



A REVIEW ON SUTIKA PUNARNAVEEKARANA

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ABSTRACT :

The postnatal period or Puerperium is called ‘*Sutika kala*’. A woman is called ‘*Sutika*’ only after the expulsion of placenta during labour. The duration of ‘*Sutika kala*’ is usually 1&1/2 month (45 days). *Acharya Kashyapa* narrating stage of *Prasava* says that womens one foot is situated in this *Loka* and other in *Yama Loka*. The lady after such a difficult process of *Prasava* must be advised certain mode of life. In this stage mother should be educated to take care of herself and the new born baby. *Ayurveda* emphasizes for the care of mother at every phase of her life especially when it comes to antenatal and postnatal care. The regimen that helps the woman to regain her lost vitality and helps her body to revert back to pre-pregnant state is *Sutika Paricharya*. Thus, Mother deserves great support and nourishment to heal her body & fulfil her responsibilities. Clinical significance of *Sutika Paricharya* is achieved by *Garbhashaya Shuddhi*, *Dhatu Paripurnata*, *Sthanya Vriddhi*, *Punar Naveekarana* to re-stabilize Physical, Mental and Physiological wellbeing.

Key words: *Sutika*, *Sutika Paricharya*, Puerperium and Post natal care.

INTRODUCTION: Ayurveda has always given importance to care the *Stree* at every phase of her life in respect of *Rajaswala Paricharya*, *Garbhini Paricharya* and *Sutika Paricharya*. Puerperium is a period following child birth during which the body tissues especially the pelvic organs revert back to the pre-pregnant state both anatomically & physiologically. During this time, women are recovering from their delivery and are beginning to care for the newborn. This period is used to make sure the mother is stable and to educate her to take care of the baby. After delivery woman becomes weak and also empty bodied due to unsteadiness of *Dhatu*s, excretion of *Kleda* and blood.

The puerperium is the period of time encompassing the first few weeks following birth. The duration of this "period" is understandably inexact, and it is considered by most to be between four

and six weeks. Although a relatively troublefree time compared with pregnancy, the puerperium is characterized by many physiological changes. Some of these changes may be simply bothersome for the new mother. Some mothers have feelings of abandonment following delivery because of a newly aimed focus upon the infant.

A woman who has just given birth to a child followed by expulsion of the placenta is called *Sutika*. Almost all *Samhitas*, the *Acharyas* have mentioned the specific management of *sutika* only after the expulsion of placenta. This is termed as *Sutika Paricharya*.

Sutika kala according to different Acharyas: *Acharya Charaka* has not given any definite duration as well as specific regimen for the management for *sutika*¹.

Sushruta and *Vagbhata* - period for *sutika kala* as 1 ½ month or until she gets her

first menstrual cycle after labour and in case of *mudha-garbha*, four month time period can be considered as *sutikakala*^{2,3}.

Kashyapa explained the *sutika kala* for sixmonths as the *dhatu*s will resume to their original state by this time and after analyzing the status of *dosha* and *dhatu* only the treatment pattern should be considered⁴.

Bhavaprakasha and *Yogaratanakara* describes *sutika kala* either upto 1 ½ months or after restoration of menstrual cycle and after that she can be free from diet regimen.

In case of complicated labour only after subsidence of complications she should be free from regimen. During this period she should start her normal diet slowly in 10-12 days, the diet and drugs mentioned by *Ayurvedic Acharyas* helps the women to restore her vitality and vigor that was lost during the process of delivery.

Importance Sutika Paricharya

To bring the woman's health status to the pre pregnant state, as due to growth of the baby and the pain & blood loss during delivery, there is weakness & loss of vital elements from the body. To prevent the complaints occurring during *Sutika Kala*.

Sutika paricharya includes following: Ashwasana, Ahara and Aoushadas^{5,6}

Ashwasana

After expulsion of fetus, woman should be immediately encouraged with sweet spoken words. New mothers should be encouraged to talk about their feelings and fears with others. Psychological reassurance and consultation is very much important to avoid puerperial psychological disorders like the baby blues, postpartum depression, birth related post traumatic birth disorder and rare condition called postpartum psychosis.

External administration:

AIM:

- To relieve the exhaustion of labour.
- To heal laceration in the external genital organ.
- To dis-infect the birth canal.

Udaraveshtana: wrapping of abdomen with a big cloth results in getting back the abdomen to its proper place and also the *vata dosha* subsides. Absence of hollow space due to abdominal tightening prevents *Vata Dosha* from causing diseases. Abdominal tightening can be helpful to relocate disfigured & displaced organs during pregnancy to its normal anatomical structure and position. It mainly helps the uterus to shrink back to its normal size, as it often occupies maximum room in the abdomen just after birth. The stretched abdominal muscles are also flattened with the help of this tightening. Additionally, the article of clothing can help to regain elasticity of abdominal skin. Ultimately, back support is also one of the benefits of this procedure, as it helps to straighten back after pregnancy, improving posture and reducing discomfort associated with postpartum back.

Vatahara Kashaya Parisechana: is done by pouring water in a stream, so that abnormal blood clots accumulated in uterine cavity after the delivery of *Garbha* excreted properly and *Vata Dosha* also subsides. *Vagbhata* advised *Brumhana, Madhura* drugs decoction for *Parisheka* as these are well known for their *Vatashamaka* properties. By vasodilation, pressure of intravascular compartment decreases and fluid from extra vascular compartment moves by pressure gradient to intravascular compartment and it flows out of the area by blood stream. By

reducing edema, tension, on the nerve endings diminishes and relieves pain.

