ROLE OF SUTHIKA PARICHARYA IN WOMENS LIFE

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ABSTRACT
Woman in this present era, is struggling between increased responsibilities of her family and profession. She does not have time for herself. There is more incidence of back ache, loss of strength, feeling of weakness and even psychological instability seen today. To fulfill her responsibilities successfully, she has to be fit and fine. She has to take care of herself specially during physiological changes of her body. Pregnancy and puerperium are such period of bodily changes. There is more necessity of Paricharya to such a busy scheduled new Mother. So the present study has been selected. Ayurvedic review of Suthika paricharya has been understood according to different acharyas. The mode of paricharya, importance of the therapies administered, stage wise deepana pachana peyadi supplementations, gradual administering of nourishing diet and landing in swastha vritha palana ie to normalcy, have been dealt. Modern review of Puerperum with the different stage wise explanation, Genital and hormonal and systemic changes taking place in puerperial period and their management have been dealt with. Here an attempt is made through the conceptual study of Sutika Paricharya, with present day scenario. The Soothika Paricharya should not be considered in isolation, due consideration has to be paid for traditions as well as beneficial things including diet and also the place of the living. Finally the proposed regimen is planned and advised for the present day busy scheduled women. By following this basic concept of Ayurveda, not only we can improve the health of Mother, but also, the health of whole society is well maintained.

KEY WORDS: Ayurveda, rejuvenation, Sutika Paricharya, Women.
INTRODUCTION

New mothers may heave a sigh of relief after the nine months of pregnancy and a stressful delivery, there are many changes which have happened to pregnant lady during her antenatal period and even more are happening in post delivery period. The body demand relaxation and rejuvenation to the normal stature. In fact it is the womanly wisdom and right to bring back the body Beautiful. Delivering a baby is tiring to say the least. The mother's body is weary and needs to recuperate. This wear and tear is further added by the swings of hormone levels which are maximum in the first week post delivery. The baby may be keeping her awake all the time. Her breasts feel sore, stitches are hurting. Many things add up to make her feel down. To monitor and overcome all these a woman needs special care after delivery. The exhausted mother not only requires complete bed rest, But monitoring her general health should also be done. A complete care of puerperium especially for the first six weeks post delivery is mandatory.

Ayurveda an ancient science gives importance to Swasthya rakshana and Vikara prashamana by explaining various procedures like Dinacharya, Rutucharya, Sadvrutta for maintaining the physical and mental health and preventing the disease. Our acharyas were still ahead in this field of science pertaining to prasothi tantra. They have also given guidelines for the management of prasotha stree. Acharya Kashyapa narrating stage of prasava says, it is like that her one foot is situated in this loka and other in yama loka. The lady after such a difficult process of prasava must be advised certain mode of life or a Paricharya.

AIMS AND OBJECTIVES

A detailed review of the Literature for the description of soothika, soothika kala, Suthika samanya and vishista Paricharya, pathya and apathya with modern description of puerperium.

MATERIALS AND METHODS

The suthika paricharya has been explained by almost all our acharyas. First and foremost complete documentation regarding suthika was seen in samhita kala. Description regarding soothika paribhasha, kaala, paricharya is available in all the Grantha’s of Bruhatrayee [1,2,3,4,5,9,10,11] and laghutrayee. [6,8,12,13,14,17] Elaborate explanation of suthika paricharya according to desha and jaati is found in kashyapa samhita. [4,18,38] A list of suthika vyadhis are also explained with treatment [39,40] In Bhela Samhita [41], Baishajya rathnavali [7,42]
Harita samhita\textsuperscript{[43]} also a brief explanation about suthika paricharya with chikitsa of suthika roga is available.

The suthika avastha is described in ayurveda with a particular mode of life for a stipulated period. The life of Pregnant women will be at risk during delivery or it is one of the most crucial time in her life.\textsuperscript{[15]} The sarva shareera dhatu of mother will be in shetila avastha because of growth and development of fetus in her. This is further added by pravahana, vedana and kleda raktha srava during delivery.\textsuperscript{[16]} Hence the women is with shunya shareera because of prasava vedana and she is prone for certain diseases. The suthika paricharya itself helps in punar navikarana of her body.

