



## ROLE OF NASYA KARMA IN NETRA ROGA (EYE DISEASE)-A REVIEW

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### ABSTRACT

*Nasya Karma* is an Ayurvedic medicinal treatment that involves administering herbs, medicated oils, and Ayurvedic medications through the nose or nasal channel to treat a variety of ailments. *Nasya Karma*, according to Ayurveda, can balance all three Doshas. *Nasya's* primary function, however, is to calm an inflamed *Vata Dosha* in the body. *Nasya Karma* can greatly improve the functioning of the respiratory system and nervous system in the body because the nose is the direct passage to the brain. As a result, *Nasya* is mentioned in Ayurveda as part of Panchakarma therapy, as well as *Dinacharya*, or daily regimen. Netra, as the most vital *Indriya* among the others, should be guarded with extreme caution. The therapy of *Netra Roga* is decided using the *Ama-Nirama* principle, with *Sthanika Dosha*. *Nasya Karma* is one of the *Shodhana Karmas* that can be used for this. Even unneeded procedures can be avoided with adequate *Shodhana* at the right stage of the disease. Various earlier research has demonstrated the benefits of *Nasya Karma* in *Netra Rogas*. In Present Conceptual study describe the Effect of *Nasya Karma* in *Netra roga* (eye disease) in detail according to Ayurveda.

**KEYWORDS:** *Panchkarma, Nasya Karma, Netra Roga.*

### 1. INTRODUCTION

In Ayurvedic medicine, *Nasya Karma* is a type of Panchakarma treatment for body cleaning. *Nasya* refers to the administration of medications through the nasal cavity.<sup>[1]</sup> The most important aspect of Ayurvedic therapy is panchakarma. Different ways are utilized in Ayurveda for medicinal administration, but reaching the "Shiras," the head, is challenging with other routes, therefore the "*Nasya*" was established.<sup>[2]</sup> It is a therapy that is used to prevent, preserve, promote, cure, and rehabilitate. *Nasya* Procedure is used to remove vitiated *Kapha Dosha*, which helps to prevent future *Kapha* problems and associated Pitta disorders or diseases that originate or stay in the *Kapha* region.<sup>[3]</sup> The most important *Indriya* of all the others, Netra, must be treated with great care. On the basis of *Sadhyasadyata*, Acharya Sushruta divided the *Netra Rogas* into *Aushadha Sadhya Vyadhis*, *Shashtra Sadhya Vyadhis*, and *Asadhya Vyadhis*. *Nasya* is very important in the *Aushadha Sadhya Vyadhis*. Particularly when practicing *Kriyakalpas*. *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.<sup>[4]</sup> this situation *Nasya* is the most common treatment for *Urdhwajatru Vikaras*.<sup>[5]</sup> The route to Shiras is reported to pass through Nasa. Medications delivered by Nasa spread above the clavicle region and are absorbed, allowing sickness to be eradicated. *Nasya* gets its name from the root word "Nasa," which means "path," as in "*Gati*." *Gati* is pointing to internal structures such as *Netra, Shirah, Kantha, and Mukha*.<sup>[6]</sup> Eye problems are becoming increasingly widespread as a result of our modern lifestyle. As a result, combining *Nasya Karma* with *Kriyakalpas* can yield encouraging results for *Netra Rogas*.

### 2. MATERIAL AND METHOD

Material related to *Nasya karma* in *Netra roga* is collected from ayurvedic texts books, modern text books, index medical journals and website.

### 3. Review of manuscript

#### 3.1 Nasya karma

Nasa (Nose) is an *Indriya* that not only perceives smells but also serves as the main breathing pathway. Nasa is also one of the drug administration paths. In Ayurvedic scriptures, a certain *Nasya* process has been defined, the

