



A Literary Research on Practices in Sutika Paricharya in Different Parts of India

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ABSTRACT

India being a country of variations in the climatic conditions according to different areas. Hence based on desha and different cultural backgrounds various types of paricharyas are followed in different parts of country. The aim of the article is to compile and analyze the various common practices being followed in country. Literary references were collected from classical texts and traditional information was collected through internet and the persons belonging to that particular area. Prasavavastha is very crucial time period. Too much variation in the doshas happen, thereby leading to dhatu asamyata, agni vaishamyata. The grounds of the paricharya in almost all the areas is to help the Sutika regain her lost strength, prevent any sort of vyadhi and reverting of the reproductive organs almost to the pre-pregnant state. According to different regions of country, differences in the diet regimens were observed whereas the duration of sutika kala remains almost the same everywhere.

Keywords: Desha, Traditional practices, Sutika Paricharya

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INTRODUCTION

Woman's body undergoes various changes starting from rajaswala to garbhini to sutika to rajonivrutti. Although these are the physiological events, the female has to be ready for these phases with healthy body and mind [1]. Sutika avastha starts after the delivery of placenta.1 Going through the strenuous process of labour where the female body feels upto 57 del pain [2], there is lot of vata prakopa, dhatu shithilataksheenata causing the shunyata in the body [3]. The process in turn causes stress even at the mental level, as the deha and manas are related [4]. A lot of care is demanded by the female, both at physical and mental level. During sutika kala, she regains the lost strength and she has to provide nourishment to the new born as well. Hence wellbeing through various paricharyas during this period is given utmost importance all over the world.

METHODS

Literary references were collected from classical texts viz. Charak Samhita, Sushrut Samhita, Ashtang Hridaya, Ashtang Sangrah, Kashyap Samhita, Bhavprakash, Yogratnakar, Sharangdhar Samhita and modern obstetrics textbooks. Traditional information was collected through internet and the persons belonging to that particular area.

SUTIKA KALAS

S.NO.	ACHARYA	KALA
1.	Sushruta	Adhyardha masa
2.	Vagbhata	Adhyardha masa
3.	Bhavaprakasha	Adhyardha masa or punarartava darshana
4.	Yogaratnakara	Adhyardha masa or punarartava darshana
5.	Kashyapa	6months

Acharyas have almost the same opinion of adhyardhamasa sutika kala, which comes approximately to 42 days. Some acharyas have mentioned up to the reappearance of menstrual flow which signifies the poshana of the dhatus. For the homeostasis of the body, and various anabolic and catabolic processes, neuro-endocrine system plays an important role. During labour the whole system gets exhausted, kshaya happens.

During sutika kala, after following the proper regimens dhatu pushti occurs after certain time, the artava also gets produced optimally and hence the punah-artava-darshana [5].

SUTIKA PARICHARYA IN CLASSICS

CHARAKOKTA SUTIKA PARICHARYA

When the sutika feels hunger, according to the agni bala, she should be given any of the chatursneha mixed with panchakola churna. Followed by taila or ghruta abhyanga over the abdomen and pattabandhan to avoid any trouble due to vata vitiation. After the sneha gets digested, susnigdha drava yavagu should be given to her in proper quantity. In both the above-mentioned regimen, parishek should be done first. This whole regimen to be followed for 5 to 7 days [6]. Charaka mentions, if she gets afflicted with any disease, the condition becomes either difficult to cure or incurable due to dhatu ksheenata. Hence, she should be specifically treated with drugs which are bhautika, jivaniya, brahmaniya, madhura, and vatahara in specific used for abhyanga, ahara, snana, parisheka, avagaha [7].

SUSRUTOKTA SUTIKA PARICHARYA [8]

Abhyanga with bala taila followed by upachara (pana, parisheka etc) with vatahara aushadhi siddha kwatha. Panchakola siddha gudodaka for garbhashaya shuddhi for 2-3 days till the dushta shonita is coming out. After the garbhashaya shuddhi, Vidarigandhadi gana aushadha siddha sneha yavagu or ksheera yavagu for next 3 days. Thereafter yava-kola-kulattha siddha jangala mamsarasa with shaali dhanya according to the agni bala of the sutika.

ASHTANGA SANGRAHA ANUSARA [9]

Abhyanga with bala taila should be done. When she feels hunger, then panchakola churna siddha sneha which can get digested during the day should be given. When the sneha gets digested, vidaryagandhadi aushadha siddha yavagu should be given. Before snehapana and yavagupana, parisheka with ushna jala should be done.

