

International Research Journal of Ayurveda & Yoga

Vol. 6 (7),111-115, July,2023

ISSN: 2581-785X:<https://irjay.com/>

DOI: [10.47223/IRJAY.2023.6717](https://doi.org/10.47223/IRJAY.2023.6717)



Sutika Paricharya: An Overview.

Priya Paijwar¹, H.H. Awasthi², Deepa Mishra³

1-Senior Resident & Ph.D Scholar, Department of Rachana Sharir, Faculty of Ayurveda, IMS, BHU, Varanasi (UP)

2-Professor & Former Head, Department of Rachana Sharir, Faculty of Ayurveda, IMS, BHU, Varanasi (UP)

3-Professor, Department of Prasuti Tantra, Faculty of Ayurveda, IMS, BHU Varanasi (UP)

Article Info

Article history:

Received on: 01-06-2023

Accepted on: 22-07-2023

Available online: 31-07-2023

Corresponding author-

Priya Paijwar, Senior Resident & Ph.D Scholar, Department of Rachana Sharir, Faculty of Ayurveda, IMS, BHU Varanasi (UP)

Email: pinkcity11011@gmail.com

ABSTRACT:

According to *Acharya Kashyapa*, woman is termed as *Sutika* only after the delivery of foetus with its placenta. In *Ayurveda Samhitas* duration of *Sutika Awastha* is one and half month after delivery of baby followed by expulsion of placenta. In this period puerperal women become weak and lethargic, because of labor pains and blood loss during delivery. In *Ayurveda*, weakness in *Sutika* said to be occurred due to *Garbhavridhi* and *Shoonyasharir*. Causation of *Sutika Roga* is *Agnibala Mandya*. Therefore, *Ahara* of *Sutika* should be properly managed. *Acharyas* of different treaties have described *Sutika Paricharya* into two categories; *Samanya Sutikaparicharya* and *Vishishta Sutikaparicharya*, *Pathya* and *Apathya* along with specific *Aushadha Yogas*. *Acharya Kashyapa* has mentioned special regimen for *Sutika*. It causes *Agni Balavridhi* which is responsible for *Dhatupushti*. To prevent *Sutikaroga* proper care of *Ahara* and *Vihara* of *Sutika* is vital. This care is termed as *Sutika Paricharya*.

Keywords: *Sutika, Ahara, Sutika Paricharya, Samanya Sutikaparicharya, Vishishta Sutikaparicharya*

INTRODUCTION

According to *Ayurvedic* literature, utmost importance has given to female health throughout her age. Woman's reproductive life may be divided grossly into three phases i.e. *Rajaswala*, *Garbhini* and *Sutika*. Considering all, she has to maintain health during these phases by appropriate *Paricharya*. As a female is the pillar of the family, her family's health depends on her well-being. During *Garbhawastha* there is an additional demand of *Ahara* to the pregnant woman for *Garbhaposhana*. If it does not get fulfilled properly then health of woman may compromise and woman become prone to disease even in *Sutika* (Puerperal) stage. *Acharya Kashyapa* has defined *Sutika* as

the woman having delivered a foetus followed by expulsion of placenta. It clearly indicates that the woman should not be termed as *Sutika* unless the placenta too has been expelled.¹ Expulsion of the placenta is the criteria for the terminology '*Sutika*'.² In *Ayurveda Samhitas* duration of *Sutika Awastha* is one and half month after delivery of baby followed by expulsion of placenta.

AIM & OBJECTIVE

To study *Sutika Paricharya* from ancient *Ayurveda* perspective.



MATERIALS AND METHODS

A detailed review of literature for description of *Sutika*, *Sutika Awastha*, *Samanya Sutikaparicharya* and *Vishishtha Sutikaparicharya*, *Pathya* and *Apathya*, specific *Aushadha Yogas* has been collected from different *Ayurveda* Classics.

Table No.1: *Sutika Awastha* found in different Classical literature

Acharyas of different treaties have described about *Sutika Paricharya* into two categories.

