

REVIEW OF CHARAKOKTA SUTIKA PARICHARYA AND ITS CLINICAL SIGNIFICANCE

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ABSTRACT

The transformation of a female, from a woman to a mother is the happiest lifetime event, but this happiness is gained only after undergoing tremendous physical exertion during labour. The women become extremely debilitated physically & mentally, after the delivery & there are more incidences of backache, feeling weakness etc. After the delivery of the baby, the placenta is expelled then the woman is termed as *Sutika* & the care is termed as *Sutika-Paricharya*. *Mithyaachara* during this period results in incurable diseases or diseases which are difficult to cure. After following proper *Sutikopacharya* (puerperal regimen) woman regains all the lost things and reaches pre-pregnancy status. The mode of *Paricharya* includes important therapies, nutritional diet & *Swasthavritthalpana*. The main achievements through *Sutika-Paricharya* are *Garbhashayashuddhi*, *Dhatu-Paripurnata*, *Sthanya- Vridhhi*, *Punarnavekarana*. So, the present study has been selected to review *Charakokta-Sutika-Paricharya* & its clinical importance.

Keywords: *Sutika*, *SutikaParicharya*, *SutikaParicharya*, *Mithyaachara*

INTRODUCTION

Motherhood is all about loving, sharing, sacrificing, and struggling. *Ayurveda* emphasizes much importance of the care of women, especially in the prenatal and postnatal periods. The sound 'puthramsuthe' brings back *jeeva* i.e. life to a parturient woman. But this is possible if her health is taken care of during postnatal. mild derangement can cause life-threatening situations for mother and baby. Hence extreme care is to be taken during pregnancy and puerperium. The postnatal period begins immediately after the separation of the placenta and extending up to six weeks (this period varies as some *Acharyas* described up to 45days or up to 6 months after delivery), otherwise called Puerperium or Puerperal period.

During the time of labour, the mother undergoes tremendous physical exertion and becomes extremely debilitated physically and mentally, which leads to derangement of *Doshas* especially *Vatadosha* in the mother. These pathological changes cause general weakness, pain abdomen, low back pain, loss of appetite, dysfunction of the bladder, post-natal psychosis etc. Apart from these, the mother also suffers from *Dhatukshya*. If this stage is unattended by appropriate measures, then that will lead to maternal morbidity. To reduce postpartum maternal morbidity, reforming postpartum care measures by providing holistic and flexible maternal health care is necessary. The WHO suggested that maternal care should be demedicalized, individualized, family-centred, multidisciplinary, holistic, and culturally appropriated. In the existing modern medical system, puerperal care limits to supplementation of iron, calcium and prevention of infections. Two major demands of Puerperium i.e. care for proper involution of genital organs and ensuring optimum lactation are still left un-

addressed. Whereas in *Ayurveda* medicaments and procedures described for a post-natal woman is culturally very much appropriate, is by and large comprehensive in serving all the demands of the puerperium. It is by far more scientific and helps in proper involution of the uterus, ensures optimum lactation, kindles digestive as well as metabolic fire, replenishes the lost *Dhatu* (tissue elements), prevents infections, helps to regain tone of the urinary bladder and other smooth muscle organs like the intestine, finally it ensures the uneventful puerperium and complete growth of the body. Keeping in view the above facts there is a need to evolve holistic treatment modalities which could be effective, safe, accessible, without any side effects. Ayurvedic texts provide various effective treatments for *Sutika*. These *Ayurvedic Sutika Paricharya* (as per *Acharya Charaka*) has been in use for ages and is useful in treating *Sutika* (post-natal women) and promoting health.

AIM AND OBJECTIVES - To review the literature of *Sutika*, *Sutikakala*, with Clinical significance of *Charakokta Sutika Paricharya*¹.

MATERIAL AND METHODS- This is a review study. Textual materials are used for the study from which various references have been collected. The main Ayurvedic texts used in this study are *Charak Samhita*, *Sushruta Samhita*, *Ashtang-Sangraha*, *Kashyap Samhita*. Commentaries are also included in it.

