



Original Article

A COMPREHENSIVE CLASSICAL REVIEW ON NASYA AND ITS IMPORTANCE

Dr. Maha Mritunjay Pandey¹, Dr. Akanksha Thakur²

1. Medical Officer (Ayurved) in ESIC, Ministry of Labour and Employment, Govt. of India
2. 2nd Year PG Scholar, Department of Shalakya Tantra, All India Institute of Ayurveda, Sarita Vihar, New Delhi

Abstract

Introduction - *Ayurveda* is a rich and holistic system of medicine. *Shalakya Tantra* is one of the branch among *Ashtanga Ayurveda* dealing with *Urdhwajatrugata Vikaras*. *Nasya Karma* is the main therapeutic modality for *Urdhwajatrugata* disorders. It is the process of administering the medicated oils or *Dravyas* through nasal route. Poor and sedentary lifestyle, such as lack of physical activity, chronic stress due to stressful work culture, smoking, overuse of alcohol and imbalanced diet are key contributors in the development diseases pertaining to eyes, nose and head.. A total of 950 patients were found to be suffering from the ENT ailments in the total population of thirty thousands of the districts (Lahaul and Spiti). In this survey 4.31% of the rural population of the district was having ENT ailments. 0.0028 percent of head neck malignancy was found in this survey. This was primarily due to low socioeconomic status and lack of awareness of the population. This topic has been selected to spread awareness regarding the *Nasya Karma*. So that a common man can inculcate this healthy practice in their life and lead a better, healthy and a stress free life .

Material & Method - All the available classical literatures, scholarly articles were peer reviewed during the study.

Discussion & Conclusion - A wise person should always remain attentive towards one's own health. He should take each and every possible step in order to prevent diseases. *Nasya karma* is the treatment modality that not only act as a therapeutic measure for all the *Urdhwajatrugata Vikaras* but also acts as a preventive tool for the same .So everyone should know about it.

Keywords: *Urdhwajatrugata* , *Panchkarma*, *Nasya*, *Shalakya*

INTRODUCTION

Ayurveda is a rich and holistic system of medicine. *Shalakya Tantra* is one of the branch among *Ashtanga Ayurveda* dealing with *Urdhwajatrugata Vikaras*. *Nasya Karma* is the main therapeutic modality for *Urdhwajatrugata* disorders.¹ All the disorders pertaining to eyes, ears, nose, or head i.e. regions above the clavicle are considered as *Urdhwajatrugata Vikaras*. In Ayurvedic texts, *Nasa Dhatu* is used in sense of Nose (*Nasa Nasikayam*).

Administration of drugs through nasal route is called as *Nasya*, which are in the form of *Kwatha*, *Swarasa*, *Kalka*, *Sneha* etc. *Nasya* is considered as the best procedure because *Nasa* (nose) is considered as a direct gateway of *Shira*.

Address for correspondence:

Dr. Maha Mritunjay Pandey

Medical Officer (Ayurved) in ESIC, Ministry of Labour and Employment, Govt. of India
Mob.:

Email: dr.mahamrityunjay@gmail.com

Selection of medicine depends upon *Doshas* involved in a particular disorder. As per the *Acharyas*, *Shirah* is considered as the governor of all *Indriyas*. *Tarpak Kapha* resides in *Shirah*. The medications administered via nasal route reaches the head, nourishes the *Kapha* and act on the *Shringatak Marma*² – a vital point situated in head and expels the *Doshas* from the head. *Shringatak Marma* is the point of anastomosis of four *Siras* in connection with eyes, ears, nose and tongue. *Acharya Indu* has described the *Sthana* of *Shringatak Marma* as *Shiraso Antarmadhya Murdha* which can be correlated with middle cranial fossa. The middle cranial fossa is the region, which lies in connection with sphenoidal and ethmoidal sinuses and consists of meningeal vessels mainly internal carotid artery, C.N 3RD, 4TH, 5TH and 6TH and also optic nerve. Poor and sedentary lifestyle, such as lack of physical activity, chronic stress due to stressful work culture, smoking, overuse of alcohol and imbalanced diet are key contributors in the development and progression of preventable chronic diseases pertaining to eyes, nose and head. A total of 950 patients were found to be suffering from the ENT ailments in the total population of thirty thousands of the districts (Lahaul and Spiti). In this survey 4.31% of the rural population of the district was having ENT ailments. This was primarily due to low socioeconomic status and lack of awareness of the population. 0.0028 percent of head neck malignancy was found in this survey.³ This topic has been selected to spread awareness regarding the *Nasya Karma*, so that a common man can inculcate this healthy practice in their life and lead a better, healthy and a stress free life.

