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PRACTICAL UTILITY AND PHARMACODYNAMICS OF *ANYA URDHVANGA KRIYAKALPA* IN ENT DISORDERS

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ABSTRACT

Urdhvanga *Kriya Kalpa* is concerned with the development of therapeutic techniques for ailments above the clavicle, in particular the ear, nose, and throat (ENT) related disorders. Procedures like *Nasya karma, Kavala, Gandusha, Dhoomapana, Nasapichu, karnapooran, karnabhyanga,* etc. are of great relevance for the therapeutic purpose of the ENT disorders. Nasal (or otic or oral) routes of drug delivery are direct and localized, often providing quicker and better therapeutic responses. The probable pharmacodynamics of these procedure results by the reduction of inflammation, the control of infections, the liquefaction of secretions, the relief of pain, and the enhancement of the local immune response. This procedure allows minimum invasive techniques, easy to perform, and cost effective. These *kriya Kalpa* procedures are used as prevention purpose as well as management purposes in ENT disorders. Thus, the other *Urdhvanga Kriya Kalpa* techniques, in the context of ENT, may be used with a lot of justification, integrating the fundamentals of Ayurveda and the pharmacodynamics of modern medicine. **Materials and methods Study Design:** This work is a conceptual and narrative review based on classical Ayurvedic literature and contemporary indexed research articles. **Materials:** The source material included classical ayurvedic texts such as Charaka Samhita, Sushruta Samhita, and Ashtanga Hridaya are referenced within the document. Indexed journal articles related to *Nasya, Dhoomapana, Nasapichu Karnapoorana,* and other Shalakya procedures. Conceptual and clinical review studies exploring Ayurvedic and modern mechanisms of action. **Methodology:** Content related to each procedure (Nasya,

Dhoomapana, Karnapoorana, etc.) are systematically analyzed. Ayurvedic principles such as *Dosha* involvement, *Srotas* action, *Dhatu* effect, and *Samprapti* were extracted. Corresponding modern explanations (neurophysiology, pharmacology, immunology, tissue response) were correlated. Information was synthesized to develop an integrative understanding of pharmacodynamics and physiological action. The final output was structured to ensure originality, coherence, and academic suitability. **Results**: The findings suggest that *Sthānika Upakarma* procedures exert targeted local effects supported by both Ayurvedic concepts and modern physiology. These therapies demonstrate benefits in tissue modulation, neurovascular regulation, cleansing of channels, and reduction of inflammation, confirming their scientific relevance in managing Shalakya (ENT) disorders.

KEYWORDS: *Anya urdhvanga kriyakalpa, Nasya, Shalakya* (ENT) disorder.

INTRODUCTION

Nasal Drug Delivery System

NASYA

Nasya is a specific procedure designed for local administration of therapeutics agents directly to nasal mucosa and its underlying tissue. While traditionally used for local disorders, it develops a good alternative for the treatment of systemic disorder and brain targeted therapies due to its noninvasive procedure technique. This noninvasive procedure act locally avoids degradation of drugs as it passes hepatic first pass metabolism, improve rapid drug absorption and better patient compliance as compared to other drug administration routes.[1] According to Ayurveda, Nasya karma is a unique procedure where medicinal substances are administered through nasal route, which is considered as ‘gateway to head’ for the treatment of disorders above clavical. Nasya is categorized into five types such as navana(oil drop from), avapeeda(squeezed fresh herbal juices), pradhamana(dry powder blown into nose for deep doetoxification), dhoompana(medicated smoke inhalation), pratimarsha(daily use of low dose oil).[2]

Probable mode of action from Ayurvedic perspective[3]

The Nasal-Cranial Gateway (*Nasa Hi Shiraso Dwaram*) Ayurveda says the nostrils are the direct gateway to the head. Medicines given nasally don’t just act locally; their *sukshma* (subtle) and *teekshna* (penetrating) qualities let them move into the fine *srotas* of the cranial region and reach deeper structures, including the brain.

The Role of *Shringataka Marma*

Shringataka Marma is the pharmacological hub of *Nasya*. Located at a vascular-neural junction serving nose, eyes, ears, and tongue, it receives the *Nasya dravya* and helps distribute its effect across the head. Stimulating this *marma* supports *Prana Vayu* and nourishes the *indriyas*, aiding recovery in *urdwajatrugata* (head and sense-related) disorders.

