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AYURVEDIC FORMULATIONS IN SUTIKA STANYA KSHAYA- A REVIEW STUDY

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ABSTRACT
Women are the main stem of the family. The transformation of female, from a woman to mother is the happiest lifetime event. During pregnancy various types of physiological and anatomical changes takes place in the body of pregnant woman. After delivery body tries to revert back to its pre-pregnant state. A woman is called as "Sutika" after the delivery of infant and expulsion of placenta. The lady, who has undergone the phenomenon of prasava, is termed as Sutika. In Ayurveda, detail explanation has given about "Sutika". A lot of importance has given for breast feeding for proper nourishment of newborn. Breast milk provides the primary source of nutrition for newborns and it is ideal form of feeding in neonates. Newborn must be put on breast feeding for the initial stage of growth and development. Inadequate breast feeding affects health of baby. Stanya kshaya is common problem noticed in mothers. Due to adaptation of western culture women gets exposed to stress and strain. As Stanya is upadhatu of rasa dhatu, whatever treatment is directed towards normalizing rasa kshaya has to be applied for Stanya kshaya too. The drugs mainly having *Madhura rasa* and *vipaka*, *sheeta virya* and *guru*, *snigdha guna* will increase the deprived Stanya. In this paper, an effort is made to do scientific description on various Stanya vardhak drugs in Stanya kshaya from ayurvedic literature.

KEYWORDS: Sutika, Stanya kshaya, Stanya, Breast feeding.

INTRODUCTION

Motherhood is all about loving, sharing, sacrificing, and struggling. Ayurveda emphasizes much importance of the care of women especially in the prenatal and post natal period. Sutika is the state of women immediately after delivery and extends till the time she continues breast feeding. This period is of happiness and contentment on one hand and physical and mental fatigue due to delivery on the other hand.

Milk is the main and primary diet of infant. Breast feeding was considered very excellent food for infants even in the Vedic period. The breast milk provides numerous health benefits to both mother and baby. There are several advantages of breast feeding to infants namely, it gives all sufficient nutrients to the baby, enhances immunity, lowers risk of other life style disorders later in life, increases mother and child bonding, enhances myelination in brain, thus increasing IQ level of the baby. Mother also gains many benefits on breast feeding. Breast feeding exerts a contraceptive effect on mother by inhibiting ovulation. Also, it helps mother to regain her pre-pregnancy body weight.

Stanya is Upadhatu of Rasa dhatu which persisted of sweet essence part of ras formed after proper digestion of food articles by jatharagni during saddyoprasuta condition. The preparation of lactation during pregnancy depend upon ahara and vihara adopted by garbhini since this ahara and vihara utilize for different functioning such as; nourishment of garbhini (swasharirposhan), formation of Stanya and fetal nourishment (garbhaposhan). Lactation failure is a serious issue which can be due to various causes. Ayurveda describe various treatment modalities for the management of deprived Stanya such as use of herbs and Ayurvedic formulation. Shleshma vardhaka dravyas also recommended in this condition to enhance shleshma.

AIMS AND OBJECTIVES

1) To view Ayurvedic literature for *Stanya kshaya.*
2) Probable mode of action of Ayurvedic formulation described in *chikitsa* of *Stanya kshaya.*

MATERIALS AND METHODS

Texts of Ayurveda, Data Base on Indian medicinal plants.

Literary Review of *Stanya Kshaya*

➢ ***Hetu* (Causes*):*** Along with the common overall debilitating factors of parturition like loss of blood and energy, other predisposing factors delineated by our *Acharyas* are.

Dietary factors -Excessive intake of *ruksha annapaana* (dry edibles and drinks), *langhan* (fasting), *karshan* (emaciation)[1], *atyapatarpan*[2] *(*excessive fasting).

