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# Role of *Viddhakarma* in management of *Gandhanasha* w.s.r. to Hyposmia - A Clinical Study

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## ABSTRACT

*Ghranendriya* is the tools for obtaining the knowledge of *Gandha*. According to *Ayurveda* *Indriyas* are the apparatus to attain knowledge for *Atma*. Knowledge, which is perceived, Analyzed, given, or received by *Atma*. *Indriya* composed of five elements still specific *Mahabhuta* dominates precise *Indriya*. This is the specific reason behind reception of specific sensation by its respective *Indriya*. Nose is the prime sense organ among all the sense organ, which is the *Adhishthan* of *Ghranendriya*, *Prithvi Mahabhuta* dominates *Ghranendriya* and receive knowledge of *Gandha*. *Ayurveda* usually defines hyposmia as *Gandhanasha*. Which is cause due to many etiologies, including trauma, chronic sinusitis, neoplasms, and respiratory viral infections. *Sushruta* has described *Viddhakarma* as a treatment modality for *Gandhanasha*. Olfactory dysfunction has been associated with alteration in appetite and mood. The sense of smell has an enormous impact on patient's quality of life.

**Key words:** *Hyposmia, Gandhanasha, Viddhakarma, sense of smell*

## INTRODUCTION

*Ayurveda* is one of the most ancient medical science which is rational and scientific among the all-classical text of *Ayurveda*. *Sushrut Samhita* and *Ashtang Hridaya* give a wide description about *Vedhana* in *Shalakyatantra*. The role of *Viddhakarma* proves its effectiveness in improving hyposmia.

Hyposmia means reduce sense of smell. It should be tested individually in each nostril. Anosmia or hyposmia can cause due to trauma. Olfactory neurons can recover or regenerate after injury. As per *Ayurveda*

concept, it is type of *Vata Vyadhi*. *Viddhakarma* mentioned in selective clinical condition where *Vata Dushti* presents. This procedure release vitiated *Vata* in affected area. *Vidhakarma* is also known as *Vedhana*. It is one of eight *Shashtrakarma* mentioned in *Sushrut Samhita*.<sup>[1]</sup> This is a sterile procedure which includes piercing points with special hallow needle considering the anatomy of *Marmas*. *Viddhakarma* doesn't require any internal medication as an addictive to enhance its effect.

## Study rational

Hyposmia is not commonly encountered in day-to-day practice, but majority of Indian people affected with this condition. This disease commonly manifests in trauma that damage nerve, Nasal congestion due to cold, Nasal mucosal inflammation due to allergy. *Viddhakarma* is the therapeutic procedure adopted according to severity of loss of smell sense. Management of Hyposmia or Anosmia is expected to give good results without any side effects. Effective, economic, safe treatment modality is selected in present study i.e., *Viddhakarma* in *Gandhnasha*.

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## CASE STUDY

In this case study 24 years old unmarried female patient working as student was selected for *Viddhakarma* in management of hyposmia. Patient visited to OPD of *Shalakyatantra* with complain of loss of sense of smell in the last one month, patient having history of road traffic accident one month ago, since the incidence she loss the sense of smell. MRI and routine investigation were done. All investigations were within normal limit. Patient had taken Analgesics, Anti-inflammatory for pain relief. She has taken Anti-oxidants but without any significant result in hyposmia. After careful assessment olfactory function test and examinations patient has reduced ability to detect the smell sensation and diagnosed with hyposmia. It was decided that these be treated with *Viddhakarma Chikitsa* for 20 days with 10 sittings up to complete getting sense of smell.

## OBJECTIVES

1. To evaluate the effect of *Viddhakarma* in hyposmia.
2. To evaluate the improvement in sense of smell.

## MATERIALS AND METHODS

### Material

Needle no 26 and 1/2-inch, cotton gauze, spirit.

### Methodology

- Duration of study – 20 days
- Follow up – 0<sup>th</sup>, 2<sup>nd</sup>, 4<sup>th</sup>, 6<sup>th</sup>, 8<sup>th</sup>, 10<sup>th</sup>, 12<sup>th</sup>, 14<sup>th</sup>, 16<sup>th</sup>, 18<sup>th</sup>, 20<sup>th</sup> day.
- Study location - *Shalakyatantra* OPD.

