

AYUSCRIPT

International Journal for Empirical Research in Ayurveda

www.ayuscript.com

१॥ विश्वकर्मो एमाहूयपुरीहाटकनि
 र्मेता ॥ तत्रयोडशसाहस्रस्त्रीरुग्णैश्चैवराधिकम् ॥ ११ ॥ भवनानि मनोज्ञानि
 योमध्यकल्पयन् ॥ परिजातनरं चैवतासंभोगायकल्पयन् ॥ १२ ॥ या
 तानां गृहास्तनद्यदुपेयाशतकोटयः ॥ अल्पिवहोलाकावसेतिविगत
 राः ॥ १३ ॥ यन्त्रिविधुलोकेषु सुंदरं नवदृश्यते ॥ सवाजिनप्रज्ञेनाप्योप
 नुयस्यविक्रुते ॥ १४ ॥ अर्धोपनीरमासाद्यतन्मनस्कतयावसः ॥ सनाडि
 स्तपस्तेपस्वर्यं बुद्धिश्च बुद्धिमात्रं ॥ १५ ॥ अतनिरसनेमहस्यस्यैवदुल्लेख
 नः प्रसन्नो भगवान् यनाजितपुरं स्थितः ॥ १६ ॥ सत्रात्रितोषितुष्टावदृष्टादिबंदि
 तकरश्चानि नोराशानमस्तिरुक्त्तमस्ति सर्वतो मुखः ॥ १७ ॥ विश्वव्यापिनमस्तिरु
 मस्ति विश्वरूपिणः ॥ कल्पयेयमस्तिरुक्त्त हरिदश्वनमोक्तते ॥ १८ ॥ गृहराजन्म
 तस्त्वनमस्ते बहुराचिष्यः ॥ वेदत्रयन्मस्तिरुक्त्त सर्वदेवमोक्तते ॥ १९ ॥ पृथ्वीद
 िद्वेवा सुदृष्टो मादिवाकरः ॥ २० ॥ अथैकपमानो साद्वदेवादिवाकरः ॥ २१ ॥
 अथैकभिरसपर्यसक जितमवावहे ॥ अत्रैव हि प्रसन्नो जितमवावहे ॥ २२ ॥



Critical Review on Nasya Karma in Shiroroga from Charak Samhita.**Bhagat P. P.**

Associate Professor ,
Dept of Sanskrit Samhita Siddhanta,
Shri K.R.Pandav Ayurved College,Nagpur

Abstract: Ayurveda is the ancient science of life which states the rules of good conduct for human beings. If one follows these rules, it keeps person healthy physically and mentally both way. All these rules are stated in Ayurvedic literatures called as Samhita. In samhita nidana (causes of diseases), samprapti (process of formation of disease) and *chikitsa* (treatment) are described. *Sharirik* (physical) and *manasik* (mental) are the two types of the diseases. likewise *Shaman* and *shodhana* are the two types of chikitsa mentioned in samhita to treat this physical and mental diseases. The diseases which are not cure by shaman chikitsa can be cured by shodhan chikitsa. In shodhan chikitsa nasya karma is important one which used in the treatment of *urdhwajatrugata* (supraclavicular) roga. *Shiroroga* is one of *urdhwajatrugata roga* mentioned in ayurvedic classics. *Nasya* plays an important role to treat this shiroroga which is described in *Sutrasthan, Chikitsasthan and Siddhasthan* of Charak samhita. This paper focused on the same to put forward the critical review of the nasya karma in shiroroga

Keywords-*Nasya, Shiroroga, Charak samhita, Chikitsasthana, Siddhasthan*

Corresponding author :

Dr. Bhagat Priya.

