

APPLICATION OF NASYA KARMA IN URDHWAJATRUGATA ROGAS

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ABSTRACT

Nasya is an Ayurvedic treatment method, characterized by nasal administration of medicines. Nasya treatment is mainly considered for Urdhwajatrugata Rogas (diseases above the neck). Nasya treatment refers to an Ayurvedic procedure that includes instillation of herbal oils, juices or powders through the nasal route. As stated by Ashtanga Sangrah, Nose is closest route to head (Brain) so the medicine that used in Nasya administered through the nostrils pervade into the nervous (Brain) and venous system (Blood circulation) present in and around the nostrils. Then they evacuate the morbidity present or distributed in nearby area such as eye, ear, throat. Thus it relieves the blockage of the channels & influences head region by removing all accumulated Doshas from nose, throat and head region and cure Urdhwajatrugata Rogas effectively as well as nourish the sensory organs such as nose, ear & eyes. Nasya is one among the five Panchakarma therapies.

KEYWORD: Nasya, Nasha, Panchkarma, Urdhwajatrugata Roga.

INTRODUCTION

Ayurveda is basically the science of life and longevity. Nasya Karma is the drug delivery through nasal passage is considered to be the best one among all the Panchkarmas for all Urdhwajatrugata Rogas (diseases above the neck). It removes toxins from the sinuses, throat, nose or head parts. If these toxins are not removed for a long time they start irritating the local parts which creates disturbance in daily work. Ayurveda emphasizes preventive care therefore Nasya therapy is advised for maintaining the healthy status of Urdhwang.

Acharya Vagbhatt wrote that “Nasha Hi Shiraso Dwaram” (A.H.Su. 20/1). It means nose is the main doorway to the brain and in turn to our consciousness. It has a similar impact on our complete nervous system too. The aim of Ayurveda is preservation of health and curing the humans suffering.

According to Acharya Sushruta

“Aushadhamaushadhsiddho Va Sneho Nashikabhyaam Diyat Iti Nasyam” (Su. Chi. 40/21)

Acharya Charaka describes Shiras as Uttamanga, because in a living being the head is the substratum of vital and all the sense faculties. So it occupies the first place amongst the vital organs of the body. It is said to be as one of the Marma Angas and one among the Dashpranayatanas where Prana is situated. In Shira Roga procedure Nasya is mentioned best treatment as “Dwaram Hi Shiraso Nasha” (Cha. Si. 9/88).

Types of Nasya

There are mainly five types of Nasya are as follows

1. **Virechana (Cleansing) Nasya:** Dry powders or herbs are blown into the nose. Commonly used substances include Vacha, Brahmi and Jatamansi.
2. **Bruhana (Nutritive) Nasya:** especially good for Vata Dosha. Strengthening and tonifying substances are administered through the nose. Commonly used substances are salt, ghee, Shatavari ghee, medicated milk, Ashwagandha ghee and various oils.
3. **Shamana (Sedative) Nasya:** Medicated decoctions, teas, the fresh juice of herbs, or medicated oils specific to the Dosha are used. Substances used include Brahmi ghee (for Pitta), Vacha oil (for Kapha or Vata), and Tikta ghee (for Vata or Pitta).
4. **Navana Nasya:** Decoctions, fresh juices and oils are mixed together and administered according to the aggravated Dosha. Used for Pitta – Vata or Pitta – Kapha disorders. Among the substances used include Brahmi juice (for Pitta) and Vacha juice.
5. **Marsha Nasya:** A little ghee or oil is inserted into the nostrils with the little finger. This, along with gentle massage, helps to relieve stress and opens the deep tissues. It can be done on a regular basis or occasionally as desired.

Mechanism of Nasya Karma

The Nasya dravya (medicine) acts by reaching 'Sringataka 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 it spreads into various Srotasas (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, ear, eye and tongue. The composite structure formed by the union of these four arteries is called Sringata. As per the Ayurveda school of thought 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 Srotasas (channels) and if there is any disturbance in the integrity of the Srotasas it will result in the development of disease.

With regards to the Urdhwajatrugata Rogas (diseases of head) there should be some disturbance in the normal functions of Urdhwanga Srotasas (arteries, veins, nerves in the head). Sringataka are the most important group of Srotasas in the Urdhwanga (head) and drugs acting through these Srotasas are certain to bring about Srotosuddhi (cleaning) in Urdhwanga.

Mode of Action of Nasya Karma

In Ayurveda classics the mode of action of Nasya Karma is explained indirectly.

- According to Charaka Samhita, the drug administered through the nose -the doorway to Shira, enters in the Uttamanga and eliminates the morbid Doshas residing there.
- According to Vriddha Vagbhata drug administered through nose -the doorway to Shira reaches the Shringataka Marma of Head (Sira), which is a Sira Marma and formed by the Siras of nose, eyes, Kantha and Shrotas.

