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“Nasyakarma In Shalakyatantra”

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ABSTRACT

Shalakyatantra is one of the Ashtanga Ayurveda that deals with the treatment of diseases related to the eye, ear, nose, throat, oral cavity, head, and scalp through oral medications, kriyakalpa, Panchakarma procedures, surgical and para-surgical procedures, etc.

Now a days Shalakya (ENT & Ophthalmic) Diseases are Major Concerned Because patient does not want to go for surgical procedure. Looking towards Ayurved, there are lot of Panchakarma Procedures Advocated for Shalakya (ENT & Ophthalmic disorders. Among this Panchakarma Procedure Nasya Karma is the Primary Procedure. Nasya is the intranasal method of drug administration meant for treatment and detoxification and is widely used in Shalakyatantra.

It is said The nose is the gateway for drug administration for the ailments of head and organs situated in it viz. eye, ear, nose, throat, head, scalp, hair, and oral cavity. Nasya can be used also for the prevention of diseases, to strengthen the indriya (sense organs), and to bring Shirolaghavata by eliminating the doshas.

Key Words: Shalakyatantra, Ashtanga Ayurveda, Nasya Karma

INTRODUCTION:

Nasya is a Panchakarma treatment for body cleansing used in Ayurvedic medicine. Administration of drugs by the route of nasal cavity is termed as nasya. nāvana, Shirovirechana, Shirovireka, Murdhavirechana are the other names of this procedure. Nasya is a sanskrit word, which means " related to nose". Ayurveda describes the nose as the doorway to the head. Nasya Procedure is to eliminate vitiated Kapha Dosha which in turns helps to prevent the forthcoming Kapha disorders associated Pitta disorders or diseases originating or settled in the place of Kapha. So in this Nasya therapy, ayurveda treatment is performed through the nostril. Nasya cleans and opens the channels of the head, eyes, nose, ears, throat, and oral cavity and improves the oxygenation i.e., the flow of prana which has a direct and highly beneficial influence on brain functions. Ayurvedic medicine either in the oil or smoke forms is infused into the nostrils. Nasya panchakarma therapy is very useful to address the disease related to head region, e.g. insomnia.

C) Nasya Karma in Mulch Roga (Diseases of Oral Cavity)

D) Nasya Karma in Shiro Roga Karna (Diseases of Head)

E) Nasya Karma in Netra Roga (Diseases of Eye)

(A) Nasya Karma in Karna Koga (Diseases of Ear):

1) Vagbhatacharya has described the indication of Nasya Karma in the "Uttar Sthan Chapter 18 KarnagatrogPratishedh" and out of 25 Diseases indicated for Pittaj- Karmashool, Kaphaj-Karmashool, Pakva-Karna, Karna-Naad & Karna-Badhira.

2) Vagbhatacharya has also described the indication of Nasya Karma in "Uttar Sthan Chapter 18 KarnarogPratishedh" for Karna Paligat Roga namely Karma Mala, Paali shosh & Unmanth.

3) Sushrutacharya has described the Indication of Nasya Karma in the "Uttar Sthan Chapter 21 KarnarogPratishedh" and out of 28 Diseases indicated for Kama-Pratinaah.

4) Charkaacharya has not indicated Nasya Karma in Karna roga.

The Ear diseases indicated for Nasya Karma are:

1. Pittaj-Karnashool (Earache)
2. Kaphaj-Karnashool (Ear Ache)
3. Pakva-Karna (Otitis media)
4. Karna-Naad (Tinnitus)

5. Karna-Badhira (Hearing Loss)

6. Karna-Pratinaah (E T Dysfunction)

B) Nasya Karma In Nasa Roga
(Diseases of Nose): -

1. Sushrutacharya has described the in the indication of Nasya Karma "Uttar Sthan Chapter 23 NasarogPratishedh and "Uttar Sthan Chapter 24 PratishyayaPratishedh" out of 31 Diseases indicated for PuyaRakta, Kshavathu, Nasa-Straav, Nasa-Shosh, Nav- Pratishyaya & Vataj-Pratishyaya.

2. Charkachrya has described the indication of Nasya Karma in the "Chikitsasthan Chapter 26 Trimarmiya" and out of 10 Diseases indicated for "Vataj-Pratishyaya, Apinas, Pittaj-Pratishyaya, PuyaRakta & Kaphaj- Pratishyaya"

3. Vagbhatachrya has described the indication of Nasya Karma in the "Uttar Sthan Chapter 20 NasarogPratishedh" and out of 18 Diseases indicated for Vataj-Pratishyaya, Pittaj-Pratishyaya, Kaphaj-Pratishyaya, Sannipataj-Pratishyaya, Kshavathu, Putaka, Nasa- Shosh & Nasa-Naah.

