



CONCEPT OF NASYA WITH REFERENCE TO ITS THERAPEUTIC APPLICATIONS

Dr. C.R. Pujar

M.D, Professor, Dept. of Panchakarma, Shri Shiva Yogeshwara Rural Ayurvedic Medical College, Inchal, Karnataka

Dr. P.L. Alaekhya

PG Scholar, Department of Panchakarma, Shri Shiva Yogeshwara Rural Ayurvedic Medical College, Inchal, Karnataka

ABSTRACT Nasya karma refers to an Ayurvedic therapy that includes instillation of herbal oils, juices or powders through the nasal route. It works effectively in the diseases of E.N.T. It is one among the panchakarma procedures and is a great contribution of Ayurveda. It is more of a localized Oil & Steam therapy especially desirable for eliminating vitiated doshas from the parts above the base of the neck as nasal passage being the gateway of the head. Though it is a localized therapy, it is efficacious not only for immediate results but also offers a permanent relief in majority of diseases. Though it is a simple technique, its effects run deep both physically and emotionally. The medicines employed through the nasal route spread into the Brain crossing Blood-Brain-Barrier and also into venous system (Blood circulation) around the nostrils. Then they eliminate the morbidity distributed in nearby areas. Thus it clears the blockage of the channels and the diseases are cured efficiently. Medicated oils / juices / powders stimulate the vital centers of brain to overcome specific diseases. Nasya treatment usually does not result any serious side effects if performed by an experienced therapist. Nasyakarma cleanses, purifies and strengthens the nasal passages. Due to its broad-spectrum of activity, Nasya Karma is a recommended remedy for wide range of ailments like congestion, allergies, sinusitis, headaches, migraine, cervical spondylosis, hair fall, premature graying of hair, rhinitis and other nasal infections.

KEYWORDS :

INTRODUCTION:

Nasyakarma is a method of administration of drugs through nostrils. It is one among the panchakarma procedures and is a great contribution of Ayurveda. It is more of a localized Oil & Steam therapy intended chiefly to eliminated vitiated doshas from head & neck. Though it is a localized therapy, it is efficacious not only for immediate results but also offers a permanent relief in majority of diseases. Though it is a simple technique, its effects run deep both physically and emotionally.

MECHANISM:

Apparently, it is Vriddha Vagbhata who first narrated the mode of drug action in Nasyakarma. The medicine administered will reach 'Sringataka Srotas' initially and spreads to the openings of vessels of eyes, ears, throat etc and to the head. Susruta has described Sringataka marma occurring at the site of union of Siras (सिरा) supplying nose, eyes, ears and tongue. He further points out that the injury to this marma will have immediate fatal effect. Indu, the commentator on Ashtanga Sangraha opined Sringataka as inner side of middle part of the head (शिरोः अंतर्मध्यं). Probably this may be referred to paranasal areas consisting of air – sinuses and blood vessels.

The Vomero-nasal organ is composed of bone & cartilages and covered by mucus membranes. This mucus membrane is richly supplied with capillaries and nerves on the peripheral surface and has a direct links with the brain through neural pathways with the most important being the Olfacto- Hypothalamic pathway from the fibers of olfactory bulb.

The drug is absorbed initially by passive process across the cell-wall in frontal and sphenoidal sinuses where Ophthalmic, Olfactory and other veins are spread out. The traversing is carried out through capillaries and veins located in the mucus membrane on the peripheral surface. The sphenoidal sinuses are in close relation to intra-cranial structures. The changes in the cavernous pressure said to render inflammation of mucosal membrane of air-sinuses. Thus there may be so far undetected root between air-sinuses and cavernous venous sinus enabling the transudation of the fluids. On the whole mentioning of Sringataka marma in this context seems to be reasonable

The tympanic vessels of the upper nasal cavity and air-sinuses drain into deep cervical lymph nodes. The lymph nodes are supplied with post-capillary venules and arterioles through which the possibility of drug material exchange can be guessed. Since the majority of nasya dravyas contain Taila, the Lipid – Water - Partition coefficient is greater and the concentration of the drug in the membranes is high due to its faster diffusion.

