

REJUVENATING AND CLARITY ENHANCING EFFECTS OF SPECIAL SENSES WITH REFERENCE TO THE ROLE OF ANUTAILA NASYA**B.S.M.M. Sooriyaarachchi¹, Hemant Kumar Nagar², D. B. Vaghela³**¹P.G. Scholar, ²P.G. Scholar, ³Associate Professor & HOD

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**ABSTRACT**

Rasayana Tantra is one of the branches of *Ashtanga Ayurveda* which deals with increasing of the strength, vigor, vitality and rejuvenation. Rejuvenation is renewing and restoring appearance and one's capability to have youthful vigor. Aging is inevitable and irreversible age-associated loss of viability that renders us more susceptible to a number of non-communicable diseases and death. The equivalent term for aging in *Ayurveda* is *Jara* which is defined as that one becomes old by the act of wearing out. *Jara* (aging) is a natural phenomenon of becoming old. Longevity involves looking at strategies to combat aging, both at the cellular and genomic level and to see triggers of aging are amenable to appropriate drug interventions. Preserving youthful vigor and delaying the aging process is extending longevity. *Nasya* is a procedure in which medicaments are instilled into nasal cavity in *Doshas* especially pertaining to *Uttamanga* to achieve desired multidimensional effects. *Anutaila* is a *Tridosha Shamaka Sneha* which is advised to use in *Nasya* in every year during clear sky by *Acharya Caraka*.

This literary study was conducted using authentic Ayurvedic texts and modern science with the objective of evaluating the conceptual importance of *Anutaila Nasya* in Rejuvenating and Clarity Enhancing of Special Senses. The classic literature of *Caraka Samhita* gives evidence that it is an effective formulation, which nourishes and strengthens all the five sense organs - ears, eyes, nose, tongue, throat and skin pertain to *Uttamanga* which specially belongs

to *Shalakyta Tantra*, the section deals with the treatment of diseases located in Supra-clavicular region. Also, it is used in the treatment of hair fall, premature greying of hair as it helps in attaining greater strength in all sense organs by its property of acting in minutest *Srothas*. As *Nasya* drugs move in a pathway from nasal cavity to all minute channels in the head via cribriform plate of ethmoid bone, it is helpful in balancing the hormone producing glands in the head and neck area harmonizing all physiological functions in the *Uttamanga* (Head and neck). The results of present study suggest that *Anutaila Nasya* as a way to improve healthy and productive longevity for people discouraging senility related aging (*Jara*) in *Uttamanga*, and is more applicable in the present era due to the higher susceptibility of human beings to diseases.

Keywords: *Rasayana Tantra*, Rejuvenation, *Uttamanga*

INTRODUCTION

Rasayana Tantra is one of the branches of *Ashtanga Ayurveda* in which deals with increasing the strength, vigor, vitality and rejuvenation taking place. ⁽¹⁾ *Rejuvenation* is renewing and restoring appearance and one's capability to have youthful vigor.

Aging is inevitable and irreversible age-associated loss of viability that renders us more susceptible to a number of non-communicable diseases and these non-communicable diseases can cause more than 90% of years of life lost. ⁽²⁾ Aging also increases the risk of morbidity and mortality from infectious diseases like pneumonia and influenza. Moreover, prone to injury and trauma due to the impairment of balance, poor mental state, and even falling victim to violence, occurs strongly by the aging process.

The equivalent term for aging in *Ayurveda* is *Jara* which is defined as that one becomes old by the act of wearing out. *Jara* (aging) is a natural phenomenon of becoming old. *Vridhnavastha* or *Jirnavastha* is the last phase of life and is represented by the decay or degeneration of the body. *Acharya Sushruta* has mentioned *Jara* (ageing) under "*Svabhavabalapravritta Vyadhi*" which is of two types namely *Kalaja* (*Parirakshanakrita*), appearing at proper time even after proper protection and *Akalaja* (*Aparirakshanakrita*), appearing before proper time due to improper care and prevention ⁽³⁾. In old age, there is a progressive diminution of *Dhatu*, strength of sense organs, vigor, masculinity, bravery, power of understanding, retaining and memorizing, speech and analyzing facts.

Changes in special sense organs due to aging according to Modern Sciences

Aging raises the threshold of sensation and affects all of the senses; Sensations may be reduced or changed. These changes can occur because of decreased blood flow to the nerve endings or to the spinal cord or brain.