The word soothika is coined to a women, who has just given birth to a baby and after apara patana. The process of labour is said to be completed only after the expulsion of placenta.\textsuperscript{[19]}

Vagbhata also has explained suthika paricharya only to be started after the expulsion of garbha and apara.\textsuperscript{[20]} Hence after the delivery of child till the placenta is not expelled the lady cannot be called as soothika.

**SOOTHIKA KALA**

All acharyas, except charaka have given a definite duration for period of suthika. According to sushruta\textsuperscript{[21]} and vagbhata\textsuperscript{[22]} time period of soothika is said to be one and half month or until the reappearance of her menstrual cycle. Four months period of soothika kala is explained for soothika after the extraction of mudha garbha(obstructed labour).\textsuperscript{[23]} Acharya kashyapa\textsuperscript{[24]}, Bhavaprakasha\textsuperscript{[25]} and yogarathnakara\textsuperscript{[26]} have explained one month period of specific dietetic management and Still kashyapa specially confirms that soothika kala is for 6 months.

**SAMANYA SUTHIKA PARICHARYA**

Suthika Samanya Paricharya according to different acharyas are as follows.

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<tr>
<th>Table no – 1</th>
<th>CHARAKA\textsuperscript{[27]}</th>
<th>SUSHRUTA\textsuperscript{[28]}</th>
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<td>1.Abhyanga (sarvadaihika, Bala Taila)</td>
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<td></td>
<td>2.Abhyanga</td>
<td>2.Parisheka (Vatahara Aushadha - Badradarvadi kashaya etc)</td>
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<td></td>
<td>3.Udara vestana</td>
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<tr>
<td>Ahara 3-7 days</td>
<td>1.Sneha pana (Pippalyadi Dravyas)</td>
<td>1.Ushna gudodaka (pippalyadi gana dravyas) 3-4 days.</td>
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<td>2.Yavagu Pana (Pippalyadi)</td>
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<td>Gana Dravyas)</td>
<td>2. Sneha or Ksheera Yavagu (Vidari gansadhitra dravya) 3-7 days.</td>
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<td>7-11 days</td>
<td>Sweatha vritra palana</td>
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<td></td>
<td>1. Jangala Mamsa rasa</td>
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<td>2. Yava, kola, Kulathayusha,</td>
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<td>3. Shali Bhojana.</td>
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<tr>
<th>VAGBHATA[29,30]</th>
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<tr>
<td>Vihara</td>
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<tr>
<td>1. Abhyanga (Yoni and Sarvadaihika Taila mardana -Bala Taila)</td>
<td>1. Rakshoghna dravya,</td>
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<td>2. Parisheka with ushnaJala (Udbhayata kala)</td>
<td>2. kukshi, parshva prusta Abhyanga,</td>
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<td>3. Sthanika Udara abhyanga</td>
<td>3. Samvahana in nubja shayana,</td>
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<td>4. Udaravestana,</td>
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<td>Ahara 3-7 days</td>
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<tr>
<td>1. Sneha pana (Pippalyadi Dravya with saindhava) or</td>
<td>8. Dhapana (kusta, guggulu, agaru, ghrutha)</td>
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<td>2. Ushna gudodaka/Vatahara Kwatha with Harsva Panchamoolla.</td>
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<td>3. Yavagu or Ksheera yavagu Pana. (pippalyadi or Vidari gana dravya)</td>
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<td>4. Peya (purvokshi dravya)</td>
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<td>7-11 days</td>
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<tr>
<td>1. Yusha pana</td>
<td>1. Manda pana</td>
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<td>(yava, kola Kulathadi dravya)</td>
<td>2. Hita Bhojana 3-5 days.</td>
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<td>2. Laghu annapanap</td>
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<td>12 days</td>
<td>4. Sneha yavagu pana (Pippali, nagara etc dravya lavana rahita)</td>
</tr>
<tr>
<td>1. Jangala Mamsarasara</td>
<td>5-7 days.</td>
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<tr>
<td>2. Jeevaneeya, Madura Bruhmaneeya, balya, Vatahara dravya sadhita annapanap.</td>
<td>1. Kulatha Yusha,</td>
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<td></td>
<td>2. Jangala Mamsa rasa</td>
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<td></td>
<td>3. Gritha bharjiita shaka (Kushmanda, Mulaka, Earvaruka)</td>
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<td></td>
<td>4. Snehana, Swedana, Ushna jala sevana 1month.</td>
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Almost the same explanation is given by Harita, Yoga rathnakara and Bhavaprakasha. The regimen explained to suthika by different acharyas can be summarised as follows.

