



Journal of Drug Delivery and Therapeutics

Open Access to Pharmaceutical and Medical Research

© 2011-18, publisher and licensee JDDT, This is an Open Access article which permits unrestricted non-commercial use, provided the original work is properly cited



Open Access

Review Article

Potency of Nasya Karma

Dr. Amit Mukherjee¹, Dr. Sanjeev Madhukar Rao Khuje², Dr. O. P. Dwivedi³, Dr. Jinesh Jain⁴

¹ Associate Professor, Dept. of Panchkarma, Rani Dullaiya Smriti Ayurved P.G. Mahavidyalaya evam Chikitsalaya, Bhopal

² Associate Professor & H.O.D. Rog-Nidana, Govt. (Auto.) Ayurved College & Hospital, Rewa

³ Professor and H.O.D. Sharir Rachana, Govt. (Auto.) Ayurved College & Hospital, Rewa

⁴ Associate Professor, Dept. of Panchkarma, Govt. (Auto.) Ayurved College & Hospital, Rewa

ABSTRACT

Nasya is a procedure wherein medicaments are instilled into nasal cavity to expel doshas pertaining to Uthamanga. Nasya is one of the least expensive Shodhana Therapy of Panchakarma. Nasya is very important procedure to cure Urdhva Jatrugata, Sensual and also many Physical Disorders. Nasya purifies these organs and removes vitiated doshas through the nasal openings.

Keywords: Nasya, Shiroroga, Dosha, Shringataka Marma, Urdhvajatrugata roga, Navana Nasya, Avapidana Nasya, Dhmapana or Pradhamana Nasya, Dhuma Nasya and Pratimarsha Nasya.

Article Info: Received 12 Sep 2019; Review Completed 13 Nov 2019; Accepted 23 Nov 2019; Available online 15 Dec 2019



Cite this article as:

Mukherjee A, Khuje SMR, Dwivedi OP, Jain J, Potency of Nasya Karma, Journal of Drug Delivery and Therapeutics. 2019; 9(6-s):261-266 <http://dx.doi.org/10.22270/jddt.v9i6-s.3799>

*Address for Correspondence:

M.D. (Panchkarma), Ph.D. (Sch.) Panchkarma, Associate Professor, Department of Panchkarma, Rani Dullaiya Smriti Ayurved P.G. Mahavidyalaya evam Chikitsalaya, Bhopal (M.P.)

INTRODUCTION:

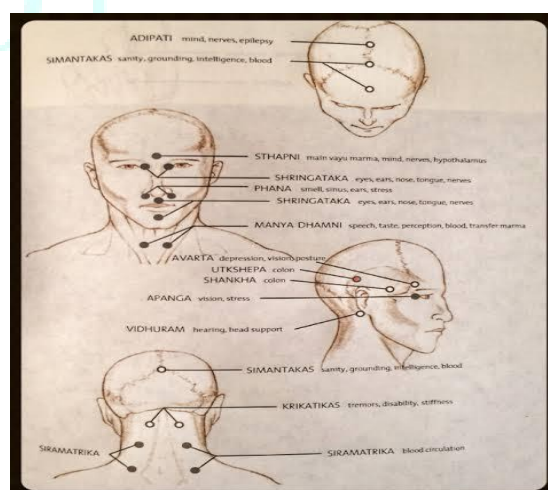
The Sanskrit term Panchkarma translates five therapeutic procedures which are known as Vamana, Virechana, Basti, Nasya and Raktamokshana. 'Pancha' refers to number five and the 'Karma' refers to the therapy that brings about homeostasis by way of evacuation of accumulated morbid Dosha. According to Acharya Charaka Nasya Karma is mainly indicated in Shiroroga. Nasya Karma evacuates the vitiated Dosha and mala by nearest passage.

