



The Impotence of *Nasyakarma* in *Netrarogas*.

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ABSTRACT: Ayurveda is the science that deals with different kinds of treatment modalities/*Karmas*. The importance of eye was emphasized in ayurveda by quoting eye as the most important of all the sense organs: “*Sarvendriyanam madhye nayanasya pradhanatvath*”^[1]- eyes hold special status among all the sense organs. Of all the others, *Netra*, must be treated with great care. On the basis of *Sadhyasadhyata*, *Acharya Sushruta* divided the *Netra Rogas* into *Aushadha Sadhya Vyadhis*, *Shastra Sadhya Vyadhis*, and *Asadhya Vyadhis*. *Nasya* is very important in the *Aushadha Sadhya Vyadhis*. *Nasya* “being prime therapy for maintaining the health of *Urdhvajathru*”, because the only *Karma*, which finds a place in simple references like “*Dinacharya*” and the most sophisticated places like *Panchakarma*. The therapy of *Netra Roga* is decided using the *Ama-Nirama* principle of *Sthanika Dosha*. *Nasya Karma* is one of the *Shodhana Karmas* that can be used for this. *Nasya* is the noninvasive method that bypass the blood brain barrier and targets drugs to the central nervous system to treat neurodegenerative disorder as eye resides in head, thus *Nasya* can be one of the prime procedure to treat eye health and eye disorder.

KEYWORDS: *Nasyakarma*, *Netraroga*, *Panchakarma*

INTRODUCTION

Nasya “being prime therapy for maintaining the health of *Urdhvajathru*”, because the only *Karma*, which finds a place in simple references like “*Dinacharya*” and the most sophisticated places like *Panchakarma*.

Nasya is the only type of *Chikitsa* that fulfill the main aim of Ayurveda which is to maintain the health state of a healthy person and cures the disease of diseased ones. *Nasya* can use as a *Shodhana* (detoxification of body) as well as *Shamana Chikitsa* (pacification of exacerbated *Dosha*). Intranasally administered therapeutics reach the central nervous system (CNS) via the olfactory and trigeminal neural pathways. Both the olfactory and trigeminal nerves innervate the nasal cavity, providing a direct connection with the CNS.

Netra, as the most vital *Indriya* among the others, should be guarded with extreme caution. “*Urdhwajathru vikareshu visheshan nasyam ishyathe Nasa hi shiraso dwaram thena tat vyapya hanthi than*”^[2]- For *urdhwajathru vikara nasya* is the prime treatment modality, *nasa* is said to be the route to *shiraso*, through *nasa* medicines will get spread to above clavicle region to get rid of disease. The word *Nasya* is derived from the root word “*nasa*” which conveys the pathway ie, “*Gati*”. Here *Gati* is towards the internal structures like *netra*, *shira*,

kanta.

Lifestyle alteration along with polluted environment leading to eye diseases, to decrease the risk of eye problems as a preventive method along with other *kriyakalpas* and *panchakarma Nasya* will show promising result. *Aushadha SadhyaVyadhis* must be treated according to *Netra's Ama-Nirama Lakshana*. *Seka* and *Aschyotana* are two therapies that can be done at any point of the *Netra Rogas*. However, before *Netra Roga Chikitsa*, correct removal of *Ama Lakshana* of *Netra* is required in order to eliminate *Srotavarodha*, followed by a proper *shodhana*. Following the *Shodhana*, additional treatments can be provided to ensure effective results.

