

## Review



### Role of *Nasya* in *Vata Vyadhi* (neurological disorders): A critical narrative review.

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#### ABSTRACT:

**Background:** *Nasya Karma* which is one among the *Panchakarma*, has got an important role in the management of *Urdhvajatrugata Vikara*. Ayurvedic classics also describe the dissemination of *Nasya Dravyas* (drugs) through *Shringataka Marma* and various channels, indicating its potential for systemic action including *Vata Vyadhi*. **Objectives:** To highlight specific Ayurvedic formulations for *Nasya* and exploring its role in managing *Vata Vyadhi*. **Methods:** A critical manual review of classical Ayurvedic texts, including *Brihatrayi*, *Laghutrayi* and various later texts for *Nasya* in *Vata Vyadhi* revealed 74 different entries. All 74 indications are analysed according to different formulations in various *Vata Vyadhi* w.s.r. to neurological disorders. **Results:** Out of 74 formulations, 30 formulations are mentioned in *Brihatrayi* and *Uttarkalina Samhita* each, followed by 14 *Yoga* in *Laghutrayi*. Maximum formulations i.e. 64 are of *Sneha Kalpana*, out of which 53 are of *Tail* followed by 9 of *Ghrita*, 1 of *Vasa* and *Majja* each. In addition to *Sneha Kalpana*, 5 of *Swarasa*, 3 of *Kwatha*, 1 formulation each of *Churna* and *Sheetal Jala* is mentioned. **Conclusion:** The analyzed classical references support the potential of *Nasya* in the management of *Vata Vyadhi* w.s.r to neurological disorders. Specifically, the results indicate the potential of *Snehana Nasya* in the management of various *Vata Vyadhi*, as formulations having *Sneha* predominance are repeatedly mentioned across different Ayurvedic texts. **KEYWORDS:** *Nasya*, narrative review, neurological disorders, *Shringataka*, *Vata Vyadhi*.

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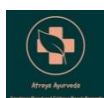
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## 1. INTRODUCTION

*Nasa* (SAT-B.53) is considered to be that *Indriya* (SAT-B.196), whose functions are not only limited to respiration but are also considered as a pathway for drug administration. *Nasya Karma* (SAT-I.489) occupies a significant position among *Panchakarma* (SAT-I.77) therapies in *Ayurveda* (SAT-A.1). It involves the administration of medicated preparations through the nasal route and is traditionally advocated for the management of diseases affecting the region above the clavicle. The classical statement “*Nasa Hi Shirso Dwaram*” emphasizes the anatomical and functional significance of the nose as a gateway to the head. [1] In addition to this, Ayurvedic classics also describe the dissemination of *Nasya Dravyas* (SAT-A.176) through *Shringataka Marma* (SAT-B.342) and various *Srotas* (SAT-B.468), indicating its potential for systemic action. *Acharyas* have mentioned the role of *Nasya* in various *Vata Vyadhi* (AA). The term *Vata-Vyadhi* may be interpreted in two different ways. The aggravated *Vata* (SAT-B.384), either itself after afflicting the concerned *Dushya* (SAT-B.424) give rise to different types of disorders or other *Doshas* (SAT-B.382) and *Dushyas* are vitiated specially by *Vata* to produce diseases in the entire body or in a part of it. This

review article explores the expanded role of *Nasya* in the management of *Vata Vyadhi* w.s.r to neurological disorders.

### Objectives

- To identify specific Ayurvedic formulations for *Nasya* in managing *Vata Vyadhi*.
- To analyze the mechanism of action of *Nasya* therapy in managing *Vata Vyadhi*.

## 2. MATERIALS AND METHODS

It is a narrative review; manually systematic review of *Charak Samhita*, *Sushruta Samhita*, *Ashtanga Hridayam*, *Madhav Nidana*, *Sharangdhar Samhita*, *Bhavprakash Samhita*, *Vangsen Samhita*, *Gada Nigraha*, *Harita Samhita*, *Yog Ratnakar*, *Ras Ratnakar*, *Sahasrayogam* were undertaken with specific emphasis on references to *Nasya* in *Vata Vyadhi*. The review comprehensively explores the application of *Nasya Karma* in the management of *Vata Vyadhi*. All relevant references were meticulously compiled and critically analyzed.