literary sense of which is in the Nasa or items that are helpful to the Nasa. *Nasya* is derived from the word "Nasa" Dhatu, which refers to the feeling of *Gati* (motion) *Nasa Gatayu*. *Nasya* is the name given to drugs or medicated *Sneha* supplied through the nose, according to the textual description. *Nasya's* synonyms in the Classics include *Shirovirechana*, *Shirovireka*, *Murdha Virechana*, *Nastakarma*, *Navana*, and others. *Shirovirechana* was defined by Acharya Sushruta as a distinct type of *Nasya Karma*.<sup>[7]</sup> The word *Virechana* means "to expel the diseased *Dosha* from the body." *Shirovirechana* or *Murdhavirechana* is therefore appropriate for removing morbid *Dosha* from the *Shira* (Head) or areas above the clavicle. *Nasya* was given the phrase "*Nastah Pracchardana*" by Acharya Charaka, which refers to *Nasya's Shodhana* (purification).<sup>[8]</sup> With all of these factors in mind, *Nasya Karma* can be defined as a therapeutic method in which a medicine (Medicated Oil/Ghee/Decoction/Powder/Smoke, etc.) is supplied by *Nasa* (Nose) with the goal of removing the vitiated *Dosha* contained in *Shira* and its constituent parts. *Nasya* can affect the entire body indirectly by improving the operations of the endocrine glands and nervous system. The nose is anatomically linked to the cranial cavity as well as other organs such as the eyes, ears, and pharynx. As a result, the medicine delivered this way can be used to treat illnesses affecting all of these structures.<sup>[9]</sup> *Nasya* has been classified as one of the *Panchkarma* processes by Acharyas, indicating its significance as a *Shodhana Karma* (purification technique), particularly for *Urddhvajatrugata Vikara* (disease which affect the body above clavicle). *Nasya* is the sole method that can directly affect *Indriya doshas* and aids in the quick action of drugs supplied.<sup>[10]</sup>

### 3.2 Mode of action of *Nasya Karma*

In Ayurvedic texts, there is no precise explanation for the *Nasya Karma's* manner of action. *Nasa* is the entrance (gateway) of *Shirah*, according to Acharya Charaka, the medication delivered through the nose as *Nasya* penetrates the brain and removes only the morbid *Doshas* that cause disease.<sup>[11]</sup> *Nasa* is said to be the portal of *Shira* by all Acharyas. This does not imply that any anatomical channel leads directly to the brain, although it

could be connected pharmacodynamically via blood vessels or the neurological system (olfactory nerve etc.) As a result, medicine taken via *Nasa* can quickly reach *Shirah* and be absorbed. *Nasa* is the gateway to *Shirah*, and the medication ingested through the nose reaches *Shringataka*, a *Siramarma*, and enters the *Murdha* (Brain), through *Netra* (Eyes), *Shrotra* (Ears), *Kantha* (Throat), and expels the morbid *Doshas* from *Urddhvajatru* and *Uttamanga*.<sup>[12]</sup> *Nasya*, in the form of drugs, has a likely mechanism of entrance into circulation, and hence can play an important part in improving eye health.<sup>[13]</sup> Naturally, the position of the head during *Nasya Karma* facilitates the entry of medications into the route. The following is a possible mode of circulation entry.

- After being absorbed through the mucosal membrane, it circulates through the bloodstream.
- Direct pooling into the brain's venous sinuses via the inferior ophthalmic veins.
- Direct absorption into the cerebrospinal fluid. Because this drug is taken through the ophthalmic veins, it feeds the extraocular muscles and the eye itself. Furthermore, antioxidant properties have a function in tissue maintenance.

### 3.3 Administration of *nasya*

Time of administration is differentiated, according to *Kaala*. *Nasya* is provided in *Pratah* (morning) for *Kaphaja Vikaras*, *Madhyahna* (mid-afternoon) for *Pittaja Vikaras*, *Sayahna* (evening) and *Nisha* (night) for *Vataja Vikaras*, and *Sayahna* (evening) and *Nisha* (night) for *Vataja Vikaras*.<sup>[14]</sup> It is administered in *Poorvahna* (morning) for *Swastha in Sharat* and *Vasanta Ritu*. When the sun is present in *Shita Ritus* such as *Hemanta* and *Shishira*, it should be provided in *Madhyahna* (mid-afternoon), *Grishma Ritu*, *Sayahna* (evening), and *Varsha Ritu*.<sup>[15]</sup> *Nasya's* significance can also be seen in other circumstances. According to Acharya Sushruta, in the case of *Tarpana*, *Nasya* should be provided to the patient as *Purva Karma* and *Kayashudhi* should be performed before to *Anjana*.<sup>[6]</sup> This is explained by Acharya *Dalhana*, who describes *Nasya* as one of the *Shodhana Karmas* for obtaining *Kayashudhi*.<sup>[16]</sup>

Table no. 1: Types of *nasya karma* according to different acharyas.

