



CONCEPTUAL RECAPTURE OF *STANYA DUSHTI* AND ROLE OF *STANYA-SHODHAN MAHAKASHAYA* IN ITS MANAGEMENT

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**ABSTRACT:**

**Introduction-** Breast milk is the prime source of nourishment and immunity of the baby. In *Ayurveda* unique concept of *Stanya dusti* or milk vitiation has been described in which mother's food and activities affect quality & quantity of milk, so treating symptoms of baby is not enough, in fact treatment of vitiated breast milk is equally important. In *Ayurveda* certain herbs and formulations are specifically indicated for detoxifying breast milk and *Acharya Charaka* has described *Stanya-shodhan 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 dusti* and role of *Stanya-shodhan Mahakashaya* in it's management. **Methodology-** This review is in a narrative format and done from literature and publications relevant to *Stanya dusti* and *Stanya-shodhan Mahakashaya*. **Results-** In *Ayurveda*, *Acharya Charaka* mention eight type of *Stanyadusti* and also mentioned *Stanya-shodhan Mahakashaya*, which includes 10 herbs as- *Patha*, *Shunthi*, *Devdaru*, *Nagarmotha*, *Murva*, *Guduchi*, *Vatsak*, *Kirattikta*, *Kutaki* and *Sariva*. Drugs in this *Kashaya* helps to remove *Doshas* and improves milk quality. **Discussion-** *Stanya-shodhan Mahakashaya* has active principles which improve the quality of milk, so can be used in *Stanya dusti* and leads to healthy *Stanya*.

**Keywords-**Breast milk, *Stanyadusti*, *Stanya Shodhan Gana*.

## INTRODUCTION

As a result of transitioning to a Western way of life and being increasingly exposed to stress and pressure, women are encountering several problems. Breastfeeding, which promotes a strong physical and emotional bond between the mother and child, aids in better parent-child adjustment. It is hygienic, uncontaminated and has several anti-infective components that protect the infant from infection. It raises growth and intelligence. Breastfed babies had greater social and physical abilities as well as higher IQs. *Stanya-dusti* is a typical issue in daily life as a result of stress and a hectic schedule. The process of lactation is influenced by a person's psychosomatic health and lifestyle. The best nourishment for a healthy newborn is breast milk. The nicest present a woman can give her child is herself. Breastfeeding is the best newborn feeding method and is essential for overall health and wellbeing throughout life.

According to *Ayurveda*, importance of breast milk has been described by various The value of breast milk has been discussed by numerous *Acharyas* in *Ayurveda*. The phrase "sudhastanya" refers to healthy breast milk that possesses qualities such as *Shankhapramane shweta* (shell-like white or light yellow), *Madhur*, *Laghu*, *Pathykar*, *Deepan*, *Jeevaniya*, *Snehan*, *Bruhaniya*,

*Shareeropchya*, *Balarudhikar*, *Pushtikar* and *Aarogyakar*. Local applications for breast milk include *Raktapita*, *Akshishool* and others. In the *Charak samhita*, eight types of *Stanya-dusti* are described. The *Samhitas* have a detailed description of the sickness brought on by *Stanya-dusti* and how to treat it. Because *Stanya* forms inside the mother's body, the quality of her milk would vary depending on her *Ahar-vihar*, which is a novel and useful notion from *Ayurveda*. In *Ayurveda* unique concept of *Stanya dusti* or milk vitiation has been described in which mother's food and activities affect quality & quantity of milk, so treating symptoms of baby is not enough, in fact treatment of vitiated breast milk is equally important. In *Ayurveda* certain herbs and formulations are specifically indicated for detoxifying breast milk and *Acharya Charaka* has described *Stanya-shodhan 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 dusti* and role of *Stanya-shodhan Mahakashaya* in it's management.

**Aim-** To collect and comprehensive review information available regarding concept of

*Stanya dusti* and role of *Stanya-shodhan Mahakashaya* in it's management.

**Methodology-** This review is in a narrative format and done from literature and publications relevant to *Stanya dusti* and *Stanya-shodhan Mahakashaya* and major computerized databases relevant to literature.

**Observations and results–**

**Stanya** (Breast milk) also called *Dugdha*, *Kshira*, *Payas*, *Stanya*, *Balajivana* [1].

**Formation of Stanya-**

- After digestion of food the *rasa* is formed. A part of this *rasa*, circulating through entire body by the action of *vyana vata* reaches breasts and is termed as *stanya*. *Rasa* and *stanya* both are derived from essence of *rasa-dhatu*. This is the opinion of *Acharya Sushruta* [2]. *Acharya Bhavamisra* [3] and *Acharya Yogaratnakara* [4] have same view.
- In the concept of *garbhaposhana* *Acharya Charak* [5] and *Acharya Bhela* [6] opine that, the *ahara* consumed by *garbini* serves three functions. They are-*Matru pusti*, *Garbha pusti* and *Stana pusti*. It is accepted

by *Sushruta Acharya* [7] also.

