NORMALISING AND REJUVENATING WOMEN HEALTH THROUGH SUTIKAPARICHARANA: A CRITICAL REVIEW

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Abstract
A woman is called as Sutika after delivery following expulsion of placenta. In Ayurveda the postnatal phase is named as ‘Sutika Kala’. After delivery the woman become emaciated and have shunyashareera because of garbhavridhi, shithilasarvashariradhatu, pravahanavedana, kleda-rakta-nisruti and agnimandya which will lead to vatakopa and dhatukshaya and hence extra care to be given to prevent complication during this period. Sutikaparicharana is helpful in achieving the following objectives such as alleviation of vatadosha (vatasamaka), improving agni (deepana and pacana), cleansing garbhasaya (garbhasayashodaka), improving breast milk (sthanyavardhaka), rejuvenation of reproductive organs and entire body (yoni punarnaveekarana and bruhmana) and replenishment of dhatus (dhatu vardhaka).

Key words: Suthika,suthikaparicharya, Vatasamana

Introduction
The most happiest moment in a woman’s life is pregnancy and child birth. She has undergone severe physical and mental stress during this period. Hence she becomes extremely debilitated physically and mentally after the process of normal labour. The women who had undergone the stress and strain of the labour needs some time to recover completely. Ayurveda gives utmost importance for the care of mother at every phase of her life specially when it comes to antenatal care and postnatal care. Sutikaparicharya is well described by our Ancient Ayurvedic acharyas in their respective Samhitas. To regain the normalcy proper paricharana after delivery is essential. Now a days this is lacking which leads to so many health problems to the woman during post natal period and there after. Health of mother in sutikavastha or sutikakala is more important and sutika must be given attention to prevent many complications during that period. So, care of a mother during sutikakala is equally important to the care before pregnancy, for safe motherhood and healthy childhood. Ayurveda gives much importance to the health of the woman i.e the health of the woman is protected at every means and it will in turn protect the health of the whole family. Even after birth, the child is dependent on the mother, there by increasing her responsibility to nourish herself as well as nurturing the child too. Though this is not a stage of illness. But to regain, normalise and maintain the health, post partum care is essential. In this context sutikaparicharana assumes much social importance also.

Sutika
A woman is called as sutika after delivery following expulsion of placenta. The term sutika is derived from the word ‘Prasuta’ (mother following delivery).
Sootika kala
In Ayurveda the postnatal phase is named as ‘Sutika Kala’ and this period begins immediately after the expulsion of placenta. There are different opinions about the duration of this period, which ranges from six weeks to six months and some opined that it lasts until the re-establishment of menstrual cycle. The differences in opinion may be due to the time taken to normalise the anatomical and physiological changes that occur during pregnancy and labour. Anatomical changes occur to the reproductive organs during pregnancy and it will take almost 6 weeks to revert back to the prepregnant state. Physiological changes becomes normal with the establishment of menstruation. Acaryas have given an opinion of 6 months or 4 months also which means anatomical and physiological changes almost become normal along with establishment of normal endocrinology during this time.

First menstruation after delivery
The food she consumes is converted to ahararasa due to the action of jadaragni. In due course rasa dhathu is derived from ahararasa. Rasa dhathu has two upadhathus. One is sthanya and other is arthava.

Part of ahararasa reaches the breast and is responsible for the formation of sthanya. Raktha is derived from rasa dhathu due to the action of rasa dhathwagni and it is circulating in the whole body and reaches the garbhasaya. This raktha is accumulated in garbhasaya, after replenishment of dhathu, this accumulated raktha is discharged as menstrual blood.

Sutika Paricharya
• In order to bring the woman to her prepregnant state she needs to follow certain regimen. This is composed of Ahara (Diet), Vihar (Lifestyle), Aushadi (Post natal visit and Medicines) and Vichara (mental activities)
• The sutikaparicharya helps in punarnavikarana of her body and helps to achieve dhathupushti.

Purnaveekarana means revert back to prepregnant state. In modern science this is involution.

