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## Understanding Sanyas with Special Reference to Coma : A Literature Review

Dr. Asmita Bansod



Dr. Jyoti Rathi

**Abstract :** Sanyas is a roga or a condition mentioned in Bruhatryees and by Madhavnidankara, in which patient becomes Nisangya i.e. unconscious. Sanyas is aaghat to hrudaya i.e shirasth hrudaya. In Ayurvedic Samhita it is said that injury to Trimarma i.e. Shir, Hrudaya and Basti can lead to instant death. Sushruta has said that any injury to marma can lead to death. He has mentioned marma sthana as a seat of sharir, manas dosha and jivatama. Total 107 marmas are mentioned, but Basti, Hrudaya and Shir are considered important marmas because prana resides in it. Sushrut samhita has clearly mentioned that agni, soom, vayu, satva, rajas, tamas and bhutama is prana. Acharya Charak has mentioned as rakta in support of prana. Seeing samprapti of Sanyas and dosha dhatu dushti in it magnifies the severity of Sanyas condition which needs to be treated immediately as said for condition called Coma. In present study Sanyas can be correlated to Coma mentioned in Modern science. Coma is a condition or a state of profound unconsciousness from which patient cannot be aroused even by powerful stimuli. In this review, an effort is made that strongly and profound dosha vrudhi seen in manas and sharir results in dhatu dushti and its sthanasanshraya in shir either structural or non -structural lead to Sanyas as per the dosha dhatu samprapti mentioned in Sanyas by Acharya Charak.

**Introduction :** Shir that is Utmang, is a centre of sangyavaha and chestavaha strotas and in which prana and all indriyas resides and is the highest centre plays a very important role in Sanyas as it is site of prana. In total there are 107 marma out which Basti, Hridaya and Shir is called Trimarma. The ascending of this marma leads to the severity of the condition. Sushruta in context of Trimarma i.e. Basti, Hridaya and Shir i.e. shirastha hridaya has said any injury to these trimarma can lead to sudden death . According to the signs and symptoms mentioned by Acharya

Charak, Sanyas can be correlated to Coma mentioned in modern science. Coma is a condition in which there is absolute unconsciousness and the reason of coma is impairment or abnormality in both cerebral hemisphere or reduced activity of reticular activating system. Consciousness is proper functioning of this system and in Coma there is a situation of reduced alertness and responsiveness that is continuous in severest form. A deep sleep like state from which patient cannot be aroused same cardinal sign is mentioned for Sanyas in Charak. It clearly mentions that patient in Sanyas looks like lied as a stick with no life in it. Sanyas in Charak samhita clearly mentions cerebro- vascular accidents, causes and its pathophysiology. Seeing the definition of Sanyas and its correlation with coma it seems that there is a very small window period for treatment, and for stopping the patient getting into deep coma, this window phase is intiation of sadhya chikitsa mentioned in Bruhatraaces. Charak and Sushruta has mentioned the metaphor for explaining the severity of disease and time constrain in Sanyas. In Ayurvedic text, Shir has mentioned as Utamang, according to Bhela, Shir is site of consciousness and in Sanyas consciousness is impaired and any disease in this is part is very serious as it is one of the site of prana and so uttered consciousness is one very unnatural phenomena. In Charak Samhita, Sanyas is mentioned in Vidhishonit addhaya as Mada, Murcha and Sanyas considering rakta as prana and dosha dushti of prana leads to ultimate Sanyas. This can be understood by the phases mentioned regarding aam causing toxication or other reasons of toxication and line of treatment is mentioned accordingly. As it is mentioned that mada and murcha can gain consciousness without medicine but Sanyas is a condition in which patient cannot regain consciousness until and unless treatment is given, so immediate management is recommended by samhitakars and if not treated immediately patient

sinks deep down and may become impossible or difficult to regain consciousness.

**Aims and objectives :** 1. To review details of Sanyas and its emergency management in Ayurveda Samhitas 2. To explore Ayurvedic approach towards emergency management.

**Methodology :** To explore and elaborate Ayurvedic approach towards emergency condition with help of samhitas, research articles in given area and various reference books of Ayurveda and Modern Science.

**Review of Literature :** 1. Acharya Charak, in Charak samhita sutrasthana chapter 24, Vidhi shonit addhya has mentioned Sanyas in association of mada and murcha . He has explained Sanyas under mada murcha sanyas explaining uttorotar dosha bala vriddhi 2. Acharya Sushrut in Uttartantra Chapter 46 –murchapratisedham has given the lakshan of sanyas, sanyas shigra chikitsa hetu, sanyas chikitsa kram, varjaniya sanyas avastha. 3. Vagbhat in Astang hrudaya in nidana sthana chapter 6 has mentioned sanyas and chikitsa in chikitsa sthana in madatyachikitsa adhyaya. 4. Madhavkar in madhav nidan chapter murcha nidanam has mentioned types of sanyas and lakshan of sanyas.