## 3. RESULTS

As mentioned above, all the references pertaining to use of *Nasya* in *Vata Vyadhi* have been collected for the analysis. A total of 74 formulations have been recognized. The results of the review are represented below in tabular form.

**Table No. 1: References of Tail\*\* formulation for *Nasya* from *Charak Samhita***

Sr. No.	<i>Nasya Yoga</i>	<i>Rogadhikara</i>
1.	<i>Sahachar Tail</i> (SAT-I.465), [2]	<i>Sarva Vata Vikara</i>
2.	<i>Shavadanshtra Tail</i> , [3]	<i>Sarva Vata Vikara</i>
3.	<i>Bala Tail</i> , [4]	<i>Sarva Vata Vikara</i>
4.	<i>Amritadya Tail</i> , [5]	<i>Sarva Vata Vikara</i>
5.	<i>Rasna Tail</i> , [6]	<i>Vataj Rujā</i>
6.	<i>Vrishmooladi Tail</i> , [7]	<i>Vata Roga</i>
7.	<i>Moolak Tail</i> , [8]	<i>Vata Roga</i>
8.	<i>Madhuparnyadi Tail</i> , [9]	<i>Vatarakta</i> [ED-8(SP11)], <i>Vata Roga</i>
9.	<i>Sukumarak Tail</i> , [10]	<i>Vatarakta</i> , <i>Manyastambha</i> (AAC-32), <i>Hanugraha</i> [AAC-40 (SK5Y)], <i>Sarvang Vata</i> (AAB-106), <i>Ekanga Vata</i> [AAC-15(SK22)]
10.	<i>Amritadya Tail</i> , [11]	<i>Vatarakta</i> , <i>Vepathu</i> (AAB-24), <i>Akshepaka</i> [SK30(AAC-11)], <i>Sarvang Roga</i> , <i>Ekanga Roga</i> ,

		<i>Khanja</i> [AAC-18(SK22Y)], <i>Pangu</i> [SK21(AAC-30)]
11.	<i>Mahapadam Tail</i> , [12]	<i>Vatarakta</i>
12.	<i>Khudakpadmak Tail</i> , [13]	<i>Vatarakta</i>
13.	<i>Shatpaka Madhuka Tail</i> , [14]	<i>Vatarakta</i>
14.	<i>Shatpaka Madhuparni Tail</i> , [15]	<i>Vatarakta</i>
15.	<i>Shatpaka / Sahastrapaka Bala Tail</i> , [16]	<i>Vatarakta, Vata Roga</i>

\*\**Acharya Charak* has not indicated the the usage of under mentioned oils in the form of *Nasya* individually, but he has explained the *Nasya* application of these oils collectively in *Vatavyadhi*; [17] and *Vatarakta*, [18] treatment respectively.

**Table No. 2: References of *Nasya* from *Charak Samhita***

Sr. No.	<i>Nasya Yoga</i>	<i>Rogadhikara</i>	Formulation
1.	<i>Baladi Ghrita</i> , [19]	<i>Murdhagata Vata Vikara</i>	<i>Ghrita</i> (SAT-I.464)
2.	<i>Dashmooladi Majja Sneha</i> , [20]	<i>Siragata</i> (AAE-15), <i>Parvagata</i> , <i>Asthigata</i> (AAE-11) and <i>Kosthaj Vata</i> (AAE-1) <i>Vikara</i>	<i>Majja</i> (SAT-B.443)
3.	<i>Dashmooladi Vasa Sneha</i> , [21]	<i>Vata Roga</i>	<i>Vasa</i> (SAT-B.456)
4.	<i>Rasna Ghrita</i> , [22]	<i>Sarvang Vata</i> , <i>Ekanga Vata</i> , <i>Urdhava Vata</i> [SM75(AAC-14)]	<i>Ghrita</i>
5.	<i>Amrit Ghrita</i> , [23]	<i>Hanugraha</i> , <i>Skandhagraha</i> , <i>Urustambha</i> (AAB-18)	<i>Ghrita</i>
6.	<i>Mayur Ghrita</i> , [24]	<i>Ardita</i> (AAB-6)	<i>Ghrita</i>
7.	<i>Mahamayur Ghrita</i> , [25]	<i>Manyagraha</i> , <i>Pristhagraha</i> [SP42(AAB-61)], <i>Ardita</i>	<i>Ghrita</i>

