Advances in Bioresearch
Adv. Biores., Vol 17 (4) April 2026: 243-251

Print ISSN 0976-4585; Online ISSN 2277-1573
Journal's URL:http://www.soeagra.com/abr.html
CODEN: ABRDC3
DOI: 10.15515/abr.0976-4585.17.4.243251

Advances in Bioresearch

REVIEW ARTICLE

Critical Review of *Stanyashodhan Dashemani* Based on Its *Rasapanchaka* and Pharmacological Actions

Vishwa Joshi* and Rekha Parmar
Department of Dravyaguna, Parul Institute of Ayurved, Parul University, A/P Limda, Tal. Waghodia, Dist. Vadodara, Gujarat 391760, India.
***Corresponding Author**: vishwaa97826@gmail.com

ABSTRACT
Breast milk, or Stanya, is recognized in Ayurveda as a vital Upadhatu *of Rasa Dhatu essential for infant growth, immunity, and overall development. The concept of Stanya Dushti vitiation or impurity of breast milk due to maternal doshas based on diet, lifestyle, or health. Stanya-shodhan Mahakashaya, a group of ten Ayurvedic herbs with detoxifying and restorative properties aimed at purifying breast milk. Classical Ayurvedic literature and modern pharmacological evidence, the research identifies and analyzes the chemical constituents and therapeutic actions of these herbs. Results indicate these herbs exhibit properties as a best galacto-purifier like Deepana (digestive stimulant), Pachana (metabolic enhancer), and Shodhana (purification), with notable antimicrobial, antioxidant, hepatoprotective, and immunomodulatory effects. The pharmacodynamics of these herbs contribute to balancing doshas, supporting healthy Dhatu formation, and ensuring the qualitative and quantitative integrity of breast milk. It indicates the relevance of Stanya-shodhan Mahakashaya in managing Stanya Dushti and promoting maternal and neonatal health through Ayurvedic intervention.*
Keywords: Stanya shodhan dashemani, Stanyadushti Breastmilk purification, Ayurveda.

Received 24.12.2025 Revised 23.02.2025 Accepted 23.03.2026

How to cite this article:
Vishwa J and Rekha P. Critical Review of *Stanyashodhan Dashemani* Based on Its *Rasapanchaka* and Pharmacological Actions. Adv. Biores. Vol 17[4] April 2026. 243-251

INTRODUCTION

In Ayurveda, breast milk, referred to as stanya, is viewed as the crucial source of nourishment for newborns, notably contributing to their growth, immunity, and ordinary improvement. Breast milk is an incredibly nutritious, living fluid produced by mothers to nourish their babies, especially all through the first six months of life. It includes a perfect balance of carbohydrates, fat, and proteins, along with essential vitamins, minerals, and immune-boosting additives like antibodies and enzymes. The composition of breast milk modifies over time to fulfill an infant's evolving needs, starting with colostrum within the first few days, which is rich in protein and immune elements, observed by way of transitional milk and finally mature milk, which is made up of foremilk (watery and thirst-quenching) and hindmilk (creamier and extra strength-dense). Beyond presenting whole vitamins, breast milk supports mind development, strengthens the immune machine, and reduces the hazard of various illnesses for the infant, at the same time as also presenting fitness blessings to the mom, including aiding postpartum recovery and reducing the hazard of positive cancers. Its dynamic nature and tailor-made composition make breast milk uniquely desirable for toddler growth and development. The quality and purity of breast milk are crucial. The term "sudhastanya" pertains to healthy breast milk, which possesses qualities such as Shankhapramane shweta (shell-like white or light yellow), Madhur, Laghu, Pathykar, Deepan, Jeevaniya, Snehan, Bruhaniya, Shareeropchya, Balarudhikar, Pushtikar, and Aarogyakar [1]. Which means ideal breastmilk should be sweet in taste, easily digestible, beneficial, enhances digestion, possess life, and essential for all over nourishment. The Charak Samhita describes eight types of Stanya-dusti and provides detailed insights into the conditions caused by it and their treatments. Stanya forms within the mother's body, the quality of her milk can vary based on her Ahar-vihar (diet and lifestyle), a novel and significant concept in Ayurveda. The unique notion of Stanya dusti [2], or milk vitiation, suggests that a mother's

