



## A Review on Sutika Paricharya According to Different Acharyas.

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### ABSTRACT

Ayurveda accords significant importance to the holistic care of women throughout the various stages of life, particularly during the antenatal and postnatal periods. The postnatal period, beginning immediately after the expulsion of the placenta and extending up to six weeks (sometimes considered up to twelve weeks), is a crucial phase termed Sutika Kala in Ayurvedic classics. The structured care regimen prescribed during this period is known as Sutika Paricharya. This phase is critical for both the mother and the newborn, as the mother is in a vulnerable state due to the loss of vital body tissues (Dhatu Kshaya), labor stress, blood loss, and physical exhaustion.

Globally, the maternal mortality ratio is estimated to be approximately 400 per 100,000 live births, underscoring the need for effective postpartum care. In Ayurveda, improper management during this delicate period is said to lead to Sutika Rogas—postnatal disorders—of which 74 types are described, primarily caused by Vata aggravation, nutritional depletion (Apatarpana), and unbalanced physiology. These conditions are often difficult to cure, as cleansing therapies are generally contraindicated during this time.

Sutika Paricharya offers a comprehensive regimen encompassing proper diet (Ahara), lifestyle practices (Vihara), medicinal support (Aushadhi), yogic practices (Yogasana), and clearly defined Pathya (wholesome practices) and Apathya (avoidables). The primary objectives are to restore the mother's strength (Dhatu Pratipurnata), stabilize her physiology (Sharira Samavasthita), and promote uterine recovery (Sanchita Rudhira Yoni). Thus,

maintaining the mother's health before, during, and after pregnancy is essential not only for safe motherhood but also for ensuring a healthy future generation.

**Keywords:** *Sutika Paricharya, Postnatal Care, Puerperium, Dhatu Kshaya, Vata Prakopa, Safe Motherhood, Ayurveda.*

## INTRODUCTION

The postnatal period, known as Sūtikā Kāla in Ayurveda, is a crucial time that begins immediately after the delivery of the placenta. This phase is marked by significant physical and emotional changes in the mother due to the strain of childbirth, including the depletion of body tissues (dhātukṣaya) and reduced digestive strength (agnimandya). Ayurveda emphasizes the importance of proper care during this period to promote recovery, restore vitality, improve digestion, enhance lactation, and prevent future health complications.

To address these needs, Ayurveda prescribes a specialized regimen called Sūtikā Paricharyā, which includes specific dietary guidelines, lifestyle practices, and herbal formulations. Classical Ayurvedic texts such as Aṣṭāṅga Hṛdaya, Kāśyapa Saṃhitā, and Bhāvaprakāśa offer detailed recommendations for this care. In today's context, integrating these time-tested practices into modern postpartum care can provide a holistic and preventive approach to maternal health and well-being.

## AIM AND OBJECTIVE

To explore and understand the concept of Sutika (postnatal mother), the detailed regimen of Sutika Paricharya as described in Ayurvedic texts, and to highlight its significance in promoting maternal health and well-being during the postnatal period.

Defination of sutika :

(denoting sūtika). Vāgbhaṭa starts sūtikā paricaryā with the word after being relieved of garbha and aparā.<sup>1</sup>

Ācārya Kāśyapa has given a very lucid and straight forward definition that even after delivery of the child a lady is not called sūtikā until the placenta is delivered i.e. only after the expulsion of placenta a woman can be called sūtikā.<sup>2</sup>

Normal puerperium or the postpartum period is the 6 wk post child birth or post delivery period during which maternal anatomical and physiological changes and pelvic organ return to non pregnant state.<sup>3</sup>

The retrogressive changes occur mostly in reproductive organs. Involution is the process by which the genital organs revert to their pre-pregnant state.

**Sutika kala :**

Acharya charak : not mentioned specific time period for sutika .

Acharya Vagbhata : one and half month or till the commencement of menstruation.<sup>4</sup>

Acharya Susruta : following the restricted diet and regimen for 6 wks<sup>5</sup>.

