



ISSN 2456-3110

Vol 7 · Issue 3

April 2022

Journal of
**Ayurveda and Integrated
Medical Sciences**

www.jaims.in

JAIMS

An International Journal for Researches in Ayurveda and Allied Sciences



Maharshi Charaka
Ayurveda

Indexed

Sutika Paricharya - Strategies for safe postnatal care in Ayurveda

Kamini Dhiman¹, Divyamol M D²

¹Associate Professor, Dept. of Striroga evam Prasuti Tantra, All India Institute of Ayurveda, New Delhi, India.

²Post Graduate Scholar, Dept. of Striroga evam Prasuti Tantra, All India Institute of Ayurveda, New Delhi, India.

ABSTRACT

Postnatal period is an important phase of transition in women's life. It is the period after delivery of conceptus when maternal physiological and anatomical changes return to the nonpregnant state. Ayurveda has described in detail about the postnatal period and care for this period under the title *Sutika Paricharya* (~postnatal care). It has been mentioned in terms of *Ahara* (~diet), *Vihara* (~regimen) and *Aushadha* (~medicines). Main goal of *Sutika Paricharya* is to regain the lost strength and vitality as same as the prepregnant state by following the treatment principles like "Garbhashaya Shuddhi etc. In this article, Ayurvedic compendia describing different components of *Sutika Paricharya* has been reviewed and described.

Key words: Ayurveda, Postnatal Care, Puerperium, Sutika Kala, Sutika Paricharya

INTRODUCTION

Postpartum period is an important phase of transition in women's life following childbirth. This period is also known as puerperium, starts following the expulsion of the placenta until complete physiological recovery of various organ systems when maternal physiological and anatomical changes return to the nonpregnant state.^[1] The postpartum period divides into three arbitrary phases, i.e., acute phase - the first 24 hours after delivery of the placenta, early - upto 7 days, and late - up to 6 weeks to 6 months. Each phase has its unique clinical considerations and challenges.^[2] Whole of this period is critical to the health and survival of a

mother and her newborn as it is the most vulnerable time during the hours and days after birth. Lack of care in this time period may result in death or disability as well as missed opportunities to promote healthy behaviors, affecting women, newborns, and children.^[3] About 39% of neonatal deaths occur on the first day of life in India, about 57% during the first three days and the majority of maternal deaths occur between the third trimester and the end of the first week after birth.^[4] The WHO guidelines on postnatal care recommend essential routine postnatal care for all mothers and their newborns, extra care for low birth weight and small babies, and early identification and referral or management of emergency conditions.^[4] The guidelines further recommend postnatal visits within 6 to 12 hours after birth, and follow-up visits from 3 to 6 days, at 6 weeks, and then at 6 months.^[5]

In Ayurveda, the postnatal period is called as *Sutika Kala*, and the care given during this whole postpartum period is mentioned as *Sutika Paricharya*. A woman who has just given birth to a baby is called as *Sutika* (~postnatal woman) and almost all *Acharyas* have mentioned *Paricharya* (~care) for a *Sutika* only after the expulsion of the placenta. *Prasava* (~labor) is a strenuous activity which causes *Dhatu Kshaya*

Address for correspondence:

Dr. Divyamol M D

Post Graduate Scholar, Dept. of Striroga evam Prasuti Tantra,
All India Institute of Ayurveda, New Delhi, India.

E-mail: divyadam16@gmail.com

Submission Date: 16/02/2022 Accepted Date: 19/03/2022

Access this article online

Quick Response Code



Website: www.jaims.in

Published by Maharshi Charaka
Ayurveda Organization, Vijayapur,
Karnataka (Regd) under the license
CC-by-NC-SA

(~depletion of body tissues) and there by depletion of *Bala* (~strength) of the woman which is the need behind exclusive care for both women and infant after delivery. *Paricharya* is mentioned extensively in classics which includes *Ahara* (~diet), *Aushadha* (~medicines) and *Vihara* (~regimens). These are mentioned for a period of at least one and half month upto 6-month duration which aims at restoration of health of the postnatal woman in all aspects. By following these regimens, she attains *Dhatu Paripoornatha* (~replenishment of *Dhatu*) and reaches her overall health status as pre-pregnancy stage.

