

Critical Review of Nasyakarma in Ayurvedic Literature

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Abstract:

Nasya being one of the important procedures of *Pachakarma* therapy as far as *Urdhvajatrugat Vikar* (Above the neck) are considered. The detailed description of *Nasya* is found in all the *Brihatrayi's* and other *Ayurvedic* literature. All the *Acharya's* have explained the *Nasya* therapy in terms of its classical types, indications, procedure, contra-indication etc. There are differences and similarities in their descriptions. Hence there was need to recollect the information from *Ayurvedic* texts to rearrange and categorize in systemic and comparative manner to understand the therapy in every aspect. In present article information from various *Ayurvedic* texts has been studied extensively and sincere efforts are being made to explore the *Nasya* therapy in flawless manner. From the critical analysis of all the knowledge from *Samhita grantha's* all the interpretations, similarities and variations are discussed here along with the probable mode of action of *Nasya* therapy.

Key words: *Nasya*, *Nasa*, *Panchakama* procedure, etc

Introduction

Nasya is therapy in which the various forms of Medicines can be administered through the *Nasa* i.e. Nostrils. “*Nasta*” is synonym of *Nasa* mentioned by *Shri Taranath Bhattacharya* in *Vachaspatyam* on Page No.4906.

According to *Sushruta Samhita* “The administration of medicated *Sneha* through *Nasa* is known as *Nasya*¹. *Vagbhata*, *Arundatta*², and *Bhavaprakash*³ are also of similar view”. The various synonyms of *Nasya* are as under.

1. *Shirovirechana*2. *Shirovireka*3. *Murdhabirechana* etc.

In general, the term “*Virechana*” is being used for eliminating the vitiated *doshas* from the alimentary tract through the anal canal but *Sushrut* specifically used the term *shirovirechana* as a specific type of *Nasya*. Where vitiated *doshas* from *Shira* and *Nasa* can be eliminate through nostril. *Charkacharya*⁴ has used the term “*Nasta-Prachhardane*” for *Nasya*. The term *Prachhardan* means *Vamana*. It again indicates elimination of *doshas* from nostrils *Chakrapani*⁵ had mentioned that *Nasta-Prachhardan* is nothing but *Shirovirechana Nasya*.

Classification of Nasya:-

All the *Acharya* have classified *Nasya* in different ways out of which some of them are common having different names.

Charak has classified according to method of giving *Nasya*. All these are further classified according to their action also⁶.

- 1) *Navana Nasya* (Inunction) - a) *Shehana* (Oleation) b) *Shodhana* (Elimination)
- 2) *Avapidana Nasya* (Nasal Drops) - a) *Shodhana* (Elimination) b) *Stambhana* (Astringent)
- 3) *Dhmapana Nasya* (*Pradhamana*) - Insufflations (Purification action)
- 4) *Dhooma Nasya* (Inhalation) - a) *Prayogika* b) *Snehika* c) *Vairechanik*
- 5) *Pratomarsha Nasya* (Nasal Drops) - a) *Snehana* (Oleation) b) *Virechana* (Elimination)

All the above five types of *Nasya* can be grouped according to the type of action of the medicine used for *Nasyakarma* as under.

- 1) *Rechana* (Purificatory) 2) *Tarpana* (Nutritive) 3) *Shaman* (Sadative)
- Sushru*⁷ has broadly classified *Nasya* into the following two groups.

- 1) *Shirovirechana* 2) *Snehana Vagbhata*⁸ has classified *Nasya* taking into consideration the actions of medicines used as under.

- 1) *Virechana Nasya* 2) *Brinhana Nasya* 3) *Shamana Nasya*
- According to the *Kashyapa samhita*⁹⁻¹⁰, *Nasya* is divided into two types.

- 1) *Brinhana* or *Poorana Nasya* 2) *Karshan* or *Shodhana Nasya*
- Sharangdhar*¹¹ has classified *Nasya* into two types.

- 1) *Rechana* (*Karshana*) - a) *Avapidana* b) *Pradhamana*
- 2) *Brinhana* (*Snehana*) - a) *Marsha* b) *Pratimarsh*

*Bhoja*¹² has also classified *Nasya* into two main type.

- 1) *Prayogika Nasya* 2) *Snaihika Nasya*

According to *Videha*¹³, *Nasya* may be divided into two types.

- 1) *Probodhana* 2) *Snaihika Nasya*

From the above mentioned classification, it becomes obvious that there are several types of *Nasya* enumerated in Ayurvedic classics, but all the type of *Nasya* are almost incorporated in *Charaka*'s classification.

Classification on the basis of parts of the Medicinal Plants to be used for *Nasyakarma*

Charkacharya in *Vimansthan* 8th chapter had mentioned 7 different parts of the medicinal plants to be used for *Shirovirechana* (*Nasya*) as follows¹⁴.

