

CONCEPTUAL STUDY OF SANTARPANIYA ADHYAYA AS A SPECIAL YOJANA OF YOJANA CHATUSKA

***Dr. Jigar Thakkar¹, Dr. Rajashree Chitre² and Dr. Krishna Rathod³**

¹P.G Scholar Ayurved Samhita and Siddhanta, Parul Institute of Ayurveda, Vadodra.

²GUIDE and HOD Ayurved Samhita and Siddhanta Dept. Parul Institute of Ayurveda, Vadodra.

³CO-GUIDE and Asso. Prof. Ayurved Samhita and Siddhanta Dept. Parul institute of Ayurveda, Vadodra.

Article Received on
16 April 2018,

Revised on 07 May 2018,
Accepted on 28 May 2018

DOI: 10.20959/wjpr201811-12555

***Corresponding Author**

Dr. Jigar Thakkar

P.G Scholar Ayurved
Samhita and Siddhanta,
Parul Institute of Ayurveda,
Vadodra.

INTRODUCTION

Santarpaniya Adhyaya lies at the third place in Yojana Chatuska. In this chapter the Yojana on the basis of Samutthana is mainly explained. As Prakriti wise classification of Vikara as per Astouninditiya has ended by categorizing the two different entity Sthula and Krusa, on the same line this dual way of classification of etiological factors classifies disease into Santarpanotha and Apatarpanotha Vikara (Disease arriving from excessive impletion and depletion) and its bhesaja Yojana is elaborated in this chapter.

AIMS AND OBJECTIVES

1. To study the basic concepts of Santarpaniya Adhyay.
2. Application of Santarpaniya Adhyay as Special Yojana.

MATERIALS AND METHODS

1. Brihatrayees with its commentaries.
2. Websites and other relevant articles related to Yojana Chatuska and Santarpaniya Adhyay. **Conceptual Study:** This chapter lies at the third place in Yojana Chatuska because as stated earlier the dual way of Samutthanas, ought to be treated with dual way of treatment and thus Sadupakramas explained in Langan-Brimhaniya chapter can find their place under the umbrella of Santarpana and Apatarpana groups. Now the question arises that, if the Adhyaya consists of both Santarpana and Apatarpana, why the title is named as 'Santarpaniya'? It may be because of one method of giving headings to the

chapter was to nominate the chapter with word from which the chapter begins. Chakra adopts this aspects and says that as the 'Santarpana' as the Hetu giving rise to various diseases. This may be reason for giving the name of the chapter as Santarpaniya.

This chapter is the best example of utilization of Samanya and Visesa Siddhanta because whatever the terms may be used that would be either Ruksha Santarpana or Apatarpana the theme is to deduct the effect of Singdha Santarpana / Santarpana by utilizing the 'Viparyaya' Chikitsa. Let's consider them one by one.

The Santarpanottha Vikara: The aetiological factors consist the diets, mainly or Prithvi and Apa mahabhuta dominance. This includes. Snigdha, Madhura, Guru, Picchila, newly harvested (grains Jiggery, day sleep etc. Atimatrash (excess amount) the Atiyoga of impletion is expected by this term. Thus in 2 hetu-sutras the guideline of etiology can be seen. But regarding the Linga- sutra the two sets of disorders occur in the chapter. (1) Group-I Immediately after the quotation of Hetus (2) Group-II After explanation of Bhesaja.

This set may be quoted as "Phalasruti" of the Yogas narrated as Sutra. If one compares between them it reveals that the diseases which occur both the groups are (a) Prameha (b) Pandu Kustha (d) Sopha (e) Mutrakrichra (f) Arocaka (g) Atisthoulya

These are Kapha dominating disorders with somewhat involvement of Kleda is also there so emphasized twice as Santarpanottha Vikara. The Santarpaka hetu causes the other diseases, which are enlisted in 1st group are Pidaka, Kotha, Kandu, Jwara, Amapradosa, Pramilaka Tandra, Klaibya, Alasya, Gurugatrata, Indriyalepa, Srotasa Lepa, Buddhimoha.

The diseases which gets cured by the Apatarpana treatment which are enlisted as 2nd group are MudhaVata, Arsa, Kamala, Pliha, Hridroga, Rajyaksma, Kasa, Swasa, Galgraha, Krimiroga, Grahani, Switra etc.

If all these Linga-sutras are studied the ideas reveals that

- (1) The diseases occurring are mainly due to Agnimandya and Ama
- (2) The diseases in which Srotodusti is mainly of Sangatmaka.
- (3) The distribution shows involvement of all srotas right from pranavaha (Swasa) to Manoraha (Buddhimoha).

