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### Significance of *Nasya Karma* in *Panchkarma*

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#### ABSTRACT

The man of 21<sup>st</sup> century is living under various stress, anxiety, pressure, irregular or hectic life style and unnatural food habits. So the prevalence of diseases are on rise day by day like stress induced insomnia, dementia, anxiety, tension headache, depression etc. a minute change in status of *mana* affect the homeostasis of the body. Physical and mental health plays an equal role for a healthy life of an individual. In this competitive era, it is a big challenge for a person to maintain healthy life. Modern medicine has many drugs for the treatment of mental disorders i.e., sedative, tranquilizers, antidepressant etc. but they have many side effects like drug dependence, hypotension, nausea, lack of coordination, depression etc. *Ayurveda* has given equal importance to physical and mental health. There is very rich profile of drug-treatment modules for prevention, promotion of mental health and to cure mental disorders. Among them *Nasya karma* is a procedure of great importance in respect of mental health. *Nasya* is considered as the best procedure because *Nasa* (nose) is considered as a direct gateway of *Shira* (brain). If we administer a medicine through the *Nasa* within a short interval it affects the brain. Selection of medicine depends upon *Doshas* involved in a particular disorder. If a person is suffering from stress induced insomnia, anxiety, panic attack and attention deficit syndrome with hyperacidity, it may be due to vitiation of *Vata*, so we can use *Bhrimhana (snehana) nasya* to balance the vitiated *vata*. If a person suffers from *Kahaja vikara* then *Shodhana nasya* is performed to balance the *Kapha dosha*. In *Pitta* dominant disorder *Shamana nasya* with *Pitta Shamaka* drugs are administered.

#### KEYWORDS

*Manas, Nasya, Ayurveda, Mental Health*



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## INTRODUCTION

The word *Nasya* is derived from '*Nasa*' *Dhatu*. It conveys the sense of '*Gati*'. Here, the *Gati* towards the internal structure mainly to head through Nose, accessory structure of Nose and head proper. *Nasa Dhatu* is used in sense of Nose. The literal meaning of the word *Nasya* is being in the nose or the things beneficial to the nose.

The medicaments which administered through nose are called as *Nasya*, stated by Acharya Sushruta. Arundatta states '*Nasayam bhavam Nasya*' which clearly indicate the rout of administration.

According to Bhavaprakasha also, all drugs and measures that are, administered through the nasal passage are called *Nasya*. Sharangadhara<sup>2</sup> and Vagbhata are of same view.<sup>3</sup>

### Synonyms

*Shirovirechana*, *Shirovireka*, *Moordhavirechana*, *Navana* and *Nastah Karma* are the synonyms of *Nasya Karma*.

The word *Virechana* means elimination of morbid *dosha* from the body. Thus *Shirovirechana* or *Moordhavirechana* indicate its main function of elimination of morbid *Dosha* particularly from the *Shirah* or parts situated above the clavicle. Charaka has used the term '*Nastah Prachhardana*' for

*Nasya*<sup>4</sup> which denotes *Shodhana* done by *Nasya*.<sup>5</sup>

The word *Nastaha* and *Navana* denote the site of administration. *Nasta Karma* and *Navana Karma* mean the measures, which are beneficial to nose or region of the nose. On the basis of the foregoing, it can be stated that *Nasya Karma* is a therapeutic measure in which the drug administered through nose by eliminating vitiated *Doshas* situated in head and its constituent parts; cures the disease of those parts. (*Urdhvajatrugata Vikaras*).

### Importance of *nasya karma*

Best method to eliminate and alleviate the vitiated *Doshas* of *Urdhvanga*.

- Only *Shodhana* procedure which can perform *Uttamnga Shuddhi*.
- Different therapeutic forms of application like *Churna*, *Kalka* etc. According to *Rogibala* and *Rogabala*.<sup>1</sup>
- Only procedure, which can directly influence *Indriyas*.
- Better chance of absorption through blood vessels.
- Wide range of application.

### Historical review of *nasya*

India has been popular since time immortal for its highly developed system of Indian medicine.



It is generally believed that the Indian culture and Ayurvedic Glimpse can be seen in from Vedic time in some Mantras of Vedas. Although it is very difficult to say that the procedures of *Nasyakarma* therapy were in practice in Vedic period. But the few Mantras or *Rigveda* indirectly refer towards the Karmas which are included under *PanchaKarma* measures. There is a Mantras of *Rigveda* in which eradication of *Roga* from the routes of *Nasa* (nostrils), *Chibuka* (chin), *Shira* (head), *Kama* (ears) and *Rasna* (tongue) is mentioned.

From this one can derive a conclusion that *Nasya* or *Shirovirechana* was one method in eradication of disease from the above-mentioned routes most probably refers towards *Nasa* (nose) or *Shirovirechana*.

A reference to the use of "Sanjivani" for *Nasya Karma* is available in Valmiki Ramayana when Lakshmana became unconscious due to the blow of Meghnatha.

Other earlier writers on the subject were Nimi, Janaka and Videhadhipati were contemporary writers during that period. Later on as the specially developed more workers devoted themselves to it whose names are follows - Acharya Krishna A'treya, Acharya Karala, Acharya Shaunaka, Acharya Bhadra, Acharya Satyaki, Acharya Kartikeya, Acharya Gargya, Acharya Galava

and Acharya Bhoja but their works are not available now.

