



ISSN Print: 2394-7500
 ISSN Online: 2394-5869
 Impact Factor: 5.2
 IJAR 2020; 6(3): 64-66
www.allresearchjournal.com
 Received: 01-01-2020
 Accepted: 05-02-2020

Shukla RB

Professor, Department of
 Sharir Rachana, Faculty of
 Ayurved, Uttarakhand
 Ayurved University, Main
 Campus, Dehradun,
 Uttarakhand, India

Vats Anurag

Associate Professor,
 Department of Samhita
 Siddhant, Faculty of Ayurved,
 Uttarakhand Ayurved
 University, Main Campus,
 Dehradun, Uttarakhand, India

A literary study of 'Srotas' with special reference to NASA (nose)

Shukla RB and Vats Anurag

Abstract

Ayurved the *Stotasa* is a unique concept & fundamental structures elaborated in *Ayurved*. *Srotasa* are channels or micro-pores which mainly perform functions of transportation, *Ayurveda* described many types of *Srotas*. In *Ayurved*, *Srotasa* are enumerated basically in to two types i.e., *Antarmukha (Jivitayatan)* and *Bahirmukha Srotasa* (Channels open to exterior). Broadly, *Bahirmukha Srotasa* are, nine in number which are: two eyes, two nostrils, two ears, one mouth, one rectum and one is urethra. NASA (Nose) is one of the *Bahirmukha Srotasa*. NASA is the gateway to *Siras* (Head). The two main functions of NASA are Respiratory and Olfactory; it is also known as an organ of smell. *Nasya* is an important treatment method, in which drug is administered through NASA.

Keywords: *Ayurveda*, *stotasa*, *bahirmukha srotas* as, *NASA*, *Nasya*

Introduction

In the science of *Ayurved* the *Stotasa* is a unique concept & fundamental structures elaborated in *Ayurved*. Much importance to this structures has been given. The word *Stotasa* is derived from "*Sru Srawane*" meaning thereby to ooze, to permit, to filter. In other word the structures responsible for permeation. It is also responsible for supply of nutrition and drainage of waste products. Which is help full in the maintenance of health^[1,2]

Srotasa are channels or micro-pores which mainly perform functions of transportation, *Ayurveda* described many types of *Srotas*. There are total thirteen *Srotas* out of which seven are associated with tissues (*Dhatus*)^[3].

Review of Literature

The *Srotasa* are the numerous in the body which cannot be counted therefore it is said that the Human body is a nothing but aggregation of *Srotasa*. In *Ayurved*, *Srotasa* are enumerated basically in to two types i.e., *Antarmukha (Jivitayatan)* and *Bahirmukha Srotasa* (Channels open to exterior)^[4].

Suksma (minute)-Body-mind-spirit system has as many as *Srotasa* as are the number of life factors operating in the life process. These *Srotasa* are infinite in number. *Sthula* (gross): *Bahirmukha* (Aperture or natural opening) are numerable and can be counted these are: nine in male and eleven in females^[5,6].

Broadly, *Bahirmukha Srotasa* are, nine in number which are: two eyes, two nostrils, two ears, one mouth, one rectum and one is urethra^[7].

NASA

NASA (Nose) is one of the *Bahirmukha Srotasa*. Nose is also considered as an *Indriya* named as *Ghranendriya*. Although *Indriyas* are constituted through *Panch-Mahabhutas* but especially each *Indriya* has a specific quality of a particular *Mahabhuta* called *Indriya Dravya*? The *Indriya Dravya* of *Ghranendriya* is *Prithavi Mahabhuta*^[8]. There is another term *Indriya-adhistan* means the location at which the particular *Indriya* is situated. The *Indriya-adhistan* of *Ghranendriya* is nose (Nasal cavity) and its mucosal layer. It is referred as a *Bahirmukha Srotas*^[9].

Anatomy of NASA

It is also called Nares, Nostrils, *NASA-randhra*, *Garhan-marga*, *NASA-vivar* and *NASA Srota*.

