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Sutikopakrama key for Healthy Mother and Healthy Child

Sankanagoud Patil¹, Nanda KO², Anushree ABC³

¹Associate Professor, Department of PG Studies in Swasthavritta, JSS Ayurvedic Medical College and Hospital, Mysuru, Karnataka, India.

²Assistant Professor, Department of PG Studies in Prasooti Tantra & Stree Roga, JSS Ayurvedic Medical College and Hospital, Mysuru, Karnataka, India.

³Post Graduate Scholar, Department of PG Studies in Prasooti Tantra & Stree Roga, JSS Ayurvedic Medical College and Hospital, Mysuru, Karnataka, India.

ABSTRACT

Ayurveda elucidate due importance for the care of women at every phase of her life, especially when it comes to antenatal and postnatal care. Post natal is a period flowing 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 as the health of the mother affects directly over the newborn. After delivery woman becomes weedy, also empty bodied (*Shoonya Shareera*)^[1] due to physical and mental stress and debility at the level of reproductive organs. It is essential for a mother to deepen and gain the mental, emotional and spiritual resources needed to carry her though all the demands of family life, without feeling depleted. In this article highlights on various major components of *Sutika Paricharya* such as *Ashwasana* (Psychological Reassurance), *Vihara* and *Aahara* (Normal diet in puerperium) etc., *Ayurveda* prescribes numerous herbs to establish healthy status of the woman after delivery. *Ayurveda* has executed the post-natal care (*Sutika Paricharya*) in a meticulous fashion focusing on every aspect required to nurture and replenish the health of woman and avoid postpartum complications.

Key words: *Sutika Paricharya, Shoonya Shareera, Ashwasana, Ahara-Vihara, Post-natal care.*

INTRODUCTION

Sutika Paricharya or postnatal care is one such field of *Ayurveda*, where application of knowledge of tradition, practice of medicine and scientific logistics can be amalgamated for the better management of mother

and child.

The *Sutika* period which starts from the time of expulsion of the placenta upto 6 weeks.^[2] In special cases of *Moodagarbhanirharana* it extends to four months and *Kashyapa* also opined that till the resumption of her menstruation which suggests that *Dhartusamparipoornata*, lady is to be considered as *Sutika*. During this crucial period enormous changes and adaptations which takes place in the maternal body to accomplish the smooth growth and expulsion of the baby, later both anatomically and physiologically revert back to pre-pregnancy status.

Prevention is better than cure, in this regard attempts to treat the *Sutika Vyadhis*, it is wise to wise prevent them by following *Sutikaparicharya*. The body of the lady is *Shoonya* or empty due to draining of her energy for the development of fetus first and then by taking the stress and strain of labour pains with loss of blood

Address for correspondence:

Dr. Sankanagoud Patil

Associate Professor, Department of PG Studies in Swasthavritta, JSS Ayurvedic Medical College and Hospital, Mysuru, Karnataka, India.

E-mail: ayursank@gmail.com

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ayursank@gmail.com Website:
www.jaims.in

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during labour. As a result of these the *Dhatus* are in *Kshayitashithilaavassta* and the *Vata* is more in *Dhushtavastha* with slightest provoking causes. Hence importance is given to restore the *Agni* without vitiating the *Vata*.

The *Sutika Paricharya* includes^[3-8]

1. *Ashwaasana* - Reassurance to overcome the physical and mental strain of *Sutika*.
2. *Vranitopaasana* - *Kashyapa* has given importance to the *Rakshoghna Karma* highlighting the importance of asepsis even in the postnatal period, he suggested a special seat for *Sutika* with the leather bag filled with *Ushnabalataila* called as '*Asandika*', which soothes the body torn abraded and aching perineum and gives comfort to sit and feed the baby.
3. *Snehana* - *Bhaya* and *Abhyantara* ; Initially *Abhyanga* with *Balataila* and *Vatahara Ushna Kwatha Upachara* is given followed by *Pana* of *Panchakolachoorna* with *Gododaka* for *Agnideepana*. After two to three days of this *Upachara Vidarigandhasiddha Sneha* or *Ksheerayavagu* is given for three days, followed by *Sidda Jangala Mamsarasa* and *Shalyodana*.
Sneha with *Panchacolachoorna* and *Yavani, Upakunchika, Saindhava* followed by *Vidarigandadiganasiddha Ksheera/Snehayavagu*.
4. *Swedana* - *Sthanika* and *Sarvadaihika*
5. *Snaana* - *Priyangukrishara* is said for *Abhyanga* and *Swedana* followed by *Ushnaambusnana* and *Dhoopana*
6. *Udaraveshtana* - Tie an abdominal binder tightly after *Abhyanga* to the abdomen to prevent the distention of abdomen with *Vayu*.
7. *Dhoopana* - *Dhoopana* with *Krimihara/Rakshoghna Dravyas* to overcome infections like with *Kushta, Agar, Guggulu* with *Ghee*
8. *Shonita Shuddhi* - *Gudodaka* usage will be helping as *Yonishodaka*

