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# ROLE OF NASYA KARMA IN URDHWA-JATRUGATA VIKARAS – A REVIEW ARTICLE

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**ABSTRACT**
*Ayurveda is an eternal science which aims to protect the health of the healthy person and cure the disease of the diseased person. There are two main ways to cure the disease in Ayurveda – Shamana and Shodhana. Shamana includes maintaining equilibrium of vitiated Doshas by balancing them internally and Shodhana includes their balancing by removing vitiated Doshas out of the body . Hence , Shodhana treatment is also called Detox therapy of Ayurveda. Shodhana mainly includes Panchakarma procedures namely – Vamana , Virechana , Basti , Nasya and Raktamokshana. Out of these five , for removing vitiated Doshas from Jatru-urdhwa Pradesha , ( Supra-clavicular region ) Nasya Karma is indicated. When medicinal drugs are administered through Nasa (Nose) it is called Nasya. Nasa being the gate way to Shira (head) , the drug administered through nostrils, reaches Shringataka (a Sira Marma) by Nasa Srota and spreads in the Murdha (Brain) taking route of Netra (eye), Karna (ear), Kantha (throat) and scratches the morbid Doshas in supra clavicular region, extracts them from the Uttamanga and hence, cures the disease.*

**KEY WORDS** – *Ayurveda , Shodhana , Panchakarma , Nasya , Shringhataka.*

## INTRODUCTION

The term '*Nasya*' is derived from '*Nas*' *Dhatu* which means 'Nose'. '*Nasayaam kriyatah Iti Nasyam*' [1] – when medicines are administered through nose it is called *Nasya*. *Ghranendriya* is one among the *Panch-Gyanendriyas* whose function is *Gandha Grahana* (olfaction) and *Ghrana* (nose) is *Indriya Adhisthana* whose function is primary respiration and chanelling the nasal drugs. Majority *Jatru-urdhwa Vikaras*(diseases) has *Adhisthana* in head region of the body. '*Nasa Hi Shiraso* Dwaram'[2] according to this verse , nose is the gateway to head (and brain).Therefore , Nasya is the prime treatment modality for *Jatru-urdhwa Vikaras*. It is said that, *Jatru-urdhwa Vikaras* usually don't occur in a person who regularly practices Nasya Karma [3] (Pratimarsha Nasya). It is a process wherein medicated *Taila* (oil) / *Ghrita* (ghee) / *Swarasa* (extract) / *Kwatha* (decoction) / *Choorna* ( powder) is instilled in the nostrils *(Nasarandhra).*

## *URDHWA-JATRUGATA VIKARAS*

*Jatru-urdhwa Pradesha* means supra-clavicular region of human body. According to *Ayurveda*,
this region has one of the three vital points (*Marmas*) of body – '*Shiro Marma*'[4] . Out of three *Doshas* this region has *Kapha* dominance[5]. *Prana, Udana , Vyana -Vayu , Alochaka , Bhrajaka – Pitta , and Shleshaka , Tarpaka , Bodhaka Kapha* are also workingly present here. Pathological interactions between these *Doshas* and *Dushyas* present here *( Dosha-Dushya Sammoorchana*) leads to *Jatru-urdhwa Vikaras* , which includes *Netra* (eye) , *Nasa* (nose), *Karna* (ear) , *Mukha* (mouth), *Kantha* (throat) , *Manya* (neck) and *Mano* (mental) *Vikaras*. In all such diseases *Acharya* states *Nasya* as a best line of treatment[6].

As mentioned above, *Jatru-urdhwa* region is *Kapha* dominant , *Acharyas* adviced to perform the *Nasya* in *Purvahan Kala* ( morning time ) . Also *Nasya Yogas*(formulations) which are having *Kaphaghna* properties can be chosen for good results. It is believed that, as *Shira* is considered as *Moola* (root) of human body , *Moola Nasya Yogas* gives better results when used in practice.

*Snehana* in the form of local *Abhyanga* (massage) and *Swedana* (steam) to the *Jatru-urdhwa* region are the integral components of *Nasya* therapy, functioning as preparatory (*Poorvakarma*) procedures of *Nasya*. As *Poorvakarma*, they help in liquefaction of *Doshas* and thus easy elimination of *Doshas*. *Gandusha* (medicated gargling) is included in *Pashchatkarma* of *Nasya* helps in eliminating the remaining *Doshas* from the *Uttamanga*.

