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Scientific applicability in day-to-day practice on *Granthokta Sutika Paricharya*

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ABSTRACT

Being a mother is most challenging and most rewarding position a woman ever holds, so motherhood is wonderful at the same time its hardest phase for woman. Giving birth to a new life is a beautiful moment a women will cherish forever. But after the delivery, mothers body encounters many physical and psychological changes which may lead to the generalized weakness and backache etc., if proper postnatal care is not taken. Mother needs to recover and heal from the physical and emotional distress experienced during the delivery. So, proper care in postnatal period is essential. Ayurveda classics emphasize on both prenatal and postnatal care of the mother. There is detailed description of postnatal period and care known as *Sutika Kala* and *Paricharaya* respectively. After the childbirth when placenta is expelled out then women is termed as *Sutika*^[1] and *Paricharya* means following the diet, regimen and medicines (*Aahara*, *Vihara* and *Aushadha*) during the *Sutika Kala* (postnatal period). According to Acharyas, *Mithyaachrana* during *Sutika Kala* may result in incurable disease, so extreme care must be taken during this period.^[2] The main prospective of the *Sutika Paricharya* is to retrieve the strength and vitality of the mother's body same as non-pregnant state along with stabilization of the physiological and psychological health. It also improves the quality and quantity of breast milk of mother. In present time due to changing lifestyles and food habits *Sutika Paricharya* can be a solution to many problems faced due to *Mithyaachrana* during the *Sutika Kala*.

Key words: *Sutika*, *Sutika Kala*, *Sutika Paricharya*, *postnatal period*.

INTRODUCTION

Bringing out a new life into this world is one of the most crucial milestones in women's life and Ayurveda suggests particular protocol to be followed during postnatal period (*Sutika Kala*), so postnatal care of mother is as important as prenatal. *Sutika Paricharya* is

not only about healthy diet and regimen but also about the concept of physiological and psychic state, and necessary medication during *Sutika Kala*. It ultimately leads to *Agnisandhukshan*, *Vatashamana*, *Garbhaashaya Shodhana*, *Yoni-Samrakshan*, *Kumarabharana* with good breast care, *Stanya Pravartan* and *Stanya Pushti*. Scientific application of *Sutika Paricharya* during puerperium phase results in healthy women which is a root cause of healthy progeny, so health of *Sutika* must be maintained by following *Sutika Paricharya* as diseases of *Sutika* are very difficult to treat.^[3]

AIM AND OBJECTIVES

To explain the scientific applicability of *Sutika Paricharya* in day-to-day practice for women's health

MATERIALS AND METHODS

Material related to this article has been collected from different Ayurvedic Samhita and Authentic literatures.

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Importance of Sutika Paricharya

एवं हि गर्भवृद्धि क्षपित शिथिल सर्वशरीर धातुप्रवाहण
वेदनाक्लेदरक्तनिस्सुतविशेषशून्यशरीराच्च पुनर्नवीभवति ॥
(अ०सं०शा०३/३१)

Sutika Kala (Duration of Puerperium)**Table 1: Sutika Kala as per different Acharyas**

SN	Text	Sutika Kala
1.	Charaka Samhita	Not specified
2.	Sushruta Samhita	45 days
3.	Ashtanga Hridaya	45 days
4.	Ashtanga Samgraha	45 days
5.	Kashyapa Samhita	6 months

Sutika Paricharya

Major principles of Sutika Paricharya as discussed earlier are following:

- Shamana of Vata Dosha.
- Agni Sandhukshana.
- Raktavardhana.
- Dhatuposhana.
- Garbhaashaya Shodhana.
- Yoni Samrakshana.
- Kumarabharana with good breast care.
- Stanya Pravartana and Stanya Poshana.

Sutika Paricharya is broadly divide into following:

1. Samanya Paricharya
2. Vishesh Paricharya

Samanya Paricharya

1. Wearing amulet of Trivrita over head^[4]: It is sort of psychological support to Sutika. Thus, may protect her from harmful things.
2. Prasuta Snana: As per the rituals of family the bathing ceremony of puerperal women should be

performed on auspicious period of 10th or 12th day.

