



Review of Nasya Therapy

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ABSTRACT-

In ayurveda, Nasya is the most important therapy as it is used for the treatment of Urdhwajatrugata diseases. According to Acharya Charak, nose is the gateway of head. The drug administered through nose as Nasya reaches the brain and eliminates only the morbid doshas responsible for producing the disease. Nasya not only beneficial for Urdhwajatrugata roga but also for some systemic diseases such as Kampavata, Hikka, Unmad, Apasmar, etc. In this article, the review of Nasya therapy is described.

Keywords- Nasya, Types of nasya, Procedure of nasya, Mode of action of nasya.

NASYA

Definition:

Nasya is the therapeutic procedure in which the route of drug administration is nose. Arunadatta's description clearly states it as a route of administration. 1 Explanation of Bhavaprakasha is also similar to that. 2 Acharya Sushruta has given the above description meaning that the medicaments which administered through nose are called as Nasya. 3

CLASSIFICATION OF NASYA:

Nasya is classified in various ways by different Acharyas. It is mainly classified according to its mode of action i.e. Shodhana, Shamana, etc and on the basis of various forms of drugs preparation utilized for the Nasya karma e.g. Choorna, Sneha, etc. According to various Acharyas, the classifications of Nasya are shown as below.

Sr. No.	Name of Acharya	Reference	No. of Types	Classification
1.	Charaka	Ch.Si.9/89,92	3	According to mode of action – Rechana, Tarpana, Shamana
			5	According to method of administration Navana – Snehana, Shodhana Avapeeda – Shodhana, Stambhana Dhmapana, Dhuma – Prayogika, Snaihika, Vairechanika Pratimarsha – Snehana, Virechana
		Ch.Vi.8/151	7	According to various parts of drugs utilized- Phala, Patra, Mula, Kanda, Pushpa, Nirryasa, Twak
2.	Sushruta	Su.Chi.40/20	5	Shirovirechana, Avapeeda, Pradhamana – (Shirovirechana), Nasya, Pratimarsha – (Snehana)
3.	Vagbhata	As.H.Su.20/2	3	Virechana- Pradhamana, Avapeeda Brimhana (Sneha Nasya) –Marsha, Pratimarsha Shamana - Avapeeda

4	Kashyapa	Ka.Si. 2 & 4	2	Brimhana, Karshana
5.	Sharangadhara	Sha.U.8/2	2	Rechana- Avapeeda, Pradhmana Snehana- Marsha, Pratimarsha
6.	Bhavaprakasha	B.P. Pu. Part 2, 5/190	2	Rechana- Avapeeda, Pradhmana Sneha- Marsha, Pratimarsha

INDICATIONS OF NASYA:

Charaka has described the following general indications where Nasya therapy should be used.⁴

Shirostambha, Dantastambha, Manyastambha, Galagraha, Hanugraha, Peenasa, Galashundika, Shalooka, Shukra, Timira, Vartmaroga, Vyanga, Upgihvika, Ardhavabhedaka; Greevaroga, Skandharoga, **Asyaroga**, Nasikaroga, Karnaroga, Akshiroga, Moordharoga, Kapalaroga, Shiroroga, Ardita, Apatantraka, Apatanaka, Galaganda, Dantashula, Dantaharsha, Dantachala, Akshiraji, Arbuda, Swarabheda, Vaggraha, Gadgadakathana etc
Urdhwajatrugata Paripakwa Vatadivikaras

CONTRAINDICATIONS OF NASYA:

Contraindicated **below 7 years and above 80 years.**⁵Ajirni, Bhuktabhakta, Peeta Sneha, Peeta Madhya, Peeta Toya, Snehadi Patukamah, Sirah Snatah, Snatukamah, Kshudharta, Trushnarta, Shramarta, Matta, Murchhita, Shashtrahata, Dandahata, Vyavayaklanta, Vyayamaklanta, Panaklanta, Navajwara, Shokabhaptita, Virikta, Anuvasita, Garbhini, Navapratishyayarta, Anruta, Durdina etc.

COURSE OF NASYA:

According to Sushruta, Nasya can be done repeatedly in the interval of 1, 2, 7 and 21 days or depending upon the condition of the patient and severity of the disease.⁴⁷ According to Vrudhdha Vagbhatta Nasya can be done up to 5, 7, 9 days or up to Samyaka yoga lakshanas.⁶

DOSE OF NASYA:^{7,8}

DOSE:

Table no. 1

Type of Nasya	Harswa Matra	Madhyama Matra	Uttama Matra
Shamana Nasya	16 Bindus	32 Bindus	64 Bindus
Shodhana Nasya	8 Bindus	12 Bindus	16 Bindus
Marsha Nasya	6 Bindus	8 Bindus	10 Bindus
Pratimarsha Nasya	2 Bindus	2 Bindus	2 Bindus
Avapeeda Nasya	4 Bindus	6 Bindus	8 Bindus

TIME FOR GIVING NASYA:

As per Ritu (seasons).⁹

- Sharada + Vasanta - Morning
- Shishira + Hemanta – Noon
- Grishma – Evening
- Varsha - During Sunlight

As per Doshaja Vikara: 10,11

- a) Kaphaja Vikara - Morning
- b) Pittaja Vikara –Noon
- c) Vataja Vikara –Evening

