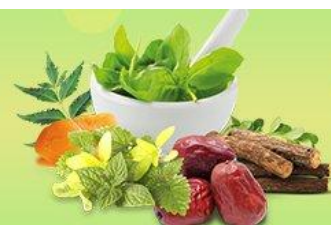


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Nasya and ayurveda: A classical review based on ancient ayurvedic treatise

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Abstract

Śālākya tantra is one of the branches of this very developed science in the past. The detail knowledge of *Śālākya tantra* is included in *Suśruta saṁhitā*. *Ācārya Suśruta* is the only person who explained the *Śālākya tantra* in a systemic manner in *Uttartantra* of *Suśruta saṁhitā*. *Nasya* treatment refers to an Ayurvedic therapy that includes instillation of herbal oils, juices or powders through the nasal route. It works specifically on disorders of ear, nose and throat. *Nasya* is one among the five *Pañcakarma* therapies. It is especially desirable for diseases of parts above the base of the neck; nasal passage being the gateway of the head.

Keywords: Nasya, nāsā, āyurveda, śālākya tantra, ūrdhwajatrugata-roga

Introduction

In Sanskrit language each word is derived from a specific *Dhātu* and each *Dhātu* bears an inherent meaning which is the crux of the word. The derivation of the word *Nasya* is from '*Nasa*' *Dhātu*. It conveys the sense of *Gati*-motion. *Vyāpti* bears the meaning pervasion. Here, the *Nasa Dhātu* is inferred in sense of nose. According to *Vācaspatyam* word '*Nasata*' means beneficial for nose.

Nasya is the term applied generally to medicines or medicated oil administered through the nasal passage. *Arunadatta* states *Nāsāyām Bhavam Nasyam*. According to *Bhāvaprakāśa* medicines administered through nose is termed as *Nasya*.

Nasya karma is considered to be the most specific procedure for diseases of the head or the diseases of *Ūrdhwajatrugata* region. Because, as stated by *Vāgbhaṭa* the nasal passage is considered as the gateway of *Śira* (head) and the drugs introduced through the nose spread throughout the head and its constituent parts, accordingly influencing the *Doṣa* and the diseases situated in those parts.

Synonyms: [1, 2]

Nāvana, *Nastah karma*, *Śirovirecana*, *Śirovireka* and *Mūrdhavirecana*, are the terms used synonymously for the *Nasya*.

Caraka has used the term *Nastah-Pracchardanam*. Literally *Pracchardanam* is a synonym of *Vamana*. Thus the term *Nasya* being used in relevance to terms *Virecana* (*Śirovirecana*) and *Vamana* (*Pracchardana*) clearly appears to be a type of *Śodhana Karma* administered through Nose. However, it comprises different types and the purpose of all the procedures is one and the same.

Classification

Nasya is classified in various ways by different *Ācārya*. Each classification has its own silent features and each is done with different angles. Classification according to various *Ācārya* is described in a tabular form as below

Ācārya	Classification
Caraka [3, 4]	According to mode of action -Recana, Tarpaṇa, Śamana. According to the method of administration -Nāvana, Avapīḍa, Dhāpana, Dhūma, Pratimarśa. According to various parts of drugs utilized- Phala, Patra, Mūla, Kanda, Puṣpa, Niryāsa, and Twaka.
Suśruta [5]	Śirovirecana, Pradhamaṇa, Avapīḍa, Nasya, Pratimarśa
Vāgbhaṭa [6]	Virecana, Br̥hhaṇa, Śamana
Kaśyapa [7]	Br̥hhaṇa, Karṣana
Śāraṅghara [8]	Recana, Snehana
Bhoja [9]	Prāyogika, Snaihika
Videha	Sañjyā-prabodhaka, Stambhana

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Caraka classification of Nasya

According to *Caraka* the *Nasya* is of five type's viz. *Nāvana*, *Avapīḍa*, *Dhmāpana*, *Dhūma* and *Pratimarśa*.¹⁰

Nāvana is further divided in to *Snehana* and *Śodhana*, *Avapīḍa* into *Śodhana* and *Stambhana*, *Dhūma* into *Prāyogika*, *Vairecanika* and *Snaihika* while *Pratimarśa* is divided into *Snehana* and *Virecana*.

