



INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

An International Open Access, Peer-reviewed, Refereed Journal

Sutika Paricharya: Postnatal Care In Ayurveda

Dr. Priyanka Jaysing Jawak.

Assistant Professor Streerog Prasuti Tantra.

Institute Name- SVNHT Ayurved College, Rahuri

Factory, A.nagar

ABSTRACT:

A postnatal period is the period beginning immediately after the separation of placenta and extending up to six weeks, otherwise called as puerperium or puerperal period. Postnatal care is named as Sutika Paricharya in Ayurvedic classics. Garbhini and Sutika paricharya are very well described by our ancient Ayurvedic scholars starting from Samhita period. They have described dietary regimen, living style and other required management for whole pregnancy and up to 6 month after delivery. Garbhini is much prone to diseases due to aggravation of already excited doshas. This further may be aggravated during delivery and puerperium due to loss of blood and other important dhatus of body. Therefore she needs special and proper care during pregnancy as well as during puerperium. Objectives of Postnatal care are to ensure a normal puerperium with delivery of a healthy baby, restoration of health of mother to maintain maternal and infants health, preventing illness, to establish infant feeding, encouragement of emotional support and educating mother about herself and her children's future.

Key Words: Garbhini, Sutika, Fetus, Nutrition, Care, Health, Woman

INTRODUCTION

Ayurveda, an oldest science of life is known for its curative and preventive potential. Ashtanga Ayurveda deals with eight branches of Ayurvedic treatment. Prasutitantra & Striroga is not incorporated in Ashtanga Ayurveda but references of Prasutitantra & Stri Roga are found under the heading of Kaumarbhritya which is one of the eight branches of Astanga Ayurveda. Topic related to bharaana of kumara, wet-nurse, disorders of milk and their management, diseases of child caused by consumption of

vitiated milk and affliction by grahas along with their treatment is described under Kaumarbhritya. It is believed that the Ayurvedic methods or practices, if followed during pregnancy, will lead to a complication-free delivery. Ayurveda also states the ideal guidelines to be followed during pregnancy. It has suggested a very good protocol for that, which is called garbhini paricharya. Garbhini paricharya has given a detailed description of ahara (nutrition), vihara (life style) and vichara (thought process) to be followed by women during pregnancy. After delivery of a baby with its placenta, the mother is known as Sutika and the period for which she is called sutika is termed as Sutika kala or puerperium. In puerperium, many complications can occur as it is said in Ayurveda about 74 types of diseases can happen in this period if not managed properly. A healthy mother would give healthy child. Health of mother in puerperium period is more important and sutika must be given more attention to prevent many complications during that period. So, care of a mother before pregnancy, during pregnancy and during puerperium must be given for safe motherhood and healthy childhood. Among these, the sutika kala is more important for healthy and proper growth of child. Since, first week soon after delivery is of immense important for both sutika and newly born baby, hence, during that period great attention and special care is necessary for both. Due to vitiation of vata after delivery, digestive power as well as immunity and strength of mother will be weak and the lady is in compromised state, therefore care and management causing vata balance and increasing body strength of sutika should be done.

Expulsion of fetus, loss of fluid and blood and exhaustion during labour, all these cause dhatu kshaya and this dhatu kshaya causes loss of body immunity and during that period even a minor ailment can cause a lot of harm to the body. During Sutika kala (puerperium) vata is vitiated and that period the

alleviation of vata should be the first aim .We should use all mode of life and dietetics which specify the vitiated vata. Different acharyas have described different dietetics and mode of life in their texts but all of those are ultimately vatashamaka and brihana.

SUTIKA PARICHARYA

The Postnatal care is broadly described in Ayurvedic classics and named as Sutika Paricharya. Ancient Ayurvedic scholars have given great importance to women's health during entire pregnancy for a healthy progeny and till 6 months after delivery. In this article we have tried to compile the Sutika Paricharya described by different acharyas.

As below showing Ahara, Vihar and Aushadhi kalpana for Sutika:

Text Ahara kalpana (diet)

Vihar (mode of life)

Aushadhi (medicine)

Charaka Samhita

Liquid gruel of rice medicated with pippali (Piper longum), pippalimool (Piper longum's root), chavya (Piper retrofractum), chitraka (Plumbago zeylanica), sunthi (Zingiber officinale) for 5-7 days.1 Use of brihangana drugs From 6th or 8th day.[1]

Abhyanga of abdomen with taila or ghrita then Udarveshtana with big clean cloth. Irrigation or bath with luke warm water. [1]

Sarpi, Taila, Vasa or Majja with pippali (Piper longum), pippalimoola (root of Piper longum), chavya (Piper retrofractum), chitraka (Plumbago zeylanica) and Shringavera (Zingiber officinale) churna.

Anupana-ushna jala for 5 or 7 nights.[1]

Sushruta Samhita

Sneha yavagu or kshira yavagu saturated with drugs of Vidarigandhadi (Desmodium gangetium etc.) gana Form 3rd or 4th to 6th or 7th days.

