



ROLE OF NASYA KARMA IN SIROROGS

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ABSTRACT

Ayurveda is the ancient system of Indian medicine in which the importance of both prevention and cure are highlighted. Tridosha is the causative factor in the pathogenesis of the disease. Panchkarma is a shodhan treatment in Ayurveda that helps in eliminating toxins from the body. It includes five basic processes. Nasya karma is one of them. Administration of drugs through the Nasa act in Uttamangiya sharir/ brain and remove all the dosha in the body. Actual drug administered in the nose how will probably act on vital points located in the brain and also how will act on organs related to these points.e.g.in Ashtanga Samgraha it is explained that Nasa is the entry to Shira, the drug administered through nostril reaches Shringataka a Sira Marma by Nasa strotas and spreads in the Brain reaches a junction place of Netra, Shrotra, Kantha, Sira mukhas, etc. Nasya drug stimulating the higher centers of the brain through olfactory stimulus regulates the different neurological pathways. In the Ayurveda text, Acharya Charaka mentioned Sirashoola as a separate disease among 80 types of vata vyadhis. In the full paper, we discuss the mechanism of action of Nasya karma to reduce the Shirorogas headache.

Keywords: *Nasya, Sirorog, Shringataka marma, Olfactory nerve,*

INTRODUCTION^{1,2,3}

Nasya is one of the Panchakarma mentioned in Ayurveda. Nasya is a method by which either the medicated taila or churna will be made to pass through the nasa marga in either one nostril or both nostrils. Arundatta has defined the word nasya as “Nasayam Bhavam nasyam”. It is derived from the root nasa. Nasya is very useful in the diseases of the upper part of the neck for the head, the nose is the channel. “Naasa hi Shirsoo Dwaram”. The medicines applied through the nose will reach the shiras mitigate the vitiated through the nose will reach the shiras and mitigate the vitiated doshas. The therapy cleanses and opens the channels of the head, thereby improving the process of oxygenation (Prana), which has a direct influence on the functioning of the brain. Drug administered through the nose mainly acts on olfactory receptors present in superior concha. As per Ayurveda acharyas, Shirashoola is the main symptom in all shiro rogas. Shirashoola may be an associated symptom in many general diseases. According to Madhavacharya, Shirashoola is not only mentioned as a symptom of various diseases but also considered as an independent disease itself. Nasya karma is one of the best treatments of Shirashoola.

Types of shirorogas^{4,5,6}

Acharya Charak mentioned five types of Shirorogas in Sutra sthana 17 chapter. Acharya Susruta mentioned eleven types of Shirorogas in Uttar tantra 25 Chapter. Acharya Madhav mentioned Shirorogas same as Acharya Susruta in Chapter 60.

Symptoms of Shirorogas^{5,6}

According to Acharya Susruta & Madhav-

1. Vataja- sudden appearance of a headache without any cause, more severe at night, getting reduced by getting bandage, fomentation, and other warm techniques.
2. Pittaja- patient feeling as though his head is in touch with burning coal or as through smoke is coming out of his eyes and nose, the relief obtained at night and by cold.
3. Kaphaja- the feeling of heaviness and fullness, coldness of the head, swelling of the face especially round the eyes.

4. Sannipataja- If all the three doshas are increased together, there will be the presence of all symptoms at the time.
5. Raktaja- all the symptoms of pittaja type will be seen.
6. Chayaja- If the blood, muscle fat, kapha, and Vata residing normally in the head undergo a decrease or loss the headache caused thereby will be very severe, undergoes increase by therapies such as fomentation, emesis, nasal drops, and bloodletting.
7. Krimija- constant pricking pain, very severe as though the head is being eaten away or going to explode from inside, discharge of water and pus from the nose.
8. Suryavarta- headache starting at the time of sunrise, with pain in the eyes and eyebrows, gradually increasing in severity with the upward movement of the sun and slowly reducing by the time of sun set is called Suryavarta.
9. Anantvata- All the three dosas undergoing increase together, invade the areas of the nape of the neck, eyes, eyebrows, temples and produce very severe pain. Throbbing or pulsation at the top of the cheeks, stiffness of the lower jaw, and pain in the eyes accompany.
10. Ardhavabhedaka- over-indulgence in dry foods, too much quantity of foods frequency, exposure to direct breeze and snowfall, sexual intercourse, suppression of urges, physical exertion, exercise, and such other causes, produce an increase of vata, which either alone or in association with kapha, invades half the portion of the head and cause severe pain in the sides of the neck, eyebrows, temples, ear, eyes, and forehead of anyone side. Pain will be very severe as through cutting by a sharp weapon or churned by a churner, sometimes destroying the functions of the eyes and ears.
11. Sankhaka- Rakta, pitta, and vata undergoing increase getting localized in the temples produce very severe pain associated with burning sensation, reddish swelling which creates stiffness of

the head obstruction to the throat and cause death within three days.