food and activities directly influence the quality and quantity of her milk. Stanya Dushti refers to abnormalities in breast milk, Vataja, Pittaja, Kaphaja, Tridoshaja, Vairasya, Phena Samghata, Ruksha, and Vaivarnya. Vataja Stanya Dushti arises from an imbalance of the Vata dosha and is characterized with the aid of a slightly astringent flavor, reddish-black coloration, frothy texture, dryness, and adjusted flavor. Pittaja Stanya Dushti is due to an imbalance of the Pitta dosha, offering a sour, bitter, or stinky flavor, discoloration, and an ugly smell. Kaphaja Stanya Dushti, due to an imbalance of the Kapha dosha, has capabilities of an overly sweet or salty taste, a very white color, and a thick, sticky texture. Tridoshaja Stanya Dushti takes place from an imbalance of all 3 doshas, displaying a combination of symptoms from each. Vairasya Stanya Dushti is marked by way of an altered taste, leading to bitterness or sourness. Phena Samghata Stanya Dushti entails immoderate frothing inside the milk, giving it a bubbly appearance. Ruksha Stanya Dushti is because of excessive dryness, resulting in a loss of the standard creamy texture. Vaivarnya Stanya Dushti is characterized by extraordinary discoloration of the milk. When breast milk becomes impure because of factors inclusive of materdnal food plan, lifestyle, or fitness conditions, it may cause fitness issues in toddlers, which include indigestion, skin issues, or developmental delays. Unhealthy breast milk manufacturing can arise from an expansion of physiological, pathological, and environmental reasons, each affecting the quantity, fineness, or protection of the milk [3]. Hormonal imbalances, including low prolactin, hypothyroidism, or situations like PCOS, can cause inadequate milk delivery, while structural issues like inadequate glandular tissue may additionally bring about number one lactation failure. Infections together with mastitis or breast abscesses can contaminate milk with microorganisms or pus, and viral infections like HIV, CMV, or hepatitis B/C can doubtlessly transmit through breast milk if not managed. Publicity for dangerous materials like tobacco, alcohol, certain medicinal drugs, recreational capsules, pesticides, or heavy metals can introduce pollution into the milk, compromising its safety. Maternal malnutrition or deficiencies in nutrients, which include vitamin D, B12, or iodine, may lessen the nutritional value of the milk, while in uncommon cases, excessive lipase ranges can modify its flavor [4]. Moreover, toddlers with metabolic problems like galactosemia may be unable to process breast milk, making it unsuitable for them despite being, in any other case, healthful. These issues underline the importance of monitoring maternal health, environment, and infant conditions to ensure safe and effective breastfeeding.

MATERIAL AND METHODS

Material related to Stanyashodhan mahakashaya is collected from Ayurvedic texts, including Brihatriye, Laghutrye, and textbooks of modern medicine. The index of non-index medical journals has also been referred to collect information on relevant topics. Charaka Samhita classifies medicinal plants into Mahākaṣāyas based on their therapeutic properties, including the Stanyashodhan mahakasay [5]. Table 01. Drugs of Stanyashodhan Mahakashaya with botanical name, family & part used. It consists of ten specific herbs: Patha, Shunthi, Devdaru, Musta, Murva, Guduchi, Vatsakphal, Kiratatikta, Katurohini, and Sariva. These drugs induce proper formation of Rasadi Dhatu, ensuring the appropriate development of Uttarrotar Dhatu and Updhatu Stanya. As stanya dushti can be treated by applying and orally takingthese 10 drugs. Table-03, Rasapanchak and Rogaghnata of Stanyashodhan Mahakashaya, which elaborate their rasa, guna, virya, and vipak in detail. Also mentioned are the acts on tridosha and the specific karmas of each drug. It helps in the production of hygienic and uncontaminated feed, which is a source of nutrition, containing numerous anti-infective properties that safeguard infants from infections. Lactation is influenced by an individual's psychosomatic health and lifestyle choices. Breast milk is recognized as the optimal nourishment for a healthy newborn, and the most significant gift a mother can offer her child is her own milk. Breastfeeding is the preferred method for infant feeding and is vital for lifelong health and well-being. Ayurvedic practices include specific herbs and formulations aimed at detoxifying breast milk, with Acharya Charaka highlighting the Stanya-shodhan Mahakashaya for this purpose. Also, Ashtang Hruday and Sushrut Samhita have explained Balarog Chikitsa, including these drugs.

Therapeutic uses:

In Ashtang Hridaya Balamaya Adhikar, treatments according to doshas are mentioned, which include these drugs widely. Powder of Murva, Vyosha, Vara, Kola, bark of Jambu, Dāru, Sarshapa, and Pātha licked with honey cures diseases caused by vitiated breast milk [6]. In vitiation of Vata, the mother should drink Dasamula Kashāya for 3 days or the Kashaya of Agni, Vacā, Pātha, Katuka, Kushta, Dipyaka, Bhārngi, Dāru, Sarala, Vrchikāli, Kanā, and Ūshana. Mother should drink any other medicated ghee that alleviates Vāta, followed by scum of Sura Madya, after being oleated. Then a mild purgative should be given, followed by an enema and sudation, which mitigates Vata. Powder of Rasna, Ajamoda, Sarala, and Devadaru mixed with ghee should be given to lick, or ghee prepared with these drugs should be given to lick mixed with Sitopala. In Pittaja vikar, both mother and child should drink the Kashāya of Amrutha, Abhiru, Patoli, and