A. *Samanya Sutika paricharya*

General principle of *Sutikaparicharya*³

- ✓ Avoidance of etiological factors is the best medicine.
- ✓ She should be looked after properly, congenial diet and oleaginous substances should be given. The place of living, the season and the climate and the suitability of the diet for the disease should be taken into consideration.⁴ If all these taken care she will survive well.⁵
- ✓ She should be treated with massage, anointment, irrigation with *Ghrita*, *Taila* or decoction prepared with *Bhautika*, *Jeevniya*, *Brihaneeya*, *Madhura* and *Vatahara* drugs with specific dietetics.⁶
- ✓ The woman who is diseased due to difficult labour should be given oleation and sudation to suppress *Vata*. A wise physician should prescribe rice gruel treated with appetizing drugs. By following this the woman becomes healthy and sleeps well.⁷

a. *Ahara* described in Table No.2

b. *Vihara*

Vihara with few procedures is equally fruitful for *Sutika*. The puerperal woman should tie amulet of *Trivritta* over the head.⁸ *Abhyanaga* with *Bala Taila*.^{9,10} After delivery of full term foetus, *Swedan* is prescribed.¹¹ According to *Acharya Charaka* whenever puerperal woman feels hungry after delivery, she should be given *Pippali*, *Pippalimoola*, *Chavya*, *Chitraka* and *Shringabera* with any one out of *Ghrita*, *Taila*, *Vasa*, *Majja*, considering her acceptability for these, and in the quantity which she can digest easily. After this, her abdomen should be massaged and wrapped properly with a big clean cloth to avoid *Vata* accumulation in space.¹²

A. *Vishishtha Sutika Paricharya*

This particular regimen is explained by *Acharya Kashyapa* based on the particular type of *Desha*, in which *Sutika* is residing.

a. *Anoopa Desha*

Kashyapa has stated that in *Anoopa Desha*, there is predominance of *Vata* and *Shleshma* hence *Vata Shleshmaj*

Vikara occurs, therefore *Snehapana* is contraindicated. Oral intake of *Ushna Dravya* is advocated for *Sutika* of *Anoopa Desha*. *Manda* prepared with *Agnibalavardhaka Dravyas* for *Agnideepana* and *Sansarjan Karma* are advised. *Sutika* should be treated with *Ushna Guna Dravyas*, *Swedana* and *Niwatashayana*.¹³

b. *Jangala Desha*

In *Jangala Desha*, diseases are mostly due to vitiation of *Vata* and *Pitta Doshas*. So *Snehapana* is prescribed to *Sutika* in such places.

c. *Sadharana Desha*

One should follow *Sadharanavidhi*. Use of neither too *Sneha* nor too *Ruksha Dravyas* is advised.¹⁴

d. Management for *Videsha Jati*

Sutika of *Mleccha Jati* and *Videsha Jati* should use *Rakta*, *Mamsa-Niryuh*, *Kanda*, *Moola* and *Phala* etc.¹⁵

e. Management according to sex of child

Kashyapa has also advised to take *Taila* and *Ghrita* to *Sutika* in case of delivery of male and female child respectively followed by *Yavagu Pana* processed with *Deepaniya Dravya*.¹⁶

*Pathya - Apathya of Sutika*¹⁷

Sutika must bath with warm water only and should drink boiled water in luke form. She should take adequate sleep and apply *Udaraveshtana*. *Maharshi Sushruta* and *Vagbhatta Dwaya* have mentioned that after subsidence of complications and aggravation of *Doshas* the woman should give up specific mode of life after four months. *Vyayaam*, *Krodha*, *Maithuna*, *Sheetal Jal*, *Sheetal Vayu*, *Divaswapna*, *Aatapsevana*, *Panchakarma* should be avoided.^{18,19,20}

DISCUSSION

Adhyardha-Masa, or forty five days is the bare minimum time frame during which the *Sutika* (Puerperal woman) must adhere to a specific way of living. And during this time most of the changes which occurs during *Garbhawastha* and *Prasavawastha*, revert to normal pre-pregnant state. Some natural bodily changes are inevitable in *Sutikawastha*, which are physio-psychological. Therefore, special management for *Sutika Paricharya* is described in *Ayurveda Classics*. According to the ancient scholars of *Ayurveda*, there is an appropriate description of *Aushadhi*, suitable *Ahara*, *Vihara*, *Pathya*, and *Apathya* during *Sutikawastha*. The moving *Doshas*, *Kleda*, *Rakta Nisruti*, *Dhatukshaya*, and *Shoonyata* of body after *Sukha Prasava* make *Sutika* weak and susceptible to *Sutika Roga*.

During *Sutika Awastha Agni Bala Mandya* is leading responsible factor for *Sutika Roga*. Therefore, *Agnideepana Chikitsa* is also prescribed after delivery. *Agnivardhak* drugs are used with *Sneha* that suppresses *Vata* which helps in avoiding *Sutika Roga* and further it helps in *Dosha Prashaman*. Proper management of *Ahara* is prescribed in texts as *Samanya Sutikaparicharya* and with special regimen i.e. *Vishishtasutikaparicharya*. *Vishishtasutikaparicharya* according to *Desha* and *Jati* is explained in *Kashyapa Samhita* along with the treatment. *Sutikaparicharya* has fruitful results on *Agni* and *Balavridhhi*, hence *Sutika* attains the vitality and strength to bring all elements of body as in pre-pregnancy state. So, *Paricharya* should be done with the wisdom of Ancient *Ayurveda* knowledge.

