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### Conceptual study of *santarpana* with special reference to its hetus

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#### Abstract:

Human civilization has reached to an ultra-advanced era where it can solve all its problems by modern means. Human being is the supreme most creatures in the universe made by God. He granted an intellect as a boon to human being. It is necessary that everybody should channelize this boon for ethical things & in turn for the maintenance of physical & mental health. Considering the role of obesity in the pathogenesis of *Santarpanajanya Vyādhi*.

According WHO 2010 report, worldwide obesity has more than doubled since 1980. 65% of the world's population live in countries where overweight & obesity kills more people than underweight. So obesity is gaining more & more attention at the globally. That's why so many countries are making an effort to find out the perfect remedy for this burning problem.

the disorders like diabetes, skin diseases, urinary problems, infertility, etc. are observed in huge percentage. They are mainly *Santarpanajanya* & caused due to obesity. This over nourishment leads to all *Santarpanajanya Vyādhis*. Diseases due to over nourishment are found in large percentage in today's era. This over nourishment leads to all *Santarpanajanya Vyādhis*. Hence there is a need of proper solution for above severe problem. If an improper person over refreshes himself with unctuous, sweet, heavy, and slimy substance, newly harvested rice, etc at all-time falls to victim of *Santarpanajanya Vyādhis*. Hence there is a need of proper solution for above severe problem. They are certainly cured after treating obesity. Same thing is stated by *Caraka Ācārya* with following quotation, (ca. sa U.23.25) treatment prescribed for *Santarpanajanya* disorders works by following method. In first step, it treats obesity & then breaks the vicious chain of pathogenesis of *Santarpanajanya* disorders. So study of *Santarpana* is need of today's period.

**Keywords:** *Santarpana*, *Bṛhaṇa*, *upakaram*, *hetu*.

## Introduction –

In today's stage of development, it is observed that goals of life are changed. Society is becoming materialistic. People are adopting unhealthy life style. Dietary habits, daily activities, earning sources all these things are changed. This unwanted & unhealthy change gives momentary happiness but its constant use results into *Dhātuvaiśāmya* & people suffer through the vicious chain of disorders. These disorders are caused by two modes

1. *Santarpaṇa* (due to over nourishment)
2. *Apatarpaṇa* (due to lack of nourishment)

Diseases due to over nourishment are found in large percentage in today's era. This over nourishment leads to all *Santarpaṇajanya Vyādhis*. Hence there is a need of proper solution for above severe problem.

If an improper person over refreshes himself with unctuous, sweet, heavy, and slimy substance, newly harvested rice, fresh wine, meat of marshy and aquatic animals, cow milk and its products, food items made of jaggery, pastry but is averse to physical activities, indulge in sleep during day time, and keeps lying on the bed or sitting at ease at all-time falls to victim of *Santarpaṇajanya Vyādhis*. (cha. su. 23.30.31)

## CONCEPT OF SANTARPAṆA

### *Santarpaṇa as Cikitsā:-*

The term *Santarpaṇa* is found in *Brihatrayi*. *Ācāryas* have explained *Santarpaṇa* as therapy.

उपक्रमस्य हि द्वित्वाद्धिधैवोपक्रमो मतः ।

एकः सन्तर्पणस्तत्र द्वितीयश्चपतर्पणः । १ । अ. ह. १४. १

According to *Aṣṭāṅg Hṛdaya* *Santarpaṇa* explained as one of the therapies. People suffer from the diseased condition by two types of dietary

causative factors. Either due to over nourishment or less nourishment. Hence they are treated accordingly by two ways  
1) *Santarpaṇa* 2) *Apatarpaṇa*.

### Definition:-

बृंहत्वं यच्छरीरस्य जनयेत्तच्च बृंहणम् । च. सू. २२. १०

बृंहणो देहे वृद्धीकर । डल्हण टीका सु. सू. ४६. ५१८

According to *Ācārya Caraka* and *Ācārya Dalhan* states that *Bṛhaṇa* is responsible for nourishment of body. *Santarpan* is treatment explained for *Kārśya*.

सन्तर्पण निरुक्तिः

The word *Santarpaṇa* is derived from root “सम्” इ ‘तृप्’ छतिह णिच\ which stands for satiating, refreshing. Ref (Monier Willams). Page no: - 1142).

