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 it 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 Nasya¹. Vagbhata, Arundatta², and Bhavaprakash³ are also of similar view”. The various synonyms of Nasya are as under.

1. Shirovirechana
2. Shirovireka
3. Murdhhabirechana 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. Charkacharya⁴ 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 also\(^6\).

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** (Sedative)

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**

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**

Charakacharya in Vimansthan 8th chapter had mentioned 7 different parts of the medicinal plants to be used for Shirovirechana (Nasya) as follows\(^14\).

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

4) Kanda Nasya:- Haridra, Alarka and Lahasuna.

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

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

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

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

1) Churna
2) Kalka
3) Kshree Ras

D) According to Ashrayabheda
1) Phala  2) Moola  3) Patra  4) Kanda  6) Pushpa  7) Niryas  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 Anu tail is used for this type of Nasya. According to Charak it is divided into two types.

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 Shirovirechna, which is useful in elimination of vitiated Doshas from the nose.

Indications:-

A) According to the method of giving Nasyakarma

B) According to the Action of medicine used for Nasyakarma

- I) Rechana:- a) Sandhnya
  b) Prabodhana

- II) Brinhnan:-

- III) Shamana:- a) Stambhana
  b) Karshana

C) According to the types of material used.

4) Sneha
5) Manasaras
6) Dhooma.

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 sight 4) It is indicate in following diseases Vataja shioroga, Dantapta, Keshpata, Shmashrupta, Tivrakarnashoola (severe earache) Karnakshveda (Tinnitus) Timira, Swaropghata, Nasroga, Mukhashosa, Avabahuka, Akalajavalee, Akalaja Palita, Daruna Prabodha, Vata Pitaaj Mukhrogan.

Nasya Vidhi:-

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

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

Suitable Time:-

According to Sushruta\textsuperscript{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 nostrils\textsuperscript{21}.

Types:- According to Charak\textsuperscript{22}

i) Shodhana - Used for elimination of vitiating Doshas

ii) Stambhan - It subsides the vitiating Doshas

Indication:-

1) Disease of Throat, Kantha and Shira, Arochaka, Shirogaurawa, shool, Peenus, Ardhavabhedaka, Krimi, Pratishyaya Apasmar, Gandha – Aguanta Sarpadanshta, Sandhnyansh etc.

2) Stambhana types are useful in Raktaipitta.

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 Shirovirechana Nasya\textsuperscript{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 vitiating 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 patient\textsuperscript{24}.

2) Mental disorders, Krimija Shiroroga, Poisoning etc\textsuperscript{25}. 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 Doshsas 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. Vagbhatta has suggested that it Doshas are predominant in Nasa and Shira, First it should be taken by nostrils and then by mouth. He further suggested that if the Doshas 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 - (Uncutuous variety of Dhooma)
3. Vairechanika - (Eliminative variety of Dhooma)

Sushruta had classified Dhoom into five types as under.

1. Prayogika 2. Sneihika
5. Vamaneeya.

Sharangdhara had suggested 6 types of Dhooma Nasya.


In Prayogika & Sneihika Dhooma same medicine are used for preparing varti. Only difference is Sneihika 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 form 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 time.

Features of Good Dhoomapana:

1. Lightness of chest, throat and head.
2. Liquification of Kapha etc.

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


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. 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 two. These Nasya can be taken without any harm. 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 an Marsha and/or Pratimarsha. As the Sneha-matra is less in these types of Nasya, they can be given in any season. Taking into consideration the Snehan matra Vagbhata had divided them into two specific types that is Marshal (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, Nasya should not be given below the age of 7 years and above the age of 70 years, but Pratimarsha Nasya may be used in children, vriddha (old age) Nirbala (Weak patient) Urakshata and even in Durdine (Bad season day) also.