*Associate Professor , Dept of Sanskrit Samhita Siddhanta,
Shri K.R.Pandav Ayurved College,Nagpur*

How to cite article: Bhagat P. P. Critical Review on Nasya Karma in Shiroroga from Charak Samhita. AYUSCRIPT 2022;1(3):87-92

Introduction

Ayurveda ,science of life which helps to promote and maintain the health of a person in *Prakrit* (equilibrium)state. The scholars of *Vedas* regard the *veda* of that '*Ayu*'as the most virtuous one which is said as good for both worlds for human being^[1].*Vayu,Pitta* and *Kapha* are in short ,bodily *doshas* and *Rajas* and *Tamas* are the mental ones^[2].The former ones are pacified by the remedial measures of *daiva vyapashraya* (divine) and *yukti vyapashraya*(rational) nature while the latter ones are treated with knowledge, specific knowledge, restraint, memory and concentration^[3].In *yukti*vyapashraya shaman and shodan treatment used for *doshaj vyadhi*.Some sort of diseases are formed in the specific region of the bodily part due to these vitiated doshas and one of them is shiroroga which includes in urdhwajatrugat roga as it involves *Shir* (head) region.Nasya one of the *panchakarma* procedure stated by Acharya charka is used to treat this shiroroga,as it is quoted "*Nasa hi shirso dwaram.*"

Material and Methods-The material source for collection is Charak samhita,Sushrut samhita and Ashtang sangraha and Ashtang hridaya and other ayurvedic classics Also material have been collected from Research papers ,journal and online sources regarding to the topic and presented in tabular form.

Review of Nasya-

Etymology of Nasya-

Nasya word is derived from Sanskrit word '*Nasa*'which means '*Gati*'. '*Nasa gataou*'.

Definition-

The administration of drug like oil, ghrita or any herbalized liquid formulation through nasal cavity is called as Nasya.

Synonyms-

Sirovirechan,Murdhavirechan,Shirovi reka,Navana.

Classifications of Nasya^[4]-

According to Charak samhita Nasal therapy is of three types as Evacutive,Saturating and pacifying classified as follows-

1)*Nawan*(Snuffing)-It is of two types,*Snehana*(uncting) and *shodhan* (evacuative)

2)*Awapidana*(Pressing)-It is also of two types,*shodhan* (evacuative) and *stambhana* (retentive).

3)*Dhampana*(Blowing)-It is done by using some powder through nostrils which cleans the body channels.

4)*Dhoom* (Smoking)-It is of three types.*Prayogika,Snehik* and *vairechanik* nasya.

5)*Pratimarsha* (Smearing)-It is unction is defecless and perform both the functions(evacuation as well as pacification).

Benefits of Nasya karma^[5]-

When nasya karma done as prescribed and in time,vision,smell and hearing are not affected. Hairs or beard or mustache do not become white or grey,hairs do not fall rather they grow abundantly. Stiffness in back, neck, headache, facial paralysis, lockjaw, chronic rhinitis, migraine and tremors are alleviated .Veins, joint, ligaments and tendons of skull attain greater strength on saturation through nasya karma.Face become cheerful and well-developed, voice melodies, stable and grave. Freedom from defects and

increased strength are bestowed upon all sense-organs and not attacked suddenly by disorders of parts above *jatru* and even in advanced years, old age does not find strength in best organ 'head'.

Review of *Shiroroga*-

Definition of *Shira*(Head)^[6]-

That where vital breath of living is located and also sense organs, and which is the best of all organs is known as head and the diseases formed in it called as *shiroroga*.

Types of *Shiroroga*^[7].

- 1) *Vattaj Shiroroga*
- 2) *Pittaj Shiroroga*
- 3) *Kaphaj Shiroroga*
- 4) *Sannipatik(Tridoshaj) Shiroroga*
- 5) *Krimij Shiroroga*

Diagnosis of *Shiroroga*^[8]

- 1) In *vattaj shiroroga* due to vitiated Vata, head is intensely distressed and painful and has pulsation.
- 2) In *pittaj shiroroga* due to vitiated pitta it has burning and discomfort
- 3) In *kaphaj shiroroga* due to vitiated kapha, it is heavy.
- 4) In *Tridoshaj shiroroga* due to vitiated tridosha all the symptoms of vata, pitta and kapha are present there.
- 5) In *krimij shiroroga*, due to organism, head is possessed with itching, foul smell, piercing pain and distress.

