



NASYA CRITICAL REVIEW

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ABSTRACT

Ayurveda being the most ancient science of the world and *Panchakarma* being its integral part helps in the management of chronic diseases. It includes *Vaman*, *Virechan*, *Basti*, *Nasya* and *Raktmokshana*. It is not only an art of life but also a treatment science which deals with restoration of health, prevention and management of diseases. *Nasya* is one of the therapy among *Panchkarma* in which drug can be administered through nasal passage. The *Nasya* is considered the best and specific procedure for disease of Supraclavicular region like *Nasa rogas*, *shiro rogas*, *karan roga* etc. *Acharya Sushruta*, has mentioned that instillation of *Aushada* or *Aushadi Siddha Sneha* into *Nasa Chidhra* is defined as *Nasya*. The dose of drug required is very minimal and action of drug is faster and effective. According to *Acharya Charaka* nose is the gateway of head so the drug administered through nose as *Nasya* reaches the brain and eliminates only the morbid *Dosha* responsible for producing the diseases. The drug administered through nose, acts locally as on *Urdhvajatrugata roga* and well as systemic diseases such as Parkinson, Frozen shoulder and also for *Pusavana karma*. So present paper deals with the critical review of *Nasya* therapy.

KEYWORDS: *Nasya*, *Nasa chidra*, *Aushdha*, *urdhvajatrugata*.

INTRODUCTION

Panchakarma is the specialty branch of Kayachikitsa, which deals with five major therapies, as well as preparatory procedures and post operative procedures and *nasya karma* is one of these therapies or procedures. *Nasya karma* is the best treatment for the *Shirogata Roga* and specially *Nasagata Roga* according to Acharya's and ancient ayurvedic literature. *Nasya* therapy is also indicated in the diseases of Mukha, Karna and Netra Roga. *Urdhvanga chikitsa* is one of the important branch of Ashtanga Ayurveda and *Nasya karma* is the main therapeutic measure of *Urdhvajatrugata Roga*.

Nasya is a term applied generally when a medicine is administered through the Nasal passage Arunadutta states "*Nasayama Bhavam Nasyam*" that which can be administered through nasal passage. The *Nasya karma* is considered the best and specific procedure for disease of Shira, Acharya Vagbhata quote "*Urdhwa Jatru-Vikaresu Visesaunasyamisyate*".^[1] The nasal passage is considered as portals of head or *Shira* "*Nasa Hi Shiraso Dwaram*". Nose is the gateway of the head. So, systematically performed *Nasya karma* cures almost all the diseases of

the head as easily, as a vein of grass is removed from its blade.^[2] The word *Nasta* is derived from *Nas Dhatu* which is used as *Samjna Vachaka*, also meant for *Nasya Karma* useful for nose.

DEFINITION OF NASYA

In Ayurveda, the word *Nasya* denotes the nasal route for administration of various drugs. According to Vagbhata "*Nasayam Praniyamanam Ahushadam Nasya*" medication instilled through the route of nose is defined as *Nasya*. As per Acharya Sushruta, inatillation of *Aushada* or *Ahushadi Siddha Sneha* into *Nasa Chidhra* is defined as *Nasya*.

SYNONYMS

- Shirovirechana
- Shirovireka
- Navana
- Nastaha Karma
- Murdhavirechana
- Prachchardana

Importance of Nasya Karma

Nose (Nasa) is the only gateway of Shira to eliminate the doshas from the shira. Nasya karma is the process in which the drug is administered through the nasa to treat the diseases of urdhwanga. According to Acharya's Nasa is the gateway of shira. Medicine or Medicated oil administered through the nasa which reaches to the shira & shringataka marma. Shringataka Marma is the junctional area of the channels of nutrition of urdhwanga. The drug administered through nasa reaches to the shringataka sira marma by nasa strotas and spreads in

murdna reaches at the junctional place of netra, karna, kantha and eliminates the morbid doshas present in urdhwanga. Medicated oil or Medicine administered through the nasa reaches to the shringataka sira marma and eliminate the morbid doshas responsible for producing the diseases of Nasa, Netra, Karna & Shira.

Advantages of Adequate Nasya

1. Prevention of urdhwajatrug vikara.
2. Reduces greying & Falling of hair

Classification of nasya

Sl. No.	Name of Acharya	Types	Classification
1	Sushruta	2 5	Nasya, Shirovirechana Shirovirechana, Pradhamana, Avapeedana, Nasya, Pratimarsha
2	Charaka	3 5 7	According to mode of action: Rechana, Tarpana, Shamana According to the method of administration: Navana, Avapeedana, Dhmapana, Dhuma, Pratimarsha According to parts of the drug used: Phala, Patra, Mula, Kanda, Pushpa, Nirayasa, Twaka
3	Vagbhatta	3	Virechana, Brimhana, Shamana
4	Sharangdhara	2	Rechana, Snehana
5	Kashyapa	2	Brimhana, Karshana
6	Bhoja	2	Prayogika, Snaihika
7	Videha	2	Sangya Prabodhaka, Stambhana,

1. Navana Nasya

Navana is one of the important and well applicable therapies of NasyaKarma. Navana is administered by instilling the drops of a medicated oil or Ghrita (mostly) in the nose. Navana is known as Nasya in general. It can be mainly classified into Snehana and Shodhana Nasya.