The above-mentioned five types of *Nasya* are regrouped according to their pharmacological action into three group's viz. - *Recana*, *Tarpaṇa* and *Śamana* ^[11]. *Caraka* has also mentioned 7 types of *Nasya* according to parts of the drugs to be used in *Nasya karma* viz. -*Phala*, *Patra*, *Mūla*, *Kanda*, *Puṣpa*, *Niryāsa*, and *Twaka* ^[12].

Classification of Nasya according to Suśruta

According to *Suśruta*, *Nasya* is of 5 types viz. *Nasya*, *Avapīḍa*, *Pradhmana*, *Śirovirecana* and *Pratimarśa*. These 5 types of *Nasya* are further classified according to their functions into two groups viz. *Śirovirecana* and *Snehana*. *Śirovirecana*, *Avapīḍa* and *Pradhmana* are used for *Śirovirecana* purpose, i.e. for the elimination of morbid *Doṣa* from *Śira* while *Pratimarśa* and *Nasya* may be used for *Snehana*.¹³

Vāgbhaṭa Classification of Nasya

Aṣṭāṅga-Saṁgraha has mainly classified *Nasya* according to its effect viz. *Virecana*, *Bṛnhāṇa* and *Śamana*. *Snehana* and *Bṛnhāṇa Nasya* have been further subdivided according to the doses into two groups i.e. *Marśa* and *Pratimarśa*.

Avapīḍa Nasya: may be given for both *Virecana* and *Śamana* while *Pradhmana Nasya* is given only for *Śirovirecana*.

Aṣṭāṅga-Hṛdaya has mainly classified *Nasya* in 3 types viz. *Recana*, *Bṛnhāṇa* and *Śamana*.

Kaśyapa Classification of Nasya

According to *Kaśyapa*, *Nasya* has been classified into two groups i.e. *Bṛnhāṇa* and *Karṣaṇa*. These two types are also known as *Śodhana* and *Pūraṇa Nasya* ^[14].

Śāraṅgadharma Classification of Nasya

Śāraṅgadharma has also classified *Nasya* according to their functions into two groups viz. *Recana* and *Snehana*. *Recana Nasya* is further subdivide into *Avapīḍa* and *Pradhmana* while *Snehana Nasya* is subdivided into *Marśa* and *Pratimarśa* ^[15].

Videha Classification of Nasya

Videha has stated two types i.e. *Samgyā-prabodhaka* and *Stamabhana* ^[16]. It is clear from the above description that two types of classification of *Nasya Karma* are available in ayurvedic literature. One is based on the pharmacological actions viz. *Recana*, *Tarpaṇa* etc. Other is based on the preparation of drug and the method of its application e.g. *Dhmāpana* (Powder is blowed) *Avapīḍa* (Extracted Juice is used) *Dhūma* (Smoking through nose).

Nāvana Nasya: This is one of the important types of *Nasya*. It is further classified into *Snehana* and *Śodhana*. *Nāvana* is instillation of the drops of medicated oil or ghee into the Nose. For administration of *Sneha* in nostrils, use of *Praṇadi* (Pipette or dropper) is described by *Ācārya Caraka*. *Nāvana* is generally a *Sneha-Nasya* and is synonymously

used for *Nasya-karma* in general.

Snehana-Nasya: It enhances the strength of all *Dhātu* and is used as *Dhātu Poṣaka* i.e. nutritive for *Dhātu* ^[17].

- *Hīnamātrā* - 8 Bindu in each nostril
- *Madhyama-mātrā* - 16 Bindu in each nostril (*Śukti-pramāṇa*)
- *Uttama-mātrā* - 32 Bindu in each nostril (*Pāṇi-śukati-pramāṇa*)

Śodhana-Nasya: *Ācārya Suśruta Śirovirecana* type is included in *Śodhana* type of *Nāvana Nasya*. It eliminates the vitiated *Doṣa*. In this type of *Nasya*, oil prepared by *Śirovirecana dravya* is used ^[18].

- *Hīnamātrā* - 4 Bindus
- *Madhyama-mātrā* - 6 Bindus
- *Uttama-mātrā* - 8 Bindus

Avapīḍa-Nasya: *Avapīḍa Nasya* is the *Nasya* consisting of the *Swarasa* of a drug administered through nasal passage. It is of two types- ^[19, 20, 21, 22, 23]

Stambhana Nasya - *Iksu* rasa, milk etc. are used.

Śodhana Nasya - *Saindhava*, *Pippalī* etc. are used.