Acharya Kashyapa : 6 month<sup>6</sup>

Acharya Bhavmishra : Puerperal women after 6 wk or re-commencement of menses . After the complications and vitiated dosas have subsided the restriction of diet and regimen may be given up after 4 month .<sup>7</sup>

**Sutika paricharya:**

It involves the following principal:

1. Vāta Shamana
2. Agni Deepana and Ama Pachana.
3. Dhātu Poshana.
4. Stanya Janana.
5. Balya and Rasāyana
6. Koshta and Garbhashaya shodhan.
7. Pathya Ahāra-Vihāra .

Different Āchāryas like Charaka, Sushruta, Vāgbhaṭa, Kāshyapa, and Harita have described Sūtikā Paricharyā with slight variations, focusing on Vāta shamana, Agni deepana, dhātu poshana, and gradual dietary and lifestyle modifications to ensure proper postpartum recovery.

Different Acharya yokta parichara	Ahara	Vihara
Charkokta sutika paricharya <sup>8</sup> : Kala : 5- 7 days	1. Chatursneha ( Ghee, taila , vasa , majja ) with panchkola churna 2.Pippalyadi churna with ghee yavagu twice a day	1.Uadar Abhaynga with ghee / taila by rapping with long and soft cloth . 2. Pariseka with lukewarm water.
Susrutokta Sutika Paricharya <sup>9</sup> :  First 2-3 days	Vatahara Aushadha Kwatha Pana.	Bala Taila Abhyanga

3-7 days from delivery	Ushna Gudodaka with Pippalyadi Dravyas. Sneha Yavagu/Ksheera	Parisheka with Vatahara-Bhadradarvadi decoction.
8 days	Yavagu Pana with Vidarigandhadi Gana Dravyas.  Jangal Mamsa Rasa with Yava, Kola, Kulathya Cooked Shali rice	
Astanga Sangraha <sup>10</sup> :  3 or 5 or 7 days	Sneha Yogya- Sneha Pana with Panchakola Churna with Saindhava Sneha Ayogya-Vatahara/Laghu Panchamoola Kwatha Pana Ksheera Yavagu Pana-Vidaryadi Gana Siddha.	
8-12	Yava, Kola, Kulatha Yusha.	1. Bala Taila Abhyanga. 2. Sthanika Udara Abhyanga -Grita/Taila. 3. Udarvesthana. 4. Ushnodaka parisheka . 5. Achadana. 6. Avagahana.
After 12 days	Jangal Mamsa Rasa Jeevaniya, Brihmaniya, Madhura, Vatahara Dravya Sadhita Annapana Laghu Annapana	
According to Vagbhata (Astanga Hriday) <sup>11</sup>  2-3 days	<ul style="list-style-type: none"> <li>• Snehapana with Panchakola Churna.</li> <li>• Ushna Gudodaka Vatahara Aushadhi Pana.</li> <li>• Sneha Ayogya-only Panchkola or Vatahara Drugs</li> <li>• Peya medicated with Panchkola.</li> </ul>	1. Yoni Abhyanga & Sarvadaihik Abhyanga  2. Udaravestana  3. Udvartana  4. Parisheka

4-7 days	Snehayavagu/Ksheera Yavagu medicated with Vidaryadi Gana drugs	5. Avagaha
8-12 days	Jeevaniya, Brihmaniya, Madhuravarga Siddha. Hridya Annapana.	
After 12 days	Mamsa Rasa.	
According to Kashyapa <sup>12</sup> :		
3-5 days	Manda pana Hita bhojana Sneha pana	Nyubja shayan avsthe. •Uadar pidan •Uadar veshthana •Ushna bala tail snehan •Yoni swedana •Ushnodak snana •Vishranti •Dupan Kustha Agarū , Guggulu mixed with Ghrita .
5-7 days	Sneha yavagu , pipalli nagar	
7- 12 days	yukta yavagu lavan rahit .	
12 days	Sneha yavagu with lavan rasa	
1 month :	Kultha yusha jangal masrasa with sneha lavan and amla . 2) Ghrita bharjit shaka . Ushna jal sevan .	
According to harita: Ahara <sup>13</sup> :		
	After delivery kwath of lodhra ,arjuna ,kadamba , devdarū ,bijaka , karkandū is given.	12 th day Mangala vachan purperial women is allowed to meet other women
2 days	nagar , haritaki and guda . Ushana Kultha Yusha	
3 <sup>rd</sup> day	Panchkola siddha yavagu	
4 th day	Chaturjata yavagu	
5 <sup>th</sup> day	Shali shasthik dhanya .	

