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Ayurvedic review of *Sutika Aahar* according to different *Acharyas*

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Abstract:

Ayurvedic science is one of the most ancient science. The matter regarding *Sutika* and its management are very well described in almost all Ayurvedic classics which are collected and compiled for a better and easier study. In *Sutika kal* vital nutrients are lost from *Sutika*. *Agnimandya* is observed due to blood loss. She experience weakness. It is the period to replenish the vital element lost during pregnancy and labour. Ancient *Acharyas* has mentioned special dietary regime which helps *Sutika* to regain her pre-pregnancy status.

All *Acharya* has suggested use of medicated *Manda*, *Peya*, *Yavagu*, *Taila*, *Vasa*, *Majja* for 1st 3-7 days. Followed by medicated meat, soup, with light diet. *Manda*, *Peya*, *Yavagu* are known for their *Balya*, *Tarpan*, *Datuposhan* and *Vatashaman* properties which helps for regaining lost nutrients.

Keyword: *Sutika Aahar*, *Sutika kal*, Diet in Preganancy.

Introduction:

Ayurvedic science is one of the most ancient science. The main aim of Ayurveda is *Swastha Rakshan* and *Vikar Prshaman*. Ayurveda has given prime importance to the *Stree* at every phase of her life and mentioned it in *Ayurvedic samhita* as – *Rajaswala paricharya*, *Garbhini paricharya*, *Sutika paricharya*. All the *Paricharya* mentioned according to *Dosha bal* and their management in that *Avastha*. All *Acharyas* have advised specific management of *Sutika* only after expulsion of placenta. However explicit discription is given only by Kashyapa. He has definied that after delivery of child till the placenta is not expelled, the women can not be called *Sutika*. In other words 'Sutika' term can be used only after expulsion of placenta.

Here, we will discuss *Ahar* in *Sutika kal* according to different *Acharya*. The word *Sutika* signifies a women who after delivering a baby expells the placenta. The scientific term for *Sutika* is puerperal

women. All the *Ayurvedic Samhita* has advised *Sutika Ahar* in *Sutika paricharya*. *Sutika* prone to many diseases. In *Ayurveda* 74 types of diseases are mentioned which can happen during the *Sutika* period if proper care not taken. *Mithyachar* in this period definitely results in incurable disease or diseases which are difficult to cure. The women become debility and emaciated due to instability of all *Dhatus and Raktakshaya*, by *Ahar vidhi* palan given in *Sutika paricharya* she reaches her pre-pregnancy state. So attempt is made to enlighten the scientific concept of *Sutika ahar* given in *Sutika paricharya*. The objectives of this article are-

Aims_and_Objects:

1. To review the literature of *Sutika kal*, *Pathya* and its importance given by different *Acharyas* in *Sutika paricharya*.
2. To review the anatomical and physiological changes during *sutika kal*.

Materials_and_Methods

Literary reference are collected from *Charak samhita*, *Sushrut samhita*, *Kashyapa samhita* and various other *Ayurvedic samhita* and Modern science. First we will discuss *Sutika kal* according to different *Acharyas*

Sutika Kal-

There are various opinion regarding *Sutika kal* which ranges from 6 Weeks to 6 Months and some believes that it lasts until reestablishment of menstruation.

- 1) *Acharya charak* has not given any specific duration.
- 2) *Acharya Sushrut* and *Vagbhata* mentioned *Sutika kal* from the placental expulsion to the 1 ½ month or until she gets her 1st menstruation after delivery.
- 3) *Kashyap* mentioned *Sutika kal* as a six month from placental expulsion.
- 4) *Acharya Bhavprakash* and *Yogratnakar* described *Sutika kal* for 1 ½ month from placental expulsion.
- 5) According to modern science, it is up to 6 weeks. Anatomical changes occur in reproductive organs during pregnancy, which reach their almost pre-pregnancy stage after about six weeks. However in resumption of pre-pregnancy physiology, that is ovarian and menstrual cycle great individual variation occurs in starting their menstruation.

Proper care of the women in *Sutika kal*, that is *Sutika paricharya* is mentioned in the *Ayurvedic samhita* by various *Acharyas* which involves following points.

- *Vata shaman* - *Yonisaurokshak*
- *Agnideepan* - *Garbhashay- Shodhak*
- *Panhan* - *Koshtha-shodhak*
- *Raktavardhak* - *Datupushtikar*
- *Stanyavardhak* - *Balya-vardhak*

Sutika Ahar according to different *Acharya*-

- 1) *Acharya charaka* -
5-7 Days: *Panchakol Sadhita Snehapan.*, *Pippalyadi dravyasahit Yavagupan.*
- 2) *Acharya Sushrut* -
2-3 Days: - *Vatahar Aushadi-dravya Kwathpan*, *Pippalyadidravysah Ushnagudodaka.* 8th Day:-
Jangalmansa ras, *Yav*, *kola*, *Kualthathasiddha*, *Shalidhanya odona.*

3) **Acharya Vaghabhata (Asthang Sangraha)**

3-5 Or 7 Days - In *Sneha-Yogya sutika* - *Snehapan* with *Panchakola churna*.

With *saindhava*

- In *Sneha- Ayogya sutika* – *Vatahar* / *Laghupanchamul Kwathapana*.