- 1) *Phala Nasya*:- *Apamarga, Pippali, Maricha, Vidanga, Sahijana, Shirish, Dhanyak, Bela ki Gudi, Jeera, Ajmoda, Vartaki, Prathvika, Harenu* etc.
- 2) *Patra Nasya*:- *Sumukh, Suras, Kutheraka, Gandiraka, Parnasa, Skhavaka, Phanijika, Harida, Shunthi, Muli, Lahasuna, Arni and Sarshapa*.
- 3) *Moola Nasya*:- *Arka, Alarka, Kustha, Nagdanti, Vacha, Apamarga, Shweta, Jyotishmati, Gavakshi, Gandhapushpi, Avakapushpi, Kaknasa, Vayastha and Atees*.
- 4) *Kanda Nasya*:- *Haridra, Alarka and Lahasuna*.

- 1) *Churna*
- 2) *Kalka*
- 3) *Kshree Ras*

D) According to Ashrayabheda

- 1) *Phala* 2) *Moola* 3) *Patra* 4) *Kanda*
- 6) *Pushpa* 7) *Niryasa* 8) *Twaka*

Methodology of *Nasyakarma* Suggested By *Acharya*

1. *Navana Nasya*:-

Navana Nasya, described by *Charak* is also called as *Snehana Nasya* by *Sushruta*. Generally medicated oil such as *Anutail* is used for this type of *Nasya*. According to *Charak* it is divided into two types¹⁵.

5) *Pishapa Nasya*:- *Lodhra, Madanphala, Chhitvana, Neem*.

6) *Niryasa Nasya*:- *Dewadaru, Agara, Sarala, Salaya, Singni and Hingu*.

7) *Twaka Nasya*:- *Tejabala, Dalchini, Hinutawak, Sahijana, Vanabhata and Kantakari*.

All the above mentioned categories can be summarized in following four groups.

A) According to the method of giving *Nasyakarma*

- 1) *Navana* 2) *Avapidana* 3) *Dhmapana*
- 4) *Dhooma* 5) *Pratimrsha*.

B) According to the Action of medicine used for *Nasyakarma*

- I) *Rechana*:- a) *Sandhnya*
b) *Prabodhana* b) *Krimighana*
- II) *Brinhnan*:-
- III) *Shamana*:- a) *Stambhana*
b) *Karshana*

C) According to the types of material used.

- 4) *Sneha*
- 5) *Manasaras*
- 6) *Dhooma*.

a) *Snehana*:- As the name '*Snehana*' suggests *Snehana Nasya* gives strength of all the *Dhatu* and is used as *Dhatuposhaka*.

b) *Shodhana*:- It is called as *Shirovirechana*, which is useful in elimination of vitiated *Doshas* from the nose.

Indications:-

- 1) It is used for oiling in the emptiness of head
- 2) It gives strength to neck, shoulder and chest
- 3) It improves the eye sight¹⁶
- 4) It is indicate in following diseases *Vataja*

shioroga, Dantapta, Keshpata, Shmashrupta, Tivrakarnashoola(severe earache) *Karnakshveda*(Tinnitus) *Timira, Swaropghata, Nasroga, Mukhashosha, Avabahuka, Akalajavalee, Akalaja Palita, Daruna Prabodha, Vata Pitaaj Mukhrogam*¹⁷.

Nasya Vidhi:-

Sneha(like *Anu tail*) is instilled in both the nostrils¹⁸ with the help of cotton swab soaked in the *Sneha*. This type of *Nasya* is called as *Navana Nasya*.

Dose¹⁹:-

1) Heena-matra	- 8
drops	
2) Madhyama-matra	- 16
drops	
3) Uttama-matra	- 32
drops	

Suitable Time:-

According to *Sushruta*²⁰ *Snehana* and *Virechana Nasya*, should be given before food as under.

For *Kaphaja Rog* in the morning, For *Pittaja Rog* in the afternoon, For *Vataja Rog* in evening.

2. Avapidana Nasya:-

Charak and *Sushruta* both have describe this type of *Nasya*. It is a Type of *Shodhana Nasya*. The word *Avapidana* means to get the juice from pressing *Patra* of *Kalka* of required medicine to be used for this purpose. First *Kalka* of the required medicine is prepared and kept in a white and clean cloth. Juice is expressed from this *Kalka* and then instilled into the nostrils²¹.

Types:- According to *Charak*²²

i) *Shodhana* - Used for elimination of vitiated *Doshas*

ii) *Stambhan* - It subsides the vitiated *Doshas*

Indication:-

1) Disease of Throat, *Kantha* and *Shira, Arochaka, Shirogurawa, shoola, Peenus, Ardhavabhedaka, Krimi, Pratishtyaya Apasmara, Gandha – Aguanta Sarpadansta, Sandhnyansh* etc.

2) *Stambhana* types are useful in *Raktapitta*.

Sharangdhara has very clearly described the method of *Avapidana Nasya*.

Dose:-

Four, six or eight drops of the *Rasa* are recommended to be instilled in each nostril as mentioned in *Shirovrechana Nasya*²³.

