**Sutika Paricharya and its importance**

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**ABSTRACT**

A woman is always given importance in Ayurveda by elucidating care at every phase of her life in respect of Rajaswala paricharya (menstrual care), Garbhini Paricharya (Ante Natal Care), and Sutika Paricharya (Post natal Care). In Ayurveda, the term Sutika (Puerperal women) can be used only after expulsion of placenta.[1] Puerperium is the period following child birth during which the body tissues especially the pelvic organs revert back to pre-pregnant state; both anatomically and physiologically.[2] Due to development of foetus, instability of body tissues, exertion of labour pains and excretion of moisture and blood, woman becomes very weak. After following proper purperial care, woman regains all the lost energy and reaches to pre-pregnant status.[3]

**AIMS:**

To review the literature of Sutika, Sutika Kaala, Sutika samanya and vishishta Paricharya, pathya and apathy with importance of Sutika paricharya.

**MATERIAL AND METHODS:**

It is a conceptual study and data on sutika paricharya is collected from various samhitas. Clinical importance of Sutika paricharya is also reviewed. Basic principle of sukita paricharya is mentioned. After explaining Sutika, Sutika kaala, sutika samanya and vishishtha paricharya & its pathya and apathy is elaborated according to different samhitas.

**RESULTS:**

Sutika who becomes weak due to development of foetus, loss of Dhatus, excretion of Kleda, blood and exhaustion due to labour pains regains her pre-pregnant state by following this Paricharya.

**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.
Key Words: Sutika, Sutika Paricharya, Ayurveda, Puerperium

INTRODUCTION

A woman is always given importance in Ayurveda by elucidating care at every phase of her life in respect of Rajaswala paricharya (menstrual care), Garbhini Paricharya (Ante Natal Care), and Sutika Paricharya (Post natal Care). In Ayurveda, the term Sutika (Puerperal women) can be used only after expulsion of placenta.\(^1\) As per modern medical science the puerperium is the period following childbirth during which the body tissues especially the pelvic organs revert back to pre-pregnant state; both anatomically and physiologically.\(^2\) Post natal care is a period following childbirth which can be co-related with Sutika Paricharya as given in Ayurveda. In this period, recovery of the women after delivery and educate her for proper care of baby is done.

Due to development of foetus, instability of body tissues, exertion of labour pains and excretion of moisture and blood, woman becomes very weak. After following proper purperial care, woman regains all the lost energy and reaches to pre-pregnant status.\(^3\) Mithyaachar (inappropriate physical and mental behavior) in this period definitely results in incurable diseases or diseases which are difficult to cure.\(^4\) It is said in ayurveda about 74 types of diseases can occur in this period if not properly managed.\(^5\) So ayurveda has advised a specific diet and life style regimen called Sutika Paricharya to prevent further complications and restore the health of mother.

AIMS AND OBJECTIVES:

To review the literature of Sutika, Sutika Kāla, Sutika samanya and vishishta Paricharya, pathya and apathyā with clinical importance of Sutika paricharya.

MATERIAL AND METHODS:

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

- **Sutika**: A woman who has just given birth to a child followed by expulsion of the placenta is known as Sutika.\(^1\)

Puerperium is the period following childbirth during which the body tissues especially the pelvic organs revert back to
pre pregnant state; both anatomically and physiologically.[2]

* SUTIKA KAALA (Duration of post natal phase):

According to different Acharyas

<table>
<thead>
<tr>
<th>Ayurvedic Classical Text</th>
<th>Sutika Kaala</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sushruta Samhita</td>
<td>1(\frac{1}{2}) month or until next rajodarshan[6]</td>
</tr>
<tr>
<td>Kashyapa Samhita</td>
<td>6 months[7]</td>
</tr>
<tr>
<td>Ashtanga Hridaya</td>
<td>1(\frac{1}{2}) month or until next rajodarshan[8]</td>
</tr>
<tr>
<td>Yogaratnakara</td>
<td>1 month[9]</td>
</tr>
<tr>
<td>Bhavprakasha</td>
<td>Same as Sushruta Samhita i.e. 1(\frac{1}{2}) month and also added that following subsidence of complication and aggravation of Doshas, woman should give up specific mode of life following 4 months.[10]</td>
</tr>
</tbody>
</table>

There are different opinions about Sutika kaala, ranging from 6 weeks to 6 months and some also believe it lasts until next rajodarshan.