Vidaryadigansiddha *Ksheer* *yavagupan* in both

8-12 Days - *Yav- kola- kulathayusha- Laghuannapan*.

After 12 Days- *Jangalmansa Ras*.

Jeevaniya, *Brihaniya*, *Madhur and Vathar Dravya*.

4) **Acharya Vaghabhata (Asthang Hridya)**

2-3 Days _ In *Sneha-yogya sutika* – *Snehapana* - *mahatimatra* with *panchakola churna*.

Ushnagudodaka with *panchakola churna*.

Vathar-aushadhipan.

Sneha-Ayogya- Sneharahit Panchkola churna.

4-7 Days _ *Sneha- yavagu/ Ksheera yavagu*.

8-12 Days _ *Jeevaniya, Brihmaniya, Madhur-dravya siddha hridya annapan*.

After 12 Days _ *Mamsa Ras*.

5) **Acharya Kashyapa**

3-5 Days	<i>Mandapa, Snehapa, Hitabhajan</i>
5-7 Days	<i>Snehayukta pan- Pippali- Nagar- lavan rahit Yavagupan</i> .
7-12 Days	<i>Snehayukta Yavagu pan with Lavan</i> .
12 Days	<i>Kulthayusha Jangalmansa ras, Ghrita bharjita shaka</i>
1 month	<i>Snehan, Swedan, Ushnajalsevan</i> .

Vishesha Parciharya according to Kashyapa_

- *Anup Desh* - *Mandaprayoga* with *agni- balavardhaka dravyapan ushnadravyasevan*.
- *Jangal Desh- Snehopachara*
- *adharan Desh- Neither too sneha nor too ruksha dravya*.

Discussion:

SNEHAPAN-

The *Sneha* given to *Sutika* is mixed with *Dravya* like *Pippali*, *Pippalimula*, *Chavya*, *Chitraka*, *Shrungvera*, *Yavani*, *Upkunchika*. These drugs helps in *Agnideepan* and *Amapachak*.

PANCHAKOLA-

It includes *Pippali*, *Pippalimul*, *Chavya*, *Chitraka* and *Nagar*. It is *Dhatushaithilyahar*, *Deepan*, *Pachan* and *Shulaghna*. These drugs having *Garbhashayashodhak* and *Garbhashaysankochak* properties. All above drugs are *katu rasatmaka* and *Katu Vipaki* so it acts as a *Shonit-sanghat-bhedak* which leads to normal *Yonigat strava*. That is it normalized the lochial discharge and does proper uterine involution.

GHRITA-

It is *Vat*, *Pitta Shamak*. *Balya*, *Rasayan*, *Agnideepak*, *Raktavikarnashi* and *Yogavahi*. *Ghrita* provides many essential fatty acids such as omega 6 which provides anti inflammatory properties. It is *Yogavahi*.

SNEHA-YAVAGU AND KSHEERA - YAVAGU-

Yavagupan in the form of *Peya* with *Sneha* or *Kwatha* stimulates the *Agni*. It is *Grahi* and *Laghu* in nature, it's *Datuposhan* and *Tarapan* properties easily digestible and absorbable, reduces thirst. *Ksheera* is rich source of proteins, vitamins, calcium provides energy and maintain tissue.

YUSHA-

It is given to the *Sutika* prepared of *Yava*, *Kola*, *Kulatha*. It is a rich source of proteins. It acts as a *Agnideepak*, *Balya*, *Swedajanan*, *Datupushitikar*. It acts as a *Tridosha-shamak*, as it is *snigdha* and *Ushna* so *Vatashamak*, *Snigdha* and *Kashaya* so *Pitashamak*, *Katu* and *ushna* so *kaphashamak*. *Yush* also promotes *Swara*, *Varna*, *Bal* and *Agni*.

LAGHUPANCHAMULA-

It is *Vataghna*, *Brihana*, *Balya*, *Deepan*, *Mutral*, *Jawarghna*.

VIDARYADI- GAN

It is known as *Rasayan*, having *Madhur ras*, *Madhur vipak* and *Sheeta Virya*. It promotes lactation and increase the production of milk in *Sutika* so very useful in *Sutika*.

MANDA-

It is only mentioned by *Acharya Kashyapa*. And is given with *Kultha* which is good source of iron. *Manda* is *Agnideepak*, *Vatanulomak* and *Strotoshodhak*.

Conclusion:

- Use of *Snehapan* suppress the *Vata*.
- In *Sutika*, *Agni-mandya* is present, *Panchkola* acts as a

Dhatushaithilyahar, *Deepan*, *pachan* and *Shulaghna*.

- *Yavagu* having the properties of *Grahi*, *Balya*, *Tarpan* and *Vatanashini*.
- *Yusha*- It is *Tridosha-nashak*, *agnideepak*, *Balya*, *Swedajanan*.
- *Manda*- It is *Vatanulomak*, *Strotoshodhak*.
- *Vidaryadigan*- Promotes Lactation.

A thorough review of various *samhita*, it can be concluded that our Ancient *Acharya* had properly mentioned the *Ahar vidhi* in *Sutika* kal by focusing at every aspects of post natal period.

Sutika ahar, strength and improves digestive power, promotes milk secretions, helps women body reverse into her normal pre-pregnancy state.

The diets which are described by *ayurvedic* literature thousands of years ago for *sutika* is totally Scientific.

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