

Scientific Approach and Ayurvedic Mode of Action of Nasya in Netra Vyadhi (Eye Disorders): A Review

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ABSTRACT

Nasya Karma is a kind of Panchakarma treatment for body cleansing used in Ayurveda. Nasya (medication through nasal route) karma comes under the one of Panchakarma Chikitsa which processes medicine given through the nose i.e Nasya. It is the single method of Chikitsa in which we use any form of medicine Sneha, Swaras (liquid), Churna (solid), and Dhoom (gas). It is the main treatment procedure for supraclavicular disease (urdhvajatrugat) and also for healthy well-being.

Nasya is the only type of Chikitsa that fulfill the main aim of Ayurveda which is to maintain the health state of a healthy person and cures the disease of diseased ones. Nasya can use as a Shodhana (detoxification of body) as well as Shamana Chikitsa (pacification of exacerbated Dosh). Intranasally administered therapeutics reach the central nervous system (CNS) via the olfactory and trigeminal neural pathways. Both the olfactory and trigeminal nerves innervate the nasal cavity, providing a direct connection with the CNS.

Keywords: Nasya, Netra rog, Urdhvajatrugat rog

extracts, or powders through the nasal passages. It is one of the five main purification procedures in Panchakarma, aimed at cleansing and rejuvenating the head and neck region. According to Ayurveda, the nose is considered the gateway to the brain and consciousness, making Nasya an essential practice for maintaining physical and mental health.

This therapy is used to balance the three doshas-Vata, Pitta, and Kapha-by removing toxins accumulated in the head, neck, and sinus areas. Regular Nasya practice can help alleviate a variety of conditions, including sinus congestion, headaches, migraines, stress, and respiratory issues. It also enhances sensory functions, improves mental health and supports emotional balance.

This review article provides a brief overview of the Advantages, Limitations, Types, and Uses of Nasya in Shalakya and reveals a better scientific explanation of the concept of the administration of drugs through the nasal route, the mechanism of nasal absorption, the mode of action of Nasya and applications of all form of medicine used in Nasya Karma.

Synonyms-

Shirovirechana, Shirovireka, Murdhavirechana, Nasya Karma, Navana¹

I. INTRODUCTION

Nasya is an ancient Ayurvedic therapy that involves administering medicated oils, herbal

Types of Nasya-Tables 1: Classification according to various Acharyas

SN	Classification	Aacharya
1	Rechana (cleansing type of nasya therapy), Tarpana, Shamana (nasya therapy having pacifying effect)	Charaka
2	Navana (medication of unctuous substance through the nose) Avapidana (nasya therapy by expressed juice from paste), Dhmapana (nasya therapy by medicated powder insufflations), Dhuma (nasya therapy using medicated smoke), Pratimarsha (removal of śhalya by low dose nasya therapy)	
3	Phala, Patra, Mula, Kanda, Pushpa, Niryasa, Twaka	

4	Shirovirechana (medication through the nose for cleansing or errhine), Pradhamana, Avapida, Nasya, Pratimarsha	Sushruta
5	Virechana, Brimhana (nourishing nasya therapy), Shamana	Vagbhata
6	Bruhana (nourishing nasya therapy), Karshana	Kashyapa
7	Rechana, Snehana	Sharangdhara
8	Prayogika, Snehika	Bhoja and Dalhana
9	Prayogika, Snehika	Videha

Mechanism of Nasal Absorption

The medicine administered through the nostrils reaches up to Shrunḡaṭaka Marma (junction point of sense organs), spreads all over Urdhvajātrū, and eliminates the deep-seated Doṣhas.² The absorbed drugs from the nasal cavity must pass through the mucus layer. Intranasally administered therapeutics reach the CNS via the olfactory and trigeminal neural pathways. Both the olfactory and trigeminal nerves innervate the nasal cavity, providing a direct connection with the CNS.

Direct delivery of therapeutics from the nose to the brain was initially attributed to the olfactory pathway transcellular passive diffusion: in this process, drugs diffuse through the membrane. It is an active transport process. It is more suitable for lipophilic drugs. Sneha Nasya absorbs through this route. paracellular passive diffusion: in this process, the drug is transported between the cell and transcytosis by a vesicle carrier. It is a suitable mechanism for hydrophilic drugs eg. Avapidak, Dugdha, and Kwath Nasya.

Vascular path:

In the nasal cavity, the submucosa is highly vascularized, the large surface of the nasal cavity and relatively high blood flow promotes rapid absorption. The drug absorption is rapid because of the high permeability of nasal epithelium as it is more permeable than the GI tract.

Position of the patient, as well as Purvakarma (preparatory procedures) Abhyanga (therapeutic massage), and Mrudu Sweda, facilitates the drug absorption due to vasodilatation and increased blood circulation. The rich supply of blood and a large surface area makes the nasal mucosa an optimal location for drug administration. Transportation is possible through the pooling of nasal venous blood into the facial vein. The facial vein has no valves.

