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### *Study of stana as matruja bhava with special reference to kulaja vritta in cases of breast cancer*

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#### ABSTRACT :

Garbha is the union of shukra and shonita, it is also called as shadbhavatmak garbha, i.e made up of matruja, pitruja, rasaja, satmyja, aatmyaja and satvaja Bhava. All soft organs are included in matruja bhava, hence we can consider Stana as matruja bhava. In this study, 316 cases of breast cancer were studied with respect to maternal and paternal history of breast cancer in which 81.8% cases have positive maternal history. Therefore with this it can be said that Stana is considered as matruja bhava.

**Keywords:** Matruja Bhava, Stana, Breast, Metastasis, Cancer.

#### INTRODUCTION –

Garbha is made up of shadbhava i.e basic six elements i.e pitruja, matruja, rasaja, aatmyaja, satvaja, satmyaja. Matruja and pitruja bhava include various entity of body i.e organ and structure of body and they are said to be inherited by mother

and father respectively. Mamsa, shonita, meda, majja, hrudya, nabhi, yakrut, pleeha, antra, guda are matruja bhava. This shows all mrudu (soft) organs are included in matruja bhava. With this we can say all those organs who are soft in nature are matruja bhava. All the organ stated in sholk are matruja, but this does not include 'stana' into it. Stana is soft structure and secondly important organ of human body, which is important and active in females after puberty but rudimentary (not developed) in male. Ayurved follow kulajavrutta/vyadhi which shows passing of characteristic or diseases from one generation to another. The above stated can be applicable to (stana) breast cancer which will be found in next generation if stana is considered as matruja bhava. With the study of breast cancer patient it is found that kulaja vritta can be seen in cases of breast cancer. If anybody from maternal or paternal side are affected by breast cancer then next generation is likely to be proved. If this get proved, then it will be easy for next

generation to keep a watch over their health and especially over breast cancer.

## **MATERIAL AND METHOD –**

### **A) STUDY DESIGN :**

A cross sectional study to prove stana as a matrujabhava.

### **B) SAMPLE SIZE :**

316 Patients

### **C) DURATION OF STUDY :**

1.5 years

### **D) LOCATION OF STUDY :**

Kokilaben Dhirubhai Ambani Hospital and Medical Research Institute, Andheri, Mumbai.

### **E) ETHICAL CLEARANCE :**

Ethical clearance from the ethical committee of institute.

### **F) SELECTION OF CASES :**

Cases were taken from O.P.D of the study institute. They were selected randomly for this study, those who were fulfilling the inclusive and exclusive criteria.

### **G) INCLUSIVE CRITERIA :**

1. All Breast cancer cases who is knowing proper family history.
2. Primary in nature.

### **H) EXCLUSIVE CRITERIA :**

1. Case of Metastasis to breast from other part of cancer.
2. Secondary Carcinoma.
3. One not knowing proper kulajavritta

### **B -Literature reviewed :**

- Literature study done regarding matrujabhava from ayurvedicsamhitas.

- Literature study done regarding stana from ayurvedic samhitas.
- Literature study done regarding arbuda from ayurvedic samhitas.
- Literature study done regarding breast from different text, journals , papers, and internet.
- Literature study done regarding cancer from different text, journals , papers, and internet.

## **OBSERVATION :**

For this study total 316 sample size was taken. Questionnaire was carried out.

After screening 316 patients of breast cancer mainly kulaja vritta and other criteria was checked.

All screened patient were primary in nature.

- 110 patients showed kulajavritta.
- Out of 110 patients, 90 showed maternal history, that counts to 81.8%.
- Out of 110 patients , 16 showed paternal history, that's count to 14.5%
- And 4 patients showed both maternal as well as paternal history.
- And including 4 patients in maternal it count to 85.45% , and when included in paternal it counts to 18.18%.

## STATITICAL ANALYSIS

### Maternal/ Paternal / both Kulaja Vritta

	Kulaja vritta	Total
	Yes	
Both count	04	04
Maternal count	90	90
Paternal count	16	16

Almost 90/110 i.e. 81.8% of cases are associated with maternal side when compared to 16/110 i.e. 14.5% to Paternal side (z value = 9.984, p=0.001), hence a statistically highly significant difference was seen.

Also considering “both” cases to both parents side 94 / 110 i.e. 85.45% cases are attributed towards maternal side v/s

20/110 i.e 18.18% cases are associated with Paternal Side ( z value = 9.984 , p = 0.001) hence a statistically highly significant difference was seen.

AGE : All the patients screened were from minimum 23age to maximum 83age.