Mode of action of *Nasya karma* in *shiroroga*-

In *Shiroroga* head –evacuation is regarded as the most important as it entering into the head eliminates the entire pathogenic impurity like adherent stalk from the reed^[9]. According to Charakacharya the medicine used in the form of *nasya* through nostrils, reaches to the brain and it washes off only unhealthy doshas

which are responsible for producing the diseases. It is very well explained by the Acharya Chakrapani by giving example of *Munja* and *Ishika*. They stated that as the *nasya dravya* enters the nasal cavity it eliminates only those morbid doshas as like *ishika* taken out after removing fibrous coat of *Munja* sticks to it^[11].

Acharya Vagbhat also stated that nasal cavity is the opening for *shir*(head). According to them the drug given through the nasal route first reaches to *Shringatak marma* by *nasa strotas* and goes up to the *Murdha*(brain). It acts with the help of taking routes of eyes, ears, throat opening of vessels pulled out morbid doshas in supraclavicular region and extensions of *siras* (blood vessels) that supplies to nose, ear, eye and tongue. It means that *nasya dravya* enters and acts them from *uttamanaga* and promotes normal physiological function^[12].

Acharya Sushrut mentioned *Shringatak Marma* as a *Sira marma* which is formed by union of *Siras* ((blood vessels) which supplies to nose, ears, eye and tongue. This way drug given through nasal cavity enters in *sira* and purifies them^[13]. Sushrutacharya also mentioned that complications of *nasya karma* as '*Mastulungagam*' (passage of brain matter, CSF through nose) is *Atiyoga* (excessive activity) of *Virechan Nasya*. It means that Acharya already aware of relation between nose and brain^[14]

Results-**Table 1-Types of Nasya according to different Acharyas
'+' – indicates present ; '-' – Indicates absent**

Sr.No.	Types of Nasya	Charak (8Types)	Sushrut (5Types)	Vagbhat (3Types)	Kashyapa (2Types)	Sharangdhar (2 Types)
1	Rechana	+	-	-	-	+
2	Tarpana	+	-	-	-	-
3	Shamana	+	-	+	-	-
4	Navana	+	-	-	-	-
5	Avapidana	+	+	-	-	-
6	Dhmapana	+	-	-	-	-
7	Dhuma	+		-	-	-
8	Pratimarsha	+	+	-	-	-
9	shirovirechan	-	+	-	-	-
10	Pradhamana	-	+	-	-	-
11	Nasya	-	+	-	-	-
12	Virechan	-	-	+	-	-
13	Brihana	-	-	+	-	-
14	shamana	-	-	-	-	-
15	Shodhan	-	-	-	+	-
16	Poorana	-	-	-	+	-
17	Snehana	-	-	-	-	+

Table 2-Types of Nasya karma used in Shiroroga

Sr.No	Types of Shiroroga	Types of Nasya Karma			
		Charak	Sushrut	Vagbhat	Sharangdhar
1	Vataj	Tarpana	Nasya	Brihan	Brihan
2	Pittaj	Shamana	Nasya	Shamana	Brihan
3	Kaphaj	Avapidana	Shirovirechan	Virecana	Virechan
4	Sannipatik	Mixed type of Nasya used according to dominance tridoshas			
5	Krimij	Rechana	Shirovirechan/ Pradhaman	Shirovirechan	Avapidan

Discussion-

Nasya are defined by various acharyas in different ways but their motto of these shodhan karma 'Nasya' is same. Administration of Nasya in supraclavicular disease is done to get relief and cure the patients suffering from shiroroga as their symptoms with the time approaches to the severity.

Table no.1 shows types of Nasya according to different Acharyas. According to Charaka Samhita they mentioned 8 types of nasya. This nasya are classified according to mode of action as rechan, tarpan and shamana. Some of them according to method of administration as navan, avapidana, dhmapan, dhoom and pratimarsha. Charak also classified it according to various parts of drugs utilized as phala, patra, mula

kanda, pushpa, niryasa, twaka. Sushrutac hayra mentioned 5 types, Vagbhat mentioned 3 types, while kashyapa and sharangdhara mentioned only 2 types of nasya shown in table no 1.

