



CRITICAL APPRAISAL ON SAMTARPANA - AN AYURVEDIC PERSPECTIVE

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ABSTRACT

Ayurveda the science which deals with healthy regime, health promotion and sustenance along with disease prevention, diagnosis and treatment. As health is multifactorial and complex. It is predisposed by a number of factors, In which lifestyle has a substantial influence on physical and mental health of human being. In recent periods, life style is a common persuading factor on health. According to WHO, 60% of linked factors to individual health and superiority of life are correlated to life style. Millions of people follow an unhealthy lifestyle. Hence, they encounter illness, disability and even death. Problems like Metabolic disorders, cardiovascular diseases, Hypertension, Overweight, Joints and skeletal problems, Ferocity and so on can be caused by an unhealthy lifestyle. The relationship of lifestyle and health should be highly considered. These all disorders are categorized in mainly two concepts those are Santarpanotta Vikara and Apatarpanotta Vikara. Upakramasya hi dwitwatdwidhoupakramomataha Ekasantarpanadwitiyaapatarpanaha. (A.H.S.14/1). The human body is of two kinds. The first one is nourishing, and the second is depleting. Stoutening, thinning and slimming are their synonyms, respectively. The Santarpana Chikitsa is meant for stoutening of the body. Santarpana Chikitsa is the best treatment of Aptarpana Janya Vikar.

KEYWORD: Santarpana, Bruhana, Snehana, Stambhan, Aptarpana Janya Vyadhi.

INTRODUCTION

Upakramasya hi dwitwatdwidhoupakramomataha Ekasantarpanadwitiyaapatarpanaha. (A.H.S.14/1)

The human body is of two kinds. The first one is nourishing, and the second is depleting. Stoutening, thinning and slimming are their synonyms, respectively. The Santarpana therapy is meant for stoutening of the body. At the same time, the lightness of the body is achieved by Apatarpana chikitsa. Normally there are two kinds of Santarpana by Pruthvi and Aapmahabhuta. Apatarpana therapy by Aakasha mahabhuta.^[1] In

Ayurveda various types of chikitsa are mentioned for the management of disease, those chikitsa has to be considered under permutation and combination of Shadvidhopakrama. It plays significant role in maintaining homeostasis of the body. Again these 6 Upakramas are grouped under two sub classification as Santarpana and Apatarpana². In Kashyap samhita Ahara is also described as "Maha Bhaisajya". In Ayurveda it is also said that our body as well as the diseases are made of foods that we intake.

Table 1: Classification of food.

Sr. Nu.	Bheda	Bhedaka Karana
1.	One type	Aharatva
2.	Dvi Yoni	Sthavara, Jangama
3.	Dvidvidha Prapbava	Hita, Ahita
4.	Chaturvidha Upayoga	Pana, Asana, Bhakhya, Lehya
5.	Shadvidha svada(Taste)	Shad Rasa
6.	Vimshatavidha	According to 20 Guna
7.	Aparisamkhyeya	Basing on Samyoga and Samshkara

So food has the main role in our life. Our body is the end product of food what we are taken. The wholesome foods build us likewise the unwholesome food impacts

adverse effects in our life. It is also said that our mind is also affected according to the food we intake. In Bhagavad Geeta food is described as of three types as

Satwika, Rajasika and Tamashika according to its quality and effect on the individual taking it. It is an interesting thing to be note that inspite of the development of science and technology the modern medical system is not in a full on form to describe the diseases due to excess of nutrition as described in Ayurveda thousands of year back.

Definition

Santarpana the word meaning “Santarpayati Santarpanamacharati” i.e. Gratifying or Satisfying the desires.^[3]

Nidana

Nidana includes the excessive intake of Snigdha, Madhura, Guru, Pischila Ahara Sevana. Then over consumption of Navanna, Nootanamadira, Anupa and Jaleeyamamsa, Gorasa, Guda, Pishta etc. Ahara Padarthas which nourishes the Dhatus excessively.^[4]

These all foods are having the predominance of the Prithvi and Aapmahabhoota quality. Excessive intake of Madhura Rasa Ahara does over nourishment of the body, as it increases the Sthoulata, Mardavata, Alasya, Gouravata etc. along with this it does the Agnimandhyata. And also the Madhuravipaka increases the Kapha.^[5] The functional property of Snigdha is