The Bhesaja Skandha for Santarpanottha Vikara is quoted in 14 Ausudha Sutrās. The line of treatment elaborated is mainly Samana Chikitsa. Only in 1st Ausadha Sutra, the elimination therapy is advised i.e. (Vamana, Virechana and Raktamoksana) along with exercise, fasting, Smoking (Dhumapana) Swedana, showing Kapha reducing treatment is more expected to defend excess impletion. Even for the Samana therapy the stress is given on Ruksha Guna utilization that may prove the "Snigdha Santarpana" as the cause and so the "Saktu-Santarpana" which is advised for this types of diseases arise from impletion the word Santarpana does not need explanation as it is a kind of Ruksha Santarpana. In all Bhesaja Skandha, the drug Triphala seems to be used many times (4 time) in total 6 Yogas.

One formulation can perform various functions if the Yojana is changed slightly. Being the chapter from Yojana Chatuska this chapter explains how a physician can do this.

The decoction of Triphala, Aragvadha, Patha, Saptaparna Vatsaka, Musta, Nimba, Madana if given in Samana Matra will act as Samana drug. But if the quantity is increased this decoction can be used as one Vamana Yoga to induce emesis. Similarly the Mustadi Kwatha quoted in Sutra 13 if administered orally will act as Samana but the same drug is advised to use for Udvartana, Udgharsana or Snana so will act as Bahiparimarjana, Specially for the diseases like Kustha, Pidaka etc.

Thus how the Yojana can be changed according disease of the condition is illustrated by giving this example and other same is stated by the key words like Matra and Kalas.

The some Yojana Padas are indicating that this type of Management should be done by assessing the Dosa vitiation and the treatment for Santarpanottha Vikara is a long duration treatment which needs repeated consumption of above quoted drugs so like Santarpana Chikitsa the Aparpana Chikitsa cannot be divided as Sadya and Chira type.

Some more outstanding features of this depletion therapy are

- Some rare used drugs such as Gomeda, Kraunchashikhi are also quoted in this Bhesaja Skandha.
- The Anupana Yojana which mainly consists of Takra, Dadhimanda Badaramlarasa etc.
- The route of administration when shifts from oral to skin application, the vehicle also changes and this is suggested through Ch.su.23/13-14

In modern scientific concept also the oil being lipid soluble will easily cross the cell wall and if applied externally will act as perfect mediator.

After narrating all the drug regimen the "Pathya" Yojana is also prescribed which contains regular exercise, intake of food like barley and wheat and diet only after digestion of previous meal. The topic of Santarpanottha Vikara is ended by citing the Kriyasutra as a principle of management like Ch.su.23/32.

The Apatarpanottha Vikara: The topic of Apatarpanottha Vikara is dealt in the fore coming pages. The whole Laksana Skandha reveals Vata dominated disorders and Dhatuksaya. Some points to be noted about these symptomatology are that of

- (1) Arochaka and Jwara like diseases enlisted at both the places i.e. in Santarpanottha as well as in Apatarpanottha vikaras.
- (2) Mutrakrchchha is a disease occurring due to excessive impletion and Mutragraha a disease accruing due to excessive depletion. Though both will manifest as oliguria a physician's intellect is necessary to diagnose it perfectly.
- (3) The symptom Urdhva Vata, according to commentator chakrapani. Charaka may be a synonym of Swasa or a new disease which is quoted in other Tantra.
- (4) The 'Adi' words indicates Bhramadi quotes Gd.
- (5) The list quoted states that the excess depletion causes emaciation of the body, reduction in the power of digestion, strength, complexion, Oja, Sukra and Mamsa Dhatus. Here involvement emaciation is direct shown by using the word "Kshaya" and the number of diseases quoted are less than that of the Santarpanottha Vikaras.
- (6) The disorders like Unmada, Pralapa and Srotra Daurbalya shows the psyche and sense organs disorders may also occur through excess depletion.
- (7) As Vata Dosa manifest itself by the symptom pain. Hence, the pain dominating condition like Parsvasula, Hrdayavyatha, Jangha-Uru- Trika Sula, Parva-Asthi- Sandhibheda also finds their place in the group of Apatarpanottha Vikara.

After narrating the diseases the aspect of drug is also discussed here because this is the main aim of Yojana Chatuska i.e. to discuss the drug disease interrelationship.

The Bhesaja Yojana for Apatarpanottha Vikara can vary on the time duration so it is quoted

स्वादुरम्लो जलकृतः सस्नेहो रूक्ष एव वा ।

सद्यः संतर्पणो मन्थः स्थैर्यवर्णबलप्रदः ॥

Refreshment in the long run by habitual use this sutra divided the Santarpana Chikitsa in 2 categories. (1) Sadyahatarpana (2) Abhyasatarpana.

