CRITICAL ANALYSIS OF SUTIKA PARICHARYA AND ITS SIGNIFICANCE IN MODERN ERA IN SAFE MOTHERHOOD

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ABSTRACT
Mortality and morbidity of mother are most challenging problems of our country. In our day to day life, we see many mothers complaining of increase in their physical problems like back-ache, anemia, joint pains and many other infections after puerperium. Frequent post-partum morbidity and its association with adverse perinatal outcome suggest the need for post-partum care in developing countries for both mother and baby. Lady after delivery of placenta is called as Sutika (puerperal woman). Sutikakala (duration of puerperium) is the period following childbirth during which all body tissues revert back approximately to a pre-pregnant state. Duration of this period varies according to different Ayurvedic classics. It is well known that certain psycho-somatic changes take place during Sutikakala such as loss of weight, loss of body fluid, lacerated genital tract, constipation, mental stress etc. Most of these changes lead to ati-aptarparpaṇa (emaciation) of mother during Sutikakala. This status causes Vata-vritti which is responsible for different types of health problems such as puerperal sepsis, Stanyadushti (vitiated breast milk), anaemia, prolapse of uterus etc. According to Kashyapa Samhita, treatment of Sutika is as difficult as cleaning of unclean, tattered and old cloth. In olden days, ladies used to follow strict guidelines during early postpartum days i.e. in Sutikakala, which helped them for early recovery from stress and strain caused during delivery. It also improves the quality and quantity of breast milk and it also avoids various neonatal infections. Mothers who breast feed their babies are at low risk for breast cancer. In modern era due to changing lifestyle and Mithya aahar-vihaar (abnormal dietetics and mode of Life), pregnant lady is usually prone to Vata-prakopa. Many modern Sutika feel ancient guidelines during early puerperal days as age old and time consuming to follow. Hence, guided Sutika paricharya with logical use of classical referenced medicine would be the proper solution to avoid psycho-somatic disorders in order to promote early recovery of mother.

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

INTRODUCTION
Ayurveda is the only science which teaches us equal knowledge of medicines to cure disease and rules & regulations to maintain health in whole life span. Obviously it is designed to strengthen generation providing good health and we all know that health is the only need in achieving Dharma, Artha, Kaama & Moksha in life. Roga (disease) is the enemy to a person which depletes the lifespan along with his prosperity[3]. 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. Motherhood is a unique and exciting moment in every woman’s life. Lady after delivery of baby followed by expulsion of placenta is termed as Sutika[3][2]. Sutika suffers from physical and mental fatigue, and becomes weak or emaciated after loss of blood and body fluid during delivery. In Sutika kala[3] certain psycho-somatic changes take place which lead to Ati-aptarparpaṇa (emaciated) of mother. This status causes Vata-vritti 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[4][4]. In modern era due to changing lifestyle and Mithya Aahar-vihaar, sutika is prone for Vata prakopa. So lady after a difficult process of Prasava (labour) must be advised certain mode of life called Sutika paricharya.

Sutika needs relaxation and rejuvenation to the normal. By Sutika paricharya a stage of physical, mental and physiological wellbeing is re-stabilized. The basic aim of Sutika paricharya is Garbhashaya shuddhi, Dhatu-paripurnata, Stanyavritti,
Punarnaveekarana. In almost all Samhitas, the Acharyas have mentioned the specific management of Sutika only after the expulsion of placenta.

**Definition of Sutika**[2] - The woman who has just delivered baby followed by expulsion of placenta is called Sutika (puerperal woman).

**Sutika Kala**[3] (puerperal period) - According to Ayurvedic classics, duration of Sutika Kala is one and half month after delivery of baby followed by expulsion of placenta.

Acharya Charaka has not given any specific duration as well as specific regimen for the management of Sutika[5]. Sushruta and Vagbhata, explained the time period for Sutika kala as 1 ½ month or until she gets her first menstrual cycle after labour and in case of Mudha- Garbha (obstructed labour), four months time period can be considered as Sutika kala[6,7]. Kashyapa has mentioned the Sutika kala as six months as all the Dhatus will resume to their original (i.e. pre-pregnant) state by this time and after considering these factors the treatment plan should be applied[8]. Bhavaprakasha and Yogaratnakara have mentioned Sutika kala either after 1 ½ months or after restoration of menstrual cycle and after that she can be free from diet regimen. In case of complicated labour only after subsidence of complications and aggravated Doshas she should be free from regimen[9,10]. During this period she should start her normal diet slowly in 10-12 days, the diet and drugs mentioned by Ayurvedic Acharyas help the women to restore her vitality and vigor that was lost during the process of delivery.

