

NASYA KARMA KARMUKATVA - A REVIEW ARTICLE

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ABSTRACT

Nasya karma is one of the *Panchakarma* therapies of Ayurveda. *Nasya* is the procedure in which medicines are administration through nostrils. It is mainly indicated for *Urdhwajatrugata Vikara*. *Nasya karma* is practiced since ancient era; its references are also available in *Rig-Veda*, *Krishna Yajurveda* and *Ramayana* also. Now a day's nasal route is one of the routes of drug administration and it is commonly used for general anaesthesia. According to Acharya Charaka nose is pathway of *Sirah*. The Drug administered through *Nasya* reaches the brain and eliminates only morbid *Doshas* responsible for disease. *Nasya* is the only procedure that can directly influence *Indriyas* because nose is nearer orifice to eliminate vitiated *Doshas* from other *Indriyas* like *Chakshu* and *Shravan*. The clear description regarding the mode of action of *Nasya karma* is not available in Ayurvedic texts. The main aim of this paper is to elaborate possible mode of action of *Nasya karma*.

Keywords: *Nasya Karma, Indriyas, Urdhwajatrugata Vikara*

INTRODUCTION

Nasya karma is one of the *Panchakarma* therapy, mainly indicated for *Urdhwajatrugata Vikara*. The Drug administered through nose reaches the brain and eliminates only the morbid *Doshas* responsible for producing the disease. The *Nasya dravya* acts by reaching *Shringataka Marma* (a main vital point situated on the surface of the brain corresponding to the nerve centres, which consisting of nerve cells and fibres responsible for the function of speech- Broca's centre, vision, hearing, taste and smell) from where *Nasya Dravyas* spreads into various *Strotasas* (vessels and nerves) and brings out vitiated *Doshas* from the

head. *Sringataka* is a composite structure consisting of four *siras* (arteries) in connection with four sense organs-viz, nose, ears, eyes and tongue. *Shringataka marma* is *Sadhyapranhar* (1). As per the Ayurveda, for the evolution of a disease the vitiated *Doshas* should be brought to the site from its original seat. This movement will be made through the *Strotasas* and if there is any disturbance in the integrity of the *Strotasas* it will result in the development of disease. With regards to the *Urdhwanga Rogas*, there should be some disturbance in the normal functions of *Urdwanga Strotasas*. *Sringataka* are the most important

group of *Strotasas* in the *Urdhwanga* (head) and drugs acting through these *Strotasas* are certain to bring about *Srotosuddhi* (Cleaning) in *Urdhwanga*.

Aim- To elaborate possible mode of action of *Nasya karma* from available Ayurvedic as well as Modern literature

Material and Methods: Literature collection will be done from *Bruhatrayi*, *Laghutrayi* and related research papers

Literature Review

According to *Charaka Nasa* is the pathway of *Shiraha* (2). Aacharya Charaka has used the term *Nastha Prachardanam* for *Nasya* that indicates the *Shodhana* kriya (3). The Meaning of word "*Nasya*" is belonging to nose or being in the nose. (4) In *Ayurveda*, the word *Nasya* is used specifically to mention the route of administration of the drugs. Administration of medicines or medicated oil through the nose is known as *Nasya* (5). *Arunadatta* states *Nasayam Bhavam Nasyam*. The Meaning of the word *Nasya* is being in the nose or the things beneficial to the nose (6). According to *Bhavaprakash* all drugs and measures that are administered through the nasal passage are called *Nasya* (7). One of the famous synonyms of *Nasya* is *Shirovirechana* (8) The *Nasya Dravyas* are *Apamarga*, *Pippali*, *Maricha*, *Vidanga*, *Shigru*, *Sahanjan*, *Sarshap*, *Tumbaro* etc (9). *Nasya Dravya* are *Ruksha*, *Tikshna*, *Katu*, *Ushna*, *Sukshma*, *Kapha Vataghna*, *Vedana-Shamaka Dravyas* (9). Its action are due to improving general blood circulation (after absorption through mucous membrane.), by direct pooling into venous sinuses of brain via inferior ophthalmic veins and through direct absorption into the cerebrospinal fluid. Many nerve endings which are arranged in the peripheral surface of mucous membrane, Olfactory, Trigeminal etc. will be stimulated by *Nasya Dravya* (the Medicine used to give *Nasya*) and impulses are transmitted to the central nervous System. This result in better circulation and nourishment of the organs and the diseases will subside. Most of the drugs described for *Nasya* therapy have got *Katu* (bitter), *Ushna* (hot) and *Theekshna* (sharpness) properties. These drugs produce *Draveekaranam* (liquifaction) and *Chedanam* (expulsion) of *vitiated Doshas*.