	N	Minimum	Maximum	Mean	Std. Deviation
Age	316	23	83	53.91	12.542

## DISCUSSION:

Ayurveda explains the formation of garbha in Sharirsthana. Formation of garbha does not only include streebeeja and purushbeeja, it also involves other some main/major factors in the formation of garbha. Even though garbha is primarily formed from stree-purush i.e matruja and pitruja respectively , but the garbha itself have some main and special bhava's (feature). Acharyas who were having deep knowledge about Ayurveda describe six basic elements which are important in formation as well as development of garbha. As garbha of human is made up

basic six elements/ entites. That means, human body is made up of basic six elements. Therefore, garbha is also referred as shadbhavatmakgarbha.

Shad+bhava = six entities.

The shadbhava includes; matruja, pitruja, rasaja, aatmyaja, satvaja and satmyaja. These six entities play a very important role in human body structure, because out of them some are related to physical and some are related to psychology. So this clearly shows that our human body is made up of six basic elements i.e shadbhava which is mixture of both physical and psychological qualities. Entity coming from maternal side is called matrujabhava, that coming from

paternal side is called pitrujabhava, nutrition of garbha is due to rasadhatu from which rasajabhava is formed, ahara-vihara (i.e dietary and behavioural changes) forms satmyajabhava, while mansik (mental) state of garbha describe the satvajabhava, while describing aatma it is formed by aatmyajabhava.. Out of which matruja and pitruja Bhava are one which shows anatomical characteristics while rest shows psychological characteristics. Archarya Charak and archarya Sushrut both have given details about these shadbhava. The matruja Bhava given by charak are twacha(skin), lohita(blood), Mamsa (muscles), meda(fats), nabhi (umbilicus), hruday (heart), kloma, yakrut (liver), pleeha(spleen), vrukka(kidney), basti(bladder), purishdhana, aamashaya (stomach), pakvashaya, utarguda(rectum), adharguda(anus), skudrantra (small intestine), sthulaantra( large intestine) vapavahan(omentum). And that of Acharya Sushrut are, Mamsa(muscle), shonita(blood), meda( fats), majja, hruday(heart), nabhi(umbilicus), yakrut (liver), pleeha ( spleen), antra(intestine), guda(anus). Seeing both the list it can be said that all organ enlisted are soft in nature. Even though all the soft organ were being listed by archaryas in matruja Bhava, still they said “ityadi” which creates room to say that this might be because archarya must have given the liberty to include those organ which were not included by them. Stana(breast) being the important organ of human body still it was not included in matruja Bhava. Seeing structure of Stana, it's development and importance, it should have being include into matruja Bhava. Post delivery stana is useful for production of milk, and this milk is useful for breast feeding. According to Ayurveda, stanya is considered upadhatu of rasadhatu. Both

stanya and artava are important upadhatu of rasadhatu, this also shows that stana is important part/ organ of female body, therefore it can be included in matrujabhava. Directly nowhere it is stated that stana is matrujabhava. The whole aim of this study is to state/ prove / put-forth that stana is a matruja bhava. A survey study of breast cancer patients was carried out, in which the kulaja vritta of all primary diagnosed breast cancer patients were evaluated/ screened. Out of total 316 that was screened, 110 showed positive kulajavritta, in which 90 showed Maternal while 16 showed paternal origin, while 4 of them showed both maternal as well as paternal origin. When statistically it was put forth, it showed significant as  $p = 0.001$ . To this study Z test was applied. The age factor involved in this study showed minimum 23 yrs age and maximum 83 yrs age.

Mean value = 53.91 + S.D = 12.543 Therefore age range 41 to 67 years On further studying about the occupation involved in this study of 316 patients, it was seen that majority of them were homemaker, with this it can be said that, stress, tension, irregular eating habits etc are highly involved in females who are homemaker. According to ayurved, stress tension etc all these factors lead to chinta this leading to rasdusti and rasa is directly and indirectly relate to breast. Breast Cancer Genes (BRCA) are of two type BRCA1 and BRCA2. These genes are known as tumor suppressor gene. These genes do not cause cancer infact they play big role on preventing, but in this study number of patients who underwent with this test/investigation were comparatively very less. This study was carried out for 316 patients which accordingly showed positive record of 110 patient, but if this data had more, it would have given more

concrete base. If big sample size was to be achieved the time duration utilized for this would have been more, same way access to these institute / hospital having specific cases are limited and reaching to them would be a long time taking procedure.

### CONCLUSION :

1. Stana can be considered as matruja Bhava.
2. Cases of breast cancer showed significant hereditary involvement.
3. This hereditary involvement was higher on maternal side.
4. Age group of 41 to 67 years showed maximum breast cancer patients.
5. Occupation showed variations, still number of homemaker were highest.

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