- *Acharya Harita* explains that what-so-ever is ingested by the woman; same traveling through *kshira-vahi-sira* and getting mixed with *pitta* reaches *jathara*. There it gets digested by *agni*, reaches the *siras* of breast and is ultimately discharged. The secretion having association of *agni* and *soma* is known as milk. The blood due to action of *pitta* gets suppured and becomes white. In young girls due to less strength of *dhatu* and in *vandhya* women due to filling-up of a milk-carrying channel by *vayu*, the milk is not formed [8].
- In *Astanga-sangraha* while describing *garbha-poshana*, said that from the *ahara-rasa* itself *stanya* is formed [9].
- To conclude according to different *Acharyas stanya utpatti* is described as follows-
  - From *rasa* and from *ahara-rasa*.
  - From *rakta*.
  - From *raja*

**Stanya Sampatas As Per Various Acharyas**

**Table-01: Qualities of Stanya Sampatas As Per Various Acharyas**[10],[11],[12],[13]

<i>Samhita</i>	<i>Guna</i>	<i>Rasa</i>	<i>Sparsh</i>	<i>Vari-pariksha</i>	<i>Karya</i>	<i>Parinama</i>
<i>Sushrut samhita</i>	<i>Shankhapra maneshwata</i> (Shell like	<i>Madhur</i>	<i>Sheeta</i>	<i>Ekrupata</i>	<i>Laghupathyakar Deepan</i>	<i>Shareer-opchay</i>

	white)					
<i>Charak samhita</i>	<i>Prakrutiboo tvarna, Gandha, Rasa, Sparsh</i>	-	-	<i>Ekrupata</i>	<i>Jeevan, Bruhan, Snehan, Use in Raktapitta, Akshishool</i>	<i>Pushtlkar Arogyakar</i>
<i>Ashtang Sangraha</i>	-	-	-	<i>Ekrupata</i>	<i>In Raktapitta for Nasya Akshiroga for Achchotan and Tarpan</i>	<i>Arogyakar Balyajanan</i>
<i>Ashtangahr udhaya</i>	-	-	-	-	-	-
<i>KashyapaSamhita</i>	-	-	-	-	-	<i>Avaihata, Bala, Aayushya, Nirogi, Sharir-vrudhi</i>

### ***Stanya Dusti* As Per Various Acharyas**

It will be impure *stanya* if any of its characteristics—color, scent, taste, touch, and other abnormal *gunas*, are abnormal. This *stanya* is unable to give the youngster nutrition and good health. The distinction between *dusta stanya* and *prakruta* must be understood. Due to digestive problems, eating unpalatable foods that are too salty, sour, hot, or *kshareeya*, illnesses of the body and mind, night time awakenings from concern,

repressing urges to urinate, and other factors. The *doshas* become vitiated in the absence of their impulses; use of foods made of jaggery, oleo, curd, slowly formed curd, fish, abhishyandi items, meat, and wine; lack of exercise; trauma; and wrath. Eight different forms of milk problems are caused by these vitiated *doshas* going through the *kshira-vaha siras* <sup>[14]</sup>. Similar factors have also been cited by *Sushruta* <sup>[15]</sup> *Vagbhata* <sup>[16]</sup>, *Bhavaprakash* <sup>[17]</sup>, and *Yogaratanakar* <sup>[18]</sup>.

*Abhigataja stanya dusti*<sup>[19]</sup>-Trauma tainted the milk. According to the *Madhukosha* commentary, these symptoms are comparable to those of milk that has been vitiated by *vata*. *Grahas*-induced milk vitiation. *Shakuni graha* will cause milk to become heated and bitter.

*Shakuni* and *Shasthi Graham* will produce *tridosha*-like characteristics in milk. *Putana graham*-contaminated milk will be spicy and sweet. Other *grahas* will vitiate milk, giving it characteristics of two *doshas*.