## MATERIALS AND METHODS

References are being collected from classical *Ayurvedic* texts, scientific publications and various digital sources. The whole concept is comprehensively analysed and presented in this article in a systemic way.

## MODE OF ACTION OF NASYA – AYURVEDIC VIEW

*Sushruta* has clarified *Shringataka Marma* as a *Sira Marma* formed by the union of *Siras* (blood vessels) supplying to nose, ear, eye and tongue.
Commentator *Indu* of *Ashtanga Samgraha* opined *Shringataka* as the inner side of middle part of the head i.e., *Shiraso Antarmadhyam*.

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Following is the actual classical mode of action of *Nasya* explained in *Ashtanga Samgraha*[7]

*Nasya Dravya* instilled through nostrils (*Nasarandhra*)

↓

Reaches *Shringhataka* ( a *Sira Marma*) through *Nasa Strota*

↓

Spreads in the *Shira* taking route of *Netra , Karna , Kantha*
And *Siramukhas* (opening of vessels)

↓

Scratches the morbid *Doshas* in *Jatru-urdhwa* region

↓

Expels them from the *Uttamanga*

The drug's physicochemical state, solubility, lipophilicity, and viscosity all affect how Nasya Karma works. The nasal mucosa's absorbent surface anatomy is crucial. Compared to the respiratory epithelium, the olfactory epithelium plays a significant role in the transfer of medicines to the central nervous system. *Nasya Karma* has many benefits, including high bioavailability, no molecule destruction by gastrointestinal fluids and acids, prevention of drug elimination during hepatic first pass metabolism, rapid onset of action and quick drug absorption, and the ability to administer molecules with less absorption through the GIT through the nasal route. This process is made easier by the nasal cavity's direct nerve connection to the central nervous system and the rich blood supply of the nasal endothelium surface.

This process is made easier by the nasal cavity's direct nerve connection to the central nervous system and the rich blood supply of the nasal endothelium surface. As a result, the nasal route of drug administration is an excellent substitute for conventional parenteral techniques. Anatomically speaking, the nasal passage is the only way that medications can enter the central nervous system. The medication administered here enters the brain through the vascular system, the neurological pathway that converts chemical stimuli into action potentials and transmits them via the olfactory pathway, or the diffusion approach through nasal mucosal absorption. Consequently, the Blood Brain Barrier (BBB) obstacle is overcome.

Table showing various types of *Nasya* [8],[9] and their role in different *Jatru-urdhwa Vikaras* along with respective *Nasya* formulations

| Sr. No | ***Jatru-urdhwa Vikara*** | **Types of *Nasya*** | ***Nasya* formulation** |
|---|---|---|---|
| 1 | *Drishti Mandhya* | *Navana* | *Triphaladi Gritam* |
| 2 | *Nasagata Rakta-pitta* | *Avapidana* | *Doorva Swarasa* |
| 3 | *Moorcha* | *Dhmapana* | *Vacha Choorna* |
| 4 | *Pooti Karna* | *Dhooma* | *Vidangadi Yoga* |
| 5 | *Avabahuka* | *Brimhana* | *Shuddha Bala Taila* |
| 6 | *Khalitya* | *Shamana* | *Anu Tailam* |
| 7 | *Pinasa* | *Virechana* | *Shadbindu Taila* |

## CONCLUSION

In *Ayurveda*, *Nasya* is a flexible therapy method that can be used as a curative, preventive, or promotional intervention. It can be used to treat both systemic (*Sarvadaihika*) and local (*Sthanika*) illnesses. Occasionally used as an emergency treatment, it offers an alternative to oral drugs and the invasiveness of injections. Three cranial nerves are activated here, and the nasal mucosa's local absorption and plentiful vascular supply aid in overcoming the blood-brain barrier and enhance the endocrine, neurological, and circulatory systems functionality. As a result, the ancient knowledge of *Nasya Karma*, which was articulated thousands of years ago and is summed up in the phrase "*Nasa Hi Shiraso Dwaram*," is still widely accepted in science when it comes to a variety of illnesses.

All *Urdhwa-jatrugata Vikaras* can be prevented and their health maintained if *Nasya karma* is performed with consideration for the type, quality, method, etc. of each individual's health and illness.

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