After delivery the woman become emaciated and have shunyashareera because of garbhavriddhi, shithilasarvasharudhatu, pravahanavedana, kleda-rakta-nisruti and agnimandya which will lead to Vatakopa and Dhatukshaya and hence extra care to be given to prevent complication during this period. Suthikarichara is helpful in achieving the following objectives such as alleviation of Vatadosha (Vatamaka), improving agni (deepana and pacana), cleansing garbhasaya (garbhasayashodaka), improving breast milk (sthanyavardhaka), rejuvenation of reproductive organs and entire body (yoni punarnaveekarana and bruhmana) and replenishment of dhatus (dhatu vardhaka).
<table>
<thead>
<tr>
<th>Acharya</th>
<th>Ahara/Oushadha</th>
<th>Days</th>
<th>Vihara</th>
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</thead>
</table>
| Caraka  | Snehapana&snehayavagu mixed with panchakolachurna | 5-7days  | 1)Abhyanga  
2) Udaravestana  
3) Parisheka- ubhyata kala^6|
| Brimhana|               | Kramena   |                                            |
| Susrutha| Vataharaaushadhravya kwathapana&Ushnagudodaka with pippalydidravyas. | 2 -3 days | 1)Sarvangabalatailaabhyanga  
2)Parisheka with vatahara -Bhadradarvyaddravyas^9|
| Vagbhat| Snehayagy-Snehapana-mixed with panchakolachurna  
2) Ushnagudodaka with panchakolachurna / Vataharaaushadhitoyapa  
3)Snehayagy-without sneha above dravyas  
4) Peya - Puvvokadravyas | 2-3days | 1)Yoni abhyanga &sargvadihikaabhyanga  
2)Sthanikaudaraabhyanga - ghrita/taila.  
3) Udaravestana.^10|
| Jeevaniya, brihmaniya, Madhuravarga siddha hriddyaanapana | | 3days|
| Mamsa rasa | | After 12 days |
| Kasyapa | 1) Mandapana  
2)Hitabhojana  
3) Snehapana  
4)Snehayuktayavagupana -pippali, nagara-lavanarahitayavagu | 3-5 days  
5-7 days | 1)Rakshoghnadravya  
2) Ashwasana  
3)Kukshi,Pritha, Parshwaabhyaangasmva hana in nyubjashayana  
4)Udarapidana  
5)Udaravesthana  
6)Ushnabalatailapuritch armasana|
| Snehayuktayavagupana- with lavana | 7-12 days | 7) Yoniswedana-priyangu etc |
| 1)Kulathayusha  
2)Jangalamamsa rasa  
3)Grithabharishtashaka | 12days | 8)Ushnodakasnana  
9) Vishranti  
10) Dhupana- kustha, guggulu etc. ^11|
| Snehana, Swedana, Ushnodakpacharam | 1 Month | |
Harita  |  1) Kwathapana - Lodhra, arjunadidravya  
|  2) Upavasa  
|  |  
|  |  1) Guda, nagar, haritakisevana  
|  |  2) Ushnakulathayushasevana  
|  |  
|  |  
|  |  
|  |  Panchakola Yavagupana  
|  |  
|  |  Chaturjatamishrita Yavag upana  
|  |  
|  |  Shali, Shastikodana  

|  |  1st day  
|  |  
|  |  2nd Day  
|  |  3rd Day  
|  |  4th Day  
|  |  5/10/15 days  

1. **Vatasamana**

Out of these first and important one is to alleviate Vata which can be achieved by following procedures.

**Abhyanga**

अभ्यङ्गमाचरेहित्यं स जराश्रमवातिः । । ।

Abhyanga given to soo tika may be thanika (udara or yoni) or sarvanga and should be done especially with Bala taila which is Vatasamshamana, rasayana to mamsadhathu, shramahara. Abhyanga tones up the pelvic floor, abdominal, back muscle, tissues and relieve back pain. 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 vaginal and perineal wounds. Abhyanga snana should be done at least 45 days after delivery.

**Snehapana**

वातस्योिक्रमःस्नेिस्वेदसंिोधनंमृदु।

One of the main treatment of Vatadosha is snehana both internal and external use.

