



## *Sutika Paricharya W.S.R. To Post-Partum Care- A Samhita Based Review*

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ICV-70.44- ISRA-1.318

VOLUME 4 ISSUE 3

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Article received on 21<sup>st</sup> Feb 2021

Article Accepted 23<sup>rd</sup> March 2021

Article published 31<sup>st</sup> March 2021

### **ABSTRACT: -**

**Background:** Puerperium is period following childbirth during which all body tissues revert back to approximately a pre- pregnant state. All Ayurvedic treatises have given a detailed account for *Sutika paricharya*. *Sutika kala* is a period begins after expulsion of placenta. Maternal mortality and morbidity are most challenging problem of our country. A recent survey by BJOG (2004) in certain villages in India mentions incidence of maternal morbidity as high as 52.6%. Prevalence of Puerperal morbidity is at a whopping rate of 42.9%.

**Methodology:** The study is narrative review of therapeutic principles of *Sutika Paricharya* in various classical texts of Ayurveda. Relevant chapters from *Bruhatrayee* and *Laghutrayee* were reviewed with the relevant commentaries. Modern literature on the therapeutic modalities of *Sutika Paricharya* also reviewed and compared with the ancient texts.

**Discussion and Conclusion:** This period is of happiness & contentment, on one hand and physical & mental fatigue due to delivery, on the other hand, she become weak or emaciated after loss of blood and body fluid during delivery. Frequent post- partum morbidity and its association with adverse perinatal outcomes suggest the need for better post-partum care in developing country like India for both mother and baby. 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*. *Ayurvedic* post-partum care is based on the therapeutic principles like *Garbhashaya shuddhi*, *Dhatu-paripurnata*, *sthanya- vridhhi*, *punar navekarana* are well established. A stage of Physical, mental and physiological wellbeing is re-stabilized.

**Key words:** *Sutika* , *Puerperium*,, *sutika paricharya*,maternal mortality



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**How to cite this article:** - Dr Sipika Swati Sutika Paricharya W.S.R. To Post-Partum Care- A Samhita Based Review IRJAY, March: 2021, Vol4, Issue-3; 194-200, [Doi: https://doi.org/10.47223/IRJAY.2021.4328](https://doi.org/10.47223/IRJAY.2021.4328)

## INTRODUCTION:

The word *SUTIKA* is derived or originated from the basic *Sanskrit* element 'Su' in *Sanskrit* meaning 'to produce' or 'to yield'. That means after giving birth to the baby the woman is called as *Sutika*. After delivery of child till placenta is not expelled woman cannot be called as *Sutika*, i.e. *Sutika* term can be used only after expulsion of placenta.<sup>[1]</sup> This highlights the *Ayurvedic* principle of *mala* (morbid matter) expulsion which include expulsion of all the products of conception including the placenta. *Prasava* (expulsion of fetus / labor) is a strenuous activity which cause a decrease in *Dhatu nutrition and function* as a result *Dhatu*s become languid or unsteady, body muscle mass and strength decreases. In order to regain all the lost vital elements in the female body a certain time period is required which is the period of *Sutika avastha* (Puerperium). In this period the *Sutika* regains all the anatomical and physiological changes that have occurred due to pregnancy and labor. According to *Ayurveda* this period varies from 10 days to 6 months.

### Period Of *Sutika Avastha* Found In Different *Ayurvedic* Texts:

- According to *Acharya Vagbhatta*, period of *Sutika* in days depends on the period of gestation in months, therefore the parturient with normal labour should follow *Sutika paricharya* for at least 10 days.<sup>[2]</sup>

- According to *Sushrutacharya* dietary and daily routine management should be strictly followed for 1 ½ months, after that she may start her regular diet and routine life style gradually.<sup>[3]</sup>
- According to *Bhavamishra* the period of *Sutika* is described as of 1 ½ month or till the re-occurrence of menses.<sup>[4]</sup>
- Kashyapa* suggested that total six months period is required to regain *Raktadi Dhatu* to their original status. So *Kashyapa* expects *Sutika* to follow puerperal management at least for 6 months.<sup>[5]</sup>

### *Sutika Griha*

*Sutikagriha* which is explained in ancient text is a special aseptic room constructed only for puerperal women. It was made compulsory in ancient days to stay for women in *Sutikagriha* for at least 10 days. *Sutika* is properly bathed after 10 days and then she is allowed to come out of *Sutika griha*. In *Kashyapasamhita*, *Sutika* is compared with an old cloth and an old house that can be collapsed at any moment.<sup>[4]</sup> It is therefore essential for a parturient to follow *Sutika Paricharya*.<sup>[6]</sup>

***Sutika Paricharya:*** *Ayurveda* considers *Sutika Paricharya* an integral part of reproductive health, it is highlighted by the fact that every classical treatise of *Ayurveda* described it and explained it. Moreover, *Kashyapa* detailed *Sutika Paricharya* in the socio-cultural contexts of *Desha* (Geographical area of the birth of

baby), sex of the child etc. *Sutika Paricharya* can be widely seen as preventive treatment by which we protect the women to become 'Dushprajata' (women with adverse reproductive outcomes). It is very important to

provide her proper diet and rest as well as physical and mental restoration of her health. For this purpose Acharya of different treatises have described *Sutika Paricharya*<sup>[7]</sup>.

