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RESEARCH ARTICLE

AN OVERVIEW ON *CHATURVIDHASHENHA* (AYURVEDIC CLASSICAL FOUR TYPES OF FATS) IN *SUTIKAPARICHARYA* (PUERPERIUM)

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Abstract

Introduction : A group of human is nothing but society. Ayurveda not only explains individual's health but well commented on community health. In this context, Ayurveda described about *Supraja* (Healthy and Cultured progeny). Female has got an opportunity to nurture *Supraja* as she has capability of giving birth because of typical genetic development. For mother and child care; diet, remedies, medicines, rules are mentioned in Ayurveda.

(Aim). Hence topic was selected to review *Chaturvidhasheha* (internal and external) in *Sutikaparicharya*.

Material and Method: *Sutikaparicharya* and *Sheh Varga* (group of unctuous food) were reviewed.

Observation: A female, after expulsion of placenta at the end of labour is known as *Sutika*. According to classical references *Sutika Kalavadhi* is from 5th day to up to 45th day. Involvement *Trishosha*, *Saptadhatu*, *Upadhatu* are observed during labour and *Sutikaawastha*. In Ayurvedic compendia, twenty four types of herbal unctuous substances are mentioned. Postnatal care period is indicated for consumption of these unctuous substances.

Discussion: : In such condition, internal and external oleation helps to alleviate *Tridosha*, give strength to bodily tissues and rejuvenate deteriorated body organs involved during labour. Vegetable and animal are two sources of fats. *Ghrita* (cow ghee), *Tila Taila* (Sesame oil), *Vasaa* (animal muscle fat) and *Majja* (marrow) are described.

Conclusion: *Chaturvidhasheha* plays an important role in *Sutikaparicharya*. In this process, extensive depletion of *Dhatu*, *Updhatu* (Supportive tissue) and aggravation of *Tridosha* occurs. *Chaturvidhasheha* allivates *Tridosha*, recover depleted supportive tissue and helps in rejuvenation of body strength.

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Introduction:-

A group of human is nothing but society. Ayurveda not only explains individual's health but well commented on community health. In this context, Ayurveda described about *Supraja* (Healthy and Cultured progeny). Female has got an opportunity to nurture *Supraja* as she has capability of giving birth because of typical genetic development. Independent and working female ratio is increased however female doesn't get enough time to notify health of her own. She is conscious about physical change that are been occurred after labour. To overcome these myths female are reducing oil internally and externally as well. For mother and child care; diet, remedies, medicines, rules are mentioned in Ayurveda. Oleation therapy (internal and external) is recommended in postnatal care to avoid complications and rejuvenate health. Hence topic was selected to review the importance of *Chaturvidhasneha* (internal and external) in *Sutikaparicharya*.

Aim:

To review importance of *Chaturvidhasneha* (internal and external) in *Sutikaparicharya* (puerperium).

Material and Method:-

Sutikaparicharya and *Sheha Varga* (group of unctuous food) were reviewed.

Observation:-

A female, after expulsion of placenta at the end of labour is known as *Sutika*. According to classical references *Sutika Kalavadhi* is from 5th day to up to 45th day.[1] During this period, rules and regimens are expected to follow which called as *Sutika Paricharya*. Medicated *Yavagu*, (Rice Gruels) various unctuous substances like *Ghrta* (ghee) *Tila Taila* (oil), *Vasaa* (animal meat fat), *Majjasheha* (red and yellow bone marrow) with medicinal Plants or *Kwatha* (decoction) for seven days followed by *Aushadhi Mamsa Rasa* (herbal meat soup) with light diet is advised. During this period *Sutika* should consume unctuous and less food. In Ayurvedic compendia, twenty four types of herbal unctuous substances are mentioned. Postnatal care period is indicated for consumption of these unctuous substances. [2]

Involvement *Tridosha*, *Saptadhatu*, *Updhatu* are observed during labour and *Sutikaawastha*. Properties, sites, *Vridhhi* and *Kshay* of these bodily elements have been mentioned as follows ;

Vata Dosha -

Properties - *Ruksha*, *Chala*,

Sites- *Kati* (hip bones), *Sakthi* (thigh), *Asthi* (Bones), *Sparshendriya* (skin).

Vridhi (Aggravated symptoms)- *Karshnya* (Discoloration of skin), *Anaha*/, *Adhmana*(Fullness of abdomen), *Ashtishool* (pain in bones), *Majjashosha* (emaciation of bone marrow),

Pitta Dosha/Agni-

Properties- *Sasneha* (unctus), *Ushna* (hot), *Tikshna* (sharp) , Gradually increases and improves digestion and absorption.

Site- *Raktadhatu*, *Rasadhatu*, *Sparshendriya*.

