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## ***Santarpanajanya Vikara and Its Treatment through Ayurveda: A Literary View***

Bhagya Ranjan Dash\*

\*Deptt of Rog Nidan Evam Vikrutivigyan, JD Ayurvedic medical college and hospital, GT Road Bhankari, Aligarh, U.P., India

### **ABSTRACT**

*Ayurveda* is the science which touches every aspect of life since the beginning of civilization. It has innumerable ways, to make the life more beautiful and glorious, which were evolved through the various symposia conducted in the past, time immemorable. Its main aim to provide a life of extreme happiness to the both of the diseased and the healthier one. Basing on these concept one of the most appreciated concept is the *Santarpanajanyavikara Chikitsa* (i.e. the diseases due to over nutrition and its treatment). These types of disorders arise generally due to avoidance of the principles of intake of food as described by *Maharishi Charaka (Ashtavidh-Ahara-vidhi-vishesayatana & Dashavidha Ahara niyama)* and *Maharishi Sushruta (Dwadashashana vichara)*. Mostly those disorders which are evolved due to the excess intake of *Atisnigdha, Atiguru and Atimadhura* rasa etc. are taken in to account here. These are *Prameha, Pidaka, Kandu, Kushtha* etc. These may be correlated with the different life style disorders which arise due to intake of Junk foods and other unwholesome foods which are specially having high calories, now a day. In order to treat it, *Maharshi Charaka* had implemented various treatment principles like *Ullekhana, Virechana, Raktamokshana, Vyayama, Upavasa, Dhumapana, Swedana* etc. By occupying these methods the physician can successfully treat the diseases which arise due to above causes, to achieve his goal as to “*Dhatusamya karana*”.

### **KEYWORDS**

*Santarpanajanya vikara, Ayurveda, Chikitsavidhi*



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## INTRODUCTION

*Ayurveda* the science of life provides the extensive knowledge about each and every aspect of life. *Ayurveda* announces there is principally three *Eshana*<sup>1</sup> (*Pranaishana*, *Dhanaishana*, *Paralokaishana*) of life. The first one is the *Pranaishana* means the wants of being alive, for this a human being primarily needs food. 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. The foods are taken in various forms like<sup>2</sup> -

**Table 1** Classification of food

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

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.

### Description

*Ayurveda* announces that our body is made of *Pancha Mahabhuta*. The *Ahara* and *Vipaka* is also *Panchbhoutik*. That is why the types of food we consume increases or decreases the related *Panchbhoutik* segments of our body.

According to *Acharya Charaka* an “*Ahara*”<sup>3</sup> is said to be the best which has a superior quality of taste, smell, colour and if intake properly maintains the life and works miraculously for maintenance of health. These types of *Ahara* potentiates mind, provides energy, vigor and nourishes all the *Dhatu*.

In *Annapana vidhi*<sup>4</sup> of *Charaka samhita Sutrasthana* all the food articles are categorized into 12 sub types in order to fullfill the need of physician and the patient in different diseased conditions. Also<sup>5</sup> *Sushruta samhita*, *Ashtanga hridaya* and other texts describes the different categorization of food stuffs according to the



quality, methods of preparation, their availability and requirement. As a whole the food we consume by four methods, having 6-Rasa, having 2/8 types of Veerya, potentiated with different other qualities first converts to the *Rasa Dhatu* after proper digestion. This *Rasa Dhatu* is first taken by *Rasavaha srotas* to *Hridaya* (Heart) and then carried all over the whole body through the 24 *Dhamani* by the action of *Vyana vayu*, does *Tushti*, *Prinana* and *Rakta poshana* (Nourishment). So nourishment is the main function of *Rasa dhatu* after it gets digested by its own *Rasagni*. This *Rasa dhatu* contains all those carbohydrates, fats, proteins, vitamins, minerals and essential amino acids which is needed to growth and development of our body. Here is an account of daily requirement of different constituents of foods-

