**Conceptual Analysis of Nasya Karma in Netra Rogas**

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**Introduction**

Netra, the most important Indriya among all others has to be treated with all the efforts. Acharya Sushruta has differentiated the Netra Rogas into Aushadha Sadhya Vyadhis, Shastra Sadhya Vyadhis and Asadhya Vyadhis on the basis of Sadhyasadhya. In the case of Aushadha Sadhya Vyadhis, Nasya plays a very important role. Especially while doing Kriyakalpas. Aushadha Sadhya Vyadhis have to be treated on the basis of Ama-Nirama Lakshana of Netra. Few treatments like Seka, Aschyotana can be done in any stage of the Netra Rogas. Yet proper removal of Ama Lakshana of Netra is necessary before Netra Roga Chikitsa in order to remove Srutavarodha followed by a proper Shodhana. Further treatments can be given after the Shodhana which would promote effective results.

Nasya, which is a Shodhana Karma, can be considered in this context. Nasya is the prime treatment modality for Urdhwa-jatru Vikaras. Nasa is said to be the route to Shiras.¹ Medicines administered through Nasa, spread above the clavicle region and get absorbed to get rid of disease. The root word of the term Nasya is “Nasa” which conveys the pathway ie, “Gati”.² Here, Gati is towards the internal structures like Netra, Shirah, Kantha, Mukha.

Due to the modern life style, diseases of eyes are so common. So, implementing Nasya Karma along with Kriyakalpas can give promising results for Netra Rogas.

**Ayurvedic Review**

Nasya refers to the instillation of Aushadhas processed in Sneha into nostrils.³ According to Kaala, time of administration is differentiated. Nasya is given in Pratah (morning) for Kaphaja Vikaras, Madhyahna (mid noon) for Pittaja Vikaras and Sayahna (evening) and Nisha (night)
for Vataja Vikaras. In Sharat and Vasantta Ritu, it is given in Poorvahna (morning) for Swastha. In Shita Ritus like Hemanta and Shishira it should be given in Madhyahna (mid noon), in Grishma Ritu, in Sayahna (evening), and in Varsha Ritu when there is presence of sun.4

Importance of Nasya can be seen in various another contexts also. For example, in case of Tarpana, Nasya should be given to the patient as Purva Karma5 and Kayashudhi should be done prior to Anjana6 according to Acharya Sushruta. Acharya Dalhana has given explanation for this by describing Nasya as one among the Shodhana Karmas for achieving Kayashudhi.6

Nasya Karma is of various types according to different Acharyas (Table 1).

Nasya can be considered in two aspects.

Table 1. Types of Nasya Karma according to different Acharyas

| S. No. | Acharyas | Types |
|-------|----------|-------|
| 1.    | Sushruta7 | Nasyam, Shirovirechana, Pratimarsha, Avapeedaka, Pradhamaharma |
| 2.    | Vagbhata7 | Virechana, Brimhana, Shamaana |
| 3.    | Charaka8  | Rechana, Tarpana, Shamaana |

Preventive Aspect

Nasya is even incorporated as a part of Dinacharya by Acharyas owing to its significance. Pratimarsha Nasya can be considered as preventive aspect in order to delay ageing process and thereby maintaining the Netra Swasthyam. This type of Nasya is the one which can be given on daily basis in less quantity of medicines.

Curative Aspect

Nasya Karma can be seen as one of the important treatment protocols for various Netra Rogas. For curing some particular disease, Nasya can be given as Shamana in the form of Pratimarsha Nasya and as Shodhana in the form of Marsha Nasya.

In classics, various formulations for Nasya are specifically indicated for different Netra Rogas (Tables 2 and 3).

Materials and Methods

All the relevant Ayurvedic classical text books like Ashtanga Hridaya, Sushruta Samhita, Charaka Samhita and various research articles, scientific websites and contemporary science books of the concerned subjects were referred and critically analysed.
Result and Discussion

Nasya Karma plays a very important role in Netra Rogas. At the same time, understanding the stage of eye disorder plays a pivotal role in deciding the administration of Nasya and its specificity. There are no direct contra-indications related with Netra Roga for Nasya. So considering certain conditions like diabetic retinopathy, hypertensive retinopathy, central serous retinopathy, etc., Nasya can be avoided when there is retinal vascular bleeding. Nasya if administered during these conditions may lead to more pressure towards these blood vessels which results in further bleeding. Shama Nasya could be a better option for these conditions since it gives Doshsha Shamana.

