

SUTIKA PARICHARYA- POST NATAL CARE IN AYURVEDA**Anju Sangwan***

Ayurvedic Medical Officer in GH Sonapat.

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Corresponding Author*Dr. Anju Sangwan**Ayurvedic Medical Officer in
GH Sonapat.**ABSTRACT**

Ayurveda is the oldest science of life is well known for its curative and preventive potential. Ayurveda give importance to the care of woman at every stage of life specially during rajasvala (during menstruation), garbhini (during pregnancy) and sutika(during puerperium). Post natal period also called as puerperium is the period begin from expulsion of placenta up to the six weeks. In Ayurveda puerperal period is called sutika kala and postnatal care is named as sutika paricharya is well described in Ayurveda classics. Sutika is more prone to disease due to loss of blood and other important dhatus. In puerperium many

complication can occur as it is said in Ayurveda about 74 types of disease can happen in this period if not managed properly. So it is essential for the mother to gain physical mental, emotional and spiritual health by proper management of sutikakala. This paper highlights on various major components of sutika paricharya such as ahara (normal diet) vihara (normal routine in puerperium) and asavasana (psychological reassurance) etc.

KEYWORDS: Garbhini, Sutika, Sutikakala, Puerperium.**INTRODUCTION**

God has given the power of regeneration to every species. Female of every species plays an important role in it than male. Enjoying motherhood is a happiest lifetime event in woman's life. During pregnancy women faces many physiological and anatomical changes in her body. After than during labour woman undergoes tremendous physical exertion, so old people used to term 'labour' as woman's rebirth. Postnatal period begins immediately after the separation of placenta and extends up to six weeks. It is named as puerperal period. In Ayurveda it is called as sutika kala. During this period the expanded uterus shrinks back to normal position. Ligaments, muscles associated with uterus starts regain its size and shapes which is important for the female health and cosmetic aspect. According to Ayurveda the process of labour is

initiated and controlled by vata. The fully stretched uterus is suddenly vacated after the delivery thus filling the cavity with vata so vata is vitiated. Development of fetus during pregnancy then expulsion of fetus, loss of body fluid and blood and exhaustion during labour pains causes dhatu kshaya and loss of immunity. So sutika became more prone to disease. In puerperium many complication can occur. According to ayurveda 74 types of disease can happen in this period if not managed properly. First week after the delivery is of immense important for sutika and newly born baby hence during this period special care is necessary for both. As earlier said vata is vitiated in this period so our first aim is to alleviate the vata. We should use vata shamaka ahara and vihara during this period.

As earlier mentioned puerperium period is called sutikakala and puerperal women is called sutika. Acharya Charak has not mentioned about sutikakala however sutika parichariya is mentioned in charak. In susruta samhita, astangsangrah and astangharidya sutika kala is considered of 45 days. According to kasyapa samhita duration of sutikakala is of six month but specific dietetic management is mentioned for one month. Various ayurvedic classics had advised general technique of life and diet during postnatal period as follows.

1) According to charak samhita

In the morning hot water bath should be given to the puerperal woman. When she feels hungry she should be given ghrita or oil powdered with pippli (piper longum), pipplamula, chavya(pipper chabula), chitraka(plumbago zeylanica) and srengabera (gingeber officinalis) in the quantity which she can easily digest. After that her abdomen should be massaged with oil or ghrita and wrapped with clean soft cloth which causes compression of abdomen and avoid the presence of hollow space in it. So vitiation of vata does not take place. After digestion of fat liquid rice gruel(yavagu) medicated with pippali etc. drugs should be given with ghrita. After digestion of gruel in the evening hot water bath is given. This regimen should be use for 5to 7 days. After that brihana chikitsa should be given. This regimen is suitable for the woman of jangladesha(dry area)not for the anupadesha(masshay land) because kapha is dominated in the person of anupadesha.

2) According to Susruta samhita

First of all massage with balatail should be given to the puerperal woman. Decoction of bhadradaru etc drugs which are vatashamaka should be used for bath and oral administration. If some blood clots retained in uterus then powdered pippli (piper longum), pipplamula, hastipippali, chitraka (plumbago zeylanica) and srengabera (gingeber officinalis) with warm

jaggery water should be given for 2-3 days till the blood clots are properly excreted. Then rice gruel prepared with the drugs of vidarigandhadi group with ghrita or milk should be given from 3rd or 4th days up to 7th or 8th day. After that cooked sali rice with meat soup of wild animal mixed with yava, kola and kulatha should be given. Puerperal women should allow to take this sali rice and meat soup according to her digestion power. She should avoid anger, exercise and coitus during puerperal period.