SUTIKA

- Definition** - A woman who has just given birth to a child followed by the expulsion of the placenta is called *Sutika* by *Acharya Kashyapa*² The care given during this period is called *Sutika Paricharya* in *Ayurveda*.
- Sutika Kala** (duration of postnatal phase)

Table 1: *Sutika kala* (Time period) according to different *Acharyas/Samhita*

Literature	Period
<i>Charak Samhita</i>	Not specified ³
<i>Sushruta Samhita</i>	1 1/2 month or until next <i>Rajodarshan</i> ⁴ .
<i>Ashtanga Sangraha</i>	One and half months or until the next <i>Rajodarshan</i> ⁵
<i>Ashtanga Hridaya</i>	One and half months or until the next <i>Rajodarshan</i> ⁶

<i>Bhavprakash</i>	In addition, agreeing explanation of <i>Sushruta</i> (i.e. 1½ month), he has cited that following subsidence of complication and aggravation of <i>Doshas</i> , the woman should give unspecific mode of life following four months ⁷ .
<i>Yogratanakar</i>	Special dietetic management for 1 month ⁸
<i>Kashyapa</i>	Sixth months ⁹

3. **SUTIKA PARICHARYA:** A care of the woman during puerperium comes under the heading of *Sutika Paricharya*. Its principles are given as follows:

- ❖ *Agnideepan,*
- ❖ *Pachana,*
- ❖ *Raktavardhaka,*

- ❖ *Stanyavardhaka,*
- ❖ *Yonisanrakshaka,*
- ❖ *Garbhashayashodhaka*
- ❖ *Kostashodaka,*
- ❖ *Dhatupusti,*
- ❖ *Balya.*

Table 2: *Sutika Samanya Paricharya* according to Acharya Charaka¹⁰

Number of days	Ahara	Vihara
Upto 5 – 7 days	<i>Snehapana</i> and <i>Yavagupana</i> which is medicated with <i>Pippali</i> (<i>piper longum</i>), <i>Pippalimoola</i> (<i>piper longum</i> 's root), <i>Chavya</i> (<i>piper retrofractum</i>), <i>Chitraka</i> (<i>plumbago zeylanica</i>), <i>Shunthi</i> (<i>zinziber officinale</i>) for 5-7 days after delivery. <i>Anupana</i> - <i>Ushna Jala</i> . Use of <i>Brihagana</i> drugs from 6th or 8th day.	<i>Abhyanga</i> of the abdomen with <i>taila</i> or <i>Ghrta</i> . <i>Udarveshtana</i> with a big clean cloth. <i>Parisheka</i> (Irrigation) with lukewarm water.
8 th - 11 th day	<i>Apyayana</i> and <i>Swasthviritta Palana</i>	

According to Acharya Charaka, when a puerperal woman feels hunger, she should be given powdered *Pippali*, *Pippalimoola*, *Chavya*, *Chitrak*, and *Sringvera*, along with one of *Ghrta*, *oil*, *Vasa* (animal fat), or *Majja* (marrow), in a quantity that she can easily digest. Her abdomen should be massaged and covered appropriately with a large clean cloth after she has consumed this. This wrapping compresses the abdomen, preventing the existence of hollow space and thereby preventing the *Vayu* from being vitiated. Following the digestion of *Ghrta*, etc. Fats, rice-based liquid gruel medicated with *Pippali* etc., as well as the drugs listed above mixed with *Ghrta*,

should be given. Irrigation or a hot water bath should be done before using *Ghrta* or gruel at all times, morning and evening. According to *Chakrapani*, irrigation should be provided in the morning before ingestion of oleaginous substances and repeated after digestion, followed by rice gruel. Gradual administration of *Vrnghana* substance (anabolic or likely to increase flesh and energy) should be performed after using this regimen for five or seven nights (days and nights). Because the *Kapha* is dominant in the people of *Anupadesha* (marshy land), this regimen is not appropriate for them. This regimen is appropriate for *Jangala* (wild or dry) women

Table 3: Pharmacodynamic properties of drugs used in *Charakokta Sutika Paricharya*¹¹ – *Pippalyadi Churna* -

