



ORIGINAL RESEARCH PAPER

Ayurveda

ROLE OF PATHYADI KALPANA IN SOOTIKA

KEY WORDS: Pathyadi Kalpana, Sootika, Ayurved

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ABSTRACT The sootika period which starts from the time of expulsion of placenta stretches up to six weeks according to all Acharyas & even seconded by the modern obstetrician. Generally the woman after delivery is exhausted due to utilization of her nutrition for nourishment of fetus during pregnancy, stress, & strain of delivery. She is considered as having "Shunya sharir" & is prone for disease, so she should be protected from puerperal infection by providing restricted diet & regimen for a period of 1 month. Ahara encourages a good circulation & more specifically restores the muscle tone of the abdominal wall & pelvic floor, so it mainly helps in involution of genital organ. After digestion of food, the niram rasa is formed, sweet essence part of this rasa circulating through entire body by the vyanavayu, reaches stomach & then stanya utpatti takes place.

INTRODUCTION:-

The sootika period which starts from the time of expulsion of placenta stretches up to six weeks according to all Acharyas & even seconded by the modern obstetrician. In special cases of moodgarbhanishkraman, it extends to 4 months & Kashyapa also opined that till the resumption of her menstruation which suggests the "Dhatusamparipurnata". Lady is to be considered as "Sootika", during this crucial period the enormous changes & adaptations which have taken place in maternal body to accomplish the smooth growth & expulsion of the body. Synonymous word "Punarnaveebhavati" which means completely reconstructing the body of woman like virgin.

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Though sootika is not a stage of illness, but there is an increase need of supplementation for food & special nutrition. It is realized that after child birth the digestive power the women is weak at the same time her nutritional need increase to meet the dual purpose of regaining her strength & to breast feed the child. Therefore a light carminative, nutritious & liquid diet is suggested in contrast to the sweet, oily, & heavy diet during pregnancy.

The dietary regimen allows time for the body to recuperate as well as protect the digestive functions of the women's body therefore reducing morbidities related to the digestive system in her ensuring normal life cycle.

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AIM & OBJECTIVES:

एवं हि गर्भवृद्धिक्षिपितशिशिल सर्व शरीरधानु प्रवाहण वेदना क्लेद रक्तनिसृति विशेष शून्यशरीराश्च पुनर्नवी भवति ।¹
अ. सं. शा. ३ / ३९

- To restore the health of the mother & baby in the form of three R—Repair, Rejuvenation, and Reconstruction.
- To enhance the process of involution of uterus.
- To enhance niram stanyanirmiti.
- To prevents sootika vyapads.

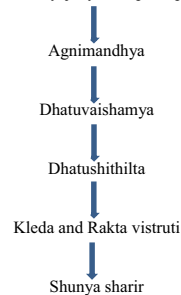
MATERIALS & METHODS:---

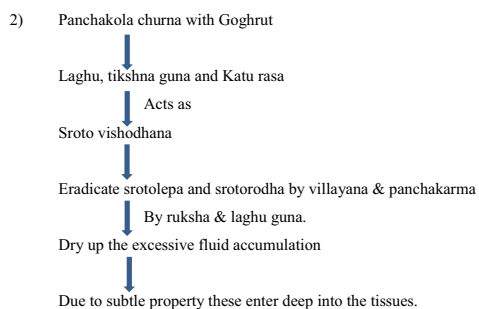
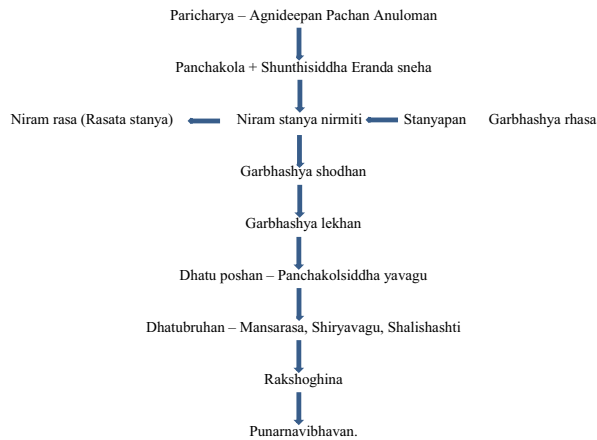
Sootika paricharya according to different Samhitas:--

