

AN OVERVIEW OF NASYA KARMA AND ITS COSMETIC EFFECTS

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ABSTRACT

The age-old science of life called Ayurveda has a treasure of holistic treatment modalities, which is a boon for humanity. The essence of this traditional method is that, it emphasis on treating the root cause through various *Shodhana* procedures. Nowadays a glowing face, bright and shiny hair which means an impactful personality is the reflection of a healthy body. So keeping this thing in mind, One of the procedure of Ayurveda called *Nasya* is practiced for *Urdhwajatrugat* (supra clavicular) disease, And also serves a cosmetic purpose by enhancing the beauty. As described by *Acharya vagbhat*, Nasal cavity is a door to provide medicinal drugs to the brain. As the potency of *Nasya* drugs may act on brain through cavernous sinus. Disease like *yuvanpidika* (Acne), *Vyanga* (Melasma), *Khalitya* (Hairfall), *Akal Palitya* (Premature greying of hair), wrinkles, fine lines, dandruff are the major barriers in achieving the natural and flawless beauty. These ailments can be actively treated by *Nasya karma*. Various types of *Nasya* are explained by Acharyas according to their benefits and *karma* (action). This article is a humble effort of presenting the different types of *Nasya* according to various Ayurvedic Scholars and its cosmetic effect.

KEYWORDS: *Shodhan, Shiroverechan, Marsha, Pratimarsh, panchakarma.*

INTRODUCTION

Nasal cavity serves as not only an *indriya* but it's the important organ for respiratory process and place of *prithvi mahabhuta*. Unlike contemporary science, in Ayurveda, nasal cavity is one of the important routes of administration of drugs. The Ayurvedic drugs in the form of oil, *ghrita*, *Swarasa*, *Kwatha*, can be administered through nasal cavity. The *Nasya* can be given for therapeutic as well as preventive benefits, As the purpose of Ayurveda is to conserve the health of the healthy ones and to cure the ailments of the ill ones.^[1] According to *Acharya Vagbhata*, *Nasa* is the gateway to the brain,^[2] hence the drugs that delivered through nasal cavity reaches the brain. The nasal cavity is anatomically connected to the brain so the drugs administered through the nasal cavity remove the vitiated *doshas* situated in *shira* (brain). Not only can this, but the *Nasya*, cure various ailments associated with skin and hair. Some of the *nasya dravyas*, bring about a calming effect on mind as well, so the illness like anxiety, depression, Insomnia, Epilepsy etc can also be managed through the *Nasya*. Whereas when the preventive aspects of *Nasya* is considered, the acharya's have included *nasya* in the *Dincharya* procedures, i.e it's a part of daily regimen to be followed on routine basis, so as to avoid the diseases which may approach further.

Nowadays the external appearance of the person reflects a healthy body, so lots of emphasisment is done on maintaining the external beauty as well. However the disorders like *Yuvanpidika* (acne), *Mukhdudhika*, *Vyanga* (melasma), *Khalitya* (hairfall), *akal palitya* (Premature greying of hair) are the burning issues of present era which are responsible for deteriorating the beauty. Cosmetology is the science of alteration of appearance and modification of beauty. Any substance or preparation intended to be placed in contact with various external parts of human body for example epidermis, hair, nails, lips and external genitals or with the teeth and mucous membrane of oral cavity with a view exclusively or mainly to clean them changing their appearance and correcting body orders or protecting them or keeping them and good condition. The wide varieties of resources are available for resolving the cosmetic issues, but they do not cure the root cause. However *nasya* is one such process which purifies the allied organs by eliminating the morbid *doshas*.

AIM AND OBJECTIVES

To understand the mode of action of *Nasya karma*, its indications and types according to Scholars of Ayurveda. To see the cosmetic effect of *Nasya* on beauty related ailments.

Methodology

For understanding deeper aspects of effects of *Nasya karma*, the *Samhitas* and related textbooks were reviewed to get the thoughtful insights of the subject. Also various scholarly articles were cited to know the dimensions of the topic.

