

A BOOK REVIEW ON SANTĀNA CHINTĀMANI: COMPREHENSIVE AYURVEDIC HEALTH MANAGEMENT OF MOTHER AND CHILDAswathi. T.P¹, Shreevathsa.B.M²¹Final Year PG Scholar, ²Professor and HOD

Dept. Of Ayurveda Samhita and Siddhanta, Govt. Ayurveda Medical College, Mysore, Karnataka

Corresponding Author: aswathimohandas7@gmail.com<https://doi.org/10.46607/iamj3312012024>

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**ABSTRACT**

The rich reserve of literature is the sailing force that allows Ayurvedic Science to exist and flourish as a comprehensive life science. Ayurveda aims to provide both preventive and curative health care. With the developments in the contemporary health system, the world eagerly looks forward to the revisions and advances in Ayurveda. Among the health services provided by Ayurveda, preventive care and lifestyle modifications hold extreme demand in society. Even though science possesses oceans of literature in various regional languages, the applicational and practical utility of this wealth of knowledge still needs to be revised. The body of identification, preservation, critical edition, and translation of literature belonging to various regional languages should be brought into the mainstream with grave concern for the betterment and glorious spread of Ayurveda. The current work is a humble effort to contribute to the knowledge bank of Ayurveda, in which a Malayalam book named *Santāna Chintāmani* regarding the comprehensive care of mother and child with significant influence of traditional practices in the northern part of Kerala is reviewed, and unique ideas and practices in the same were highlighted.

Keywords: *Garbha, Garbhini, Shishu paricharya, Santana, Ritu kala, Artava, Stree swasthya*

INTRODUCTION

Among the health care providers in India, Ayurvedic health traditions always have paramount significance. Being an existent age-old science, *Ayurveda* educated society to stay healthy and also to prevent diseases. Well-aimed observations into the minutest principle than the gross, enthusiasm to interrogate the cause than the effect, the tactics to avoid the disease and to maintain health, and also through uncompromising practices of diet and regimen, Ayurveda led the society it's way ahead. To sustain life on earth with its maximum quality, the process of promoting purity in the lineage of progeny should be explored and practised judiciously. '*Santāna Chintāmani*' is a collection of systematically organised comprehensive guidelines to attain the goal of excellence of progeny. This particular work encompasses the essence of core principles provided in the classical texts, namely *Caraka Samhita*, *Ashtānga hridayam*, *Arogya kalpadrumam*, *Anangarāgam*, *Kuchimāra tantrum*, *Kāma śāstram* etc. about the process of procreation, *garbhini carya*, *garbhini vyādhi* with its management, *piassava acharya*, complications during delivery, *nava jāta śīśu paricharya*, *āyu parīksha*, *maracuja-pitruja bhāva*, *āyu parīksha* and *nadī parīksha*.

About the author:

Shri. M.K. Kunjhiraman Vaidyar was the author of *Santana Cintāmani*, the second edition of which was published in 1954 by Kerala Chandrika Achukudam, Kannur, Kerala.

Book description style:

- The author followed a simple style of description in such a way that the contents are easily communicated even with ordinary people.
- The description is provided in Malayalam script in a lucid and straightforward format. The narration is in the form of verses of four lines (*shloka*), with numbering provided after each of the four lines.
- There is no chapter division found in the main body of this work other than the index given in the beginning, and the narration goes on in sequence, which counts **three hundred and twelve verses in total (312)**.

- The whole work is done in the *Chandas* called *Anushtup vaktram*. Even though there is no division of chapters provided, appropriate placement of titles gives fluent reading experience.
- The framework of the book itself is attractive in such a way that drags the reader's attention to repeated reading.

Commentaries/Footnotes:

- Commentaries are not provided, which may be because of the simplicity of the style of description. Footnotes are provided in necessary areas where the author used technical Sanskrit terms in verse.
- Footnotes include translating drug names in Sanskrit into Malayalam and explanations for technical words like *klōma*. Some of the formulations mentioned in the main shloka are explained in footnotes with their ingredients and preparation mode.

About the book:

- This particular work regarding procreation, is aimed to circulate the fundamental principles in the form of a physician's handbook.
- The contents have much practical significance, to highlight, and the principles are also provided in brief.
- The formulations with simple ingredients, and the preparation style is also without much complications are provided.
- Weightage is given to common ailments observed in Gynecology, Obstetrics and Pediatrics.
- The gross contents covered in this book include-

- 1) **Introductory section,**
- 2) **Management of ailments during pregnancy and delivery,**
- 3) **Post Natal Care and**
- 4) **Miscellaneous**

* **Based on the above given heading, the following unique descriptions were chosen -**

Section: 1-Introductory section

- The book begins with *mangalācāranam* (verses to worship God), where the blessings

of supreme energies, namely Brahma, Vishnu and Shiva, are sought wholeheartedly¹. Followed by which the author introduces the *Garbha karana* (cause of formation of zygote)².

