

**EFFICACY OF *SUTIKA PARICHARYA* IN ATTAINMENT OF
SWASTHYA IN WOMEN****Vd. Arohi S. Rangane*¹ and Vd. T. Vishala²**¹PG Scholar, Stree Rog Prasuti Tantra Department, YAC, Kodoli.²MD (SRPT), PhD, Professor and HOD, Stree Rog Prasuti Tantra Department, YAC, Kodoli.Article Received on
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YAC, Kodoli.**ABSTRACT**

Swasthya, "to be established in one's self or own natural state" is a optimal health according to Ayurveda; It is a science focusing on every minute aspect of many stages of human life. Out of which the most important part of women's life is motherhood. Woman is considered to be "Shakti" the one who is the source of all creations. Thus emphasis on her health in the post partum period is must, the lady after such a difficult process of prasava must be advised certain mode of life called as 'Sutika Paricharya'. Sutika kala is a period where the physical changes occurring during pregnancy reverse to the pre pregnant state. According to samhitas sutikakala needs pacification and regulation of

dosha, if not leads to many incurable diseases which not only hampers the health of mother but also the newborn. Sutika paricharya ensures Swasthya of mother through Ahara, Vihara, Aushadha, aiming to control vataprakopa, agnimandya, amapachana, garbhashaya shodhana. This process not only ensures physical stability but women attains mental stability. This proper restoration not only helps the women in the sutika kala but also all her life. Thus by following this the concept of swasthya i.e "Samadosha Samagnisha Samadhatu Malakriya Prasannatma Indriya mana Swasthya etyabhidheyate" will be achieved.

INTRODUCTION

Swasthya, "to be established in one's self or own natural state" is a optimal health according to Ayurveda; It is a science focusing on every minute aspect of many stages of human life. Out of which the most important part of women's life is motherhood. Woman is considered to be "Shakti" the one who is the source of all creations. Therefore health of nation depends on the health of a woman thus emphasis on her health in the post partum period is must. Post natal

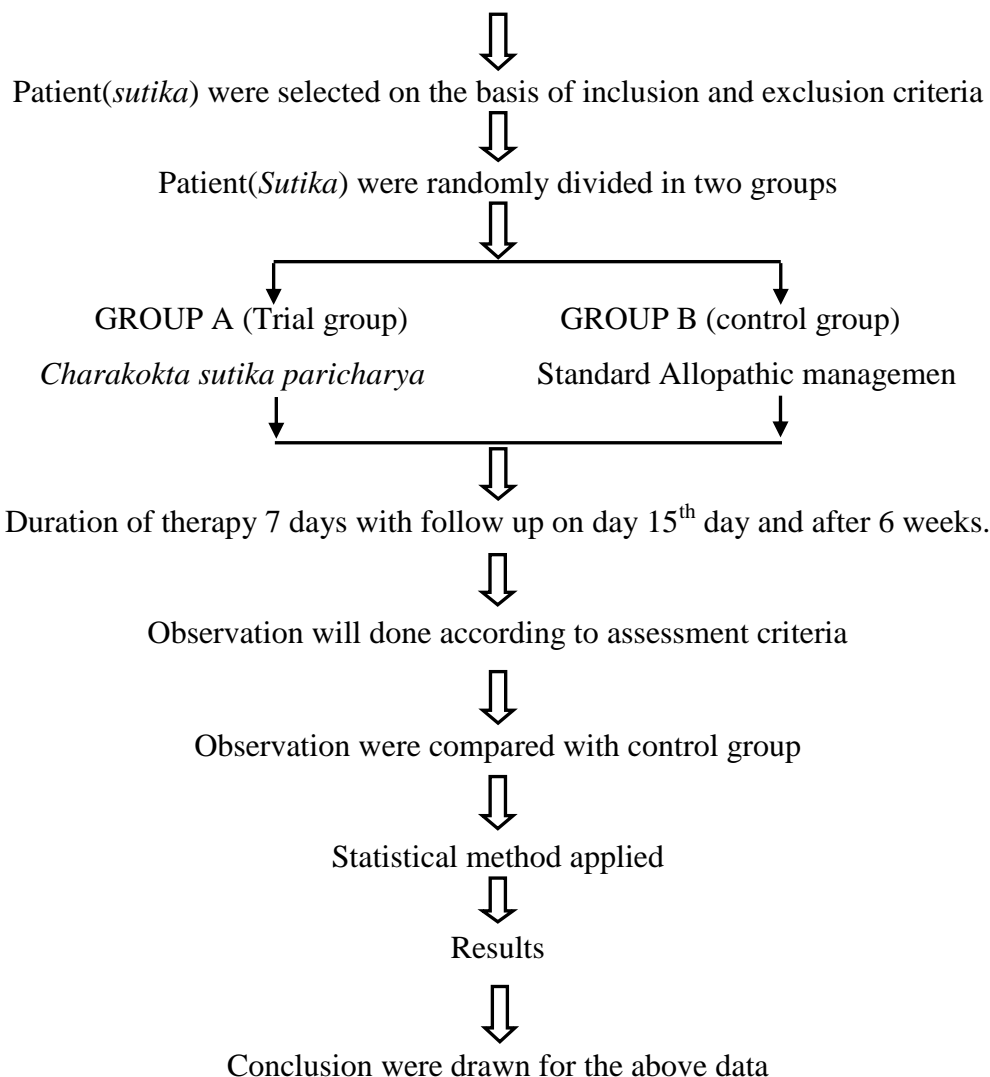
period /puerperium beginning immediately after the separation of placenta and extending unto six weeks Ayurvedic classics describes this as *sutika kala* and the regimen to be followed is called as *sutika paricharya*. This period is of happiness and contentment on one hand and physical and mental fatigue due to delivery on other hand, she also becomes weak after loss of blood and body fluids during delivery. In *sutika kala* psychosomatic changes takes place which causes *Vatavruddhi* thus following this regimen helps woman to gain her lost vitality and helps her body revert back to the pre pregnant state and thus attain the state of 'swasthya'. In our day to day life, we see many mothers complaining of increase in their physical problems like backache, anemia, joint pains and other infections after puerperium. In olden days strict regimen was followed which helped them from early recovery from stress n strain during delivery. In modern era due to changing lifestyle *ahara* and *vihara*, *sutika* is prone to have *vataprakopa*.

