

**RESTORATION OF WOMEN'S HEALTH IN SUTIKAKAL-SUTIKA
PARICHARYA BY AYURVEDA****Dr. Pallavi Chindhe^{1*} and Dr. Rekha Kuwar²**

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ABSTRACT

During pregnancy various types of physiological and anatomical changes takes places in the body of pregnant women, after delivery, Body tries to revert back to its pre-pregnant state both anatomically and physiologically. In Ayurveda the management of women during puerperium is described very scientifically. According to Ayurveda, the word 'Sutika' represents to a woman who gives birth to a baby along with placenta, while in modern concept; it is termed as 'puerperal women'. Ayurvedic literatures the term 'Sutika' as- a lady after the explosion of placenta in-between the time-period from termination of labor to complete involution of the uterus, while

Acharya Charka has not given any precise time limit. All classics have given definite duration for specific dietetic etc. Management of puerperal women can be considered as normal duration of puerperium. Acharya Sushruta has adequately described the duration of 'Sutika Kala' as a period of 1.5 month i.e., in other words body movement till she gets regular menstrual cycle. The management of Sutika administered by massage, oral administration with medicated Ghrita decoctions for 3 to 7 days.

KEYWORDS: Puerperal women in Ayurveda, physiological and anatomical changes, Sutika, Sutika Paricharya.

INTRODUCTION

Delivery is a normal physiological phenomenon during the life of women. In order to cope with the incidence, lots of physiological changes occur during this period. Proper restoration

of body physiology is the aim of sutika paricharya. Proper management of sutika has been described in various Ayurvedic texts are being reviewed here. A women has just given birth to a baby along with placenta is called “Sutika” in Ayurveda & “Puerperal Women” in Modern science. Thus the word, puerperal means to give birth to a child and puerperium is the period from the termination of labour to complete involution of the uterus usually as 42 days or 6 weeks. The postpartum period, or puerperium, starts about an hour after the delivery of the placenta and includes the following six weeks.^[1] By six weeks after delivery, most of the changes of pregnancy, labour, and delivery have resolved and the body has reverted to the non-pregnant state.^[2,1] The postpartum period is a very special phase in the life of a woman. Her body needs to heal and recover from pregnancy and childbirth. A good postpartum care and well balanced diet during puerperal period is very important for the health of a woman.

Etymology of word sutika

The word Sutika is derived from the Sanskrit root “Su-presage” The lady, who has undergone the phenomena of prasava, is termed as sutika. There is one more Sanskrit root “Su-prerace” (Tudadigana of Panini) which refers to either instigation or expulsion, means a woman who expels out a child is termed as sutika. In Ayurvedic classics sutika means a woman after delivery (expulsion of placenta), that means the woman who expels out placenta with an infant, is called sutika.

Definition of Sutika

सूतायाश्चापि तत्र स्यादपरा चेन् निर्गता ।

प्रसूताऽपि न भूतान स्त्री भवत्येवं गते सति ॥

का.सं.खिल.११/६

A woman is called sutika after the expulsion of placenta. Acharya Kashyapa has given an explicit description of sutika in kashyap samihita. Here Acharya clearly mentions that after delivery of an infant, till the placenta is not expelled, the woman cannot be called sutika. In Other words sutika term can be used only after expulsion of placenta.^[3]

Etymology of the word Paricharya

The word ‘Paricharya’ is derived from the Sanskrit root “Char-gatau” by prefixing the upasarga “pari”. The general meaning of the word may be taken as the movement in all the directions but in the field of medical science ‘chara’ or ‘charya’ refers to the service or

attention in all respects. The ancient lexicographers have used the words “uariuashya”, Sushrusha, parisarya, upasana’ etc. as synonyms to paricharya. So as a whole, attention which is provided to the woman who has delivered an infant, should be called ‘Sutika Paricharya.

