“Sutika Paricharya and its clinical importance
According to various Samhitas.”
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ABSTRACT:
Motherhood is all about loving, sharing, sacrificing & struggling. The transformation of female, from a woman to 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. Ayurveda emphasizes much importance of the care of women especially in the prenatal & postnatal period. Sutika is the state of women immediately after delivery & extends till the time she continues breast feeding .In Ayurveda, the term Sutika (Puerperal women) can be used only after expulsion of placenta. Puerperium is the period following child birth during which the body tissues especially the pelvic organs revert back to pre pregnant state; both anatomically and physiologically. Due to development of foetus, instability of body tissues, exertion of labour pains and excretion of moisture and blood, woman becomes very weak. Mithyaachara during this period definitely 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 & swasthavrithapalana. The main achievements through Sutika Paricharya are Garbhashayashuddhi, Dhatu-paripurnata, sthanya- vriddhi, punarnavekarana, to destabilization of Physical, mental and physiological wellbeing. So the present study has been selected to review sutikaparicharya & its clinical importance.

Keywords:
Sutika, Sutika Paricharya, Ayurveda, Puerperium

INTRODUCTION:
A woman is always given importance in Ayurveda by elucidating care at every phase of her life in respect of Rajaswala paricharya (menstrual care), Garbhini Paricharya (Ante Natal Care), and Sutika Paricharya (Post natal Care). In
Ayurveda, the term Sutika (Puerperal women) can be used only after expulsion of placenta.[1] As per modern medical science the puerperium is the period following child birth during which the body tissues especially the pelvic organs revert back to pre-pregnant state; both anatomically and physiologically.[2] Postnatal care is a period following child birth which can be co-related with Sutika Paricharya as given in Ayurveda. In this period, recovery of the women after delivery and educate her for proper care of baby is done.

Due to development of foetus, instability of body tissues, exertion of labour pains and excretion of moisture and blood, woman becomes very weak. After following proper purperial care, woman regains all the lost energy and reaches to pre-pregnant status.[3] Mithyaachar (inappropriate physical and mental behavior) in this period definitely results in incurable diseases or diseases which are difficult to cure.[4] It is said in Ayurveda about 74 types of diseases can occur in this period if not properly managed.[5] So Ayurveda has advised a specific diet and life style regimen called Sutika Paricharya to prevent further complications and restore the health of mother.

AIMS AND OBJECTIVES:
To review the literature of Sutika, Sutika Kaala, Sutika samanya and vishishta Paricharya, pathya and apathya with clinical importance of Sutika paricharya.

DEFINITION:
A woman who has just given birth to a child followed by expulsion of the placenta is called as Sutika.[6] Puerperium is the period following child birth during which the body tissues especially the pelvic organs revert back to pre-pregnant state; both anatomically and physiologically.[2]

MATERIAL AND METHODS:
It is a conceptual study. Data on Sutika Paricharya is collected from classical books and organised in a systematic manner.

When it comes to the postpartum care, Ayurveda suggests women should be treated with warmth, wetness and unctuousness as part of their therapy. This purpose can be achieved by rectifying food preparations according to the imbalance of Dosha, keeping the home warmer, providing appropriate rest and by administering daily peaceful massage with warm oil. Food preparations advised are aimed at supporting digestion, restoration and lactation. After childbirth a woman’s digestive agni is weakened and needs to be rekindled and nurtured. Ayurveda focuses on foods that are warm, wet, oily, and have sweet, sour and salty tastes, to bring equilibrium of Vata.

SUTIKA KAALA (Duration of postnatal phase):
- According to different Acharyas
- Ayurvedic Classical Text

SUTIKA KALA: Acc to different Acharya’s Table

| Literature          | Time period                                      |
|---------------------|--------------------------------------------------|
| Charaka             | Not specified                                    |
| Susharuta 7         | 1 1/2month or until next rajodarshan             |
| Ashtang Hridaya 8    | 1 1/2month or until next rajodarshan             |
| Ashtanga sangraha    | 1 1/2month or until next rajodarshan             |
| Bhavaprakasha 9      | 1 1/2month or until next rajodarshan             |
| Yogaratnakara 10     | 1 month                                          |
| Kashyapa 11          | 6 months                                         |
There are different opinions about Sutika kaala, ranging from 6 weeks to 6 months and some also believe it lasts until next rajodarshan. Puerperium begins as soon as the placenta is expelled and lasts for approximately 6 weeks. The period is divided into:[12]
1. Immediate - within 24 hours
2. Early – Up to 7 days
3. Remote – up to 6 weeks

SUTIKA PARICHARYA :
A care of the woman during puerperium comes under the heading of Sutika Paricharya. Its principles are given as follows:
1. Vatashamana
2. Agnideepana
3. Pachana
4. Raktavardhaka
5. Stanyavardhaka
6. Yonisanrakshaka
7. Garbhashayashodhaka,
8. Kostashodaka
9. Dhatupusti, Balya