Dhmāpana or Pradhmana Nasya: In *Pradhmana Nasya*, powder of drugs is blown or inhaled through nasal passage. Its dose as mentioned by *Videha* as 3 *muñcati* (3 pinches). Drugs specifically mentioned for *Pradhmana Nasya* are generally *Tikṣṇa dravya* like rock salt, *marica*, *viḍaṅga* etc ^[24, 25]

Dhūma Nasya: *Dhūma Nasya* is inhalation of medicated fumes through nasal route and exhalation by oral route. It is of 3 types-^{26, 27, 28}

1. *Prāyogika*
2. *Snaihika*
3. *Vairecanika*

Marśa-Pratimarśa Nasya: Both consist of introduction of *sneha* through the nostrils. *Marśa-Pratimarśa* is in the same principles but they have following distinctions. ^{29, 30, 31, 32, 33}

Pratimarśa	Marśa
Never disturbs <i>Doṣa</i>	May disturb <i>Doṣa</i>
Dose- 2 drops morning and evening	Dose- 10 drops – <i>Uttama-mātrā</i> 8 drops – <i>Madhyama-mātrā</i> 6 drops – <i>Hīna-mātrā</i>
Indicated in all seasons	6 drops – <i>Hīna-mātrā</i>
No complications	Seasons and age are to be considered
Slow acting and less potent	May produce complications
To all persons including <i>Swasthya</i>	Quick effective and highly potent in action.

Classification of Nasya according to Karma

This type of classification is given in *Caraka-Saṁhitā* as well as *Aṣṭāṅga-hṛdaya*.

Recana Nasya: It denotes elimination of vitiated *Doṣa* from *Ūrdwajatrugata-roga* part of the body. It is also termed as *Karṣaṇa-Nasya*. *Cūrṇa* of the required drug or the *sneha* prepared with the *Śirovirecana* drugs can be used. Drugs like *Apāmārga*, *Pippalī*, *Marica* etc. could be used ^[34]. It could also be given with *Tikṣṇa-Sneha*, *Kwāth* or *Swarasa* of *Śirovirecana* drugs or by dissolving these drugs in *Madya*, *Madhu*, *Saindhava*, *Āsava*, *Pitta* and *Mūtra* or mixed with the drugs specific for that diseases ^[35].

Tarpana Nasya: It is specially indicated in a *Dhātukṣaya* (degeneration). It resembles *Snehana-Nasya* described by *Ācārya Suśruta* and *Śāraṅgadhara* and *Brmhaṇa Nasya* mentioned by *Ācārya Vāgbhaṭa* in its properties and actions. The *Sneha* prepared with *Vātapitta-hara* drugs should be used and the drugs of *Madhura-Skandha* ^[36] may also be employed.³⁷ Exudations of certain trees, meat soup and blood also may be administered ^[38].

Śamana-Nasya: It is used for the alleviation of *Doṣa* situated in *Śira*. It has been described by *Caraka* and *Vāgbhaṭa* only. It may be correlated with *Snehana* and *Pratimarśa*. The *Sneha* prepared with the beneficial drugs may be used for *Śamana Nasya* ^[39, 40]

Indication

Śirostambha, Manyāstambha, Dantastambha, Dantaśūla, Hanugraha, Pīnasa, Galaśūluka, Galaśuṅḍikā, Śukragataroga, Timira, Vartmaroga, Vyaṅga, Upajihwikā, Ardhāvabhedaka, Grīvāroga, Skandaroga, Mukharoga, Nāsāśūla, Karṇa-śūla, Akṣiśūla, Śirośūla, Ardita, Apatāntraka, Apatānaka, Galagaṇḍa, Dantaśūla, Dantaharṣa, Arbuda, Swarabheda, Vākagraha.

Contraindications

In *Bṛhatrayī* some special conditions have been mentioned where *Nasya* should not be administered, otherwise various complications may occur. In general, in all patients *Nasya* should not be given on *Durdina* (Rainy day) or in *Anritu* (*Viparīta Kāla*).

Suitable time for giving Nasya

According to *Caraka* generally *Nasya* should be given in *Pravrit, Sharad and Vasant Ritu*. However in emergency it can be given in any season by providing artificial conditions 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.