REVIEW OF LITERATURE - All the available classical literatures, scholarly articles were peer reviewed during the study.

AIMS & OBJECTIVES - To study about the detailed concept of *Nasya Karma* and its importance mentioned in *Brihatrayi*.

MATERIALS & METHODS

Charak Samhita, *Sushrut Samhita*, *Astang Hridaya* & other *Samhitas*.

Definition

Instillation of medications through nasal route into the region of head is known as *Nasya*. Age mentioned for performing *Nasya Karma* by *Acharya Sharangdhara* is 7 years to 80 years.⁴

Importance of *Nasya Karma*

It is the best method to eliminate and alleviate the vitiated *Doshas* of *Urdhvanga*. It is the only procedure that nourishes the *Indriyas* directly. Medicines administered through nasal route absorbs directly through blood vessels thereby, bypasses the digestion mechanism and act quickly.

Benefits of *Nasya Karma*

If done on daily bases it promotes the healthy state of the eyes, ears, nose and paranasal sinuses. It prevents premature greying of hairs and beard. His hair doesn't fall but instead grows faster. 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. He gets clarity of senses, good smell of mouth etc. He never suffers from the premature appearance of wrinkles and *Vyanga*. There will be no sudden invasion of disease above the clavicle (*Urdhvajatrugata*) of the body. Diseases like Migraine, Rhinitis, headache, facial paralysis, etc. can be alleviated with the practice of *Nasya Karma*.⁵

Time of administration of *Nasya*

Time schedule in different seasons⁶

According to *Ritu Nasya* given at:-

* *Shita Kala*: Noon

* *Sharada* and *Vasanta*: Morning

* *Grishma Ritu*: Evening

* *Varsha Ritu*: Only when sun is visible & sky is clear.

Time schedule in *Doshaja Vikara*⁷

* *Kaphaja Vikara* - Morning

* *Pittaja Vikara* - Noon

* *Vataja Vikara* - Evening

Table 1. DOSAGE OF *NASYA KARMA*

No.	Type of <i>Nasya</i>	Drops in each nostril		
		<i>Hrsava Matra</i>	<i>Madhyam Matra</i>	<i>Uttam Mata</i>
1	<i>Shamana Nasya</i>	8	16	32
2	<i>Shodhana Nasya</i>	8	12	16
3	<i>Marsha Nasya</i>	6	8	10
4	<i>Avapida Nasya</i>	4	6	8
5	<i>Pratimarsha Nasya</i>	2	2	2

Table 2. DURATION OF *NASYA KARMA*

NO.	Name of authors	Duration
1	<i>Sushruta</i>	1,2,7,21 days
2	<i>Bhoja</i>	9 days
3	<i>Vagbhata</i>	3,5,7,8 days

Classification of *Nasya* is done in various manners depending upon various factors like form of drug, mode of action etc. as shown in the table 3.

Table 3. CLASSIFICATION OF *NASYA* AS PER VARIOUS ACHARYAS

NO.	AUTHORS	Reference	TYPES	CLASSICATIONS ON THE BASIS OF:-
1	<i>Charaka</i>	Ch.Si.9/89,92 Ch.Vi. 8/150	3 types	Mode of action <i>Rechana, Tarpana, Shamana</i> ⁸
			5 types	Method of administration <i>Navana, Avapidana, Dhumpna, Dhuma, Pratimarsha</i> ⁹
			7 types	Various parts of parts of drugs <i>Phala, Patra, Pushpa, Mula, Kanda, Niriyasa, Twaka</i> ¹⁰
2	<i>Sushruta</i>	Su. Chi.40/21	5 types	<i>Shirovirechana, Pradhamana, Avapida, Nasya, Pradhamana</i> ¹¹
3	<i>Vagbhata</i>	As.H.Su. 20/2	3 types	<i>Virechan, Brimhana, Shamana</i> ¹²
4	<i>Kashyapa</i>	Ka.Si.2& 4	2 types	<i>Shodhana, Poorana</i> ¹³
5	<i>Sharangadhara</i>	Sha.Utt.8/2,11, 24	2 types	<i>Rechana, Snehana</i> ¹⁴

Interpretation of classification of types of *Nasya* as per *Acharya Charaka* on the basis of method of administration is as follows :-

1. *Navana Nasya*

Method: Administration of *Sneha Dravya* in each nostril is considered as *Navana Nasya*.

