A BRIEF REVIEW OF SUTIKA PARICHARYA AND ITS CLINICAL IMPORTANCE

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ABSTRACT
Motherhood is all about loving, sharing, sacrificing & struggling. Ayurveda emphasizes much importance of the care of women especially in the prenatal & postnatal period. After delivery of baby, after the placenta is expelled then woman is termed as Sutika. The regimen that helps the woman to regain her lost vitality and helps her body to revert back to pre-pregnant state is called Sutika Paricharya. Majority of the alarming complications arise immediately following delivery. Puerperal pyrexia and sepsis are among the leading causes of preventable maternal mortality and morbidity, not only in developing countries but also in developed countries as well.

So, the present study has been selected to review Sutika-Paricharya & its clinical importance.

KEYWORDS: Sutika, Sutika Paricharya.

INTRODUCTION
The regimen that helps the woman to regain her lost vitality and helps her body to revert back to pre-pregnant state is called Sutika Paricharya, as during this period she restores her health and strength. As there is Dhatu Kshaya, Bala Kshaya and Agnimandya after delivery, the Sootika needs a proper regimen to replenish the Dhatu and maintain Dosha Samya.

Aims and objectives
To review the literature of sutika, sutikakala, sutikasamanya & vishistaparicharya, pathya & apathya with Clinical significance of sutikaparicharya

Etymology
Term “Sootika” is derived from the sanskrita word ‘Shuyan Prani Prasave’ (Panini), which refers to the lady which undergoes the phenomena of Prasava is termed as Sootika.

Definition of Sutika
As per Modern medical science Puerperium[1] is the period following child birth during which the body tissue especially the pelvic organ revert back to the pre-pregnant state both anatomically and physiologically. In Ayurveda the term Sutika (puerperal women) can be used only after expulsion of placenta.[2]

Sootika-Kaala
This is the time period which a Sootika is to spend in a planned manner at a proper place until her body possibly regains its previous state back.

Sootika-Kaala as per different Acharyas are given below
- Acharya Sushruta[3] - 1 ½ months,
- Acharya Vagbhata[4] - 1 ½ months,
- Acharya Kashyap[5] - 1 month / 6 months,
- Bhavmishra[6] - 1 ½ months / 4 months,
- Yogratnakara[7] - 1 ½ months / 4 months

Puerperium is the period of adjustment after childbirth during which the mother’s reproductive system returns to its normal pre-pregnant state. It generally lasts six to eight weeks and ends with the first ovulation and the return of normal menstruation. Puerperal changes begin almost immediately after delivery, triggered by a sharp drop in the levels of estrogen and progesterone produced by the placenta during pregnancy. The uterus shrinks back to its normal size and resumes its pre-birth position by the sixth week.
### Sootika Samanya Paricharya

#### Table 1.1- Sootika Samanya Paricharya according to different Acharyas.

<table>
<thead>
<tr>
<th>Ahara</th>
<th>Charaka\textsuperscript{\textsuperscript{[8]}}</th>
<th>Sushruta\textsuperscript{\textsuperscript{[9]}}</th>
<th>Vagbhata\textsuperscript{\textsuperscript{[10]}}</th>
<th>Kashyap\textsuperscript{\textsuperscript{[11]}}</th>
</tr>
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<tbody>
<tr>
<td>Upto-7 days</td>
<td>Snehapana (Pippalyadi Dravyas) ↓ Yavagu Pana (Pippalyadi Dravyas)</td>
<td>Vatahara Ausadha Kwatha Pana and Ushna Gudodaka (Pippalyadi Gana Dravyas) \textsuperscript{2-3 days} ↓ Sneha or Ksheera Yavagu Vidarigana Sadhita Dravyas)</td>
<td>Sootika Taila/ Snehapan (Pippalyadi Dravya with saindhava) ↓ Ushna gudodaka/ Vatahara Kwatha \textsuperscript{2-3 days} ↓ Vatahara Ausadha Peya ↓ Ksheera Yavagu / Yavagu Pana (Pippalyadi or Vidarigana Dravya)</td>
<td>Mandapana ↓ Hita Bhojana \textsuperscript{3-5 days} ↓ Sneha Pana ↓ Snehav Yavagu Pana (Pippali, Nagara Yukta and Lavana Rahita)</td>
</tr>
<tr>
<td>8\textsuperscript{th}-11\textsuperscript{th} day</td>
<td>Apyayana and Swashavritta Palana</td>
<td>Jangala Mamsarasa Siddha with Yava, Kola, Kulatha Yusha, and Shaali Bhojana.</td>
<td>Jeevaneeya Madhura, Bruhmmaniya, Balya, Vatahara Drayya Sadhita Annapana</td>
<td>Yavagu Pana (Lavana, Sneha Aushadha Yukta)</td>
</tr>
<tr>
<td>12\textsuperscript{th} day onwards</td>
<td>Abhyanga + Udara Vestana + Ushnodaka Parisheka Abhyanga (sarvadaithika, Bala Taila) + Parisheka (Vatahara Aushadha - Badradarvadi Kashaya etc)</td>
<td>Abhyanga (Yoni and Sarvadaithika - Bala Taila) + Sthanika Udara abhyanga And Udara Vestana + Udvratana, Avagaha Parisheka, Abhyanga (Jeevaniya, Madhura, Bruhmmaniya Varga Aushad Siddha)</td>
<td>Abhyanga (Yoni and Sarvadaithika - Bala Taila) + Sthanika Udara abhyanga And Udara Vestana + Udvratana, Avagaha Parisheka, Abhyanga (Jeevaniya, Madhura, Bruhmmaniya Varga Aushad Siddha)</td>
<td>Rakshoghna Dravya + Kukshi, Parshva Prishtha Abhyanga, Samvahana Nyubja Shayan + Udaravestana, Bala Taila Purita Ushna Charmavanaddha Asana + Yoni Swedana (Priyanguka, Krishara) + Sootika Ushna Jala Snana + Vishrama + Dhupana (Kushta, Guggulu etc.)</td>
</tr>
<tr>
<td>Vihara</td>
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</tbody>
</table>
Vishista Sootika Paricharya[12]
This particular regimen is explained by Kashyap, based on the particular type of Desha, in which Sootika is residing.