Puerperium begins as soon as the placenta is expelled and lasts for approximately 6 weeks. The period is divided into:[11]

1. Immediate - within 24 hours
2. Early - Upto 7 days
3. Remote - upto 6 weeks

* SUTIKA PARICHARYA:

A care of the woman during puerperium comes under the heading of Sutika Paricharya. Its principles are given as follows:

1) Vatashamana
2) Agnideepana
3) Pachana
4) Raktavardhaka
5) Stanyavardhaka
6) Yonisarakshaka
7) Garbhashayashodhaka,
8) Kostoshodaka
9) Dhatupusti, Balya

* Samanya Paricharya

1) Manidhaaran for Puerperal Women:
The Sutika should fix amulet of trivruta (Operculina turpethum) over her head. It is sort of psychological support to her. Thus may protect her from harmful things.[12]

2) Bath for sutika (Prasuta Snana):

According to the rituals of family the bathing ceremony of puerperal women should be performed on 10th or 12th day after delivery.[13]

3) Paricharya

According to Charak Samhita[14]:

<table>
<thead>
<tr>
<th>Aahara</th>
<th>Vihara</th>
</tr>
</thead>
<tbody>
<tr>
<td>Snehapan and yavagupana which is medicated with pippali (piper longum), pippalimoola (piper longum’s root), chavya (piper retrofractum), chitraka (plumbago</td>
<td>Abhyanga of abdomen with taila or ghrita. Udarveshtana with a big clean cloth. Parisheka (Irrigation) with luke warm water.</td>
</tr>
</tbody>
</table>
According to Ashthangasangraha Samhita [16]:

<table>
<thead>
<tr>
<th>Aahara</th>
<th>Vihara</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pippali (piper longum), pippalimoola (piper longum’s root), chayya (piper retrofractum), chitraka (plumbago zeylanica), Hastippalli and Shrinavera (zinziber officinale) Churna with Anupana as ushna gudodak (warm jaggery water) for 2 or 3 days.</td>
<td>Abhyanga with Bala taila (Sida cordifolia).</td>
</tr>
<tr>
<td></td>
<td>Vidaryadi Gana Kale (Desmodium gangetium etc.) drugs from 3rd or 4th to 6th or 7th days.</td>
</tr>
<tr>
<td></td>
<td>Meatsoupofwild animals, agreeable diet from 13th to Sutika kaala.</td>
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According to Ashtangaahridaya Samhita [17]:

<table>
<thead>
<tr>
<th>Aahara</th>
<th>Vihara</th>
</tr>
</thead>
<tbody>
<tr>
<td>Taila or Ghrita with Panchakola (piper longum, piper longum’s root, piper retrofractum, plumbago zeylanica, zinziber officinale) churna with Anupana as Ushna gudodaka (warm jaggery water) for 2 or 3 days.</td>
<td>Abhyanga with bala taila (Sida cordifolia).</td>
</tr>
<tr>
<td>Vidaryadi Gana Kwatha Siddha Snehayukta Yavagu or Kshira Yavagu from 4th - 7th day, after that gradually brimhana diet from 8th - 12th day, meat soup should be used.</td>
<td>Parishek with luke warm water.</td>
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</table>
According to *Kashyapa Samhita* [18]:

