

**Review Article**

**Charakokta Sutika Paricharya: Ayurvedic Review**

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**ABSTRACT:**

Ayurveda has given importance to the care of mother at every phase of her life, especially in antenatal and postnatal care. A postnatal period is the period beginning immediately after separation of placenta and extending up to six weeks, otherwise called as puerperium or puerperal period. Postnatal care is named as *Sutika Paricharya* in ayurveda classics. This period is of happiness and contentment on one hand and physical and mental fatigue due to labour on other hand. Acharya says that her one foot is situated in this loka and other in *Yamaloka*. The lady after such a difficult process of *prasava* must be advised certain mode of life called *sutika paricharya*, that regain her lost vitality and helps her body to revert back to prepregnant state. As during this period, she restores her strengthened health.

**KEY WORDS:** *Sutika, Aahara, Vihar, Aushadhi, Paricharya.*

**INTRODUCTION:**

In our day-to-day life we see many mothers complaining of increase in their physical problems like backache, anaemia, joint pain and many other infections after puerperium. *Sutika Kala* is the period following child birth during Which all body tissues reset back approximately to prepregnant stage. Duration of this period varies accordingly to different Ayurvedic Classics

Various research articles shows studies of postpartum psychosis and postpartum depression both places burden on maternal health. It also exerts a negative impact on mother's health and children life.<sup>1</sup>

Woman undergoes behavioral changes like, **silent behavior, exited or depressed behavior, over crying, violence, Excessively irritable or changeable in moods** *sutika paricharya*, assures line of treatment for pacification of *vata*, thus controls the hypersensitive state of nervous system and maintains mental and physical well being<sup>2</sup>. Most of these changes lead to *ati-apatarnan* of mother during *sutika kala*. This status cause *vata vridhhi* which is responsible for her different types of health problems such as Puerperal sepsis. Due to *paricharya* which helped them for early recovery from stress and strain caused during delivery. It also improves the quality and quantity of breast milk and it also avoid various neonatal infection. Mother who breastfeeds their babies, are at low risk for breast cancer says in modern era.<sup>3</sup>

According to Charaka definition of *sutika*: A woman who has just given birth to a child followed by expulsion of the placenta is called as *sutika*.<sup>4</sup>

According to modern, the word puerperium is derived from Latin – puer means child and parus, bringing forth. Currently it defines the time following delivery during which pregnancy induced maternal anatomical and physiological changes return to the non-pregnant state, childbirth during which the body tissue, especially the pelvic organs revert back approximately to the prepregnant state both anatomically and physiologically. Involution is the process whereby the genital organs revert back approximately to the state as they were before pregnancy.<sup>5</sup>

Duration Puerperium begins as soon as the placenta is expelled lasts for approximately 6 weeks<sup>6</sup>

1. Immediate - within 24 hours
2. Early - up to 7 days
3. Remote - up to 6 weeks

Acharya Charak in the context of *sansargaja* and *sannipataja jwara* has mentioned that woman having abnormal labour or those who indulge in uncongenial diet after normal labour suffers from fever based on the causes where the vitiated dosas are involved.<sup>7</sup>

Although Acharya charak has not mentioned specific duration of *sutikakala* but he has well explained about *sutika paricharya*.

Table No. 1: *Sutika paricharya according to charak samhita*

Aahara	Vihara	Aushadhi
Snehapan Yavagupan Jeevniya Brihniya Madhura and Vatahara <sup>8</sup>	Abhyang of abdomen with taila or ghruta then abdomen is wrapped properly by using big and clean cloth. Abhangya and wrapping produces compression of abdomen thus prevents the presence of empty space and vitiation of vayu. Utsadana and parisecna with luke warm water <sup>9</sup>	When woman feels hungry should be given pippali, pipplimula chavya, chitraka and shringvera in the form of powder with any one of ghruta taila, vasa or majja ion quantity which, she can digest easily after considering her satmyata with anupana of ushnajal <sup>10</sup>

Chakrapani says that after pariseka, snehapan is given in the morning and after digestion again pariseka is done followed by administration of yavagu. This regimen is not applicable for a anupadesha woman, since there is kapha dominance, it is advisable for jangala desha woman.<sup>11</sup>

### Pathya and apathya for sutika

In sutika kala, vitiation of vata is very much possible due to less activity of sutika. Even less consumption of vatala diet even in a very little quantity may create many problems