3. Dhmapana(pradhamana):-

The *Pradhamana Nasya* is used when the *Dosha* are very intense as it can absorb a large quantity of *Dosha*.

Drug:-

The drugs generally used are rock- salt, garlic, *Guggula, Kataphala, Vidanaga, Marich* etc. These are mixed in equal part and powdered with the gall stones of a fish and kept in a dry condition. Powder is used for *Pradmana Nasya* which causes irritation thereby increasing the discharge from nose, so that the vitiated *Doshas* specially *Kapha* is eliminated through nostrils.

Dose:-

According to *Videha* three “*Muchiti*” (*Muchiti* means amount of the *churna* held in between index finger and thumb).

Method:-

1) *Vagbhata* has recommended to use a six *anugula nadi*(pipe) with opening on both sides. Then the *churna* is taken in the *Nadi* and blown into nostril so that medicine enters in the nasal cavity of the patient²⁴.

2) Mental disorders, *Krimiija Shiroroga*, Poisoning etc²⁵. *Videha* has described another method for *Pradhamana Nasya* *churna* is taken in a thin cloth and a *pottali* is prepared.

The patient is directed to hold this *Pottali* in nostrils and hold medicine. Fine particles of the *Churna* enters the nasal cavity and when reaches the *Shrunghataka marma* causes its irritation thereby eliminating *Dosh*s from the nostrils. This resembles snuff or inhaler.

4. Dhooma Nasya:-

Sushruta has given the description of *dhooma* independently but it has not describe as part of *Nasya* while *Charak* considered *Dhooma* as a part of *Nasya* treatment. In this *Nasya*, the medicated *Dhooma* is inhale or the smoke is taken. There are two types of *Dhooma* 1)*Dhooma Pana* and *Dhooma Nasya*. The *Dhooma* which is taken inside by nostrils is known as *Dhooma Nasya*. *Chakrapani* commenting on this subject has made it clear that only the *Dhooma* taken by nostrils should be called *Dhooma Nasya*. *Vagbhata* has suggested that it *Dosh*s are predominant in *Nasa* and *Shira*, First it should be taken by nostrils and then by mouth. He further suggested that if the *Dosh*s are not predominant, then the *Dhooma* should be taken inside the mouth first, for making them predominant . But always *Dhooma* should be taken through nostrils and expelled by mouth because if it is done vice – versa it harms to the eyes.

Types:-

According to *Charak*, *Dhooma Nasya* is divided into three types.

1. *Prayogika* -
(Habitual variety of *Dhooma*)
2. *Sneihika* -
(Unctuous variety of *Dhooma*)
3. *Vairechanika* -
(Eliminative variety of *Dhooma*)

Sushruta had classified *Dhoom* into five types as under.

1. Prayogika
2. Sneihika
3. Virechanic
4. Kasaghana
5. Vamaneeya.

Sharangdhara had suggested 6 types of *Dhooma Nasya*²⁷.

1. Shamana Dhooma
2. Bruhan Dhooma
3. Rechana Dhooma
4. Kasaghna Dhooma
5. Vamana Dhooma
6. Vrandhoopana

In *Prayogika* & *Snaihika Dhooma* same medicine are used for preparing *varti*. Only difference is *Snaihika Dhoom* medicines are mixed either with oil, *ghrita* or *snehana* & *varti* is prepared.

Indications of Dhooma:-

Dhooma Nasya is used as a prophylactic & curative procedure in following diseases viz.²⁸, Heaviness of head(headache), Rhinitis(*Peenus*), Earache, Cough, Dyspnoea, Falling of hair, Excessive drowsiness, Obstruction in throat, Toothache, Lock jaw, Hypersomnia, Infective condition, Pale face , Pain eyes, Hic-cough,(*Hikka*), Graying of hair, sneezing, Loss of consciousness ,

Weakness of teeth, Purulent smell from nose and mouth, Anorexia, Purities, Tonsillitis, Excessive salivation.

Method of Dhooma:-A person who has conquered upon the principal sense organ should sit in a clam and quite position concentration upon *Dhooma Pana*, should close his one nostril and inhale *Dhooma* from other nostrils thrice at a time²⁹.

Features of Good *Dhoomapana*³⁰:-

1. Lightness of chest, throat and head.

2. *Liquification of Kapha etc.*

Schedule for Dhooma³¹:-

Charak and *Vagbhata* had prescribed 8 different periods for habitual *Dhooma* because *Vata*, *Pitta* and *Kapha* get vitiated during these periods.

1. After bathing 2. After eating 3. After sneezing 4. After taking *Nasya* 5. After brushing the teeth 6. After *Vamana* karma 7. After application of collyrium 8. After sleep.

Sushruta has suggested 12 different periods for *dhooma*. During the prescribed periods, wise person should smoke twice for *Prayogik Nasya*. Once for *Snaihik Nasya* and three to four times for the *Vairechnik Nasya*.