- 1)Aacharya Harita²:-
 - 1st day:--Fast
 - 2nd day:--Nagar, Haritaki, guda at morning, Ushna kullatha yush at afternoon
 - 3rd day:--Panchakola siddha yavagu
 - 4th day:--Chaturjatak mishrit yavagu
 - 5th day:--Shashti Odan upto 10-15 days.
- 2)Aacharya Kashaypa³:-
 - 1-3rd day :--Upvasa(Fast)
 - 3-5th day:--Manda according to agnibala.
 - 8th day:--After snehapanajirna pipali ,shunthiyukta lavana virahit ,alpa sneha yukta yavagu .
 - Aamlayukta kullatha yusha /jungal mansa/kushmanda and mulak kand with ghruta .
 - Yonipuran:--- Priyangadi siddha krushra.
 - Krushra:-- Tandul+Dal+Lavan+ Aadra+Hinga.
- 3)Aacharya Charak⁴:-
 - 5th-7th day:--Snehapan with panchkola and Yavagupan.
 - 8th day :--Bruhana.
- 4)Aacharya Sushruta⁵:-
 - 3rd day:--Vidarigandha siddha yavagu .
 - 7th day :--Yava,kola kullatha siddha mamsarasawith snehasiddha odan.
 - 12th day:--Mamsarasa.
- 5)Aacharya Vaghabhat⁶:-
 - 5th-7th day:--Sneha with panchkola.
 - 8th day:-- Yava,kola kullatha siddha yusha with laghu aanapana.
 - 12th day:--Mamsarasa.

METHODOLOGY:

Pravahanjanya and dhatushajanya vataprakop (Saman, Vyan, Apan)





Snehan – A) Bahya, B) Abhyantar

A)Bahya snehan with Bala taila/Vatashamak tail in the form of Abhyanga, Udavartana, Samvahana, especially abdomen, back and buttocks.

Abhyanga – The heat produced through abhyanga and ushna jala parishek allows the blood vessels to become dilated and increase circulation of the blood around the body resulting in more oxygen being allowed to get to the parts of the body.

- Abhyanga releases the endorphins from the cells into the blood circulation thus gives pain relief, stress relief, relaxation, hasten the reduction of fluid retention and helps the uterus to shrink to original size (involution), helps to regain the tone and strength of abdomen.
- Heat generated during the massage burns the adipose tissue. Increases the phagocytosis/ autolysis of the dead cells.
- Rhythmically massaging the abdomen increases circulation and tone to the internal organs to encourage waste elimination, reduces the gas and bloating.
- Stimulation of sensory receptors in the peripheral nervous system creates a positive change in all nervous system, thereby restoring haemostasis.
- Increases the availability of serotonin which regulates behavior allowing us to do the appropriate thing at the appropriate time.
- Increases the level of Dopamine which influence fine motor activity. It affects intuition, inspiration, joy and enthusiasm.
- Increased oxytocin is a neurohormone that affects both couple and parental bonding by supporting feeling of attachment and care taking.
- Reduces the cortisol, a stress related neurohormone produced by adrenal glands.

B)Snehapan Abhyantar –

Any one of the Mahasneha along with Panchakola churna depending upon her satmyata, agnibala by the action of Vatahara, srotoshodhana, shulahara, vatanuloman property, it helps for cleansing the uterine cavity. This helps for the proper extraction of uterus, thereby reduces the risk of postpartal hemorrhage and makkalshula.

Goghrt has vital capacity to elevate the weakened agni. Elevation of agni nourishes cell dhatus and increases metabolic

rate. Sarpi is effective in all 3 doshas. It alleviates Vata dosha by virtue of its snigdha (unctuous) quality. It pacifies pitta dosha due to its madhura and shitta qualities. It also treats kapha dosha by virtue of sanskara anuvartana. It is good bio enhancer of accompanying drugs as well as good ojokara (immunity enhance). Ghruta is a rich source of vitamin A, vitamin E and carotenoids.

