

IMPORTANCE OF SUTIKA PARICHARYA**Dr. Preeti Agarwal^{1*} and Dr. Sujata Sharma²**

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ABSTRACT

Ayurveda has always given importance to care the female at every phase of her life in respect of Rajaswala Paricharya, Garbhini Paricharya and Sutika Paricharya. Sutika kala is the period begins after expulsion of placenta. The lady after such difficult process of Prasava must be advised to follow special dietary regimen and life style called Sutika paricharya. Acharyas have described Abhyanga, Parishechana, oral administration of medicated sneha with decoction, Yavagu, etc to ensure proper physical and mental wellbeing. Mithyaachara (inappropriate physical and mental behavior) in this period definitely results in many diseases. So Ayurveda has given most importance to Sutika Paricharya which not only improves her physiological condition but also protect her from upcoming disease as it helps in Garbhashaya

shuddhi, Dhatu Paripurnata, Stanya Vriddhi and Punarnavakarana.

KEYWORDS: Sutika, Sutika paricharya, Ayurveda.

INTRODUCTION

The existence of the human race revolves around the women to whom is also assigned the name “Janani” because of her power to bring a new life in the universe. Ayurveda regards woman and her ability to reproduce and care for children as the premise of family life. She is the foundation of society, these characteristics only can manifested in a society, if women are healthy. In Ayurveda, the term Sutika can be used only after expulsion of placenta. During Puerperium the body tissues, especially the pelvic organs revert back approximately to pre-pregnant state both anatomically & physiologically.^[1] After delivery the woman become

emaciated and have Shunyashareera because of Garbhavridhi, Shithilasarvashariradhatu, Pravahanavedana, Kledarakta-nisruti^[2], Agnimandya, these will lead to Dhatukshaya hence extra care to be given to prevent complication during this period to avoid 74 types^[3] of disease which can happen in this period if not managed properly. So Ayurveda told a specific regimen so that the Sutika attains all lost things and reaches her pre pregnancy stage as it helps in Garbhashaya shuddhi, Dhatu paripurnata, Stanya Vriddhi and Punarnavakarana. This particular study on Sutika Paricharya focusses on the regimen to be followed during puerperal period to prevent further complications and restore the health of mother.

AIMS AND OBJECTIVES

- i. To study about the concept of Sutika and its Paricharya.
- ii. To understand clinical importance of Sutika Paricharya.

MATERIALS AND METHODS

Literary references are collected from Charaka Samhita, Sushrut Samhita, Kashyapa Samhita, and various other Ayurvedic Samhita and various journals are also reviewed.

DEFINITION: A woman who has just given birth to a child followed by expulsion of the placenta is called as Sutika. According to Acharya Kashyapa we cannot use the word Sutika until placenta is not expelled after delivery of child.^[4]

SUTIKA KALA- Acharya Charaka not given any specific time limit. Acharya Sushruta^[5] has mentioned that after 11/2 month of regulated & specific dietetics & mode of life the woman become free from the epithet of Sutika. Some Acharyas opines that Sutika Kala is until the next Rajodarshana. Acharya Kashyapa^[6] told it is up to Six month. Modern science told it is up to 6 weeks.^[7]

SUTIKA PARICHARYA- The woman after such difficult process of Prasava must be advised to follow special dietary regimen and life style called Sutika paricharya.

Present study protocol of Sutika Paricharya is divided into three major components as follows.

1. Ashwasana (Psychological Reassurance)
2. Vihara (Normal daily activities and therapeutic procedures)
3. Aahara (Normal diet in puerperium)

1. Ashwasana: Ashwasana is psychological reassurance. The women after delivery should be encouraged by sweet spoken words.^[8] It is a kind of Satvavajay Chikitsa. It is a process of mental boosting to let her prepare to take care of herself and also her baby. The Sutika should fix amulet of Trivruta over her head. It is sort of psychological support to her. Thus may protect her from harmful things (Grahabadha).^[9]

2. Vihara (Normal daily activities and therapeutic procedures)

a) Abhyanga: Abhyanga given to Sutika may be Sthanika (Udara or Yoni) or Sarvadaihika with the help of Ghrita and Taila especially with BalaTaila which is Vatashamaka, Shramahara. Abhyanga tones up the pelvic floor, abdominal, back muscle, tissues and relieve the muscle spasm. It also helps in recovery from soft tissue injury by increased circulation. It prevents thrombosis by rubbing & friction improves the venous blood flow by dilating superficial blood vessels. Yoni Abhyanga helps to tone the vagina and perineum.^[10]

b) Parisheka & Avagaha:^[11] Parisheka is pouring hot water in a stream, it is Vatakaphahara, Vedanahara, does Agnideepti, Twakaprasannata, Srotoniramalata, so that abnormal blood clots accumulated in uterine cavity after the delivery of Garbha excreted properly and Vata Dosha also subsides.