Nasya karma according to Ritu: ^[41]

Grīṣma Ritu - Before noon (morning)

Śīta Ritu - Noon

Varṣā Ritu - Day should be clear

Śarada + Vasanta - In the morning (*Vāgbhaṭa*)

Śiśira + Hemanta - Noon *Grīṣma* + *Varṣā* - Evening

According to *Suśruta* in normal conditions *Nasya* should be given in empty stomach, at the time when the person usually takes his meal. *Nasya karma* according to *Doṣa* ^[42]

Kaphaja Vikāra - *Pūrvāhāna*

Pittaja Vikāra - *Madhyāna*

Vātaja Vikāra - *Aprāhāna*

Vāgbhaṭa has prescribed same timing as *Suśruta* has mentioned. According to *Doṣaja Vikāra* it has suggested some more important points also. *Nasya* should be given daily in morning and evening in *Vātaja Śiro-roga, Hikkā, Apatānaka, Manyāstambha* and *Swarabhramś*. *Śāraṅgadhara* has described same time schedule for different seasons as *Suśruta* has mentioned. He further states that - *Nasya* can be given in night, if the patient is suffering from *Lālāsṛāva, Supti, Pralāpa, Pūtimukha, Ardita, Karṇanāda, Tṛṣṇā, Śīroroga* and such conditions like excessive vitiated *Doṣa* ^[43].

Course of Nasya Karma

Name of Ācārya Days

Suśruta - 1, 2, 7, 21

Bhoja - 9

Vāgbhaṭa - 3, 5, 7, 8

Nasya Karma may be given for seven consecutive days. In conditions like *Vāta Doṣa* in head, *Hikkā, Manyāstambha, Swarabheda* it may be done twice a day (in morning and evening) ^[44].

Nasya should be given for 3 days, 5 days, 7 days & 8 days or till the patient shows the symptoms of *Samyaka Nasya* as stated in *Aṣṭāṅga-Saṁgraha*.

Bhoja says that if *Nasya* is given continuously beyond nine days then it becomes *Sātmya* (adaptable) to patients and if given further, it neither benefits nor harms the patients.⁴⁵

According to *Suśruta*, *Nasya* may be given repeatedly at the interval of 1, 2, 7 and 21 days depending upon the condition of the patient and the diseases he suffers. *Caraka* has not mentioned specific duration of the *Nasya* therapy, but suggested to give according to the severity of disease ^[46].

Dose of Nasya

The dose of *Nasya* drug depends upon the drugs utilized for it and the variety of the therapy. *Caraka* has not prescribed the dose of the *Nasya*. *Suśruta and Vāgbhaṭa* have mentioned the dose in the form of *Bindu* (drops), here one *Bindu* means the drop which is formed after dipping the two phalanges of *Pradeśiṅgū* (index) finger ^[47].

Sr. No.	Type of Nasya	Drops in each Nostril		
		Hṛasva-Mātrā	Madhyama-Mātrā	Uttama-Mātrā
1	<i>Śamana-Nasya</i>	8	16	32
2	<i>Sodhana-Nasya</i>	4	6	8
3	<i>Marśa-Nasya</i>	6	8	10
4	<i>Avapīḍa-Nasya</i>	4	6	8
5	<i>Pratimarśa-Nasya</i>	2	2	2

According to Videha

The common dose for *Pradhamaṇa Nasya* is 3 *Muñcati* (here one *Muñcati* = the quantity of *Cūrṇa* which may come in between Index finger and thumb = 2.4 *Rattī*.)

Śāraṅgadhara ^[48] has described the following dosage schedule for *Nasya Karma* according to the variety of material used.

- *Tikṣṇa-auśadhi-cūrṇa* - 1 *Śāṇa* (4 *Māṣā*) (24 *Rattī*)
- *Hīṅgu* - 1 *Yava* (5 *Rattī*)
- *Saindhava* - 1 *Māṣā* (6 *Rattī*)
- *Dugdha* - 8 *Śāṇa* (64 Drops) *Jala (Auśadha Siddha)* - 3 *Karṣa* (3 *Tolā*)
- *Madhura-Dravya* - 1 *Karṣa* (1 *Tolā*)

If the *Nasya* is given less than the prescribed dose then it does not eliminate the *Doṣas* completely and cause heaviness, loss of appetite, cough, salivation, coryza, vomiting and disorders of the throat etc. If the *Snehana Nasya* is administered in the excessive dose it may produce the symptoms of *Atiyoga* ^[49] *Danta cāla, Arbuda, Hanugraha, Skandharoga, Mukharoga*. According to *Aṣṭāṅga Saṁgraha* if the *Nasya* is to be given as the part of performing the complete *Pañcakarma* then, it should be given after *Bastikarma*.

