



CONCEPTUAL STUDY : NASYA KARMA IN SHALAKYATANTRA

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ABSTRACT –

Nasya Karma is a kind of *Panchakarma* treatment for body cleansing used in Ayurvedic medicine. Administration of drugs by the route of nasal cavity is termed as *Nasya*. *Panchakarma* procedure is the most essential part of Ayurveda treatments. For medicine administration different routes are used in Ayurveda but to reach the “*Shiras*”, the Head it is difficult with other routes there by the “*Nasya*” is developed. In Ayurved diseases of Ear, Nose, Throat & Head and Eye And their Management are studied in Branch Which is Called as *Shalakyatantra*.

Now a days *Shalakyatantra* (ENT & Ophthalmic) Diseases are Major Concerned Because patient does not want to go for surgical procedure. Looking towards Ayurved, there are lot of *Panchakarma* Procedures Advocated for *Shalakyatantra* (ENT & Ophthalmic) disorders. Among this *Panchakarma* Procedure *Nasya Karma* is the Primary Procedure.

Key Words- *Nasya* procedure/*Karma*, *Panchakarma*, *Shalakyatantra*, Ayurvedic Management for ENT & Ophthalmic Diseases, Nasal drops.

INTRODUCTION:

Nasya Karma is a kind of *Panchakarma* treatment for body cleansing used in Ayurvedic medicine. Administration of drugs by the route of nasal cavity is termed as *Nasya*. *Panchakarma* is the most essential part of Ayurveda treatments. For medicine administration different routes are used in Ayurveda but to reach the “*Shiras*”, the Head it is difficult with other routes there by the “*Nasya*” is developed. It is preventive, preservative, promotive, curative and rehabilitative therapy. *Nasya* Procedure is to eliminate vitiated *Kapha Dosha* which in turn helps to prevent the forth coming *Kapha* disorders and associated *Pitta* disorders or diseases originating or settled in the place of *Kapha*. In Ayurved diseases of Ear, Nose, Throat & Head And Eye And Their Treatment are studied in Branch which is Called as *Shalakyatantra*.

Etymological derivation of *Nasya*

The word *Nasya* is derived from “NAS” *dhatu*. It conveys the sense of *Gati*-Motion (*Nasa Gatau*) and *vyapti* means pervasion (*Nasa Vyaptau*). In Ayurvedic texts, *Nasa Dhatu* is used in sense of nose (*Nasa Nasikayam*).

The literary meaning of the word *nasya* is being in the nose or the things beneficial to the nose. Vachaspatyam derives word “*Nastah*” which means beneficial for the nose.ⁱⁱ

Definition of *Nasya*:

In Ayurveda, the word has been taken specifically to mention the root administration of the drug. As stated by Sushruta, medicines, or medicated oils administered through the nose are known as *nasya*.ⁱⁱⁱ

Importance of *Nasya Karma* Ayurveda prescribes *Panchakarma* Therapy for the cleansing of body toxins. *Nasya* - nasal cleansing by the application of medical oils or powders. The nostrils are considered the Doorway to the Brain and nasal application of oils is helpful in conditions like allergic sinusitis, migraines and epilepsy. If the *Nasya* therapy has been carried out effectively, *Kapha* related toxins from the Para nasal sinuses are eliminated and the region nourished.^{iv} Due to this, the patient feels great relief in the head and clarity of the sense organs. Breathing becomes completely unobstructed which gives sound sleep at night. Olfactory improvement is also felt. *Nasya* is excellent for chronic sinusitis, headaches, throat diseases, chronic colds, chest congestion, epilepsy, catarrh, migraine, voice constraint, eye diseases and cervical spondylitis.

Now a days ENT & Ophthalmic Diseases Are Major Concerned Because patient could not want to go for surgical procedure. Looking towards *Ayurved*, there are lot of *Panchakarma* Procedures are advocated for these disorders. Among this *Panchakarma* Procedure *Nasya Karma* is the Primary Procedure.

Nasya Karma is also a prime treatment procedures for various Diseases which are related to *Shalaky Tantra* (Ear, Nose, Throat & Head And Ophthalmology)^v. All the three *Acharya* (Pioneer) Of *Ayurved* namely *Charaka*, *Sushruta* And *Vaghabhata* have been explained importance of *Nasya Karma* in Concerned diseases of *Shalaky Tantra* (Ear, Nose, Throat & Head And Ophthalmology).

