

## Review on the Concept of *Nasa Hi Shirshodwaram* in the concert of *Nasya Karma*

Shital K. Baraiya<sup>1,\*</sup>, Krishna Makadia<sup>2</sup>, Khyati Bhupta<sup>3</sup>

### Abstract

*Nasya* is one of the procedures of *Panchkarma* mentioned in *Ayurveda*. It is a process where drug is administered in nose. *Nasa* is one among the *pancha gyanendriya*. Its function is not only olfaction and respiration but also considered as a route for drug administration. As per “*Nasa hi Shirshodwaram*, present study shows that *Nasa* works as a door of *Shira*; this door works intraneous, extraneous and as a barrier by alleviate aggravated *Dosha*, expel morbid *Dosha* and keep *Dosha* in normal condition. Hence nose is gateway for head; *Nasya* is best therapy for *Urdhwang Chikitsa*. Review on the concept of *Nasa hi Shirshodwaram* in the concert of *Nasya* is discussed here.

**Keywords:** *Nasa, Nasya, Dosha, Shir*

### INTRODUCTION

Ayurveda is the objective to help the healthy person to maintain good health by *Nidanparivarjana* and diseased person to cure disease by *Roga Samprapti Vighatana* and retain good health by *Prakriti Sthapan* [1]. *Urdhwanga Chikitsa* is one of the important branches of *Ashtanga Ayurveda* [2]; and *Nasya Karma* is the main therapeutic measure of *Urdhwajatrugata Roga* [3]. All sense organs which are above clavicle are considered as *Urdhwangaeg. Nasa, Mukha, Karna, Netra* and *Shira*.

*Nasya* is a procedure where drug is administered through nostril [4]. Acharya Charak has described three types of *Nasya* according to mode of action: *Rechana Nasya, Tarpana Nasya* and *Shamana Nasya* [5]. He has described further five types according to mode of administration: *Navana Nasya, Avapida Nasya, Dhmapana Nasya, Dhuma Nasya* and *Pratimarsha Nasya* [6]. Acharya Shushrut has described five types: *Shirovirechana Nasya, Pradhmana Nasya, Avapida Nasya, Nasya* and *Pratimarsha Nasya* [7]. Acharya Vagbhata has described three types of *Nasya*: *Virechan Nasya, Bruhan Nasya* and *Shaman Nasya* [8]. Various types of *Nasya* are indicated in various types of disorders as a therapeutic aspect and also indicate for *Prakriti Sthapan* as a preventive aspect.

#### \*Author for Correspondence

Shital K. Baraiya,  
E-mail: shitalbaraiya0.sb@gmail.com

<sup>1</sup>Assistant Professor, Shalakya Tantra Department, Netra Chikitsa Trust Ayurveda College, Amreli, Gujarat, India

<sup>2</sup>Associate Professor, Shalakya Tantra Department, Government Ayurved College, Junagadh, Gujarat, India

<sup>3</sup>Assistant Professor, Shalakya Tantra Department, Eva College of Ayurveda, Supedi, Gujarat, India

Received Date: October 11, 2020

Accepted Date: October 13, 2020

Published Date: March 26, 2021

**Citation:** Shital K. Baraiya, Krishna Makadia, Khyati Bhupta. Review on the concept of *Nasa Hi Shirshodwaram* in the concert of *Nasya Karma*. Journal of AYUSH: Ayurveda, Yoga, Unani, Siddha and Homeopathy. 2021; 10(1): 8–10p.

As per “*Nasa Hi Shirshodwaram*”, *Nasa* works as a door of *Shira* and it works intraneous, extraneous and as barrier by alleviate aggravated *Dosha*, expel morbid *Dosha* and keep *Dosha* in normal condition in *Shira* [9].

