RESEARCH ARTICLE

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

Dr. Sarita Vilas Ohol¹, Dr. Manisha G. Dunghav² and Dr. Vaidehi V. Raole³

1. Professor & HOD, Dept Of Kriya Sharir, Parul Institute of Ayurved and Research, Ishwarpura. Vadodara, Gujarat Parul University.
2. Professor & HOD, Dept Of Ayurveda Samhita & Siddhant Parul Institute of Ayurved and Research, Ishwarpura. Vadodara, Gujarat, Parul University.
3. Professor, Dept Of Kriya Sharir, Parul Institute of Ayurved Vadodara, Gujarat, Parul University.

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 Chaturvidhasneha (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 Trishosa, Saptadhatu, Upadhato 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), Vasa (animal muscle fat) and Majja (marrow) are described.

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

Kshay(Alleviated)- Mandonala (decrease in digestive fire), Sheetam (cool), Praphahani (lusterless), Aniyata Toda (intermitte pain), Anga Parushya (dryness allover body), Nakha/ Nayan Shauklyaa (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- Rasadhatsu, Medadhatsu

Vridhhi- Agnisada (malaise), Shlathangtwam (looseness 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- Raukssha, Shrama (fatigue)
Updhatu- Artava (menstrual fluide) and Sthanya (breast milk)
Rakta Dhatu-
Function - Jivan (longevity), Strength, complexion
Kshay- Rukshata, Twakparushya, Sphutit twak, Mlan twak.
Updhatu- Sira and Kandara (vessles and tendons). It Fastens the joints very firmly and conduct Rasa and Raktadhatu nutrients.

Medo Dhatu-
Functions- Snehan (olieation), Nourishment of Ashtidhatu
Kshay- numbness in waist, Sandhisphutan (cracking sound in joints), Aayas/Shram (difficulty during work).
Updhatu-Snayu- it fasten 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), Dantabheada (breaking of teeth), Nakha Bhanga (brittle nails), Raukshya, Sandhi Shathilya, Mansa 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 (ostoporosis), 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 Vata, it is Conductive to Rasadhatu, Shukradhatu and Ojas and it controls the morbidity of female genital organs. Vata gets pacifies 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 relive form 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 Sutikapricarya.
References:

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2. Yogaratnalkar, commentator Vaidya Shree laxmipatishastree Ayurvedacharya, edited, Bhshagratna Shree Bramhashankar Shastree, (edition-Reprint 2017), Uttarardh, Sutika rogadhikar verse no 1, pg 431 Chaukhamba Prakashan, Varanasi.

3. Yogaratnalkar, commentator Vaidya Shree laxmipatishastree Ayurvedacharya, edited, Bhshagratna Shree Bramhashankar Shastree, (edition-Reprint 2017), Uttarardh, Sutika rogadhikar verse no 14, pg 433 Chaukhamba Prakashan, Varanasi.