

## Stanagranthi: A Contemporary Literary Review

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### Abstract

*Stanagranthi*, a term specifically referring to breast lumps or masses is essentially a manifestation of *Granthi* in the breast tissue. When the doshas become vitiated, they can affect the body tissues, including *Rakta* (blood), *Mamsa* (muscle), and *Meda* (fat). If these vitiated doshas, especially *Kapha*, accumulate in a specific area, they can form a rounded, protruding, knotty, or hard swelling, known as *Granthi*. The etiology, pathogenesis, clinical features, and treatment of *Stanagranthi* are largely similar to *Granthi* in other body parts. However, Ayurvedic texts recognize various types of *Granthi* based on the predominant dosha involved and the affected tissue. In the case of *Stanagranthi*, the underlying pathology and clinical features closely resemble those of *Mamsaja Granthi* (muscle-related swelling), as both are primarily influenced by *Vata* and *Kapha*. Thus, the development of *Stanagranthi* is primarily attributed to the vitiation and accumulation of *Vata* and *Kapha* doshas in the breast tissue, leading to the formation of abnormal growths or masses.

**Keywords:** *Stana*, *Granthi*, *Stanagranthi*, *Mamsaja Granthi*.

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## INTRODUCTION

*Stanagranthi*, a term often used in Ayurvedic texts, refers to a specific type of breast mass or lump. This condition is characterized by the formation of nodules or swellings in the breast tissue, often accompanied by discomfort or pain. While the exact etiology of *stanagranthi* may vary, Ayurvedic principles attribute its development to an imbalance of the three doshas (*Vata*, *Pitta*, and *Kapha*). According to the ancient Ayurvedic texts, such as the Charaka Samhita and Sushruta Samhita, *Stanagranthi* can arise due to vitiated doshas that accumulate in the breast tissue. These imbalances can lead to the formation of abnormal growths or masses. *Stanagranthi* based on its features comes under the classification of *Mansaj granthi*. Here an attempt was made to compile all the available literature regarding *Stana*, *Granthi* and *Stanagranthi*.

### *Stana* in Ayurveda

"*Stana*" is a Sanskrit word that refers to the female breast. It has emanated from the Sanskrit root "*Stan*," which means "to support" or "to hold up." The suffix "*dhya*" signifies "pertaining to" or "related to," suggesting that "*Stana*" refers to a body part that supports or holds something. In the context of the female anatomy, "*Stana*" accurately defines the breast,

emphasizing its role in providing structure and support. There are several synonyms represent the term *Stana* in Ayurvedic literature. In this regard, *Amarkosha* [1], explains the term *Chuchauo*, while *Rajnighantu* [2], mentions other synonyms such as *Chucha*, *Vakshoj*, *Payodhara*, and *Urasija*. The various synonyms explain the complexity associated with the definitions and representation of a female breast in ancient Indian medical and literary texts.

## HISTORICAL REVIEW

### *Samhita Kala*

Ancient Ayurvedic literature, derived from the *Samhita* period, gave an elaborate description of the female breast, referred to as *Stana*. Besides its anatomical account, *Stana* is described as a *Srotasa* [3], *Ashaya* [4], *Peshi* [5], and *Marma* [6]. Such an extensive description speaks volumes about its importance in Ayurvedic medicine. The ancient texts also discuss the preferable characteristics of the normal breast, denoted as "*Stana Sampat*," while dealing with many conditions relating to the breast. It has been described by *Acharyas* as following:

### *Charaka Samhita*

*Acharya Charaka* has explained qualities of an ideal breast in the context of *Stana-sampat* [7].

*Natiurdhvam* (Not much more to upper side), *natilambam* (Not much elongated), *anatikrusha* (Not very much thin), *anatipinai* (Not very much big) and *yukta-pippalaka-usukhprapanau* (Easy to suck for the baby).

### Sushruta Samhita

*Stana Roga*, a concept mentioned in *Sushruta Samhita*, is discussed in the context of *Nadi Roga*, in *nidana sthana* and in *chikitsa sthana*, which helps in understanding its management.