A gamut of care throughout pregnancy and the postpartum period is critically important and in India, the coverage of PNC service utilization is considerably low given the risks of postpartum complications. Ayurveda suggests systematic way of caring postpartum women ie. *Sutika Paricharya* which should be adapted as possible in all cases.

AIMS AND OBJECTIVES

To review the literature of *Sutika*, *Sutikakala* and *Sutika paricharya* alongwith *Pathya* & *Apathya* in *Sutika paricharya* and its clinical significance.

METHODOLOGY

A thorough review of literature related to *Sutika paricharya* in Ayurvedic compendia was performed. Chapters consolidating the concepts from both *Laghutrayi*, *Bruhatrayi* and other relevant *Samhitas* have been sorted and included in the manuscript.

RESULTS

Sutika

The word *Sutika* is used to describe the postnatal woman and it is derived from the basic sanskrit element 'Su' with meaning 'to produce' or 'to yield'.^[6] A woman who has just given birth to a child followed by expulsion of the placenta is called as *Sutika*.^[7]

Sutika Kala

The postnatal phase is called as *Sutika Kala*. It is an area in our classics where a lot of differences of opinions are there. Its duration varies from 12 days to six months,

and some opines that the re-establishment of menstrual cycle is an endpoint of *Sutika Kala*. *Caraka* has not given any specific duration. *Susruta* has mentioned the 1 ½ month duration of *Sutika Kala* and added the opinion of others that the women should be called *Sutika* till she does not restart her menstrual cycle following the delivery of the child.^[8] *Acarya Vagabhata*, *Bhavaprakasha* and *Yogarajnanaka* have mentioned the duration of 1½ month i.e. approximately 45 days or until next menstrual cycle.^[9,12] *Kashyapa* has described *Sutika kala* different from all this and suggested that total six months period is required to regain *Raktadi dhatu* to their original status following delivery.^[13] In the context of *Mudhagarbha* (obstructed labor), a 4 month time period has described as *Sutika kala* for the subsidence of complications and pacifying the aggravated *Doshas* ^[14]

Sutikagara

Sutikagara (~accouchement room) is explained in Ayurveda, which is an aseptic room constructed specially for puerperal women. It was made compulsory in ancient days to stay for women in *Sutikagara* for at least 10 days.^[6] It is a building which would be separately constructed for every *Sutika* and dismantled after her discharge. This concept heightens the Ayurveda vision of one-to-one handling and personalized approach for medical care.^[15]

Sutika Paricharya Sidhanta (Principles of Sutika Paricharya)

The treatment principles include,

Ashwasana

Sutika Abhyanga

Deepana

Pachana

Garbhasaya Sodhana and Kleda Soshana

Soola Prashamana

Vata Anulomana

Bala Vridhi

Stanya Janana

Brihmana

Sutika Paricharya

Sutika paricharya is mentioned in terms of both *Samanya* (General) and *Visesha* (special) *paricharya*.

Samanya Sutika Paricharya (~General postnatal care)

It can be mentioned in terms of *Ahara*, *Aushadha* and *Vihara*.

Manidharana (~Wearing of amulet)

The *Sutika* should fix *Trivruta mani* (~amulet) over her head. It gives psychological support to her.

Sutika Snana (~Bath of postnatal women)

On 10th or 12th day, according to the practice of family the bathing ceremony should be performed.^[16]