The *Kashaya Rasa* (astringent taste) drugs produce astringent effect while *Madhura Rasa* (Sweet) drugs produce cooling and nourishing effect. In Nutshell it may be stated that the nose is the route to the brain, and it is also the way to consciousness. *Nasa* is one of the sites of *Prana* (10). *Prana* enters the body through respiration. Nasal administration of medication helps to correct the disorders of *Prana* affecting the higher cerebral, sensory and motor functions. The Brief study of the mechanism of *Nasya* can be summed up in a single statement i.e. "*Nasahi Shirasodwaram*" i.e. Nose is a pharmacological Passage into the head. When the receptor is stimulated then local blood circulation of that area is always increased. This is natural protective function of the body. Something happens when provocation of *Doshas* takes place in *Shirah* due to stimulating effect of administered drug resulting in increase of blood circulation of brain. So extra accumulated morbid *Doshas* are expelled out from small blood vessels and ultimately these morbid *Doshas* are thrown out by the nasal discharge, tears and through salivation. The Nose is a route of drug administration, for inhalation of anaesthetic materials and certain decongestants for paranasal sinusitis. The *Nasya Dravya* are mostly absorbed through nasal and pharyngeal mucosa. It has been proved that the drug administered through nose shows effective action on the brain, so it can be said that there is very close relation between *Shirah* and *Nasa*. The Purva Karma of *Nasya* therapy like lowering of the head, elevation of lower extremities and fomentation of face, seem to have an impact on blood circulation of the head and face. As the efferent vasodilator nerves are spread out on the superficial surface of the face, receive stimulation by fomentation. It may increase blood flow to the brain. It has been approximately calculated that 22% of total dilatation of cerebral capillaries, caused by the facial efferent stimulation will lead to increase blood in flow. The peripheral olfactory nerves are chemoreceptor in nature. These olfactory nerves differ from other cranial nerves, excepting optic nerve, in its nature. The limbic system and hypothalamus are having control over endocrine secretions. Moreover, hypothalamus is considered to be responsible for integrat-

ing the function of the endocrine system and the nervous system. It is known to have direct nervous connections with the posterior part of pituitary. In addition, hypothalamus is indirectly having connections with anterior lobe of pituitary and it is believed that the products of such hypothalamic stimulation are drained by the portal vessels into the anterior lobe. The Experimental stimulation of olfactory nerves caused stimulation in certain cells of hypothalamus and amygdaloid complex, but the nature of the effects is not properly understood. Olfaction of certain chemical pheromones is also observed to have an impact on menstrual cycle *Pumsavana samskar* is recommendation in Ayurveda and it may act at neuro endocrine level. The Drugs used for *Pumsavana* may be acting through this Olfacto Hypothalamo Pituitary pathway. Stimulation of *Nasya Dravyas* acts at olfactory- Hypothalamo -Pituitary pathway and shows its effect. The limbic system is concerned with behavioural aspect of human beings, besides control over endocrine secretions. Thus, certain drugs administered through nose may have an impact on immediate psychological functions by acting on limbic system through olfactory nerves. These things certainly support the recommendation of *Nasya* for mental disorders like *Apasmara* and *Unmada*.

DISCUSSION AND CONCLUSION

Nose is an important drug delivery route known to ancient Indian Vaidyas. It is used for delivering a drug for preventive and curative purpose. It is used to treat local and systemic disease. (11) *Acharya Charaka* described that *Nasa* is the pathway to *Shira* so, the medicine administered through *Nasya* can easily spread into *Shira* and get absorbed and eliminates the *Dosha* from *Urdhvajatru*. The Fat-soluble medicines instilled locally in the nasal cavity nourish the nasal mucosa (cell lining being lipid in nature). The lost columnar ciliated epithelium is thus replaced, and the ciliary blanket is activated which normally drains the sinuses and nasal secretions. The Nasal mucosal stimulation due to the instilled medicines as well as the decongestion and anti-inflammatory contents of the drug normalize the osteomeatal physiology which

again helps in clearance of the secretions of paranasal sinuses. When any type of stimulation takes place in any part of body, the local blood circulation is always increased. When provocation of *Doshas* takes place in *Shirah* due to stimulation effect of administered drug resulting increase of the blood circulation of brain. So extra accumulated morbid *Doshas* are expelled out from small blood vessels. Ultimately these morbid *Doshas* are thrown out as Nasal discharge, tear and salivation. *Nasya Karma* has an impact on central neurovascular system and likely lower the blood brain barrier to enable certain drug absorption in the brain tissue. Stimulation of *Nasya Dravyas* acts at Olfactory- Hypothalamo -Pituitary pathway and shows its effect. Certain drugs administered through nose may have an impact on immediate psychological functions by acting on limbic system through olfactory nerves.

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