It is of two main types-

i. *Snehana Nasya*

ii. *Shodhana Nasya*.¹⁵

Snehana Nasya- It is indicated in *Vatika Shirahshula, Keshapata, Dantapata, Shmashrupata, Karnashoola (otalgia), Timira, Nasaroga, Mukhashosha, Avabahuka, Akalaja Valita, Akalaja Palita, Darunaprabodha* and *Vatapittaja Mukharoga*

Shodhana nasya - *Sushruta's Shirovirechana* type is included in *Shodhana* type of *Navana Nasya*. It eliminates the vitiated *Doshas*.

It is indicated in *Kaphapurna Talu & Shira, Aruchi, Shirogaurava, Shula, Pinasa, Ardhavabhedaka, Krimi, Pratishyaya, Apasmara, Gandhagyananasha and Urdhvajatrugata Kapharogas*

2. Avapida Nasya

Administration of *Avapida Swaras* as the nasal medication via the nasal route. *Avapida Swaras* is the extracted juice of leaves or paste (*Kalka*) of required medicine.¹⁶ *Kalka* of *Tikshna* and *Stambhana Dravyas* have been mentioned as *Avapida Nasya* for *Shodhana* and *Stambhana* purpose.

Indications – *Manasaroga, Moha, Krodha, Bhiru, Sukumara, Chitta, vyakulavastha, Bhaya Krisharogi, Murchha, Sanyasa, Apasmara, Shiroadana, Mada, Raktapitta, Vishabhighata, Apatantrka, Galaroga, Vishamajwara, Manovikara* and *Krimi*.

3. Dhamapana Nasya

Instillation of powder drugs via the trans-nasal route is called *Dhamapan*. *Acharya Sushruta* has named it as *Pradhaman Nasya*. It is a form of *Shodhana Nasya*. Drugs used for *Pradhamana Nasya* are *Saindhava, Pippali, Maricha, Vidanga*, etc which are *Tikshna* in nature.

Indications - *Shiro Roga* (Disease of the head), *Nasa Roga* (Disease of the nose), *Akshi Roga* (Disease of Eye).

4. Dhuma Nasya

Process of administration of medicated fumes via the nasal route and elimination of fumes by oral route.¹⁷ It is of 3 types : *Shamana, Brimhana* and *Rechana*. A special instrument is used for the *Dhuma Nasya* which is known as *Dhumanadi* (smoking pipe). It should be of 24 *Angulas* length for *Virechana* type of *Dhumanasya*. 32 *Angula* length for *Snehika Dhuma* and 36 *Angula* length of *Prayogika Dhuma* is advocated.

Indication - *Dhuma Nasya* is indicated in *Shiroroga, Nasaroga* and *Akshiroga*

5. Marsha Nasya /Pratimarsha Nasya

Marsha and *Pratimarsha* both consists of transnasal administration of *Sneha*. *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.¹⁸ *Pratimarsha Nasya* can be given daily and even in all the seasons at morning and evening.

Indications - *Bala, Vridhdha Bhiru Sukumara, Kshata, Kshama Trishna Pidita, Valita, Palita* and *Mukhashosha*.

Contraindications - *Dushta Pratishyaya, Krimija Shiroroga, Badhira* (deafness) *Bahudosha, Utklishta Doshas, Madhyapi*

Classification of *Nasya* according to Pharmacological action- *Rechana* (*Virechana Nasya*) means purificatory, *Tarpana* (*Brimhana Nasya*) means nourishing and *Shamana*.

Rechana Nasya (Virechana Nasya)

Administration of *Teekshna, Ushna Virya Aushadh Dravyas* via the trans-nasal route. It is *Srotoshodhaka* in action. It is indicated specifically in *Kapha* predominant disorders. Drugs like *Apamarga, Pippali, Maricha* etc. may be used.

Indications - *Sushruta* and *Vagbhata* have indicated *Rechana Nasya* in *Shleshma Abhivyapta* in *Talukantha* (*Kapha* in head and neck region) and *Shirokrimi, Urdhvajatrugata Shopha, Praseka, Vairasya Pratishyaya, Urdhvajatrugata Kaphaja Vikara* (disorders of region above clavicle) *Arochaka* (loss of appetite), *Shula, Shirogaurava* (heaviness in head), *Pinasa* (allergic rhinitis), *Arbuda, Dadru* and *Kotha*. *Shirovirechana Nasya* with *Kalka, Churna* or *Swarasa* are indicated in Patients of *Galaroga, Sannipataja Jwara, Atinidra, Manovikara, Abhishyanda Sarpadansha* and *Murchha*.

