SUTIKA PARICHARYA AND ITS SCIENTIFIC CORRELATION.

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ABSTRACT:
The word Sutika signifies a women who delivered a child along with expulsion of placenta. The scientific interpretation of sutika is puerperal women, all the classics have advised management of sutika paricharya, proper adherence to sutika paricharya advised in Ayurveda result in faster restoration of health of a mother and attain purperium prepregnancy health and rejuvenate. Sutika has prone to many diseases, so there is need of Ayurvedic paricharya which not only improves her physiological condition but also protect her from upcoming diseases. In general all the Acharyas have explained massage, oral administration of sneha with decoction and medicine, medicated rice gruel, medicated soup to overcome this problem and scientifically explained sutika paricharya, so attempt is made to throw light on scientific correlation of sutika paricharya.

KEY WORDS: Sutika, sutika paricharya, scientific interpretation

INTRODUCTION:
Women is the unique creation of god, and he has blessed the female with gift of motherhood. Ayurveda regards women and her ability to reproduce and care for children as the basis of family life. She is the foundation of society, these qualities only can manifested if a women is healthy. In today’s era there is change in life style, stress, working women so womens are not follows the post natal regimen and these may lead to hazardous effect on their health. A sutika sharir is thought to be empty after delivery due to exertion of labour pain and excretion of rakta and kleda[1] so the mother becomes very tired after delivery and hence to be given extra care. The 10th division of the international classification of diseases defines a mother death as the death of a women while pregnant or within 42 days of termination of pregnancy irrespective of duration and site of pregnancy. The world figure of maternal mortality ratio is estimated to be 400 per 100,000 live births[2]. There is need to find solution to incorporate the knowledge of all health system to overcome this problem. According to Acharya Charaka, Sushruta and both Vagbhata, what so ever diseases afflict to sutika are difficult to cure, or may became incurable[3][4][5][6]. So Ayurveda told a specific regimen so that the puerperal women attains all lost things and reaches her pre pregnancy stage.

Aims And Objectives:
i. To study about the concept of sutika, its paricharya and its importance
ii. To prove it is more comprehensive and more scientific.
MATERIALS AND METHODS:

Literary references are collected from Charaka samhita, Sushrut samhita, Kashyapa samhita, Harit, Bhel and Sharangdhar samhita and various other Ayurvedic Samhita and modern science of obstetrics branch books and also websites.

1. Definition-
According to Acharya Kashyapa we cannot used the word sutika until placenta is not expelled after delivery of child.[7]

2. SUTIKA KALA (POST NATAL PHASE DURATION)-
There are various opinion regarding sutika kala which ranges from six weeks to six months and some believes that it lasts until reestablishment of menstruation.

Acharya Charaka Not given any specific time limit.Acharya Sushruta[8] both the vagbhata's[9],[10]. Acharya Bhavprakasha[11] and AcharyaYogratnakara[12] told sutika kala is after one orone and half month or up to startation of her menstrual cycle. Acharya Kashyapa[13] told it is up to Six month. Modern science[14] told it is up to 6 weeks. Anatomical changes occurs in reproductive organs during pregnancy reach their almost pre pregnancy stage after about six weeks, however in resumption of pre pregnancy physiology i.e. ovarian and menstrual cycle great individual variation occurs in starting their menstruation.

3. Sutikaagar-
This may correlated with labour room.
In Charaka[15], Sushruta[16] both Vagbhata's[17],[18] Bhel[19] ,Bhavprakasha[20] Samhita we find the description of sutikaagar i.e. accouchement ward. As construction of house has been advised before or during 9th month of pregnancy thus it appears that probably these were constructed for every parturient women and dismantled afterword. Constructed with the wood of any tree out of bilva, tinduka, inguda, bhallataka, varuna or khadira. These may be due to easy availbility, protection from thunder bolt because the wood is the bad conductor of electricity and easy to dismantle after completion of its purpose. The house facing to the east will have easy access to wind and rays of rising sun. Also house prevent the contact of infections and also prepare the women psychologically to withstand the labour.

4. Sutika paricharya- (management of puerperal women)-

1. Amulet for puerperal women- The sutika should fix amulet of trivruta over her head[21] This may to protect her from danger or harm or grahamadha.

2. Ashwasana- Ashwasana is physiological reassurance. The women after delivery should be encouraged by sweet spoken words.[22] It is a kind of satavajay chikitsa. It is a process of mental boosting to let her prepare to take care of herself and also her baby.

3. Snehana and mardana-
In Bruhatrayi and Kashyapa Samhita it is mentioned that the women after delivery should be massaged whole body. Sushruta[23], Vagbhata 1[24] and Sharangdhar[25] specified it with bala taila. Vagbhata 2[24] has advised massage to yoni also and Harita[26] told yogi should be filled with oil
Due to massaging the pain at back, flank and abdomen developed due to prasava is relived. It also helps in expulsion of residual clot in uterus. Abhyanga of yoni helps to tone the vagina and perineum.

4. Pattabandhana- (abdominal compression)-
Acharya Charaka[27] Vagbhata[28], Harit and Yogratnakara[29] says to press the puerperal women abdomen, flank and then compress her abdomen, and wrapped with cloth. This may to prevent vitiation of vayu likely to occur due to avability of hallow space, so that vayu subside and also it helps to return back to normal size of uterus.