- **Anoopa Desha** - In this Desha the Sootika should use Manda which is processed by Agnibala Vardhaka drugs. Nivata Shuyana, Swedana and use of only Ushna Dravya is beneficial. All Sneha Dravyas and Abhishyandya Ahara should be avoided.

- **Jangala Desha** - Here Sneha Upachara is advised to Sootika Stri specially. The Sootika in this Desha should be given with Ghrita, Taila etc. Snehapana or Yavagupana for at least 3 or 5 days is beneficial, then followed by using Snigdha Anna Samsarjana karma. Ushnodaka Parishkeha is also advised.

- **Sadharana Desha** - For the Sootika from this kind of land, usage of neither too Sneha nor too Raksha Dravyas is said to be beneficial. One should advise for Sadharana vidhi.

- **Videsha Jaati** - The Sootika Stri of Mlechcha Jaati should use Rakta, Mamsarasa Niryuha, Kandamula and Phala in their Paricharya. Kashyap also has given use of Taila and Ghrita in case of delivery of male and female child respectively followed by Yavagu Pana processed with Deepaneeya Dravya after the digestion of Sneha. This is for 5 to 7 days then Mandadi Upakrama should be followed.

**Amulet for Puerperal woman**[13]
The puerperal woman should tie amulet of Trivrita over the head

**Puerperal Management according to the sex of child**[14]
In case of delivery of male child, oil should be given to the Prasoota, and Ghrita in case of female child. After proper digestion of fat, rice gruel (Yavagu) with Deepaneeya drugs should be given for 5-7 days, then, Mandadi should be used in a gradual manner.

**Dhoopan Karma for Sootika**[15]; Dhoopan Karma with Kustha, Guggulu, Agaru mixed with Ghrita provides sterilization to the Sootikagara which is essential for Sootika to remain free from infections.

**Raksha Karma for Sootika**[16]; Acharya Kashyap advised various protective measures to prevent mother and new born child from the seizure by Grahas or Bhutas.

**Bath to a puerperal woman**[17]
On auspicious day of 10th or 12th, according to rituals of family the bathing ceremony of puerperal woman should be performed. It was given by Acharya Vagbhatt and termed it as ‘Sootikothana’ in Astanga Hridaya.

**Pathya**
According to Bhaisajya Ratnavali, a Sootika should follow:
- Langhan,
- Mridu Sweda,
- Abhyanga,
- Tailapana,
- Katu-Teekshna-Ushna Sevana
- Deepana-Paachana
- Purana Madya
- Shastika-Shaali
- Kulattha-Lasuna-Shigru-Vartaka-BalaMoolaka-Patola-Matulunga-Tambula-Dadimadya Sevana
- Brihmana diet after 7 days
- Mamsa Sevana after 12 days

The Prasoota Stri should follow this regime up to 1½ months.

**Apathya**[18]
Sootika should avoid Vyayama, Sheeta Maruta Sevana, Krodha, Aayasa and Maithuna. The Panchakarma procedures like Asthapana Basti, Nasya, Virechana, Sira Vyadhana, Teekshna Seveda are also contraindicated in Sootika.

Use of Asthapana Basti increases Aam Doshas of Sootika. If Nasya is given to the Sootika, she develops emaciation, anorexia and generalized body ache.