सम् + तृप् \ णिच \ ल्यु । वाचस्पत्यम् \ ६. ५२११

### Synonyms of *Santarpaṇa*:-

१. तृप्तिकरम् प्रीणनम् । सु सू ४६. ३४२, बृंहणम् ... । च सू २३. ३०३. निमित्तं बृंहणहेतुक । ४. सन्तर्पणीय ... च सू २३. १

According to *Ācārya Suśrut*, *Ācārya Caraka*, *Āyurvēdiya śabdakōṣa*, the word *Santarpaṇa* means to satisfy and to nourish the body. Considering above meanings, it is clear that *Santarpaka* drugs work at physical and mental both levels. They increase strength of *Dhatus*. They are restorative in nature and refresh the mind but their improper and excess use causes *Vyādhis* like *Sthaulya*.

### *Santarpaṇa bhēd:-*

The refreshing therapy can be given in two ways (cha.su. 23.30.31)

- 1) Administration of refreshing regimen
- 2) Habitual intake of refreshing regimen

One suffering from fresh attack of emaciation can soon be cured by the administration of refreshing regimen but one suffering from chronic type of

emaciation would require habitual intake of refreshing therapy.

#### Importance of *Santarpaṇa cikitsā*:

1. *Nili* (fruits), *Tvak* and *Ēlā*, each one part, *Trivṛtta* three parts mixed with sugar candy this powder taken with honey and sour fruit juice is satiating and alleviates *sannipata*. (su.Su.42.22)
2. When there is excessive evacuation, the eyes becomes crooked, hard, with abnormal colour, drooping, too rough and discharges excessively in this case *Santarpaṇa* should be applied along with other *Vāt* alleviating measures. (su u.18.77)
3. In pain caused by hunger, light food with warm milk, gruel and unctuous meat – soup is beneficial. (su.u.42.100)
4. In case the patient is debilitated and having *Rukṣatā* in the body, he should be treated with processed meat of wild or marshy animals and sheep. (su.u.51.54)
4. Patients suffering from *Pramēha* can be classified into two categories, viz 1) those who are obese and strong, and 2) those who are emaciated and weak. Patients belonging to the latter category should be given nourishing therapy. Patients of the former category who are strong and who have more *doshas* in the body should be administered elimination therapy. For this purpose, the oleated patient should be given various *Yōga* described in *Kalpa Sthan* with view to eliminating excreta through both upward and downward. After the excreta are eliminated from his body, the patient should be given *Santarpaṇa* or Refreshing therapy because *Apatarpan* therapy in this

condition may produce *Vātjanya Pramēha*. (Cha.chi.6.15.16)

5. *Kṣataṣṣina* treatment: In *kṣataṣṣina* patients, food and drinks which are nourishing, cooling, *avidāhi*, wholesome and light, should be used by the patient suffering from *kṣataṣṣina* and who is desire to regain health. (Cha.chi.11.93)
6. *Viplutā yoni vyapad* treatment:- Oil should be boiled with the decoction of *sallaki jingini* and the barks of *jambu*, *dhava*, *nyagrodha*, *udumbara*, *asvatta*, *parisa* and *plksa*. Tampon soaked with this medicated oil should be kept inserted into the genital tract which cures *Viplutā* type of Gynecological disorder. (Cha.chi.30.108)
7. *Ardit* treatment:- For the treatment of facial paralysis, nourishing type of inhalation therapy should be administered and head should be anointed with medicated oil. (Cha.chi.28.99)

#### SANTARPAṆA AS A CAUSATIVE FACTOR:

##### I) According to *Caraka Samhitā* -

The *Santarpaṇa* is one of the *cikitsā upakaram*. It is also called as *bṛhaṇa*. In Emaciated weak patient it is best choice of treatment. But if this *cikitsā* is given to an improper person, it leads to various disorders.

