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ABSTRACT

According to Ayurveda, a women who has recently delivered [i.e. after expulsion of foetus and apara (placenta)] is called as Sutika. Women during postnatal period (Sutikakal) becomes weak and emaciated due to excretion of moisture (kleda) and blood. Due to appearance of languidness in the body as a result of severe labour pain and exhaustion by constant bearing down effect, sudden unurge in Vata activity during and after parturition leading to metabolic vacuum in physiology.

KEYWORDS: Sutika, Sutika paricharya, Vata dosha, Snehapan, Abhyanga, Udarpattabandhan.

Mostly Saman, Vyan and Apan Vata are vitiated due to pravhan (bearing down) and Rasa-Rakta dhatu kshya. It results into Agnimandya. Agni is the main responsible factor for all metabolic process in the body. Sutika will be deprived of Agni and Bala due to atirasa-rakta nisruti and dhatu shaithilya. If proper care and nourishment is not given it leads to various puperial diseases.

The post-partum care (i.e. Sutika paricharya) is generally designed to purify Vata and promote the function of both Pitta and Kapha simultaneously.

The unique procedure explained in Sutika paricharya (i.e. Deepan, Pachan, Anuloman) Snehapan (Ghruta/Taila), Abhyanga, Parisheka, Snana, Sukhoshna Jalpan,

Udarpattabandhan, Yavagupan, Mansa rasapan, diet and yoga can bring equilibrium in Jatharagni, Dhatwagni, vitiate Vata, Pitta and Kapha which in turn will help for the proper nourishment of Dhatus to bring them to the pre pregnant status.

Synonyms

Sutika – suta + upeta = woman with born child.

Prasuta – pra + suta = woman who delivered child.

Prajata – pra + jaata = woman who gave birth to a child.

Puerperium – puer = child.

Pario = bring forth.

Paricharya = Care of sutika/ Puerperium.

Care of woman who detach “bandha” of suta inside.

AIMS AND OBJECTIVES

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- ❖ Advancement in sciences have made researchers to look back into the root i.e. Ayurveda.^[1]
- ❖ To restore the health of the mother and baby in the form of 3R – Repair, Rejuvenation and Reconstruction.
- ❖ Care of newborn and early infancy.
- ❖ Initiation and importance of Breast feeding.
- ❖ To enhance the process of involution of uterus.
- ❖ To prevent Sutika vyapadas.
- ❖ To enhance the practice of post natal exercises.
- ❖ Sexual life.
- ❖ Family planning.

