

Sutika Paricharya As Adopted In Modern Lifestyle

Dr.Shilpa Gangadharmath, Second Year PG Scholar, Department of Prasooti Tantra And Stree Roga, Shri Kalabhareshwara Ayurveda Medical College , Hospital And Research Centre, Pipe Line Road ,Vijaya Nagar, Bangalore

Dr. Sunita siddesh, Research Guide, Department of Prasooti Tantra And Stree Roga, Shri Kalabhareshwara Ayurveda Medical College , Hospital And Research Centre, Pipe Line Road ,Vijaya Nagar, Bangalore

Corresponding Author: Dr.Shilpa Gangadharmath, Second Year PG Scholar, Department of Prasooti Tantra and Stree Roga, Shri Kalabhareshwara Ayurveda Medical College, Hospital And Research Centre, Pipe Line Road ,Vijaya Nagar, Bangalore

Type of Publication: Original Research Paper

Conflicts of Interest: Nil

Abstract

Ayurveda has always given importance to the care of stree at every phase of her life with due respect to Rajaswala paricharya, Garbini paricharya and Sutika paricharya. Puerperium is a period following child birth during which the body tissues especially the pelvic organ revert back to pre-pregnant state both anatomically and physiologically¹. This period is used to make sure the mother is stable and to educate her to take care of the baby.

Even though people have become modern they will follow elder's advice in sutika kaala. On the other hand some may not follow the particular regimen during sutika kaala and they may indulge in unhealthy diet, sedentary lifestyle, improper sleep pattern, smoking and addiction to alcohol.

Keywords: Puerperium, Rajaswala paricharya, Garbini paricharya

Introduction

Puerperium is also a period of psychological adjustment. The mother's joy at the arrival of new baby may be tempered by anxiety about her child's welfare and her ability to cope. acc. To taber's dictionary -Lifestyle is defined as the pattern of living and behaviour of an individual, society or culture especially as it distinguishes individuals concerned or included in the groups from other individuals or groups. Due to increasing number of nuclear families, the mother is facing difficulties in taking care of herself and baby. There was a time when joint families were the norm and the extended family as a whole used to take care of the children's welfare. This has changed over the past years with the increasing number of nuclear families in India. With elders missing in the scenario, parents are expected to take more of hands-on approach towards their children, especially during the early years of growth and development.

Definition

Acharya Kasyapa says that after delivery if placenta is not expelled out completely that woman is not considered as *Sutika*. The woman is called *Prasuta* but not *Sutika* unless the placenta is expelled².

Sutika Kala According To Various Acharyas

Charaka Aharya	Not mentioned specific time period
Sushruta Aharya	1 ½ month or till reappearance of her menses ³
Vagbhata Aharya	1½ month ⁴
Kashyapa Aharya	6 months ⁵
Bhavaprakasha & Yogaratnakara	1½ month or till reappearance of her menses ^{6,7}