NASYA TYPES

Name of Acharya	Types of Nasya
1. Acharya Charaka ^[3]	5 types (i) Navan Nasya -Snehana -Shodhana (ii) Avapida Nasya -Shodhana -Sthambhana (iii) Dhmapana Nasya (iv) Dhoom Nasya -Prayogika -Snehika -Vairechanika (v) Pratimarsha Nasya -Snehana -Virechana
2. Acharya Sushruta ^[4]	2 Types (i) Shirovirechana Nasya (ii) Snehana Nasya
3. Acharya Vagbhata ^[5]	3 types (As per action of medicine) (i) Virechan Nasya (ii) Bruhana Nasya (iii) Shaman Nasya
4. Acharya Kashyapa ^[6]	2 types (i) Bruhana Nasya (il) Karshana / Shodhana Nasya

5. Acharya Sharangdhara ^[7]	2 Types (i) <i>Rechana (Karshana) Nasya</i> -Pradhaman -Avapidana (ii) <i>Bruhana (Snehana) Nasya</i> -Marsha -Pratimarsha
6. Acharya Bhoja ^[8]	2 Types (i) <i>Prayogika Nasya</i> (ii) <i>Snehika Nasya</i>
7. Acharya Videha ^[9]	2 Types (i) <i>Sangyna Prabodhan</i> (ii) <i>Sthambhana nasya</i>

NASYA MATRA

According to Acharya Sushruta ^[10]	<i>Snehana</i>	<i>Shodhana</i>	<i>Avapida</i>
<i>Uttama Matra</i>	64 drops	8 drops	8 drops
<i>Madhyama Matra</i>	32 drops	6 drops	6 drops
<i>Heena Matra</i>	16 drops	4 drops	4 drops

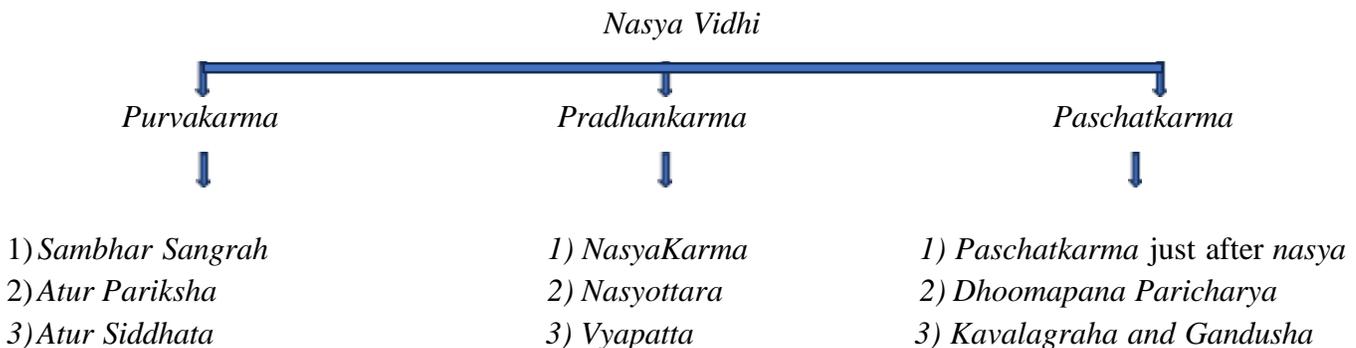
According to Acharya Vagbhata ^[11].

1. *Pratimarsha Nasya Matra*- 2 drops
2. *Marsha Nasya*-
 - i. *Uttama Matra*- 10 drops
 - ii. *Madhyama Matra*- 8 drops
 - iii. *Heena Matra*- 6 drops

According to Acharya Videha ^[12].