Name	Part use	Ratio	Rasa	Guna	Virya	Vipaka	Doshaghanta
<i>Pippali</i> (<i>Piper longum</i> Linn.)	Fruits	1	Katu	Lagu, Snigdha, Tikshna	Anushna Sheeta	Madhura	Kaphavatashamaka
<i>Pippalimoola</i> (<i>Piper longum</i> Linn.)	Root	1	Katu	Laghu, Rooksha	Ushna	Katu	Vaphavatashamaka
<i>Chavya</i> (<i>Piper chaba</i> Hunter)	Fruit	1	Katu	Laghu, Rooksha	Ushna	Katu	Vatakaphashamaka
<i>Chitrka</i> (<i>Plumbagozelenica</i> Linn.)	Root	1	Katu	Laghu, Rooksha, Teekshna,	Ushna	Katu	Vatakaphashamaka
<i>Nagar</i> (<i>Zingiber officinalis</i> Roxb.)	Rhizome	1	Katu	Laghu, Snigdha,	Ushna	Madhura	Vatakaphashamaka

Name	Rasa	Guna	Virya	Vipaka	Doshaghanta
<i>VidarikandaChurna</i>	Madhura	Guru, Snigdha,	Sheeta,	Madhura	Vatapitta Shamak
<i>Go-Ghrita</i>	Madhura	Snigdha, Mridu, Shalakhana	Sitta	Madhura	Ttridosha Shamaka
<i>Tila taila</i>	Madhura	Suksma, Guru, Sara,	Ushna	Madhura	Alleviates Tridosha

❖ CLINICAL SIGNIFICANCE OF CHRAKOKTA SUTIKA PARICHARYA

1. ***Pippalyadi Churna* - *Pippalayadi Churna*** (*Pippali, Pippalimoola, Chavya, Chitraka, Shrungavera*) is having property of *Agnideepana, Amapachana* and *Vatashamak*. These *dravyas* help in the digestion of *Sneha* and serve as an appetizer. *Pippali, Pippalimula, Chavya, Chitraka, Shringavera* are *Ushna, Teekshna, Deepana, Pachana, Shoolagna & Kaphavatashamaka*. These drugs are *katu Rasatmaka* and *Katu vipaki* and have *Shonita SanghatBhedana* properties, which trigger normal *Yoni Gatasrava* and *Garbhashaya Shudhi*.

❖ ***Pippali (Piper longum) & Pippalimool (Piper longum)***-Rejuvenating, stimulant, expectorant, emollient, carminative, aphrodisiac, warming, and decongestant are some of the properties of *Pippali*. *Pippali* and *Pippalimula* have anti-inflammatory and antibacterial properties. It's also good for regaining control of the relaxed organs after delivery.

❖ ***Chavya (Piper chaba Hunter)*** -The fruits of this *Piper* species are stimulants, anti-catarthal, and carminative. *Chavya* stimulates the liver and cleanses the blood, as well as having rejuvenating properties.

❖ ***Chitraka (Plumabago zeylenica)***: - Increases appetite and helps indigestion. Dyspepsia, piles, and skin disorders are all treated with this herb. *Chitraka* can be used as an appetizer, digestive aid, anti-helminthic, and uterine contraction stimulant and cures postpartum disorders.