Sneha, Mruduta and Ardata. It stimulates Kapha and increases Mala.^[6] Vihara, Diwaspana, Shayyasana and Avyayama etc. also leads to Santarpanajanya Vikaras.^[7]

Types of santarpana

Individuals get nourished or Santarpana in two ways i.e. Sadyah Santarpana (instant nourishment) and Abhyasa Santarpana (habitual intake of Tarpanaiya diet & regimen) which depends upon the need, physical constitution (Prakriti), power of digestion (Agnibala), therapeutics (Bhaishajya), dose (Matra) and season & time (kala) of administration. SadyaSantarpana therapy should be administered in case of fresh attack of emaciation (Sadhyaksheena), and Abhyasa-Santarpana (habitual intake of Santarpanaiya diet and regimen or drugs) should be administered in case of chronic type of emaciation.^[8]

Regular intake of Santarpanaiya diet and regimen for maintaining the homeostatic condition also come under the Abhyasa-Santarpana group.

Santarpana as a hetu sutra (Causative factors)

The causative factors of Santarpanaja Vyadhis described as per Charaka Samhita,^[9] Ashtanga Hridaya^[10] are as follows;

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Aharaja Nidana	Charak Samhita	Astanga Hridaya	Mode of action
Snigdha (unctuous)	+	-	Alleviate Vata & Pitta Dosha aggravates Kapha Dosha
Madhur (sweet)	+	-	Increase Kapha Dosha, which lead to Vikriti in body fluids
Guru (heavy)	+	-	Helps in Brimhana, Tarpana, and Vardhana which leads to heaviness of the body
Picchila (slimy substances),	+	-	It is Abhishyandi type of food, which causes Mandagni and leads to deposition of fat in the body
Navanna (newly harvested rice)	+	-	It's Abhishyandi Bhojana, causative factor of Madhumeha, increase Apa Mahabhuta along with Kapha,
Navamadya (fresh wine),	+	-	Its Abhisandi and vitiates Kapha Dosha
Gaudika (dietary preparations made with jaggery)	+	-	Having the properties like Vrisya, Guru, Pitta & Vata Shamaka, increases Meda & Kapha.
Anup Matsya and Mamsa (meat of marshy and aquatic animal)	+	+	Kaphavardhaka, Picchila Gunatmaka, and Abhishyandi in nature, due to excessive intake increase Mamsa and Meda Dhatu
Cow's milks and its preparation, pastry such as Paishtika, Ksheera, Sarpi etc	+	+	Gorasa having Madhur Rasa and Vipaka. It forms Kleda in body and increase Kapha Dosha, Mamsa, Meda Dhatus
Madhur Snigdha Basti	-	+	Alleviates Vata Dosha but can increase Kapha Dosha if improperly used for longer period.

Table 3: Viharaja Nidan & Manashik nidana.

Viharaja Nidan & Manashik Nidana	Charaka Samhita	Astanga Hridaya	Mode of action
Asya-Sukha	+	-	Responsible for the increase of Kapha Dosha in the body
ShayyaSukha	+	+	Responsible for the increase of Kapha Dosha in the body.
SwapnaSukha	+	+	Responsible for the increase of Kapha Dosha in the body

Chesta Dwesh	+	-	Responsible for the increase of Kapha Dosha in the body
Divaswapna	+	-	Day sleep is responsible for increase in the Snigdha property
Abhyanga	-	+	Daily Abhyanga is Pustikaraka, but in Kapha aggravated state Abhyanga is contraindicated
Snan	-	+	Regular Snana is responsible for maintenance of Agni, Brimhana, and Vrisya
Avyayam (devoid of exercise)	+	+	May cause increase of Kapha Dosha, Meda and Mamsa Dhatu vitiation
Harsha Nitya Achintana (Manashika nidana)	+	-	It is Kapha aggravation factor, responsible for Meda-Vridhhi

Table 4: Santarpanaottha Vikara as a Linga (Diseases due to Ati-Santarpana).

