, nervous system and Mana.

**Rajat** – Kashaya, Amla, Madhur Vipaki, Sheeta, has Shoolaghna action on testes and ovaries, prolapse of uterus, pelvic pain, purulent uterine discharge, dysmenorrhea, leucorrhea, chronic Unmad, Upadansha, Sarak, Lekhan, Vata-Pittaghna, having action on Rasa, Rakta, Mansa and Asthi Dhatu, Vrukka, nervous system, Snayu, digestive system, reproductive system.

**Tamra** – Teekshna, Ushna, Madhur, Kashaya Rasa, Sheeta, Sara, Sootikavikar-Nashak, Rajorodh-Nashak, Kapha-Vataghna, Shodhan and Vishaghna action on Rasa, Rakta, Mansa,

Yakrut, Pleeha, Pittadhara-Kala, Grahani and Pakwashay.

**Loha** – Tikta, Ushna, Rooksha, Sheetaveerya, Vrushya, Varnya, having action on Pitta, Vata, Rakta, Mansa, Sarvadhātu, Hrudaya, Yakrut, Pleeha, increases RBCs, destroys all kinds of Sendriya Visha produced due to improper Dhatuposhan.

**Mandur Bhasma** – Kashaya, Sheetaveerya, having action on Ranjak Pitta, Rakta, Mansa, Majja, Yakrut, Pleeha, Phupphus, Hrudaya, pancreas. Useful in anaemia in Sootika due to excessive blood loss, Shothaghna.

**Ratna** – Praval – Balya, Veeryavardhak, Ojovruddhikar, useful in Garbhini Pandu, Jeernajwar, Raktarsha and Raktapitta.

### Properties of Tankan (Rasatarangani)

Rasa – Katu

Veerya – Ushna

Guna – Ushna, Teekshna, Rooksha, Sarak

**Rogagnata** – Hrudya and useful in Vataroga, Shwas-Kas, Sthavarvishaghna, ignites the digestive fire by its Amashay Uttejak action, relieves Adhman by stimulating the Yakrut. It brings about strong uterine muscle contractions and thus helps proper flow of menstrual blood. It stimulates Pitta in the body and thus dilates the cervix. Hence, it helps in labour specially of Moodhgarbha. It is also a Vranashodhak.

### Herbal constituents -

**Vatsanabh** – Madhur Rasa, Madhur Vipaki, Ushna Veerya, Rooksha, Teekshna, Laghu,

Vyavayi, Vikasi, Vata-Kaphashamak, Shothaghna, Shoolaprashamak, useful in Bahumootrata due to Pakshaghat or due to Nadidourbalya, Shayyamootra etc. Acts as an Artavajanan in Nashtartava, Jwaraghna (with Shothavedana), Kushthaghna.

### Trikatu -

1. **Shunthi** – Katu Rasa, Madhur Vipaki, Ushna Veerya, Laghu-Snigdha, Kapha-Vatashamak, Shothahara, Jwaraghna, Sheetaprashaman, Deepan-Pachan, Vatanuloman, Nadi Uttejak, Vatashamak.

2. **Marich** – Katu Rasa, Katu Vipaki, Ushna Veerya, Kapha-vatashamak, Nadi Uttejak, Balya. Deepan-Pachan, Krumighna, Artavajanak, Kushthaghna, prevents Vishamjwar, Srotoshodhak (Pramathi Dravya)

3. **Pippali** – Katu Rasa, Madhur Vipaki, Anushna-Sheeta, Laghu-Snigdha, Teekshna Guna, Vatashamak, Jantughna, Vatahar, Garbhashay-Sankochak, Vrushya, Jwaraghna, relieves Rajorodh.

**Kutaki** – Tikta Rasa, Katu Vipaki, Sheetaveerya, Rooksha, Laghu, Kapha-Pittahar, Raktashodhak, Shothahar, Krumighna, Pramehaghna, Stanyashodhan, Kushthaghna, prevents Vishamjwar, useful as a Katupoushtik in Dourbalya.

**Arka-Ksheer** – Ushna, Teekshna Guna, Agnipradeepak, Rechak. It destroys Sootika Visha, Sendriya Visha and other disease causing micro-organisms, Vedanasthapan, Shothahar and Vranashodhan.

## Chitrakmoola Kwath -

Properties of Kwath -

1. As Kwath is subjected to Agni for long period of time, it is quite Laghu and possess Deepan property.
2. According to properties of Kwath Dravya, it has Pachan, Shodhan, Kledan, Sanshaman, Deepan and Tarpan properties.
3. Due to action of Agni, the shelf-life of Kwath is more than that of Swarasa and Kalka.

