



ISSN 2456-3110

Vol 7 · Issue 9

October 2022

Journal of
**Ayurveda and Integrated
Medical Sciences**

www.jaims.in

JAIMS

An International Journal for Researches in Ayurveda and Allied Sciences



Maharshi Charaka
Ayurveda

Indexed

Nasya Karma for management of Viswachi - Ayurvedic Review

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ABSTRACT

Panchkarma is one such branch of specialization in *Ayurveda* which is known for not only its *Shodhana* but *Shamana* and *Brihana* aspects of treatment as well. *Panchkarma* consists of five therapeutic measures i.e., *Vaman*, *Virechan*, *Niruha Basti*, *Anuvasan Basti* and *Nasya Karma*. Among these five procedures, *Nasya Karma* plays an important role. It is a procedure used to treat *Urdhwa Jatrugata Vikara*. *Ashtanga Sangraha* has quoted "*Nasa Hi Shiraso Dwara*" meaning nose is the gateway to the *Shira* (head). *Nasa Indriya* whose functions are not only for respiration but also considered as pathway for drug administration because it relates to brain centers indirectly. *Snehana Nasya* a type of *Nasya* is known to perform *Snehana* and provide strength to all *Dhatu*s by virtue of its *Dhatu Poshaka* property. It gives strength to neck, shoulder and bringing about *Dhatu Poshana* in this condition can be best done by instillation of *Vata Shamaka Aushadha* through the nostril. In *Ayurveda* classics various *Taila*'s are mentioned for *Vata Vyadhi*. *Viswachi* is a disease which is classified under the broad spectrum of *Vata Vyadhi* and which hampers the day-to-day activities of an individual. In the present era, sitting in front of computers for a long time, sedentary lifestyle, excessive travelling, lack of exercise etc. are amongst the chief reasons for aggravation of *Vata Dosha* and ultimately results in *Viswachi*. Keeping this view in the mind this review article is designed to provide valuable information about this *Panchkarma* procedure for management of *Viswachi*.

Key words: *Panchkarma, Nasya, Viswachi, Vata dosha, Ayurveda*

INTRODUCTION

Nasya Karma (administration of drug through Nose) which is indicated especially for *Uttamaanga*, the *Shira Pradesha*, as the *Nasa* (Nose) is considered the gateway to *Shira Pradesha*^[1] and which is not only cure the disease at *Doshik* level. It helps in *Shamana*, *Shodhana*, *Brihana*, *Rechana*, *Karshana*, *Stambhana*, *Sangya Prabodhana*, *Krimighna* etc. In *Ashtanga Ayurveda*, *Urdhwa Anga Chikitsa* is one of the important

branches of *Ayurveda*. *Nasya Karma* is the main therapeutic procedure of *Urdhwa Jatrugata Roga*.^[2] All sense organs, which are above the clavicle, are considered as *Urdhwa Anga* e.g., *Nasa*, *Mukha*, *Netra* and *Shiras*. According to Monier Williams, the meaning of *Nasya* is belonging to Nose or being in the Nose. Thus, the beneficial things pertaining to Nose or the drugs administered through Nose is known as *Nasya*.^[3] *Snehan Nasya* a type of *Nasya* is used for the *Snehana* in the complaint of feeling of headache. It provides strength to Neck, Shoulder and Chest and improves eyesight. *Snehana Nasya* can be given in the following conditions *Viswachi*, *Vatika Shirahshula*, *Keshapata*, *Dantapata*, *Shmashrupata*, *Timira*, *Nasa Roga* etc.^[4] *Viswachi* is the word derived from the root word "*Vishwa*" which means *Dhatu* and "*Anch*" which means paralysis of arm and the back. Sushruta explained that *Prakupita Vata Dosha* affects the *Kandara* of "*Tala*" (palm & fingers) and "*Bahu Pristha*" (dorsal aspect of the upper extremity) & there by affects the movement of upper extremity. *Nidana* of *Viswachi* is not mentioned but since it comes under *Vata Vyadhi*, we

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Submission Date: 13/08/2022 Accepted Date: 21/09/2022