Administration of Nasya

The procedure of *Nasya-Karma* may be classified under following headings-

- 1) *Pūrva Karma* (Pre-measures)
- 2) *Pradhāna Karma* (Chief measure)
- 3) *Paścāta Karma* (Post-measures)

Pūrva Karma

It is advisable that all materials, drugs and equipments like napkin, utensils necessary for *Nasya Karma* are collected in sufficient quantity prior to *Nasya Karma*. Patient should be prepared for *Nasya Karma*. It can be described in detail as under. Special room for *Nasya* should be prepared which should be free from atmospheric effects like direct blow of air or dust and it should be lighted properly^[50]

Nasya Āsana: It should be placed in *Nasya room*. It consists of -

- a) A chair for sitting purpose
- b) Droṇi for lying purpose

Nasya Auśadhi: Drug required for *Nasya Karma* in the form of *Kalka*, *Cūrṇa*, *Kwātha*, *Kṣīra*, *Udaka*, *Sneha*, *Āsava* etc. should be collected in sufficient quantity. Drug for counter acting any complications during or after the *Nasya* should also be kept ready.

Nasya Yantra: It should be collected according to the types of *Nasya* such as : A

Gokarṇa or *Picu* : For *Snehana*, *Avapiḍa*, *Marśa* and *Pratimarśa*

Ṣaḍaṅgul-Nāḍi : For *Pradhmana-Nasya*

Dhūma-Yantra : For *Dhūma-Nasya*

Besides it is also necessary that a stove, bowl, napkins, spitting pits and an efficient assistant are kept handy.

Selection of the Patient: The patient should be selected according to the indications and contra-indications of *Nasya* described in classics.

Preparation of the Patient: To prepare the patient for the *Nasya Karma* following matter should be considered according to *Ācārya-Suśruta*.

- Patient should have passed his natural urges like urine and stool.
- He should have completed his routine activities.
- Light breakfast prior (1 hour) to *Nasya Karma* is advised.

After preparation of patient by above said regimens, *Snehana* and *Svedana* should be done. Here, *Snehana* means, *Mṛdu-Abhyaṅga*. It should be done on scalp, forehead and neck for 3 to 5 minutes by medicated oil.

After *Abhyaṅga*, *Mṛdu-Swedana* should be done on *Śira*, *Mukha*, *Nāsā*, *Manyā*, *Grīvā* and *Kaṅṭha*. Though according to ayurvedic classics, *Swedana* should not be done on the head, but for the purpose of elimination and liquification of *Doṣa Mṛdu Swedana* can be done as *Pūrva Karma* of *Nasya*.

Pradhāna Karma: ^[51, 52, 53]

Patient should lie down in supine position on *Nasya table*; head of the patient should be lowered. The position of head should not be excessively extended. After covering of eyes

with a clean cloth, the tip of patient's nose should be drawn upward by the left thumb of the *Vaidya*. At the same time with the right hand *Vaidya* should instill lukewarm medicine in both the nostrils, alternately, with the help of proper instrument like *Picu*, dropper, *Gokarṇa*, *Ṣaḍaṅgul-Nāḍi* etc. according to the type of *Nasya*.

The drug should be proper in dose and temperature. Patient should remain relaxed at the time of administration of *Nasya* and he should avoid speech, anger, sneezing, laughing and shaking his head.

Paścāta karma: ^[54, 55, 56]

According to *Ācārya-Caraka*, *Ācārya-Suśruta* and *Ācārya-Vāgbhaṭa*, following regimen should be followed after administration of *Nasya*. Patient in lying position is asked to count up to 100 *Mātrā* i.e. approximately 2 minutes.

After administration of *Nasya* feet, shoulders, palms and ears should be massaged. Again mild fomentation should be done on forehead, cheeks and neck. For pacifying *Vāta Doṣa*, *Rāsnā Cūrṇa* is rubbed on head. The patient is asked to expel out the drug which comes in oro-pharynx.

Medicated *Dhūmapāna* and *Gaṇḍūṣa* are advocated to expel out the residue mucous lodged in Kanda.

Patient should be advised to stay in a windless place. A light meal and lukewarm water are advised. One should avoid dust, smoke, sunshine, hot bath, anger, riding, excessive intake fat and liquid diet.

Ācārya Caraka further says that the patient should avoid day sleep and should not use cold water for any purpose like *pāna*, *snāna*, etc. Patient should stay at windless place. *Laghu Āhāra* and *Sukhoṣṇa-Jala* is allowed.