#### **Ayurvedic Classics: -**

After Buddha period *Charaka Samhita* and *Sushruta Samhita* became famous. The subject of *NasyaKarma* therapy is elaborately described in *Charaka* and *Sushruta Samhita*. During 6<sup>th</sup> century A.D. *Acharya Vagbhatta*, *Vridha - Acharya Vagbhatta* wrote *Ashtanga Hridaya* and *Ashtanga Samgraha* respectively and has elaborately dealt with the subject in their works *Acharya Chakrapani* (11<sup>th</sup> century A.D.), *Acharya Sharangadhara* (12<sup>th</sup> century A.D.) and *Acharya Bhavamishra* (15<sup>th</sup> century A.D.) have also contributed to the subject in detail. In *Yogaratanakar* the subject is also available and contributions have been made by author.

#### **History of Modern Medicine in Relation to the Nasva Therapy: -**

The uses of some powders for producing sneezing are available, which was utilized by Hippocrates (4<sup>th</sup> century B.C.) and Halen (1<sup>st</sup> century A.D.). After that during 17<sup>th</sup> century A.D., Barcon (1626) and Salva (1631) used powders for administration through the nose. Hallend (1601) was the first to use the technical term "Errhines" meaning tent like devices to be used into the nose. T. Johnson (1634) mentions about diy



errhines to be blown through pipe of quill into the nose. Start (1680) and fuller (1710) and A.T. Tomson (1811) administered powder tobacco through nose to produce sneezing. At present many preparations in the forms as stated below are being used for different purpose:

- Medicine - for local use
- Local anesthesia
- Inhalation - for general anaesthesia.

#### **Classification of Nasya: -**

All the *Acharyas* have classified *Nasya* in different way. Mainly classified according to its function and on the basis of of preparation used for the *Nasyakarma*, i.e. *Churna*, *Sneha* etc., The classification according to *Acharyas* in details is as follow.

#### **According to Acharya Charaka:**

The *Nasya* is of five type's i.e.<sup>6</sup>

1. *Navana*
2. *Avapida*
3. *Dhmapana*
4. *Dhuma*
5. *Pratimarsa*

*Navana* is further divided into (*Snehana*) and *Shodhana*. *Avapidana* into *Shodhana* and *Stambhana*. *Dhuma* into *Prayogika*, *Vairechanika* and *Snaihika* while *Pratimarsha* is divided into *Snehana* and *Shodhana*.

According to its function. *Nasya* has been classified into three groups i.e. *Rechana*, *Tarpana* and *Shamana*.<sup>7</sup>

Charaka has also mentioned seven types of *Nasya* according to parts of the drugs to be used in *Nasya karma* i.e. *Phala*, *Twaka*.<sup>8</sup>

According to their functions, *Nasya* is of 2 types i.e. *Shirovirechana*, i.e. for the elimination of morbid *dosha* from *Shirah*, *Pratimarsha* and *Nasha* types may be used for *Snehana*.<sup>9</sup>

#### **According to Acharya Sushruta**

The *Nasya* is of five type's i.e.<sup>10</sup>

1. *Shirovirechana*
2. *Pradhamana*
3. *Avapida*
4. *Nasya*
5. *Pratimarsha*

#### **According to Acharya Vagbhnta<sup>11</sup>**

Ashtanga Samgraha has classified *Nasya* according to the function viz. *Virechana*, *Brimhana*, *Shamana*. *Brimhana* and *Snehana Nasya* have been further classified according to the doses into two groups i.e. *Marsha* and *Pratimarsha*. *Avapida Nasya* may be given for both *Virechana* and *Shamana* while *Pradhmana Nasya* is given only for *Shirovirechana*.

According to Astanga Hridaya, *Nasya* is of 3 types viz. *Rechana*, *Brimhana* and *Shamana*.

#### **According to Acharya Kashyapa**



*Nasya* is of two type's i.e.<sup>12</sup> *Brimhana* and *Karshana*, mentioned by Acharya Kashyapa.

These two types also known as

- 1- *Shodhana*
- 2- *Purana Nasya*

#### According to Acharya Sharangadhara

Acharya Sharangadhara has classified *Nasya*, according to their function into two group's i.e.<sup>13</sup> *Rechana* and *Snehana*. *Rechana Nasya* is further subdivided into *Avapida* and *Pradhamana Shamana Nasya* is subdivided into *Marsha* and *Pratimarsha*.

Bhoja has classified two types of *Nasya* i.e. *Prayogika* and *Snaihika*. *Videha* has mentioned two types of *Nasya* i.e. *Sangyaprabhodhaka* and *Stambhana*.

All the above-mentioned types of *Nasya* are being described here separately, on the basis of Charaka's classification.

#### 1. Navana Nasya -

*Navana* is one of the important and well applicable therapies of *Nasya Karma*. It can be mainly classified into *Snehana* and *Shodhana*. *Navana* is administered by instilling the drops of a medicated oil or *Ghrita* in the nose. *Navana* is generally a *Sneha Nasya* and is known as *Nasya* in general<sup>14</sup>.

***Snehana Nasya***: -It is used for the feeling of head lightness, it gives strength to neck,

shoulder and chest and beneficial for eyesight.

#### Indication

*Vatika shirahshula, Nasaroga, Dantapata, Aasyashosha, Keshapata, Avabahuka, Shmashrupata, Akalaja valita palita, Daruna karnashula, Darunaprabodha, Kamakshveda, Vatapittaja rnuokharoga, Svaropaghata, Bhiru, Stri, Krish, Siikumara.*

#### Dose: -

The dosage of *Sneha Nasya* is as follows:<sup>15</sup>

**Table 1** The dosage of *Sneha Nasya*

<i>Hina matra</i>	8 drops in each nostril.
<i>Madhyama matra</i>	16 drops in each nostril (Shukti pramana).
<i>Uttama matra</i>	32 drops in each nostril (Panishukti).