Nasya Karma in *Shalaky Tantra* Can be describe under the Following headings:

- A) *Nasya Karma* in *Karna Roga* (Diseases of Ear)
- B) *Nasya Karma* in *Nasa Roga* (Diseases of Nose)
- C) *Nasya Karma* in *Mukh Roga* (Diseases of Oral Cavity)
- D) *Nasya Karma* in *Shiro Roga* (Diseases of Head)
- E) *Nasya Karma* in *Netra Roga* (Diseases of Eye)

A) *Nasya Karma* in *Karna Roga* (Diseases of Ear): -

1) *Vagbhatachrya* has described the indication of *Nasya Karma* in the “*UttarSthan Chapter 18 Karnagatrog Pratishedh*” and out of 25 Diseases indicated for *Pittaj-Karnashool*, *Kaphaj-Karnashool*, *Pakva-Karna*, *Karna-Naad* & *Karna-Badhirya*.^{vi}

2) *Vagbhatachrya* has also described the indication of *Nasya Karma* in “*UttarSthan* Chapter 18 *Karnaroga Pratishedh*” for *Karna-Paligat Roga* namely *Karna-Mala, Paali-shosh & Unmanth*.^{vii}

3) *Sushrutachrya* has described the indication of *Nasya Karma* in the “*UttarSthan* Chapter 21 *Karnaroga Pratishedh*” and out of 28 Diseases indicated for *Karna-Pratinaah*.^{viii}

4) *Charkachrya* has not indicated *Nasya Karma* in *Karna roga*.

The Ear diseases indicated for *Nasya Karma* are:

1. *Pittaj-Karnashool* (EarAche)
2. *Kaphaj-Karnashool* (EarAche)
3. *Pakva-Karna* (Otitis media)
4. *Karna-Naad* (Tinnitus)
5. *Karna-Badhrya* (Hearing Loss)
6. *Karna-Pratinaah*. (E T dysfunction)

B) *Nasya Karma* in *Nasa Roga* (Diseases of Nose): -

1. *Sushrutachrya* has described the indication of *Nasya Karma* in the “*UttarSthan* Chapter 23 *Nasarog Pratishedh*” and “*UttarSthan* Chapter 24 *Pratishyaya Pratishedh*” out of 31 Diseases indicated for *PuyaRakta, Kshavatu, Branshtu, Nasa-Straav, Nasa-Shosh, Nav-Pratishyaya & Vataj-Pratishyaya*.^{ix}

2. *Charkachrya* has described the indication of *Nasya Karma* in the “*ChikitsaSthan* Chapter 26 *Trimarmiya*” and out of 10 Diseases indicated for “*Vataj-Pratishyaya, Apinasa, Pittaj-Pratishyaya, PuyaRakta & Kaphaj-Pratishyaya*”^x

3. *Vagbhatachrya* has described the indication of *Nasya Karma* in the “*UttarSthan* Chapter 20 *NasaRoga Pratishedh*” and out of 18 Diseases indicated for “*Vataj-Pratishyaya, Pittaj-Pratishyaya, Kaphaj-Pratishyaya, Sannipataj-Pratishyaya, Kshavatu, Putaka, Nasa-Shosh & Nasa-Naah*”.^{xi}

The Nose diseases indicated for *Nasya Karma* are:

1. *Apinas* (Atropic Rhinitis)
2. *PuyaRakta* (Purulent Sinusitis)
3. *Pratishyaya* (Rhinitis)
4. *Vataj-Pratishyaya* (Ac.Viral Rhinitis)
5. *Pittaj-Pratishyaya* (Bacterial Rhinitis)
6. *KaphajPratishyaya* (Allergic Rhinitis)
7. *Sannipataj-Pratishyaya* (Chronic Rhinitis)
8. *Kshavatu* (Sneezing)
9. *Branshtu* (Chronic Rhinitis)
10. *Nasa-Straav* (Discharge from Nose)

11. *Nasa-Shosh* (Dryness of Nose)

12. *Nav-Pratishyaya*

13. *Putaka* (Crepitus)