Eleven *srotas* have been mentioned in females in *Sharira-sthana*, considering *stana* and *artava* as *mula* or the basis of *sukravaha srotas* [8]. *Acharya Sushruta*, in his unique approach, has described *Stanaroga* just after the description of *nadiroga*. He has mentioned that the *Samprapti* (aetiopathogenesis) and *Bheda* (types) of *Stana-roga* are the same as *Gati (nadi-roga)*. Twenty extra *Peshis* are quoted in females, ten being in *Stana*, who acquire their complete growth after puberty. *Stanamula* and *Stanarohita* are *marma* found in *vaksha Pradesh*, i.e., the thorax mentioned in the context of *Marma*.

### Ashtanga Hridaya

Three additional *Bahirmukha Srotas* (channels) have been described in females, unlike nine in males; one is *Yoni* or vagina, and two are *Stana*, i.e. two breasts [9].

### Kashyapa Samhita

*Acharya Kashyapa* has described diseases like *Stanakilaka*, and *Stanavajraka* with management being like one mentioned in *Charaka Samhita*.

### Sharangdhara Samhita

*Acharya Sharangdhara* considered *Stana* as an *Ashaya* [10]. *Acharya* mentioned that females have ten *Ashayas*, *Acharya Sharangdhara* considered *Stana* as an *Ashaya*. He mentioned that females have ten *Ashayas*, which is three more than males (two *Stana* and one *Garbhashya*). i.e., three more *Ashayas* (two *Stana* and one *Garbhashya*) than males.

### Granthi in Ayurveda

*Acharya Chakrapani* explained about *granthi* that "*Granthisangya granthyakaravam darshayati*" and thus being knotty or glandular it's called *granthi*.

### BRIHATRAYI

*Granthi* has been described by all the *acharyas* of *Brihatrayi*. Vitated *Vatadi doshas*, agitate *Mamsa*, *Rakta* and *Medas* and mixed with *Kapha* produce rounded, protuberant, knotty and hard swelling, since it is knotty or glandular. So, it is called as *Granthi* [11].

### Acharya Charaka

*Acharya Charaka* has described *Granthi* in *Shopha Prakarna* and has mentioned that *Shopha* in various parts of the body can be of various types

according to *sthana* (place), *dushya*, *aakriti* (signs and symptoms) and *naama* (name) [12], and then he describes *shophas* including *Granthi* and that it can occur in any one part of the body due to the *vatadi doshas* presenting their respective *lakshanas*, i.e. signs and symptoms [13]. Further, *Acharya* says that *Granthi* and *Arbuda* also have same *sthana* (place). *kaarana* (cause) *lakshana*, *dosha* and *dushya* [14]. *Acharya Charaka* has mentioned about six types of *granthi* [15], namely *Vataj granthi* (*lakshanas* due to *vata dosha*), *Pittaj granthi* (*lakshanas* due to *pitta dosha*), *Kaphaj granthi* (*lakshanas* due to *kapha dosha*), *Siraj granthi* (*sphurana/pulsation*), *Mamsaj granthi* (*mahaan anarti* / big in size and without pain) and *Medaj granthi* (*snigdhatam* and *chala* /fatty and movable)

### Acharya Sushruta

*Acharya Sushruta* has described details of *granthi* in *Nidana Sthana* eleventh chapter along with *apachi*, *arbuda* and *galaganda*. Vitiated *vatadi doshas* vitiate *mamsa*, *rakta*, *kapha* and *meda dhatu* leading to a circular, raised and knotty swelling which is known as *Granthi* [16]. *Acharya Sushruta* has described *Granthi* as a *twak gata roga* (*Rohini twacha*). *Acharya Sushruta* has described five types of *Granthi*:

#### 1. Vataja Granthi:

*Granthi* occurring due to *vata dosha* is black or dark in colour, hard in consistency, distended like bladder, may lead to stretching, pricking, cutting and incisive type of pain and if it bursts discharge is clear [17].

