

AYURVEDA VIEW ON SUTIKA PARICHARYA W.S.R. TO ITS CLINICAL
SIGNIFICANCE

Dr. Indu Tripathi*

MS (*Stree Evum Prasooti Roga*), Vimla Family Ayurvedic Medical College and Hospital Hardouli, Ramaipur, Kanpur, India.

***Corresponding Author: Dr. Indu Tripathi**

MS (*Stree Evum Prasooti Roga*), Vimla Family Ayurvedic Medical College and Hospital Hardouli, Ramaipur, Kanpur, India.

Article Received on 15/06/2023

Article Revised on 05/07/2023

Article Accepted on 26/07/2023

ABSTRACT

Ayurveda places significant emphasis on the care of mothers during every phase of their lives, particularly during antenatal and postnatal periods. The postnatal phase commences immediately after the placenta separation and lasts up to 6 weeks, known as the puerperium or puerperal period. Postnatal care is intricately connected with *Sutika Paricharya*, as elucidated in Ayurvedic texts. Ancient Ayurvedic scholars, in their respective *Samhitas*, have elaborated on *Garbhini* and *Sutika Paricharya*. They provide detailed guidance on dietary regimens, lifestyle practices, and other essential management aspects throughout the pregnancy and up to 6 months after delivery. During this stage, mothers are educated to take care of both themselves and their newborns. The mother may experience weakness or emaciation due to the loss of blood and body fluids during delivery. Therefore, Ayurveda emphasizes nurturing and replenishing the mother's strength and well-being during this crucial phase. In this regards Ayurveda suggested concept of *Sutika Paricharya* which helps to maintain physical and mental well being of mother of newborn.

KEYWORDS: *Ayurveda, Stree, Prasooti, Sutika Paricharya, Garbhini.*

INTRODUCTION

According to modern medical science, the puerperium is the period that follows childbirth, during which the body tissues, particularly the pelvic organs, return to their pre-pregnant state both anatomically and physiologically. Ayurveda provides certain principles, depicted in **Figure 1**, concerning the maintenance of female health during menstruation and pregnancy period. *Garbhini* is more susceptible to imbalances in *Doshas*, which can be further aggravated during delivery and the puerperium due to the loss of blood and other essential *Dhatus*. Therefore, special and proper care is important for pregnant women during both pregnancy and the puerperal period.^[1-4]

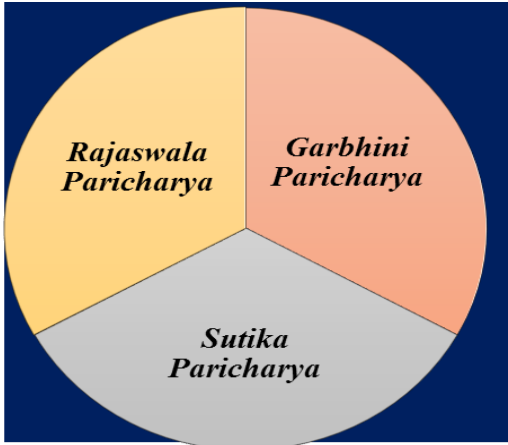


Figure1: Ayurveda approaches for menstrual care, antenatal care and post-natal care.

The regimen designed to aid women in regaining their lost vitality and facilitating their body's return to the pre-pregnant state is known as *Sutika Paricharya*. During this period, the woman focuses on restoring her health and strength. Ayurveda has always placed significant importance on caring for *Stree* during every phase of life, including *Rajaswala Paricharya*, *Garbhini Paricharya* and *Sutika*

Paricharya. In Ayurveda, the term "*Sutika*" refers specifically to women who have expelled the placenta after childbirth. The woman's body becomes particularly vulnerable due to the fetal development, instability of body tissues, the strain of labor pains, and the elimination of moisture and blood.^[4-7]

The conduction of rules of *Sutika Paricharya* helps a woman to regain her strength and recover from the weakness she experienced during childbirth. This comprehensive care allows her to return to her pre-pregnancy state. The duration of the *Sutika Kala* period is subject to varying opinions in Ayurveda, with some sources indicating it lasts from six weeks to six months, while others suggest it continues until the re-establishment of the menstrual cycle.

