

## Post-Natal Care In Ayurveda With Special Reference To Sutika Paricharya

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### Abstract –

Ayurveda give importance for the care of mother at every phase of her life specially when it comes to antenatal care and postnatal care. Postnatal care is a period following child birth which can be certainly co-related with sutika paricharya explained in Ayurveda. In this stage mother should be educated to take care of herself and the new born baby. A postnatal period beginning immediately after the separation of placenta and extending up to 6 weeks. The postnatal period or Puerperium has been termed as 'Sutika kala'. A women is called 'Sutika' only after the expulsion of placenta after delivery. The duration of 'Sutika kala' is usually 1.5 month (45) days. The body during this period demands relaxation and rejuvenation to attain the normal physiology. Body of a women becomes weak due to physical and mental stress and development of foetus, instability of body tissue, exertion of labour pains and expulsion of blood. it is essential for a mother to deepen and gain the mental, emotional and spiritual resources needed to carry her through all the demand of family life, without feeling depleted. Ayurveda advocates ahar, vihar and acharthat every sutika should follow which is termed as sutika paricharya. The main modalities or achievements of sutika paricharya are Garbhashayashuddhi, Dhatu-paripurnata, stanya-vriddhi to be completely established.

**KEYWORDS:** Sutika paricharya, postnatal care, Garbhashayashuddhi, Stanya Vriddhi.

### Introduction –

Ayurveda has always given importance to care the stree (female) at every phase of her life in respect of Rajaswalaparicharya (menstrual care), Garbhiniaparicharya (Antenatal care) and Sutika paricharya (post-natal care). Ayurveda regards women and her ability to reproduce and care for children as the basis of family life. She is the foundation of society; these qualities only can manifest if a woman is healthy. In today's era there is change in life style, stress, working women so women are not follows the post-natal regimen and these may lead to hazardous effect on their health. A Sutika Sharir is thought to be empty after delivery due to exertion of labour pain and excretion of ofrakta and kleda, so the mother becomes very tired after delivery and hence to be given extra care. Ayurveda, the term sutika (puerprial woman) can be used only after expulsion of placenta. Puerperium is a period following child birth during which the body tissues especially the pelvic organ reverts back to the pre-pregnant state both anatomically & physiologically. Puerperium begins as soon as placenta is expelled & last for approximately 6 weeks when the uterus becomes regressed to non-pregnant state.

This period is of happiness & contentment on one hand & physical, mental fatigue due to delivery on the other hand. After delivery the woman becomes emaciated and have *Shunya- shareer* because of *garbhavridhhi, shithila- sarvashariradhatu, pravahavedana, kleda-rakta-nisruti, agnimandya*, these will lead to dhatukshaya hence extra care to be given to prevent complication during this period to avoid 74 types of disease, which can happen in this period if not managed properly. So Charak, Sushrut and both Vagbhatas said that what so ever diseases afflict the Sutika are difficult to cure and may become incurable. Ayurveda has advised a specific diet & lifestyle regimen called Sutika paricharya to prevent further complications & restore the health of mother.

### Aim & Objective –

- 1) To study the role and relevance of sutika paricharya.

### Material and method –

Literary references are collected from Charak Samhita, Sushrut Samhita, Kashyapa Samhita, Harit ,Bhel and Sharangadhar Samhita and websites. A brief regimen of each and every step in sutika

paricharya like *Ashwasan*, *snehan*, *mardan*, *pattabandhan*, *ahar*, *vihar*, *pathya*, *apathya* etc.

**Definition of Sutika –**

A woman is called *Sutika* after the expulsion of placenta. Acharya Kashyapa has given description of sutika in Kashyap samhita. Here Acharya clearly mentions that after delivery of an infant, till the placenta is not expelled, the woman cannot be called sutika. In other word sutika term can be used only after expulsion of placenta.

**Etymology of the word Paricharya –**

The word ‘Paricharya’ is derived from the Sanskrit root “Char-gatau” by prefixing the upsarg “pari”. The general meaning of the word may be taken as the movement in all the directions but in the field of medical science ‘charu’ or ‘charya’ refers to the service or attention in all respects.

**Principle of Sutika Paricharya :**

Care of the woman during puerperium come under the heading of *Sutika Paricharya*. It involves the following principles-

- 1) Vatashamana
- 2) Agnideepana
- 3) Pachana
- 4) Raktavardhaka
- 5) Stanyavardhaka
- 6) Yonisanrakshaka
- 7) Garbhashayashodhak, Kostashodaka
- 8) Dhatupusti, Balya

Acharya	Ahara in Sutika						
	Panchakola	Yavagu	Yush	Manda	Manasarsa	Snehapana	Decoction
Charak	✓	✓	✓	✓	✓	✓	✓
Sushrut	✓ With Gudodaka	✓with snehaka and ksheer	✓	✓	✓with kola, kultha	✓	✓
Asthanga Sangraha	✓	✓with viryadigana	✓with kola yava kultha	✓	✓	✓	✓Laghu panchamula
AsthangaHridaya	✓	✓	✓	✓	✓after	✓	✓or herbs decrease