#### Shodhana Nasya; -

*Shirovirechana*. which is mentioned by Sushruta, can be categorized in *Shodhana* type of *Navana Nasya*. In this type of *Nasya* oil prepared by *Shiro virechaka dravya* like *Vidanga, Apamarga, Shigru* etc. can be used.

#### Indication-

*Shleshma abhivyapta talu, kantha & shirah, Arochaka, Shirogaurava, Shirahshoola, Pinasa, Ardhavabhedaka, Krimi, Pratrishyaya, Apasmara, Gandhaagyana, Urdhvajatrugata kaphavikara.*

#### Dose: -

According to Sushruta, the dosage of *Shodhana Nasya* is as follows:



**Table 2** According to Sushruta, the dosage of *Shodhana Nasya*

<i>Hina matra</i>	4 drops
<i>Madhyama matra</i>	6 drops
<i>Uttama matra</i>	8 drops

### **Time Schedule-**

*Navana Nasya* should be administered according to the following time schedule.

1. In *Kaphaja roga* - Fore noon.
2. In *Pittaja roga* - Noon.
3. In *Vataja roga* - After noon.

In healthy persons *Navana Nasya* should be given according to the following seasonal schedule.

1. *Sharad* and *Vasanta ritu* & *Swastha-Morning*
2. *Shitakala*- Noon
3. *Grishma ritu*- Evening.
4. *Varsha ritu*- only when sun is visible.

### **2. Avapida Nasya -**

The word *Avapida Nasya* means *Nasya* given by extracted juice of leaves or pest (*kalk*) of required medicine." It is of two types.<sup>16</sup>

1. *Stambhana nasya*.
2. *Shodhana nasya*.

Sushruta has opined the other name for *Shirovechana 'Nasya* is used for the purpose of producing *Shodhana* in head. In *Raktapitta* and other *Pitta* disorders the *Stambhana* variety of *Nasya* is used, with

*Sharkarra Ikshurasa, Ksheera, Ghrita* and *Mamsa rasa*. The *Avapida Nasya* has been classified into three categories by Chakrapani, i.e. *Shodhana, Stambhana, Shamana*. Videha has classified *Avapida Nasya* into two types, i.e. *Samgya prabodhana* and *Stambhana*.

### **Indication: -**

*Vishabhighata, Bhaya, Sanyasa, Manasaroga, Murchha, Chittavyakulavastha, Moha, Krisha, Apatantraka, Bhiru, Mada, Durbala, Apasmara, Sukumara, Shirovedana, Krodha, Raktapitta*

### **Dose: -**

The dosage of *Avapida Nasya* is as like as *Shirovirechana* viz, 4, 6, 8 drops is *Hina, Madhyama* and *Uttama matra* respectively

### **3. Dhmapana Nasya -**

*Dhmapana Nasya* is a variety of *Shodhana Nasya*. It is also known as *Pradhamana Nasya*. The *Churna* is administered through nasal passage with the help of '*Nadi yantra*', which is 6 *Angula* long and both side open ended. The *Churna* of required drug is kept at one end, and air is blown from the other end, so that medicine may enter into the nostrils.

Videha has mentioned another method for *Pradhamana*. In which fine powder of drug kept in a *Pottali* made by a thin cloth is used



to inhale, so that smallest particles of the medicine enter into the nostrils.

**Indication: -**

*C'hetovikara.*

*Krimiija shiroroga.*

*Vishabhipanna*

**Dose: -**

According to Videha the dose of *Dhmapana Nasya* is three *Muchuti* (3 pinch). For the *Pottali* method *Churna* should be *Shukti Pramana* (At least two *Tolas* i.e. 20 gms).

**4) Dhuma Nasya -**

*Dhuma Nasya* is defined as medicated fume taken by nasal passage and eliminated by oral route. According to Chakrapani, fume taken by mouth is known as *Dhumapana* and is not included in *Nasya*. *Dhuma Nasya*, which is of 3 types.

1. *Prayogika.*
2. *Snehika.*
3. *Vairechanika.*

Acharya Charaka has mentioned *Dhumanadi* for *Dhuma Nasya*. The breath of *Dhumanadi* is of measuring one's own finger and length for *Virechana* type 24 *angula*, for *Snehika Dhurna* 32 *angula* length, for *Prayogika Dhuma* 36 *angula* length is suggested.

Indication: *Shiroroga, Nasaroga, Akshiroga.*

**Dose: -**

During the prescribed times, a wise person should smoke twice for *Prayogika Dhuma*

(Habitual variety). Once for *Snehika Dhuma* (Uncutous variety). And three to four times for the *Virechanic Dhuma* (Eliminative variety), for *Prayogika Dhuma* drugs like *Harenuka. Priyangu, Ushira* etc. should be used. For *Snehika Dhuma vasa, ghrita* etc. and for *Virechanic Dhuma*, drugs like *Aparajita, Apamarga* etc. should be used.

**5) Marsha- Pratimarsha Nasya -**

*Marsha* and *Pratimarsha* both consist of introduction of oils through the nostrils. It is well tolerated and is very much convenient procedure. *Pratimarsha* and *Marsha* are same in principles, but the main difference between them is of dose. In *Marsha Nasya* the dose is 6 to 10 drops, while in *Pratimarsha Nasya* 1-2 drops are given. *Pratimarsha Nasya* can be given daily and even in all the seasons at morning and evening. It is given by dipping the finger in the required *Sneha* and then dropping it in the nostrils.

Indication are *Kshata, Kshama, Bala, Vriddha, and Sukhatma.*

Contraindication are *Dusta peenasa, Madya peeta, Bala, Krimi dushita murdhni, and Utklishta dosha.*

**Dose: -**

Two drops in each nostril at morning and evening. The *Sneha* should at least reach from *Nasa* to *Kantha*, but it should not be





too much that could produce secretion in *kantha*.