- To provide a clear picture regarding the formation process of progeny, the basic principles like *Rasa* (taste) and *Bhuta guna* (qualities of existents), *Sapta dhatu* (body tissues) are quoted³.

Puberty and appropriate age of marriage: In the subject, a proper description of the age of cohabitation and marriage of a male partner is placed beforehand, which is 15 years and 25 years, respectively. For females, the age of menarche is mentioned to be 9-16 years. Females of age 18 and above can enter into married life, and it is recommended as the proper age to get conceived.

Importance of stree in the process of procreation: It is opined by the author that even though the male and female partners have equal importance in the

process of procreation, the maternal part is much more significant as a mother is the substratum for the growth and development of progeny. The male partner is equally responsible for taking care of the health and well-being of the pregnant lady⁴.

Ritukāla:

The details related to *Ritukāla* are mentioned as given below:⁵

Menstrual cycle: Once in 28 days

Duration of menstrual flow:4-5 days

Absence of menstruation: At the menopausal age (> 51 years) and during lactation.

Description of ārtava:

Sughartava lakshanam (Features of proper menstruation)-Absence of burning sensation, pain and discoloration of menstrual blood is said to be *Sukhārtava Lakshmana*.

Artava Dosha and its Management⁶

Table no:1- showing *artava dushti* and its respective management.

Artava dushti	Management
Discolouration of menstrual blood	<i>Kashaya</i> with <i>Nimba twak, triphala, darvi, bala, yashti & patola</i>
<i>Artava durgandhata</i>	<i>Kashaya</i> prepared out of <i>panchavalkala</i> taken with <i>ghrita</i>
<i>Artava kshaya</i>	<i>Laksha, bala, panchavalkala, triphala, musali kanda</i> is taken in equal quantity consumed with <i>kalyanaka ghrita/plain ghee</i>
<i>Irregular menstruation</i>	<i>Kashaya</i> made with <i>Punarnava, Bala, deva daru, rasna, tila, graph mundi, and Karanja twak</i> should be consumed along with sugar and cumin powder.
<i>Atyartava</i>	<ul style="list-style-type: none"> Juice of tender coconut flower with milk Paste of <i>Sariva</i> made in coconut water. <i>Apamarga taila</i>
<i>Menometrorrhagia</i>	Paste of lotus stalk in butter

Ritumati charya

* The descriptions of *Ritu snana*, determination of gender based on- *Shukra artava pramana*, days of cohabitation (even days/odd days); reason for multiple pregnancy, positions of intercourse, *garbha upaghata kara bhavas* (factors which are harmful to fetus) are same as given in *brihat trayis*.

* In the description of *Garbhini apacharajanya vyadhi⁷* (complications in the child due to non-conducive practices of mother), it is said that quarrelling habit of *garbhini* will lead to *Apasmara*, excessive intercourse during *Garbha kala* will give rise to shameless child, woman addicted and disabled child; grief in *Garbhini* will impact the child negatively that he/she will become emaciated or coward or short lived. If the

Garbhini stree steals things the child will also become lazy/lethargic and will have a tendency to harm others. The habit of excessive sleep can cause loss of digestive fire in the progeny, or it will become less knowledgeable.

- The effect of different rasa(tastes) in excess quantity in child is narrated as follows.

Sweet (*Madhura*)- Dumb, Obesity, *Prameha*

Sour (*Amla*)-*Pitta roga*

Salt (*Lavana*)-Premature ageing & baldness

Bitter (*Tikta*)-Emaciation & debility

Pungent (*Katu*)-Debility, infertility & Oligo spermia

Astringent (*Kashaya*)-Dusky/black complexion of skin & Abdominal bloating/distention

Cleansing of uterus

Ash of silver/gold/copper triturated with honey should be administered.

- If the lady is not able to conceive due to various reasons the following recipes can be administered
- *Nagakesara churna* followed by milk diet.

- Root of *Dadima* triturated in milk (Which should be administered in *pushya nakshatra*).
- The root of *Pata* pounded in ghee should be consumed before intercourse.
- *Shweta bala moola* and *Yashti madhu choorna*; three *karsha* each (36gm each) should be pounded in cow's milk (milk of evenly complexioned cow bearing calf should be used) and added with twelve *nishka* (36gm) jaggery and it should be consumed after menstrual bleeding stops during cycle. The lady is restricted from taking routine diet other than milk diet on the day of consumption of aforesaid recipe. Followed by this cohabitation is advised.
- *Sadyo griheeta garbha lakshana*, *Vyakta garbha lakshana*, gender identification from the body gestures of pregnant lady, monthly development of fetus and nourishment of fetus, *Asanna prasava lakshana*, *Prasava charya* and *balopachara* are given same as in *Brihat trayis*⁸.