If she is ayogya for snehapana then the kwatha of vatahara aushadhi or laghupanchamoola should be given for drinking. After the pana, udara abhyanga with ghruta or taila to be done followed by udara pattana to prevent the vikruta chalana of vayu.

After following the above regimen for 3 or 5 or 7 days, yava-kola-kulattha siddha laghu annapana should be given. After 12th day of delivery, according to the agnibala and dehabala, brahmana with jangala mamsarasa is indicated.

KASHYAP SAMHITA ANUSARA [10]

Kashyap acharya has mentioned that after the delivery the proper mardana of the udara in hunch-back position should be done. Thereafter udara-pattana should be done properly. Sutika should always sit on a small chair which is covered with ushna bala taila filled leather. Special care has been told regarding the yoni pradesha as swedana of yoni with priyangwadi krushara and dhupana with kushtha, guggulu, agaru mixed with ghruta to be done. For first 3 or 5 days manda pana agnibala anusara is indicated. For next 3 days, snehapana to be given and after its digestion, pippali- nagara yukta lavana rahita alpa sneha yukta yavagupana is indicated. After 6 or 7 days of previous regimen, lavana yukta and sneha yukta yavagupana to be given. Then sneha-lavana-amla yukta kulattha yusha and jangala mamsarasa sewana is indicated and ghruta bharjita kushmanda, mulaka, ervaruka shaka can be given.

He also mentions in specific that snehana-swedana-ushna jala prayoga for 1 month and one has to modify the paricharya according to desha and kula satmya.

HARITA SAMHITA ANUSARA [11]

Harita acharya has advised that after delivery Kashaya of lodhra, arjun, kadamba, devadaru, bijaka and karkandhu to be given for rakta shuddhi and garbhashaya shuddhi. Yoni taila purana followed by swedana should be done. Sutika should fast on the first day, from second day onwards in the morning nagara, haritaki with guda is to be given, followed by ushna kulattha yusha in the afternoon. On third day, panchakola yavagupana; fourth day chaturjataka mishrita yavagupana and on fifth day shaali or shashtika odana should be given in diet.

DESHANUSARA SUTIKA PARICHARYA

For anupadesha, snehaprayoga is told as nindita and instead agni and bala vardhaka mandadi prayoga is mentioned. Swedana is indicated and sutika should sleep or stay in vayu rahita place. Along with these, all the ushna dravya prayoga is indicated. [12]

For jangaladesha, snehapana with pippalyadi kashaya as anupana is indicated. If the sutika is having good bala, then snehapana to be given for 3 or 5days otherwise in balarahita sutika, yavagupana for 3 or 5days should be given. Followed by sansarjana krama with snehayukta anna, ushnodaka should be used often and all the vata-var dhaka nidana like krodha, vyayama, maithunadi should be avoided.[13]

For sadharana desha, sadharana vidhi to be followed.[14]

BAALA LINGANUSARA

If sutika delivers a male baby, she should be given taila snehapana; whereas if she delivers a female baby, she should be given ghruta snehapana. After the digestion of sneha, deepaniya aushadha siddha yavagu for 5 or 7 days, followed by mandadi krama.[15]

VARJYA DURING SUTIKA KALA [16]

The don'ts during the sutika kala are -

- Asthapana as it increases the ama dosha
- Siravyadha
- Nasya because it leads to aruchi, angasada, shyamata
- Virechana
- Swed