Types of Nasya-^{7,8}

Charak classified Nasya into 5 types-

1. Navan Nasya
2. Avapeeda Nasya

3. Dhamapana Nasya

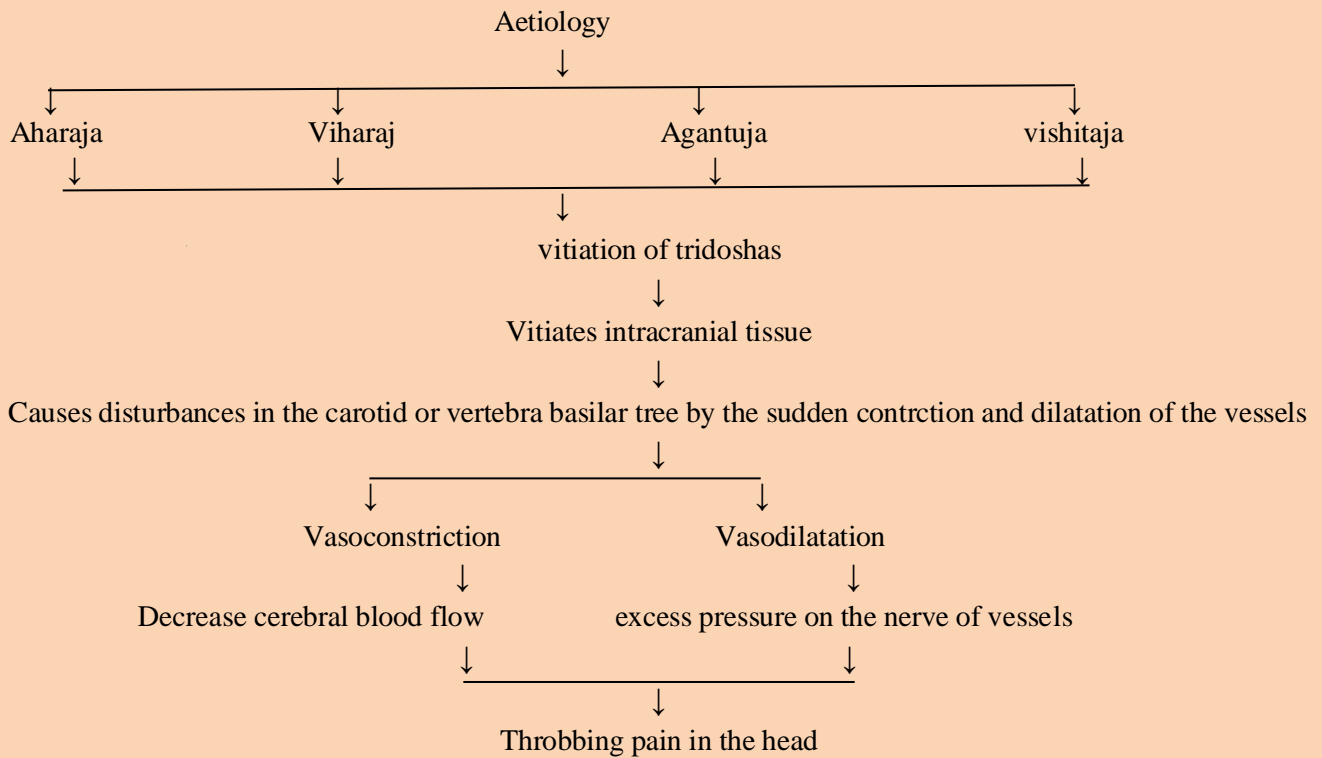
4. Dhooma Nasya

5. Pratimarsha Nasya

Susruta has classified Nasya as follows-

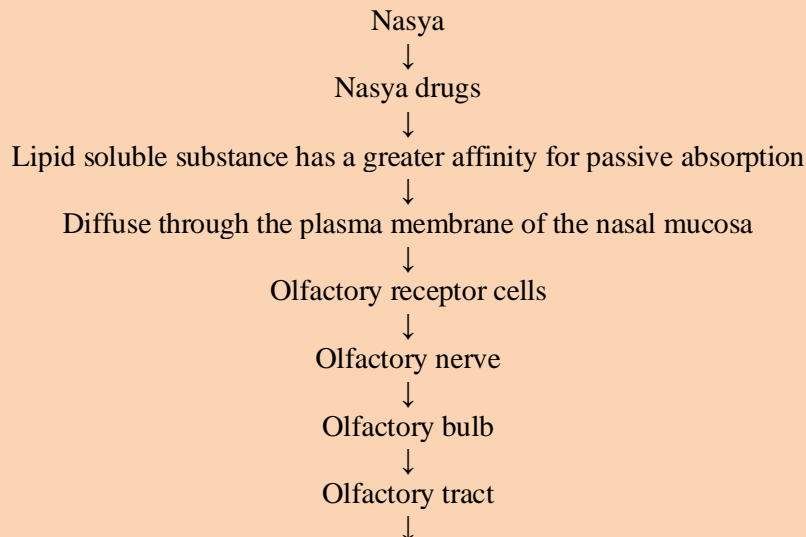
1. Snehan
2. Sirovirechana

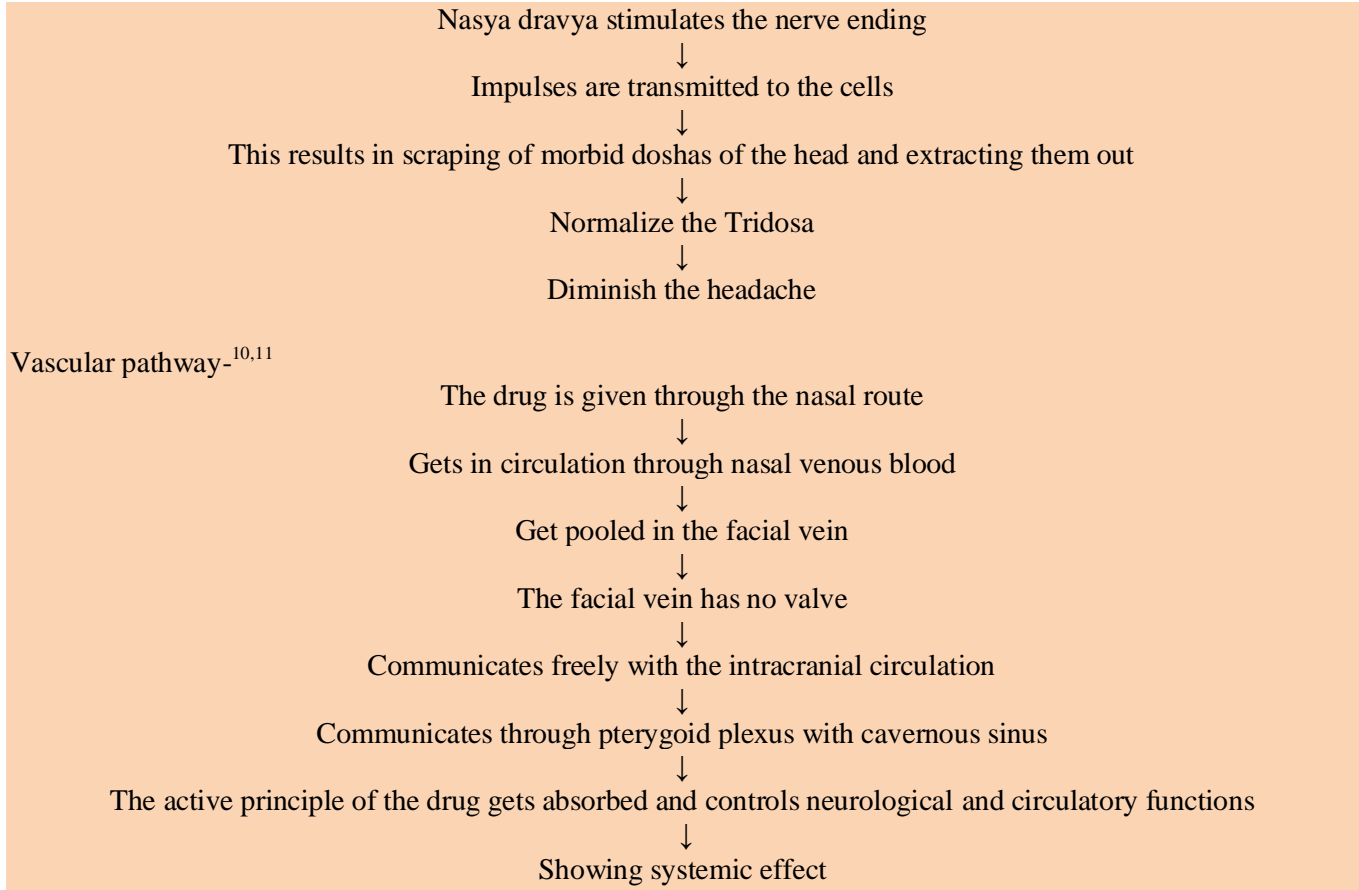
Pathophysiology of headache-⁹



Probable mode of action of nasya karma in a headache-

Nervous pathway⁹





CONCLUSION

The nose is the gateway of the head, the therapy is highly effective in curing a number of diseases pertaining to the head if it is performed systematically. Nasya or Nasya dravya is reaching the brain and acting on important centers controlling different neurological, endocrine, and circulatory functions and thus showing systemic effects and controlling the headache.

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