### Diagnostic criteria

#### *Ghranendriya Pariksha*

Regarding examination of *Indriya* the *Dnyanendriya* is examined for its functional status as status of perfection in perception of knowledge of respective object. While doing *Indriya Pariksha* one thing should be noted that in term of modern science these *Indriyas* reflecting through their respective *Adhithana* are very

well supplied and associated by cranial nerves. So, examination of *Indriya* is considered along with the functioning status of cranial nerves. Following examination procedure can be followed for examination of *Ghranendriya*.

#### Procedure for *Ghranendriya Pariksha*

1. Close the eyes of the patient.
2. Different substance having diverse odor are then brought near patient nostril (2 cm away from the nostril)
3. One by one and each time subject is asked to recognize the sense of smell



#### Inclusion criteria

1. Patient of either gender or age.
2. Patient between age group of 18-50 year.
3. Patient diagnosed with anosmia or hyposmia.

#### Exclusion criteria

1. Patient suffering from severe systemic disorders, DM, HTN, HIV, HbsAg reactive.
2. *Avedhya Sira* - 50 *Avedhya Sira* in *Urdhvajatrugata*.
3. Patient who are contraindicated for *Viddhakarma*.

#### Standard operating procedure of *Viddhakarma*

#### Method

##### *Purvakarma*

1. Written consent was taken.
2. Patient was made to lie down in supine position.

**Pradhankarma**

1. The area was clean with spirit solution
2. Mark the point at *Nasagra* and *Upanasika*.
3. The angle of needle can be at 90 degrees to the skin and may have deeper penetration due to more muscle availability.
4. Piercing the point with special hallow needle no 26 and 1/2-inch, 0.45 breath and 13mm length.
5. Remove needle gently.

**Paschat karma**

1. Blood oozed out from the pricked site was wiped with cotton.
2. The needle used for *Viddhakarma* was disposed of.

**Site of Viddhakarma<sup>[2]</sup>**

1. *Nasagra*
2. *Upanasika*

**Depth of Viddha<sup>[3]</sup>**

1. Skin - 1/2 *Yawa* (2-4mm)
2. *Mansa* - 1 *Yawa* (4-6mm)
3. Bone - 1/2 *Yawa* (6-10mm)

**Samyaka Yoga<sup>[4]</sup>**

1. Blood stops from piercing point.
2. Improve sense of smell.

**Follow up study**

The effect of therapy was compared before and after treatment based on subjective parameter.

**RESULT**

Patient got sense of smell after completion of 20<sup>th</sup> day. All symptoms were relived, no adverse effects observed throughout the entire period. To observe any recurrence of symptoms was followed up after 1 month but recurrence of symptoms was not observed patient was fully satisfied with the *Viddhakarma*.

**DISCUSSION**

*Adhithana* of *Ghranindriya* is *Nasa* inside *Sharir* which is embedded with dominance of *Prithvi Mahabhuta* and is responsible for acquisition of its special attributes - *Ganddha* (smell). The *Gandhavahi Dhamanis* related to *Ghranendriya* are responsible to complete their respective work viz. transmission and interpretation of sense of smell and this is accompanied by *Pranavaayu*.

Bloodletting caused by *Viddhakarma* breaks the *Avarana* of *Vata* by *Kapha Dosha* and channelizes the *Vata Dosha*. Hence the process *Gandhagrahana* becomes normal. Further the leaning process carries on where the *Gandhavahi Dhamani* connects *Mana* which is synchronous with *Atma*. This is last state where perception of knowledge of sense of smell is felt by *Buddhi*. It is necessary for normal sense of smell, the respective *Ghranendriya*.

**Mode of action**

- Removal of obstruction in blood vessels and establishment of circulation.
- Letting out *Vata*.

**CONCLUSION**

Olfactory information plays crucial role in keeping a person physically safe. A loss of sense of smell can increase the risk of not noticing warning signs such as the smell of gas, fire or spoiled food. *Vedhana* help to remove *Avarana* of *Kapha Dosha* giving way to *Anuloman Gati* of vitiated *Vata*. *Vedhana* indirectly cures the symptoms. *Viddhakarma* is a simple, economical, and effective procedure in the management of *Gandhanash*, without producing any adverse effect.

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