COMMON TRADITIONAL PRACTICES IN DIFFERENT ZONES OF INDIA

ZONE	AHARAJA	VIHARAJA	ISOLATION PERIOD
NORTH INDIA	<ul style="list-style-type: none"> • Sandha or panjiri - made of wheat, ghee, dry fruits, jaggery • Dhuwani - guda + ghee + dry fruits (dates in specific) 150ml BD • On 6th day khichadi with ghee • Laddoo made of gond, pippali, jeeraka, guda, dryfruits 	<ul style="list-style-type: none"> • Covering the whole body specially the head and eyes • Udara pattana for 15days • No headbath till 6th day • Cow dung cake alongwith ghee is burnt in home • Neem leaves are hung at the entrance of home and the room of sutika. 	40 days
EAST INDIA	<ul style="list-style-type: none"> • Maricha + ghruta siddha odana • Guda used in place of sugar in milk or other sweets • Meat soup 	<ul style="list-style-type: none"> • Udara pattana • Katu taila abhyanga • Ushna jala snana 	21 days or 40 days
SOUTH INDIA	<ul style="list-style-type: none"> • Fenugreek leaves, bitter and bottle gourds, drumstick used more • Dry ginger powder with jaggery or luke warm water • Moong dal replaces toor dal • Steamed food preferred • Mansarasa for easy digestion and prevention from cold 	<ul style="list-style-type: none"> • Abhyanga with gingelly oil • Bathing water boiled with turmeric pieces, tamarind leaves and neem leaves • Shikakai powder for hairwash followed by Sambrani smoke • Belly binding for 30 days • Yoni dhupana 	40 days
WEST INDIA	<ul style="list-style-type: none"> • Shatapusha boiled water with guda in the morning • Next 7-8days - shunthi + ghee + guda equal quantity - laddoo daily in the morning • After 10th day (10th -15th day) - gundar laddoo (gundar roasted in ghee + masha flour roasted in ghee + dry fruits + sugar) • After 15th day - sonth laddoo for 2 months (wheat flour, gundar, guda, ghee, dryfruit, shunthi, pippalimula) 	<ul style="list-style-type: none"> • Headbath after 40days • Husband not allowed to meet both the mother and the baby for 40days • Udara pattana • Swedana with angithi under sutika's bed • Keeping the food plate over abdomen and eating • No ornaments till isolation period • Umbilical cord of baby is kept in a cloth and placed in the cradle 	40 days

CENTRAL INDIA	<ul style="list-style-type: none"> • 3 days langhana - Guda + ajamoda kadha • Hariyala - dry fruits (kharjura in specific), ghee, narikel dried. • After 3 days - one time chapati with easily digestible vegetables, one time wheat daliya • Gonda laddu - after 15days • Ajmoda + lavanga siddha jalapana 	<ul style="list-style-type: none"> • Covering the whole body specially the head and eyes for 15days • Udara pattana started after 3days • Headbath once after coming home from hospital and then no headbath till 7 days, hair dried with neem dhupana • Yoni dhupana after 4-5 days if no episiotomy, after 10-12 days if episiotomy wound present • Sunbath • Angithi under bed • Head massage with goghruta • Abhyanga with lashuna siddha sarshpa taila or soyabean oil or tila taila. 	40 days
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DISCUSSION

IMPORTANCE OF SUTIKA PARICHARYA

Paricharya refers to upasana, upavasa, vratam; from these words we can understand that it's a type of devotion or conduct which should be followed during that particular time. Leading a healthy life requires proper following of conduct. Ayurved is a science of mainly prevention- 'Swasthasya swasthya rakshanam, aaturasya vikara prashamanam cha'.

As its known that there is dhatu shithilata due to garbha vrudhi, the nutrition has to be provided to both the mother and the fetus. During the process of labour there is lot of vedana, pravahana leading to vata vaishmya, and because of kleda-rakta nirsuti, there is shareera shunyata. To regain the lost strength, for the punarnavi kriya, sutika paricharya has to be followed. [3]

PROBABLE MODE OF ACTION

Keeping in mind the involution of uterus, fluid loss, lochial discharge, lactation, bladder care, bowel care, digestion and the nutrition, the diet or the drugs which are being mentioned to be used by the sutika are vata shamaka-anulomaka, agni deepaka, rakta shodhaka, drava bahulya and balya.

Panchakola17- Panchakola has the katu rasa dominance which is agnidipaka. Vipaka of Panchakola is katu. Rasa, guna, virya, and vipaka are in accordance to each other (samanya pratyarabdha). [18]

Free radicals play important role in maintaining the uterine quiescent throughout the pregnancy and in initiation of labour. When there is imbalance between the amount of free-radicals and the availability of anti-oxidants in the body, the free radicals cause damage to lipids, proteins, nucleic acid, thus inducing the oxidative stress. [19] Even little amount of free radicals in puerperal lady can cause disease because the immune levels during pregnancy and following labour decrease due to the birth related stress and the inflammation with involution. [20] In a study, panchakola has shown free-radical scavenging potential.[21]

