The Potency of *Nasya Karma*

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**ABSTRACT**

*Nasya (Nasya Karma)* is a term to be applied generally for medicines administered through the nasal route. The formulations used for the purpose of *Nasya Karma* are called *Nasika Kalpana*. Since nose is the gateway of the head, the therapy is highly effective in curing a number of diseases pertaining to the head, if it is performed systematically. The therapy cleanses and opens the channels of the head, thereby improving the process of oxygenation (*prana*), which has a direct influence on the functioning of brain. The therapy is beneficial if done on a regular basis, because it keeps the eyes, nose and ear healthy. It also prevents the early graying of hair. *Nasya karma* is mainly indicated in the diseases of head and it can be done in many other conditions which effects the head as head is the important part of the central nervous system that regulates functions throughout the body.

**KEYWORDS**

*Nasya, Karmukta, Kalpana*
INTRODUCTION

The sanskrit term Panchkarma translates five therapeutic procedures which is known as Vamana, Virechana, Anuvasana Basti, Niruha Basti and Nasya. ‘Pancha’ refers to number five and the ‘Karma’ refers to the therapy that brings about homeostasis by way of evacuation of accumulated morbid dosha. Panchkarma procedures are carried out in 3 steps. These steps are- 1)-Poorva Karma, 2)- Pradhana Karma, 3)- Pashchata Karma.

According to Acharya Charaka Nasya Karma is mainly indicated in Shiroroga. Nasya Karma evacuates the vitiated dosha and mala by nearest passage. The administered Nasya Aushadha directly reaches to Shringataka Marma and stimulates the brain. 

Aushadha Dravya or Siddha Sneha that is administered through nasal route or passage is known as Nasya. Aushadha given to patients by nasal route or nasamarga reaches head (after absorption) and gets distributed in head providing effective results in urdhwajatrugataroga.

SYNONYMS OF NASYA:--

Shirovirechana, Murdhavirechana, Shirovireka, Nastah Karma and Navana are the synonym of Nasya Karma.

INDICATIONS OF NASYA:--

Conditions like Shiro Roga (Diseases of the Head), DantaRoga (Tooth Disease) Ardhabhedaka (Migrane), Gala Graha, Manyastambha (Cervical Spondylosis), Svarabheda (Hoarse Voice), Hanugraha, Pinasa, Gala Shaluka, MukhaRoga (Mouth Disease), DantaShoola/harsha (Toothache/ HYPER Sensitivity), Timira, Arbuda (Tumor), Karnashoola (Earache), SkandhaRoga, Apanaka, Khalitya, Apantrak, Palitya are the conditions where nasya is indicated.

CONTRAINDICATIONS OF NASYA:--

In conditions like Ajirna (Indigetion), Bala (Childs), Bhuktabhata (After Meal), Vegavarodhita, Shoka-pidita (In Sadness), Akala (not a appropriate season), Durdina (not a appropriate day), Nava-jwara (Acute Fever), Nava Pratishyaya (Acute Rhinitis), Vyayama Klanta (After Exercise), Vyavaya Klanta, Peeta Madya (Drunk), Peeta Sneha (After Internal Application of Sneha), Shwasa-grasita (Breathlessness), Vriddha (Old age), Kasa-grasita (Cough), Kshudharta (Hungry), Anuvasita (After Sneha Basti), Garbhini (In Pregnant), Shirah Snata (After Bath).

CLASSIFICATIONS OF NASYA KARMA:--

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

CLASSIFICATION ACCORDING TO ACHARYA SUSHRUTA:-
According to Acharya Sushruta there are mainly 2 types of nasya viz., Shirovirechana nasya and Sneha nasya. Apart from these 2, Nasya, Shirovirechana Nasya, Pratimarsha Nasya, Avapidana Nasya and Pradhamana Nasya is also mentioned by Acharya Sushruta.

NAVANA NASYA:-
The procedure of dropping the medicated oil into the nostrils is known as Navana Nasya. This is divided in Sneha Navana Nasya and Shodhana Navana Nasya.

Navana Nasya is effective in clearing the accumulation of sanchitashirasthadoshas. Administration of this Nasya is beneficial in condition like Shiro Gaurava, Shirah Shoola, Jeerna Pratishyaya and Apasmara. Avaramatra is 8 drops, madhyama matra is 16 drops and pravara matra is 32 drops. In contrast to this 4, 6 and 8 drops are the Avara, Madhyama and Pravara dose of Snehana Navana Nasya, respectively. Aushadha used for Shodhana Navana Nasya is Anu Taila Nasya and aushadha used for shamana navana nasya is narayana taila.