In Ear – Usually hearing and vision are most affected due to internal structural changes which lead to decline in their functions. Ability to pick up sounds decreases (*Presbycusis*) and maintaining balance will be affected with age. Hearing, often the ability to hear high-frequency sounds and persistent, abnormal ear noise (*tinnitus*) is another common problem in older adults.

In Eye – All of the eye structures change with aging. The cornea becomes less sensitive and the pupils may react more slowly in response to darkness or bright light. The lens becomes yellowed, less flexible, and slightly cloudy. Sharpness of vision (visual acuity) gradually declines with the age and the most common problem is difficulty of focusing the eyes on close-up objects (*Presbyopia*). The fat pads supporting the eyes decrease and the eyes sink into their sockets. The eye muscles have less ability to fully rotate the eye. With aging, vitreous (gel-like substance) inside eye starts to shrink can lead to small particles called floaters in field of vision. Reduced peripheral vision (side vision) is common in older people. This can limit activity and ability to interact with others. Driving can become dangerous. Aging eyes also may not produce enough tears and can lead to dry eye condition. If dry eyes are not treated, infection, inflammation, and scarring of the

cornea can be occurred. Weakened eye muscles may prevent movements of eyes in all directions.

In Taste – Sensitivity to the five tastes often declines after the age of 60. In addition, mouth produces less saliva as aged. This can cause dry mouth, which can affect one's sense of taste.

In Smell – Sense of smell can be also diminished after age of 70 due to loss of nerve endings and less mucous

production in the nose. Also, decreased taste and smell can lessen interest and enjoyment in eating. All vital organs begin to lose some functions as the aging during adulthood. Changes of aging occur in all of the body's cells, tissues, organs and these changes affect the functioning of all body systems as well⁽⁴⁾.

Table 1: Age related disease conditions associated with Senses

| Sense | Disease Condition | Impairment |
|------------|-------------------|--|
| 1. Hearing | Presbycusis | Sensorineural impairment in elderly |
| 2. Vision | Presbyopia | Age associated progressive worsening of ability to focus clearly on close objects. |
| 3. Taste | Parageusia | Inadequate or wrong taste perception elicited by a stimulus in elderly. |
| 4. Smell | Presbyosmia | Age-related decreased sensibility of smell |

Rasayana Tantra: *Rasayana Tantra* is a branch which helps in maintaining the status of youth for long by taking away the process of aging, prolonging the life span, improving *Medha* (intelligence), enhancing the strength and making person resistance to the diseases.⁽⁵⁾

Rejuvenation: Rejuvenation is the reversal of aging and thus requires a different strategy, namely repair of the damage that is associated with aging or replacement of damaged tissue with new tissue.⁽⁶⁾

Longevity: Longevity involves looking at strategies to combat aging, both at the cellular and genomic level and to see triggers of aging are amenable to appropriate drug interventions. Preserving youthful vigor and delaying the aging process is extending longevity.

Nasya with Anutaila: *Ayurveda* emphasizes on maintaining health rather than treating diseases. So many *Upakramas* mentioned in *Ayurveda* are useful for maintaining health as well as treating the diseases. One of these *Upakramas* is *Nasya*.⁽⁷⁾

Nasya is a procedure in which medicaments are instilled into nasal cavity in *Doshas* especially pertaining to *Uttamanga* to achieve desired multidimensional effects. It has very significant role on diseases of *Murdha*, *Netra*, *Shrotra*, *Kantha*, etc. It has many types according to its role. *Acharya Caraka* has given their types as *Snehana Nasya*, *Shirovirecha Nasya*, *Pratimarsha Nasya*, *Avapida Nasya*, *Dhmapana Nasya* etc. *Acharya Caraka* also explained types of *Nasya* according to the part of drug used e.g. *Patra Nasya*, *Pushpa Nasya* etc⁽⁸⁾. It is advised to use in *Nasya* in every year during clear sky by *Acharya Caraka*.