#### 2. Pittaja Granthi:

*Granthi* occurring due to *pitta dosha* produces excessive heating, fuming, burning and inflammation and is red or yellowish in colour and if it bursts discharge is quite hot [18].

#### 3. Kaphaja Granthi:

*Granthi* occurring due to *kapha dosha* is cold on touch, is of normal or slightly abnormal colour with little pain and excessive itching, is hard like stone and grows to maximum size in slow manner and if it bursts discharge, is white dense pus [19].

#### 4. Medaj Granthi:

It increases or decreases with increase or decrease in the body mass is glossy, large in size with little pain and excessive itching, when it bursts, oily and ghee like discharge is released [20].

#### 5. Siraj Granthi:

*Vayu* aggravated, due to excessive exercise or exertion in an already weak or debilitated person, affecting vessels by causing constriction and drying quickly produces a round swelling called *Siraj Granthi*. *Siraj Granthi* are all difficult to cure especially when associated with severe pain and if movable. *Siraj Granthis* which are devoid of pain and are immobile, large in size and manifested in *marma sthanas* are considered as incurable [21].

**Acharya Vagbhata**

According to Acharya Vagbhata, vitiated *Kapha* reaching *Rakt*, *Mamsa* and *Meda dhatu* leads to swelling known as *Granthi* and described nine types of *granthi*.

1. *Vataj Granthi*-occurring due to *vata* dosha is *krishna varna* (black or dark in colour), *mridu* (soft) swelling, distension similar to that of *basti*, severe *toda* and *bheda* (pricking and incisive pain) are found. On *bhinna* (incision) *accha asra srava* or clear discharge is present. It rises and subsides at one or the other place without any reason [22].
2. *Pittaj Granthi-Dahan* (burning pain) is present. It is *pitabha* or *rakta varna*, i.e., yellowish or reddish in colour and reaches in *pakvavastha* (gets suppurative) really fast and if *bhinna* (incised) hot bloody discharge is found [23].
3. *Kaphaj Granthi*-It is cold with *avivarnata* (no discolouration), *alpruja* (less pain) and with *atikandu* (severe itching). On getting *bhinna shwetabh srava* (whitish colour discharge) is found. The colour of this *Granthi* is same as that of skin and presence of *Ghatta puya srava* is also told [24].
4. *Raktaj Granthi* Vitiated *tridoshas* cause *rakt* vitiation leading to *Krimi* or maggots, which reside in *Mamsa* and *Sira* causing loss of sensation [25].
5. *Mamsaj Granthi*- Increased consumption of meat or *mamsa vardhak* diet and lifestyle leading to increased *mamsa* vitiate *mamsa dhatu* producing a *granthi* that is smooth yet big in size and hard in consistency covered with venous network resembling *kaphaj granthi* in shape [26].
6. *Medaj Granthi*- Due to intake of excessive fatty diet, accumulated *meda* reaches to *Mamsa* and *Tvak*, leading to *Medaj granthi*. It increases or decreases with increase or decrease in the body mass. *Tamra* (cuprous), *sheeta* (cold), *asita* (non-whitish) discharge is released [27].
7. *Asthij Granthi*-It occurs due to any trauma or fracture.
8. *Siraj Granthi*-Due to excessive exercise or walking (*marga-gaman*), if a person comes in contact with water, *vata* gets vitiated causing vitiation of *Rakt*, leading to crumpled and constricted swelling in veins [28].
9. *Vrana Granthi*- A swelling or *granthi* on the wound itself caused if the wound is not properly taken care of, exposed to repeated trauma or faulty lifestyle (*aahar-vihar vaishamy*) in the healing stage of *vrana* or wound [29].

**Laghutrayi:** All the Acharyas of Laghutrayi have mentioned about *granthi* with similar characteristics as mentioned by Acharyas of Brihatrayi

**Sharangdhara Samhita**

Acharya Sharangdhara described *Granthi* in seventh chapter of *Purvakhanda* and considers vitiation of *tridoshas* leading to vitiation of *rakt*, *mamsa*, *meda* and *siras* causing a knotty swelling known as *Granthi*. Acharya further describes nine types which have similar description as explained by Acharyas of Brihatrayi [30], i.e. *Vataj*, *Pittaj*, *Kaphaj*, *Siraj*, *Medaj*, *Vranaj*, *Asthij*, *Raktaj* and *Mamsaj*.