**Udaraveshtana**

वेष्टनंत्रासनंसेको ....

It prevents vitiation of Vatadosha by compressing hollow space produced after expulsion of foetus. Abdomen should be tightly wrapped with long cotton cloth after bath. It provides support to the back & abdomen. It mainly helps the uterus to shrink back to its normal size.

**Parishechana and Pana**

वातहरओषधानिभ्रद्वायव्यायिः। उपचरेयानपरिषेधादिभि।

Parisheka is pouring hot water in a stream, it is Vatakaphahara, vedanahara, increases agnideepthi, producestwakaprasannata, srotoniramalata. Parishechana is helpful for the expulsion of abnormal blood clots accumulated in uterine cavity after the delivery. Parishechana and pana by using Vata hara dravyas are helpful to alleviate Vatadosha.

2. **Agnideepana&Pachana**

In sutika agni is manda, hence agnideepanashould be given prime importance for the first few days immediately after delivery, which may be essential prior to the administration of brimahana drugs. Upavasa increasesagnideepthi.

**Snehapana:**

दीप्तोन्तराहििररिुिकोष्ठःप्रत्य्ग्रधातुर्भलवणभयुक्तः।
Snehapana increases agni both jadaragni and dhathwagni. Sneha given to Suthika is mixed with Panchakolachurna. The nature of drugs in the Panchakola are Ushna, Teekshna, Deepana, Pachana and also agnivardhakakara. Panchakola is having the properties “गुल्मप्लीिोदरानाििूलघ्नंिनंिरं।”18 Yavagupana in the form of manda, peya with sneha or kwatha and Laghupanchamoolakashaya or panchakolachurna with ushnagudodaka also stimulate the agni.

3. **Garbhayasasodhana**

Acharya advised to consume panchakolachurna with gudodaka for excretion of dushtasonitha from the garbhasaya. These drugs are having the property of garbhasayasankochakara there by helps to remove dushtasonitha and sheshadosha from garbhasaya. It will normalize lochial discharge and facilitates uterine involution.

न्यूब्ांियानांसंवाह्यिृष्ठेसंद्धिषयक ु हक्षणा ॥

िीडयेद्घट्टमुदरंगर्भदोषप्रवृततये ।

Acharya advised to lie down in hump back position, massage in the back, squash the abdomen after delivery. All these procedures helps to expel the residual doshas of soothika.

**Sthanyavardhakdravyas**

Sthanya is the upadhatu of Rasa. Soagnivardhakdravyas produce uthamarasa and it will in turn produce uthamasthanya. Madhura jeevaneeya, brimhaneeeya drugs are having the property of galactogenesis and will increase the quantity and quality of breast milk.

4. **Yoni punarnaveekarana**

Acharya advised to perform Yonyabhyanga, yonisnehana and swedana assthanikaprayogas. The puerperal woman should sit over a small chair covered with leather bag filled with hot balataila and sudation is also advised with krsara prepared with priyangu etc.11 All these procedures are helpful to regain the tone and strength of pelvic floor muscles and perineal muscles.

Yonidhupana कुष्ठगुग्गुल्वगुरुहर्धूभियेत्य्गघृतसंयुतः ।

After delivery due to hypoestrogenic state vaginal defence is lowered. So there is more chances of infection. Dhupana using the drugs such as kushta, agaru, and guggulu having the properties jandhughna, kandughna, shothahara, vranashodhana, ropana, will prevent infection and keep the vagina healthy.

**Punarnaveekarana and Brimhana**

The suthikaparicharya itself helps in punarnavikarana of her body and a stage of physical, mental and physiological wellbeing is re-stabilized. Thus proper implementation ofsootikaparicharya ensures normal healthy genital organs and results in whole body health. Yusha is prepared with Yava, Kola, Kulatha and it should be given to the Sutika. It act as agnideepaka, balya, swedajanana, pustisukhaprasadana. Meat is an excellent source of iron, vitamins, essential amino acids and trace elements.

