



# Ayurved Darpan - Journal of Indian Medicine

An International, Peer Reviewed Journal

Review Article

## SUTIKA PARICHARYA AND ITS SCIENTIFIC CORRELATION.

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Article Received on: 02/03/2017

Accepted on: 28/03/2017

### ABSTRACT:

The word *Sutika* signifies a women who delivered a child along with expulsion of placenta. The scientific interpretation of *sutika* is puerperal women, all the classics have advised management of *sutika paricharya*, proper adherence to *sutika paricharya* advised in Ayurveda result in faster restoration of health of a mother and attain purperium prepregnancy health and rejuvenate. *Sutika* has prone to many diseases, so there is need of Ayurvedic *paricharya* which not only improves her physiological condition but also protect her from upcoming diseases. In general all the Acharyas have explained massage, oral administration of *sneha* with decoction and medicine ,medicated rice gruel, medicated soup to overcome this problem and scientifically explained *sutika paricharya*, so attempt is made to throw light on scientific correlation of *sutika paricharya*.

**KEY WORDS:** *Sutika* , *sutika paricharya*, scientific interpretation

### INTRODUCTION:

Women is the unique creation of god, and he has blessed the female with gift of motherhood. Ayurveda regards women and her ability to reproduce and care for children as the basis of family life. She is the foundation of society, these qualities only can manifested if a women is healthy. In today's era there is change in life style, stress, working women so womens are not follows the post natal regimen and these may lead to hazardous effect on their health. A *sutika sharir* is thought to be empty after delivery due to exertion of labour pain and excretion of *rakta* and *kleda*<sup>[1]</sup>,so the mother becomes very tired after delivery and hence to be given extra care. The 10<sup>th</sup> division of the international classification of diseases defines a mother death as the death of a women while pregnant or within 42 days of termination of pregnancy ,irrespective of duration and site of

pregnancy. The world figure of maternal mortality ratio is estimated to be 400 per 100,000 live births.<sup>[2]</sup> There is need to find solution to incorporate the knowledge of all health system to overcome this problem. According to Acharya Charaka, Sushruta and both Vagbhata ,what so ever diseases afflict to *sutika* are difficult to cure, or may became incurable.<sup>[3],[4],[5],[6]</sup>.So Ayurveda told a specific regimen so that the puerperal women attains all lost things and reaches her pre pregnancy stage.

### Aims And Objectives-

- i. To study about the concept of *sutika* ,its *paricharya* and its importance
- ii. To prove it is more comprehensive and more scientific.

**MATERIALS AND METHODS:**

Literary references are collected from Charaka samhita, Sushrut samhita, Kashyapa samhita, Harit, Bhel and Sharangdhar samhita and various other Ayurvedic Samhita and modern science of obstetrics branch books and also websites.

**1. Definition-**

According to Acharya Kashyapa we cannot used the word *sutika* until placenta is not expelled after delivery of child.<sup>[7]</sup>

**2. SUTIKA KALA (POST NATAL PHASE DURATION)-**

There are various opinion regarding *sutika kala* which ranges from six weeks to six months and some believes that it lasts until reestablishment of menstruation.

Acharya Charaka Not given any specific time limit. Acharya Sushruta<sup>[8]</sup>, both the vagbhatas<sup>[9],[10]</sup>, Acharya Bhavprakasha<sup>[11]</sup> and Acharya Yogratakara<sup>[12]</sup> told *sutika kala* is after one or one and half month or up to startation of her menstrual cycle. Acharya Kashyapa<sup>[13]</sup> told it is up to Six month. Modern science<sup>[14]</sup> told it is up to 6 weeks. Anatomical changes occurs in reproductive organs during pregnancy reach their almost pre pregnancy stage after about six weeks, however in resumption of pre pregnancy physiology i.e. ovarian and menstrual cycle great individual variation occurs in starting their menstruation.

**3. Sutikaagar-**

This may correlated with labour room.

