



TANTIA UNIVERSITY JOURNAL OF HOMOEOPATHY AND MEDICAL SCIENCE REVIEW ARTICLE

Volume 2 Issue 3(July-Sept. 2019)

E-ISSN - 2581-8899

P-ISSN – 2581-978X

Concept of Nasya - A Review study

Dr. Rishu Sharma¹, Dr. Nisha Sharma², Dr. Ved Praksh³, Dr. Suman⁴, Dr. Subhash Upadhyay⁵

¹Associate Professor Dept. of Shalakyta Tantra, SGCAS & Hospital, Tantia University Sri Ganganagar,

²Medical Officer, RBSK Team-B, Block-Padmapur, Sri Ganganagar, , ³Asst. Prof of Roga Nidana,

SGCAS & Hospital, Tantia University Sri Ganganagar, ⁴PG Scholar of Swasthavrutta, SGCAS &

Hospital, Tantia University Sri Ganganagar, ⁵Principal & HOD, Dept of Bala Roga, SGCAS &

Hospital, Tantia University Sri Ganganagar ,

Abstract-

Nasya is one of the important therapies among Panchkarma in which administration of medicated oil /herbs through nostrils in order to eliminate vitiated dosha. It removes toxins from the sinuses, throat, nose or head parts. If these toxins are not removed for a long time they start irritating the local parts which creates disturbance in daily work. Later on, it gets converted into major illnesses like allergic rhinitis, bronchial asthma etc. Ayurveda emphasizes preventive care therefore Nasya therapy is actually advised for maintaining the healthy status of urdhvang. Sage Sushruta wrote that “Nasa hi shiraso dwaram” It means nose is the main doorway to the brain and in turn to our consciousness. It has a similar impact on our complete nervous system too. The aim of ayurveda is preservation of health and curing the human sufferings.

Key word: Ayurveda, Shiroroga, Uttara Tantra, Uttamanga.

Received: 25/09/2019

Revised: 30/09/2019

Accepted: 30/09/2019

Corresponding author: Dr. Rishu Sharma, Associate Professor, Department of Shalakyta Tantra, SGCAS & Hospital, Tantia University, Shri Ganganagar, Rajasthan(India).

How to cite- Sharma R., Sharma N., Vedpraksh, et. al. Concept of Nasya - A Review study, TU J. Homo & Medi Sci. 2019; 2(3): 99 -102.

Introduction-

Ayurveda is defined as the scientific study of life, where in the beneficial of living; the happy and unhappy living are characterized; wholesome and unwholesomeness of diets, drugs and life style are described along with

the span of living. The primary ambition of all human endeavors is to attain happiness. To achieve the same, it calls for a healthy state of being of the individual in the physical, emotional, intellectual as well as spiritual planes. Indians had well recognised that body

was an instrument for achieving the higher states. Such an outlook, which dates back to the vedika days, led by our ancient people to take a deeper look at the health and medicinal systems of the body and mind; modern man is confronted with newer and peculiar psychosomatic diseases. An understanding of the causes for these and the remedies are still mirage to the medical community. It is clear that the traditional system of health and medicine developed and followed in India offers a ray of hope.

Acharya Sushruta has mentioned 11 types of Shiroroga in Uttara Tantra. Among them, one is Ardhavabhedaka in which pain is felt in the nape of the neck, eye brows, temporal region, ears, eyes, half portion of the frontal region resembling proxymal unilateral headache associated with vertigo and pain of varying intensity which is very similar with the migraine.

Acharya Charaka describes shiras as Uttamanga, because in a living being the head is the substratum of vital and all the sense faculties. So it occupies the first place amongst the vital organs of the body. It is said to be as one of the marmangas and one among the dashapranayatanas where prana is situated.

In Shira Roga procedure Nasya is mentioned best treatment as “Nasa Hi Sirso Dwara”

Historical Review:

It has been divided in to 4 types

- 1) Veda kala
- 2) Pouranika kala
- 3) Samhita kala
- 4) Sangraha kala

Description of Nasya Karma:

1) Veda Kala:

Rig-Veda: Although it is difficult to say that the procedure of Nasya karma therapy was in practice during Vedic period, but the few mantra of Rig-Veda indirectly refer towards the karmas which are included under Pancha karma. There is mantra of Rig-Veda in which the diseases of the head are eliminated through the routes of netra, nasika, karna, chibuka and jiwha¹.

Yajurveda: In Yajurveda, they have mentioned about nasya, while describing the indriya, there is a mention of two Netra, two karna, two nasika chidra and jiwha.

Atharvaveda: In Atharvaveda the description of nine chidras and indriya has been mentioned and description of Netra, Nasya and Danta krimi with its Mantras.²

Boudha Kala: In Buddha period there are some stories about the famous Vaidya “Jeevak” he has utilized several times Nasya karma such as he prescribed medicated Ghnta for the treatment of shira shool in the form of Nasya to wife of Sreshti of Sakelanagar³.

2) Pouranika Kala:

A reference regarding the use of “Sanjeevini” for Nasya karma is available in Ramayana when Lakshmana become unconscious; drug was blowed by Sushena to make him conscious.

Bhagwat Gita: In Bagawat gita the description of Nasa indriya has been mentioned.