**Table-02: Types of *Stanya Dusti* As Per Various *Acharyas***<sup>[20],[21],[22]</sup>

<i>Samhita</i>	<i>Dosha</i>	Types		
<i>Charak Chikitsa</i>	<i>Vataj(3)</i>	<i>Virasa</i>	<i>Phensanghata</i>	<i>Rukshat</i>
	<i>Pittaj(2)</i>	<i>Vivarnata</i>	<i>Daugandhy</i>	
	<i>Kaphaj(3)</i>	<i>Atisnigdha</i>	<i>Pichchila</i>	<i>Guruta</i>
<i>Harita</i>	<i>Vataj(1)</i>	<i>Alpashirata</i>		
	<i>Pittaj(2)</i>	<i>Ushnashirata</i>	<i>Amlashirata</i>	
	<i>Kaphaj(2)</i>	<i>Ghanashirata</i>	<i>Ksharshirata</i>	
<i>Astang-hridaya</i>	<i>Vataj</i>	-----	----	----
	<i>Pittaj</i>	-----	----	----
	<i>Kaphaj</i>	-----	----	----
	<i>Sannipataj</i>	-----	----	----

### Effect of consumption of milk of different colours and taste upon child

#### I. Disorders produced due to specific taste ( *Acharya Kashyapa* )<sup>[23]</sup>

- Kashaya rasa - Retention of urine and feces.
- Madhura rasa - Excessive excretion of urine and feces.

#### II. Disorders produced by pitta ( *Acharya Vagbhata* )<sup>[24]</sup>.

- Tamravabhasa- Feeling of compression, cramps or pain in

cardiac region.

- Amla anurasa- Amlapitta.
- Katu anurasa- Vomiting, diarrhoea, cough and dyspnoea.
- Bhrusoshana- Burning, fever and diarrhoea.

#### III. Disorders produced by kapha ( *Acharya Vagbhata* )<sup>[24]</sup>.

- Lavan anurasa- Visarpa, kotha and kandu.
- Tantumata- Weakness, dyspnoea and cough.

- Guru- Lethargy, coryza and kshiralasaka.

**Table-03: As per *Kashyap stanya rasa/varna* predominance and its effect<sup>[25]</sup>.**

Sr.no	<i>StanyaRasa/Varna</i> predominance	Its manifestation /effect
1	<i>Swadhu Rasa</i>	<i>Bahuvimutrata</i> (Excessive urine and stool)
2	<i>Kashay Rasa</i>	<i>Mutravingraha</i> (Constipation)
3	<i>Tailavarna</i>	<i>Balvan</i> (brave)
4	<i>Ghritavarna</i>	<i>Mahadhani</i> (prosperous)
5	<i>Dhumvarna</i>	<i>Yashashwi</i> (famous)

### Diseases Caused by Various *Stanyadusti*

**Table-04: Diseases Caused by Various *Stanyadusti* As *Charak Samhita*<sup>[26]</sup>.**

Dosha	Type of <i>Stanyadusti</i>	Diseases caused by <i>Dusti</i>
Vataj	<b><i>Virasta</i></b>	<i>Durbalata</i> (weakness), <i>Vrudhi</i> (Growth)
	<b><i>Phensenghata</i></b>	<i>Swarakshinata</i> (Low pitch of voice), <i>Mala-Mutra-Vaayu-Avarodh</i> (Obstruction in urine and stool), <i>Shirashul</i> (Headache), <i>Peenas</i> (Cold).
	<b><i>Rukshata</i></b>	<i>Balahani</i> (Weakness)
Pittaj	<b><i>Vaivarnya</i></b>	<i>Swedaadhikya</i> (Sweeting), <i>Trushna</i> (Thirst), <i>Dravamalapravrutti</i> (Loose stool), <i>Shareerasparshushna</i> (Hot to touch).
	<b><i>Durgandh</i></b>	<i>Pandu</i> (Anemia), <i>kamala</i> (Jaundice)
Kaphaj	<b><i>Snigdha</i></b>	<i>Chhardi</i> (Vomiting), <i>Lalasarav</i> (Salivation), <i>Kasa</i> (Cough), <i>Swasa</i> (Breathless), <i>Tamakswasa</i> (Asthma)
	<b><i>Pichhil</i></b>	<i>Lalasarav</i> (Salivation), <i>Mukha</i> , <i>Netrapradeshishotha</i> (Peri -orbital swelling)
	<b><i>Guru</i></b>	<i>Hrudhrog</i> (Heart disease)

**Table-05: Diseases Caused By Various *Stanyadusti* As Other *Samhitas*<sup>-27,28,29</sup>**

<i>Samhita</i>	<i>Stanyadusti</i>	Disease
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<i>Harita</i>	<i>Ghanashira</i>	<i>Utpullika</i>
<i>Ashtang-sangrha</i>	<i>Tridhoshadusta</i>	<i>Ksheeralasaka</i>
<i>Kashyap</i>	<i>Katu, Tikta Rasa</i>	<i>ShakuniGraha</i>
	<i>SannipataDosha</i>	<i>Skandha ,Shashtigraha</i>
	<i>Swadu, katu Rasa</i>	<i>PutanaGraha</i>

### **Stanyadusti Chikitsa-**

*Stanyadosha-chikitsa* is described as in form of *vaman* & *virechana* of mother,

*Visheshchikitsa* as per *Dosha* for *Dhatri/mother* & Specific *Stanyashodhak yoga*.

