

Karmukata of Nasya – A Critical Review

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ABSTRACT :

As the subject of Shalaky Tantra is scattered all over the texts of Ayurveda, sometime it is very difficult to concise all the matter related to concerned topic, same is true for Nasa and Nasya. Nasa is a sensory organ as well as an important route of drug administration called as Shirasodvara (Gateway to head). Nasya karma is one of the Panchakarma therapies of Ayurveda. Nasya karma is the best treatment for the Shirogata Roga and specially Nasagata Roga according to all Acharyas of Ayurveda and ancient literature. As stated by Acharya Sushruta (Su. Chi. 40/21,29) medicines or medicated oils administered through the nose is known as Nasya. The drug thus administered reaches Shringataka (a Sira Marma) by Nasa Shrotra and spreads in the murdha (brain) reaching the Netra (eye), Shrotra (ear), Kantha (throat), Shiramukha (opening of the vessels, etc.). It then by virtue of its potency does the lekhana of the morbid Dosh in Supraclavicular region and expels them from Uttamanga (As.San.29/2). The Therapy enhances the activity of sense organs and protects the person from diseases pertaining to Urdhwajatra. Early aging process is effectively prevented by the regular administration of Nasya Karma. This paper reviews the Bheda, karma, mode of action, its uses according to Ayurveda.

Key words: Shalaky Tantra, Nasa, Nasya Karma, Panchakarma, Nasal Medication, Lekhana, Urdhwajatra.

I. INTRODUCTION

The word Nasya is derived from "Nasa" dhatu which means 'Gati'- Motion (Nasa Gatau). Here the gati means towards the internal structures mainly to head through Nose, accessory Structures of Nose and head proper. In Ayurvedic texts, Nasa Dhatu is used in sense of nose (Nasa Nasikayam). Nasa is the Only gateway to Shiras, where as Shira is considered as Uttamanga i.e. supreme, important and major part of the body, where the life along with sense faculties resides.^[1] Nasa is considered as one among the Panchagyanendriya, whose functions are not only limited to olfaction and

respiration but also considered as a pathway for drug administration. Nose is anatomically connected with cranial cavity and other organs like eyes, ears, pharynx etc.

The process of instilling drug, medicated oils and liquid through nostrils is called Nasya Karma. So the administered drug through this route can work as medicament for disorders affecting all the jatrurdhvagata structures.^[2] Nasya karma is one of the Panchakarma therapies, mainly indicated for Urdhwajatrugata Vikara. In Classics, synonyms of the term Nasya are mentioned as Shirovirechana, Shirovireka, Murdha Virechana, Nastakarma, Navana etc.^[3]

Nasya is the only approach which helps in rapid action of administered drug.^[4] Pharmacokinetics and pharmacodynamics of drug reflects that intranasal drug delivery offers a promising alternative route for CNS drugs administration^[5] which shows that the absorption of drug is better through nasal route than any other routes in CSF.^[6] It may be because of hepatic first-pass metabolism and degradation of drug is absent. Moreover, nose-brain pathway via passing the blood brain barrier leads to nearly immediate delivery of some nasal medications to the CSF.^[7,8]

Nasya Karma is a therapeutic measure which evacuates the vitiated Dosh and mala by nearest passage.^[9] 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. Shringataka is a composite structure consisting of four siras (arteries) in connection with four sense organs-viz, nose, ears, eyes and tongue.^[10]

Classification of Nasya :

Nasya have been classified in various ways by different Acharyas. It is mainly classified according to its pharmacological action i.e. Shodhana, Shamana, Brimhana and on the basis of

use of preparation for the Nasya e.g. Churna, Sneha etc. and depends upon the composition of the herbs

used in the medication.

Table 1: Classification according to various Acharyas

Sl. No.	Acharyas	No .	Types
1	Charaka ^(11,12,13)	3	Karmanusara Rechana, Tarpana, Shamana
		5	According to administration Navana, Avapeedana, Dhmaapana, Dhuma, Pratimarsha.
		7	According to various parts of the drugs. Phala, Patra, Mula, Kanda, Pushpa, Nirayasa, Twak
2.	Sushruta ⁽¹⁴⁾	5	Shirovirechana, Pradhamana, Avapida, Nasya, Pratimarsha
3.	Vagbhata ⁽¹⁵⁾	3	Virechana, Brimhana, Shamana
4.	Kashyapa ⁽¹⁶⁾	2	Brimhana, Karshana
5.	Sharangadhara ⁽¹⁷⁾	2	Rechana, Snehana
6.	Bhoja	2	Prayogika, Snaihika
7.	Videha	2	Sangya Prabodhaka, Stambhana

Nasya Pranidana kala : Suitable time for nasya karma Nasya should generally be delivered in pravrita, sharada and vasanta ritu according to

Acharya Charaka, but Nasya can be given in any season in emergency conditions. ⁽¹⁸⁾

