

A LITERARY STUDY ON SUTIKA UDARVRUDHI ACCORDING TO AYURVEDIC CLASSICS: A REVIEW

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ABSTRACT

In the stage of *sutika*, all women struggles to get back to the Prepregnancy state by physical and mental way. There are so many changes occur in her body during puerperal period. All medical faculties try to help her to achieve her original state. The ancient science – *Ayurveda* has mentioned several tactics to achieve her goal. Different *Acharyas* mentioned different *Sutika kala*. After delivery women become emaciated and have *shunyashareera* and *shithila sharira*, because of *garbhavriddhi*, *shithilasarvasarir dhatu* due to *Pravahana*, *kleda* due to *raktanisruti*. In such situation she need to take care of her health. *Ayurvedic samhitas* also mention various treatment for the management of *Sutika*. One reference from *Bhavprakashya samhita* for treatment in *sutika* stated that in this condition person should use *kanajatam churna with mathit takra* for *kukshi rhas* in *udar vrudhi*.

KEYWORDS: *Sutika, Sutika kala, Kanajatam churna, Udar vrudhi.***INTRODUCTION**

In *Ayurveda* there is detailed description about how to live a quality and disease free daily life under heading *Dincharya*.^[1] The fact which is known to all is that, the segment of pregnancy and the phase of giving birth to young ones are the most problematical, critical and complex time of a woman's life. This critical stage starts from the very commencement of conceiving or when fertility occurs. During this significant stage each women undergoes a progression of emotional, mental and physical changes which persist all the way through pregnancy.

Acharya described "*Garbhini Paricharya*" in detail in which there is explanation of *Ahara* (diet), *Vihara* (life style) and *Vichara* (thought process) is mentioned which were to be followed by pregnant woman during pregnancy so that she will be able to deliver a child with good health with ease.^[2]

There are different types of *Chikitsa* mention in Classical text to prevent *Sutika* from different types of *Sutikaroga* by correcting her *Visham Doshavastha*. Puerperium is a crucial period for women. In *sutika awastha* imbalance of *tridosha*, *saptha dhatu*, *mala* can occur. To maintain the equilibrium, *Sutika paricharya* has to be done properly. If it is not followed properly various types of complications can occur such as serious pelvic infections, puerperal sepsis, improper uterine involution

and other associated symptoms like *adhodarshool*, *agnimandya*, *malavshambh*.

Acharya Charaka and all other classics have given a definite period 3 for specific dietetic management of *Sutika* which can be considered as normal period of puerperium.

Vruddhi means to increase. This term has been used at many instances in *Ayurveda* and has to be understood according to the context and situation.

Example, *Vata Vridhhi* indicates pathological increase in *Vata* which may lead to many neurological, neuromuscular and degenerative diseases, *RaktaVridhhi* indicates pathological increase of blood tissue which leads to many infections, skin diseases, gout, bleeding disorders, etc, *Medovridhhi* indicates pathological increase of fat tissue which leads to the manifestation of obesity and weight related health issues etc.

The word "*Udarvridhhi*" is the combination of two Sanskrit words "*Udar*" and "*Vridhhi*". "*Udar*" means Abdomen and "*Vridhhi*" literally means the growth, or increase. Thus, *Sutika udar vrudhi* refers to the "increase in abdomen of *sutika*"

Aims of *sutikaparicharya*
"*Sutika Swasthyarakshanam*"

- Helping *Sutika* to return to *Prakrut Awastha*
- Reducing the morbidity and mortality due to *Sutikaroga*
- To elevate the standards of health in woman

It is not a disease condition, *Proper NidanaPanchaka* of *Sutika udar vrudhi* is not given in the texts but as it happens due to *Vata prakopa* thus scattered data has been put under heading.

In *sutika avastha*, all *doshas* are aggravated mainly *Vata Dosh* due to *Pravahana* and *Raktakshaya*. This *Vataprakop* leads to *Agnimandya* (Loss of appetite). Due to the vitiation of *dosha* she is prone to develop disease earlier or later in the life.

Sutika udar vrudhi in *Sutika* is very commonly encountered in current day to days practice.

Considering the importance of *sharira kriya* in *sutika* following changes take place in puerperium.

Dosha stithi in sutika

Vata dosha

Prasav is a condition which is controlled by *prasuti-marut* and and it happens in the area of *Kati* and *adhodar* which is under the influence of *Apan Vayu*. In last trimester of pregnancy and process of labour, there is *vata* dominant conditions. Hence there is increased chances of *vataprakop*.

