



## NASYA- AN INCREDIBLE BOON

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## ABSTRACT

*Ayurveda* has its existence from the very onset of life on earth. It was a precious gift that was brought from *Devlok* to earth as a fruit of hardships suffered by *Rishi Bhardwaj*. *Ayurveda* is as old as the first collision of cosmic material that gave birth to this universe, galaxy, and our solar system. Its practice since ages has made it perfect and versatile. *Ayurveda* has every cure for curable diseases; it has numerous drugs and their formulations and a surprising knowledge of routes for administering those drugs and formulations. In today's era, we have oral, intravenous, intramuscular, subcutaneous, etc. routes to administer medicines but in ancient times of *Ayurveda*, the natural orifices of our body i.e. mouth, nose, and anus were used as routes to administer the medicine. For diseases pertaining to the head and supra clavicle region, the nasal route was and is considered the best route. Administration of medicine, or medicated oils and *Ghrit* through the nose is known as *Nasya*. *Acharyas* have considered the nose as the gate way of the head so *Nasya* pacifies the ailments related to the head and nearby region but its use is not only limited to supra clavicle diseases it works wonders in certain other diseases also and many studies have been done to test its efficacy in various diseases. It not only works at the local level but also various systemic levels and a glimpse of this is enlightened in this review article after screening and compiling information from various ayurvedic texts and online data bases like pubmed etc.

**Keywords:** *Ayurveda*, *Ghrit*, *Nasya*

## INTRODUCTION

The word *Nasya* is related to nose. *Nasya* is done mainly for above the shoulder diseases, the nose is the gateway of the head, and medicine spreading through this route will cure the diseases related to the head and neck<sup>1</sup>. Medicines or medicated oils administered through the nose is known as *Nasya*.

*Nasayam Praniyeman Aushadh Nasyam* i.e. administration of medicine through nose is known as *Nasya*. It is also called *Navana* and *Nastakarama*. The nose is the gateway to head. The medicine that is instilled in the nose moves up the channels upto *Shringataka* and spread to the whole head, the channels of the eyes, ears, throat, and their veins, and cures the diseases of the supra clavicular region quickly, removing the accumulated *Dosha*(disease causing factors) localized in the head, just as a piece of grass is removed out of the body by *Munja* grass<sup>2</sup>

### Materials and Methods

Conceptual, experimental, and therapeutic information about *Nasya Karma* were collected from *Brihatrayti*, *Laghutrayi*, Ayurvedic texts and published articles in peer-reviewed journals, published books, and subject-related material available online. Published articles on PubMed, Goggle Scholar, and Ayush Portal databases were screened and the data was compiled from the time period of 2010 to 2023.

### Review of Literature

In the *vedic* period: A reference regarding the use of “*Sanjivani Butti*” for *Nasya Karma* is available in

*Valmiki Ramayana*. When *Lakshmana* became unconscious, the drug was blown into the nose of *Lakshman* by *Sushena* to make him conscious.

*In Garudapurana*: *Nasya* is mentioned in a section for the treatment of horses in the *Garudapurna*. *Nasya* is referred to as *errhines*. Juice of *Matulunga* (*Citrus medica*) or *Mamsi* (*Nardostachys jatamansi*) has been mentioned to be given in certain conditions.

In *Ayurvedic* texts: All the *Acharaya* of *Brihatrayi* have first mentioned *Nasya* in *Dinacharya*. The word *Dinacharya* is derived from two words; '*Dina*' meaning day and '*Acharya*' meaning activity. *Dinacharya*, according to *Ayurveda*, is a daily routine that promotes self-care through different daily activities. Taking *Nasya* every year in *Varsha*, *Sharad*, and *Vasant Ritu* with *Anu Taila* will strengthen one's vision, olfaction, and audible power, strengthen hairs and keep them black<sup>3</sup>. It is also mentioned to take *Gandusha Dharan* and *Prayogic Dhoompana*( a type of *Nasya* ) or inhalation of scents and wearing scented garlands, doing so will prevent diseases of supracalvicle region caused by *Vata* and *Kapha*. Diseases caused by overuse of *Anjana*, due to an increase in *Vata* and *Kapha*, can be overcome by the use of *Navan Nasya*, that caused by overuse of *Navan* can be pacified by *Kaval*, and those caused by *Kavala* can be treated with *Dhuma*(a type of *Nasya*)<sup>4</sup>

