



A REVIEW OF SUTIKA PARICHARYA AND IMPORTANCE OF DHUPANA IN SUTIKA PARICHARYA

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ABSTRACT

Motherhood is undergoing tremendous physical exertion during labour, so old people used term labour' as women's rebirth. The women become extremely enervated physically & mentally, after the delivery. Apart from pregnancy, post partum is the most important phase of women's life. Improper management of this phase in terms of food and activities causes reproductive health disorders. Mortality and morbidity of mother are most challenging problems of our country. In our day today life, we see many mothers complaining of increase in their physical problems like back-ache, anemia, joint pains and many other infections after puerperium. Its association with adverse perinatal outcome suggest the need for post-partum care for mother. Women after delivery of placenta is called as Sutika. Sutikakala is duration of puerperium during which tissues revert back approximately to a pre-pregnant state. Duration of this period varies according to different Ayurvedic classics. The lady after such a difficult process of prasava must be advised certain mode of life called Sutika Paricharya. The mode of Paricharya includes important therapies, nutritional diet & swasthavritthalant. The main achievements through Sutika-Paricharya are Garbhaslayashuddhi, Dhalu-paripurnata, sthanya vrudhhi. The regimen that helps the woman to regain her lost vitality and helps her body to revert back to pre-pregnant state is called Skatika paricharya, curing this period she restores her health and strength. Sutika Paricharya Should be cared with Ahara Vihara and Aushadi and upwith some Dos Pathya) and Dants (APathya) .

KEYWORDS: Sutika Paricharya, puerperium, post partum care, Sutika, Sytilakala.

INTRODUCTION

Ancient Acharyas i.e. Charaka, Shushruta, Ashatnig Sanghrah, Ashatnig Hridaya kashyap, Harit. The period of Sutika Paricharya is variable as per their respective samhitas.

Charaka---Not exactly mentioned the period.

Shushruta---45 days.

Ashatnig Sanghrah---45 days

Ashatnig Hridaya---45 days

Kashyap--- 6 months.

BhavPrakash and Yog Ratnaka---45 days or up to the menstrual cycle regularized (Artava Darshan) .

According to medical science the Puerperium i.e. Post natal Period begins as soon as placenta is expelled and last for approximately 6 weeks when the uterus upbecomes almost pelvic organ. In puerperium, many complications can occur as it is said in Ayurveda about 74 types of diseases can happen in this period if not managed properly. Sutika must be given more attention to prevent many complications during that period.

Ayurveda is one of the science which gives knowledge of medicines to cure disease and rules & regulations to maintain health in whole life span as it is designed to strengthen the generation providing good health. The health of nation mainly depends upon the health of woman because, Stree (woman) is that creature of the nature in which the fetus develops.

In Sutika kala certain psycho-somatic changes take place which lead to Ati-aparparpana (emaciated) of mother. This status causes Vata-vriddhi which is responsible for different types of health problems. According to Kashyapa samhita, treatment of Sutika is as difficult as cleaning of unclean, tattered and old cloth. In modern era due to changing lifestyle and Mithya Aahar-vihar, sutika is prone for Vata prakopa. So women after a difficult process of Prasava should be advised certain mode of life called Sutika paricharya. Sutika needs relaxation and rejuvenation to the normal.

AIMS AND OBJECTIVES

To review the literature of Sutika, Sutika Kaala, Sutika samanya and vishishta

Paricharya, pathya and apathya with importance of Sutika paricharya and importance of dhupana.

Sutika Paricharya

Care of the woman during puerperium come under the heading of Sutika Paricharya. It involves the following principles,

- 1) Vatashamana
- 2) Agnideepana
- 3) Pachana
- 4) Raktavardhaka
- 5) Stanyavardhaka
- 6) Yonisanrakshaka
- 7) Garbhashayashodhaka, Kostashodaka
- 8) Dhatupusti, Balya

Sutika paricharya according to different acharya

➤ Sutika Paricharya according to Charaka

Number of days: 5-7days

- Ahara
- 1) Snehapana
- 2) Yavugupuna Pippulyadidrav yus Kramavat Appyuyan & Swasthavrittapoluna

- Vihara
- 1) Abhyanga
- 2) Parisheku-ub
- 3) Udarave stana

➤ Sutika Paricharya according to Sushrut

- Ahara: 2-3days
- 1) Vataharaaushadhadrav yakwathapana
- 2) Ushnagudodaka with pippalydidrav yas

3 or 4,6 or 7th day.