The *Shirovirechana* is another term used for *nasya*. The term *Virechana* signifies the removal of vitiated *doshas* from the body through the anal route, similarly the *shirovirechana* removes the vitiated *doshas* from the head. *Navana* is also one of the term used for *Nasya*. The Acharya's have explained vivid varieties of *nasya* based on their mode of action and form of drug used.

Table 1: Showing Classification of *Nasya* according to different Acharya.

Sr. no	Name of Acharyas	Types of <i>Nasya</i>
1	Acharya Charak ^[3]	Based on mode of action – Rechan, Tarpan Shaman Based on modes of administration- <i>Navana, Avapidana, Dhmapana, Dhuma, Pratimarsha</i> Based on the parts of the drug used- <i>Phala, Patra, Mula, Kanda, Pushpa, Niriyasa, Twaka</i>
2	Acharya Sushruta ^[4]	<i>Shirovirechana, Pradhmana, Avapidacategorised under Shirovirechana Nasya</i> <i>Marsha and Pratimarsh categorized under Snehana nasya</i>
3	Acharya Vagbhata ^[5]	<i>Marsh, pratimarsha, pradhman, Avapidan</i>
4	Kashyap ^[6]	<i>Brimhana, Karshana</i>
5	Shrangdhara ^[7]	<i>Rechana, Snehana</i>

The *Nasya* as a *panchkarma* therapy ia a therapeutic treatment for various *Urdhwajatrugat vikaras*. *Acharaya Charaka* had described the following general indications where *Nasya* therapy should be used

1. *Shirostambha*
2. *Manyastambha*
3. *DantaStambha*
4. *DantaShula*
5. *Hanugraha*
6. *Pinasa*
7. *Galashundika*
8. *Galashaluka*
9. *ShukraRoga-Netragata*
10. *Timira*
11. *Vartmaroga*
12. *Vyanga*
13. *Uppjiwhika*
14. *Ardhavabhedaka*
15. *Grivaroga*
16. *Skandharoga*
17. *Ansashula*
18. *Mukharoga*
19. *Karnashula*
20. *Nasa Shula*
21. *Akshishula*
22. *Shirahshula*
23. *Ardita*
24. *Apatantraka*
25. *Apatanaka*
26. *Galaganda*
27. *DantaHarsha*
28. *DantaChala*
29. *Raji-netraroga*
30. *Arbuda*
31. *Svarabheda*
32. *Vaggraha*
33. *Gadgadatva*

34. *Krathana*

Cosmetic effects of *Nasya karma*

Yuvanpidika (acne)

Yuvanpidika which can be correlated with acne vulgaris, is mainly caused due to vitiation of *Vata, kapha dosha and rakta dhatu*, leading to pustules on facial area. It is one of the most burning issues in the youth which even causes personality degradation. Acharya Vagbhata has indicated *Nasya* in *yuvanpidika*. A research was carried out to see the effect of *Nasya Karma* and *Thiladilepain* treatment of *YuvanaPidaka* (Acne vulgaris), which concluded that *nasya* of *Centella Asiatica* and honey along with *thiladilepa* was beneficial in *yuvanpidika*.^[8]

Vyanga

Vyanga (melasma) is characterized by blackish discoloration of facial skin which involves vitiation of *vata* and *pitta dosha*. *Nasya* of *pitta* and *kapha shamak dravyas* are suggested in *Vyanga*(melasma) as indicated in *Ashtang Hridaya*. A case study was carried out to see the effect of *kumkumadi taila nasya* on the melasma and the study concluded that the patient got marked relief in the symptoms through the *nasya*.^[10]

Khaliya (Hair fall)