In Charaka<sup>[15]</sup>, Sushruta<sup>[16]</sup> both Vagbhatas<sup>[17],[18]</sup> Bhel<sup>[19]</sup>, Bhavprakash<sup>[20]</sup> Samhita we find the description of *sutikaagar* i.e. accouchement ward. As construction of house has been advised before or during 9<sup>th</sup> month of pregnancy, thus it appears that probably these were constructed for every parturient women and dismantled afterword. Constructed with the wood of any tree out of *bilva*, *tinduka*, *inguda*, *bhallataka*, *varuna* or *khadira*. These may be due to easy availability, protection from thunder bolt because the wood is the bad conductor of electricity and easy to dismantle after completion of its purpose. The house facing to the east will have easy access to wind and rays of rising sun. Also house prevent the contact of infections and also prepare the women psychologically to withstand the labour.

**4. Sutika paricharya- (management of puerperal women)-****1. Amulet for puerperal women-**

The *sutika* should fix amulet of *trivruta* over her head<sup>[21]</sup>. This may to protect her from danger or harm or *grahabadha*.

**2. Ashwasana-**

*Ashwasana* is physiological reassurance. The women after delivery should be encouraged by sweet spoken words.<sup>[22]</sup> It is a kind of *satvavajay chikitsa*. It is a process of mental boosting to let her prepare to take care of herself and also her baby.

**3. Snehana and mardana-**

In Bruhatrayi and Kashyapa Samhita it is mentioned that the women after delivery should be massaged whole body. Sushruta<sup>[23]</sup>, Vagbhata 1<sup>[24]</sup> and Sharangdhar<sup>[25]</sup> specified it with *bala taila*. Vagbhata 2<sup>[26]</sup> has advised massage to yoni also and Harita<sup>[27]</sup> told yogi should be filled with oil. Due to massaging the pain at back, flank and abdomen developed due to *prasava* is relived. It also helps in expulsion of residual clot in uterus. *Abhyanga* of yoni helps to tone the vagina and perineum.

**4. Pattabandhana- (abdominal compression)-**

Acharya Charaka<sup>[28]</sup>, Vagbhata 1<sup>[29]</sup>, Kashyapa<sup>[30]</sup> and Yogratakara<sup>[31]</sup> says to press the puerperal women abdomen, flank and then compress her abdomen, and wrapped with cloth. This may to prevent vitiation of *vayu* likely to occur due to availability of hallow space, so that *vayu* subside and also it helps to retain back to normal size of uterus.

**5. Yonidhupana- (fomentation)-**

According to Acharya Kashyapa *Swedana* to yoni should be given with oleo prepared with *priyangu* etc drugs, After overcoming the tiredness, fumigation with *kushta*, *guggula* and *agaru* mixed with *grita* should be done.<sup>[32]</sup>

Hot yoni fomentation helps in minimizing the pain as well as inflammation and helps in healing process, due to fomentation blood flow of local area is increased via vasodilatation. All this drugs have essential volatile oils which have strong antiseptic and disinfectant properties against streptococci and staphylococci, thus it helps in preventing infection.

**6. Snan(hot water bath and irrigation)-**

Acharya Charaka<sup>[33]</sup>, Sushruta<sup>[34]</sup>, Kashyapa<sup>[35]</sup> and Harita<sup>[36]</sup> explained hot water bath followed by rest in puerperal women. Dhalana says that irrigation should be done by pouring water in a stream, so that abnormal blood which is accumulated in uterus is excreted properly and *vata* also suppress and also hygiene is maintained.

## 7. Aahara (diet)-

Acharya	Ahara in Sutika						
	Panchakola	Yavagu	Yusha	Manda	Mansa rasa	Snehapana	Decoction
Charaka <sup>[37]</sup>	✓	✓	-	—	✓	✓	-
Sushruta <sup>[38]</sup>	✓with gudodaka	✓with sneha and ksheer	-	—	✓ With kol, kulatha	—	-
Ashtang sangraha <sup>[39]</sup>	✓	✓with vidarydi gana	✓with kola yava kulatha	—	✓	✓	Laghupanc- hamula or herbs decreasing vata
Ashtang hridaya <sup>[40]</sup>	✓	✓	-	—	✓ after 12 days	✓	-
Kashyapa <sup>[41]</sup>	—	✓with nagar and chitraka	-	✓with kulatha	✓	✓	-
Harita <sup>[42]</sup>	✓	✓with panchakola and chaturjaat	✓with kulatha	-	—	—	Arjuna, lodh ra, devdaru, kadamba and bijaka

1)Panchakola – dhatushaithilyahara, deepan, pachana, shulaghna.