- Snehana Nasya:

As the word Sneha suggests, Snehana Nasya gives strength to all the Indriyas and Sthanasth (Local) Dhatus and is used as Dhatuposhaka and Indriya Balavardhaka. It also does Vata Shamana

- Dose

The following is the dosage schedule for Sneha Nasya.^[3]

- Hina Matra –Matra- 8 drops in each nostril.
- Madhyama Matra – Shukti Pramana – 16 drops in each nostril.
- Uttama Matra – Panishukti Pramana – 32 drops in each nostril

Indications

Nasya can be given above 8 & below 80 yrs. of age.

- Shodhana Nasya

Acharya Sushruta's Shirovirechana type is included in Shodhana type of Navana Nasya. It eliminates the vitiated Doshas. In this type of Nasya, oil prepared by Shirovirechana Dravyas like Pippali, Shigru etc. is used.

Dose: Uttama Matra - 8 drops

Madhyama Matra - 6 drops

Hina Matra - 4 drops.^[4]

Indications:

Nasya can be given above 8 & below 80 yrs. of age

2. Dhmapana Nasya

Dhmapana or Pradhamana is a specific Shodhana Nasya.

Definition: This type of Nasya is instilled with churna (powder) specifically for Shirovirechana. Dhmapana mentioned in Charaka & Pradhamana described in Sushruta.

Method: In Pradhamana Nasya, Churna (powder of drugs) is administered (inhaled) by Nasal passage with the help of Nadi Yantra (Shadangula Nadi both side open ended). The Churna (fine powder) of required drug is kept at one end and air is blown from the other end, so that the medicine could enter into the nostrils.^[5]

Dose: According to Videha the dose of Dhmapana Nasya is three Muchuti (3 pinch). For the Pottali method Churna should be atleast 2 Tolas i. e. 20 gms.

Drug: Generally Tikshna drugs like – Rock salt, Garlic, Guggulu, Maricha, Vidanga, etc.

Are used for this type of Nasya. Hence caution should be taken during its administration.

Indications:

Its indications are as follows.^[6]

- (i) Shiro Roga (Disease of the head)
- (ii) Nasa Roga (Disease of the nose)
- (iii) Akshi Roga (Disease of Eye)

3. Dhuma Nasya

Dhuma Nasya is defined as medicated fume taken by nasal route and eliminated by oral route. Acharya Sushruta has not described it as a type of Nasya. The smoking per mouth is known as Dhumapana and is not included in Nasya. It is harmful to eye sight.

Types : Dhuma Nasya are of the following types
Prayogika, Sneihika, Virechanic

Instrument: Charaka has mentioned special Dhumanadi (smoking pipe) to errhine smoke. It should be of 24 Angula (fingers) length and breadth of measuring one's own finger.^[7] This measurement is for Virechana type. 32 Angula length for Sneihika Dhuma and 36 Angula length of Prayogika Dhuma is advocated.

Dose: During the prescribed time, a wise person should smoke twice for habitual variety of smoking, Once for Sneihika Dhuma (Unctuousvariety) and three to four times for the Vairechanic Dhuma(eliminative variety of smoking).

Drugs : For Prayogika Dhuma drugs like Priyangu, Ushira etc. should be used. For Sneihika Dhuma Vasa, Ghrita etc. and for Vairechanic Dhuma, drugs like Aparajita, Apamarga etc. should be used.^[8]

Indication: Dhuma Nasya is indicated in Shiroroga, Nasaroga and Akshiroga.

4. Marsha – Pratimarsha Nasya

Marsha and Pratimarsha both consists of introduction of oil through the nostrils. It is well tolerated and is very much convenient procedure.

Pratimarsha and Marsha are same in principle, but the main difference between them is of dose. In Pratimarsha Nasya 1-2 drops are given while in Marsha Nasya the dose is 6 to 10 drops.

Pratimarsha Nasya : Pratimarsha Nasya could be given daily and even in all the seasons in morning and evening.

Method: It is given by dipping the finger in the required Sneha and then dropping it in the nostrils. The patient should be advised not to sniff the Sneha given in the form of Nasya.

Dose: Two drops morning and evening. The Sneha should at least reach from nose to gullet, but it should not be too much in quantity that can produce secretion in gullet.^[9]

Indications: Pratimarsha could be given in Any age, Any season, Even in not suitable time & season i. e. in Varsha and Durdina.

- Bala - Vridhdha - Bhiru - Sukumara
- Weak patients - Kshtakshama - Trishna Pidita - Mukhashosha
- Valita – Palita^[10]

Contraindications: It is contraindicated in

- Dushta Pratishtyaya - Krimija Shiroroga
- Madhyapi (drunkers –habitual) - Badhirya (deafness)
- Bahudosha - Utklishta Doshas^[11]

It is contraindicated in such persons because the Sneha Matra is quite insufficient to eliminate Doshas or Kriminasha and already aggravated Doshas may get vitiated further.

