



CONCEPT OF SUTIKA PARICHARYA IN AYURVEDA AND ITS REVIEW

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ABSTRACT

Ayurveda give prime importance to maintaining health of the patient rather than the giving treatment. In the *sutika avastha* patient goes through transitional period i.e. from Pregnancy to *sutika* so that there is chance of the imbalance of her *dusha*, *dhatu* & *mala* & developed the diseases; so to avoid these condition Ayurveda explain the *sutika paricharya*. In *sutika paricharya Acharya's* explain the dietary advice & medicine should be taken in *sutika avastha* to *prashaman* of *dusha's* (particularly *vata dusha*) and to avoid the *sutikajanya vyadhi*. According to WHO pregnant lady, child, geriatric patient are vulnerable; it means they need special care in health system.

KEYWORDS: Sutika Paricharya; Ayurveda; Post natal care.

INTRODUCTION

Motherhood is a precious gift given by nature to the woman. To continue the "*Vanshasatattya*" one should have a healthy normal child. To ensure this she should be able to take care of the baby & this requires her to be healthy Woman goes through many phases in her life like *Rajaswala*, *Garbhavastha*, *Prasavavastha*, *Sutikavastha*. Among these, *Sutikavastha* is such a delicate condition that she becomes exhausted physically and mentally (*shoonyasharir*, *shithil dhatu*),

विशेषतश्च प्रजनकाले प्रचलत सवि
धातुदोषायाः सुकु मायाव नायावः ।"

Charak Acharya has summarized the physical condition of *sutika* by the terms like *sharirshoonyata*, *shithil dhatu*, *kled nirmiti*, *dhatukshaya*, *agnimandya*.

We can follow from these terms that, all the *dhatu*s (tissue systems) are under tremendous stress & become languid or unsteady due to development of foetus during pregnancy & stress of labour (especially *Rasa* and *Rakta dhatu* are lost during labour). There is increase in the amount of *dushta aap dhatu* known as *kled* & altered state of *agni* (lesser efficiency of digestion at macro and micro level). Also, in *sutikavastha* all the *doshas* are in (potential) imbalanced state especially *vata dosha* which is due to

- 1) *Parivahan* (bearing down efforts).
- 2) *Dhatukshay* (wear and tear of tissues).
- 3) *Avakashnirmiti* (emptiness in abdomen) in *udar*.

Due to effects of '*Garbhavastha*' & rigorous phase of '*Prasava*', the lady lands into a very peculiar state in '*Sutika Avastha*' with altered state of *doshas* (*tailmevturnapatram*). The signs & symptoms of this peculiar state are described as follows:

- 1) *Vrani*- Due to lacerations and injuries to birth canal in *Prasava*'.
- 2) *Vata-Prakopa*-Due to '*Parivahan*' & *Dhatu Kshaya*' [*esp.Ras-Rakt Dhatu*]
- 3) *Yoni Strava*- So that *Garbhashaya Shuddhi*' should be complete.
- 4) *Agnimandya*- Due to '*Dhatu Kshaya*'.

These is the basic Dosh-dushti in '*Sutika Avastha*'

Aim and Objectives

To study about the concept of *sutika*, its *paricharya* and its importance.

MATERIAL AND METHODS

It is a conceptual study. Data on *Sutika Paricharya* is gathered from classical books and organized 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*.

<i>Acharya,s</i>	<i>Sutika-kala</i>
<i>Ashtangasagraha & ashtangahridhaya</i>	45 days / 1 ½ month / reappearance of menstruation
<i>Bhavaprakasa & yogaratnakar</i>	45 days / 1 ½ month / reappearance of menstruation
<i>Maharshi kashyapa</i>	6 months
<i>kasyapa</i>	1 month

I. According to *Charaka samhita*

- When a post natal woman experiences hunger, she should be recommended pulverized *pippali* (*Piper longum* Linn.), *chavya* (*Pepper chaba*), *chitraka* (*Plumbago zeylanica* Linn.) and *pippalimula* (*Piper longum* radix) with *ghrita* or oil and in the amount which she can assimilate easily.
- Following consuming this, her abdomen should be *mardana* (massage) and
- wrapped appropriately with a large clean cloth which produces compression of abdomen and it avoids occurrence of hollow space, which prohibits vitiation of *vata*.
- Following digestion of *ghrita* etc., liquid gruel prepared with rice and medicated with *pippali* (*Piper longum* Linn.) etc. herbs mentioned above and blended with *ghrita* should be given.
- During both the times, i.e. morning and evening bath with hot water should precede use of *ghrita* etc. and rice gruel. *Chakrapani* has stated that in the morning irrigation should be given before ingestion of unctuous material and should be repeated following its digestion, following-wards rice gruel should be given.
- Later than use of this regimen for five or seven nights (day and nights) gradual administration of *brimhana* materials (anabolic) should be done. This schedule is not suitable for the women of *anupadesha* (marshy land), because in the persons of this area the *kapha* is dominant. This regimen is suitable for women of *jangala* (wild or dry) area.