### Classification of Nasya

Table 1. Classification of *Nasya*

According to the Form of administration of drugs	According to their pharmacological action	According to its effect:	According to the effect on consciousness	According to parts of the drugs to used
<ol style="list-style-type: none"> <li>1. <i>Navana</i></li> <li>2. <i>Avapida</i></li> <li>3. <i>Dhamapana</i></li> <li>4. <i>Dhuma</i></li> <li>5. <i>Pratimarsha</i></li> </ol>	<ol style="list-style-type: none"> <li>1. <i>Rechana</i></li> <li>2. <i>Tarpana</i></li> <li>3. <i>Shamana</i></li> </ol>	<ol style="list-style-type: none"> <li>1. <i>Virecana</i></li> <li>2. <i>Brihana</i></li> <li>3. <i>Shamana</i></li> </ol>	<ol style="list-style-type: none"> <li>1. <i>Sangya prabodhaka</i></li> <li>2. <i>Stamabhana</i></li> </ol>	<ol style="list-style-type: none"> <li>1. <i>Phala</i></li> <li>2. <i>Patra</i></li> <li>3. <i>Mula</i></li> <li>4. <i>Kanda</i></li> <li>5. <i>Pushpa</i></li> <li>6. <i>Nirayasa</i></li> <li>7. <i>Twaka</i></li> </ol>

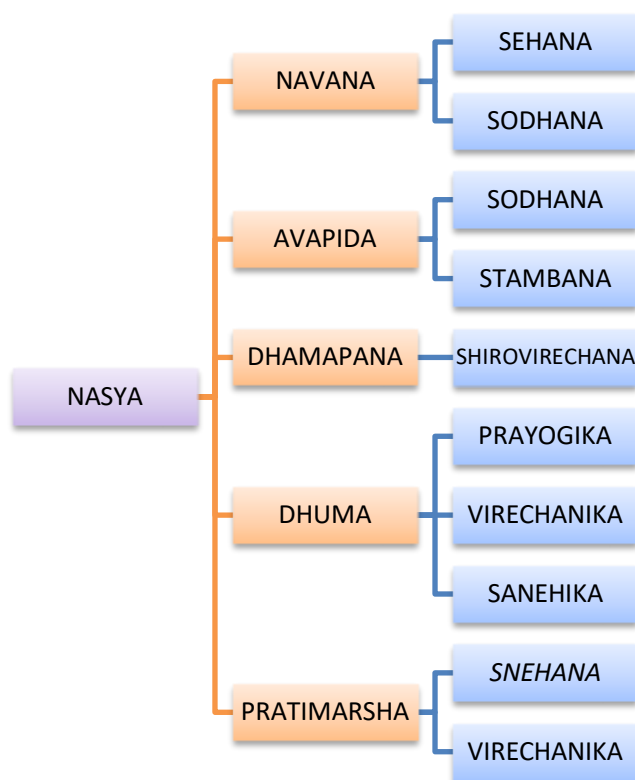
I. According to the form of administration of drugs:

According to the form in which *Nasya* is administered i.e. in the form of fumes, medicated oils, extracted juice, powder, etc., it is of five types i.e. *Navana*, *Avapida*, *Dhmapana*, *Dhuma*, and *Pratimarsa*<sup>5</sup>. These 5 types of *Nasya* are further classified according to their functions into two groups namely *Shirovirechana* and *Snehana*. *Shirovirechan* means to expel the vitiated *Doshas* which are the cause of certain ailments. *Avapida* and *Dhamapana Nasya* are categorised for the elimination of *Dosha* or disease-causing

factors from *Shira* under *Shirovirechana*. *Snehana Nasya* is given for strengthening of functions of the nose and its nerve supply along with pacifying the *Doshas* and diseases. *Pratimarsa* and *Navana* may be given for *Snehana*<sup>6</sup>.

