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Critical Review On *Nasya Karma*

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ABSTRACT: *Nasya karma* is the special *Panchakarma* procedure where the drug is administered through Nasal Route. The medicated drug that is put into nostril moves in the channels up to the *sringataka marma* (*Sira Marma*) and spreads to whole of the interior of the head (Brain) and to the junction where all the channels related to the eyes, ears, oropharynx situated together thus shows influence on *shiras* by removing out the accumulated vitiated *doshas* localised in *shiras* of all sinuses in the skull. This action of *Nasya karma* is known as *sirovirechana*. According to *Vagbhatacharya* the nasal passage is considered as the Channel for head (brain) i.e. “*Nasa Hi Siraso Dwaram*”. Therefore, *Nasya Karma* pacify all accumulated *doshas* and related diseases. *Nasya Karma* is a therapeutic procedure in which the medicated oils, *Swarasa*, *Kwatha* or *Churna* is administered through nasal cavity to eliminate the vitiated *Doshas* situated in *Sira* (Brain) for the treatment of *urdhwa Jatrugata Vikar*. The First Cranial nerve (olfactory nerves) are connected with the higher centers of the brain i.e., limbic system which contains amygdaloidal complex, hypothalamus and basal ganglia. so, the drugs administered through nose stimulate the higher centers of brain which in turn alters the endocrine and Central nervous system functions, by controlling the *doshas*. The medicated drug also enters into the systemic circulation, intracranial region by lymphatic and Vascular Pathway. The present review article is compiled from many articles and research papers collected from different websites along with related materials from ancient ayurvedic classics.

Keywords -*Nasya*, *Panchakarma*, Nasal cavity, *Shira*, *Doshas*.

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INTRODUCTION

Nasya karma is a Scientific therapeutic procedure, where medicated drugs are administered through nasal cavity to cure *urdhwa jatru gat vikar* and other systemic disorders. In *Ayurveda* head (*shira*) is considered as one of the three principle vital organs of the body, where the *prana* resides and seat for all *indriyas*, hence considered as *uttamanga*. The *Nasya* therapy is highly effective in curing a number of diseases related to the head, if performed scientifically and systematically. The therapy also cleanses and opens the *Strotas* (Micro channels) of the head, thereby improving the process of oxygenation (*Prana*), which has a direct impact on the functioning of the brain¹.

Vagbhattacharya has classified *Nasya* into three types by means of their mode of action *Virechana*, *Brimhana* & *Samana*. *Acharya Caraka* has said, “*Dwaram Hi Shirso*

Nasa” & divided *Nasya* in three categories *Rechana*, *Tarpana*, *Saman*. . *Acharya Charak* also classified *Nasya* into five categories *Navana*, *Avapidha*, *Dhampan*, *Dhuma*, *Partimarsh*. *Navana Nasya* is considered as best among all. *Acharya Susruta* has said “*Ausadhamsidho va sneho nasikabhayam diyate ety nasyam*” the medicated drug which is administered through nasal route is known as *nasya* & he divided *Nasya* in two categories *Shirovirechana* & *Snehna* by means of their mode of action². In *Ayurvedic* Classics, the word *nasya* has been taken Preferably to mention the root of administration of the drug. As mentioned by *Sushrutacharya*, medicines or medicated oils administered through the nose is known as *nasya*³. In this Present paper an attempt has been made to critically review the factors related to *nasya*

karma from various research articles, Magazines and Ancient *Ayurvedic* Classics.

MATERIAL AND METHODS

The materials and Methodology for this study have been collected from various Scientific Sources like ancient Scientific literatures, International Publications, Magazines etc.

Historical Background

Pacifications of diseases (*Dosha*) from the routes of *Nasa* (Nostrils), *Chibuka* (Chin), *Shira* (Head), *Karna* (ear) and *Jiwha* (tongue) are mentioned in *Rigveda* (Ri.V. 10-16-4).

Etymology

The word *Nasya* is derived from '*Nasa Dhatu*'. In *Ayurvedic* Classics, '*Nasa Dhatu*' is used in sense of Nose (*Nasa Nasikayam*). The literal meaning of the word *Nasya* is the thing which is beneficial to the Nose.

