

ROLE OF SAMPRAPTI IN AYURVEDA

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ABSTRACT

Ayurveda is the science of life which provides healthy long life as it deals with prevention and promotion of health as well as the treatment of diseases. All the ancient *Ayurvedic* classics discussed the *Tridosha* theory as a base. The equilibrium of *Tridosha* causes health where as disequilibrium of the same leads to different types of diseases depending upon specific pathogenesis. *Ayurveda*, the Indian system of medicine, has its own branch of speciality for understanding the disease process and proper diagnosis of a disease. The *Ayurvedic* diagnostic approach is of two types comprising of *Rogi Pariksha* and *Roga Pariksha* separately. Among them *Roga Pariksha* gives us the complete knowledge about a disease starting from the etiological aspect to the actual manifestation of disease. In *Ayurveda* there are five means of diagnosis i.e. *Nidana Panchaka* namely *Nidana*, *Purvarupa*, *Rupa*, *Upashaya* and *Samprapti* which are included under *Roga Pariksha*. Out of *Nidana Panchaka* *Samprapti* is important tools. Entire process of manifestation of disease is called *Samprapti*. The *Samprapti* gives knowledge about provoking *doshas*, route of the disease, involved *dhatu*s and *srotas* affected and their prognosis. According to prognosis, the disease is curable, incurable and difficult to cure. So this *Samprapti* helps in prognosis of disease. The knowledge of *Samprapti* is very important because it gives a precised and comprehensive picture of the nature of the disease. Thus the term *Samprapti* can be correlate to the modern term pathogenesis.

KEYWORDS: *Roga Pariksha*, *Nidanpanchaka*, *Samprapti*.**INTRODUCTION**

Ayurveda emphasized not only treatment modalities of disease but also gives importance to the various diagnostic methods which play significant role towards the identification of the imbalance of *Tridoshas* i.e. pathological condition. In *Ayurveda* the word *Pariksha* is used for Diagnosis (examination). The *Ayurvedic* diagnostic approach is of two types comprising of *Rogi Pariksha* and *Roga Pariksha* separately. Among them *Roga Pariksha* gives us the complete knowledge about a disease starting from the etiological aspect to the actual manifestation of disease. In *Ayurveda* there are five means of diagnosis i.e. *Nidana Panchaka* namely *Nidana*, *Purvarupa*, *Rupa*, *Upashaya* and *Samprapti* which are included under *Roga Pariksha*. Out of *Nidana Panchaka* *Samprapti* is important tools. Process of understanding of development of disease by the vitiated *dosha*'s which are constantly circulating inside the body^[1] i.e. how the disease manifested due to imbalanced *doshas* is called *Samprapti*.^[2] Vitiating of *dosha* takes place in various ways like *prakrita*, *vaikrita*, *anubandhya*, *anubandha*, *ekadoshaja*, *dvidoshaja* and *tridoshaja*. It all depends on various etiological factors. Abnormal *doshas* brings abnormality in *dhatu*s, *malas*, *kalas* etc. and manifest diseases and understanding of such events is called *samprapti*. Agitated *doshas*

circulates either in upper direction, lower direction or both i.e. *Samprapti* means knowing the factors which are responsible for the genesis of disease and not only knowing the disease.^[3] So in modern science *Samprapti* (process of manifestation of disease) can be correlate with pathogenesis.

Synonyms of Samprapti

Samprapti, *Jati* and *Agati* are synonymous to each other.^[4]

Samprapti is described at the end of the *nidana panchaka* even though symptoms appear after the pathogenesis but knowledge of symptom is more important than *Samprapti* for the diagnosis of the disease. That's why *Samprapti* described at the end.

Classification of Samprapti

There are six types of *Samprapti* mentioned namely^[5]

1. Sankhya
2. Pradhanya
3. Vidhi
4. Vikalpa
5. Bala
6. Kala

➤ **Sankhya Samprapti (Enumeration of Disease)**

Sankhya Samprapti deals with the subclassification of disease like^[6]

- *Jvara* is of eight types
- *Gulma* is of five types
- *Kushtha* is of seven types
- *Kasa* is of five types etc.

➤ **Pradhanya Samprapti (Degree of Doshic Vitiatio)**

Pradhanya means it indicates whether the disease is primary or predominant and secondary or associated.^[7] It helps for the identification of dominance of *doshas* in case of two or more *doshas* are involved. For example: In case of two *dosha*, the word *tara* is used to denote its dominancy in comparison to other *doshas*. In case of three *dosha* involvement the word '*tama*' is used to demonstrate its dominancy with other two *Doshas*.^[8]

➤ **Vidhi Samprapti (Variety of Diseases)**

Vidhi means variety of diseases like two varieties of diseases i.e. *nija* (endogenous) and *agantuja* (exogenous); three varieties of *doshas* based on their vitiatio; four varieties of diseases based on prognosis of disease i.e. curable, incurable, mild and acute.^[9]

➤ **Vikalpa Samprapti (Proportional Analysis of Dosh)**

This indicates the proportional analysis of the qualities of the *doshas* involved. For example : In case of *vata* involvement whether *samana*, *vyana*, *apana*, *prana*, *udana* is involved either singly or mixing of two or all, such observation can be understood by the knowledge of *Vikalpa Samprapti*. *Vikalpa Samprapti* also helps to detect the qualitative, quantitative, functional, aggravation of the *doshas*: Cold vitiates *vata* quickly than light or rough substances.^[10]

➤ **Bala Samprapti (Strength of Disease)**

Understanding of the strength of the disease based on causative factors, area of involvement, organ involved, age etc. helps to assess the strength of disease.^[11]

➤ **Kala Samprapti (Time Factors)**

This indicates the time of aggravation of *doshas* in relation to season, various timing of the day, night and intake of food.

Kaphaj jvara aggravates

- In *vasanta ritu*.
- In fore noon and early night
- Just after intake of food.

Aggravating and relieving factors of the disease may be understood by this.^[12]

CONCLUSION

Acharaya Charaka has explained *Sankhya*, *Vidhi* and *Vikalpa Samprapti* in most of the *vyadhi* given in *Charaka Samhita*. *Sankhya Samprapti* helps in identification of specific type of *vyadhi*. *Vidhi Samprapti* is a variant (subtype) of *Sankhya Samprapti* as

mentioned by *Acharya Charaka*. With the help of *Vidhi Samprapti* where different views of classification of the same disease are described, we are able to understand the pathogenesis of the disease. This helps to design the treatment plan in a better way. *Vikalpa Samprapti* gives an idea about specific qualities of *doshas* involved in pathogenesis and helping to design the treatment plan more effective targeting the *anshansha doshas* involved in the pathogenesis. Other three types of *Samprapti* is also important. *Kala Samprapti* will help us in treating a disease or *dosha* aggravation according to the time of their manifestation or aggravation. *Bala Samprapti* helps up to understand the strength of a disease and its pathogenesis and treat the disease accordingly. *Pradhanya Samprapti* is about understanding the *Samprapti* or pathogenesis of the disease on the basis of strength of the *doshas*. This *Samprapti* helps in knowing the strength of the *doshas* involved in the disease, to understand the strength of major and minor disease and treat them accordingly. In *Ayurveda* the main treatment principle is *Samprapti vighatan* i.e. breaking of pathogenesis. Treating the disease as early as possible is by breaking the pathogenesis at starting stage, hence knowledge of *Samprapti* is essential.

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