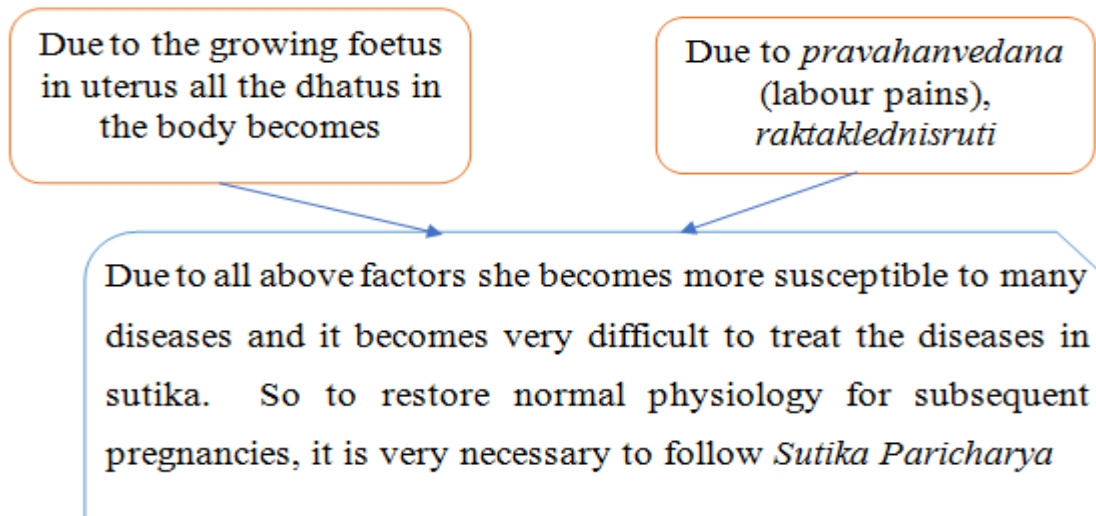
Implication of *sutika kala*⁸

45 days is a well accepted period of *Sutikavastha* in uneventful delivery cases.

One of the criteria being *artava darshana*, i.e till reappearance of the menstruation she is called as *Sutika* represents normalcy of female genital tract.

Four months duration of *Sutikaavastha* is also considered after delivery of a *mudha garbha* as it is associated with invasive techniques and trauma.

Need of *Sutika Paricharya*⁹



Sutika Paricharya

The regimen during *sutikavastha* should include following principles

- 1) *Vata anulomana*
- 2) *Paachana*
- 3) *Agni deepana*
- 4) *Raktavardhaka*
- 5) *Stanyavardhaka*
- 6) *Yonisanrakshaka*
- 7) *Garbhashayashodhaka*
- 8) *Dhatupusti, Balya*

Paricharya to be followed immediately after *prasava*¹⁰

- Aashwasana¹⁰
- Nyubja sthithi¹⁰ followed by kukshi prushta and udara abhyanga.
- Udara patta bandhana¹⁰.
- Make her sit on the lather bag filled with hot *bala taila*.
- Yoni snehana and swedana with priyangwadi ghana sidda krushara.
- Yoni dhupana with drugs like agaru, guggulu, kushta.

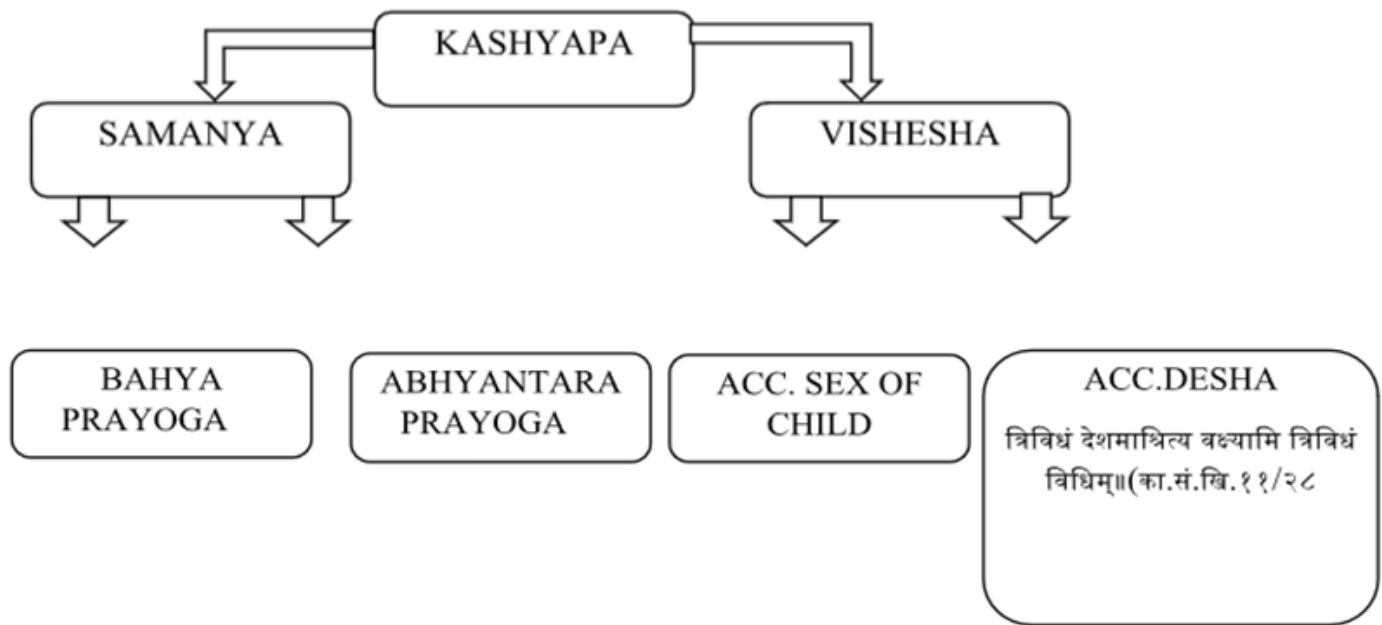
Aashwasana is psychological reassurance. The women after delivery should be encouraged by sweet spoken words. It is a process of mental boosting to let her prepare to take care of herself and also her baby. Njyubja sthithi with sthanika udara prushta and kukshi abhyanga helps in squeezing out the dushta rakta from garbhashaya. Udara patta bandhana helps to prevent accumulation of vata in abdomen, and helps for involution of uterus and other pelvic organs. Yoni snehana helps to strengthen the vaginal walls and swedana helps for reliving sthanika sotha and also helps to prevent spreading of ascending infection. Yoni dhupana helps in preventing spread of infection, and helps for dushta rakta nirharana / Garbhashaya shodhana.