Text	Charaka Samhita ^[5]	
Days	Ahara	Vihara
5-7 day	1)Snehapana 2)Yavagupana (Pippalyadi Dravyas)	✓ Abhyanga ✓ Parisheka-Ubhyatakala ✓ Udaravestana
8-11 day	Appyayan & Swasthavrittupalana	
Text	Sushrut Samhita ^[6]	
2-3 days	1)Vatahara Aushadhadravya Kwathapana 2)Ushnagudodaka with Pippalydi Dravya	✓ Sarvadaihika Bala Taila Abhyanga ✓ Parisheka with Vatahara -Bhadra- Darvyadidravys
3 or 4-6 or 7day	1)Snehayavagu/Ksheer ayavagu with Vidarigana Dravyas	
8day	1) Jangalmamsa Rasa 2) Yava, Kola, Kulatha Yusha 3) Shaliidanabhojana	
Text	Ashtanga Samgraha ^[7]	
3/5/7 days	1)Snehayogya- Snehapana with Panchakolachurna with Saindhava 2)Sneha Ayogya- Vatahara/Laghupanch amoola Kwathapana 3)Ksheerayavagupana- Vidaryadiganasiddh	✓ Sarvadaihika Bala Taila Abhyanga ✓ Sthanika Udara Abhyanga- Grita/Taila ✓ Udarvesthana ✓ Ushnodaka Parisheka- Ubhayat ✓ Acchadana ✓ Avagahana
8-12 days	1)Yava, Kola, Kulatha Yusha 2) Laghuannapana	
After 12 days	1) Jangalmamsa Rasa 2) Jeevaniya, Brihmaniya, Madhura, Vataharadravyasadhit Annapana	
Text	Ashtanga Hridaya ^[8]	
2-3 days	1)Snehayogya- Snehapana- Mahatimatra with Panchakolachurna	✓ Yoniabhyanga & Sarvadaihika Abhyanga

4-7 days	2)Ushnagudodaka with Panchakolachurna / Vataharaaushadhitoyana 3)Snehaayogya-without Sneha above Dravyas	✓ Sthanika Udara Abhyanga - Ghrita/Taila
8-12 days	4) Peya – Purvoktadravyas	✓ Udaravestana
>12 days	1)Sneha Yavagu/ Ksheera Yavagu Jeevaniya, Brihmaniya, Madhuravarga Siddha Hridyaannapana Mamsa Rasa	✓ Udvartana
		✓ Parisheka
		✓ Avagaha
Text	Kashyap Samhita^[9]	
3-5 days	1)Mandapana	✓ Rakshoghna Dravya
	2)Hitabhojana	✓ Ashwasana
	3)Snehapana	✓ Kukshi, Pristha, Parshwaabhyangasam vahana in Nyubjashayana
5-7 days	4)Snehayuktayavagupana-Pippali, Nagara-Lavanarahita Yavagu	✓ Udarapidana
	Snehayuktayavagupana- with Lavana	✓ Udaravesthana
7-12 days	1) Kulathayusha	✓ Ushnabalatailapuritach armasana
	2) Jangalamamsa Rasa	✓ Yoniswedana with Priyangu etc.
12 days	3) Grithabharjitashaka	✓ Ushnodakasana
	Snehana, Swedana, Ushnajalasevana	✓ Vishranti
1 month		✓ Dhupana- Kustha, Guggulu etc.
Text	Harita Samhita^[10]	
After Prasa va	Kwathapana - Lodhra, Arjunadidravaya	✓ Yoni Apurana
	Upavas	✓ Abhyanga
1 st day	1) Guda, Nagar, Haritakisevana	✓ Usnajalasedana
2 nd day	2) Ushnakulathayushasevana Panchakola	✓ Mangalavachana
3 rd day	Yavagupana	✓ Yosharthapradarshana