**VISHISTA SUTHIKA PARICHARYA\[32\]**
This particular regimen is explained by kashyapa, based on the particular type of desha, in which suthika is residing.

**ANUPA DESHA**
In this desha the suthika should use manda which is processed by agnibala vardhaka drugs. Nivata shayana, svedana and use of only ushna dravya is beneficial. All sneha dravyas and abhishyandi ahara should be avoided.
JANGALA DESHA
Here Sneha upachara is advised to suthika stree specially. The suthika in this desha should be given with grutha, taila etc. Sneha pana or yavagupana for atleast 3 or 5 days is beneficial, Then followed by using snigdha anna samsarjana karma. Ushnodaka parisheka is also advised.

SADHARANA DESHA
For the suthika from this kind of land, usage of neither too sneha nor too ruksha dravyas is said to be beneficial. One should advise for sadharana vidhi.

VIDESHA JATI
The suthika stree of mlecha jaati should use raktha, mamsarasa niryuha, kandamula and phala in their paricharya.

Kashyapa also has given use of taila and gritha in case of delivery of male and female child respectively.[33] Followed by yavagu pana processed with deepaneya dravya after the digestion of sneha. This is for 5 to 7 days then mandadi upakrama should be followed.

GENERAL INDICATIONS AND CONTRA INDICATIONS
The prasutha stree should use hitakara ahara and vihara, avoid vyayama, vyavaya, sheeta maruta sevana and krodha. When she becomes parishudha, continue with snigdha, pathya alpa bhojana, abhyanga and sweda every day.[34] The pancha karma procedures like asthapanan basti, nasya, virechana, sira vyadhana, teekshna sweda are also contraindicated in suthika.

IMPORTANCE OF DOING SUTHIKA PARICHARYA[35]
For proper naveekarana of suthika, the paricharya explained by our acharyas is must to follow. Other wise improper regime in the form of excessive nourishing or more of apatarpana procedures will make suthika easily susceptible for diseases. Kashyapa has described nearly 35types[36] and 64 types[37] of suthika rogas. 25 diseases are common[38] at both the places, most of these are difficult to treat or incurable. Suthika if she does ratri nirgamana, divaswapna, having earsha, bhaya, shoka etc, manasika abhitapa, ajeerna, adhyashana etc is prone to get all sort of vikara.[36] So Suthika paricharya is a part and parcel of every prasava.
RESULT AND DISCUSSION

After the excitement of being pregnant, after the ecstasy and anxiety of labour and delivery, after the indescribable joy of seeing our own child, it is really awesome challenge to the mother, she has to adopt herself to the new situation and a major changes in lifestyle.[44]

Ayurveda, as usual being explicit, describes this condition as Suthika avastha. That is even the corner stone of womens life is also considered here. Ofcourse Suthika is not a rogi, the paricharya explained to suthika in prasavothara kala is like Dinacharya, rutucharya explained for swasta. There will be reduced agni in abala stree because of shunyata of shareera. The paricharya explained is not easy that weakened suthika should be enforced with energizing or potent medications. So the regimen will ignite the mandagni, As per Acharya Charaka the yavagu prepared using panchakola drugs is best in doing agni deepana and shula prashamana.[46] Even the sneha given to her is mixed with dravyas like pippali, pippalimula, chavya, chitraka, shrungavera, yavani, upakunjika etc. Here the purpose behind all these formulations is agni deepana and ama pachana. Also to avoid vata prakopa she is administered with abhyantara sneha pana and bahya vata shamaka procedures.