A Vaidya should be cautious while treating Netra Rogas. If the Nasya Karma is not done properly it will lead to Netra Vikaras. Atiyoja leads to Akshi Toda, Timira26 and Indriya Vibhrama27 which includes Netra Vibhrama. Ayoga leads to Indriya Rookshata which includes Netra Rookshata due to Vata Vaigunya31 and Akshi Stabdhattha.28 Shodhana Karmas are supposed to do only after removing Ama Lakshana. Being Nasya, a Shodhana Karma, Netra should be free from Amavastha before administering Nasya. Or else because of the Srotavardhha the medicines will not get absorbed to the target, and may lead to other Netra Vikaras. That could be the reason why Acharyar Charaka has told not to do Nasya Karma during Jwara and Shoka since it leads to Timira.29

Virechana Nasya can be done in conditions like Srotavardhha and when the Doshas are vitiated excessively. Dhmana Nasya and Avapidaka Nasya can be selected with Teekshna Gunayukta Dravyas like Gudardraka Nasya. It can be done when the Shamana Nasya is insufficient for Roga Shanti.

Brimhana Nasya can be done in conditions like Vata pradhana Netra Rogas and in congenital anomalies.

Pratimarsha Nasya can be done for almost all the diseases after considering the age of the patient and the time for Roga Shamana. It can be performed daily without the supervision of a Vaidya.

Along with selecting the type of Nasya according to the condition, time of administration of Nasya also has important role. It varies for different Doshaja Vyadhis.

It can be explained on the basis of Doshavastha in different Kala. Nasya is given in Pratah (morning) for Kaphaja Vikaras as Kaphadhikya is seen in Pratah. Madhyahna (mid noon) for Pittaja Vikaras due to Pittadhikya in Madhyahna and Sayahna (evening) and Nisha (night) for Vataja Vikaras due to Vatadhihya. In Sharat and Vasanta Ritu, it is given in Poorvahna (morning) due to Kaphadhikya. In Shita Ritus like Hemanta and Shishira it should be given in Madhyahna (mid noon) due to Pitta Shamana and Kapha Chhaya respectively. In Grishma Ritu, in Sayahna (evening) due to Vata Chhaya and Kapha Prashamana and Vatadhikya. In Varsha Ritu when there is presence of sun due to Pitta Chhaya and Vata Prakopa.

Few Medicines which can be used for Nasya

Pratimarsha Nasya: Anu Taila, Jeevantyadi Taila, Purana Ghrita

Marsha Nasya: Shabdindu Taila, Triphaladi Ghrita, Tungadrumadi Taila

Drishtiprasadanartha: Goshakrutadi Taila, Purana Ghrita

Nasya (Shirovirechana) is also a prerequisite to Rasayana Chikitsa.30 In some degenerative eye diseases like Cataract, refractive errors, ARMD, Retinopathy etc, Nasya is to be performed in order to eliminate vitiated Doshas and thereby achieve better absorption of Rasayana Dravyas.

Various previous studies also show the benefits of Nasya Karma in Netra Rogas. Role of Abhijit Taila Nasya and Murchita Tila Taila Nasya in Simple Myopia (Prathamata Patalagata Timira) is already proved in which Abhijit Taila Nasya provided statistically better effect than Murchita Tila Taila Nasya in all the signs and symptoms.31

Another case study shows the benefit of Anu Taila Nasya in Shushkakshipaka (Dry Eye Syndrome) in which 7 days of Marsha Nasya showed marked relief in the symptoms of Shushkakshipaka.32

Mode of Action of Nasya

From the explanations given by different Acharyas about the mode of action of Nasya, certain assumptions can be made.

Nasa is the only passage to Shirah. So, the medicine taken through Nasa can easily move to Shirah and get absorbed.

Nasa being the passage to Shirah, the drug taken through nostrils reaches Shringataka, a Siramarma through Nasa Srotota and enters the Murdha (Brain), through Netra (Eyes), Shrotota (Ears), Kantha (Throat) and puts out the morbid Doshas from Urdhwajatu and throws them out from Uttamanga.33

Drugs, in the form of Nasya has probable mode of entry in circulation, hence it can play a vital role in the improvement of eye health. Of course, the position of the head during Nasya Karma also helps the medicines to enter easily to the pathway.34 Probable mode of entry to the circulation might be as follows.

- By general blood circulation, after it is absorbed through mucous membrane.
- Direct pooling into venous sinuses of brain via, inferior ophthalmic veins.
- Absorption directly into the cerebrospinal fluid. As this medicine is absorbed in ophthalmic vessels it has its nourishing role in extra ocular muscles and eye.
proper. Along with this antioxidant property have role in maintaining tissue built.\textsuperscript{34}

**Conclusion**

- **Shodhana Karmas** are always very effective before any therapy. Nasya being one among them is the best for *Urdhwa-jatu Vikaras* which includes *Netra Vikaras*.
- Comparing with other *Shodhana Karmas*, Nasya is less expensive and less complicated therapy. Since Nasya can give a *Sthanika Shodhana* of *Shirah* and *Netra* being 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 even.
- Thus it promises a faster and effective therapy for the *Netra* and *Netras*, options for further studies are still open. Few of them are:
  - **Karma**: Even though various studies have undergone on *Nasya Karma*, options for further studies are still open. Few of them are:
    - Clinical analysis and role of *Poorva Karma* and *Pashchat Karma* in *Nasya*.
    - Literary work on different types of *Nasya Karma* and their specific mode of action.

**Conflicts of Interest:** None

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