2Meat soup of wild animal saturated with yava (Vulgaris sativus), kola (Ziziphus mauritiana), kulatth (Dolichos biflorus) with cooked Shali rice From 7th or 8th day to sutika kala [2].

Abhyanga with bala (Sida cordifolia)taila, then irrigation with decoction of Bhadradaru (Cedrus deodara) etc. drugs capable of suppressing the vata.

[2]Pippali (Piper longum), pippalimoola (root of Piper longum), hastipippali, chitraka (Plumbago zeylanica) and shringavera (Zingiber officinale)

churna.

Anupana- ushna gudodaka (warm jiggery water) for 2 or 3 days

[2]

Ashtanga Sangraha

Liquid yavagu prepared with either milk or vidaryadi gana (Pueraria tuberosa etc.) drugs For 3, 5 or 7 days.3 Light diet with soup of Yava (Vulgaris sativus), kola (Ziziphus mauritiana) and Kullattha (Dolichos biflorus) From 4th, 6th or 8th day to 12th day.3 Meat soup of wild animals, agreeable diet From 13th to sutika Kala.[3]

Abhyanga with Bala (Sida cordifolia) taila, Udarveshtana after massage of

abdomen with taila or ghrita, Irrigation with luke warm water.

Massage, unguent, irrigation and bathing with jivaniya, brimhaniya,

madhura and vatahara drugs. [3]

Sneha with panchakola (Piper longum,root of Piper longum, Piper

retrofractum, Plumbago zeylanica and Zingiber officinale) churna or sneha

with yavani (Trachyspermum ammi), upakunchika (Nigella sativa), chavya

(Piper retrofractum), chitraka (Plumbago zeylanica), Vyosha (Zingiber officinale, Piper nigrum, Piper longum)

and Saindhava

Anupana- Ushna jala for 7 nights. [3]

Ashtanga Hridaya

Panchakola (Piper longum, Piper longum's root, Piper retrofractum, Plumbago zeylanica, and Zingiber officinale) siddhapeya for first 3 days,

Vidaryadigana(Pueraria tuberosa etc.) kwatha siddha snehayukta yavagu orkshira yavagu from 4th – 7th day,

after that gradually brimhana diet from 8 –12th day, after 12th day meat soup should be used [4] Almost similar description as Ashtanga Sangraha. There is also

description of massage of yoni along with body. [4] Taila or ghrita with Panchakola (Piper longum, Piper longum's root, Piper retrofractum, Plumbago zeylanica, and Zingiber officinale) churna.

Anupana- Ushna gudodaka (warm jaggery water) for 2 or 3 days [4]

Kashyapa Samhita

Pippali (Piper longum), nagar (Zingiber officinalis) yukta and saindhavarahita alpasneha yukta yavagu for first 3 or 5 days, then sasneha lavana yavagu, then sasneha-lavana-

amla yukta kulattha (Dolichos biflorus) yush with meat soup of wild animals and ghritabhrista Kushmanda (Benincasa hispida), and moolaka (Raphanus sativus).[5]

Massage of back, pressure of abdomen and flanks, then

udarveshtana. Sitting over a small chair covered with leather bag filled with hot bala (*Sida cordifolia*) taila, then sudation in the yoni with oleo prepared with priyangu (*Callicarpa macrophylla*) etc. Hot water bath after proper sudation, Fumigation with kushtha (*Saussurea lappa*), guggulu (*Commiphora mukul*) and agaru (*Aquilaria agallocha*) mixed with ghrita. [5] Snehapana according to satmya.

Anupana-Manda for 3 or 5 days [5]

Harita Samhita

Ushna kulattha (*Dolichos biflorus*) yush on 2nd day, Panchkola (*Piper longum*, root of *Piper longum*, *Piper retrofractum*, *Plumbago zeylanica*, *Zingiber officinale*) yavagu on 3rd day, Chaturjataka (*Cinnamomum zeylanicum*, *Elettaria cardamomum*, leaves of *Cinnamomum zeylanicum*, *Mesua ferrea*) mixed yavagu on 4th day, cooked rice of shali or shashtika on 5th day [6]

Vaginal filling with oil and massage followed by sudation with hot water.

[6]

Decoction of available drugs out of lodhra (*Symplocos racemosa*), arjuna (*Terminalia arjuna*), kadamba (*Anthocephalus indicus*), devadaru (*Cedrus deodara*), bijaka (*Pterocarpus marsupium*) and Karkandhu (a variety of *Ziziphus mauritiana*). Then nagara (*Zingiber officinale*) and haritaki (*Terminalia chebula*) churna with jaggery on 2nd day morning. [6]

Amulet for sutika (puerperal women): The puerperal woman should tie amulet of Trivrita (*Operculina turpethum*) over her head. [7]

Puerperal management according to the sex of child:

Oil should be given for drinking to sutika in case of delivery of male child and ghrita in case of female child. [8]

Pathya and Apathya for sutika [9]

Pathya:

1. Sutika should have bath with much quantity of warm water.
2. Boiled water should be taken for drinking purpose.
3. Parisheka, Avagahana etc. are always with luke warm water.
4. She should do udarveshtana.
5. Snehana and Swedana must be done every day as per desha, kala etc.
6. Maharshi Kashyapa has given the special indication of manda for sutika.