REVIEW OF LITERATURE:

"नस्तः कर्म च कुर्वीत शिरोरोगेषु शास्त्रवित् ।

द्वारं हि शिरसो नासा तेन तद् व्याप्य हन्ति तान् ॥" (च. सि. 9/88)

The administered Nasya Aushadha directly reaches to Shringataka Marma and stimulates the brain. Synonyms of Nasya are Shiro-virechana, Murdha-virechana, Shirovireka, Nastah Karma and Navana.



"औषधम् औषधि सिद्ध स्नेहो वा ।

नासिकाभ्याम् दीयते इति नस्यम् ॥" (सु. चि. 40/41)

Aushadha Dravya or Siddha Sneha that is administered through Nasal Route or Passage is known as Nasya.

"ऊर्ध्वजत्रु विकारेषु विशेषात्रस्यमिष्यते ।

नासाहि शिरसो द्वारं तेन तद् व्याप्य हन्ति तान् ॥" (अ. ह. सू. 20/11)

The medicine which administered through Nasal route is directly reached to head and distributed in entire head and give very effective results in Urdhvajatrugata roga.

INDICATIONS OF NASYA:

The Indication of Nasya is in Shiro Roga (Diseases of the Head), Danta Roga (Tooth Disease), Ardhavabhedaka (Migrane), Gala Graha (Goitre), Manyastambha (Cervical Spondylosis), Hanugraha, (Stiffness in mandible joint), Pinasa (Sinusitis), Mukha Roga (Mouth Disease), Timira (Myopia), Arbuda (Tumor), Karna Shoola (Earache), Aptanaka (Hysteric Convulsions), Aptantraka (Hysteria with loss of Consciousness), Khalitya (Alopecia), Palitya (Greying of Hair), Ardita (Facial Paralysis), Avabahuka (Frozen Shoulder) etc.

CONTRAINDICATIONS OF NASYA:

Nasya should not be prescribed for Shwasa-grasita (Breathlessness), Vriddha (Old age), Kasa-grasita (Cough), Kshudharta (Hungry), Anuvasita (After Sneha Basti), Garbhini (In Pregnant), Shirah Snana (After Bath), Ajirna (Indigestion), Bala (Childs), Bhuktabhata (After Meal), Nava-jwara (Acute Fever), Nava Pratishyaya (Acute Rhinitis), Vyayama Klanta (After Exercise), Peeta Madya (Drunk), Peeta Sneha (After Internal Application of Sneha) Ajirna (Indigestion), Bala (Childs), Bhuktabhata (After Meal), Nava-jwara (Acute Fever), Nava Pratishyaya (Acute Rhinitis), Vyayama Klanta (After Exercise), Peeta Madya (Drunk), Peeta Sneha (After Internal Application of Sneha) etc.

CLASSIFICATIONS OF NASYA KARMA:

According to Acharya Charaka there are 5 types of Nasya Karma which are Navana Nasya, Avapidana Nasya, Dhmapana or Pradhamana Nasya, Dhuma Nasya and Pratimarsha Nasya.

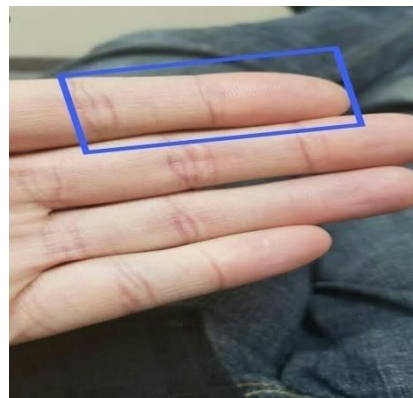
According to Acharya Sushruta there are mainly 2 types of Nasya which are Shiro Virechana Nasya and Sneha Nasya.

Apart from these 2 again Acharya Sushruta classified Nasya in 5 types which are Nasya, Shirovirechana Nasya, Pratimarsha Nasya, Avapidana Nasya and Pradhamana Nasya.