**Bhav Prakash**

Acharya Bhavmishra described *granthi* in *Madhyam-khand*, *Chikitsa prakaran* (*Galgandmala-granthi-arbudadhikara* [31]). Acharya considers that vitiation of *tridosha*, *meda* and *siraj* leads to vitiation of *mamsa* & *rakt*, causing a protruberance that is *Granthi*. Acharya described five types similar to those described by Acharya Sushruta i.e. *Vataj*, *Pittaj*, *Kaphaj*, *Siraj* and *Medaj*.

**Madhava-Nidan**

Acharya Madhava also followed Acharya Sushruta and considers that *Granthi* occurs due to vitiation of *tridoshas* causing vitiation of *mamsa*, *meda*, & *rakt*, leading to a swelling known as *Granthi* [32]. Acharya described five types similar to those described by Acharya Sushruta i.e. *Vataj*, *Pittaj*, *Kaphaj*, *Siraj* and *Medaj*.

**Nidana of Granthi (Causative Factors)**

*Nidana* of *granthi* includes various causative or vitiating factors of all the three *doshas* which lead to the disease. Vitiated *Vatadi doshas*, agitate *Mamsa*, *Rakta* and *Medas* and mixed with *Kapha* produce rounded, protuberant, knotty and hard swelling, since it is knotty or glandular called as *Granthi* [33].

**SAMANYA NIDANA [34]****Viruddha**

Dietary components having opposite *guna* or qualities. Various types of *Viruddha* have been explained including, mixing of diet components opposite in their properties or ones which are indicated not to be taken together, taking food at wrong or odd times, taking food one is not interested in, having food or water after treatment or medicines its not indicated, etc.

*Ashudhhi* in those who do not cleanse their bodies by Panchakarma procedures as this leads to accumulation of vitiated *doshas*.

*Mithyopchar pratikarmana* or not following proper advice or do's-don'ts after a treatment procedure leads to imbalance of *doshas*.

**AGANTUJ NIDANA****Abhighata**

*Marmopghata* or traumatic conditions lead to *sadya* (immediate) *dosha prakopa* and due to which

*doshas* get vitiated in the *twacha* producing *granthi* in that one part, i.e., *stana*.

### **Vishamprasuti**

Complicated labour in females as labour is one of the most critical processes during which a female is already in a comprised state. Thus, *Visham prasuti* leading to any trauma and *dosha prakop* during this period is difficult to treat and stays for long.

**Bhutabhisanga:** *Dushta* Dietary components without having optimum qualities, i.e., stale or food inflicted with microorganisms.

**Gara, Upvishta and Kritrimvisha:** Poisoned or dietary components mixed with toxins.

### **VISHESHA NIDANA [35]**

**Vata Prakopak Nidana:** *Vata* vitiating factors like excessive intake of *laghu* (light), *ruksha* (dry), *sheeta* (cold) *guna* leads to *vata prakop* [36].

**Abhakta krishabala:** Improper diet or taking little food, starving or anorexic conditions especially in debilitated or lean persons lead to *vata prakop*.

### **Pitta Prakopak Nidana:**

Excessive intake of *Amla* (sour), *Lavana* (salty) *rasa*, *Tikshna* (pungent), *Ushna* (hot) *guna* and *Kshariya* (alkaloid) components. Above mentioned factors lead to vitiation of *Pitta dosha* and *rakta dhatu*, due to their similar properties.

### **Kapha Prakopak Nidana:**

Excessive intake of *guru* (heavy) *guna* and *Dadhi* (curd), *ama anna* (raw or improperly cooked cereals), *mrit* (soil), *ama shaak* (raw or improperly cooked certain leafy vegetables) *Acheshta* (idle lifestyle or no or little exercises). These above mentioned *nidana* lead to vitiation of *kapha dosha* and *medas dhatu* due to similar properties and formation of *ama*.