Some of the recent studies suggested that the nasal drop containing growth factor made its way past the olfactory section of the brain into the areas not directly involved with smelling. The same drug when

injected never made it to the brain. This observation has paved way for revolutionary therapy for certain degenerative disorders like Alzheimer's disease and Parkinson's disease and other conditions like Epilepsy, and certain brain tumours.

Certain other studies suggested that certain group of drugs have shown promising results in exerting changes in CNS, Hormone levels without entering the systemic circulation of the brain. Thus Nasya karma prevents senile changes of the organs of Head, Chest and brain apart from promoting the strength, vitality and capacity of sense organs.

From this explanation, the effect of operative procedure of Nasyakarma can be listed as under:

Lying down in Head-lowered position:

- Helps in spreading of medicine into air-sinuses and to the cribriform plate of ethmoid bone
- May direct the pooling of facial venous blood to cavernous sinus
- Heightens the CSF pressure

Hot fomentation on the Face:

- Stimulate the efferent Vaso-dilator nerves of intra-cranial vasculature
- Causes vaso-dilatation peripherally and in the paranasal sinuses
- Increases capillary filtration coefficient, Lipid-water coefficient of the drug

Repeated suction through nostrils:

- Helps in proper spreading of the drug into air-sinuses and to the cribriform plate of ethmoid bone

Light Massage on the Manya & other parts of face:

- Brings back the momentarily deranged pressure mechanism in the brain to normalcy.
- Buffering action impact on Cardio and Cerebro vascular systems

Therapeutic Applications:

It seems that there is little difference of opinion in Ayurvedic classics regarding the therapeutic utility of Nasyakarma. It is advocated for wider group of diseases of Shalya, Shalakya, Kayachikitsa, Prasutitantra and also as a preventive procedure against serious diseases. It energizes the faculties of senses, thought and speech and hence included in daily routine, the Dinacharya.

In Susruta Samhita we come across with a unique reference '*amanusha pratishedha*' meaning inhuman behaviour as one of the indications of nasyakarma. This may be applied for today's highly talked about global pollution. It is a known fact that most of the presenting complaints in general practice are largely due to the

pollution of one form or other. In all such cases Nasyakarma can be employed as an effective preventive measure especially in cases of Tuberculosis, Bronchial Asthma, Bronchitis, recurrent Upper & Lower Respiratory tract infections etc.

Vagbhata has mentioned that Brimhana Nasya is highly useful in certain brain related diseases (शोधयन्ति उत्तमंगं योगान्). Certain diseases like Parkinson's, Alzheimer's etc which are considered as incurable can be tried with Brimhana nasya along with selected rasayana drugs.

Below are the results of the studies carried out on the efficacy of Nasyakarma in different clinical condition:

S.No.	Drug	Indication
1.	Bhringaraja Taila	Premature Graying & Hair fall
2.	Shadbindu Taila	Sinusitis, Allergic Rhinitis, Alopecia areata, Dandruff and Cervical Spondylitis
3.	Anu Taila	Chronic Head – Ache, Preventive for allergies
4.	Peenasa Taila	Sinusitis,
5.	Vata Sringa Siddha Ksheera	Pumsavana
6.	Swasa Kuthara Ras	Epilepsy including Status epilepticus
7.	Katu – Taila	Prevention of allergies
8.	Varanadi Ksheera Ghrita	Sinusitis, Migraine Head – Ache
9.	Tila Taila	Anxiolytic & Nurturing
10.	Ghrita & Coconut Oil	Soothing & countering allergies
11.	Vacha Churna	Swarabheda
12.	Ksheerabala/Dhanw antara Taila (101)	Paksha ghata
13.	Maha Masha Taila / Jyotishmati Taila	Parkinson's & Alzheimer's
14.	Maha Narayana Taila	Cerebro-brachial Neuralgia, Frozen Shoulder, Peri-Arthritis

CONCLUSION:

With the help of the available physiological evidences on Nervous and Vascular systems, it is proved that the Ayurvedic Doctors claim of 'नसह्नि शिरसो द्वारं' is not an exaggerated pharmaco-dynamic phenomenon. Nasyakarma is not merely a localized application of drug, but it has got a generalized effect through neuro transmission and also through lymphatic system. Every step advised during nasyakarma is of vital importance and has its own role in the ultimate effect without which the process will prove futile

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