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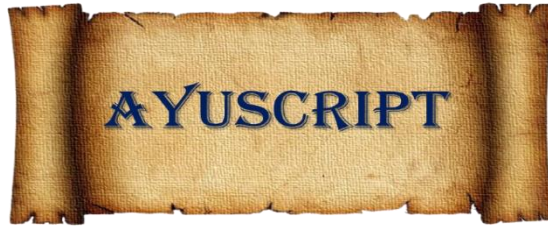
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यन्मन्त्राणां शक्तिरस्यैव कल्पयन् ॥१॥ विश्वकर्मा एमाह यूपुरीहाटकानि
वेत्ता ॥ तत्र खोडशसहस्रस्त्रीणां चैव त्रशधिकम् ॥११॥ भवन्ति मनोज्ञानि
अस्मिन्मध्ये कल्पयन् ॥ परिज्ञानतर्कवैवनासोभोगाय कल्पयन् ॥१२॥ या
यानां गृह्णास्तत्र यद्दुपेचाशतकोटयः ॥ अन्यपि बहुवोलाकावसंनिविगत
वराः ॥१३॥ यन्निर्विद्युत्सुताकेषु सुंदरं तत्र द्रुपते ॥ सवाग्निप्रसूनाप्यो पु
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ाकरयः ॥ तिज्ञोशाशनमस्तेस्तनमस्ते सर्वतो मुखः ॥१७॥ विश्वव्यापिन्नमस्तेस्त
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तस्तिद्वे वासुदेव्यामोदिवाकरे ॥ अथैस्तकथमानोस्तोदवदेवोदिवाकरे ॥२०॥
अथोभीरसपरसक विनभवावे ॥ अर्धोपितीरमासाद्य तन्मनस्कतया वसः ॥ सवाग्नि





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AN UPDATE REVIEW ON CONCEPT OF STANYAKSHAYA AND ITS AYURVEDIC MANAGEMENT

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ABSTRACT:

The baby should be breastfed exclusively for the first six months after birth. Today, stanyakshaya (hypogalactia) or stanyanasha (agalactia) is a very common problem In Asian and tropical countries like India, the prevalence of lactational deficiency could be 30 - 40%. Ayurveda acharyas consider stanyakshya as a serious issue, and they thoroughly described its causes, symptoms and management. Dhatukshaya and Agnimandya are the two major causative factors that's lead to this condition. Ayurveda aharyas described several stanyanjanana and stanyavardhaka medicine with stanyavardhakaahaaras - viharas. This article is about an update review on Concept of Stanyakshaya and its Ayurvedic management.

KEY-WORDS: *Agnimandya, Dhatukshaya, Stanyakshaya, Stanyajanana and Stanyavardhaka drugs.*

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INTRODUCTION:

Breast milk have numerous health benefits. Breast milk is rich in nutrients that babies' needs for their healthy growth and development, including the proper amounts of proteins, carbohydrates, fats, minerals, lymphocytes, antibodies, immunoglobulin IgA, digestive enzymes and water. WHO recommends exclusively breastfeed during first six months after baby birth. *Ayurvedic* literature also provides a nice explanation of the value of breast milk and the advantages of breastfeeding. But, due to changing lifestyles and poor eating habits, it has become clear that most mothers have insufficient breast milk secretion. In *Ayurveda*, this condition has been described as *stanyakshaya*. The secretion of 300 mL (10 ounces) every day by day five and 480 mL (16 ounces) by day ten is considered to be adequate lactation. Also, if the baby is satisfied and sleeps for 2–3 hours after breastfeeding, passing urine 6–8 times in 24 hours with sufficient weight gain, this considered mother is having sufficient milk secretion⁽¹⁾. In lactational deficiency, there is an insufficient milk secretion, infant will not receive enough nutrition which results in insufficient weight gain of baby and leads to many diseases condition. Globally, the prevalence of lactational insufficiency ranges from 23% to 63%, but it may be as high as 30–40% in Asian and tropical nations like India⁽²⁾. *Stanya* is a *upadhatu* of *Rasa Dhatu* formed from the sweet essence part of *Rasa* after proper digestion of food.⁽³⁾ A lactating mother's qualities, the qualities of *sthanya*, the advantages of breastfeeding for both mother and baby, are all thoroughly explained in *Ayurveda*.