	This is continued for 10- 15 days	
According to Bhavamishra <sup>14</sup> For 1 month	Pathya Ahara and snighdha ahara.	Abhyangya and swedana daily
According to Yogratanakara: <sup>15</sup>	Followed Bhavamishra .	Raksha karma and sutikagar . For tightening of vagina: Yoni lepana with palasha bheeja and udumbar phala Reducing belly after delivery: butter milk with kalka of kanajata .
According to Vangasena <sup>16</sup> : 10 days	Ahara and aushadha: milk vatahara dravya After that cooked rice with meat saup . Curd water pounded with malatimula mixed with ghra and honey or kalka of amalaka and haridra	Chanting mantra After 10 days sutika uthan and nemaing ceremony
According to sex of child <sup>17</sup> :	Male : Tail Pana	Female: Ghrita pana
According to Desha <sup>18</sup> : Anupa desha :  Jangal desha :  Sadharan desha :	Manda with agni and bala vardhak dravya Ushna dravya sevan .  Snehopchara  Neither ruksha nor sneha dravya.	Nivata shayan Swedana.

### Benefits of sutika paricharya:

Acharya Vagbhata says that sutika who is emaciated due to growth and development of foetus and weak due to expulsion of lleda ,blood , unstable dhatus by following Puerperal regimen regain the lost nourishment health etc .19

We can summarised post natal care in Ayurveda as follows:

Enhances and strengthens digestive function.

Tones the muscles, soothes the nervous system, and lubricates the joints.

Improves mental clarity, alertness, and emotional stability.

Supports the body's natural return to its pre-pregnancy state.

Promotes smooth lactation and facilitates more peaceful feeding.

## DISCUSSION

Childbirth is a unique physiological process that highlights a woman's creative and reproductive potential. During the puerperium (Sutika Kāla), appropriate postnatal care (Sutika Paricharya) facilitates complete involution of the uterus and associated pelvic structures, allowing them to return to their pre-pregnancy state. The primary goals of the puerperal period include maintaining maternal and neonatal health, preventing complications, and establishing effective breastfeeding. Abhyanga (therapeutic oil massage) is widely advocated across classical Ayurvedic texts for postnatal care. This practice is believed to strengthen and tone the muscles of the pelvic floor, abdominal wall, back, and vaginal region. Ayurvedic literature recommends the use of medicated oils such as Bala Taila (prepared from *Sida cordifolia*), Dashamoola Taila, and Tila taila (sesame oil) for Abhyanga during this period. The mechanical action of massage enhances circulation by inducing superficial vasodilation through friction and rubbing, thereby improving venous return and potentially reducing the risk of thrombosis. Vaginal massage aids in the drainage of lochia (postpartum vaginal discharge), pacifies Apāna Vāta (a subtype of Vāta dosha responsible for downward movements), and helps restore tone to the vaginal tissues. Swedana (therapeutic sudation or fomentation) is also recommended by classical authorities such as Āchārya Suśruta, Kāśyapa, Harita, and Yogaratnākara. Given its Vāta-shāmana (Vāta-pacifying) properties, Swedana is particularly beneficial in the postpartum period, where Vāta dosha is considered to be aggravated. Most classical texts advocate the use of massage, internal administration of medicated fats (Sneha), and decoctions (Kashāya) for a duration of 3 to 7 days following delivery.

## CONCLUSION

The puerperium (Sutika Kāla) represents a physiologically sensitive and critical period for women, necessitating comprehensive care that includes a regulated diet, appropriate lifestyle modifications, and therapeutic interventions. During this phase, there is a predominance and

aggravation of Vāta dosha, making the use of Vāta-shāmaka (Vāta-pacifying) medications particularly important. Holistic and individualized management during this period is essential not only to ensure the mother's recovery and well-being but also to support the optimal growth and development of the newborn.

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