Sushruta and Sharangdhara have described 14 suitable times for Pratimarsha Nasya, while Vagbhata has mentioned fifteen Kala.

Marsha: According to Vagbhata dropping of Sneha in the nostrils from 6 to 10 drops is known as Marsha. According to Vagbhata Marsha Nasya gives more side effects (Vyapada) but again he opined that it gives quick result and it is more effective than Pratimarsha Nasya.^[12]

5. Avapeedana nasya

Avapeedana Nasya is a procedure where, Swarasa (expressed juice) of the prescribed drugs is administered directly into the nostril. It is administered for the purpose of Shodhana and Shamana.

Charaka has described two types of Avapeedana Nasya.^[13]

1. Shodhana Nasya, here drugs such as Saindhava, Pippali etc. are used for the purpose of Shirovirechan
2. Stambhana Nasya, in which drugs like Sharkara, Ikshurasa, Ksheera, Gritha and Mamsarasa are administered.

Chakrapani commenting on this mentioned that in Avapeedana Nasya, Kalka (paste) of required medicine is squeezed to obtain the required quantity of Swarasa and administered directly in to the nostrils. Vagbhata^[14] and Sharngadhara also opine the same.^[15]

According to Susrutha, procedure for administration of Avapeedana Nasya is similar to that of Shirovirechana. In Sarpadamsta and for Vishanghnartha, Shirovirechana drugs are squeezed in to the nostrils. In patients who are Ksheena, Krusha, Durbala, Bhiru, Sukumara and suffering with Rakthapitta the drugs such as Sharkara, Ikshurasa, Ksheera, Gritha and Mamsarasa are administered as Avapidana Nasya.^[16]

Dalhana commenting on this mention that, Avapeedana Nasya is done for two purposes.

First, for the purpose of Shirovirechana, the drugs such as Pippali, Vidanga, etc. which are mentioned for

Shirovirechana are made into Kwatha (decoction), Sheeta (cold infusion) or Swarasa and administered with the help of Pichu, or by squeezing the Kalka of the drug directly into the nostrils.

Secondly, it is used for the purpose of Stambhana; Drugs such as Sharkara, Ikshurasa, Ksheera, Gritha or Mamsarasa are administered with the help of Pichu in the patients who are Ksheena, Krusha, Durbala, Bhiru, Sukumara and suffering with Rakthapitta.

Videha's view on Avapeedana Nasya is compiled by Dalhana quoting it for two purposes.

1. Sangya Prabodhaka is indicated for Sanjna Prabodhana in Vishabigatha, Sanyasa, Murchha, Moha, Apatantraka, Mada, Apasmara, Krodha, Bhaya, Manasa roga and Vyakulachetas.
2. For the purpose of Stambhana it given adding Kshaudra (honey) or by Kalka of prescribed drugs in form of juice.

Procedure of Administration of Avapida Nasya

According to Susrutha, procedure for administration of Avapeedana Nasya is similar to that of procedure in Shirovirechana.^[17]

Time for administration of Nasya

Ritu	Time to Administered Nasya
In healthy individuals ^[20]	
Shita (Hemanta and Shishira)	Madhyana (noon)
Sharada and Vasanta	Purvana (morning)
Grishma	Aparana (evening)
Varsha	During bright sun
According to Ritu in patients ^[21]	
Grishma Ritu	Purvana
Shita Ritu	Madhyana
Varsha Ritu	Nadurdina (when day is clear)
According to Doshas involved	
Kaphaja Vikara	Purvana
Pittaja Vikara	Madhyana
Vataja Vikara	Aparana

CONCLUSION

As well said prevention is better than cure in classic ayurvedic texts *Nasya Karma* is a treatment modality that not only works just for therapeutic effects for *Urdhwajatrugata Roga* but also act as a preventive measure for the same. There are many forms of administration of *Nasya karma* but in whole they work for same reason i. e for treatment of all the *Siro rogas*. Nose is the gateway of the head, so nasya dravya given reaches the brain and acts on important centers controlling different functions. Nose is the gateway of the head. So, systematically performed Nasya karma cures almost all the diseases of the head as easily.

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Dose For Avapeedana Nasya

The dose of drug administered in each nostril for of Avapeedana Nasya is

Heena Matra	- 4 drops
Madhyama Matra	- 6 drops
Uttama Matra	- 8 drops

Indications Of Avapeedana Nasya

Avapida Nasya is indicated in Ksheena, Krusha, Durbala, Bhiru, Sukumara, Rakthapitta, Vishabigatha, Sanyasa, Murchha, Moha, Apatantraka, Mada, Apasmara, Krodha, Bhaya, Manasa Roga and Vyakulacheta.

Sharangdhara recommends Avapida Nasya for the patients suffering with Galaroga, Vishamajwara, Manovikara, Krimi,^[18] and also in the disorders of Chakshu, Karna, Nasa, Shirogada, Manya, Hanu, Gala, Bhuja, Prusta and Vishama Jwara.^[19]

Chakradatta, Yogaratnakara and Bhavaprakasha have indicated numerous Yoga (formulations) of Avapeedana Nasya for Suryavartha and other Shiroroga.

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