Tarpana Nasya

It can be considered synonymous to *Snehana Nasya* and *Brimhana Nasya* described by *Sushruta*, *Sharangadhara* and *Vagbhata* respectively. Administration of *Snigdha*, *Madhura Ras Dravya* via nasal route is called as *Tarpana Nasya*.

Indications - *Vatapittaja Rogas* like *Shirahkampa*, *Ardita* etc.

Shamana Nasya

The type of *Nasya* which brings the *Dosha* of *Shirah* in the state of balance without causing the disease is known as *Shamana Nasya*.

Indications - It is used to stop bleeding in *Raktapitta*. It is also indicated in *Akala Valita*, *Palita* and *Khalitya*, *Darunaka*, *Raktaraji*, *Vyanga* and *Nilika*

Indications of Nasya¹⁹

Charaka has explained the following general indications - *Shirasthamba*, *Griva Roga*, *Manyasthamba*, *Skandharoga*, *Dantastamba*, *Mukharoga*, *Danta Shula*, *Karna Shula*, *Hanu Graham*, *Nasa Shula*, *Pinasa*, *Akshi Shula*, *Gala Shundika*, *Shirashula*, *Gala Shaluka*, *Ardita*, *Sukla Mandala Gataroga*, *Apatantraka*, *Timira*, *Galaganda*, *Vartmaroga*, *Danta Harsha Vyanga*, *Netraralji*, *Upajihvika*, *Arbuda*, *Ardhavabhedaka*, *Swarabheda*, *Suryavarta*, *Gadgatatwa*, *Awabahuka*, *Kesadosha*, *Apasmara*.

Contra Indications of Nasya²⁰

Nasya should not be given on *Durdina* (Rainy day) or in *Anrutu* (*Viparita Kala*). *Charaka*, *Sushruta* and *Vagbhata* commonly contraindicated conditions are during *Bhuktabhakta* (immediately after having food), person who wishes to have or already had *Madhya*, *Toya* (water) or *Sneha* (medicated *Ghrta*), in pregnant women and after *Basti* administration (medicine taken via anal route) *Charaka* and *Sushruta* commonly contraindicated conditions are during *Shramarta*, *Vyayamaklanta* (exhausted after exercise), *Trishnarta* (thirsty) and *Ajirna* (indigestion), *Virikta* (after punction therapy).

Acharya Charaka and *Vagbhata* have contraindicated in commonly like during *Snehadi Patukamah* (desirous to drink *ghrita*), *Snatah Shirah* (after head bath) and *Kshudharta* (hungry). As per *Sushruta* & *Vagbhata*, during *Gararta*, *Vegavarodhitah* and *Pitadravah*, *Apatarpita* have been contraindicated commonly. *Acharya Charaka*, during *Navapratishyayarta*, *Mada*, *Murcchita*, *Shastradandahrita*, *Vyavayaklanta*, *Panaklanta*, *Navajwara Pidita* and *Shokabhitapta* are the exclusive conditions of contraindication. As per *Sushruta*, during *Kruddha*, *Bala* and *Vridhha* are the exclusive conditions of contraindication. As per *Vagbhata*, during *Raktasravita*, *Sutika*, *Shvasapidita* and *Kasapidita* are the exclusive conditions of contraindication.

Conclusion

A wise person should always be attentive towards one's own health. He should take each and every possible step in order to prevent diseases. *Nasya karma* is the treatment modality that not only acts as a therapeutic measure for all the *Urdhwajatrugata Vikaras* but also acts as a preventive tool for the same. So everyone should know about it.

References

1. Dr. Brahmanand Tripathi Ashtang Hridayam. Edition Reprinted 2014. Varanasi, Chowkhamba Vidyabhawan Chowk; Chaukhamba Surbharati Prakashan, Date of Publication 2014. Page no.214
2. Shiv Prasad Sharma, Vagbhata, Ashtanga Sangraha, Sanskrit Commentary by Indu shasilekha, Chaukhambha Sanskrit Prakashan Varanasi, reprint Sutrasthana chapter 29 versus, 2006; 2: 223.
3. Amar singh et. al. , A survey of ear, nose and throat disorders in rural India , Indian journal of otolaryngeal head neck surgery April-june 2010(62)2 pg.no.121-124.
4. Dr. Srimati Shailja Shrivastav, Shrangdhar Samhita, Chowkhamba Orientaliya, Gokul Bhawan, Gopal Mandir Lane, Edition: Reprint 2017 Pg.no.399