Table 1: Samanya Sutika Paricharya as per different Samhitas

Text	Days	Ahara and Aushadha	Vihara
<i>Charaka Samhita</i> ^[17]	5-7day	1) <i>Snehapana</i> 2) <i>Yavagupana</i>	1) <i>Abhyanga</i>
	<i>Kramavat</i>	<i>Aapyayan & Swasthavritta palana</i>	2) <i>Parisheka- ubhayatakala</i> 3) <i>Udaravestana</i>
<i>Sushruta</i> ^[18]	2-3 days	1) <i>Vatahara kashaya pana</i> 2) <i>Ushna gudodaka with pippalydi dravyas</i>	1) <i>Sarvadaihika balataila abhyanga</i>
	3 or 4 -6 or 7 Days	1) <i>Sneha yavagu/ksheera yavagu with Vidarigana dravyas</i>	2) <i>Parisheka with vatahara dravyas</i>
	8th day	1) <i>Jangal mamsarasa</i> 2) <i>Yava, Kola, Kulatha yusha</i> 3) <i>Shaliodana bhojana</i>	
<i>Asthanga Hridaya</i> ^[19]	2-3days	1) <i>Snehapana- with panchakolachurna</i> 2) <i>Ushna gudodaka with panchakola churna / Vatahara aushadhi toyapana</i> 3) <i>Peya – Purvokta dravyas</i>	1) <i>Yoni abhyanga & sarvadaihika abhyanga</i> 2) <i>Sthanika udara abhyanga - ghrita/taila</i>
	4-7days	<i>SnehaYavagu/ KsheeraYavagu</i>	3) <i>Udaravestana</i> 4) <i>Udvartana</i>
	8-12days	<i>Jeevaniya gana/brihmaniya gana/ Madhuravarga siddha Hridhya annapana</i>	5) <i>Parisheka</i> 6) <i>Avagaha</i>
	After 12 days	<i>Mamsa rasa</i>	
<i>Asthanga Sangraha</i> ^[20]	3 or 5 or 7 days	1) <i>Snehapana with Panchakola churna with saindhava</i> 2) <i>Sneha ayogya-Vatahara/ laghupanchamoola kwatha pana</i> 3) <i>Ksheera yavagu pana-Vidaryadigana siddh</i>	1) <i>Sarvadaihika balataila abhyanga</i> 2) <i>Sthanika Udara abhyanga-grita/taila</i> 3) <i>Udarvesthana</i> 4) <i>Ushnodaka parisheka-ubhayatha kala</i>
	8-12 days	1) <i>Yava, Kola, Kulatha yusha</i>	

		2) <i>laghu annapana</i>	5) <i>Acchadana</i> 6) <i>Avagahana</i>
	After 12 days	1) <i>Jangala mamsarasa</i> 2) <i>Jeevaniya gana/ brihmaniya gana/ Madhura, vatahara dravyasadhita annapana</i>	
<i>Kashyapa</i> ^[21]	3-5	1) <i>Manda pana</i>	
	5-7	2) <i>Hitakar bhojana</i> 3) <i>Snehapana</i> 4) <i>Snehayukta yavagu pana-pippali, nagara- lavana rahita yavagu</i>	
	7-12	<i>Snehayukta yavagu pana- with lavana</i>	
	12 days	1) <i>Kulatha yusha</i> 2) <i>Jangala mamsarasa</i> 3) <i>Gritha bharjita shaka</i>	
	1 month	<i>Snehana, Swedana, Ushna jala sevana</i>	
<i>Harita</i> ^[22]	After <i>Prasava</i>	<i>Kwatha pana - Lodhra, arjuna etc. dravya</i>	
	1st Day	<i>Upavasa</i>	
	2nd Day	1) <i>Guda, nagar, haritaki sevana</i> 2) <i>Ushna kulatha yusha sevana</i>	
	3rd Day	<i>Panchakola Yavagu pana</i>	
	4th Day	<i>Chaturjata mishrita Yavagupana</i>	
	5/10/15 days	<i>Shali Shastik odana</i>	

Visishta Paricharya^[23]

It is explained on the basis of *Desha* (~residence place) & gender of child.

Table 2: Visisha sutika paricharya according to Desha of Sutika.

<i>Desha</i>	<i>Ahara</i>	<i>Vihara</i>
<i>Anupa Desha</i> (~marshy land)	1) <i>Manda prayoga</i> with <i>agni-</i>	<i>Swedana, Nivata Shayana</i>

	<i>balavardhaka dravya</i> 2) <i>Ushna dravya sevana</i>	
<i>Jangala Desha</i> (~arid land) for 3-5 days	<i>Snehopachara</i>	<i>Snehopachara</i>
<i>Sadharana Desha</i>	Neither too <i>sneha</i> nor <i>ruksha dravyas</i>	

Table 3: *Visesha Sutika Paricharya* according to sex of child

Days	Gender of child	Advice
5-7 days	Male	1) <i>Tailapana</i> 2) <i>Deepaniya aushadhi samsakrita yavagupana</i>
	Female	1) <i>Ghritapana</i> 2) <i>Deepaniya aushadhi samsakrita yavagupana</i>
Later	In both sex	<i>Mandadi prayoga</i>

Sutika paricharya for Videsha Jati (~foreigners)

Women of *Mleccha* caste and other foreigners should use blood, meat soups, eatable roots, rhizomes, and fruits during this period.