After delivery vata is vitiated due to

1. During *prasava*, woman has to apply vigorous force for expulsion of *garbha* and *apara*. The normal function of *apanvayu* is *garbhanishkramankriya*. But the exertion causes *vataprakopa*.
2. The woman loses a tremendous amount of energy during *prasava*, causes *dhatukshaya*, both these factor are responsible for vitiation of *vata*.

Pitta dosha

In first trimester *kapha dosha* is dominant and in second trimester all *dhatu* of foetus get develop so that this work is done by *pitta dosha* and in third trimester after full development of *dhatu*, *suksham mala* developing in the foetus body is excreted by mothers excretory organs particularly bladder and kidney but at some extent this *mala* is gets collect in mothers body and remains also after delivery. And this *mala* is called *kleda*. Due to this *kleda*, *pitta dosha* is decline and *agnimandya* develops and also digestive power decreases.

At the time of delivery, particularly *Rakta dhatu kshaya* occur. *Rakta* and *pitta* are responsible for each other. *Agni* and strength depends upon *pitta*. When *pitta* loses strength the metabolic rate slows down, which is called as *agnimandya*.

Kapha dosha

Drava mala kleda is increased in *sutika*. As *kleda* increased *kapha* also get increases because of *kapha* and *kleda* having *ashrayashrayibhav*. As the *kledavrudhi* occurs in *sutika*, so that *kapha* is vitiated.

Binding force between the tissues is *kapha*. As there is wear and tear of tissue during labor, *kapha* has to work more for healing process. *Kapha* also maintains *stanya* production.

For the proper production and function of *rasa dhatu agni* and *kapha* is necessary.

Mala

For proper involution of uterus after placental excretion, *raktadirupi mala* has to be cleared. When these *mala* retained in uterus sub-involution may occur and can be lead to various infection and pain.

This infection can cause excessive bleeding per vagina, which can be fetal to the woman.

1. *Mutra*- Due to *kledasanchiti* in mothers' body. This *kleda* is excreted by *mutravaha strotas*, so that in *Sutikawastha* quantity of *mutra* is get increased.
2. *Purish*- In *Sutikawastha* constipation seen in first few days due to *Agnimandya*.
3. *Sweada*- During *prasav* perspiration occurs.

Status of dhatus in sutika avastha

The stress of pregnancy and child birth puts all body tissues under pressure to increasing nutrition demands. They become weak and prone to get injury and infection. This condition called *Sharirashoonyatva* by *Acharya*. *Garbha* is totally depends upon mother for nutrition. Initially the *garbha* gains nutrition from mother by *upsnehananyaya*. Due to this, the nutrition to the mother herself decreased in amount and leads to *dhatukshaya*.

Due to *rasa*, *raktakshaya* there is *kshaya* of next *dhatu* occurs and due to excessive *kleda* there is laxity of *dhatu* which leads to *agnimandya* in the *sutikavastha*.

In *sutikaavastha* it is observed that

Rasa dhatu

Rasa dhatu is utilized in *sutika* as follows.

- *Swa dhatu poshan*-Nutrition of own body.
- In *sutika*-For *stanya nirmitee*
- For growth and development of baby.
- *Rasa dhatukshaya* occurs in *sutika* due to – Blood and fluid loss during *prasav* and *kledanistruti* in *sutikaavastha*. *Rasa dhatu* has used for *stanyanirmitee*.

After the formation of *stanya* in *sutika*, *Rasa* has to produce nutrients to all other *dhatu* in the body. *Rasa dhatu* during *sutika avastha* helps in the production of two *updhatus*,

1. *Stanya*

2. Raja

Rakta dhatu

There is loss of *rakta* along with *rasa* during and after *prasav*. Excessive loss of blood can cause *rakta-kshaya*. Which leads to *panduta*, *ayasen*, and *shwas* etc. *raktakshaya* can cause decrease in *vyadhikshamatva*.

Mansa dhatu

Garbhashaya is form by *mansa dhatu*. In pregnancy, for accommodation of fetus uterine muscles are get stretched. At the time of *prasav*, uterine muscles become exhausted due to contractions. Because of these two things *mansa dhatu* becomes *kshina*. As the *bala* of body is dependsupons strength of *mansa dhatu*, in *sutikaawastha*, *sutika* becomes *durbal*.

Meda dhatu

It is very important for various body functions like lubrication, energy etc. Vitiating of *meda dhatu* leads to decrease of energy and affects next *dhatu*.

