

Concept of *Samsarga* and *Sannipata*

¹Dr. Ashok Bishnoi, ²Dr. Kanika Aggarwal and ³Dr. Abhijit Saraf

¹Assistant Professor, Samhita department, SDAC & H, Chandigarh,

²Associate Professor, Panchakarma department, SDAC & H, Chandigarh

³Associate Professor, Samhita department, S.S.A.M. & H, Nashik

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ABSTRACT

Ayurveda, Science of life has a fundamental theory of three biological humors i.e. *Vata*, *Pitta* and *Kapha* (*Tridosha*). The vitiation of the three biological humors contributes to the etiopathogenesis of a disease. The categorization of the disease based on vitiation of the *Dosha* has been emphasized in Ayurvedic pathology. A detailed scientific study on *Samsarga* and *Sannipata* has been documented in Ayurveda's classical texts. *Sannipata* i.e. 'assortment of vitiated *Tridosha* is the last stage or in the stage of complication of the manifestation of a disease. In this specific stage of etiopathogenesis, the disease acquires an advance stage and irreversible pattern. In *Samsarga*, a combination of two *Doshas* results in clinical manifestation of a disease. The current review targets the role of *Samsarga* and *Sannipata* in the etiopathogenesis of a disease, as per Ayurveda's perspective.

1. Introduction

Ayurveda is a science hence it has its basic principles, separate thought processes like other branches of science. One of them is *Samsarga* and *Sannipata*.

Study question: -Whether *Samsarga* & *Dwidoshaja* and *Sannipata* & *Tridoshaja* are similar or different?

Generally *Samsarga* means the condition in which two *Doshas* are vitiated and *Sannipata* means the condition in which all the three *Dosha* are vitiated. But in the classical texts, while describing different disease types, it has been described sometimes as *Tridoshaja* while sometimes as *Sannipata*. In the context of *Jwara*, *Tridoshaja* *Jwara* & *Sannipata* *Jwara* both are described. Hence the question arises that whether *Tridoshaja* & *Sannipata* conditions are similar or different? Likewise with *Samsarga* & *Dwidoshaja*.

2. Discussion

Definition of *Samsarga* & *Sannipata*¹

तत्र अनुबन्ध्यानुबन्धकृतो विशेषः स्वतन्त्रो व्यक्तलिङ्गो यथोक्तसमुत्थानप्रशमो भवति अनुबन्धः तद्विपरीतलक्षणस्त्वनुबन्धः ।
अनुबन्धलक्षणसमन्विताः तत्र यदि दोषा भवन्ति तत्र त्रिकसन्निपातम् आचक्षते द्वयं वा संसर्गम् ।

In this verse *Acharya Charka* has explained the concept of *Samsarga* & *Sannipata*. There are two types of vitiation of *Dosha*.

- *Anubandhya* or *swatantra*
- *Anubandha* or *Paratantra*.

1) *Anubandhya*

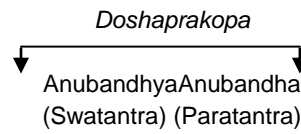
स्वतन्त्रो व्यक्तलिङ्गो यथोक्तसमुत्थानप्रशमो भवति अनुबन्धः । च.वि.६.११

- It is also called as *swatantra*. When *Doshas* are vitiated by *swa-hetu* (causes which have similar qualities to that of *Dosha*) and when vitiated *Dosha* gets normalized by its treatment only.
- *Vyaktalinga* - symptoms of vitiation are clear.
- Ex. - The causes of *vata*ruddhi are *aahara* & *vihara* having qualities as *ruksha*, *laghu*, *shita*, *khara* etc. If *vata* is vitiated by such self *hetu* then it can be called *swatantra vata*ruddhi.

2) *Anubandha*

- This is also known as *Paratantra*. When *Doshas* are vitiated by other *hetus* & can be cured by other treatment.
- *Aspashtalinga* - symptoms of vitiation are not clear.

Ex. - If *srotorodha*, *aamasamprapti*, *santarpana*, *agnimandya*, *arbuda* etc. *hetu* are present for *vata*ruddhi, it can be called as *Paratantravata*ruddhi. In this condition, if *Paratantra hetu* are been treated instead of *vayu* and *vayu* automatically gets normalized.



In this way two types of *Doshavikruti* (vitiation) are explained. This is very useful to thoroughly understand the concept of *Samsarga* & *Sannipata*.