Pratimarsha and Marsha Nasya:-

Navana Nasya is of two types, *Shodhana* and *Snehana*³². Again *Snehana Nasya* is of two types. *Marsha* & *Pratimarsha*. In these *Nasya* medicated oil or *Achhanseha* are used through nostrils & there is only difference of dose between two³³. These *Nasya* can be taken without any harm³². *Charak*, *Vagbhata* and *Sushruta* has mentioned that they are not harmful and are to be taken twice in a day, that is in the

morning and evening. It gives strength to the body.

Method :-

The dropping of *Sneha* into nostrils after dipping the finger into *Sneha* is known as *Marsha* and/or *Pratimarsha*³⁴. As the *Sneha-matra* is less in these types of *Nasya*, they can be given in any season. Taking into consideration the *Snehan matra*³⁵ *Vagbhata* had divided them into two specific types that is *Marsha* (10 drops) and *Pratimarsha* (2 drops).

Marsha is very useful than *Pratimarsha*, but it has got more side effects. *Pratimarsha* is useful as *Marsha* but it acts very slowly without causing any harm. *Vagbhata* says *Marsha Nasya* gives more *Vyapada* (side effect) but gives quick results and hence it is more effective than *Pratimarsha Nasya*.

According to *Vagbhata*³⁶, *Nasya* should not be given below the age of 7 years and above the age of 70 years³⁷, but *Pratimarsha Nasya* may be used in children, *vridhha* (old age) *Nirbala* (Weak patient) *Urakshata* and even in *Durdine* (Bad season day) also³⁸.

Contra Indication of Pratimarsha Nasya³⁹ :-

1) *Dushta Peenus* 2) Deafness 3) *Krimija Shiroroga*. 4) Should not be given to one who has consumed alcohol 5) In those person *Doshas* are vitiated and left their original position.

If *Pratimarsha Nasya* is given in above mentioned conditions then the increased *Dosha* may vitiate further resulting disease. Because of the low doses of *Pratimarsha Nasya* the vitiated *Dosha*

may become graver instead of getting suppressed.

*Sushruta*⁴⁰ *Vagbhata*⁴¹ *Sharangdhar* etc. has prescribed the various suitable time for

Pratimarsh Nasya. According to *Sushruta* and *Sharangdhara* 14 suitable times are mentioned for *Pratimarsha Nasya* while *Vagbhata* has suggested 15 as shown in Table No. 4

Table No. 4: Suitable Time For *Pratimarsha Nasya*

Sr. No.	Suitable Time	Su ⁴⁰	Vag. ⁴¹	Sha
1.	After leaving the bed in the morning	+	+	+
2.	After brushing the teeth.	+	+	+
3.	Before going out.	+	-	+
4.	After exercise.	+	+	+
5.	After sexual intercourse.	+	+	+
6.	After travelling	+	+	+
7.	After urination.	+	+	+
8.	After passing faeces	+	+	+
9.	After <i>Kaval dharana</i> .	+	+	+
10.	After <i>Anjana</i> .	+	+	+
11.	After taking food.	+	+	+
12.	After <i>vamana</i> (vomiting)	+	+	+
13.	After sleeping in the noon and evening.	+	+	+
14.	After <i>shiroabhyanga</i>	-	+	-
15.	After laughing	-	+	-

CLASSIFICATION OF NASYA ACCORDING TO THE ACTION

According to the action of medicines used for *Nasya Karma* all above five may be grouped into three types: 1) *Rechana*, 2) *Tarpana* and 3) *Shamana*. *Charak* and *Vagbhata* have the same view but *Sushruta*⁰⁷ and *Sarangdhara*¹¹ have classified into two groups only 1) *Shirovirechana* and 2) *Snehana Nasya* *Kashyapa* has divided into two according to their function 1) *Brinhana* and 2) *Karshan*⁰⁹ are as follows. Looking into the classification made by all the Acharyas. It becomes clear that the word '*Rechana*' is common in all the books. The other varieties are different e.g. *Snehana*, *Shamana* *Brinhana* *Tarpana*. But all these terms carry common meaning i.e. *Snehana*

does the functions of *Brinhana* and *Tarpana* also. Thus there is practically no change in the meaning.

1) *Rechana Nasya* :-

Here, *Rechana Nasya* means elimination of vitiated *doshas* from *Urdhavajatrugat* (Above the neck) part of the body Methods and drugs may be different. *Virechana* or *Rechana* or *Shirovirechana Nasya* is performed generally by introducing fresh juice of drugs into the nostrils. For the purpose of *Rechana* or *Virechana* *Charak* describes following methods for purifying the morbid *Doshas* from the head.

1. *Shodhan Navana*
2. *Shodhan Avapidana*
3. *Dhmapana Nasya*
4. *Vairechnik*
5. *Shodhana pratimarsh*.

According to *Sushruta* – 1. *Shirovirechana*
 2. *Avapidana* 3. *Pradhamana*.