Many Acharyas, including Charaka, Sushruta, Vaghbata, Bhavaprakasha and Kashyapa, described the causes of *Sthanyakshaya*. Mainly the mother's psycho-somatic issues and her diet are what lead to *Sthanyakshaya*. Lactation failure is a serious problem that needs to be treated as early as possible. In *Ayurveda* many medication, diets, and behavioral regimens are mention as *Sthanyajanana* and helps in the treatment of *SthanyaKshaya*.

AIM: To do a conceptual study on *stanyakshaya* and to find out updates on milk insufficiency/lactation insufficiency and its *Ayurvedic* management.

OBJECTIVE: To study the incidence, pathophysiology, causes, clinical features of milk insufficiency or lactation insufficiency as per modern view as well as *Ayurvedic* view.

MATERIAL AND METHOD: Data Source: literary review on the issue was performed by searching publications from the Medline database and from national and international organizations. reference books and classical *Ayurvedic* Samhitas. Some key articles cited in other sources such as PubMed and other Web sites were selected which include literature on *stanyakshaya* comes from both *Ayurvedic* and modern sources.

Review of *Stanyakshaya*- As Compared to previous years, the prevalence rate of lifestyle diseases and infectious disease is much higher in the present time. Breast milk plays an important role in overall health and immunity. The insufficient

supply of breast milk negatively affects the growth and development of baby. Nowadays, due to various reasons, *stanyakshaya* is very common in our society. This topic and its effective *Ayurvedic* management strategies need to be explored. *Ayurvedic* knowledge about breast milk is unique. Physiology of *stanya*, its quality, purity examinations, *dushti*, and *stanyakshya* is seen in classic Samhita of *Ayurveda*. *Dugdha*, *Kshira*, *Payas*, *Stanya*, and *Balajivana* are synonyms of *Stanya* ⁽⁴⁾.

Stana Parikshana: *Darshana*, *sparshana*, and *prashna* are the three methods of *Ayurveda*. *Darshana* can be used to determine the shape of the breast. The breast develops completely during puberty. In *garbhavasta stana*, *twacha* is *peeta* (yellow), but after labor, *peetata* is reduced and *twacha* returns to its normal color. *Neelavarniya siras* are more visible when there is excessive *stanya*. In normal *stanya ashaya*, the *stanapurnatva* can feel the *stana*. In *stanyakshay*, the breasts seem to be loose and lax (*Stana mlanta*). Little bit information regarding milk production and breast related issue can be collected by asking questions to mother ⁽⁵⁾.

Properties of breast milk: According to *Acharya Kashyapa*, breast milk provides strength, longevity, and helps in sufficient growth and development of the baby. Furthermore, it also ensures the development of a disease-free state and provide comfort of a child and its mother ⁽⁶⁾. As per *pramanasharira* in *Ayurveda*, the quantity of *stanya* is two *anjali*. The normal colour is *pandura* or *shakhavabhasa*. *Stanya* has *madhura rasa* and *kashaya anurasa*, smell like *madhu* (*madhugndhi*), *laghu* in nature easy for digestion, *sheta veerya*, *madhura*

Vipaka ⁽⁷⁾. In *Ayurveda*, a plain water test is used to test the breast milk's quality. The milk is said to be pure, when a drop of milk is put in plain water, it forms a homogenous mixture ⁽⁸⁾.

Physiology of stanya formation: According to *Acharya Sushruta* lactation is begin three days following parturition. The *rasa* is formed as a result of food digestion. The sweet essence, a component of this *rasa*, reaches the breasts via the action of *vyana vata* and is called as *stanya*. *Rasa* and *stanya* are both derived from the essence of *rasa dhatu*. *Acharya Bhava Misra* and *Yogratnakara* have the same view. *Acharya Charaka*, *Sushruta Acharya* and *Acharya Bhela* explained the concept of *garbhaposhana* by stating that the *aahara* consumed by *garbini* has three purposes: *Matrupushti*, *Garbhaposhana*, and *Stanapushti*. According to *Charaka*, *Stanya* is nourished by *rasadhatu*. *Sarangadhara* considered *stanya* as a *updhatu* of *rasa dhatu*, with the latter passing through *kshiravahisira* and mixed with *pitta* before reaching *Jathara*. *Agni* digests it there, transports it to the breast's *siras*, and then it is expelled. Milk is the secretion that is associated with *agni* and *soma*. The blood, due to the action of *pitta*, gets suppured and becomes white. While describing *garbhaposhana* in *Astangasangraha*, it is explained that *stanya* is formed from the *ahara rasa* itself. *Both Raja and Stanya derive from the essence of rasa, with Stanya being the upadhatu of rasadhatu*. As a result, the preceding description mentions the formation of *stanya* from *ahara-rasa* and *rasa-dhatu*. While describing the *raktagulma*, *Maharshi Kashyapa* states that some of the mother's blood nourishes the fetus's body parts,