The snehapana given to suthika is the form of shamananga sneha. It cannot be shodhananga sneha as sneha and sveda were not followed by any vamana or virechana procedures and there is no such bahudoshavasta in suthika to go for shodhana karma. Even this cannot be bruhmnanga sneha, as sneha for bruhmana purpose is given along with food, there is no need for waiting till digestion is completed. For nourishing purpose sneha is administered for more time period. Here the suthika is advised with gritha pana only when there is intense hunger. The dose being prabhuta matra as per paramaya shaktya or capacity of lady considereing her agni, bala, desha and kala. And sneha is not supplemented along with food. It should be digested with in 24 hrs. Peyadi krama is followed only after complete digestion of sneha. All these rules and regulation for sneha pana is followed for a period of 5-7days duration. With above mentioned therapeutic steps this sneha pana advised to suthika can only be a shamananga sneha.[45]

The administration of gritha pana is very necessary as it is pittaanila hara, nourishes all dhatus from rasa to shukra, it is ojaskara, medhya, swara varna prasadaka, daha shamaka, does shareera bala vriiddhi and vayah sthapana. It is very much indicated in conditions like kshata ksheena, shosha etc[46] and Suthika avastha is seen with all these sensitive conditions.
This sneha pana is a very good provider of cell wall, removes wear and tear, Hence it is considered as a good tissue rebuilder.

Sushrutacharya was very much clear in explaining the use of ushna gudodaka with panchakola churna. Since panchakolas are veerya pradhana aushadha dravya, teekshna, ushna in nature with garbhshaya shodaka and garbhshaya sankochaka property, removes dusta shonita or sashesa dosha from garbhashaya. So it normalizes lochial discharges. And also does proper uterine involution, thus minimizing afterpains or makkala shula.

The sneha yavagu or ksheera yavagu processed with vidarigandhadi gana dravyas is definitely an electrolyte to suthika stree. These drugs are tridosha hara, reduces vata, maintains pitta, specially beneficial in case of shosha, angamardha, kasa, swasa etc conditions.\[47\] Puerperium is seen with anaemia causing dysnea, who is weakened, imaciated etc, So the yavagu pana of vidaryadi gana dravya is very much beneficial. The yavagu pana\[49,50,51,52\] either in the form of manda or peya or vilaepi all will inturn stimulate agni, is pachaka and grahi hence it is pranadharaka, laghu in nature easily digestible and absorbable, reduces thirst thus it does the maintenance of water balance, is still a good diuretic, shramahara glanihara, does tarpana, bruhmna and prasadana to suthika.

As puerperial lady is more prone to get urinary tract infections, and advised with adequate water supplementation and timely evacuation of bladder. Even there is more perspirations and loss of water as suthika is subjected to parisheka which will further reduce the urine output, Here the supplementation of peya, vilaepi etc in suthika paricharya will definitely avoid getting the urinary complaints. The function of both maintenance of water (thus reducing thirst, dehydration) and diuresis are counterbalanced.

Later the yusha prepared with yava, kola, kulatha etc is again still more beneficial. This semisolid, protein rich preparation is more nutritive. This yusha either krutha or akruth will act as agni deepana, rochana, swedajanana, balya, tusti pusti sukhaprasadana.\[52,53,54\] The laghu annapana, grutha bhargita shaka, mamsarasa advised after twelve days is very much acceptable. This nourishing food is necessary, and even the agni will be increased so that it will digest this high rich nutritive diet.

Further in bahya parimarjana paricharya, abhyanga, parisheka, acchadana, avagaha etc all are for the purpose of mitigation of vata. The massage given to suthika either in the form of
sthanika udara abhyanga or sarvadaihika abhyanga or the prescribed yoni abhyanga all are very much beneficial. It packed with list of advantages. It is jara hara, pusti kara - gives bala to dhatu, shrama hara – reduces the stress and strain of muscles due to excessive stretching, weight bearing and uterine contractions, vata hara, klesha sahatwa, abhigatha sahatwa, dhadyakrith\textsuperscript{55} ie, it will definitely strengthens the suthika to tolerate after effects of strenuous labour. It is gives very good sleep – swapna kara and also ayushkara.