Table 2: Ingredients of Anutaila⁽⁹⁾

| Sr. No | Sanskrit Name | Latin Name |
|--------|---------------|----------------------------|
| 1. | Chandana | <i>Santalum album</i> |
| 2. | Bala | <i>Sida cordifolia</i> |
| 3. | Prapaundarika | <i>Nymphaea lotus</i> |
| 4. | Vidanga | <i>Emblia ribes</i> Brum.F |
| 5. | Utpala | <i>Nymphaea alba</i> |
| 6. | Abhaya | <i>Terminalia chebula</i> |
| 7. | Vanya | <i>Cyperus tenuiflours</i> |

| | | |
|-----|----------------------|---|
| 8. | <i>Musta</i> | <i>Cyperus rotundus</i> |
| 9. | <i>Sthira</i> | <i>Desmodium gangeticum</i> |
| 10. | <i>Prishnaparni</i> | <i>Uraria picta</i> |
| 11. | <i>Shatavari</i> | <i>Asperagus racemosus</i> Willd |
| 12. | <i>Brihati</i> | <i>Solanum indicum</i> |
| 13. | <i>Surabhi</i> | <i>Pluchea lanceolata</i> Oliver and Hiern |
| 14. | <i>Padmakesara</i> | Filaments of <i>Nelumbo nucifera</i> Gaertn |
| 15. | <i>Aguru</i> | <i>Aquilaria agalocha</i> Roxb |
| 16. | <i>Bark of Darvi</i> | <i>Sida cordifolia</i> |
| 17. | <i>Sookshma Ela</i> | <i>Elettaria cardamom</i> Maton |
| 18. | <i>Bilva</i> | <i>Aegle marmelos</i> Corr |
| 19. | <i>Hriversa</i> | <i>Pavania adorata</i> willd |
| 20. | <i>Usheera</i> | <i>Vetiveria zizanioidse</i> Nash |
| 21. | <i>Twak</i> | <i>Cinnamomum zeylanicum</i> Blume F. |
| 22. | <i>Sariva</i> | <i>Hemidesmus indicus</i> |
| 23. | <i>Jivanti</i> | <i>Leptadenia reticulata</i> W. and A |
| 24. | <i>Suradaru</i> | <i>Cedrus deodara</i> |
| 25. | <i>Harenu</i> | <i>Pisum sativum</i> Linn |
| 26. | <i>Vyaghri</i> | <i>Slanum xanthocarpum</i> Schrader |
| 27. | <i>Madhuka</i> | <i>Glycyrrhiza Glabra</i> |

Dosage: Use of *Anutaila* drops for seven days during every season

Aim and Objectives: This Conceptual study was conducted to elucidate the significant health benefits of *Anutaila Nasya* in rejuvenating and clarity enhancing effects of special senses.

Methodology: This literary study was conducted by assimilating and linking the data of *Anutaila Nasya* from Ancient theories of authentic text in *Ayurveda* and Contemporary Science.

Results

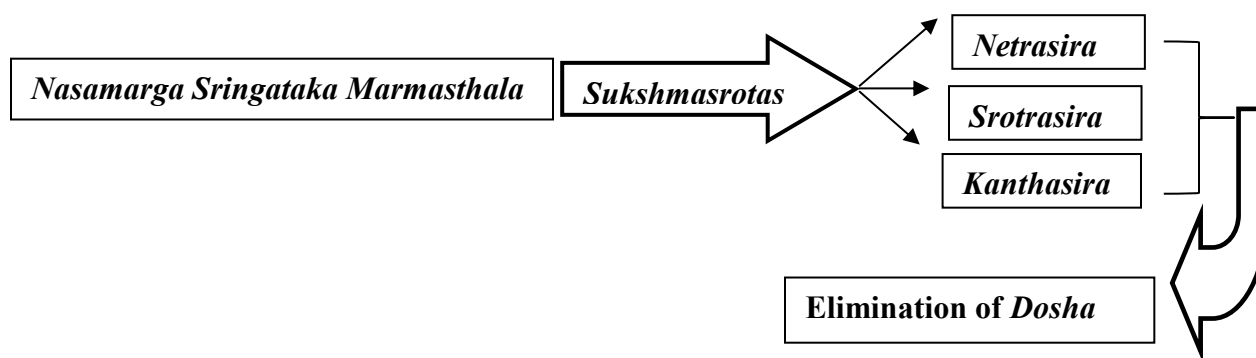
It is advisable to use *Anutaila* as nasal drops when the sky is clear at the seasons of early rainy, autumn and spring in every year. The *Nasya* treatment should be done as prescribed by the physician concerning the time as well.

It will bring the desired benefits of the treatment with an aspect of enhancing the strength of all sensory organs and also reducing the degenerative tendency of

aging. Eyesight is not affected though a person gets older. Perception of smell and sound is not affected. Graying of hair, beard or mustaches which makes the typical outer appearance of the aged would not occur. Stiffness of lateral part of neck (torticollis), headache, facial paralysis, lock-jaw, chronic rhinitis, hemicranias and tremulous are eliminated. Veins, joints of skull bones, ligaments/nerves and tendons of head attain greater strength being saturated by nasal drops. Face becomes cheerful and corpulent, voice becomes melodious, stable and deep. All sense organs become clear and attain greater strength.⁽¹⁰⁾

Human who is following *Anutaila Nasya* will not seized suddenly with disorders of supraclavicular region. Even in advanced age senility, senile changes in brain do not take place.