Pathya (~wholesome practices) and Apathya (~unwholesome practices) in Sutika Paricharya

In *Sutika Kala*, vitiation of *Vata* is common. Even less consumption of *Vatala* diet in a very little quantity may create many problems. So, *Pathya* and *Apathya* of the *Sutika* should be understood.

***Pathya*^[24]**

1. *Sutika* should use *hitakarakaahara* (~wholesome diet) & *vihara* (~wholesome regimens).
2. *Sutika* should have bath with warm water.
3. Adequate sleep should be followed.
4. For drinking, boiled water should be used.
5. *Abhyanga* (~oil massage) should be done with lukewarm oils and *Parishek* (~pouring of medicated water), *Avagahana* (~sitz bath) etc. should always perform with lukewarm water.
6. *Udaravesthana* (~bandaging of abdomen) should be done.
7. Diet must contain *Garbhashayashodaka* (~cleansing uterus), *Sthanyavardhaka* (~promoting lactation), *Stanyajanana* (~galactagogue), *Vataharadravya* (~drugs which alleviating *vata dosa*).

***Apathya*^[24]**

1. *Shita Ahara* (~cold food items), *vihara* (~cold regimens).
2. *Maithuna* (~sexual intercourse).
3. Physical and mental Stress.
4. *Ati Vyayama* (~strenuous activities).
5. *Shoka* (~sadness), *Bhaya* (~fear), *Krodha* (~anger).
6. *Atapasevana* (~Excessive exposure to sunlight) and *Divaswapna* (~Daysleep).
7. *Panchkarma* (~elimination therapy) is contra indicated in *sutika*.

DISCUSSION

Childbirth care during and for the time following this period is an area of great concern nowadays. Interest for giving quality care during this period is increasing. People turn towards traditional practices during this period. In Ayurveda, a detailed description regarding the same in a systematic way is mentioned. *Sutika* is considered as *Shoonya sharira* (~empty body) as she becomes weak due to development of fetus, loss of strength of body tissues, excretion of *Kleda* (~moisture) and *Rakta* (~blood) during the delivery process etc. For regaining the lost vitality and strength, special care should be provided for *Sutika*. This suggests the use of *Samanya* and *Visesha paricharya* during postnatal period as per requirement. *Samanya paricharya* is aimed at providing a universal and unique care for all postnatal females but *Visesha paricharya* is somewhat more focused on person-oriented approach. This special care has been mentioned in terms of residence place (~*desa*) and sex of the child and which is applicable for those who are more socially stable and having chances to follow this. The main components of *Sutika Paricharya* are diet (~*Ahara*), regimen (~*Vihara*) and medicines (~*Aushadha*).

CONCLUSION

Sutika Paricharya in Ayurveda is designed in a way that, it causes the *Punar -Naveekarana* (~replenishment) of the *stree* (~woman) and would prepare her for the next delivery also. At the same time, it gives importance to the *Sishu Arogya* (health of the baby) also. For better

health attainment after delivery every postnatal woman should be encouraged to follow *Sutika Paricharya* as per Ayurveda classics.