Definition and Synonyms

Transnasal administration of medicated drug is called as '*Nasya*', which are in the form of *Swarasa*, *Kwatha*, *Kalka* and *Sneha*. *Shirovirechana*, *Nastapraschardhana*, *Navana*, *Nastahkarma*, *Shirovireka* and *Murdhavirechana* are the Synonyms mentioned in Various *ayurvedic* classics.

Table no.1 : CLASSIFICATION OF NASYA

Sr. No.	Author	Type	Name
1	<i>Charakacharya</i>	3	According to mode of action- <i>Rechana, Tarpana, Shamana</i>
		5	According to Method of administration- <i>Navana, Avapidana, Dhmapana, Dhuma, Pratimarsha</i>
		7	According to various parts of drugs utilized- <i>Phala, Patra, Mula, Pushpa, Kanda, Niryasa, Twaka</i>
2	<i>Sushrutacharya</i>	5	<i>Shirovirechana, Pradhamana, Avapida, Nasya, Pratimarsha</i>
3	<i>Vagbhatacharya</i>	3	<i>Virechana, Brimhana, Shamana</i>
4	<i>Sharangdharacharya</i>	2	<i>Rechana, Snehana</i>
5	<i>Kashyapacharya</i>	2	<i>Shodhana, Poorana</i>

OPERATIONAL PROCEDURE OF NASYA

The procedure of *Nasya* therapy can be divided into The Following Three Steps -

1. *Purvakarma*
2. *Pradhanakarma*
3. *Paschatkarma*

Purvakarma

It includes –

A) Collection of essential materials- Before giving *Nasya*, collection of essential materials and equipment should be done. There should be a special room “*Nasya Gruha (Nasya room)*” free from atmospheric effects like direct flow of air and dust etc. and with appropriate light arrangement⁴. Following things should be collected before *Nasya* –

- a) *Nasya Asana – Nasya table*
 - b) *Nasya Dravya (Ausadhi) – Drugs required for Sirovirechana* should be collected in the form of *Kalka, Curna, Kshira, Kwatha, Udaka, Sneha, Asava, Dhuma* etc.
 - c) *Nasya Yantra – For Snehana, Marsa, Avapida and Pratimarsa Nasya*, there should be a Pichu or dropper (*Suktika*). For *Pradhamana Nasya ‘Shad angula Nadi’* and specific *Dhumayantra* for *Dhuma Nasya* are required. Along with these one needs efficient assistant, dressing materials, spitting pots, napkins, bowl and towels also.
- B) Examination of Patient-

Preparation of Patient- Following instructions should be given to the patient before *nasya* procedure according to *Sushrutacharya-*

Advice the patient to pass the natural urges like urine and stool. Then ask the patient to lie down on *Nasya table*. *Mridu Abhyanga* should be done on scalp, fore head, face & neck for 10-15 minutes by medicated oil like *Til tail, Balatail* etc. *Snehana* should not be administered internally before *Nasya Karma*. According to ancient *Ayurvedic* classics *Svedana* should not be given to the head. *Mridu Svedana* should be given for liquification of *Dosha*. *Tap Sveda* may be given over *Sira, Mukha, Nasa, Manya, Griva and Kantha* region. Cloth dipped in hot water may be useful for *Mridu Sveda*⁵.

PRADHANA KARMA

Pradhana karma includes following things-

Pouring of Nasya Yoga⁶⁻⁸

Ask the patient to lie down in supine position with ease on *Nasya table*, head should be “*Pralambita*”. It should be excessively flexed or extended position. If the head is not lowered, the nasal medication may not reach to the target and if it is lowered too much, there may be danger that the medicines lodged in brain. Just After covering the eyes with clean cotton cloth, the physician should raise the

tip of the nose with his left thumb and with the right hand the Luke warm medicine should be poured in both the nostrils. The drug should not be more or less, it should be in the proper/desired quantity. It should be Luke warm. Advice the patient to keep calm and relaxed while taking *Nasya*. The Patient should avoid speaking, sneezing, laughing, and shaking of head while *Nasya Prayoga*.

EVALUATION OF SAMYAK, AYOGA AND ATIYOGA SYMPTOMS

***Samyak Yog Lakshan*⁹**

There is feeling of *Laghuta*(lightness) in the chest region and head, all the five sense organs work in a proper manner and all body channels are open and clear in case of *Samyak Yog Lakshan*.