Nimba. Candana and Sariva, or Kashāya of Triphala, Musta, Bhunimba, and Katurohini, or drugs of Sarivadi, Patolādi, or Padmagādigana. Medicated ghee prepared with the above drugs can be used. Purgatives that decrease Pitta, massaging, and application of pastes that are coolants to the body should be used. For Kaphaj vikar, the child should be given to lick ghee mixed with the powder of Yashtyāhva and Saindhava, or of Saindhava and Pippali, or a paste of flowers of Ratha made with honey. It should be applied on the breast of the mother and lips of the child. By this the child will easily vomit. The mother should be made to vomit by strong drugs. After emesis and a regimen of diets, she should drink the Kashaya of drugs of Mustādi Gana or Tagara, Prthvika, Suradāru, and Kalinga or of Ativisha, Musta, Sadgrantha, and Panchakola. [7] While some research has been conducted in this area, a comprehensive examination of all aspects has not been achieved. This work seeks to gather and provide a thorough review of the information available regarding the concept of Stanya dusti and the role of Stanya-shodhan Mahakashaya in its management.

RESULT AND DISCUSSION

An overview of these drugs shows 43% tikta, 29% katu, 19% kashay, and 9% madhura rasa. Guna distribution is 27% laghu, 14% of guru, 14% snigdha, 14% ruksha, 14% ushna, and 9% teekshna. 4% Sara, 4% Grahi. Vipak is 70% katu and 30% madhura, and Virya is categorized by 50% ushna, 30% sheeta, and 10% anushna virya. Which is mentioned in charts. Elements of the body that originate from Dhatus and are not subject to further transformation are referred to as Upadhatus [8]. Upadhatus represent the finest product of dhatu metabolism, with breast milk (Stanya) considered an upadhatu of Rasa Dhatu [9]. In Ayurveda, ingested food (Aahara) is transformed into vital essence known as Aahara Rasa through the action of Jatharagni, which nourishes the Dhatus. Each of the seven Dhatus possesses its own Agni to metabolize nutrients. When Aahara Rasa reaches the Rasa Dhatu through Srotas, it is nourished by Rasdhatvagni, supporting Rasa Dhatu and its Upadhatus, Stanya and Raja, as well as facilitating the formation of subsequent Dhatus [10]. Therefore, Jathargni and Dhatwagni are crucial for the metabolism of Dhatus and Upadhatus. Any disruption in Jathargni, Dhatwagni, or Srotas can lead to improper formation of Rasa Dhatu and its Upadhatus. Stanya Shodhana Mahakashaya, a galacto purifier, includes ingredients like Shunthi, Devdaru, Mustak, Murva, and Guduchi, which possess Tikta and Katu Rasa, as well as Laghu and Ruksha Guna, contributing to Deepana and Ama Pachana properties. These properties enhance Agni function and support effective Aahara Pachana Kriya. Proper formation of Rasadi Dhatu is essential for the correct production of Uttarrotar Dhatu and the Upadhatu Stanya. Sariva is also recommended for conditions of Agnimandya and Aamvisha. Acharya Charak has emphasized the significance of Stanya Shodhana Karma with Tikta Rasa. Katu Rasa also offers benefits such as Deepana, Pachana, Shodhana, and Srotas Vivronti properties, which facilitate proper formation of Stanya. These drugs have anti-inflammatory, antibacterial, antifungal, antimicrobial, antioxidant, and immunomodulatory activities, aiding in the detoxification of compromised breast milk [11-20] [Table1-3].

Table 1: Drugs of Stanyashodhan mahakashaya with botanical name, family & part used.

S.N	Sanskrit Name	English Name	Latin name	Family	Part Used
1.	*Patha [8]*	Indian Valerian	*Cissampelos pareira* Linn.	Valerianaceae	Root
2.	*Mahaushadh[9]*	Ginger root	*Zingiber officinale* Roscoe	Zingiberaceae	Rhizome
3.	*Suradaru[10]*	Deodar trees	*Cedrus deodara (Roxb.)* Loud	Pinaceae	Heart wood, bark
4.	*Musta[11]*	Nut grass	*Cyperus rotundus* Linn.	Cyperaceae	Root
5.	*Moorva[12]*	White nishoth	*Marsdenia tenacissima* W. &A	Asclepiadaceae	Root
6.	*Guduchi[13]*	Indian tinospora	*Tinospora cordifolia* Wall. Ex Seringe	Menispermiacae	Stem
7.	*Vatsakphala[14]*	Conessi tree	*Holarrhena antidysenterica* (Linn.) Wall.)	Apocynaceae	Bark, Seed, Root
8.	*Kirattikta[15]*	Bitter gentian	*Swertia chirayita* (Roxb. Ex Flem Karst.)	Gentianaceae	Whole plant
9.	*Katurohini[16]*	Picrorrhiza	*Picrorhiza kurroa* Royle ex Benth	Scrophulariaceae	Root Rhizomes
10.	*Sariva [17]*	Indian sarsaparilla	*Hemidesmus indicus* R.Br.	Asclepiadaceae	Root