Sutika Paricharya acc. To different Acharyas:

Charaka	Sushrutha	Vagbhata
Sneha pana with any of the chatusneha with panchakola choorna according to her agni. Pippalyadi dravya + Sneha yukta yavagu for 5-7 days ¹¹	Pippali, pippali mula, gajapippali, chitraka, shringavera with gudodaka for 2-3 days Sneha yavagu of vidarigandhadi gana dravya for 3 days Yava, kola, kulatta sidda jangala mamsa rasa with shaliiodana ¹² .	Sneha with panchakola, yavani, upakunchika, chavya, chitraka, vyosha, and saindhava- quantity that can be digested within one day. Not fit for sneha: kashaya of laghupanchamula After digestion of sneha, yavagu of vidaryadi gana with milk. Yava kola, kulattha yusha and laghu annapana should be given for 3, 5 ,or 7 days) Mamsa rasa and brumhana dravyas after 12 days ¹³ .

Vagbhata 2	Hareetha	Bhavaprakasha
Abhyanga of yoni Sneha + Panchakola choorna + gudodaka for 2 nights Sneha yavagu or ksheerayavagu of vidarigandhadi gana dravya for 7 nights. Later brihmnana karma Mamsa rasa ¹⁴	1st day of Sutika –upavasa 2nd day - nagara, hareetaki, + guda kulatha yoosha. 3rd day- panchakola yuktha yavagu 4th day- chaturjataka yavagu 5th day- shali shashtika dhanya sevana for 10-12 days After 12 days – mangalya karma ¹⁵	Use of hita ahara vihara for one month Yoni gadheekarana by applying paste of palasha seeds and udumbara fruits with tila taila. Kukshihraasa Butter milk mixed with paste of kana jata for 3 weeks ¹⁶ .

According To Kashyapa Sutika Paricharya



Pathya

She should give up exercise, coitus, anger and cold air. She should use congenial, unctuous, light diet with daily sudation and massage for one month.

Apathya

Ati ushna, ati teekshna, ruksha ahara

Anashana, adyashana Abhisyandi ahara, virudda ahara sevana

Sutika paricharya as adopted in modern lifestyle

Explain the woman about the status of her health and the need of following Sutika Paricharya, if in case of working woman advice her to rest in home at least for 45 days and the particular diet pattern to be followed for about 6 months.