Apathya:

1. The sexual intercourse.
2. Physical and mental stress, anger etc.
3. Cold water, cold wind and cold things etc.
4. There is contraindication of Panchkarma for Sutika
 - (a) Due to administration of Asthapana Basti, the ama dosha of sutika would be increased. [10]
 - (b) Due to nasya karma, emaciation, anorexia, body ache would be created in sutika.[11]

Benefits of Sutika paricharya:

It can be concluded that the sutika who is weak due to development of foetus, loss of dhatus, excretion of kleda, blood and exhaustion due to labour pain can regain her pre-pregnancy state by following this paricharya.[12]

DISCUSSION

The speciality of giving birth to a child made a woman unusual for her creative point of view in the life. Comparison of pregnant woman is done with the pot filled with oil, as slightest oscillation of such pot causes spilling of oil, similarly slightest carelessness to the pregnant woman can initiate abortion etc.[13] In sutika kala, proper sutikaparicharya causes complete involution of uterus and other pelvic organs, so that they reach to their pre pregnant state. Aim of puerperium is to maintain maternal and infant health preventing any complication and to establish infant feeding.

Abhyanga have been described in almost all of Ayurvedic classics. Abhyanga causes toning up of muscles of pelvic floor, abdomen, back and vagina. Ayurveda advocates Bala oil (*Sida cordifolia*), Dashmool oil, Sesamum oil for Abhyanga during Postnatal period. Abhyanga prevents anaemia by increasing Red blood cells. Abhyanga can prevent thrombosis because rubbing and friction during massage dilate superficial blood vessels and thus improves venous blood flow.[14] Swedana for sutika has been described by Acharya Sushruta, Kashyapa, Harita and Yogaratnakar. Since Swedana have property of vatashamana, hence it is beneficial during sutika kala where vata is vitiated. In general all the texts have advised massage, oral administration of fat with drugs and decoctions for 3 to 7 days after delivery. [15]

After 7th day medicated meat soup of wild animals is advised.

Udarveshtana produces compression of abdomen, thus prevents presence of hollow space, therefore the vata does not get vitiated. Acharya Harita has advised vaginal massage with oil followed by sudation with hot water. Vaginal massage facilitates proper drainage of Lochia i.e.

vaginal secretions; pacifies Apana Vayu and tones up vagina.[16]

CONCLUSION

As sutika kala is a critical period for women, it needs a proper management and care with specific diet, mode of life and aushadhi. In sutikakala, there is vitiation of vata, therefore it is most advisable to take vata shamaka drugs. Abhyanga also plays most significant role to pacify vata dosha. In sutika paricharya, most of drugs have been prescribed by various authors in single and compound form both.

During sutika kala, woman needs a special management and care for proper and healthy growth of new born baby as well as for maintenance of her own health.

REFERENCES

1. Acharya Charaka, Charaka Samhita with Vidyotini Hindi
Commentary by Acharya Kasinath Shastri and Gorakhnath Chaturvedi, Sharira Sthana 8/48, 16th edition, Chaukhambha Bharati Academy, 1989, p. 951.
2. Acharya Sushruta, Sushruta Samhita with Ayurveda Tatva
Sandipika Hindi Commentary by Acharya Ambika Datta Shastri, Sharira Sthana 10/16-18, 13th edition, Chowkhambha Sanskrit Sansthan, Varanasi, 2002, p. 76.
3. Acharya Vagbhata, Ashtanga Sangraha edited by S.P. Sharma, Sharira sthana 3/38, 1st edition, Chaukhambha Sanskrit Series Office, Varanasi, 2006, p. 285.
4. Acharya Vagbhata, Ashtanga Hridaya with Nirmala Hindi
Commentary by Brahmanand Tripathi Sharira Sthana 1/91-99, 1st edition, Chaukhambha Sanskrit Prakashan, Varanasi, 1999, p. 178.
5. Acharya Kashyapa, Kashyapa Samhita with Vidyotini Hindi
Commentary by Shrisatyapal Bhishagacharya, Khil Sthana 10/182, 11/3, 17, 18-36, 8th edition, Chaukhambha Sanskrit Sansthan, Varanasi, 1988, p. 304-307.
6. Acharya Harita, Harita Samhita with Nirmala Hindi
Commentary by Acharya Ramavalamba Shastri, Tiritiya Sthana 53/1, 5, 1st edition, Prachya Prakashana, Varanasi, 1985, p. 104
7. Acharya Kashyapa, Kashyapa Samhita with Vidyotini Hindi
Commentary by Shrisatyapal Bhishagacharya, Khil Sthana.