Dhmapan Nasya Matra- 3 Muchyuti

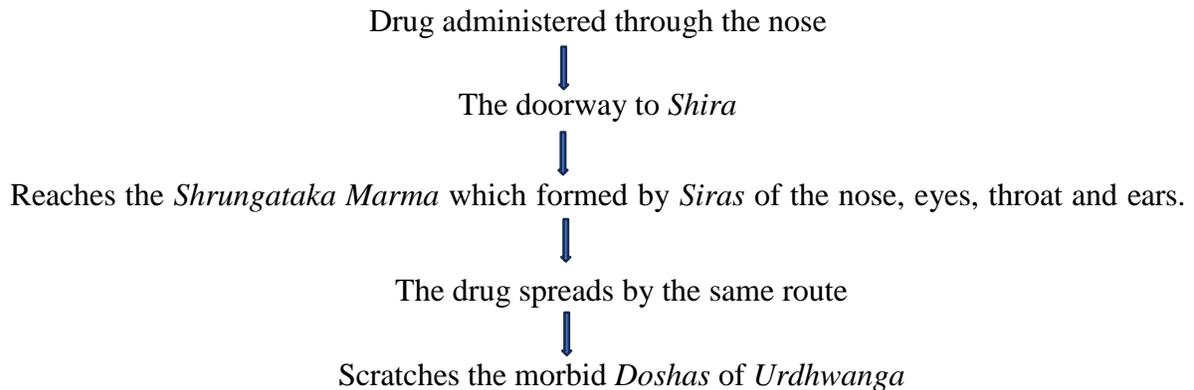
NASYA VIDHI--



FEATURES OF SAMYAKA-ATI-AYOGA OF NASYA [13]:

<i>Nasya</i>	Features
<i>Samyak Yoga</i>	1) <i>Shira Laghava</i> 2) <i>Sukha Swapna</i> 3) <i>Vikara Prashama</i> 4) <i>Mana Sukhata</i> 5) <i>Indriya Shuddhi</i>
<i>Atiyoga</i>	1) <i>Kapha Praseka</i> 2) <i>Shiro - Guruta</i> 3) <i>Indriya Vibhrama</i>
<i>Ayoga</i>	1) <i>Vatavaigunyata</i> 2) <i>Indriya Rukshata</i>

MODE OF ACTION OF NASYA BY ASHANGA SANGRAHAKAR [14]



MODERN MODE OF ACTION OF NASYA KARMA [15]

The pharmacodynamics of *Nasyakarma* can be explained as per anatomical and physiological aspect of nose as follows:

- 1) Neurological pathway
- 2) Diffusion method
- 3) Vascular pathway

1) Neurological pathway:

This pathway is concerned with olfactory stimuli and the olfactory nerves are in more close relation with the brain. Olfactory nerves are connected with the higher centers of brain such as limbic system. It consists of amygdaloid complex, hypothalamus, epithalamus, anterior thalamic nuclei. The experimental stimulation of olfactory nerves stimulates the cells of hypothalamus amygdaloid and the substantia nigra.

2) Diffusion of the drug:

The cilia of the olfactory cells and some part of the body of the olfactory cells consisting of relative large quantity of lipid material. Lipid soluble substances are having greater affinity for passive absorption from the

cell walls of nasal mucosa.

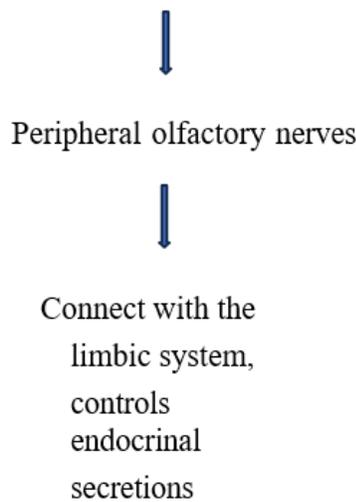
Drug absorption may also be enhanced by local massage and fomentation.

