



Review Article

A CONCEPTUAL RECAPTURE OF *STANYA KSHAYA* AND ROLE OF *STANYA-JANAN MAHAKASHAYA* IN ITS MANAGEMENT

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ABSTRACT

Breast milk is the prime source of nourishment and immunity of the baby. *Stanya Kshaya*, which appears to be a fairly simple ailment but is really problematic for children's health, is one of the problems of present era. Lactation insufficiency is 30–40% prevalent in Asian and tropical nations like India. In Ayurveda certain herbs are specifically indicated for increasing breast milk and *Acharya Charaka* has described *Stanya-janana Mahakashaya* for it. Few explorations have been conducted regarding above, but no one has covered all aspects comprehensively thus this paper aim to collect and comprehensive review information available regarding concept of *Stanya*, its *Kshaya* and role of *Stanya-janana Mahakashaya* in its management. **Methodology:** This review is in a narrative format and done from literature and publications relevant to *Stanya Kshaya* and role of *Stanya-janana Mahakashaya*. **Results:** *Stanya* has been described in detail along with opinion of various *Acharyas*, *Stanya sampata* and the reasons for *Stanyakshya* mentioned then finally role of *Stanya-janana Mahakashaya* of *Acharya Charaka* which includes 10 herbs as- *Veerana*, *Shali*, *Shasthik*, *Ekshuvalika*, *Darbha*, *Kusha*, *Kaasha*, *Gundra*, *Ithkata*, *Katruna*. Drugs in this *Kashaya* help in increasing quantity of milk. **Discussion:** *Stanya-janana Mahakashaya* has active principles which increase quantity of milk, so can be used in *Stanya Kshaya* and leads to healthy *Stanya*.

INTRODUCTION

Women are experiencing a lot of issues as a result of adjusting to a Western way of life and being more exposed to stress and strain. *Stanya Kshaya*, which appears to be a fairly simple ailment but is really problematic for children's health, is one of these. Lactational insufficiency may be 30-40% prevalent in Asian and tropical nations like India. Better parent-child adjustment is facilitated by breastfeeding, which fosters a deep physical and emotional link between the mother and child. It is clean, uncontaminated, and contains a number of anti-infective elements that guard against infection for the newborn. It improves intelligence and growth. Infants who are breastfed have higher IQs and better social and psychomotor skills.

A typical issue in daily life is *Stanya-kshaya* because of stress and a full schedule. Women are subjected to stress and strain as a result of Western culture adaptation. Lactation is the process associated with psychosomatic condition and life style. Due to these environment related conditions and increased prevalence of *Stanya Kshaya*, it become the need of time to refocus on *Stanya-janana Dravyas* mentioned in our *Samhita's*, keeping that in focus *Stanya-janana Mahakashaya* of *Acharya Charaka* has been elaborated here. Few explorations have been conducted regarding above, but no one has covered all aspects comprehensively thus this paper aim to collect and comprehensive review information available regarding concept of *Stanya Kshaya* and role of *Stanya-janana Mahakashaya* in its management.

METHODOLOGY

This review is in a narrative format and done from literature and publications relevant to *Stanya Kshaya* and role of *Stanya-janana Mahakashaya*.

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## OBSERVATIONS AND RESULTS

### **Stanya Prayaya- Dugdha, Kshira, Payas, Stanya, Balajivana** [1]

**Formation of Stanya:** After digestion of food the *Rasa* is formed. Sweet essence, a part of this *Rasa*, circulate through entire body by the action of *Vyana-vata* reaches breasts and is termed as *Stanya*. The essence of *Rasa-dhatu* forms *Rasa* and *Stanya* both. This is the opinion of *Acharya Sushruta* [2], *Acharya Bhavamisra* [3] and *Yogarajnanaka* [4] have same view. In the concept of *garbhaposhana* *Acharya Charak* [5], *Acharya Bhela* [6] and *Acharya Sushruta* [7] opionate that, the *Ahara* consumed by *Garbini* serves three functions. They are-