Elimination of Morbid Doshas

Nasya's main therapeutic action is *shodhana* (cleansing). The medicine's *lekhana* quality loosens vitiated *Kapha* and *Vata* from deep cranial tissues; its *vyavayi* nature allows rapid spread through the head. Following loosening, *nirharana* (extraction) helps remove the toxins via nasal or oral secretions, clearing *manovaha srotas* and restoring sensory clarity and balance.

Mode of action in Modern Aspect

According to modern point of view, efficacy of *Nasya* is explained by distinct pathways which surpass the restrictive nature blood- Brain barrier (BBB).

The Vascular-Sinus Pathway

Veins related to nasal route to cavernous sinus lack valves, which shows as opportunity by for medicated preparation absorbed from nose and communicate to cavernous sinus via facial and ophthalmic veins. This pathway provides short and direct routes to pituitary and base of brain keeping locatlization of active ingredients and avoid first pass metabolism.[4]

The Glymphatic Clearance Model

This glymphatic- lymphatic route allows a direct drainage pathway where brain clears neurotoxic waste like amyloid-beta, by crossing cribriform plate into nasopharyngeal lymphatics. This anatomical connection allows intranasally administration therapies like *Nasya* by using medicated oils which stimulate this flow, creating local osmotic and physiological effect and remove toxins into nasopharyngeal lymphatics mirroring the Ayurvedic principle of *Shodhana* by promoting gentle cleansing and better neural health.[5]

NASA PICHU

In Ayurveda, *Nasa Pichu* is one of the specialized therapies of *Urdhvajatrugata* (superclavicular) that involve insertion of sterile cotton swab impregnated with medicated oil or decoction into nostrils for a specific duration. Unlike *Nasya,* which is dynamic process,

Nasa Pichu is static, passive procedure designed for sustained drug delivery to nasal and cranial tissues. Indication of Nasa Pichu includes dry and atrophic condition of nose like *Nasa Shosha,* (atrophic rhinitis) and serves as potent *Vata Shamana* (Vata- pacifying) treatment. It serves as localized nourishment (*Tarpan*) and the healing of nasal mucosa (*Ropana*).

Probable mode of action in Ayurvedic aspect

Nasa Pichu is a gentle, targeted nasal therapy where a medicated oil–soaked swab stays in the nostril to nourish the mucosa and calm *Vata*. The warm, unctuous oil counteracts dryness, making it useful for conditions like atrophic rhinitis. Because it steadies *Prana Vayu*, it can help with neurological problems such as facial palsy. Using *Pitta*-cooling oils adds bleeding control and wound-healing benefits, so *Nasa Pichu* also helps nasal ulcers and nosebleeds.

Mode of action in Modern aspect

Extended Contact Time and Absorption

Sustained release of medicated formulation from *Nasa Pichu* serves as localized drug reservoir that facilitates Zero order Release of active phytochemicals. Unlike nasal spray, where medication elimination is rapid by mucociliary clearance, the sustained release of medicated swab ensures a slow and steady diffusion of therapeutic agents into the localized vascular plexus and olfactory bulb. As this medicated swab is physically secured against nasal epithelium, this procedure effectively bypasses the natural wash out of mucosal clearance, authorizing larger lipophilic molecules to permeate the epithelial barrier. This prolonged contact time significantly enhances the cumulative therapeutic dose delivered to the target tissues, therefore overall enhancement of treatment.[6]

Mucosal Barrier Restoration

Another therapeutic effect of *Nasa Pichu* is marked by its role in Mucosal Barrier Restoration. Impregnated medicated swab exerts a profound emollient effect, forming a protective lipid film over nasal epithelium that significantly reduces the Trans epithelial Water Loss (TEWL) which in turn act as mechanical barrier against allergic environment and pathogens. Furthermore, these localized osmotic pressures and regulated temperatures of medicated Pichu facilitate the vasoconstriction and localized edema reduction. In inflammatory rhinitis cases, this mechanism helps from reliving venous congestion with inferior turbinate, manifests as mucosa swelling reduction and improvement in nasal airway.[7]

Neuro-Reflexive Action

The continuous contact and sustained therapeutic effect of *Nasa Pichu* is significantly mediated through Neuro-Reflexive Actions, especially via stimulation of Trigeminal nerve. Medicated swabs on nasal mucosa creates continuous mechanical and thermal pressure which stimulates the ophthalmic and maxillary branches of the Trigeminal nerve. This continuous neural input allows the modulation of local pain pathways and influences the autonomic regulations of nasal vasculature. This procedure can effectively align with vasomotor tone and provide relief from chronic neuralgic pain and other inflammatory congestion within supraclavicular regions.[8]