Ofcourse abala stree should not be given with teekshna sweda. But with the due consideration to give sthirata to her shithila shareera, mrudu sweda in the form of drava sweda is advised. Here both parisheka and avagaha are beneficial\textsuperscript{56,57} This su-usnna aushadha jala dhara to suthika or immersing herself in the aushadha yukta jala droni is vata kapha hara does maintenance of pitta, effective in reducing vedana vega, does agni deepti, twak prasannata, sroto nirmalata, dhrudhata to dhatu, removes muscle cramps stiffness in joints, heaviness in body. The indications for this type of sweda are arsha, ashmari specially shula.\textsuperscript{58} For Suthika with above mentioned benefits this parisheka and avagaha does vedana sthapana.

Research works also supports the abhyanga parisheka etc procedures.\textsuperscript{59} Abhyanga or procedure of massaging of the body parts reduces and stabilizes increased heart rate and blood pressure. improves circulation & endorphins, cause vasodilatation & relaxes the muscles. Endorphins, in fact, are the body’s natural pain killers. Massage through improving circulation & nervous stimulation etc not only produces a local effect but may exert either a stimulating or soothing effect on the body as a whole. The sudation also is a very good reliever of muscular pain. The heat allows the blood vessels to become dilated & increase circulation resulting in more oxygen being allowed to get to the parts of the body. This in turn helps in reduction of local as well as generalized body ache.

Advise given to suthika to sit over chair of ushna charmavana filled with bala taila is for the purpose of yoni prasadana.\textsuperscript{60} Excessive stretching during the process of labour results in laxiety of perineum, this ushna bala taila helps in regaining the strength of the pelvic floor. Nubja shayana abhyanga, udara vestana, yoni swedana using priyanguka, krushara all will not only does vayu shamana rather prevents vayu vikruthi occurring due to avakasha bhaga in udara. Advise of trivruth manidharana\textsuperscript{61} over the head, is a sort of psychological support to her, that it will protect her and prevent from all bad things. The suthika snana followed by dhupana, and vishranta are definitely shramahara and vatahara.
After the process of delivery the dilated genital tract is more prone to get infections. Yoni dhupana given is very much beneficial due to its antibacterial effect. The yoni dhupana given will maintain the hygiene of the perineum. Keeps the episiotomy healthy. Hastens its healing process. Dhupana to the whole body and even to suthika gara with rakshogna dravyas like kusta guggulu, agaru etc the antiseptic antibacterial drugs also gives the sense of well being. The drugs like kustha, agaru, guggulu used in dhupana karma have the properties like jantughna, kandughna, shothahara, vedana sthapana vrana shodhana, ropana etc. Due to the over all effect of abhyanga, parisheka, dhupana not only the blood circulation is increased, but also the relaxation of muscles will take place, episiotomy healing is augmented, perineal tenderness is much reduced. Researches shows that sudation helps in relieving pain and speed up the healing process. On fumigation, Agaru acts as pain reliever of the Wounds and ulcers & guggulu acts as anti-infective. Also the essential oil of the roots of kusta and the glycosides are pharmacologically active bodies, which are carminative and strong antiseptic and disinfectant & having destructive effect against the streptococcus and staphylococcus bacteria.

The Suthika kala or the duration mentioned for all the above said dietetic regime is adhyardha masa, It is the minimum needed period where the lady must follow particular mode of life. Avoid contraindicated things. So that suthika will become nava stree or rejuvenated completely. As per English calendar, this adhyardha masa is the period of one and half month duration. or fortyfive days. Considering Hindu sampradaya, one chandramasa is of twentyseven days. So adhyardha masa comes upto fortyone days. Even according to suryamasa, this period is of fortyfive days only. The period of confinement or paricharya followed in our villages also supports this suryva masa and chandramasa. ie, There is a tradition in some villages to follow the period of confinement for fortyone days in case of newborn is female, and this paricharya is up to fortyfive days for the newborn male baby.

