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## *Sutika Swasthavrittam* with Critical Review of Comprehensive Approaches through Various *Samhitas*

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**ABSTRACT:** *Sutika-Swasthavrittam* or *Paricharya* ( Post natal care) is a special regimen provided by ancient classics that should be followed by *Sutika*. Healthy generation is the productivity of a healthy environment of world. Pregnancy is a state or journey in woman's life impacting all her body and mind. Healthy pregnancy outcome is also in the mindset of woman. As healthy postnatal or puerperal period is also having a major role in concern to health of lady, *Ayurveda* science gives equal importance to antenatal and postnatal period. The puerperal woman is known as *Sutika*. A proper diet regimen (*Ahara*) and life style (*Vihara*) also explained in terms of *Sutika Swasthavrittam* to purificate the remaining *doshas* and to restore and to rejuvenate the *Dhatu*s of the Puerperal woman. Specifically *Acharya Kashyap* has explained the *Desha* wise regimen for *Sutika*, sex of baby wise regimen also. In present study a review through all *Brihtrayi Granthas*, *Kashyap Samhita*, *Bhavaprakasha*, *Harita Samhita*, *Bhaishajya Ratnavali*, *Yogaratanakara* is done.

**Keywords:** *Sutika-Swasthavrittam*, *Paricharya*, *Kashyap Samhita*

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## INTRODUCTION:

Ayurveda give due importance to the care of women in the prenatal period and postnatal period. *Acharya Kashyap* distinctly defined “A woman can’t be called *Sutika* till the placenta has not been expelled, in other words *Sutika* term can be used only after the expulsion of placenta”. *Sutika* refers to the women immediately after delivery till the time she continues breast feeding. Elaborated explanation of *Sutika Paricharya* according to *Desha* and *Jaati* is also described in *Kashyap Samhita*. The *Sutika-Swasthavrittam* term is provided by per *Acharya Charak* and *Acharya Kashyap*. Puerperium is the time period following childbirth during which the body tissues, especially the pelvic organs revert back approximately to the pre pregnant state both anatomically & physiologically.<sup>1</sup>

**Definition:-** A women given birth to child followed by expulsion of the placenta is called *Sutika*. As per modern terminology it is period of post-natal.

## AIMS AND OBJECTIVE.

- 1- To review the literature mentioned in Ayurvedic Samhitas regarding *Sutika*, *Sutika kala*, *Sutika paricharya* and *Sutika Swasthavrittam* .
- 2- To show the Clinical significance of *Sutika Paricharya*

## MATERIALS AND METHODS:

**Material:-**Relevant literature is referred in *Samhitas*, *Sangraha granthas* and contemporary literature along with personal experiences.

**Methodology:-** Review study

***Sutika-Kala***: The time period in which the female body rejuvenates like the previous state it was. *Sutika-Kala* as per different *Acharyas* is given below-

<i>Sushruta Samhita</i> <sup>2</sup>	1 ½ months
<i>Ashtang Sangraha</i>	1 ½ months
<i>Ashtang Hridaya</i> <sup>3</sup>	1 ½ months/ <i>Punarartava Darshana</i>
<i>Kashyap Samhita</i>	6 months
<i>Bhavaprakash</i>	1 ½ months/ 4 months/ <i>Punarartava Darshana</i>
<i>Yogratnakara</i>	1 ½ months/ 4 months/ <i>Punarartava Darshana</i>
<i>Acharya Sushruta</i> and <i>Vagbhata</i> mentioned <i>Sutika kala</i> for 4 months after the extraction of <i>Muddha Garbha Shalya</i> .	

**Physiological changes in *Sutika***<sup>4</sup>: During the journey of pregnancy, a woman goes through so many physiological changes. Since the very initial days from the *Garbha Dharana*, *Ahara rasa* started to nourish the fetus. Due the fetus growth in terms of *Bala*, *Varna*, *Mamsa*, *Shonita* etc, the pregnant lady found *kshaya* in *dhatu*s regarding these factors. All *Dhatu*s goes under *shaithilya*, *kshaya* along with *agnimandya*. She is considered as *Shoonya Sharira* as during birth of baby the major loss of *Rasa-Rakta dhatu*, *Kleda* occur.