Kshay(Alleviated)- *Mandonala* (decrease in digestive fire), *Sheetam* (cool), *Praphahani* (lusterless), *Aniyata Toda* (intermittent pain), *Anga Parushya* (dryness allover body), *Nakha*/ *Nayan Shauklya* (whitish discoloration of nails and eyes)

Kapha Dosha-

Properties- *Guru* (heavy), *Sheeta*, Don't allow to aggravate but promote in lubrication and frictionless movement in joints which helps in reducing pain.

Sites- *Rasadhatu* , *Medadhatu*

Vridhhi- *Agnisada* (malaise), *Shlathangtwam* (loosness of body), *Sandhi Vishlesh* (loosing of joints), *Sthaulya* (obesity), *Srotopidan* (pain in organ systems/ micro channels of body).

Rasa Dhatu-

Functions -Promotes nutrition to all *Dhatus* as being foremost *Dhatu*. It helps in blood formation.

Kshay- *Raukshya*, *Shrama* (fatigue)

Updhatu- *Artava* (menstrual fluid) and *Sthanya* (breast milk)

Rakta Dhatu-

Function- *Jivan* (longevity), Strength, complexion

Khsay-*Rukshata, Twakparushya, Sphutit twak, Mlan twak.*

Updhatu-*Sira and Kandara* (vessels and tendons). It fastens the joints very firmly and conduct *Rasa* and *Raktadhatu* nutrients.

Medo Dhatu-

Functions- *Snehan* (oleation), Nourishment of *Ashtidhatu*

Kshay-numbness in waist, *Sandhisphutan* (cracking sound in joints), *Aayas/ Shram* (difficulty during work),.

Updhatu-*Snayu-* it fastens joints and endures lot of human work.

Srotomool- *Kati and Vrukau* (Kidneys).

Asthi Dhatu-

Functions –*Dharana* (to hold), Nourishment to *Majja Dhatu*

Kshay- *Ashtitoda/Shool, Danta, Nakha and Kesha Sadana* (following of hair, nails and teeth), *Dantabheeda* (breaking of teeth), *Nakha Bhanga* (brittle nails), *Raukshya, Sandhi Shathilya, Mamsa Abhilasha* (creaving for meat).

Updhatu-*Danta*

Mala-*Kesha*

Srotomool-*Meda Dhatu and Jaghana* (Pelvic Bones)

Majja Dhatu-

Functions- *Purana* (Fills cavity inside the bones), Lubrication. Nourishment of *Shukra Dhatu*.

Kshaya-*Asthi Saushirya* (osteoporosis), *Asthitoda, Bhram* (giddiness), *Parva Bheda* (small joint pain), *Daurbalya* (weakness)

Updhatu- *Kesha*

Srotomool- *Asthi and Sandhi*

Shukra Dhatu-

Functions –*Garbhotpadan* (reproduction) , Strength.

Updhatu- *Oja*.

Discussion:-

In such condition, internal and external oleation helps to alleviate *Tridosha*, give strength to bodily tissues and rejuvenate deteriorated body organs involved during labour. Vegetable and animal are two sources of fats. *Ghrita* (cow ghee), *Tila Taila* (Sesame oil), *Vasaa* (animal muscle fat) and *Majja* (marrow) are described. *Ghrita* is the best fat because of its quality of *Sankaranuvartinee* (power to assimilate). *Ghrita* alleviates *Pittadosha* and *Vatadosha*, it is Conductive to *Rasadhatu* , *Shukradhatu* and *Ojas* and it controls the morbidity of female genital organs. *Vatadosha* gets pacified by *Tila Tail* and also no allow to increase *Kaphadosha*. It promotes bodily strength and beneficial for the skin. *Vasaa* (muscle fat) is prescribed for the treatment of injury, fracture trauma, prolapsed uterus, earache and headache. Muscle fat helps in oleation and it is useful for those who practice physical exercise. Bone marrow enhances, strength, *Shukradhatu* (responsible factor for reproduction), *Rasadhatu*, *Kaphadosha*, *Medodhatu* and enhance *Majjadhatu*. It adds to the physical strength, specially of the bones and it is useful for Oleation. It increases physical strength, specially of the bones. Female gets relieve from post labour pain, burning, heaviness, anaemia, weakness etc. [3]

Conclusion & scope for further study:-

Chaturvidhasneha plays an important role in *Sutikaparicharya*, as in this process, extensive depletion of *Dhatu*, *Updhatu* (Supportive tissue) and aggravation of *Tridosha* occurs. *Chaturvidhasneha* alleviates *Tridosha*, recover depleted supportive tissue and helps in rejuvenation of body strength.

Bone marrow enhances strength of reproductive system, bones, *Rasadhatu*, *Kaphadosha*. It is suitable who have stress, strain (labour activity), afflicted with *Vatadosha*, depleted their tissues (*Dhatu-Rasa, Rakta*), exposed to carry heavy load (pregnancy), pain etc. However it *Vasaa* and *Majjasneha* can be used as diet regimen in *Sutikaparicharya*.

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