*Acharya Charaka* has described *Stanya-shodhan Mahakashaya* for it.

**Table-06: *Stanya-shodhan Mahakashaya* described by *Acharya Charaka*<sup>[30]</sup>**

Sr.No	Drugs	Botanical Name	Part Used
1	<i>Patha</i>	<i>Cissampelos pareira</i> Linn.	Whole plant
2	<i>Sunthi</i>	<i>Zingiber officinale</i> Roxb.	Dry Rhizome
3	<i>Devdaru</i>	<i>Cedrus deodara</i> Roxb. Loud.	Bark
4	<i>Nagaremotha</i>	<i>Cyperus rotundus</i> R.Br.	Dry Rhizome
5	<i>Murva</i>	<i>Marsdenia tenacissima</i> W. & A.	Stem
6	<i>Guduchi</i>	<i>Tinospora cordifolia</i> Willd.	Stem
7	<i>Vatsake (Kutaj)</i>	<i>Holarrhena antidysenterica</i> Wall.	Bark
8	<i>Kirattikta</i>	<i>Swertia chirata</i> Roxb.	Whole plant
9	<i>Kutaki</i>	<i>Picrorhiza kurroa</i> Royle ex Benth.	Rhizome
10	<i>Sariva</i>	<i>Hemidesmus indicus</i> Linn. R. Br.	Root

### **DISCUSSION**

**Table-07: Properties described of *Stanya-shodhan Mahakashaya*<sup>[31]</sup>**

S.no	Drugs	Rasa	Guna	Virya	Vipaka	Dosha karma
1	<i>Patha</i>	<i>Tikta</i>	<i>Laghu, Tikshna</i>	<i>Usna</i>	<i>Katu</i>	<i>Kapha-pitta shamaka</i>

2	<i>Sunthi</i>	<i>Katu</i>	<i>Laghu, Snigdha</i>	<i>Usna</i>	<i>Madhur</i>	<i>Kapha-vatta shamaka</i>
3	<i>Devdaru</i>	<i>Tikta</i>	<i>Laghu, Snigdha</i>	<i>Usna</i>	<i>Katu</i>	<i>Tridosha shamaka</i>
4	<i>Nagaremotha</i>	<i>Tikta, Katu, Kshaya</i>	<i>Laghu, Ruksha, Tikshna</i>	<i>Sheeta</i>	<i>Katu</i>	<i>Kapha-pitta shamaka</i>
5	<i>Murva</i>	<i>Tikta, Kshaya</i>	<i>Guru, Ruksha</i>	<i>Usna</i>	<i>Katu</i>	<i>Kapha-pitta shamaka</i>
6	<i>Guduchi</i>	<i>Tikta, Kshaya</i>	<i>Guru, Snigdha</i>	<i>Usna</i>	<i>Madhur</i>	<i>Tridosha shamaka</i>
7	<i>Vatsake (Kutaj)</i>	<i>Tikta, Kshaya</i>	<i>Laghu, Ruksha</i>	<i>Sheeta</i>	<i>Katu</i>	<i>Kapha-pitta shamaka</i>
8	<i>Kirattikta</i>	<i>Tikta</i>	<i>Laghu, Ruksha</i>	<i>Usna</i>	<i>Katu</i>	<i>Tridosha shamaka</i>
9	<i>Kutaki</i>	<i>Tikta</i>	<i>Laghu, Ruksha</i>	<i>Sheeta</i>	<i>Katu</i>	<i>Kapha-pitta shamaka</i>
10	<i>Sariva</i>	<i>Madhur, Tikta</i>	<i>Guru, Snigdha</i>	<i>Sheeta</i>	<i>Madhur</i>	<i>Tridosha shamaka</i>

Studying all of these drugs reveals that drugs in *Stanya-shodhan Mahakashaya* helps to remove *Doshas* and improves milk quality as maximum drugs has *Tikta Kshaya Rasa* prominence or *Rakta shodhaka* effect. They has active principles which improve the quality of milk, so can be used in *Stanya-dusti* and leads to healthy *Stanya*, which lead to *strotoshodhan, dhatu poshan* and formation of each *dhatu* and *upadhatu* correctly.

## 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 *Stanya-shodhan Mahakashaya*, which have established qualities and an effect on *stanyadushti*. These in addition to *Stanya-shodhan*, aids in maintaining the stability of other *doshas* and *dhatu*s that are impacted



by pregnancy and labour. Breast milk is influenced both quantitatively and qualitatively. *Stanya-shodhan Mahakashaya* works more efficiently and has the potential to be very beneficial.

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