#### 1. ***Dhatu Shaithilya and Dhatu***

***Kshaya***:\_\_ As the *Stri* becomes *Garbhini*, her *Ahara Rasa* is being divided into three parts i.e. to nourish her own body (*Matri Poshana*), to nourish *Garbha*, to nourish *Stanya*. *Acharyas* explained monthly loss of different factors of *Garbhini* to accomplish those factors in fetus as follows: In 5<sup>th</sup> month *Garbha* gets *Mamsa*, *Shonita Upachaya* thus

*Garbhini* gets *Krishata*. In 6<sup>th</sup> Month *Garbha* gets *Bala*, *Varna Upchaya*, therefore *Garbhini* develops *Bala*, *Varna Hani (Kshaya)*. When in 7<sup>th</sup> month *Garbha* attains full maturity in all body organs (*Sarvang Sampurnata*), the *Garbhini* becomes *Klantatma*.

2. ***Agni Vaishamya:*** The developed *Dhatu kshaya* state causes *Vata prakopa*. The vitiated *Vata dosha* leads to *Agni Vaishamya* or improper *Ahara rasa* formation. Thus the *Sutika paricharya* is mentioned to replenish the *Agni* with a proper *Ahara-Vihara* routine and to combat the *Vata dosha*. If the regimen is not followed, vitiated *Vata* and *Agni vaishamya* will lead to *Sutika Rogas*.
3. ***Shoonya Sharira:*** Due to loss or excretion of *Rasa/Ambu Dhatu*, *Kleda* and *Rakta Dhatu* and all the exertion the lady faced during labour, there is a

feeling of emptiness (*Shoonyta*) in the body and also *kshaya* of *Bala*, *Agni*.

### ***Punar Artava darshana in Sutika:***

*Acharya Kashyap* said that after the delivery immediately the milk is formed by the *Rasa Dhatu*. The remaining part of *Rasa Dhatu* then transformed into *Rakta* that circulates in whole body and also reaches *Yoni*. When all the *Dhatu*s got replenished and body attains its strength back, the *Rakta* accumulated in *Yoni* is released periodically.

***Sutika Paricharya:*** The care of the pregnant women after delivering placenta upto the complete *Sutika-Kaala* is called *Sutika Paricharya*. As there is *Dhatu Kshaya*, *Bala Kshaya* and *Agnimandya* after delivery, the *Sutika* is given a proper regimen to replenish the *Dhatu*s, *Agni* and to maintain *Dosha Samyavastha*. *Sutika Paricharya* is to be followed to avoid the *Sutika Vyadhi*, which are difficult to treat or incurable.

As per *Acharya Charak*<sup>5</sup>:

When *Sutika* feels hunger *Snehapana* with *panchakola* as per *Shakti* (digestion power) should be given

*Abhyanga* of abdomen with *ghrita* or *taila*

*Udaraveshtana* -Abdomen to be wrapped with clean and big cloth to prevent hallow space in order to combat *Vata dosha*

*Parishechan* by *Ushdondaka* morning and evening before *Sneha* and *Yavagu Pana*

After digestion of *Sneha*, liquid *Yavagu*, added with *Ghrita* and *Panchkola churna*

Regimen should be followed for 5 or 7 *Ratri*

After that *Apyayana (Brihmana) chikitsa* should be given 7<sup>th</sup> day onwards.

*Acharya Chakrapani* has mentioned that this regimen is especially for *Jangala Desha* woman, not for *Anupa Desha* because of dominance of *Kapha Dosha*.