- *Matru pusti*
- *Garbha pusti*
- *Stana pusti*

According to *Acharya Charak* [8] *Rasa-dhatu* nourishes, *Stanya*. *Acharya Sarangadhara* consider *stanya* as *Updhatu* of *Rasa Dhatu* [9], *Acharya Harita* explains that what-so-ever is ingested by the woman, travel through *Kshira-vahi-sira*, mix with *Pitta* reaches *Jathara*, digested by *Agni*, reaches *Siras* of breast and is discharged. Young girls' weaker *Dhatu* and *Vandhya* women's *Vayu*- filled milk-carrying channels are the causes of the lack of milk formation in both [10]. In *Astanga Sangraha* while describing *Garbha-poshana*, said that *Stanya* is formed from *Ahara-rasa* [11]. *Stanya* is an *Upadhatu* of *Rasadhatu* and both *Raja* and *Stanya* are derived from the essence of *Rasa*. But *Maharshi Kashyapa* while describing *Rakta-gulma* says, some quantity of blood of mother nourishes the body parts of fetus, some help in production of breast-milk and remaining part for the nourishment of the mother's body. He explained the formation of *Stanya* from *Rakta/Raja*/blood after delivery. The left over part in the form of blood circulates in the body and *Yoni*. After replenishment of *Dhatu* and steadiness of body, thus accumulated blood, leaves the *Yoni* in appropriate time [12]. *Acharya Vagbhata*, describe that the channels of menstrual blood get blocked by the fetus. Therefore, there will be no flow of menstrual blood. Thus being blocked it goes in formation of *Apara*, some says it forms *Jarayu*. The blood remained after *Jarayu* formation moves up and increase size of cheeks and breasts and do black colouration of lips and nipples. In breasts along with *Kapha*, it helps in production of breast milk and gets nourished by the food the women take after delivery. So he describes formation of *Stanya* from *Raja* [13]. *Bhela* included the *Stanya* among ten *Pranayatanas* [14].

According to different *Acharyas* *Stanya Utpatti* is considered as follows-

- From *Rasa* and from *Ahararasa*.
- From *Rakta*.
- From *Raja*.

### **Stanya pramana**

Amount of *Stanya* is two *Anjali* [15].

### **Causes of Stanya pravrutti**

*Stanya* flows out by touch of child, sight and thought of child (sucking reflex). Even the remembrance of child, *Pravrutti* of *Stanya* takes place [16]. After delivery on 3<sup>rd</sup> or 4<sup>th</sup> day, the *Dhamanis* or *Siras* situated in *Hridaya* region get dilated and initiate milk ejection [17]. *Acharya Harita* explains that due to the force used during bearing down efforts by the delivering (parturient) women, her *Srotases* get clears, leading to sudden milk ejection. However, it is thick due to *Kapha* dominance, hence must be discarded [18]. *Acharya Bhavaprakasha* [19] and *Acharya Susruta* [20] have same opinions about the *Stanya pravrutti*.