REFERENCES

1. Chauhan, Gaurav. Prasanna Tadi. "Physiology, Postpartum Changes." *StatPearls*, StatPearls Publishing, 21 November 2021.
2. Romano M, Cacciatore A, Giordano R, La Rosa B. Postpartum period: three distinct but continuous phases. *Journal of prenatal medicine*. 2010 Apr;4(2):22.
3. Belachew, Tefera & Taye, Ayanos. Postnatal Care Service Utilization and Associated Factors among Mothers in Lemo Woreda, Ethiopia. *Journal of Women's Health Care*.2016; 5 (10)
4. Singh, Abhishek et al. "Socio-economic inequalities in the use of postnatal care in India." *PloS one* 2012; 7;(5).
5. https://apps.who.int/iris/bitstream/handle/10665/97603/9789241506649_eng.pdf.
6. Swati D, Sutika Paricharya W.S.R. To Post-Partum Care-A Samhita Based Review. *International Research Journal of Ayurveda & Yoga*. 2021; (4).194-200.
7. Prof.(km)P.V.Tiwari, *Kashyapa Samhita text with English translation & Commentary*, edition 2002, Chaukhamba Bharati Academy, Varanasi, 2002. pg-576.
8. Ambikadutta shastri (editor). *Sushruta Samhita, sharira sthana*, chapter-10, Bharati Chaukhamba Subharti Prakashana, Varanasi 2010;p.103.
9. Shivprasad sharma, editor. *Ashtangsamgraha of vridha vagbhata, Sharira sthana*;chapter 3, verse 37. Varanasi, Chaukhamba Sanskrit series; 1st edition, p. 296.
10. Hari Sadasiva Sastri, editor. *Ashtangahrdya of Vagbhata, Sharira sthana* ; chapter 1, verse 100. Varanasi, Chaukhamba Surbharati Prakashan; 2018. p. 377.
11. Brahmasankar shastri, editor. *Yogaratanakara, Uttardha, Sutika Roga Chikitsa*, Verse 2, Varanasi, Chaukhamba prakashan. reprint 2021.p.431.
12. Brahma sankara Mishra, editor. *Bhavaprakasha, Madhyama Khanda, Striroga adhikara*, chapter-69, verse-166, 2nd ed. Chaukhamba Sanskrit series, Varanasi.2002. p.664.
13. Satyapala bhigacharya (editor), *Kashyapa Samhita (Vridha Jeevaka)*, Khilasthana, chap-11, 4th ed. Chaukhamba Sanskrit Sansthan, Varanasi. 1994;p.305.
14. Brahma sankara Mishra, editor. *Bhavaprakasha, Madhyama Khanda, Striroga adhikara*, chapter-69, verse-167, 2nd ed. Chaukhamba Sanskrit series, Varanasi.2002. p.664.
15. <https://www.easyayurveda.com/2021/03/17/sutikagara/amp/>.
16. Kashinath Shastri, *Asthanga Sangraha Of Vagbhata*, pub-Chaukhamba Orientalia, 9th edition, 2005; p.376.
17. Yadavaji Trikamaji, *Charaka Samhita*, of Agnivesha, Chaukhamba Orientalia,5th edition, 2001, pg-348.
18. *Sushruta Samhita Of Sushruta*, by-Acharya Yadavaji Trikamaji, pub-Chaukhamba Orientalia,8th edition ,2005, pg-389.
19. Hari Sadasiva Sastri, editor. *Ashtangahrdya of Vagbhata, Sharira sthana*; chapter 1. Varanasi, Chaukhamba Surbharati Prakashan; 2018. p. 376.
20. Shivprasad sharma, editor. *Ashtangsamgraha of vridha vagbhata, Sharira sthana*; chapter 3, verse 37. Varanasi, Chaukhamba Sanskrit series; 1st edition, p. 295.
21. Pandit Hemaraj Sharma, *Kashyapa Samhita*, Chaukhamba Sanskrit Sansthan, 10th edition,2005, pg-306.
22. Acharya Ramavalamba Shastri, *Harita Samhita with Nirmala Hindi Commentary*, 1st edition, Prachya prakashana, Varanasi, 1985, pg-104.
23. Satyapala bhigacharya (editor), *Kashyapa Samhita (Vridha Jeevaka)*, Khilasthana, chap-11, Chaukhamba Sanskrit Sansthan, 4th ed.2001.
24. Srivastava Sarika et. al., "Role of Shigru in Management of Sutika-Arti (puerperal – discomfort)" Department of Prasuti Tantra, IMS, BHU, Varanasi, 2000;p.17-18.

How to cite this article: Kamini Dhiman, Divyamol M D. *Sutika Paricharya - Strategies for safe postnatal care in Ayurveda*. *J Ayurveda Integr Med Sci* 2022;3:101-106.

Source of Support: Nil, **Conflict of Interest:** None declared.