The causative factors of *Santarpaṇajanya Vyādhis* are given in *Caraka Samhitā* as follows-

संतर्पयति यः स्निग्धैर्मदधुरैर्गुरुपिच्छिलैः |

नवान्नैर्नवमद्यैश्च मांसैश्चानूपवारिजैः |

गोरसैर्गोडिकैश्चान्नैः पेष्टिकैश्चातिमात्राशः |

चेष्टाब्देपी दिवास्वप्नशय्यासनसुखे रतः | च. सू. २३.३४

If an improper person over refreshes himself with unctuous, sweet, heavy, and

slimy substance, newly harvested rice, fresh wine, meat of marshy and aquatic animals, cow milk and its products, food items made of *jaggery*, pastry but is averse to physical activities, indulge in sleep during day time, and keeps lying on the bed or sitting at ease at all-time falls to victim of *Santarpanajanya Vyādhis*. Above causative factors are categorised as follow's,

### 1) Āharaj hētus

Sr. no.	आहारज हेतु	चरक	अ. ह.
१	स्निग्ध आहार	+	-
२	मधुर आहार	+	-
३	गुरु आहार	+	-
४	पिच्छिल	+	-
५	णवान्न	+	-
६	नवमद्य	+	-
७	वारीज मांस	+	+
८	आनूप मांस	+	+
९	गौडिक	+	-
१०	पैष्टिक	+	-
११	क्षीर	-	+
१२	सर्पि	-	+
१३	मधुर स्निग्ध वस्ती	-	+
१४	सिता	-	+

**Āharaj hētus:-** These causative factors is again categorised according to their *Guṇa*, *Rasa* properties and *Nava* (fresh articles), *Dēśa* etc .

**A) Guṇa :-** The following *Snigdha*, *Guru*, and *Picchila* *Guṇa* *Pradhān Ahar* leads to *Santarpanajanya Vyādhis* as follows:-

**1. Singdha :-** यस्य क्लेदने शक्तिः स स्निग्धः । हेमाद्रि

स्नेह मर्दवकृत स्निग्धो बलवर्णकर स्था । सु.सू.४६.५१८  
The quality of elements or diet increases & produces the softness and smoothness

in the body is called as *Singdha*. The term 'Snehan' is used for lubricating, greasing, and unctuousness.

पांचभौतिकत्वः स्नेहोऽपाविशेषगुणः । वैशेषिकदर्शन

According to *Vaisheshika* system it is special attribute of *Aapa mahaBaUta*.

The food articles like *Shali*, *Shashtik*, wheat, cow milk, *Mrudvika* are *Singdha guṇa tmak* promote and nourish tissue, alleviate *Vāt Dōṣa* and aggravate *Kapha dosha*.(Bha.pra.1)

Most of the *Snigdha Dravyas* are cold in potency and *Madhur Vipaki*.

Effects on *Doshas* are – *Snigdha* alleviate *Vāt* , *Pitta* & increases *Sleshma*.

Effects on *Dhatus* are – *Snigdha guṇa tmak* articles do *Bṛhāṇa* , *Tarpan* , *Lepan*. Excess consumption of *Snigdha guṇatmak Ahar* leads to over nourishment of *Dhatus* and increase *Kapha dōṣa* in the body. As *Aap Mahabooth* is predominately seen in *Snigdha guṇa* , *Aap* does *Vikruti* in bodyfluids.

**2. Guru :-** यस्य द्रव्यस्य बृहणी कमद्वणि शक्तिः स गुरुः । हेमाद्रि

The element having capacity to digestion and also nourishment is called as *Guru*.

पांचभौतिकत्वः गौरवं पार्थिवं आप्यं च । र.वै.सू.३.११६

It is special attribute of *Pruthvi* and *Aap Mahabhoot*.

According to *Bhavamishra* the substance bearing the attribute of heaviness, decreases *Vāt Dōṣa* and increases *Kapha Dosha*.(Bha.pra.1) According to *Suśruta*, the *Guru Guṇa* provides lassitude or depression of mind, increases tissue *Kaphaj Visarp hētu*.(Su.su.46.518)

Effect on *Doshas* are – *Vātshamak*, *Kaphavardhak*.

Effect on *Dhatus* are- *Bṛhāṇa*, *Tarpan*, *Vardhan*.

Excess consumption of elements which are heavy to digest like wheat, buffalo milk, colostrum, etc produces heaviness

in the body. Excess consumption of *Guru guṇa tma Dravyas* does over nourishment in all *Dhatus* and increases heaviness in the body and leads to *Santarpanajanya Vyādhis*.