Sadyahatarpana: These are meant for Sadyahksina. I.e. one suffering from fresh attack of emaciation can soon be cured by the administration of refreshing regimen the time duration of this treatment is given as 7 days by Gd.

This may be due to the fact that due to depletion, the "Rasa Dhatu is going to affect first and its Prinana function will be hampered. The action of Sadyatarpana is mainly expected on this Rasa and the time duration for the production of Rasadhatu is quoted as one week.

For the Sadya-Santarpana Mantha can be administered with Sneha or without Sneha (Ruksha) because the action expected will be achieved through out its Dravatva and Saityatva and Vikasitva but if the Sneha is added it will have a dual action of Sadya as well as long term effect. **Abhyasatarpana:** Regarding the "Abhyasatarpana" it is prescribed for chronic emaciation. For that kind of Management the physician should be cautious and the refreshing therapy should be administered slowly depending upon the physical constitution, power of digestion, Dosa, vitiation nature of therapy, dose, season and time of administration. The term "Atwaramana" is important in this context, because to the patients suffering from chronic emaciation if Tarpana is administered all of a sudden it may suppress the power of digestion and may not to serve the purpose.

In the management of emaciation along with Snana, Basti and Abhyanga, the different Manda, Mantha and Saktus are advised. They will help in enhancing the Prithvi and Apya Bhava. Here in Tarpana is not a kind of formulation but the nourishment is expected from this and so Chakra rejects the inclusion of Vyosadi tarpana which has the action of impletion further he advises that the quantity of ingredients (Sarkara, Pippali, Tail, Ghrta, Ksoudra + 2 Saktu) may be followed for the preparation of other nourishing drinks.

These nourishing drinks are usually of sweet and sour by taste because these two are Vata reducing Rasas. The different Manthas have different actions along with nourishment for eg. (1) The Vrusya tarpana. (2) Anulomana Mantha. (3) Mutrakrcchra -Udavartahara Tarpana. (4) Madyavikaranut Mantha. Are explained in this chapter

This chapter is the 3rd chapter in Yojana Chatuska and it is placed after Langhanbrihaniya in which the 6 types of therapies are quoted matches these two with those six by including

Snehana and Brmhana as Santarpana and rest four as Apatarpana.

The comparison with other texts

Vagbhata has concise the 3 Adhyayas of Yojana Chatuska into one i.e. "Dwividhopakramaniya". He quotes Santarpanottha and Apatarpanottha Vikara due to the (Atiyoga) excessive administration of Brmhana and Langhana therapy. He adds Udara Bhagandara and Vidradhi like diseases in the Santarpanottha vikaras, which he quotes as the consequences of sthaulya. In apatarpanottha diseases Bhrama, Trisnadhikya, Glani, Chardi are added along with Ksaya of Sneha, Nidra, and Swasa. The pain in hypo gastric region and headache are also considered as the diseases caused by excess depletion.

The management part in Dwividhopakramaniya is mainly based on this chapter only. In the treatment of obesity the 9 formulations are described amongst them the First 3 are quoted from Astaunindatiya and rest 6 are picked up from Santarpaniya Adhyaya. Regarding nourishing therapy the division depending on chronicity is adopted by Vagbhata chiraksina and Sadyaksina. He quotes all the yoga narrated by Charaka but along with that he spends 4 sutras for explaining the importance of Mamsa is Brhmana dravya.

CONCLUSION

Thus the Yojana of Santarpaniya is mainly to converge the 6 Upakramas in two and Among the 4 pada the Bhesaja elaboration is emphasised more in compare with the other chapters of Yojana Chatuska. Sadupakramas find their place under the umbrella of Santarpana and Apatarpana groups. This chapter is the best example of utilization of Samanya and Visesa Siddhanta. All condition treated under the roof of this Chapter. So named that it was Special Yojana.

REFERENCES

1. Charaka Samhita with Ayurved Dipika commentary and Vidyotini Vyakhya, Chaukhambha Sanskrit Sansthan, IVth Edition, 1994.
2. Charaka Samhita, Shree Gulabkunwarba Ayurvedic Society, Jamnagar, English Translation.
3. Astanga Hridaya with the commentaries, Sarvangasundara of Arundatta and Ayurveda Rasayana of Hemadri, edited by Pandit Hari Sadasiva Sastri Paradakara Bhisagacarya; Chaukhamba Orientalia, Varanasi, Ninth Edition, 2002.
4. Susruta Samhita with Nibandhasangraha and Nyaya Candrika, Chaukhambha Orientatila, 1997.