If the vitiation of *Dosha* is less; then there is no need to expel *Dosha* outside; but need to balance *Dosha* inner side; so administered drug through *Nasa* works in the inner side by alleviating *Dosha* and helps in reducing *Kshobha* of *Indriya* and *Marma*. This indoor activity of *Nasa* mostly

happens in *Shamana Nasya*, it is mainly administered to treat *Pittaja* and *Raktaja* type of disorders [10]. If there is decay of *Dosha*, there is need to grow *Dosha* and balance them and keep in normal condition; this happens in *Brihana Nasya*. *Brihana Nasya* is nutrition type, there is no need to expel *Dosha*. It is mainly administered in *Vataj* type disorders [11]. So, in *Shamana* and *Brihana Nasya*, *Nasa* works intraneous.

If the vitiation of *Dosha* is high and the condition of disease is chronic; then there is need to expel *Dosha* outside by *Samprapti Vighatana* from *Shira*. The administered drug through *Nasa* after absorption penetrates *shringataka Marma* and spreads into *Siras* of *Shira*, *Netra*, *Nasa*, *Mukha* and expels the *Dosha* from *Shira Pradesha* [12]. Here *Nasa* works extraneous. This is mostly happening in *Shodhana* type of *Nasya*. It is a cleansing *Nasya* in which strong drug is used for *Nasya*. It is mainly used to treat *Kapha* types of disorders and chronic disease such as cervical lymphadenitis, tumors, skin disorders, epilepsy etc. [13].

*Nasya* also works as preventive aspect, hence the instilled drug prevent to enter causative factors so there is no progression of *Dosha-Dushya Samurchchhana* and it keeps *Dosha* and *Dushya* in normal condition. It acts like barrier which does not expel the *Dosha* and prevents to enter the vitiated *Dosha* inside. So, it is used as a daily regimen for healthy status of *Urdhvajatrugata Vikara*. This happens in *Pratimarsh* type of *Nasya*. Patient who regularly undergoes *Nasya Karma* does not become victim of diseases of eyes, ears and nose. His hair and beard does not turn gray. His hair does not fall, instead grow faster. The joints, sinus, tendons and bones of his cranium acquire great strength. His face becomes cheerful and plump and his voice becomes mellow, firm and stentorian. He gets clarity of senses. He never suffers from the premature appearance of wrinkles and *Vyanga*. There will be no sudden invasion of disease above the clavicle of the body [14].

## DISCUSSION

Keeping in view of the above side facts, we can say that *Nasa* works as a door of *Shira*. There are mainly two types of *Nasya*: *Shodhana* and *Shamana*. In *Shodhana Nasya*, *Nasa* works extraneous and in *Shamana Nasya*, *Nasa* works intraneous. *Nasya* works as therapeutic and preventive both aspects. In preventive aspect of *Nasya*, *Nasa* works like barrier (checkpost).

## CONCLUSION

Here we can conclude that *Nasa* absolutely works as a door of *Shira*. So *Nasya* is the best treatment protocol for *Urdhvajatrugata Vikara*. *Nasya* works as therapeutic and preventive both aspects by keeping *Dosha* in balanced condition.

## REFERENCES

1. Agnivesh. *Charaka Samhita*. Revised by Charaka and Dridhbala with Vidhyoitini Hindi Commentary, Introduced by Satya Narayana Shastri; edited by Pt. Rajshvaradatta Shastri, Pt. Yadunandana Upadhyaya, Pt. Gangasahaya Pandey, Banarasidas Gupta. Ca.Su.30/26. Chaukhambha Bharati Academy; Reprint 2015.
2. *Susrutasamhita of Maharshi Susruta*, edited with Ayurveda Tattva Sandipika Hindi Commentary by Kaviraj Ambikadutta Shastri forwarded by Pranjivana Manekchanda Maheta. Part 1. Su.Su1/7(2). Varanasi: Chaukhambha Sanskrit Sansthan; Reprint 2016.
3. Srimada Vagbhata. *Ashtanaga Hridaya* with Nirmala Commentary Edited by Bramhananda Tripathi. AH.SU.20/1. Delhi: Chaukhambha Sanskrita Pratishthana; Reprint 2015.
4. Srimada Vagbhata's *Ahtanga Samgraha* with Hindi Commentary by Kaviraj Atridev Gupta forwarded by Rajvaiddya Pandit Sri Nandakishor Sharma Bhishagacharya. Vol. 1. AS.SU.29/3. Varanasi: Chowkhambha Krishnadas Academy.
5. Agnivesh. *Charaka Samhita*. Revised by Charaka and Dridhbala with Vidhyoitini Hindi Commentary, Introduced by Satya Narayana Shastri, edited by Pt. Rajshvaradatta Shastri, Pt.