DHOOMPANA

Dhoompana is a traditional Ayurvedic procedure involving the inhalation of medicated smoke for promotion of health and management of specific disorders. In Ayurvedic *samhitas*, *Dhoompana* is classically described under *dincharya*(daily regimen) practice that specifically balances aggravated *Vata* and Kapha in *Urdhvajatrugata* region applied for both preventive and curative condition like headache, heaviness of head, rhinitis or other respiratory condition or ENT involvement.

Probable mode of action from Ayurvedic perspective[9]

***Dosha* Balancing (*Shamana* & *Shodhana*)**

Vata and *Kapha* Pacification d*hoomapana* is chiefly indicated for *vitiated Kapha and Vata* in head and neck disorders such as rhinitis (*pratishyaya*), cough, sinus congestion, heaviness of the head, and ear-related symptoms. Medicated smoke is believed to mobilize and eliminate the vitiated doshas from the *urdhvajatru* region.

***Shamana* & *Shodhana* Effects**

It acts both as *shamana* (pacifying) and *shodhana* (cleansing) therapy, reducing excess *doshas* and clearing channels of obstruction. The medicated smoke is thought to penetrate microchannels (*srotas*) of the nose, pharynx, and upper respiratory tract, facilitating removal of excessive *kapha*, mucous, and stagnation that contribute to ENT disorders.

Stimulating Local Immunity and Microenvironment

Although Ayurveda describes effects in *dosha* conditons, some modern reviews on Ayurvedic fumigation suggest that inhalation of herbal fumes may impact local respiratory mucosa and

microbial environment. These therapies have been associated with therapeutic and sterilization effects in ethnopharmacological contexts.[10]

Mode of action in Modern Aspect

Pulmonary and Mucosal Absorption.[11,12]

Modern sciences explain mechanism of rapid efficacy of *Dhoompana* by pulmonary and mucosal absorption. These medicated fumes comprise of aerosolized micro particles and volatile oils that upon inhalation are distributed across surface area of nasal mucosa and pulmonary alveoli. This distribution of medicated smoke facilitates instantaneous entry of active phytochemicals into blood stream, which effectively bypasses the first pass metabolism. Additionally, the warmth of medicated smoke induces vasodilation within respiratory tract and cranial vessels, which inturn increases blood flow which further accelerate the rate of drug absorption, and helps in providing immediate therapeutic effect.

Olfactory and Limbic Stimulation

The Neuro-Sensory effect of *dhoompana* shows similarities to direct ‘nose to brain’ mechanism observed in *Nasya*. Upon inhalation, fumes which contain gaseous particles stimulate the olfactory receptors, triggering the neural signals that are transmitted via olfactory bulb directly to limbic system and hypothalamus. By crossing blood brain barrier through neural route, these medicated fumes exert an immediate influence on neuro-endocrine system, modifying neurotransmitter activity and hormones balance. These fast neurological stimulation accounts for psychological and cognitive effects of therapy, exceptionally providing sensory sharpness and clarity of mind when *Vairachanik Dhoom* is considered.

Antimicrobial and Anti-inflammatory Action

Through Direct Contact Therapy, Dhoompana delivers aerosolized bioactive compounds (like phenols and terpenes from *Guggulu*, *Aguru*, and *Haridra*) directly to the upper respiratory tract. This topical interaction exerts immediate antimicrobial and antiseptic effects on the sinus and respiratory epithelia. By targeting the exact site of congestion, it rapidly reduces local inflammation and mucosal edema, effectively drying secretions and clearing the pathways of the *Urdhvajatru* region while complementing Dhoompana's systemic neurological effects.

