

**THE REVIEW OF LITERATURE AND ARTICLE OF IMPORTANT OF
SAMPRAPTI(ETIOPATHOGENSIS) IN NIDANPANCHAK****Atul Kalel^{1*} and Gauri Mulik² and Abhay Khot³ and Swapnil Patil⁴**

¹PG Scholar, Dept. of Rognidan and Vikruti Vigyan, LRP Ayurvedic Medical College,
IslampurSangli, Maharashtra, India.

²HOD and Guide, Dept. of Rognidan and Vikruti Vigyan, LRP Ayurvedic Medical College,
Islampur Sangli, Maharashtra, India.

^{3,4}Lecturer Dept. of Rognidan and Vikruti Vigyan, LRP Ayurvedic Medical College,
Islampur Sangli, Maharashtra, India.

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Corresponding Author*Atul Kalel**

PG Scholar, Dept. of
Rognidan and Vikruti
Vigyan, LRP Ayurvedic
Medical College, Islampur
Sangli, Maharashtra, India.

ABSTRACT

Ayurveda described various concept related to the disease diagnosis and management, The concept of Nidan panchak is one such approach of Ayurveda which help to diagnose and cure diseases. Nidan, Purvroop, Roop, Upshaya and Samprati are components sub types of Nidan panchak. In Ayurveda, Roga pariksha is done before continuing with treatment.^[1] One of the key components of this Nidana panchaka is samprapti, without which we cannot determine the course of treatment. In clinical setup the history taking has most importance. Appropriate history taking leads the clinician to diagnosis. Correct diagnosis lays the groundwork for appropriate therapy, whereas incorrect diagnosis or ignorance of the disease results in haphazard

care. The condition must therefore first be diagnosed. Samprapti knowledge provides information on the prognosis, management, and differential diagnosis of the disease in addition to helping with disease diagnosis. The condition must therefore first bediagnosed.

KEYWORDS:– Ayurveda, Nidanpanchak, Samprapti, Shatkriyakala.

INTRODUCTION

The science of Ayurveda originated with the need to understand and cure diseases and to maintain the health of the human being. This basic Ayurveda is best explained in the Sanskrit verse "Swasthyasya swaasthya rakshanama aturasya vikara prashamanam cha".^[2]

In Ayurveda there are five means of diagnosis (Nidana Panchaka) namely Nidana (cause or etiology), Purvarupa (Prodromal symptoms or Premonitory symptoms), Rupa (Specific sign and symptoms or clinical features), Upasaya (Relieving and Aggravating factors), Samprapti (Patho- genesis).^[3] These methods used for the understanding the Dosha, Dosha-Dooshya sammurchhna.^[4] this five techniques that are utilised to learn everything there is to know about a condition and validate the diagnosis. The fifth technique is samprapti i.e pathogenesis of disease. There won't be any disease as long as the three Doshas (functional entities), seven Dhatus (structural entities), and three Mala (excretory products) are all in a healthy state. Disease will arise when etiological causes interrupt this equilibrium condition. Samprapti refers to the changes that occur in the body from the onset of the etiological variables to the presentation of symptoms (Pathogenesis). These five factors, individually or combined, aid in providing an accurate diagnosis. By understanding the Nidana Panchaka concept, a doctor can diagnose the illness earlier and, consequently, can plan for the therapy well, preventing further difficulties.

AIM AND OBJECTIVE

1. To understand the concept of Samprapti in Nidana Panchaka from the available ancient Ayurvedic texts and research article.
2. To understand the clinical importance of Samprapti in Nidana Panchaka.

MATERIAL AND METHODS

Ayurvedic classical texts such as Charaka samhita, Madhavanidan samhita, Vagbhat samhita are reviewed to collect the data.

Concept of samprapti definition of samprapti

यथा दुष्टने दोषेण यथा चानुविसर्पता।

निवृत्तीरामयस्यासौ सम्प्रप्तीर्जातीरागतीः॥ 15 (वा. नि. १)

The process in which the doshas which have undergone vitiation in many forms, due to the many etiological factors, travelling in different tracts (marga), having various kinds of movements (gati) get lodged at various sites and organs of the body and produce the diseases pertaining to that particular organ, after getting the amalgamation with the Rasa etc dhatus (tissues) and causing their vitiation (i.e. after the completion of dosha dushyasammurchana or amalgamation of morbid doshas and weak, susceptible dhatus) is called as Samprapti.

As long as three Doshas (Functional entities), seven Dhatus (Structural entities) and three Mala (Excretory products) are in normal (Balanced) state there is no disease occur. When etiological factors disturbed this balanced state then disease will be manifest. The changes which take place in the body from initiation of the etiological factors to the manifestation of symptoms are collectively known as Samprapti (Pathogenesis). The Dosha vitiated due to various causes are moving in various directions in the body. Depending upon the cause or type of vitiation and direction or route followed by the vitiated doshas, there is a settlement (Dosha-dushya sammurchhana) at the defective site (kha-vaigunya) or organs and produce variety of disease. E.g. when provoked doshas get settled in Abdomen they give rise to diarrhea, flatulence, ascites, abscesses, tumors etc.^[6]

Basically there are two types of samprapti i.e. Samanya samprapti (It includes Shatkriyakala 6 stages for the better understanding of pathogenesis and appropriate time for treatment, and it is common for all disease) and Vishista samprapti (It includes Samkhya, Pradhanya, Vidhi, Vikalpa, Bala, Kala). Vishistasamprapti i.e Samkhya, Pradhanya, Vidhi, Vikalpa, Bala, Kala samprapti.

Samanya samprapti

The Samprapti forms in the below mentioned chronology keeping in rhythm with the Shat Kriya Kalas

stages of formation of diseases.

संचयं च प्रकोप च प्रसरं स्थानसंश्रयम् |

व्यक्ती भेदं च यो वेती दोषाणाम् स भवेद भिषक्^[7]

Shatkriyakala is divided into two categories

1. Dosha kriyakala
2. Vyadhi kriyakala

1. Dosha kriyakala

This stage of pathogenesis or vitiation of dosha's comprises of 3 stages. They are -

Sanchaya or Chaya

तत्र सञ्चितानां खलु दोषाणां स्तब्धपूर्णकोष्ठता

पीतावभासता मन्दोष्मता चाङ्गानां गौरवमालस्य

चयकारणविद्वेषश्चेति लिङ्गानि भवन्ति ।

तत्र प्रथमः क्रियाकालः ॥

Stage of accumulation of Dosha's (In their own sites)

Prakopa –

तेषां प्रकोपात् कोष्ठलोद सञ्चरणाम्लीका पिपासा.....

परिदाहान्नद्वेष हृदयोत्क्लेदाश्च तत्र द्वितीयः क्रियाकालः ॥२७॥

Stage of aggravation or exacerbation of Dosha's (At their own sites)

Prasara –

एवं प्रकुपिताना प्रसरतां वायोर्विमार्गगमनाटोपी,

औषचोषपरिदाहधूमायनानि पितस्य, अरोचकाविपाङ्ग सादाश्छर्दिश्वेति श्लेष्मणो लिङ्गानि भवन्ति तत्र तृतीय क्रियाकालः ॥

Stage of liquification and spreading of Dosha's

2. Vyadhi kriya kala comprises of 3 stages.

Sthana samsraya

तेषामेवमभिसन्निविष्टानां पूर्वरूपप्रादुर्भावः तं प्रतिरोगं वक्ष्यामः । तत्र पूर्वरूपगतेषु चतुर्थः क्रियाकालः ॥

Stage of invasion of tissues and lodgement of Dosha's in Dhatu's

Vyakta or vyaktibhava –

अत ऊर्ध्व व्याधेर्दर्शनं वक्ष्यामः शोफार्बुदयन्थिविद्रधिविसर्पप्रभृतीनां... प्रव्यक्तलक्षणता

ज्वरातिसारप्रभृतीनां च तत्र पञ्चमः क्रियाकालः

Stage of manifestation of disease

Bheda

अत ऊर्ध्वमेतेषामवदीर्णानां व्रणभावमापन्नानां षष्ठः क्रियाकालः, ज्वरातिसारप्रभृतीनां च दीर्घकालानुबन्धः तत्राप्रतिक्रियमाणेऽसाध्यतामुपयान्ति ॥

Stage of complications

Visheshsamprapti

1. **Samkhya samprapti** (Enumeration of disease): After the diagnosis of disease it is classified according to specific pathogenesis into further types. This total number of the types is known as Samkhya samprapti. E.g. Seven types of kushta (Leprosy), eighteen types of Pidaka (Carbuncles), eight types of jwar, five types of gulma.
2. **Pradhanya samprapti** (Degree of doshic vitiation): This samprapti helps in identification of dominance of dosha in case of two or more dosha are involved. If two doshas are vitiated, the comparative term i.e. Tara, is used to indicate the predominant one. If all the three doshas get vitiated then superlative term “Tama” is used to indicate the most predominant one. In jwara & atisar dvandwaj and tridishaj type are present in this required dominant dosha should be treated first. The subordinate dosha may be treated afterwards. eg. in vataj jwar and vatpittaj jwar vat dosha is prominent so it treat first.
3. **Vidhi samprapti** (Variety of disease): It is a subtype of disease like two varieties Endogenous (Nija) and Exogenous (Aagntuja). Four varieties of disease based on prognosis i.e. curable, incurable, mild, acute. E.g. Haemorrhagic disorder (Rakta pitta): Three types according to route of the bleeding i.e. urdhwak (upwards), adhok (downwards), tiryak (oblique). According to prognosis, the disease is curable, incurable and difficult to cure. So this samprapti helps in prognosis of disease. If disease is Asadhya (incurable), then physician shouldn't treat the disease otherwise lead to loss of money, knowledge, Yasha etc.
4. **Vikalpa samprapti** (Proportional analysis of dosha): When two or more vitiated doshas are involved in pathogenesis their symptoms produced. The different character is reflected in the symptoms according to level of vitiated doshas. The doshas having greater degree of vitiation produce more symptoms. This is also known as “Anshansh kalpna”. The doshas may get vitiated by all the character of them or by only one character. E.g. Pain is produce by vata, when provoked by its ruksha and sheet qualities. The Pea and Sugarcane possess all these qualities, so eating of peas and sugarcane causes provocation of vata (i.e. intensity of pain will be increase).
5. **Bala samprapti** (Strength of disease): The strength of disease is more when the severity

of provocation of dosha is more. Such diseases are in-curable or very difficult to treat. When all the causative factors are there, all the premonitory symptoms and main symptoms are expressed clearly then that disease is more severe. The disease involving important body elements (Like Marma) and vital organs are more severe.

6. Kala samprapti (Time factors): The effect of day, night, period of digestion, season on the dosha brings about variations in the pathogenesis and symptoms of disease. The symptoms are increased or decreased according to the time. E.g. In Vatika Gulma intensity of pain increase after digestion of food (i.e. in empty stomach) and become mild after taking food. In Pittaj Gulam, intensity of pain increase during digestion of food. Whether the disease is curable or incurable is also depend on time or season. E.g. Kaphaj jwara in vasanta ritu is curable.

Samprapti ghatak

Dosha, Dushya, Mala, Srotas Prakar, Udbhav sthan, Sanchara sthan, Rogamarg, Vyakti sthan Adhithan, Swabhav.

CONCLUSION

Ayurveda summarizes treatment or chikitsa as sampraptibhang. It means that interruption of pathological process, breaking amalgamation of dosh-dushya is treatment. Understanding samprapti is crucial to finalise the line of treatment.

Samprapti also indicates curability of disease through vidhi samprapti and bala samprapti. Confirmation of diagnosis can be done with samprapti.

Disease naming is not given as much importance as knowing the specific etiological variables, dosha vitiation, etiology, or progression of the disease and detecting it early. In modern concept of medicine, treatment of a disease starts after actual appearance of a disease. But in Ayurveda, good knowledge of samprapti provides information on the initiating doshas, the path taken by the ailment, the concerned dhatus, and the srotas (affected systems or organs).

This is helpful in choosing the precise course of treatment. Both separately and in combination, each Nidana Panchakaelement aids in disease diagnosis. If one Nidana Panchaka feature points in the direction of an illness, the other features support the diagnosis. So, to conclude, Nidan panchak leads Vaidya to detailed information on all the aspects of

disease and an unbiased diagnosis.

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