Analysis of these herbs shows that those in Stanya-shodhan Mahakashaya assist in eliminating Doshas and enhancing milk quality, as most have a predominance of Tikta Rasa or Rakta Shodhaka effects. It

contains active principles that improve milk quality, making them suitable for addressing Stanya-dusti and promoting healthy Stanya, which supports strotoshodhan, Dhatu poshan, and accurate formation of each Dhatu and Upadhatu. Stanyashodhan, these remedies help maintain the balance of other Doshas and Dhatus affected by pregnancy and labor. Stanya-shodhan Mahakashaya impacts on both quantitative and qualitative parameters, making it more efficient for better child growth.

Table 2: Chemical constituents and pharmaceutical action of drugs of *Stanyashodhan Mahākaṣāya*

S.No.	Dravya	Chemical constituents	Pharmaceutical Action
1.	Patha[18]	Deyamittin ,Cissamine, Menismine, mono Di-glucosides Pareirine, Hayatinine, ,Tetrandin Rhizomes- Hayatine, Hayatidine, L- bebeerines, Dehydrodicentrine, insularine., Kaempferol cycloanine	Antioxidant, Anti-inflammator Analgesic, Antimicrobial, Anthelmintic, Hepatoprotective, Gastroprotective, Cardioprotective, Antidiabetic, Anti-obesity, Wound Healing, Anti-allergic
2.	Mahaushadh[19]	Zingiberenes Curumene, B- Citronellol, D- Curcumene, Zingiberol ,B-Bourbornene, d-Borneal, , D-Camphene, Geraniol, Gingerol,a-&b-, Zingerone, Gingerols, Paradol, Gingerone	Antioxidant, Bronchodilator, Anti-asthmatic, Diuretic Anti-inflammatory, Expectorant, Antimicrobial, Hepatoprotective,
3.	Suradaru [20]	Cedrene, Cedrol, Widdrol Himachalene (α, β, γ), Atlantone Deodarin, Matairesino, Tannins. Flavonoid, Phenolic compounds	Anti-inflammatory, Analgesic Antihyperglycemic, Antispasmodic Antimicrobial , Hepatoprotective & Gastroprotective, Cardioprotective,
4.	Musta[21]	Cyperene (major constituent) Cyperotundone Patchoulenone , α-Cyperone, Rotundene ,Selinene, Caryophyllene Sitosterol, Quercetin, Kaempferol, Luteolin, Apigenin,Stigmasterol , Lupeol.	Antioxidant , Antimicrobial, Antidiabetic Hepatoprotective , Antispasmodic Anticonvulsant , Antidepressant
5.	Moorva [22]	Caoutchouc, Pregnane Glycosides Tenacissimosides A-E, Marsdenin ,D-Cymarose, Asclepobiose, D-Canaros, Cissogenin	Anti-tumorerous , Immunomodulatory, Diuretic, Hepatoprotective, Skeletal Muscle Relaxant Antiamoebic
6.	Guduchi[23]	Berberine, Chlorogenic acid Magnoflorine, Jatrorrhizine, Temberatine Diterpenoid, Tinosporide, Ecdysterone, Giloinsterol Rutin Phenolics, Syringin ,Catechin,	Immunomodulator, antioxidant Anti-inflammatory action Hepatoprotective, Anticancer, Antimicrobial, Anti-ulcer, Cardioprotective Anti-allergic , Renoprotective actions.
7.	Vatsakphala [24]	Conessine, Conimine, Conessimine, Isoconessimine, Conarrhimine, Flavonoids, Triterpenoids.	Antidiarrhea, Antidysenteric Antimicrobial, Anti-inflammatory, Hepatoprotective, Immunomodulatory, Antidiabetic, Antiulcer
8.	Kirattikta [25]	Xanthones , Amarogentin, Mangiferin , Bellidifolin, Iridoid , Glycosides,Swertiamari,Fattyacids, Sweroside , Saponins, Steroids,	Ant-inflammatory, Analgesic, Immunomodulatory, Antimicrobial, Hepatoprotective, Anti-diabetic properties.
9.	Katurohini [26]	Iridoid Glycosides Picroside I, II, and III: Kutkoside , Cucurbitacins Phenolic Compound, Apocynin, Drosin, Flavonoids, Sterols	Hepatoprotective , Anti-inflammatory, Antioxidant, Immunomodulatory, Antidiabetic Digestive Stimulant Antiviral, Neuro- Nephroprotective
10.	Sariva [27]	Alkaloids: Tylophorine, Indicine, Glycosides: Hemidesmin I-II, Saponins, Rutin, Hyperoside, Sterols, β-Sitosterol, α-Amyrin Phenolic Compounds, Vanillin,	Anti-inflammator, Antioxidant, Hepatoprotective, Immunomodulatory, Antimicrobial, Anticancer, Antipyretic, Antidiabetic, Diuretic, Skin Protective