**Table 1:**  
**Principles Of *Sutika Paricharya***

<i>Balavariddhi</i>	To increase the maternal strength
<i>Agnisandukshan</i>	To increase the metabolism and appetite for repairs
<i>Vatashaman</i>	To neutralize aggravated <i>Vata</i>
<i>Garbhashaya Shodhana</i>	For involution of uterus and cleansing
<i>Stanya pravartana</i>	To increase quality of lactation.
<i>Kumarbharanartha</i>	For well- being and nourishment of baby

*Sutika Paricharya* can be classified as

1. General Measures of Post-partum care- *Samanya Sutika Paricharya*
2. Specific Measures of Post-partum care- *Vishista Sutika Paricharya*

**Table2: *Sutika Ahara Paricharya* (Dietary Regimen) according to different Schools of Ayurveda**

	<i>Caraka</i> [8]	<i>Sushruta</i> [9]	<i>Vagbhata</i> [10]	<i>Kashyapa</i> [11]
<b>Ahara</b> <b>Upto 7 days</b>	<i>Snehapana</i> ( <i>Pippalyadi</i> <i>Dravyas</i> ) ↓ <i>Yavagu Pana</i> ( <i>Pippalyadi</i> <i>Dravyas</i> )	<i>Vatahara</i> <i>Ausadha</i> <i>Kwatha Pana</i> and <i>Ushna</i> ↓ <i>Gudodaka</i> ( <i>Pippalyadi</i> <i>Gana</i> <i>Dravyas</i> ) <b>2-3 days.</b> ↓ <i>Sneha</i> or <i>Ksheera</i> <i>Yavagu</i> <i>Vidarigana</i> <i>Sadhita</i> <i>Dravyas</i> )	<i>Snehapana</i> ( <i>Pippalyadi</i> <i>Dravya</i> with <i>saindhava</i> ) ↓ <i>Ushna</i> <i>gudodaka/</i> <i>Vatahara Kwatha</i> <b>2-3 days</b> ↓ <i>Vatahara Ausadha</i> <i>Peya</i> ↓ <i>Ksheera Yavagu /</i> <i>Yavagu Pana</i> ( <i>Pippalyadi</i>	<i>Mandapana</i> ↓ <i>Hita Bhojana</i> <b>3-5 days.</b> ↓ <i>Sneha Pana</i> ↓ <i>Sneha Yavagu Pana</i> ( <i>Pippali,</i> <i>Nagara Yukta</i> and <i>Lavana Rahita</i> ) <b>5th -7th day.</b>

		4th -6th day	or Vidarigana <i>Dravya</i> <b>4th-7th day</b>	
<b>Ahara 8th -11th day</b>	<i>Apyayana</i> and <i>Swasthavritha</i> <i>Palana</i>	<i>Jangala</i> <i>Mamsarasa</i> <i>Siddha</i> with <i>Yava, Kola,</i> <i>Kulatha</i> <i>Yusha,</i> and <i>Shaali</i> <i>Bhojana.</i>	<i>Jeevaneeya</i> <i>Madhura,</i> <i>Bruhmaniya,</i> <i>Balya, Vatahara</i> <i>Dravya Sadhita</i> <i>Annapana</i>	<i>Yavagu Pana (Lavana, Sneha</i> <i>Aushadha</i> <i>Yuktha)</i>
<b>Ahara 12th day onwards</b>			<i>Jangala</i> <i>Mamsarasa</i>	<i>Kulattha Yusha, Jangala</i> <i>Mamsarasa. Gritha bharjita Shaka</i> <i>(Kushmanda, Mulaka, Earvaruka);</i> <i>Ushna Jala Sevana 1month</i>

### **Sutika Vihara (Post -Partum Life style Management)**

#### **Abhyanga: Massage for Parturient and Post -Partum**

In *Bruhatrayi* and *Kashyapa Samhita* it is mentioned that the women after delivery should be massaged whole body. *Sushruta*(prescribed *Bala Taila* <sup>[12]</sup>. *Vagabhatta* advised massage to *yoni* (reproductive tract) also and *Harita* <sup>[13]</sup>. endorsed *yonipurana* i.e. retention of oil in the reproductive tract. The lady is made to lie down in *Nyubja* position (prone position), *Abhyanga*, *Samvahana* is done over *Udara*, *Pristha* and *Katipradesha*, using *Sarpi* or *Taila* or *Yamaka Sneha*(combination of *ghruta* and *oil*). This *Udara Peedana* helps in removing the *Pravartita Garbha Dosha*. Massaging back <sup>[14]</sup> flanks and abdomen helps in redirection of vitiated *Apana vayu*, stimulates muscles and relieves pain developed during and after *prasava*. It also helps in expulsion of residual clots retained in the uterine cavity.<sup>[15]</sup> *Abhyanga* of *yoni* helps to tone the vagina and perineum.

