SUTIKA PARICHARYA AND ITS CLINICAL IMPORTANCE

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ABSTRACT

Motherhood i.e. being a mother is the most joyous experience of every woman’s life, as it converts a woman to a mother, but this pleasure is gained only after tremendous physical exertion during labour. The woman becomes weak physically and mentally after the delivery. In order to regain health and avoid further complications proper care is necessary. In Ayurveda care of mother at every stage of her life is given utmost importance especially antenatal & post natal period. In classical texts post natal care is told as sutika paricharya. It includes “Ahara, Vihara, Aushadhi, Yogasana, some Pathya and Apathya” etc. The main goals of this paricharya are “Garbhoshaya shuddhi, Dhatu paripurnata, Stanya- vridh, Punarnavekaran.” So the present study has been selected to review sutika paricharya & its clinical importance.

KEYWORDS: clinical importance of sutika paricharya, sutika, sutika paricharya.

INTRODUCTION

In Ayurveda the sutika1 refers to a woman who has just delivered a child with the expulsion of placenta. Sutika avasta is the period after prasava. According to modern sutika is a puerperal woman and the care given to her during this period is known as sutika paricharya.

Sutika avastha is the important phase in woman’s life. 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 post-natal 'Soonyasareereprasootha.' mild derangement can cause life threatening situation for mother and fetus. Hence extreme care is to be taken during pregnancy and puerperium. After delivery the woman become emaciated and have Shunyashareera2 because of garbhavriddhi, shithilasarva sharira dhatu, pravahana-vedana, kledarakta - nisruti 3, agnimandya, these will lead to dhatuksaya hence extra care to be given to prevent further complication. Mithyaachar (inappropriate physical and mental behavior) in this period results in incurable diseases or diseases which are difficult to cure. In classical texts about 74 types of diseases45 are told which can occur in this period if not managed properly. So ayurveda has advised a specific diet and life style regimen called Sutika Paricharya to prevent further.

AIMS AND OBJECTIVES

To review the literature of sutika, sutikakala, sutika samanya and vishistaparicharya,
pathya & apathya with clinical importance of sutika paricharya.

**Sutika**
A woman who has just delivered a child followed by expulsion of placenta is known as sutika by Acharya Kashyap\(^1\)

**Sutika Kala:** The postnatal phase is called as ‘Sutika Kala’.

**Sutika kala according to various aacharyas**
1. Aacharya Sushruta\(^6\) – one & half month i.e. approximately 45 days
2. Ashtanga Sangraha\(^7\) - one & half month i.e. approximately 45 days or until next menstrual cycle
3. Ashtang Hridaya\(^8\) - one & half month i.e. approximately 45 days or until next menstrual cycle
4. Aacharya Kashyap\(^9\) - six month
5. Aacharya Bhavprakasha\(^10\) - one & half month i.e. approximately 45 days or until next menstrual cycle.
6. Yogratnakara\(^11\) - one & half month i.e. approximately 45 days or until next menstrual cycle
7. Modern - Up to 6 week\(^12\)

There are various opinions about Sutika kala from six weeks to six months and some also believe it lasts until next menstrual cycle

**SUTIKA PARICHARYA**
The routine to be followed during post natal period comes under the heading of Sutika paricharya. It involves following principles.
- Agnideepana
- Pachana
- Raktadhatu poshana
- Stanyavardhana
- Yonisarvakshana
- Garbhashayashodhana, Kostashodhana
- Vata dosha shaman
- Dhatupusti, Balya

**SAMANYA PARICHARYA**
1. “Manidharan”\(^13\)
The Sutika should fix trivruta over her head. It gives psychological support to her.
2. “Prasuta Snana”\(^14\)

On 10\(^{th}\) or 12\(^{th}\) day, according to the practice of family the bathing ceremony should be performed.

3. **Paricharya:**

**According to Charaka\(^15\)**

<table>
<thead>
<tr>
<th>Number of days</th>
<th>Ahara</th>
<th>Vihara</th>
</tr>
</thead>
<tbody>
<tr>
<td>5-7day</td>
<td>1) Snehapana</td>
<td>1) Abhyanga</td>
</tr>
<tr>
<td></td>
<td>2) Yavagupana</td>
<td>2) Parisheka-abhyatakala</td>
</tr>
<tr>
<td>Kramavat</td>
<td>Appyayan &amp; Swasthavritta palana</td>
<td>Udaravestana</td>
</tr>
</tbody>
</table>