**Table No. 3: References of *Nasya* from *Sushruta Samhita and Ashtanga Hridayam***

Sr. No.	<i>Nasya Yoga</i>	<i>Rogadhikara</i>	Formulation
1.	<i>Travrit Ghrita</i> , [26]	<i>Aptanaka</i> [AAC-3(SK30)]	<i>Ghrita</i>
2.	<i>Gandha Tail</i> , [27]	<i>Akshepaka</i> , <i>Pakshaghat</i> (AAB-52), <i>Ardita</i> , <i>Manyastambha</i> , <i>Sarva Vata Vikara</i>	<i>Tail</i>
3.	<i>Mahasneha</i> , [28]	<i>Vata Vyadhi</i>	<i>Tail</i>
4.	<i>Bala+ Bilva Siddha Ghrita Manda</i> , [29]	<i>Shirogata Vata</i>	<i>Ghrita</i>
5.	<i>Prasarini Tail</i> , [30]	<i>Sarva Vata Vikara</i>	<i>Tail</i>
6.	<i>Sahacharadi Tail</i> , [31]	<i>Kampa</i> (AAB-24), <i>Akshepa</i> , <i>Stambha</i> [AAB-107(SK52)], <i>Sosha</i>	<i>Tail</i>
7.	<i>Bala Tail</i> , [32]	<i>Vata Vyadhi</i>	<i>Tail</i>
8.	<i>Madhuyashtyadi Tail</i> , [33]	<i>Vatarakta</i>	<i>Tail</i>

**Table No. 4: References of *Nasya* from *Laghutrayi***

Sr. No.	<i>Nasya Yoga</i>	<i>Rogadhikara</i>	Formulation
1.	<i>Narayan Tail</i> , [34]	<i>Pakshaghata</i> , <i>Hanustambha</i> , <i>Manyastambha</i> , <i>Khalli</i> [SP20(AAC-19)], <i>Katigraha</i> (SAT-D.1894), <i>Gridhrasi</i> [SP41(AAC-20)]	<i>Tail</i>
2.	<i>Madhuksaradi Nasya</i> , [35]	<i>Aptantraka</i> [AAC-2(SK30)]	<i>Swarasa</i> (SAT-G.46)
3.	<i>Mashadi Nasya</i> , [36]	<i>Pakshaghata</i> , <i>Ardita</i> , <i>Avabahuka</i> [SP15(AAC-8)], <i>Manyastambha</i>	<i>Kwatha</i> (SAT-G.42)
4.	<i>Mayur Ghrita</i> , [37]	<i>Manya Graha</i> , <i>Pristhagraha</i> , <i>Ardita</i>	<i>Ghrita</i>
5.	<i>Prasarini Tail</i> , [38]	<i>Hanu-Jihva-Manyastambha</i> , <i>Ardita</i> , <i>Avbahuhaka</i> , <i>Vishvachi</i> [SK51(AAC-35)], <i>Gridhrasi</i> , <i>Khanja</i> , <i>Pangu</i> , <i>Dandaptanaka</i> [AAC-239(SK30)]	<i>Tail</i>

6.	<i>Sheetal Jala</i> , [39]	<i>Avabahuka, Manyastambha</i>	-
7.	<i>Masha Rasa</i> , [40]	<i>Avabahuka</i>	<i>Swarasa</i>
8.	<i>Dashmoola + Bala + Masha Siddha Tail</i> , [41]	<i>Vishvachi</i>	<i>Tail</i>
9.	<i>Marichadi Nasya</i> , [42]	<i>Aptantraka</i>	<i>Churna (SAT-G.43)</i>
10.	<i>Mahamashadi Tail</i> , [43]	<i>Pakshaghata, Ardita, Hanugrah, Pangu, Gridhrasi, Avbahuka</i>	<i>Tail</i>
11.	<i>Mahanarayan Tail</i> , [44]	<i>Sarva Vata Vikara</i>	<i>Tail</i>
12.	<i>Dvipanchmooladya Tail</i> , [45]	<i>Urustambha, Sheetvata, Kshudravata</i>	<i>Tail</i>
13.	<i>Mahasaindhavadya Tail</i> , [46]	<i>Pakshaghat, Sandhivata [SP12(AAE-16)], Vatastambha</i>	<i>Tail</i>
14.	<i>Mahaguduchi Ghrita</i> , [47]	<i>Vatarakta, Kroshtukshirsh [AAC-17(SP10)], Khanj, Urustambha, Gridhrasi, Vatkantaka [SP40(AAC-34)]</i>	<i>Ghrita</i>