					12 days		ng vata
Kashyapa	✓	✓with nagar and chitraka	✓	✓with kultha	✓	✓	✓
Harita	✓	✓with pankola and chaturjatat	✓with kultha	✓	✓	✓	✓Arjuna, lodhra, devdaru, kadamb and bijaka

**Sutika Paricharya –**

1. Amulet for puerperal women-  
The sutika should fix amulet of *trivritta* over her head. This may to protect her from danger or harm or garbadhan.
2. Ashwasana –  
Ashwasana is a physiological reassurance. The women after delivery should be encouraged by sweet spoken words. It is a kind of *Satvajaya chikitsa*. It is a process of mental boosting to let her prepare to take care of herself and also her baby.
3. Snehana and mardana –  
In Bruhatrayi and Kashyapa Samhita it is mentioned that the women after delivery should be massaged whole body. Sushrut, Vagbhata and Sharangdhar specified it with bala taila. Vagbhata has advised massage to yoni also and Harita told yogi should be filled with oil  
Due to massaging the pain at back, flank and abdomen developed due to prasava is relived. It also helps in expulsion of residual clot in uterus. Abhyanga of yoni helps to tone the vagina and perineum.
4. Pattabandhana – (abdominal compression) –  
Acharya Charak, Vagbhata, Kashyapa and Yogratnakar says to press the puerperal women abdomen, flank and then compress her abdomen, and wrapped with cloth. This may to prevent vitiation of vayu likely to occur due to availability of hallow space, so that vayu subside and also it helps to retain back to normal size of uterus.
5. Yonidhupana – (fomentation)

According to Acharya Kashyapa Swedana to yoni should be given with oleo prepared with priyanguetc drugs, after overcoming the tiredness, fumigation with kustha, guggla and agaru mixed with ghrita should be done.

Hot yoni fomentation helps in minimizing the pain as well as inflammation and helps in healing process, due to fomentation blood flow of local area is increased via vasodilatation. All this drugs have essential volatile oils which have strong antiseptic and disinfectant properties against streptococci and staphylococci, thus it helps in preventing infection.

**6.Snana (hot water bath and irrigation) –**

Acharya Charaka, Sushruta ,Kashyapa and Harita explained hot water bath followed by rest in puerperial women . Dalhana says that irrigation should be done by pouring water in a stream, so that abnormal blood which is accumulate in uterus is excreted properly and vata also suppress and also hygiene is maintained.

**Ahara (diet) –**

- 1) Panchkola – Dhatushathilyahara, deepen, pachan, shulaghna.
- 2) Ghrita – Yogavahi, strength digestive system, Vatashamana.
- 3) jaggery – Mansa &Raktavardhana, Supports digestive power as well as balances vata.
- 4) Decoction of laghupanchmula dravya – Vataghna, bruhana, balya, deepen, mutrala, jwaraghna.
- 5) Rice gruel prepared with vidaryaganadigana and milk – rasayana, helps the women to recover puerperal period.
- 6) Liquid diet like yavagu – Tarpana, Vatashamaka.
- 7) Mansa rasa – Source of iron, Vitamin, essential amino acid and trace element.
- 8) Kultha – Cleanses abnormal blood through uterus as well it will decrease kleda.

In modern science it is told that the patient should be on normal diet of her choice, if the patient is lactating high calories, additional protein, fat, plenty of fluids, mineral, vitamins are to be given, this all fulfilled in Ayurvedic diet.

**Pathya and Apathya for Sutika-**

In Sutika kala, vitiation of vata is very much possible due to less activity of sutika. Even less

consumption of vatal diet in a small quantity may create many problems. So pathya and apathya of the of the sutika should be understood.

**Pathya–**

Pathya (wholesome) is that which is not harmful to pathya (of the body) and is according to liking. Sutika should be advised to follow the following pathyas.

- 1.Sutika should have the bath with much quantity of warm water.
2. Boiled water should be taken for drinking purpose.
3. Parisheka, Avagahana is always beneficial for sutika.
4. She should be done udaravestana.
5. Diet and drinking items should be prepared with jeevaniya and Brimhaniya drugs.
6. She should always take Snigdha diet.
7. Whatever the diet sutika takes must be in lesser quantity than her routine diet.
8. Snehana and swedana must be done every day as per desha, kala, etc.

**Apathya -**

1. Excess exercise
2. Sexual intercourse
3. Mental & Physical stress
4. Cold water, cold wind & cold things etc.
5. Contraindication of Panchkarma
6. Anger, Fear, Depression
7. Diwaswap, Atapasevana

**Importance Of Sutika Paricharya –**

1. Increase psychological alertness, apparent thinking and emotional steadiness
2. Strengthen and improves digestion power.
3. Helps woman’s body reverse into her normal pre pregnancy shape.
4. Promotion of breast feeding.
5. To accelerate involution process.
6. Protect her from upcoming diseases.

**Conclusion –**

1. To restore the health status of mother.
2. To prevent infection.
3. To take care of breasts including promotion of breast feeding.
4. To provide for care of the baby.
5. To motivate and guide for family planning.
6. To give need based health education.

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