**According to Sushruta\(^16\)**

<table>
<thead>
<tr>
<th>Number of days</th>
<th>Ahara</th>
<th>Vihara</th>
</tr>
</thead>
<tbody>
<tr>
<td>2-3days</td>
<td>1) Vatahara kashaya pana</td>
<td>1) Sarvadaihika balatai abhyanga</td>
</tr>
<tr>
<td></td>
<td>2) Ushna gudodaka with pippalyadi dravyas</td>
<td>2) Parisheka with vatahara dravyas</td>
</tr>
<tr>
<td>3 or 4 - 6 days</td>
<td>1) Sneha yavagu/ksheera yavagu with Vidarigana dravyas</td>
<td></td>
</tr>
<tr>
<td>8th day</td>
<td>1) Jangal mamsarasa</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2) Yava, Kola, Kulath yusha</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3) Shaliodana bhojana</td>
<td></td>
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</tbody>
</table>

**According to Vagbhata (AsthangaHridaya)\(^17\)**

<table>
<thead>
<tr>
<th>Number of days</th>
<th>Ahara</th>
<th>Vihara</th>
</tr>
</thead>
<tbody>
<tr>
<td>2-3days</td>
<td>1) SnehaYavagu/ KsheeraYavagu</td>
<td>1) Yoni abhyanga &amp; sarvadaihika abhyanga</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2) Sthanika udara abhyanga - ghrita/taila</td>
</tr>
<tr>
<td>4-7days</td>
<td>SnehaYavagu/KsheeraYavagu</td>
<td>Udaravestana</td>
</tr>
<tr>
<td>8-12days</td>
<td>Jeevaniya gana/ brihmaniya gana/ Madhuravarga</td>
<td>4) Udvartana</td>
</tr>
<tr>
<td></td>
<td></td>
<td>5) Parsheka</td>
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<tr>
<td></td>
<td></td>
<td>6) Avagaha</td>
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</tbody>
</table>
### According to Vagbhata (Asthanga Sangraha)\(^1\)

<table>
<thead>
<tr>
<th>Number of days</th>
<th>Ahara</th>
<th>Vihara</th>
</tr>
</thead>
</table>
| 3 or 5 days    | 1) Snehapana with Panchakola churna with saindicava  
|                | 2) SnehaAyogya-UdaraAbhyanga-laghuanchamoolakaThatha pana  
|                | 3) Ksheera yavagu pana-Vidaryadigana siddh  | 1) Sarvadaihika balatailabhyangta  
|                |                     | 2) Sthanika Udara abhyanga-grita-taila  
|                |                     | 3) Udaravesthana  
|                |                     | 4) Ushnoda parisheka-ubhayatacchadana  
|                |                     | 5) Avagahana  |
| 8-12 days      | 1) Yava, Kola, Kulatha yusha  
|                | 2) laghu annapana  | 1) Jangala mamsarasa  
| After 12 days  | 1) Jangala mamsarasa  
|                | 2) Jeevaniya gana/brihmaniya gana/Madhura, vatahara dravyasadhita annapana  | 3) Gritha bharjita shaka  |

### According to Harita\(^2\)

<table>
<thead>
<tr>
<th>Days</th>
<th>Ahara</th>
<th>Vihara</th>
</tr>
</thead>
</table>
| After Prasava | Kwatka pana - Lodhra, arunjadi dravya | 1) Yoni purana  
|           |                     | 2) Abhyanga  
|           |                     | 3) Uasnajala swedana  |
| 1st Day  | Upavas  | Mangalavachana  |
| 2nd Day  | 1) Guda, nagar, haritaki sevana  
|           | 2) Ushna kulatha yusha sevana  |  |
| 3rd Day  | Panchakola Yavagu pana  |  |
| 4th Day  | Chaturjata mishrita Yavagupana  |  |
| 5/10/15 days  | Shali Shastik odana  |  |

### VISHISTHA PARICHARYA\(^2\)

It is explained on the basis of types of Desha & gender of child.

#### According to Desha

<table>
<thead>
<tr>
<th>Anupa Desha</th>
<th>Ahara</th>
<th>Vihara</th>
</tr>
</thead>
</table>
| 3-5 days    | 1) Manda prayoga with agni-balavardhaka dhupan  
|             | 2) Ashwasana  
|             | 3) Kuksi, Prisha, Parshwa abhyanga/samvahana  
|             | 4) Udarapidana  
|             | 5) Udaravesthana  
|             | 6) Yonisedana  
|             | 7) Ushnoda kasana  
|             | 8) Vishanti  
|             | 9) Dhupanakustha, guggulu etc.  | 1) Snehopachara  
| 7-12 days   | 1) Kulatha yusha  | Snehopachara  
| 12 days     | 1) Kulatha yusha  |  |

#### According to gender of child

<table>
<thead>
<tr>
<th>Gender of child</th>
<th>Pathya</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>Tailapana Deepaniya aushadhi</td>
</tr>
</tbody>
</table>

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\(^1\) Vagbhata (Asthanga Sangraha)
\(^2\) Harita
samsakrita yavagupana

<table>
<thead>
<tr>
<th>5-7 days</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ghritapana</td>
<td>Deepaniya aushadhi</td>
</tr>
<tr>
<td>Samsakrita yavagupana</td>
<td></td>
</tr>
</tbody>
</table>

Later  
Mandadi prayoga

Pathya and Apathya: 

**Pathya:**
1) ushnodaka snana.  
2) Koshna (warm) jala pana.  
3) Adequate sleep.  
4) Udarveshthana (tie abdominal belt).  
5) Hitakaraka ahara and vihara.  
6) Abhyanga, Parisheka, Avagahana.  
7) Daily snehana and swedana.  

