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## CLINICAL IMPORTANCE OF SUTIKA PARICHARYA – A REVIEW

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### ABSTRACT:

*Ayurveda emphasizes the need of providing mother with the proper care at every stage of their lives, particularly in the prenatal and postnatal domain .The time after childbirth known as “postnatal care” is unquestionably connected to Sutika paricharya .After giving birth, the woman have severe physical and mental debilitation, and there are higher cases of backpain ,weakness, ets. There is no doubt that mithyachara during this time causes incurable and difficult to cure ailments. A lady who adheres to a proper sutikopacharaya (purpural regimen) can restore all her lost items and achives pre-pregnancy. Paricharya’s method consists of swasthvrithpalan, a nutritious food and essential therapies.Sutika Paricharya’s principal accomplishments are Punarnavekarana, Dhatu-paripurnata, Garbhashayashuddhi , and Sthanya-Vridhhi to cause a disruption in ones physiological, mental, and physical health.*

**KEYWORDS:** *Sutika Paricharya, Post natal care, Sutika Regimen, Ayurveda*

### INTRODUCTION:

The necessity of caring for the stree (female) at every stage of her life, specifically with regard to Rajswala paricharya (menstrual cycle), Garbhini paricharya, (antenatal care ) and Sutika paricharya (post natal care) has long been recognized by Ayurveda . The term “Sutika” which in ayurveda refers to a puroural woman, May only be used following placental evaluation. The postpartum period is when the body’s tissues, particularly those of the pelvis, return physiologically and anatomically to their pre-pregnant form. Women are beginning to heal from giving birth and tend to their newborn during this time. This time is spent ensuring the mothers stability and preparing her to care for the child. While there is a movement of delight and contentment, there is also physical

and mental exhaustion from the delivery. After giving birth, the women develop emaciation and stitilasarvasharirdhatu, pravahanavedana, kleda-rakta-nirsuti, and agnimandya. These factors can cause can cause dhatukshaya, so extra care must be taken to prevent complications during this time to avoid the 74 types of diseases that can occur if not managed appropriately. It is therefore asserted by Charak, Sushruta, and both Vagbhatas that ailment affecting the sutika are either difficult to cure or may eventually become incurable. To stop more issues and to restore the mother's health, Ayurveda has prescribed a certain diet and lifestyle plan known as Sutika Paricharya.

#### DEFINITION:

A Woman who has just given birth to a child followed by expulsion of placenta is called as Sutika.

#### Sutika Kaala or Postnatal Period (Time duration)

According to different Acharyas

Sr. No.	Literature	Time Period
1	Charaka	Not specified
2	Sushruta	1 & 1/2 month or until next rajodarshan
3	Ashtanga Sangraha	1 & 1/2 month or until next rajodarshan
4	Ashtanga Hridaya	1 & 1/2 month or until next rajodarshan
5	Bhavaprakasha	1 & 1/2 month or until next rajodarshan
6	Yogratnakara	1 & 1/2 month or until next rajodarshan
7	Kashyapa	6 month

#### Principles of Sutika Paricharya-

- Vatashamana
- Agnideepana
- Pachana
- Raktavardhaka
- Stanyavardhaka
- Yonisanrakshaka
- Garbhashayashodhaka, Kostashodaka
- Dhatupusti, Balya

#### Sutika Paricharya – Mode of Diet & Lifestyle-

Ayurveda advises woman to receive postpartum treatment that includes warmth, wetness, and unctuousness as a part of their therapy. This can be done by adjusting food preparations based on dhosha imbalance, maintaining a warmer environment, allowing for adequate rest, and giving

yourself a quit daily massage with heated oil. The suggested food preparation help lactation, digestion, and repair. A woman's digestive fire is diminished after giving birth and must be nourished and reignited. To balance vata, Ayurveda emphasizes eating warm, wet, fatty foods with flavors of sugar, sour, and salt.

Present study protocol of sutika paricharya is divided into 3 major component as fallows

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

### **1. Ashwasana (Psychological Reassurance)**

After expulsion of fetus, woman should be immediately encouraged with sweet spoken words.

### **2. Vihara (Normal daily activities and therapeutic procedure)**

It comprises different regimens that involve therapeutic treatments can be external, internal, or both. She needs to be given massage, ointment, irrigation, ghruta, oil, decoction, and medications made with vatahara, madhura bhutika, jianiya and brumhniya in addition to certain dietetics. When a male infant is born, oil should be given to drink. If it is necessary to offer a female ghrutha scum from cooked rice ect, should be added gradually after the fat has been digested for five or seven days, along with rice gruel made with appetizers.

### **3. Aahara (Normal diet in puerperium)**

Boiling rice should be provided for three or five days, taking into account the strength and digestive capacity. After that, ghrutha sneha dravya with pippali & nagara should be served, along with a salt-free gruel blended with a small amount of oil on days six or seven. Then, on the ninth day, consume rice gruel combined with a suitable amount of salt, sneha dravya (oil & ghrutha), and wild animal soup. Next, have kulatta soup combined with sneha dravya salt & sour ingredient. Additionally, you should utilize fried vegetables like cucumber, radish, and kushmanda in ghrutha. In the event of a male childbirth, oil should be provided for consumption. In the event that a female ghrutha is necessary. Following the digestion of these fats, rice gruel made with appetizers should be consumed for five or seven days, followed by boiled rice scum.

