

ROLE OF NASYA ON NETRA ROGA

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INTRODUCTION

Nasya refers to the instillation of Aushadhas processed in Sneha into the nostrils. According to Kaala, the 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 Vasanta Ritu, it is given in Poorvahna (morning) for Swastha. In Shita Ritus like Hemanta and Shishira, it should be provided in Madhyahna (mid noon), in Grishma Ritu, in Sayahna (evening), and Varsha Ritu when there is the presence of the sun. The importance of Nasya can also be seen in various other contexts. For example, in the case of Tarpana, Nasya should be given to the patient as Purva Karma, and Kayashudhi should be done before Anjana, according to Acharya Sushruta. Acharya Dalhana has explained this by describing Nasya as one among the Shodhana Karmas for achieving Kayashudhi.

The route to Shiras is reported to pass through Nasa. Medications delivered by Nasa spread above the clavicle region and are absorbed, allowing sickness to be eradicated. Nasya gets its name from the root word "Nasa," which means "path," as in "Gati." Gati is pointing to internal structures such as Netra, Shirah, Kantha, and Mukha. Eye problems are becoming increasingly widespread as a result of our modern lifestyle. As a result, combining Nasya Karma with Kriyakalpas can yield encouraging results for Netra Rogas.

2. MATERIAL AND METHOD

Material related to Nasya karma in Netra roga is collected from ayurvedic texts books, modern textbooks, index medical journals, and websites.

REVIEW OF MANUSCRIPT

1 Nasya karma Nasa (Nose) is an Indriya that not only perceives smells but also serves as the main breathing pathway. Nasya is also one of the drug administration paths. In Ayurvedic scriptures, a certain Nasya process has been defined, the literary sense of which is in the Nasa or items that are helpful to the Nasa. Nasya is derived from the word "Nasa" Dhatu, which refers to the feeling of Gati (motion) Nasa Gatayu. Nasya is the name given to drugs or medicated Sneha supplied through the nose, according to the textual description. Nasya's synonyms in the Classics include Shirovirechana, Shirovireka, Murdha Virechana, Nastakarma, Navana,

and others. Shirovirechana was defined by Acharya Sushruta as a distinct type of Nasya Karma. The word Virechana means "to expel the diseased Dosha from the body." Shirovirechana or Murdhavirechana is, therefore, appropriate for removing morbid Dosha from the Shira (Head) or areas above the clavicle. Nasya was given the phrase "Nastah Pracchardana" by Acharya Charaka, which refers to Nasya's Shodhana (purification). With all of these factors in mind, Nasya Karma can be defined as a therapeutic method in which a medicine (Medicated Oil/Ghee/Decoction/Powder/Smoke, etc.) is supplied by Nasa (Nose) to remove the vitiated Dosha contained in Shira and its constituent parts. Nasya can affect the entire body indirectly by improving the operations of the endocrine glands and nervous system. The nose is anatomically linked to the cranial cavity as well as other organs such as the eyes, ears, and pharynx. As a result, the medicine delivered this way can be used to treat illnesses affecting all of these structures. Nasya has been classified as one of the Panchkarma processes by Acharyas, indicating its significance as a Shodhana Karma (purification technique), particularly for Urdhvajatrugata Vikara (disease which affects the body above clavicle). Nasya is the sole method that can directly affect Indriya doshas and aids in the quick action of drugs supplied.

Few Medicines which can be used for Nasya Pratimarsha Nasya

Anu Taila, Jeevantyadi Taila, Purana Ghrita Marsha

Nasya: Shadbindu Taila, Triphaladi Ghrita, Tungadrumadi Taila Drishtiprasadanartha: Goshakrutadi Taila, Purana Ghrita Nasya (Shirovirechana) is also a prerequisite to Rasayana Chikitsa. 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. The role of Abhijit Taila Nasya and Murchita Tila Taila Nasya in Simple Myopia (Prathama 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. 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.

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 Srota and enters the Murdha (Brain), through Netra (Eyes), Shrotra (Ears), Kantha (Throat) and puts out the morbid Doshas from Urdhwajatru and throws them out from Uttamanga. Drugs in the form of Nasya have 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 into the pathway.

The probable mode of entry to the circulation might be as follows

- By general blood circulation, after it is absorbed through the mucous membrane.
- Direct pooling into venous sinuses of the 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

CONCLUSION

Being Nasya, a Shodhana Karma, Netra should be free from Amavastha before administering Nasya. Or else because of the Srotavarodha the medicines will not get absorbed to the target, and may lead to other Netra Vikaras. That could be the reason why Acharya Charaka has told not to do Nasya Karma during Jwara and Shoka since it leads to Timira. When the Doshas are extremely vitiated, such as in Srotavarodha, Virechana Nasya might be performed. With Teekshna Gunayukta Dravyas like Gudardraka Nasya, Dhmana Nasya and Avapidaka Nasya can be chosen. When the Shamana Nasya is insufficient for Roga Shanti, this can be done. Brimhana

Nasya can be conducted in cases of Vata pradhana Netra Rogas and congenital anomalies. Pratimarsha Nasya can be performed for almost any condition after taking into account the patient's age and the Roga Shamana period. It can be done on a daily basis without the help of a Vaidya. Along with choosing the right sort of Nasya for the situation, the timing of Nasya administration is crucial. It varies depending on the Doshaja Vyadhis.

- Shodhana Karmas are always very effective before any therapy. Nasya, being one among them, is the best for Urdhwajatru 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 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.
- Thus it promises a faster and effective therapy for the prevention and cure of Netra Rogas which have been already proven through various researches.

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