In case of Prakrutha Prasava

Abhyanga of whole body using bala taila or ksheera bala taila. Parisheka with usna jala. Internally pippalyadi choorna with grita or taila can be given for 1-3 days after delivery according to agni bala of sutika. In case of sutika from anupa desha advice vatahara kwatha preparations after 3 days of snehapaana. 3-7 days advice yusha, yavagu paana according to kula, desha, satmya. From 8th day advice kulattha yusha, kushmanda, mulika, ervaruka fried in gritha, from 12th day advice shaliiodana bhojana, mamsa rasa according to kula and satmya. Advice udara patta bandana after delivery. They can use soft clean cotton cloth or postpartum abdominal belt for abdomen wrapping.

Advice yoni dhoopana with kushta, agaru, guggulu. It will maintain the hygiene of the perineum. It keeps episiotomy healthy, hastens its healing process. Sutika should have the bath with much quantity of warm water.

Boiled water should be taken for drinking purpose. Parisheka, Avagahana is always beneficial for sutika. Diet and drinking items should be prepared with jeevaniya and Brimhaniya drugs.

The puerperal women should be advised to avoid the following:

1. The sexual intercourse.
2. Physical stress, anger and indulgence in irresistible emotion.
3. Cold water, cold wind (sheeta- seva).

For shastrakrita garbha nirharana

- Monitor the vitals
- First 24 hrs NBM
- HLP -6hrs
- Catheterization – 24 hrs
- IV injectables for 3 days followed by oral antibiotics.
- 2nd day onwards agni deepaka aushada can be started
- Yusha , yavagupaana advised. Proper wound care should be taken till wound heals completely. advice udara patta bandana after wound healing.

Discussion

Sutika Paricharya plays an important role in maintaining the health of a woman both physically and mentally. Physical health can be maintained by following pathya aahaara, vihaara explained in sutika paricharya. Sutika can suffer from diseases because of two reasons lack of immunity and negligence. These may lead to low backache, leucorrhoea, dyspareunia and even prolapse of uterus in later reproductive period. To avoid unnecessary sufferings woman should follow Sutika Paricharya. Use of pippali, pippalimula, chavya chitraka etc can prevent the sutika rogas like jwara, avipaka, chardi, anaha, gulma, vedana, parshva prushta kati shula, pliha, udara, shopha, kamala, swasa, kasa. Intake of ghritha or taila helps to prevent malabaddata. Pippali, shunti, chitraka, act as garbhashaya shodhaka. Yervaruka, kushmanda, manda and yavagu helps in providing sufficient hydration and hence prevent dehydration, mutragraha, mutrasanga, and trishna. Abhyanga with medicated oil strengthens the muscles. Udara patta bandhana helps in involution of uterus and other pelvic organs, by preventing the accumulation of vayu in udara. Nyubja sthithi helps in squeezing out the abnormal blood collection from the uterus. Yonidhupana helps in preventing the ascending vaginal infections and helps in healing episiotomy wound. Yoni gadhikarana and kukshi hrasa helps in preventing laxity of perineum and hence prevent prolapse of pelvic organs.

Thus all paricharya which are told in our classics are clinically relevant and can be applicable in day today practice.

Conclusion

Sutika Paricharya explained in our science has executed the post natal care in a meticulous fashion and focusing on every aspect required to replenish, restore health of a women and avoid post partum complications . It includes proper intake of ahara, following vihara for the purpose of Garbhashayashuddhi, Dhatuparipurnata, sthanya-vridhhi. Taking into consideration of all the family traditions and culture one should modify the aahara, vihara. It should be modified according to desha and kula¹⁷. Modern facilities coupled with the traditional practices like Sutika Paricharya will prevent immediate and remote complications, which make women, regain her strength and also keep her healthy for the

development of future family. The description of sutika kala and sutika paricharya which was relevant for then social situation is also relevant till date.

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