

Importance of Post Natal Care in the Present Era by Ayurvedic Modalities

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ABSTRACT

In Ayurveda, the postnatal period is called as Sutika Kala, and the care given during this whole postpartum period is mentioned as Sutika Paricharya. Women, after delivery of baby, followed by expulsion of placenta are termed as *sutika*. After delivery, the women become emaciated and have *Shunya Shareera* because of *garbhavridhi*, *shithila sharvasharira dhatu*, *pravahanavedana*, *kleda-rakta nistruti*, *agnimandya*. All these will lead to *dhatukshaya*, hence extra care to be given to prevent complication during this period. By *sutika paricharya* a stage of physical, mental and physiological wellbeing is re-stabilized. In this article *Sutika paricharya* different components has been explained.

Key Words *Sutika Paricharya, Post natal care*

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INTRODUCTION

Sutika is a women who has delivered recently and after the expulsion of placenta. Acharya Vagbhata said being relieved from *garbha* and *apara*(Placenta)¹. Puerperium is the period following childbirth during which the body tissues, especially the pelvic organs revert back approximately to the pre pregnant state both anatomically and physiologically. The retrogressive changes are mostly confined to the reproductive organs with the exception of the mammary glands which in fact show features of activity. Involution is the process whereby the genital organs revert back approximately to the state as they were before pregnancy².

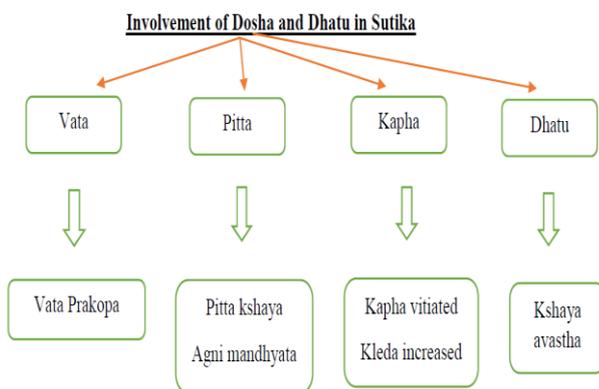
Human physiology is significantly altered during pregnancy and in the postpartum period. In terms of maternal morbidity and mortality, the puerperium is as important as the pregnancy and birth³.

Sutika kala according to different acharyas and modern science.

According to Acharya Sushruta and Vagbhata the *Sutika kala* considered as *Sadhyardhamasa* (6 weeks) and till *Punarartavadarshanat* (until recommencement of menstruation) the *Sutika paricharya* to be followed. Acharya Kashyapa has mentioned *sutika kala* as *Shadabhirmasa* as woman's dhatus return to their pre-pregnant state in 6 months⁴. Bhavaprakasha and Yogaratnakara de- scribes *sutika kala* either after 1 ½ months or

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after restoration of menstrual cycle and after that she can free from diet regimen. In case of complicated labour only after subsidence of complications she should be free from regimen⁵. According to modern science Puerperal period begins as soon as the placenta is expelled and lasts for approximately 6 weeks.



Sutika Paricharya includes Ahara, Vihara and Aoushadas

According to charaka⁶

Chaturdsneha (ghrita, taila, vasa or majja) with Panchakola churna whenever sutika is hungry Udara abhyanga with taila/ghrita followed by udara patta bandhana with soft cloth After sneha digested yavagu processed with pippalyadi churna with ghrita is given. Parisheka with lukewarm water. These all done for 5-7 days.

Sushruta sutika paricharya⁷

Abhyanga with bala taila Parisheka with bhadradarvadi gana kashaya Churna of pippali mula, hastipippali, chitraka, srngvera with guda water for 2-3 days orally given. After shodhana sneha yavagu/kshira yavagu processed with vidari gana for 3 days (from 4th

day) given

From 7th/8th day jangala mamsa rasa with yava, kola, kulatha along with Sali dhanya given to eat according to bala, agni.

The main purpose of ushna jala parisheka is expulsion of dushitarakta accumulated due to irritation of garbha and alleviation of vata.

Acharya vagbhat Sutika paricharya⁸

He mentioned first abhyanga with bala taila Sneha processed with panchakola churna, upakunchika, cavya, chitraka, vyosha and saindhava lavana is given when hungry in accordance with agnibala.