3) According to Astang sangrah

Sutika should be given the massage of balatail. When she feel hungry she should be given the oil or ghrita medicated with Panchkola churna or yavani, upkunchika, chavya, chatrak, vyusha and sandhva lavana. This oil should be given in the quantity which she can easily digest. The woman which is unfit to take medicated oil should be given the kwatha of laghupanchmula or vatahara aushdha kwatha. After digetion of medicated oil, abdoman should be massaged with oil or ghrita and wrapped withsoft cootten cloth to avoid the vitiation of vata. After that liquid gruel rice is given which is medicated with vidariganadi kwatha or milk in the quantity which she can easily digest. During this entire period morning and evening irrigation with hot water should precede use of ghrita etc or rice gruel.

This regime should follow for three, five or seven days. After that light diet with soup of yava, kula, kultutha, should be given up to 12 days. Strengthen diet should be given stepwise from light diet. Boiled water after cooling should be used for drinking by sutika. Meat soup of wild animals, strengthen diet should be given from 13th day to full sutika kala. Massage, unguent, irrigation and bathing with jivaniya, brimhaniya, madhura and vatahara drugs. Astang haridya given almost same discription of sutika parchariya as Astang sangrah.

4) According to Kashyapa Samhita

Maharishi kasyapa had given the detailed about sutika parchariya. According to them sutika must use rakshoghana(antiseptic) and beneficial things. The women after delivery should be encouraged by sweet spoken acoecheuse and made lie down in hunch back position. Then she should massage her back and compress her abdomen and wrapped abdomen and flanks with soft cotton clothes. The compression of abdomen move vayu and expel dosas that are left after delivery. Wrapping with cloth also causes abdomen to reaches its proper place and vayu also subsides. The puerperal woman should always sit on a chair covered with leather bag filled with hot balatail. Sudation in the yoni should be given with oleo prepared with priyangu etc drugs. Then hot water bath should be given followed by rest. After overcoming the

tiredness fumigation with kustha, guggulu and agaru mixed with ghrita should be done. Then according to his digestion power scum of boiled rice should be given for three to five days. After then she should be given oleagenous article like oil or ghrita etc. After digestion of oil salt free gruel mixed with small quantity of oil, pippali and nagar should be given for three days. After six to seven days of delivery puerperal woman should be given medicated rice gruel with sufficient amount of salt and oil or ghrita. The meat soup of wild animals and soup of kulttha mixed with oleagenous substances salt and sour articles and kushmanda, radish, cucumber etc vegetables fried in ghrita should be given after delivery. Sutika should follow this regime for one month. According to Maharishi Kashayapa traditional diet and beneficial things which are followed in family should be considered. Diet according to place of living is also important.

According to kashyapa samhita in anupa desha that is in marshy land there is dominance of vata and shlesma, so fat should be avoided initially. Appetizer and strength producing scum of boiled rice should used in marshy land.

In jangala desha that is in dry land ghrita, oil or any other oily article in good quantity prepared by using decoction of pippali etc drugs should be given. Oleaginous substance should be given to the woman which has more digestive power and weak woman should use gruel of rice for three to five nights.

According to Maharishi Kashyapa in dry places there is dominance of vata and pitta. Oleaginous substances is used in abundance in these areas. Kashyapa demarkated different diet at birth of male and female child. According to him at the birth of male child oil should be given and at the birth of female child ghrita should be given to puerperal woman.

Amulet for sutika

According to maharishi kashyapa puerperal woman should tie amulet of trivrita(operculina terpathum) over her head.

Pathya - apathya for sutika

Pathya

- 1) Boiled water after cooling should be taken for drinking
- 2) Sutika should have bath with warm water.
- 3) Parisheka, avagahana etc are always done with luke warm water.

- 4) She should do uderveshstana that is abdomen with flanks should be wrapped with clean clothes after massage.
- 5) Snehana and swedana must be done every day as per desha kala etc.
- 6) Maharishi kashyapa has given the special indication of manda for sutika.