The drug spreads by the same route attracts the morbid Doshas (Vata & Kapha) of Urdhwajatra and expels them from the Uttamanga. In this context Sushruta has clarified that Shringataka Marma is a Sira Marma formed by the union of Siras (blood vessels) supplying to nose, ear, eye and tongue. This can be given as an example of mechanisms described in Ayurveda to overcome the blood-brain barrier for the drug to reach its desired destination.

Thus, we can say that drug administered through Nasya may enter the above Sira and purifies them. All ancient Acharyas have considered Nasya as the gate way of Shira. It does not mean that any channel directly connects brain and nose, but it may be suggestive of any connection through blood vessels, lymphatics and nerve.

Drugs Used In Nasyakarma

It can be in the form of medicated ghritha, medicated oils, Swaras, Kwath, Churna and the form of Drug is selected according to Dosha, Vyadhi, Awastha, Rogbala & Rogibala etc.

Role of Poorva Karma & Pradhana Karma of Nasya Purvakarma (Pre-Purification Measures): Prior to Nasya Karma, Sneha and Sweda should be done to the patients Face, Forehead, Head, Ears and Neck. This prior Snehana (oleation) and Swedana (sudation or sweating) will help to loosen the adhesive Doshas, thereby facilitating the subsequent elimination.

Pradhana Karma (Main Procedure of Nasyakarma):

After the Purvakarma the patient is asked to lie down in a bed with his hand and legs kept straight. His head is maintained at a lower position by keeping the pillow below the neck. This position will facilitate the direct passage of the drug. Placing the medicine above hot water gently warms it and then it is made to flow in to one nostril, while the other is kept closed the same process is carried out in the other nostril also. For the administration of the drug a Pichu (Cotton swab) or Nadi (tube) may be used (dropper can be used).

The sole, shoulder, neck, ear and palm are gently massaged after the administration of the drug. He must spit out all the impurities and medicine that reach his mouth. The patient is then given a decoction of Triphala for gargling to remove excess cough attached to throat region. Swedakarma (sudation) should be repeated after the Nasya treatment.

Action of Drugs Used In Nasyakarma on Urdhwajatrugata Rogas

- By general blood circulation, after absorption through mucous membrane.
 - Direct pooling into venous sinuses of brain via, inferior ophthalmic veins.
 - Absorption directly into the cerebrospinal fluid.
 - Many nerve endings which are arranged in the peripheral surface of mucous membrane, olfactory, trigeminal etc will be stimulated by Nasyadravya (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. Some applications of drugs are listed below:
1. Pradhama Nasya with Katphala powder, in Sinusitis, Kaphaj Shirorog.
 2. Brihana Nasya with Medicated Kshir, Tail, Ghritha such as Kshirbala Taila in Facial palsy, Vataj Shiroroga.
 3. Shamana Nasya such as Anutail Nasya, Panchendriya Vardhan Tail in Hair fall, Spondylitis, Headache.
 4. Shadbindu Tail nasya in Chronic sinusitis
 5. Kumkumadi Tail Nasya for fairness over face
 6. Keshar Ghritha Nasya for Migrain
 7. Jivantyadi Ghritha Nasya for refractive error.
 8. Bhringaraj Tail Nasya for Tinitus.
 9. Bala Mocharas Tail Nasya for frozen shoulder.
 10. Hoarsness of voice, slurred speech, stiffness in head, neck, jaws Bala Tail Nasya or Goghrita Nasya can be useful.

11. In goiter, tonsillitis adenoids Amrutadi Tail Nasya.
12. Increases the flow of Prana through Ida Pingalanadi. Thus Nasya eliminates excess Doshas from head. Ghrit and Tail are deeply nurturing, it clears and softens tissue. This allows for smooth flow of oxygen by eliminating stagnation and blockages.

This treatment of Nasya causes dramatic result in above diseases symptomatically and for a lifetime.

DISCUSSION

For the appropriate action of Nasya Karma on Urdhwajatrugata rogas:

- First we select the drugs according to Dosha, Vyadhi, Awastha, Rogbala & Rogibala etc, is very important.
- For different types of Urdhwajatrugata Roga, specific type of Nasya Karma will be used.
- For kaphaj vikara, and lekhana purpose the drug used should be churna, Kwath or Swaras.
- For Bruhana, Shamana and Pittaj Vikara Sneh like ghee should be used.
- Purva Karma and Pradhana Karma should be proper and well mannered for progression of Nasya dravya in the channels of Urdhwajatrugata pradesh.
- Nasya karma can do daily in morning time for the health of sense organ.

CONCLUSION

The medications instilled by the nose are called as Nasya. The nose is the door to consciousness and the pathway to our Brain. The literal meaning of the word Nasya is the thing beneficial to the Nose. This treatment is not only beneficial to strengthen the nose but also it cleanses Urdhvang i.e parts located above Clavicular region.

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