**Discussion Nidan panchak of sanyas -** A) Hetu- aaharaj and viharaj causes rakta dushti. Sannikrushta hetu in sanyas is due to dosha aggravation in sangyavaha and cheastavaha strotas and shiroagaht. Viprakushta hetu- aahar and vihar causing rasa nad rakta dushti. Causes for sthana vaigunya- aagantuj hetu, early disease not treated properly, genetic predisposition, unwholesome diet and habits. B) Purvaroop- is not mentioned for sanyas but strong murcha can be considered as poorvaroop in sanyas C) Roopa- nisanya D) Upshaya and Unupshaya- early avabodhan chikitsa and nidan parivarjan causes upshaya of vyadhi and if continuation of nidana leads to unupshaya. E) Samprapti- Samprapti ghatak- Dosha- Vata, Pitta, kapha Dushya- Ras, Rakta and Sangyavaha Adhishtaan- Shir Stotas- Rasavaha strotas, Raktavaha strotas and Sangyavaha strotas, Marg- Madhayam marg

**Shatkriyakala of Sanyas roga -** Sanchaya -vitiation of dosha and continuation of unwholesome diet and habits. Prakopa- continuation of vitiation of

doshas by malin aahar Prasara-In Sanyas, vitiation of tridosha either all doshas or individual vitiation is seen causing vitiation of rajas and tamans dosha in pranayatan causing obstruction in rasavaha, raktavaha and sangyavaha strotas leading losing control of speech, body and mind i.e. vaak, sharir and maan. Leading to loss of strength resulting into sanyas roga i.e nisangya, complete unconsciousness. Shtanasamshya- Pranayatan i.e. hrudaya and mastishk.

Vyakti - kashtavat lie down like wood as if person is dead if it gains consciousness on its own it is mada or murcha, if not then Sanyas roga. Bheda- need medication to regain consciousness is Sanyas roga.

**Pathophysiology -** Acharya Charak has mentioned reason as rakta dhatu dushti as Sanyas is mentioned in Vidhishonit adhyaya but seeing samprapti involvement of sangyavaha strotas is there which is in Shri as it is considered as sthana of prana and indriyas. According to the causes of Shira roga mentioned by Acharya Charak in sutrasthan adhyaya- 17 can be correlated to the causes of coma.

**Causes of coma according to modern science -** Coma is classified in two basis, structural and non-structural. The causes of coma can be ei neurological and/or systemic disorder that impairs brain function.

#### Causes of Coma

Structural brain imaging- focal neurological changes	Non-structural (Systematic disorders)
Tumours	Metabolic disorders
Trauma	Infections
Infracts	Drugs
Meningitis	Intoxication
Encephalitis	Poisoning
Abscess	Miscellaneous

The reasons mentioned for Shiroroga by Acharya Charak is vegadhran, diwaswap, ratrijagran, intoxication, speaking loudly, hailstrom, excessive air, sexual indulge, unpleasant odour, atisheet, atiushna, guru, anala, green spice, shiro-aaghat, aam dosha, excessive cry, avoidance of cry, excessive cloudiness, mental stress, opposite place and weather, vitiation of Vatadi dosha causing dosha to lead toward

head causing vitiation of rakta and is responsible for number of brain or head diseases. Seeing the above reasons, we get complete idea of the causes of Sanyas i.e. systematically and/or due to direct injury to head. The reasons mentioned in Charak sutrasthana- 24 causing severe rakta dusti and rasa dushti showing signs and symptoms of metabolic dysfunction.

**Chikitsa mentioned in Bruhatrayees-** All acharya has mentioned immediate line of treatment in Sanyas Vyathi. To explain its severity and timely awareness can be best interpreted by metaphor used by Acharya Charak and Acharya Sushruta.

**Saydhlabh prad- chikitsa mentioned by Acharyas-**

Charak	Sushruta	Vagbhata
Tikshna anjan	+	+
Avapidan	-	Tikshna nasya
Dhum	Tikshna padarth dhum nasya	+
Pradhaman	-	+
Sharir ched	-	-
Suchi todan	-	+
Sharir daah	-	+
-	Samasta sahrir ko hilana	-
Pida Nakhantare	Nakh and nakha Abhantar suchi veda	-
Kesh loma lunjan	-	-
Dant Darshanam	-	-
Atmagupta Garshanam	Atmagupta fhal gharshanam	-
-	Ruksha & tikshna vadya & geet	-
		Vrushik dansha

**Conclusion-** This review study of Sanyas roga is an effort to make understand Ayurveda in emergency management and detail knowledge of stotas. Classical review of Sanyas which can be co-related to coma as in Modern Medicine its pathophysiology, causes can be better understood by dosha, dhatu, dushti and

its prakop, prasar and sthansanshraya in shir a marma stahna as said by Acharya Charaka and Sushruta as Trimarma, pradhana marma and pranaghatak and so, for rakshana of prana Sadyaphal Chitisa is mentioned and after regaining consciousness, later chikitsa of Sanyas roga is to be carried out after seeing the dosha dhatu dushti and accordingly Shodhan and Shaman chikitsa is advised to avoid the replace of condition. The complete approach of this review was to understand the grade of unconsciousness and plan of action according to Sadhya phal chikitsa mentioned by Acharya Charak in Charak Samhita sutrasthana24 addhyaya, Acharya Sushrut in Sushrut Samhita Uttartantra chapter- 46 and Acharya Vagbhat in Astang Hrudaya chikitsa sthana chapter- 7

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**Dr. Asmita Bansod,**

Associate Professor, Department of Kayachikitsa,

**Dr. Jyoti Rathi**

Associate Professor, Department of Samhita SNKD Trust's Nallasopara Ayurved Medical College, Nallasopara(E), Palghar, Maharashtra,