



A SYSTEMIC STUDY ON STANYA KSHAYA - AYURVEDIC PERSPECTIVE

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ABSTRACT

The value of breast milk for newborns is well-referenced in classical Ayurvedic texts. According to a remark by Acharya Charaka, nursing should begin the moment the baby is born. The value of colostrum and breast milk for newborns has long been recognized in modern research. Today Agalactia or hypogalactia, also known as stanyakshaya, is a fairly prevalent condition, particularly among primiparous women. In conjunction with its chikitsa and causative elements, the two states are jointly discussed in ayurveda samhitas. The acharyas defined a variety of stanyajanana, stanyavardhaka medicines, as well as stanyavardhakaahaar and bhava(factors), and they have proven to be of tremendous relevance over the years. The goal of the current study is to examine the literary Stanyakshaya/stanyanaasha description and determine the likely mechanism of action of the herbal galactogogues described there, based on their pharmacological characteristics and chemical make-up.

KEYWORDS – Stanya Kshaya, Stanya Naasha, Galactagogues

INTRODUCTION

Lactation is the term used to describe the process through which a woman produces milk during the duration of nursing her child. Milk production is crucial for newborn nutrition since nutrition at this point directly affects a neonate's growth, development, and health as well as their ability to live healthy lives for the rest of their lives. Lifetime immunity is imparted. The Ayurvedic texts state that stanya is the upadhatu of rasa dhatu. Rasa is created following complete food digestion by the jaatharagni and dhatvaagni. The sweet component of this rasa, which

circulates throughout the entire body, collects in the breasts and is known as stanya¹ in sdhyoprasuta. During pregnancy, the preparation for breastfeeding begins. Three major purposes are served by the aahar (diet) that Garbhini (the pregnant lady) consumes: stanya (milk) creation, swasharirposhana (nutrition of the mother's own body), and garbhaposhana (foetal sustenance).² Pure, ongoing compassion for the infant promotes and sustains lactation³. The following components might vary or be lacking, which can cause stanyakshaya/stanyanaasha.

METHODOLOGY The material of Stanya Kshaya has been collected from different articles, Literatures, Textbook and authentic websites like PubMed, NCBI.

HETU OF STANYA KSHAYA

DIETARY FACTORS - Excessive consumption of langhan (fasting), rukshaannapaana (dry foods and beverages), karshan (emaciation), and atyapatarpan (extreme fasting).

PSYCHOLOGICAL AND BEHAVIORAL FACTORS Krodha (anger), Shoka (grief), Bhaya (fear), Kaama (excessive coitus), Avaatsalya (lack of attachment for the baby), Excessive Shodhana Karma, Swabhaav, Punagarbhadhaaran (re-pregnancy), etc.

STANYAKSHAYA SAMPRAPTI

Due to pravahanvedna (labor pains and bearing down attempts), loss of rakta, and kledad during prasava⁹, there is overall dhatukshayaawastha in sutika. She thus loses maamnsa, bala (strength), and agni (digestive capacity). Once more, apathyasewana (atyaapatarpana, rukshaanna, shoka, bhaya, krodha) complicates this condition. There is vata pradhan tridosha prakopa as a consequence, which causes rasa dhatu kshaya and upadhatu kshaya (stanyakshaya).

LAKSHANA

In addition to the lack or reduction of stanya, acharyas have included Stanam laanata (laxity of breasts) as a sign of Stanya kshaya.

DISCUSSION

Galactagogues are pharmaceuticals or natural or manufactured chemicals used to increase, sustain, or stimulate milk production. Synthetic ones, however, have striking negative consequences on both mother and child. According to the etiology and Chikitsa described in the ayurvedic classics, Stanya Kshaya and Stanya naasha is a condition occurring due to four main factors

- Rasa dhatukshaya
- Agni mandhyata (jatharagniand rasdhatvagnimandhyata)
- Stanavaha srotoavrodha
- Maansikabhava (shokabhaya-avaatsalya)

MODE OF ACTION

Stanya is rasa dhatu's upadhatu. Therefore, the rasa vardhaka diet and medications will boost the amount of stanya. Rasa dhatu and stanyavardhaka are the three drugs of madhura rasa, sheetaveerya, and madhuravipaka. As an illustration, consider milk, ghrita, oil, coconut, shali, shashtika, ikshu, etc. According to the general ayurvedic tenet "like begets like," consuming milk and plants that exude milk are beneficial for curing stanyakshaya.

Additionally, the agni (jatharagni, rasa dhatvaagni) should be in an equilibrium condition for the appropriate creation of dhatu and upadhatu. Particularly in sutika where there is pravahanavedna (labor pains/bearing down efforts) and dhatukshaya (decreased) agni condition owing to pregnancy.

CONCLUSION

Numerous plants have been researched for their galactogogue effects, and there is evidence that milk synthesis may be boosted and that the majority of them are safe for use in people. Following the correction of the other modifiable factors related to proper breastfeeding technique (including frequency, proper attachment, and thoroughness of breast emptying), it is evident from the above description that herbal galactogogues play a significant role in treating stanyanaasha and increasing the quantity of breast milk in a safe manner. Additionally, these herbs can be utilized by healthy breastfeeding mothers to rebuild the physical strength lost during pregnancy and childbirth in addition to improving the quality and quantity of stanya.

CONFLICT OF INTEREST -NIL

SOURCE OF SUPPORT -NONE

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