Apathya

- 1) Physical and mental stress, anger etc should be avoided.
 - 2) Sexual intercourse is contraindicated during sutikakala.
 - 3) Cold water, cold wind and cold things are avoided as these things increases vata.
 - 4) Panchkarma is contraindicated for sutika.
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- a) According to charak samhita administration of Asthapana Basti increases amadosha of sutika.
 - b) According to Astang sagraha nasaya karma causes anorexia, bodyache and emaciation in sutika.

Benefits of sutika paricharya

It is concluded that sutika becomes weak and emaciated due to the development of fetus, loss of dhatus, excretion of kleda and blood, exhaustion due to labour pain. With this sutika paricharya she attains all the lost things and reaches her pre pregnancy stage.

DISCUSSION

A healthy mother would give birth to a healthy child. Health of mother in puerperium period is more important. Abhyanga given to sutika may be sthanika or sarvadaihika with the help of ghrita and tail especially with the help of balatail. Which is vatashamka, rasayana, shramahara, Abhyanga tones up the pelvic floor muscles, abdominal back muscles. It also improves blood circulation, so help in recovery from soft tissue injury and prevent thrombosis. Abhyanga at lower back helps for proper drainage of retained blood and clots from uterus. Parishsheka given to the sutika is the pouring of hot water in stream. Parishsheka is vatakapahara, vedanahara, so it subside vatadosha. uderveshstana is advised in sutika paricharya. Udervastana prevents vitiation of vatadosha by compressing hollow space in the abdomen produced after expulsion of foetus. Abdomen should be tightly wrapped with soft cotton cloth after birth. It also provides support to the back and abdomen. It mainly helps the uterus in involution to its normal size. After delivery there hypoeostrogenic state, so vaginal defence is lowered and patient is more prone to infection. Dhupana will maintain the hygiene

of perineum. It keeps episiotomy healthy and increases its healing process. The drugs used in yoni dhupana advised by maharishi kasyapa are kusta, agaru, guggulu have the properties like jantughana, kandughana, shothahara, vranashodhana, ropanat and sutika must be given more attention to prevent complications during that period. In sutika kala proper sutika parichariya causes complete involution of uterus and other pelvic organ so that they reach to pre pregnant state. The aim of puerperium is to maintain maternal and infant health preventing any complication and to establish infant feeding.

Mode of action of diet and drugs

The sneha given to sutika is mixed with dravya like pippali, pippalimula, chavya, chitraka, shrungavera, yavani, upakunchika. These dravyas are agnideepana, amapachana and vatashamaka. These dravyas help in digestion of the sneha and act as appetizer. Ghrita is vatapitta shamaka, balya, rasayana, agnideepak raktavikaranasaka and yogavahi. Ghrita provides many essential fatty acids such as omega 6 which provide anti inflammatory properties. Ghrita contain 17 amino acids and vitamin A,D,E,K pippali, pippalimula, chavya, chitraka, shrungavera are ushna, teekshana, deepana, pachana, shoolagna, vata.shamaka and katu vipaki has properties of sonitasanghatabhedana lead to normal yonigatasrava because of this garbhasyashudhi occur. Pippali, pippalamula are anti inflammatory and also shows antibacterial properties. It is also useful for the recovery of related organs soon after delivery. Chitraka act as appetizer, anti-helmenthic causes uterine contractions. Chavya is liver stimulant. Shunthi is known to stimulate digestion. It has anti-inflammatory, antimicrobial property.

Yavagu, manda, peya with sneha or kwatha stimulate the agni. It is grahi, laghu in nature, dhatu posana, tarpana properties. It is easily digestible and absorbable. It reduces thirst so maintain water in the body. Ksheera (milk) is rich source of proteins, vitamins and calcium. Yusha is given to sutika prepared of yava, kola, kultha. It is semisolid and rich in protein. Kola is a good source of calcium, phosphorus, vitamin A. It has antioxidant property, wound healing and anti-inflammatory properties. Kulatha is an excellent source of iron, molybdenum and manganese.

Meat is an excellent source of iron, vitamins, essential amino acid and trace elements. Madhura, brimhanya drugs are anabolic and helpful to recover maternal system from stress and strain of labour, so all the drugs and diet given to sutika is for the well being of sutika.

CONCLUSION

As sutikakala is a critical period in woman's life. During sutika kala, woman needs a special management and care for proper and healthy growth of new born baby and maintenance of her own health. In sutika kala there is vitiation of vata, so vatashamaka drugs and diet is advised during this period.

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