Masanumasika Yogas

Table no:2- showing month wise dietary regimen of pregnant lady⁹.

Sl No:	Month	Yoga
1	First	Raw milk/ <i>Bala moola ksheera kashayam</i>
2	Second	<i>Pata/Pushkara moola ksheera kashayam</i>
3	Third	Milk with ghee and honey
4	Fourth	<i>Ksheera navaneetam/Prishni parni kheera kashayam</i>
5	Fifth	<i>Ksheera-ghritam/Guduchi kheera kashayam</i>
6	Sixth	<i>Phala sarpis/Kandakari moola twak ksheera kashayam</i>
7	Seventh	<i>Phala sarpis/Kandakari moola twak ksheera kashayam</i> <i>Yava</i> boiled with <i>ksheera</i> . <ul style="list-style-type: none"> • In diet ghee and salt should be used in less quantity (Difference of opinion is there regarding this concept in Charaka Samhita- i.e., <i>Ksheera sarpi madhuroushadha siddham</i> is mentioned in 6th and 7th month)
8	Eighth	Rice gruel with <i>ksheera</i> and <i>ghrita</i> / <i>Murva ksheera kashayam</i>
9	Nineth	<ul style="list-style-type: none"> • <i>Balamoola yukta yavagu/Satavari</i>, <i>Bala</i>, <i>Jeeraka</i> and <i>Nagara</i> processed in cow's milk. • <i>Bhadra ksheera Kashaya</i> with rice gruel • <i>Urvaruka ghrita</i>. • For <i>Abhyanga</i>: <i>Bala taila</i> and <i>koshna jala snana</i>

Section:2-Management of ailments during pregnancy and delivery

Management of Garbhini Vyadhi

Table no: 3- showing common ailments in pregnant ladies along with its management¹⁰.

SI No:	Disease	Management
1	Abdominal distention (Vata peeda)	Dhanwantaram gulika in Jeeraka Kashayam
2	Jwara	Toya prepared using kantakari, Chandanam, Mustha, Guduchi with sugar and jeeraka churnam
3	Chardi	I. Dhanyaka grinded in rice washed water. II. Fried paddy, Dhanyaka, Jambu seeds along with sugar
4	Raktasram	I. Leaves of Plaksha, Vata, Aswatha, and Jambu are finely powdered and administered with honey. II. Finely powdered Kutaja seeds along with honey
5	Shira shula	I. Musta, Chandanam, Kushta, Bala, Kachura, Utpalam, Usheera pounded in milk is used as lepa. II. Sariva, Amalaki pounded in milk is used as lepa.
6	Swayathu	I. Medicated rice gruel boiled in decoction of punarnava moola, kokilaksha moola and Gokshura. II. Medicated rice gruel boiled in decoction of Punarnava moola and Dasha moola.

Management of Complications of delivery

Garbha srava¹¹:

- a) Patha, Utpala nala pounded in milk administered during night.
- b) Ksheera Kashaya prepared out of Sariva, Chandana, Musta, Draksha, Lodhra, Utpala can be administered.
 - Prasava kala is said to be the 9th month. Narrations regarding Position of fetus in uterus, signs of approaching delivery and immediate delivery were in agreement with Acharya Charaka's view.
 - Ways to facilitate easy labor (Sukha prasava)¹².
 - I. Sniffing of powders of Kushta, Ela, Vacha, Agni mantha, Langali kanda and Chira bilwa
 - II. Dhuma pana yoga with leaves of maha nimba, Kantha twak of Shimshapa can be used.
 - Ways to facilitate Cervical dilation.
- I. Chincha phala twak pounded (outer shell of ripened tamarind) and mixed with ghee should be applied on cervical orifice.
 - Ways to induce vaginal delivery¹³.

- I. Langali kanda swarasa applied on soles of lady in labor.
- II. Vacha churna mixed with jaggery can be given internally.
- III. Saindhava lavana, Hingu and Vana Mallika (Wild variety of jasmine) should be pounded in rice washed water and administered internally.
 - Formulations used for the expulsion of placenta¹⁴.
 - I. Powder of Taleesa patra and Kushta should be given along with Tila kwatha or fermented liquid.
 - II. Kalka of Bhadra pounded in butter milk should be consumed internally.

