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Importance of Nasya Karma in Patho-physiological Nourishment of Urdhwa-jatrugata-anga wsr to Apeenasa

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ABSTRACT

In Ayurveda, the term sinusitis is referred to as either *Peenasa* or *Apeenasa* which is described as a *Vatakaphaja Krichasadhya Vyadhi*. Some authors opine that both *Peenasa* and *Apeenasa* are one and the same and some are of different opinion. In both these conditions, therapies that have been mentioned above will be very effective if applied after the proper diagnosis and assessment. According to some literatures, the *Apeenasa* which occurs as a complication of *Dusta Pratishyaya* is termed as *Peenasa*. Both the terms *Peenasa* and *Apeenasa* have been used interchangeably. Charaka Samhita and *Susruta* Samhita describe *Samshamana* Krama especially Deepana, *Paachana*, and *Langhana* to be administered to patients suffering from *Apeenasa*. In Charaka Samhita and Susrutha Samhita, it is advised to conduct Vamana Karma, *Virechana* Karma, *Aasthapna* Vasti and Nasya Karma in the management of *Apeenasa*. Sri Lankan traditional physicians perform Rakta *Mokshana* using leeches on nasal polyps which may occur as a complication of *Peenasa*. Sweda Karma, *Dhoomapana*, *Gandoosha*, *Kawalagraha*, Karna Poorna, Anjana Karma are also carried out as therapeutic measures. Additionally, *Hisgellum*, *Engagellum*, *Veidu* and Nila *Vedakama* are used as therapeutic measures in management of *Peenasa* by traditional physicians. Among these all it has to be noted that the procedure called ad Nasya Karma have very crucial impacts for *Urdgwa-jatrugata roga*.

Key Words: Nasya karma, *Peenasa*, *Urdhwa jatrugata roga*

INTRODUCTION

This transmucosal nasal drug delivery is a non-invasive drug administration route. Unlike the other detoxification therapies which are focusing on the pacification of particular Doshas, this therapy is quite unique as it aims at pacification of any disorder in the head and neck region. *Acharya Vagbhata* has opined that, the *Nasa* (nose) is the *Dwara* (door) for Shiras. The drug administered. through nose reaches the *Shringataka* Marma and spreads throughout *Murdha*[1], Netra, *Shrotra* and Kantha through their Shiras (Shringataka Marma is a Sira Marma and formed by the *Shiras* of *Nasa*, *Akshi*, *Jivha* and *Shrotra*). Thereby eliminates the morbid Doshas of *Urdhwajatru Vyadhis* (diseases of the upper part of the body), expels them from the *Uttamanga* and helps in relieving the disorders. Though this study gives the brief picture of the disease *Apeenasa*, a large number of studies need to be carried out both on Apeenasa and *Peenasa* to find the similarities or the differences[2]. This further helps to manage the disease successfully.

Sinusitis is defined as the inflammation of the mucosa either of any one or all of the paranasal sinuses. In humans, there are four paired sinuses which are termed as paranasal sinuses and they

are maxillary, frontal, ethmoid and sphenoid sinuses. Ayurveda being an ancient holistic science aims at alleviating the disease and protection and prevention of the positive health. *Shalakya* Tantra is one of the *Astangas* of Ayurveda that deals with the *Uttamanga* and the diseases related to Urdhvajatru[3]. Paranasal sinusitis, the most common disease in *Shalakya* tantra can be correlated to the disease *Apeenasa*, *Peenasa*, *Dusta Pratishyaya* etc in Ayurveda based on its signs and symptoms. *Apeenasa* and *Peenasa* are used interchangeably for paranasal sinusitis in Ayurveda and they are managed with Deepana *Pachana*, Vamana, *Virechana*, *Dhumapana*, Nasya Karma or *Shirovirechana*. Nasya Karma, one of the Panchakarma therapy and the best therapy for the *Urdhwajatrugata* Rogas[4] plays a vital role in the successful management of the sinusitis. In this therapy, the medicine is administered through nose either in the form of ghee, oil, powder, liquid or smoke. It is particularly useful in the treatment of diseases occurring in the organs situated above the clavicle but indirectly it works on the whole body by improving the functioning of the endocrine glands and nervous system.