Sutika Paricharya

The term ‘Sutika Paricharya’ is composed of two separate words, viz. ‘Sutika & Paricharya’ according to general grammatical ideology. The nature of the term may be accepted as ‘Yougika’ or ‘Yoga-roodha’ and give a meaning of nursing or management of a lady, who has delivered an infant. The proper and scientific management of sutika is described by all of our Acharyas in the Ayurvedic science under the caption of ‘Sutika Paricharya’. Sutika Kala Idyllic description regarding Sutika kala is available which is as follows Acharya Charaka has not mentioned any exact time. However, all other classics have given definite duration for specific management of Sutika, which can be considered as normal duration of Sutika. Acharya Sushruta has very nicely described the duration of sutika kala i.e. for a period of 1 & ½ Month. In other words puerperal women should adopt restrictions regarding diet and body movements till she gets regular menstrual cycles.^[4] Acharya Kashyapa has narrated Sutika Kala in two ways. He is not mentioning any exact time limit, but at the end of the description of paricharya he has advised to follow it up to one month and afterwards he mentions that within 6 months after the delivery, Sutika regains all the dhatus, rakta etc. and reaches up to her natural and normal form.^[5] In Ayurvedic texts physiological changes during puerperium has described very well then the anatomical changes. Acharya Vriddha Vagbhatta, Vagbhatta, Bhava Mishra, Hariharnath etc. have followed the description given by Acharya Sushruta. Sutika kala mentioned by various texts (Table 1).

Table 1: Sutika kala mentioned by various texts.

Text	Duration
Charaka ^[6]	5 to 7 days
Sushruta ^[7]	1&1/2 months
Ashtang Hridaya ^[8]	1&1/2 months
Ashtanga Samgraha ^[9]	1&1/2 months
Bhavaprakash ^[10]	1&1/2 months
Yogaratanakar ^[11]	1&1/2 months
Bhavaprakash, Sushruta ^[12,13]	4 months
Kashyap ^[14]	6 months

Paricharya Kala

Maharshi Charaka has not given any specific time limit for sutika paricharya. Maharshi Kashyap and Acharya Bhavamishra have given the different time limits for sutika paricharya that is 6 months and 4 months respectively.^[17 18] According to Acharya Bhavamishra, Sutika should follow the 'paricharya' upto 4 months and after that she becomes free from troubles and becomes pure or healthy women.^[19] In all the classics of 'Ayurveda' Sutika paricharya has been described. Maharshi Kashyapa has given a very detailed description of sutika paricharya which differs from narration of others. He has mentioned some special management according to 'Desha', 'jati' etc.^[19] Because 'Desha' (specific geographical area) and 'jati' (the specific genetic constitution) have specific property of their own and they impart a great influence on the health and disease condition of a person.

Samanya Paricharya (General Care)

In general, all the classics have advised massage, oral administration of fats with medicines and use of medicines and decoctions for three to seven days after delivery. Medicated rice gruel is prescribed in diet from seventh or twelfth day of delivery. Medicated meat soup is also advised. However, there is slight difference of opinion in the list of drugs amongst various authors. Acharya Charaka says that when sutika feels hungry she should be prescribed powdered Pippali (Piper longum), Pippalimula (Piper longum), Chavya (Piper retrofractum vahl.), Citraka (Plumba gozeylanic), and Shringabera (Zingiber officinale) with any one out of Ghrita, oil Vasa (animal fat) or Majja (marrow) considering her tolerability for these edibles and in the quantity which she can digest easily. Charak also recommends abdomen massage of sutika. After massage the abdomen should be wrapped properly with big clean cotton cloth. This wrapping produces compression of abdomen, thus prevents presence of hallow space, so the vayu does not get vitiated. Liquid gruel made with rice and medicated with Pippali (Piper longum), etc. mentioned above and mixed with ghrita should be given during both the times i.e. morning and evening. Irrigation bath with hot water should proceed. Acharya Cakrapani says that the morning irrigation should be given before digestion of oleaginous substance afterward rice gruel should be given. After use of this regimen for five or seven days, gradual administration of bhrihana substances (anabolic or likely to increase flesh and energy) should be done. This regimen is not suitable for the women of Anupadesa (marshy land), because in the residents of this area, the kapha is dominant. This regimen is suitable for the women of jangala (Wild ordry) area.^[20] Acharya Sushruta says that after applying massage with bala tail the puerperal woman should be prescribed decoction of

bhadradaru (*Cedrus deodara*) etc. (drugs capable of suppressing the vata for oral administration). If some blood is still left inside (Some blood clots are retained in uterus), powdered Pippali (*Piper longum*), pippalimula (*Piper longum*), hastipippali (*scindapsus officinalis*), chitraka (*plumba gozeylanic*), and shringabera (*Zingiber officinale*) with warm jaggery-water should be given. This should be continued for two or three days till abnormal blood (*Lochia rubra*) is properly excreted. Afterwards rice gruel prepared with the drugs of vidarigandhadi group and mixed with ghrita or milk should be given for three days (From third or fourth day to sixth or seventh day after delivery) and then (from 7th or 8th day) cooked Sali rice with meat soup of wild animals prepared with yavagu, kola and kulattha should be prescribed considering her strength and digestive power. Normally the women should be given hot water fomentation. Acharya Dalhana says that fomentation should be done by pouring water in a stream, so that abnormal blood (accumulated in uterus) produced due to irritation by garbha (delivery) is excreted properly and vata is also suppressed.