II. According to *Sushruta samhita*

Subsequent to applying *mardana* (massage) with *bala* (*Sida cordifolia* Linn.) -*taila* (illustrated under obstructed labour), the post natal women should be advised decoction of *bhadradaru* (*Berberis aristata* De.) etc. medicines useful for alleviating *vata* for oral management or irrigation.

- If some *dosha*(s) or blood is still left inside (some blood clots are retained in uterus), powdered *pippali* (*Piper longum* Linn.), *pippalimula*, *hasti-pippali* (ambiguous drug, *Chavaka's* fruit) and *chitraka* (*Plumbago zeylanica* Linn.) with warm *jaggery*-water should be given. This should be continued for two or three days till the abnormal blood is properly

excreted.

- Following-wards rice gruel prepared with the herbs of *vidarigandhadi* group and blended with *ghrita* or cow milk should be given for three days (from 3rd to 7th day following delivery.)
- Then (from 7th or 8th day) cooked *shali* rice with meat *yusha* (soup) of wild animals cooked with kola, *yava* and *kulattha* (*Dolichos biflorus* Linn.) should be advised considering her digestive power and strength. Generally the women should use hot water and should avoid anger, coitus and exercise. *Dalhana* has mentioned that irrigation should be done by pouring water in a stream, so that abnormal blood (accumulated in uterus) produced due to irrigation by *garbha* (delivery) is excreted properly and *vata* is also balanced.

III. According to *Ashtanga Sangraha samhita - Mardana* (massage) with *bala-taila* (oil prepared with *Sida cordifolia* Linn.) should be given to the post natal women.

- Following that if she feels hunger then she should be given unctuous materials blended with either powered *yavani* (*Trachispermum amami* Linn. *Sprague.*) or powder of *panchakola* (a compound of 5 herbs, viz., *pippali* - *Piper longum* Linn., *pippalimula* - *Piper longum* radix, *chavya* - *Pepper chaba*, *chitraka* - *Plumbago zeylanica* Linn., *nagara* - *Zingiber officinale* Rosoe.), *chitraka* (*Plumbago zeylanica* Linn.), *chavya* (*Pepper chaba*), *sunthi* (*Zingiber officinale* Rosoe.) and rock salt, in such a volume that she can digest in entire day.
- The women unfit for the use of oily materials should be given decoction of either *laghupanchamula* or herbs which will alleviate *vata*.
- Following that oral intake of oily materials or decoction, her abdomen should be *mardana* (massage)d with *ghrita* and oil and wrapped with a cloth to avoid vitiation of *vata* liked to occur due to availability of hallow space.
- Later than digestion of unctuous material, liquid rice-gruel properly with either above revealed herbs or *vidaryadi* group of herbs or cow milk should be given in quantity which she can digest suitably.
- Throughout this entire period morning and evening irrigation with hot water should be done, utilize *ghrita* etc. or rice-gruel.

- This regime used for three, five or seven nights should be pursued by use of light diet with *yusha* (soup) of kola, *yava* or *kulattha* (*Dolichos biflorus* Linn.) following 12th nights following consideration of strength & digestive capacity, gradual satiation decoction cooked with *brimhaniya*, *jivaniya*, *vatashamaka* and *madhura* (sweet) taste herbs should be employed for unguent, *mardana* (massage), irrigation and bathing.

III. According to Ashtanga Hridaya samhita

- Parallel description as *Ashtanga sangraha samhita*
- *Mardana* (massage) of perineal region along with body and use of hot jaggery- water identical to *Sushruta*.
- *Arunadutta* has elucidated that if meat recipes are used before 12 days, it calls the danger of infliction by *skanda* etc. *grahas*. V. According to *Kashyapa samhita*
- Post natal women should use specifically *rakshoghna* (antiseptic) and beneficial” Detailed management should be done giving due consideration to place of residence (*desha* and *videsha*/ foreign country) and custom of family.
- The women immediately following delivery should be encouraged and made to lie down in hump-back-position with flexed things (either in knee-chest position or in lateral position with thighs flexed over abdomen and lower legs over thigh and back protuberant). Now her back should be rubbed and pressing the abdomen it’s lower portion should be *mardana* (massage) and compressed in order to expel the *doshas* remained following delivery.
- Later than this, abdomen and flanks should be wrapped with clean big cloth, by this wrapping abdomen reaches its proper place and *vata* also subsides.
- She should always sit over a small chair covered with leather-bag filled with hot *balataila* (oil prepared with *Sida cordifolia* Linn.), with this her yoni becomes healthy.
- *Svedana* (sudation) in the yoni (perineal region and vagina) should be given with oil prepared with *priyangu* etc. herbs.
- Following proper *svedana* (sudation), hot water bath should be given followed by rest.
- After overcoming the tiredness fumigation with *agaru* (*Aqalaria agallocha*), *guggulu* (*Commiphora mukul Hook ex stocks.*) and *kushtha* (*Sassurea lappa*) blended with *ghrita* should be done.
- As per her strength and digestive power scum of boiled rice should be given for 3 or 5 days. Then the women using beneficial diet should take orally unctuous recipes (oil, *ghrita* etc.).
- Following digestion of this oil etc. salt free rice gruel blended with little quantity of unctuous material and pulverized *pippali* (*Piper longum* Linn.) and *sunthi* (*Zingiber officinale Roscoe.*) should be given. This should follow (following sixth or seven days) use of rice gruel blended with sufficient quantity of salt and unctuous materials, then meat *yusha* (soup) of wild animals and *yusha* (soup) of *kulattha* (*Dolichos biflorus* Linn.) blended with unctuous material, salt and sour recipes and *kushmanda* (*Benincasa hispida* Thum.), cucumber, radish etc. vegetables fried in *ghrita*.

