



ISSN 2456-3110

Vol 8 · Issue 3

March 2023

Journal of
**Ayurveda and Integrated
Medical Sciences**

www.jaims.in

JAIMS

An International Journal for Researches in Ayurveda and Allied Sciences



Maharshi Charaka
Ayurveda

Indexed

A review on etiopathogenesis of *Santarpana* and *Apatarpana Janya Vyadhi*

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ABSTRACT

Santarpana and *Apatarpana* are the two types of effects in the body by the regular exposure to *Brimhana* and *Langhana Ahara*, *Viharas* respectively. In present scenario incidence of non-communicable diseases are increasing and are the risk factors for many systemic illnesses and mortality. A detailed understanding of non-communicable diseases is need of the hour. Those *Dravyas* which are predominant of *Prithvi* and *Ap Mahabhoota* will cause *Brimhana* and *Dravyas* which are predominant of *Agni*, *Vayu* and *Akasha* will cause *Langhana*. *Santarpana Nidanas* will vitiate predominantly *Agni*, *Kapha* and *Meda* leading for *Santarpanotha Vikaras*. From contemporary understanding these can be studied under over nutritive disorders. On the other hand, improper or excessive exposure to *Apatarpana Ahara* and *Vihara* leads to the vitiation of *Vata* and leads to increased *Rookshata* in *Rasa Dhatu* leading to *Utharothara Dhatu Kshaya* and manifesting the *Apatarpana Janya Vikaras*. These can be studied as nutritional deficiency disorders. Here an attempt is made to study the *Santarpana* and *Apatarpana Nidana*, *Samprapti* and *Vikaras* in detail.

Key words: *Santarpana*, *Apatarpana*, *Nutritional deficiency disorders*, *Langhana*, *Brimhana*

INTRODUCTION

Ayurveda explains everything in universe is made up of *Panchamahabhuta*. The concepts like *Dravya*, *Guna*, *Karma*, *Samanya* and *Vishesha* were explained to understand the cause-and-effect theory in detail. *Ayurveda* has explained the importance of proper intake of food in the maintenance of health.^[1] All *Ahara Dravya* were made up of *Panchamahabhuta* and

human body is also made up of *Panchmahabhuta*. *Guna*, *Karma* and *Prabava* of *Dravya* will affect the body in different ways. *Santarpana* and *Apatarpana* are two effects seen on body by different *Ahara* and *Vihara*. In extreme pathogenicity, these will turn to *Vyadhi*. The same concept is used to treat these *Vyadhi* by adopting the opposite modality viz. *Santarpana Chikitsa* in *Apatharpanotha Vyadhi* and *Apatharpana Chikitsa* in *Santarpanotha Vyadhi*.^[2]

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Submission Date: 16/01/2022 Accepted Date: 25/02/2023

Access this article online

Quick Response Code



Website: www.jaims.in

DOI: 10.21760/jaims.8.3.24

Santarpana

<i>Santarpana</i>	Word Meaning ^[3,4]
	<ul style="list-style-type: none">▪ <i>Santarpayati Indriyani Iti</i>▪ <i>Triptikaarake</i>▪ <i>Preenanam</i>▪ <i>Brimhana Hetuka</i>
<i>Apatarpanam</i>	<ul style="list-style-type: none">▪ <i>Langhanam</i>▪ <i>Karshanam</i>

Santarpana can be explained as the nourishment of Dhatus and Indriyas up to its saturating level. Brimhana is mentioned as the synonym of Santarpana^[5]

Apatarpana can be explained as the undernourishment of Dhatus and Indriyas. Langhana is mentioned as the synonym of Apatarpana^[6]

Santarpana Janya Vyadhi

Brihat Trayees has explained that the improper or excessive exposure to Santarpana (Brimhana) can lead to various disorders. They are termed as Santarpana Janya Vikaras.

Nidana

Ahara Dravya containing Snigdha, Madhura, Guru, Pichila Guna will lead to Santarpana.^[7] Excessive use of Navanna, Navamadya, Anupa and Varija Mamsa, Gorasa and Paistika will do Santarpana.^[8] Vagbhata included Ksheera, Sarpi and Sita as Santarpana Nidana.^[9] These all Nidanans contains high calories and lipids. These will lead for over nourishment if taken in excessive quantity.