3) Vascular Pathway:-

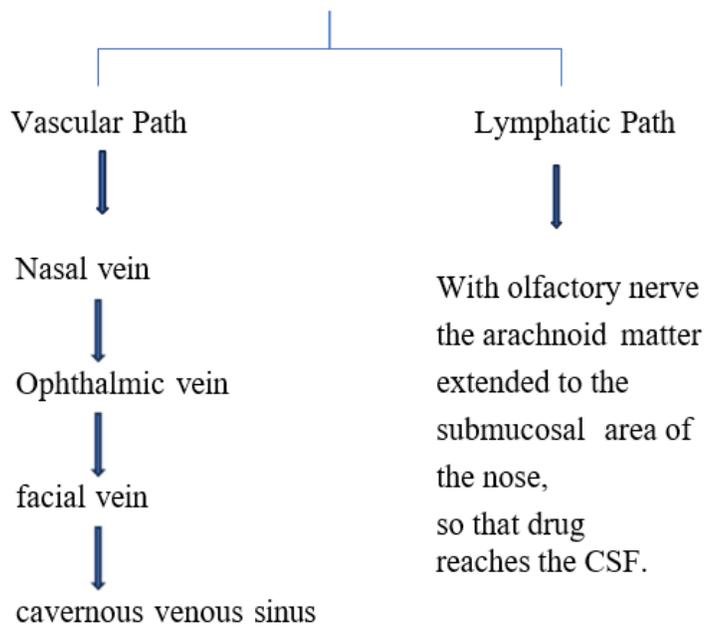
The facial vein has no valves, so that it can be communicated freely to the intracranial circulation. With this supraorbital veins having connection with ophthalmic vein also communicates freely through pterygoid plexus. When the drugs are administered, it enters into the systemic circulation. Vascular transportation is possible through the pooling of nasal venous blood into the facial vein. Such pooling is naturally present at the opposite entrance

i.e. inferior ophthalmic vein pool into the facial vein.

Effect of Neuro-endocrinal level



Absorption and transportation of the drug administered by nasal pathway



Nasya can be used in two Aspects-

1) Preventive Aspects-

As a part of *Dinacharya* we can use *Pratimarsha nasya* (*Aushadhi* to each nostrils in less dose) to delay getting “*eeshath parihani avastha*” (ageing process).

In *Ashtanga sangraha sutra sthana* Acharya has explained about *anutaila nasya* as daily regimen, one who follows *anutaila nasya* daily will achieve *Ghannonatha prasanna twak & vimala indriya*.

2) Curative Aspects- As a different *Shodhana* and *Shamana Nasya* in Various *Netrarogas*.

Acc to <i>Sushruthacharya</i> ^[16]	
Diseases	Drugs for nasya
<i>Vataja abishyanda</i>	<i>Sthiraksheeramadhura taila</i>

<i>Pittaja abishyanda</i>	<i>Ksheera /sarpi nasya</i>
<i>Shleshma abishyanda</i>	<i>Navana- shringavera, suradaaru, mustha, shigru, maricha.</i>
<i>Balasagrathitha, Pishtaka, Praklinna vartma, kaphajaakshiroga</i>	<i>Navana- shringavera, suradaaru, mustha, shigru, maricha.</i>
<i>Praklinna varthma</i>	<i>Nasya with mustha, haridra, madhuka, Priyangu, sidharthaka, rodhra, utpala, sariva.</i>
<i>Shushkashipaka</i>	<i>Jeevaniya ghritha, Anu taila</i>
<i>Rakthaja adhimanta & abishyanda</i>	<i>Vairechanika dravya +sitha+sarpi</i>
<i>Sashophajakshipaka, Ashophaja akshipaka</i>	<i>Rakthabishyandavath (vairechanika dravya +sitha+sarpi.</i>
<i>Pakshmakopa</i>	<i>Abishyandoktha nasya</i>
<i>Kapha vidagdha drushti</i>	<i>Trivruth sarpi, Tilvaka sarpi nasya</i>
<i>Pitta vidagdha drushti</i>	<i>Triphala sarpi, Thilvaka sarpi nasya</i>
<i>Kevala vataja timira</i>	<i>Sahashwagandhadhi bala shathavari thaila Thrivrut taila.</i>
<i>Pittaja thimira</i>	<i>Kevala ghritha, kakolyadhi ghritha, aja avika ghritha</i>
<i>Vata rakthaja timira</i>	<i>Sthiradi taila, kakolyadi, anutaila.</i>
<i>Shleshmaja timira</i>	<i>Goshakruth kwatha taila, ushiralodhra sidha taila</i>