### **Classification of Nasya according to their pharmacological action**

A. *Rechana*.

B. *Tarpana*(*Brimhana*).

C. *Shamana*.

#### ***Rechana nasya (virechana nasya) -***

The *Rechana Nasya* denotes to elimination of vitiated *Doshas* from *Urdhvajatrugata* part of the body. *Churna* of the required drug or the *Sneha* prepared with the *Shirovirechana* drugs like '*Apamarga*, *Pippali*, *maricha* etc. should be used<sup>17</sup>. It may also be given with *Kwath* or *Svarasa* of *Shirovirechana* drugs or by dissolving these drugs in *Madya*, *Madhu*, *Saindhava*, *Asava*, *Pitta* and *Mutra* or mixed with the drugs specific for that disease.<sup>18</sup>

#### **Indication: -**

It is indicated specifically in *Kaphaja* type of *Shiroroga* like *Stambha*, *Supti* and *Guruta* of *Shirah*. *Sushruta* and *Vagbhata* have given its other indications as *Shleshma abhivyapata* in *Talukantha* and *Shirokrimi*, *Arochaka*, *Shoola*, *Shirogaurava*, *Pinasa*, *Pratishyaya*, *Urdhvajatrugata Kaphaja vikara*<sup>19</sup>. *Urdhvajatrugata shopha*, *Praseka*, *Vairasya*, *Arbuda*, *Dadru* and *Kotha*, *Galaroga*, *Sannipataja jvara*, *Atinidra*, *Manovikara*, *Abhishyanda*, *Sarpadnasha*

and *Murchha*. *Shirovirechana Nasya* may be given with *Kalka*, *Churna* and *Swarasa* also, but if the immediate effects are required, *Churna* should be used. *Rechana Nasya* prepared in *Sneha* is particularly indicated to the afraid, women, weak and delicate patients.

#### ***Tarpana Nasya -***

*Tarpana Nasya* mentioned by *Charaka*. *Sneha Nasya* described by *Sushruta* and *Sharangadhara* and *Brimhana Nasya* mentioned in *Astanga Samgraha* may be considered as the synonyms of each other.

The *Sneha* prepared with *Vata Pittahara* drugs should be used and the drugs of *Madhura Skandha*<sup>20</sup> may also be employed. According to *Vagbhata*, *Sneha* prepared with the drugs useful for that particular disease should be used for *Snehapaka* of *Nasya*. Exudations of certain trees, meat soup and blood also may be administered.<sup>21</sup>

#### **Indication: -**

It is specifically used for *Vatika Shiroroga*, *Ardhavabhedaka*, *Dantapata*, *Keshapata*, *Darunaka* and other *Vata-Pittaja roga*. *Sushruta* also advised the use of *Snehana Nasya* for promoting the strength and increasing the vision power. It is also for curing the *shirahkarroa* and *Ardita*<sup>22</sup>.

#### ***Shamana Nasya -***



*Shamana Nasya* is used for the alleviation of *Dosha* situated in *Shirah* (head). Charaka and Vagbhata have described *Shamana Nasya* only. It may be correlated with *Snehana* and *Marsha-Pratimarsha*.

#### **Indication:**

It is used to stop bleeding in *Raktapitta*. It is also indicated in *Akala Valita*, *Palita* and *Khalitya*, *Darunaka*, *Raktaraji*, *Vyanga* and *Nilika*. *Anutail Nasya* as a measure of *Swasthavritta* should be administered in *Pravritta*, *Sharada* and *Vasanta ritu* to promote the functions of eyes, ears and nose to prevent *Khalitya* and *Palitya* and other disease like *Manyastambha*, *Shirahashoola*, *Ardita*, *Hanustambha*, *Pinasa*, *Ardhavabhedaka*, *Shirokamapa* and sudden onset of other disease which may occur in the *Urdhvajatru pradesha*.

#### **Indications of nasya: -**

The specific indications of *Shodhana Nasya*, *Tarpana Nasya*, *Shamana Nasya*, *Navana Nasya*, *Avapida*, *Dhmapana* and *Dhuma Nasya* etc. have already been discussed in the classification of *Nasya*, but Charaka has mentioned the following general indications in which *Nasya* therapy should be used. *Shirastambha* (stiffness of head), *Akshiroga* (disease of eyes), *Manyastambha* (stiffness of neck), *Murdharoga*, *Dantastambha*, *Shiroroga*, *Galagraha*, *Ardita*, *Hanugraha*,

*Apatanaka*, *Pinasa*, *Galaganda* (goiter), *Galashundika*, *Dantashula* (toothache), *Timira*, *Vartmaroga*, *Danta chala* (movable tooth), *Vyanga*, *Akshiraji*, *Upajihvika*, *Arbuda* (tumor), *Ardhavabhedaka* (hemicrania), (hoarseness of voice), *Grivaroga*, *Vakgraha*, *Skandha roga* (disease of shoulder), *Gadgadatva*, *Amsashula* (pain at scapular region), *Krathana*, *Nasikaroga*, , *Urdhvajatrugata vikara*

#### **Contra indications of nasya: -**

In Ayurvedic classics, some special conditions have been mentioned in which *Nasya* should not be administered, otherwise various complications may occur. This is a general rule but it is also said that in emergency condition seasonal regime can be over rule. Common contra indication of *Nasya* mentioned in *Brihatrayi* has been mentioned below.

*Bhuktabhakta* (who has taken meal), *pita sneha* (who has drunken oil or ghee), *pita madya* (who has taken alcohol), *pita toya* (who has taken water), *snatukama* (who wants to have head bath), *anuvāsita* (who has undergone oil enema), *nava pratisyaya* (acute rhinitis), *durdina* (bad day), *anritu* (bad season).