*Navana* is further divided into *Snehana* and *Shodhana*. *Avapida* into *Shodhana* and *Stambhana*, *Dhuma* into *Prayogika*, *Virechanika* and *Sanaihika* and *Pratimarsa* is divided into *Snehana* and *Virechana*.

CHART 1. Classification of *Nasya* according to form of administration of drugs



II. The above-mentioned five *Nasya* are regrouped according to their pharmacological action into three groups namely - *Virechana*, *Brihana*, and *Shamana*<sup>7</sup>.

*Snehana* and *Brihana Nasya* have been further subdivided according to the doses into two groups i.e. *Marsa* and *Pratimarsa*.

III. According to parts of the drugs to be used in *Nasya* karma, there are 7 types of *Nasya* namely -

*Phala*, *Patra*, *Mula*, *Kanda*, *Puspa*, *Niryasa*, and *Twaka*<sup>8</sup>.

IV. *Nasya* has also been classified into two groups i.e. *Brihana*, and *Karshana*. These two types are also known as *Shodhana* and *Purana Nasya*<sup>9</sup>.

V. According to effect on consciousness: *Samgya-prabodhaka* and *Stamabhana*<sup>10</sup>.

*Navana Nasya*: *Navana nasya* is instillation of the drops of medicated oil or ghee into the Nose. *Navana* is generally a *Sneha-Nasya* and can be given in any

condition. It enhances the strength of all *Dhatu* and is used as nutritive for *Dhatu*<sup>11</sup>. It is further classified into *Snehana* and *Sodhana*.

*Shodhana-Nasya*: *Shirovirecana* type is included in the *Shodhana* type of *Navana Nasya*. It eliminates the vitiated *dosha*. Oil prepared by *Shirovirechna* drugs is used for the elimination of the *doshas*<sup>12</sup>

*Avapida-Nasya*: When *swaras* i.e fresh juice of drugs is given as *Nasya* it is termed as *Avpida Nasya*. It is of two types-namely *Stambhana* (*Ikshu rasa*, milk, etc can be used) and *Sodhana*(*Saindhava*, *Pippali* can be used)<sup>13</sup>

*Pradhamana Nasya* - In *Pradhamana Nasya*, powder of drugs is blown or inhaled through the nasal passage. Its dose as mentioned as *3 muncati* (3 pinches) by *Acharaya Videha*. Drugs specifically mentioned for *Pradhmana Nasya* are generally *Tikshana dravya* like rock salt, *maricha*, *vidanga* etc<sup>14</sup>

*Dhuma Nasya*: *Dhuma Nasya* is the inhalation of medicated fumes through the nose and mouth and exhalation by oral route. It is of 3 types according to its action<sup>15</sup> viz *Prayogika*, *Snehika* and *Virechanika*

*Marsha-Pratimarsha Nasya*: Both indicate the introduction of *sneha* through the nostrils, the difference is just in their quantities. *Pratimarsa* dose is small and can be given in the morning and evening and is indicated in all seasons. It has no complications and is slow acting, therefore useful in persons suffering from chronic ulcers, wounds, children, youngsters, very old persons, and those having a delicate constitution.

*Marsha*: In the *Marsh Nasya* the quantity of oil instilled is more than usual. The dose of *Marsh Nasya* is stated in terms of *Bindu*. Here one *Bindu* means the drop which is formed after dipping the two phalanges of the *Pradeshini* (index) finger. So *Uttama*, *Madhyama*, and *Hina matra* are 10, 08, 06 *bindu* respectively.

