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“AN APPRAISAL ON NASYA THERAPY, ITS TYPE AND MODE OF  
ACTION IN AYURVEDA”

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**ABSTRACT:**

*Nasya* have been classified in various ways by different *Acharyas*. As stated by *Sushruta* medicines or medicated oil administered through the nose is known as *Nasya*. In context of Ayurveda, the word *Nasya* suggests the nasal route for administration of various drugs. *Nasya* is given in the form of oil, ghee, smoke, powder and herbal juice depending upon the nature of disease. Symptoms of *Samyak Yoga Heena Yoga* and *AtiYoga* should be observed after giving the *Nasya*. The effect of the *Nasya* may be assessed in terms of *Samyak Yoga*, *HeenaYoga*, *Ati Yoga*. The duration of the *Nasyakarma* course ranges from 7-21 days. It differs for each classification of *Nasya karma*. It is observed that *Nasya* is a very scientific method and one of the *Panchakarma* procedures.

**Keywords:** *Nasya, Nawan, Panchakarma, Utamanga, Shodhana*

## INTRODUCTION:

Administration of the medicine through nasal route is known as *Nasya*. As this is the nearest root, the diseases related to head is best treated by this procedure, as *Nasya* is also part of *Panchakarma* procedure. it is only *Shodhana* procedure which can perform *utamangashuddhi*.<sup>1</sup> *nasya* have been classified in various ways by different *Acharyas*. Intranasal therapy has been an accepted form of treatment in the indian medicine as one of the *Panchakarma* therapy. In Ayurveda, the word '*nasya*' has been taken precisely to mention the root of administration of the drugs. as stated by *Sushruta* medicines or medicated oil administered through the nose is known as *Nasya* It is mainly classified according to its pharmacological action i.e. *Shodhana*, *Shamana*, *Brimhana* and on the basis of use of preparation for the *Nasya* e.g. *Churna*, *Sneha* etc. <sup>2</sup> and depends upon the composition of the herbs used in the medication for *nasya* therapy. *Acharya vaghbhat* also said "*nasahi shirasodvaram*."<sup>3</sup> as the medicine has direct action on brain through nasal route. similarly, the medicine administrated through *nasya* can easily spread to head and get absorbed

**OBJECTIVE:** To review and to appraisal of *Nasya* therapy in Ayurveda.

## MATERIAL AND METHOD:

A systematic review was done from various Ayurved *Samhita* and textbook for *Nasya*. Classical texts of *Panchakarma* were also reviewed for the scattered references regarding *Nasya*. These references were compiled and discussed for the concept of *Nasya*, its type and action.

**REVIEW OF LITERATURE:** In context of *Ayurveda*, the word *Nasya* suggests the nasal route for administration of various drugs. According to *Acharya Sushruta Samhita* the various synonyms of *Nasya* are-*Shirovirechana*, *Shirovireka* and *Murdhavirechana* etc. The term *Shirovirechana* indicates elimination of vitiated *Doshas* from the nostrils.<sup>4</sup>

### Synonyms:

*Shirovirechana*,, *Shirovireka*, *Murdhavirechana*, *Nasya Karma*, *Navana*.

### Definition of *Nasya*:

*Nasya* is a therapy in which the different forms of drugs are administered through the *Nasa* i.e. Nostrils. As per *Acharya Sushruta*, administration of medicine or medicated oils through the nose is known as *Nasya* (*Su. Chi.* 40/21-29). *Nasya* therapy by its specific action on *Urdhvajatru* (region above the neck or *Shiropadesh*) pacifies *Vataas* well as acts as *Rasayan* therapy to prevent relapses.<sup>5</sup>

### Classification of Nasya:<sup>6,7</sup>

All the Acharyas have been classified *Nasyakarmain* different ways, out of which some of them are common having different names.

*Acharya Charak* has classified according to methods of administration and action also.

- 1) *Navana Nasya* (Innuction)
- 2) *Avapidana Nasya* (Nasal drop)
- 3) *Dhmapana Nasya* (Pradhamana)
- 4) *Dhooma Nasya* (Inhalation)
- 5) *Pratimarsha Nasya* (Nasal drop)

#### Types of *Navana Nasya*:

- a) *Snehana* (oleation)
- b) *Shodhana* (Elimination)

#### Types of *Avapidana Nasya*

- a) *Shodhan* (Elimination)
- b) *Stambhana* (Astringent)

#### *Dhoom Nasya* -

- a) *Prayogika*
- b) *Snehika*
- c) *Vairechanik*

#### Types of *Pratimarsha Nasya* (Nasal drop)

According to the type of action of the medicine used for *Nasya Karma* as under.

- 1) *Rechana*
- 2) *Tarpan* (Nutritive)
- 3) *Shamans* (Sedative)

According to *Ashatanga hrudaya* the types of *Nasya* are-

1. *Virechana Nasya*

2. *Bruhana Nasya*

3. *Snehana Nasya*

According to *Sharangdhar Samhita* types of *Nasya* are-

1. *Rechana Nasya* (Karshan) a. *Avapida*  
b. *Pradhama*

2. *Snehana Nasya* (Bruhan) a. *Marsha*  
b. *Pratimarsha*

According to the *Sushrut Samhita* *Nasya* is divided into two types.