Panchakola siddha yavagu- In a study the organoleptic analysis for acceptability and palatability of different yavagu was done using Hedonic scale and nutritional analysis was done using standard methods from national laboratories. It was found that panchakola siddha yavagu (prepared by using 50gms rice and 3gms each of pippali, pipalimoola, chavya, chitraka, nagara) has high energy values, low proteins and carbohydrate values and is laghu and deepaniya. [22] In another study, comparison was done between the effect of panchakola siddha yavagu and plain yavagu in the management of agnimandya, where in, significant results were seen in agnimandya in panchakola siddha yavagu administered group whereas, the same results were observed in both the groups wrt abhyavaharana shakti, udgara shuddhi, kshudha and vegotsarga. [23]

Abhyanga- In a study, biochemical, physiological, neurological and psychological mode of action of massage has been observed. Massage increases the skin and muscle temperature significantly, also the range of motion of joints was improved. On psychological parameters, reduction in salivary cortisol levels

and alpha-amylase levels and increase in heart rate variability was observed. [24] One more study reported the benefits of massage on cellular level, physiological, neurological, psychological parameters.[25] Another research has concluded that massage produces positive effects on recovery (psychological mechanisms). [26] Abhyanga is well elaborated in classics as shramahara, vatahara, pushtikara, suswapnakara and deha dadhyakara.[27]

Gudodaka- The properties of guda are snigdha, mutrashodhaka, raktashodhaka, vataghna, naatipittajit, balya. Whereas the properties of puranaguda are agnideepaka, vinmutra, amashaya shodhaka, ruchya, hrudya, tridoshagna, and panduhara. Due to its ksharaguna, it acts as raktashodhaka. When sukhoshna gudodaka along with panchakola drugs is administered in sutika, it causes garbhashaya shodhana. [28] Jaggery, in contrast with white sugar, contains a robust quantity of iron and copper percentage [29]. The nutrient values are Vitamin B complex 1g/kg, calories 19cal/tbsp, folic acid 1mg/kg, calcium 5g/100g and iron in 1mg/g concentration. [29]

Jaggery water prevents anemia as it has good amount of iron, helps in weight loss, increases immunity, boosts the immune system, controls blood pressure and helps to reduce the joint pain. [30]

Gond (natural gum extracted from the saps of Acacia trees)– It helps in stool evacuation, prevents acidity and heart burns, it's a rich source of calcium, protein, and magnesium, helps to control heavy blood flow, and it is a galactagogue. [31]

The drugs like arjun, devadaru, kadamba are garbhashaya shodhaka, rakta shodhaka drugs, with many other properties like, arjun promotes cardiovascular wellness³²; devadaru is well known drug for sutika, it is agni-dipaka; kadamba has vrana ropaka properties. Shatapushpa, jeeraka, vidarigandhadi are galactagogue. [32]

- On the birth of male child, tailapana is mentioned because as the purusha is saumya bahulya, to maintain the ushnata in the body, tailapana is indicated. Whereas if female child is born, where agni bahulyata is the condition, to balance the ushnata in the body ghrutapana is told.

When we look into the viharas to be followed, there are almost same regimens told by acharyas, and even in the traditional practices its followed so.

- Isolation of either 21 days or 40 days or 41 days is being followed. During the labour process as the whole system of the sutika gets disturbed, even the mental disturbances in the form of stress or anxiety etc are observed. According to ayurveda it can be understood as the rasakshaya [33]. During this period, the sutika needs complete attention of the family members, hence for stress free environment isolation is mentioned. Also, when the crowd is prevented, the chances of infection are reduced, because sutika's bala is ksheena, hence more prone for infection. The same holds good even for the new born.
- Abhyanga is very well elaborated in classics as shramahara, vatahara, pushtikara, suswapnakara and deha dadhyakara [34]
- Udara pattana causes proper involution, helps in evacuating the remanent from uterus, gives support to the abdominal muscles and back, and it is vata shamaka [35].
- Yoni purana and dhoopana purify the yoni and strengthen the muscles of yoni³⁶.
- Ushnodaka or ushna kwatha prayoga as pana, parisheka, snana provides relaxation to the body by acting on the vata. Various studies have been conducted regarding the effect of warm water bath in general [37-38].

CONCLUSION

Inspite of the diversity in cultures in India, the basic regimens to be followed during sutika kala remains almost the same. First few days of giving light food and including either gudodaka or panchakola siddha yavagu or ushna jala, helps in increasing the diminished agni. Gradually the samsarjana krama like diet is introduced depending upon the agni of the sutika. Agni is of great importance in shareera, because if the ahara is digested properly there is no ama condition, hence prevents vyadhi.

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