Correspondence Author:**Shukla RB**

Professor, Department of
 Sharir Rachana, Faculty of
 Ayurved, Uttarakhand
 Ayurved University, Main
 Campus, Dehradun,
 Uttarakhand, India

Nose consist of a supporting frame work of bone and cartilage (*Tarun-asthi*) covered with muscles and skin and lined by mucous membrane.

The Nasal cavity extends from nares through the external nose back as the posterior Nasal aperture or Conchae where the two cavity communicates with the nose pharynx. The duct of para Nasal sinuses and naso-lacrymal ducts also open into the nose. This is mentioned in *Ayurved* as:

“NASA-hi Shirso Dwaram”

It means that *NASA* is the gateway to *Siras* (Head). Through this one can make an approach for the treatment of illnesses of *Urdhwa-jatrugata* region.

Physiology of NASA

The Nose performs two functions. One is respiratory and other is olfactory it is also known as an organ of smell. The upper one third of the Nasal Cavity consists of olfactory receptors that lies in the membrane, called olfactory epithelium.

The terms like *Grahn*, *Ghar Marg* and *Phana* are referred for olfactory area of the Nasal cavity in *Ayurveda*.

Applied aspect of NASA

Inferior to olfactory epithelium the mucous membrane of the Nasal cavity contains capillaries and ciliated columnar epithelium along with many goblet cells. As air (Inspired) whirls around the conches and meatuses it is warmed or air conditioned by blood capillaries and mucous secreted by goblet cells moistens the air which help to traps dust particles.

The drainage from para Nasal sinuses also help to moisten the inspired air and the cilia moves the mucus and traps the dust.

All above functions of *NASA* together are very similar to “*Sru-Srawane*” therefore the term *Stotasa* is stand for the nose. Hence to Achieve smooth function of nose one may have to administer *Pratimarsh Nasya* (administration of two drops of oil into Nasal cavity), daily as elaborated under the *Dinacharya* ^[10].

When the dryness and pricking pain occur in *Malayana* (External opening) is indication of *Mala-Kshaya* stage of *Bahirmukha Srotasa*. In other word *Mala-Kshaya* may be considered as nothing but a malfunction of external orifices. Which already has been mention the diminution of *Mala-Kshaya* is pain full as compare to *Vridhhi*.

Compilation of applied aspect

- While sneezing mouth and nose should be kept covered.
- External orifices should be kept clean.
- The *Nasya* should administer in diseases, resulted due to *Ratri-jagran*.
- To treat illnesses of *Urdhva Jatru* region *Nasya Dravya* should administer though nose at night.
- Quantity of *Nasya Dravya* for *Pratimarsh* should be two *Bindu* in each nostril.
- In healthy individuals also *Nasya* indicated in *Vasant Ritu* ^[11].
- In all types of Nasal diseases *Dhum-paan* (medicated smoking) is beneficial, but route of drug administrate should not be other than the nose ^[12].
- *Sroto-Sodhan Nasya* should administer at following times: After food, after *Vaman*, after day sleep, after long walking, and after *Maithun* (sexual intercourse) ^[13].

- Daily use of *Murchit Til Tail Nasya* is also advised to be beneficial by several scholars.
- In dryness of nose and mouth *Shiro-Basti* should administered.
- The treatment of *Karmula Roga* can also be done by *Nasya* and *Kaval*.
- *Nasya* in *Kustha* should administer after every three days.
- In *Avabahuk* and in *Ardit*, *Nasya* is beneficial.
- In *Apasmar Roga Nasya* of *Kapil* colour Cow’s *Pitta* is indicated.
- *Tail* prepared from *Bhringraj RAS*, *Til Tail* and *Baheda Tail* together, brings *Dristi Vardhak* (Beneficial for *Vission*) action.
- In *NASA Shosha Bala Tail Nasya* or its local paint is beneficial.
- The headache resulted due to worm infestation, *Nasya Dravya* should be a blood.
- *Neem Tail Nasya* for a month is beneficial in *Khalitya*.
- *Kumkumadi Tail Nasya* help to reduce an acne.
- It is mentioned in text that, in patients of poisoning, if patient does no revive after giving *Teekshan Nasya*, it may indicate that the patient has died.
- In injury of nose *Gophana* bandage should apply.