Table no.2 shows types of nasya karma used in shiroroga in the opinion of different acharyas. Charakacharya used 'taila' for tarpan nasya in vataj shiroroga. while Sushrutacharya used vatanashak drugs for giving nasya in it. Vagbhat and sharangdhara both used brihan nasya with the help of jangala mansrasa, madhur dravya and taila. In pittaj shiroroga Charak and vagbhat used shaman nasya for which they used jangalamansaras, ghrit, taila and milk. Sushruta used nasya of pittashaman dravya and sharangdhara that of Ghrit. In kaphaj shiroroga charak used only avapidan nasya with the help of kalka while rest used shirovirechan in which they used tikshna dravya, kalak, kwath or purana ghrit. In sannipatik shiroroga all of them used mixed type of nasya depending upon the dominance of doshas. lastly in krimij shiroroga sharangdhara used avapidan with kalka while rest of three used shirovirechan with tikshna dravya. So when shiroroga produced due to excessive amount of unhealthy doshas, virechan nasya and when formed due to kshya of doshas brihan nasya should be administered. Thus according to the acharyas Nasa is the door or the pathway of shira (head) so through this nostrils channels nasya dravya used according to types of shiroroga goes to head, shows their action on morbid doshas and eliminates them and patients cured along with some do's and don'ts prescribed by the physician.

Conclusion-

Shira is the vital organs known as uttamanga of the body. So it is necessary to take care of this organ both in healthy and unhealthy condition. Shira is the place where lies prana vayu which hold buddhi and

tarpan kapha which give tarpana to the all types of indriyas. If some diseases form in this site it is essential to cure it with the help of shodhana and shaman nasya karma which is the best treatment for the shiroroga, to spent life happily to achieved motto of ayurved swastha rakshan and four purushartha mentioned in ayurveda. Thus Nasya karma plays an important role in concern with all types of shiroroga.

References-

- 1) Charka samhita by priyavrat Sharma Re-edition 2008, Chukhamba orientalia, sutrasthan chapter-1, shloka 43
- 2) Charka samhita by priyavrat Sharma Re-edition 2008, Chukhamba orientalia, sutrasthan chapter-1, shloka 57
- 3) Charka samhita by priyavrat Sharma Re-edition 2008, Chukhamba orientalia, sutrasthan chapter-1, shloka 58
- 4) Charka samhita by priyavrat Sharma Re-edition 2008, Chukhamba orientalia, siddhisthan chapter-9, shloka 89-92
- 5) Charka samhita by priyavrat Sharma Re-edition 2008, Chukhamba orientalia, sutrasthan chapter-5, shloka 57-62
- 6) Charka samhita by priyavrat Sharma Re-edition 2008, Chukhamba orientalia, sutrasthan chapter-17, shloka 12
- 7) Charka samhita by priyavrat Sharma Re-edition 2008, Chukhamba orientalia, sutrasthan chapter-17, shloka 13-14
- 8) Charka samhita by priyavrat Sharma Re-edition 2008, Chukhamba orientalia, Chikitsasthan chapter 26, shloka 111
- 9) Charka samhita by priyavrat Sharma Re-edition 2008, Chukhamba orientalia, sutrasthan chapter-17, shloka 24-25

- 10) Charka samhita by priyavrat Sharma Re-edition 2008, Chukhamba orientalia, sutrasthan chapter-17, shloka 26
- 11) Charak Samhita, Vidyotini Hindi Commentary by Pt. Kashinath Shastri and Dr. Gorakh Natha Chaturvedi, Reprint 2005, Chaukhambha Bharti Academy, Varanasi, Sidhithana chapter-2, shloka 22
- 12) Ashtangsamgraham with hindi commentary by Kaviraj Atridev Gupta, Re-edition 2005, Chowkhamba Krishnadas Academy, Varanasi, Sutrasthan, chapter 29, shlok-2
- 13) Sushrut Samhita, Ayurveda Tatva Sandipika, Hindi commentary by Kaviraja Ambikdatta Shastri, re-edition 2009, Chowkhamba Sansthan, Varanasi, Sharirasthan, Chapter 6. Shloka-28
- 14) Sushrut Samhita, Ayurveda Tatva Sandipika, Hindi commentary by Kaviraja Ambikdatta Shastri, re-edition 2009, Chowkhamba Sansthan, Varanasi, Chikitsasthan, Chapter 40. Shloka-40