NAVANA NASYA:

The procedure of dropping the medicated oil into the Nostrils is known as Navana Nasya. This is divided into 2 types which are Snehana Nasya and Shodhana Nasya. Navana Nasya is effective for Shodhana of the accumulation of Dosha in the head. Administration of this Nasya is beneficial in condition like Shiro Gaurava, Shirah Shoola, Jeerna Pratishyaya and Apasmara. 8, 16 and 32 drops are Avara, Madhyama and Pravara dose of Shodhana Navana Nasya respectively. In contrast to this 4, 6 and 8 drops are the Avara, Madhyama and Pravara dose of Snehana Navana Nasya respectively. Aushadha can be uses for Shodhana Nasya are Anu Taila etc. and for Shamana Nasya are Narayana Taila etc.

Note: 1 Drop = 0.05 ml. & 2 angula parva (www.unit.convectors.net.value)



Finger Creases (Anguli Parva)

AVAPIDANA NASYA:

Herbs are pounded into a paste and then squeezed to extract the juice which is dropped into the Nostrils. Avapidana Nasya is divided in 2 types, Shodhana Nasya & Stambhana Nasya. 4, 6 and 8 drops are the Avara, Madhyama and Pravara dose of Avapidana Nasya. Stambhana Nasya is beneficial in arresting the bleeding from Nostrils, whereas Shodhana Nasya eliminating the morbid Dosha from Head. Aushadha can be uses for Shodhana Nasya are Saindhava, Pippalayadi Kalka etc. and for Stambhana Nasya are Ikshu Svarasa etc.

DHMAPANA NASYA (PRADHAMANA NASYA):

Herbs are used in the fine powder form and this herbal powder is blown into the Nostrils. This form of Nasya is mainly beneficial in eliminating the morbid Dosha. The medicine in powder form is blown into the Nostrils with the help of a 6 Angula (13.2 cm) long tube. Through this tube the medicine may be blown by Mouth, or else a Rubber Bulb may be conveniently used. (as 1 Angula is 2.2cm approximate). The medicinal powder that is picked up thrice between the Thumb and the Index Finger is the dose of the Dhmapana Nasya (Pradhamana Nasya). This is useful in psychological illness (Manovaha Roga) and epilepsy (Apasmara). Aushadha can be uses for Dhmapana Nasya (Pradhamana Nasya) are Katphala Churna etc. (Reference-Illustrated Panchkarma-Dr. G.Shrinivasa Acharya)

DHUMA NASYA:

Smoke emitting from burning the herbal medicines is inhaled through the Nostrils and is known as Dhuma Nasya. Prayogika Dhuma, Vairechnika Dhuma and Snaihika Dhuma are 3 sub types of Dhuma Nasya. Herbs are powdered and should be shaped into a hollow stick. This hollow stick is attached to the smoking pipe and its free end is lighted. The smoke emitted is than inhaled. Dhuma should inhale 3-3-3 times and this is the Matra for Prayogika Dhuma Nasya.

There are 3 types of Dhuma Nasya which are Prayogika (Shamana) Dhuma, Snaihika Dhuma Nasya and Vairechanika Dhuma Nasya. Length of Prayogika (Shamana) Dhuma Netra is 36 angula (79.2cm), Snaihika Dhuma Netra is 32 angula (68.2cm) and Vairechanika Dhuma Netra is 24 angula (52.8cm). Aushadha can be uses for Prayogika (Shamana) Dhuma are Harenu, Priyangu, Chandana, Usheera, Jatamansi, Aguru, Plaksha etc. Aushadha can be uses for Snaihika Dhuma Nasya are Seeds of Eranda, Stem of Devadaru, Guggulu etc. Aushadha can be uses for Vairechanika Dhuma Nasya are Shweta-aparajita, Malakangani, Manahshila, Agurupatra etc.

PRATIMARSHA NASYA:

Medicated oil when dropped in the Nostrils in a small and specific dose is known as Pratimarsha Nasya. The most convenient form of Nasya as it does not lead to any Vyapada (discomfort) or complications. 2 drops is the dose of Pratimarsha Nasya. The same Nasya when administered in larger dose is known as Marsha Nasya. 10, 8 and 6 drops is the Pravara, Madhyama and Avara dose. Ex.-(Shadabindu Taila etc.).