As per *Acharya Sushruta*<sup>6</sup>

*Abhyanga* with *Bala tail*

*Pana* and *Parishek* with decoction of *Vatahara (Bhadradaruadi) aushadhi*

*Ushna Gudodaka pana* added with *Panchkola churna*

This regimen is to follow – 2 to 3 *Ratri*.

For next 3 days *Vidarigandhadi gana* added *Sneha Yavagu / Ksheera Yavagu*

According to *Agni* and *Bala*, *Yava*, *kola*, *kulattha* added *Jangal Mamsarasa* with *Shali Dhanya Odana* is to be given from 7<sup>th</sup> or 8<sup>th</sup> day onwards.



Acharya Dalhana commented that *Parishechan* or irrigation should be done in form of *Dhara*/stream so as to stimulate the excretion of the blood accumulated in uterus and to combat the *Vata Dosha*.

As per *Acharya Kashyapa*<sup>7</sup>

To use specially *Rakshoghna* and *Hitkara Vidhana*

Advise *Nyubja Shayana* & massage the back and abdomen

Abdomen to be wrapped with clean and big cloth

To sit on a small chair (*Asandika*) covered with leather bag filled with hot *Bala tail* to give strength to yoni thus to become healthy

*Yoni Swedana* with *Priyanguadi ksheera*

*Ushna-Ambu Snana*

*Yoni dhupana* with *Kustha, Guggulu, Agar* mixed with *Ghrita*

*Manda Pana* as per *Agni-Bala*, for 3 or 5 days

*Snehapana*

*Yavagu Sevana* with *Pippali, Nagar*, without *Lavana* and *Alpa-Sneha* for 3 days

*Yavagu* added with *Aushdhi, Lavana, Sneha* in proper amount from 6<sup>th</sup> or 7<sup>th</sup> day

7<sup>th</sup> day onwards *Kulatha-Yusha* added with *Sneha, Lavana, Amla* should be eaten

*Jangal Mamsa Rasa Sevana* and *Kushmand, Mulak, Ervaruk Shaka Sevana*

*Ushna Jala Sevana, Snehana & Swedana* should be continued for 1 month.

According to <i>Acharya Harita (Harita Samhita Tritya Sthana)</i>
Immediately after delivery decoction of <i>Lodhra, Arjuna, Kadamba, Devdaru, Beejaka, Karkandhu</i> Drugs should be given for <i>Yoni Shodhana</i> .
<i>Yoni Poorana</i> with <i>Taila, Abhyanga &amp; Swedana</i> with <i>Ushnodaka</i>

1 <sup>st</sup> Day	<i>Upavasa</i>
2 <sup>nd</sup> Day	<i>Nagar, Haritaki, Guda</i> in morning <i>Ushna Kulattha Yusha</i> in afternoon
3 <sup>rd</sup> Day	<i>Yavagu</i> Prepared with <i>Panchkola</i>
4 <sup>th</sup> Day	<i>Chaturjatak</i> mixed <i>Yavagu</i>
5 <sup>th</sup> Day	<i>Shali</i> or <i>Shashtika Dhanya/ rice</i>
12 <sup>th</sup> Day	After <i>Mangalvachana</i> , permit other woman to meet

**Ashtang Sangraha:** *Sutika* should follow this regimen- *Bala Taila Abhyanga*, If feels hunger then *Snehapana* with *Panchkola Churna* or *Yavani, Upkunchika, Chavya, Chitraka, Vyosha (Tri-Katu), Saindhava*, should be given in dose that can easily digest in a day Or decoction of *Laghu Panchmoola* or *Vatahara* drugs should be given (if unfit for *Snehapana*). After massaging with *Taila/Ghrita*,