**Table No. 5: References of *Nasya* from *Uttarkalina Samhita* (16<sup>th</sup> CE – 20<sup>th</sup> CE)**

Sr. No.	<i>Nasya Yoga</i>	<i>Rogadhikara</i>	Formulation
1.	<i>Mahabala Tail</i> , [48]	<i>Vatarakta, Amavata, Gridhrasi</i>	<i>Tail</i>
2.	<i>Mahakalyanak Tail</i> , [49]	<i>Dandaptanaka, Ardita, Vepathu, Kubja (AAB-28), Khanj</i>	<i>Tail</i>
3.	<i>Jignyadi Swaras</i> , [50]	<i>Avbahuka, Manyastambha</i>	<i>Swarasa</i>
4.	<i>Dashmooladya Tail</i> , [51]	<i>Ardita</i>	<i>Tail</i>
5.	<i>Mahamashadi Tail</i> , [52]	<i>Vatavyadhi</i>	<i>Tail</i>
6.	<i>Kakoudumbaradi Yoga</i> , [53]	<i>Avbahuka</i>	<i>Swarasa</i>
7.	<i>Sahacharadi Tail</i> , [54]	<i>Urdhnavata, Adhovata, Pakshaghata, Avbahuka, Ardita</i>	<i>Tail</i>
8.	<i>Bala mool/Paribhadra / Atamgupta / Masha</i> , [55]	<i>Bahuruja</i>	<i>Swarasa</i>
9.	<i>Dashmool + Bala + Masha Kwatha</i> , [56]	<i>Vishwachi, Avbahuka</i>	<i>Kwatha</i>
10.	<i>Mashadi Nasya</i> , [57]	<i>Pakshaghata, Manyastambha, Ardita</i>	<i>Kwath</i>
11.	<i>Mahasahcharadi Tail</i> , [58]	80 types of <i>Vata Vikara</i>	<i>Tail</i>
12.	<i>Madhyam Narayan Tail</i> , [59]	<i>Manyastambha, Hanustambha, Pangu, Adhogata Vata, Shiromadhyagata Vata</i>	<i>Tail</i>
13.	<i>Brihanmashadi Tail</i> , [60]	<i>Hasta-Shirokampa, Bahusosh [AAB-64(SP4Y)], Avbahuka, Vishwachi, Ardita, Kubaj, Gridhrasi, Aptantraka</i>	<i>Tail</i>
14.	<i>Samisha Mahamash Tail</i> , [61]	<i>Vata-Vikara</i>	<i>Tail</i>
15.	<i>Mahamash Tail</i> , [62]	<i>Vata-Vikara</i>	<i>Tail</i>

**Table No. 6: References of *Nasya* from *Uttarkalina Samhita***

Sr. No.	<i>Nasya Yoga</i>	<i>Rogadhikara</i>	Formulation
1.	<i>Saptshatika Maha Prasarini Tail</i> , [63]	<i>Kubja, Pangu, Vatarakta</i>	<i>Tail</i>
2.	<i>Gandhahasti Prasarini Tail</i> , [64]	<i>Vata Vikara</i>	<i>Tail</i>
3.	<i>Asthadesh Prasarini Tail</i> , [65]	<i>Udhava Vata Vikara</i>	<i>Tail</i>
4.	<i>Ajit Prasarini Tail</i> , [66]	<i>Udhava Vata Vikara</i>	<i>Tail</i>
5.	<i>Shatavari Tail</i> , [67]	<i>Vata Vikara</i>	<i>Tail</i>