Sharangdhar has given two methods only
 for *Rechana Nasya*- 1. *Avapida* 2.
Pradhamana.

Table No. 5: *Rechana Nasya* According To Different *Acharyas*.

Sr. No.	<i>Rechana Nasya</i>	Ch ⁵⁷	Su ⁹⁵	Kas ⁶⁰	Shar ⁶²	Vag ⁵⁹
1.	<i>Shodhana Navana</i>	+	-	-	-	-
2.	<i>Shodhana Avapidona</i>	+	-	-	-	-
3.	<i>Dhmapana</i>	+	+	-	+	+
4.	<i>Vairechnic Dhoom</i>	+	-	-	+	+
5.	<i>Rechana</i>	+	+	-	-	-
6.	<i>Pratimarsha Shodhana</i>	+	+	-	+	-
7.	<i>Shirovirechana</i>	-	+	-	-	-
8.	<i>Avapidana</i>	-	+	-	+	-
9.	<i>Marsha Shodhana</i>	+	+	-	+	+
10.	<i>Karshana Nasya</i>	-	-	+	+	-
11.	<i>Shodhana Nasya</i>	-	-	+	-	-

INDICATION :-

Rechana Nasya is recommended in stiffness, numbness, heaviness and similar diseases of the head arising from morbid Kapha⁴¹. *Sushruta* and *Vagbhata* have recommended the same for many diseases as under.

2. *TARPANA NASYA*

Brinhana Nasya (*Vagbhata*), *Tarpana Nasya* (*Charak*), *Snehana Nasya* *Sishrut* have got same meaning.

Brinhana or *Tarpana Nasya* may also be called the nutrient *Nasya*. This *Nasya* may be given in the form of meat juice of *Jangala* animals or of birds, fresh blood of the animals, extracts or secretions of certain trees . In *Tarpana Nasya* *pratimarsha Nasya* may also be included because the main function of *pratimarsha Nasya* is *Tarpana* of *shira*.

Indication :- According to different *acharyas* the indication for *Tarpan Nasya* in table No. 6

Table No. 6 Indication Of *Brinhana Nasya* According To Different *Acharyas*

Sr. No.	INDICATION	Ch	Su	Vag
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1.	<i>Shirokampa</i>	+	-	-
2.	<i>Ardiata</i>	+	-	-
3.	<i>Vataj Roga</i>	+	-	-
4.	<i>Vataha Shiro-shoola</i>	-	+	+
5.	<i>Suryavarta</i>	-	-	+
6.	<i>Swarakshaya</i>	-	+	+
7.	<i>Nasa Shoshga</i>	-	+	+
8.	<i>Mukha Shosha</i>	-	+	+
9.	<i>Vaksanga</i>	-	+	+
10.	<i>Krichhabodha</i>	-	-	+
11.	<i>Avabahuka</i>	-	+	+
12.	<i>Danta-Kesha patan</i>	-	+	-
13.	<i>Daruna Karna Shoola</i>	-	+	-
14.	<i>Timira</i>	-	+	-
15.	<i>Akalaya Valita palita</i>	-	+	-

3) Shamana Nasya :-

According to the action of the *Nasya* karma the third variety is *Shamana Nasya*. *Shamana Nasya* has been described only by *Charak*³⁷ and *Vagbhata*⁰⁸. It can be correlated with *snehana Nasya*, *Marsha* and *Pratimarsha*. It is used for suppression of the morbid *doshas* situated in the head. *Stambhana Avapidana* and *Shamana Dhooma*

Drugs Which are Used for Shamana Nasya

According to *Vagbhata*⁴² *Jangala mansarasa*, medicated *ghrita* and tail form *teekhsna* drugs, milk and water may be used for shaman *Nasya*. *Anutail* which is described in Ch. Su. 5/63-70 may also be used for the purpose of *Shamana Nasya*. *Shadbindu* tail is also useful or any

medicated *ghrita* and oil should be used for above karma.

Indications :-

*Charak*⁴³ has indicated *Shamana Nasya* in *Rakta Pitta* only *Vagbhata*⁴⁴ has advised to use it in following conditions :-

- i. *Nilika* ii.
- Vyanga*
- iii. *Kesha Roga* and iv.
- Netra Roga* etc.

Up till now the different types of *Nasya* are described in detailed as above. All these types are shown in a tabulated form.