The Nose diseases indicated for Nasya Karma are:

1. Apinas (Atropic Rhinitis)

2. PuyaRakta (Purulent Sinusitis)

3. Pratishyaya (Rhinitis)

4. Vataj-Pratishyaya (Ac. Viral Rhinitis)

5. Pittaj-Pratishyaya (Bacterial Rhinitis)

6. Kapha Pratishyaya (Allergic Rhinitis)

7. Sannipataj Pratishyaya (Chronic Rhinitis)

8. Kshavathu (Sneezing)

9 Branshtu (Chronic Rhinitis)

10. Nasa-Straav (Discharge from Nose)

11. Nasa-Shosh (Dryness of Nose)

12. Nav-Pratishyaya

13. Putaka (Crepitus)

C) Nasya Karma in Mukh Roga
(Diseases of Oral Cavity): -

1. Sushrutacharya has described the indication of Nasya Karma in the "Chikitsa Sthan Chapter 22 MukhRogaChikitsa" and out of 65 Diseases indicated for "Shitad, Danta Puputak, Dantaveshtak, Saushir, Upakush, Dantaharsh, Krimi Danta, Chaladanta, Rohini & Sarvasar".

2. Vagbhatachrya has described the indication of Nasya Karma in the "UttarSthan Chapter 22 MukhRogaPratishedh" and out of 75 Diseases indicated for " Khand-oshta, Vataj-Oshtaroga, Kapahaj-Oshtaroga,

Shitadanta, Krimidanta, Dantashool, Shitad, Upakush, Danta Saushir, Vaidharbha. Dantanaadi, Pittaj-Jivhakantak, Talushosh, Vataj- Rohini, Kaphaj-Rohini, Vataj-Mukhpaak, Arbuda & Putimukh.

Charkachrya has not indicated Nasya Karma in Mukh roga. The Oral Cavity diseases indicated for Nasya Karma are

1. Shitad (Gingivitis)
2. Danta Puputak (Periodontal Abscess)
3. Dantaveshtak. (Chronic Periodontitis)
4. Saushir (Periodontitis)
5. Upakush (Inflammatory Periodontitis)
6. Dantaharsh (Hyperesthesia of tooth)
7. Krimidanta (Dental Caries)
8. Chaladanta (Tooth Mobility)
9. Shita Danta (Cracked Tooth)
10. Dantashool (Tooth-ache]
11. Vaidharbha (Traumatic Periodontitis)
12. Danta Naadi (Alveolar Fistula)
13. Rohini (Diphtheria)
14. Vataj-Rohini (Faucial diphtheria)
15. Kaphaj Rohini (Faucial diphtheria Complicatory)
16. Sarvasar (Stomatitis)

17. Vataj-Mukhpaak (Orolabial Herpes)
18. Khand-oshta (Cleft Lip)
19. Vataj Oshtaroga
20. Kapahaj Oshtaroga
21. Pittaj-Jivhakantak (benign migratory glossitis)
22. Talu-Shosh (Xerostomia)
23. Arbuda (Carcinoma of palate)
24. Putimukh (Halitosis)

D) Nasya Karma in Shiro Roga (Diseases of Head) :-

Sushrutachrya has described the Indication of Nasya Karma in the “Uttar Sthan 26 Chapter ShiroRogaPranshedh” and out of 11 Diseases indicated for "Samanya-Shiroroga, Pittaj-Shiroroga, Kaphaj-Shiroroga, Kshayaj Shiroroga, Krimij-Shiroroga, Ardhabhedhak & Shankhak.

1. Charkachrya has described the indication of Nasya Karma in the “Chikitsa Sthan Chapter 26 Trimarmiya" and out of 05 Diseases indicated for "Khalitya, Palitya, Sarva- MurdhaRoga"
2. Vaghbhatachrya has described the Indication of Nasya Karma in the “Uttar Sthan Chapter 24 ShiroRogaPratishedh" and out of 19 Diseases (Shirogat and Kapalgat Roga) indicated for "Vataj-

Shirobhitap, Pittaj Kaphaj-Shirobhitap, Shirobhitap, Krimij-Shiroroga, Darunak, Khalitya, Palitya, Rakta-Pittaj Shiroroga, Ardhabvbedak, Sarva Jatruvdha Roga

the indication of Nasya Karma in the "Uttar Sthan Chapter 17-Drishtigat Roga & Chapter 18 Kriyakalpa" and out of 76 Diseases indicated for "Vataj-Timir, Pittaj-Timir. PittaVidagdhaDrishti."