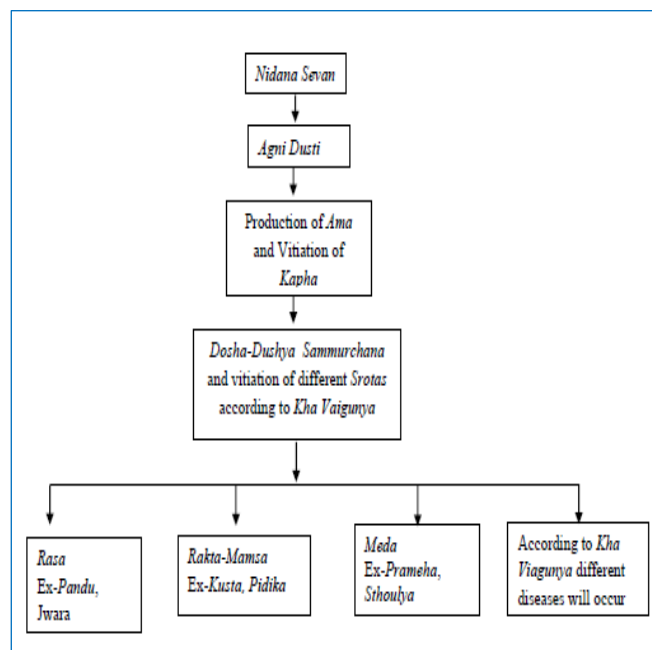
Sedentary life style like Cheshta Dweshi, Diwaswapna, Shaiyya Sugha, Asana Sukha Swapna Sukha, Abhyanga, Snana will lead to Santarpana.^[10,11] The combination of high caloric intake and low caloric metabolism will lead to over nourishment to body and leads for many disorders.

Santarpana Janya Vyadhi Samprapti

There is a broad list of Santarpanoetha Vyadhi in classical texts. Even though Santarpana is the cause for these all conditions, these all occur due to different Samprapti. List of Santarpanoetha Vyadhi and factors involved in manifestation of these conditions are enlisted below.^[12]

Santarpana Janya Vyadhi	Factors contributing in Samprapti
Prameha, Atisthoulya	Kapha-Medha Dosha Dushya Sammurchana
Pidaka, Kota, Kandu Kusta, Pramilaka	Tridosha, Rasa, Twak and Mamsavaha Sroto Dusti.

Pandu Jwara	Ama-Rasavaha Sroto Dusti
Klaibya	Ama-Rasavaha and Shukravaha Sroto Dusti
Mutrakrchrha	Ama, Mutravaha Sroto Dusti
Amapradosha	Ama – Rasavaha ,Annavaaha, Purishavaha Sroto Dusti
Arochaka Gurugatrata Tandra Alasya Sopha	Amaja Lakshana
Indriyasrotasamlepa Budhirmoha	Kapha-Tama Dosha and Manovaha and different Indriya Srotodusti