Brimhana is indicated for suthika because suthika is in a condition of apatharpana. Those drugs which gives pushthi or brimhana and increases tone of muscle.
5. Dhathuvardhana
dāthuṣṭadyudhvāyādhiṇāṃ (dalhana)  
Nourishment of all the dhatus is influenced by the function of dhatwagni. The food subjected to proper digestion by jataragni and converted to rasa dhathu. Succeeding dhatus are derived from rasa dhathu by the action of dhathwagni. Bala can be understood by sareerikabala and dhathubala. Payasya, ashwagandha, vidarikanda, balaetc are some of the examples of balyadravyas. Balyadravya increases bala of sareera and all the dhatus.

Pathya
The pathya and apathya for suthika has been specially mentioned in Bhaishajyaratnavali. The pathya should mainly aim at pacifying vata and kaphadosa.

<table>
<thead>
<tr>
<th>Ahara</th>
<th>Vihara</th>
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<tbody>
<tr>
<td>तेलपान</td>
<td>उपवास</td>
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<tr>
<td>कदुरीक्रणासेवन</td>
<td>कदुरीक्रणासेवन</td>
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<tr>
<td>दीपनपाचन</td>
<td>गर्भकोशविशेषनम्</td>
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<tr>
<td>मद्य</td>
<td>अभ्यः</td>
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<tr>
<td>पुराणशालिपिशिक्र</td>
<td>स्वेदन</td>
</tr>
<tr>
<td>कुला, लाजु, शियु, वार्तक, बालमूलक</td>
<td></td>
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<tr>
<td>पाटोल, मातुलुङ्ग, ताभूल, दाधिम</td>
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<tr>
<td>सिन्धुपथायाल्पजन</td>
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Sutikashould always follow hitahara and vihara. Taila is considered as pathya because it will normalise the functions of female genital organs hence it is indicated for stree "नातुलिमानको"  
Pippali, Pippalimula, Chavya, Chitraka, Shringavera are Ushna, Teeksha, Deepana, Pachana, Shoolagna . it is helpful in reducing Agnimandya &shoola in sutika. These drugs are katurasatmaka&katuvipaki so it is helpful for normal lochial discharge because of this garbhashayushuddhi occurs. Kulatha is helpful for anulomagathy of Vata.  
Lasuna is deepana and rasayana. Mamsam isbrimhanam and mamsavardhanam. Apathyas mainly include vyayama, maidhuna, krodha and seetaseva.

Prasutasnana
Prasuthasnana is the bathing ceremony of the puerperal woman which is performed on the 10th or the 12th according to the rituals of the family. Proper care is very much essential for puerperal woman as any offending act in this regard may lead to a group of disorders known as "Sutikarogas" which are generally incurable or cured with difficulty. These are mainly 74 in number according to AcaryaKashyp. The treatment principle for sutikarogas is chiefly Vatahara and includes the use of bhouthika, jeevaniya, bruhmana and madhura drugs.

Countless preparations have been mentioned in Ayurvedic classics for sutikaparicharana and for the management of sootikarogas. Soubhagyasunti is agnideepana, vayasthapana and makkiulasoola samana. Pulimkuzhambu is indicated in katisoola and prshtasoola can be managed using Dhanwantharam Kashaya, Rasnasapthakamkashaya etc. Kerakesararasyana strengthens the backbone and all tissues of the body and reduces bleeding. Rasayanas like Brahmas rasayana, Chyavanaprasra, Sukumararasayaanetc can also be used in a puerperal woman for achieving dhathuposhana. These rasayana preparations are also helpful to rejuvenate women’s body and ensure a healthy future life. Various psychiatric disorders are also explained in sutika which can effectively by managed by the use medicines like Kalyanakaghritha, Pancagavyaghritha etc.

Conclusion
Hence we can conclude that Sutikaparicharya is one of the key element that helps a women to regain her prepregnant health status and also to provide adequate nutrition for the baby through lactation. It should be done systematically and medicines should be prescribed according to the
condition of the puerperal women. Adherence to above said regimen and medicines not only helps a sutika to regain her physical and mental well being but also improve her health and stay robust all through her life.

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