Psychological and behavioral factors– *Krodha* (anger), *shoka* (grief), *bhaya* (fear), *kaama* (excessive coitus), *avaatsalya* (lack of affection for the infant)[3], excessive *shodhana karma (*excessive use of purifying measures), *swabhaav*[4], *puna garbhadhaaran* (re-pregnancy).[5]

➢ ***Stanya kshaya Samprapti* (pathogenesis):** In *sutika* there is overall *dhatu kshaya awastha* due to *pravahan vedna* (labour pains and bear down efforts) and loss of *rakta* and *kleda* during prasava.[6] So she gets deprived in *maamnsa, bala* (strength), *agni* (digestive power). Again this state is complicated by *apathy sewana* (*atyaapatarpana, rukshaanna, shoka, bhaya, krodha)*. As a result there is *vatapradhan tridosha prakopa* leading to *rasa dhatukshaya* and consequently *upadhatu kshaya* (*stanya kshaya*).

➢ ***Stanya kshaya lakshana:*** Apart from absence or decrease in quantity of *stanya*, *Acharyas* have also enumerated *Stana mlaanata* (laxity of breasts) as a symptom of *Stanya kshaya.*[7] Bhavmishra also stated the same.

➢ **Stanya kshaya chikitsa**

***Stanya jananabhava* (factors stimulating lactation)**

Saumnasya (state of happiness),[8] avoid exertion and hard work, good sleep[9], avoidance of *shoka* (grief), *bhaya* (fear)[10], staying calm, composed and concerned to the baby.

***Stanya janana* and *Stanya vardhaka* drugs**: A number of drugs and preparations are described in the treatment of *Stanya kshaya* as per texts.

1. Decoction of roots of *veeran, shaali, shashtika, ikshuvaalika, darbha, kusha, kasha, gundra, itkata* and *ktrina.* Drugs which possess *ksheera* (apparent latex) e.g. *dugdhika.*[11] Milk medicated with the decoction of roots of *Stanya janana* drugs.
2. Milk medicated with *maricha, pippalimoola, maagadhi (pippali), shunthi, pathya (haritaki)* and mixed with *gud* and *ghrita.*[12]
3. Milk medicated with *vaajikaran* drugs also improves lactation.[13]
4. Milk medicated with the decoction of stem barks of latex yielding trees like *vata, udumbar* etc. To this milk *sauwarchala, wid* salt, jaggery and *ghrita* are added and then consumed with cooked *shaali* rice. With this preparation lactation is said to be started even in totally dried breasts.[13]
5. ***Vajrakanjika***: *Pippali, pippalimoola, chavya, shunthi, yawanika, shweta and krishna jirakas, haridra, daruharidra* and *sauwarchala* salts cooked with *kanji* is given as per the digestive power. It has galactogogue action. This preparation apart from galactogogue action is *kaphavata shamaka*, *vrishaya*, increases appetite and also cures *aamavata*, and *makkallashoola.*[14]

Rest of this, study has done on few *Ayurvedic* drugs which act in *Sutika Stanya kshaya.*

Table 1: Pharmacological overview of *Stanya janana* drugs.[15]

Sr. no.	Dravya	Rasa	Guna	Veerya	Vipaka	Karma/actions
1.	***Vidarikanda***	*Madhura*	*Guru Snigdha*	*Sheeta*	*Madhura*	*Balya, vrishya, brihana, stanyavardhak, rasayan*
2.	***Shatavari***	*Madhura tikta*	*Guru Snigdha*	*Sheeta*	*Madhura*	*Rasayana, balya, vrishya, Medhya*
3.	***Shringataka***	*Madhura Kashaya*	*Guru Ruksha*	*Sheeta*	*Madhura*	*Vrishya, balya, sara, paushtika, deepana, prajasthapana*
4.	***Pippali***	*Katu*	*Laghu Snigdha*	*Ushna*	*Madhura*	*Medhya, vatahara,*

Table 2: Chemical constituents and actions of herbal drugs.[16]

Herb	Part used	Botanical name	Chemical constituents	Actions/uses
Vidarikanda	Tuber	*Pueraria tuberose*	Carbohydrates 64.6%, proteins 10%	Nutritive, aphrodisiac Galactogogue
Shatavari	Root	*Asparagus racemosus*	Protein, saponins, carbohydrates, crude fibre mucilage (glucose galacturonic acid)	Nutritive, tonic, demulcent, galactogogue, aphrodisiac
	Fruit		Arabinogalactan, 1-4 linked	Fruits are nutritive, sweet, tonic,

Shringataka	(nut)	*Trapanatans*	galactopyranose, galacturonic acid residues, gallic acid, citric acid, Tannin	Galactogogue, haemostatic, aphrodisiac, Tonic
Pippali	Fruit, root	*Piper longum*	Alkaloids- piperlongumine and piperlonguminine and two sesquiterpenes (essential oil from dried fruit), piperine, piplartine, an unidentified steroid, glycosides, Sesamin	Root is bitter, thermogenic, tonic, digestive. Dried spikes are aphrodisiac, carminative, tonic, digestive, emollient and antiseptic

Above table clearly shows that these drugs are broadly rich in protein, carbohydrates and other essential minerals and are nutritive, tonic, digestive and stimulant.