Nava Jata Shishu paricharya (Newborn care) is explained in the same way as that of Acharya Charaka's description.

Section:3-Post Natal Care

Management of complications of cutting and ligation of Umbilical cord

Non healing of wound¹⁵

- If the wound at the region where cord has cut is not healed even after a week- the application of *taila* prepared out of ingredients like *Haridra*, *Deva daru*, *Yashti madhu*, *Lodhra* and *Jambu* is advised.
- Post- delivery care of lady is in accordance with the description of the same given in Charaka Samhita.

Management of post-delivery ailments

Udara shula (Abdominal pain)- Decoction of *eranda*, *bala* and *Shunti* is given added with ghee.

Non healing of episiotomy wound- *Ghrita* or *taila* prepared using *kalka* and *kwatha* of *pancha valkala* is used for simple application/ vaginal douching.

- *Jwaraatisara*
- I. Decoction prepared out of *Dashamoola*, *Dusparsha*, *Shunti* should be consumed along with *Jeeraka*.
- II. Decoction prepared of *Bala*, *Dusparsha*, *Mudga*, *Gokshura*, *Musta*, *Parpataka*, *Dhan-yaka*, *Shalaparni*, *Prishni parni*, *Brihati* and *Kantakari* can be used in case of fever associated with severe diarrhea.

- *Gulma*

Kwatha prepared using *Panchakola* and *Dashamoola* can be administered.

- To improve milk production

Decoction prepared out of drugs like *Bala*, *Ikshu moola*, *Bimbi moola*, *Satavari*, *Yashti madhu* and *sariva* in equal quantity used along with sugar as *prakshepaka*.

- *Pidaka* on *Stana*

Lepa prepared out of *Hareetaki*, *Tila*, *Yashti madhu*, *Bala*, *Shigru moola* pounded with breast milk is applied on boils/eruptions which will suppress it. If the boils/eruptions break after applying *Hareetakyadi lepa*, one can use *Mrinaladi yoga*.

- *Stana shotha*

Yashti madhu and *Haridra* pounded with milk and applied on breast.

Section:4-Miscellaneous

Prasava charya, *Shishu paricharya*, *Matruja -Pitruja bhava*, naming of baby,*Santana -ayurbhagyadi lakshana* are described separately for male and female based on physical features.

Nadi pareeksha

- *Nadi*, located at the root of *kara angushtha*, should be examined to predict health status.
- It is said that the left hand of a female and the right hand of a male should be examined.

Table no: 4- showing *Nadi Gati* and Corresponding conditions¹⁶.

Gati	Dosha kopa
<i>Jalouka</i> , <i>Sarpa</i>	<i>Vata kopa</i>
<i>Manduka</i> , <i>Kaka</i>	<i>Pitta kopa</i>
<i>Hamsa</i> , <i>Kapota</i> ,	<i>Kapha kopa</i>
Slow and speedy pulse alternatively	<i>Vata -pitta kopa</i>
Jumping pulse followed by pulse in low intensity	<i>Kapha -pitta kopa</i>
<i>Nadi gati</i> resembling to that of <i>Vartaka</i> , <i>Tittira</i> which is slow in the beginning and become fast later	<i>Tridosha kopa</i>
Increased rate of pulse	Indicative of <i>Jwara</i> or affliction of <i>kama-Krodhadi</i>
Decreased rate of pulse	<i>Agni mandya</i> , <i>dhatukshaya</i>
Slower pulse gets stopped, body temperature falls	Fatal sign

CONCLUSION

Santana Chintamani is the capsule form of principles and practices related to procreation, pregnancy, labor,

anti -natal and post -natal care. It can be utilized as a physician handbook as it contains plenty of simple formulations for common ailments in relation to pregnancy and delivery. The majority of the data

agree with authentic classical treatises especially Charaka Samhita and Astanga samgraha with pupations and modifications required for current practice. The formulations have great influence on regional practices in Kerala. *Kashaya, taila, lepa* along with medicated dietary preparations are available throughout this work. The view of author regarding care of woman during her fertility period, pregnancy and labor is highlighted significantly. Along with *ayulakshana* the *Bhagya lakshana* of *santana* is also mentioned. The *Ayu-lakshanas* mentioned in this book include structural peculiarities of the individual with more of aesthetical point of view. *Nadi pareeksha* is also given in brief, which is not found in *Brihat- trayis*. In spite of it being mentioned by the author himself that it is a simple compilation of principles from authentic texts, the basic principles are also beautifully incorporated for better and quick understanding. The unrecognized works that are available in various regional languages should be brought into the mainstream, which will benefit budding practitioners and scholars of Ayurveda.

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