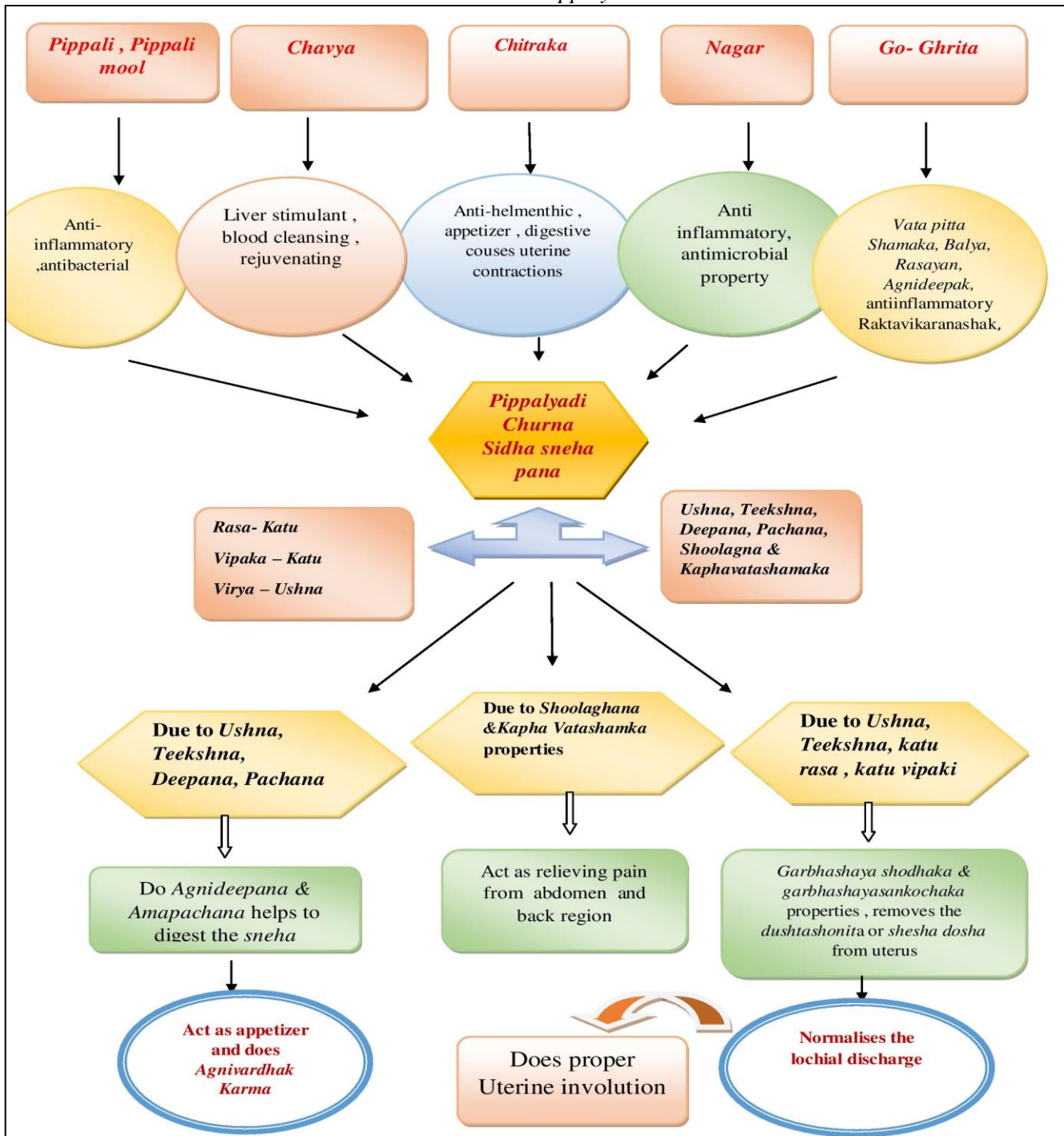
❖ ***Sunthi (Zingiber officinale)***: -*Sunthi* is having the property of Stimulating, diaphoretic, expectorant, carminative. *Sunthi* is a tasty spice that is used in Ayurvedic medicine to aid digestion and avoid nausea. The digestive system is regulated by these properties for assisting bowel movements and calming muscles. In many Ayurvedic formulations, *Sunthi* is used as an adjuvant to improve absorption and prevent gastrointestinal side effects. It is anti-inflammatory and antimicrobial.

❖ ***Go-Ghrita as Sahapana*** - *Ghrita* has one property i.e. *Samskaranuvartana*. It can imbibe the qualities of components without losing its natural properties, which is known as *Samskaranuvartan*. Because it is *Yogavahi*, it contains active ingredients from medications to boost the strength of compound drugs. *Pippalyadi Churna* was given with the *Sahapana* of *ghrita*, which added *Rasayana* properties to the formulations while also lowering *Tikshna Guna*. It contains *Agnivardhaka, Rochaka, Ojovardhaka*, and *Vrishya* qualities, which

serve to control *Tridoshas* and aid in correct *Dhatu*s and *Updhatu*s development. *Ghrita* provides many essential fatty acids such as omega 6 which provides anti-inflammatory properties. It contains 3% linoleic acid, an antioxidant. It also contains vitamins A, D, E, K. *Pippalyadi Churna*

(*Pippali*, *Pippalimoola*, *Chavya*, *Chitraka*, *Shunthi*) with *Ghrita* have antipyretic, appetizer, uterotonic, antibacterial, antifungal, and act as analgesic effect That's why the *Pippalyadi Churna* with *Ghrita* is used to improve digestive power and *Vata Prakopaka* Vikara in *Sutika*

