

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 "Garbhashaya shuddhi, Dhatu paripurnata, Stanya- vridhhi, 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 *sutika*¹ 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

*Shunyashareera*² because of *garbhavridhhi*, *shithilasarva sharira dhatu, pravahana-vedana, kledarakta - nisruti*³, *agnimandya*, these will lead to *dhatukshaya* 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 diseases^{4,5} 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 Kashyap¹

Sutika Kala: The postnatal phase is called as 'Sutika Kala'.

Sutika kala according to various aacharyas

1. Acharya Sushruta⁶ –one & half month i.e. approximately 45 days

2. Ashtanga Sangraha⁷ - one & half month i.e. approximately 45 days or until next menstrual cycle

3. Ashtang Hridaya⁸ - one & half month i.e. approximately 45 days or until next menstrual cycle

4. Acharya Kashyap⁹ - six month

5. Acharya Bhavprakasha¹⁰ - one & half month i.e. approximately 45 days or until next menstrual cycle.

6. Yogratnakara¹¹ - one & half month i.e. approximately 45 days or until next menstrual cycle

7. Modern-Up to 6 week¹²

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

- Yonisanrakshana

- Garbhashayashodhana, Kostashodhan

- Vata dosha shamana

- 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 10th or 12th day, according to the practice of family the bathing ceremony should be performed.

3. Paricharya:

According to Charaka¹⁵

Number of days	Ahara	Vihara
5-7day	1) Snehapana 2) Yavagupana	1) Abhyanga 2) Parisheka-ubhyatakala
Kramavat	Appyayan & Swasthavritta palana	3) Udaravestana

According to Sushruta¹⁶

Number of days	Ahara	Vihara
2-3days	1) Vatahara kashaya pana 2) Ushna gudodaka with pippalydi dravyas	1) Sarvadaihika balataila abhyanga 2) Parisheka with vatahara dravyas
3 or 4 -6 or 7 Days	1) Sneha yavagu/ksheera yavagu with Vidarigana dravyas	
8th day	1) Jangal mamsarasa 2) Yava, Kola, Kulatha yusha 3) Shali odana bhojana	

According to Vagbhata (Asthangahridaya)¹⁷

Number of days	Ahara	Vihara
2-3days	1) Snehapana- with panchakolachurna 2) Ushna gudodaka with panchakola churna / Vatahara aushadhi toyapana 3) Peya – Purvokta dravyas	1) Yoni abhyanga & sarvadaihika abhyanga 2) Sthanika udara abhyanga - ghrita/taila 3)
4-7days	Sneha Yavagu/ Ksheera Yavagu	Udaravestana 4) Udvartana
8-12days	Jeevaniya gana/brihmaniya gana/ Madhuravarga	5) Parisheka 6) Avagaha

	<i>siddha Hridhya annapana</i>	
After 12 days	<i>Mamsa rasa</i>	

According to Vagbhata (Asthang Sangraha)¹⁸

Number of days	Ahara	Vihara
3 or 5 or 7 days	1)Snehapana with Panchakola churna with saindhava 2)SnehaAyogya-Vatahara/laghupanchamoola kwatha pana 3)Ksheera yavagu pana-Vidaryadigana siddh	1)Sarvadaihika balataila abhyanga 2)Sthanika Udara abhyanga-grita/taila 3)Udarvesthana 4)Ushnodaka parisheka-ubhayat 5)Acchadana 6)Avagahana
8-12 days	1)Yava, Kola, Kulatha yusha 2) laghu annapana	
After 12 days	1) Jangal mamsarasa 2) Jeevaniya gana/ barihmaniya gana/ Madhura, vatahara dravyasadhita annapana	

According to Kashyapa¹⁹

Number of days	Ahara	Vihara
3-5 5-7	1) Manda pana 2) Hitakar bhojana 3) Snehapana 4)Snehayukta yavagu pana-pippali, nagara-lavana rahita yavagu	1) Rakshoghnadravya dhupan 2) Ashwasana 3)Kukshi,Pristha, Parshwa abhyanga /samvahana 4) Udarapidana 5) Udaravesthana 6) Yoniswedana 7) Ushnodakasnana
7-12	Snehayukta yavagu pana-with lavana	8) Vishranti 9) Dhupana-kustha, guggulu etc.
12 days	1)Kulatha yusha	

	2) Jangala mamsarasa 3) Gritha bharjita shaka	
1 month	Snehana, Swedana, Ushna jala sevana	

According to Harita²⁰

Days	Ahara	Vihara
After Prasava	Kwatha pana - Lodhra, arjunadi dravya	1) Yoni purana 2) Abhyanga 3)Usnajala swedana 4) Mangalavachana
1st Day	Upavas	
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 PARICHARYA²¹

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

According to Desha

Anupa Desha	Ahara	Vihara
	1) Manda prayoga with agni-balavardhaka dravya 2) Ushna dravya sevana	Swedana Nivata Shayana
Jangal Desha 3-5 days	1) Snehopachara	Snehopachara
Sadharana Desha	Neither too sneha nor ruksha dravyas	

According to gender of child

	Gender of child	Pathya
5-7 days	Male	Tailapana Deepaniya aushadhi

		samsakrita yavagupana
5-7 days	Female	Ghritapana Deepaniya aushadhi samsakrita yavagupana
Later		Mandadi prayoga

Pathya and Apathya:²²

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; Shramahara²³ . 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^{24,25}.

2) Parisheka & Avagaha: Parisheka is vatakaphahara, vedanahara, agnideepak, twakaprasannata, sroto vishodhak, so helps to drain lochia after the delivery and VataDosh also subsides.²⁶

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.²⁷

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.²⁸

5) Snehapana: Snehapana (Ghrita/ Taila / Vasa/ 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.²⁹

6) Garbhashayashodhana: 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.³⁰

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.³¹

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.^{32,33}

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.³⁴

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 laghuannaapaana* is advised after 5 days, which helps to restore *Dhatu*.

-*Mamsa rasa* and *brimhanadravyas* are advised which act as *dhatuwardhaka* and helps to maintain proper lactation.

-*Abhyanga* recommended by using *balataila* in *nyubja* position, which might help to restraint vitiated *vata*, spiralling the abdominal muscles.

-*Parisechana* by *kwatha* prepared with *vataharadravyas* 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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Source of support: Nil

Conflict of interest: None Declared

Cite this article as

Dr Ankita Masurkar: *Sutika Paricharya and its Clinical importance*; VI(2): 1691-1696