



A CONCEPTUAL STUDY OF SAMPRAPTI

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ABSTRACT

Aim of ayurveda ‘*Swasthasya Swasthya Rakshanam*’ and ‘*Aturasya Vikara Prashamana*’ are achieved on the basis of various concepts. Every fact connected with the process of the disease at its various stages is considered in detail under *Samprapti*. A comprehensive explanation of *Samprapti* is not available in any of the books of ayurvedic literature, some aspects have been described by one author while some are found in another text. Here is the discussion of the topic using quotations from various texts such as charaka, sushruta, Astanga hridaya, Astanga sangraha, and Madhava nidana.

Keywords: *Samprapti, Sthanasamshraya, Nidana panchaka*

INTRODUCTION

Vagbhata has emphasized the importance of the nature and manner of vitiation of *Dosha* and also its spread including the role of *Dhatu* and *Srotas*. Sushruta emphasises the significance of deformity and vitiation of *Dhatus* and *Srotas*. Charaka and Madhava emphasise some aspects as well, but they stress more the site of pathology. *Samprapti* is the one that explains the mode of *Dosha Dushti* and disease manifestation out of *Dusta Dosha*. The process of manifestation of the disease by *Dusta Doshas*

which are constantly circulating all over the body and results in disease^[1]. *Samprapti* determines the manifestation of a disease.

SYNONYMS: -

Jati: - mode of onset of disease.

Agati: - 1. The process that explains disease manifestation from *Utpadaka Karana (Bahya & Abhyantara)*.

2. Course of illness.

Nivritti

TYPES: -

Charaka Vagbhata & Madhavakara	
1. Sankya	1. Sankya
2. Pradhanya	2. Pradhanya
3. Vidhi	3. Vikalpa
4. Vikalpa	4. Bala
5. Bala kaala	5. Kaala

SANKYA: - It means a system of numbering the different types of disease^[2]. It deals with different types or sub-classifications of *Vyadhi*. Classification into types may be according to

1. *Doshas* taking part in disease for ex, *Jwara* - 8 types, *Kasa* - 5 types

2. Based on the type of symptoms, *Vyadhimarga*, and peculiarity of *Dushya* for ex, 6 types of *Shwasa*.

3. According to the site and organ for ex, 8 types of *Udara*.

PRADHANYA: - It helps in the identification of the dominance of *Dosha* in case of diseases in which either 2 (*Tara*) or 3 (*Tama*) *doshas* are involved^[3]. The word *Tara* is used in cases of 2 *Dosha* involvement, *Tamaka shwasa (kapha tara vata vridhdha)*. The word *Tama* is used in cases of 3 *dosha* involvement, *Sannipataja jwara (Vata tama pitta tara kapha vridhdha)*.

Importance of Pradhanya samprapti: -

1. When more than one *dosha* is involved in disease production, *Pradhanya samprapti* helps in recognizing the *Pradhana* or *Durbala Dosha* among them.

2. When more than one disease exists in the body determine the primary and secondary disease.

3. In *Chikitsa*: We should analyze *Samsarga & Sannipataja* conditions in each disease & treatment should be planned according to the dominance of *Dosha* involved in the pathogenesis of the disease.

VIDHI: - Charaka considered *Vidhi* as a subtype of *Sankhya samprapthi*. System of subgrouping of disease based on the nature of illness/ prognosis^[4].

Nidana – Nija, Agantuja

Dosha dusti – Vataja, pittaja, kaphaja

Sadhyasadyata – Sadhya, asadhya, mrudu, dharuna

Ex: - *Prameha – Sthoola, Krusha*

Arsha - Shuska, Ardra

Importance of Vidhi samprapti: -

- It tells about the Nature of the illness.

Eg: *Nija* (Systemic disease) & *Agantuja* (exogenous disease), *Shareerika* (physical illness) & *Manasika* (mental illness), etc

- In assessing the prognosis of illness

Whether the disease is *Sadhya* (curable), *Asadhya* (incurable), *Mrudu* (weak diseases), or *Daruna* (dreadful diseases).