5. Kaviraj shri Atridevji Gupt Charak Samhita, Edition-2015, Kachori gali, Varanasi, Bhargav Pustakalaya, Gayaghat, Varanasi.
6. Pt. Hari Sadasiva sastri paradakara, Ashtanga Hridaya of Vaghbhatta – Sarvanga Sundari Comm. Arunadatta, Chaukhambha Surbharati Prakashan Varanasi, reprint Sutra sthana, chapter 20 versus, 2014; 13-16: 290. 11.
7. Ambikadatt Shastri, Sushruta Samhita of Sushruta with Ayurveda Tatva Sandipika Hindi Commentary, Chikitsa sthana, Reprint edition chapter 40 versus 24, Varanasi: Chaukhambha Sanskrit Sansthana, 2009; 225.
8. Pt. Kashinath Shastri and Dr. Gorakhanath chaturvedi, Charaka Samhita of charaka with Vidyostini Hindi Commentary, Siddhishthana, Reprint edition; 2011 chapter 2 versus 22, Varanasi: Chaukhambha bharati academy Pg. no. 1070
9. Pt. Kashinath Shastri and Dr. Gorakhanath chaturvedi, Charaka Samhita of charaka with Vidyostini Hindi Commentary, Siddhishthana, Reprint edition; 2011 chapter 2 versus 22, Varanasi: Chaukhambha bharati academy Pg. no. 1070
10. Pt. Kashinath Shastri and Dr. Gorakhanath chaturvedi, Charaka Samhita of charaka with Vidyostini Hindi Commentary, Vimana Sthana, Reprint edition; 2011 chapter 8 versus, Varanasi: Chaukhambha bharati academy, Pg. no. 794
11. Kaviraj Dr. Ambikadutt Shastri, Sushruta Samhita of Sushruta with Ayurveda Tatva Sandipika Hindi Commentary, Chikitsa Sthana, Reprint edition 2012 chapter 40 versus 24, Varanasi: Chaukhambha Sanskrit Sansthana, 2009; 224
12. Dr. Brahmanand Tripathi Ashtang Hridayam. Edition Reprinted 2014. Varanasi, Chowkhamba Vidya bhawan Chowk; Chaukhamba Surbharati Prakashan, Date of Publication 2014. Page no. 214
13. Shri Satyapala Bhisagacharya, Kasyapa Samhita by Pt. Hemaraja Sari, Siddhishthana, Ch. 2, Chowkhamba Sanskrit Series Office, Banaras 1953, Pg. no. 150
14. Dr. Srimati Shailja Shrivastav, Shrangdhar Samhita, Chowkhamba Orientaliya, Gokul Bhawan, Gopal Mandir Lane, Edition: Reprint 2017 Pg. No. 394
15. Pt. Kashinath Shastri and Dr. Gorakhanath Chaturvedi, Charaka Samhita of charaka with Vidyostini Hindi Commentary, Siddhishthana, Reprint edition; chapter 9 versus 91, Varanasi: Chaukhambha Bharati academy, 2013; 107
16. Agnivesa Charaka Samhita with the Ayurved Deepika Part -II Comm. Chakrapanidatta Chaukhambha Surbharati Prakashan Varanasi, reprint Siddhi sthana chapter 9 versus, 2012; 92: 1086
17. Pt. Kashinath Shastri and Dr. Gorakhanath Chaturvedi, Charaka Samhita of charaka with Vidyostini Hindi Commentary, Siddhishthana, Reprint edition; 2011 chapter 5 versus , Varanasi: Chaukhambha bharati academy, Pg. No. 1072
18. Shiv Prasad Sharma Vagbhata, Ashtanga Sangraha, Sanskrit Commentary by Indu shasilekha, Chaukhambha Sanskrit Prakashan Varanasi, reprint Sutrasthana chapter 29 versus, 2006; 20: 539
19. Pt. Kashinath Shastri and Dr. Gorakhanath Chaturvedi, Charaka Samhita of charaka with Vidyostini Hindi Commentary, Siddhishthana, Reprint edition; 2011 chapter 2 versus 22, Varanasi: Chaukhambha Bharati academy, Pg No. 986
20. Pt. Kashinath Shastri and Dr. Gorakhanath Chaturvedi, Charaka Samhita of charaka with Vidyostini Hindi Commentary, Siddhishthana, Reprint edition; 2011 chapter 2 versus 20, Varanasi: Chaukhambha Bharati academy, Pg No. 984