Contra-Indications Of Nasya

*Acharya Charak*⁴⁵ *Sushruta*⁴⁶ and *Vagbhata*⁴⁷ have mentioned different conditions where *Nasya Karma* is contra indicated shown in table no.7

TABLE NO. 7: Contra-Indications Of *Nasya* Therapy

Sr. No.	CONTRA-INDI.	Ch ⁴⁵	Su ⁴⁶	Vag ⁴⁷
1.	<i>Bhuktabhakta</i>	+	+	+
2.	<i>Ajeerna</i>	+	+	-
3.	<i>Peeta sneha</i>	+	+	+
4.	<i>Peeta Madya (Alco.)</i>	+	+	+
5.	<i>Peeta Toya</i>	+	+	+
6.	<i>Snehadi Patukam</i>	+	-	+
7.	<i>Snata Shira</i>	+	-	+
8.	<i>Snatu Kama</i>	+	+	+
9.	<i>Kshudharta</i>	+	-	+

10.	<i>Shramarta</i>	+	+	-
11.	<i>Matna</i>	+	-	-
12.	<i>Murchita</i>	+	-	-
13.	<i>Shatradandhata</i>	+	-	-
14.	<i>Vyayamklanta</i>	+	-	-
15.	<i>Pana Klanta</i>	+	-	-
16.	<i>Navajwara Pidita</i>	+	-	-
17.	<i>Shokabhitapta</i>	+	-	-
18.	<i>Virikta</i>	+	-	-
19.	<i>Anuvasita</i>	+	+	-
20.	<i>Garbhani</i>	+	+	-
21.	<i>Nawapratishyaya</i>	+	-	-
22.	<i>Apatarpita</i>	-	+	+
23.	<i>Aita Drawa</i>	-	+	+
24.	<i>Trashnata</i>	+	+	-
25.	<i>Gararta</i>	-	+	+
26.	<i>Krudha</i>	-	+	-
27.	<i>Bala</i>	-	+	-
28.	<i>Vidha</i>	-	+	-
29.	<i>Vagavarodhita</i>	-	+	+
30.	<i>Vakka Sravita</i>	-	-	+
31.	<i>Sntuka</i>	-	-	+
32.	<i>Shwasapidita</i>	-	-	+
33.	<i>Kasa Pidita</i>	-	-	+

Complications, If *Nasya* Therapy Is Given In The Contra Indicated Conditions :-

*Charak*⁴⁸ has mentioned complications of *Nasya* Therapy in detail if it is accidentally given in contra – indicated condition.

- i) In a person with indigestion or in one who has taken his meals, the *Nasya* karma will occlude the *Pranvanasrotas* (Channels) going to the upper part of the body and will cause cough, dyspnoea vomiting and coryza
- ii) Who have taken unctuous portion or thirsty for wine or water and if these person drink it immediately after the *Nasya* therapy it will cause excessive discharge from the mouth and the nose, increase the secretions from the eyes and diseases of the head.
- iii) Who have taken head bath or in those who have a head bath before the *nasyakarma* it will cause coryza.
- iv) In persons affected with hunger it will provoke the *vata* and those affected with thirst it will increase the intensity of thirst and cause parching of the mouth.
- v) Who are fatigued, intoxicated and fainted, it will cause the same ill effect as mentioned with the reference to *Niruha Basti*.
- vi) In person injured with a weapon or stick it will make the pain more acute.
- vii) One who has suffered from fever or aggrieved by sorrowness then *Nasya* will lead to formation of cataract and increase temperature.
- viii) Who have recently suffered from fever or who have affliction witsad (Sorrowness) the heat spreading in

- the vessels in the eyes will cause cataract and rise of body temperature.
- ix) In persons just purged, the *vata* getting provoked will injured the sense organs.
 - x) In person who has just taken the *sneha basti (Anuvasana)* It will cause heaviness of the head, purities and *krimiroga*.
 - xi) In pregnant woman *Nasya Karma* will have bad effects on the fetus causing various deformities of head.
 - xii) In persons affected recently with coryza it will cause complication in the body channels.
 - xiii) If administered in the wrong season or on a cloudy day, it will produce disorders of cold or *putinasya* or disease of the head.

Hence it is always advisable not to use *Nasya* when it is not indicated.

Indications Of Nasya Therapy

The specific indications of *Tarpana Nasya*, *Shodhan Nasya Shamana Nasya*, *Shirovirechana*, *Navana*, *Avpidana*, *Dhmapana* and *Dhooma Nasya* etc. have already discuss in the classification of *Nasya*.

But *Charak*⁴⁹ had prescribed *Nasya* therapy for some general diseases as mentioned in *Siddhistan* Chapter 2.

1. *Nasya* therapy may be given in all diseases except in the conditions where it is contra- indicated.
2. It should be used in stiffness of the head, teeth, sides of the neck, spasm of the throat and jaw.
3. Coryza (peenus), *Galsundika*, *Kanthshaluka*, *SuklaRoga*, *Timira* etc.

4. Disease of the eye-lid, *vanga* (mole) glossitis, hemicranias, disease neck, shoulder region, disease of mouth, nose, ear and eye; Disease of cranium and forehead.
5. Facial paralysis, convulsions contractions, *galganda*, toothache, *Danta harsha*, looseness of teeth.
6. Injection of eyes (*Raji Netra Roga*), malignant tumor, Horseness of voice, loss of speech and slurred speech etc.

Apart from the above mentioned disease *Nasya* may be used in all the disease affecting the upper part of the supra-clavicular region of the body affected by morbid *Vata* and *Kapha*. In these condition *Nasya* treatment is considered as very effective medication.