Asthi dhatu

Vata is situated in *asthi dhatu* and *prasav* causes stress and strain on *asthi* especially in *kati* (pelvic) region. *Sutika* is a *vata* dominant state, aggravated and vitiated *vata* can cause *asthi-kshaya*, which causes *sandhishool*, *Katishool*, loss of strength etc.

Majja dhatu

Physical and mental stress of delivery and aggravated *vata* affect *majja dhatu*, so that there is vitiating of *majja dhatu* may develop the puerperal psychosis and depression.

Shukra dhatu

It is last one *dhatu* in the formation of other *dhatu*. In pregnancy and *prasav* previous *dhatu* are affected so that *shukra dhatu* is diminished. As the all *dhatu* get replenished (Previous six *dhatu*) after this last *shukra dhatu* is get replenished so that there is *aartavauttaptti*.

Strotasa

All the *strotasas* goes vigorous works during pregnancy for the accommodation of the growing fetus, nourishment of fetus, *garbhiniand* also for *stanpushti*. *Rajavaha Strotasa* – Due to *garbhaposhan* and *garbha*, there is obstruction of *rajavahastrotasa* (Amenorrhoea)

Other alteration**1) Agnimandya (Anorexia)**

The decrease appetite in the *Sutika* is mainly due to the blood loss, saturation of *kleda* in the body and vitiated *vata dosha*.

धातुक्षयात्स्त्रुतेरक्तेमन्दःसंजायतेअनलः।

पवनश्चपरंकोपंयातितस्मात्प्रयत्नतः॥सु.सं.सू.14/37

During *Sutikavastharaktadhatukshaya* takes place which leads to other *dhatukshaya*, *agnimandya* and *vataprakop*.

2) Decreases in the immunity, Strength and Power of body

Because of *dourbalya*, *raktakshay*, *agnimandya* and vitiating of *vata dosha* the body losses its strength, power and immunity. Due to the presence of extra *kleda* in body there is laxity in the body.

During *Garbhavastha*, the *rasa dhatu* formed from the food of mother is also divided for the nutrition of the baby and breast milk, which also leads to the decrement of the body strength, power and immunity. During the labor, the force exerted by the woman results in the decrement of strength and power.

The emptying of the body after delivering the fetus is described by *Charaka* as “*shoonyashariratva*.”

In *PrasavaAwastha*, all *Dosha* are disturbed, mostly *Vatadosha*. *Vata* is the main in *tridosha*, and it is most admirable in all aspects of human beings *Vataprakop* is mainly due to,

- *Pravahan*
- *Dhatukshaya* (Predominantly *raktasravjanya*)
- *Akashjanya* that is *Garbhanishkraman*, *Raktasravjanya*, *Ashayriktata*
- *Agnimandya* due to *Raktadhatukshaya*, *kledasanchiti*, *Doshprakopjanya*
- *Daurbalya* due to - *Pravahan/ Rasa* and *Raktadhatukshaya*
- *Shaithilya* due to – *Shoonyashariratva*

Identification of New Disease

विकारनामाकुशलोनजिहीयात्कदाचन।
नहिसर्वविकाराणां नामतोऽस्तिध्रुवास्थितिः॥४४॥
सएवकुपितोदोषःसमुत्थानविशेषतः।
स्थानान्तरगतश्चैवजनयत्यामयान्बहून्॥४५॥
तस्माद्विकारप्रकृतीरधिष्ठानान्तराणिच।
समुत्थानविशेषांश्चबुद्ध्वाकर्मसमाचरेत्॥४६॥
योहयेतत्रितयंजात्वाकर्माण्यारभतेभिषक्।
ज्ञानपूर्वयथान्यायंसकर्मसुनमुहयति॥४७॥

One should not be ashamed of one's inability to name a disease, since all disorders cannot be given standard names. There are innumerable diseases because the same vitiated *dosha* causes various disorders according to variations in etiology and location. Hence one should initiate any treatment after acquiring complete knowledge of the nature of the disease as well as its pathogenesis, location and etiological factors. The one who initiates the treatment after knowing all these things, rationally and according to prescribed procedure, does not get confused in actions.