Table 3: Rasapanchak and Rogaghnata of Stanyashodhan Mahakashay

S.No.	Dravya	Doshaghnata & Karma	Rasapanchaka	Rogaghnata And Karma
1.	Patha[28]	Kapha-pitta hara Vrushya,Grahi Dahahar,Kandughna, Bastishodhak, Balya,	Rasa : Katu, Tikta, Kashaya Guna :Tikshna, Ushna, Laghu Veerya: Ushna Vipaka: Katu	Visha, Kushtha, Kandu Gulama, Vrana, Swasa, Krumi, Chhardi, Atisara, Jwara, Shula
2.	Mahaushadh[29]	Kapha-vat har Ruchya, Vrushya, Swarya, Bhedan Aampachan, Deepan, Grahi.	Rasa : Katu, Tikta Guna : Laghu, Snigdh,Ushna Veerya: Ushna Vipaka: Madhura	Aamvata,Vami, Shwas, Shula, Kasa, Hrudroga, Slipada, Shoth, Aanah, Udara, Arsha.
3.	Suradaru[30]	Tridosh shamak Kanthya,Netrya. Rakshoghna, Koshthashodhak,	Rasa : Tikta, Katu, Kashay Guna : Laghu, Snigdha Veerya: Ushna Vipaka: Katu	Kasa, Aam, Tandra Adhman, Hikka, Shwas, Prameha, Jwara, Krumi, Kushtha,
4.	Musta[31]	Kaph-pittasra har Deepan, Pachan , Sangrahi, Kantida, Medhya,	Rasa : Tikta, Kashay,Katu Guna : Laghu, Ruksha Veerya: Sheeta Vipaka: Katu	Jvara, Trishna, Arochaka, Jantu, Atisara, Visarpa, Kandu,
5.	Moorva[32]	Kaph-pitta har Hrudya, Sangrahi, Vrushya, Balya, Sarak	Rasa : Madhura, Tikta Guna : Guru, Sara, Ushna Veerya: Ushna Vipaka: Madhura	Kandu, Kushth, Jvara, Trishna, Hrudroga, Vami, Prameha, Gulma, Bhrama
6.	Guduchi[33]	Tridosh shamak Rasayana, Deepana ,Pachana Amapachaka Medohara, Varnya, Vayahsthapana, Vrishya, Hrudya Balya	Rasa : Katu , Tikta, Kashay Guna :Guru, Teekshna Veerya: Ushna Vipaka : Madhura	Jvara, Trishna, Meha Kushtha, Kasa , Shwas, Krimi, Shoth Vatarakta
7.	Vastakpahal[34]	Tridosh har Dipan, Pachan, Shramahara, Lohitnashana	Rasa : Tikta Guna : Grahi, Veerya: Anushna Vipaka: Katu	Kushth, Jwara, Visarpa, Shula, Vatarakta, Gudakilak, Kapha, Trushna.
8.	Kirattikta[35]	Kapha-Pittahara Sarak,Dipan,Pachan, Dahahara	Rasa : Tikta, Katu , Guna: Laghu, Ruksha Veerya: Sheeta Vipaka: Katu	Sannipatajwara Shoth,, Meha, Kushta Vrana Trusha
9.	Katurohini[36]	Kapha pitta har Bhedan, Dipan, Hrudya	Rasa : Tikta, Guna : Laghu, Ruksha, Veerya: Sheeta Vipaka: Katu	Jwar, Prameh, Shwas, Kasa, Daha, Arsh, Krimi ,Kushth, Arochaka.
10	Sariva[37]	Tridosh shamak Sangrahi,Shukrala Mutrajanan,	Rasa : Madhura Guna: Guru, Snidha Veerya: Sheeta, Vipaka: Madhura	Kandu, Kushth, Meha, Aamdosh, Agnimandya, Shwas, Kasa, Pradar, Atisar, Jwar,