**Some specific Ausadha Yogas**

**Traivritta Yoga** – Pana, Abhyanga and Basti Karma

**Kwatha**- For Shoolo and Jwara Shamana
1. Dashmooala Kwatha,
2. Sootika Dashmooala Kwatha,
3. Devdaryadi Kwatha,
4. Nirgundi-Lasuna-Shunthi Kwatha with Pippali Prakshepa,
5. Sahcharadi Kwatha with Hing and Saindhava

**Guda, Paka, Modaka**- For Brihmana and Stany Shodhan
1. Panchajeeraka Paka
2. PanchajeerakaGuda
3. Nagarkhanda
4. Saubhagya Shunthi Paka
5. Jeeraka Modaka

**Rasa, Vati**
1. Prapat Lankeshwar Rasa- Anupana Ardraka Swarasa,
2. Sootika Bharan Rasa,
3. Sootikantaka Rasa,
4. Amritadi Guggulu,
5. Triphala Guggulu

**Arishta**
1. Jeerakadyaarishtha
2. Dashmoolarishtha
Taila
1. Bala Taila,
2. Dashmool Taila,
3. Dhatakyadi Taila

Specific Aasana for Sootika
It is good to regain strength and muscle tone of Sootika
1. Perineal exercise- Moolabandha
2. Abdominal exercise- Alternate contraction and relaxation of abdominal muscle in supine position.
3. Back muscle exercise- Bhujanga Aasana

DISCUSSION[19]
A Sootika’s Sharira is thought to be Shoonya-Sharira after delivery due to exertion of labour pains & excretion of moisture (Kleda) & blood & there is a profuse Dhatukshaya due to development of foetus.

Majority of the alarming complications arise immediately following delivery. Puerperal pyrexia and sepsis are among the leading causes of preventable maternal mortality and morbidity, not only in developing countries but also in developed countries as well.

There are ample changes occurring in Garbhavastha and Prasavastha. The Chala Doshas, Kleda, Raktha Nisruti, Dhatu Kshayata and Shoonyata after a stage of so called Sukha Prasava, makes Sootika Abala and more prone to get Vata vitiating disorders. This makes the necessity of particular mode of life in order to attain her pre pregnancy health and to rejuvenate her.

The women immediately after delivery should be encouraged to lie down in hunch-back position. Now she should rub her back, press her abdomen/ flanks and abdomen and flanks should be wrapped with clothes to subsides and reach the Vata at its proper place. It also supports the abdominal muscles.

Sootika should always sit over a small chair covered with leather-bag filled with lukewarm Bala Taila. Bala Taila makes her reproductive system healthy, clean and helps in repositioning of uterus.

There will be reduced Agni in Abala Stree because of Sharira Shoonyata. So, the regimen will ignite the Mandagni, Yavagu prepared using Panchakola drugs is best in doing Agni Deepana and Shoola Prashamana. Here the purpose behind all these formulations is Agni Deepana and Ama Pachana.

The administration of Ghrita Pana is very much necessary as it is Pittaamilihara, nourishes all Dhatus from Rasa to Shukra, Sneha Pana is considered as a good tissue rebuilder.

The Sneha Yavagu or Ksheera Yavagu processed with Vidarigandhadi Gana Dravyas is definitely an electrolyte to Sootika Stree.

Sootika is provided the supplementation of Peya, Vilaepi etc in Sootika Paricharya which definitely helps to avoid getting the urinary complaints. The function of both maintenance of water (thus reducing thirst, dehydration) and diuresis are counterbalanced.

Later the Yusha prepared with Yava, Kola, Kulattha etc is again still more beneficial. This semisolid, protein rich preparation is more nutritive and act as Agni Deepana, Rochana, Swedajanana, Balya, Tusita Pusti Sukhaprasadana. The Lagha Annapana, Ghrita Bhargita Shaka, Mamsarasana advised after twelve days is very much acceptable. This nourishing food is necessary, and even the Agni will be increased so that it will digest this high rich nutritive diet.

Further in Bahya Parimarjana Paricharya, Abhyanga, Parisheka, Acchadana, Avagaha etc all are for the purpose of mitigation of Vata. It is Jara Hara, Pusti Kara, Shrama HaraVata Hara, Klesha Sahatwa, Abhighata Sahatwa i.e. it will definitely strengthens the Sootika to tolerate after effects of strenuous labour. This Ushna Bala Taila helps in regaining the strength of the pelvic floor.

The Yoni Dhapanan given will maintain the hygiene of the perineum, keeps the episiotomy healthy, hastens its healing process. Guggulu acts as anti-infective. Also the essential oil of the roots of Kustha and the glycosides are pharmacologically active bodies which are strong anti-infective and disinfectant.

Post-partum exercises are of great value during puerperium. These exercises help to restore the muscle tone stretched during pregnancy, to prevent circulatory stasis and reduce the risk of thrombosis and embolism. These may also help to decrease genital prolapsed and stress incontinence of urine.

CONCLUSION[20]
Aim of purperium is to maintain maternal and infant health preventing any complication and to establish infant feeding. The diets & regimens which are described by Ayurveda literatures thousands of years ago for Sutika is totally scientific. This regimen includes aahara, vihara, aushadhi, yogasana, pathya, apthya etc. which helps to regain her pre pregnant state. The mode of Paricharya includes important therapies, nutritional diet & swasthavritapalan, we can achieve our goal Garbhashayashuddhi, Dhatu-paripurnata, sthanya-vriddhi, punarvakekarana etc.

REFERENCES
3. Shastri Ambikadutta; Sushruta Samhita, Sharira Sthana, chapter 10, Hindi Commentary; Chaukhamba Sanskrit Sansthan, Varanasi, 2010; 103.