Concept of *Sannipata* & *Tridoshaja*-

After explaining *swatantra* & *Paratantra*, *Acharya Charka* defined *Sannipata* as -

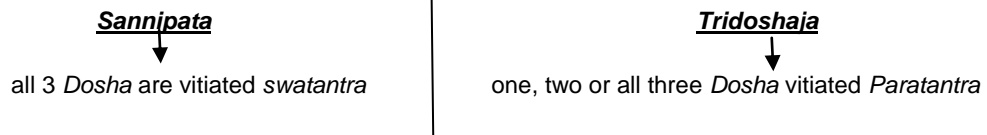
अनुबन्धयलक्षणसमन्विताः तत्रयदिदोषाभवन्तितत् त्रिकंसन्निपातम् आचक्षतेद्वयंवासंसर्गम् । च.वि.६.११

Means, the condition in which all three *Doshas* are comprising symptoms of *anubandhya* (*swatantra*) is called *Sannipata*.

Anubandhya means *swatantra*, i.e. when all three *Dosha* are vitiated by *swa-hetu*, that condition is called as *Sannipata*. It means in *Sannipata*, all the three *Doshas* are vitiated by *swa-hetu* (causes of same qualities as that of *Dosha*)

When *ahariya* & *viharaiya hetu* of similar or different qualities are responsible for vitiation (*kshaya* or *vrudhi*) of all three *Dosha* that time *Sannipata* condition arises.

Contradictory to this when all three *Dosha* are vitiated but when one, two or all three *Dosha* are vitiated by *Paratantra* is not called as *Sannipata*. This condition is known as *Tridoshaja*.



Concept of *Samsarga* & *Dwidoshaja*-

Acharya Charka has defined *Samsarga* with *Sannipata* tooⁱⁱ -

अनुबन्धयलक्षणसमन्विताः तत्रयदिदोषाभवन्तितत् त्रिकंसन्निपातम् आचक्षतेद्वयंवासंसर्गम् ।

Means when any two *Doshas* are at diseased state & both are vitiated by *swatantra* that condition is known as *Samsarga*. Contradictory, when one or both the *Doshas* are vitiated by *Paratantra*, then it is known as *Dwidoshaja* rather than *Samsarga*. The concept of *Samsarga* & *Sannipata* is very crucial for diagnosis and treatment. The condition of *Sannipata* is quite *asadhya* (not curable) because all three *Dosha* are vitiated by *swatantra* (*swa-hetu*) hence we cannot perform *sadharanachikitsa* (while treating one *Dosha*, other *Dosha* should not be vitiated)

Also, vitiation of *tridosha* by *swa-hetu* is very difficult for diagnosis. Contradictory to this *Tridoshajaawastha* is *kashtasadhya* (difficult to cure) or *sadhya* (curable). The same is applicable to *Samsarga* and *Sannipata*.

Kshaya & *vrudhi*ⁱⁱⁱ -

संसर्गः सन्निपातश्चतत् द्वित्रिक्षयकोपतः ।

Acharya Vagbhata has already explained concept of *Samsarga* & *Sannipata* in the first chapter of *Sutrasthana*. *Samsarga* & *Sannipata* of *Dosha* depends on condition of *Kshaya* or *Vrudhi* of 2 and 3 *Dosha* respectively. *Hemadri* has termed the *Samsarga* & *Sannipata* as *Awastha Vishishtasamyoganimitta Doshasadnya*. (*अवस्थाविशिष्टसंयोगनिमित्त दोषसंज्ञा*) In this verse, *Kopa* means *vrudhi* hence in *Samsarga* & *Sannipata*, the *Samyoga* (combination) of vitiation of two or three *Doshas* respectively is of two forms i.e. *Kshaya* & *Vrudhi*.

- Ex.
- 1) *Vrudhi* of all three *Dosha* by *Swahetu*.
 - 2) *Kshaya* of all three *Dosha* by *Swahetu*.
 - 3) One *Dosha* is *Swahetu* *Vrudha* & other two are *Swahetu* *Kshina*
 - 4) One *Dosha* *Swahetu* *Kshina* & other two is *Swahetu* *Vrudha*.

Likewise, the concept of *Samsarga* can be determined.

3. Conclusion

- 1) *Sannipata* and *Tridoshaja* are two different conditions.
- 2) *Samsarga* & *Dwidoshaja* are two different conditions.
- 3) When all three *Doshas* are vitiated by *swa-hetu* either in form of *Kshaya* or *Vruddhi* that condition is known as *Sannipata*.
- 4) When any two *Doshas* are vitiated by *swa-hetu* either in form of *kshaya* or *vruddhi* that condition is known as *Samsarga*.
- 5) When two or three *Doshas* are vitiated by *ParatantraDoshaprakopa* that condition is *Dwidoshaja* and *Tridoshaja* respectively.
- 6) The thorough knowledge of concept of *Samsarga* & *Sannipata* is very important for diagnosis & successful treatment.

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