From the above classifications, it is clearly seen that *Nasya* fulfils three main treatment needs which are

1. *Rechana*: Elimination of vitiated *Doshas*
2. *Shaman*: Suppression of vitiated *Doshas*

3. *Brihana*: Nutriment of the local tissues, group of muscles, and nerves and normalise decreased *Doshas*

The above three are again a classification and are mentioned below.

*Rechana Nasya*: It denotes the elimination of vitiated *Dosha* from the *Urdwajatrugata* part of the body. It is also termed as *Karshana-Nasya*. Powder of the required drug or the *sneha* prepared with the *Sirovirechna* drugs can be used for *rechana* purposes. Drugs like *Apamarga*, *Pippali*, *Maricha*, etc. could be used. *Tikshna-Sneha*, *Kwath*, or *Swarasa* of *Sirovirecana* drugs or dissolving these drugs in *Madya*, *Madhu*, *Saindhava*, *Asava*, *Pitta*, and *Mutra* or mixing with the drugs mentioned specifically for specific diseases can be used of *rechana*<sup>16</sup>.

*Brihana Nasya*: It is specially indicated in a *Dhatukshaya*. It is similar to *Snehana Nasya* described by *Acharya Susruta* and *Sarangadhara* and *Brimhana Nasya* mentioned by *Acharya Vagabhata* in its properties and actions. The *Sneha* prepared with *Vatapitta-hara* drugs should be used and the drugs of *Madhura-Skandha* may also be employed<sup>17</sup> Exudations of certain trees, meat soup, blood, and other mild oils and ghee may also be administered<sup>18</sup>

*Shamana-Nasya*: It is used for the alleviation of *Dosha* situated in *Shira*. It has been described by *Charaka* and *Vagabhat* only. It may be correlated with *Snehana* and *Pratimarsa Nasya*. The *Sneha* prepared with the beneficial drugs may be used for *Shamana Nasya*<sup>19</sup>

### General Indication and contraindications for *Nasya*<sup>20</sup>

Indications:

*Sirostambha*, *Manyastambha*, *Dantastambha*, *Dantasula*, *Hanugraha*, *Pinasa*, *Galasaluka*, *Galasundika*, *Sukragataroga*, *Timira*, *Vartmaroga*, *Vyanga*, *Upajihwika*, *Ardhavabhedaka*, *Grhivaroga*, *Skandaroga*, *Mukharoga*, *Nasasula*, *Karna-sula*, *Akshisula*, *Sirosula*, *Ardita*, *Apatantraka*, *Apatanaka*, *Galaganda*, *Dantasula*, *Dantaharsha*, *Arbuda*, *Swarabheda*, *Vakagraha*.

Contraindications:

Bhuktabhakta, Ajirni, Pita Sneha, Pita Madhya, Pita Toya, Snehadi Patukamah, Snatah Shirah, Snatukamah, Kshudarta, Shramarta, Matta, Murcchita, Shastradadahrita, Vyavayaklanta, Vyayamaklanta,

Navajvara Pidita, Shokabhitapta, Virikta, (Shudha), Anuvasita (Datta Basti), Garbhini, Navapratishyayarta etc