2)Ghrita- yogavahi, Strengthen digestive system, vatashamana.

3)Jagery- mansa & raktavardhaka, Supports digestive power as well as balances vata.

4)Decoction of laghupanchamula dravya- vataghna, bruhana, balya,deepna , mutrala, jwaraghna .

5)Rice gruel prepared with vidaryaganadi gana and milk- rasayana, helps the women to recover purperal period.

6)Liquid diet like yavagu- Tarpana, vatashamaka

7)Mansa rasa- source of iron, vitamin, essential amino acid, and trace element.

8) kulatha- Cleanses abnormal blood through uterus as well it will decreases kleda .

In modern science it is told that the patient should be on normal diet of her choice, if the patient is lactating high calories , additional protein , fat, plenty of fluids , mineral, vitamins are to be given , this all fulfilled in ayurvedic diet.

Motive of this regimen-

To improve her immunity, involution process, lactation and digestive power. Also restore her health.

8. Specific advice on the basis of place of residence:

Acharya Kashyapa has described the postnatal 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 used; 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. Acharya 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. 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. Acharya 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.

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

- For women with *mlecha caste*- Utilize blood, meat yusha rhizomes, eatable roots and fruits throughout this phase.<sup>[43]</sup>
- 9. Puerperal management according to sex of child-

Acharya Kashyapa suggest that *taila* for delivery of male child and *ghrita* for female child should be given for drinking after delivery. After proper digestion of this fat, rice gruel prepare with appetizing drug should be given for five to seven days, then scum of boiled rice etc. should be used in gradual manner.<sup>[44]</sup>

10. Prohibited *panchakarma* (purificatory therapies) –

Use of *asthapana-basti* (enema)<sup>[45]</sup>, *siravedha* (venesection)<sup>[46][47]</sup>, *nasya* (sternutatory administration of herbs through nose)<sup>[48],[49]</sup>, *virechana* (purgatives)<sup>[50],[51],[52]</sup> and *svedana* (sudation)<sup>[53],[54]</sup> - are contra-indicated, however, Sharangdhara has advised *svedana* (sudation)<sup>[55]</sup> following delivery.

*Asthapana basti* is contraindicated because it increases *ama-dosha*. If *nasya* is given to post natal women, she develops emaciation, anorexia and body ache.

11. *Apathyas* in *sutika*—

*Krodha, Maithuna, Diwaswap, Uchhe Sambhashan, Yanayanen, Chir Asana, Chir Utishta, Ati a, Mala Upabhoga, Vayu Sevana, Aatapa Sevana, Virudha Ahara, Adhyashana, Asatmya Bhojana, Sheetala Jala*.<sup>[56]</sup>

*Sutika* is already exhausted so *vyayama* is

contraindicated. The reproductive tract is already lacerated and weakened so *maithuna* is contraindicated, Consumption of cold things and physical works aggravates the *vata*. Emotional imbalance like anger, fear, depression badly affects the lactation.

#### 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 it's role we maintain the health of *sutika*.

#### CONCLUSION:

##### IMPORTANCE OF *SUTIKA PARICHARYA*-

1. Increases psychological alertness, apparent thinking and emotional steadiness
2. Strengthen and improves digestion power.
3. Helps woman's body reverse into her normal pregnancy shape.
4. Promotion of breast feeding.
5. To accelerate involution process.
6. Protect her from upcoming diseases.

*Sutika Paricharya* explained in Ayurveda has executed the post natal care in a meticulous fashion and in scientific view, focusing on every aspect required to replenish and restore health of a women and avoid post partum complication. It is also concluded that Ayurveda can be proved in modern aspects as a very scientific description given by all Acharya's.

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**Cite this article as:**

[Priyanka D. Sankpal, Veena A. Patil, Sutika Paricharya And Its Scientific Correlation, Ayurved Darpan - Journal of Indian Medicine, January - March 2017, Vol. 2 Issue 1, p. 33-38](#)