4 th day	Chaturjatamishrita Yavagupana	
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Vishista Paricharya^[11]

On the basis of types of Desha

Desha	Ahara	Vihara
Anupa Desha	1) Mandaprayoga with Agni-Balavardhaka Dravya 2)Ushna Dravya Sevana	Swedana Nivata Shayana
Jangala Desha 3 - 5 days	1) Snehopachara	1) Snehopachara
Sadharana Desha	Neither too Sneha Nor Ruksha Dravyas	
Videsha Jati	Rakta, Mamsaniryuha, Kandamoola, Phala	

On the basis of gender of the newborn

Day	Sex	Pathya
5-7 days	Male	Tailapana Deepaniya Aushadhi Samsakrita Yavagupana
5-6 days	Female	Ghritapana Deepaniya Aushadhi Samsakrita Yavagupana
Later		Mandadi Prayoga

Pathya

1. Sutika must follow a healthy diet and treatment program. The diet should include Garbhashaya Shodhaka, Stanyavardhaka, Stanyajanana, Vatahara Dravya.
2. Consuming Mamsa Rasa and Brimhana Dravya along with Jeevaniya, Brimhaniya or Madhura Dravya can act as Dhatuvaradhaka and help maintain proper lactation.
3. Sutika drink and bathe in warm water
4. Adequate sleep is essential.
5. Abhyanga should be done with Sukhoshna Taila

6. *Parisheka*, *Avagahana* etc. always with *Sukhoshna Jala*.
7. *Udaravesthana* should be done.
8. Pelvic floor exercise (kegals exercise).
9. *Yava*, *Kola Laghu Annapaana* is recommended after 5 days, this form of food helps to replenish *Dhatu*.

Apathya

1. Excess exercise
2. Sexual intercourse
3. Mental & Physical stress
4. Cold water, Cold wind & Cold things etc.
5. Anger, Fear, Depression
6. *Diwaswapna* and *Aatapasevana*

DISCUSSION

Abhyanga: *Sarvadaihika*, *Sthanika* (*Udara* or *Yoni*), *Ghrita*, or *Taila*, particularly *Bala Taila* with *Vatasanshamaka*, *Rasayana*, and *Shramahara* qualities. *Abhyanga* relaxes muscle spasms and tones the pelvic floor, back, and abdominal muscles. Because it increases circulation, it also aids in the healing process following soft tissue injuries. enhances red blood cell production, enhances digestion, and guards against anaemia. By dilating superficial blood arteries, it enhances venous blood flow and reduces thrombosis through friction and rubbing. The lower back *abhyanga* facilitates the appropriate drainage of the lochia. *Yoni Abhyanga* relieves pain, cures vaginal and perineal lesions, tones up the vagina and perineum, and stops laxity and prolapse.^[12]

Avagaha & Parisheka:^[13] The act of pouring hot water into a stream is called *Parisheka*; it is a *Vatakaphahara*, *Vedanahara*, *Agnideepti*, *Twakaprasannata*, and *Srotoniramalata*. This helps to relieve *Vata Dosh* and remove aberrant blood clots that have developed in the uterine cavity following the delivery of *Garbha*.

Udaraveshtana (Pattabandana): After bathing, the abdomen should be securely wrapped with a long cotton fabric to fill the hollow area left by the ejection

of the fetus. It gives the abdomen and back support. It mostly aids in the uterus's return to normal size. Additionally aids in postpartum back straightening, which enhances posture.^[14]

Yonidhupana: By *Yonipindana* patients have their vagina entirely covered, which limits the entry of *Vata* and shields the vagina from a variety of infections. The hypoestrogenic state lowers the vaginal defences and makes the patient more susceptible to infection. So *Dhupana* drugs used are *Kushta*, *Agru*, *Guggulu* Etc. Have *Jantughna*, *Kandughna*, *Shothahara*, *Vranashodhana*, *Ropana* properties.^[15] *Dhupana* will keep perineum hygienic and episiotomy healthy also hastens its healing process.