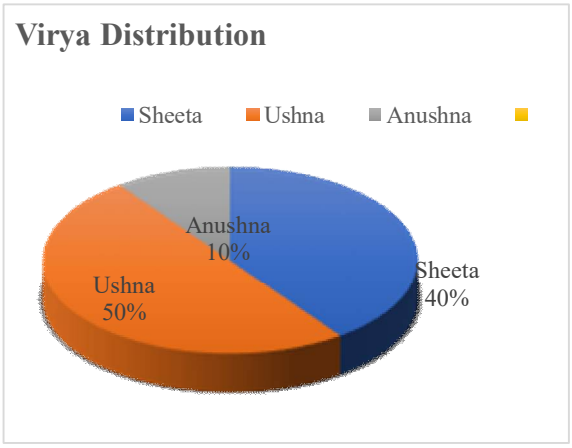

Figure 1. Distribution of Virya (potency) categories. The pie chart illustrates the proportional distribution of three Ayurvedic potency types among the studied substances. *Ushna (hot potency)* constitutes the largest share (50%), followed by *Sheeta (cold potency)* at 40%, while *Anushna (neutral potency)* represents the smallest fraction (10%). The distribution indicates a predominance of Ushna properties with a substantial representation of Sheeta and minimal contribution from neutral potency.

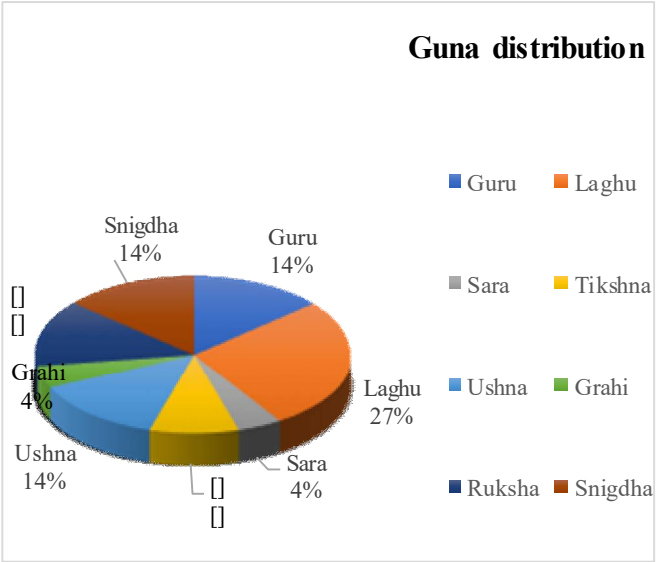

Figure 2. Distribution of Guna (quality) attributes. The pie chart presents the proportional distribution of different Guna among the studied substances. *Laghu (light)* constitutes the largest proportion (27%), followed by *Guru (heavy)*, *Ushna (hot)*, *Ruksha (dry)*, and *Snigdha (unctuous)*, each contributing 14%. *Tikshna (sharp)* accounts for 9%, while *Sara (mobile)* and *Grahi (absorptive)* represent the smallest fractions at 4% each. The distribution highlights the predominance of Laghu Guna with a relatively even representation of other characteristics.

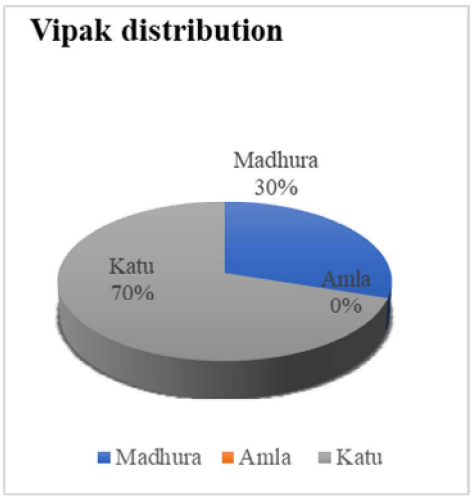

Figure 3. Distribution of Vipaka (post-digestive effect). The pie chart illustrates the proportional distribution of Vipaka categories among the studied substances. *Katu (pungent Vipaka)* constitutes the majority (70%), followed by *Madhura (sweet Vipaka)* at 30%, while *Amla (sour Vipaka)* is not represented (0%). The distribution indicates a strong predominance of Katu Vipaka with a moderate contribution from Madhura and absence of Amla.

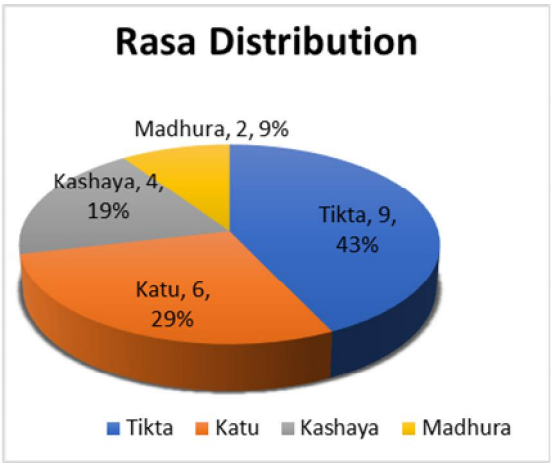

Figure 4. Distribution of Rasa (taste) categories. The pie chart depicts the proportional distribution of Rasa among the studied substances. *Tikta (bitter taste)* constitutes the largest share (43%; n=9), followed by *Katu (pungent taste)* at 29% (n=6) and *Kashaya (astringent taste)* at 19% (n=4). *Madhura (sweet taste)* represents the smallest proportion at 9% (n=2). The distribution highlights the predominance of Tikta Rasa, with moderate contributions from Katu and Kashaya, and minimal representation of Madhura.