Access this article online

Quick Response Code



Website: www.jaims.in

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must approach for the examination of the factors causing *Vata Dosha Prakopa*. *Nidana* of *Vata Vyadhi* in detail is mentioned by *Charaka*^[5] and *Bhavprakash*. *Ansa Marma Abhighata* is one of the *Vishista Nidana* of this disease.^[6] *Purvarooopa* is followed by *Roop Avastha*. *Roop* i.e., *Vyakta Avastha* which means fully manifested stage of disease with prominent clinical features. The knowledge of *Roop* is essential to break the *Dosha-Dushya Sammurchhana*. According to *Sushrut*, *Viswachi* is a disease in which vitiated *Vata* affects *Kandara* of the *Tala Pradesha*, *Bahu Pristha* (dorsal aspect of the upper extremity) & there by affects the movement of upper extremity.^[7] *Dalhana* commentary upon the above said statement that the *Tala Kandara* means internal *Kandara*, and for the term, *Bahu Pristha* means the external *Kandara*. He mentioned that the symptom of this disease resembles with *Gridhrasi*, affecting one limb or sometimes both. *Sushrut* also mentioned *Bahu Karma Kshaya* as the only *Lakshana* of *Viswachi*. *Acharya Vagbhat* and *Madhav* also told the same *Lakshana* as *Sushrut*. *Acharya Vagbata* also quotes *Cheshta Apaharana* of *Bahu* (arm) as the *Lakshana* of this disease.^[8] *Arunadatta* commentary on *Ashtanga Hridaya* mentioned that *Kandara* as the site of *Snayu Sanghata* and extended upon the dorsal side of the arm and when affected by vitiated *Vata*, forbids the activity of the arm. According to *Gayadasa*, *Shula* is the main sign in this disease as well as in *Gridhrasi* and *Khalli*. *Gayadasa* also quotes *Harita* considering *Khalli* as an equivalent word for *Gridhrasi* and *Viswachi*. *Gridhrasi*, a disease of the lower limb, but *Viswachi* is a disease of upper limb. For the disease *Viswachi*, the pain starting from the *Greeva* and radiating to *Ansa*, *Bahu Pristha* and *Hasta Tala* in successive order is the symptom along with *Stambha*, *Muhu Spandana* and the pain is *Ruk* or *Toda* in character. According to *Ayurveda*, in *Viswachi*, which is *Urdhwa Jatru Gata Vyadhi* (disease located in supra clavicular region) nearest route for drug administration is *Nasa* i.e., nasal cavity. It helps to eliminate or to alleviate the morbid *Dosha* from the *Urdhwa Jatru Pradesha* and for *Urdhwa Jatru Gata Vikaras* it is considered as prime line of treatment as it helps in strengthening of neck and shoulders. As *Nasa* is considered as the gateway to the *Shiras*, the drug

instilled will directly reach the target area and the effect can be observed. When the disease is affecting *Urdhwa Jatru Pradesha*, *Nasya* is the ideal treatment. The radiating pain from cervical region to upper limb and the *Bahu Karma Kshaya* is the presenting symptom of *Viswachi* which is due to *Prakupita Vata* afflicting the *Kandara* of *Bahu* and *Dhatu Kshaya* in *Asthi* is due to *Ruksha* and *Kharaguna* of *Prakupita Vata*. So, *Brihana* and *Snehana nasya* is given. In *Ayurveda* classics various *Taila's* are mentioned for *Vata Vyadhi* which we can use in *Nasya*.

MATERIALS AND METHODS

By use of different *Ayurvedic* texts, valuable and descriptive information of *Nasya Karma* in management of *Viswachi* have provided and presented in an appropriate form which would be easy to understand.

DISCUSSION

As *Nasa* is considered as the gateway to the *Shiras*, the drug instilled will directly reach the target area and the effect can be observed. Radiating pain from Cervical region to upper limb and the *Bahu Karma Kshaya* is the presenting symptom of *Viswachi* which is due to *Prakupita Vata* afflicting the *Kandara* of *Bahu* and *Dhatu Kshaya* in *Asthi* is due to *Ruksha* and *Kharaguna* of *Prakupita Vata*. So, *Brihana* & *Snehana Nasya* of any *Tail* formulation is given. Mostly *Tail* has *Ushna Virya* which is antagonist to *Vata Dosha* and anti-inflammatory and analgesic in property hence, it reduces the pain in the patients suffering from *Viswachi*. *Tail* which contains *Manjishta*, *Atmagupta*, *Sahachar* and *Ashwagandha* they all act on nervous system as they all are neuroprotective and helps in nourishing the nerves in the *Viswachi* and due to their antioxidant property, it helps to defend body cells from damage. So, it pacifies the *Vata* and helps in breaking the *Samprapti* of the disease and probably help in decreasing the degenerative changes along with *Vata Shamak* and *Brihana* property.

CONCLUSION

In *Viswachi*, which is *Urdhwa Jatru Gata Vyadhi* (disease located in supraclavicular region) nearest

route for drug administration is *Nasa* i.e., nasal cavity. It helps to eliminate or to alleviate the morbid *Dosha* from the *Urdhwa Jatru Pradesha* and for *Urdhwa Jatru Gata Vikaras* it is considered as prime line of treatment as it helps in strengthening of neck and shoulders.

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How to cite this article: Aarti, Anup Jain. Nasya Karma for management of Viswachi - Ayurvedic Review. J Ayurveda Integr Med Sci 2022;9:78-80.

Source of Support: Nil, **Conflict of Interest:** None declared.