#### **Suitable time for giving Nasva: -**



According to Charaka, generally *Nasya* should be given in *Pravrita*, *Sharada* and *Vasant ritu*. However, in emergency it can be given in any seasons by providing artificial condition of the above-mentioned seasons, for example in summer *Nasya* can be given in cold places and in cold season it can be given in hot places.

A) Time schedule in different seasons should be as below.<sup>23</sup>

**Table 3** Time schedule in different seasons

Ritu	Time of <i>Nasya</i>
<i>Grishma ritu</i>	Before noon (morning)
<i>Sheeta ritu</i>	Noon
<i>Varsha ritu</i>	Day should be clear
<i>Sharada + Vasanta</i>	In the morning (Vagbhata)
<i>Shishira + Hemanta</i>	Noon
<i>Grishma</i>	Evening.
<i>Varsha ritu</i>	When sunlight appear

According to Sushruta in normal condition *Nasya* should be given on empty stomach, at the time when the person usually takes his meal.

B) Time schedule in *Doshaja vikara* should be as below.<sup>24</sup>

**Table 4** Time schedule in *Doshaja vikara*

<i>Doshaja vikara</i>	Time of <i>Nasya</i>
<i>Kaphaja vikara</i>	Morning
<i>Pittaja vikara</i>	Noon
<i>Vataja vikara</i>	Evening

Vagbhata has prescribed same timing as Sushruta has mentioned. According to *Doshaja vikara* it has suggested some more important points also.

*Nasya* may be given daily in morning and evening in *Vataja Shiroroga*

*Ardhavabhedaka*, *Hikka*, *Aptantraka*, *Manyastambha* and *Swarbhramsha*.

Sharangadhara has described same time schedule for different seasons as Sushruta has mentioned. V'riddha Vagbhata has stated that - *Nasya* could be given in night, if the patient is suffering from *Lalasarava*, *Supti*, *Pralapa*, *Putimukha*, *Karnanadi*, *Trishna*, *Ardita*, *Shiroroga* etc. conditions.

*Nasya* may be given for seven consecutive days. In condition like *Vata dosha* in head, hiccough, convulsion, loss of voice etc. it may be done twice a day

The use of *Nasya* on 3<sup>rd</sup>, 5<sup>th</sup>, 7<sup>th</sup>, and 9<sup>th</sup> day or till the patient shows the symptoms of *Samyaka Nasya* as slated in Astanga Sangraha.<sup>25</sup> Bhoja says that if *Nasya* is given continuously beyond nine days then it became *Satmya* (adaptable) to patients and if given further, it neither benefits nor harm to the patients.

According to Sushruta, *Nasya* may be given repeatedly at the interval of 1, 2, 1 and 21 days depending upon the condition of the patient and the diseases he suffers. Charaka has not mentioned specific duration of the *Nasya* therapy, but suggested to give according to the severity of disease.

No,	Name of Acharya	Days
1	Sushruta	1,2,7,21
2	Bhoja	9



3 Vagbhata 3, 5, 7, 8

### Dose of *Nasya*: -

The dose of *Nasya* drug is depends upon the drug utilized for it and the variety of the therapy. Charaka has not prescribed the dose of the *Nasya*. Sushruta and Vagbhata have mentioned the dose in form of Bindus, here one Bindu means the drop which is formed after dipping the two phalages of *Pradeshini* (index) finger<sup>26</sup>.

**Table 5** Dose of *Nasya*

Drops in each nostril			
Types of <i>Nasya</i>	<i>Hrisva Matra</i>	<i>Madhyama Matra</i>	<i>Uttam Matra</i>
<i>Shamana Nasya</i>	8	16	32
<i>Shodhana Nasya</i>	4	6	8
<i>Marsha Nasya</i>	6	8	10
<i>Avapida Nasya</i>	4	6	8
<i>Pratimarsha Nasya</i>	2	2	2

### Administration of *nasya*

The method of *Nasya* therapy may classify into three headings

1. Poorva Karma.

2. Pradhana Karma.

3. Pashchata Karma.

a. 1. Poorva karma: -

b. Before administrating *Nasya* mainly three points should be taken into consideration. Collection of the things, which are necessary for *Nasya* therapy.

c. There should be a special room "Nasya Bhavana" free from direct blow of air and dust, and lighted appropriately.

d. *Nasya Aasana*- A chair for sitting purpose. A cot for lying purpose,

e. The drugs which are necessary in form of Kalka, Kwatha. Churna, Kshira, Sneha, Aasava, Dhutna etc. in sufficient quantity,

f. *Nasya Yantra*- For *Snehana*, *Avapida*. *Marsha* and *Pratimarsha nasya* there should be a dropper or pichu (cotton). For *Pradhainana Nasya shadangula Nadi* and specific *Dhumayantra* for *Dhuma Nasya* are required.

g. There should be a big pot (bowl) for expelled materials,

h. Napkin and towel must be there for cleaning of the mouth.

### Selection of the patient: -

a. Patients should be selected according to the indication and contra-indication of *Nasya* described in Ayurvedic classics,

b. For *Nasya Karma*, suitable age of patient must be in between 7 to 80 yrs. The time for administrating *Nasya* should be selected according to the *Doshika* predominance of the disease. Simultaneously seasonal factors also should be considered for deciding time of the *Nasya*. All these aspects are already described earlier.