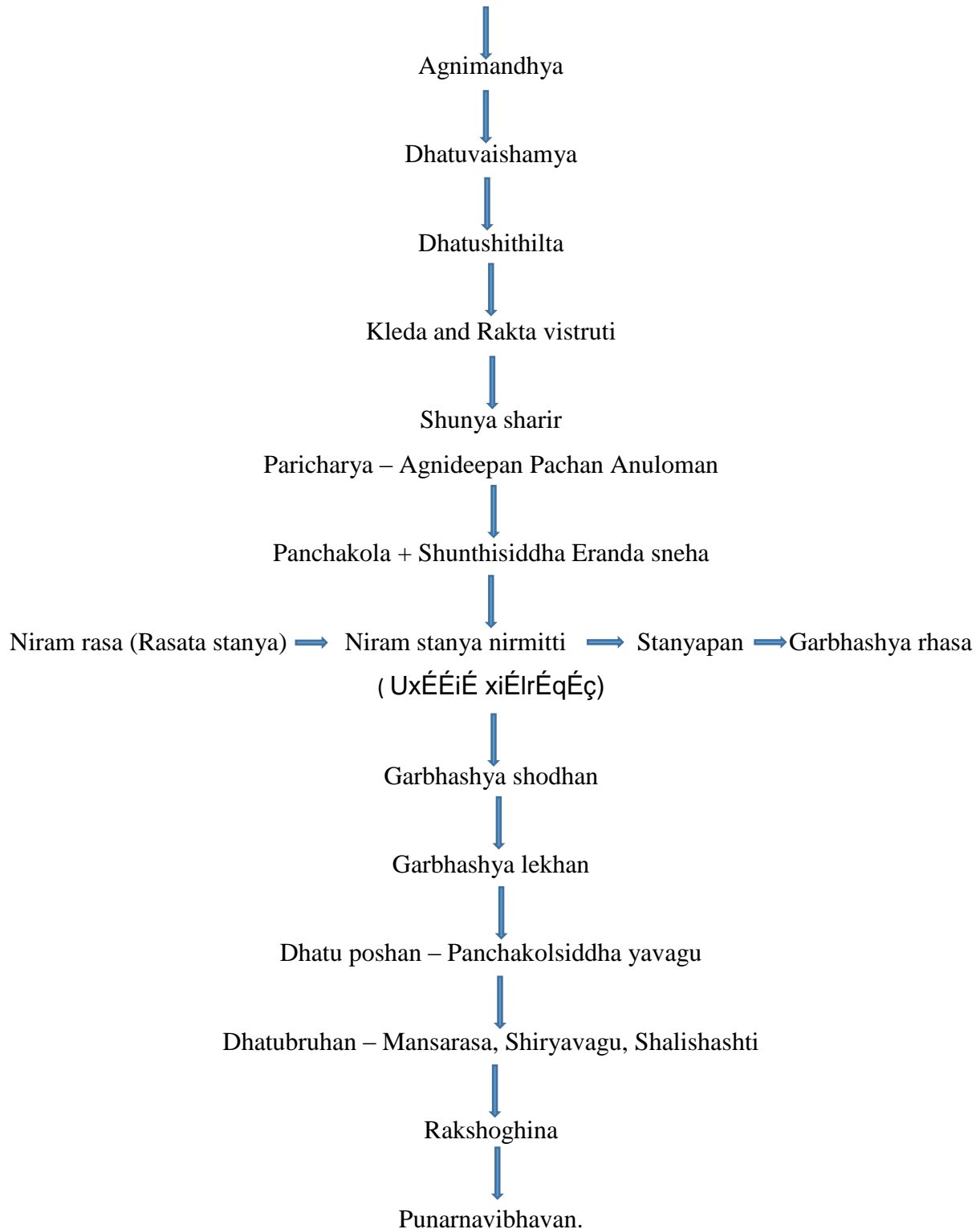
METHODOLOGY

Sutika kala and care based on changes taken place in the body and genital tract after delivery.

1. First 1 to 10 days – Vrani kshati avastha.
2. 11 to 45 days – Stanastanya pravartan.
3. 46 upto 6 months or Restart of Menses.

Concept

Pravahanjanya and dhatushayajanya vataprakop (Saman, Vyan, Apan)