PRATIMARSHA NASYA KALA:

According to Acharya Sushruta there are 14 Kalas for Pratimarsha Nasya which is 1) Shayanotthita Kala, 2) Dantaprakshaloparanta, 3) Bahirgamana Kala, 4) Vyayamottara Kala, 5) Vyavayottara Kala, 6) Yatra/Adhwashranta Kala, 7) Mala Visarjanoparanta Kala, 8) Mutra Visarjanoparanta Kala, 9) Kavaloparanta Kala, 10) Anjanoparanta Kala, 11) Bhojanottara Kala, 12) Vamanottara Kala, 13) Divashyanotthita Kala and 14) Sandhya Kala.

Note-Acharya Vagbhatta mentioned extra Kala which is Hasyoparanta and replaced Shiro Abhyangaparanta with Bahirgamana Kala.

DIFFERENCE BETWEEN MARSHA AND PRATIMARSHA NASYA:

Marsha Nasya	Pratimarsha Nasya
Chances of Vyapada	No chance
Dose: Large 10 drops, Medium 8 drops, Small 4 drops	Matra 2 drops only
Gives according to Kala	Indicated in all Ritu and Kala
Depends on age (not in vriddha & bala)	Given for all age groups
Works fast	Works slowly
Comparatively more useful	Comparatively less useful
Sneha used in more quantity	Sneha used in less quantity

PROCEDURE OF NASYA KARMA:

Procedure of Nasya Karma is done in following steps.

Poorva Karma with collection of necessary facility, preparation of Patient, performing Abhyanga and Swedana to face and neck.

Pradhana Karma with Position the Patient and administration of the medicine.

Paschata Karma with observation of the Patient, observing the proper, inadequate and excessive effects of Nasya.

POORVA KARMA:**1.) Collection of Necessary Facility: A). Medicines:**

Anu Taila in Jeerna Roga (Chronic Disorders) of the Nose, Durva Svarasa in spontaneous bleeding from the Nose, Vidanga Churna in Twaka Roga (Skin diseases) affecting the head and neck, Purana Ghrita in Manovaha Roga (Psychological illness), Madhu in Hikka (Hiccups), Lakshadi Taila in Jeerna Pratishyaya (Chronic Rhinitis), Karpasasthyadi Taila in Cranial Nerve Disorders and Bhunaga Taila in Ardita (Facial Paralysis) etc.

B). Equipments:

We need a Table with facility to lower the head portion, 100 ml lukewarm Medicated Oil for Abhyanga, Metallic Go-karna Yantra or Rubber Dropper, 6 Angula long glass tube fitted with rubber bulb at one end for blowing the medicine for Dhmapana Nasya, Dhuma-netra and Spitton.

2.) Preparation of The Patient:

After evacuation of the bowel and bladder the Patient is asked to take the light diet, several minutes after meal the Patient may be subjected to Nasya Karma. Abhyantara Snehapana is contraindicated. (Reference- Illustrated Panchkarma-Dr. G. Shrinivasa Acharya).

3.) Performing Abhyanga & Swedana:

For the Stanika Abhyanga/Snehana, Patient is placed in the Supine Position on table. Therapist stands at the head end of the table facing the Foot and to carry out Abhyanga and Swedana. Face and Neck of the Patient is anointed with lukewarm Oil, and then Face and Anterior Neck are massaged. Forehead, Eyebrows, Nose, Chin and Maxillary area is massaged by linear Thumb movements. Cheek and Temporal region is massaged with circular movements of the Palm in both clockwise and anticlockwise direction. Anterior of the Neck is massaged by moving the flat of the Palms from the base of the Neck to the Mandible.

