

A REVIEW STUDY ON NASYA KARMA AND ITS KARMUKTA

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ABSTRACT

Nasya karma is one of the Panchakarma therapies of Ayurveda. The process of instilling drug herbalized oils and liquid medicine through nostrils is called Nasya Karma. Among different routes of drug administration, nasal route is the most efficient one in diseases related to Urdhwajatrugata Vikara (Supraclavicular region). Acharyas have mentioned 'Nasa is the doorway to Shirah'. Nasya Karma essentially used to remove the vitiated Dosha found in Shirah and its constituent parts, indirectly by enhancing the functions of the endocrine glands and nervous system. Nasya is the only procedure that can directly influences Indriyas because Nasa is nearer orifice to eliminate vitiated Doshas from other Indriyas like Chakshu and Shravan. The main aim

of this paper is to elaborate karmukta of Nasya karma.

KEYWORDS: *Nasya Karma, Indriyas, Shira, Urdhwajatrugata Vikara.*

INTRODUCTION

In Ayurveda, Nasya karma is one of the Panchakarma chikitsa. It is mainly indicated for Urdhwajatrugata Vikara. The Drug administered through nose reaches the brain and eliminates only the morbid Doshas responsible for producing the Vikara. The Nasya dravya acts by entering into Shringataka Marma (situated on the surface of the brain corresponding to the nerve centres, 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 Shirah. Shringataka marma is Sadhyapranhar Marma.^[1] In Classics, synonyms of the term Nasya are mentioned as Shirovireka, Shirovirechana, Murdha Virechana, Nastakarma, Navana etc. Meaning of the label Virechana is to eliminate the morbid Dosha from the body. Thus, Shirovirechana or Murdhavirechana makes sense for elimination of morbid Dosha particularly from the Shirah (Head). So, we can say that Nasya Karma is a therapeutic measure in which the drug (Medicated Oil/Ghee/Decoction/Powder/ Smoke etc.) is administered by Nasa (Nose) essentially to remove the vitiated Dosha found in Shira and its constituent parts. Nasya is the only approach which can directly influence Indriya doshas and helps in rapid action of administered drug.^[2]

AIM

To elaborate karmukta 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.^[3] Acharya Charaka has used the term Nastha Prachardanam for Nasya that indicates the Shodhana kriya.^[4] According to Bhavaprakash all drugs and measures that are administered through the nasal passage are called 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. The Meaning of word "Nasya" is belonging to nose or being in the nose.^[6]

The Nasya Dravyas are Apamarga, Pippali, Maricha, Vidanga, Shigru, Sahanjan, Sarshap, Tumbaroo etc. Nasya Dravya are Ruksha, Tikshna, Katu, Ushna, Sukshma, Kapha Vataghna, Vedana-Shamaka Dravyas.^[7]

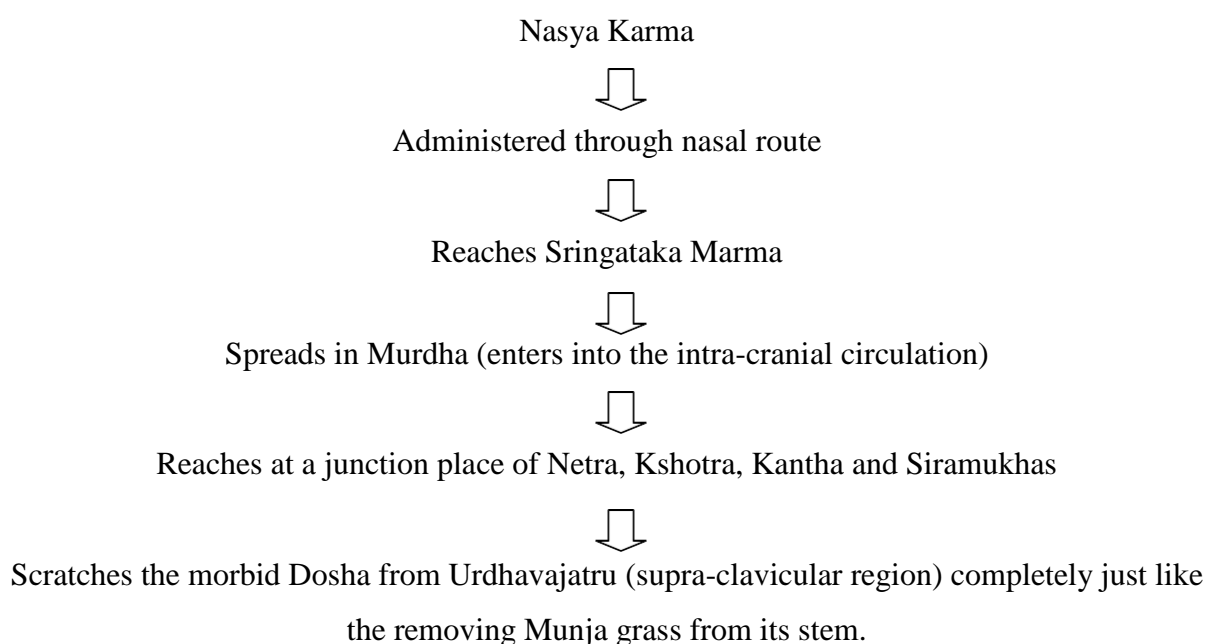
Types of Nasya Karma^[8-12]

Charaka	Sushruta	Vagbhata	Sharangdhara	Kashyapa
Navana, Avapeeda, Dhmapana, Dhuma Pratimarsha	Shirovirechana and Snehana Further classified into 5 types Nasya, Avapeeda, Pradhamana, Shirovirechana, Pratimarsha	Virechana, Brimhana, Shamana	Rechana, Snehana	Brimhana, Karshana

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.^[13]

Doshaja Vikara & Season	Time for Nasya
Vataja vikara, Grishma Ritu	Sayankala (Evening)
Pittaja vikara, Shishira & Hemanta Ritu	Madhyanha (Afternoon)
Kaphaja vikara	Pratah (Morning)
Swastha, Sharada & Vasanta Ritu	Purvanha (Morning)
Varsha Ritu	Atapa

Acharya Vagbhata has described mode of action of Nasya Karma i.e.^[14]



Mode of Action

Most of the drugs described for Nasya therapy have got Katu (bitter), Ushna (hot) and Tikshna (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 (Sweet) drugs produce cooling and nourishing effect.

Nasya karma improves 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. 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. 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. Acharya stated that 'Nasahi Shirasodwaram' i.e. Nose is a pharmacological Passage into the shirah and it is also the way to consciousness. Nasa is one of the sites of Prana.^[15] 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 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. Stimulation of Nasya Dravyas acts at Olfactory-Hypothalamo -Pituitary 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. These things certainly support the recommendation of Nasya for mental disorders like Apasmara and Unmada.

DISCUSSION

Nose is an important drug delivery pathway 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. The Fat-soluble medicines instilled locally in the nasal cavity nourish the nasal mucosa (cell lining being lipid in nature). 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 provocation of Doshas takes place in Shirah due to stimulation effect of administered drug resulting increase of the blood circulation of brain.

CONCLUSION

Extra accumulated morbid Doshas are expelled out from small blood vessels, So that 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.

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