The Diseases of Head indicated for Nasya Karma are.

1. Samanya-Shiroroga (Headache)
2. Pittaj Shiroroga (Headache due to sinusitis)
3. Kaphaj Shiroroga. (Headache)
4. Rakta Pittaj Shiroroga (Headache)
5. Sannipataj Shirobhitap
6. Kshayaj Shiroroga (Post traumatic Headache)
7. Krimij-Shiroroga Maggot/Myiasis)
8. Ardhabvbedhak (Migraine)
9. Shankhak (Temporal arteritis)
10. Khalitya (Non scarring inflammatory alopecia)
11. Palitya (Greying of hair)
12. Sarva Jatruvdha Roga (Head above the Clavicle area)
13. Darunak (Tinea capitis)

12. Sarva-MurdhaRoga (Head Diseases)

E) Nasya Karma in Netra Roga (Diseases of Eye) :

1. Sushrutacharya has described

2. Vagbhatachrya has described the indication of Nasya Karma in the “Uttar Sthan Chapter 09 VartmaRogaPratishedh, Chapter-11 SandhisitasitRogaPratishedh, Chapter-13 Timir Pratishedh, Chapter 14 LinganaashPratishedh & Chapter 16 SarvaAkshiRogaPratishedh" and out of 94 Diseases indicated for "Pakshmashaat, Kaphotklishta, Pakshmarodh, Nimna & Shudh Shukra, Kaphaj Timir, Shushkaakshipaak, Pillaroga & NetraRakshak.

3. Charkachrya has not indicated Nasya Karma in Netra roga. The Diseases of Eye indicated for Nasya Karma are :

1. Timir (Immature superficial cortical cataract)
2. Vataj Timir
3. Pittaj-Timir
4. Kaphaj Timir
5. Pitta VidagdhaDrishti (Hemeralopia)
6. Pakshmashaat (Madarosis)
7. Kaphotklishta (Blenorrhoea)
8. Pakshmarodh (Trichiasis)
9. Nimna & Shudh Shukra

(Corneal ulcer)		of 7 years.
10. Shushka Akshipaak (Stiffness of lid with xerophthalmia)		Aims and Objectives :
11. Pillaroga		A collection of the description of Nasya in brihatrayi, laghutrayi, and related journals,
12. NetraRakshak (Eye Protective)		
CONTRA-INDICATIONS:		PROCEDURE :
1. Ajeerna- Indigestion.		The procedure of administration of Nasya comprises
2. Peetasneha-The person who is subjected to oral snehana treatment.		1. Purva karma
3. Peetamadya- The person who is intoxicated due to alcohol.		2. Pradhana karma
4. Virikta- Client subjected to Virechana		3. Paschat karma
5. Navajwara- Suffering from fever.		1) Parvakarma:
6. Snatashira- After the head bath		Selection of the patient: The patient should be selected according to the indications and contraindications of Nasya described in the classics.
7. Ksudhartha- Hungry Client.		• Preparation of the patient:
8. Trushaartha – Thirsty client.		The patient who has passed his natural urges like urine, stool, etc. routine daily activities like bath, prayer, light breakfast, etc. should be done. Now the patient gets ready for Nasya karma. He should lie down on Nasya Shayya.
9. Ativyayama Excessive exercise.		Before Nasya, Mridu Abhyanga should be done on scalp, forehead, face, and neck for 3 to 5 minutes by medicated oil like Ksheera Bala Taila. Panchaguna Taila, etc.
10. Garbhini- Pregnant women.		
11. Bhuktabhakta -After Meal.		
12. Vyayama Klanta - Excessive physical work.		
13. Vyavay Klanta - Excessive sex indulging.		
14. Shokabhitapta- State of grief.		
15. Vruddha-Aged person.	2)	Pradhana Karma:
16. Bala- Children below the age		• The patient should lie down in

a supine position with ease on Nasya Shayya. Shira should be "Pralambita" (lowered) and the foot part is to be slightly raised.

- The Head should not be excessively flexed or extended. If the head is not lowered, the nasal medication may not reach the desired distinction and if it is lowered too much, there may be the danger of getting the medication to be lodged in the brain.
- After covering the eyes with a clean cotton cloth, the physician should raise the tip of the patient's nose with his left thumb and with the right hand, the sukoshna medicine should be dropped in both the nostrils in a proper way.