- In *Chikitsa* -- Whether the disease is *Bheshaja sadhya* (therapeutics) or *Shastra sadhya* (surgical intervention)

VIKALPA: - *Vikalpa Samprapti* is one where the mechanism of vitiated *Dosha* is assessed by the in-

crease in *Guna*, *Karma*, or *Dravya* of a Particular *Dosha* in that disease (*Amsamsha Kalpana*)^[5]. Each symptom in a disease is produced due to the aggravation of a particular *Dosha*, (*ekadosha / dwandwaja / sannipataja*). Each *Dosha* has several qualities. Each quality is responsible for a particular symptom.

Here *Amsa* refers to *Guna*, Ex: *Jwara: Santapa - Ushna guna vrudhi of Pitta*.

Raktapitta: Ushna, Teekshna, Sara and Drava guna vrudhi of Pitta.

Gulma: Ruksha guna vrudhi of Vata

Prameha: Bahu drava shleshma dosha vishesha

BALA KAALA: - Aggravation of *Dosha* in relation to the time, which includes day and night, food, season, and age. In all these condition diseases becomes virulent^[6].

Ex: *Vataja Jwara: Jaranaante, divasaante, Nishaante, Gharmante*

Tamakaswasa: Meghambusheetapraagvata

Vrudhivasta: Sandhigata vata

Balyavasta: Swasa, Kasa

Parinamashula: During the digestion of food

Bala Samprapti Signifying a disease as strong or weak based on the nature of *Hetu*, *Poorvarupa*, *Rupa*, etc.

Kala Samprapti Signifies the time of night day, season, and digestion of food during which the disease and *Dosha* are strong.

STHANASAMSHRAYA

Doshas that undergo *Prasara* get localised in a particular *Sthana* of *Kha vaigunya (Srotovaigunya)* and lead to the manifestation of *Vyadhi*^[7]. The vitiated *Dosha* circulated throughout the body in association with *Vata dosha*. The vitiated *Doshas* get *Sthanasamshrayatwa* at the place where there are *Kha-Vaigunya / Dusta srotas*. This stage can also be called the stage of localization of the disease at a particular site where the strongly vitiated *Dosha* resides/adhere to wakened / debilitated *Dhatu*s. This is the place from where the real pathological process begins which triggers the local as well as systemic factors like change at the level of biochemistry.

This stage is also called as *Poorvaroopa* stage (i.e., the stage of forecasting / premonitory symptoms)

✓ *Vishesha poorvarupa*

✓ *Samanya poorvarupa*

This stage represents the prodromal phase of *Poorvarupa* of the disease yet to manifest fully. The aggravated *Dosha* spread all over the body and manifests the disease based on the site of *Khavaigunya*.

DISCUSSION

We get various references of *guda* mentioned in our *ayurvedic* texts, but *Acharya Sushruta* has given the description of *guda* in an extensive way in *Sushruta Samhita*. It is considered to be the soft organ or *mridu-anga* formed from *matrija bhava* in intra-uterine life. According to *Bhadrashounak guda* is the *adhistan* of *maruta*^[2]. It is a vital point in the human body as it is one of our *sadyopranahara marmas*. Any injury to this may lead to death immediately or within seven nights. Hence, *guda* plays an important role in our *shareera*.

CONCLUSION

- *Samprapti bheda* addresses only *Dosha* and doesn't address pathological processes as explained.
- *Samprapti* is all about *Vyadhijanaka Dosha Vyapara vishesha* (mechanism of perturbation) and *Vyadhi Janma* (disease development).
- The *Samprapti* explains the manifested disease.
- The *Samprapti* explains the genesis of the disease.
- Manifestation of the disease is understood by the appearance of *Pratiniyata lakshana*.
- How a *Pradhanika Dosha* exhibits *Pratyatma lakshana*.
- *Samprapti* helps in the diagnosis of the disease.
- Prognosis of the disease: Involvement of all *Dosha, Dhatu, and Rogamarga* indicates a poor prognosis.
- Based on *Chikitsa: Samprapti Vighatanameva Chikitsa* (breaking early stage of pathogenesis). One should analyse *Hetu Vishesha, Vikara Prakruti*, and *Adhistan*, before planning the treatment.

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