Apatarpana Janya Vyadhi

Nidana

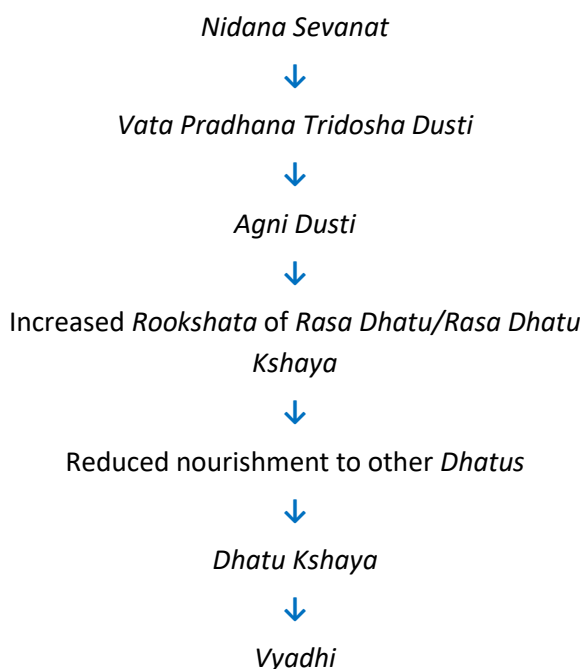
The improper or excessive exposure to Apatarpana (Langhana) leads to the manifestation of certain diseases which are termed as Apatarpana Janya Vyadhi. Excessive intake of all the Vata aggravating Ahara and Viharas will lead to Apatarpana Janya Vyadhi.^[13] Ahara containing Ruksha, Laghu, Khara, Sukshma Gunas will contribute in Vata vitiation. Ativyayama, Ativyavaya, Adhyayana, Ratrijagarana, suppression of Kshuth and Pipasa, excessive Kashaya Rasa Sevana and Alpa Ashana are the Viharaja Nidanans. Manasika Nidanans like Bhaya, Shoka will also

leads to *Apatarpana Janya Vikaras*.^[14] Specific *Nidanas* like *Sahasa*, *Vega Sandharana*, *Vishmashana* and *Dhatukshaya* explained in *Rajajakshma* context were group of *Nidanas* which will manifest the *Apatarpana Janya Vikaras*. Low caloric intake and excessive physical activity will lead to depletion of fat and damage at cellular level. Under nourishment, protein-energy malnutrition can be considered as *Apatarpana Janya Vyadhi*.

List of *Apatarpana Janya Vyadhi*^[15]

- Depletion of *Jataragni*, *Bala*, *Varna*, *Ojas*, *Sukra* and *Mamsa*
- *Jwara* associated with *Kasa*
- *Parswa Shoola*
- *Arochaka*
- *Srotra Dourbalya*
- *Unmada*
- *Pralapa*
- *Hridaya Vyadha*
- *Purisha* and *mutra sangraha*
- *Shoola* in *Jangha* and *Uru*
- *Parva Asthi Sandhi Bheda*
- *Vataja Rogas*

Samanya Samprapti of *Apatarpana Janya Vikaras*



The excessive or improper exposure to the *Nidanas* can lead to the *Vata Pradhana Tridosha Dushti* which vitiates the *Agni* and thereby it results in the *Rasa Dhatu Kshaya* or increased *Rookshata* of *Rasa Dhatu*. Progressively it can result in the reduced nourishment to the successive *Dhatus* that causes *Dhatu Kshaya* and the manifestation of *Apatarpana Janya Vikaras*.

DISCUSSION

Santarpana Janya Vikaras are given much importance as it is a very common set of disorders in the present scenario. So, the understanding of these *Vyadhi*, its etiopathology is very much contributory to the science and its clinical application. Most of the *Santarpana Janya Nidanas* can be observed in causing *Prameha*. It is mentioned as the first *Santarpana Janya Vyadhi*. In *Prameha*, the *Nidanas* like excessive intake of *Ksheera*, *Navamadya*, *Anupa* and *Varija Mamsa*, *Diwaswapna*, *Saiyya Sugha* etc, *Kapha Pradhana Tridosha Dusti* takes place. *Bahudravakapha* is mainly initiating the pathology along with the *Dasha Dushyas* (*Meda*, *Mamsa*, *Vasa*, *Majja*, *Kleda*, *Sukra*, *Rakta*, *Lasika* and *Rasa*). On favourable combination of *Nidana*, *Dosha* and *Dushyas*, the *Bahudrava Kapha* spreads all over the body due to *Shithilatha* of *Sharira*. As *Medas* is *Abadha* or *Asamhatha* (not properly formed) in this condition and is having similar *Guna* of *Kapha*, it mixes initially with *Meda* and vitiates it. As the *Mamsa* and *Kleda Amsha* in the body is also excessive in quantity, *Dushitha Kapha* along with *Meda* vitiates *Mamsa* and produces *Pidakas* like *Sharavika Kacchapika* etc., whereas *Dushitha Kleda* in excess are transformed into urine and moves to *Basthi* and produces *Prameha*.^[16] In *Kusta* similar *Nidanas* like excessive intake of *Ksheera*, *Dadhi*, *Kola*, *Kulatha*, *Masha*, *Virudha Ahara Vihara Sevana*, excessive oleation etc. can lead to the *Shithilatha* of *Twak*, *Mamsa*, *Shonitha* and *Lasika* along with *Tridosha Dusti*. This *Prakupitha Dosha* localises in the *Twak* and produces different types of skin disorders in the body.^[17] *Sthoulya* can be understood as the classical example of *Santarpana Janya Vikara*. Intake of *Guru*, *Madhura*, *Sheetha*, *Singdha Ahara* in excess, exposure to *Viharaja Nidanas* like *Diwaswapna*, *Avyayama*, *Avyavaya* and *Achinta* etc. *Meda* is increased and becomes vitiates and produces