Sr. no	Acharyas	Types
1.	Charaka <sup>[17]</sup>	<i>Rechana, Tarpana, Shamana</i>
2.	Sushruta <sup>[18]</sup>	<i>Nasyam, Shirovirechana, Pratimarsha, Avapeedaka, Pradhamana</i>
3.	Vagbhata <sup>[19]</sup>	<i>Virechana, Brimhana, Shamana</i>

Table no. 2: Various types of *nasya* formulations indicated for different *netra rogas* by acharya sushruta.<sup>[20]</sup>

Disease	Medicine for <i>nasya</i>
<i>Vataja Abhishyanda</i>	<i>Sthiraksheeramadhura Taila</i>
<i>Pittaja Abhishyanda</i>	<i>Ksheera/ Sarpi Nasya</i>
<i>Raktaja Abhishyanda</i>	<i>Vairechanika dravya + Sita+ Sarpi</i>
<i>Shushkashipaka</i>	<i>Jeevaniya Ghrita, Anu Taila</i>
<i>Pitta Vidagdha Drishti</i>	<i>Triphala Sarpi, Tilvaka Sarpi</i>
<i>Kapha Vidagdha Drishti</i>	<i>Trivrut Sarpi, Tilvaka Sarpi</i>
<i>Sashophaja Akshipaka &amp;</i>	<i>Raktabhishyandavat (Vairechanika Dravya + Sita +</i>

<i>Ashophaja Akshipaka</i>	<i>Sarpi</i>
<i>Shleshmaja Timira</i>	<i>Goshakrut kwatha Taila</i>
<i>Pittaja Timira</i>	<i>Kevala Ghrita, Kakolyadi Ghrita, Aja avika Ghrita</i>
<i>Vata Raktaja Timira</i>	<i>Sthiradi Taila, Vidarigandha Taila, Kakolyadi gana sidha</i>
<i>Kevala Vataja Timira</i>	<i>Sahashwagandhadi Bala Shatavari Taila, Trivrut Taila</i>

#### 4. DISCUSSION

*Nasya Karma* is an important character in *Netra Rogas*. Simultaneously, determining the stage of the eye illness is critical in determining the administration of *Nasya* and its specificity. There are no known side effects when using *Netra Roga* for *Nasya*. When there is retinal vascular haemorrhage, *Nasya* should be avoided in certain circumstances such as diabetic retinopathy, hypertensive retinopathy, central serous retinopathy, and so on. *Nasya*, if used in these circumstances, may increase the pressure on these blood vessels, resulting in increased bleeding. *Shamana Nasya*, which provides *Dosha Shamana*, may be a better solution for certain circumstances. When treating *Netra Rogas*, a Vaidya should exercise caution. *Netra Vikaras* will arise if *Nasya Karma* is not accomplished appropriately.<sup>[21]</sup> *Akshi Toda*, *Timira*, and *Indriya Vibhrama*, which includes *Netra Vibhrama*, are all derived from *Atiyoga*.<sup>[22]</sup> Due to *Vata Vaigunya* and *Akshi Stabdhatta*, *Ayoga* leads to *Indriya Rookshata*, which includes *Netra Rookshata*.<sup>[23]</sup> *Shodhana Karmas* are supposed to do only after removing *Ama Lakshana*. Being *Nasya*, a *Shodhana Karma*, *Netra* should be free from *Amavastha* before administering *Nasya*. Or else because of the *Srotavarodha* the medicines will not get absorbed to the target, and may lead to other *Netra Vikaras*. That could be the reason why Acharya Charaka has told not to do *Nasya Karma* during *Jwara* and *Shoka* since it leads to *Timira*.<sup>[24]</sup> When the *Doshas* are extremely vitiated, such as in *Srotavarodha*, *Virechana Nasya* might be performed. With *Teekshna Gunayukta Dravyas* like *Gudardraka Nasya*, *Dhmana Nasya* and *Avapidaka Nasya* can be chosen. When the *Shamana Nasya* is insufficient for *Roga Shanti*, this can be done. *Brimhana Nasya* can be conducted in cases of *Vata pradhana Netra Rogas* and congenital anomalies. *Pratimarsha Nasya* can be performed for almost any condition after taking into account the patient's age and the *Roga Shamana* period. It can be done on a daily basis without the help of a Vaidya. Along with choosing the right sort of *Nasya* for the situation, the timing of *Nasya* administration is crucial. It varies depending on the *Doshaja Vyadhis*.

#### 5. CONCLUSION

Before any therapy, *Shodhana Karmas* are always very effective. One of them, *Nasya*, is the best for *Urdhwajatru Vikaras*, which include *Netra Vikaras*. *Nasya* is a less expensive and less complicated therapy when compared to other *Shodhana Karmas*. *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. As a

result, it promises a more rapid and successful therapy for the prevention and treatment of *Netra Rogas*.

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