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Review Article

Sutika Swasthavritta – A Rejuvenation Therapy

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Abstract-

The word “*Sutika*” signifies a woman has delivered a child along with the placenta. The scientific interpretation of *Sutika* is puerperal woman, all the classics have advised proper adherence to “*Sutika Swasthavritta*” as advised in *Ayurveda* classics results in faster restoration of health of a mother and to attain proper health after puerperium and rejuvenates. *Acharya Kashyapa* has defined the birth of child as “Rebirth” of mother. The word rebirth signifies the pain and hardships she has to undergo while delivering a baby. Hence, she needs utmost level of care after delivery.

The “*Sutika*” recovers from her labour which often leaves her tired and exhausted. There is, never the less feeling of great relief and happiness. The “*Sutika*” undergoes what is probably the most important psychophysiological experience of her life; she realizes that she is responsible for another human.

“*Sutika*” is prone to many diseases, and hence it is must to follow “*SutikaSwasthavritta*” which not only improves her physiological condition but also protects her from upcoming diseases. In general, all *Acharyas* have explained massage, oral administration of *sneha*, decoctions, medicated rice gruel, medicated soups to overcome this problem and scientifically explained “*SutikaSwasthavritta*”. So an attempt is made.

Keywords – *Sutika*, *SutikaSwasthavritta*, Puerperium, Rebirth.

Introduction- Love, Care, Share, Sacrifice and Struggle motherhood is entirely about these. *Ayurveda* deeply emphasizes on the prenatal and post natal care of women. ‘*Sutika*’ is defined as the woman who has delivered a baby along with the “Expulsion of Placenta¹.” The word “*Putramsute*” brings life to the parturient woman. This is possible only if her health is taken care of in post natal period properly. *AcharyaCharak* has acknowledged the state of *Sutika* by adjective “*Shunyashariraprasuta.*” elaborates it as even a milder form of dearrangement can be lethal to mother and her new born. Henceforth, ample of care is to be taken during the puerperium (*Sutikakala*).

Significance of *Sutikakala*- During *Sutikakala*, the pelvic organs revert back to their approximate pre-pregnant state both physiologically and anatomically. *Sutikakala* begins as soon as placenta is expelled and last for approximately 6 weeks till the uterus gets regressed to pre pregnant state². On one hand it is the period of joy and contentment and on the other hand of psychological and physical fatigue due to labour pains and exertion. Because of *garbhavridhi*, *shithilasarvasharirdhatu*, *pravahanvedana*, *kledaraktaniruti*³,

agnimandya, these all will lead to *dhatukshaya* hence *Sutika* is referred as “*ShunyaSharira.*” So utmost care is given to prevent the complications during this period to avoid 74 *Vyadhis*⁴ which can happen if negligence in *Sutikakalais* observed.

The 10th division of the International classification of diseases defines a mother death as the death of female while pregnancy or within 42 days of termination of pregnancy irrespective of the duration or size of pregnancy. World figure of maternal mortality is estimated to be **400 per 1,00,000** live births⁵.

Clinical significance of *SutikaSwasthavritta*:-

Care of the woman during puerperium come under the heading of *SutikaSwasthavritta*. It includes the following:

- *Vatashamana*
- *Agnideepan*
- *Pachana*
- *Raktavardhan*
- *Stanyavardhan*
- *Yonisanrakshan*
- *Dhatupushthi*
- *Balasanrakshan*

SamanyaParicharya:

- Use of amulet for puerperal women⁶- a “*Trivruta*” amulet is tied over the head.

- PrasutaSnana:**-On auspicious 10th or 12th day according to the rituals of the family the *Sutika* is made to have bath with medicated luke warm water.

VishishthaParicharya according to different Acharyas:**According to AcharyaCharak⁷**

Number of days	Ahara	Vihara
5-7 days	<ul style="list-style-type: none"> <i>Snehapana.</i> <i>Yavagupanawithpippalyadidravyas.</i> 	<ul style="list-style-type: none"> <i>Abhyanga.</i> <i>Parisheka- ubhyata.</i> <i>Udarveshthan.</i>