Samanya Paricharya
1) Manidhaaran for Puerperal Women :
The Sutika should fix amulet of trivruta (Operculina turpethum) over her head. It is sort of psychological support to her. Thus may protect her from harmful things.[13]
2) Bath for sutika (Prasuta Snana):
According to the rituals of family the bathing ceremony of puerperal women should be performed on 10th or 12th day after delivery.[14]
3) Paricharya According to Charak Samhita [15]:
Number of days Ahara Vihara -5-7 days.
Ahara-
1) Snehapana
2) Yavagupana -Pippalyadidravyas pippali (piper longum’s root),
pippalimoola (piper longum’s root),
chavya (piper retrofractum),
chitraka
Vihar- 
1) Abhyanga
2) Parisheka- ubhyatakala (Irrigation)
3) Udaravestanak ramavat Appyayan & Swasthavrittapalana
Anupana - Ushna Jala.
Use of Brihagana drugs from 6th or 8th day.
According to Sushrutha Samhita [16]:
Aahara-
- Pippali (piper longum), pippalimoola (piper longum’s root),
chavya (piper retrofractum), chitraka (plumbago zeylanica),
Hastippalli and Shrinagvera (zizinber officinale) Churna with Anupana as ushna gudodak (warm jaggery water) for 2 or 3 days.
- Sneha yavagu or Kshara Yavagu saturated with drugs of vidarigandhadi Gana (Desmodium gangetium etc.) from 3rd or 4th to 6th or 7th days.
- Meat soup of wild animal saturated with Yava (Vulgaris sativus), Kola (Ziziphus maurititana), Kulattha (Doolichos biflours) with cooked shali rice from 7th or 8th day of Sutika Kaala.
- Abhyanga with Bala taila (Sida cordifolia).
- Parishek (Irrigation) with decoction of Bhadraradu (Cedrus deodara) etc. Drugs capable of suppressing the Vata.

According to Ashthangasangraha Samhita [17]:
Aahara –
- Liquid Yavagu prepared with either milk or Vidaryadi Gana (pueraria tuberose etc.) drugs for 3, 5 or 7 days.
- Light diet with soup of yava (Vulgaris sativus), Kola (Ziziphus maurititana), Kulattha (Doolichos biflours) from 4th, 6th or 8th day to 12th day.
- Meat soup of wild animals, agreeable diet from 13th to Sutika kaala.

Vihar-
- Abhyanga with bala taila (Sida cordifolia).
- Udareeshtana After massage of abdomen with Taila or Ghrita.
- Parisheka with luke warm water.
- Massage unguent irrigation and bathing of body along with Yoni with jivaniya and brimhania, madhura and vatahara drugs.

According to Kashyapa Samhita [19]:

Aahara –
- Snephaapana according to Satmya with anupana as Manda for 3 or 5 days Pippali (piper longum), Naagar (zizinber officinale) Yukta Yavagu for first 3 to 5 days, then sasnehalavana yavagu, then sasnehalavana amla Yukta Kullattha (Dolichos biflorus).
- Yusha with meat soup of wild animals and Ghritabrishta Kushmand (Benincasa hispida) and Moolaka (Raphanus sativus).
- Massage of back, pressure of abdomen and flanks, then Udareeshtana.

Vihar-
- Sitting over a small chair covered with leather bag filled with hot Bala taila (Sida cordifolia), then Sudation in the Yoni with oleo prepared with Priyangu (Callicarpa macrophylla) etc.
- Hot water bath after proper sudation, fumigation with Kushtha (Saussurea lappa), Guggulu (comiphora mukul) and Agaru (Aquilaria agallocha) mixed with Ghrita.

According to Harita Samhita [20]:

Aahara –
Ushna Kulattha (Dolichos biflorus) Yusha on 2nd day, Panchakola, Yavagu on 3rd day, Chaturjataka (cinnamomum zeylanicum, Elettaria cardmomum, leaves of cinnamomum zeylanicum, mesua ferrea) mixed yavagu on 4th day, cooked rice of shali or shastika on 5th day. Vaginal filling with oil and massage following by sudation with hot water.

VISHISTHA PARICHARYA:[21]

It is given on the basis of Desha and sex of child According to Desha:

Desha Aahara Vihara Anupa Desha:

1. Mandaprayog a with agnibalavardhaka dravya.
2. Ushnadrayyas evana Swedana NivataSha yana JangalDesh a 3-5 days Snehopachara Snehopach ara Sadharana Desha Neither too snehan dravyas nor rukshadravyas.

VideshaJati Rakta, Mamsaniryuha, Kandamoola, Phala.