### Preparation of the Patient: -



The patient should pass the natural urges like urine, stool etc. After that diet should be given to them. After some time toothbrush (and other routine daily activities like bath, prayer, light breakfast (not feel hungry) etc. should be done.) Before giving *Nasya*, *Snehana* and *Swedana Karma* should be administered to the head, *Snehana Karma*: - Only *Bahya Shiroabhyanga* should be performed by some oil like *Tila taila*, *Panchaguna taila*, *Dhanvantary tail* etc. for at least three to five minutes. *Sneha* should not be given by mouth.

a. *Swedana Karma*: -According to Ayurvedic classics *Swedana* should not be given to the head. *Mridu swedana* may be given for elimination of *doshas* and liquifaction of *Doshas*. *Panitapa Sweda* may be given on *Shirah*, *Mukha*, *Nasa*. *Manya*. *Griva* and *Kantha* region. Cloth dipped in hot water may be useful for *Mridu sweda*.

## 2. *Pradhana karma*

For the description purpose *Pradhana Karma* may classify into three divisions:

*Nasya Karma*: -

a. The patient should be lie down in supine position with ease on *Nasya shayya* Head should be "*Pralambita*" i.e. hanging down slightly and foot part is to be slightly raised. Head should not be excessively flexed or extended. If the head is not

lowered, the nasal medication may not reach to the desired distinction and if it s lowered too much, there may be the danger of getting the medication to be lodged in brain.

b. After covering the eyes with cotton cloth, the physician should raise the tip of the patient's nose with has left thumb and with the right hand, lukewarm medicine should be dropped in both the nostrils in proper way. The dose of the *Nasya* should be given as previously described or according to the *Bala* of the patient. He should avoid speech, anger, sneezing, laughing & head shaking during *Nasya Karma*.

❖ Immediate measures after giving *Nasya* and some important instructions: -

a. After giving *Nasya Karma*, patient should remain in supine position about one minute (time of counting 100 numbers).

b. After administration of *Nasya*, the head, cheek, neck should again be given *Swedana*, so that oil has been dropped in the nose may be repeatedly drained out together with the morbid *Doshas* especially-mucous and also not portion of the medicated oil is left behind.

c. At the time of the *Nasya* therapy, feet, shoulders, palm and ear should be massaged well.



d. Patient should spit of the excessive medicine, which has come into the mouth.

e. Patient should take long inhalation by both the nostrils and expelled out the morbid *Dosha* (*Kapha*/mucous) from the mouth and never from nose.

f. During the process of giving *Nasya*, patient should not contract or stiffen his body but he should remain relaxed position.

*Observation:-*

Symptoms of *Samyaka yoga*, *Hina yoga* and *Atiyoga* should be observed after giving the *Nasya* therapy. The effect of the *Nasya* therapy may be assessed in the terms of *Samyaka yoga*, *Ayoga* and *Atiyoga* in Ayurveda,

a. *Samyaka yoga*: -The symptoms of *Samyaka yoga* of *Nasya* according to Charaka, are *Urah-Shiro Laghava* (Feeling of lightness in chest and head) *Indriyavishuddhi* (Sensorial Proficiency) and *Srotovishuddhi* (Cleansing of channels). In addition, Sushruta has described *Sukhaswapna- prabodhana* (Good sleep and awakening), *Chitta-indriya-prasannata* (mental and seasonal happiness) and *Vikaropashama* (Improvement). Besides this proper respiration and sneezing have been described by Vagbhata as the general symptoms of *Samyaka yoga* of *Nasya Karma*.

b. *Ayoga*: -If *Nasya* is not given in a proper way or the dose is less, the following features arise like *Shirogaurava* (Heaviness in head), *Grivoplepa* (Throat coated with mucus) and *Nisthivana* (excessive spitting). According to Sushruta *Kandu* (Itching in nose), *Upadeha* (feeling of wetness), *Guruta* (Heaviness), *Srotasam kapha srava* (Excess mucus secretion in channels) are the symptoms of *Hina shuddhi*. Dryness in mouth and nose are also the symptoms of *Ayoga* of *Nasya Karma*.

c. *Atiyoga*: -The general features of excessive *Nasya* are feeling of *Arti* (uneasiness) and *Toda* (pricking like pain in the head, eyes, temporal region and ears). *Kapha srava* (salivation), *Shirahshula* (headache) and *Indriya vibhrama* (confusion) are the other symptoms of *Atiyoga* of *Nasya*. *Mastulunga agania*, *Vatavridhi*, *Indriyavibhrama*, and *Shirah shunyata* are also the symptoms of *Atiyoga* of *Shirovirechana*.

***Vyapada* (Complications): -**

After completion of the *Nasya Karma*, if patient does not follow the regimen mentioned previously then the *Prakopa* of *Dosha* may again occur leading to many *Vyapada*.

Generally complications arise by two ways one is from *Doshotklesha* and the other from



*Doshakshaya*. The complications, which are produced by provocation of *Doshas*, the treatment should be done on the line of *Shodhana* therapy and if complications are arise from *Doshakshaya*, then the treatment to be given on the line of *Brimhana* therapy. If *Nasya* is given in the contra-indicated conditions like *Ajirna*, *Bhuktabhakta*, *Jalapitta* etc. or in season or time e.g. cloudy atmosphere in which *Nasya Karma* is contra indicted, then there is possibility of production of *Kapha* rogas like asthma, cough, sinusitis and indigestion etc. In such conditions, the treatment should be done with *Kaphanashaka Upachara* like use of *Ushna* and *Tikshna Aushadha* and *Karma*.

If *Nasya* is given in *Krishasharira* (emaciated), *Virikta* (patient who had taken *Virechana*), *Garbhini* (pregnant lady), *Vyayama klanta* (exhausted with exercise) and in Thirsty person then vitiation of *vata* takes place and may lead to *Vataj vikara*. In the above conditions, *Vatanashaka* procedures like *Snehana*, *Brimhana* and *Swedana* should be done. The pregnant lady should specifically be treated with the use of *Ghrita* and Milk.