6.	<i>Rasna Tailam</i> , [68]	<i>Vata Vyadhi</i>	<i>Tail</i>
7.	<i>Manjishadya Tail</i> , [69]	<i>Manyastambha, Hanugraha</i>	<i>Tail</i>
8.	<i>Ashwagandhadya Tailam</i> , [70]	<i>Vatarakta, Gridhrasi</i>	<i>Tail</i>
9.	<i>Shyonaka Tail</i> , [71]	<i>Sarva Vata Vikara</i>	<i>Tail</i>
10.	<i>Laghumasha Tail</i> , [72]	<i>Bahuruja</i>	<i>Tail</i>
11.	<i>Baladi Tail</i> , [73]	80 types of <i>Vata Vikara</i>	<i>Tail</i>
12.	<i>Vatakulantak Tail</i> , [74]	<i>Khanja, Panguta</i>	<i>Tail</i>
13.	<i>Rasnaputik Tail</i> , [75]	<i>Vatavyadhi</i>	<i>Tail</i>
14.	<i>Karpasthyadi Tail</i> , [76]	<i>Vataroga, Avbahuka, Pakshaghat, Ardita</i>	<i>Tail</i>
15.	<i>Prabhanjan Vimardan Tail</i> , [77]	80 types of <i>Vata Vikara</i>	<i>Tail</i>

After analyzing all references, it could be inferred that:

- In *Brihatrayi*, total 30 *Yoga* are mentioned. Among these 30 formulations, maximum (22) are from *Charak Samhita*, in which 15 formulations of *Tail*, 5 of *Ghritha* and only 1 formulation each of *Vasa* and *Majja* is explained. 2 *Yogas* are described in *Sushruta Samhita*; 1 each of *Ghritha* and *Tail*. 6 formulations are mentioned in *Ashtanga Hridayam*; 5 of *Tail* and 1 of *Ghritha* form.
- In *Laghutrayi*, total 14 *Yoga* are mentioned. Among these 14 formulations, 4 are from *Sharangdhar Samhita*; 1 each of *Tail*, *Swarasa*, *Kwatha* and *Ghritha*. 10 *Yogas* are described in *Bhavprakash*; 6 of *Tail* and 1 each of *Ghritha*, *Swarasa* and *Churna* formulation.
- Total 30 *Yoga* are mentioned in *Uttarkalina Samhitas*. Among these, maximum (20) are from *Vangsen Samhita*, in which 15 formulations of *Tail*, 3 of *Swarasa* and 2 *Kwatha* formulations are explained. 5 *Tail Yogas* are described in *Gada Nigraha*. 1 *Tail* formulation has been mentioned in *Harita Samhita*, *Ras Ratnakar* and *Yog Ratnakar* each. In *Sahasrayogam*, 2 *Yogas* are indicated in *Tail* form.
- Out of 74 formulations, maximum formulations i.e. 64 are of *Sneha Kalpana*, out of which 53 are of *Tail* followed by 9 of *Ghritha*, 1 of *Vasa* and *Majja* each. In addition to *Sneha*

*Kalpna*, 5 of *Swarasa*, 3 of *Kwatha*, 1 formulation each of *Churna* and *Sheetal Jala* is mentioned.

- Among all formulations, there is predominance of *Sneha* (SAT-D.9011) *Yoga*, among which *Tail* is the most frequently used *Sneha*, followed by *Ghritha*. This data supports the classical principle that *Tail* is said to be best for pacifying *Vata* as mentioned by *Acharya Charak*. [78]
- Only one *Churna* formulation is indicated as *Nasya*, which has been mentioned for treatment of *Aptantraka* in *Bhavprakash Samhita*.
- *Mashadi Kwatha* has been mentioned in both *Sharangdhar Samhita* and *Vangsen Samhita* for the treatment of *Pakshaghat* and *Manyastambha*.
- *Acharya Vangsen* described 3 *Swarasa* formulations specifically for the treatment of *Avabahuka*.