Even the lady is considered suthika till the period of punarartava darshana. The idea to do the paricharya till restart of menstruation is that for the regaining of the physiological function of the uterus and even ovaries. Acharyas kashyapa has extended this duration to shanmasa, and has explained the paricharya for one month period. The dhatuparipurnata or nourishment from rasa dhatu to shukra dhatu takes a minimum time period of one month only. Considering the demands of the growing baby along with recuperation of her own body kashyapa might have extended this suthika kala.
This paricharya is bit elaborated or extended if the prasava is result of Mudha Grabha.\textsuperscript{[62]} The four months dietetic regime must be followed here, is necessary because there is already vata vaigunyata in the form of mudha Garbha and is further added by the stress and strain of labour. Charaka acharya has explained the management of suthika stree after the mruthgarbha nirharana.\textsuperscript{[63]} For the purpose of garbhashaya shuddhi, to elevate the mood of depressed suthika and to relieve the stress of labour the lady should be advised with sura, seedhu, aristha, madira or asava or any alcoholic drinks as per her strength. This is followed by use of balavardhaka, brumhana, yavagu specially without sneha till vishoshana of kledata in the dosha and dhatu. Later sneha pana, basti, ahara with deepaneya, jeevaneya, brumhaneya madhura and vatahara dravya can be followed.

The Puerperial management given in modern paralance aims towards strict aseptic condition, supplementation of high calorie nourishing and fiber diet, adequate bed rest, care of bowel, bladder and even medicinal supplementation of Iron, calcium and proteins. All these criteria were fulfilled in the paricharya advised by our acharyas.

1. **Involution and Lochial discharge**

Adequate uterine involution with normal lochial discharge are the prime changes in the puerperium. The drugs like *panchakola* either with *snehapana or yavagu pana or usna gudodaka* advised is for the purpose of expulsion of unwanted things or the after births.

2. **Dosha samyata**

The *Paricharya* is moving towards a state of normalcy of *dosha*. *Abhyanga, parisheka* etc all the procedures are *vata shamaka*, All internal supplementation either in the form of *snehapana or yavagu pana or ushna gudodaka pana or yusha pana* etc are *vata shamaka* again. *Yavagu pana, ushna gudodaka* does maintinance of *pitta*. *Mamsarasa, balya brumhana annapana* given after 12 days of *Paricharya* all will do *kapha vardhana*.

3. **Dhatu samyata**

The supplementation of balanced diet or high calorie food is been fulfilled by the administration of all the *ahara* given to *suthika*. The *mandadi or yavagu pana or ushna gudodaka, shali bhojana, laghu annapana* are the *carbohydrate* supplementation. There is addition of salt along with *panchakola churna* in the *sneha pana* given. *Yava, kola, kulatha yusha* prepared is a *protein* supplementation. The *sneha yavagu or mamsa rasa* given is *fatty rich food, usna gudodaka* is form of carbohydrate with water, *mandadi karma* advised does
water, electrolyte and carbohydrate supplementation. Yusha with vidaryadi gana dravya is a mineral and vitamin in an electrolyte. The yavagu is either the sneha yavagu or ksheera yavagu becomes good supplementation. The milk is also being added and processed here. So all the vital nutrients in the form of Carbohydrates, Proteins, Fats, Vitamins, Minerals, Salt and Water have been adequately supplemented in the Parichaarya.

4. Sthanya uthpathi & vriddhi
The complete or balanced diet given will inturn does rasa dhatu utpatti along with its upadhatu and also uttarothara dhatu poshana. This results in adequate lactation.

5. Manah prasannata
This procedures not only makes her dosha, dhatu, agni in samavastha, but also maintains her psychological stability.

6. Personal hygiene
The dhupana karma done as a part of regime or the advise of swasthavritha palana after 12 days of prasava are the measures of maintainance of hygiene or aseptic condition.

7. Reappearance of reproductive cycles
The advice of jeevaneeya, brumhaneya, balya, madhura, vatahara hrudhya annapana to suthika is a sort of administration of anti oxidents or tissue vitalizers. The naveekarana done will also aim towards the preparation for next progeny.

8. Immunomodulation
The Paricharya also favors the bio-chemical changes occurring in puerperial period. These are the drugs which does the immunomodulation in a weakened Suthika. There is an increase in humoral antibody response along with increase of cell mediated immune response in the form of liberation of monocytes in to macrophages, ie, from blood stream to the tissues for the purpose of phagocytosis or to engulf the antigens.