Acharya Vagbhata has mentioned that massage with bala tail should be given to the puerperal women. After feeling of hunger she should be given congenial oleaginous substance mixed with either powdered panchakola or powder of yawani, upakuncika, chavya, chitraka, vyosha and rock salt, in the quantity which she can digest in whole day. The women unfit for use of oily substance should be given decoction of either laghu panchamula or drugs capable of suppressing vata. After this oral administration of oily substance or decoction, her abdomen should be massaged with ghrita and oil and then wrapped with cloth to prevent vitiation of vayu likely to occur due to availability of hallow space. After digestion of oleaginous substance, liquid rice- gruel properly prepared with either above mentioned drugs or vidaryadi group of drugs or milk should be given in the quantity which she can digest properly. During this entire period, morning and evening fomentation with hot water should precede the use of ghrita etc. or rice gruel. This regimen use for three, five or seven nights should be followed by use of light diet with soup of yava, kola and kulattha. Agreeable diet or drinks should also be given. Acharya Vagbhata II has also given almost similar description as Vagbhata I. However he has advised massage of even yoni along with body and use of hot jaggery - water just like Sushruta. Arunadatta has explained that if meat preparations are used before twelve days, it invites the danger of infection. Kashyapa says that the puerperal women should use specifically Raksoghna (antiseptic) and other suitable things. Detailed management should be done giving due consideration to place of living (desa & videsa) and tradition of the family. The women, immediately after delivery, should be encouraged by

sweet- spoken, and made to lie down in hunch- back position. Now she should rub her back, press her abdomen/ flanks and then compress her abdomen having been moved by vayu (entire musculature of abdomen acts with force due to effect of apana vayu to expel the fetus) in order to expel the dosas left over after delivery. After this, abdomen and flanks should be wrapped with clean big cotton cloth. It helps the uterus to revert back to its normal pre-pregnant position. The puerperal women should always sit in a small chair covered with leather bag filled with hot bala tail. By this practice her genital organs becomes healthy. Fumigation of genital area by using dry powder of priyangu drug should be given. After proper fumigation; hot water bath followed by rest should be given. After overcoming the tiredness, fumigation with kustha (Sausarialappa), guggula and agaru mixed with ghrita should be done. Now, considering her strength and digestive power scum of boiled rice should be given for three or five days, then the women using beneficial diet should take orally oleaginous articles (oil, ghrita etc) after digestion of this oil etc. salt free rice gruel mixed with little quantity of oleaginous substance and powdered Pippali and Nagara should be given. This should follow (after 6 to 7 days) the use of rice gruel mixed with sufficient quantity of salt and oleaginous substance, then meat soup of wild animals and soup of kulattha mixed with oleaginous substance, salt and sour articles and kushmanda (a kind of pumpkin- gourd), radish, cucumber etc. vegetables fried in ghrita should be given to sutika. After delivery the women should use oleation, sudation and hot water with full alertness for one month. The management of puerperal women should not be considered in isolation, due consideration has to be paid to the traditions as well as beneficial things or diet to the family and also place of living.^[21] Acharya Harita has advised that after delivery, the decoction of available drugs out of the Lodhra, Arjuna, Kadamba, Devadaru, Bijaka and karkandhu should be given for purifying the blood and also yoni. Vaginal filling with oil and massage followed by sudation with hot water should be done. After fasting for the first day, in the morning of the second day Nagara and Haritiki with jaggery, should be given to sutika and then in the afternoon warm soup of kulattha should be given. Rice gruel mixed with pancakola or chaturjatak should be given on the third day and fourth day respectively. On the fifth day, cooked Sali or sastika rice is prescribed in diet. This regimen should continue for ten or fifteen days. The wise physician should permit the puerperal women to see or meet other women on twelfth day.^[22] A very short description has been given in Bhavaprakasa. According to it, the puerperal women should use congenial diet and mode of life; she should give up exercise, coltus, anger and cold air. She should use unctuous, light and congenial diet and daily sudation and massage for one month with full alertness. Yoga Ratnakara has added

that immediately after delivery her vaginal canal should be pressed to avoid entry of air.^[23] Use of Asthanabasti (evacuative enema) venesection, sternutatory drugs, purgatives and sudation is contraindicated. However, Sharangdhara has advised sudation after delivery. Use of manda is also useful.^[24]