**Contra Indication of Pratimarsha Nasya**

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 Vagbhata 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

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Suitable Time</th>
<th>Su²⁰</th>
<th>Vag.²¹</th>
<th>Sha</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>After leaving the bed in the morning</td>
<td>+</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>2.</td>
<td>After brushing the teeth.</td>
<td>+</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>3.</td>
<td>Before going out.</td>
<td>+</td>
<td>-</td>
<td>+</td>
</tr>
<tr>
<td>4.</td>
<td>After exercise.</td>
<td>+</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>5.</td>
<td>After sexual intercourse.</td>
<td>+</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>6.</td>
<td>After travelling.</td>
<td>+</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>7.</td>
<td>After urination.</td>
<td>+</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>8.</td>
<td>After passing faeces.</td>
<td>+</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>9.</td>
<td>After Kaval dharana.</td>
<td>+</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>10.</td>
<td>After Anjana.</td>
<td>+</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>11.</td>
<td>After taking food.</td>
<td>+</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>12.</td>
<td>After vamana (vomiting)</td>
<td>+</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>13.</td>
<td>After sleeping in the noon and evening.</td>
<td>+</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>14.</td>
<td>After shiroabhyanga</td>
<td>-</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>15.</td>
<td>After laughing</td>
<td>-</td>
<td>+</td>
<td>-</td>
</tr>
</tbody>
</table>

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 Sarangdhara¹¹ 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 Urddhavajatrugat (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.


Sharangdhara has given two methods only for Rechana Nasya- 1. Avapida 2. Pradhamaana.
Table No. 5: Rechana Nasya According To Different Acharyas.

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Rechana Nasya</th>
<th>Ch</th>
<th>Su</th>
<th>Kas</th>
<th>Shar</th>
<th>Vag</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Shodhana Navana</td>
<td>+</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>2</td>
<td>Shodhana Avapidona</td>
<td>+</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>3</td>
<td>Dhmapana</td>
<td>+</td>
<td>+</td>
<td>-</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>4</td>
<td>Vairechnic Dhoom</td>
<td>+</td>
<td>-</td>
<td>-</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>5</td>
<td>Rechana</td>
<td>+</td>
<td>+</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>6</td>
<td>Pratimarsa Shodhana</td>
<td>+</td>
<td>+</td>
<td>-</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>7</td>
<td>Shirovirechana</td>
<td>-</td>
<td>+</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>8</td>
<td>Avapidana</td>
<td>-</td>
<td>+</td>
<td>-</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>9</td>
<td>Marsha Shodhana</td>
<td>+</td>
<td>+</td>
<td>-</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>10</td>
<td>Karshana Nasya</td>
<td>-</td>
<td>-</td>
<td>+</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>11</td>
<td>Shodhana Nasya</td>
<td>-</td>
<td>-</td>
<td>+</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

**INDICATION:**

*Rechana Nasya* is recommended in stiffness, numbness, heaviness and similar diseases of the head arising from morbid Kapha. 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.

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

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

*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
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 and Vagbhata. 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 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 has indicated Shamana Nasya in Rakta Pitta only Vagbhata 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 Sushruta and Vagbhata have mentioned different conditions where Nasya Karma is contra indicated shown in table no.7.

