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## UNDERSTANDING CONCEPTS OF 'SAMPRAPTI' FROM PERSPECTIVE OF CHARAKA SAMHITA

Pathak A.<sup>1</sup>, Airi K.<sup>2</sup>

1. Dr. Akshay Pathak, Lecturer, Department of Kriya Sharir, Govt. Ayurvedic College and Hospital, Patiala {Pb}
2. Dr. Kshitiza Airi, Lecturer, Department of Roga Nidan Evam Vikriti Vigyan, Govt. Ayurvedic College and Hospital, Patiala {Pb}

### ABSTRACT:

According to Ayurveda, our body is the abode of Dosha, viz. Vata, Pitta and Kapha. They carry out all bodily functions seamlessly when in unperturbed state. Their vitiation happens in a variety of combinations and at any of the sites in body. [5] Thus, innumerable diseases can possibly happen. In Charaka Samhita, elaborated treatment of all such conditions is mentioned. As per Charaka Samhita, treatment of a disease is nothing but breaking the chain of causative mechanism, i.e., 'Samprapti Vighata'. Samprapti denotes the pathway of disease causation and manifestation. Its clear knowledge certainly helps in determining the customized treatment as per principles of Ayurveda. In the present work, an effort has been made to compile and discuss various aspects of concept of 'Samprapti' described in Charaka Samhita.

**KEYWORDS:** *Samprapti, Nidana Panchaka, Charaka Samhita*

### CORRESPONDING AUTHOR:

**Dr. Akshay Pathak**

Lecturer, Department of Kriya Sharir,  
Govt. Ayurvedic College and Hospital, Patiala {Pb}  
Contact No.: - 9501700200  
Email: [akshaypathak745@gmail.com](mailto:akshaypathak745@gmail.com)



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**INTRODUCTION:**

Since ancient times, Ayurveda is regarded as the ultimate panacea to obtain a healthy and happy life.<sup>[1]</sup> The pivotal idea for achieving the same is non-occurrence of diseases of both psychological and somatic origin. When the body and mind are free from any ailments, one is able to pursue the higher aims of life such as prosperity, progenesis as well as spiritual upliftment.<sup>[2]</sup> In order to achieve this, Ayurveda advocates a balanced life regimen in tune with nature and one's body constitution. If these regulations to balance the body and mind activities are not followed properly, diseases manifest.<sup>[3]</sup> Also, certain unavoidable factors like ageing, natural calamities etc. also give rise to them. In such scenarios, the prime focus of a physician remains to restore the normalcy of body mechanisms and the *Tridosha*.<sup>[4]</sup> According to Ayurveda, our body is the abode of *Dosha*, viz. *Vata*, *Pitta* and *Kapha*. They carry out all bodily functions seamlessly when in unperturbed state. Their vitiation happens in a variety of combinations and at any of the sites in body.<sup>[5]</sup> Thus, innumerable diseases can possibly happen. The most revered treatise of Ayurveda, i.e., Charaka Samhita, elaborates the treatment of all such conditions. It is considered as the best reference to learn the Ayurveda therapeutics. It also gives due diligence towards the '*Nidana*' aspects of diseases. The *Nidana Sthana* of Charaka Samhita is a brief yet knowledge-packed section elaborating the etiological aspects of diseases. As per Charaka Samhita, treatment of a disease is nothing but breaking the chain of causative mechanism, i.e., '*Samprapti Vighata*'. *Samprapti* denotes the pathway of disease causation and manifestation. Its clear knowledge certainly helps in determining the customized treatment as per principles of Ayurveda. In the present work, an effort has been made to compile and discuss various

aspects of concept of '*Samprapti*' described in Charaka Samhita.

**MATERIALS AND METHODS-**

The scope of present work is primarily Charaka Samhita. Thus, Charaka Samhita supplemented by Ayurveda Deepika and other Hindi commentary was studied in detail. The references regarding concepts of disease development and especially '*Samprapti*' were studied as per their relevance with the topic. For a comprehensive understanding, other sources such as scholarly articles, books etc. were also referred when required.

**DISCUSSION:**

The second section of Charaka Samhita, *Nidana Sthana*, describes the guidelines for diagnosing diseases. The word *Nidana* actually denotes '*Hetu*', i.e., primary cause and diagnosis.<sup>[6]</sup> The *Nidana Panchaka* (five methods to know a disease) consists of *Hetu* (causative factors), *Poorvaroop* (premonitory signs and symptoms), *Roopa* (clinical manifestations), *Upashaya* (pacifying factors) and *Samprapti* (etiopathogenesis). This diagnostic protocol provides a complete picture essential for understanding a disease in order to cure it and also prevent its recurrence. Of these, *Samprapti* provides a complete narration as to why and how the disease has manifested. It also provides important clues regarding its pacification and also treatment. Thus, knowledge of *Samprapti* is of paramount importance. Also, earlier the *Samprapti* pathway is interrupted, quicker and easier the disease treatment is! *Samprapti* is relatable to the concept of pathogenesis in modern medicine.<sup>[7]</sup> The process of *Samprapti* starts with *Dosha* aggravation due to various factors. If this aggravation is intense enough, *Dosha* leaves their original site and travel throughout the body. They get lodged in the sites that are weakened and provide a nurturing