CONCLUSION

Description of *Sutika*, *Sutikaparibhasha*, *Sutika Awastha*, and *Sutikaparicharya* have been explained in *Brihatrayee* as well as in *Laghutrayee*. In *Sutika Awastha* as her *Dhatu* decreases, the woman becomes languid. There is a generous *Dhatukshaya* due to development of foetus. *Sutika*'s body becomes emaciated, due to labour pains and blood loss. Hence diseases occurring during this period become incurable or are cured with difficulty. The purpose behind '*Sutika Paricharya*' is to protect her from various diseases and her recovery from stress of pregnancy and labor. By doing *Sutika Paricharya*, *Sutika* becomes *Swastha* by attaining *Samadosha*, *Samaagni*, *Samadhatu Malakriya*. If *Sutika* follows *Sutikaparicharya* as described in classics *Agnivardhan*, *Pachana*, *Vatashaman*, *Stanyavardhan*, *Raktavardha*, *Garbhashayshodhan*, *Yonisanrakshan*, *Dhatuposhan*, *Kohsthashodhan* and *Balavardhan* occurs and *Sutika Rogas* can be avoided. In addition this care also helps to improve *Rakta* and *Stanya* of *Sutika*. By doing so she remain healthy and able to take best care of her child.

Acknowledgment- Nil

Conflicts Of Interest- Nil

Source of finance & support – Nil

ORCID

Priya Paijwar , <https://orcid.org/0009-0003-1950-1542>

REFERENCES

1. Tiwari PV. Kashyap Samhita or Vriddhajivkiya Tantra. Khila Sthana, Sutikapakramaniya Adhyaya, Verse 6, Chaukhamba Viswa Bharati, Varanasi. edition : Reprint 2013.pp.576.
2. Sharma H, Shree Satyapal Bhaisaj Acharya, Kashyap Samhita, 5 th edition, Khilsthana, chapter 11 chaukhambha Varansi. 1998.pp.305.
3. Shastri K, Agnivesha. Charak Samhita (part-1), revised by Charak & Dridhabala Shareersthana, Jatisutriya Adhyaya, Chap. 8, Shloka 48 Chaukhamba Bharati Academy, Varanasi. Reprint Edition 200.pp951.
4. Shastri K, Charaka Samhita, Vol.2 Commented By Published By Chaukhambha Bharti Academy, Varanasi, Reprint Year, 2007; 8: 48.
5. Shastri AD, Maharshi Sushruta. Susruta Samhita, part 1, Garbhini Vyakaranam Shareeram Adhyaya,, Chap. 10, Shloka 16, Chaukhamba Sanskrit Sansthan, Varanasi. edition Reprint 2007.pp.76.
6. Shastri K, Agnivesha. Charak Samhita (part-1), revised by Charak & Dridhabala Shareersthana, Jatisutriya Adhyaya, Chap. 8, Shloka 48 Chaukhamba Bharati Academy, Varanasi. Reprint Edition 200.pp951.
7. Tripathi N, Acharya Kashyapa, Kashyapa Samhita with Vidyotini Hindi Commentary Chikitsa Sthana 3/11 8th edition, Chaukhambha Sanskrit Sansthan, Varanasi, 1988
8. Tripathi N, Acharya Kashyapa, Kashyapa Samhita with Vidyotini Hindi Commentary Chikitsa Sthana 3/11 8th edition, Chaukhambha Sanskrit Sansthan, Varanasi, 1988
9. Shastri AD, Maharshi Sushruta. Susruta Samhita, part 1, Garbhini Vyakaranam Shareeram Adhyaya,, Chap. 10, Shloka 16, Chaukhamba Sanskrit Sansthan, Varanasi. edition Reprint 2007.pp.76.
10. Sharma S.P, Acharya Vagbhata, Ashtanga Sangraha Sharirasthana 3/38, 1st edition, Chaukhambha Sanskrit Series Office, Varanasi, 2006, p. 285.
11. Shastri A.D, Acharya Sushruta, Sushruta Samhita with Ayurveda Tatva Sandipika Hindi Commentary by Acharya Ambika Datta Shastri, Chikitsa Sthana 32/18, 13th edition, Chowkhambha Sanskrit Sansthan, Varanasi, 2002.
12. Shastri K, AcharyaCharaka, Charaka Samhita with Vidyotini Hindi Commentary by Acharya Kasinath Shastri and Gorakhnath Chaturvedi, Sharira Sthana 8/48, 16th edition, Chaukhambha Bharati Academy, 1989, p. 951
13. Tripathi B, Vriddha Jivaka. Kashyap Samhita, Khila Sthana, Chapter 11, verse 18-20. Chaukhamba Visvabharati Bhavan, Varanasi. Reprint 2013