**Chitrakmoola** – Owing to Ushna-Teekshna Guna, it is Kapha-Vatashamak, Pittavardhak, brings about strong uterine muscle contractions and hence cleanses the uterine cavity, Vajikar.

## Punarnavamoola Swarasa -

**Properties of Swarasa** – Swarasa is most Guru of all the Panchkashaya Kalpana. Swarasa should be used only when Agni of the patient is good.

**Punarnava** – Madhur, Tikta, Kashaya Rasa, Madhur Vipaki, Ushna Veerya, Laghu, Rooksha Guna, Tridoshaghna, Shothaghna, useful in Raktapradar, Chaturthak Jwar, Mootrakruchchra, Hrudrog, Pandu, Agnimandya, Shwas, Kas, Urahkshat.

## Method of preparation -

All ingredients mentioned in the second reference are taken in quantity of 1 part each. First, Parad and Gandhak are triturated together to form Kajjali. The Bhasmas and a superfine powder of rest of the ingredients obtained by sieving them through a cloth is added to the Kajjali. 1 Bhavana each of Arka-Ksheer, Chitrakmoola Kwath and

Punarnavamoola Swarasa/Kwath is given to the mixture. It is triturated for 1 day each. When the consistency is good enough, small balls are prepared using the mixture and after drying, they are enclosed in a Sharav-samput and baked in a Laghuput. After it cools down, the medicine is removed, triturated till it becomes a fine powder and then stored.

**Comments** - The original text advises us to bake it in a Gajaput. However, as the formulation contains very precious metals like Suvarna, it is better to reduce the Agni. Also, it is advisable not to use Gajaput for such a small quantity of formulation. Thus, Laghuput is good enough.

**Dose and Anupan** – 1/2 to 1 Ratti, as required, twice a day, with an Anupan according to the disease.

## Properties and uses -

This Rasayan is useful in all types of Sootika Roga or postpartum diseases specially Dhanurvata and Tridoshaj Vyadhi.

Sootika Visha is the main causative factor for Sootika Roga. It is nothing but infection in the birth canal due to lack of aseptic precautions during delivery, usage of non-sterile cloth, instruments or hands by uneducated wet nurse. During the process of parturition, there are multiple wounds in the reproductive canal – at the site of placental detachment, cervix, vaginal canal, vulva. Infection can affect any of these wounds and cause inflammation and Dosha-Prakop. This may give rise to fever due to sepsis in the body. The usual symptoms of fever are accompanied with blood stained or white foul smelling uterine discharge and tenderness in the uterus. This Rasayan is quite useful in such situations. Additionally, uterus and vaginal

douching by Uttar Basti should also be done. This should be carried out by a trained professional only as the uterus is usually quite delicate after parturition. Slight negligence may cause harm instead of benefit.

## Sootika -

The vitiated Dosha due to Sootika Visha mainly affects Vatahini or nerves and Snayu, specially the peripheral nerves which causes Dhanurvata or tetanus. The parts of the nervous system that are affected the most are the synapses and cerebrospinal fluid. Symptoms usually start with lock-jaw. This is the cardinal symptom of tetanus. It progresses to generalised convulsions due to which the body arches like a bow. Antarayam is when the body arches towards the inside. The synonym 'Dhanushkampa' is due to this symptom. Tetanus can affect a Sootika as well as any other female or person. In the latter case, the causative factor is not Sootika Visha. However, similar to Sootika Visha, any wound in

the body may get infected and lead to tetanus. This Rasayan is beneficial in both cases.

Sannipataja Jwar due to Sootika Visha can be treated using this Rasayan. Sannipat Avastha can affect any part of the body and create complications. Sootikabharan Rasa is beneficial in all of these conditions.

This Rasa is extremely useful in Shlaishmik Sannipat specially with symptom of Urahshoola or in case of Shlaishmik Sannipat in Sootika. It provides ample relief in Hrudaya Shoola. Cases of Kukshi Shoola with convulsions respond well to this medicine.

To summarise, this Rasa is a Sootika Vishaghna and acts as an anti-convulsant, antibiotic and anti-pyretic. It has pacifying action on Garbhashay and the synapses in the nervous system. It has special action on all Vatadi Dosha and Dushyas such as Rasa, Rakta, Mansa, Snayu and Kandara.



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