3) Samhita Kala: After Buddha period, Charaka Samhita and Sushruta Samhita

became famous their references are given below

Charaka Samhita: Nasya karma is mentioned in various diseases like Jwara, Raktapitta.⁸ Vatavyadhi etc. and also it is explained in Kalpa sthana and Siddhi sthana.⁴

Sushruta Samhita: Nasya karma is indicated in various diseases like Vata vyadhi chikitsa, Sadyo vrana chikitsa and the procedure of Nasya is separately explained in Sushruta Uttara tantra.⁵

Bhela Samhita: Nasya is mentioned in Vatavyadhi chikitsa.⁶

Astanga Hridaya: Vagbhata also mentioned Nasya karma in various diseases like Jwara, Raktapitta, Swasa, Hikka and Vata vyadhi chikitsa.etc⁷

The present day life style can be quoted as mechanical life because of its increased working hours, busy schedules, restless activities, stress and strain. In the present era, most of the peoples have suffering with headache, as many as 95% of individuals have at least one sided headache once in a year. Several, disabling headache is reported to occur at least annually by 45% of individuals worldwide.

Ardhavabhedaka is the disease of Urdhwajatrugata specially the shiras. Ardhavabhedaka named because of its classical symptom i.e severe pain in the half of the frontal region. Exactly the swabhava of Ardhavabhedaka cannot be compared to the modern diseases. A near comparison can be given as a unilateral headache for Ardhavabhedaka. In Bhrahattrayi and Laghutrayi explained about Ardhavabhedaka.

The cardinal features of Ardhavabhedaka explained are its unilateral location and periodical relapses. That's why this work was taken up in an attempt to establish the effect of Nasya karma in reducing the severity, duration and frequency of attacks.

Nasya is mainly used in Urdhwajatrugata roga. Ardhavabhedaka is one of the shiroroga and it comes under Urdhwajatrugata, hence Kumkuma Taila and Masha Taila is used for Nasya karma.

Types of Nasya

1) Virechana (cleansing) nasya: Dry powders or herbs are blown into the nose. Commonly used substances include vacha (calamus), brahmi (gotu kola), and jatamamsi.

2) Bruhana (nutritive) nasya: Especially good for vata dosha. Strengthening and tonifying substances are administered through the nose. Commonly used substances are ghee, salt, shatavari ghee, ashwagandha ghee, medicated milk, and various oils.

3) Shamana (sedative) nasya: Medicated decoctions, teas, the fresh juice of herbs, or medicated oils specific to the dosha are used. Substances used include brahmi ghee (for pitta), vacha oil (for kapha or vata), and tikta ghee (for vata or pitta).

4) Navana nasya: Decoctions, fresh juices, and oils are mixed together and administered according to the aggravated dosha. Used for pitta-vata or pitta-kapha disorders. Among the substances used include brahmi juice (for pitta) and vacha juice.

5) Marshya: A little ghee or oil is inserted into the nostrils with the little finger. This, along with gentle massage, helps to relieve

stress and opens the deep tissues. It can be done on a regular basis or occasionally as desired.

Conclusion:

The concept of Nasya is as ancient as our ancient literature like Ramanaya, Geeta etc. Nasya is a treatment method which is described in our literature as method in which medicine approach to brain and shows its effect in various diseases. The nose is the door to consciousness and the pathway to our Brain. Medications that are administered via the nasal passages affect the mind, prana vata, tarpaka kapha, sadhaka pitta, and majja dhatu. Administer nasya on an empty stomach an hour before or after a shower or exercise.

‘Nasayam Praniyamanam aushadham nasyam’

It means that medications instilled by the nose are called as Nasya. The literal meaning of the word Nasya is the thing beneficial to the Nose. This treatment is not only beneficial to strengthen the nose but also it cleanses Urdhvang i.e parts located above Clavicular region.

References-

1. Vaidya Ram Gopal Shastri, Vedome Ayurveda, Madana Mohanlal, Ayurvedic Anusandhana Trust, 1956. P .08.
2. Vaidya Ram Gopal Shastri, Vedome Ayurveda, Madana Mohanlal, Ayurvedic Anusandhana Trust,1956.P.17.
3. Charaka Samhita, Sharirasthana, Chapter 8, Shloka 19, editor Sri Kshinath Shashtri. Varanasi: Choukhambha Sanakrit Sansthan, 1998. P. 132.
4. Achraya Charak, Charak Samhita, Sutrasthana, Chapter 17, sloka 13,hindi commentary by Vidhyadhara Shukla and Prof.Ravidatta Tripathi.Chowkhamba Sanskrit Pratisthan: Varanasi:Reprint 2006. P.257.
5. Sushruta Samhita of Sushruta, Commentator Dr.kaviraj Ambikadas Shasri, Uttaratantra, Chapter25, Shloka 4, Chaukhamba Sanskruti Sansthan.Varanasi Reprint: 2009. P.159.
6. Bhela Samhita, Dr.K.H.Krishnamurthy & Editor Prof.P.V.Sharma, Chapter 21, sloka 23, Chowkhamba Vishwabharti: Varanasi: 1st edition 2000. P. 434.
7. Astanga Hrudayam, Commentator K. Atridev Gupta Chapter 20, sloka 16, Chaukhamba Sanskrita: Varanasi: Reprint 2008. P. 173.

Conflict of Interest: None

Source of Support: Nil



This work is licensed under a Creative Commons Attribution 4.0 International License