Yonidhoopana: It helps in relieving pain and inflammation due to local tear during labour or due to episiotomy and helps in early healing in puerperium vaginal defense is lowered due to hypoestrogenic state and patient is prone for infection so aseptic precautions are necessary to avoid puerperal sepsis. Blood flow of local area is increased by *Dhupana* through vasodilation, the leucocytes and macrophages reach the damaged tissue in more quantity and enhances repair. The drugs used for *Dhoopana* e.g. *Kushtha*, *Guggulu*, *Agaru*, are well known for their antibacterial properties. In *Yonipindana*, vagina is to be covered completely. This restricts entry of *Vata* and prevents vagina from various infections.

Udvardhana: massage is done with powdered drug. Exercise is must for maintaining good health in normal human being. In *Sutika* exercise is contraindicated as her body condition will not allow her to do active work. Instead she has been advised for total rest. Both *Abhyanga* and *Udwardhana* are type of passive exercise. This can be considered as midway which will provide benefits of exercise devoid of active movements of her body part.

Abhyanga: *Abhyanga* includes pressure points they correspond remarkably with the anatomical position of lymph nodes; this technique is pointed towards increasing lymph flow in the skin as well as lymph movement in the larger lymphatic vessels and lymph nodes in the body. Lymph contains great number of lymphocytes which are responsible for maintaining the body's circulatory immunological resistance.

- *Abhyanga* reduces edema and swelling.

- Lymphatic massage relives sore muscles.
- Strengthens lungs, intestine and vital organs for proper functioning.
- Aids body in using fat deposition.
- Improve skin, soothes nerves and pulse to function properly.

Ushna Jala Snana: It is evident that maintenance of hygiene is necessary during puerperal period to prevent infection of traumatized genitalia and cross infection to neonate.

Internal administration:

AIM:

- To restore the strength.
- To accelerate the involution process.
- To improve her immunity.
- To improve lactation.

Dushtashonitshuddhi: Drugs of *Panchakola* are given with warmed jaggery water for excretion of *Dushta Shonita* from uterus. These drugs along with jaggery may cause uterine contraction and hence blood clots or abnormal blood can be excreted. *Panchakola* drugs have antipyretic, appetizer, utero-tonic, antibacterial, antifungal, and act as analgesic. *Ghrita* being *yogvahi* enhances the properties of *panchakola* by balancing its *ruksha* and *tiksana* properties. Kashyapa advised *Udarapeeda* for *Shonita shuddhi*. This may facilitate uterine stimulation inducing contraction which may results in expulsion of residual blood clots.

Decoction of Laghupanchamoola drugs: These drugs have digestive, diuretic, anti-inflammatory and antiseptic properties.

So helpful in atony of bladder during postpartum period and also for diuresis of accumulated fluid in body during pregnancy.

Rice gruel prepared with Vidaryadigana and milk: These drugs are *Rasayana*,

helps the woman to recover in puerperal period. Liquid diet like *yavagu* – Liquid diet is easily assimilable, quenches thirst, diuretic helpful in puerperium.

Meat soup of wild animals besides decoction of *Jivaniya*, *Brimhaniya* and *Madhura* drugs: Meat is an excellent source of iron, Vitamins, essential amino acids and trace elements. *Madhura*, *brimhaniya* drugs are anabolic and helpful to recover maternal system from stress and strain of labour and help in galactogenesis and enhance the property of maternal milk.

Apathyakara Vihara (Contraindicated Activities during post natal period): During post natal care, *Sutika* has been advised to avoid factors such as *Vyayama*, *Maithuna* *Krodha*, *Sheetasevana*. Women experiences lots of physical and mental stress during labour and gets exhausted. This may be the reason behind restricting her from exercise. Emotional imbalances like anger, fear and depression badly affect lactation. Consumption of cold things aggravates *Vata Dosh*. Sexual intercourse involves strain & friction of genital tract which is already lacerated & weakened during the process of labour resulting into injury, bleeding & infection. The hypoeostrogenic state following delivery makes vaginal epithelium thin and provides very little lubrication after sexual stimulation resulting into painful intercourse. Also there are chances of pregnancy which may affect breast feeding.

DISCUSSION: There are ample changes occurring in *garbhavastha*, *prasavastha*, the *chala doshas*, *kleda*, *raktha nisruthi*, *dhatu kshyata* and *shunyata* of her body after a stage of *sukha prasava*, makes *sutika abala* and more prone to get *vata* vitiating disorder. The delicateness of her body makes the necessity of particular

mode of life in order to attain her health and rejuvenate her body. The *sutika kala* or duration mentioned for all the above said dietic regimen is *adhyardha-masa*, it is minimum needed period where the lady must follow particular mode of life. The *sama dosha*, *sama agni*, *sama dhatu mala kriya* is attained by following *sutika paricharya*. And helps in the proper formation of the *Dhatu*s, increasing *agni*, proper *excretion* of *mala*, *mutra* and *dustashonita*. *Sutika paricharya* effectively increases condition of mother.

CONCLUSION: Ayurveda is ultimate science of life focusing every minute aspect of various stages of human life. *Sutika paricharya* is one of its concepts explaining the importance of reestablishment of health of a woman after delivery; directing physicians and *Sutika* to adapt certain changes in the daily activities, diet, mental and social behaviour. After a thorough review of various classical texts, it can be concluded that Ayurveda has executed the post natal care (*Sutika Paricharya*) in a meticulous fashion focusing on every aspect required to nurture and replenish the health of woman and avoid postpartum complications. Different procedures followed including *ahara* and *achara* for the purpose of *punar -naveekarana* of the *stree* is *sutika paricharya*. It is process of rejuvenation done for the purpose *swasthya-rakshana*. It is *paricharya* followed in order to protect herself and her infant too.

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