### **Stanya Sampati**

- a. According to *Acharya Charak*- The excellent milk has normal colour, smell, taste and touch and get dissolved in water completely. Such milk is nourishing and health giving. Thus is the excellence of breast milk. The woman's milk promotes longevity and nourishment. It is wholesome and unctuous. Its nasal instillation cures *Raktapitta*. When used in *Akshi-tarpana* therapy it cures pain in the eyes used in *Netravisyanda* [21].
- b. According to *Acharya Sushruta*- Breast milk should be considered normal if it is pale, sweet, and devoid of aberrant colour when added to water. Pure milk is cold, free of impurities, yellowish yellow or white, similar to the colour of conch shell, sweet-tasting, and free of discoloration. It also mixes uniformly in water, does not produce froth or streaks, and neither floats nor settles. This kind of milk strengthens the infant and promotes good health, body development and growth [22].
- c. According to *Astanga Sangraha* and *Astanga Hridaya* both agreeing with above say that it should not be vitiated by *Doshas* [23].
- d. According to *Acharya Kashyapa*- *Acharya Kashyapa* asserts that pure milk is that which offers unhindered, simple, and good growth of strength, various body, without identifying any physical characteristics, parts that are durable, excellent for the child's health, don't hurt or trouble the youngster, and are wet -nurse [24].
- e. According to *Acharya Bhavaprakash*- That milk is regarded as pure if it dissolves smoothly in water that is white, thin, cold, and free of discoloration or internal threads. Woman's milk is the ideal option for nasal medication and eye drop therapy because it is readily digested, has a cool potency, boosts digestive fire, reduces *Vata* and *Pitta*, heals eye pain and injuries, and enhances digestive fire [25].
- f. According to *Madhava nidana*- Milk which mixes

properly in water, not vitiated, with yellow colour, no discolouration, pleasant and sweet in taste is pure [26].

- g. According to *Acharya Harita- Acharya Harita* defining in addition to the benefits of using pure

milk, *Mruduksira* as pure milk also adds *Satwa* and attractiveness to the list. He clarified the *Stanya's* characteristics in relation to the mother's skin tone. [27].

**Table 1: Qualities of Stanya Sampatas As Per Various Acharyas**[21,22,23,24]

<i>Samhita</i>	<i>Guna</i>	<i>Rasa</i>	<i>Gandha</i>	<i>Sparsha</i>	<i>Vari-pariksha</i>	<i>Karya</i>	<i>Parinama</i>
<i>Sushruta Samhita</i>	<i>Shankha-pramaneshwata</i> (Shell like white)	<i>Madhur</i> (Sweet)	-	<i>Sheeta</i> (Cold)	<i>Ekrupata</i>	<i>Laghu pathyakar Deepan</i>	<i>Shareer-opchay</i>
<i>Charak Samhita</i>	<i>Prakrutibootvarna, Gandha, Rasa, Sparsh</i>	-	-	-	<i>Ekrupata</i>	<i>Jeevan, Bruhan, Snehan, use in Raktapitta, Akshishool</i>	<i>Pushteeekar Arogyakar</i>
<i>Ashtang Sangraha</i>	-	-	-	-	<i>Ekrupata</i>	<i>In Raktapitta for Nasya Akshirogafor Achchotan and Tarpan</i>	<i>Arogyakar Balyajanan</i>
<i>Ashtanga-hrudhaya</i>	-	-	-	-	-	-	-
<i>Kashyapa Samhita</i>	-	-	-	-	-	-	<i>Avaihata, Bala, Aayushya, Nirogi, Sharir-vrudhi</i>

### Benefits of Breastfeeding

#### a. For Baby

- It contains nutrients which are needed for normal growth and development of baby.
- Lactose in breast milk helps in absorption of calcium and enhances growth of lactobacilli in intestine.
- Water and electrolytes– Breast milk contains 88% of water so no need of additional water even in summer.
- Immunological superiority– It contains immunoglobulin IgA. Breastfeed babies less likely to develop infections.
- Enhance maturation of intestinal cells thus reduce risk of allergies in later life.
- Higher IQ.
- Helps to increase bonding between baby and mother.[28]

#### b. For Mother

- Breastfeeding soon after birth helps in uterine involution.
- Reduce chance of post partum hemorrhage.
- It has contraceptive effect on mother.
- Helps in shedding extra weight gained during pregnancy.
- Reduce risk of cancer of breast and ovary.[29]

### Causes of Stanyakshya

- Late to start breastfeeding after birth.
- Breastfeeding not done frequently.
- Supplementary breastfeeding.
- Some previous breast surgeries affect milk production.
- Premature birth, maternal diabetes mellitus, obesity, PIH.
- *Acharya Vagbhata* mentioned emotional factors like stress, anger, lack of affection towards baby.
- Activities which causes exhaustion of mother, fasting etc.
- Conceiving next child while lactating.
- Intake if sheet, *Ruksha aahar* during the period of lactation.[30,31]