### **Various regimen of internal, external and or local therapies for Sutika**

#### **1. Charaka – Snehana (Consumption of fats)**

Abhyagya (Massage)

Udarveshtana (Abdominal tightening)

Parishechan (Hot water pouring)

#### **2. Sushruta - Abhyanga (Massage)**

Parisinchana (Hot water pouring)

Dushtashonitshudhi (Purification of Blood)

Parishechana (Hot water pouring).

### 3. Vridaha Vagbhat -Abhyanga (Massage)

Snehpana (Consumption of fats)

Udarveshtana (Abdominal tightening)

Udvartana (Massage with dry herbal powder).

### 4. Vagbhat - Yoni abhyanga (Vaginal massage)

Abhyanga (Massage)

Snehapana (Consumption of fats)

Dushtshonitashudhi (Purification of Blood)

Udarveshtana (Abdominal tightening).

### 5. Kashyap - Aashwasana (Psychological Reassurance)

Sanvahana (Gental massage)

Udarmardana (abdominal massage)

Udarveshtana (Abdominal tightening)

YoniSnehana (Vaginal oiling)

Yoni Swedan (Vaginal sudation)

Snana (Bath)

Dhupana (Medicated fumigation)

### Apathyakar Vihara:

Sutika had been instructed to refrain from certain things during her postpartum care, including Vyayama (exercise), Maithuna (sexual relations), Krodha (angry), and Sheetasevana (breezy things). During labor, women endure great physical and psychological strain and become fatigued. This could be the rationale for limiting her exercise. Emotional dysregulation such as fear, rage, and despair negatively impact lactation. Vata Dosha is aggravated by cold food consumption. The vaginal tract is already damaged and lacerated from labor, so sexual activity puts more strain and friction on it, increasing the risk of injury, bleeding, and infection.

### Clinical significance of Sutika Paricharya:

Agni is manda in sutika, and agnideepana is requirement for treatment in the first few days following delivery, which may be required before brimahana medication is given .medication that are by definition agnivardhaka and are taken right after delivery.

1. The quality of agni determines the production of uttama rasa and uttamastynya.
2. Snehana usage reduces vata.
3. Yava after few days, kola laghuannapana is suggested. This kind of diet aids in the resupply dhatu.
4. Provide advice on how to use jeevaniya, brimhaniya, or madhuradravyas in conjugation with

mansa rasa. This supports healthy lactation and may function as dhatuvardhaka.

5. Abhyanga suggested spiraling the abdominal muscle while holding the balatalia in the nyubja position, which may aid to contain vitilated vata.

6. Parisechana acts as vedanahara and kledahara with the help of kwath that has been created by vataharadravyas.

7. Uadarapattabandhana: This technique involves wrapping the abdomen in a long, clean cloth to help it return to its natural position and prevent vata from building up in areas that are unoccupied.

8. Dhupana is specified utilizing kushtha, guggul, and agaru, as rakshoghna and vedanahara.

9. To stop problems like UTI, backache, thirst, anxiety, anger, disturbed sleep, depression, etc during sutika kala.

## DISSCUSSION:

The unique experience of giving birth to a child has often resulted in woman's innovative outlook of life .Sutika Paricharya causes full involution of uterus and other pelvic organ, restoring them to their pre-pregnancy form. The goal of puerperium is to maintain maternal and infant health, preventing complication, and to establish infant health feeding. Abhyagya has been described in almost all of the ayurvedic texts. Abhyagya tones up the muscle of pevic floor, abdomen, back, and vagina. Ayurveda recommends bala oil, and sesame oil for abhyagya during the postnatal phase. Abhyagya can help avoid thrombosis because the rubbing and friction during massage widen superficial blood vessels, increasing venous blood flow.

Vaginal massage promotes correct drainage of Lochia, calm Apana vata, and tones up the vagina. Swedana for sutika was detailed by Archarya Sushruta, Kashyapa, Harita, and Yogratakarna .Swedana's Vatashamana characteristics makes in advantage inSutika kala, where vata is vitilated. Textbooks often recommend massage, oral fat administration with medication, and decoction for 3-7 days after delivery.

## CONCLUSION:

Sutika kala is a crucial time for women, thus it requires careful supervision and attention along with a particular food, way of living and Aushadhi. Since vata is vitilated in sutika kala, taking vata shamaka medicines highly recommended. A lady undergoing Sutika kala need particular attention and care to ensure both the healthy growth of her unborn child and the preservation of her own health. The meals and routines for sutika that have been prescribed by Ayurvedic literature for thousands of years are entirely scientific. Sutika Paricharya, the tree itself, requires careful administration of ahara and achara for purpose of punarnaveekarana, among other procedures. Sutika Paricharya has been recommended for the treatment of female health issue such as back pain etc. So by following Sutika Paricharya, Garbhashayashuddhi, Dhatu-paripurnita, stanya-vridhhi, punarnavekaran are completely established.

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