Following delivery the women should use *snehana* (oleation), *svedana* (sudation) and hot water for a month.

- The management of post natal women should be with due consideration of customs as well as beneficial things or diet of the family and also place of residence.

IV. According to Harita Samhita

- Following delivery the decoction of *Arjuna* (*Terminalia arjuna*), *lodhra* (*Symplocos racemosa* Roxb.), *devadaru* (*Cedrus deodara*), *kadamba* (*Anthocephalus indicus* A. Rich.) and *bijaka* (*Pterocarpus marsupium* Linn.) should be given for cleansing *rakta* (blood) and *yoni* (uterus). Vaginal filling with oil and *mardana* (massage) followed by *svedana* (sudation) with hot water should be done.
- Following fasting for 1st day, on 2nd day in the morning *sunthi* and *haritaki* with jaggery, then in the following noon warm *yusha* (soup) of *kulattha* (*Dolichos biflorus* Linn.) should be given. Rice-gruel blended with *chaturjataka* (a compound of 4 herbs, viz., *tvak* – *Cinamonum zeylonicum*, *ela* – *Elettaria cardamomum*, *tamalapatra* – *Cinamonum tamal*, *nagakeshara* – *Musua ferrea*) or *panchakola* (a compound of 5 herbs, viz., *pippali* – *Piper longum* Linn., *pippalimula* – *Piper longum radix*, *chavya* – *Pepper chaba*, *chitraka* – *Plumbago zeylanica* Linn., *nagara* – *Zingiber officinale Roscoe.*), should be given on 3rd and 4th day correspondingly, on 5th day cooked *shali* or *shastika* prescribed in diet. This regimen should continue for 10 or 15 days.
- The wise physician should allow the post natal women to see or meet other women on 12th day.

V. According to Bhava-prakasha

- Post natal women should use congenial diet and mode of life; give up exercise, coitus, anger and cold air.
- She should use unctuous, light, congenial diet and daily *svedana* (sudation) and *mardana* (massage) for one month with full alertness.

VI. According to Yoga- ratnakara

- immediately following delivery her vaginal canal should be pressed to avoid entry of air. IX. According to *Sharangadhara samhita Kashyapa* has described the post natal management on the basis of residence place as follows –
 - I. For *anupa dehsa* (marshy land) - In marshy land usually diseases of *vata* and *kapha* occur. Because of supremacy of humidity in this area initially fat should not use; instead scum of boiled rice treated with appetizing and strength producing things should be given. *Svedana*

(sudation), sleeping in air free place. Employing maximum *ushna* (hot) herbs is useful. *Chakrapani* has clarified that unctuous material should be prohibited.

II. For *jangala desha* (wild or dry place) - She should be given *ghrita* or oil or any other unctuous recipe in good quantity using decoction of *pippali* etc. herbs (described under general management). For strong women this unctuous material and to the weak women rice gruel should be given for 3 or 5 nights. It should follow the use cereals blended with unctuous things in regularly increasing method. She should often be irrigated with good quantity of hot water and should avoid anger, exercise and coitus. *Kashyapa* has mentioned that in such places diseases of *vata* and *pitta* frequently takes place. As unctuous materials are affable in this areas that should be used in large amount. *Chakrapani* has also mentioned that oily materials should be used in superior amount.

III. For *sadharana desha* (ordinary or neither marshy nor dry place) - Average (in use of neither to unctuous nor dry material) management is advantageous.

IV. For women of *mleccha* cast (foreigners) Utilize blood, meat *yusha* (soup), rhizomes, eatable roots and fruits throughout this phase. Bath of post natal woman: *Vagbhata* has described that on auspicious period of 10th or 12th day, according to customs of family, the bathing ceremony of post natal women should be performed. *Ashtanga hridaya samhita* has mentioned '*sutikothana*' (coming out of the house) in its place of bath.

DISCUSSION

So after elaboration of *sutika paricharya* it can be said that our *Acharyas* has described a scientific description of *sutika paricharya*. A brief regimen of each and every step in *paricharya* is explained to prevent untoward effect. By having exact knowledge and its role we maintain the health of *sutika*.

CONCLUSION

Thousands of years ago, Ayurveda described diets and regimens in *Sutika Kaala* is totally scientific. After following *Sutika Paricharya*, *Sutika* can achieve *Garbhashyashuddhi*, *Dhatu paripurnatva* and *Sthanya vriddhi* and avoid post natal complications. After a thorough review of various classical texts, it can be easily concluded that Ayurveda has executed *Sutika Paricharya* in a meticulous fashion focusing on every aspect required to nurture and replenish the health of woman and avoid post-partum complications.

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