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 Urdhwa-jatragata Vikara. Nasya karma is practices 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 Charka nose is pathway of Sirah. The Drug administered through Nasya 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 Urdhwanga Srotasas. Sringataka are the most important

INTRODUCTION
Nasya karma is one of the Panchakarma therapy, mainly indicated for Urdhwa-jatragata 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 Urdhwanga Srotasas. 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, Sarpshap, Tumbaro etc (9). Nasya Dravya are Ruksha, Tikshna, Katu, Ushna, Sukshma, Kapha vataginha, 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 (Sweat) 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 sinustis. 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 sanskar is recommendation in Ayurveda and it may act at neuro endocrine level. The Drugs used for Pumsavana may be acting through this Olfacto Hypothalamo Pituitatry pathway. Stimulation of Nasya Dravyas acts at olfactory- Hypothalamo -Pituitatry 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 administrated 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 -Pituitatry 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.

**REFERENCES**


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