



NASYA KARMA IN NETRA ROGAS

Dr. Jasna Chandran*¹ and Dr. Sujathamma K.²

¹PG Scholar, Skamch & Rc Bengaluru, Karnataka, India.

²H.O.D, Professor Department of shalakyatantra Skamch & Rc Bengaluru, Karnataka, India.

*Corresponding Author: Dr. Jasna Chandran

PG Scholar, Skamch & Rc Bengaluru, Karnataka, India.

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ABSTRACT

The importance of eye was underscored in ayurveda by quoting eye as the most important of all sense organs: “*Sarvendriyanam madhye nayanasya pradhanatvath*”- eyes hold special status among all the sense organs. Nasya karma is one among panchakarma in which the medicated drugs are administered through the nasal route which is meant for urdhwanga chikitsa. According to Ashtanga sangraha “*Nasyam praneeyamanam oushadham nasyam Navanam nasta karmethi cha sanjha labathe*”-The procedure in which medicines are administered through nose is called nasya. Acc: Sushrutha samhitha “*Oushadham oushadha sidham va sneho nasikabhyam dhiyathe ithi nasyam*”-the oushadhas which are processed with sneha instilling into the nose is said as nasya.

KEYWORDS: Nasyakarma, Netra roga.

INTRODUCTION

Urdhwajathru vikareshu visheshan nasyam ishyathe
Nasa hi shiraso dwaram thena tat vyapya hanthi than”-
 For urdhwajathru vikara nasya is the prime treatment modality, nasa is said to be the route to shiras, 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.

Nasthakarma, navana, shirovirechana, nastha prachardhana, murdhavirechana, nasya are equally used terms synonymously. The main aim of ayurveda is *Swasthasya swasthyarakshanam & Aturasya vikara*

prashamanam these can achieved through Nasya karma, That emphasis the preventive and curative aspect of nasya karma. Acharyas even included nasya as a part of dinacharya due to its valuable importance. 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. Nasya kala is mentioned in classics as nasya should be administered in the morning time for kapha dosha, in madhyahna for pitta dosha, in the evening or nishi for vata dosha. For healthy person, it should be in the forenoon during sarath and vasantha, in midday during cold seasons, in evening during grishma (summer) and when there is sunlight during varsha (rainy season).

Types of Nasya Karma

Sl. no:	Acharyas	Types
1	Vagbhata	Virechana, Brahmana, shamana.
2	Sushruta	Shirovirechana, Pradhamana, Avapida, Nasya, Prathimarsha.
3	Charaka	Rechana, Tarpana, Shamana
4	Sharangadara	Rechana, Snehana
5	Kashyapa	Shodana, Poorana.

Nasya Can Be Used In Two Aspects

- 1) Preventive
- 2) Curative

Preventive Aspects

As a part of dinacharya we can use pratimarsha nasya (Daily instilling oushadhi 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.*

Curative aspects

Acc to Sushruthacharya	
Disease	Drugs for nasya
Vataja abishyanda	Sthiraksheeramadhura taila
Pittaja abishyanda	Ksheera /sarpi nasya
Shleshma abishyanda	Navana, shringavera, suradaaru, mustha, shigru, maricha.
Shushkashipaka	Jeevaniya grtha, Anu taila
Balagrathitha, pishtaka, praklinna varthma, kaphajaakshiroga	Navana, shringavera, suradaaru, mustha, shigru, maricha.
Rakthaja adhimanta & abishyanda	Vairechanika dravya +sitha+sarpi
Sashophaja akshipaka & Ashophaja akshipaka	Rakthabishyandavath (vairechanika dravya +sitha+sarpi.
Praklinna varthma	Nasya with mustha, haridra, madhuka, priyanku, sidharthaka, rodhra, utpala, sariva.
Pakshmakopa	Abishyandoktha nasya
Pitta vidagdha drushti	Triphala sarpi, Tilvaka sarpi nasya
Kapha vidagdha drushti	Trivruth sarpi, Tilvaka sarpi nasya
Shleshmaja timira	Goshakruth kwatha taila, ushiralodhra sidha taila
Pittaja timira	Kevala ghrita, kakolyadhi ghrita, aja avika ghrita
Vata rakthaja timira	Sthiradi taila, kakolyadi, anutaila.
Kevala vataja timira	Sahashwagandhadhi bala shathavari thaila Thrivrut taila.