For the purpose of Sthanika Swedana, we do Nadi Sweda for which we can use Eranda Patra or Mula, Vasa, Nirgundi, Dashamula, Shigru, Chinchu etc. Thus every part of the Face and Neck is treated the Patient is ready for administering the Nasya Karma. The aim for doing Abhyanga & Swedana is for to move Doshas from Shakha to the Koshtha.

PRADHANA KARMA:**1) Positioning the Patient:**

The table used for Nasya karma will have facility for lowering the head portion. In the supine position of the Patient the head is bent backwards for about 45 degrees.

2) Administering the Medicine:

In case of Navana, Marsha and Pratimarsha Nasya prescribed Oil is taken in a Go-karna Yantra or Rubber Dropper, then the therapist standing and the Head end of the table elevates the tip of the Patient's Nose with left Thumb and then allows to drop the Oil from Dropper into each Nostrils one after the other.

In case of Navana, Marsha and Pratimarsha Nasya prescribed Oil is taken in a Go-karna Yantra or Rubber Dropper, then the therapist standing and the Head end of the table elevates the tip of the Patient's Nose with left Thumb and then allows to drop the Oil from Dropper into each Nostrils one after the other.

After dropping the Oil into one Nostril, the Patient is asked to take deep inhalation so that the medicine reaches deep inside the Nose. In Avapidana Nasya, the herbal paste taken in a cloth piece is squeezed to extract the juice and is made to fall into the Nostril. In case of Pradhmana Nasya, the herbal powder is loaded into a glass tube and is then blown into the Nostril. For this, the prescribed medicinal powder is placed on a plate. The glass tube fitted with bulb at one end is taken and free end of the glass tube is pressed against the powder and it allows the powder to loads into the tube. Then therapist gently compresses the bulb to blow the medicine into the Nostril, the Patient is then asked to close the opposite Nostril and then to inhale.

In case of Dhuma Nasya, Patient is made to sit on a knee high chair and the lighted Dhuma Yantra is placed. The Patient is asked to inhale the Dhuma by placing the mouth piece of the Dhuma Yantra into the Nostril. He should exhale the Dhuma only through mouth, this is repeated several times. Following this the Patient is now asked to suck by one of the Nostril and then inhale and other Nostril is closed with fingers and then exhale through mouth. Dhuma should never be exhaled through the nose.

PASCHATA KARMA:

1) OBSERVATION OF THE PATENT:

The therapist should closely observe the Patient to assess the proper effect of the medication. If the Patient develops any symptoms indication of inadequate or excessive effect then it should be treated properly.

PROPER EFFECT OF THE NASYA KARMA:

We get Samyak Lakshana viz. Shiro Laghuta, Indriya Shuddhi, Sukha Swapna, Manah Sukha, Sukha Prabodhana and Vikara Upashamana after the Samyak Vidhi of Nasya karma.