***Ayog Lakshan*¹⁰**

There is feeling of something chocking the throat, *Guruta* (heaviness) in head and excessive salivation in case of *Ayog Lakshan*.

***Atiyog Lakshan*¹¹**

Severe Pricking pain in head, eyes, temporal region, ears and cataract in case of *Atiyog Lakshan*.

In *Paschat karma* Immediate measures after *Nasya* administration is to advice the patient to lie in supine (*Uttana*)Position for about one minute. After Pouring of *Nasya*, feet, shoulders, palms and ears should be massaged¹².The patient should be advised to avoid swallowing of *Nasya Ausadhi* & *Kaphadi Doshas*. Patient must be instructed to spit out the excessive medicine which has come into the oropharynx¹³. Medicated *Gandusha* and *Dhuma* are administered to expel out the remnant *Kapha* lodged in *Kantha* and *Sringataka Marma*. Patient Should be advised to stay at windless place and take *laghu Aahar* and Luke warm water. The Patient should avoid, smoking, sunlight, alcohol, riding, anger, excessive fat and liquid diet¹⁴.

NASYA DOSE

Charakacharya has not mentiooned the dose of *Nasya*. *Sushrutacharya* and *Vagbhatacharya* have mentioned the dose of *Nasya* in the form of *bindus* (drops).One *Bindu* means the quantity of liquid which falls from the finger after dipping the two phalanges of *Pradeshni* i.e. index finger¹⁵.

Table no.2: PASCHAT KARMA

<i>Nasya Type</i>	<i>Hriswa Dose</i>	<i>Madhyama Dose</i>	<i>Uttam Dose</i>
<i>Snehana nasya</i>	8	16	32

<i>Shodhan nasya</i>	4	6	8
<i>Avapeedak nasya</i>	4	6	8
<i>Marsh nasya</i>	6	8	10
<i>Pratimarsh nasya</i>	2	2	2

PROBABLE MODE OF ACTION

The Medicated drug which is administrated by nasal route reaches *Shringataka Marma* by *Nasa srotas* and then spreads in the brain & reaches at the junction place of *Netra*, *Shrotra*, *Kantha Siramukhas*¹⁶. According to *Susrutacharya Shringatak marma* is *sadyapranahar marma* and classified it as a *sira marma*¹⁷. & as per *Acharya Vagbhatta* it is a *dhamini marma*¹⁸ According to Dr. Bhaskar Ghanekar's view, *shringataka marma* can be considered as cavernous sinuses on the basis of suggestions given by *Rasyogasagar*¹⁹. This is the venous structure in between which artery passes; and veins directly drains into it, also the veins of nose & ear indirectly joins it. Hence, Cavernous sinus may be considered as *Sringataka Marma*. Intranasal route for therapeutic purposes arises from the anatomical, physiological and histological characteristics of the nasal cavity, which provides rapid systemic drug absorption and quick onset of action. Nasal drug delivery is

superior than that of oral because of hepatic first-pass metabolism and drug degradation is absent; nose-brain pathway leads to nearly immediate delivery of some nasal medications to the cerebral spinal fluid, bypassing the blood brain barrier^{20,21}.

DISCUSSION

The Standard operative procedure of *Nasya karma* has been described on the basis of various studies. *Ayurvedic* classics have mentioned that the '*Nasa*' (Nose) being the gateway to brain (*Sira*). With the immensely accurate studies in anatomy, its now infer that nose is one of the most important routes for medicine administration in diseases of head & neck. Nasal cavity is covered by a very thin mucosa which is much vascularized. Hence, a drug can be transferred quickly & directly into the systemic circulation.

CONCLUSION

From this article we can conclude that if Standardized procedure of *nasya* therapy is

followed as mentioned in *Ayurvedic* classics, then it would provide all the possible benefits given in *Ayurvedic* textbooks. *Nasya* Therapy acts as *sirovirechana* i.e. elimination of *doshas* and

also act as *shamana*, controlling the *doshas*. It also plays important role in nourishing the *panchagnanendriya*(sense organs) *adhistana* located in *shiras*.

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