*Udara Vestana*: *Sthanika Abhyanga* is followed by *Udara Vestana* (Abdominal strapping) using a big clean cloth. Tying it around *Kukshi Parshva* helps *Udara* or *Garbhashaya* to be in its *Swasthana*, as it maintains the tone of muscles of abdominal wall. It also prevents the accumulation of *Vayu* in *Udara* (abdominal cavity), hence, avoiding vitiation of *vayu*.

***Ushna Bala Taila Purita Charmavana Asana*** - Leather bag is prepared and *Sutika* is made to sit over that *Asana*. This will help in *Yoni Prasadana*.<sup>[16]</sup>

***Ushnambu Snana and Seka (Irrigation)***: It is advisable for *Sutika* followed by *Yoni Dhupana* (local fumigation) using *Kustha (Saussurea lappa.)*, *Guggulu (Commiphora wightii)*, *Agaru (Aquilaria agallocha)*, *Ghruta* etc. <sup>[17]</sup> All these therapies are followed by adequate rest which helps in *Klama Nirharana*. All these procedures are mainly to suppress or control the vitiated *Vata* i.e. *for Vatanulomana*.

**Vishista Sutika Paricharya** <sup>[18]</sup>

This particular regimen is explained by *Kashyapa* based on the particular type of *Desha*, in which *Sutika* is residing.

a) **Anoopa Desha** -In this *Desha* the *Sootika* should use *Manda* (Boiled rice water) which is processed with *Agnibala Vardhaka* drugs. *Nivata Shayana*, *Svedana* and use of only *Ushna Dravya* is beneficial. All *Sneha Dravyas* (fats and oils) and *Abhishyandi Ahara* (foods which tend to obstruct the channels) should be avoided.

b) **Jangala Desha** - Here *Sneha Upachara* is advised to *Sutika Stree* 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* and *Samsarjana krama*. *Ushnodaka Parisheka* is also advised.

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

d) **Videsha Jaati**- The *Sutika Stree* of *Mlechha Jaati* should use *Rakta*, *Mamsarasa Niryuha*, *Kandamula* and *Phala* in their *Paricharya*. *Kashyapa* 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*.

**Puerperal Management according to the sex of child** <sup>[19]</sup>

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.

**General indications (Pathya)** <sup>[20]</sup>

According to *Bhaishjya Ratnawali* a *sutika*

should follow:

- *Langhan*- Light and easy to digest diets and *Purana Madya* (Aged wines and ferments), *Shastika-Shaali* (Aged rice for gruels and broths).
- *Mridu Sweda*- Light to medium fomentation
- *Abhyanga*- Comforting Massage
- *Tailapana*- Internal use of medicated oil
- *Aushadha*: *Katu-Teekshna-Ushna Sevana*, *Deepana-Paachana*
- *Brihmana*: Restorative and nourishing diet 7 days post- partum including *Mamsa Sevana* after 12 days post partum period.

**General Contraindications (Apathya)**—*Krodha*, *Maithuna*, *Diwaswap*, *Uchhe Sambhashan*, *Yanayanen*, *Chir Asana*, *Chir Utishta*, *Ayamala Upabhoga*, *Vayu Sevana*, *Aatapa Sevana*, *Virudha Ahara*, *Adhyashana*, *Asatmya Bhojana*, *Sheetala Jala* <sup>[21]</sup>

**DISCUSSION**

*Sutika avastha* is a very special period in women's life. In this *Sutika avastha*, *Sutika* should be treated with extreme care, because of improper management of the diseases and indiscretionary life styles during this vital period may cause the woman to get afflicted with numerous disorders which are often difficult to treat and sometimes may become incurable. A brief regimen of each and every step in *paricharya* is elucidated in classical treatises<sup>[22]</sup>. The *paricharya* can be integrated in the normal post-partum care at institutional as well as domestic level. *Sutika Paricharya* is part of the social cultural milieu and widely accepted but due to modernization and westernization its roots are getting weakened. *Sutika paricharya* must be promoted through

IEC, Mass communication and integrated in MCH and RCH programs for better outcomes.

## CONCLUSION

To sum up, the post-partum care regimen as prescribed by Ayurveda represents holistic approach which takes care of the physical, mental, social health and addresses various physiological, nutritional, emotional needs of the body consequent upon the birth of a baby.<sup>[23]</sup> The highlight of *Sutika Paricharya* is *Naveekarana* (rejuvenation) of women i.e. preparing her for socio-economical, cultural and reproductive functions and restoring her vigor and vitality. This should be seen as a primary prevention against various local and systemic morbidities which may arise out of the physiological process of Birth. *Acharya Kashyap* has described nearly 35 types and 64 types of *Sutika Roga*.<sup>[24]</sup> Twenty-five diseases are common at both the places, most of these are difficult to treat or incurable. Therefore, *Sutika Paricharya* is a part and parcel of every *Prasava* and every woman during ante-natal care should be educated about it.

**Acknowledgment:** Nil.

**Financial Support:** Nil.

**Conflict of Interest:** Nil

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