Paschat Karma

- The patient is asked to spit out the medicine that reaches the throat. Nadi Swedana to be given again after nasya. Gentle massage to be given on the forehead, palms and soles of the patient and allow to take rest.
- Then the patient is to be given dhumapana, followed by kavalagraha or gandusha which eliminates Kapha.
- Then the patient is advised to

follow a wholesome diet, resort to the breezeless, warm residence and observe self-restraint Day sleeping and cold water for any purpose like Pana, Snana, etc.

should be avoided.

Nasya classification:

Mainly classified into 2 types

1. Shodhana
2. Shamana

According to Charakaacharya 5 types!

1. Navana nasya
2. Avapeedana nasya
3. Dhmapana nasya
4. Dhuma nasya
5. Pratimarsha nasya

1) Navana nasya: Navana is instillation of medicated taila or Ghrita into the nose". Ex: Kaphajanya Timir-Triphaladi taila, All type of Nasa roga-Shadbindu taila nasya.

6. Kaphaj Rohini (A.H.U. 22/62)
7. Krimidanta (A.H.U. 22/19 & A.H.U. 22/25)
8. Vaidarbha (A.H.U. 22/29)
9. Upakush (A.H.U. 22/31-32)
10. Saushir (A.H.U. 22/36)
11. Talushosh (A.H.U. 22/54)
12. All type of Mukh roga (A.H.U. 22/55)
13. Vataj Rohini (A.H.U. 22/59)
14. Vataj shirashul (A.H.U. 24/4)

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|---|--|
| 15. Pittaj Shiroroga (A.H.U. 24/11) | pungent substance into the nose is called “Avapeedana nasya.” |
| 16. Vatapittaja Shiroroga (Vangasenashirorogadhikara/81) | Drugs used are teekshana dravyas like Saindhava, pippali, maricha etc. |
| 17. Krimij Shiroroga (Vangasenashirorogadhikara/88-89) | ex Galaroga, Akshiroga. Timira, Shiroroga, Nasaroga. |
| 18. Suryavarta (Vangasenashirorogadhikara/91) | 31. Nasaroga (A.S.U 24/39) |
| 19. Pakshmashaat (A.S.U. 12/6) | 32. Dushtapratishyaya (A.S.U 24/37) |
| 20. Vataj Abhishyanda (SU. UT. 9/10 & A.S.UT 19/8) | 33. Putinasa (Su. UT. 23/45) |
| 21. Raktaj Abhishyanda (A.S.UT. 19/40) | 34. Kaphaj Pratishyaya (Ch. Chi 26/138) |
| 22. Timir (A.S.UT 19/44) | 35. Sarvapakara Shiroroga (Vangasenaneetrarogadhikara/64) |
| 23. All types of Netrarogas, Mukha, Danta, Greeva, Balaprada, Kantiprada (A.H.UT 13/43) | 36. Suryavarta (Vangasenaneetrarogadhikara/13) |
| 24. Sannipataj Timir. (A.H.U 13/75) | 37. Sarva Shiroroga (Vangasenaneetrarogadhikara/77) |
| 25. Kaphaj Timir (Vangasenaneetrarogadhikara/425) | 38. Peenasa (YR Nasaroga chikitsa adhyaya/1) |
| 26. Pittaj Timir (Vangasenaneetrarogadhikara/426) | 39. Pradhamana Nasya (Dhmapana nasya): It is a type of Shodhana nasya where one kola quantity of fine powder is blown into nostrils. |
| 27. Peenasa Pratishyaya (B.R. 63/7) | Kaphaj Pratishyaya (Ch. Chi 26/151) |
| 28. Nasaarsha (B.R. 63/33) | 40. Naveen Pratishyaya (Ch. Chi 26/137) |
| 29. Badhirya (B.R 63/36) | |
| 30. Karnanaad, karnapratinah, karnashoola, Badhirya (B.R.63/69) | 41. Pratishyaya (YR Nasaroga chikitsa adhyaya/70-72) |

1) Avapeedana Nasya :

Avapeedana nasya is a type of Shodhana nasya Instillation of Fresh juice of

42. Sannipataj Shirashool (YR Nasaroga chikitsa adhyaya/43)

The probable mode action of drugs of Nasya karma can be.