Table 2: Ritu anusara Nasya Pranidana Kala (Suitable Time For Nasya Karma):

Season	Nasya Pranidana Kala
Grishma Ritu	Purvahana (Morning)
Shita Ritu (Shishira & Hemanta)	Madhyahana (Afternoon)
Varsha Ritu	Adurdina Kala (day should be clear from clouds)

Acharya Sushruta stated that Nasya should usually be performed empty stomach at the time of meal;

Sushruta Acharya also listed the Nasya Karma time schedule according to Doshaja Vikara i.e. ⁽¹⁹⁾

Table 3: Doshanusara Nasya Pranidana Kala (Suitable Time For Nasya Karma):

Dosha	Nasya Pranidana kala
Vataja	Aprahana (Evening)
Pittaja	Madhyahana (Afternoon)
Kaphaja	Purvahana (Morning)

In the case of Vataja Shiroroga, Hikka, Apatanaka, Manyastambha and Swarabhransa, Acharya Vagbhata specified a specific schedule for Nasya Karma such as Nasya should be given daily in the

morning and evening. Acharya Vagbhata also describes time for Nasya according to Doshaja Vikara and Ritu i.e. ⁽²⁰⁾

Table 4: Acharya Vagbhatanusara Nasya Pranidana Kala (Suitable Time For Nasya Karma):

Dosha and Ritu	Kala
Vataja vikara, Grishma Ritu	Sayankala (Evening)
Pittaja vikara, Shishira & Hemanta Ritu	Madhyahana (Afternoon)
Kaphaja vikara	Pratah (Morning)
Swastha, Sharada & Vasanta Ritu	Purvahana (Morning)
Varsha Ritu	Atapa

Nasya Matra : Acharaya Charaka has not prescribed the dose of the Nasya. Sushruta and Vagbhata have mentioned the dose in form of

Bindus (drops), here one Bindu means the drop which is formed after dipping the two phalanges of Pradeshini (index) finger.

Table 5: Nasya Matra. [21]

Sl. No.	Type of Nasya	Drops in each Nostril		
		Hrasva Matra	Madhyama Matra	Uttam Matra
1	Shamana Nasya	8	16	32
2	Shodhana Nasya	4	6	8
3	Marsha Nasya	6	8	10
4	Avapida Nasya (Kalka Nasya)	2	2	2
5	Pratimarsha Nasya	2	2	2

Table 6: Duration of Nasya Karma.

Sl. No.	Name of Acharya	Days
1	Sushruta	1,2,7,21
2	Bhoja	9
3	Vagbhata	3,5,7,8

Nasya Karma Procedure: The procedure of administration of Nasya can be divided into 3 steps:

A) Purva Karma:

Purva Karma includes Sambhara Sangraha, selection of the patient and preparation of the patient for Nasyakarma.

1. Sambhara sangraha: Nasya Dravya, Taila for Abhyanga, cotton pad, Chatruguna Vastra to protect eyes during Swedana, Gokarna, Triphala Kashaya for Kavala, Dhumavarti etc.

2. Selection of the patient: Before preparing the patient for Nasya Karma, doctor should evaluate the patient whether the patient is fit or unfit for the treatment.

➤ **INDICATIONS OF NASYA:**

- Shiro Roga (Diseases of the Head),
- Danta Roga (Disease of the Tooth),
- Ardhavabhedaka (Migraine),
- Gala Graha,
- Manyastambha (Cervical Spondylosis),
- Hanugraha (Stiffness in mandible joint),
- Pinasa (Sinusitis),
- Mukha Roga (Disease of Mouth),
- Timira (Myopia),
- Arbuda (Tumor),
- Karna Shoola (Earache),
- Apatanaka (Hysteric Convulsions),
- Apatantraka (Hysteria with loss of Consciousness),
- Khalitya (Alopecia),
- Palitya (Greying of Hair),

- Ardita (Facial Paralysis),
- Avabahuka (Frozen Shoulder) etc.

➤ **CONTRAINDICATIONS OF NASYA:**

- Shwasa-grasita (Breathlessness),
- Vriddha (Old age),
- Kasa-grasita (Cough),
- Kshudharta (Hungry),
- Anuvasita (After Sneha Basti),
- Garbhini (In Pregnant),
- Shirah Snata (After Bath),
- Ajirna (Indigestion),
- Bala (Child),
- Bhuktamaatra (After Meal),
- Nava-jwara (Acute Fever),
- Nava Pratishtyaya (Acute Rhinitis),
- Vyayama Klanta (After Exercise),
- Peeta Madya (Drunk),
- Peeta Sneha (After Sneha pana)

3. Preparation of the position: Patient is asked to relieve him/her from natural urges. After that, wash the face and mouth with lukewarm water. He should be given Abhyanga and Swedana over Uttamanga. Patient should be made to lie straight in supine position extending his arms and legs, legs should be slightly raised and the head slightly extended upto 45 degree.