C) *Nasya Karma* in *Mukh Roga* (Diseases of Oral Cavity): -

1. *Sushrutachrya* has described the indication of *Nasya Karma* in the “*ChikistaSthan* Chapter 22 *MukhRoga Chikitsa*” and out of 65 Diseases indicated for “*Shitad, DantaPuputak, Dantaveshtak, Saushir, Upakush, DantaHarsh, KrimiDanta, ChalaDanta, Rohini & Sarvasar*”.^{xii}

2. *Vagbhatachrya* has described the indication of *Nasya Karma* in the “*UttarSthan* Chapter 22 *MukhRoga Pratishedh*” and out of 75 Diseases indicated for “*Khandoshta, Vataj-Oshtaroga, Kapahaj-Oshtaroga, ShitaDanta, KrimiDanta, DantaShool, Shitad, Upakusha, Dantasaushir, Vaidharbha, DantaNaadi, Pittaj-Jivhakantak, TaluShosh, Vataj-Rohini, Kaphaj-Rohini, Vataj-Mukhpaak, Arbuda & Putimukh*”.^{xiii}

3. *Charkachrya* has not indicated *Nasya Karma* in *Mukh roga*.

The Oral Cavity diseases indicated for *Nasya Karma* are:

1. *Shitad* (Gingivitis)
2. *DantaPuputak* (Periodontal Abscess)
3. *Dantaveshtak*. (Chronic Periodontitis)
4. *Saushir* (Periodontitis)
5. *Upakush* (Inflammatory Periodontitis)
6. *DantaHarsh* (Hyperesthesia of tooth)
7. *KrimiDanta* (Dental Caries)
8. *ChalaDanta* (Tooth Mobility)
9. *ShitaDanta* (Cracked Tooth)
10. *DantaShool* (Tooth-ache)
11. *Dantasaushir* (Periodontitis)
12. *Vaidharbha* (Traumatic Periodontitis)
13. *DantaNaadi* (Alveolar Fistula)
14. *Rohini* (Diphtheria)
15. *Vataj-Rohini* (Faucial diphtheria)
16. *Kaphaj-Rohini* (Faucial diphtheria-Complicatory)
17. *Sarvasar* (Stomatitis)
18. *Vataj-Mukhpaak* (Orolabial Herpes)
19. *Khandoshta* (Cleft Lip)

20. *Vataj-Oshtaroga*
21. *Kapahaj-Oshtaroga*
22. *Pittaj-Jivhakantak* (benign migratory glossitis)
23. *TaluShosh* (Xerostomia)
24. *Arbuda* (Carcinoma of palate)
25. *Putimukh*. (Halitosis)

D) *Nasya Karma* in *Shiro Roga* (Diseases of Head): -

1. *Sushrutachrya* has described the indication of *Nasya Karma* in the “*UttarSthan* Chapter 26 *ShiroRoga Pratishedh*” and out of 11 Diseases indicated for “*Samanya-Shiroroga, Pittaj-Shororoga, Kaphaj-Shororoga, Kshayaj-Shiroroga, Krimij-Shiroroga, Ardhavbhedhak & Shankhak*”^{xiv}

2. *Charkachrya* has described the indication of *Nasya Karma* in the “*ChikitsaSthan* Chapter 26 *Trimarmiya*” and out of 05 Diseases indicated for “*Khalitya, Palitya, Sarva-MurdhaRoga*”^{xv}

3. *Vagbhatachrya* has described the indication of *Nasya Karma* in the “*UttarSthan* Chapter 24 *ShiroRoga Pratishedh*” and out of 19 Diseases (*Shirogat and Kapalgat Roga*) indicated for “*Vataj-Shirobhitap, Pittaj-Shirobhitap, Kaphaj-Shirobhitap, Sannipataj-Shirobhitap, Krimijanya-Shirobhitap, Krimij-Shiroroga, Darunak, Khalitya, Palitya, Rakta-Pittaj Shiroroga, Ardhavbhedak, Sarva-Jatruvdha Roga*.”^{xvi}