AVAPIDANA NASYA:-
Herbs are pounded into a paste and then squeezed to extract the juice which is dropped into the nostrils. Shodhana Avapida Nasya and Stambhana Avapida Nasya are the two distinct varieties of avapida nasya. Avapida nasya should be given in doses such as hina matra (small dose) 4 drops, madhyama matra (medium dose) 6 drops and uttama matra (large dose) 8 drops. Stambhana Nasya is beneficial in arresting the bleeding from nostrils, where as Shodhana Nasya eliminates the morbid dosha from head. Aushadha used for Shodhana Avapida Nasya is Saindhava-Pippalayadi Kalka and aushadha used for stambhana avapida nasya is ikshu svarasa.

DHMAPANA NASYA (PRADHAMANA NASYA):-
Herbs are used in 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 13.2 cm (6 Angula) 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 usefull
in psychological illness (Manovaha Roga) and epilepsy (Apasmara). Aushadha use for Dhamapana Nasya is Katphala Churna.

**DHUMA NASYA:**
Smoke emitted after 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.

**PRAYOGIKA DHUMA NASYA**
Herbs are powdered and shaped into a hollow stick. This hollow stick is attached to the smoking pipe and its free end is lighted. This smoke (dhuma) is inhaled. Dhuma inhaled 3x3 avaritties (3 little inspiration followed by one large expiration, total 9 times) which is the Matra for Prayogika Dhuma Nasya. The length of Dhuma netra for Prayogika Dhuma Nasya is 36 angula (79.2cm). Ex.- (Harenu, Priyangu, Chandana, Usheera, Jatamansi, Aguru, Plaksha, etc.).

**VAIRECHANIKA DHUMA NASYA**
The different herbs that have an ability to clear the accumulation of doshas in the head are used in the preparation of hollow sticks for smoking in Vairechanika Dhuma Nasya. This type of nasya is specially indicated in disease of the head due to morbid Kapha Dosha. Vairechanika dhuma nasya is continued for a longer duration till the complete elimination of dosha (doshanirharana). The length of Dhuma-netra is 24 angula (52.8cm).

Ex.- (Shweta-aprajita, Malakangani, Manahshila, Agurupatra)

**SNAIHIKA DHUMA NASYA**
Snaihika Dhuma Nasya relieves the dryness and irritation in the respiratory passages. This is very effective in relieving the morbidity of Vata Dosha. The herbs like seeds of eranda, stem of Devadaru and Guggulu are used in the preparation of herbal sticks. Sticks is fixed to the smoking pipe, take one end in mouth (like cigerretes) then lighted the free end of stick and use like cigerretes, till ‘AshruShrava’ is started. The length of Dhuma-netra is 32 angula(68.2cm).

**PRATIMARSHA NASYA:**
Medicated oil when dropped in the nostrils in a small and specific dose is known as Pratimarsha Nasya. It is the most convenient form of nasya as it does not lead to any discomfort or complications. Matra of the pratimarsha nasya is two drops. The same nasya when administered in larger dose is known as Marsha Nasya. Pravara matra of marsha nasya is 10 drops, madhyama matra is 8 drops and avara matra is 6 drops.

Ex.- (Shadabindu Taila).
PRATIMARSHA NASYA KALA:-
According to Acharya Sushruta the kala for Pratimarsha Nasya is Shayanotthita Kala, Dantaprakshaloparanta, Bahirgamana Kala, Vyayamottara Kala, Vyavayottara Kala, Yatra/Adhwashranta Kala, Mala Visarjanoparanta Kala, Mutra Visarjanoparanta Kala, Kavaloparanta Kala, Anjanoparanta Kala, Bhojanottara Kala, Vamanottara Kala, Divashyanotthita Kala, Sandhya Kala, (Note- Acharya Vagbhatta mentioned a extra kala which is Shiro Abhyangaparanta (15th).

DIFFERENCE BETWEEN MARSHA AND PRATIMARSHA NASYA:-
In marsha nasya, there are chances of vyapada or upadrava (complications) but in pratimarsha nasya, no any possibilities of upadrava or vyapada (complications) is occur. Differences in matra such as in marsha nasya the pravara matra is 10 drops, madhyama matra is 8 drops and avara matra is 6 drops but matra of pratimarsha nasya is 2 drops only. Marsha nasya is given on the basis of kala while pratimarsha nasya is given in all ritu and kala. Marsha nasya works fast while pratimarsha nasya works slowly. Marsha nasya administration is depends on age which is not indicated in vriddda and bala while pratimarsha nasya is given to all age groups. Sneha used in more quantity is marsha nasya while sneha used in less quantity in pratimarsha nasya.