Figure 1: Possible Pathway of drug distribution and function: *Anutaila Nasya* - According to *Ayurveda*



Drugs which have been administered through the nasal passage would pass through the *Sukshma Srotas* and reach the *Sringataka Marmasthala*. Then these drugs

would be distributed and they eliminate *Doshas* which are located above *Jatru* (Supraclavicular).⁽¹¹⁾

Table 3: Types, Sites and Functions of *Dosha* in Head⁽¹²⁾

| | Dosha Type | Site | Functions |
|---|-----------------------|--------------------------------|--|
| 1 | <i>Prana Vayu</i> | <i>Murdha</i> (head region) | Proper functioning of <i>Buddhi</i> (intelligence), <i>Hridaya</i> (heart or brain), <i>Indriyas</i> (sense organs) and <i>Chitta</i> (mind) |
| 2 | <i>Sadhaka Pitta</i> | <i>Hrdaya</i> (heart or brain) | <i>Buddhi</i> (Intellect), <i>Medha</i> (Memory), <i>Abhimana</i> (ego), <i>Siddhi</i> (Achieving) of <i>Abhipretaartha</i> (desired goal). |
| 3 | <i>Alochaka Pitta</i> | (<i>Drk</i>) eyes | <i>Rupa Alochana</i> (Discriminative visual perception) |
| 4 | <i>Bhrajaka Pitta</i> | <i>Twak</i> (skin) | <i>Bhrajana</i> (lustering) of <i>Twacha</i> (skin) |
| 5 | <i>Bodhaka Kapha</i> | <i>Rasana</i> (tongue) | <i>Rasa Bodhana</i> (Perception of taste) |
| 6 | <i>Tarpaka Kapha</i> | <i>Shirah</i> (head region) | <i>Aksha-Tarpana</i> (nourishment of sensory faculty) |

Anutaila is a *Taila* gained its specific name from the word ‘*Anu*’, refers to minutest *Srotas* (microchannels). *Anutaila* is a *Tridosha Shamaka Sneha* which is capa-

ble of moving in minutest *Srotas* in *Uttamanga* and performing optimum functions in all sensory faculties by making a state of equilibrium among above mentioned types of *Doshas*.

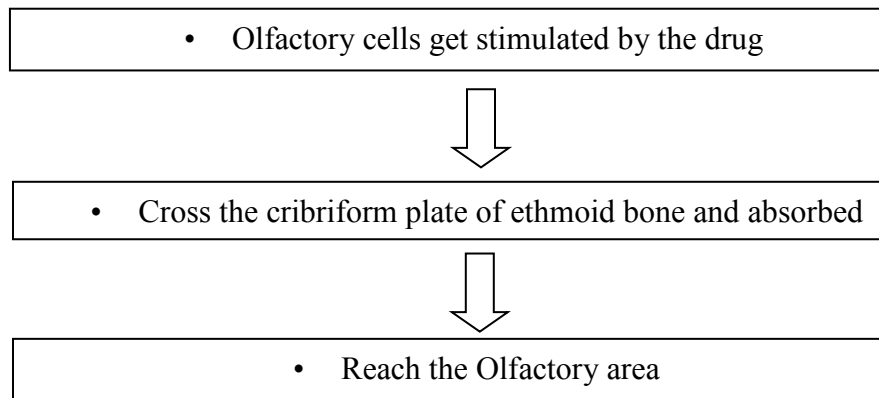
Figure 2: Possible Pathway of drug distribution and function: *Anutaila Nasya* - According to Modern Science



The same can be explained with the help of Modern Anatomy. The drug administered intranasally enters the

nasal cavity through superior, middle and inferior meatus which further has many sinus openings. These drugs can clear the sinuses which are filled with *Doshas*