The disease of head indicated for *Nasya karma* are

1. *Samanya-Shiroroga* (Headache)
2. *Pittaj-Shororoga* (Headache due to sinusitis)
3. *Kaphaj-ShiroRoga*. (Headache)
4. *Rakta-PittajShiroroga* (Headache)
5. *Sannipataj-Shirobhitap*
6. *Kshayaj-Shiroroga* (Post traumatic Headache)
7. *Krimij-Shiroroga* (Maggot/Myiasis)
8. *Ardhavbhedhak* (Migraine)
9. *Shankhak* (Temporal arteritis)
10. *Khalitya* (Non scarring inflammatory alopecia)
11. *Palitya* (Graying of hair)
12. *Sarva-MurdhaRoga* (Head diseases)
13. *Darunak* (Tinea capitis)
14. *SarvaJatruvdhaRoga* (Diseases above the Clavicle area)

E) *Nasya Karma* in *Netra Roga* (Diseases of Eye): -

1. *Sushrutacharya* has described the indication of *Nasya Karma* in the “*Uttar Sthan* Chapter 17-*DrishtigatRoga* & Chapter 18- *KriyaKalpa* ” and out of 76 Diseases indicated for “*Vataj Timir, Pittaj-Timir, Pitta -Vidagdha Drishti,*” ^{xvii}

2. *Vagbhatachrya* has described the indication of *Nasya Karma* in the “*UttarSthan* Chapter 09 *VartmaRoga Pratishedh*, Chapter-11 *SandhisitasitRoga Pratishedh*, Chapter-13 *Timir Pratishedh*, Chapter-14 *Linganaash Pratishedh* & Chapter-16 *SarvaAkshiRoga Pratishedh*” and out of 94 Diseases indicated for “*PakshmaShaat, Kaphotklishta, Pakshmarodh, Nimna & Shudh Shukra, Timir, KaphajTimir, ShushkaAkshipaak, PillaRoga & NetraRakshak.*” ^{xviii}

3. *Charkachrya* has not indicated *Nasya Karma* in *Netra roga*.

The Diseases of Eye indicated for *Nasya Karma* are:

1. *Timir* (Immature superficial cortical cataract)
2. *Vataj Timir*
3. *Pittaj-Timir*
4. *KaphajTimir*
5. *PittaVidagdhaDrishti* (Hemeralopia)
6. *PakshmaShaat* (Madarosis)
7. *Kaphotklishta* (Blenorrhoea)
8. *Pakshmarodh* (Trichiasis)
9. *Nimna & Shudh Shukra* (Corneal ulcer)
10. *ShushkaAkshipaak* (Stiffness of lid with xerophthalmia)
11. *PillaRoga*
12. *NetraRakshak* (Eye Protective)

CONCLUSION:

Panchkarma is the most essential treatment of disease of Ear,Nose,Throat & Eye (*Shalakyta Tantra*). As *Nasya Karma* is Indicated for *Urdhvajatrugat Roga* (Ear,Nose,Throat &Head And Eye Diseases). As per Basic Principal of Ayurvedic Treatment Before giving treatment for any Disease; purification of body is necessary.

Nasya can be either hydrophilic or lipophilic in nature. It means *swaras* (Juice), *dugdha* (Milk) or *Kashaya* (decoction) as hydrophilic and *Taila* (oil),*Ghruta* (Butter) as lipophilic are used. Nasal cavity is covered by a well vascularised thin mucosa therefore, a drug molecule Can be transferred quickly across the single epithelial cell layer directly within 5 minute for smaller drug molecule.

According to *Sushrutacharya* “*Nasa hi Shiraso Dwaram*” i.e Nasal cavity is the entry route for brain. The nerve cells of the olfactory epithelium project into the olfactory bulb of the brain, which provide a direct connection between the brain & external environment. The transfer of drugs to the brain from blood brain barrier, which is virtually impermeable to passive diffusion of all but small, lipophilic substances. However, if drug substances can be

transferred along the olfactory nerve cells, they can bypass the blood brain barrier and enter the brain directly. Olfactory & Ophthalmic are inter connected . Thoracic (T1) is the lower limit of the *Nasya Karma* effect. Lateral & frontal lobes are connected with *Nasya* activity. So it is Concluded that only *Nasya Karma* (Administration of drugs through Nasal Cavity) or *Nasya karma* along with other *Aushadhi Chikitsa* (internal medication) are use full in treatment of above said diseases of *Shalakyata*, once should do *Nasya Karma* Procedure with respective use-full *Nasya dravya* with pre & post procedures (Drugs used for Nasal administration)

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