### **SAMPRAPTI (Pathogenesis)**

The process of formation of disease or etiopathogenesis is called *Samprapti*. The *nidana* or causative factors of *Granthi* as mentioned earlier, comprise of factors vitiating all the three *doshas*. The pathogenesis leading to the formation of *Granthi* is as follows:

The vitiated *vata* reaches blood vessels and vitiates *kapha*, *rakta* and *pitta*. These *kapha*, *rakta* and *pitta* being vitiated and increased in their amount due to vitiating causative factors obstruct the path of *vayu*. This obstructed *vayu* moves and spreads leading to raised swelling or *Granthi* [37].

### **Samprapti Ghatak**

- **Dosha:** *Vata pradhan Tridoshaj*
- **Dushya:** *Mamsa, Rakta and Medas*

- **Strotas:** *Rasa, Rakta*
- **Stroto dushti prakar:** *Sang & Vimargaman*
- **Adhishtan:** *Twacha-mamsa-madhya*
- **Vyadhi swabhav:** *Aashukari (aagantuj shotha) Chirkari (Nija shotha)*

### **Samanya Samprapti**

The purpose of the study was to understand the relation between causative factor and disease process-etiopathogenesis of the disease *Stana Granthi* and for this purpose, review of literature was done to understand the concept of *Shatkriyakala* in terms of scientific understanding and explanation.

### **Sanchaya**

This is the first stage in the process of disease formation wherein *doshas* keep on getting accumulated at their own places. This is the stage of accumulation of the three *doshas*, *vata*, *pitta* and *kapha*.

### **Prakop**

This is the second stage of disease where *doshas* get aggravated at their own places. It occurs due to the continued *nidana sewana* (intake of causative factors) that *vata*, *pitta* and *kapha* due to continued accumulation get aggravated at their own places.

### **Prasar**

It is the stage of progression, where *doshas* move out of their places in case of *Stana granthi*, *vata* getting further aggravated leaves its place, traverses and spreads through *srotas*.

### **Sthana-Sanshraya**

This is the fourth stage in which *dosha-dushya sammurchhana* occurs. There occurs interaction or synergy between the *dosha* and *dushya*. The vitiation of *doshas* and etiological factors cause *kha-vaigunya* in the *stana* which help in *Sthana-Sanshraya* of the vitiated *doshas*. Here, *vata* reaching the *bahya sira* vitiates *aggravated pitta*, *kapha* and *rakta* which in turn blocks the channel and obstructed *vata* moves and its *visarpana* causes *utsedha* or raised swelling or *granthi*

### **Vyakti**

In this fifth stage the symptoms of the disease are clearly presented. Thus, there is formation of the lump which can be clearly felt or detected by examination. It may or may not be associated with pain.

### **Bheda**

This is the stage of complications. If a *Granthi* is *sthoala* and *khara*, that is, rough are considered *asadhya* or bad prognosis. If it is *achal* (fixed) or *mahan* (very big in size) or in children, old and weak- debilitated persons it has bad prognosis

### **VISHISHTA SAMPRAPTI**

**Sankhya:** 9 types of *Granthi* have been explained in Ayurveda.

**Vikalpa:** *Stana Granthi* occurs mainly due to *chala* and *laghu guna* of *vata*. *ushna* and *tikshan guna* of *pitta* and *guru*, *sthira* and *pichhila guna* of *kapha*.

**Pradhanya:** It is a *vata* predominant *tridoshaj* disease.

**Bala:** *Bala* of *Stana Granthi* depends on *prabalta* or strength of *nidana*. *purvaupa* and *rupa*

**Kala:** *Kala* favouring *stana granthi arevarsha sharad* and *vasanritu*, after digestion of food and evening time

**Vidhi:**

*Shotha* including *granthi* can be *nija* or *agantuja* according to the etiological factors if it occurs in a *marma sthana*, is *sthoola* and *khara*, that is rough, also if it is *achal* (fixed) or *mahan* (very big in size) or in children, old and weak debilitated persons are considered *asadhya* or bad prognosis *Siraj granthi* and *Chala Granthi* (Movable) are *krichha sadhya* or with poor prognosis.