Snehayavagu/ ksheerayavagu with Viduriganudruvyus 8th day

- 1) Jangalmamsa rasa
- 2) Yava, Kola, Kulathuvusha
- 3) Shaliodanabhojana
- Vihara Sarvadaihika balatailaabhya

➤ Sutika Paricharya according to Asthanga Sangraha

- Ahara
- 3 or 5 or 7 days
- 1) Snehayoga- Snehapana with Punchukolachurna with saindhava
- 2) Sneha Ayogya-Vatahara panchamulakwatha
- 3) Ksheerayavagupana-Vidaryadiganasiddh

8-12days

- 1) Yava, Kola, Kulathayusha
- 2) laghuannapan

After 12th day

- 1) Jangalmamsa rasa

- 2) Jeevaniya, brihmaniya, Madhura, vatahara dravyasadhit aannapana

- Vihara
- 1) Sarvadaihikabalatailaabhyanga
- 2) Sthanikaldaraabhyanga- grita/taila Panchamoolak
- 3) Udarvesthana
- 4) Ushnodakaparisheka- ubhayatanasiddh
- 5) Acchadana
- 6) Avagahana

➤ Sutika Paricharya according to AsthanguHridaya

- Ahara
- 2-3days
- 1) Snehayogya- Snehupunu- mahatimatra with punchakolachurna
- 2) Ushnagudodaka with panchakolachurna Vatharaushadhitoyapuna
- 3) Snehaayogya without sneha above dravyas
- 4) Peya – Purvoktadravjas

4- 7days

Sneha Yavagu/ Ksheera Yavagu

8-12 days

Jeevaniya, brihamaniya, Madhuravarga, hriddyaannapana

After 12 days

Mamsa rasa

- Vihara
- 1) Yoniabhyanga & sarvadaihikaabhyanga
- 2) Sthanikaudaraabhyanga ghrita/taila
- 3) Udaravestana
- 4) Udvartana
- 5) Parisheka
- 6) Avagaha

➤ Sutika Paricharya according to Kashyap

- Ahara
- 3-7 days
- 1) Mandapana
- 2) Hitabhhojana
- 3) Snehapana

7-12 days

Snehayuktayavagupana- with lavana

12 days

- 1) Kulathuyusha
- 2) Jongalamamsa rasa
- 3) Grithabharjitashaka

1 Month – snehana, swedana, ushnajalasevana

- Vihara
- 1) Rakshoghadravya.
- 2) Ashwasana.
- 3) Kukship.

- 4) Udarapidana.
- 5) Udaraveshtana.
- 6) Ushnabalatailpuritacharmasana.
- 7) Yoniswedana- priyangu etc.
- 8) Ushnodakasnan.
- 9) Viskranti.
- 10) Dhupan – kushta, Guggul etc.

Pathya and Apathya for Sutika (Dos and Dents) '

Pathya (Dos)

1. Adequate rest and Diet is most important.
2. Sutika should have bath with plenty of Water.
3. Boiled water should be taken for drinking purpose.
4. Parisheka, Avagahanaetc. are always with luke warm water.
5. She should do udaraveshtana.
6. Snehana and Swedanamust be done every day as perdesha, kala etc.
7. MaharshiKashyapahas given the special indication of manda for sutika.

Apathya (Dents) : The following things are prohibited.

1. Physical and mental stress, anger etc Women experiences lots of physical and mental stress during labour and get exhausted. This may be the reason behind restricting her from exercise. Emotional imbalances like anger, fear and depression seriously affect lactation" 12Consumption of cold things aggravates Vata Dosha.
2. The sexual intercourse; Sexual intercourse involves strain and friction of genital tract which is already lacerated and weakened during the process of labour resulting into injury, bleeding and infection.
3. Cold water, cold wind and cold things etc.
4. There is contraindication of Panchkarma for Sutika Due to administration of Asthapana Basti, the amadosha of sutika would be increased.". Due to nasya karma, emaciation, anorexia, body ache would be created in sutika.

There are different types of stannic chikitsa explain in ayurveda in subject of Gynaec and obstetrics they are.

1. Pichu
2. YONIDHAN
3. KalKA
4. Varti
5. Pinda
6. Lep
7. Parishek
8. Uttarbasti
9. Dhupan

From above mention stanic chikitsaparishek and dhupan are to procedures which can be done in sutikaavasta.

In kashyapsamhita, Acharya explain dhupanchikitsa in autikaavasta specially forperpouse of.

- 1) Stravshuddhi
- 2) Kledaharan
- 3) Trayavarta yoni shuddha and children.

Acarya explained a complete separate chapter on topic of dhupan describing near about 40Dhupana formulations to be done for newborn, growing and diseased child.^[1] The procedure of preparation of fumigation material and their collection in Pusya or Maitraya Naksatra from southeast or north direction is also explained. Acarya has also mentioned to chant hymn at the time of fumigation. He also focused on antimicrobial potential of Dhupana drugs by indicating them in various Graha Roga as morphology and fate of Graha mentioned in Ayurveda texts in different can be unequivocally interpreted as microscopic pathogenic organism like virus and bacteria etc.

Indications

a) Preventive aspect: it includes fumigation for creating aseptic environment for the healthy beings so that no infectious disease can develop, especially wards fumigation and mass areas. In this context, we have following.