Acc to Vagbhtacharya ^[17]	
Diseases	Nasya
<i>Pakshma rodha</i>	<i>Teekshna nasya</i>

<i>Pakshma sadhana</i>	<i>Drakshadhi sidha ghritha nasya</i>
<i>Krichonmeelana</i>	<i>Purana sarpi+draksha+sharkara.</i>
<i>Kumbikavarthma</i>	<i>After lekhana 4thday go for nasya</i>
<i>Kaphothklishtha varthma</i>	<i>Nasya with kaphahara dravya</i>
<i>Ajakajatha</i>	<i>After vyadhana ksheera sarpi nasya</i>
<i>Nimna shukra</i>	<i>Nasya</i>
<i>Shukra</i>	<i>Ghritha nasya as marsha</i>

Acc to Chakradatta [18]	
<i>Krishnadya taila nasya</i>	<i>Timira, shukra, shoola, akshipaka.</i>
<i>Bringaraja thaila</i>	<i>Drishti prasadana</i>
<i>Gomaya thaila</i>	<i>Timira</i>
<i>Anu thaila</i>	<i>Vata raktha pradhana timira</i>
<i>Ghritha nasya</i>	<i>Pittaja timira</i>
<i>Nripavallabha taila</i>	<i>Timira, patala, kacha, nakthandya, arbudha, divandhya, linganasha</i>
<i>Abijitha taila</i>	<i>Timira</i>

Acc to Vangasena [19]	
<i>Ksheera + sarpi nasya</i>	<i>Varthma sharkara</i>
<i>Krishnadya taila nasya.</i>	<i>Timira, shukra, shoola, akshipaka</i>
<i>Gomaya taila</i>	<i>Timira</i>
<i>Bringaraja taila</i>	<i>Sadyodrishtiprasadana</i>
<i>Bringaraja taila dwitheeya</i>	<i>Drishtiprasadana</i>

<i>Abijitha taila</i>	<i>Timira</i>
<i>Neelothpalad i taila</i>	<i>Netraroga</i>
<i>Nripavalabha taila</i>	<i>Timira</i>
<i>Mahapippala di taila</i>	<i>Timira</i>

<i>Acc to Yogarathnakara</i> ^[20]	
<i>Snigdha nasya</i>	<i>Vataja timira</i>
<i>Sheethala oushadhi sidha thaila</i>	<i>Paithika timira</i>
<i>Tikshna nasya (maricha, yashtiyahva, vidanga, devadaru)</i>	<i>Shlaishmika timira</i>
<i>Krishnadhya thaila</i>	<i>Timira, netra shukra, netra roga, varthma roga, Akshipakathyaya</i>
<i>Nasya karma pradhmana nasya with tikshna dravya.</i>	<i>Shlaishmika abishyandha</i>
<i>Jeevaniya gana sidha thaila nasya.</i>	<i>Shushkakshi paka</i>

CONCLUSION

Nasya is a less expensive and less complicated therapy when compared to other *Shodhana Karmas*. Before any therapy, *Shodhana Karmas* are always very effective. One of them, *Nasya*, is the best for *Urdhwajatru Vikaras*, which include *Netra Vikaras*. *Nasya* can give a *Shirah Sthanika Shodhana*, and because *Netra* is in *Shirah*, it can function faster and be more effective in *Netra*. *Nasya* administration in the early stages of *Netra Rogas* can even prevent unnecessary procedures. Result, it promises a more rapid and successful therapy for the prevention and treatment of *Netra Rogas*.

Eye being the delicate structure care should be taken to select *chakshushya* drugs because they are specially capable of acting in ophthalmic tissues. As *nasya* is the important treatment for “*urdhwajatru vikaras*” & the importance of *nasya* in treating *netra roga* has a potential effect in *dosha shamana* there by *vyadhi shamana*. *Acharyas* opines “*nasa hi shiraso dhwaram*”, by the anatomical consideration as well as the results through *nasya* giving authentication to this quote.

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