In spite of detail elaboration of Paricharya, even there is a mention of general indication and contra indications mentioned by Bhavapraksha. Here along with advise to follow all hitakara ahara vihara, there is a special mention to avoid vyayama, maithuna, krodha, sheeta maruta sevana etc. As all these apathyas will further aggravate the vata. Suthika should follow regular abhyanga, sweda, snigdha alpa pathya bhojana without any tanda or laziness at least for a period of one month. Then only lady will become sarvatah parishuddha.
Suthika stree by following samanya suthika paricharya will get back all the qualities of swastha. The hypertrophied muscle bulk in uterine endometrium will get reduced to normal size, the abdominal and perineal muscles will regain their tone. The laxity, loosening of ligaments in joints will become strong elasticity is regained, especially in pelvic sacroiliac joints, vertebral joints. In other words sama suvibhakta asthi sandhi are regained. State of Indreya prasannata, indreya drudhata is attained. The intensity of ruja or any vikaras becomes tolerable to her. ie, karshita shareera due to garbha vriddhi, whatever bala lost during pravahana vedana, kleda raktha nisruthi everything returning to her back will make Suthika punah nava stree. After Paricharya, Suthika will become tolerable to kshuth, pipasa, vyayama etc.

The main modalities or achievements of paricharya ie, Garbhashaya shuddhi, dhatuparipurnata, sthanya vriddhi, punarnavekarana are completely established. A stage of Physical, mental and physiological well being is re-stabilized.

Proposed Sutika paricharya
The sootika paricharya should not be considered in isolation, due consideration had to be paid to be traditions as well as beneficial things or diet to the family & also place of living.

Mode of Life
1. Abhyanga - bala taila, tila taila, nirgundi taila..... Any vata hara taila.
2. Parisheka - Dashamoola kwatha or Ushna jala.
3. Snana Ushna jala with nimba patra, jeeraka, haridra ...
4. Dhoopana with kustha,agaru, guggulu with ghee
5. Udara vestana using a cloth / Abdominal belts.
6. Ushna bala taila purita charmavana asana
7. Avagaha and prakshalana of ushna jala to Episiotomy wound
8. Application of Jatyadi taila or Kumari Haridra to Episiotomy wound.

Diet
1. Sneha pana/ Yavagu pana with panchkola choorna
2. Vatahara dravya / laghu panchamula kwatha
3. Ushna gudodaka, Panchakola phanta up to 5-7 days.
4. Gradual administration of ksheera yavagu, shaali bhojana, mamsarasa, laghu annapana, shakas etc. Supplementation of adequate water, milk, fruits, fruit juices, Vegetables like
carrot, beetroot, raddish, leafy vegetables, sprouts- horsegram, greengram etc, Rice, barly, wheet, jola Pepper, cuminum, ajawayan, asfeotida, garlic, termeric, ginger….etc should be advised.

**Classical preparations**

1. *Pachakola Phanta*
2. *Dashamoola katutraya kashaya*
3. *Jeerakadyarista / Dashamoolajeerakarista*
4. *Soubhagya shunti avaleha*
5. *Pratapa lankeshwara rasa*
6. *Devadarvyadi kwatha*
7. *Shatavari Lashuna….Ksheera paka.*

**CONCLUSION**

Different procedures followed including *ahara* and *achara* for the purpose of *punarnaveekarana* of the stree itself is *Suthika Paricharya*. It is re-tuning or process of rejuvenation done for the purpose of *swasthya rakshana*. It is the *Paricharya* followed in order to protect herself and her infant too.

The very definition of *suthika* finds relevance with the definition of puerperium that after placental expulsion only the lady can be called as puerpura. Regarding the duration of *Suthika* also there is similarity that both sciences accept six weeks of stipulated regimen to be followed. Even the list of complications or diseases by not following proper *Paricharya* are also almost the same.

As there is change of lifestyle in present day, every women is carrier oriented, she is prone for inadequate rest after delivery, early weaning etc. So advice for *Sutika Paricharya* is the need of the day. This proposed Puerperial regime, which is the essence of *Suthika paricharya* which our *acharyas* have told is for the prevention of problems of women like back ache, obesity, hair fall etc. Simple lifestyle modification after delivery which is going to keep the women healthy throughout her life. This *Ayurvedic* regime for postnatal women or *Soothika Paricharya* should be part and parcel of every delivery of every women.
REFERENCES