- Homa, Havana and Yagya Vidhi in holy places
- Kumaragara Dhupana (paediatric wards) /
- Aristagara Dhupana
- Vranitagara Dhupana (postoperative wards)
- Sutikagara Dhupana (labour wards)

It aimed at massive / general sterilization.

b) Curative aspect: it includes specific fumigation from treatment point of view for particular diseases. Dhupana Karma is indicated for both infectious and non-infectious diseases. In this context, we have Dhupana in Jvara, Arsha, Kustha, Psychic ailments like Unmada and Apasmara, Vrana (wound) , Yoni Roga, Visa Vikara etc. These are aimed at using specific drugs indicated for specific diseases.

c) Other effects: indication of Dhupana Karma for a good progeny, prosperity and auspiciousness.

Classification

I) On the basis of indication

- Preventive: for prevention of diseases and healthy.
- well-being.
- Therapeutic: for infectious and non-infectious disease.

II) On the basis of action (Karma) ^[2]

Acarya Kashyapa has classified Dhupana on the basis of action (Karma) as follows.

- Dhupa: main Dhupa indicated for any particular purpose.
- Pratidhupa: to be done after Dhupa, for preventing.
- reoccurrence of disease.
- Anudhupa.

III) On the basis of mode of use.

- External: medicated fumes exposure to a whole i.e. Dhupana.
- Internal: intake of medicated fumes via oral or nasal route i.e. Dhumapana^[3]

On the basis of origin of Dhupana drugs

- Sthavara Dravya: Dhupana dravya of plant origin like Guggulu, Nimba, Vaca, Haritaki, Sarsapa etc.
- Jangama Dravya: animal origin, Sarpnirmoka, Bastaloma, Nrakesha, faecas of cat, owl, hen, monkey hairs etc.
- Mineral origin: like Haratala, Manashila

IV) Etymological

- Raksoghana Dhupa: for protection from infections.
- Svastika Dhupa: for increasing auspiciousness.
- Gana Dhupa: for all diseases originating from Bhuta (microbes) .
- Punya Dhupa: for holy people & holy purpose.
- Varuna Dhupa: for Shlesma Roga in summer season.
- Shri Dhupa: for prosperity.

V) On the basis of area of exposure

- Local Dhupana: e.g. Karna Dhupana, Vrana Dhupana.
- Systemic Dhupana: e.g. Jvara (generalised Dhupana) .

VI) On the basis of action on wound

- Kāthinyakara Dhupana: fumigation for hardening of excessively soft tissues of wound. When fumigated with aromatic drugs and heartwood of aromatic plants, the ulcerated tissue gets hardened.
- Mardavakara Dhupana: fumigation for softening of excessively hard tissues of wound. When fumigated with fumes of ghee, bone marrow and muscle fats (Vasa) , softens the ulcerated tissue.

A) Action of Dhupan in Postnatal period

Mainly VAYU and AKASH Mahabhut dominant Dhum dravya act by going through minute Strotasas and act according to their panchabhautik tatwa.

- 1) Shoshan- of Aap dominant secretions.
- 2) Removing of Foul smelling secretions.
- 3) Decreasing Picchila Kafa.

B) Space developed in postnatal period occupied by different dushta dravyas are absorbed by Dhum dravyas and removed out of body.

Hence,

- 1) Absorbtion of Kleda of tryavarta yoni.
- 2) Absorbtion of secretions developed in postnatal period and decresing over moisture of obstretic pathway.
- 3) Infections occurring due to perineal unhygiene is decresed and hence the infectious diseases.
- 4) Pain occurring at Episiotomy wound and pain at the site of placental separation is reduced and also disinfection of the wound is done by dhupan dravyas.

Dhupan acts mainly locally bt it also has its action on all over body

Local actions

- 1) Decreasing Kleda of Tryavarta yoni.
- 2) Decreasing secretions of uterine cavity and hence

helping it in involution.

- 3) Healing wound of obstretic pathway developed during delivery of baby.
- 4) Disinfecting the perineal wound by absorbing impure secretions.
- 5) Decreasing foul smell of perineal wound.
- 6) Disinfecting wound infected due to perineal unhygiene by absorbing kleda.
- 7) Vata prakopa occurred by obstructed strotasas is reduced by dhupan dravyas as they clear all obstructions of strotasa.

CONCLUSION

The diets & regimens which are explained by Ayurveda literatures many years ago for Sutika is totally scientific. Sutika paricharya is one of its concepts explaining the importance of reestablishment of health of a woman after delivery; directing physicians and Sutika to adapt certain changes in the daily activities, diet, mental and social behaviour. Sutika Paricharya have been told for the prevention of problems of women like backache etc. So by following Sutika Paricharya, Garbhashayashuddhi, Dhatu paripurnata, sthanya-vriddhi, navekarana are completely established. After a thorough review of various classical texts, it can be concluded that Ayurveda has executed the post natal care (Sutika Paricharya) in a meticulous fashion focusing on every aspect required to nurture and replenish the health of woman and avoid postpartum complications.

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