According to AcharyaSushrut⁸

Number of days	Ahara	Vihara
2-3 days	<ul style="list-style-type: none"> <i>Vataharaushadhrayakwathapana.</i> <i>Ushanagudaodakawithpippalyadidravya.</i> 	<ul style="list-style-type: none"> <i>Sarvdehikabalatailaabhyanga.</i> <i>Parisheka with vataharbadardarvyadidravaya.</i>
4-7 days	<ul style="list-style-type: none"> <i>Snehayavaguorksheeryavaguwithvidarigandhadidravya.</i> 	
8 th day	<ul style="list-style-type: none"> <i>Jangalamamsarasa.</i> <i>Yava,kola,kulatthayusha.</i> <i>Shalyodanbhojan.</i> 	

According to VriddhaVagbhata(As.S.)⁹:

Number of days	Ahara	Vihara
3-7 days	<ul style="list-style-type: none"> <i>Snehayogya-snehapanawithpanchkolachurnawithsaindhav.</i> <i>Sneha-ayogya-vataharlaghupanchmoolakwathapana.</i> <i>Ksheeryavagupana- vidarigandhadisiddha.</i> 	<ul style="list-style-type: none"> <i>Sarvdehikabala tail abhayanga.</i> <i>Sthanikudarabhyangawithghrutaor taila.</i> <i>Udarveshtana.</i> <i>Ushanodakaparishek-ubhayat.</i>
8-12 days	<ul style="list-style-type: none"> <i>Yava, kola,kulatthayusa.</i> 	

	<ul style="list-style-type: none"> • <i>Laghvannapana.</i> 	<ul style="list-style-type: none"> • <i>Aachadana</i> • <i>Avagahana.</i>
After 12 days	<ul style="list-style-type: none"> • <i>Jangalamamsa rasa.</i> • <i>Jivaniye, Brihaniye, Madhur, Vataharad ravyasadhittaannaana.</i> 	

According to *LaghuVagbhata (As.h)*¹⁰:

Num ber of days	Ahara	Vihara
2-3 days	<ol style="list-style-type: none"> 1) <i>Snehayogya-Snehapanainmahatimatrawwithpanchkolachurna .</i> 2) <i>Ushanogudodakawwithpanchkolachurna.</i> 3) <i>Vataharaushadsadhittatoyapana.</i> 4) <i>Snehaayogya- without snehapana above mentioneddravya.</i> 5) <i>Peyawithpurvoktadravya.</i> 	<ul style="list-style-type: none"> • <i>Sarvdehikabala tail abhayanga.</i> • <i>Yonyabhyanga</i> • <i>Sthanikudarabhyangawithghrutaortaila.</i> • <i>Udarveshtana.</i> • <i>Ushanodakaparishkek-ubhayat.</i> • <i>Udvertana</i> • <i>Avagahana.</i>
4- 7days	<ol style="list-style-type: none"> 1) <i>Snehayavagu.</i> 2) <i>Ksheeryavagu.</i> 	
8-12 days	<ol style="list-style-type: none"> 1) <i>Jivaniye, Bruhaniye, Madhurvargasiddhahrudyapana.</i> 	
After 12 days	<ol style="list-style-type: none"> 2) <i>Mamsa rasa.</i> 	

According to *Harita*¹¹:

Number of days	Ahara	Vihara
After <i>Prasava</i>	<ul style="list-style-type: none"> • <i>Kwathapana-Lodhra, Arjunadidravya.</i> 	<ul style="list-style-type: none"> • <i>Yonipurana.</i> • <i>Abhyanga.</i> • <i>Ushanajalasevan.</i> • <i>Mangalvachan.</i> • <i>Yosharthapradarashan.</i>
1 st day	<ul style="list-style-type: none"> • <i>Upvasa.</i> 	
2 nd day	<ul style="list-style-type: none"> • <i>Guda, Nagar, Haritakisevan.</i> • <i>UshanaKulatthayusa.</i> 	
3 rd day	<ul style="list-style-type: none"> • <i>Panchakolayavagupana.</i> 	
4 th day	<ul style="list-style-type: none"> • <i>Chaturjatamishritayavagupana.</i> 	
5 th /10 th /15 th day	<ul style="list-style-type: none"> • <i>Shali, shastikodana.</i> 	

According to Kashyapa¹²:

Nu mbe r of days	Ahara	Vihara
3- 5da ys	<ul style="list-style-type: none"> • <i>Mandapana.</i> • <i>Hitabhojan.</i> • <i>Snehapana.</i> 	<ul style="list-style-type: none"> • <i>Rakhshoghanadravya.</i> • <i>Aashvasana.</i> • <i>Kukshi,prushtha,parshavaabhayang asamvahaninnyubjashayana.</i> • <i>Udarpidana.</i> • <i>Udarveshtan.</i> • <i>Ushanbalatailapuritacharmasana.</i> • <i>Yonisweda- WithPriyangvadidravya.</i> • <i>Ushanodakasnanam.</i> • <i>Vishranti.</i> • <i>Dhupana-Kushta,Guggulu etc.</i>
5-7 days	<ul style="list-style-type: none"> • <i>Snehayuktayavagupanawithpippali andnagarlavanrahitayavagu.</i> 	
7- 12d ays	<ul style="list-style-type: none"> • <i>Snehayuktayavagupanawithlavanar as.</i> 	
12 days	<ul style="list-style-type: none"> • <i>Kulatthayusa.</i> • <i>Jangalamamsa rasa.</i> • <i>Ghrutabharjitashaka.</i> 	
1 mon ths	<ul style="list-style-type: none"> • <i>Snehan.</i> • <i>Swedana.</i> • <i>Ushanjalasewan.</i> 	

According to Kashyapa as per Desha¹³:

Desha	Ahara	Vihara
<i>Anupadesha</i>	<ul style="list-style-type: none"> • <i>Mandaprayoga with agnibalvardhakdravya.</i> • <i>Ushnadravayasevan.</i> 	<ul style="list-style-type: none"> • <i>Swedana.</i> • <i>Nivatschayan</i>
<i>Jangaladesha</i>	<ul style="list-style-type: none"> • <i>Snehopchaara.</i> 	<ul style="list-style-type: none"> • <i>Snehopchara.</i>
<i>Sadharanadesha</i>	<ul style="list-style-type: none"> • <i>Neither toosnehanorrukshadravya.</i> 	
<i>Videshajati</i>	<ul style="list-style-type: none"> • <i>Rakta,Mamsaniryuha,Kandamula, Phala.</i> 	

Depending upon the sex of child:

Number of days	Sex of child	Pathya
5-7 days	<ul style="list-style-type: none"> • Male. 	<ul style="list-style-type: none"> • <i>Tailapana.</i> • <i>Deepaniyoshadsanskritayavagu.</i>
5-7 days	<ul style="list-style-type: none"> • Female. 	<ul style="list-style-type: none"> • <i>Ghrutapana.</i> • <i>Deepaniyoshadsanskritayavagu.</i>

Later	• <i>Mandadiprayoga.</i>	
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So, the question here is why??

- ❖ *Panchkola- Dhatushaithilyahara, Deepana, Pachana, Shulaghna.*
- ❖ *Ghruta- Yogavahi*, Strengthen digestive system, *Vatashaman.*
- ❖ *Guda- Mamsa* and *Raktavardhak*, supports digestive power as well as balances *Vata.*
- ❖ *LaghuPanchmulakwatha- Vataghna, Bruhana, Balya, Deepana, Mutr ala, Jwaraghna.*
- ❖ *Manda* with *Vidarigandhadigana* and *ksheer- Rasayana*, helps the women to recover puerperal phase effectively.
- ❖ *Yavagu- Tarpana, Vatashamak.*
- ❖ *Mamsa rasa-* Source of iron , Vitamin ,Essential amino acids and trace elements.
- ❖ *Kulattha rasa-* Cleanses abnormal blood through uterus as well as decrease the level of *kleda.*

In modern science it is told that patient should be on normal diet of her choice, if she is lactating then high calories, additional proteins, fats, plenty of fluids, material, vitamins are to be given, this is fulfilled in *Ayurvedic* diet.

CONCLUSION-

SutikaSwasthavritta explained in *Ayurveda* has executed the post natal care in a meticulous fashion and in scientific view, focussing on each and every aspect required to replenish and restore the health of women and to avoid post-partum complications. It is also concluded that *Ayurveda* can be proved in modern aspects as a scientific description given by all the *Acharyas*. Following are the gross benefits of following *SutikaSwasthavritta*:-

1. Increases psychological alertness, apparent thinking and emotional steadiness.
2. Strengthen and improves digestive power.
3. Helps in body reversal to her normal pre pregnant stage.
4. Promotion of breast feeding.
5. Acceleration of the process of evolution.
6. To protect her from upcoming disease.

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