KARNAPOORANA

Karnapoorana is considered as localized therapeutics procedures(*kriyakalpa*) commonly use in Shalakya Tantra for ear and head disorders. It is applicable not only for treatment purposes but also for preventive care. It is commonly considered under *Dincharya* (daily regimen). Indicated in *Urdhwajatrugata* regions like ear, neck, head, jaw and mandible. It is complemented with other local procedures like *Nasya*, *Gandusha, kavala* and *Akshitarpana.*

Probable mode of action in Ayurvedic perspective[13]

The Principle of *Snehana* and *Tarpana*

The ear is considered one of the primary seats of and *Vata Dosha*. The pharmacodynamics of *Karna Poorana* are rooted in *Snehana* (oleation) and Tarpana (nourishment). The medicated oil acts as a *Brimhana* (nutritive) agent that provides stability to the auditory structures. By lubricating the *Karna-Srotas* (ear channels), the oil prevents the depletion of *Dhatus* (tissues) in the ear, effectively treating conditions like *Karnashoola* (earache) and *Badhirya* (deafness) caused by tissue atrophy or dryness.

***Vata-Shamana* through *Ushna* and *Snigdha* Properties**

The use of lukewarm medicated oil in *Karna Poorana* introduces *Ushna* (hot) and *Snigdha* (unctuous) qualities that directly antagonize the cold, dry, and erratic nature of *Vata Dosha*. This thermal and oily application facilitates the pacification of *Vyana* and *Prana Vayu*; while *Prana Vayu* regulates the sensory intake of sound, *Vyana Vayu* governs the local micro-circulation and nerve conduction within the auditory channels.

By calming these sub-doshas, the procedure reduces neural "hyperexcitability," a primary factor in the pathogenesis of *Karnanada* (tinnitus). Furthermore, the treatment promotes Indriya Prasadana, enhancing the functional clarity of the *Shravanendriya* (sense of hearing) by removing obstructive *Kapha* or *Vata* from the auditory pathways.

Impact on *Shiras* (Head) and *Manyasthambha*

Ayurveda describes a close functional link between the ears, the neck (*Manya*), and the head (*Shiras*). The pharmacodynamics of *Karna Poorana* are not limited to the ear canal; the oil influences the surrounding *Siras* and *Dhamani* (vascular and neural networks). This explains why the procedure is indicated for *Manyasthambha* (neck stiffness) and *Hanusthambha* (lockjaw), as the *Snigdha* property of the oil diffuses toward the temporomandibular joint and cervical region to relieve *Vataja* rigidity.[14]

Mode of action in Modern aspect[15]

Trans-Tympanic Diffusion and Absorption

The Trans-Tympanic Diffusion of *Karna Poorana* is facilitated by lipid-mediated permeation. Unlike the highly permeable nasal mucosa, the external auditory canal is lined with skin, necessitating lipophilic vehicles like *Sneha* (oils/ghee) to enhance the penetration of phytochemicals through the stratum corneum and the outer epithelial layer of the tympanic membrane. Once absorbed, certain active principles can diffuse across the semi-permeable round window membrane into the inner ear. This specific pathway allows the medicated drug to influence the perilymph and endolymph fluids within the cochlea and vestibule, which is clinically essential for modulating the vestibulocochlear system and treating conditions such as tinnitus (*Karnanada*) and vertigo (*Bhrama)*

Neuro-Vascular and Thermal Dynamics

The ear acts as a significant neuro-vascular hub where *Karna Poorana* exerts both local and systemic effects through thermal and neural modulation. The use of lukewarm medicated oil induces thermal vasodilation in the auricular arteries, which increases local blood flow to accelerate drug absorption and facilitate the clearance of metabolic waste. Simultaneously, the procedure triggers Vagus Nerve Stimulation via the auricular branch of the vagus nerve (Arnold's nerve), which innervates the external auditory canal. The specific pressure and temperature of the oil stimulate these nerve endings to elicit a parasympathetic response, explaining the profound calming effect on the central nervous system and the therapy's efficacy in managing systemic *Vataja* disorders.

Vestibulocochlear Modulation

Through the modulation of inner ear micro-circulation, *Karna Poorana* facilitates the stabilization of the endolymph, the fluid critical for both hearing and equilibrium. Medicated oils help maintain the precise ionic balance and osmotic pressure within the cochlea and vestibular apparatus, which is essential for the proper functioning of hair cells.

This stabilization is therapeutically significant for managing balance disorders and sensory-neural hearing issues, as it addresses the underlying fluid dynamics that govern auditory and vestibular signal transduction.

KARNAPICHU

Karna Pichu is a specialized local therapeutic procedure in Shalakya Tantra that involves the placement of a sterile cotton swab saturated with medicated oil or ghee into the external auditory canal. While *Karna Poorana* is a transient filling of the ear, *Karna Pichu* is designed for the prolonged retention of medicinal properties, acting as a sustained-release reservoir for the auricular tissues.