#### Pathya

- Sutika should be take the bath with lukewarm water
- Boiled water should be taken for drinking purpose
- Parishek and avagaha are always beneficial for sutika
- Use of Jeevniya and Brumhaniya drugs
- Snehyukta diet
- Pelvic floor exercise

#### Apathya

- Sexual intercourse
- Physical stress, anger and indulgence in irresistible emotion
- Cold water
- Panchkarma
- Excess exercise

Puerperal disorders are difficult to cure or are incurable because after childbirth sutika becomes *Shithil*. More ever due to bearing down efforts, excretion of moisture (kleda) and bleeding, her body is in a state of vacuum (sunya).<sup>12</sup>

Acharya Charak in the context of sansargaja and sannipataja jwara has mentioned that woman having abnormal labour or those who indulge in uncongenial diet after normal labour suffers from fever based on the causes where the vitiated dosas are involved.<sup>13</sup>

### Mode of action\_ Aahara4

1. *Snehpan* –Agnideepana and amapachana, It also avoids vataprokopa, ghruta is vata pitta *shamak*, balya, *rasayana*, agnideepana, *raktavikarshamak* and *yogvahi*, ghruta provides anti inflammatory properties,<sup>14</sup>

2. *Yavagupan- Yavagupan* in the form of *manda peya* with *Sneha or kwath* stimulate agni, it is *grahi, laghu* in nature, *dhatuposhana*, tarpana, properties easily digestive and absorbable reduces thirst, thus does the maintaince of water in the body.

3. Drugs- Pippli, *pipplimula*, chavya, chitraka, shringavera are ushna, teekshna, deepana, pachana, shoolaghna and kaphavatashamaka, so it is helpful in reducing agnimandya and shoola in sutika. It is useful in prakrityonigat raktstrav. These drugs are katurasatmak and katuvipaki ha has the properties of shonitasanghbhedana leads to normal yonigatstrava because of this garbhashayshuddhi occurs pippali, pipplimula are anti-inflammatory and shows useful for the recovery of the relaxed organs soon after delivery *chavya* is liver stimulant and blood cleaning and has rejuvenating properties *chitraka* is useful in appetizer, digestive, anthelmintics causes uterine contraction and cures uterine contraction and cures postpartum disorders, *Shunti* is known to stimulate digestion It has anti-inflammatory properties antimicrobial properties.<sup>15</sup>

As well as Acharya Charak has mentioned Parishek in sutika Paricharya .Parishek is pouring hot water in a stream. It is vatakaphhar, vedanahara does agnivaradhak, twakaprasannata and srotoniramalata, so that abnormal blood clots accumulated in uterine cavity after the delivery of garbha excreted properly and vata dosha also subsides.

### DISCUSSION:

In sutika agni is manda, agnideepana is the need of treatment for few days immediately after delivery which may healed prior to the administration of bhrihniya drugs after delivery are agnivaradhak by their nature.

Uses of snehana suppress vata

Yava, kola laghuannapan is advised after 5 days this form of food helps to replenish dhatu.

Advice for the usage of brimhan dravyas, using jeevniya or brimhniya or Madhur draya. This might acts as aharvardhaka and helps to maintain proper lactation. Musck=le. Yoniabangya tones up vagina and perineum and prevents laxity and prolapse alleviater pain and heals vaginal and perineal wounds. It prevents thrombosis by rubbing and friction improves

the digestion, increases red blood cells and prevents anaemia,

Abhangya recommended by using bala taila in 'nyubja' position which might help to restrict vitiated vata, spiralling the abdominal muscle. Yoni abhayngya tones up vagina and perineum and prevents laxity and prolapse alleviator pain and heals vaginal and perineal wounds. It prevents thrombosis by rubbing by friction improves the digestion, increases red blood cells and prevents anaemia.

#### CONCLUSION:

In *sutika paricharya* woman should be cared with aahara, vihara, *aushadi* and with some *pathya* and *apathya*. The post delivery period (*sutika kala*) is a very crucial phase in a woman life, because *sutika* who become vulnerable due to development of *foetus*, *vata* dosha prakop, excretion of blood abd exhaustion due to labour pain. She not only regains her pre pregnant state by following this proper manamentg and care but also helps in lactation. Hence *sutika paricharya* plays Important role in the prevention of *sutikaroga* (e.g backache, fever etc)

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