**3. Picchila :-** यस्य लेपने शक्ती स पिच्छिल | हेमाद्रि  
It acts as wound healer. *Hemadri* states that *Picchila Guṇa* has the power of coating or covering.

पांचभौतिकत्व □ पिच्छिलत्वमाप्यम् | र.वै.सू.३.११२

*Picchila* substances are predominated by *Jala Mahabhoot*.

The attribute by which drugs and diet contain the power of maintaining *pran* strengthens body, help in joining the broken bones are called *Picchila* or sliminess. It softens the body tissue and has nature to make covering on skin or mucus membrane. (Su.su.46.517)

Excessive intake of *Picchila Ahar* heaviness in the body. (Sharangdhar)

As *Jala Mahabhoot* is predominant in *Picchila*, the articles have three like qualities. The milk and milk cream are the example of *picchila* attributes, due to quality of sliminess the circulatory channels are obstructed and it results in feeling like heaviness. Some *Picchila* articles like *dadhi* are *Abhishyandi*. This will result in storage of fat in the body and dullness.

Effect on Doshas – *Vātpittashamak, Kaphavardhak*.

Effect on Dhatu- *Brhāṇa, Vardhan, Balya, Vrushya*.

**B) Rasa: - Madhur Rasa: -** तत्र मधुरो रसः

स्निग्धः शीतो गुरुश्च | च.सू. २६

तत्र मधुरो रसः स्निग्धः शीतो मृदुगुरुश्च | अ.सं.सू.१८

पांचभौतिकत्व □ पृथ्वीसोमगुणतिरेकात् मधुरोरसः |

च.सू. २६.४०

The *Pruthvi* and *Jal mahabhoot* predominately found in *Madhur* rasa.

The elements and diets having sweet taste are wholesome to the body and such they

add to the growth of body fluids. (cha su.26.74)

*Snigdha dravyas* are *Shitviryatmk and Madhurvipaki*

Effect on Doshas are – *Vātshamak, Pittashamak, Kaphavardhak*.

Effect on Dhatus are - *Brhāṇa, Tarpan, Vardhan*.

As the *Madhura ras* does *Brhāṇa, Tarpan and Vardhan* of *dhatu* it increases *Medodhatu* in the body which leads in to following disorders.

*Madhur rasatmak* diet articles like *Rasala*, ghee, goat milk, *Kharjur*, etc. are soothing and nourishing. When only excess of it is used, causes vitiation of *Kapha*, resulting in *Sthaulya*, tenderness, laziness, hypersomnia, loss of power of digestion, cough, etc. (A.H.Su.10/9)

**C) New Food articles:-**

Excess consumption of following *Āhār* leads to *Santarpanajanya Vyādhis*.

**1) Navanna :** नवं धान्यमभिष्यन्दी लघु संवत्सरोषितम्  
| सु.सू.४६.५१

Freshly harvested crop up to 1 year is called as *Navanna*. Newly harvested crop are *Abhishyandi*. They secrete excess secretions in the body and increases *Aap Mahabhoot*. *Aap Mahabhoot* is responsible to increase *Kapha Dōṣa* in the body. New cereals are slimy while those kept for more than one year or thereafter it loses its qualities. According to *Suśrut* and *Bhavpraksh* newly harvested crop having age below 1 year is called as *Navanna* and it is sweet and *Kapha Vardhak* in nature. These two properties do over nourishment of *Dhatus*, and its excess use in daily routine results in *Santarpanajanya Vyādhis*. (Bha.p.88)

**2) Navmadya:** Fresh wine is having property *Abhishyandi*, it vitiates *Kapha dōṣa* in the body and result in



*santarpanajanya Vyādhis*. According to *Caraka Navmadya* is a causative factor for *Pramēha* and *Urusthambha*.