Mechanism of action of Ahara and Ausadha

Snehapana: *Sutika* receives a mixture of *Sneha* and *Dravyas* such as *Pippali*, *Pippalimoola*, *Chavya*, *Chitraka*, *Shrungavera*, *Yavani* and *Upakunchika*. These are advised based on *Sutika's Prakruti*, *Agni*, *Kala* and *Desha*. *Agnideepana* and *Amapachana* are the qualities of these *Dravyas*. These *Dravyas* serve as an appetizer and aid in *Sneha* digestion.^[16] *Ghrita* is *Vata Pitta Shamaka*, *Balya*, *Rasayan*, *Agnideepak*, *Raktavikaranashak*, and *Yogavahi*.

Garbhashaya Shodhana: To help the uterus expel *Dushta Shonita*, medications such as *Panchakola* are used along with heated jaggery water. These medications, which have the qualities of *Garbhashayashodhaka* and *Garbhashayasankochak*, eliminate *Dushtashonita*, restore normalcy to the lochial discharge, and facilitate healthy uterine involution.

Snehayavagu or Ksheerayavagu: *Yavagupana* in the shape of *Manda*, *Peya* with *Sneha* or *Kwatha* stimulates the *Agni*; it is *Grahi*, *Laghu* in nature, with *Dhatuposhana*, *Tarpana* characteristics, easily digestive & absorbable; it also lessens thirst, keeping the body in a state of healthy.^[17]

Yusha: *Yusha* is given to *Sutika*, which is made of *Kulatha*, *Kola*, and *Yava*. It is high in protein and semisolid. It functions as a *Pusti Sukhaprasadana*, *Agnideepaka*, *Balya* and *Swedajanana*.^[18]

Mamsa Rasa: Protein, iron, vitamins, vital amino acids, and trace elements are all abundant in meat. *Madhura* and *Brimhaniya Dravya* are anabolic herbs that support galactogenesis, improve the qualities of breast milk, and assist the mother's system recuperate from the stress and strain of childbirth.^[19]

Assuming that *Pippali*, *Pippalimula*, *Chavya*, *Chitraka*, and *Shringavera* are *Ushna*, *Teekshna*, *Deepana*, *Pachana*, *Shoolaghna* and *Kaphavatashamaka*, they aid in lowering *Agnimandya* and *Shoola* in *Sutika*. Additionally, it benefits *Prakrityonigataraktasrava*. Due to the *Shonitasangha Bhedana* qualities of these medications, *Yonigatasrava* returns to normal, resulting in *Garbhashayashuddhi*. *Pippali* and *Pippalimula* have antibacterial action as well as anti-inflammatory properties. Additionally, it helps the relaxed organs recover quickly after delivery.^[22] *Chavya* has rejuvenating qualities and is a blood purifier and liver stimulant. *Chitraka* is a digestive aid, appetizer, anti-helminthic, induces contractions in the uterus, and treats diseases related to childbirth. It is well known that *Sunthi* promotes digestion. It possesses antibacterial and anti-inflammatory properties. *Kola* is a good source of vitamin A, calcium, and phosphorus. It possesses anti-inflammatory, wound-healing, and antioxidant qualities. *Kulatha* is a very good resource.

CONCLUSION

Sutika Paricharya comprises appropriate handling of *Aahara* and *Aachara* for the sake of the *Stree's Punarnaveekarana* following her *Prasava*. According to *Sutika Paricharya*, the lady became weak and emaciated as a result of the growing fetus. She also had an empty body as a result of labor pains, the excretion of *Kleda* and *Rakta* during the *Prasava*, and the instability of all the *Dhatu*s during the *Garbhavastha*. The meals and routines that the *Acharyas* outlined for puerperal ladies thousands of years ago in the *Sutika Paricharya* are entirely scientific. *Sutika Paricharya* therefore leads to puerperal women's *Punarnaveekarana*, *Dhatu-Paripurnata*, *Stanya-Vridhhi* and *Garbhashaya Shuddhi*.

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