1. Flow chart - Mode of Action of *Pippalyadi Churna Sidha Ghrita Pana*¹²



2.Abhyanga - Abhyanga on Udara, Kati, Pristha, Parshva with the help of Tila Taila which is Brimhana, Tvak Prasadana, Sthairyra Balavarnakara, Yoni ShoolaPrashamana, GarbhashyaShodhana. Pressure points are included in Abhyanga, and they are strikingly like the anatomical location of lymph nodes. This technique aims to increase lymph flow in the skin as well as lymph movement in the body's larger lymphatic vessels and lymph nodes. Lymph includes many lymphocytes, which are responsible for preserving the body's immunological tolerance in the

circulatory system via vasodilation. Abhyanga increases blood flow in the local region. This allows more leucocytes and macrophages to enter the damaged tissue, speeding up wound healing. Vasodilation reduces inflammation when the intravascular compartment's pressure drops, and fluid from the extravascular compartment travels to the intravascular compartment through a pressure gradient, where it flows out of the area via the bloodstream. Tension on nerve endings is relieved when inflammation is reduced, and pain is reduced.

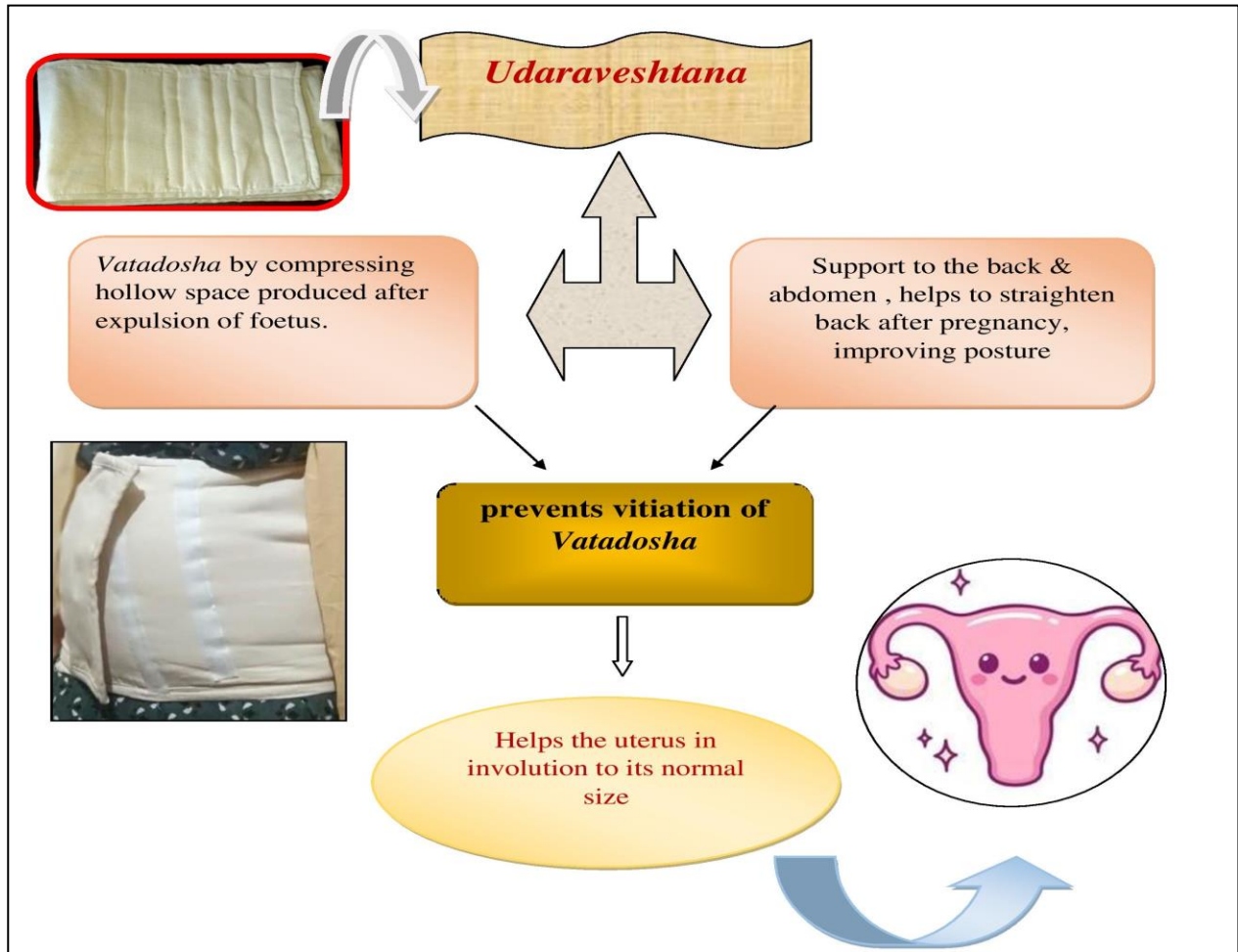
2. Flow chart - Mode of Action of Abhyanga with TilaTaila