According to sex of child:

Pathya
Male Tailapana Deepaniy aaushadhi samsakritayav agupana Female Ghritapana Deepaniy aaushadhi samsakritayav agupana

Pathya And Apathya:[22]

Pathya:
1. Sutika should have bath with warm water.
2. Sutika should have boiled water for drinking.
3. Sutika should have adequate sleep.
4. Sutika should do udarveshthana regularly.
5. Sutika should have hitakaraka ahara and vihara.
6. Luke warm oils should be used for Abhyanga and luke warm water should be used for Parishaka, Avagahana
7. Everyday snehana and swedana must be done.

Apathya:
- Cold water, cold wind and cold things.
- Sexual intercourse
- Physical and mental Stress.
- Contra-indication of Panchakarma for Sutika

A) Due to Nasya Karma, emaciation, anorexia, body ache would occur in sutika
B) Due to administration of Asthapana basti, amadosha of sutika would be increased.
- Excessive exercise.
- Anger, Fear and Depression.
- Atapasevana and divaswapa.

Importance of sutika paricharya:
1) Snehana is vatashamaka.
2) Uttama Stanya is produced by Uttama Rasa which depends on the quality of agni.
3) There is agnimandya in Sutika so agni deepana is the basic need of treatment for few days immediately after delivery, which is done before giving brimahana drugs. Agnivardhaka drugs are first given to Sutika After delivery.
4) Use of mamsa rasa and brimhaniya dravyas like jeevinya, brimhaniya or madhura dravyas acts as dhatuvardhaka and it helps to maintain proper lactation.
5) Yava, Kola laghu annapana is advised for 5 days as this helps to replenish Dhatu.
6) Bala taila is advised in nyubja position for Abhyanga which might help in suppressing vata.
7) Kwatha prepared by vatahara dravyas for parishechana act as Vedanahara and kledahara.
8) Dhupana as rakshaghna and vedanahara is mentioned and kushtha, guggulu and agaru is used.
9) To prevent problems during Sutika kaala such as as UTI, Thirst, Anxiety, backache, anger, disturbed sleep, depression, etc.
10) Udarpattabandhana - wrapping abdomen with long and clean cloth which helps abdomen to retrieve its normal position and then there is no accumulation of vata in vacant place.

Discussion:

1) Abhyanga:
Abhyanga given to Sutika may be Sthanika (udara or yoni) or arvadaihika with the help of Ghrita and Taila especially with Bala Taila which is vatasanshamaka, Rasayana to Mamsadhathu; Shramahara. Abhyanga tones up the pelvic floor, abdominal, back muscle, tissues and relieve the muscle spasm. It also elps in recovery from soft tissue injury by increased circulation. Improves the digestion, increases red blood cells & prevents anaemia. It prevents thrombosis by ubbing & friction improves the venous blood flow by dilating superficial blood vessels.
Abhyanga at lower back helps for proper drainage of lochia. Yoni Abhyanga tones up vagina and perineum and prevents laxity and prolapse, alleviates pain and heals aginal and perineal wounds.

2) Parisheka & Avagaha:
Parisheka is pouring hot water in a stream, it is atakaphahara, vedanahara, does agnideepti, twakaprasannata, srotoniramalata, so hat abnormal blood clots accumulated in uterine cavity after the delivery of Garbha xcreted properly and VataDosha also subsides.

3) Udaraveshtana (Pattabandana):
It prevents vitiation of vatadosha by compressing hollow space produced after expulsion of foetus. Abdomen should be tightly wrapped ith long cotton cloth after bath. It provides support to the back & abdomen. It mainly elps the uterus to shrink back to its normal size. Also helps to straighten back after pregnancy, improving posture.

4) Yonidhupana:
Vaginal defence is lowered due to hypoestrogenic state and patient is prone for infection. Dhupana will maintain the hygiene of the perineum. It keeps pisiotomy healthy, hastens its healing process. The drugs used like kusta, agaru, ggulu have the properties like jantugna, kandugna, shothahara, vranashodhana, ropana. In Yonipindana vagina is advised to cover completely. This restricts entry of Vata and prevents vagina from various infections.

RESULTS:
Sutika who becomes weak due to development of foetus, loss of Dhatus, excretion of Kleda, blood and exhaustion due to labour pains regains her prepregnant
state by following this Paricharya. And we can summarize post natal care in Ayurveda as follows:

1. It strengthen and improves digestion
2. It increase emotonal steadiness psychological alertness and apparent thinking.
3. It tones muscles, calms nerves and greases all joints.
4. It helps woman’s body to get back into her normal shape.
5. Effortless lactation and more restful feeding.

CONCLUSION:

The diets & regimens which are described by Ayurveda literatures thousands of years ago for Sutika is totally scientific. Different procedures included needs a proper management of ahara, achara for the purpose of punarnaveekarana of the stree itself is Sutika-Paricharya. SutikaParicharya have been told for the prevention of problems of women like backache etc. So by following Sutika-Paricharya, Garbhashayashuddhi, Dhatu-paripurnata, sthanyakriya-vriddhi, punarnavikarana are completely established.

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