The conditions like fever, *Shokabhitapta* and in *Madyapita*, if *Nasya* is performed then *Timiraroga* may occur. *Ruksha*, *Sheeta*

*Anjana*. *Lepa* and *Putapaka* should be applied for the treatment of these conditions. For *Nasya* if the drug used is very hot or cold or given in less or in excess quantity or during administration of *Nasya* the patient has lowered his head more or sneezed or *Nasya* is given during the time when it is contra- indicated then it may lead to the complications like *Trishna* and *Udgara*. If Patient gets *Murccha* during *Nasya*, he should be treated with the pouring of cold water on *Lalata* and *Kapala*.

### 3. *Paschata karma*: -

As described by Charaka<sup>27</sup>, Astanga Hridaya<sup>28</sup> and Sushruta<sup>29</sup>. After administration of medication through nasal passage patient should lie supine for about 2 minute time interval consumable for counting numbers up to 100. After an administration of *Nasya* foets, shoulders, palm and ears should be massaged. The head, cheek and neck should be again subjected to sudation.

The patient should avoid swallowing of *Nasya Aushadhi*. The oil that has been dropped in the nose may be repeatedly drained out together with the morbid *doshas* especially mucous, should be taken that no portion of the medicated oil is left behind. Patient should spit out the excessive medicine, which has come to oropharynx.



Medicated *Dhumapana* and *Gandusha* are advocated to expel out the residue mucous lodged in *Kantha* and *Shringataka*. Patient should stay at: windless place, light meal (*Laghu aahara*) and hike warm water (*Sukhoshna jala*) is allowed. One should avoid dust, smoke, sunshine, alcohol, hot bath, riding, anger, excess fat and liquid diet. Day sleeping and cold water for any purpose like *pana. snana* etc. should be avoided after *NasyaKarma*.

#### **Mode of action of nasya karma:**

The clear description regarding the mode of the *Nasya Karma* is not available in Ayurvedic classics. According to Charaka, *Nasa* is the portal (gateway) of *Shirah*<sup>30</sup>. The drug administered through nose as *Nasya* reaches to the brain and eliminates only the morbid *Doshas* responsible for producing the disease. In Ashtanga samgraha, it is explained that *Nasa* being the door way to *Shira* (head), the drug administered through nostrils, reaches *Shringataka* (*Sira Marma* by *Nasa Srota*) and spreads in the *Murdha* (Brain) taking route of *Netra* (eye), *Shrota* (ear), *Kantha* (throat), *Siramukhas* (opening of the vessels) etc, and scratches the morbid *Doshas* in supra clavicular region and extracts them from the *Uttamanga*.

Sushruta has clarified *Shringataka Marma* as a *Sira Marma* formed by the union of

*Siras* (blood vessels) supplying to nose, ear, eye and tongue. Commentator Indu of Ashtanga Samgraha opined *Shringataka* as the inner side of middle part of the head i.e. *Shiraso Antarmadhyam*.

Under the complications of *Nasya Karma* Sushruta noted that the excessive eliminative errhine might cause *Mastulunga* to flow out to the nose.

According to all *Acharyas*, *Nasa* or nose to be the gateway of *Shira*. It does not mean that any anatomical channel connects directly to the brain but it might be connected through blood vessels or through nervous system (olfactory nerve etc.)

It is an experimentally proven fact that where any type of irritation takes place in any part of the body, the local blood circulation is always increased. This is the result of natural protection function of the body. Something happens when provocation of *Doshas* takes place in *Shirah* due to irritating effect of administered drug, which resulting an increase of the blood circulation of brain. So extra accumulated morbid *Dosha* are expelled out from small blood vessels and ultimately these morbid *Doshas* are thrown out by the nasal discharge, tears and by salivation

#### **The Modern Point of View-**





Thus to understand the pathways of *Nasya* drug (classical errhine) acting on the central nervous system, it is important to go in details of the modus operandi of *Nasya Karma*. On the basis of fractional stages of the *Nasya Karma* procedure, we can draw certain rational issues that are as follows:

### **Effect on neurovascular junction**

The lowering of the head, elevation of lower extremities and fomentation of face, seem to have an impact on blood circulation of the head and face. As the efferent vasodilator nerves are spread out on the superficial surface of the face, receive stimulation by fomentation and it may engender the increased blood flow to the brain, i.e. momentary hyperemia. It is also possible that the fall of arterial pressure due to vasodilatation may encounter with Cushing's reaction. When the ratio between the C.S.F. pressure and arterial pressure has reduced, the increased C.S.F. pressure tends to compress the arteries in brain causing a transient ischemia in the brain. By this, the aroused 'ischaemic response' will subsequently raises the arterial pressure (Gushing). This act convinces us more of "Slush" created in intracranial space; probably this may be the explanation for the benzyl penicillin like drugs, which do not

attain a therapeutic level in the brain in normal condition found to be effective during the inflammatory conditions of meningitis (Gillman and Goodman 1980).

In this ground, we can state the modus operandi of *Nasya Karma* has a definite impact on central neurovascular system and likely lower the blood brain barrier to enable certain drug absorption in the brain tissue.

### **Effect at neuro endocranial level**

The peripheral olfactory nerves are chemoreceptor in nature. This olfactory nerve differs from other cranial nerves, excepting optic nerve, in its nature. It is phylogenetically closely related to brain.