**Specific Indications for Various Nasya**

Table2. SPECIFIC INDICATIONS FOR VARIOUS NASYA<sup>21</sup>

<i>Virechana Nasya</i>	<i>Brihana Nasya</i>	<i>Shamana Nasya</i>
<i>Jatru-udharava Gaurav</i>	<i>Surya avarta</i>	<i>Akal palitya</i>
<i>Shopha</i>	<i>Ardhavabhedak</i>	<i>Khalitya</i>
<i>Updeha</i>	<i>Krimi roga</i>	<i>Darunaka,</i>
<i>Kandu</i>	<i>Shiroroga</i>	<i>Rakta raji</i>
<i>Sthambha</i>	<i>Akshi sankoch</i>	<i>Vyanga</i>
<i>Abhishyand</i>	<i>Akshi spandan</i>	<i>Nilika</i>
<i>Strava</i>	<i>Timira</i>	<i>Rakta pitta adi roga</i>
<i>Praseka</i>	<i>Kricha avabodha</i>	
<i>Vayrasyata</i>	<i>Danta shola</i>	
<i>Arochaka</i>	<i>Karna shola</i>	
<i>Swarabheda</i>	<i>Karna nada</i>	
<i>Krimi</i>	<i>Nasa shosha</i>	
<i>Pratishaya</i>	<i>Mukha shosha</i>	
<i>Apasmara</i>	<i>Vaka sangha</i>	
<i>Gandha-agyana</i>	<i>Swara upghata</i>	
<i>Granthi</i>	<i>Manya roga</i>	
<i>Arbudha</i>	<i>Aptanak</i>	
<i>Dadru</i>	<i>Avabahuka</i>	
<i>Kotha-adi kaphaj vikara</i>	<i>Nidra nasha</i>	
<i>Galaroga</i>	<i>vatic adi roga</i>	
<i>Sannipataj jwar</i>		
<i>Atinidra</i>		
<i>Manovikara</i>		
<i>Shiroroga</i>		
<i>Netraspandan</i>		
<i>Timira</i>		
<i>Krisharoga</i>		
<i>Vishapeerata</i>		
<i>Sarapdansh</i>		
<i>Sangya hani</i>		

**Procedure of Nasya<sup>22,23</sup>**

Unlike every procedure, the Nasya therapy also has its pre, main, and post measure *i.e.* it is carried out by following three steps:

1. *Purva Karma:* Before administrating the Nasya drug, prior arrangement of the materials and equipments should be done. Examine the patient thorough-

ly and decide whether the patient is fit for Nasya or not, keeping in mind the indications and contraindications of Nasya.

**Preparation of Patient (Aatur Siddhata)**

- The patient should have passed his natural urges like urine and stool.
- Prior to Nasya, mild massage (Abhyanga) should be done on the scalp, forehead, face, and neck for

3 to 5 minutes with medicated oil like *Bala Taila*, *Panchaguna Taila*, or other preparations as indicated.

- Followed by mild hot fomentation (*Svedana*) heat produced by rubbing palms (*panitapa sweda*), by hot water bag, or by dipping cloth in hot water, etc. on *Shira*, *Mukha*, *Nasya*, *Manya*, *Griva*, and *Kantha* region. This will help with the elimination and liquefaction of *Dosha*. The patient is then subjected to *Nasya*

2. *Pradhana Karma*: *Charaka*, *Sushruta*, and *Vagbhata* have described the *Nasya* procedure in detail with a few differences. Following procedure can be adopted for performing the *Nasya* therapy.

- For administration of *Nasya* patient is made to lie down in a supine position on *Nasya* table.
- The head of the patient is lowered to a lesser degree of extension. The eyes of the patient are covered with cotton gauze.
- The physician draws the tip of the patient's nose upward with the left hand. Simultaneously, with the right hand, the physician instills luke warm medicine in the nostrils in the required dose.
- The patient waits for 100 *Vak Matra* time. Simultaneously patient is given mild, soft *Mardan*(light massage) over the palms, soles, and shoulders.

After *Nasya*, the physician must observe the patient for *Samyak Yog*, *Ayog*, and *Atiyog Lakshanas*<sup>24</sup>.

### 3. *Pashchat Karma*

- After administration of *Nasya* patient is asked to avoid laughing, anger, sneezing, etc. and *pariharya* is explained to patient<sup>25</sup>
- Medicated *Dhumapana* and *Gandusha* are advocated to expel the residual mucus lodged in *Kantha*(throat) and nasal channels.