c) Udaraveshtana (Pattabandana): It prevents vitiation of Vata Dosha by compressing hollow space produced after expulsion of foetus. Abdomen should be tightly wrapped with long cotton cloth after bath. It provides support to the back & abdomen. It mainly helps the uterus to shrink back to its normal size.^[12]

d) Yonidhupana (fomentation): Vaginal defense is lowered due to hypo estrogenic state and patient is prone for infection. Dhupana will maintain the hygiene of the perineum. It keeps episiotomy healthy, hastens its healing process. The drugs used like Kusta, Agar, Guggulu have the properties like Jantugna, Kandugna, Shothahara, Vranashodhana, Ropana.^[13] This restricts entry of Vata and prevents vagina from various infections.

e) Snana: On auspicious period of 10th or 12th day, according to the rituals of family the bathing ceremony of puerperal women should be performed.

3. Aahara (Dietary regimen in puerperium)

➤ Snehapana: Snehapana alleviates Vata dosha in Sutika awastha, increases appetite level. Snehapana is given with drugs like Pippali, Pippali mula, Chavya, Chitraka, Shrngavera

and Yavani. Because they are Katu, Tikta Rasa and Ushna Veerya which in turn helps to digest Sneha and act as an appetizer.^[14]

- Garbhashayashodhana: Drugs like Panchakola are given with warmed jaggery water for excretion of DushtaShonita from uterus. These drugs having the Garbhashayashodhaka & Garbhashayasankochaka properties, removes the Dushtashonita or Sheshadosha from Garbhashaya.
- 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 properties, easily digestible & absorbable, reduces thirst thus does the maintenance of water in the body. Ksheera is rich source of proteins, vitamins and calcium provides energy & maintains tissue.^[15]
- Yusha: Yusha is given to the Sutika is prepared of Yava, Kola, Kulatha. It is semisolid, rich in protein. It act as Agnideepaka, Balya, Swedajanana, Pusti Sukhaprasadana.^[16]
- Mamsa rasa: Meat is an excellent source of iron, Vitamins, essential amino acids and trace elements. Madhura, Brimhaniya drugs are anabolic and helpful to recover from stress and strain of labour and help in galactogenesis and enhance the property of maternal milk.^[17]

Aushadha(drugs): Pippali, Pippalimula, Chavya, Chitraka, Shringavera are Ushna, Teekshna, Deepana, Pachana, Shoolagna & Kaphavatashamaka, so it is helpful in reducing Agnimandya & Shoola in Sutika. It is also helpful for Prakrityonigataraktasrava. These drugs are Katurasatmaka & Katuvipak has the properties of Shonitasanghatbhedana leads to normal Yoni Gatasrava because of this Garbhashayashuddhi occurs. Pippali, Pippalimula are anti-inflammatory^[18] & shows antibacterial activity. It is also useful for the recovery of the relaxed organs soon after delivery. Chavya is liver stimulant & blood cleansing and has rejuvenating properties. Chitraka is useful as appetizer, digestive, anti-helminthic, causes uterine contractions, and cures postpartum disorders. Shunthi is known to stimulate digestion. It has anti-inflammatory, antimicrobial property. Manda (Rice gruel) prepared with Vidaryadigana act as Rasayana. Therefore the above mentioned drugs are administered during Sutikakala for the wellbeing of the Sutika.

DISCUSSION

The woman become weak & emaciated due to growth of foetus, & also empty body due to instability of all Dhatus, labour pains, excretion of Kleda & Rakta. By Paricharya she attain

all the lost things and reaches her prepregnant state. In Sutika Agni is manda so every effort is made to provide regimen for Agnideepana prior to the administration of Brimahana drugs. Snehapana suppresses Vata, Laghuannapana to replenish Dhatu, Mamsarasa and Brimhanadravya act as Dhatuvardhaka and maintain proper lactation. Abhyanga pacifies Vata, helps in involution of uterus, Parishechana act as Vedanahara, Kledahara. Udaraveshtana helps abdomen to retrieve back and prevents accumulation of Vata in vacant sites, Dhoopana acts as Rakshoghna and Vedanahara.

CONCLUSION

The diets & regimens which are described by Ayurveda literatures thousands of years ago for Sutika is totally scientific. Different procedures included needs a proper management of Ahara, Achara for the purpose of Punarnaveekarana of the Stree itself is Sutika Paricharya. Sutika Paricharya have been told for the counteractive action of problems of women like backache etc. So by following Sutika Paricharya, Garbhashayashuddhi, Dhatuparipurnata, Sthanya-vridhhi, Punarnaveekarana are completely established.

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