Sutika Kala, the duration of puerperium following childbirth, marks a period during which the body tissues gradually return to a state resembling the pre-pregnant condition. *Sutika Kala* is characterized by several psychosomatic changes, including weight loss, lacerations in the genital tract, constipation, mental stress and loss of body fluids, etc.

Emaciation during *Sutika Kala* results in a *Vata-vriddhi*, which is responsible for various health issues such as puerperal sepsis, vitiated breast milk (*Stanyadushti*), anemia and uterine prolapse. In ancient times, women adhered to strict guidelines during the early postpartum days, benefiting from a faster recovery from the stress and strain caused during delivery. Additionally, these practices improved the quality and quantity of breast milk and helped to prevent neonatal infections.

In the modern era, due to changing lifestyles and abnormal diet and lifestyle patterns, pregnant women are often prone to *Vata* imbalance. *Sutika Paricharya*, incorporating logical use of classical referenced medicine; that can serve as a proper solution to prevent psychosomatic disorders and promote the early recovery of the mother. The principles of *Sutika Paricharya* encompass various treatment methods, including *Ashwasana*, *Sutika Abhyanga*, *Deepana*, *Pachana*, *Garbhasaya Sodhana*, *Kleda Soshana*, *Soola Prashamana*, *Vata Anulomana*, *Bala Vridhi*, *Stanya Janana* and *Brihmana*, etc.^[7-9]

The implications (Duration) of *Sutika Kala* are as follows

- ✚ In cases of normal uncomplicated delivery, a well-accepted period of 45 days is recommended for *Sutika Vastha*.
- ✚ The *Pathya* approach involves *Ahar Vihar* based on criteria such as *Artava Darshana*.
- ✚ Duration of 4 months is necessary for the cases of *Prasuti Vyapad*.
- ✚ After the delivery of *Mudha Garbha* a period of 4 months of *Sutika Vastha* is also considered.

The general *Sutika Paricharya* includes the following practices

- ❖ **Abhyanga** using *Ksheera Bala Taila* and *Swedana* helping to compress the abdomen and pacify *Vata*.
- ❖ **Sudation of Yoni**: The puerperal woman sits on a small chair covered with a leather bag filled with hot *Bala Taila*, which promotes the health of the *Yoni*.
- ❖ **Prasuta Snana**: Taking hot water baths in the morning and evening.
- ❖ **Udara Abhyanga**: Abdominal massage with *Ghritha* or *Bala Taila*, cloth *Sweda* and hot water bath are essential during the first month.
- ❖ *Sutika* should consume rice-gruel treated with appetizing drugs.

Aahar Yojna (Dietary Plan) in *Sutika Paricharya*:

- ✓ Medicated oils (*Taila*, *Vasa*, *Majja* and *Ghritha*) mixed with *Churna* like *Pipalli*, *Chavya*, *Chitraka* and *Pippalimoola*.
- ✓ *Vidarigandhadi Dravya Sadhit Sneha Yavagu* or *Ksheeryavagu*.
- ✓ Easily digestible gruels and soups.

Pathya for *Sutika Paricharya*

- Puerperal women should tie an amulet of *Trivrit* over their head.
- Bathing with hot or warm water only.
- Drinking boiled water.
- Getting adequate sleep.
- Avoiding activities like *Vyayama*, *Krodh*, *Maithun*, consuming *Shital Jal*, exposure to *Shital Vayu* and *Diwaswap*, these all should be avoided.

The Advantages of *Sutika Paricharya*

Sutika Paricharya, is an essential aspect of Ayurvedic postnatal care, offers numerous benefits to new mothers seeking to reclaim their pre-pregnancy vitality. This time-honored practice is particularly beneficial for *Sutikas* experiencing weakness due to the developmental process of the fetus, loss of vital *Dhatus*, elimination of *Kleda*, blood loss and overall exhaustion from labor pains. By adhering to the principles of *Sutika Paricharya*, these mothers can experience a revitalizing transformation.^[9-11] Let us delve into the summarized benefits of this Ayurvedic postnatal care.

- *Sutika Paricharya* works to strengthen and improve the digestion power of new mothers. This is crucial in ensuring proper nutrient absorption, which not only aids in recovery but also promotes the well-being of the newborn through breast feeding.
- The practice involves techniques that tone muscles, soothe frayed nerves, and provide relief to the body after the strenuous birthing process. By doing so, it helps in restoring physical strength and reducing postpartum fatigue.
- *Sutika Paricharya* plays a vital role in increasing psychological alertness, promoting clear thinking, and establishing emotional steadiness.