### Timings and Course of *Nasya karma*<sup>26</sup>

In general, in all patients, *Nasya* should not be given on *Durdina* (Rainy day) or in *Anritu* (*Viparita Kala*)

- Timing according to *Ritu*:  
*Grishma Ritu* - Before noon (morning)  
*Sheeta Ritu* - Noon  
*Varsha Ritu*(clear day without any overcast)  
*Sharada and Vasanta* - In the morning  
*Shishira and Hemanta* – Noon  
*Grishma and Varsha* -Evening  
 According to *Sushruta* in normal conditions, *Nasya* should be given on an empty stomach, at the time when the person usually takes his meal

- According to *Dosha*  
*Kaphaja Vikara* – *Purvahana*(before noon)  
*Pittaja Vikara* – *Madhyana*(noon)  
*Vataja Vikara* – *Aprahana*(evening)  
*Nasya* should be given daily in the morning and evening in *Vataja Siro-roga*, *Hikka*, *Apatanaka*, *Manyastambha*, and *Swarabhrams*  
*Nasya* can be given at night, if the patient is suffering from *Lalasrava*, *Supti*, *Pralapa*, *Putimukha*, *Ardita*, *Karannada*, *Trishna*, *Shiroroga*, and such conditions of vitiated *Dosha*<sup>27</sup>

The course of *Nasya Karma*

Table No. 3 Course of *Nasya*

Name of Acharya	Days
<i>Sushruta</i>	1, 2, 7, 21
<i>Bhoja</i>	9
<i>Vagbhata</i>	3, 5, 7, 8

*Nasya Karma* may be given for seven consecutive days. In conditions like *Vata Dosha* in the head, *Hikka*, *Manyastambha*, and *Swarabheda* it may be done twice a day (in the morning and evening)

*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 *Ashtanga-Samgraha* *Bhoja* says if *Nasya* is given continuously beyond nine days then it becomes *satmya* to patients.

According to *Sushruta*, *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.

*Charaka* has not mentioned the specific duration of the *Nasya* therapy but suggested giving it according to the severity of the disease.

**Dose of Nasya**

Table No. 4. Dose of *Nasya*

Sr. No.	Type of <i>Nasya</i>	<i>Hrasva Matra</i>	<i>Madhyama Matra</i>	<i>Uttama Matra</i>
1	<i>Shamana-Nasya</i>	8	16	32
2	<i>Shodhana-Nasya</i>	4	6	8
3	<i>Marsha-Nasya</i>	6	8	10
4	<i>Avapida-Nasya</i>	4	6	8
5	<i>Pratimarsha-Nasya</i>	2	2	2

According to *Vidaha* the common dose for *Pradhama Nasya* is 3 *Munchati* (one *Munchati* = the quantity of *Churna*(powder) which may come in between the Index finger and thumb = 2.4 *Ratti*.)

*Sharangadhara* has described the following dosage schedule for *Nasya Karma* according to the variety of materials used<sup>29</sup>.

- *Tikshna-aushadhi-churna* - 1 *Shana* (4 *Masha* or 4 *Ratti*)
- *Hingu* - 1 *Yava*
- *Saindhava* - 1 *Masha* (6 *Ratti*)
- *Dugdha* - 8 *Shana* (64 Drops)

The dose of the *Nasya* drug depends upon the drugs used for it and the type of *Nasya* done.

*Charaka* has not prescribed the dose of the *Nasya*. *Sushruta* and *Vagbhata* 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 *Pradeshini* (index) finger<sup>28</sup>

- *Jala (Aushadha Siddha)* - 3 *Karhsa* (3 *Tola*)
- *Madhura-Dravya* - 1 *Karsha* (1 *Tola*)

If the *Nasya* is given less than the prescribed dose then it does not eliminate the *Doshas* completely and causes heaviness, loss of appetite, cough, salivation, coryza, vomiting, and disorders of the throat, etc. If the *Snehana Nasya* is administered in an excessive dose it may produce the symptoms of *Atiyoga* which are *Danta chala*, *Arbuda*, *Hanugraha*, *Skandharoga*, and *Mukharoga*.