Acc to Vagbhtacharya	
Krichonmeelana	Purana sarpi+draksha+sharkara.
Kumbikavarthma	After lekhana 4thday go for nasya
Pakshma sadhana	Drakshadhi sidha ghritha nasya
Kaphothklishta varthma	Nasya with kaphahara dravya
Pakshma rodha	Teekshna nasya
Nimna shukra	Nasya
Ajakajatha	After vyadhana ksheera sarpi nasya
Shukra	Ghritha nasya as marsha

Acc to Yogarathnakara	
Snigdha nasya	Vataja timira
Sheethala oushadhi sidha thaila	Paithika timira
Tikshna nasya (maricha, yashtiyahva, vidanga, devadaru)	Shlaishmika timira
Krishnadhya thaila	Timira, netra shukra, netra roga, varthma roga, akshipakathyaya
Nasya karma pradhmana nasya with tikshna dravya.	Shlaishmika abishyandha
Jeevaniya gana sidha thaila nasya.	Shushkakshi paka

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

Acc to Vangasena	
Ksheera + sarpi nasya	Varthma sharkara
Krishnadya taila nasya.	Timira,shukra,shoola,akshipaka
Gomaya taila	Timira
Bringaraja taila	Sadyodrishtiprasadana
Bringaraja taila dwitheeya	Drishtiprasadana
Abijitha taila	Timira
Neelothpaladi taila	Netraroga
Nripavalabha taila	Timira
Mahapippaladi taila	Timira

Mode of action of Nasya karma

Acc to acharyas: Nasa is the gateway of shiras the drug administered through nose reaches to brain & eliminates only the morbid doshas responsible for producing vyadhi.

According to Charaka, the drug administered through the nose enters the *Uttamanga (Shira)* and eliminates the morbid *Dosha* residing there.

Ashtanga Sangraha described that, *Nasa* (nose) is the *Dwara* (door) for Shiras. The drug administered through nose reaches the *ShringatakaMarma* and spreads throughout *Murdha, Netra, Shrotra* and *Kanta* through their *Siras (Shringataka Marma is a Sira Marma* and formed by the *Siras of Nasa, Akshi, Kantha and Shrotra*). There by eliminates the morbid *Dosha* of *Urdhwajatru* and extracts them from the *Uttamanga*.

Acharya Sushruta also opines the same; he added the drug which is administered through Nose reaches *Shringataka* and should spit it out when the *Dosha* reaches the *Vadana*, otherwise causes *Kaphothklesha*.

The nose is connected pharmacodynamically through vascular system and nerve plexus of olfactory nerve, ophthalmic and maxillary branches of trigeminal nerve to the brain. Blood brain barrier (BBB) & blood CSF barrier both are lipoidal and only lipid soluble drugs able to reach and have action on CNS.

In nasya we are administering taila or ghritha which are lipid based, because of which it can cross the barrier easily. Nasya acts on CNS in three pathways:

- 1) Circulatory
- 2) Diffusion method
- 3) Neurological, here neurological pathway plays main role in the action of nasya reaching ocular tissues.

Neurological pathway is concerned with the olfactory nerve it is chemoreceptor in nature. Drug administered through nose contacts olfactory mucosa then molecule transport occurs across the tissue and it reaches CSF and brain & it stimulates centers Olfactory nerve is connected with higher centers of brain ie, limbic system which includes Thalamus hypothalamus, amygdaloidal complex basal ganglion.

Complete feedback mechanism between eye and hypothalamus is established by retinohypothalamic tracts & ciliary nerves innervating the anterior pole of eye and retina. Retino hypothalamic tract maintains the myriad connections via neural-pathways such as with pituitary and pineal glands.

Here an attempt is made to establish the relation between nose, eyes, and hypothalamus. The medicine which is instilled in nose reaches the thalamus and hypothalamus which inturn proves that there is a relation between retino-hypothalamic tract.

Cadaveric study reports that receptors for anterior pituitary & pineal hormones these are essential for eye & bodily tissue for their normal functioning. These hormones and their respective receptors were expressed in the conjunctiva, cornea, trabecular meshwork, ciliary body, lens, retina and optic nerve.

Thus the drugs administered through nasal route will have effect on eyes.

CONCLUSION

The anatomy and physiology of body are maintained by the normal functioning of doshas. So the treatment is nothing but to bring the doshas back to their normal path. In the concept of eye diseases this is achieved by Internal medicines and external medicines. Hence it has got its par excellence in treating eye diseases. Practically it is proven that it is the apt route of administration in treating 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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