43. Dhuma nasya : Medicated smoke inhaled through the nose and exhaled through the oral route is called Dhuma nasya.

Neurological Pathway- It may be through stimulation of the Olfactory nerve & the Trigeminal nerve (Ophthalmic & Maxillary branches). The peripheral olfactory nerves are chemoreceptors in nature. These nerves differ from other cranial nerves in their close relationship with the brain. These are connected with the higher centres of the brain i.e. the limbic system, consisting mainly of the amygdaloidal complex, hypothalamus, epithalamus, anterior thalamic nuclei parts of basal ganglia, etc. So the administration of the drug here stimulates the higher centres of the brain which shows action on the regulation of endocrine & nervous system functions, Diffusion of The Drug-

44. Naveen Pratishtaya (Ch. Si. 9/92)

Lipid soluble substances have a greater affinity for passive absorption through the cell walls of the nasal mucosa. Non-polar hydrophobic molecules diffuse through the lipid bilayer of the plasma membrane, into & out of cells.

45. Pratishtaya (YR Nasaroga chikitsa adhyaya/67) & (B.R. 63/10)

Vascular Pathway: It is possible through the pooling of nasal venous blood into an inferior ophthalmic vein (which in turn pools into the facial vein) & deep facial vein. The facial vein has no valves. It communicates freely with the intracranial circulation, not

46. Pratimarsha Nasya: Instillation of oil into the nostrils is called Pratimarsha nasya. The dose of Pratimarsha nasya is two bindu for each nostril.

A bindu is the quantity of the oil that drops from the index finger dipped into oil to the level of its first two phalanges.

- Palitya (Sharangadhara Samhita nasya prakarana 45)
- Peenasa (Y.R 1/541)
- Sarva Shiroroga Khalitya (Vangasena shirorogadhikara/76)

DISCUSSION:

Mode Of Action

Drug absorption in Nasya karma is a complex process and depends upon drug properties, anatomical-physiological conditions of the nasal cavity, and intranasal pathways.

It communicates freely with the intracranial circulation, not

only at its commencements and by the supraorbital veins which are connected with the ophthalmic vein, a tributary of the deep facial vein, which communicates through the pterygoid plexus with the cavernous venous sinus. Such a pooling of blood from nasal veins to venous sinuses of the brain is more likely to occur in head lowering position due to gravity, the absorption of the drug into meninges and related intracranial organ is a point of consideration.

Drugs in the form of Nasya have a probable mode of entry in circulation, hence has a role in improving vision and relieving asthenopic symptoms as follows.

By general blood circulation, after absorption

Through mucous membrane. Direct pooling into venous sinuses of the brain.

Inferior ophthalmic veins. Absorption directly into the cerebrospinal fluid. As this medicine is absorbed in ophthalmic vessels it has its nourishing role in extra ocular muscles and eye proper. Along with this antioxidant property have a role in maintaining tissue built. It also pacifies the aggravated Vata Dosha in the head and helps to normalize the function of the central nervous system by nourishing the nervous system and balancing the

circulation of blood in the sense organs including the ear also.

CONCLUSION

Nasya kala i.e. proper time and duration of drug administration is important factor. Age, Dosh, Avastha, Vyadhiavastha, Form of drug used is also important factor in Nasya karma. Keeping in the view of the above said facts, it can be concluded that either the essence of Nasya or Nasya Dravya is reaching the brain and acting on important centres controlling different neurological, endocrine, and circulatory functions and thus showing systemic effects. According to Charaka, Nasa is the gateway to Shirah. The drug is administered through the nose as Nasya reaches to mastishka and eliminates only the morbid doshas responsible for producing the disease. Nasya is a very important procedure to cure Urdhva Jatrugata Rogas. Nasya Karma enhances the activity of sense organs and prevents diseases. Nasya Karma prevents Khalitya and ensures growth of hair and alleviates diseases like Manyastambha, Shirashoola. Ardhabhedhak, nasanaha, Krimidanta, Timira, etc. Nasya Aushadha makes its way to the brain through the nasal passage and olfactory tract to stimulate. Something happens when provocation of Doshas takes place in

Shirah due to the irritating effect of an administered drug increasing the blood circulation of the brain. So extra accumulated morbid doshas are expelled out from small blood vessels and ultimately these morbid

doshas are thrown out by the nasal discharge, tears, and by salivation. From the anatomical point of view, there are no such direct pharmacodynamics considerations between the nose and cranial organs. Moreover, the blood-brain barrier is a strict security system in the human brain. The nose is used as a route of drug administration for inhalation of anaesthetic materials and certain decongestants for paranasal sinusitis.

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