If sneha is contraindicated vatahara drugs kwath or laghupanchamoola are given orally.

Udara vestana with cloth after abhyanga.

After sneha digested yavagu processed with vidaryadi gana kwatha/kshira given.

Parisheka with warm water. These regimen followed for 3, 4, 5 days then yava, kola, kulatha yusha is given.

After 12 night jangala mamsa rasa given according to agni bala.

Boiled and cooled water for drinking.

Ghrita, taila or kwatha prepared with jivaniya, brahmaniya, madhura, vatahara drugs should be used for abhyanga, udwartana, parisheka, bathing.

Kashyapokta Sutika paricharya⁹

Acharya Kashyapa has explained samanya and vishesha sutika paricharya.

Samanya:

She should use rakshoghna drugs

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Back of sutika should be rubbed, abdomen flanks are pressed.

Abdomen and flanks are wrapped with clean cloth.

Women is advised to sit on a leather bag filled with bala taila keyy on a small chair and swedana is done by krshara made of priyangu. After swedana sutika can take bath with warm water.

Dhupana with ghrita, kushta, guggulu, agaru.

Manda is given for 3-5 days in accordance to agni and bala of patient followed by sneha.

After sneha digestion yavagu prepared with pippali, nagara without salt and very little sneha for 3 days.

Kulatha yusha with sneha, lavana, amla and mamsa rasa should be taken with kushmanda, mulika, etc vegetables.

Vishesha paricharya according to desa, sex of the child explained.

DISCUSSION

During sutika vata is in prakopa avastha and agni mandhyata will be there. Sneha used during early sutika period as it is vata shamaka, balya, rasayana, agnideeptaka and yoga vahi. Dhatus revert back to pre-pregnant state by these snehas. Ghrita contains Omega-6 which provides anti-inflammatory properties.

Panchakola churna contains Pippali, pippali mula, chavya, chitraka, nagara. These are having rasa and vipaka as katu and having properties of agneedipaka, ruchya, pachaniya and pittaprakopaka, vata-kapha shamaka.

Agnimandhyata in sutika can be improved by administration of these drugs with sneha. Panchakola is having Antipyretic, appetizer, uterotonic, antibacterial, antifungal, analgesic effect.

Udara vestana prevents vitiation of vata dosha by compressing hollow space produced after expulsion of fetus. Provide support to the back and abdomen. Helps the uterus to shrink back to its normal size and to straighten back after pregnancy, improving posture.

Pippalyadi yavagu contains pippali, jiraka, hingu etc which are katu rasa and vipaka, ushna virya, agnideepaka, vata shamaka along with Antimicrobial and anti-inflammatory property.

Yavagu possess Grahi (digestive and absorbable), Balya (strengthen the body), Tarpani (nutritious) and Vatanashini (specify the vitiated Vata) properties¹⁰. Yavagu can be prepared with one part rice and six parts water. According to Acharya Vridhajivaka in Kashyapa Samhita, Yavagu is prepared by taking rice (1 part) and decoction (20 parts); Boil it till the rice is cooked¹¹.

Parisheka with ushnodaka helps in vatashamana and removes the dushta rakta(retained products) from uterus. Increases the uterine contractions helps in involution of pelvic organs. It is also vedanahara, twakaprasannata, srotoniramalata, Vata Dosha also subsides.

Bhadradarvadi gana contains devadaru, kushta, tagara, bala, atibala and dashamoola which are having Ushna veerya, Madhur Ras, Guru, Sthir and Snigdha guna which are opposite to guna of

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Vata dosha i.e. Sheet, Ruksha, Laghu, chal guna¹². Vatashamaka property helps in reduction of pain, inflammation in the body. Normalises the apana vata function.

Guda is having Jaggery is many health benefits, including aiding digestion, relieving constipation, cleansing liver, increasing energy, purifying blood, and has anticarcinogenic and anti-toxic effects and nutritional advantages such as protein, amino acids, vitamins, and phytochemicals¹³.