Modern science also agrees that the nervous system is in hypersensitive state during puerperal period. Various research articles shows studies of post partum psychosis and post partum depression. Both places a burden on maternal health. It exerts a negative impact on mothers health women undergoes behavior changes like silent behavior, excited or depressed behavior, over crying, violence, excessively irritable or changeable moods. *Sutika paricharya*, assures line of treatment for pacification of *vata*, thus controls mental n physical well-being. Therefore emphasis on *ahara vihara and aushadha* is given to maintain good health of lady and proper growth of child, good lactation and reduce the incidence of *sutika roga* in woman.

It aims to control, *Vataprakopa*, *Agnimandya*, *Amapachana*, *Stroshodhan*, *Angamardaprashaman*, *Garbhashaya shodhana*, *sankocaha sthapana*.

Methods: Randomized open control clinical trial. Wherein group A of 60 patients (trial group) n group B(control group) 60 patients.

Patient(*sutika*) were taken from IPD of the *Stree-rog* Department and also the patients delivered normally in nearby hospitals and willing to follow *sutika paricharya*



Ayurvedic classics mentions *Sutika kala*, as a time period of six weeks/ 45 days/ until next *rajadarshana*. Only *kashaya* mentions it as a period of 6 months.

Modern science

- 1) Immediate -24 hours
- 2) Early -upto 7 days
- 3) Remote-6weeks

The basis of this regimen according to all classics is inclusion of;

Ahara - 1) *Laghu ahara* eg *manda*, *yavagupana* *ushna aushadi siddha* (*panchacola/pippalyadi dravyas*, *gudodaka*) etc other *ushna evm vatahara dravya*. Followed by *bruhana*, *mamsarasa* after 12th day.

Vihara – Abhaynaga (vatahara taila), pariseka (jivaniya and brimhmaniya, vatahara dravyas) swedana, udarveshtana yonidhoopana etc.

* *Charakokta sutika paricharya* was followed in above methodology. Which included yavagupana with panchacola choorna, shehapana n abhyanga, pariseka, udravesthana.

RESULTS

The results obtained following the above paricharya can be summarized as,

- 1) It strengthen and improves *agni*, n restores *dhatu*s
- 2) Emotional stability
- 3) Reduces excess body fluids (*ama*)
- 4) Effective reduction of body weight n helps woman get back to her normal shape
- 5) Effective *garbhashaya shodhana, sthapana, sankocha*
- 6) Effortless lactation and more restful feeding
- 7) Tones muscles, reduces *angagaurava, angamarda* effectively.
- 8) Regularise *apana vata mala mutra pravrutti*.

DISCUSSION

Proper emphasis and care should be given in every stage of woman's life thus different *paricharyas* are mentioned. These regimens not only helps to maintain physical n mental well-being for the specific time of the *paricharya* but helps in proper nourishment of body physically and mentally for lifetime. As mentioned by *Acharya Vagbhata* in *Ashtanga sangraha* su.29/11. "*Evum hi garbhavruddhi shyapita shithila sarvashariradhatu pravahanavedana kleda raktanisrut vishesha shunyashariraccha puravavibhavati*".

The woman becomes weak or emaciated due to development of fetus and also empty bodied due to unsteadiness or languor of all the *dhatu*s, labour pains and excretion of *kleda* and blood, with this regimen she attains all lost things and reaches her pre pregnancy state.

- 1) *Abhaynaga*: It is *rasayana* to *mamsadhatu, vatashamak, shamharana*, Tones up pelvis muscles, prevents laxity and prolapse, alleviates pain and heals aging n perineal wounds, relieve muscles spasm, help in recovery from soft tissue injuring, improves circulation.
- 2) *Pariseka*: *Vedanahara*, does *agnideepana, twakaprasarana, srotonirmalata*, removes blood clots accumulated in uterine cavity.
- 3) *Udarveshtana*: Helps in proper involution of uterus, provides support to abdominal wall n back, improves posture.

CONCLUSION

Sutika paricharya restores the overall health of the *sutika* and improves the quality of the progeny too. Management if implemented with all procedures as explained in *samhitas* yeid 100% results, Effective *sutika paricharya* can conquer the misfortune or evil deeds preceding future life. *Sadvrutta* and *Achara rasayana* are the two important pillars of the therapy., It will ultimately restore the health along with eradication of present illness. It is the process of rejuvenation for the purpose of protection of *sutika* and her child. As *Acharya kashyapa* rightly said that labour is an intense process where one foot of the lady is situated in this *loka* n other in *yamaloka*. Thus regaining her life form this is as equal to a new *jamna* (life) for her. Thus only after following this the concept of *Swasthya*, "*Samadosha, Samagnisha, Samadhatu, malakriya. Parasannatma endriya mana swatha etyabhidheyate* "will be achieved.

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