SAMYAKA YOGA OF NASYA 12,13,14

Samyaka yoga is due to removal of vitiated Doshas from Shira and Srothovishudhdi. Sukhochshisha , Sukha swapna prabodhana ,Shiro laghuta , Indriyashudhi, Netra laghuta, Akshapatavama, Shiroshudhdi, Vikaropashmana, Swarashudhdi, Manah sukham, Vaktra vishudhdi

HEENA YOGA OF NASYA:15

Atistabdhatta, Nasashosha, Asyashosh, Moordhashunyata (Sneha Nasya), Gadodreka (Virechana Nasya)

ATIYOGA OF NASYA:16

Kandu, Guruta, Praseka, Aruchi, Peenasa (Sneha Nasya), Kshamta (Virechana Nasya)

BENEFITS OF SNEHANA NASYA:

Patient who regularly observes Nasya Karma does not become victim of diseases of eyes, ears and nose. His hair and beard does not turn gray. His hair doesn't fall but instead grows fast. Diseases like common cold, migraine, headache, facial paralysis, etc. can be alleviated. The joints, sinus, tendons and bones of his cranium acquire great strength. His face becomes cheerful and plump and his voice becomes mellow, firm and stentorian. Strength of all sense organs increases greatly. There is no sudden invasion of disease in the upper parts (Urdhwajatrugata) of the body. He experiences the symptoms of old age later. Disease of the supra clavicular region are cured in the person who practices Nasya. He gets clarity of senses, good smell of mouth and the strength of jaw, teeth, arms, chest, etc. He never suffers from the premature appearance of wrinkles, premature hair falling and Vyanga.

ACTION OF THE NASYA KARMA:

Ayurvedic Point of View:

In Ayurvedic classics, the mode of action of Nasya Karma is explained indirectly. According to Charaka Samhita, the drug administered through the nose enters in the Uttamanga and eliminates the morbid Doshas residing there.

In this context Sushruta has clarified that Shringataka marma is a Siramarma formed by the union of Siras (blood vessels) supplying to nose, ear, eye and tongue. Thus we can say that drug administered through Nasya may enter the above Sira and purifies them.

Under the complications of Nasya Karma, Sushruta has mentioned that excessive eliminative errhine may cause Mastulunga Srava (flow of cerebrospinal fluid out to the nose) which suggest the direct relation of Nasal pathway to brain. Indu, the commentator of Ashtanga Samgraha, opined that Shringataka is the inner side of middle part of head i.e. "Shiraso Antar Madhyam."

Drug administered through nose -the doorway to Sheera.



Reaches the Shringataka marma of Head (Sheera), which is a Sira marma and formed by the Siras of nose, eyes, Kantha and Shrotra.



The drug spreads by the same route.



Scrapes the morbid Doshas of Urdhwajatru and extracts them from the Uttamanga.

All ancient Acharyas have said considered Nasa as the gateway of head. It does not mean that any channel directly connects brain and nose, but it may be suggestive of any connection through blood vessels, lymphatic and nerves.

According to modern point of view:

There is no direct pharmacological correlation between nose and brain. However, the olfactory area is the only place in the whole human body where there is direct contact between the outer surface and Central Nervous System. However the effect of drug on the brain, administered through the nasal

pathway can be seen in followed examples. The nose is used as a route of administration for inhalation of anaesthetic drugs. In modern medicine system, anterior pituitary hormones, in the form of nasal spray are being used since a long time. Nasal administration of an LRH antagonist for 3-6 months is found to be effective in inhibiting ovulation as a contraceptive measure (Berauist et al 1979). Thus to understand the action of Nasya drug on central nervous system it is necessary to know the probable pathways of action of Nasya dravya. On the basis of fractional stage of Nasya Karma procedures, we can draw certain rational issues that are as follow:

1. At the level of blood circulation:

Many drugs including hormones are administered through the nose for their effective therapeutic results. However, these drugs are believed to be rapidly absorbed through the mucous membrane and enter into the general blood circulation of the body. Specific circulation may probably be involved for which, the posturing of the patient may be important. This includes the entry of the drugs absorbed into the facial vein, through which the back flow of the blood occurs through the inferior ophthalmic vein and to the venous sinuses of the brain.

2. At the level of lymphatic channels including C.S.F.:

The lipid soluble substances can easily and rapidly be transported across the epithelial membrane e.g. Taila, Kshara, Ghrita, etc. These lipid soluble substances can also gain an access into the lymphoid tissue. Thus, a rapid circulation through the lymphatic channels denotes a positive phenomenon. On the other hand, the extended arachnoid sheath from the brain to the submucosal area of the nose is the other path for the absorption of drugs directly through the nose.

3. At the level of neuroendocrinal and neurovascular stimulation:

The stimulation of the olfactory system during the course of Nasya Karma is other possibility. The olfactory nerve functions by means of chemoreceptors. The chemical characteristic of the particle that has reached into the nose is identified by the nerves, which carry the stimuli to the olfactory bulbs. Further, the stimuli is carried to the high centres, probably involving the hippocampus, limbic system, hypothalamus, etc. they're the drug absorption deeper into the nasal drug delivery may influence certain enzymes and hormones in the body.

CONCLUSION-

Most of the population is suffering from Shirogat roga and having other complications. In our day today life due to medicines, tobacco, irregular food habits, depression mankind get Shirorogas and other painful diseases. So, Nasya karma can be advised by which common man can get healthy life without having any disease.

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