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सुभाषिनीरमपर्यसक विनमरावदः ॥ चरुदिवस्यनेत्रिययनेमनसि



Sutika Paricharya- A literary review

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ABSTRACT

A woman goes from various transformation in her life , from a girl to a woman at menarche and from a woman to a mother at the birth of a baby and from mother to menopause is another transformation . During all these transformations a female has to undergo lot of physical , physiological , hormonal , psychological changes . At the birth of the baby during labour females undergo lots of physical exertion , loss of body fluid and emotional setback . The period from expulsion of placenta , to the uterus coming to normal shape and size is considered as puerperal phase [*sutika awastha*] which is about 45 days. During this period the female needs special care i.e *sutikaopacharaya* (puerperal regimen) so that the female gains all the losses and reaches pre pregnancy status . All our classical text has mentioned *sutika parichariya* which includes *Ahar, vihar* and *oushadi*. If this *paricharya* is not followed properly, one or other *sutika vyadhi* can develop in the females, which can sometimes become fatal .

Key words – *sutika , oushadi , parichariya , menarche , menopause*

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INTRODUCTION-

Sutika in Sanskrit means “to produce” or “to yield” means a woman is termed as *sutika*, when she gives birth to a baby . She is also called as *nava prasuta* , *prasutika* , *prasuta* , *sadya prasuta* , *janayitri*^[1] . A woman who has just given birth to a child followed by expulsion of the placenta is called as *sutika* , only after expulsion of placenta the woman can be termed as *sutika*^[2]. In modern medicine puerperium is the period following child birth during which the body tissues , especially the pelvic organs revert back approximately to prepregnant state both anatomically and physiologically ^[3]. This is a face of regaining the lost strength after the strenuous and lengthy process of child bearing and labour , by regulating the dietics and mode of life and undergoing specific procedure and medication . The *ahar* , *vihar* and *oushadi* followed during this *kal* is termed as *Sutika Parichariya* . In all our classical text this *sutika parichaiya* is mentioned in detail ,also modern text has also explained this topic .

AIM-The aim of this study is to review the classical text dealing with *sutika parichariya* and understand the significance of *sutika parichariya*

METHODOLOGY-

A literary review of *sutika parichariya* mentioned in classical text is done . Relevant chapters of *bruhatrayee* and *laghutrayee* are reviewed along with relevant commentaries . Modern literature dealing with puerperal regimen was also reviewed and compared .

Sutika kal – *Acharya chrak* has not mentioned specific *kal* as *sutika kal* in his *Samhita* . *Archarya shusharuta* in his *sharirsthana* has mentioned *adyardha masa* or 45 days to be termed as *Sutika kal*^[4]. *acharya vaghbhata* has mentioned one and a half month or *artava darshan* that is female getting her first , menstrual cycle after labour to be termed *avastha sutika* which represents normalcy of genital tract^[5]. As per *kashyapa* the *sutika kal* is set to be for 6 months , as *dhatu* like *rakth* will resume to their original state by this time so *pathaya ahar & vihar* should be considered till this time^[6]. As per *bhavprakash and yogratnatkar* 4 months is considered as *sutika kal* after delivery of *mudha garbha*- which is associated with invasive techniques and trauma^[7]. Modern medicine suggest that the puerperium begins as soon as the placenta is expelled and lasts for approximately 6 weeks, when the uterus becomes regressed almost to nonpregnant size.

Sutika parichariya-care of women during the *sutika kal* is termed as *sutika parichariya* which involves *ahar* , *vihar* and *oushadi* . all classical text has mentioned *sutika parichariya* in their respective *Samhitas* . It involves the following concepts

- *Dhatu paripurnata*
- *Stanya utpatti and stanya sampat*
- *Garbhashya shuddhi*
- Prevention of complications
- *Punarnavikarana*

Table no.1 Sutika paricharya as per charak^[8]

Number of days	Ahar	Vihar
5-7 days	1.Sneha pana 2. Pippalyadi dravya yavagu pan.	1. Abhanga 2.Parishaka 3.Udaravestana
Karamavat	Brimhaniya dravya	

Table no. 2 Sutika paricharya as per sushruta^[9]

Number of days	Ahar	Vihar
2-3 days after delivery	1.pippali chavya dravya kwath. 2.ushna gudaka	1.Balatail abhyanga. 2.Dravyasiddha kwatha parishekha
3-7 days	1.vidarigandhadi dravya siddhi Sneha vyawagu and sheer vyavagu	
8 days	1.jangal mansa rasa 2.yava,kola ,kulatha yusha 3.shali dhanya bhojan.	

Table no.3 Sutika paricharya as per Astagsangraha^[10]

Number of days	Ahar	vihar
3 to 7 days after delivery	1.snehapana 2.vatahardravya siddhi kwath. 3.Vidarigandhdi dravyasiddha vyavagu.	1.Bala tail abhyanga 2.udarvesthan 3.yoni abhyanga 4.udavartana 5.parishekha 6.Avagahan.
8 -12 days	1.yava,kol,kullatha ,yusha. 2.laghu annapana	
After 12 days	1.mansa rasa 2.bruhaniya and jeevaniya dravya kwatha ,gritha and tail.	

Kashyapa has mentioned samanya and vishistha sutikaparicharya in details in his khilsthana.

