

## Sangnyas: The Emergency Situation and it's Management

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Emergency situations are not new for the human society. Since long past the health workers faced such situations when they were to act promptly with utmost care using the best remedial measures. The result of treatment of such patients was uncertain, probably in majority of the situations all efforts were proved to be worthless.

The founder of Indian medicine, Charaka mentions one condition which represents a serious state of the patients. In Charaka Samhita Sutrasthana, Chapter 24, Sloka No 42 - 47 this condition is discussed in detail with special reference to its aetiopathogenesis, signs-symptoms and treatment. A discussion on this condition is considered to have importance to understand the depth of knowledge of the ancient Indian physicians in diagnosis and treatment of emergency.

**The terminology:** The term "Sangnyas" literally means detachment. In the context of disease Charaka discuss Sangnyas as a condition when the person becomes senseless and becomes like a piece of wood (all functions are suspended and the individual becomes like dead). Recovery from this stage is impossible until and unless treated promptly with effective medicines.

**Aetiopathogenesis:** The seriously vitiated doshas (the constituents of the body) when takes shelter into the vital parts of the body (heart, brain, blood etc.) then the normal functions of the body and mind become disturbed. The patient loses capacity to speak, move and think and behaves like a dead person. All the functions are lost and becomes like a piece of wood. Due to the state of deep unconsciousness this condition is named as "Sangnyas".

**Seriousness of the condition:** Charaka explains the seriousness of the condition with the example of an utensil gradually sinking into deep water. Instructing the immediate and effective treatment it is said that, for an intelligent person it is the duty to bring out the utensil sinking into water before reaching more depth. In the same way the duty of an expert physician is to treat the patient of Sangnyas before reaching the severe state.

**Treatment of Sangnyas:** A long list of treatment procedures are advised by Charaka to apply in the situation of Sangnyas. The prescribed treatments are:

1. Collyrium (Tikshna anjana): Strong preparations are applied around the eyes.
2. Application of medicine through nostrils (Avapida nasya): Strong medicines are collected and the expressed juice is directly applied into the nostrils.
3. Application of medicated smoke through nostrils (Tikshna dhooma) - Dry medicines are burnt and the smoke is given for inhalation.
4. Application of powdered medicine through nostrils (Pradhmana nasya) - Strong medicines are dried, powdered and blown into the nostrils.
5. Induction of pain with needle (Suchitodana) - Pain is produced on some particular parts of the body by using needle or other pointed objects.

6. Application of hot substance (Daha) - Some selected parts of the body are touched with hot substance, like hot water containing pot, mild hot probe etc.
7. Induction of pain below the nails (Nakhantara pida) - Pain is induced below the nails.
8. Pulling of the scalp and body hair (Keshaloma lunchana) - The scalp and body hair are to be pulled with limited force (aim is to induce pain).
9. Biting (Dangshana) - On some body parts bite with mild force should be done (attention must be paid not to cause injury).
10. Application of irritating substances like Mucuna prurita on body parts (Atmaguptavagharshana) - Substances with irritating property should be applied on some selected parts of the body.

From the discussion on the descriptions of the classic on the condition "SANGNYAS" it becomes clear that this is a condition of markable loss of sensory and motor functions which can be considered to be the state of coma. It is observed that, at the time of description of the treatment procedures the author gives importance on causing irritation on the sensory centres specially to awake the brain to restart it's normal functions. At the time of application of the treatment procedures it should always be kept in mind that, all applications should have a limit. Always it should be kept in mind that, the induction of irritation should be with such substances that will not harm the person concern. Cautious and expert induction of the irritations may give satisfactory benefit.

These procedures can be tried in the selected cases as, if applied judiciously, there is less chance of harm and the procedures are non-invasive and low cost effective.

More study and experiment is needed for evaluation and establishment of the Ayurvedic concepts.

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