B) Pradhan Karma:

After Purva Karma, eyes of the patient are covered with Chatruguna Vastra (four folded cloth). The medicine which is to be administered

should be lukewarm first. Later, tip of patient's nose is drawn upward by the Vama Pradeshani and with Dakshina Hasta, the medicine is instilled into both nostrils, in one nostril first, closing the other and vice versa by using Gokarna. Patient should remain relaxed during and after the time of administration of Nasya and has to avoid speech, anger, sneezing, laughing, and excessive shaking of the head.

C) Paschat Karma

1. The patient should lie in supine position for hundred Maatra Kala.
2. After the administration of the Nasya drug the patient should be asked to lie in a supine position for approximately 1 minute, the feet, shoulders, palms and ears should be massaged during this time.
3. Patient is asked to inhale the medicine with slowly and to spit it through his mouth turning the head to either side alternatively without rising from the cot.
4. Acharya Sushruta advises to perform Dhumpana, Kavala, Gandusha etc. for eliminating Kapha from Shira (head), throat and nose.
5. Patient should consume Laghu, snigdha and sukhoshna Aahara and lukewarm water for drinking. Patient should avoid dust, smoke, sunshine, wind, alcohol, hot bath, riding, anger, excess fat and liquid diet.

Samyak yoga Lakshana of Nasya Karma : Shiro Laghuta, Indriya Shuddhi, Sukha Swapna, Manah Sukha, Sukha Prabodhana and Vikara Upashamana after the Samyak Vidhi of Nasya karma.⁽²²⁾

Heena Yoga Lakshana of Nasya Karma: Vata Vignata, Indriya Rukshata and Roga Anupashamana⁽²³⁾

Ati Yoga Lakshana of Nasya Karma: Kapha Pravritti, Shiro Gaurava and Indriya Vibhrama⁽²⁴⁾

II. DISCUSSION:

Nasya is one of the main Purification Procedure of Panchakarma. It is main treatment of Urdhvajatrugata Vikaras. Acharya Charaka described that Nasa is the pathway to Shira. Nose is an important drug delivery route known to our Acharyas. It is used for delivering a drug for preventive and curative purpose. It is used to treat local and systemic disease.⁽²⁵⁾ Acharya Vagbhata has given some more details about the mode of action (As.S.Su.29/2). It is explained that Nasa being gate way to Shirah, the drug administered through nostrils reaches Shringataka, a Sira marma through Nasa Srota and spreads in the Murdha

(Brain), and reaches Netra (Eyes), Shrotra (Ears), Kantha (Throat) and removes the morbid Doshas from Urdhwajatru and expels them from Uttamanga.

Nasya dravya contains both water as well as lipid soluble active principles. Its aqueous part principle gets absorbed through mucous membrane (Nasal mucosa, olfactory mucosa) and fat soluble active principle can be easily assimilated through nerve endings (Trigeminal and olfactory).^[26] It is seen that Fat-soluble drugs are usually absorbed more rapidly than water soluble drugs.^[27]

Drugs administered via nose gets rapidly absorbed through mucous membrane of nose and enter into the general blood circulation and then into specific circulation due to high vascularity of nose. It then gets absorbed into the facial vein, through which the back flow of the blood occurs through the inferior ophthalmic vein & to the venous sinuses of the brain.^[28]

Swedana Stimulates efferent vasodilator nerves (on the superficial surface of the face) leading to fall in arterial pressure due to vasodilatation and causes increase in C.S.F. pressure which compresses the arteries in the brain causing Transient ischemia in the brain. It will subsequently raise the arterial pressure (cushing reflex) and more "Slush" created in the intracranial space which forces more transfusion of fluid in brain tissue (Possible action of drug). After the absorption of the drug it may follow neural (olfactory and trigeminal) and circulatory (cavernous sinus) course to reach the site of action.^[28]

Nasya Karma stimulates the peripheral olfactory system. The peripheral olfactory nerves are chemoreceptor in nature. The chemical characteristic of the particle get identified by these chemoreceptors that has reached into the nose. Then it carries the stimuli to the olfactory bulbs. Further, the stimuli will be carried to the higher centres- hippocampus, limbic system, hypothalamus, etc. Higher centres are connected to Anterior and Posterior pituitary and the desired effect on endocrine and nervous system occur.^[28]

III. CONCLUSION:

Nasya is very important panchakarma procedure to cure Urdhva Jatrugata Roga. Nasya Karma enhances the activity of sense organs and prevents many Jatrurdhvagata Rogas. Nasya Karma also alleviates diseases related to all systems of the body because Nasa hi Shirshdvaram and Shira is the chief controlling organ of all the body systems. Nasya Aushadha makes its way to Brain through

Nasal Passage and Olfactory Tract to produce its effects. Nasya Karma is relatively easy to perform and highly effective treatment.

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