CONCLUSION

Breast milk, recognized as an Upadhatu of Rasa Dhatu, plays a crucial role in the nourishment and growth of infants, closely aligning with Ayurvedic principles. The notion of Stanya-dushti illustrates how a mother's health, nutrition, and lifestyle choices significantly influence the quality of breast milk, which in turn affects the well-being of the infant. Treatment of breast milk vitiation through medicinal preparations such as Stanya-shodhan Mahakashaya formulation comprises ten herbs known for their effective Deepana, Pachana, and Shodhana properties, which aid in detoxifying and restoring the inherent purity of breast milk. The pharmacological characteristics of these herbs, including antimicrobial, antioxidant, hepatoprotective, and immunomodulatory effects, not only address Stanya-dushti but also enhance the overall health of both mother and child. By prioritizing preventive measures, tailored treatments, and natural remedies, the Ayurvedic methodology offers a thorough approach to ensuring the quality of lactation.

REFERENCES

1. Brahmanand Tripathi, (2000): Aacharya Charak, Charaka Samhita with “Charaka-Chandrika” Hindi commentary, Sharirsthan , Chaukhambha Surbharati Prakashan, Reprint; vresr-54.

2. P. V.Tewari (2019): Aacharya Charak. Charak Samhita, English translation with Ayurved dipika commentary, Chikitsasthan 30, Chaukhamba Bharti Academy, Varanasi, First edition, Verse-235-250,p -1131.
3. Bailey, N. A., & Diaz-Barbosa, M. (2018). Effect of maternal substance abuse on the fetus, neonate, and child. *Pediatrics in review*, *39*(11), 550-559.
4. Oyama, Mari, et al. (2009): "Unhealthy maternal lifestyle leads to rapid infant weight gain: prevention of future chronic diseases." *The Tohoku Journal of Experimental Medicine* 217.1: 67-72.
5. R. Vidyanath, (2020): Illustrated Carak Samhita English translation with cakrapani commentary Vol 1 Chaukhambha Prakashan Varanasi ,First edition 2020, verse 18, p-154.
6. B. Rama Rao, (2016): Vagbhata, Ashtanga Hrudaya, , Uttarsthan Chapter 2, Chaukhamba Vishvabharati Varanasi Chaukhambha Bharati Academy, First edition; verse 34 P-16.
7. B. Rama Rao , Vagbhata, Ashtanga Hrudaya, , Uttarsthan Chapter 2, Chaukhamba Vishvabharati Varanasi Chaukhambha Bharati Academy, First edition; P-12-13.
8. Pandey G.S, (2024): editor, Hindi Commentary by Prof. Krishnachandra Chunekar on Bhavaprakasha Nighantu of Bhavamishra, Guduchyadi Varga, Varanasi: Chaukhambha Bharati Academy, Reprint; P-383
9. Pandey G.S, (2024): editor, Hindi Commentary by Prof. Krishnachandra Chunekar on Bhavaprakasha Nighantu of Bhavamishra, Haritakyadi Varga, , Varanasi: Chaukhambha Bharati Academy, Reprint; P-14.
10. Pandey G.S, (2024): editor, Hindi Commentary by Prof. Krishnachandra Chunekar on Bhavaprakasha Nighantu of Bhavamishra, Karpuradi Varga, Varanasi: Chaukhambha Bharati Academy, Reprint; P-187.
11. Pandey G.S, editor, (2024): Hindi Commentary by Prof. Krishnachandra Chunekar on Bhavaprakasha Nighantu of Bhavamishra, Karpuradi Varga, Varanasi: Chaukhambha Bharati Academy, Reprint ; P-233.
12. Pandey G.S, editor, (2024): Hindi Commentary by Prof. Krishnachandra Chunekar on Bhavaprakasha Nighantu of Bhavamishra, Guduchyadi Varga, Varanasi: Chaukhambha Bharati Academy, Reprint; P-420.
13. Pandey G.S, editor, (2024): Hindi Commentary by Prof. Krishnachandra Chunekar on Bhavaprakasha Nighantu of Bhavamishra, Guduchyadi Varga, Varanasi: Chaukhambha Bharati Academy, Reprint; P-258
14. Pandey G.S, (2024): editor, Hindi Commentary by Prof. Krishnachandra Chunekar on Bhavaprakasha Nighantu of Bhavamishra, Haritakyadi Varga, Varanasi: Chaukhambha Bharati Academy, Reprint; P-73.