- A] a. *Shirovirechan*

- b. *Snehana Nasya*

- B] a. *Nasya*

- b. *Shirovirechan*

- c. *Pratimarsha*

- d. *Avapid*

- e. *Pradhama*

According to the *Kashyapa Samhita* *Nasya* is divided into two types.

1. *Bruhana or Poorana Nasya*

2. *Karshana or Shodhana Nasya*

*Bhoja* has classified *Nasya* into

1. *Prayogika Nasya*

2. *Snehika Nasya*

#### Course of the *Nasya karma*:

*Nasya karma* may be performed consecutively for seven days which is the maximum period according to *Vagbhata*.

According to *Sushruta*, *Nasya* may be given respectively at the interval of 1 day, 2-day, 7 day and 22 day depending upon the condition of the patient and the disease from which is suffering. 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 *Sushrut. Acharya Charak* has not mentioned duration of the *Nasya* therapy. He had stated that *Nasya* therapy may be given according to the severity of disease. *Vridha Vagbhata* in *Astanga Samgraha* also recommended the use of the *Nasya* on 3<sup>rd</sup>, 5<sup>th</sup>, 7<sup>th</sup>, 8<sup>th</sup> day or till the patient show the symptoms of *Sammyak Yoga*.

**Symptoms of *Samyak Yoga, Heena Yoga and Ati Yoga*:<sup>7,8,9,10</sup>**

Symptoms of *Samyak Yoga Heena Yoga and Ati Yoga* should be observed after giving the *Nasya*. The effect of the *Nasya* may be assessed in terms of *Samyak Yoga, Heena yoga, Ati Yoga*.

***SamyakYoga*:**

The symptoms of *Samyak Yoga* according to *Charak* is feeling of lightness in the head and mind and clearness in *Srotas*, proper respiration, sneezing sleep and awaking.

**1) Symptom of *Ayoga Nasya*:**

If *Nasya* is not given in a proper way or the action is less the following complication arise feeling of fullness of *kapha* in the throat i.e. pharyngitis, heaviness in the head, excessive salivation (Expectoration) are the general symptoms.

**2) *Atiyoga of Nasyakarma*:**

When there is excessive *Shirovirechana* the Symptoms arise like 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*.

**DISCUSSION:**

In Ayurveda, a special procedure called *Nasya karma* has been mentioned. It is an alternative route of drug administration for most of the drugs which acts on brain. In Ayurveda, the word *Nasya* has been taken specifically to mention the route of administration of the drugs. As stated by *Sushruta* medicines or medicated oil administered through the nose is known as *Nasya*.<sup>11</sup> *Nasya* is given in the form of oil, ghee, smoke, powder and herbal juice depending upon the nature of disease. Nowadays many modern drugs have better systemic bioavailability through nasal route as compared to oral or systemic administration. Drugs which cannot be absorbed orally may be delivered to the systemic circulation through nasal drug delivery system and it is a convenient route when compared with parenteral route for long term therapy.<sup>12</sup> The duration of the *Nasyakarma* course ranges from 7-21 days. It differs for each classification of *Nasya karma*. Many days are needed for the action of the drug and to achieve required symptoms.<sup>13</sup>

### Probable mode of action of *Nasya Karma*

A clear description regarding the mode of action of *Nasya Karma* is not available in Ayurvedic classics. *Acharya Charaka* described that nose is the door way of head.<sup>14</sup> So, the medicine administered through *Nasya* can easily spread to head and get absorbed. *Acharya Vagbhata* has given some more details about the mode of action. It is explained that nose being gateway to head (brain), the drug administered through nostrils reaches *Shringataka*, a *Sirahmarma* (vital vascular structure) by micro channels and spreads in the brain and scrapes the morbid *Doshas* in upper part of body and extract them from nose.<sup>15</sup> Extraction of morbid *Dosha* by *Shirovirechan* type of *Nasya* is explain by *Acharya Charaka*. He has given the example of *Ishika* which is the slender fine stalk of *Munja* grass, according to *Charaka* the recipe administered by *Nasya* therapy enters into the head and draws out exclusively the morbid matter as the pith (*Ishika*) is taken out after removing the fibrous coating of *Munja* (a type of grass) adhered to it.<sup>16</sup> The *Munja* structure can be thought for an olfactory bulb and the *Ishika* for the numerous neurons join together to form the olfactory tract. *Acharya Gangadhara* explains that *Nasya* medicine enters into micro channels and

removes *Doshas* which are adherent to *Majjapeshi* (brain tissue).<sup>17</sup>

### CONCLUSION:

It is observed that *Nasya* is a very scientific method and one of the *Panchakarma* procedures. With the help of *Nasya*, the intranasal administration of drugs is an effective way for systemic availability of drugs and the drug through nasal route may have extended efficacy compare to other route for specific in eye, nose, head disorders. Thus, the *Nasya Karma* provides future potential for several drugs through the development of safe and efficacious formulations for many illnesses and need further research.

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