5. Yonidhupana- (fomentation)-
According to Acharya Kashyapa Swedana to yoni should be given with oleo prepared with priyangu etc drugs. After overcoming the tiredness, fumigation with kushta ,guggula and agaru mixed with grita should be done.[32]
Hot yoni fomentation helps in minimizing the pain as well as inflammation and helps in healing process, due to fomentation blood flow of local area is increased via vasodilatation. All this drugs have essential volatile oils which have strong antiseptic and disinfectant properties against streptococci and staphylococci , thus it helps in preventing infection.

6. Snan(hot water bath and irrigation)-
Acharya Charaka[33] Sushruta[34], Kashyapa[35] and Harita[36]explained hot water bath followed by rest in puerperal women. Dhalana says that irrigation should be done by pouring water in a stream, so that abnormal blood which is accumulated in uterus is excreted properly and vata also suppress and also hygiene is maintained.
7. Aahara (diet)-

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1) Panchakola – dhatu shaithiliyahara, deepan, pachana, shulagha.

2) Ghrita- yogavahi, Strengthen digestive system, vatashamana.

3) Jagery- mansa & raktavardhaka, Supports digestive power as well as balances vata.

4) Decoction of laghupanchamula dravya- vataghna, bruhana, balya, deepna, mutrala, jwaragha.

5) Rice gruel prepared with vidaryaganadi gana and milk- rasayana, helps the women to recover purperal period.

6) Liquid diet like yavagu- Tarpana, vatashamana.

7) Mansa rasa- source of iron, vitamin, essential amino acid, and trace element.

8) kulatha- Cleanses abnormal blood through uterus as well it will decreases kleda.

Motive of this regimen-
To improve her immunity, involution process, lactation and digestive power. Also restore her health.

8. Specific advice on the basis of place of residence:
Acharya Kashyapa has described the postnatal management on the basis of residence place as follows,

I. For anupa dehsa (marshy land) - In marshy land usually diseases of vata and kapha occur. Because of supremacy of humidity in this area initially fat should not used; instead scum of boiled rice treated with appetizing and strength producing things should be given. Svedana (sudation), sleeping in air free place. Employing maximum ushna (hot) herbs is useful. Acharya Chakrapani has clarified that unctuous material should be prohibited.

II. For jangala desha (wild or dry place) - She should be given ghrita or oil or any other unctuous recipe in good quantity using decoction of pippali etc. herbs. For strong women this unctuous material and to the weak women rice gruel should be given for 3
or 5 nights. It should follow the use of cereals blended with unctuous things in regularly increasing method. She should often be irrigated with good quantity of hot water and should avoid anger, exercise and coitus. Acharya Kashyapa has mentioned that in such places diseases of vata and pitta frequently takes place. As unctuous materials are affable in this areas that should be used in large amount.

III. For sadharana desha (ordinary or neither marshy nor dry place) - Average (in use of neither to unctuous nor dry material) management is advantageous.

- For women with mlecha caste-
  Utilize blood, meat yusha rhizomes, eatable roots and fruits throughout this phase.\[^{43}\]

9. Puerperal management according to sex of child-

Acharya Kashyapa suggest that taila for delivery of male child and ghrita for female child should be given for drinking after delivery. After proper digestion of this fat, rice gruel prepare with appetizing drug should be given for five to seven days, then scum of boiled rice etc. should be used in gradual manner.\[^{44}\]

10. Prohibited panchakarma (purificatory therapies) – Use of asthapanabasti (enema)\[^{45}\], siravedha (venesection)\[^{46}\][\[^{47}\], nasya (sternutatory administration of herbs through nose)\[^{48}\][\[^{49}\], virechana (purgatives)\[^{50}\][\[^{51}\][\[^{52}\] and svedana (sudation)\[^{53}\][\[^{54}\] - are contra-indicated, however, Sharangdhara has advised svedana (sudation)\[^{55}\] following delivery. Asthapanabasti is contraindicated because it increases ama-dosha. If nasya is given to post natal women, she develops emaciation, anorexia and body ache.

11. Apathyas in sutika—

Krodha, Maithuna , Diwaswap, Uchhe Sambhashan, Yanayanan, Chir Asana ,Chir Utishtha, Ati a, Mala Upabhoga, Vayu Sevana, Aatapa Sevana, Virudha Ahara, Adhyashana, Asatmya Bhojana, Sheetala Jala.\[^{56}\]

Sutika is already exhausted so vyayama is contraindicated. The reproductive tract is already lacerated and weakened so maithuna is contraindicated, Consumption of cold things and physical works aggravates the vata. Emotional imbalance like anger, fear, depression badly affects the lactation.

DISCUSSION:
So after elaboration of sutika paricharya it can be said that our Acharyas has described a scientific description of sutika paricharya. A brief regimen of each and every step in paricharya is explained to prevent untoward effect. By having exact knowledge and it’s role we maintain the health of sutika.

CONCLUSION:
IMPORTANCE OF SUTIKA PARICHARYA-
1. Increases psychological alertness, apparent thinking and emotional steadiness
2. Strengthen and improves digestion power.
3. Helps woman’s body reverse into her normal pre pregnancy shape.
4. Promotion of breast feeding.
5. To accelerate involution process.
6. Protect her from upcoming diseases.

Sutika Paricharya explained in Ayurveda has executed the post natal care in a meticulous fashion and in scientific view, focusing on every aspect required to replenish and restore health of a woman and avoid post partum complication. It is also concluded that Ayurveda can be proved in modern aspects as a very scientific description given by all Acharya’s.

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Cite this article as: