

**SAMPRAPTI GHATAK AS DOSHA AND VYADHI KRIYAKALA –A REVIEW****Mohamed Nazir¹, Savita Wale², Devisree R³**

¹Associate Professor, Department of Roga Nidan Vikriti Vigyan, ²Assistant Professor, Department of Roga Nidan Vikriti Vigyan, ³Associate Professor, Department of Roga Nidan Vikriti Vigyan, B. G. Garraiya Ayurveda College, Kalipat, Bhavnagar Highway, Rajkot, Rajkot-360020, India.

Corresponding Author: mohamednazirkk@gmail.com<https://doi.org/10.46607/iamj1110122022>**(Published Online: December 2022)****Open Access**

© International Ayurvedic Medical Journal, India 2022

Article Received: 12/11/2022 - **Peer Reviewed:** 05/12/2022 - **Accepted for Publication:** 16/12/2022**ABSTRACT**

Samprapti (pathogenesis) is defined as the evolution of an illness. *Samprapthi Ghatakas* are factors that are derived from the *Samprapti*. To disintegrate the *Samprapti* we should know about each *Samprapti Ghatakas*. According to Ayurveda, “*Samprapthi Vighatanameva Chikitsa*” *Samprapti Vighatana* or breaking the *Samprapti* by proper and timely treatment is called *Chikitsa* or Treatment. Thus, knowing the *Samprapti* of disease helps in drafting the blueprint for comprehensive treatment. If the *Samprapti* is broken early, it doesn't progress ahead to produce a disease in its full form, nor would complications be produced. The *Ghataka* (component) involved in forming *Samprapti* is known as *Samprapti Ghataka*. Thus, *Samprapti Ghataka* helps to plan the line of treatment. Ayurveda *Samhitas* don't provide any direct reference regarding *Samprapti Ghatakas*. Dr. Sadashiva sharma in his Post graduate thesis (1961-62) in Jamnagar first presented *Samprapti* with a clinical condition along with *Samprapti Ghatakas*. The knowledge of *Samprapti* is very important because it gives a précised and comprehensive picture of the nature of the disease. The aim is to study *Samprapti Ghatakas* involved in the formation of disease.

Keywords: *Samprapti*, *Samprapti Ghataka*, Dosha-vaishamya, pathogenesis

INTRODUCTION

Samprapti is 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 (*Gatis*) 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 leading to the manifestation of disease. Several etiological factors contributing to disease and the vitiation of *Doshas* are responsible for diseases. Some of them can be avoided by adopting proper precautionary measures, while some factors like *Kala* (Season), *Desha* (Place), *Prakruti* (Constitution), etc. are mostly inevitable. If the body's power of resistance i.e., *Vyadhikshamatva* is high and the *Dhatus*, *Malas*, *Srotas*, and *Agni* are functioning well in the body, fight against the etiological factors successfully thereby maintaining health. But if the etiological factors are stronger than the resistance power of the body, they vitiate the *Dosa* and indirectly the *Dusya* also, and thereby disease is produced (pathogenesis). All the stages from the very contact of the body with *Hetus* to the development of the disease including all *Avasthas* are together called the *Samprapti* of the disease. Every factor connected with the process of the disease at its various stages is considered in detail under *Samprapti Ghataka*. The components involved in *Samprapti* or pathogenesis of a disease are called *Samprapti Ghataka*. The mutual involvement or association of *Dosha* with *Dhatu* in *Amavastha* in a particular *Ashaya*, spreading through *Srotas*, produces disease. Understanding these components and their status helps *Samprapti Vighatana* and paves the way for *Chikitsa*. Hence, a knowledge of *Samprapti* forms the essence of *Nidan Panchaka*. But one can arrive at a thorough knowledge of *Samprapti* only with a sound understanding of the components. According

to Chakrapani, 'The manifestation of a disease due to different pathological activities and the effects caused by the *Doshas* (*Vyadhijanakadoshavyapara*) involved in the process of pathology is called *Samprapti*.' The aggravated *Doshas* get lodged in the weakened *Dhatus* vitiate them and produce deformity in them leading to disease. This is called *Samprapti*.^[1] The *Samprapti Ghatakas* are the components that participate in disease formation. Such *Samprapti Ghataka* may include *Dosha*, *Dushya* (tissues), *Agnimandya* (debility of metabolic fire), *Ama* (immature essence of digestive juices in circulation, tends to block the passages of the body), etc. contribute to the *Sthanasamshraya* of *Doshas* and the manifestation of disease. A comprehensive description of *Samprapti Ghataka* is not available in any single book of ancient Ayurvedic literature, certain aspects have been described by one author while some other points are found in another text. Hence, we are discussing the topic with the help of quotations taken from various texts viz. Charaka, Sushruta, Astanga Hridaya, Madhava Nidana, etc.

There is no reference to *Samprapti Ghatakas* in the classics. Dr. Sadashiva Sharma in his Post graduate thesis (1961-62) in Jamnagar first presented *Samprapti* with a clinical condition along with *Samprapti Ghatakas*. According to Dr. Sadashiv Sharma, *Samprapti Ghatakas* are *Dosa*, *Dusya*, *Agni*, *Ama*, *Srotas*, *Srotodushti*, *Rogadhithana*, and *Udbhavasthana*. Dr. Sadashiv Sharma explained only 8 *Samprapti Ghataka* later on recent Ayurveda Scholars added remaining. The concept *Samprapthi Ghataka* is used for framing treatment ("*Samprapthi Vighatanameva Chikitsa*") and prognosis of the disease. So recent scholars added more *Samprapti Ghatakas* as *Rogamarga*, *Vyaktasthana*, *Upadrava*, *Arishtha*, *Sadhya-sadhyata*, etc. These *Samprapti Ghatak* can be framed out by *Dosha kriyakala* and *Vyadhi kriyakala*.

Dosha Kriyakala	Sanchaya Prakopa Prasara	Dosa Dusya Agni Ama Srotas
-----------------	--------------------------------	--

Vyadhi Kriyakala	SthanaSamshraya Vyaktha Bheda	Srotodushti Rogadhithana Udbhavasthana
------------------	-------------------------------------	--

Dosha Kriya Kala comprises of first three stages of *Kriyakala* i.e., *Sanchaya* (stage of accumulation of doshas), *Prakopa* (stage of aggravation of doshas), and *Prasara* (stage of spread of doshas). *Vyadhi Kriya Kala* comprises the last three stages of *Kriyakala* i.e., *Sthanasamshraya* (stage of localization of *Doshas*), *Vyakta* (stage of formation of diseases) and *Bheda* (stage of formation of complications).

Dosha Kriyakala

There are numerous causes of *Dosha* aggravation or vitiation. These can be both *Shareerika* and *Manasika*. If the *Doshas* become vitiated enough, the *Dhatus* and their *agni* will be abnormally affected and causing *Agnimandya* (Indigestion) that leads to the *Ama* (Digestive toxin) formation causing illness and disease (*Vyadhi*). The early stages of aggravation may be quite subtle, and it may take further aggravation before it 'grabs the attention'. This can then lead to a progression that causes a change in the quality of a *Dhatu* and changes in organs and *Srotas*.

1. Dosha

One which does the *Dushti* of *Mana* and *Shareera* is called *Dosha*.^[2] Factors that undergo *Vikruti* due to any cause and does the *Dooshana* of *Shareera*.^[3] *Vaishamya* of *Dosha* is always required for the formation of disease. *Doshadushti* and *Vyadhi* are always associated and dependent just like the flying bird is always followed by its shadow.^[4]

Vata, *Pitta*, and *Kapha*, either individually or in a combination of two and three are mandatory factors that contribute towards the formation of disease pathogenesis. *Doshas* do not cause disease when they are in a state of balance. So permutation and combination of doshas are considered the first point of *Samprapti Ghataka*.

2. Dushya

This is the second component usually found in association with *Doshas*. *Saptadhatus* and *Malas* together form the *Dushyas*. Also, other elements in the body like *Lasika*, *Udaka*, and *Vasa* are included as part of

the *Dushyas* itself. Different kinds of *Dushita Avastha* of *Dosha* and *Dushya* with different permutations and combinations initiate the further pathological process. This state of association of *Dushta Dosha* with *dooshita dushyas* together is called *Doshadushya sammurchana*-the primary stage in any *vyadhi*.

3. Agni

Agni is the principal component of the body for every physiology. The metabolism, catabolism, transformation, digestion, and destruction of toxins all are brought about by *agni*. *Jadaragni*, *Panchabhutagni* and *Dhatuagni* are main three *Agnis* in the body. *Jatharagni* is the most important *Agni* present in *Mahakoshta*, which is responsible for the digestion of food. It provides rich nutrition for the survival of the entire system. It also contributes towards the smooth running of all activities of the body. *Dhatuagni* and *Bhutagni* are dependent on *Jatharagni*. When this *Jatharagni* gets weak, the *Sapthadhatu* and *Panchamahabhutika* portion of the body too will get weak. Thus, the entire metabolism of the body will be disturbed. *Dhatwagni* and *Bhutagni*, are dependent upon the strength of *Jatharagni*. Hence *jatharagni* plays a very important role in the initiation of pathology. So that is considering the third point in *Samprapthighataka*.

In short, *agni* is life, when *agni* is lost there will be an end of life. Its functions at various levels and intensities bring normal continuity of life. As long as *agni* functions normally inside the body the person continues to live. Normal and optimized properties of *agni* provides good health, life span, strength, and nourishment. The goodness of *agni* is expressed by proper *prabha*, *varna*, and the right functioning of *ojus*. *Ojus* gives *vyadhikshamatwa*, *utsaaha*, and good growth of the body with energy. If the functioning of *agni* deteriorates, all the goodness in the body will be lost. The body gets open to various diseases and life ends due to deterioration.[5]

4. Ama

Ama denotes the abnormal or impaired process of digestion and metabolism that leads to the build-up of toxic effects in the body. In Ayurveda classics, *Ama* is taken as a causative factor for varieties of disorders. *Ama* has been described in two states i.e., *Sama* (*Samavata, sama pitta, samakapha*) and *Nirama* (*niramavata, nirama pitta, niramakapha*) *avastha* which set a specific strategy for finding particular disease. By knowing these *Awastha* of *Ama* we can specify different stages of diseases.

Pitta which is in *ushmaroopa* attains *alpabala* and *agni* diminishes. This results in incomplete digestion. If digestion is not proper or complete the *ahara rasa* is not produced which causes diminution of *adhya rasa dhatu*. This undigested or improperly digested compound is no more fit for further transformation or absorption. Thus, it is called *dushta* which stays in *amashaya* to associate with *dosha, dhatu, mala, and avayava* and produce various diseases. This is called *Ama*.

4. *Srotas*

The physiological and anatomical pathways that carry all the components, elements, signals, and reflexes come under *srotas*. In some contexts the *srotas* can be traced anatomically and hence understood a channels or passages (eg. *Annavahasrotas, Udakavaha srotas,*) whereas in some anatomical traces may not be found as channels instead they are identified by physiological pathways (eg. *manovahasrotas, swedava-hasrotas*)

Healthy *srotas* perform their normal functions as a result body is free from diseases and unhealthy *srotas* become the root cause of the development of pathogenesis. It is important for a physician to know which *Srotas* is involved in a disease, this will enable him to decide the quality and quantity of morbidity and block in a channel and also determine the type of contamination of (*Pranavava, annavaha, udakavaha, rasavaha, raktavaha, mamsavaha, medavaha, astivaha, majjavaha, sukravaha, mutravaha, purishavaha, swedavaha*) *srotas* involvement in disease.

Srotas are an important component of our body, which transport the nourishment for all the *Dhatu*. Acharya Charak has described the *srotas* as “*Sravnat*

Srotansi” which means *Srotas* is a permeable structure to deliver the digested food material from blood vessels to tissue for the nourishment of *Dhatu*. Growth of the body and degradation also depend upon the *srotas*. [6] The *doshas Vata, Pitta, and Kapha* move inside the *srotas* to perform their normal functions at different places similarly things that are beyond the perception of sensory organs like the mind, etc. move inside the *srotas* and are located in each part of the body.

Vyadhikriyakala

Samprapti is stronger in Vyadhi Kriya Kala – In the last three stages of the *Shatkriya Kala*, the pathogenesis will be a strong one in comparison to the first three stages. We can also observe that while only doshas were vitiated in the first three stages setting a perfect platform for the formation of the disease, the disease is formed with varied strengths in the last three stages of *kriyakala*. These three stages of *kriyakala* are called *Vyadhikriyakala Kala* since the disease is formed in these stages. It comprises *Sampraptighataka* as *Srotodushti, Rogadhithana,* and *Udbhavasthan*

1. *Srotodushti*

The disturbances in the level of *srotas* can be considered *Srotodushti*. It can be understood by a proper understanding of the *Srotodushti Prakara*. *Srotodushti prakara* are: *Atipravritti, Sanga, Siragranthi* and *Vimargagamana*.

Contamination of *srotas* of the body takes place in four forms –

- *Atipravritti* – excessive discharge or overflow of contents of the body like blood, water, etc. leading to diseases like hemorrhoids, menorrhagia, diarrhea, etc.
- *Sanga* – obstruction leading to diseases like constipation, retention of urine, formation of stones in the kidney and gall bladder, etc.
- *Vimarga Gamana* – the reverse movement of body elements or flow of elements in abnormal pathways leading to diseases like skin diseases, upward movement of *vayu*, etc.

- *Sira Granthi* – formation of cyst-like structures leading to the formation of diseases like cysts, tumors, and other growths

2. Rogadhithana

The definite place of doshas becomes the chief site for the disease. It can be *Shareera* (body) or *Manas* (mind).

3. Udbhavasthana

The place where the disease starts is called *udbhavasthana*. *Vyadhi* can be classified into 2 types according to *udbhavasthana*: *Amashayasamutha* i.e., *kaphapittaja vyadhis*, and *Pakwashayasamutha* i.e., *vataja vyadhis*.

Udbhavasthana refers to the site of origin of the disease. It is important to know about the place of origin of the disease because effective treatment of some diseases depends on the treatment of the site from which the disease takes its origin. For example, Vomiting starts from the stomach, diarrhea starts from the large intestine, irritable bowel syndrome starts from the small intestine, heart disease starts from the heart, etc. In these conditions, while treating disease and morbid doshas, organs or tissues from where the disease origin should also be treated and strengthened. For all diseases, the site of origin will be either stomach and small intestines (for *pitta* and *kapha* disorders) or the large intestine (*vata* disorders).

DISCUSSION

Samprapthi Ghatakas are the elements in the pathological process responsible for the manifestation of particular symptoms of the disease, which help in diagnosis.

Samprapthi Lakshanayoh Sambandha.

Various *lakshanas* in various diseases are based on the *Samprapthighataka* involved in *samprapthi*. Therefore, it may be understood that *Lakshanas* are explained in the classics after a detailed analysis of clinical observations and a thorough understanding of *Samprapthi ghatakas*. When naming a disease is not possible, then that disease condition can also be diagnosed based on the predominant involvement of *doshas*, *dhatus*, and *malas* (*Samprapthighataka*). *Samprapthighataka* helps in anatomical and altered phys-

iological diagnosis with the help of *srotas*, *srotodusti prakara*, and *lakshana* and plans treatment accordingly.

Agni plays a very important role in the initiation of pathology, initiation of *ama*, digestion, assimilation of medication, etc. Hence the status of *agni* helps in diagnosis by knowing the pathology better and thereby helps in planning treatment. *Sama* and *nirama* stages play a vital role in the progression of the disease, hence the stage of the disease can be better diagnosed by *sama* and *nirama* conditions. *Udbhavasthana* perhaps has more role to play in treatment rather than diagnosis.

Samprapthi Ghatakas are factors that are derived from the *Samprapthi*.

Samprapthi Vighatanameva Chikitsa

Chikitsa is to disintegrate the *Samprapthi*, so we should know about each *Samprapthi Ghatakas* properly.

CONCLUSION

Samprapthi tells us how a disease is formed including the entire process right from the exposure to causative factors to the initial disturbances produced by those causative factors in the physical body and mind to the production of premonitory symptoms and symptoms of the diseases which enable the disease to be identified, named and diagnosed. It is the mechanism of evaluation of disease in sequential order, commencing with *Dosa Vaishamy* till the disease manifests fully. It includes abnormalities of *dosa*, *dushyas*, *Agni*, and *Srotas*, the nature and classification of the disease, etc. These factors which are responsible for disease manifestation are called *Samprapthi Ghataka*. *Samprapthi ghataka* can be studied under *dosha kriyakala* and *vyadhikriyakala*. *Doshakriyakala* include *dosha*, *Dusya*, *Agni*, *Ama* and *Srotas*. *Vyadhi kriyakala* include *Srotodushti*, *Rogadhithana*, *Udbhavasthana*. Knowledge of these *Samprapthi Ghatakas* is very helpful to the physician both for the correct diagnosis of the disease and also for deciding the appropriate treatment.

REFERENCES

1. Charak Samhita based on Chakrapani Datta's Ayurveda Dipika edited by R.K. Sharma, Bhagwan Dash, Vol-II, Charak Nidana Sthana , Jwaranidana, Chakrapani tika, 1/11, Varanasi; Chaukhamba Sanskrit Series office; Reprint 2018, p. no. 11.
2. Charak Samhita edited by Yadav Sharma, Vol-I, Shareera Sthana, Mahati Garbhavkranti 4/34, Varanasi; Chaukhamba Sanskrit Series office; Reprint 2016, p. no. 807.
3. Astanga Sangraha Sasilekha commentary by Indu Chowkhamba Sanskrit series ISBN;20th Doshabhedeyam 5th slokam, p.no. 156.
4. Astang Hrudaya of Srimadvagbhata edited by Dr. Brahmanand Tripathi, Sutrasthana, Doshabhediyaya; Chaukhamba Sanskrit Pratisthana; p.175
5. Charak Samhita edited by Vd. Harish Chandra Singh Kushwaha, Grahanidosha Chikitsa Adhaya, Vol. II, Chaukhamba Orientalia, Varanasi; p.390.
6. Agnivesha, Vimansthana 5. In Brahmanand Tripathi (ed), CharakSamhita-I, Varanasi, Chaukhamba Sanskrit Sansthan;2011.p.695.

Source of Support: Nil

Conflict of Interest: None Declared

How to cite this URL: Mohamed Nazir et al: Samprapti Ghatak as Doshia and Vyadhi Kriyakala –A Review. International Ayurvedic Medical Journal {online} 2022 {cited December 2022} Available from: http://www.iamj.in/posts/images/upload/3333_3338.pdf