Benefits of this Management

The woman becomes weak or emaciated due to development of fetus and also empty bodied due to unsteadiness or languor of all the dhatus, labour pains and excretion of kleda (moisture) and blood. With this regimen, she attains all the lost things and reaches her pre-pregnancy stage.^[25]

Pathya & Apathya for Sutika

In Sutika kala, vitiation of vata is very much possible due to less activity of sutika. Even less consumption of vatala diet in a small quantity may create many problems. So pathya and apathya of the sutika should be understood. Pathya Pathya (wholesome) is that which is not harmful to pathya (of the body) and is according to liking. Sutika should be advised to follow the following pathyas.^[26]

1. Sutika should have the bath with much quantity of warm water.
2. Boiled water should be taken for drinking purpose.
3. Parisheka, Avagahana is always beneficial for sutika.
4. She should be done udaravestana.
5. Diet and drinking items should be prepared with jeevaniya and Brimhaniya drugs.
6. She should always take snigdha (unctuous) diet.
7. Whatever the diet sutika takes must be in lesser quantity than her routine diet.
8. Snehana and swedana must be done every day as per desha, kala, etc.

Apathya Apathy is that which is harmful to pathya (of the body) and is not according to liking (which is certainly not at all desirable). The puerperal women should be advised to avoid the following.

1. The sexual intercourse.
2. Physical stress, anger and indulgence in irresistible emotion.
3. Heat and its preparation at least up to 12 days.
4. Cold water, cold wind, cold things etc. (sheeta- seva).
5. Panchakarma is contraindicated for sutika.

- (A) Due to administration of the Asthapanabasti the 'ama' dosha of sutika would be increased.
- (B) Due to Nasya karma emaciation, anorexia and body ache would be created in sutika.

In Vrinda Madhava, exercise, sexual intercourse, liquor, salty and spicy diet, suppression of the natural urges, anger and pulses have been mentioned as Apathyas for the patients of shoola. It can be concluded that the woman who is weak due to Development of fetus and also empty bodied due to languor of all the dhatus, labour pains, excretion of Kleda and blood, regains her pre-pregnancy stage by following the instructions of above mentioned pathyas and apthyas.

CONCLUSION

The post-delivery period is a very crucial phase in a woman's life. Ignorance about proper care, excessive concern about the child, and an inability to cope with motherhood may lead to post natal disorders and even depression. The Ayurvedic system of medicine describes Sutika Paricharya - a complete health regimen for the post natal woman. The management of puerperium consists of providing the means whereby the woman can recuperate physically and emotionally and gain supervised experience in the care of her infant. This consists of the following principles: 1. To restore the health status of mother. 2. To prevent infection. 3. To take care of breasts including promotion of breast feeding. 4. To provide for care of the baby. 5. To motivate and guide for family planning. 6. To give need based health education. All these methods help the body to combat the stress felt during pregnancy and labour and to regain and restore its physiological and anatomical state. There are so many thing could happen in puerperium period that influence mother's mortality rate. So, the early and correct puerperium care is important. Choosing contraception method should be considered about a patient condition, which are age, children, and complication that could make her pregnancy worse, or the pregnancy makes the complication worse. By using Ayurvedic and herbal medicines you ensure physical and mental health without side effects. The natural ingredients of herbs help bring "arogya" to human body and mind. ("Arogya" means free from diseases). According to the original texts, the goal of Ayurveda is prevention as well as promotion of the body's own capacity for maintenance and balance. Ayurvedic treatment is non-invasive and non-toxic, so it can be used safely as an alternative therapy or alongside conventional therapies. Now Ayurveda needs Standardization for Herbal Formulations and more works need on the sutika management in Ayurveda. God has specially gifted proud of mother hood to a women, importance of sutika and sutika paricharya is more than other diseases of women

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