some are used to produce breast milk, and the remain is used to nourish the mother's body. So, he explains the formation of *stanya* from *rakta*. Furthermore, he explains that *raja* (blood) forms breast milk immediately after the birth of the fetus. So, he explains *stanya* is formed from *raja*. In Astanga Sangraha, Acharya Vagbhata describes that the channels of menstrual blood get blocked by the fetus. Hence, no menstrual blood will flow. Thus blocked, it goes down the downward path that leads to the formation of the *apara*; some say it forms the *jarayu*. The blood that remains after the formation of the *jarayu* moves and is associated with *kapha*, which aids in the production of breastmilk. So, he describes *Stanya* evolved from *Raja*. Bhela has included *stanya* among the ten *pranayatanas*. Finally, according to different Acharyas, *stanya* is derived from *Ahararasa Rasa, Rakata, and Raja*.

Mechanism of Milk ejection: After delivery on the 3rd or 4th day, the *dhamanis* or *siras* situated in the *Hridaya* region get dilated and start milk ejection (the ejection reflex). According to Harita, the delivering woman's bearing-down efforts cause her *srotases* to clear, resulting in unexpected milk ejection. However, because of the *kapha* dominance, this milk is thick and should be discarded⁽⁹⁾. Bhavaprakasha, Madhavanidana, and Susruta all agree on the *stanyapravrutti*. According to modern physiology, the lactation is primarily determined by two hormones. The anterior pituitary gland secretes prolactin to stimulate milk production, while the posterior pituitary gland secretes oxytocin to stimulate milk ejection. Many psychogenic factors or even generalized sympathetic nervous stimulation

throughout the mother's body can inhibit oxytocin secretion which results in decrease milk ejection. *Colostrum (stanyapiyusha)* is the first breast milk produced after giving birth. It is a viscous, lemon-yellow secretion from the breast that appears between the late third and fourth trimesters and the fourth day after birth. There are ninety known components in the colostrum, including immune factors and growth factors⁽¹⁰⁾.

Stanyakshaya

Nidana: Along with the overall debilitating factors of parturition, such as blood and energy loss, our Acharyas have identified additional risk factors. Excessive consumption of *ruksha* (dry edibles and drinks), *karshana* (emaciation), *langhan* (fasting), *atyapatarpan* (excessive fasting), *annapana* and *viharas*, which cause *vataavidhi*, have a negative impact on *stanya*. The psychological and behavioral elements *Krodha* (anger), *Bhaya* (fear), *Shoka* (grief), *Kaama* (excessive coitus), and *avaatsalya* (lack of affection for the infant). Furthermore *Punagarbhadhaaran* (re-pregnancy) and the practice of excessive *shodhana karma* (purifying methods used in excess) these are the contributing reasons for *stanyakshaya*. The next pregnancy will cause hormonal changes resulting in lactation failure. Lack of sufficient stimuli (both psychic and somatic stimulation is required for effective lactation) decreases the production. Some mother will naturally have less milk or no milk, which includes *swabhavika stanyakshaya*, or *stanyanasha*

Stanyakshaya Samprapti (pathogenesis)-

In *sutika*, there is *dhatukshaya awastha* due to *pravahanvedana* (labor pains and bearing

down efforts) and loss of *rakta* and *kleda* during *prasava*. As a result, mother suffers from deficiencies in *bala* (strength) and *agni* (digestive power). *Apathy sevana* (*atyaapatarpana*, *rukshaanna*, *shoka*, *bhaya*, *krodha*) further complicates things. As a result, *vatapradhana tridosha prakopa* occurs, resulting in *rasa dhatukshaya* which result in to *upadhatukshaya* (*stanyakshaya*)⁽¹¹⁾. Emotionally oriented oxytocin release (the let-down reflex) in association with prolactin contributes to the proper production and sustenance of lactation. These psychophysical phenomena are well plotted in the Samprapti of Stanyakshaya.

Stanyakshayalakshana; *Stanamlaanata* (breast laxity) as a sign of *stanyakshaya* in addition to the absence or reduction in *stanya*⁽¹²⁾.