#### 4. DISCUSSION

*Nasya Karma* is one of the *Panchakarma* procedures that not only alleviates the vitiated *Doshas* but also causes the eradication of the vitiated *Doshas* and thus, the disease. The most appropriate description about the mode of action of *Nasya* is given in the *Ashtanga Sangraha*, [79] which could be used to understand the pharmacodynamics of *Nasya Karma*. It states that administration of *Nasya Dravya* into the nasal cavity, enables it to reach the *Shringataka Marma*—an anatomical and functional junction of the channels supplying

the *Murdha* (SAT-B.210) (brain), *Netra* (SAT-B.18) (eyes), *Karna* (SAT-B.65) (ears) and *Kantha* (SAT-B.100) (throat). Through this route, *Nasya* helps in the expulsion of accumulated *Doshas* in *Uttamanga* (SAT-B.14) (head) and restoration of *Tridosha* (SAT-B.383) equilibrium. The method of pulling the *Dosha* from *Uttamanga* is similar just as fibres are removed from *Munja* grass. The mode of action of *Nasya Karma* is attributed to the complete process as a whole which includes the *Snehana* (SAT-I.43), *Swedana* (SAT-I.440), instillation of *Nasya Dravya*, *Paschata Karma* (SAT-I.171) *Dhoompana* (SAT-I.491), *Kavala Dharana Karma* (SAT-I.490) etc. It is noteworthy to remember that prior to the drug administration in the nasal cavity, the local blood circulation of the head and neck is already enhanced by the action of *Snehana* and *Swedana*. It plays a major role in the regional pharmacodynamics of the *Nasya Karma*; and after the *Nasya Karma*, procedures like *Dhoompana* and *Kavala* are administered to complete the actions of the *Nasya Karma*. Keeping the head in a lowered position & retention of medicine in the nasopharynx helps in providing enough time for local drug absorption. Any lipid-soluble substance has a greater possibility for passive absorption directly through the cells of the lining membrane. The absorption occurs through systemic circulation and by direct pooling into the intracranial region by two pathways- the Vascular and Lymphatic path. *Nasya Karma* has a definite impact on the central nervous system & may help in increasing permeability of blood-brain barrier allowing better absorption of medicated preparations into the brain tissues.

*Indu*, the commentator of *Ashtanga Sangraha*, mentioned the exact location of the *Shringataka Marma* (*shiraso antarmadhyam murdhanam*), [80] which can be considered as the middle cephalic fossa. The middle cephalic fossa is the region which consists of the meningeal vessels mainly the internal carotid artery, cranial nerves (3rd, 4th, 5th, and 6th) and also the optic nerve. A structure named sella turcica is

also present in the median area of the middle cephalic fossa, which consists of the hypophyseal fossa. The pituitary gland can be approached through the hypophyseal fossa. Beneath the floor of fossa lie the sphenoidal air sinuses. Each sinus is related superiorly to the optic chiasma and the hypophysis cerebri; and laterally to the internal carotid artery and the cavernous sinus. The inferomedial depression of the sphenoidal sinus forms the posterior part of the root of the nose. So, it can be concluded that there is a close relation between the brain and nose.

*Vata*, in its normal state of functioning, sustains all the organs of the body. It prompts all types of actions like *Uchwasa* (SAT-B.395) (inspiration), *Nishwasa* (SAT-B.396) (expiration), *Cheshta* (SAT-B.397) (movements), normal metabolic transformation of tissues and proper elimination of excreta. When *Vata* gets aggravated, it afflicts the body with various types of diseases and affects the strength, complexion, happiness and span of life. When five types of *Vata* get located in a place which is different from their own; and when impaired, they afflict the body with diseases specific to their locations and functions. The ailments arising out of the occlusion of *Vata* by *Pitta* (SAT-B.401) and *Kapha* (SAT-B.414) are also designated as *Vata Vyadhi* because such diseases are never manifested without the predominant involvement of *Vata*.