- Yadunandana Upadhyaya, Pt. Gangasahaya Pandey, Banarasidas Gupta. Vol. 2. CA.SI.9/92. Chaukhambha Bharati Academy; Reprint 2015.
6. Agnivesh. *Charaka Samhita*. Revised by Charaka and Dridhbala with Vidhyoitini Hindi Commentary, Introduced by Satya Narayana Shastri, edited by Pt. Rajshvaradatta Shastri, Pt. Yadunandana Upadhyaya, Pt. Gangasahaya Pandey, Banarasidas Gupta. Vol. 2 CA.SI.9/89. Chaukhambha Bharati Academy; Reprint 2015.
  7. *Susrutasamhita of Maharshisusruta* edited with Ayurveda Tattva Sandipika Hindi Commentary by Kaviraj Ambikadutta Shastri Forwarded by Pranjivana Manekchanda Maheta. Part 1. Vol. 1. SU.CHI.40/21. Varanasi: Chaukhambha Sanskrit Sansthan. Reprint 2016.
  8. *Srimada Vagbhata's Ahtanga Samgraha* with Hindi Commentary by Kaviraj Atrideva Gupta Forwarded by Rajvaidya Pandit Sri Nandakishor Sharma Bhashagacharya. Vol. 1. AS.SU.29/4. Varanasi: Chowkhambha Krishnadas Academy.
  9. *Srimada Vagbhata's Ahtanga Samgraha* with Hindi Commentary by Kaviraj Atridev Gupta forwarded by Rajvaidya Pandit Sri Nandakishor Sharma Bhashagacharya. Vol. 1. AS.SU.29/3. Varanasi: Chowkhambha Krishnadas Academy.
  10. Agnivesh. *Charaka Samhita*. Revised by Charaka and Dridhbala with Vidhyoitini Hindi Commentary, Introduced by Satya Narayana Shastri, edited by Pt. Rajshvaradatta Shastri, Pt. Yadunandana Upadhyaya, Pt. Gangasahaya Pandey, Dr. Banarasidas Gupta. Vol. 2 CA.SI.9/95. Chaukhambha Bharati Academy; Reprint 2015.
  11. Agnivesh. *Charaka Samhita*. Revised by Charaka and Dridhbala with Vidhyoitini Hindi Commentary, Introduced by Satya Narayana Shastri, edited by Pt. Rajshvaradatta Shastri, Pt. Yadunandana Upadhyaya, Pt. Gangasahaya Pandey, Banarasidas Gupta. Vol. 2. CA.SI.9/94. Chaukhambha Bharati Academy; Reprint 2015.
  12. *Srimada Vagbhata's Ahtanga Samgraha* with Hindi Commentary by Kaviraj Atrideva Gupta. Forwarded by Rajvaidya Pandit Sri Nandakishor Sharma Bhashagacharya. Vol. 1. AS.SU.29/3. Varanasi: Chowkhambha Krishnadas Academy.
  13. *Susrutasamhita of Maharshisusruta*, edited with Ayurveda Tattva Sandipika. Hindi Commentary by Kaviraj Ambikadutta Shastri. Forwarded by Pranjivana Manekchanda Maheta. Part 1. Vol. 1. SU.CHI.40/23. Varanasi: Chaukhambha Sanskrit Sansthan; Reprint 2016.
  14. Agnivesh. *Charaka Samhita*. Revised by Charaka and Dridhbala with Vidhyoitini Hindi Commentary, Introduced by Satya Narayana Shastri, edited by Pt. Rajshvaradatta Shastri, Pt. Yadunandana Upadhyaya, Pt. Ganga Sahaya Pandey, Banarasidas Gupta. Vol. 1. CA.SU.5/58-63. Chaukhambha Bharati Academy; Reprint 2015.