<table>
<thead>
<tr>
<th>Aahara</th>
<th>Vihara</th>
</tr>
</thead>
<tbody>
<tr>
<td>Snehapana according to Satmya with anupana as Manda for 3 or 5 days</td>
<td>Massage of back, pressure of abdomen and flanks, then Udarveshtana.</td>
</tr>
<tr>
<td>Pippali (piper longum), Naagar (zizinber officinale) Yukta Yavagu for first 3 to 5 days, then sasnehalavana yavagu, then sasnehalavana amla Yukta Kullattha (Dolichos biflorus). Yusha with meat soup of wild animals and Ghritabrishta Kushmand (Benincasa hispida) and Moolaka (Raphanus sativus).</td>
<td>Sitting over a small chair covered with leather bag filled with hot Bala taila (Sida cordifolia), then Sudation in the Yoni with oleo prepared with Priyangu (Callicarpa macrophylla) etc.</td>
</tr>
<tr>
<td></td>
<td>Hot water bath after proper sudation, fumigation with Kushtha (Saussurea lappa), Guggulu (comiphora mukul) and Agaru (Aquilaria agallocha) mixed with Ghrita.</td>
</tr>
</tbody>
</table>

According to *Harita Samhita* [19]:

<table>
<thead>
<tr>
<th>Aahara</th>
<th>Vihara</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ushna Kullattha (Dolichos biflorus) Yusha on 2nd day, Panchakola, Yavagu on 3rd day, Chaturjataka (cinnamomum zeylanicum, Elettaria cardmomum, leaves of cinnamomum zeylanicum, mesua ferrea) mixed yavagu on 4th day, cooked rice of shali or shastika on 5th day.</td>
<td>Vaginal filling with oil and massage following by sudation with hot water.</td>
</tr>
</tbody>
</table>

It is given on the basis of *Desha* and sex of child

According to *Desha*:

<table>
<thead>
<tr>
<th>Desha</th>
<th>Aahara</th>
<th>Vihara</th>
</tr>
</thead>
<tbody>
<tr>
<td>AnupaDasha</td>
<td>1) Mandaprayoga with agni-balavardhaka dravya</td>
<td>Swedana NivataSha yana</td>
</tr>
<tr>
<td></td>
<td>2) Ushnadravyas evana</td>
<td></td>
</tr>
<tr>
<td>JangalDasha</td>
<td>Snehopachara</td>
<td>Snehopachara</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sadharana</td>
<td>neither too snehan dravyas nor rakshadravyas</td>
<td></td>
</tr>
<tr>
<td>Desha</td>
<td></td>
<td></td>
</tr>
<tr>
<td>VideshaJati</td>
<td>Rakta, Mamsanirya, Kandamoola, Phala</td>
<td></td>
</tr>
</tbody>
</table>

According to sex of child:

<table>
<thead>
<tr>
<th>Sex of child</th>
<th>Pathya</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>Tailapan Deepaniyaushadhisakritayav agupana</td>
</tr>
<tr>
<td>Female</td>
<td>Ghritapana Deepaniyaushadhisaksritayav agupana</td>
</tr>
</tbody>
</table>

**Pathya And Apathya**: [21]

Pathya:

1) Sutika should have bath with warm water.

2) Sutika should have boiled water for drinking.
3) *Sutika* should have adequate sleep.

4) *Sutika* should do *udarveshthana* regularly.

5) *Sutika* should have *hitakaraka ahara* and *vihara*.

6) Luke warm oils should be used for *Abhyanga* and lake warm water should be used for *Parisheka, Avagahana*

7) Everyday *snehana* and *swedana* must be done.

**Apathya :**

1) Cold water, cold wind and cold things.

2) Sexual intercourse

3) Physical and mental Stress.

4) Contra-indication of *Panchakarma* for *Sutika*

   A) Due to *Nasya Karma*, emaciation, anorexia, body ache would occur in *sutika*

   B) Due to administration of *Asthapana basti*, *amadosha* of *sutika* would be increased.

5) Excessive exercise.

6) Anger, Fear and Depression.