DISCUSSION

These herbal drugs are used to induce, maintain or augment milk production. Based upon the etiology and *Chikitsa* mentioned in *Ayurvedic* classics it can be derived that *Stanya kshaya* is a condition occurring due to four main factors.

1. *Rasadhatu kshaya*
2. *Agnimandhyata (jatharagni* and *rasdhatvagni mandhyata)*
3. *Stanavaha srotoavrodha*
4. *Maansikabhava (shokabhaya-avaatsalya)*

Probable mode of action of these herbal drugs according to causative factors can be explained as.

1. Drugs working on *Rasadhatu kshaya*.

Stanya is the *upadhatu* of *rasa dhatu*. So *rasa vardhak*a diet and drugs will increase the quantity of *stanya*. Drugs of *madhura rasa*, *sheeta veerya* and *madhura vipaka* are *rasa dhatu* and *stanya vardhaka*. For example milk, *ghrita*, oil, and coconut etc and drugs such as vidarikanda, Shatawari, and Shrungatak.

2. Drugs acting on *Agnimandhyata.*

a) Further for the proper formation of *dhatu, upadhatu* and *agni (jatharagni, rasa dhatvaagni)* should be in equilibrium state. Especially in *Sutika* where, there is *dhatu kshaya* and *heena* (decreased) *agni* state due to pregnancy and *pravahana vedna* (labour pains /bearing down efforts).

b) The drug *Pippali* is *ushna veerya* and *madhura vipaka*. So it act as *uttejaka* (stimulant), *agnivardhaka*, *deepana- paachana, srotoshodhaka, vatanulomaka,* and being *Madhura* in *vipaka* are *vrishya, rasayna, dhatushodhak*.

3. Drugs acting on *Stanavaha srotoavrodha*

Drugs like *Pippali*, *Shringataka* are *vrishya, balya, deepana, srotoshodhaka* work on *jatharagni* and *rasa dhatavaagni*. Thereby stimulating proper formation of *rasa dhatu* and *upadhatu* (*Stanya*) and clear the obstruction if any, in *stanavaha srotas*.

4. Drugs acting on *Maansikabhava*

a) Some of the herbs quoted in *Stanya kshaya chikitsa* are also *medhya*. Drug like *Shatavari and pippali,* may relieve the deep rooted stress, one of the main cause of *Stanya kshaya*.

b) Counselling and meditation along with drugs do play an important role to cure the problem.

Based upon the chemical constituents of herbs mentioned for the treatment of *Stanya kshaya* mode of action can be interpreted as.

a) Most of the herbs have high nutritive value being rich in carbohydrates, amino acids, albumin, globulin (e.g. *shatavari, shringataka, vidarikanda*) thereby promote general health.

b) *Pippali* is carminative and digestive.

c) *Shatavari* has steroidal saponins. One hypothesis states that phytoestrogenic property results from the hormone like action of these saponins and it has been observed to increase milk secretion in women suffering from hypogalactia. Clinical trials have demonstrated that root powder of *shatavari* increases the prolactin levels and promotes the growth of mammary tissue.[17]

CONCLUSION

Galactogogue effect of various plants has been studied and there is evidence that milk synthesis can be increased and that most of them are safe in humans.[18]

Based upon the above description it can be concluded that herbal galactogogues play a significant role to cure *Stanya kshaya* and increase the quantity of breast milk in safer way, after the other modifiable factors related to proper breast feeding technique (including frequency, proper attachment and thoroughness of breast emptying) have been corrected. Further, in addition to enhance the quality and quantity of *stanya*, these herbs can also be used in healthy lactating women to regain the body strength lost during pregnancy and labour.

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