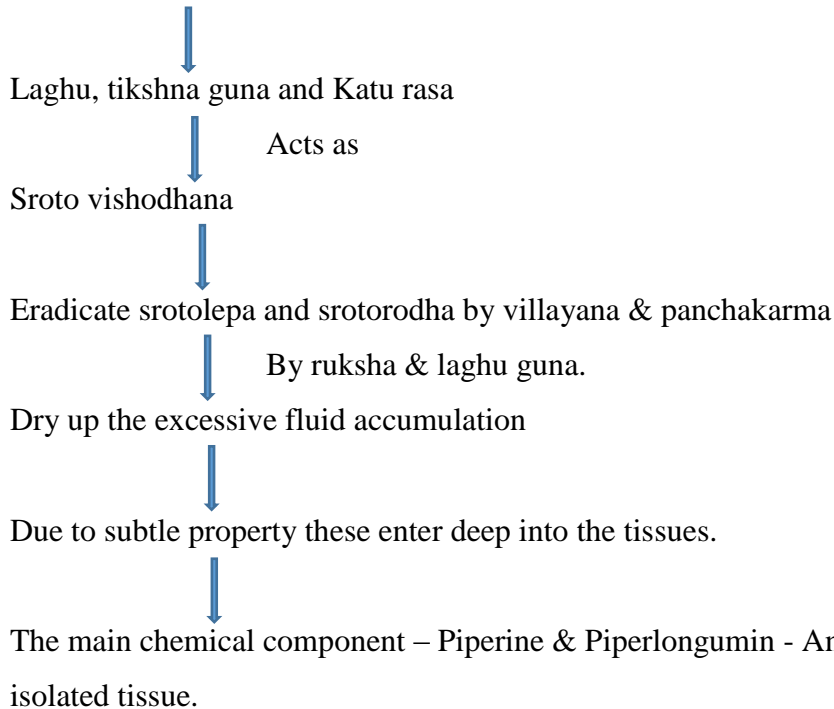


STEPS

1. Ashwasan: Reassurance by ICEing for physical & psychological relaxation (Information, Communication, Education).^[2]

2. Agnideepan- pachan- Anuloman to pacify vitiated Vata dosha (Saman, Vyan, Apan specially) with snehapan(Ghruta/ Taila).

Panchakola churna with Goghрут



- a) Increases the serum levels & lengthen the serum half-lives of some nutritional substances such as coenzyme Q10 & beta carotene.
- b) Acts as a thermo nutrient and increase the absorption of certain nutritional substances from gastrointestinal tract by producing a local thermogenic action.
- c) Marked central stimulant activity & anti-inflammatory action.
- d) Pippali is known for its immunostimulatory effect.
- e) Pippali & Shunthi have rejuvenating property & therefore restore the cellular integrity (Bioavailability enhancer property).
- f) Chitrak root helps to increase in the locomotor behavior & central dopaminergic activity of the patients in their voluntary activity, it helps in relieving pain.
- g) It helps in uterine involution in 3 steps i.e.(contraction, autolysis, regeneration) by efficacy of enzymatic action & relative anoxia induced by effective contraction & retraction of the uterus.

Snehan – A) Bahya**B) Abhyantar**

A) **Bahya snehan** with Bala taila/Vatashamak tail in the form of Abhyanga, Udavartana, Samvahana, especially abdomen, back and buttocks.

Abhyanga – The heat produced through abhyanga and ushna jala parishek allows the blood vessels to become dilated and increase circulation of the blood around the body resulting in more oxygen being allowed to get to the parts of the body.^[3]

- ❖ Abhyanga releases the endorphins from the cells into the blood circulation thus gives pain relief, stress relief, relaxation, hasten the reduction of fluid retention and helps the uterus to shrink to original size (involution), helps to regain the tone and strength of abdomen.
- ❖ Heat generated during the massage burns the adipose tissue. Increases the phagocytosis/ autolysis of the dead cells.
- ❖ Rhythmically massaging the abdomen increases circulation and tone to the internal organs to encourage waste elimination, reduces the gas and bloating.
- ❖ Stimulation of sensory receptors in the peripheral nervous system creates a positive change in all nervous system, thereby restoring haemostasis.
- ❖ Increases the availability of serotonin which regulates behavior allowing us to do the appropriate thing at the appropriate time.
- ❖ Increases the level of Dopamine which influence fine motor activity. It affects intuition, inspiration, joy and enthusiasm.
- ❖ Increased oxytocin is a neurohormone that affects both couple and parental bonding by supporting feeling of attachment and care taking.
- ❖ Reduces the cortisol, a stress related neurohormone produced by adrenal glands.

B) Snehan Abhyantar^[4]

Any one of the Mahasneha along with Panchakola churna depending upon her satmyata, agnibala by the action of Vatahara, srotoshodhana, shulahara, vatanuloman property, it helps for cleansing the uterine cavity. This helps for the proper extraction of uterus, thereby reduces the risk of postpartal hemorrhage and makkalshula.

Goghrita has vital capacity to elevate the weakened agni. Elevation of agni nourishes cell dhatus and increases metabolic rate. Sarpi is effective in all 3 doshas. It alleviates Vata dosha by virtue of its snigdha (unctuous) quality. It pacifies pitta dosha due to its madhura and shitta qualities. It also treats kapha dosha by virtue of sanskara anuvartana. It is good bio

enhancer of accompanying drugs as well as good ojokara (immunity enhance). Ghruta is a rich source of vitamin A, vitamin E and carotenoids.

Yavagu pan^[5] – After digestion of sneha, yavagu is given. It is light carminative, nutritious and liquid diet. It improves abhyavarana and jarana Shakti which helps for absorption of essential nutrients required for the replenishment of fluid and blood.