Work stress and dietary insufficiency has lead to hair fall in large number of individuals. According to Ayurveda the vitiation of *pitta* along with *vata* having involvement of *romkoopa* causing hair fall followed by vitiation of *Kapha dosha* along with *rakt dhaatu* and obstruction of channels of *romkoopa* which leads to cessation of growth of new hairs. Acharya Vagbhata has classified *khaliya* as a *shirorogat vyadhi* and as stated earlier *Nasa* is a gateway to *shira* (head), so the *nasya* of medicated oil acts on vitiated *tridosha* saturated at *shirasthan*. Many studies have been conducted, to study the efficacy of *Nasya* on *khalitya*. A study was conducted on patients of

khalitya to see the effect of *Bhringrajtaila*, which concluded that, The study showed significant results and long term effects in the signs and symptoms of *khalitya*.^[11]

Akal palitya (premature greying of hair)

Another issue of concern which borders the youth of present Era is the premature greying of hair. Excessive consumption of fast food and faulty lifestyle along with genetic issues are responsible for premature greying of hair. *Akal palitya* is one of the *raspradoshad vikar* which is mainly caused due to vitiated *pitta dosha*. *Bhrajak pitta* is responsible for providing colour to the hair which can be correlated with melanin pigment, due to the factors like stress improper diet the imbalance of *Bhrajak pitta* takes place which ceases the production of melanin pigment leading to greying of hair. *Palitya* is one of the *shirogat vyadhi* and can be actively treated with *Nasya*. The *nimbabeej taila pratimarsh nasya* is indicated for *Akal palitya*.

Besides these major cosmetic disorders, there are some more ailments of face and scalp, which can be effectively cured by introducing *nasya*. These are premature signs of ageing like Valit (wrinkles), fine lines, *Neelika* (Bluish discoloration of skin), *Dantaroga* (dental Disease) *Darunka* (dandruff). Even though they seem to be minor issues, but create a major difference in achieving impeccable beauty.

DISCUSSION

Even though it cannot be proven through physiology but *nasa* is the pharmacological gateway to brain for sure. The drugs of *Nasya* which are in *Teekshna* for increases the permeability of vessels and the assimilation of drugs become easier through the nasal route.

Probable mode of action of Nasya

On cribriform palate of ethmoid bone, nerve endings are located, on administration of *Nasya Dravyas*, these nerve endings are triggered and a message is sent to the CNS which precedes the normal physiological functions of the body.

The drain from the brain and venous circulation of nose drains in the cavernous sinus, hence it justifies that "*Nasa hi shirasodwaram*" that it acts on brain through the cavernous sinus.

Also *Shringatak marma*, a place where *Ghrana*, *Shrota* and *Akshi Tarpan Shiras* are united is located in *Nasa*, so the drugs administered through the nasal cavity stimulates the *Shringatak Marma*, hence enhancing the functions of *Ghrana*, *Shrota* and *Akshi Tarpan Shiras*.

Discussion on cosmetic effect of Nasya

A lot of efforts are undertaken by today's youth, in order to achieve flawless beauty and an appreciable personality, but often the use of chemical contained cosmetics they end up destroying the natural appearance

of skin and hair, even these products do not eliminate the root cause of the ailments that degrade the beauty. The *Nasya karma* aims at eliminating the vitiated doshas that are situated above the clavicle bone and brings about equilibrium of *Doshas* and in their natural state, thereby curing beauty related ailments.

CONCLUSION

To eliminate morbid *Doshas* from the root and balancing the equilibrium of *Dosha* and *Dhatu*s in their natural state is the main aim of *Shodhan karma*, which signifies the inner purification and detoxification of body. *Nasya* is one such procedure of *Panchakarma*, which helps in achieving a body free from ailments and also enhances the appearance as its mode of action is *urdhwajatrugat vikaras* (supra clavicular). On administration of *nasya dravyas*, sense organs become clean, mouth emits good smell, bestows strength to the lower jaw, teeth, head, neck, upper back, arms and chest and non appearance of wrinkles of the skin grey has baldness and disc coloured patches on the face. The cosmetological treatments offered by the Ayurveda, especially *nasya karma* is cost effective, easy to administer on regular basis and even non hazardous. The essence of Ayurveda is that the ailments are uprooted deeply and do not reoccur giving a long lasting or permanent effect.

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