atmosphere for disease formation. There, they vitiate respective organs, weak *Dhatu* etc. and full manifestation of disease happens. Thus, a number of components are involved in this whole process. These components viz., *Dosha*, *Dhatu*, *Agni*, *Ama*, *Srotas* etc. are termed as '*Samprapti Ghataka*'. If *Chikitsa* of Charaka Samhita is critically observed, it provides us means to tackle anomalies in either or all of these components and thus, disrupting the *Samprapti* process. Thus, synonyms such as '*Jati*' and '*Agati*' are listed in Charaka Samhita for *Samprapti*.<sup>[8]</sup>

*Samprapti* is classified by Charaka Samhita, as- *Samkhya* (numerical classification), *Pradhanya* (dominance of *Dosha*), *Vidhi* (types of diseases), *Vikalpa* (dominance of one or the other attributes of *Dosha*), and *Bala-Kala Vishesha* (the time of manifestation or aggravation of the disease).

<sup>[9]</sup> They are elaborated as follows-

- **Samkhya Samprapti-** *Samkhya* is a number. *Samkhya Samprapti* helps to understand a disease based on its types and subtypes. For instances, types and combinations of *Dosha* involved, Types of signs and symptoms forming types and subtypes of diseases, Different tracts and routes involved in manifestation, etc. are elaborations of *Samkhya Samprapti*. The Charaka Samhita is filled with examples of *Samkhya Samprapti*, e.g., eighteen *Kushtha*, five *Kasa* etc.
- **Pradhanya Samprapti-** It involves understanding disease basis of strength of *Dosha* involved. The *Samprapti* produced by a mighty, independent *Dosha* is *Pradhanya Samprapti*. If it is produced by dependent or less strong *Dosha*, it is *Apradhanya Samprapti*. In *Sansarga* vitiation, where two *Dosha* are vitiated at once, first to mention is *Pradhana* and other is *Apradhana*. Similarly, in *Sannipata* vitiation, where all three *Dosha* vitiates, first mentioned is *Pradhana* and next two are *Apradhana*. Also, *Samprapti* of

independently manifested (*Swatantra*) disease is *Pradhanya Samprapti* and vice-versa. This knowledge basically provides idea of *Dosha* strength to draft the treatment protocol. It helps to determine use of *Dosha Pratyhanika* and *Vyadhi Pratyhanika* treatments judiciously.

- **Vidhi Samprapti-** *Vidhi Samprapti* is presenting the classification of diseases based on their prognosis, i.e., *Sadhyata* and *Asadhyata*. As this also involves numbering classification, sometimes *Vidhi Samprapti* is considered as a part of *Samkhya Samprapti*. The example of *Raktapitta* classification is according to *Vidhi Samprapti*. The *Urdhwaga Amlapitta* is listed as *Sukhasadhya* (easily treatable), *Adhoga Amlapitta* is *Kricchrasashya* (hard to treat), and *Tiryagga Amlapitta* is *Asadhya* (incurable).<sup>[10]</sup>
- **Vikalpa Samprapti-** It takes into account the fractional variations in *Dosha* vitiation resulting into disease manifestation. When more than one *Dosha* is involved in a disease pathway, *Vikalpa Samprapti* clarifies the state of *Dosha* disturbances. It gives an idea about which *Dosha* is perturbed in what extent, both qualitatively and quantitatively. This knowledge helps in deciding priority for *Dosha* management and choice of medicines to pacify them.
- **Bala-Kala Vishesh Samprapti-** *Bala Vishesh Samprapti* helps to understand overall strength of disease based on factors that causes it and strength of signs manifested. If all the signs and symptoms are clearly manifested, the disease is considered stronger and otherwise. *Kala Vishesh Samprapti* takes into account the vitiation of *Dosha* and manifestation of disease due to effect of *Kala* i.e., time. The time of symptom aggravation and pacification are elaborated by *Kala Vishesh Samprapti*. It helps in time-wise management of certain disease conditions.

**CONCLUSION:**

Charaka Samhita is like a lighthouse for seekers of Ayurveda. It provides a complete and scientific knowledge of any topic related to it. It has stressed the importance of thorough knowledge of disease prior to starting its treatment. This treatment does not start and end with eradication of signs and symptoms of diseases. It involves a deep understanding of causes and various events that occurred before disease manifested. *Samprapti* provides that blueprint as to how this manifestation occurred. The *Samprapti Ghataka* are the primary factors like *Dosha* along with situational factors like *Srotas*. A comprehensive knowledge of these provides a concrete guidance on how to break this chain of events and stop disease progression. Also, it gives some ideas on how to prevent occurrence of similar conditions in other patients too. Thus, detailed knowledge of various aspects of *Samprapti* alone and along with other factors of '*Nidana Panchaka*' are very crucial in treatment of diseases.

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