Clinically, it is utilized as a potent *Vata-Shamana* treatment to address chronic conditions such as *Karna-Kshweda* (tinnitus), *Karna-Shoola* (earache), and dryness of the auditory canal. By providing continuous *Snehana* (oleation) and *Tarpana* (nourishment), the procedure stabilizes the local *Vayu* and maintains the functional integrity of the *Shravanendriya* (sensory organ of hearing)

Probable mode of action in Ayurvedic aspect

Sustained *Vata-Shamana:* Since the ear is a major seat of *Vata Dosha*, the continuous presence of *Snigdha* (unctuous) and *Ushna* (hot) oil through a *Pichu* effectively counteracts the *Rooksha* (dry) and *Chala* (mobile) qualities of *Vata*. This makes it superior to *Karna Poorana* for chronic conditions requiring prolonged stabilization.

***Dhatu Tarpana*:** The procedure provides localized nourishment to the *Shravanendriya* (sensory organ of hearing). It is particularly indicated in Karna-Kshweda (tinnitus) and Badhirya (deafness) where tissue atrophy or nerve depletion is present.

***Indriya Prasadana*:** By clearing the *Srotas* (channels) and nourishing the local *Prana Vayu*, it enhances sensory clarity and reduces the "noise" caused by vitiating *Vata*.

Mode of action in Modern aspect[16]

Zero-Order Drug Kinetics: *Pichu* acts as reservoir unlike ear drop which may drain out of absorb quickly. Dut to long time contact of medicated swab, low-dose release of active phytochemicals Unlike liquid ear drops that may drain out or be absorbed quickly, the *Pichu* acts as a reservoir. It ensures a constant, low-dose release of active phytochemicals, maintaining a steady therapeutic concentration at the tympanic membrane and surrounding skin.

Enhanced Trans-Dermal Permeation: The occlusive effect occurs due to constant contact of medicated oil saturated swab in external auditory canal which enhances the lipophilic medical compound though skin and toward middle ear.

Vagus and Trigeminal Stimulation: The impregnated medicated swab exert gentle but continued pressure which stimulate the auricular branch of vagus nerve and auriculotemporal nerve (a branch of trigeminal nerve). This triggers the parasympathetic response and modulates pain signals, providing relief from chronic ear pain and stress related auditory symptoms.

KAVAL & GANDOOSHA

Gandușha is a specialized Ayurvedic oral therapeutic procedure in which the oral cavity is filled with a medicated liquid, decoction or oil and retained without active movement until mouth is filled with secretions or *Netra* and *Nasa srava* (lacrimation and nasal secretion).[31] *Gandoosha* with oil or *mamsarasa* is advised as a daily regime by Acharya. Whereas *Kaval* is an Ayurvedic oral therapeutic procedure in which a measured quantity of medicated liquid or semi-liquid substance is retained in the oral cavity and actively swished or gargled for a prescribed duration, thereby promoting gentle cleansing of the mouth, stimulating oral tissues, and supporting better absorption of the therapeutic components through the oral mucosa. *Kaval* and *gandoosh* procedure are usually done in *Kantharoga* (Throat infections), Tonsillitis, Voice hoarseness (*Swarabheda*), Excess salivation, *Danta-harsha* (Sensitive teeth), Gingivitis, Periodontitis, *Mukha-paka* (Stomatitis/Mouth ulcers), Strengthening of teeth and jaws.

Probable mode of action of *kaval* and *Gandoosha*[17,18]

Dosha Shamana and *Shodhana* Action

The functional principle behind the *Gandoosh* procedure is shamana and shodana of prakupit dosha of oral cavity. *Gandoosh* and *kaval* is further divided into different types depending on nature of medicated liquid use for the procedure. These are *Snehika gandoosh* which will help in alleviating *vata* disorder by its *snehika* properties, *Shaman gandoosh* in case of aggravated *pitta* disorders by its *Madhur* and *Sheetal guna*, *Shodhana gandoosh* for kapha disorder due to its *katu*, amla, *lavana*, and *usna* properties and *Ropana gandoosha* help in healing mouth ulcers or burning sensation of mouth by its *Kashaya*, *Tikta*, *Madhur*, *Katu* and *Usna* propertis, thereby restoring equilibrium at local level.