However, it is known that these nerves are connected with limbic system of the brain including hypothalamus. This limbic system and hypothalamus are having control over endocrine secretions. Moreover, hypothalamus is considered to be responsible for integrating the function of the endocrine system and the nervous system. It is known to have direct nervous connections with the posterior part of pituitary. In addition hypothalamus is indirectly having connections with anterior lobe of pituitary through portal vessels which supplies blood to the gland, having previously ramified in the corpora mammillaria of the hypothalamus in animals



is capable of inducing secretion in the anterior pituitary, and it is believed that the products of such hypothalamic are drained by the portal vessels into the anterior lobe. The experimental stimulation of olfactory nerves caused stimulation in certain cells of hypothalamus and amygdaloid complex, but the nature of the effects is not properly understood (Tonabe 1975). It is understood that just like primitive mammals, man also responds to the language of smell in the environments (B.S.M. 1980). Abraham and colleagues (1979) on their experimental studies have noticed that a more exposure to the smell of the Jasmine flower reduces the activity of mammary gland. If the fragrance could have the effect, it may be acting through impulses traveling via the olfactory pathways influencing hypothalamus which in turn, causes the inhibition effect through the pituitary (Abraham et al, 1979). Olfaction of certain chemical pheromones is also observed to have an impact on menstrual cycle (Russel 1977).

At this juncture we can grasp the humor behind the recommendation of *Nasya* by Ayurvedic Scholars in *Pumsavana* for changing the sex of the foetus. These drug used for *Pumsavana* may be acting through the olfacto hypothalamo pituitary pathway.

#### **Effect on neuro-psychological levels**

The adjacent nerves called terminal nerves that run along the olfactory are connected with limbic system of the brain including hypothalamus (Hamilton 1966). Thus, certain drugs administered through nose may have an impact on immediate psychological functions by acting on limbic system through olfactory nerves. Such phenomenon has been revealed in the work of Cowley et al, 1975. The work has been carried out on the effect of exposing people for a short period of time, to known phenomenon. These things certainly support the recommendation of *Nasya* made mentioned by Ayurvedic scholars for mental disorders like *Apasmara* and *Unmada*.

#### **Effect on drug absorption and transportation**

Keeping the head in lower position and retention of medicine in nasopharynx help in provide sufficient time for local drug absorption. Any liquid soluble substance has greater chance for passive absorption directly through the cell of lining membrane. On other hand, massage and local fomentation also enhances the drug absorption (Fingl. 1980).

The later course of drug transfusion can occur in two ways.

1. By Systemic circulation.
2. Direct pooling into the intracranial region.



The second way is more of interest in this present study. This direct transportation can be assumed again two paths viz.

- a. By Vascular Path.
- b. By Lymphatic Path.

**Vascular Path** transportation is possible through the pooling of nasal vein blood to the facial vein, which naturally occurs. Just of the opposite entrance the inferior ophthalmic veins also pool into the facial vein.

Interestingly, both facial and ophthalmic veins have no vein valves in between. So that, blood may drain on either side, that is to say the blood from facial vein can enter cavernous venous sinus of the brain in reverse direction. Thus, such a pooling of blood from nasal veins to venous sinuses of the brain is more likely in the head lowered position due to gravity. On this line, the absorption of drug materials into meninges and related parts of intracranial organs is worth considering point. Moreover, the modern scholars have noted that the infective thrombosis of the facial vein may lead to infection of the meninges easily through this path (Williams et al, 1971).

Pooling of blood from paranasal sinuses also possible in the same manner. Vagbhata's notation of *Shringataka Srotas* (anterior

cranial fossa) seems to relation with the above explanation.

**Lymphatic Path-** Drug transportation by lymphatic path, can reach direct into the C.S.F. It is known that the arachnoid matter sleeve is extended to the submucosal area of the nose along with olfactory nerve. Experiments have shown that the dye injected to arachnoid matter has caused coloration of nasal mucosa within seconds and vice versa also (Hamilton 1971).

Here it may be worthy to recall Sushruta's caution that the excessive administration of *Virechana Nasya* (eliminative errhine) may cause oozing of *Mastulunga* (C.S.F.) into the nose. On this basis, we may say that ancient scholars of Ayurveda were aware of the lymphatic path in direct absorption into the brain from nose

#### **Importance of post nasal massage**

The *Ayurvedic* texts recommended light massage on the Frontal, Temporal, Maxillary, Mastoid and on *Manya* region. A comfortable massage on the above region may help to subside the irritation of somatic construction due to heat stimulation.

It may also help in removing the slush created in these regions. However, interesting here is regarding *Manya* which is a *Marrna* existing in neck on either side of the trachea (S.S.Sha.6/29) which likely



correspond to the carotid sinuses of the neck pressure applied on the baro-receptors may bring the deranged cerebral arterial pressure to normalcy (Hejmadi S. 1985). Because of these receptors lying on the bed of bifurcation of common carotid artery, have buffering actions on the cerebral arterial pressure (Best and Taylor 1958). On the basis of the foregoing observations it can be stated that the procedures, postures and conducts explained for *Nasya Karma* are of vital importance in drug absorption and transportation. The facts discussed here are also convincing about the definite effect of *Nasya Karma* in the disorders of central nervous system, mental and some endocrinal disturbances also.

*Nasya Karma* as per the opinion of Ayurvedic texts, not only the treatment of the disease but many types of *Nasya Yoga* described in Ayurveda for maintenance of healthy life "*Swasthasya Swaasthya Rakshanam*". *Pratimarsha Nasya* can be used in all groups, so one can assess the importance of the *Nasya Karma*.

## CONCLUSION

Nose is the gate of the Head and *Nasya karma* is the treatment for all the *ShiroRoga* and disease of *Uttamanga*. So everyone

should know about the *nasya karma* for the benefit of society.



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