7) *Atapasevana* and *divaswapa*.

**Importance of *sutika* paricharya :**

1) *Snehana* is *vatashamaka*.

2) *Uttama Stanya* is produced by *Uttama Rasa* which depends on the quality of *agni*.

3) There is *agnimandya* in *Sutika* so *agni deepana* is the basic need of treatment for few days immediately after delivery, which is done before giving *brimahana* drugs. *Agnivardhaka* drugs are first given to *Sutika*. After delivery.

4) Use of *mamsa rasa* and *brimhaniya* dravyas like *jeeviniya*, *brimhaniya* or *madhura dravyas* acts as *dhatuwardhaka* and it helps to maintain proper lactation.

5) *Yava, Kola laghu annapana* is advised for 5 days as this helps to replenish *Dhatu*.

6) *Bala taila* is advised in *nyubja* position for *Abhyanga* which might help in suppressing *vata*.

7) *Kwatha* prepared by *vatahara dravyas* for *parishechana* act as *Vedanahara* and *kledahara*.

8) *Dhupana* as *rakshaghna* and *vedanahara* is mentioned and *kushtha*, *uggulu* and *agaru* is used.

9) To prevent problems during *Sutika kaala* such as as UTI, Thirst, Anxiety, backache, anger, disturbed sleep, depression, etc.

10) *Udarpattabandhana* - wrapping abdomen with long and clean cloth which helps abdomen to retrieve its normal position and then there is no accumulation of *vata* in vacant place.

**Discussion :**

1) *Abhyanga*: *Abhyanga* given to *Sutika* may be *Sthanika*(udara or yoni) or *arvadaihika* with the help of *Ghrita* and *Taila* especially with *BalaTaila* which is *atasanshamaka*, *Rasayana* to *Mamsadhathu; Shramahara*. *Abhyanga* tones up the pelvic floor, abdominal, back muscle, tissues and relieve the muscle spasm. It also helps in recovery
from soft tissue injury by increased circulation. Improves the digestion, increases red blood cells & prevents anaemia. It prevents thrombosis by ubbing & friction improves the venous blood flow by dilating superficial blood vessels.

Abhyanga at lower back helps for proper drainage of lochia. Yoni Abhyanga tones up vagina and perineum and prevents laxity and prolapse, alleviates pain and heals aginal and perineal wounds.

2) Parisheka & Avagaha: Parisheka is pouring hot water in a stream, it is atakaphahara, vedanahara, does agnideepti, twakaprasannata, srotoniramalata, so hat abnormal blood clots accumulated in uterine cavity after the delivery of Garbha xcreted properly and VataDosha also subsides.

3) Udaraveshtana (Pattabandana): pre vents vitiation of vatadosha by compressing hollow space produced after expulsion of foetus. Abdomen should be tightly wrapped ith long cotton cloth after bath. It provides support to the back & abdomen. It mainly helps the uterus to shrink back to its normal size. Also helps to straighten back after pregnancy, improving posture.

4) Yonidhupana: Vaginal defence is lowered due to hypoestrogenic state and patient is prone for infection. Dhupana will maintain the hygiene of the perineum. It keeps pisiotomy healthy, hastens its healing process. The drugs used like kusta, agar, ggulu have the properties like jantugna, kandugna, shothahara, vranashodhana, ropana. In Yonipindana vagina is advised to cover completely. This restricts entry of Vata and prevents vagina from various infections.

RESULTS:

Sutika who becomes weak due to development of foetus, loss of Dhatus, excretion of Kleda, blood and exhaustion due to labour pains regains her pre-pregnant state by following this Paricharya. And we can summarize post natal care in Ayurveda as follows:

1. It strengthen and improves digestion
2. It increase emotonal steadiness psychological alertness and apparent thinking.
3. It tones muscles, calms nerves and greases all joints.
4. It helps woman’s body to get back into her normal shape.
5. Effortless lactation and more restful feeding.

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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