- *Sutika Paricharya* aids in guiding the woman's body back to its normal shape, assisting in the natural process of healing and recovery.
- One of the key concerns for new mothers is breastfeeding. *Sutika Paricharya* supports effortless lactation, ensuring that the newborn receives vital nourishment while minimizing discomfort for the mother.
- *Sutika Paricharya* offers a comprehensive approach to postnatal care in Ayurveda, encompassing physical, mental, and emotional well-being. By embracing these time-tested practices, new mothers can experience a rejuvenating journey back to their pre-pregnancy state, allowing them to embrace motherhood with vitality and joy.^[10-12]

CONCLUSION

Ayurveda prescribes *Sutika Paricharya*, a specialized postnatal care regimen, to address the challenges of this period. *Sutika Awastha* is very prone to *Sutika Roga*, hence, disciplinary conducts are essential to prevent *Sutika Roga* and facilitates the pacification of *Doshas*, restoring the body's elements to their pre-pregnancy state. *Sutika Paricharya* enhances digestive fire, which is crucial for the assimilation of nutrients and overall well-being. This practice supports in the proper digestion of food and helps in the elimination of toxins. Mitigating *Vata* imbalance, which is common during the postnatal period. These practices promote healthy lactation for the nourishment of the newborn, strengthening the blood tissue, vital for postpartum recovery; facilitate cleansing and toning of uterus after childbirth. *Sutika Paricharya* ensures health and integrity of the female reproductive organs, nourishing and replenishing the body's tissues, facilitating rejuvenation and revitalization after delivery. Incorporating *Sutika Paricharya* into the postnatal care routine empowers new mothers to embrace this transformative phase with confidence and wellness.

REFERENCES

1. Dutta DC. Textbook of obstetrics, 6th edition; New Central Book agency (P) Ltd, Kolkatta, 2004; p.145
2. Sushruta Samhita, Jadhavji Trikamji, editor. 5th ed. Chaukhambha Orientalia, Varanasi, 1992; p.389.
3. Ambikadutta shastri (editor). Sushruta Samhita, sharirasthan, chap-10, Bharati Chaukhambha Subharti Prakashana, Varanasi, 2010; p.103.
4. Sartha Yogaratnakar, Datto Ballala Borkar, translator, vol 2nd, *Sutika Roga Chikitsa*, chap- 44 , Shri Gajanana Book Depo Prakashana, Pune, 1984; p. 639.
5. Premavati Tiwari, Ayurveda Prasuti - Tantra evam *Stri Roga*, part 1, chap-9, 2nd ed., Chaukhambha Orientalia Varanasi, 1996; p.572.
6. V.N.K. Usha, A Text Book of Obstetrics Prasuti Tantra, Vol.-2, Published by Chaukhambha Sanskrit Pratishthan, Delhi, 1st Ed: 2012, Chapter1, *Sutika*, sloka-A.S.Sha, 3:41, Page no. 365.
7. Bhavamishra, Bhavaprakasha, Brahmasankaramishra, Rupalalji Vaishya, 1st and 2nd part, Chaukhambha, Varanasi, 2004; 1st Volume-2. Page no-30, 31, 32.
8. Premvati Tewari. Ayurvediya Prasutitantra Evam *Stri Roga*, part 1, Prasuti Tantra. Chaukhambha Orientalia, Varanasi. 2nd edition, Reprint, 2009; pg 547.
9. Apte Shivaram Vaman, The Practical Sanskrit – English Dictionary, revised edition; Prasad Prakashan Publishers, Vol 3, page 493.
10. D. C. Datta, Textbook of Gynaecology. 6th ed. London; New central book agency, reprint, 2009.
11. Vaidya Anant Damodar Athawale, Indu Commentary on Astanga Sangraha, 1st Edition, Sharir Sthan 3/3, Pune, Shree Mada Atreya Prakasan.
12. Agnivesha: Charaka Samhita, Revised by Charak and Dridhabal, with Commentary of Chakrapanidatta, Edited by Jadavji Trikamji Acharya, 5thEd, Chaukhambha Sanskrit Sansthan, Sarira Sthana Varanasi, India, 2011.