9. *Stanya Janana Dravya Upayoga*

10. *Vyaayama* - after *Sutika Kaala* i.e., 6 weeks after restoration of *dhatu*s

- *Moola Bandha* - Kegel's Pelvic exercise
- *Udhyana Bandha* - Abdominal tightening
- *Kati Parivartana* - Pelvic tilting or rocking
- Ab-toning/ease crunch
- Back bridging, Foot and Leg Exercise

No *Asanas* should be done during the first month after delivery. There after they may be practiced mildly. 3 months after delivery all *Asanas* may be practiced with comfort the following *Asanas* can be practiced *Padahastana, Vrishansana, Halasana, Sarvangasana, Matsyasana, Salabasana, Dhanurasana* and *Bhujangasana, Pavanamuktasana, Paschimottasana*

DISCUSSION

Kashyapa explained *Samanyasutikaparicharya* and *Visheshaparicharya* according to the *Desha* and *Kula* of the patient seems more practical whereas, *Charaka's Acchasnehapana* seems to be suitable only for the patients of *Jangaladesha* as there is *Vatapradhanyata* and not for the females of *Anupadesha* due to *Keldadiyata* and *Kapha* dominance in their body. Usage of *Gododaka* with *Panchakola* is more appropriate for the *Anupadeshaja, Dhupana, Langana* and *Kledanirharana* given prime importance before starting *Brihmana Chikitsa*.^[9]

Even following *Mritagarbha Sutika Paricharya* need to be followed. After extraction of immature fetus, for *Garbhashaya Shuddi, Arti Vismarana* and *Praharshanaartha* the women should be given with *Sura, Seedhu, Arista, Madhu, Madira* and *Asava* or other alcoholic drinks according to her strength. After this she should be treated with *Balavardhaka, Brihmana Sneha Rahita Yavagu* need to be prescribed. This regimen should be continued till the *Kleda* of *Dosha* and *Dhatus* is cleared. After this the *Snehapana, Basti, Ahara – Deepaniya, Jeevaniya,*

Brihmaniya and *Madhura Vatahara Dravyas* to be administered.

Though *Sutika* is not a stage of illness, but there is an increase need of supplementation for food and special nutrition. It is understood that after child birth the digestive power of the women is weak at the same time her nutritional needs increase to meet the dual purpose of regaining her strength and to breast feed the child. So, there is a need of light carminative, nutritious and liquid diet is advised rather than sweet, oily and heavy diet during early pregnancy and early post-delivery.

CONCLUSION

'Care for One is fair for two' In this era of 21st the woman moving their newborns in the Kangaroo bags on very next days of her delivery, these lengthy cumbersome *Paricharya* seems little absurd. The woman not following proper care during *Sutika Kaala* may land up with multiple problems in their forties, fifties and seeking the medical aid. But our grandmothers and mothers who followed the *Sutika Paricharya* systematically with utmost care and consideration are still young, healthy and energetic this conveys the benefits of following *Sutika Paricharya*. *Ayurveda* the science of life could contribute significantly in improving mother's and newborn's health. The holistic regimen advised during *Sutika Kala*, sustain the overall health, nutrition and well being of both the woman and the baby. The measures are simple, easy to follow by women and families at the house hold level since the emphasis is one use of locally available resources. In this regard more clinical research is required to convey the knowledge to the public in a better way.

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