*Udaraveshtana* -Abdomen to be wrapped with clean and big cloth to prevent hallow space in order to combat *Vata dosha*. After digestion of *Sneha*, Liquid *Yavagu* prepared with decoction of above drugs or *Vidarayadi Gana* drugs or milk to be given as per digestion sufficiency. *Parishechana* with *Ushdondaka* should be done in morning and evening before *Sneha* and *Yavagu Pana*. Above Regimen should be

followed for 3, 5 or 7 Ratri. *Yava, kola, kulattha Yusha with Laghu anna* should be given after 7<sup>th</sup> day upto 12<sup>th</sup> day. According to *Agni* and *Bala*, *Jangal Mamsarasa* is to be given from 12<sup>th</sup> day onwards. Cooled boiled water to be drink. Oil or decoction prepared with *Jeevaniya, Brihmaninya, Madhura, Vatahara* drugs should be used in *Abhyanga, Udavartana, Parisheka, Avagahana*.

**Kashyapa Samhita:** *Desha* or living place/ environment wise by regimen for *Sutika* is as follows: In *Anupa desha, Snehapana* not to be given, *Agni* and *Bala-Vardhak Manda, Swedana*, sleep in air free place, use of *Ushna Dravya* to be advised. In *Jangal desha*, for *Balvati* woman *Snehapana* with *Anupana* of *Pippalyadi kashayam* for 3 to 5 Ratri is to be given and for *Abala* or *Balarahita* woman *Yavagu Pana, Sansarjana* with *Snigdha Anna, Parisheka* with *Ushnodaka* is advised and to avoid *Krodha, Vyayama, Maithuna*. For *Sadharana desha Stri, Sadharana Vidhi* (not too *sneha* and not too dry substances) is to be done. For *Videshi* woman, they should use *Rakta, Mamsa-Niryuh (Kwath), Kanda, Moola, Phala*<sup>8,9</sup> etc.

**Bhavprakasha Samhita:** *Hita Ahara-Vihara* should be advised, *Vyayama,*

*Maithuna, Krodha, Sheeta dravya* to be avoided, *Snigdha, Pathya, Alpa Bhojana* and *Daily Abhyanga-Swedana* should be done for 1 month<sup>10,11</sup>.

**Yoga Ratnakar Granth:** the Puerperal regimen is described same as *Bhavaprakasha*, only difference is that it also advised to press the vaginal canal/*Yoni* along with abdomen to avoid the entry of *Vata* in terms of vitiation of *Vata*<sup>12</sup>.

**Bhaishajya Ratnavali:** A *Sutika* should follow, *Langhana, Mridu Swedana, Abhyanga, Tailapana, Katu-Teekshna-Ushna Dravya Sevana, Deepana-Pachana Dravya, 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 *Prasuta Stri* should follow this regimen upto 1½ months<sup>13</sup>.

**Ashtang Hridya:** Almost similar to *Ashtang Sangraha*, only difference is it also Advised *Abhyanga* of *Yoni* also along with Body, Advised *Ushna Gudodaka Pana* as *Acharya Sushruta*<sup>14</sup>.

According to sex of delivered baby - If *Putra janma* occurs - *Taila pana* is advised



and if *Putri janma* occurs- *Ghrita pana* is advised. After digestion of *Sneha* in both conditions, *yavagu* added with *deepaniya aushadhi* for 5 to 7 days to be given; after that *manda* is to be given<sup>15</sup>.

### **Amulet for Puerperal woman:**

Acharya Kashyap mentioned the puerperal woman should tie amulet (*Mani*) of *Trivrita* over the head.

**Bath to a puerperal woman-** On auspicious day of 10<sup>th</sup> or 12<sup>th</sup>, according to rituals of family the bathing ceremony of puerperal woman should be performed. It was given by *Acharya Vagbhata* and termed it as '*Sutikothana*' in *Astanga Hridaya*.<sup>16</sup>

### **Contraindication to *Sutika*<sup>17</sup>:**

*Krodha, Ayasa, Maithuna, Asthapana, Shiravedha, Nasya, Virechana, Swedana* is contraindicated, Because due to *Asthapana Basti Amadosha* increases<sup>18</sup> and according to *Acharya Vagbhata* due to *Nasya – Kshamta (Krishta), Aruchi, Angsada* occur.

