

UTILITY OF SHAMANA NASYA IN VYANGA (DARK PIGMENTATION)

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ABSTRACT

Ayurveda described so many entities under *kshudrakustha*, *Vyanga* is among them, *Vyanga* means discoloration of skin over face and appears as butterfly shape discoloration which causes no any symptoms than that of the darkness at local site ,so we decide to use *nasya* to find out utility of it in *Vyanga*. As per as *panchakarma* treatment is concern. *Nasya* is useful in *urdhvajatrugatavikara*, and *Vyanga* can be included. In *urdhvajatrugatavikara* due to its location on face only “*Urdhvajatrugatavikaresuvisheshatnasyamishyate*” we prepare the *taila* with *manjistha*, *sariva*, *haridra*, and *yasthimadhu* making decoction with milk and found observation in 20 cases of *vyanga* along with some other symptoms like pimples (*tarunyapithica*) Infected and painful *Tarunyapithica*, chronic sinusitis, headache etc. and results are exciting and differs patient to patient.

Keywords: *Vyanga* *urdhvajatrugatavyadhi* –use of *shaman nasya* as *panchakarma* therapy

INTRODUCTION

Etymology of *Vyanga*: *Vyanga* is explained in *kshudrakustha* (minor skin disorders) it is due to *Raktadusti*, when excess of *Pitta dosha* is aggravated along with *Vata* in second layer ‘*lohita*’ of skin as described by *sushruta* and painless, *shyava* (blackish) circular (*mandala*) discoloration of skin over face is produced. *Krodhaayasaprakupitovayupittenasanyutomukhamagatya*

||*Nirujamtanukamshayvammandalamvishrijatiatasstamvyangamadishet* ||

Causative factors: *Rakta*, *Pitta* and *VataprakopakaAaharVihar*.

Ahar- spicy, hot, roasted, junk and fast food *rukshaushnaAahar*

Vihar- untimely diet, *aatapa* (exposure to sunlight) and *marutasevana*. Excessive anger, mental stress, anxiety. Predominant factors are psychological factors like anger,

anxiety, depression and *raktapitta prakopakaAahar*.

Environmental factors- air pollution, global warming, cigarette smoking, alcohol consumption

Nasya-

“*nasayamdeeyateitinasya*” Instillation of medicines in the nostrils is simply called *nasya*. *Shamana* and *shodhana* are main basic types of *nasya* here we used *shamananasya*. While doing *nasyapoorva karmas* like local *snehana* and *swedana* are required *Snehana-* means application of medicated oil with gentle massage at

Local area (over paranasal sinuses, forehead, cheeks head neck, cervical region and upper portion of chest. This trans cutaneous movement of oil reduces *rukshaguna* of *vata* and *tikshnaguna* of *pitta* also softens the

doshas stuck at the cell level (metabolic waste produced at cells of the skin) fat soluble vitamins like a,d,k,e are made available for the healthy skin, oleation hopefully stimulates new cells and helps in removal of dead cells.

Swedana- fomentation process is next to oleation due to which local circulation is increased with vasodilatation and increased permeability to enhance nutrition along with loosing of metabolic waste from local site and promotes homeostasis of cell function and increase resisting capacity against environmental factors of skin disorders.

Medication-For preparation of taila following dravyas are taken *manjistha*, *sariva*, *daruharidra*, and *yasthimadhu* which are mainly *pitta vatashamak*, *twakprasadak* properties

Manjistha- (*rubia-cordifolia*) is useful in the treatment of skin diseases. It is widely used till today, in various skin diseases like discoloration, eczema, acne, scabies and allergic manifestations

Sariva- (*hemidesmos-indicus*) is useful in improving skin complexion reduces dark pigmentation

Daruharidra- (*berberis-aristata*) is having antiseptic and antibacterial properties

Yasthimadhu-(*Glycyrrhiza-glabra*) is having soothing effect along with healing property. These medicines prepared with milk decoction enhances its *pitta* and *vatashamak* properties

Action of nasya

Ayurvedic concept- "*urdhvajatravikareshu visheshatnasyamisyate*" *Nasya* is preferred mainly for the diseases of the head and neck *vyanga* is one of the disease occurring on face *shodhananasya* requires some special precautions like strictly prohibition of travelling (*aatapa* and *marutsevana*) we prefer

shamananasyato minimize restrictions on patient for their daily activities. "*Nasa hi shirsodwaram*" nose is considered as gate for head so it not only applicable locally at nose but applicable for whole head region in this clinical work medicines used are mainly *pitta*, *vatashamak* and *raktaprasadak* and *twachanugami* so they counteract vitiated *dosha* and bring *twacha*(skin) in normal complexion.

Nasya is also useful in psychological factors of the diseases. In *vyanga krodha* (anger), depression, anxiety factors are responsible. *Praanvayu* is situated at head "*sthanampranasyamurdhorakantajivhaasyana-sika*" vitiated *pranavayu* is controlled by *nasya* therapy. *Nasya* act at *shrangataka-marma* and easily distribute inside head to palliate psychological stress.

Modern concept- *Nasya* is instillation of medicines in the form of nasal drops, it acts possibly through following ways-

1. Local action on mucosa of the nose – mucosa of nose is having good blood supply and in *nasya* local *snehana* and *swedana* as a *purva karma* increases the circulation and enhance the absorption of fat soluble medicine
2. Stimulation of olfactory nerve- medicine get dissolved in olfactory mucosa and bipolar nerve cells stimulated due to action potential sets up in to it and finally stimulates olfactory nerve.
3. Venous drainage of the nasal mucosa is directly in to venous system of brain so action is expected directly on brain

Method and procedure

20 patient has been choose for this study every patient is put under opd procedure of *nasya* as local *snehana* with *tilataila* and local *swedana* with *nadiswedana*, after tak-

ing proper position of body and head 6 drops of *manjisthaditaila* in each nostril patent is also advised to take inside room at least 30 min. after the *nasya karma* this treatment is advised for 7 successive days.

Observations

After 3 day with 6 drops of *nasya* in both nostrils 9 patients says that their skin on face becoming smooth and shiny dark pigmentation is also reduced in equal distribution amongst them headache of 2 patient is dramatically stopped while rest of patient found on any remarkable effect on dark pigmentation While starting the *nasya karma* some of the patients' complaint about irritation of the nasal mucosa but after 2-3 days patient became familiar with *nasy karma*

After 7 days all patient becomes free from dry skin problem nearly 12 amongst 20 get significant positive results in dark pigmentation while rest of the patient get very little effect on their chronic complaint of dark pigmentation.

CONCLUSION

The *nasya* therapy with *manjisthaditaila* is significantly useful in *vyanga* of acute form but it **may require for longer duration in chronic conditions. In dryness of skin over face due to local snehana** (oleation) this therapy proves significant effects in all patients. *Nasya* with *manjisthaditaila* is also useful in chronic sinusitis and headache.

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Source of support: Nil
Conflict of interest: None Declared