Conclusion

Considering the literature referred, it is concluded that:

- *Srotasa* are the important block of Living Body.
- The knowledge of both *Antarmukha* and *Bahirmukha Srotasas* are important for the field of *Ayurved* and maintenance of health.
- The Knowledge of *Bahirmukha Stotasa* has got much importance in the maintenance of health through personal hygiene.
- *NASA* as an important *Bahirmukha Stotasa* has got major importance.
- *Nasya* is an important treatment method, in which drug in administered through *NASA*.

References

1. Agnivesh, Charak Samhita, Dr. Laxmidhar Dwivedi, Vol-II, Second Edition, Reprint, Chaukhamba Krishnadas Academy, Varanasi, 2017; (5, 6):1263, 827.
2. Agnivesh, Charak Samhita, Pt Kashinath Pandey and Dr. Gorakhnath Chaturvedi, Part-I, Reprint, Chaukhamba Bharati Academy, Varanasi. 2018; (30, 12):1024, 584.
3. Agnivesh, Charak Samhita, Dr. Laxmidhar Dwivedi, Vol-II, Second Edition, Reprint, Chaukhamba Krishnadas Academy, Varanasi. 2017; (5, 6):1263, 827.
4. Agnivesh, Charak Samhita, Dr. Laxmidhar Dwivedi, Second Edition, Reprint, Chaukhamba Krishnadas Academy, Varanasi. 2017; II(5, 4):1263, 826.
5. Sushruta, Sushruta Samhita, Kaviraja Ambikadutta Shastri, Reprint Edition, Chaukhambha Sanskrit Sansthan, Varanasi (Sharirsthana). 2007; I(5):84, 41.
6. Srimad Vridha Vagbhat, Astanga Samgraha (Sutrasthana), Dr Ravi Dutta Tripathi, Reprint Edition, Chukhambha Sanskrit Pratishthan, Delhi. 2003; (6):683, 90.
7. Agnivesh, Charak Samhita, Dr Laxmidhar Dwivedi, Second Edition, Reprint, Chaukhamba Krishnadas Academy, Varanasi. 2017; II(7, 12):1263, 855.

8. Agnivesh, Charak Samhita, Pt Kashinath Pandey and Dr. Gorakhnath Chaturvedi, Part-I, Reprint, Chaukhamba Bharati Academy, Varanasi. 2018; (8, 14):1024, 179.
9. Agnivesh, Charak Samhita, Pt Kashinath Pandey and Dr. Gorakhnath Chaturvedi, Part-I, Reprint, Chaukhamba Bharati Academy, Varanasi. 2018; (8, 10):1024, 177.
10. Agnivesh, Charak Samhita, Pt Kashinath Pandey and Dr. Gorakhnath Chaturvedi, Part-I, Reprint, Chaukhamba Bharati Academy, Varanasi. 2018; (5, 56-62):1024, 123.
11. Agnivesh, Charak Samhita, Pt Kashinath Pandey and Dr. Gorakhnath Chaturvedi, Part-I, Reprint, Chaukhamba Bharati Academy, Varanasi. 2018; (5, 56):1024, 123.
12. Agnivesh, Charak Samhita, Pt Kashinath Pandey and Dr. Gorakhnath Chaturvedi, Part-I, Reprint, Chaukhamba Bharati Academy, Varanasi. 2018; (5, 46):1024, 121.
13. Agnivesh, Charak Samhita, Pt Kashinath Pandey and Dr. Gorakhnath Chaturvedi, Part-I, Reprint, Chaukhamba Bharati Academy, Varanasi. 2018; (5, 33-35):1024, 118.