Many *Vata Vyadhis* like *Pakshaghata*, *Apatantraka*, *Ardita*, *Akshepaka* and *Dandaka* [AAB-46(SK30)] mentioned by different Ayurvedic scholars can be correlated with neurological disorders. In all these diseases, the aggravated *Vata* causes constriction of *Sira* (SAT-B.455) (vessels) and *Snayu* (SAT-B.306) (ligaments) resulting in excessive contraction of different parts of body which finally leads to pervasion of mobility which as per modern medical literature, is basically motor system dysfunction causing weakness or paralysis or ataxia or abnormal movements. Normal motor function involves integrated muscle activity that is modulated

by the activity of the cerebral cortex, basal ganglia, cerebellum and spinal cord. A programme of movement formulated by the pre-motor cortex is converted into a series of muscle movements in the motor cortex and then transmitted to the spinal cord in the pyramidal tract. Basal ganglia and cerebellum do not initiate movements but are able to adjust motor commands. The corpus striatum regulates muscle tone and thus helps in smoothening voluntary movements. It controls automatic associated movements, like the swinging of arms during walking. Corpus striatum and cerebellum without sending fibers to spinal cord modify the effect on spinal cord through projections to motor cortex and extrapyramidal fibers i.e, reticulospinal tract and vestibulospinal tract. Reticulospinal tract influences voluntary movement, reflex activity and muscle tone by controlling the activity of both alpha and gamma neurons whereas vestibulospinal tract controls extensors muscle tone and medial for movement of head. The utility of *Nasya* in neurological disorders lies in its unique anatomical and physiological reach. The neural structures supported by the middle cranial fossa influence motor function through indirect yet well-established neural circuits. Instillation of medicated formulations through the nasal route stimulates the olfactory system, which has direct neurological connections to brain regions like the limbic system. Limbic system strongly connects with thalamus and hypothalamus. The thalamus receives profuse connections from all parts of the cerebral cortex, the cerebellum and the corpus striatum. The hypothalamic–pituitary axis further contributes by neuroendocrine modulation of neuronal metabolism and synaptic transmission. Through these integrated pathways, middle cranial fossa structures exert significant regulatory control over pyramidal tract output and spinal motor activity. The temporal lobe and limbic system modulate motor activity via their projections to the premotor and motor cortex through basal ganglia–thalamo cortical loops.

*Kampavata* is a *Vatika* disorder, characterized by symptoms like *Karapada Tale Kampa* (hand and feet tremors), *Dehabhramana* (difficulty in body movements), *Nidrabhanga* (SAT-D.4380) (disturbed sleep) and *Matiksheena* (memory loss). These symptoms are observed in Parkinsonism which is characterized by tremors which are most conspicuous at rest and worsen with emotional stress; other features are rigidity and disordered gait and posture. *Nasya Dravya* stimulates the olfactory system, which has direct neurological connections to limbic system including thalamus and caudate nucleus. Stimulation of caudate nucleus increases the secretion of neurotrophins like brain-derived neurotrophic growth factor (BDGF) and glial cell line-derived neurotrophic factor (GDNF) found in neuroglial cells of caudate nucleus. These both neurotrophins have potent protective action on dopaminergic neurons and enhances the growth of dopaminergic nerves. Thus, helps in relieving the symptoms in *Kampavata*.

When aggravated *Vata* located in the *Manya* (SAT-B.108), afflicts the *Nadi* (nerves) of this region it causes *Manya-Stambha* or spasticity of the neck which further leads to contraction of the back and stiffness of the head. These symptoms can be correlated with cervical radiculopathy which is characterized by deep or diffuse pain, pain or limited range of motion on active and passive movement, swelling, crepitation or deformity. Articular stiffness commonly accompanies with this disorder. When aggravated *Vata*, affects the hip region, the patient remains afflicted by stiffness, pain and pricking sensation in the *Kati* (SAT-B.) (waist), *Pristha* (SAT-B.142) (back), *Uru* (SAT-B.171) (thigh), *Janu* (SAT-B.175) (knee) and *Jangha* (SAT-B.176) (calf) region along with twitching sensation frequently, mimicking symptoms of Sciatic nerve root compression. Nerve root compression is a common cause of *Vataj Vikaras* such as *Greeva Stambha* [SP45(AAB-33)], *Gridhrasi*, *Manyastambha* etc. The compression of nerve root occurs as a result of injury to nerve fibre due to any cause. When a nerve fiber is injured,

various changes occur in the nerve fiber and nerve cell body. All these changes are together called the degenerative changes. *Nasya* can be helpful in first degree injury which is the most common type of injury to the nerves. It is caused by applying pressure over a nerve for a short period leading to occlusion of blood flow and hypoxia. By first degree of injury, axon is not destroyed but mild demyelination occurs. It is not a true degeneration. Axon losses the function temporarily for a short time, which is called conduction block. First degree of injury is called seddon neuropraxia.