Suitable Time For Giving Nasya :-

A) According To Charak⁵⁰

- i) Generally it should be given in seasons of first rains, *Sharada* and Autumn or spring (*Vasant*).
- ii) In urgent cases it may be given in any seasons by making artificial condition of the above seasons. As example in summer *Nasya* may be given in cold places and in cold season (*Hemanta*) it should be given in hot places.
- iii) *Nasya* should be given in the morning in summer, in the noon during winter and in the rainy season when there are no clouds in the sky.

B) According To Sushrut⁵¹:-

- i. Generally both the types of *Nasya* i.e. *snehana* and *shirovirechan* should be given on empty stomach

at the time when the patient usually takes his meal.

2. *Nasya* should be performed in the morning if the patient is of *kaphajanya vikar*, if from *pitta*, then in the noon and If he is suffering from *vata*, then *Nasya* should be given in the evening.

C) According To *Vagbhata*⁵²:-

- i. *Vagbhata* has prescribed same timing according to *vatta*, *pitta* and *kapha* as *sushruta* but some more important points had also been suggested.
 - 1) *Nasya* should be given in the morning, in *sharda* and *Vasant Rutu*.
 - 2) In cold season, it should be given in noon.
 - 3) In summer and rainy season, *Nasya* should be performed in the evening.
 - 4) *Nasya* may be given every day morning and evening if patient is suffering from *Vataja shiroroga*, *hikka*, *Apatanaka*, *Manyastaambha* and *Swarabharnsha*.

D) According To *Sharangdhara*¹¹:-

- i. In the case excessive vitiation of *Dosha*, it may be given even in the night. It should be given in the night, if the patient is suffering from *Lalashrava*, *Supta*, *pralpa*, *putimukha karna-nada*, *Trishna*, *Ardita*, *Shirorga*, According to *Ashatanga Sangraha*.

If the *Nasya* is being given as the part of performing the complete *panchakarma*, then it should be given after *bastikarma*.

Course Of The *Nasya Karma*:-

- i) *Nasya Karma* may be performed consecutively for seven days, which is the maximum period according to *Vagbhata*⁵³.
- ii) According to *Sushruta*⁵⁴ *Nasya* may be given repeatedly at the interval of one day, two days, 7 days and 22 days depending upon the condition of the patient and the disease from which patient is suffering.
- iii) If the patient is suffering from excessive vitiation of *vata* then *Nasya* may be performed twice a day i.e. in the morning and evening, according to *Sushruta*⁵⁴.
- iv) *Vridha Vagbhata* in *Ashtanga Sangraha* also recommended the use of *Nasya* on 3rd, 5th, 7th and 8th day or till patient show the symptoms of *sammyakyaoga*.
- v) *Charak* has not mentioned duration of the *Nasya* therapy, he stated that *Nasya* therapy may be given according to the severity of the disease.
- vi) *Bhoja*⁵⁵ says that if *Nasya* is to be given after nine days, then it becomes *saatmya* to the patient. After being *saatmya* if *Nasya* is administered it neither nor harm to same.

Suitable Age For Doing *Nasya Therapy* :-

- 1) *Vagabhata*³⁷ says *Nasya* should not be given before age of seven years & after 80 years.
- 2) But *Pratimarsha Nasya* may be administered from birth to death.
- 3) *Dhooma* should also not be used before the age of 18 years. *Sarangadhara*⁵⁶ is also of the same opinion. *Charak* has not mentioned the exact age.

Doses Of Nasya :-

Charak had not mentioned anything regarding the dose of the *Nasya* where as *Vagbhata*⁵⁷ suggested the doses as under.

2) Doses of *Marsha nasya*

a) *Uttam matra* – 10 drops

b) *Madhyama matra* – 8 drops

c) *Heena matra* – 6 drops

4) *Partimarsha Nasya* is of only two drops in each nostril.

5) According to *Sushruta*⁵⁸ the following dose has been prescribed.

a) *Prathama Matra* – 8 drops (in each nostril)

b) *Dwiteeya Matra* – 16 (in each nostril)

c) *Triteeya Matra* – 32 drops (in each nostril)

6) The dose of *Shrirovirechana Sneha* is 4 drops of *Uttam matra* 6 drops as *Madhyama matra* and 4 drops as *Heena matra* of *Shirovirechana Nasya*⁵⁹

7) *Sharangdhara* has mentioned 8 drops, of *Uttam matra* 6 drops as *Madhayama matra* and 4 drops as *Heena matra* of *Shirovirechana Nasya*⁵⁹

8) According to *Astangasangram*⁶⁰ the dose of the *Kwatha* (decoction) used for *Nasya Karma* is 8 drops as *Uttam matra*, 6 drops as *Madhyama matra* and 4 drops as *Hina matra*.