Table no.4 Samanya sutika paricharya by Kashyapa^[11]

Number of days	Ahar	vihar
3-5 days	1.manda sevan 2.snehapana	1.use of rakshoghna and hita dravya
5-7 days	1.pippali yukta yavagu	
7-12 days	1.Sneha vyukta yavagu	2.nyubja

	<i>with lavan</i>	<i>sthiti(ashwasana)</i>
<i>1 month</i>	<i>Snehan,swedan, ushna jala sevan.</i>	<i>3.Abyanga and mardan. 4.patta bandhan 5.yoni snehan 6.ushanodak snana 7.vishranti 8.dhupana</i>

Table No. 5 Vishithparicharya By Kashyapa^[12]

<i>Anup desha</i>	<i>Jangal desha</i>	<i>Sadharana desha</i>
<i>No shnehapana Ushna padartha sevan Manda prayog Swedana Vayu virahita stana shayana</i>	<i>There is predominance of vata and pittadosha , Sneha is said to be satmya in this region hence should be used in good quantity .</i>	<i>Sadharana ahar vihar is advised , nether excessive use of Sneha nor excessive use of ruksha dravya is said to be beneficial .</i>

Table no. 6 Parichariya depending on sex of child^[13]

<i>No of days</i>	<i>Sex of child</i>	<i>pathya</i>
<i>5-7 days</i>	<i>male</i>	<i>Tailpan Yavagu processed with deepaniya dravya</i>
<i>5-7 days</i>	<i>female</i>	<i>Grithapana Yavagu processed with deepaniya dravya</i>
<i>later</i>	<i>manda processed with deepaniya dravya</i>	

Harita's view^[14]

For *rakth* and *yoni shodhan* internal administration of *lodra* , *arjun* , *kadamb* , *devdaru* , *bijaka* and *karkandhu* should be given for purification of blood and vagina.

Diet regimen –

1st day-fasting

2nd day-*nagara* and *haritaki* with *guda* in the afternoon *kullatha yusha*.

3rd day-*yavagu* mixed with *panchakola*.

4th day-*yavagu* mixed with *chaturjataka*.

5th day-cooked *shali* or *shashtrika* rice.

mangalya karma [Raksha karma] - karma Raksha both *sutika* and *baal* has been described to stop the infection

Bhavprakash has given very short description that the puerperal woman

should use congenial diet and mode of life . Give up exercise , coitus ,anger and cold air. She should use unctuous, light, congenial diet and daily sudation and massage for 1 month with full alertness . Also, to reduce the abdominal girth after delivery *mathita* [butter milk] mixed with powder or paste of *kanajata* should be used for 8 weeks .^[15]

Discussion :

Sutika parichariya according to different *achariyas* can be classified under three phases.^[16]Phase of *agni deepiti* and *vaataniyaman* [from day 1 to 7 days].

1. As *sutika agni* is *manda* , *agni depan* is the need of treatment for few days immediately after delivery which may be needed prior to the administration of *brimhana* drugs . The drugs which are used instantly after delivery are *agni vardhak* by their nature
2. Use of any *Sneha* out of *ghrita* , *taila* , *vasa* or *majja*, mixed with *panchakola churna* is advised . If *Sneha* is contraindicated then one can use *laghupanchmoola khasaya* or *panchakola churna* with *ushna gudodaka* . Use of *snehana* is to suppress *vata* and reinforce the *agni*
3. *Agni* here indicates *dhatvagni* promoting the metabolism of the body e.g. lytic action hyper trophied uterine muscles .
4. *Uttama rasa* produces *uttma staany* which depends on quality of *agni*; hence *agni vriddhi* is indicated
 - Phase of *sadahrana poshan* and *dhatu vriddhi* [7 – 12] *yava* , *kola kulattha yusha* or *mamsarasa* , *laghu* , *annapana* is advised according to *kula* , *desha* , *satmyaata* with enough *Sneha* and *lavan* , *amla dravyas* .

Modern medicine also involves following principles for normal puerperium

- To restore the health of the mother
- To prevent infection
- To take care of breast
- Motivate mother for contraception .

Also, high calories , adequate protein , plenty of fluids , minerals and vitamins are given to the mother .

This form of food helps to replenish the *dhatu* , escalate the *ojas* .

- Phase of *brimhana* and *punar navinikaran* [rejuvenation] Advised for the usages of *mamsa rasa* and *brihaniya dravyas*. Beside all these, one should use *grita*, *tail* or *kwatha* which are prepared by using *jeevaniya* or *brimhaniya* or *Madhura* or *dravyas.hridhya vatahara* and *laghu annapana* should be given for consumption. this might act as *dhatu vardhak* and helps to maintain proper lactation.

Local treatment

Abyanga, *udavartan* and *parishekha* and *avagahan* can be practiced., *Abyanga* is recommended by using tail bala in nubja position which might help to restraint vitiated *vata*, spiraling the abdominal muscles and expulsion of remnant doshas. *Parishechana* by using *kwath* prepared by *vaytaha dravyas* act as *vedanahar* and *kledahara*. *udar patta bandhan* i.e. rapping the abdomen with long clean cloth ,which in turn helps abdomen to retrieve its normal position and there is no accumulation of *vata* in vacant sites. *Dhumapana* as *rakshoghana* and *vedanahara* is mentioned by using *kushtha*, *guggulu* and *agru*.

Conclusion:

Ayurveda is a science which was there to help humans in every aspect of their life . Sutika prichariya mentioned long back by our *Acharyas* as is very scientific and the *ahar, vihar* and *oushadi* mentioned fulfill our aim of regaining strength and achieving proper physical, physiological, psychological and emotional balance in the body of the female.

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