In Ancient Ayurvedic science, we find many therapies like Nasya Karma, *Akshitarpana* (local therapy for eyes), *Putapaka* (local therapy for eyes) etc which is said to be very effective in the management of *Nasagata* and *Shirogata* Rogas (diseases of head)[5]. Nasal route of drug administration is the natural choice for the treatment of *Nasagata* Rogas (local nasal disorders) as well as other supraclavicular diseases. In this therapy, the medicine is administered through nose either in the form of ghee, oil, powder, liquid or smoke. It is particularly useful in the treatment of diseases occurring in the organs situated above the clavicle but indirectly it works on the whole body by improving the functioning of the endocrine glands and nervous system.

Apeenasa is one of the *Nasagata Roga* and an *Urdhvajatrughata Vyadhi*. Nasa is said to be the main doorway to Shiras and hence Chikitsa of *Urdhvajatrugata Vvadhis* are applicable in the management of *Apeenasa* too. The treatment of these *Nasagata* Rogas includes Deepana *pachana*, *Snehana*, *Swedana*, Vamana, *Virechana*, *Dhoomapana*, and Nasya.

Nasya Procedure:

Nasya karma Completed in Three Procedure:

1. *Poorva Karma*
2. *Pradhan Karma*
3. *Paschat Karma*

***Poorva Karma*:**

1. Patient was lie on a supine position in a warm ventilated Room with Tilted Head.
2. Local Snehan of Face was done with the help of warm Tila Taila (*Ceasum* Oil)
3. Light handed Massage was done on Forehead & Maxillary area
4. After Snehan *Swedan* was done with the help of *Pottali* being warmed on Induction Plate[6].

***Pradhan Karma*:**

1. In Group A Subjects *Kalingadi* Taila 6 drops And in Group B Subjects Shad Bindu Taila 6 drops was Administered.

2. Light Handed Massage was done on Forehead & Maxillary area

3. Advised to keep in supine position for 200 Matra Kala or unless the administered Taila Came in Mouth[7].

***Paschat Karma*:**

1. Subject were advised to spit Taila if came in Mouth.
2. *Gargaling* was done with warm water.
3. Watched for any Complications/Adverse Event.
4. Advised to sit for 10 minutes in warm ventilated Room
5. Cotton wool has plug in subjects ear canal to avoid air entry.
6. Advised not to sleep, take a bath, and drink cold water immediately after the Nasya Procedure.
7. Pathya & *Apathya* related to Nasya Procedure were advised.
8. After Confirming for No adverse event, Subject was discharged from Panchakarma Room[8].

For Nasya karma, Special room should be prepared which should be free from atmospheric effects like direct blow of air or dust and it should be ventilated and lighted properly.

Patient should lie down in supine position on Nasya table. The head of the patient should be lowered. The position of head should not be excessively extended. After covering of eyes with cotton gauze, the tip of patient's nose should be drawn upward by the left thumb (*angushta*) of the Vaidya. At the same time with the righthand Vaidya should instill lukewarm medicine in the nostrils, alternately, with the help of proper instrument. The drug should be installed into nostril in required dose[9]. The *patient*s should be counseled to remain relaxed at the time of administration of Nasya and he should avoid speech, anger, sneezing, laughing and shaking his head. After the administration of *nasya*. Patient should be in lying position and asked to count up to 100 matra i.e. approximately 2 minutes. After administration of Nasya feet, shoulders, palms and ears should be massaged. Again, mild fomentation should be done on forehead, cheeks and neck for pacifying Vatadosha[10]. The patient should be asked to expel out the medicine which comes in oropharynx. Care should be taken that no portion of medicated oil is left inside. Medicated Dhumapana and Gandusha are advocated to expel out the residue mucous lodged in Kantha. Patient should be advised to stay in warm place. A light meal and lukewarm water are advised.

Post Nasya instructions:

Avoid dust, day sleep, and should not use cold water for any purpose like pana, snana, atapa sevana, abhishyandi ahara, Madhya, Vyavaya, Vyayama, avoid smoke, sunshine, anger, riding, excessive intake of fat and liquid diet[12.]

Diet Regimen:

1. The concept of *Pathya-Apathya* related to *Pratishyaya* was considered while describing the diet of the patient.
2. To take Regular warm & on Time lunch and dinner was advised.