Sr. Number	Name of the Santarpanaottha Vyadhi	Co-relation in modern science
1.	Prameha	Diabetes mellitus
2.	Peedaka	Carbuncles
3.	Kotha	Urticaria
4.	Kandu	Pruritis
5.	Pandu	Pallor Anaemia
6.	Jwara	Pyrexia
7.	Tandra	Drowsiness
8.	Klaibya	Sterility
9.	Atisthaulya	Obesity
10.	Alasya	Laziness
11.	Gurugatrata	Heaviness of the body
12.	Indriyasrotasamlepa	Adhesion of the channels in sensory organs delusion
13.	Moha	Giddiness
14.	Pramilaka	Wandering
15.	Sopha	Edema
16.	Kustha	Skin diseases including leprosy
17.	Arsha	Piles
18.	mapradosha	Diseases due to indigestion
19.	Kamala	Jaundice , , Hepatocellular disorders
20.	Pleeharoga	Splenic disorders
21.	Mutrakriccha	Dysuria
22.	Arochaka	Anorexia
23.	Hridroga	Cardiac disorders
24.	Rajayakshma	Tuberculosis
25.	Kasa	Cough
26.	Swasa	Dyspnea Respiratory disorder
27.	Galaganda	Thyroids disorders
28.	Krimi	Helminthiasis worm manifestation
29.	Grahani Dosha	Irritable bowel syndrome
30.	Switra	Vitiligo leukoderma
31.	Agnimandya	Reduced digestive power

Treatment of santarpanajanya vikara

It is a great pleasure to say that Ayurveda defines the exact aim of treatment should be “Swasthasya swasthya Rakshanam” & “Aturasya Vikara prashamanam”. Here this concept is also applied for the treatment of the diseases arises due to Santarpana. Tadarthakari chikitsa principle is generally followed here. Inorder to treat

Santarpanajanya vikara various treatment modalities are applied. These are according to Maharshi Charaka as-

- **Shodhana chikitsa:** Ullekhana (Vamana), Virechana, Raktamokshana, Vyayama, Upavasa, Dhumapana, Swedan
- **Samana chikitsa:** Abhayaprashana with Kshoudra(honey), Rukshanna sevana, Churna and

pradeha those described in Charaka sutrastha-3 Aragwadhiya adhyaya.

- **Ousadhi yoga**10- (a) Triphaladi yoga, (b) Mustadi Kwatha, (c) Kusthadi churna, (d) Triushanadi mantha, (e) Vyoshadyi saktu etc.
- Nitya Vyayama, Jirnante bhojana, Yava godhuma bhojana etc.
- All the principles of Apatarpana are applied here.
- Here the basic treatment principle followed is Dravya vishesh, Guna vishesh and Karma vishesh with the help of which all the Dosha, Dhatu, Upadhatu and Mala etc. can be brought back to their normal level and a patient will attend the Samadosha, Samagni, Samadhatu, and normal physiological excretion of the waste material (Mala) of the body.

Santarpana chikitsa

Santarpana is a *Chikitsa Upakram*, which is also known as *Brimhana*. It is the best choice of treatment for emaciated and weak individuals. But *Santarpana* also responsible for maintaining the daily basis nutritional status of living beings. If one does not follow the proper protocol of *Santarpana* or *Brimhana* and given to improper person in improper way, then it leads to various disorders. *Dhatusamyakriya* (either the maintenance of physiological and or psychological harmony in healthy state by preventive modulation or curative intervention in pathological state of body and mind), the aim and objective of *Ayurveda* is completely depended on six basic *Padartha* (*samanya*, *Vishesha*, *Guna*, *Dravya*, *Karma* and *Samavaya*) constituting the philosophical basement of science of life through doctrine of Causes and Effect. These *Samanya* and *Vishesha* principles have been elaborately given the shape of operational view of treatment principles in *Yojana Chatushka* of *Sutrasthan*. For examples different types of *Chikitsa Kram* depending on disease condition have been mentioned in *Santarpanaiya Adhyaya* of *Charaka Samhita*.

Qualities of santarpana drugs

Drugs or diet having *Guru* (heavy), *Shita* (cold), *Mridu* (soft), *Snigdha* (unctuous), *Bahalam* (thick), *Sthula* (bulky), *Picchila* (*slimi*), *Manda* (sluggish), *Sthira* (stable) and *Slakshna* (smooth) attributes are responsible for the normal nourishment of the body. Actually, the attributes discussed here are of *Brimhana Dravyas* which are synonymous to *Santarpana Dravya*.

CONCLUSION

Upakramasya hi dwitwatdwividhoupakramomataha Ekasantarpanadwitiyaapatarpanaha. (A.H.S.14/1)

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