**3) Gaudik :** गुडो नवः कफश्वास कास  
मिकरोडिनि | भा.प्र.

The Sweets made from Jaggery is called as *Gaudik*. As newly prepared Sweets are heavy to digest and results in disorders like *Shwas*, *Krimi* etc. so this causative factor included in new food articles. The *Gaudik* is having properties like *Vrushya*, *Guru*, *Pittashamak*, *Vatshamak*, it increases *Mēda* and *Kapha* in body. Sweets made from Jaggery which is new will leads to vitiation of *Mēda* and *Kapha*, and excess consumption causes increase in calories in the body. Excess consumption causes disorders like *Shwas*, *Kasa*, and *Krimi rog*

**D) Food articles according to Dēśa:-**

**1) Anupa Mamsa:** The meat of animals living in *Anupa Dēśa*. The meat of such animals is *Kaphavardhak*, *Picchila guṇatmak*, and which does *Mamsa pushti*. It is also *Abhishyandi* in property. *Mamsa* is *Pruthavi Mahabhoot* dominant element. (bha.p.)

According to above references Type of *Mamsa* which does nourishment are goat, pig, fish, hen, hippopotamus are called as *Brumhaniya*. (cha.su 27.62,66,78,81)

*Yavagu* prepared by *Varah Mamsa* is called as *Brumhaniya*. These type of meat responsible for *Kapha* and *Pichhila guṇa*. Which result in increase in *Mamsa*, *Meda*. Excess use leads to deposition of fat in the body. (cha su 2.25)

**2) Varija Mamsa :** The food articles like fish comes under the *Varija Mamsa*. According to *Bhavprakash* fish are having properties like *Snigdha*, *Madhura*,

which is *Kaphavardhak*, *Pittavardhak* *Vātghna*. Fishes does *Brumhan*, and *Balavardhan*. Due to these properties, excess consumption of *Varija mamsa* may leads to *Kaphaj* disorders. There is no any reference found that states fish is causative factor for a disease. (bha.p.)

**E) Goras:** The milk of cow is called as *Goras*, it is having properties like *Madhur* rasa and *Vipak*. It is heavy in digestion. The *goras* forms *Kleda* in the body, and vitiate *Kapha Dosha*. Excessive secretions in the body, results in to *Shaithilya*. It results in vitiation of *Mamsa*, *Mēda Dhatus* and *Malas*. Excess use of it may lead in *Santarpanajanya Vyādhis*. (भा.प्र.)

**F) Paishtik:** Food prepared from fine wheat such as pizza, burger etc. One should not consume of rice flour or in case of hunger, should take in small quantity followed by intake of double quantity of water, thus it is digested well. (su.su.49)

**2) Vihāraj hētus:-**

The *Vihara* like *Asanasukha*, *Shayyasukha* etc are responsible to increase *Kapha Dōśa* in the body. *Ācārya charaka* and A.H both states that *Shayyasukha*, and *Swapnasukha* are *Vihāraja nidan* for *Santarpanajanya* disorders. These causative factors are as follows

Sr. No.	विहारज हेतु	चरक	अ. ह.
१	आसनसुख	+	-
२	शय्यासुख	+	+
३	स्वप्नसुख	+	+
४	चेष्टाद्वेष	+	-
५	दिवास्वाप	+	-
७	अभ्यंग	-	+
८	श्नान	-	+

- 1 *Asansukha* : Tendency of happiness in sitting posture is called as *Asansukha*. According to *Charaka*, *asansukha* is a causative factor for *pramēha*.
- 2 *Shayyasukha* : Tendency of happiness in lying down posture is called as *Shayyasukha*. Excessive use of *Shayyasukha* leads to *Santarpanajanya Vyādhis*.
- 3 *Swapnasukha* : Excessive sleep is called as *Swapnasukha*.
- 4 *Cheshtadvasha* : Lazy for any movement. Increased kapha dosh in the body causes heaviness which results in *Cheshtadvasha* and habitual following of this will leads to saturation of fat in the body parts. This *hētu* is seen in following disorders.
- 5 *Diwaswap* : Keeping awake at nights produces dryness in the body, while day sleep is responsible for increase in *Snigdha* property. (cha.su.21.53)

*Vāt* accumulates during *grishma*. Dryness is more during this season due to *aadan kal*, nights are short and days are long one can take sleep in *grishma*. But persons who are fat, who take fatty food/heavy food daily, they should not sleep during *grishma*.

### **3. Mānas hētus**

Sr no.	हेतु	चक्र	अ. ह.
१	अचिंता	+	-
२	हर्षण	-	+

*Achintana* is psychological factors mentioned by *Ācārya Charaka*. which is responsible for *Medavridhi*. This is

*Kapha* aggravating factor. Which leads to *Mēda* deposition.