Management of Stanyakshaya- The etiological factors of *stanyakshaya* lead to *rasakshaya* hence treatment should be directed toward normalizing *rasakshaya*. *Rasadhatu* and *Sleshma* are related through the *Asrayaasrayi* relationship. The *Bruhana*, *Snigda*, and *Madhura* treatments should be used. Uses of *Sleshmavardhaka dravyas* (articles increasing *sleshma* or *kapha*), *Maansa* (meat) *Sura* (wine), *Shaalianna*, cow's milk, *Asava*, *Sharkara* (sugar) and Curd. The Practice of Milk production promoting diet, which includes *Madhura* (sweet), *amla* (sour), *lavana* (salt) *rasa*, *ksheerapaana* (milk intake), meat soup, *ghrita* *taila*, all leafy vegetables except *siddharthaka*, *Naadishaka* is cooked with jaggery, *jatiphala* and *hingu*. Stimulate Milk production with the help of foods such as *narikela* (coconut), *palandu* (onion), *Yava* (barley), *lashuna* (garlic), wheat, *shaali* (rice, *Oryza sativa*), *shashtika* (a variety of

rice harvested in 60 days), *matasya* (fish), *kanji* (fermented sour drink), *pinyaka* (sesame seed paste), *kasherukashringataka* and all wines except *sidhumadya*⁽¹³⁾.

Stanyajanana and Stanyavardhaka drugs:

The *Ayurvedic Samhithas* has explained several drugs and formulations that have potential quality to enhance breast milk. These include,

-Making a decoction from the roots of *veeran*, *shaali*, *shashtika*, *ikshuvaalika*, *darbha*, *kusha*, and *kasha* as well as *gundra*, *itkata*, and *ktrina* (all are different types of grasses). These drugs are together called *stanyajananamahakashaya*, which is explained in these drugs containing *ksheera* (apparent latex).

-Milk is medicated with a decoction of *Stanya janana*.

-Milk infused with *pippalimoola*, *shunthi*, *maricha* (black pepper), *pathya* (*haritaki*) and *guda*.⁽¹⁴⁾

-Milk treated with *vaajikaran* medications also promotes lactation⁽¹⁵⁾.

-Milk is treated with a decoction made from the stem barks of latex-producing trees like *vata* and *udumbar*, among others. This milk *sauwarchala* is then mixed with cooked *shaali* and served with jaggery, salt and ghee. Even in fully dry breasts, lactation is supposed to start with this preparation⁽¹⁶⁾.

-Milk flavored with a mixture of *Vidaarikanda*, *Shringataka*, and *Vari* (*Shatavari*) juice or powder.

-According to digestive capacity, *pippali*, *pippalimoola*, *chavya*, *shweta*, *shunthi*, *yawanika*, and *krishanjirakas* are administered, along with *haridra*, *daruharidra*, and *sauwarchala* salts prepared with *kaanji*. This mixture also has galactagogue activity⁽¹⁷⁾.

-*Sheetaveerya madhuravipaka, ushanveerya-katuvoipaka and ushnaveerya- madhuravipaka*, are some of the drugs with galactagogue action ⁽¹⁸⁾. Most of the drugs are *dhatunpushtikara, balya, and deepanapaachana* in nature. Because of these properties, it can stop and repairs *Rasa dhatukshaya, Agni mandhyata*(*Jatharagni* and *Stanavahasrotoavrodha, Rasdhatvagnimandhyata*) which are the somatic causes of *stanyakshaya*⁽¹⁹⁾.

Factors that promote lactation include- By getting into a pleasant mood, one can induce the posterior pituitary through the limbic system to get the maximum letdown reflex ⁽²⁰⁾. Once you live with *Saumnasya* (joy), which means avoiding exertion and hard work, getting enough sleep, avoiding grief and fear and remaining calm and concerned about the baby, you will have sufficient lactation.

DISCUSSION:

Variety of conditions result in inadequate milk production while breastfeeding. Delayed breastfeeding and an extended period between feedings are the foremost causes of insufficient flow. Mothers rely on formula feed rather than breast milk because of their hectic lifestyle. Modern lifestyles and food habits lead to nutritional deficiency for mothers, which also causes breast milk insufficiency. Other contributing factors include lactational mastitis, use of hormonal medications, consuming tobacco, smoking, drinking and using oral contraceptives that include estrogen ⁽²¹⁾. *Stasnyakshaya* also have stress or anxiety- induced pathology. *Stanya* and *Artava* are upadhatu of *Rasa*. Upadhatu are, by definition, those that are nourished by the corresponding dhatus. It's