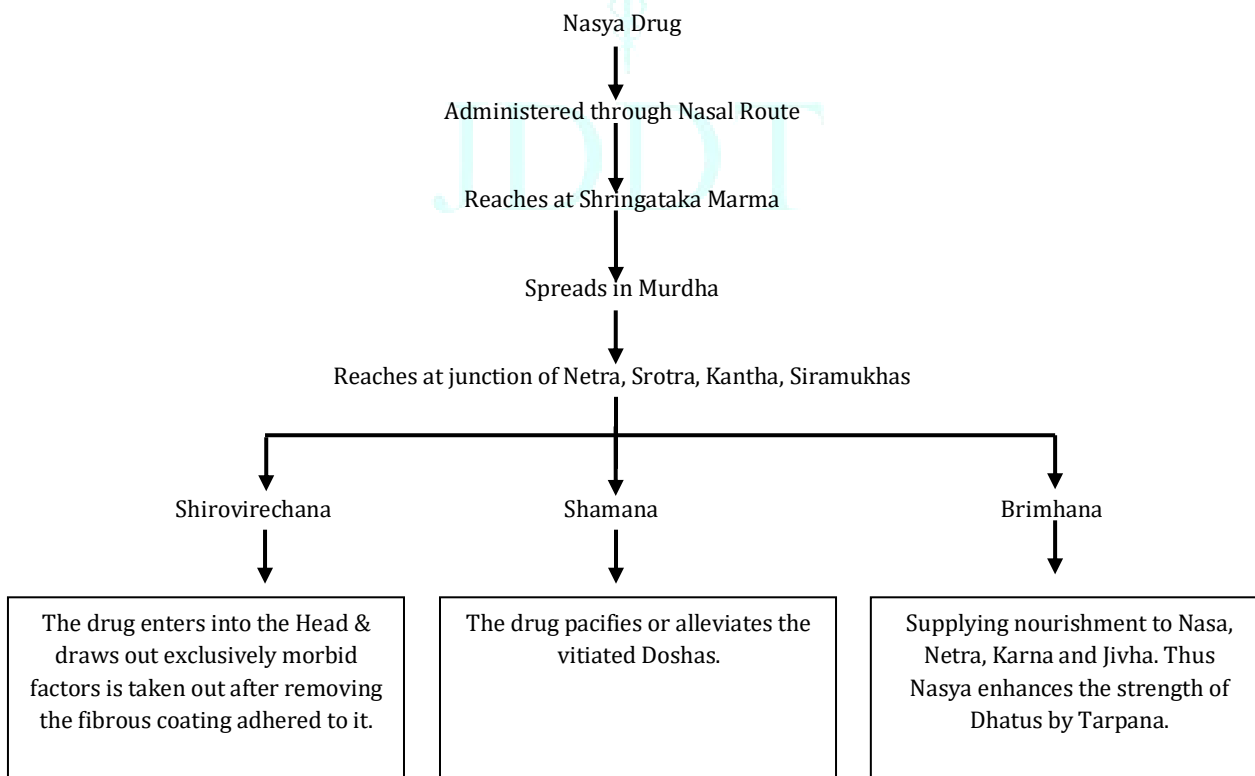
INADEQUATE EFFECT OF NASYA KARMA:

We get Asamyak Lakshana viz. Vata Vigunata, Indriya Rukshata and Roga Anupashamana after the Inadequate Nasya Karma.

EXCESSIVE EFFECT OF NASYA:

We get Samyak Lakshana Kapha Pravritti, Shiro Gaurava and Indriya Vibhrama after the Excessive Nasya Karma.

MODE OF ACTION: (AYURVEDA VIEW):



KALA OF NASYA KARMA:

Acharyas have given the Doshanusara Kala for Nasya. In Vata Dosha Pradhanya Vikaras we give Nasya Karma in Aparahna Kala (afternoon), in Pitta Dosha Pradhanya Vikaras we give Nasya Karma in Madhyahna Kala (noon) and in Kapha Dosha Pradhanya Vikaras we give Nasya Karma in Purvahna Kala (before noon).

Varsha, Sharada and Vasanta Ritu are appropriate Ritu for the best result for

Nasya. We can give the Nasya Karma n-between 7 to 80yrs. Nasya Karma can be administered with a gap of and continuously for 1 day, 2 day, 7 day, 14 day and 21 day. (Su. Chi. 40/42-43)

2) AFTER NASYA:

The Patient is asked to spat out the medicine that reaches the throat. Swedana is repeated on the face after Nasya. Gentle massage on forehead, palms and soles of the Patient, then he asked to take rest in for several minutes. Then he allowed to wash mouth and face with hot water.

3) KAVALA:

After Nasya Kwatha made from Shodhana Dravya (Triphala, Trikatu, Vacha, Pippali, Haritaki, Gomutra etc.) is administered to Patient for Kavalas.

4) GANDUSHA:

For Gandusha we use same Aushdhi mentioned in Kavalas (Triphala, Trikatu, Vacha, Pippali, Haritaki, Gomutra etc.) is mixed in Ushna Jala or Yava Kshara or Sarji Kshara and then administered to Patient with Trifala Kwatha.