Panchakola siddha yavagu shows improvement in the vishamagni as well as mandagni. It is laghu, depniya, tarpan, grahi, hrudya and anuloma. They are considered to act as Prana Dharan.

After 7 days

- a) Brahaman yavagu- i.e. yavagu prepared with vidarigandhyadi aushadi as it increases in agnibala and help her to regain strength & energy.
- b) Vatahar yavagu – yavagu with dashmularishta, honey or puran guda.

After 12 days

Mansarasa with shalioodan^[6]

Mansarasa – it is ruchikar. it helps in relieving tiredness, exertion, dyspnea and emaciation. It is ruchikar, nutritive, vattapittahara and useful in dhatukshaya. It is rich source of vitamins, organic iron and calcium.

Udarpattabandhan/ Udarveshtana^[7]

After massaging the uterus with Yamaksneha (Ghruta and Taila) abdominal binding is done with thick cotton cloth, which prevents free accumulation of vayu in the enlarged uterus thereby reduces the occurrence of Vataja disorders. It also helps to retain the abdominal tonicity of abdominal muscles which are very much lax after delivery. It also helps in increase the rate of uterine involution and indirectly helps to control the PPH.

Ushnodaka snana^[8] – Morning and Evening It acts as shramahara, vatahara, oorjaskara. It also relieves pain, stress, strain of the delivery and feels fresh and happy. It also help to pacify the aggravated vayu.

Vishrantee^[9] - as the body is tired after delivery, she is advised to take rest after bath.

Garbhashaya shodhan with Krishna bala, Dashmularishtha or Gud is given. As Dashmularishtha is Vatahara, shramahar, vedanahar. Pure Guda is madhur rasatmak, has preenan karma. Due to its ushna virya, it helps as Kledanashak. It is a rich source of Iron and helps in Rakta dhatu vriddhi.

Garbhashya lekhan with Pippali mula churna and Latakaranja churna by autolysis of uterine muscle fibers.

Yoniabhyanga^[10]

It helps to bring the vagina to the pre pregnant state. It also helps the women to have a sound sexual life further in the future, which is an essential part of harmony and which can save many marriages.

Yonidhupan^[11]

It acts as antiseptic antimicrobial agent. It helps to prevent the vaginal infection. It increases the local blood supply, thus helping for the early healing of the episiotomy and the lacerations (Vrani and Kshati avastha) which again helps for the speedy reconstruction of the muscle fibres thus bringing the tightness in the vaginal muscle and pelvic floor.

Vyayama- any sort of exercise or work done during sutika aggravates vata dosha leading to vataja disorders. i.e. Yoni sansra, Yoni bhransha, Mahayoni, etc. and increases the intraabdominal pressure may lead to genital prolapse in later life. To overcome this problem. Yoga plays an important role to regain the pregnant anatomical structure.

- a) Improving digestive power – Vajraasan, padmasana, pachimottasan, pavanmuktasana, mastendrasan.
- b) To relieve backache – bhujangasan, tadasana, uttanpadasan, trikonasan, ushtrasan, paschimottasan, pavanmuktasan, shalabhasan, shashankasan.
- c) Reducing the belly fat & toning up abdominal organs- suryanamaskar, tadasan, padhastana, pavanmuktasan, bhujangasan, uttanpadasan, dhanurasun, ushtrasan.
- d) Increasing perineal strength – mulabandha, udhyaan bandh, vajrasana, tadasan, paschimottasan.

CONCLUSION

The postpartum is a time of incredible exhaustion. In less than a year, women conceives, develops & delivers a beautiful living creature, a performance that used every ounce of her

body's resources & her body must take on the rigorous new role of readjusting to its pre pregnant state.

The rationality behind using the word “punernaveebhavati” which means completely reconstructing the body of women like a virgin.

Ayurveda the science of life could contribute significantly in improving mother's and newborn's health. The holistic regimen advised during sutika kala, sustain the overall health, nutrition & well being of both the women and baby. The measures are simple, easy to follow by women & families at the household level since the emphasis is on the use of locally available resources.

According to ayurvedic medicine choices made for the first 45 days after birth influence a women's health & ability to become a good mother and a satisfying partner for the next 45 years.

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