



Review Article

A review on sutika paricharya

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ABSTRACT:

Sutika kala is a period that begins after the expulsion of placenta. Birth of a child is surely a phase of joy and contentment but a very delicate and should be properly taken care of. The period up to 6 weeks thereafter is termed as sutika kala or puerperium or puerperial period. The lady after such a difficult process of prasava must be advised certain mode of aahar and vihar which is described in sutikaparicharya. The main modalities or achievements of sutikaparicharya is Garbhashayashuddhi, shaman of aggravated doshas, Dhātu-poshan, sthanyavridhhi and rejuvenation. A stage of Physical, mental and physiological well-being is re-stabilized.

KEY WORDS: Sutika, paricharya, sthanya, ayurveda

INTRODUCTION:

Ayurveda has given importance to every phase of life of human beings. Especially in case of women, right from the starting of the menstrual cycle – menarche, rajaswalaparicharya, Garbhiniparicharya and various diseases during that phase and later on sutika i.e. puerperal kaalaaharvihar and diseases are mentioned in details. The term sutika is given after the expulsion of the placenta. But the time duration of the sutikakaal is mentioned by different authors with different time durations. The duration of this period is understandably inexact & it is considered by most to be between 4 & 6 weeks.

Sutika kala according to different Acharyas

Acharya Charaka has not given any definite duration or any specific regimen for the management. Sushruta and Vagbhata, have told the time period for sutika kala as 1 ½ month or until she gets her first menstrual cycle after labour and in case of mudha- garbha, four-month time period can be considered as sutika kala. Kashyapa has considered the sutika kala for six months as the dhatus will resume to their original state by this time and the treatment should be planned after proper evaluation of the status of doshas. Bhavaprakasha and Yogaratnakara describe sutika

kala either after 1 ½ months or after the restoration of the menstrual cycle and after that, she can free from diet regimen. In case of complicated labour only after the subsidence of complications, she should be free from the regimen. The normal daily diet should be started slowly after 10-12 days.

AIM AND OBJECTIVE OF SUTIKA PARICARYA

External administration

Aim

1. To relieve the exhaustion of labour.
2. To heal laceration in the external genital organs.
3. To do dosha shaman and regain strength.

1. *Balataila Abhayanga* – For sarvangvaat shaman and balya action to the mother.

2. *Yoni snehana* - a Puerperal woman should sit over small chair covered with a leather bag filled with hot *Balataila* and give hot fomentation.

3. *Swedana* in *yoni* is executed with *krishara* prepared by using *priyangwadi gana* drugs.

4. After proper *swedana* is accomplished, hot water bath followed by rest is advised.

5. Fumigation with powered *kushtha*, *agaru*, *guggulu* mixed with *ghrita* should be given daily.

Internal administration**Aim**

1. To restore the strength.
2. To help strengthen the agni and metabolism.
3. To improve her immunity.
4. To improve lactation.

1. *Manda* - considering her strength and digestive power, *manda* should be administered.
2. *Yavagu* prepared with a little amount of *sneha* and powdered *pippali* and *shunthi* should be given for improving the agni.
3. *Snehayukt yavagu sevana* - *yavagu* containing sufficient quantity of *sneha* and *lavan* should be given.
4. *Pippali, Pippalimoola, Chavya, Chitraka, Sringabera-churna* with *ghrita* or hot jaggary should be given.
5. A decoction of *Lagupancha moola* and *Vatahara*-plants orally.
6. Rice *gruel* prepared with *Vidarikandadhi gana* of drugs or milk, the regimen should be followed for 3,5,7 days, depending upon the condition of the patient.
7. After 12 nights, use of meat soup of wild animals, besides oil *ghrita*, decoction prepared with *Jivaniya, Brimhaniya, Madhur* and *vatahara* drugs should be given.

Benefits of steps followed in *SutikaParicharya*

Abhayanga - *Abhyanga* helps in the shaman of *vata prakop* which occurs due to the birth of a baby. Women get exhausted due to the long process of labour. A lot of energy is lost in the process. While doing *abhyanga*, *bala tail* is applied. *Abhyanga* includes pressure points they correspond remarkably with the anatomical position of lymph nodes, this technique is pointed towards increasing lymph flow in the skin as well as lymph movement in the larger lymphatic vessels and lymph nodes in the body.

1. *Abhayanga* reduces oedema and swelling.
2. Lymphatic massage relieves sore muscles.
3. Strengthens lungs, intestine and vital organs for proper functioning.
4. Aids body in using fat deposition.
5. Improves skin, soothes nerves and pulse to function properly.

Hot fomentation of yoni - It helps in relieving pain and inflammation due to local tear during labour or

due to episiotomy and helps in early healing.

Healing - By increasing blood flow of local area through vasodilation, the leucocytes

and macrophages reach the damaged tissue in more quantity and enhances repair.

Pain - By reducing oedema, tension, on the nerve endings diminishes and pain relieves.

Hot water bath - It is evident that maintenance of hygiene is necessary during puerperal period to prevent infection of traumatized genitalia and cross infection to the neonate.

Fumigation with *Kusta, GugguluandAguru* - These drugs have essential volatile oil which has strong antiseptic and disinfectant properties. Fumigation should be done daily and given to

A decoction of *Laghupanchamoola* drugs -

These drugs have digestive, diuretic, anti-inflammatory and antiseptic properties. So

helpful in atony of the bladder during the postpartum period and also for diuresis of accumulated fluid in the body during pregnancy.

With *Ghrita* or jaggary - *Panchakola* drugs have anti-pyretic, appetizer, uterotonic, antibacterial, antifungal, and act as an analgesic. *Ghrita* being *yogvahi* enhances the properties of *panchakola* by balancing its *ruksha* and *tiksana* properties.

***Vidaryadigana* and milk** - These drugs are *Rasayana*, help the woman to recover in puerperal period.

Meat soup of wild animals besides decoction of *Jivaniya, Brimhaniya* and *Madhura*

drugs - Meat is an excellent source of iron, Vitamins, essential amino acids and trace elements.

DISCUSSION:

During the delivery process of the women, the body has to undergo a lot of changes in the body. When the process completes after the expulsion of the placenta, the women are called as *sutika*. There are ample changes occurring in *garbhavastha, prasavastha, rakthanisruthi, dhatu kshyata, and teevravaatprakop*. As the *kriya* comes under the function of *apaanvayu*, it has greater chances of getting vitiated. Thus for *vaat shaman* and *agni Vardhan*, a specific diet and a specific regimen are mentioned in the texts for women.

Regaining health is very important as a mother has to also breastfeed the child. Hence for proper formation of dhatvagnis and later on the dhatus, pathya and apathy of sutikaparicharya should be followed generously.

CONCLUSION:

Different procedures and regimens are mentioned in the texts for regaining the good health of the women during sutikaparicharya. It is a process of rejuvenation done for the purpose *swasthy-rakshans*. It is *paricharya* followed in order to protect herself and her infant too.

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