**Some important Researches in the field of Nasya that shows its utility in various diseases.**

Table No.5. Some Important Research in the Field of *Nasya* From 2010 To 2023

S No.	Study	Type of Study	Disease	Source
1.	A Study on Apabahuka (Frozen Shoulder) And Its Management by Laghumasha Taila Nasya	Interventional	Apabahuk (Frozen Shoulder)	Pubmed
2.	Efficacy of Ayurvedic Medicine in The Treatment of Uncomplicated Chronic Sinusitis	Interventional	Chronic Sinusitis	Pubmed
3.	Efficacy of <i>Brimhana Nasya</i> And <i>Ashwagandha (Withania Somnifera (L.) Dunal)</i> Root Powder in Primary Insomnia in Elderly Male	Randomized Open-Label Clinical Study	Insomnia	Pubmed

4.	An Ayurvedic Management of Nasal Polypsis	Randomized Controlled Clinical Trial	Nasal Polyposis	Pubmed
5.	A Double-Blind Controlled Clinical Trial to Evaluate the Effects of Nasal Therapy with Vrihatajivakadya Oil on Different Viscosities in Patients With Migraine	Double-Blind Controlled Clinical Trial	Ardhava-Bhedak	Pubmed
6.	Role of Nasya And Matra Basti With Narayana Taila On Anovulatory Factor	Comparative Study	Anovulation	Pubmed
7.	Efficacy of Nasya (Nasal Medication) In Coma	Case Study	Coma	Pubmed
8.	A Randomized Controlled Clinical Trial To Assess The Efficacy Of Nasya In Reducing The Signs And Symptoms Of Cervical Spondylosis	Randomised Controlled Study	Cervical Spondylosis	Ayush Portal
9.	Akshadi Taila Nasya And Viddhakarma in the Management of Prathama-patalagatatimira	Pilot Study	Pratham Patalgata Timira	Ayush Portal
10.	Clinical Study on Shireeshadi Avapeedana Nasya In the Management of Suryavartha (Frontal Sinusitis)	Randomised Controlled Clinical Study	Suryavartha	Ayush Portal
11.	To Study the Efficacy of Yashtimadhuk Tail Pratimarsha Nasya In the Management of Khalitya	Randomised Controlled Clinical Study	Khalitya	Ayush Portal
12.	A Comparative Clinical Study on The Efficacy of Hingwadi Grutham As Nasya, Pana And Both in The Management of Khaphaja Unmada With Special Reference to Depressive Disorders	Randomised Comparative Clinical Trial	Kapahaja Unmada	Google Scholar
13.	Clinical Study of Effect of Mundi Tailam on Akalpalithyam With Nasyakarma And Nasya With Panakarma	Randomised Comparative Clinical Trial	Akala Palitya	Google Scholar
14.	Randomized Open Label Comparative Clinical Study on The Efficacy of Combination of Chandana Churna And Shatapushpa Taila Nasya With Tranexamic Acid in Rakta Pradara (Dub)	Randomized Open-Label Comparative Clinical Study	Rakta Pradra	Google Scholar
15.	Clinical Study on Tilatailadi Nasya And Amrutadi Guggulu in the Management of Diabetic Retinopathy	Open Label Clinical Trial	Diabetic Retinopathy	Google Scholar
16.	A Comparative Clinical Study on The Effect of Gudashunti Nasya And Kola Kulattadi Ruksha Sweda in Manyasthamba	Comparative Clinical Study	Manyasthamba	Google Scholar
17.	An Explorative Clinical Study to Evaluate the Combined Effect of Nirgundi Taila Nasya And Chopachinyadi Choorna in The Management of Hypothyroidism	Explorative Clinical Study	Hypothyroid	Google Scholar
18.	A Clinical Study of Phaltrikadi Kwath Orally	Randomised Com-	Asigdhara	Google Scholar