important to understand the basics of *rasa dhatu*, only a properly constructed *rasa dhatu* can generate *stanya* that is both qualitatively and quantitatively healthy. According to *Kasyapa*, *stanya* is created from *rakta*; after fertilization, a small amount of blood feeds a pregnant woman's breast milk. *Rakthadhatu's* ability to produce breast milk may be influenced by hormonal changes that occur during lactogenesis and Mammogenesis. Blood carries the breast milk-producing hormone even though that *upadhatu* cannot nourish other components of the body, the *Raja* does nourish *Stanya*. *Raja*, following the development of *garbha*, rises up to *Stana*, where, due to the activity of *Pitta*, *Raja* becomes *Stanya* after changing from red to a delicate white color. The "*Piyusha* (colostrum)" actually has this kind of *stanya*. As *Stan* the mulasthan of *Shukra*, there must be a pathway for both *streeshukra* and *artava* to pass through in females; hence, this obstructing *aartav* results in *Vimargagamana* of that which eventually reaches *Stana*. Hence, the *pitta* transforms it into *Stanya* physically. This is related to hormones like estrogen, progesterone, prolactin, oxytocin, contribute to the production of *Stanya*. The mother's *ahara* and *vihara* play a major role in determining the quality and amount of *stanya*. Hence, *stanyakshaya* can be managed by the using of *aharas* and herbal medications, which possess the ability to induce or enhance milk production. The *ahara* and *oushada dravyas*, which act on *rasadhatu kshaya, Agni mandya, stananyakshaya, sroto avarodha, and Manasikabhava*, can effectively correct *stananyakshaya*.

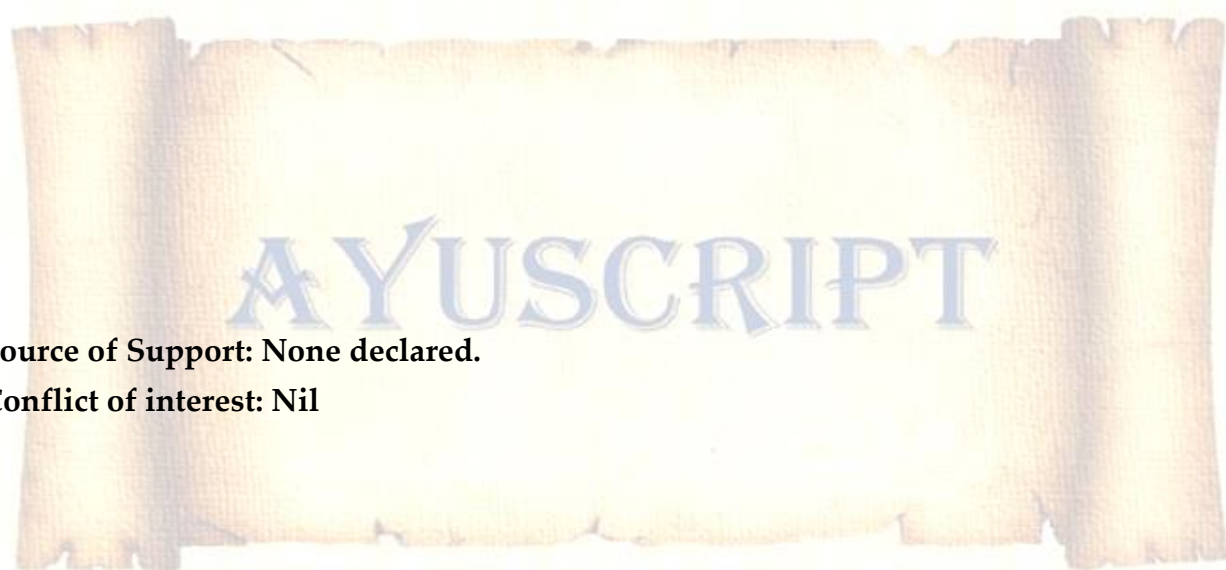
CONCLUSION:

Breastfeeding has significant and long-term health advantages. Breastfeeding is the ideal feeding source for infants. *Stanya Kshaya* is most common issue identified in our clinical practice. *Stanyakshaya*, *Agni Mandhyata* (*Jatharagni* and *Rasdhavagnimandhyata*), *Maansikabhava* (*shokabhaya - avaatsalya*) and *Stana vaharotoavrodha* are the four main causes of this condition. *Stanyakshaya* result in a lack of nourishment and have an impact on the infant's general development. considering the psychic and somatic condition of lactating mothers, Ayurveda can manage this condition effectively and safely. Healthy lactating mothers can use *stanyajanan* and *Stanyavardhaka* medicine, especially in *sutikaavastha*, for enhancement of breast milk production to treat lactational insufficiency.

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