4. **Udarapattabandhana** - Wrapping the abdomen with a long and clean cotton cloth helps the abdomen return to its natural position and prevents vata accumulation in vacant areas. It prevents **Vatadosha** vitiation

by compressing the hollow space left after the foetus is expelled. It supports the back and the abdomen. It primarily helps the uterus return to normal size.

3. **Flow chart-** Mode of Action of *UdaraPattabandana*¹³



5. **Pippalyadi Churna Sidha Sneha Yavagu Pana** - *Yavagu* is an easy-to-digest *Pathya Kalpana* that can be used in *Sutika* with low digestive capacity, such as *Agnimandya*. *Yavagu* is used as a mediator to administer medications to patients who are having low digestive capacity. It not only improves digestive capacity but can also be used as medicine. *Yavagu* is more convenient than any other food since it is easy to cook and digest. The *Pippalyadi Samyoga* with *Yavagu* boosted its effectiveness even further. Among the *Paradi Guna*, *Samyoga Guna* is extreme-

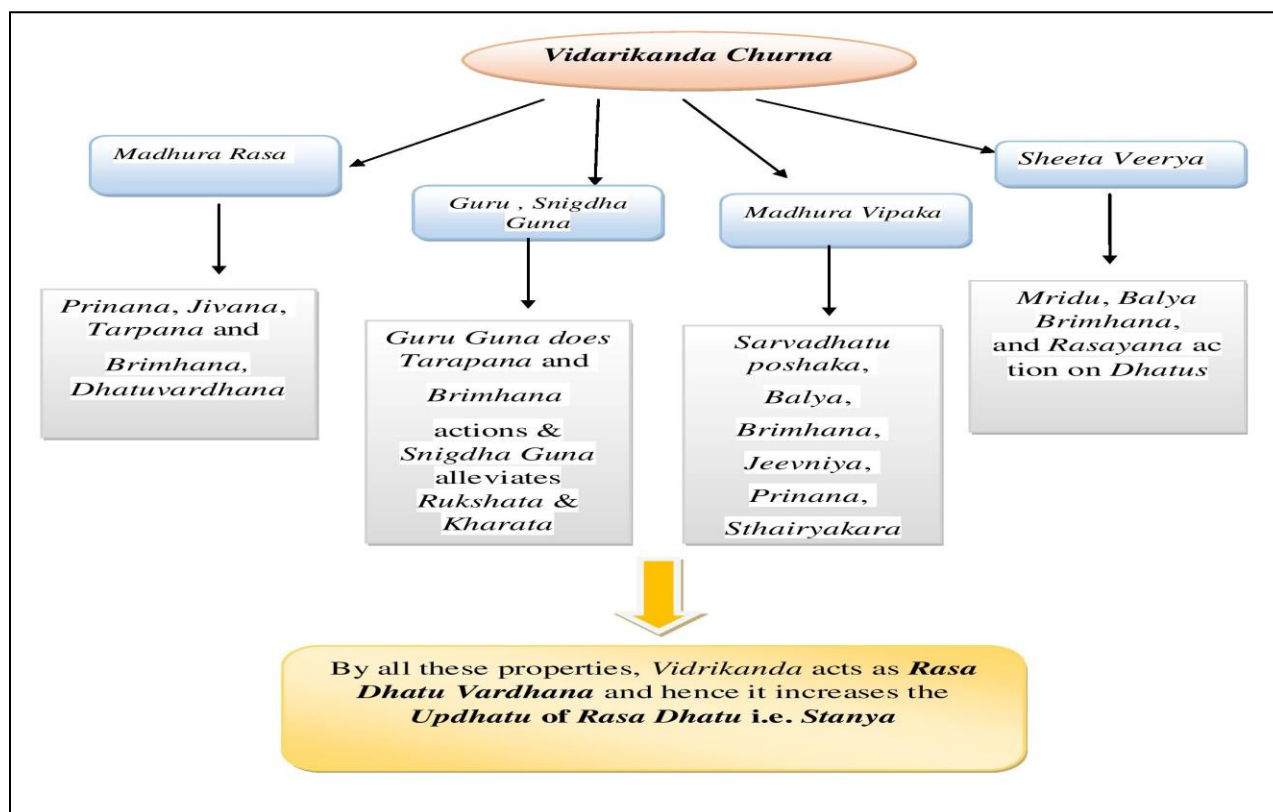
ly significant. According to *Acharya Charaka*, the *Samyoga* is the main cause of all *Karma (Chikitsa)*. As a result of the *Pippalyadi Samyoga* with the *Yavagu*, the efficacy is enhanced. This is one of the reasons for the current study's better results. *Pippalyadi Churna* is having *Katu Rasa* dominancy, which is *Agnidipana Rasa*. *Katu* is the *Vipaka* of *Pippalyadi churna*¹⁴. Because the *rasa* of *dravya* is the same as *Vipaka*, *Karya* may occur by the *Rasa* i.e. *Agnidipana*¹⁵ Since it also has an impact on the *Jarana Shakti*. The *Vishamagni* and *Mandagni* both are im-