In advance stages of nerve compression, second degree nerve injury i.e. wallerian degeneration occurs due to the prolonged severe pressure on nerve. The regeneration of nerve occurs by sprouting of axons and proliferation of schwann cells from the proximal end. *Nasya Dravya* being a lipid-soluble molecule speeds up the process of regeneration of nerve as myelin sheath is formed by concentric layers of proteins, alternating with lipids.

The neuroglial cells which are present in all the parts of the brain, become active due to their response to chemical changes produced by instillation of *Nasya Dravya* which in turn stimulates the secretion of various neurotrophins. Neurotrophins act via neurotrophin receptors, which are situated at the nerve terminals and nerve cell body. Neurotrophins bind with receptors and initiate the phosphorylation of tyrosine kinase. It promotes the survival of sensory and motor neurons, arising from embryonic neural crest like schwann cells. The increased proliferation of Schwann cells increases the process of nerve regeneration, thus resuming the saltatory nerve conduction. As a result, symptoms like stiffness, tenderness and swelling gets reduced and range of motion of particular joint involved gets improved. *Nasya* is also helpful in inducing the production of neuropeptides like enkephalins, dynorphins and endorphins which act as pain relievers. These opioid peptides have opiate like activity and inhibit the neurons in the brain involved in

pain sensation. These neuropeptides mainly present in the nerve endings in the many parts of fore brain, substantia gelatinosa of brain stem, hypothalamus and posterior pituitary. Instillation of *Nasya Dravya* stimulates the limbic system of brain including hypothalamus and pituitary gland through activation of olfactory nerves which finally leads to the secretion of neuropeptides.

*Nasya* has been found beneficial in neurological conditions such as *Pakshaghata* (hemiplegia), *Apatantraka* (convulsive fit disorders), *Ardita* (facial palsy), *Akshepaka* (convulsions), *Kampavata* (parkinson), *Dandaka* (tonic convulsion), *Greevastambha* (cervical spondylosis) and *Manyastambha* (stiff neck/torticollis). By pacifying vitiated *Vata Dosha*, *Nasya* improves nerve conduction, motor coordination and cognitive functions.

#### **Strengths**

- This study includes an extensive manual review of Ayurvedic texts including *Brihatrayi*, *Laghutrayi* and various *Uttrakalina Samhitas* to identify the *Nasya* formulations mentioned in the management of *Vata Vyadhi*.
- Total of 74 references related to *Nasya* in *Vata Vyadhi* were identified from various Ayurvedic texts. These references were scattered across different texts and during this study these have been consolidated at one place.
- The different *Nasya* formulations indicated in the management of *Vata Vyadhi* have also been classified according to the various *Kalpanas*.
- This data may serve as a useful reference for application of *Nasya Karma* in future *Panchakarma* practice, especially in *Vata Vyadhi*.

#### **Limitations**

- Although this study has consolidated major Ayurvedic textual references related to use of *Nasya* in *Vata Vyadhi*, yet it does not provide any clinical outcome data regarding the efficacy of *Nasya*.

b. Despite reviewing of all major Ayurvedic texts, few other Ayurvedic texts such as *Chakradatta*, *Bhaishajya Ratnavali*, *Kashyapa Samhita* and some regional texts have not been included.

## 5. CONCLUSION

The analyzed classical references strongly support the potential of *Nasya* in the management of *Vata Vyadhi* w.s.r to neurological disorders. Specifically, *Snehana Nasya* can be useful in various *Vata Vyadhi*, as formulations having *Sneha* predominance are repeatedly mentioned across different Ayurvedic texts. This review study can be helpful for physicians to choose appropriate formulations for specific *Vata Vyadhi*. *Nasya Yoga* which are frequently mentioned in the ayurvedic texts can be prioritized for future clinical research in the management of *Vata Vyadhi*. This study draws attention to the role of *Nasya* as a systemic *Vata*-regulating procedure with significant relevance in neurological disorders in addition to its generally accepted efficacy in management of *Urdhvajatrugata* (SAT-B.11) *Vikara* (diseases affecting head and neck).

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