PROCEDURE OF NASYA KARMA:-
Procedure of Nasya Karma is done in following steps.

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).
B). EQUIPMENTS
Table, 100 ml lukewarm medicated oil for Abhyanga, metallic Go-karna Yantra or rubber dropper, 13.2 cm long glass tube fitted with rubber bulb at one end for blowing the medicine for Dhmapana Nasya, Dhuma-netra and spitton.
C). 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, if it is essential than small dose of Sneha should be given only for 3 days, after a rest of one day Nasya therapy is planned on 5th day.

D). PERFORMING ABHYANGA AND SVEDANA

ABHYANGA

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 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.

SWEDANA

For this purpose, we do Nadi Sweda for which we can use Eranda Mula, Vasa, Nirgundi, Dashamula 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:-

A). 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.

B). ADMINISTERING THE MEDICINE

In case of Navana, Marsha and Pratimarsha Nasya prescribed oil is taken in a Go-karna Yantra or rubber dropper, then therapist stands near head end of the table (where patient is lying in supine position) and 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, the same is repeated in other nostril. 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 Pradhamana 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 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 suck and then inhale the Dhuma by placing the mouth piece of the Dhuma Yantra between the lips. 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.

In Prayogika & Vairechanika Dhuma Nasya inhalation mostly through nostrils is preferred. Inhaling the smoke both through the nostrils as well as mouth is ideal in Snaihika Dhuma Nasya.

PASCHATA KARMA:-

A). OBSERVATION OF THE PATIENT

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.

EFFECTS OF THE NASYA KARMA:-

The symptoms of proper effect is Shiro Laghata, Indriya Shuddhi, Sukha Swapna, Manah Sukha, Sukha Prabodhana and Vikara Upashamana³.

INADEQUATE EFFECT OF NASYA KARMA:-

The symptoms of inadequate effect is Vata Vigunata, Indriya Rukshata and Roga Anupashamana⁴.

EXCESSIVE EFFECT OF NASYA:-

The symptoms of excessive effect is Kapha Pravritti, Shiro Gaurava and Indriya Vibhrama⁵.

B). AFTER NASYA:-

The patient is asked to spit out the medicine that reaches the throat. Swedana is repeated on the face after nasya. Gentle massage is done on forehead, palms and soles of the patient, after that patient advised to take some rest then patient allowed to wash his mouth and face with luke warm water (tolerable to the patient).

C). KAVALA:-

After Nasya Kwatha made from Shodhana Dravya (Trifala, Trikatu, Vacha, Pippali, Haritaki, Gomutra) is administered to patient for Kavala.

D). GANDUSHA:-
Trifala, Trikatu, Vacha, Pippali, Haritaki, Gomutra is to take with Ushna Jala or Yava Kshara or Sarji Kshara and then administerd to patient with Trifala Kwatha.

MODE OF ACTION
Drugs used in nasya karma (mainly churna aushadha) is sensitive to smell (shunthi, lashuna, hingu, vacha etc.) and other dravyas have properties of katu, ushna, tikshna & because of these properties these dravyas works as vishyandana, dravikarana, chhedana etc. madhura dravyas works as brimhana, shamana and tarpana etc. Aushadha which is kashaya in nature works as stambhana, shirovirechana aushadha works by reaching uttamanga & excrete out vikrita dosha.

Nasa is the door of the head, that’s why the aushadha which is giving through nasal route reaches to shringataka marma and shows its effects in shira, netra, srottra and kantha & excrete out vikrita (vridhha) doshas.

Before starting the nasya karma sthanika abhyanga is given to patient which helps in stimulation of vasodilator nerves and spread out on superficial surface of face, this increases the blood circulation to the brain. When the head is kept in lower position, it aids retention of medicine in nasopharynx and helps in providing sufficient time for local drug absorption.

When the nasya dravya are administered through the nasal cavity, the drug gets absorbed by the passive process across the cell wall through the cell membrane as lipid soluble medicine has greater passive absorption. Later transversion may be carried through capillaries and veins to stimulates olfactory nerve which is connected with higher centers of the brain (like Limbic system, Basic ganglia & Hypothalamus) which inturn stimulates endocrine and nervous system.

DISCUSSION & CONCLUSION
Nasya is very important procedure to cure UrdhvaJatrugata Roga. Nasya Karma enhences the activity of sense organs and prevents the diseases. Nasya Karma prevents khalitya and ensures growth of hair and alleviates diseases like Manyastambha, Shirah-shoola, Ardhabhahdaka, Ardita, Ekanga-vata, Avabhahuka, Manasa-roga etc. Nasya Aushadha makes its way to brain through nasal passage and olfactory tract to stimulate.
REFERENCES