### Authors **Name of Samhitas** | **Reference** | **Sutika Kala (Time period)**
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Charaka[5] | Charaka Samhita | Cha.S.Sha. 8/48 | No specific duration and regimen
Sushruta[6] | Sushruta Samhita | Su.S. Sha.10/16 | One and half month i.e. 45 days
Vagbhata-1[7] | Ashtanga Sangraha | A.S.Sha.3/40,43, A.S.Sha.4/50 | One and half month i.e. 45 days or until she gets her first menstrual cycle after labour and in case of Mudha-garbha, four months time
Vagbhata-2[7] | Ashtanga Hridaya | A.Hr.Sha. 1/100, 101 | Same as above (following Sushruta and Vagbhata-1)
Kashyapa[8] | Kashyapa Samhita | Ka. S. Khila. 11/52, 53 | six months as all the Dhatus will resume to their original (i.e. pre-pregnant) state by this time
BhavaMisra | Bhava Prakash[9] | B.P.I. 4/5,6; B.P.Chi. 70/166 | One and half month i.e. 45 days or until she gets her first menstrual cycle
Brahma Shankar Shashtri | Yogaratnakara [10] | Yog. R.Stree Roga Chikitsa. | either after 1 ½ months or after restoration of menstrual cycle

### Brief Review of Puerperium

**Definition:** The Puerperium is the period of time encompassing the few weeks following birth. The duration of this “Period” is understandably inexact, and is considered by most to be between 4 and 6 weeks[11].

Puerperium or the postpartum period lasts from delivery of the placenta until six weeks after delivery. During this period genital organs regain their preconception position anatomically as well as physiologically[12]. This period can be divided, for the purpose of proper management, into an - Immediate puerperium (includes the first 24 hours after delivery), Early Puerperium (includes first week after delivery), Remote Puerperium (from second week to six weeks post-delivery)

### Implications of Sutika Kala: [13]

- 45 Days is a well accepted period of Sutikavastha in normal uncomplicated delivery.
- One of the criteria being Artava darshana ( reappearance of menstrual cycle after delivery of baby).
- Pathya based on Ahara and Vihara.
- Four months duration is necessary for in cases of Prasuti vyapad and for Dohsas to return to normal state.
- Four months of Sutikavastha is also considered after delivery of Mudha garbha.

**Factors Responsible for Re-appearance of Menstruation after Delivery**

The woman become emaciated and have Shunyata of Shareera[14]

- Garbha vriddhi i.e., Development of fetus,
- Shithila sarva sharira dhatu i.e., body becomes empty and all the Dhatus decrease hence Sutika becomes weak,

Available online at: [http://ijapr.in](http://ijapr.in)
• Pravahana vedana i.e. due to labour pains,

• Kledan-rakta-nisrut i.e. due to excretion of moisture and blood at the time of delivery.

By following Sutika paricharya she regains her lost things and reaches her pre-pregnant[15] state. Sutika paricharya is quite beneficial to regain her strength as she experiences tiredness and Shunyata of Shareera (emptiness in body) following delivery.

Changes in Genital Organs are-(1) Involution of Uterus; (2) Involution of cervix, vagina, and ligaments; and (3) Lochia (discharge from uterus after childbirth). Involution is a process by which the genital organs revert back approximately to the state as before pregnancy.

Management-Ahara, Vihara (diet and life style)

Samanya Sutika Paricharya:- (Mode of Diet & Life)

[16]

• Abhyanga - Massage with Ksheera bala taila and Swedana (cloth dipped in hot water and wrapped on the abdomen) this wrapping procedure helps in compression of abdomen & to reduce the extra space in the stomach. Hence abhyanga is Vatashamaka chikitsa.

• Prasuta snana - Hot water bath in morning & evening (hot water shower bath is very helpful according to Dalhana). After bath only, she should take meals i.e. Ghrita or milk with rice.

• Sudation of Yoni - According to Kashyapa puerperal woman should always sit in small chair covered with leather-bag filled with hot Bala taila. With this her yoni (uterus, vagina, vulva) becomes healthy. Sudation in the yoni should be given. After proper sudation, hot water bath followed by rest should be given thus becoming free from tiredness.

• Udara abhyanga -Up to one month Udara abhyanga with Ghrita or Bala taila, cloth Sweda, hot water bath is necessary.

• She should avoid exercise, anger and coitus.

Regimen Of Sutika

According to Charaka (in Cha. S. Sha.8/48) [5] - Snehapaana (i.e., oral intake of oil or fat); Abhyanga (i.e. massage with Taila or ghRita); UdaraVeshthana (i.e. tightening of abdomen); Parishechana (i.e. pouring Warm water).

According to Sushruta (in Su. S. Sha.10/18-22) - Abhyanga with Bala taila; Paana/ Parishechana with Vatahara aushadhisiddha kwatha; Dushtha Shonita Shuddhi (Purification of blood) by Pippali, Pippalimoola, Hastipippali, Chitraka, Shringavera churna with Ushna gudodak; Sutika should avoid Krodha (anger), Aayaasa (labour), and Maituna (Coitus).