**Apathya:**
1) Shita ahara, vihara.  
2) Maithuna.  
3) Physical and mental Stress.  
4) Ati vyayama.  
5) Shoka, Bhaya, Krodha.  
6) Atapasevana and divaswapa.  
7) Panchkarma is contra indicated in sutika.  

**DISCUSSION**

1) **Abhyanga:** Abhyanga may be Sthanika (udara or yoni) or sarvadaihika with the help of Ghrita and Taila especially with BalaTaila which is vatasanshamaka, Mamsadhathu vardhaka; Shramahara. Abhyanga tones up the pelvic region, abdominal, back muscle and relieve the muscle spasm, Abhyanga at lower back helps to drain lochia. Yoni Abhyanga tones up vagina and perineum, relieve pain and heals vaginal and perineal wounds.  

2) **Parisheka & Avagaha:** Parisheka is vatakaphahara, vedanahara, agnideepak, twakaprasannata, sroto vishodhak, so helps to drain lochia after the delivery and VataDosha also subsides.  

3) **Udaraveshtana (Pattabandana):** It prevents sanchiti of vatadosha by compressing hollow space produced after delivery of foetus. Abdomen should be tightly wrapped with long cotton cloth after bath. It provides support to the back & abdomen. It mainly helps the uterus to shrink back to its normal size. Also helps to improve posture.  

4) **Yonidhupana:** Vaginal defence is lowered and patient is prone for infection. Dhupana will maintain the hygiene of the vagina and perineum. It keeps episiotomy healthy. The drugs used like kusta, agaru, ggulu have the properties like jantugna, kandugna, shothahara, vranashodhana, ropana.  

5) **Snehapana:** Snehapana (Ghrita/ Taila / Vas/ Majja) is mixed with dravyas like Pippali, Pippalimoola, Chavya, Chitraka, Shrungavera, Yavani, Upakunchika. All these drugs are agnideepana, vatashamak & amapachana and helps to digestion and act as appetizer.  

6) **Garbhashayashodhmana:** Drugs like Panchakola are given with warmed gudodaka for excretion of Dushta Shonita from uterus. It normalises the lochial discharge and does proper uterine involution. Drugs having the garbhashaya shodhaka and garbhashaya sankochaka properties, removes the dushta shonita or shesha dosha from garbhashaya.  

7) **Sneha yavagu or Ksheera yavagu:** Yavagupana in the form of manda, peya with sneha or kwatha. It stimulate the agni, it is grahi, laghu in nature, dhatuposhana, tarpana properties, easily digestible & absorbable, reduces thirst and maintain water content in the body. Ksheera is rich source of proteins, vitamins and calcium provides energy.  

8) **Yusha:** Yusha is given to the Sutika is prepared of Yava, Kola, Kulatha. It is semisolid, rich in protein. It acts as agnideepaka, balya, swedajanana, pustikar and prasadak.  

9) **Mamsa rasa:** Mamsarasa is an excellent source of iron, vitamins, essential amino acids and trace elements, helpful to recover maternal system from stress and strain of labour. and enhance the properties of maternal milk.
CLINICAL SIGNIFICANCE OF SUTIKA PARICHARYA:

- In Sutikaagni agnimandhya is present, so agnideepana chikitsa is needed for few days immediately after delivery, before the administration of brimahana dravyas.
- Snehana suppresses vata, so it is advised.
- Uttama rasa produces uttamastanya which depends on quality of agni.
- Yava, Kola laghuannapaana is advised after 5 days, which helps to restore Dhatu.
- Mamsa rasa and brimhanadravyas are advised which act as dhatuvardhaka and helps to maintain proper lactation.
- Abhyanga recommended by using balataila in nyubja position, which might help to restrain vata, spiralling the abdominal muscles.
- Parisechana by kwatha prepared with vataharaadrvayas is done as it serves as vedanahara, kledahara.
- Udarapattabandhana - Wrapping the abdomen with long and clean cloth, which helps abdomen to regain its normal position and there is no accumulation of vata in vacant sites.
- Dhupana with kushtha, guggulu and agaru acts as rakshoghna and vedanahara.

CONCLUSION

As Sutika Kala is a critical period for women, she needs a special management and care for proper and healthy growth of newborn baby as well as for maintenance of her own health. So by following Sutika Paricharya, Garbhashayashuddhi, Dhatuparipurnata, Sthanya-vriddhi are established and it also helps in prevention of various disease.

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