TABLE NO. 7: Contra-Indications Of Nasya Therapy

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>CONTRA-INDI.</th>
<th>Ch</th>
<th>Su</th>
<th>Vag</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Bhuktabhakta</td>
<td>+</td>
<td>+</td>
<td>+</td>
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<tr>
<td>2.</td>
<td>Ajeerna</td>
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<td>+</td>
<td>-</td>
</tr>
<tr>
<td>3.</td>
<td>Peeta sneha</td>
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<td>+</td>
<td>+</td>
</tr>
<tr>
<td>4.</td>
<td>Peeta Madya (Alco.)</td>
<td>+</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>5.</td>
<td>Peeta Toya</td>
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<td>+</td>
<td>+</td>
</tr>
<tr>
<td>6.</td>
<td>Snehati Potukam</td>
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<td>-</td>
<td>+</td>
</tr>
<tr>
<td>7.</td>
<td>Snata Shira</td>
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<td>-</td>
<td>+</td>
</tr>
<tr>
<td>8.</td>
<td>Snatu Kama</td>
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<td>+</td>
<td>+</td>
</tr>
<tr>
<td>9.</td>
<td>Kshudharta</td>
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<td>+</td>
</tr>
<tr>
<td>10.</td>
<td>Shramarta</td>
<td>-</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>11.</td>
<td>Matna</td>
<td>+</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>12.</td>
<td>Murchita</td>
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<td>-</td>
<td>-</td>
</tr>
<tr>
<td>13.</td>
<td>Shatradandhata</td>
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<td>-</td>
<td>-</td>
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<tr>
<td>14.</td>
<td>Vyayamklanta</td>
<td>-</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>15.</td>
<td>Pana Klanta</td>
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<td>-</td>
<td>-</td>
</tr>
<tr>
<td>16.</td>
<td>Navajwara Pidita</td>
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<td>-</td>
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<tr>
<td>17.</td>
<td>Shokabhitapta</td>
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<td>-</td>
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<tr>
<td>18.</td>
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<td>-</td>
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<tr>
<td>19.</td>
<td>Anuvasita</td>
<td>+</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>20.</td>
<td>Garbhoni</td>
<td>+</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>21.</td>
<td>Nawapratishyaya</td>
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<td>-</td>
<td>-</td>
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<tr>
<td>22.</td>
<td>Apatarpita</td>
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<td>+</td>
<td>+</td>
</tr>
<tr>
<td>23.</td>
<td>Aita Drawa</td>
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<td>+</td>
<td>+</td>
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<tr>
<td>24.</td>
<td>Trashnata</td>
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<td>+</td>
<td>-</td>
</tr>
<tr>
<td>25.</td>
<td>Gararta</td>
<td>-</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>26.</td>
<td>Krudha</td>
<td>-</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>27.</td>
<td>Baala</td>
<td>-</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>28.</td>
<td>Vidha</td>
<td>-</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>29.</td>
<td>Vagavarodhita</td>
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<td>+</td>
<td>+</td>
</tr>
<tr>
<td>30.</td>
<td>Vakka Sravita</td>
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<td>-</td>
<td>+</td>
</tr>
<tr>
<td>31.</td>
<td>Sntuka</td>
<td>-</td>
<td>-</td>
<td>+</td>
</tr>
<tr>
<td>32.</td>
<td>Shwasapidita</td>
<td>-</td>
<td>-</td>
<td>+</td>
</tr>
<tr>
<td>33.</td>
<td>Kasa Pidita</td>
<td>-</td>
<td>-</td>
<td>+</td>
</tr>
</tbody>
</table>
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, dyspnœa 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 Siddhisthan 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 Charak**

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 Sushrut**

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**

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 is 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 Sharangdhaara**

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 *Vaghbata*.

ii) According to *Sushruta*, *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*.

iv) *Vridha Vaghbata* in *Ashtanga Sangraha* also recommended the use of *Nasya* on 3rd, 5th, 7th and 8th day or till patient show the symptoms of *sammyak yoga*.

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* 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) *Vagabhat* says *Nasya* should not be given before age of seven years & after 80 years.

2) But *Pratimarsa Nasya* may be administered from birth to death.

3) *Dhooma* should also not be used before the age of 18 years. *Sarangadhara* 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 *Vagbha* suggested the doses as under.

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

2) Doses of *Marsha nasya*
   a) *Uttam matra* – 10 drops
   b) *Madhyama matra* – 8 drops
   c) *Heena matra* – 6 drops

3) The dose of *Avapidana Nasya* (Kalka)
   a) *Uttam matra* – 8 drops
   b) *Madhyama matra* – 6 drops
   c) *Heena matra* – 4 drops
   c) *Triteeya Matra* – 32 drops (in each nostril)

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

5) According to *Sushruta* the following dose has been prescribed.
   a) *Prathama Matra* – 8 drops (in each nostril)
   b) *Dwiteeya Matra* – 16 (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*.

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

8) According to Astangasangram 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, 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), 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).

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. Proper respiration sneezing, sleep and awaking improvement in the symptoms are the general symptoms of sammyakayoga of Nasya karma.

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.

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

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 get way 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 thorough 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 immediately. (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 nose.\(^{79}\)

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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