**Table 2** Recommended Daily Allowances

Particulars	Amount
Carbohydrate	50-70%
Fat	1gm/kg/day
Protein	20%
Vitamin A	750mcg
Beta carotene	3000mcg
Vitamin D	2.5mcg, 5mcg
Vitamin E	10mg
Vitamin K	45mcg
Vitamin C	40mcg
Vitamin B1 etc.	1-3mg

In *Ayurveda* there are different rules, regulations and resumes regarding intake of food. These are elaborately described in our honorable *Samhita*. In those rules it is

clearly stated that one should take food according to the *Dosha, Desha, Kala, Ritu, Baya, Koshtha, Sharira avastha* etc. <sup>6</sup>*Aharavidhi vishesayatana, Dashavidha Ahara niyama*(10 rules) or <sup>7</sup>*Dwadashasana vichara*, different *Viruddha ahara & Vihara* etc are described by the *Acharya* in order to follow for a better menu. The *Ahara* and *Ausadhi dravya* should be taken in proper amount, at appropriate place sitting in a proper position and placing the food articles in proper utensils as advised. Deviation of these rules not only imparts short term effects but it also creates long term serious ailments or even it may end to the death of the individual.

But due to I the individual violates the rules and almost take “excess in amount” nutritious, delicious, caloric and fatty food items above the daily recommended allowance which leads to serious illness as described by *Acharya Chraka* as *Santarpana janya vikara*. In these context in day to day life it has been seen that the individuals generally over intake the food having excess *Madhura rasa, Snigdha* and *Guru guna yukta Dravya*. Besides this if the patient takes the unauthorized food for him it seriously do harm to him. These diseases are- (**Ch.Su.-23/5-7**)



- *Prameha, Pidaka, Kotha, Kandu, Pandu. Jwara, Kushtha, Amadoshajanya vikara, Mutrakruchha, Aruchi Tandra*
- *Klaivya Atisthoulya Alashya Gurugatrata Buddhimoha etc.*

**Table 3** Diseases in relation with Excess intake of food items

S.No	Excess intake	Related diseases
1	Carbohydrate	Hyperglycemia, Coronary artery diseases, Obesity
2	Fat	Coronary artery diseases, hypertension, hyperlipidemias, atherosclerosis etc
3	Proteins	<ul style="list-style-type: none"> <li>• Weight gain. Excess calories from excess protein may be stored as body fat.</li> <li>• Intestinal irritation. Dehydration. Seizures. ...</li> <li>• Increase in liver enzymes.</li> <li>• Nutritional deficiencies.</li> <li>• Risk of heart disease.</li> <li>• Kidney problems</li> </ul>
4	Vitamins	<ul style="list-style-type: none"> <li>• Hypervitaminosis A, Toxicity i.e. mitochondrial</li> </ul>
5	Water	<ul style="list-style-type: none"> <li>• Polyuria, Heavyness in the body etc.</li> </ul>

### Treatment of *Santarpanajanya Vikara*:<sup>8</sup>

It is a great pleasure to say that *Ayurveda* defines the exact aim of treatment should be <sup>9</sup>“*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, Swedana*

### • *Samana Chikitsa-*

*Abhayaprashana* with *Kshoudra*(honey), *Rukshanna sevana, Churna* and *pradeha* those described in *Charaka sutrastha-3 Aragwadhiya adhyaya*.

• *Ousadhi yoga*<sup>10</sup>- (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, Dhātu, Upadhātu* and *Mala* etc. can be brought back to their normal level and a patient will attend the *Samadosha, Samagni, Samadhātu*, and



normal physiological excretion of the waste material (Mala) of the body.

## CONCLUSION

From the detailed study of the literature of Ayurveda and modern science the diseases those described in Ayurveda which arise from the *Santarpana* are more or less similar as described in modern literature. The treatment modalities which are followed in this respect is also highly beneficial and scientific. In order to make this above concept approved by the modern civilization a more or less technological study is necessary. So that principles of Ayurveda will make a firm grip over the era.



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