proved with this *Pippalyadi churna Siddha Yavagu*. The impact on the *Mandagni* is shown by *Katu Rasa, Katu Vipaka* and *Ushna Virya* i.e. by the entire aspect of the drug. It can work in *Vishamagni* through the *Ushna Virya* of drug and *vatanulomana* property of *Yavagu*.

6. **Vidarikanda Churna With Cow Milk**¹⁶ – The mode of action of *Vidarikanda Churna* to increase breast milk has the same qualities as *Stanya*, which is up-

dhatu of *Rasa dhatu*. *Guru, Sheeta, Snigdha, Madhura Vipaki*, and *Sheeta Veerya* are all terms used to describe *Madhura rasa*. With its *guru, snigdha guna*, it acts as *Vatapita Shamaka*. With *guru, sheet, and snigdha guna*, it serves as a *pit-tashamaka*. It's *saptadhatuwardhaka, balyakara, and brimhana*. It's *dhatuposhaka* and *dhatushodhaka*, thus it's good for *dhatukshinata*. As a result, the quality and amount of *stanya* improve.

4. **Flow chart -Mode of Action of Vidarikanda Churna with Milk**¹⁷ -



7. **Parisheka**¹⁸: *Parisheka* is pouring hot water in a stream, it is *vatakaphahara, vedanahara*, does *Agnideepti, Twakaprasannata, Srotoniramalata*, so that abnormal blood clots accumulated in the uterine cavity after the delivery of *Garbha* excreted properly and *Vata Dosha* also subsides.

DISCUSSION

The woman become weak & emaciated due to the growth of the foetus & also an empty body due to the instability of all *Dhatus*, labour pains, excretion of

Kleda & Rakta. By *Paricharya* she attains all the lost things and reaches her pre-pregnant state. Concept of *Dhatu paripinnate* (regaining her strength), *Stanya utpatti* (production of breast milk), *Stanya Sampat* (fullness of breast), *Garbhashaya shuddhi*, prevention of complications, and *Punarnaveekaran* (rejuvenation) is also attained.

CONCLUSION

SutikaParicharya restores the overall health of the *Sutika* and improves the quality of the progeny too.

Nowadays, many complications arise in the condition of puerperal and are due to the imbalance in the mental status and improper knowledge regarding nutrition. These conditions affect the overall health of a lady. Most of the medicines preferred for *Sutikaparicharya* have antioxidant properties, prevent many diseases like hypertension, CNS (Central Nervous System) disorders, cancers, menstrual abnormalities, gastric disorders, etc. Effective *Sutika Paricharya* can conquer the misfortune or evil deeds of the preceding life. *Sadvritta* and *Achara Rasayana* are the two important pillars of the therapy and if used appropriately along with the main therapy, it will enhance the potency of the chief drug, ultimately restore the health along with eradication of the present illness (*Cha. Chi.1-4th Pada/35*). *Nastika bhava* (having negative thoughts) and other causes should be avoided and this procedure if followed according to the classics will be successful. Thus, different procedures are followed including *Ahara* and *Achara* for *Purnaveekarana* of the *Sutika* is *Sutika paricharya*. It is the process of rejuvenation for the protection of *Sutika* and her child.

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