Samyaka lakṣaṇa: ^[57, 58, 59, 60]

Uraha-śiro-netra-śarīra laghutā, *Sroto-viśuddhi*, *Swara-viśuddhi*, *Ūrdwa-jatrugata vikāropa-śamana*, *Prākṛta-indriya-ceṣṭyā*, *Netrateja-vṛddhī*, *Citta-prasāda*, *Vikāropa-śamana*, *Sukha-svapna-prabodha*.

Ayoga lakṣaṇa: ^[61, 62, 63, 64]

Śirogurava, *Dehagaurava*, *Galopalepa*, *Niṣṭivana*, *Kaṇḍu*, *Kaphapraseka*, *Upadeha*, *Rukṣatā*, *Vāta-vaiguṇya*, *Srotoriktata*, *Nāsāśoṣa*, *Āśyaśoṣa*, *Akṣistabdhatā*, *Śirośūnyatā*, *Vyādhi-vṛddhi*.

Atiyoga lakṣaṇa; ^[65, 66]

Śirogurava, *Śirośūnyatā*, *Śirovedanā*, *Netra-vedanā*, *Śamkha-vedanā*, *sūcitodavata-vedanā*, *Indriya-bibhrama*, *Snehapūrṇa-strota*, *Karṇa-tālu-upadeha*, *Vāta-vṛddhi*, *Kaṇḍu*, *Praseka*, *Pīnasa*, *Aruci*, *Deha-daurbalya*.

Nasya phala

The benefits of Nasya Karma are

- *Prasannatā* of *Tvaka*, *Skanda*, *Grīvā*, *Āśya*, *Vakṣa*
- *Śamana* of *Ūrdhwajatrugata Vyādhi*
- *Indriya-vimalatā*
- *Āśya-sugandhatā*
- *Bala* in *Hanu*, *Grīvā*, *Śira*, *Trika*, *Bāhu*, *Urasa*
- *Prevents Valī*, *Pālitya*, *Khālitya*, *Vyaṅga*

Vyāpata and its management

The patients after taking the *Nasya Karma* if does not follow the regimen given above then the *Prakopa* of *Doṣa* may again occur leading to many complications which are known as *Vyāpata* ^[67].

Complications occur due to 2 reasons

- (a) Administration in a contraindicated state
- (b) Improper technique of administration

These two give rise to *Doṣotkleśa* or *Doṣa Kṣaya* features respectively. *Nasya Vyāpata* is due to *Doṣotkleśa* and where as that of *Śirovirecana* is due to *Doṣa-kṣaya*. *Doṣotkleśa* is treated with *Śodhana* and *Samana cikitsā* and *Doṣa-kṣaya* with *Bṛmhaṇa-cikitsā*.

Nasya is given in contraindicated conditions than many *Vyāpata* can occur. When *Nasya* is administered to the patient just after lunch or who is suffering from indigestion than diseases like *Kāsa*, *Śwāsa*, *Chardi*, *Pratiśyāya* etc. may occur due to obstruction of channels situated in upper part of body.

Treatment: In above-mentioned conditions treatment should be done with *Kapha-nāśaka upacāra* like use of *Uṣṇa*, *Tikṣṇa auśadha* and *Kapha-nāśaka karma*.

If *Nasya* is given in *Kṛśa*, *Kṣīṇa*, *Virikta*, *Ātura*, *Garbhiṇī*, *Vyāyāma-Klānta* and a thirsty person then vitiation of *Vāta* takes place which may produce *Vāta Vikāra*. In this condition, *Vātan-nāśaka* treatment like *Snehana*, *Swedana*, *Bṛmhaṇa* [68] should be specially done; pregnant lady should be treated with *Ghrta* and *Kṣīra*.

If *Nasya* is administered in a *Madypāta*, person having fever and in *Śoka-bhitapta* then *Timira Roga* may occur.

Treatment: *Rukṣa*, *Śīta*, *Lepa* and *Putapāka* should be applied.

Vyāpata due to technical failure

This can occur in following conditions -

- If the drug used for *Nasya* is very hot or cold.
- The dose is not proper i.e. very less or in excess quantity.
- If the posture is not proper i.e. patient has lowered his head more during *Nasya*.

In such conditions complications like *Tṛṣṇā* and *Udgāra* occur. Treatment should be done according to the disease. If *Mūrcchā*, happens to the patient then, *Śīta-jala* should be sprinkled all over the body avoiding head.