According to Vagbhata-1 (in A.SSha.3/38) - Abhyanga with Bala taila; Snehapaana; UdaraVeshthana after Abhyanga with Taila / ghrita; Parishechana with Ushnodaka (warm water) before Snehapaana and Yavaagupana in morning and evening. Thus Sutika is treated by Abhyanga, Uddhavatana (dry powder massage on body), Parisheka, Avagahana (Sudation therapy) by Madhura, Jeevaneeya, Brimhianiya, Vatahara dravays.

According to Vagbhata-2 (in A.HrSha.1/91) - Mardana (massage of Yoni (Vagina) and Anga (body) with Taila (oil); Snehapaana; DushtaShonita Shuddhi; UdaraVeshthana; Abhyanga, Uddhavatana (dry powder massage on body), Parisheka, Avagahana (Sudation therapy) by Madhura, Jeevaneeya, Brimhianiya, Vatahara dravays.

According to Kashyapa Samhita (in Ka. S. Khila. 10,11)-Ashwashana (i.e., Psychological Reassurance); Samvaahana (i.e., gentle massage): Udaramardana (i.e., abdominal massage): UdaraVeshthana; Yoni snehana (i.e., oiling of vagina); Yoni swedana (i.e., vaginal sudation); Snana (i.e., bath); Dhoopana (i.e., Fumigation of yoni) with Kushtha (Saussurea lappa), Agaru (Aquilaria agallocha), and Guggulu (Commiphora mukul) mixed with Ghrita. Vaginal sudation can be done by allowing Sutika to sit over a small chair covered with a bag of leather filled with hot Bala taila. Tieing an amulet of Trivrit (Operculina turpetham) over the head of Sutika.

According to Harita Samhita (in H.S.III. 53:1, 5) - Rakta & Yoni shodhana, DushtaShonita Shuddhi; Yoni abhyanga; Yoni swedana.

According to Bhava Prakash Samhita in B.P.I. 4:2,4 - Nitya swedana i.e. sudation done daily; Abhyanga; Use of congenial unctuous, light diet; Avoid exercise, coitus anger, cold air up to one month.

According to Yoga Ratnakara (in Y.R. Sutikaroga.)- Yoni-pindana is advised. Yoni-pindana is the pressure application on vagina to avoid the entry of air. Nitya swedana, Abhyanga also beneficial.

Diet of Sutika

Considering the strength of digestive fire of Sutika, scum of boiled rice should be given for 3 or 5 days[12] then 6th or 7th day salt free gruel mixed with little quantity of oil and Ghrita, Sneha dravya with Pippali (Piper longum) and Nagara (Cyperu rotundus) should be given. Then on 9th day use of rice gruel mixed with sufficient quantity of salt, Sneha dravya (oil and Ghrita), the meat soup of wild animals, should be taken, then soup of Kulattha (Dolichos...
biflorus Linn.) mixed with Sneha dravya salt and sour substances, also Kashmanda (Benincasa hispida), radish, cucumber etc. vegetable fried in Ghrita should be used.

According to Kashyapa, Oil should be given to drink if woman delivers a male child and if she delivers a female child then, ghrita should be given to her orally[18]. After digestion of this fat, rice gruel prepared with appetiser should be given for 5 or 7 days then scum of boiled rice etc should be given to her in gradual manner.

**General Principles of Treatment for Puerperal disorders**[19]
- Avoidance of aetiological factors is the best medicine.
- Sutika should be treated with massage, anointment, irrigation, & Ghrita, oil, decoction, prepared with Bhuthika, Jivaniya, Brumhniya, Madhura, Vatahara drugs along with specific dietetics.
- Woman who is diseased due to difficult labour should be given Snehana & Swedana which suppresses the Vaya. The Sutika should take rice-gruel treated with appetizing drug. With this she becomes healthy and sleeps well.

**Sutika Paricharya-** Do’s and Don’ts:
- The puerperal woman should tie amulet of Trivrit over the head[20].
- General care i.e. by proper mode of life and diet[21].
- Effect of Asthapanabasti on puerperal woman is increase of Ama dosha[22].
- Effect of Nasya or Sternotutary drugs is Emaciation, Anorexia, Bodyache etc[23].
- Benefits of Sutika Paricharya are she attains all the lost things and reaches her Pre-Pregnancy stage[24].