1. *Achintana*:- According to *Ācārya Charaka*, freedom from anxiety about work, intake of nourishing diet and adequate sleep makes man fatty like a pig. *Achintana* is *hētu* of *santarpanajanya Vyādhis* and *Sthaulya*, *Arsha*. (चु.सू. २१.३४)

The other causative factors mentioned in charts are discussed under *Ashtang Hrudaya*.

## **II) The causative factors of *Santarpanajanya Vyādhis* are given in *Aṣṭāṅg Hṛdaya* as follows:-**

मांसक्षीरसितासर्पिर्मधुरस्निग्धवस्तीभिः |  
स्वप्नशय्यासुखाभ्यङ्गास्नाननिर्वृत्तिर्हर्षणे |

अ.ह.सु.१४.९

According to *Aṣṭāṅg Hṛdaya Basti* prepared from meat, milk, sugar, ghee and sweet and oily properties will lead in *Santarpanajanya Vyādhis*. Calm sleep, *abhyang*, bath, psychological wellbeing and jolliness are *hētus* given in *Aṣṭāṅg Hṛdaya*.

1. *Anuvasan basti* (*Mamsa+Kshira+Sita+Sarpi+Madhur+Snigdha*)
2. *Swapnasukha*
3. *Shayyasukha*
4. *Abhyang*
5. *Snan*
6. *Nivrutti*
7. *Harshn*.

### **1. *Anuvasan basti*:-**

Elimination therapy reduces *dhatu*s as well. In order to *dhatu*s get restored to their normalcy, one should take nourishing diet together with ghee, meat, soup, milk and vegetable soup which are good for heart. For the sake of restoring the *dhatu*s reduced by elimination

therapies, nourishment with *Anuvasan Basti* is prescribed rather than diet as nourishment. (च.सू. १६.२२)

## 2. *Swapnasukha*:-

Tendency of excessive sleep is called as *Swapnsukha*. It leads to vitiation of *Kapha Dosha*. (टीका च. सू. २१.३४)

## 3. *Shayyasukha*:-

Tendency of happiness in lying down posture is called as *Shayyasukha*. Excessive use of *Shayyasukha* leads to *Santarpanajanya Vyādhis*.

## 4. *Abhyanga*:-

*Abyangya* should be resorted to daily, it is *Pushtikarak*. But if there is *Kapha* aggravation patient should avoid *Abhyang*. there is no any reference found that stats *Abhyang* is responsible for disease. (। भा. प्र.)

5. ***Snan***:- *Snan* is daily activity. It keeps body clean and healthy. But there is no any reference for *Snan* A causative factor.

6. ***Nivrutti***:- It is states as free from all tensions.

7. ***Harshanitya***:- With this type of psychological wellbeing and jolliness those people indulge more in worldly pleasure and excess calories stored in the form of *Meda*. It is *hētu* for *Santarpanajanya Vyādhis* like

## DISCUSSION:-

- *Santarpanajanya Vyādhis* are developed due to vitiation of *Kapha dosha*, *Meda*, *Mamsa*. After study of all causative factor of *Santarpanajanya* disorders have predominance of *Pruthavi* and *Aap mahabhoot*. The word *Santarpana* is found in *Bruhatrayi* mainly as a *cikitsā upakrama*. But if it is given

to improper person it works as a cause of *Santarpanaottha Vyādhi*.

- Etiological factors of *Santarpanajanya Vyādhis* have a dominance of *Pruthvi* and *Aapa Mahabhoot*. Hence they mainly increases *Kapha*, *Mamsa*, and *Mēda* and further develop respective *Vyādhis* namely *Pramēha*, *Kushtha*, *Sthulya* etc.
- *Charaka Ācārya* has mentioned a list of causative factors of *Santarpanajanya Vyādhis* along with their names. But it is not mentioned that which causative factors produce which *Santarpanajanya Vyādhi*. Scholar has tried to focus this point in this chapter.

## CONCLUSION:

1. *Santarpana* is one of the main type of treatment if given to improper person then vitiated *Kapha*, *Mamsa*, and *Mēda* produces various over nutritive disorders.
2. Maximum causative factors of *Santarpanajanya Vyādhi* are found in *pramēha* as compare to other disorders.

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