Vrudhakukshi (udar), is considered as physiological condition in *sutika*. So when we think about *nidanpanchak* as per above reference; It can be stated as follow:

Nidanpanchak**1. Hetu**

Prasav

2. Purvarupa

Vyaktaavastha

3. Rupa

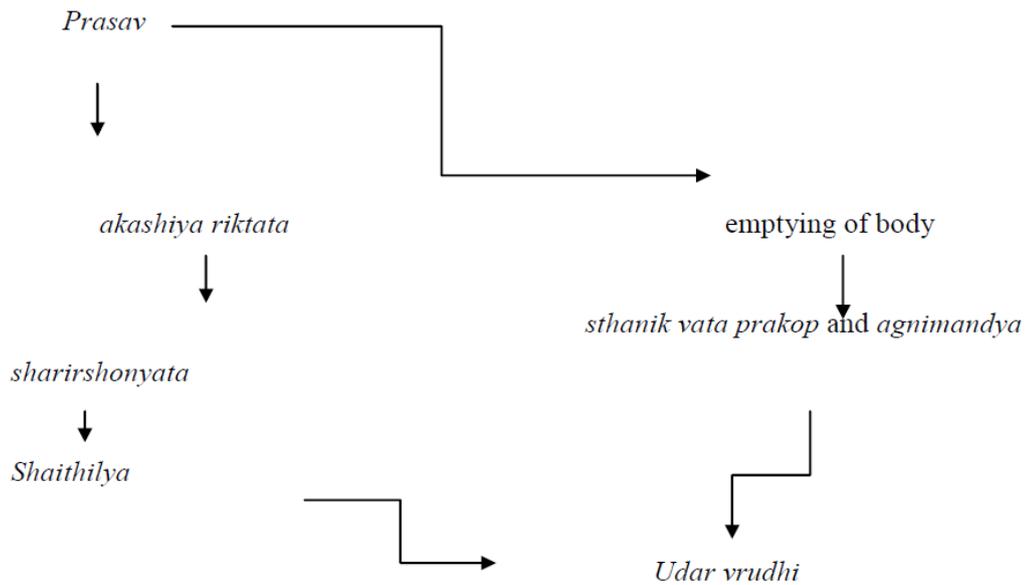
Udar vrudhi

Anga gaurav

Samprapti

The *sarvashareeradhatu* of mother will be in *sheethilaavastha* because of growth and development of fetus in her. This is further added by *pravahanavedana* and *kledarakthastrava* during delivery.

Hence the woman is with *shoonyashareera* because of *prasavavedana* and she is prone to *Sutikarogas*. The *SutikaParichaya* itself helps in *punarnavikarana* of her body. Hence *SutikaParicharya* not only supports the women but also prevents *Sutikarogas*.

Samprapti of udar vrudhi**Samprapti ghatak**

Dosha – Vata especially Apana vayu

Dushya –Rasa,Rakta

Strotodushti – vataprakop - Dhatukshaya

Agni –Jatharagni, Dhatwagni

Ama –Jatharagnijanya andDhatwagnihjanya

Udbhavastha–Aamashaya

Adhithana –Uadarpradesha

Vyaktarupa –Udar vrudhi

Chikitsa sutra for udar vrudhi

Kukshi is the word used as synonym for *garbhashaya* and also for *udar* in different *Ayurvedic* texts.

Kukshirhas' is the word used for *garbhashay rhas* in *bhavaprakasha samhita* and *yogratnakara samhita*.⁴

प्रसूतावनितावृद्धकुक्षिहासायसंपिबेत्।

प्रातर्मथितसम्मिश्रञ्जिसप्तहात्कणाजटम॥भा.प्र.चि.७०\१३०

For reducing the abdominal girth after delivery, buttermilk mixed with powder or paste of kana-jata should be used.

DISCUSSION

Sutika udar vrudhi is not a disease actually. It is a physiological condition.

After certain duration women get back to its prepregnant state. But, one can not say how much time she will require for that. Thus, intervention is necessary. *Ayurveda* is a Science which not only deals with cure of disease but also for *swasthya rakshan*. During *Garbha awastha*, When she goes near term, growing foetus causes stretching of abdominal muscle results in *kukshi shaithilya* after *prasav*. Also during *prasava avastha* due to *pravahan* there is vitiation of *vata* and that effects cause *sharir shunyata* in that women. *raktastrava* during *prasav* causes *agnimandya*. All these factors are together responsible for *Udarvrudhi* in *Sutika*.

CONCLUSION

As *Acharya kashyapa* rightly said that labour is an intense process where one foot of the lady is situated in this *loka* n other in *yamaloka*. Thus regaining her life form this is as equal to a new *janma*(life) for her. Thus after following this the concept of *Swasthya*, will be achieved.

Kanajatamchurna with *mathit takra* should be use as a regular protocol in *sutika avastha* for post partum management, for more such better results and helping them regain their pre-pregnant state will utmost ease and happiness.

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