### **DISCUSSION:**

As per *Acharya Charaka* the *Yavagu* prepared using *Panchakola* drugs is best in *Agni Deepana* and *Shoola Prashamana*<sup>19</sup>. Even the *Sneha* given to her is mixed with *Dravyas* like *Pippali, Pippalimula, Chavya, Chitraka, Shunthi, Yavani,*

*Upakunchika* etc mainly containing *Deepana-Pachana* properties. *Ghrita* is having *Rasa to Shukra* all *Dhatu Vardhaka, Ojaskara, Medhya, Swara Varna Prasadaka, Daha Shamaka, Pitta-Anilahara, Brihmana* properties<sup>20</sup>. *Ghrita pana* is indicated in conditions like *Kshata Ksheena, Pushtikama, Abala, Vata-Pitta Vikara*<sup>21</sup> etc. Because *Sutika* is having debility in all the *Dhatu, Bala* along with *Vata-Prakopa*, thus *Ghrita pana* is beneficial to her.

The *Yavagu Pana* as *Manda* or *Peya* or *Vilepi* are having *Agni Deepaka, Vata Anulomaka, Laghu guna* (easily digestible) Properties. Mainly *Manda* is having *Prana Dharana Guna* and reduces thirst which is developed after *Sneha Jeerna*<sup>22</sup>.

The *Laghu Annapana* and *Mamsarasa* advised after twelve days is given to combat the increased *Agni/appetite*, it will digest this high rich nutritive diet. *Mamsa* is described as *Vatanashaka, Dhaturvardhaka, Balavardhaka* etc., thus it will replenish the *Bala* and all *dhatu* in the emptied body (*Shoonya Sharira*) of *Sutika*<sup>23</sup>.

Further the massage given to *Sutika* either *Sthanika Udara Abhyanga* or *Yoni Abhyanga* both are equally beneficial. It is *Pushtikara*, reduces the strain of muscles or exertion faced during the labour, combat

the *Vata dosha*. It produces *Klesha Sahatwam*, *Vyayama Sahatwam* and also gives *Dridhta*/strength to the body tissue, *Swapanakara*/sound sleep<sup>24</sup>.

After labour genital tract is more prone to infections thus *Yoni Dhupana* is mentioned to do with *Rakshoghna Dravyas* i.e. *Kustha Guggulu*, *Agaru* etc. because of *Jantughna*, *Kandughana*, *Vedana Sthapana*, *Vrana Shodhana*, *Ropana* etc. properties prevents infections. As the regimen of *Sutika* is also having local *Abhyanga*, *Parisheka*, *Dhupana*, by these procedures local muscles get relaxed and blood circulation increases, *Shotha*/ inflammatory condition deceases, thereby giving better environment to episiotomy wound to heal up.

### CONCLUSION:

Due to, growth of foetus, instability & loss of all *Dhatus*, stress of labour pains, excretion of *Rakta* and *Kleda*, specially the

emptied body after delivery, the woman becomes weak and emaciated, so by following all the regimen as per *Sutika Paricharya* the woman attain pre-pregnant stage (*Punarnavi*) her body and *Dhatus* regain the previous strength. Although mainly management of puerperal period should be focused on *Nidana Parivarjana*, Congenial diet containing *Sneha* in adequate amount, *Abhyanga*, *Parisheka*, *Avagaha*, *Annapana* with *Ghrita*/oil/decoction etc. of *Jeevaniya-Madhura-Brihmaneeya-Vatahara* (*vidarayadi gana*) drugs, *Deepaniya Ausadha Siddha Yavagu Pana* (easily digestible), *Vata Dosha hara chikitsa* and *Balavardhana chikitsa*. The rationality regarding the drugs used in *Sutika Paricharya* is to do *deepana*, *Pachana*, *Dhatu puraka*/ *Vridhdhikara*, restore the *Bala* that has been compromised during antenatal & postnatal phase.

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