14. Triapthi B, Vriddha Jivaka. Kashyap Samhita, Khila Sthana, Chapter 11, verse 33. Chaukhamba Visvabharati Bhavan, Varanasi. Reprint 2013
15. Triapthi B, Vriddha Jivaka. Kashyap Samhita, Khila Sthana, Chapter 11, verse 34. Chaukhamba Visvabharati Bhavan, Varanasi. Reprint 2013
16. Triapthi B, Vriddha Jivaka. Kashyap Samhita, Khila Sthana, Chapter 11, verse 32-33. Chaukhamba Visvabharati Bhavan, Varanasi. Reprint 2013
17. Shastri K, Acharya Charaka, Charaka Samhita with Vidyotini Hindi Commentary, Sharira Sthana 8/49, 16th edition, Chaukhamba Bharati Academy, 1989, p. 951
18. Shastri AD, Acharya Sushruta, Sushruta Samhita with Ayurveda Tatva Sandipika Hindi Commentary Chikitsa Sthana 15/28, 13th edition, Chowkhambha Sanskrit Sansthan, Varanasi, 2002.
19. Sharma S.P. Acharya Vagbhata, Ashtanga Sangraha Sharirasthana 4/50, 1st edition, Chaukhambha Sanskrit Series Office, Varanasi, 2006.
20. Tripathi B, Acharya Vagbhata, Ashtanga Hridaya with Nirmala Hindi Commentary Sharira Sthana 2/46, 1st edition, Chaukhambha Sanskrit Prakashan, Varanasi, 1999.

How to cite this article: Pajwar P, Awasthi H.H, Mishra D “*Sutika Paricharya: An Overview*” IRJAY. [online] 2023;6(7);111-115.
Available from: <https://irjay.com>.
DOI link- <https://doi.org/10.47223/IRJAY.2023.6717>

Table 1 Sutika Awastha found in different Classical literature

Acharyas	Samhita	Sutika Awastha
Charaka ³	Charaka Samhita	No any specific duration and regimen for <i>Sutika</i> .
Sushruta ⁴	Sushruta Samhita	One and half month i.e. 45 days
Vagbhata ⁵	Ashtanga Sangraha	One and half month i.e. 45 days
Vagbhata ⁶	Ashtanga Hridaya	One and half month i.e. 45 days
Bhavamishra ⁷	Bhava Prakash	One and half month i.e., 45 days or until she gets her first menstrual cycle.
Kashyapa ⁸	Kashyapa Samhita	Six months as all the <i>Dhatus</i> will resume to their original state by this time.
Bramha Shankar Shastri ⁹	Yogaratanakara	Either after 11/2 months or after restoration of menstrual cycle.

Table 2 Ahar

Time Period	Charaka ¹⁰	Sushruta ¹¹	Vagbhata ¹²	Kashyapa ¹³
Up to 7 days	Snehapana (Pippalyadi Dravyas) ↓ Yavagu Pana (Pippalyadi Dravyas)	Vatahara Ausadha Kwatha Pana and Ushna Gudodaka (Pippalyadi Gana Dravyas) 2-3 days. ↓ Sneha or Ksheera Yavagu (Vidarigana Sadhita Dravyas) 4th -6th day	Sootika Taila/ Snehapana (Pippalyadi Dravya with Saindhava) ↓ Ushna gudodaka/ Vatahara Kwatha 2-3 days ↓ Vatahara Ausadha Peya ↓ Ksheera Yavagu/Yavagu Pana (Pippalyadi or Vidarigana Dravya) 4th -7th day	Mandapana ↓ Hita Bhojana 3-5 days. ↓ Sneha Pana ↓ Sneha Yavagu Pana (Pippali, Nagara Yukta and Lavana Rahita) 5th -7th day
8 th -11 th day	Apyayana and Swasthavritta Palana	Jangala Mamsarasa Siddha with Yava, Kola, Kulatha Yusha, and Shaali Bhojana.	Jeevaneeya Madhura, Bruhmaniya, Balya, Vatahara Dravya Sadhita Annapana	Yavagu Pana (Lavana, Sneha Aushadha Yukta)
12 th day onwards			Jangala Mamsarasa	Kulattha Yusha, Jangala Mamsarasa. Ghrita Bharjita Shaka (Kushmanda, Mulaka, Earvaruka); Ushna Jala Sevana.