	and Bala Tail Nasya On Asrigdara W.S.R to Dysfunctional Uterine Bleeding	parative Clinical Study		
19.	A Comparative Clinical Study on The Role of Pratimarsha Nasya And Shiroabhyanga With Yashtimadhukadyataila In the Management of Khalitya (Alopecia)	Randomised Comparative Clinical Study	Khalitya	Google Scholar
20.	An Open Clinical Study to Evaluate the Efficacy of Shirobasti And Nasya with and Without Levodopa in The Management of Kampavata W.S.R. to Parkinson's Disease (Pd)	Open-Label Randomised Clinical Study	Kampavata	Google Scholar
21.	A Clinical Study on The Efficacy of Udvar-tana And Nasya On Ovulatory Functions W.S.R. To Female Infertility in Moderate Obese (Sthula) Individuals	Comprehensive Clinical Study	Ovulatory Functions in Moderate Obese Infertile Female	Google Scholar
22.	A Clinical Study on Evaluation of Nasya Karma (Malkangni Oil) In the Management of Apasmara (Epilepsy)	Interventional Clinical Study	Apasmara	Google Scholar

## DISCUSSION

From Table No. 2 it can be clearly made out that *Nasya* is not only effective in *Nasagata Roga* but is also indicated and effective in *Shalakyata Roga* (ENT disorders), *Sirogata Roga*, skin disorders like *Vyanga*, *Dadru*, etc, *Granthi* indicated may be any tumour or may be any hormonal disorder. From Table No. 5 it can be proved that *Nasya* independently or when combined with other procedures is not only very effective in neurological, psychological problems, ENT, musculoskeletal problems, but also equally effective in conditions where the pathology is *Urdhwajatrugatam*. The elegance of the procedure is that it can be done for *Shamana* as well as for *Shodhana* of *Dosha* along with nutritive qualities. The nose is the main gateway to *Shiras* and the drug administered through that route spreads in the *Murdha*, reaches *Netra*, *Srotra*, *Kantha*, and *Siramukha*, and stimulates the *Shringataka Marma*. While removing the vitiated *Doshas* from the *Uttamanaga*, *Nasya* also stimulates the areas in the respective areas. For any absorption of the medicine, its viscosity plays a vital role. It has been studied (Sr. No. 5 in Table no. 5) that medicine with higher viscosity has better contact time and enhances the permeability thus increasing absorption. The pH of the medicine should be near that

of the human nasal mucosa (5.0 – 6.5) for better absorption of the medicine. More researches need to be done to find out the exact mode of action of *Nasya* and also to find a newer method of its administration. The *Shodhana Nasya* has some rheological properties, it causes mucociliary clearance and facilitates the action of *Shodhana*. Oil-based medicines may have better mucoadhesive properties which increases the bioavailability of the active principles. This may support the *Shamana* concept of Ayurveda in which *Dosha* is not expelled just pacified to reduce the disease. Standardization of the *Bindu Pramana* for *Nasya* is another issue hindering the effectiveness of *Nasya*. Efforts should be made for Standard procedure for *Nasya* and its dose so that it could be universally accepted.

## CONCLUSION

The head is the seat of all the *Gyan Indriya* and the brain controls the action if *Karma Indriya*. Today lifestyle has posed man various physical and mental hazards and these hazards are arising day by day. Along with this, in this modern era, man is also prone to various postural and skeletal disorders like *Manyasthamb*, *Greeva Graha*, *Vishvachi*, *Avabahuk*, etc. Pollution has increased allergies and diseases of

paranasal sinus. Mental stress has increased insomnia, depression, dementia, etc. All of these disorders, Parkinsonism, reproductive system-related issues, and hormonal issues can be treated with *Yukti-purvak Nasya* as the cause of all these disorders is situated in the brain. The hypothalamus and pituitary gland are the rulers of the human body that control various metabolic processes being carried out inside the body. Any disturbance in these can lead to minor to major disorders. So, they are clearly supraclavicular disorders i.e *Udharwajatrugata*. Hence *Nasya* is effective in local supraclavicular diseases along with the diseases whose pathology is situated in the supraclavicular region. The dire need for research is in the mode of action of *Nasya* and dose. It will definitely astonish our perceptions and open all the doors of success which *Ayurveda* is lacking today nationally and internationally.

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