Sneha Yavagu or Ksheera Yavagu processed with Vidarigandhadi Gana Dravyas is definitely an electrolyte to Sootika Stree. Vidarigandhadi gana from sushruta samhita is reviewed and analysed from the text and commentaries as per their given indication it is indicated in Shosha, Gulma, Angamarda, Kasa, Shwasa and having Vata-Pittanashak property¹⁴. Sneha yavagu should be given to Sutika women after the 3 days of shodhana to alleviate vata dosha and enhance the body strength. Makkal shula is the type of post-delivery complication where the pain predominantly present at nabhi, basti and udar, in sutika along with bloated stomach due to aggravated vata, here Sushrut indicated decoction of vidarigandhadi gana sprinkled with devdaru and maricha powder¹⁵.

Jangala mamsa is Ruchya, and best among meat sources. Animal meat has 20% protein and 3-5% of fat, 100gm of meat if used will yield 194 calories of energy. Jangala Mamsa is a rich source of protein of a high biological value and also has all the amino acids and vitamin B

complex group, iron and phosphorous are present in the adequate quantity in such meat¹⁶.

Abhyanga given to Sutika may be Sthanika (udara or yoni) or Sarvadaihika with the Ghrita and Taila especially with BalaTaila which is having property of Vatasanshamaka, Rasayana to Mamsadhathu and Shramahara. Abhyanga tones up the pelvic floor, abdominal, back muscle, tissues and relieve the muscle spasm. Abhyanga at lower back helps for proper drainage of lochia. Yoni Abhyanga tones up vagina and perineum and prevents laxity and prolapse, alleviates pain and heals vaginal and perineal wounds. Massages given also help ligaments and muscles to firm up again, prevent back pains and perhaps more important, avoid sagging of the lower abdomen and the subsequent health issues which would be the cause of that.

Dhupana will maintain the hygiene of the perineum. It keeps episiotomy healthy, hastens its healing process.

Pippali, Pippalimula, Chavya, Chitraka, Shringavera are Ushna, Teekshna, Deepana, Pachana, Shulaghna & Kaphavatashamaka, so it is helpful in reducing Agnimandya & shoola in sutika. These drugs are katurasatmaka & katuvipaki and has the properties of shonitasanghat bhedana leads to normal yonigatasrava because of this garbhashayashuddhi occurs¹⁷.

Laghupanchamool is a part of Dashmool which is popular as an excellent Vatashamak. Shalparni, Prushniparni, Bruhati, Kantakari and Gokshur togetherly known as Laghu Panchamool. As it

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alleviates Vata it is excellent in Sootika Awastha (After delivery) conditions. In the absence of mother's milk its Kshirpak is safe and beneficial to infant. It can be used in Rasayan and Vajikaran karma.

Yusha in kritanna varga can be correlated to soup. General method of preparation of yusha is one part of dhanya (rice) is taken with eighteen parts of water. If saindhava lavana (rock salt), sunthi (*Zingiber officinale*), pippali (*Piper longum*), etc. katu dravya's (pungent substance) are taken and sneha (unctuousness) is added then it is called as krita (seasoned) Yusha. Without katu dravyas (pungent substance) and sneha (unctuousness) it is akrita (unseasoned) Yusha. Krita (seasoned) yusha is guru (heavy) due to sneha and akrita (unseasoned) yusha is laghu (light). Yusha can be consumed by healthy or diseased person¹⁸. Kulatha yusha is Agnivardhaka (increase metabolic factors), Vatanulomaka (proper functioning of vayu), Gulmah (a type of lump), Arsas (piles), Prameha, Medha (fat), Ashmari, Shwasa (asthama), Kasa (cough).

Boiled and cooled water improves the metabolism and digestion. Improves blood circulation and removes the toxins from body. Hydrates the body.

Manda prepared with the ratio of rice and water (1:14) and used only supernatant liquid. It is having laghu guna, vatanulomaka, grahi, deepana. Indicated in jwara, trishna and Dhatushtikara (Nourishes basic elements) etc¹⁹.

CONCLUSION

Aim of the Purperium is to maintain maternal and infant health preventing any complication and to establish infant feeding. The diets & regimens which are described by Ayurveda literatures thousands of years ago for Sutika is totally scientific. This regimen includes aahara, vihara, aushadhi, yogasana, pathya, apthya etc. which helps to regain her pre pregnant state. The mode of Paricharya includes important therapies, nutritional diet & swasthavritthalana, we can achieve our goal Garbhashayashuddhi, Dhatusparipurnata, sthanyavridhhi, punarnavikarana etc.

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