It communicates freely with the intracranial circulation, not only at its commencement but also by the supra orbital veins which are connected with the ophthalmic vein, a tributary of the deep facial vein, which communicates through the pterygoid plexus with the cavernous venous sinus.

Recently, the contribution made by the trigeminal pathway to delivery to the CNS has also been recognized, especially to the caudal brain regions and the spinal cord³. Drug transport across the nasal epithelium by these mechanisms-transcellular passive diffusions, and Paracellular passive diffusion, carries mediated absorption and secretion. Absorption through transcytosis and Efflux transactionally are two theories that are considered predominantly.

Importance of Nasya Karma

Ayurveda prescribes Panchakarma Therapy for the cleansing of body toxins. Nasya - nasal cleansing by the application of medical oils or powders. The nostrils are considered the doorway to the Brain and nasal application of oils is helpful in conditions like allergic sinusitis, migraines and epilepsy. If the Nasya therapy has been carried out effectively, Kapha related toxins from the Paranasal sinuses are eliminated and the region is nourished⁴. Nasya is excellent for chronic sinusitis, headaches, throat diseases, epilepsy, migraine, eye diseases and cervical spondylitis.

Nasya Karma is also a prime treatment procedures for various Diseases which are related to Shalakyā Tantra (Ear, Nose, Throat & Head And Ophthalmology). All the three Acharya (Pioneer) Of Ayurved namely Charaka, Sushruta And Vaghabhata have been explained importance of Nasya Karma in Concerned diseases of Netra rog.

Nasya Karma in Netra Roga (Diseases of Eye): -

1. Sushrutacharya has described the indication of Nasya Karma in the "Uttar sthan Chapter 17-

- DrishtigatRoga & Chapter 18- KriyaKalpa ” and out of 76 Diseases indicated for “Vataj Timir, Pittaj-Timir, Pitta -Vidagdha Drishti,”⁵
2. Vagbhatachrya described the indication of Nasya Karma in the “Uttarsthan Chapter-9 VartmaRoga Pratishedh, Chapter-11 SandhisitasitRoga Pratishedh, Chapter-13 Timir Pratishedh, Chapter-14 Linganaash Pratishedh & Chapter-16 SarvaakshiRoga Pratishedh” and out of 94 Diseases indicated for “PakshmaShaata, Kaphotklishtha, Pakshmarodh, Nimna & Shudh Shukra, Timir, KaphajTimir, ShushkaAkshipaak, PillaRoga & NetraRakshak.”⁶
 3. Charkacharya has not indicated Nasya Karma in Netra roga.

The Diseases of the Eye indicated for Nasya Karma are-

1. Timir (Immature superficial cortical cataract),
2. Vataj Timir,
3. Pittaj-Timir,
4. Kaphaj Timir,
5. Pitta Vidagdha Drishti (Hemeralopia),
6. Pakshma Shaata (Madarosis),
7. Kaphotklishtha (Blenorrhoea),
8. Pakshmarodh (Trichiasis),
9. Nimna & Shudh Shukra (Corneal ulcer),
10. Shushka Akshipaak (Stiffness of the lid with xerophthalmia),

II. DISCUSSION

In Ayurveda, the nose is a gateway to the brain. Nasya Karma is the process that eliminates the vitiated Doshas of the Urdhvanga ensuring the smooth functioning of the brain and ultimately whole body. Nasya done to assess the dosha,ritu,rog-rogibala,kalayogya and ayogya. It is given in any doshajvyadvataj, pitaj, kaphaj, raktaj and sannipataj. Any suitable form of medicine swaras, churna, Sneha, and dhoom. Nasya is the treatment of choice for all urdwajatrugaroga as well as all neuro degenerative diseases. Regular use of pratimarsha Nasya can be effective to prevent these types of diseases. Regular use of Nasya can slow down the prevalence of blindness, hearing impairment, and mental disorders.

III. CONCLUSION

Shodhana Karma is always very effective before any therapy. Nasya is one among them is the best for Urdhwajatu Vikaras which includes Netra Vikaras. Compared with other Shodhana Karmas, Nasya is a less expensive and less complicated

therapy. Since Nasya can give a Sthanika Shodhana of Shirah and Netra is situated in Shirah, it can act faster in Netra and can be more effective. Proper administration of Nasya in the early stages of Netra Rogas can even avoid unwanted surgeries. Thus, it promises a faster and more effective therapy for the prevention and cure of Netra Rogas which has been already proven through various research.

Nasya can be either hydrophilic or lipophilic in nature. It means swaras (Juice), dugdha (Milk), or Kashaya (decoction) as hydrophilic and Taila (Oil), and Ghruta (Butter) as lipophilic are used. The nasal Cavity is covered by a well-vascularised thin mucosa; therefore, a drug molecule can be transferred quickly across the single epithelial cell layer directly, within 5 minutes for smaller drug molecules. According to Sushruta Nasa is the route for the brain i.e Nasal cavity is the entry of olfactory epithelium project into the olfactory bulb of the brain, which provides a direct connection between the brain & external environment.

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