**Benefits of steps followed in Sutika Paricharya**

**Abhayanga-** It includes pressure points, they correspond remarkably with the anatomical position of lymph nodes. This technique is pointed towards increasing lymph flow in the skin as well as lymph movement in the larger lymphatic vessels and lymph nodes in the body. Lymph contains great number of lymphocytes which are responsible for maintaining the body’s circulatory immunological resistance.
- Massage reduces edema and swelling.
- Lymphatic massage relieves sore muscles.
- Strengthens lungs, intestine and vital organs for proper functioning.
- Aids body in using fat deposition.

- Improve skin, soothes nerves and pulse to function properly.

Thus by Sutika Paricharya Concept of Dhatu paripurnata (regaining her strength), Stanya utpatti (production of breast milk), Stanya sampat (fullness of breast), Garbhashaya shuddhi, prevention of complications, and Punarnaveekaran (rejuvenation) is attained.

**DISCUSSION**

**Mode of Action of Drugs and Steps in Sutika paricharya**

1. Hot fomentation of yoni relieves pain and inflammation of vaginal tear during labour or due to episiotomy and is useful in rapid healing.
2. Abhyanga increases blood flow of local area through vasodilation. By this leucocytes and macrophages reach the damaged tissue in more quantity and enhances the wound healing.
3. Inflammation is reduced by vasodilation pressure of intravascular compartment decreases and fluid from extra vascular compartment moves by pressure gradient to intravascular compartment and it flows out of the area by blood stream.
4. By reducing inflammation, tension on the nerve endings diminishes and pain subsides.
5. By hot water bath, hygiene is maintained. It is necessary during Sutika kala to prevent infection of trauma of female genital organs and infection to newborn child.
6. Fumigation with the drugs like Kustha, Guggulu and Aguru mixed with Ghrita produces strong antisepsic and disinfectant properties.
7. Decoctions of Laghupanchamoola drugs have digestive, diuretic, anti inflammatory and antisepctic properties. It helps in toning of bladder during puerperal period and also for diuresis of accumulated fluid in the body during pregnancy.
8. Panchakola churna (Pippali, Pippalimooloa, Chavya, Chitraka, Shunthi) with Ghrita or jaggary have antipyretic, appetizer, uterotonic, antibacterial, antifungal, and act as analgesic effect. Ghrita being Yogvahi enhances the properties of Panchakola by balancing its Ruksha and Tikshana and milk acts properties.
9. Rice gruel prepared with Vidaryadi gana as Rasayana, and helps to recover from Sutika kala.
10. Liquid diet like yavagu is easy for digestion and assimilation, quenches thirst, diuretic helpful in puerperium.
11. Meat soup of wild animals besides decoction of Jivaniya, Brimhanya and Madhura drugs is an excellent source of iron, vitamins, essential amino acids and trace elements. Madhura, Brimhanya drugs are anabolic and helpful to recover maternal system from stress and strain of labour.
and help in galactogenesis and enhance the property of Sutanya.

Changes occurring in Garbhavastha, Prasavavastha, the moving Doshas, Kleda, Rakta nirsruti, Dhatu kshyata and shunya of body after Sukha prasava, makes sutika weak and prone to Vata vitiated diseases. The delicateness of her body makes the necessity of particular mode of life in order to attain her health and rejuvenatee her body. The Sutika kala or duration mentioned for the entire above said dietetic regimen is Adhyardha-masa (i.e. one and half month or 45days), it is minimum needed period where the lady must follow particular mode of life. By Sutika paricharya, Sutika becomes Swastha by attaining Samadosha, Samaagni, Samadhatu malakriya. Thus, it helps in the proper formation of the tissues, increasing digestive power, proper excretion of waste materials like Mala, Mutra, Dushta rakta (stool, urine, and vitiated blood).

CONCLUSION

Sutika paricharya restores the overall health of the Sutika and improves the quality of the progeny too. Nowadays, many complications arise in the condition of puerperal and are due to the imbalance in the mental status and improper knowledge regarding nutrition. These conditions effect on the overall health of lady. Most of the medicines preferred for Sutika paricharya have anti-oxidant property, prevent many diseases like hypertension, CNS (Central Nervous System) disorders, cancers, menstrual abnormalities, gastric disorders, etc. Management if implemented with all procedures as explained in Samhitas yield 100% success and if administered as individual therapy ignoring all other procedures is unscientific, as it is Viruddha (against) to the Shastras. Effective Sutika paricharya can conquer the misfortune or evil deeds of preceding life. Sadvritta and Achara rasayana are the two important pillars of the therapy and if used appropriately along with the main therapy, it will enhance the potency of chief drug, ultimately restore the health along with eradication of the present illness (Cha.Chi.1-4th Pada/35). Nastika bhava (having negative thoughts) and other causes should be avoided and this procedure if followed according to the classics will be successful. Thus different procedures are followed including Ahara and Achara for the purpose of Punarnaveekaran of the Sutika is Sutika paricharya. It is the process of rejuvenation for the purpose of protection of Sutika and her child.

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