15. Pandey G.S, (2024): editor, Hindi Commentary by Prof. Krishnachandra Chunekar on Bhavaprakasha Nighantu of Bhavamishra, Haritakyadi Varga, , Varanasi: Chaukhambha Bharati Academy, Reprint; P-70
16. Pandey G.S, editor, (2024): Hindi Commentary by Prof. Krishnachandra Chunekar on Bhavaprakasha Nighantu of Bhavamishra, Haritakyadi Varga, , Varanasi: Chaukhambha Bharati Academy, Reprint; P-67
17. Pandey G.S, editor, (2024): Hindi Commentary by Prof. Krishnachandra Chunekar on Bhavaprakasha Nighantu of Bhavamishra, Gududchyadi Varga, Varanasi: Chaukhambha Bharati Academy, Reprint ; P-413
18. Hullatti, K. K., and M. S. Sharada. (2007): "PHCOG MAG.: Research Article Comparative Antipyretic activity of Patha: An Ayurvedic drug." *Phcog Mag* 3.11: 173.
19. Mahboubi, M. (2019). *Zingiber officinale* Rosc. essential oil, a review on its composition and bioactivity. Clinical Phytoscience, 5(1), 1-12.
20. Chaudhary, A. K., Ahmad, S., & Mazumder, A. (2011). *Cedrus deodara* (Roxb.) Loud.: a review on its ethnobotany, phytochemical and pharmacological profile. *Pharmacognosy Journal*, *3*(23), 12-17.
21. Srivastava, R. K., A. Singh, and S. V. Shukla. (2013): "Chemical investigation and pharmaceutical action of Cyperus rotundus-a review." *Journal of Biologically Active Products from Nature* 3.3: 166-172
22. Pan, Yin-Bo, et al. (2023): "Chemical constituents from the stems of *Marsdenia tenacissima*." *Phytochemistry Letters* 58: 24-28.
23. Sharma, Priyanka, et al. (2019): "The chemical constituents and diverse pharmacological importance of *Tinospora cordifolia*." *Heliyon* 5.9.
24. Sinha, Snehadri, et al. (2013): "Evaluation of phytochemical and pharmacological aspects of *Holarrhena antidysenterica* (Wall.): A comprehensive review." *Journal of Pharmacy research* 6.4: 488-492.
25. Swati, Km, et al. (2023): "*Swertia chirayita*: A comprehensive review on traditional uses, phytochemistry, quality assessment and pharmacology." *Journal of ethnopharmacology* 300: 115714.
26. Prakash, V., Kumari, A., Kaur, H., Kumar, M., Gupta, S., & Bala, R. (2020). Chemical constituents and biological activities of genus picrorhiza: an update. *Indian J Pharm Sci*, *82*(4), 562-577.
27. Aneja, Vandana, et al. (2008): "Phcog Rev.: Plant Review Phyto-pharmacology of *Hemidesmus indicus*." *Pharmacognosy Reviews* 2.3: 143-150.
28. Hegde, Prakash L., and Harini A. (2023): *A Text Book of Dravyaguna Vijnana*. Vol. 2, Chaukhambha Surbharati Prakashan, p. 532.
29. Hegde, Prakash L., and Harini A. (2023): *A Text Book of Dravyaguna Vijnana*. Vol. 2, Chaukhambha Surbharati Prakashan, p. 631.
30. Hegde, Prakash L., and Harini A. (2023): *A Text Book of Dravyaguna Vijnana*. Vol. 2, Chaukhambha Surbharati Prakashan, p.216
31. Hegde, Prakash L., and Harini A. (2023): *A Text Book of Dravyaguna Vijnana*. Vol. 2, Chaukhambha Surbharati Prakashan, p.489.
32. Hegde, Prakash L., and Harini A. (2023): *A Text Book of Dravyaguna Vijnana*. Vol. 2, Chaukhambha Surbharati Prakashan, p.508.
33. Hegde, Prakash L., and Harini A. (2023): *A Text Book of Dravyaguna Vijnana*. Vol. 2, Chaukhambha Surbharati Prakashan, p.247.

34. Hegde, Prakash L., and Harini A. (2023): *A Text Book of Dravyaguna Vijnana*. Vol. 2, Chaukhambha Surbharati Prakashan, p.417
35. Hegde, Prakash L., and Harini A. (2023): *A Text Book of Dravyaguna Vijnana*. Vol. 2, Chaukhambha Surbharati Prakashan, p.387
36. Hegde, Prakash L., and Harini A. (2023): *A Text Book of Dravyaguna Vijnana*. Vol. 2, Chaukhambha Surbharati Prakashan, p.382.
37. Hegde, Prakash L., and Harini A. (2023): *A Text Book of Dravyaguna Vijnana*. Vol. 2, Chaukhambha Surbharati Prakashan, p.584.