Benefits of Nasya Karma

Who regularly follows *Nasya Karma* will be free from diseases of eyes, Ears and Nose. His hair and beard does not turn grey. His hair doesn't falls but instead grows fast. Diseases like common cold, migraine, headache, facial paralysis, etc. can be alleviated. The joints, sinus, tendons and bones of his cranium acquire great strength. His face becomes cheerful and plump and his voice becomes mellow, firm and stentorian. Strength of all sense organs increases greatly. There will be no sudden invasion of disease in the upper parts of the body. He experiences the symptoms of old age later.

Disease of the supra clavicular region are cured in the person who practices *Nasya*. He gets clarity of senses, good smell of mouth and the strength of jaw, teeth, arms, chest, etc. He never suffers from the premature appearance of wrinkles, premature hair falling and *Vyañga*.

Mode of action of Nasya Karma

The clear description regarding the mode of action of the

Nasya karma is not available in ayurvedic classics. According to *Caraka Nāsā* is the gate way of *Śira*. The drug administered through nose as *Nasya* reaches the brain & eliminates only the morbid *Doṣa* responsible for producing the disease. *Nāsā* being the gateway to *Śira*, the drug administered through nostrils, reaches *Śṛṅgātaka* (a Marma), spreads in the *Mūrdhā* (brain) taking *Marma* of *Netra* (eye), *Śrotra* (ear), *Kaṅṭha* (throat), *Śirāmukha* (opening of the vessels, etc.) and scratches morbid *Doṣas* in supra clavicular region and expels them from *Uttamāṅga* [69]. *Suśruta* has clarified *Śṛṅgātaka Marma* as a *Śirā Marma* formed by the union of *Śirā* (blood vessels) supplying to nose, ear, eye & tongue. He further points out that injury to this *Marma* will be immediately fatal. *Indu* in his commentary on *Aṣṭāṅgas Samgraha* has opined *Śṛṅgātaka* as the inner side of middle part of the head i.e. *Siraso-antar-madhyam*, under the complications of *Nasya karma*.

Suśruta noted that the excessive eliminative errhine may cause *Mastuluṅga* (cerebro spinal fluid) to flow out of the nose. According to all *Ācārya Nāsā* is said to be the gateway of *Śira*. 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 wherever any type of irritation takes place in any part of body, the local blood circulation is always increased. This is the result of natural protective function of the body. When provocation of *Doṣa* takes place in *Śira* due to irritating effect of administered drug resulting increase of the blood circulation of brain. So, extra accumulated morbid *Doṣa* are expelled out from small blood vessels. Ultimately these morbid *Doṣa* are thrown out as nasal discharge, tear and salivation.

The absorption of the drugs is carried out in three media. They are

1. By general blood circulation, after absorption through the mucous membrane.
2. By direct pooling to the venous sinuses of brain via inferior ophthalmic veins.
3. By direct absorption into the cerebrospinal fluid.

Apart from the small emissary veins entering the cavernous sinuses of the brain, a pair of venous branches emerging from the alae nasi will drain into the facial vein. These ophthalmic veins on the other hand also drain into the cavernous sinuses of the meninges, and in addition, neither the facial vein nor the ophthalmic veins have any valves. Therefore, there are more chances of the blood draining from the facial vein into the cavernous sinus in the lowered head position.

Conclusion

In this present era, the human life style has been completely changed. In this new century, the human life is full of competition and advanced science. This competition has lead man to use extra of his energy in every kind, physically and mentally. Now-a-days there is time to say that poisonous gases are excreted by the vehicles and create air and sound pollution. Indirectly or directly they are harmful to the sensory organs and Nose is the sense organ which mostly affected by the pollution.

Nose is a sense organ which performs two functions that is olfactory and respiratory due to its direct contact with

external environment, it is exposed to many microorganisms, allergens and pollutants present in the atmosphere. Due to the increased environmental pollution and busy lifestyle, rhinitis has become a common disease in the present era. If this stage is not properly treated, it will lead to mucosal changes in nostrils resulting in chronicity causing turbinate hypertrophy, epistaxis, etc.

Nasya is the chief *Śodhana* procedure because it performs *Uttamāṅga* úddhi. *Sneha-Sweda* which is performed during *Nasya* procedure will liquefy the *Doṣa* and can easily be expelled by *Nasya karma*.

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