#### PURVARUPA (PRODROMAL SIGNS) [38]

*Ushma* (Feeling of hotness), *Davthu* (Burning sensation), *Siranamayam* (Appearance of venous network), *Aayaam* (Stretching sensation) and *Guruta* (Heaviness in body).

#### RUPA (Sign & Symptoms)

##### A) *Samanya Lakshana* [39]

*Gurutav* (Oedema associated with feeling of heaviness)<sup>40</sup>, *Utsedha* (Raised)<sup>41</sup>, *Vritta* (Rounded), *Unnata* (Protuberant), *Vigrathita* (Knotty) and *Atyartha kathin* (Hard swelling)<sup>42</sup>

##### B) *Vishesh Lakshana*

*Vishesh lakshana* of the *Granthi* have been mentioned as according to the types of the *Granthi* explained by all the *Acharyas*. *Acharya Vagbhata* has described about three more types with its specific *lakshana* or symptoms as follows:

- *Asthij Granthi*-occurring as a result of any trauma or fracture [43].
- *Siraj Granthi*- after excessive exercise or walking (*marga-gaman*), if a person comes in contact with water, *vata* gets vitiated causing vitiation of *Rakt*, leading to crumpeled and constricted swelling in veins [44].
- *Vrana Granthi*- A swelling or *granthi* occurring in a wound itself caused if the wound is not properly taken care of, exposed to repeated trauma or faulty lifestyle (*aahar-vihar vaishamya*) in the healing stage of *vrana* or wound [45].

#### BHEDA (TYPES)

*Granthi* has been described by *Acharya charak* in the context of *Shopha* and under *Ekanga Shopha*. *Shopha* itself can be divided into various types based on

site, origin, causative factors, shape etc. Major divisions are as follows:

- *Nija* (caused by internal factors) and *Agantuja* (caused by external factors)
- *Sarvanga* (pertaining to whole body), *Ardhanga* (pertaining to half of body) and *Ekanga* (pertaining to the part of body)
- *Doshaj* → Three, Seven and Nine (Seven *Doshaj* + *Abhighataj* and *Vishaj*)
- *Aakruti* (According to shape)- 3 (*pruthu* (flat type), *unnat* (raised) & *grathita* (knotty))

Thus, *granthi* is an *ekangaj shopha* and can be of various types as described by *Acharyas*. Its various types according to different *Acharyas* have been compiled in the table below:

#### CHIKITSA (MANAGEMENT)

##### *Samanya Chikitsa* [46]

*Sakosha chhedana* (Excision with capsule)- *Acharya Charak* has mentioned this as one of the important management principles of *granthi*, *Langhana* (Fasting)- If presence of *ama* is suspected, *Pachana* (Increasing digestive power)- If presence of *ama* is suspected, *Shodhana* (Detoxifying body)- If excessive amount of vitiated *doshas* is present, *Virukshana* (Dry therapy)- If it is occurred due to excessive *snigdha* or fatty cause and *Snehvidhi* (oleation therapy)- If it is occurred due to excessive use of dry products.

##### *Vishesh Chikitsa* [47]

*Sanshodhan chikitsa-vaman* & *virechan* (Detoxifying body), *Swedan* (Sudation), *Viliyan* (Dissolving)-either with *Angustha* or *kastha*, *Sashtra chikitsa* (Surgical)-To be excised deep from its root, *Agni karma*- After *dahan* or cauterization is advised to reduce chances of recurrences, *Tikshna dravya lepa* (use of packs made with pungent drugs) [48], and All non-suppurative *granthi* are to be treated as *shopha* and all suppurative ones are to be surgically treated- excised, cauterised and treated as wounds.