the *Ashta Dosas* in *Sthoulya*. This vitiated *Medas* obstructs the *Vayu*, so the movement of *Vayu* is confined to *Koshta*, resulting in excessive stimulation of *Agni*. So, the patient digests the food and becomes a binge eater which will further worsen the condition. This causes the excessive fat accumulation in *Sphik*, *Udara* and *Sthana* which is the *Prathyatma Lakshana* of *Sthoulya*.^[18]

The etiopathology of *Apatarpana Janya Vikaras* can be understood by analysing certain diseases like *Shosha*, *Kshaya* and *Karshya*. The fourfold *Nidanas* like *Sahasa*, *Sandharana*, *Kshaya* and *Vishamashana* leads to the *Vata Pradhana Tridosha Dusti* and leads to different *Samprapti* to manifest *Shosha* in the body. In the *Kshaya Janya Shosha*, the *Nidanas* like excessive *Shoka*, *Chinta*, *Bhaya*, *Krodha* and intake of *Rooksha* and minute or lack of food intake leads to *Rasa Kshaya* and manifests *Shosha*^[19] and if neglected, it can lead to *Rajyakshma*. In this condition, when already emaciated person excessively indulge in the sexual intercourse, *Dhatu Kshaya* reaches upto the level of *Shukra Dhatu* due to the *Vata Pradhana Tridosha Prakopa* and the complications like *Kasa*, *Swasa*, *Swarabheda*, *Shonita Steevana* can be observed. This leads to absolute emaciation of the body (*Vyadhi Karshitha*) and the individual is vulnerable for many disorders as the *Ojus* is also reduced which will affect the *Bala* or *Vyadhikshamatwa* of the patient, if neglected or mismanaged it is fatal. *Karshya* can be understood as the classical example of *Apatarpana Janya Vyadhi*. Intake of *Rooksha Annapana*, *Viharaja Nidanas* like *Langhana*, *Pramithashana*, *Nidra Vega Dharana* etc. leads to the *Vata Dosha Dusti* and *Rasa Dhatu Kshaya* and the *Shushkatha* of *Sphik*, *Udara* and *Greeva* is observed which is the *Prathyatma Lakshana* of *Karshya*.^[20]

CONCLUSION

The diseases mentioned in *Santarpana* and *Apatarpana* can also be considered as *Kapha Pradhana* and *Vata Pradhana Avastha* of certain diseases. Eventhough *Santarpana (Brimhana)* and *Apatarpana (Langhana)* are considered as treatment procedures or effect on the body, if it is improperly administered or

followed in an individual it leads to the pathology and formation of various *Santarpana* and *Apatarpana Janya Vikaras*. In the whole concept of the *Santarpana* and *Apatarpana*, the prime most focus is given to the *Guna* and *Pramana* of the *Ahara*. So, here the *Acharyas* have concluded the importance of the proper *Ahara Vidhi* in the maintenance of health and prevention of diseases.

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How to cite this article: Radhika Rani V, Mahesh Hirulal. A review on etiopathogenesis of Santarpana and Apatarpana Janya Vyadhi. J Ayurveda Integr Med Sci 2023;03:129-133.
<http://dx.doi.org/10.21760/jaims.8.3.24>

Source of Support: Nil, **Conflict of Interest:** None declared.