MODERN VIEW:**(A) Neuronal Pathway:**

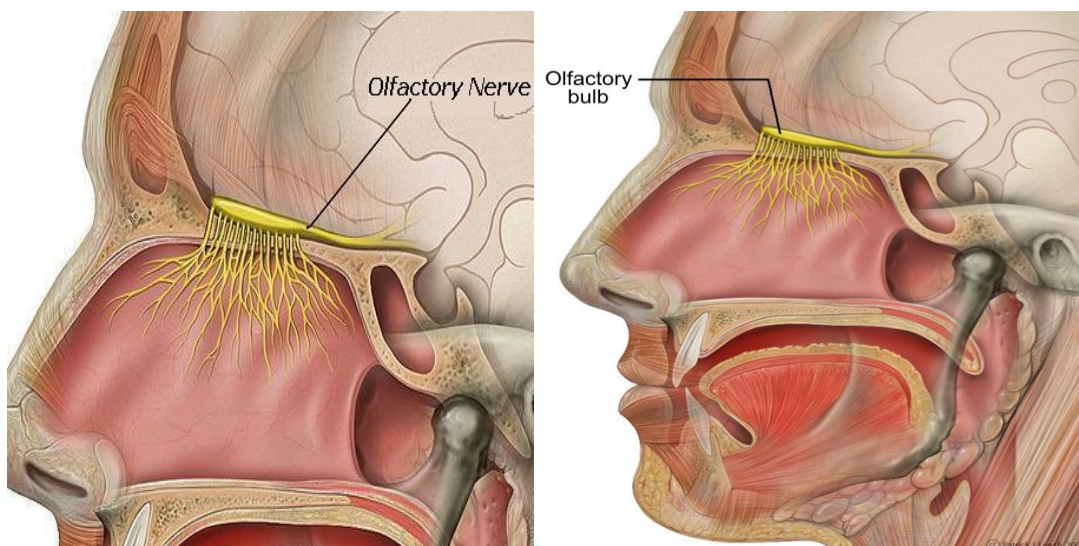
When we administered the Nasya Aushadha, it receives and absorbed by olfactory receptor cell then Olfactory Nerve then drug goes into Olfactory Bulb, Olfactory tract and Limbic System and then hypothalamus to regulate the functions of Nervous and Endocrine System.

(B) Diffusion:

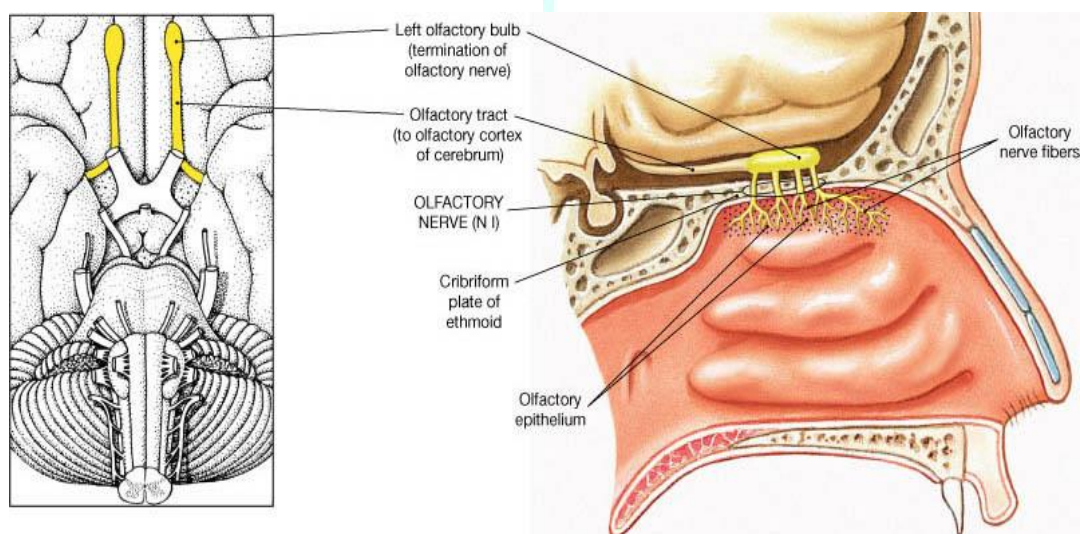
When we administered the Nasya Aushadha it diffuses through Plasma Membrane of Nasal Mucosa and excrete the wastes.