**Stanya-janana Mahakashaya**Veerana, Shali, Shasthik, Ekshuvalika, Darbha, Kusha, Kaasha, Gundra, Ithkata, Katruna.<sup>[32]</sup>**Table 2: Ayurvedic Pharmacological Properties and Action of Drug<sup>[33]</sup>**

S.No	Name	Latin name	Guna	Rasa	Vipak	Veerya	Karma
1	Veerana	<i>Vetiveria zizanoides</i>	Laghu, Snigdha	Tikta, Madhur	Madhur	Sheeta	Vaat - pitta shamak, Pachan, Stanyajanan, Dahashamak
2 & 3	Shali and Shasthik	<i>Oryza sativa</i> a species of rice	Guru, Snigdha	Madhur, Kashay	Madhur	Sheeta	Tridoshaha, Shukral, Brihana, Balya, Mutrala, Varnakrit, Swarya, Ruchya, Chakshushya, Hridya, Stanyajanan
4	Ekshu-valika	<i>Asterantha longifolia</i>	Pichila, Snigdha	Madhur, Amla, Tikta	Madhur	Sheeta	Vaat – pitta hara, Balya, Stanyajanan, Shukrashodhana
5	Darbha	<i>Imperata cylindrica</i>	Laghu, Snigdha	Madhur, kashay	Madhur	Sheeta	Trodoshahara, Rasayana, Stanyajanan, Mutravirechaniya, Pipasahar, Kusthaghna, Dahaprashamak
6	Kusha	<i>Desmostachya bipinnata</i>	Laghu, Snigdha	Madhur, Kashay	Madhur	Sheeta	Kapha – pitta hara, Mutrala, Stanyajanan
7	Kaasha	<i>Sacharum spontaneum</i>	Sara	Madhur, Tikta	Madhur	Sheeta	Vaat – Pitta hara, Balya, Stanyajanan, Vrishya, Ruchya, Shramahara
8	Gundra	<i>Typha angustata</i>	Guru	Kashay, Madhur	Madhur	Sheeta	Vaat – Pitta hara, Stanyajanan, Stanyashodhak
9	Itkata	<i>Typha elephantina</i>	Madhur	Laghu Snigdha	Sheeta	Madhur	Pitashamak, Vrishya, Mutral
10	Katruna	<i>Cymbopogan schoenanthus</i>	Katu Tikta	Laghu Ruksh	Ushan	Katu	Kaph-pitahara Balagarhnan

**DISCUSSION**

Studying all of these drugs reveals that they contain *Madhur rasa*, *Madhur vipak* and *Sheeta virya*, *Rasadhatu poshan*, which is followed by *Rasa vridhi* in the mother and then finally *Stanyavridhi*. Few drugs that contain *Katu Rasa*, *Katu Vipak* and *Ushna Virya* act by *Aagnidipan*, *Aampachan* and *Dhatu aagnidipan*, which lead to *Strotoshodhan*, *Dhatu poshan* and formation of each *Dhatu* and *Upadhatu* correctly. *Stanya Vridhi* is attained in this manner.

**CONCLUSION**

As was made abundantly clear in this essay, breastfeeding is very important, and numerous initiatives are being made to support it. Moreover, measures are performed to improve the quantity and quality of breast milk. Ayurveda offers a number of remedies for this, among them *Stanyajanan Mahakashaya*, which have established qualities and an effect on *Stanyajanan*. These in addition to *Stanyajanan*, aids in maintaining the stability of other *Doshas* and *Dhatu*s that are impacted by pregnancy and labour. Breast milk in *Stanyakshya* is influenced both quantitatively and qualitatively. *Stanyajanan*

*Mahakashaya* works more efficiently and has the potential to be very beneficial.

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