Action on Oral *Srotas* and *Dhatus*: Prolonged contact of medicated *dravya* with the oral mucosa allows its absorption through *Mukha srotas*, leading to nourishment and strengthening of *danta* (teeth), *dantamula* (gums), *jihva* (tongue), and mukhapradeshika mamsa dhatu. The procedure enhances tissue tone and stability (*sthirata*), improves lubrication (*snigdhata*), and supports healing of ulcers and wounds (*ropana karma*). This aligns with the Ayurvedic concept of local *dhatu poshana* and prevention of tissue degeneration.

Reflex Stimulation and Salivary Secretion: From an integrative perspective, holding medicated liquid in the oral cavity stimulates oral mechanoreceptors and taste receptors, leading to increased salivary secretion. Ayurveda recognizes saliva (*Bodhaka kapha*) as essential for maintaining oral moisture, digestion initiation, and antimicrobial defense. Enhanced salivation helps cleanse the oral cavity, neutralize harmful microorganisms, and maintain physiological pH, supporting the Ayurvedic principle of *rakshana* (protection) of oral health. Indexed studies have demonstrated that medicated oral therapies significantly reduce microbial load and improve mucosal health.

Role in *Vyadhikshamatva* and Disease Prevention: By maintaining oral cleanliness, balancing doshas, and strengthening local tissues, *Gandoosha* enhances *Vyadhikshamatva* (local immunity). Ayurveda emphasizes that prevention of disease begins at the level of *nidana parivarjana* and strengthening of natural defense mechanisms. Regular practice of *Gandoosha* prevents accumulation of pathogens and toxins in the oral cavity, thereby reducing susceptibility to both local and systemic disorders.

Mode of action in Modern aspect[19,20]

Trans-mucosal Absorption and Bioavailability

The thin epithelial lining of oral cavities accompanied by highly vascularized environment is ideal for transmucosal absorption. Medicated oil or decoction used in *Kaval* or *Gandoosh* contain active phytochemicals that are absorbed directly into systemic circulations by passing first pass metabolism via sublingual and buccal mucosa through process of passive diffusion according to fick's first law. The transportation lipophilic compound like *Sneha Gandoosh* are occur via phospholipid bilayers of the transcellular pathway, while polar or hydrophilic agents diffuses through aqueous channel in paracellular intercellular matrix. By maintaining an optimal lipid -water solubility balance and prolonged mucosal contact time accelerate the rapid entry into local capillary and venous networks.

Hydrodynamic Shear and Mechanical Cleansing

Kaval 'swishing motion' plays a critical role in maintaining oral hygiene by hydrodynamic shear stress as these forces exert a mechanical force which damage and dislodge the weaker superficial layers thus, preventing in formation of pathogenic colonization. *Gandoosh* on other hand, through sustained fluid volume and hydrostatic pressure, activate local oral mechanoreceptors thus target the stubborn base film in oral cavity. These processes activate the oral immune defences mechanism by secretion of salivary secretory Ig A through cellular stimulation.

Emulsification and Saponification (The "Oil Pulling" Effect)

By utilizing medicated oil like *til tail* for *kaval* and gandoosh procedure, a biochemical process such as mechanical agitation and enzymatic activity take place. Swishing movement of oil triggers the emulsification process, breaking oil into small globules which trap the oral debris, bacteria, and other worn-out squamous cells by increasing surface area. This process is accompanied by a salivary enzyme called lingual lipase secreted by tongue's serous gland, which hydrolyzed the lipid into free fatty acid. This free fatty acid initiates the saponification reaction mirror soap like environment that emulsifies fat soluble toxins and trap pathogenic bacteria within oil medium. Therefore, these combine process of emulsification and saponification helps inhibit bacterial adhesions to oral cavity and supports oral health by effectively flushing it.

CONCLUSION

The different *Urdhvanga Kriya Kalpa* procedures mentioned (*Nasya, Kavala, Gandusha, Dhoomapana, Nasapichu, Karnapooran, Karnabhyanga,* etc.) are considered low-risk, simple and cost-effective therapies targeting areas above clavicle i.e. ear, nose, and throat conditions. By performing these procedures locally they can reduce inflammation, loosen secretions, control infection, relieve pain, and support mucosal immunity. Dual nature of this procedure like as preventive care or adjuncts to modern ENT treatment, they should be applied with clinical judgment, hygienic technique, and outcome monitoring—and evaluated further through standardized research to ensure safety and efficacy.

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