(C) Vascular Pathway:

The administration of Nasya Drug it diffuse into Capillaries and Facial Vein and goes into Intracranial Circulation and Systemic Circulation.



Olfactory System



Olfactory Pathway

EFFECT OF NASYA IN THE MANAGEMENT OF MANYASTAMBHA & AVABAHUKA:

Manyastambha and Avabahuka are severe burning problem now days and these are mainly Vatajananatmaja vyadhi.

- Samprapti Ghatakas :-
- Dosha : Vata (Pradhana) and Kapha.

- Dushya : Rasa, Mamsa, Snayu.
- Srotas : Rasavaha, Mamsavaha and Vataavaha.
- Sroto dusthi : Kshaya and Sanga (Srotorodha).

SROTO DUSTHI: (KSHAYA):

Nasya acts with the effect of Shamana and Brimhana Karma. Aushadha with the Properties of Snigdha-Guru Guna, Ushana

Veerya and Madhura-Amla-Lavana Rasa pacifies Vata Dosha. (Ex.-Ksheerabala Taila).

SANGA (SROTORODHA):

Nasya acts with the effect of Virechana or Shodhana Karma. Aushadha with the Properties of Khara-Rooksha-Laghu Guna, Ushana Veerya, Katu-Tikta-Kashaya Rasa removes Srotorodha which directly works in the Sanga of Kapha Dosha. (Ex.-Anu Taila).

DISCUSSION:

Nasya is one of the main Purification Procedure of Panchkarma . It is main treatment of Urdhvajatrugata Vikaras. Nasya works on Nerve Disorder which Circulated by Rasa & Rakta Dhatu with the help of Shringataka Marma. Pratimarsha Nasya can be used from birth to whole life in the dose of 2 drops at 15 kalas. Nasya works as Shamaka & Shodhaka Panchkarma procedure, acts on Vishuddha Vatavastha & Kapha Vata Upasthambhita Avastha.

CONCLUSION:

Nasya is very important procedure to cure Urdhva Jatrugata Roga. Nasya Karma enhances the activity of sense organs and

prevents the Rogas. Nasya Karma prevents Khalitya and ensures growth of hair and alleviates diseases like Manyastambha, Shirah-shoola, Ardhabheda, Ardita, Ekanga-vata, Avabhahuka, Manasa-roga etc. Nasya Aushadha makes its way to Brain through Nasal Passage and Olfactory Tract to stimulate its effects.

REFERENCES:

1. Yadhavaji Trikamaji - Agnivesha Charaka Samhita - 5th Edition - Choukhambha Publication, Varanasi.
2. Gupta Kaviraj Atrideva - Ashtanga Hridaya Vidyotini Bhasha Commentary - Reprint Edition 2006 - Choukhambha Publication, Varanasi.
3. Pranita Kashirama - Sharangadhara Samhita Acharya Addhamalla Virachita Dipika Commentary - Krishnadesha Academy.
4. Sharma Priyavritt - Chakradatta, Sanskrita text with English translation - 2nd Edition 1998 - Publication, Varanasi.
5. Vaishya Kavivara Shaligramji - Vangasena with Hindi Tika - 2003 Edition - Khemaraja Shrikrishnadas Prakashan, Bombay.
6. Dr. G. Shrinivasa Acharya - Panchkarma Illustrated - Chaukhamba Sanskrit Academy - 2013.