3. Patient was advised to avoid drinking cold water, fresh wines, ice-cream, Fast foods etc.

Regimen for personal habit:

1. Patient was advised to do his Regular activities and should sleep at a place devoid of breeze, dust and smoke.
2. Patient should worn warm garments according to weather.
3. Immersing in cold water should be avoided.
4. Patient should avoid suppression of physiological urges, worries and grief.

Pathya- *Apathya* in *Pratishyaya*[13]

Table 01: Showing the Pathya- *Apathya* in *Pratishyay*

Sr.no	Do's in *Pratishyaya*	Dont's in *Pratishyaya*
1.	Intake of lukewarm water	Direct contact with wind.
2.	Avoid with holding natural urges eg urine, stool, thirst etc.	Long term exposure to AC.
3.	Avoid physical contact /follow brahmacharya	Intake of cold water/cold food items.
4.	Consumption of light diet eg. - moong daal	Intake of salad.
5.	Steam inhalation (vicks or any other)- for thick discharge or blocked nose	Physical contact.
6.	Proper covering of body with warm clothes.	With holding natural urges.
7.	Gargling with warm water added with salt.	Alcohol consumption.
8.	Take warm, fresh & homemade food	Rough food items such as chips, junk food.
9.	Foods having Omega 3 Fatty acid	Oily food items.

DISCUSSION

Dietetic instructions include Tikshna, Laghupaki Ahara and Ushnajalapana. Deepana-Pachana The importance of Deepana-Pachana drugs is to bring the Sāma Dosha to Nirāma state. Thus Deepana-Pachana should be administered in the beginning of the Snehana therapy depending upon the conditions, when it arises. Deepana Pachana drugs are used to increase the Agni and for the digestion of Ama. Snehana/Mukhabhyanga Abhyanga causes Mriduta of Doshas and according to modern science massage to a specified area causes increased blood circulation. Swedana Karma Swedana causes Vilayana (liquefaction) of accumulated Doshas (mucous). Vamana Karma Charaka defined Vamana as a process in which morbid Dosha are eliminated through upper channels i.e., mouth. Chakrapani mentions Urdhavabhaga as Urdhavamukha. Bhavaprakasha also has same opinion for Urdhva as Mukhamarga. Vamana is a process in which Apakva Pitta and Kapha are removed forcefully through upper channels.

Virechana Karma Virechana (therapeutic purgation) is a common procedure that is widely practiced among the Panchakarma treatments (pentad treatments). During the process of Virechana, about 2 litres of the body fluid is drained out, which has dissolved biochemical in them. Thus, Virechana in the current study has shown its action in three ways. The drugs increase the secretion by irritating the mucous membrane of the GIT. Second, it prevents absorption of nutrients, and finally, it increases the gastro intestinal motility. Dhoomapana Karma Dhumapana works on Vata and Kapha Dosha. Due to Sukshma Guna of drugs used for Dhumapana; it opens/enters the smallest channels with Ushna and Tikshna Guna it liquefies and eliminates the Dosha from their nearer routes[14]. However gaseous form of medicine increases the bio availability of it. The gases are absorbed in blood by pressure difference and greater surface area in lung. By using the particular process of Dhumapana i.e., uses three puffs of smoke without exhalation, one can achieve its absorption at maximum level.

CONCLUSION

In Ayurveda, the term sinusitis is referred to as either Peenasa or Apeenasa which is described as a Vatakaphaja Krichasadhya Vyadhi. Some authors opine that both Peenasa and Apeenasa are one and the same and some are of different opinion. In both these conditions, therapies that have been mentioned above will be very effective if applied after the proper diagnosis and assessment. In Nasya Karma the Taila instilled in nasal cavity moves to olfactory epithelium and Olfactory Bulb which proceed through Cribriform Plate, Ant. Cranial fossa and medial or lateral area of cerebral cortex. The chemical impulse, which generated by Nasya finally converts in to neuronal impulse and influences on cerebral cortex area and there by producing stimulatory effect resulting in evacuation of Doshas. Also, in this the Nasya Dravya nourishes and rejuvenates the olfactory nerve and helps in its proper function.

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