#### PATHYA-APATHYA

- *Apathya Aahar* (non-congenial diet) - *Dahi* (Curd), products made from sesame, meat of aquatic animals and also of coastal areas, dried meat, rice flour, sour, salt, alcohol, heavy diet, *vidahi anna*, sprouted and roasted barley and factors mentioned in causes. *Diwspana* (Day-sleeping), coital activity.
- *Pathya Aahar* (Congenial diet) - Old *Ghrta*, old red *Sali*- rice, *yava* (barley). *Mudga* (green gram). *Patola* (luffa). *Raktasigru* (drummstick), *Kathillaka* and vegetable of twig of *Vetra*, all *Ruksa*, *Katu* & *Deepana* things, *Guggulu* & *Shilajatu* should be used as congenial things giving due to consideration to *doshas* & condition of disease in cases of *Granthi*.

**SADHYA-ASADHYATA (PROGNOSIS)**• **Asadhya**

*Granthi* in places like *kukshi- udar* (Abdomen region), *gala* (throat) and *marma* (vital regions) are considered *asadhya* or bad prognosis [49]. In places other than vital regions which are *sthoola* and *khara*, that is, rough are also considered *asadhya* or bad prognosis, *Achal* (Fixed), *Mahan* (very big in size) and *Granthi* in children, old and weak- debilitated persons.

- **Krichh Sadhya:** *Siraj granthi and Chala Granthi* (Movable)
- **Sadhya:** *Raktaj, Mamsaj, Medaj, Vataj, Pittaj and Kaphaj Granthi*

**SIMILARITY BETWEEN GRANTHI AND ARBUDA**

*Acharya Charaka* has described *Granthi* in *Shopha Prakarna* and has mentioned that *Shopha* residing in various parts of the body can be of various types according to *sthana* (place), *dushya*, *aakriti* (signs& symptoms) and *naama* (name) [50]. and then he describes *shophas* including *Granthi* and that it can occur in any one part of the body due to the *vatadi doshas* presenting their respective *lakshanas*, i.e. signs and symptoms [51]. Further, *Acharya* says that *Granthi* and *Arbuda* also have same *sthana* (place), *kaarana* (cause), *lakshana* (symptoms), *dosha* and *dushya* [52]. *Acharya Vagbhata* is of the opinion that small sized swellings or growths are to be called *Granthi* while the ones with large size or giant sized are to be considered as *Arbuda*.

**STANAGRANTHI**

The special references about "*Stanagranthi*" were not mentioned in ayurved *samhita* literature. *Stana Granthi* refers to a specific type of abnormal growth or tumor that develops in the breast. It falls under the broader categories of *Granthi* and *Arbuda*, conditions characterized by excessive, irregular cell proliferation, similar to modern-day tumors. *Acharya Charak* described these conditions in *Charak Chikitsa Sthana Adhyaya 12 (Shotha)*, highlighting their distinct features based on location, clinical manifestations, and nomenclature. While *Granthi* and *Arbuda* can occur in various body parts, *Stana Granthi* targets explicitly the breast tissue [53].

**CONCLUSION**

*Stanagranthi*, a breast mass or lump, is a condition rooted in Ayurvedic principles, attributed to an imbalance of the three doshas. Despite its specific reference in Ayurvedic texts, *Stanagranthi* is essentially a manifestation of *Granthi*, a generalized term for swellings or nodules, in the breast tissue. The underlying pathology and clinical features of *Stanagranthi* align closely with *Mamsaja Granthi*, a muscle-related swelling. As in *samprapti* of *Granthi*, *Vata* and *Kapha* dominating *Tridosha* are involved, *Vata-Kapha* hara medications are required. *Dushyas* are *Rakta*, *Mamsa* and *Meda* hence medications that possess *Raktashodhak*, *Lekhana*, *Bhedana*, *Deepana* and *Pachana* properties should be selected. While the Ayurvedic texts provide a comprehensive understanding of *Stanagranthi*, further research is needed to explore its correlation with modern medical diagnoses and to establish evidence-based guidelines for its management.

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