9) According to *Sharangdhara*,⁶¹ the *Nasya* of *Teekshna* drugs should be given in the dose of 1 *shana* (4 *Masha*), *Hingu* should be given the equivalent weight of *Yava*, *Saindhava* in the dose of 1 *Masa*, Milk in the dose of 8 *shana* (32 *Masa*),

1) Drop formed after dipping two *parve* (phalanges of Index finger) is known as *Bindu* (drop)

3) The dose of *Avapidana Nasya (Kalka)*

a) *Uttam matra* – 8 drops

b) *Madyama matra* – 6 drops

c) *Heena matra* – 4 drops

water 3 *Karsha*, sugar etc. should be given in the dose of one *Karsha*.

10) For the *Pradhamana Nasya*, the dose of *Churna* according to *Videha* is 3 *Muchiti* (The amount of *Churna* which is held in between index finger and thumb)⁶²

3) OBSERVATION :-

Symptom of the *sammayak yoga*, *Heena yoga* and *Atitoga* should be observed after giving the *Nasya* therapy. The effect of the *Nasya* therapy may be assessed in the terms of *sammyaka yoga*, *Ayoga* and *Atiyoga* in *Ayurveda*. *Charak* has given the general criteria for above purpose while *Sushruta* mentioned two separate criteria for *Nasya (snehana)* and *shirovirechana*.

i) *Sammyaka yoga*- The symptoms of *samyaka yoga* according to *Charak* is feeling of lightness in the head and mind and clearness in *srotas*.⁷⁴ Proper respiration sneezing, sleep and awaking improvement in the symptoms are the general symptoms of *sammyakayoga* of *Nasya karma*.⁷⁵

ii) Symptoms of *Ayogya* of *Nasya* – It *nasya* is not given in a proper way or the action is less the following complications arise like feeling of fullness of *Kapha* in the throat i.e. pharyngitis heaviness in the head, excessive salivation (expectoration) are the general symptoms.⁷⁶

iii) *Atiyoga of Nasyakarma* – When there is excessive *shirovirechana*, the following symptoms arise pricking and throbbing sensation or pricking like pain in the head eyes, temporal region and pain in the ear are the common symptoms of *Atiyoga*.⁷⁷

MODE OF ACTION OF NASYA KARMA

The clear description regarding the mode of action of *Nasya karma* is not available in Ayurvedic classics. According to *Vagbhata* and *Charaka Nasa* is the gateway of *Shira*. The drug administered through nose as *Nasya* reached the brain and eliminates the morbid *doshas* responsible for producing the diseases.

In *Ashtanga Sangraha*

- ❖ *Nasa* being the doorway to *Shira*
- ❖ The drug administered through nostrils
- ❖ Reaches *Shringataka marma* (*A shira marma by nasa strotas*)
- ❖ Spreads in the *murdha* (brain) taking *marma* by *netra* (eye), *shrotra* (ear), *kantha* (throat), *shiramukha* (opening of the vessels) etc.
- ❖ Scratches the morbid *doshas* in supraclavicular region
- ❖ Extracts them from *uttamanga*

Shuruta has clarified *shringataka marma* as a *shira marma* form by the union of *shiras* (blood vessels) supplying the nose, ear, eye and tongue. He further points out that injury to this *marma* will be fatal immediately⁷⁸. (Su. Sha)

Scholar *Indu* in his commentary on *Ashtanga Sangraha* has opened *Shringataka* as the inner side of middle part of the head i.e. *Siraso Antarmadhyam*

Under the complications of *Nasya karma* *Sushruta* noted that the excessive eliminative errhine might cause *mastulunga* to flow out to the nose⁷⁹.

In *Sushruta*, *Ashtangahridaya*, *Bhavprakasha* etc detailed descriptions are not found about the mode of action of *Nasya Karma*.

According to all prominent *Acharyas Nasa* is said to be the doorway of *Shira*. It does not mean that any channel connects directly to the brain but they might be connected through blood vessels or through nervous system (Olfactory nerve etc.)

It is an experimentally proved fact that-

- ❖ When any type of irritation takes place in any part of body.
- ❖ The local blood circulation is always increased.
- ❖ This is the result of natural protection function of the body.
- ❖ When provocation of *doshas* takes place in *shira* due to irritating effect of administered drug results in the increase of blood circulation of brain.
- ❖ So extra accumulated morbid *doshas* are expelled out from small blood vessels.
- ❖ Ultimately these morbid *doshas* are thrown out by the nasal discharge, tears and by salivation.

CONCLUSIONS

- *Nasya* is one of the important *panchakarma* procedure explain by *Ayurveda* for the *Urdhvajatrugat vikar* (Disorders above the Neck) as it has been considered as the doorway for *Shirasthan* (Brain).

- It is one of the easiest and simple procedure that can be conducted at OPD level.
- Various *Acharyas* have explained the *Nasya* Therapy in terms of types, dose, procedure, indications, contra-indications etc. and efforts

have been made to present it collective manner.

- The article not only focus on the detailed description of *Nasya* Therapy but sincere efforts have been made to explain the mode of action of *Nasya*.

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