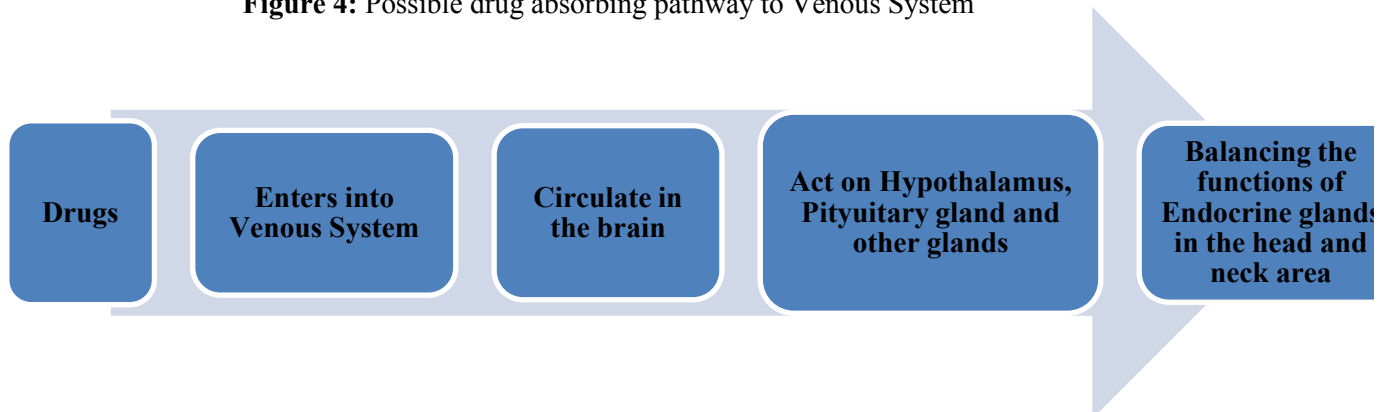
Figure 3: Possible drug absorbing pathway towards Olfactory Area



Also, the olfactory cells get stimulated by the drug administered. The stimulation carried further through olfactory axons, cross the Cribriform plate of Ethmoid bone and absorbed to CSF as most of *Nasya* drugs are

in *Sneha* form (oil base). Finally, the drugs will reach the olfactory area through the olfactory pathway. ⁽¹³⁾

Figure 4: Possible drug absorbing pathway to Venous System



Drugs administered through the nasal cavity can be absorbed by the Pterygoid plexuses of veins and can have the possibility to circulate in the brain and make an impact on Hypothalamus, Pituitary gland and other glands in the supraclavicular region to make the body hormones in an optimum functioning level and correct the abnormalities. This will be helpful in balancing the hormone producing glands in the head and neck area harmonizing all physiological functions in the *Uttamanga* (Head and neck).

DISCUSSION

There is substantial concern over the quality of life and health status of the elderly due to age-related diseases, biological degeneration and increased risk of succumbing to severe chronic and life-threatening conditions. An overall decline in the quality of life deprives many elderly from full social, cultural and intellectual engagement.

Ayurveda has described preventive aspects in detail such as *Dincharya*, *Ritucharya*, *Ratricharya* and *Rasayana* against degeneration of the body. According to *Caraka Samhita*, *Nasya* with *Anutaila* is one of daily routines to be followed to gain anti-aging property for a healthy life because, it nourishes and strengthens all

the five sense organs - ears, eyes, nose, tongue and throat. Apart from that, *Anutaila* can be used as a *Shodhana Karma* with concerning some of factors such as *Dosha*, *Dushya*, *Bala*, *Agni*, *Prakriti* and *Ritu* (season). Among the five types of *Shodhana Karma*, *Nasya* is the one which can be administered to prevent the diseases particularly of organs in *Uttamanga*.

As *Kapha*, the dominant *Dosha* in *Murdha* (Head) should be acting normally (*Kapha Samanya Kriya*) in order to get the functions of the senses in optimum level. Once *Dosha* get vitiated (*Prakopa*) due to aggravating factors (*Nidana Sevana*), vitiated *Kapha* should be eliminated from *Nasa Marga* as *Nasa* is the door of *Head* (*Siras dwara*). Therefore, *Nasya* is of very importance in maintaining healthy senses in the body.

According to *Susruta Samhita*, it is said that after *Nasya*, there are few advises to be followed named as *Paschat Karma*. After *Nasya* the person should use *Duma Pana*, (medicated smoking). Also, one should avoid excessive travelling, bath by head, excessive intake of water and anger etc.

CONCLUSION

The results of present study suggest that *Anutaila Nasya* as a treatment of Rejuvenating and Clarity Enhancing of Special Senses. Also, a way to improve health and productive longevity for people discouraging senility related aging (*Jara*) in *Uttamanga*, and is more applicable in the present era due to the higher susceptibility of human beings to diseases.

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