Yavagu pan – After digestion of sneha, yavagu is given. It is light carminative, nutritious and liquid diet. It improves abhyavara and jarana Shakti which helps for absorption of essential nutrients required for the replenishment of fluid and blood.

Panchakola siddha yavagu shows improvement in the vishamagni as well as mandagni. It is laghu, depniya, tarpan, grahi, hrudya and anuloma. They are considered to act as Prana Dharan.

Brahman yavagu---

Yavagu prepared with vidarigandhadi aushadhi as it increases in agnibala & help her to regain strength and energy.

Vatahar yavagu –

Yavagu with dashmularishta ,honey or puran guda.

Shalioodan—

Snigdha, grahi, laghu, guna helps in agnideepan, bruhan, stabilization.

Manda—

It is agnideepak, vatanuloman, swada janak, so increases digestive power, & nourishes body very quickly & softens the strotos.

Kulattha yusha—

It is semisolid preparation obtained by boiling kullatha. It is Dipak, rochak, swarya, varnya, balakara & agnivardhaka. It increase swadan & give a feeling of contentment & nourish the body.

Priyangadi krushra & krushara—

It is balyakar, buddhiprada, malamutra vardhaka.

Mansarasa with shalioodan

Mansarasa – It is ruchikar. It helps in relieving tiredness, exertion, dyspnea and emaciation. It is ruchikar, nutritive, vattapittahara and useful in dhatukshaya. It is rich source of vitamins, organic iron and calcium.

DISCUSSION:--

Acharya Charaka says to administer “Acchasneha” with Panchkaola choorna when the lady feels hungry after delivery, taking care of her agnibala.

By the action of vatahara, strotoshodhan, shulhara, vatanuloman, property, it helps for cleansing the uterine cavity by, expelling any bits of placental membranes & retained blood clots in the uterine cavity. This helps in the proper extraction of uterus, thereby reduces the risk of post partal hemorrhage & makkal shula.

After the digestion “Snehayukta yavagu” is to be administered. The liquid based diet easy to digestion nutrition, gives strength & energy to her very quickly. This is continued for five to seven days and then gradually Apyanana or Brihamana is given to help her to regain her strength and energy.

According to Acharya Sushruta initially abhyanga with Balataila and vataharushnakwathaupa chara is given followed by pana of panchkala choorna with guaodaka for agnideepana. After 2 to 3 days of this upachara ,vidarigandhadiganasiddha sneha or ksheeryavagu is given for three days ,followed by sidda Jangala mansarasa & shalyadana.

Acharya Vagbhata advocated sneha with panchkola choorna & yavani, Upakunchika, saindhava, followed by vidarigandadi gasiddha ksheera & sneha yavagu.

Kashyapa has given priyangukrishara for abhyanga & swedan followed by ushna ambu snana & Dhoopan.

Kashyapa's concept of samanya sootikaparicharya and vishesh sootikaparicharya according to Desha and kula of the patient seems more practical where as Charak's Acchasnehapan seems to be suitable only for the patients of Jangaladesha as there is vatapradhanta and not for the females of Anupadesha due to kledadikyata and kapha dominance in their body.

Acharya Sushruta's concept of gudodaka with panchkola is appropriate for the anupadeshaj women where dhupana, langhana and kledanirharan should be given prime importance before starting Brihana chikitsa.

The traditional practices of sootikaparicharya of various parts of India, the difference in their diets and customs are strictly different. In the northern part of Rajasthan, Delhi which are relatively dry lands or Jangaladesha, the paricharya starts with kesaribhat (A sweet dish with lot of ghee and rava.) and halwa (A sweet dish with wheat flour and ghee.) & dry coconut scrapings, for the purpose of Agnideepan, Ajmoda is used lavishly and lashuna is used for vatashamana.

In Southern part or coastal belts the initial few days kledanirharan is given prime importance, hence restricted water intake, food without much sneha & laghu anna is advised along with preparation of shunthi followed by ksheeryavagu especially the coconut milk.

CONCLUSION:--

Ayurveda the science of life could contribute significantly in improving Mother's and newborn's health. The holistic regimens advised during sootika kala sustain the overall health, nutrition and well-being of both the women and baby. The measures are simple, easy to follow by women and family at the household level since the emphasis is on the use of locally available resources.

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