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Novel Approach of Detoxification and Rejuvenation “Preventive *Nasya Karma* Scope”

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ABSTRACT

Nasya Karma, a therapy within the *Panchakarma* framework of Ayurveda, entails the delivery of medicated substances via the nasal passage. Traditionally acknowledged for its beneficial effects on disorders of the head and neck, its role in prevention and rejuvenation is an area of ongoing exploration. This study investigates an innovative application of *Nasya Karma* as a preventive healthcare strategy focused on systemic detoxification and neuro-rejuvenation. By merging classical Ayurvedic concepts with contemporary anatomical and physiological knowledge, the paper suggests a refined protocol that prioritizes personalized selection of medications, optimal timing, and complementary practices. Initial clinical observations indicate that consistent preventive *Nasya* may enhance mental clarity, postpone neurodegenerative changes, and improve upper respiratory immunity. This abstract underscores the potential of *Nasya Karma* beyond its curative uses, advocating for its consideration as a viable, non-invasive, and holistic approach to preventive health and longevity. Further investigation is advised to validate its effectiveness and to standardize treatment protocols.

The innovative method of *Nasya Karma* as a preventive treatment shows significant promise in facilitating systemic detoxification, boosting neuro-rejuvenation, and enhancing overall wellness. By merging traditional Ayurvedic knowledge with a tailored and systematic approach, preventive *Nasya* not only aids respiratory and neurological health but also enhances mental clarity and vitality. The results of the study confirm its safety, effectiveness, and importance within the framework of contemporary preventive healthcare. It is advisable to conduct further large-scale, controlled clinical trials to standardize procedures and confirm long-term advantages.

Key Words *Nasya*, *Urdhwajatrugat vikar*, *Panchakarma*

Received 03rd June 2025 Accepted 26th July 2025 Published 10th September 2025

INTRODUCTION

In Sanskrit language, each word is derived from a specific dhatu and each dhatu bears an inherent meaning which is the crux of the word. The origin of the word *Nasya* is from “*Nasa*” dhatu. It bears the sense of *Gati* – motion. *Vyapti* bears the meaning pervasion. Here, the *Nasa dhatu* is

inferred in sense of nose. According to *Vachaspatyam* word “*Nasata*” means beneficial for nose. In *Ashtang Sangraha* it is clarified that *Nasa* being the entrance to *shira*, (head). *Nasya karma* is therapeutic procedures of the *pancha karma*, wherein the drug is administered through the nasal route to treat various diseases¹.

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In the present era of non-communicable, auto-immune and allergic disease the role of *Nasya* practice has high potential. It can be said that the pharmacodynamic action of *Nasya* is potent to check the contact as well as the absorption of pollutant particles through nasal mucosa.

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 aspect of *Nasya* is considered, the *Acharya's* have included *Nasya* in the *Dincharya* procedures².

COURSE OF THE NASYA KARMA

Nasya karma may be completed successively for seven days which is the maximum period according to *Acharya Vagabhata*.¹ According to *Acharya Sushruta*, *Nasya* can be given the interval of 1 day, 2-day, 7 day and 22 days depending upon the condition of the patient and the disease conditions³. If the patient is suffering from extreme vitiation of *Vata* then *Nasya* can be performed twice a day. i.e., in the morning and evening according to *Acharya Sushruta*. *Acharya Charak* has not mentioned duration of the *Nasya* therapy⁴. He had stated that *Nasya* therapy may be given according to the severity of disease. *Vrudha Vagabhata* in *Ashtanga Sangraha* also suggested the use of the *Nasya* on 3rd, 5th, 7th, 8th

day or till the patient show the symptoms of *Samyak yoga*¹.

Time of Administration of *Nasya Karma*¹

- *Grishma*- Before Noon (Morning)
- *Sheeta* -Noon
- *Varsha*- Day (the sky should be clear of rain-bearing clouds)
- *Shishira & Hemanta*- Noon
- *Grishma & Varsha*- Evening
- *Sharad & Vasanta*- Morning.

MODE OF ACTION OF NASYA KARMA

In Ayurvedic classics, the mode of action of *Nasya karma* is explained indirectly. According to *Charaka Samhita*, the drug administered through the nose enters in the *Uttamanga* and eliminates the morbid doshas residing there⁵.

According to *Ashtanga Sangraha*, Nose is the doorway to *sheera* (head), the drug administered through nose directly reach to the *Sheera* (head). The drug introduced through nose reaches the *Shringataka Marma* of Head (*Sheera*), which is a *sheera Marma* and formed by the *siras* of nose, eyes, *kantha* and *shrotra*. This drug spreads by the same route. Scratches the morbid Doshas of *Urdhvajatru* and extracts them from the *Uttamanga*¹.

Indu, the commentator of *Ashtanga sangraha* opined that *Shringataka* is the inner side of middle part of head i.e., "*Shiraso Antar Madhyam*". *Shringataka Marma* helps in integration and transference of *Nasya* drug in local as well as general circulation⁶. *Acharya*

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Charaka says the drug (lipophilic drug), gets absorbed in the *Shringataka* region⁵.

In this context *Acharya 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. Thus, we can say that drug administered through *Nasya* may enter the above *sira* and purifies

them. All ancient *Acharyas* have said considered *Nasa* as the gate way of *Sheera*⁷. 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 nerves. Medicine given through nostrils travels the entire passage and reaches the cribriform plate, which is porous in nature.

ADMINISTRATION

Medicated oil/ extract is placed in nostrils.



ABSORPTION (Via Nasal epithelium)

Through passive diffusion or active transport.



SYSTEMIC CIRCULATION

Enter blood-stream via capillaries



OLFACTORY REGION



Direct transport to CNS via olfactory Nerve-bypassing the Blood-brain barrier.



PHARMACOLOGICAL ACTION
Anti-inflammatory, Neuroprotective, Cognitive- enhancing effect depending on formulation.

THERAPEUTIC RESULT

Relief from migraines, sinusitis, mental stress, Sleep disorders

HERBAL DRUGS (PRADHMANA NASYA)

A) Tagara⁷ (Valeriana Wallichii): For Insomnia (Figure: 1,2,3)

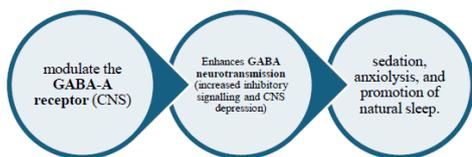


Figure 1 GABAergic Activity: (Active components- Valepotriates and valerianic acid)

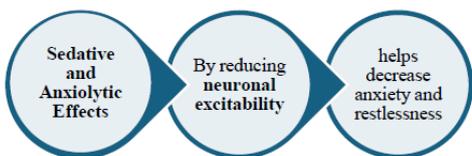


Figure 2 Sedative effects

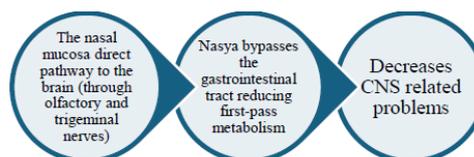


Figure 3: Neuroprotective and Antioxidant Effects

B) Ashwagandha⁸ (Withania Somnifera): For Stress relief (Figure: 4,5)

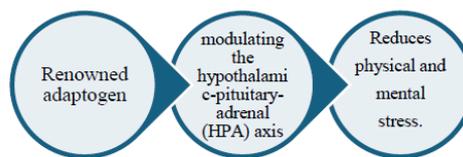


Figure 4 Adaptogenic and Anti-stress Activity

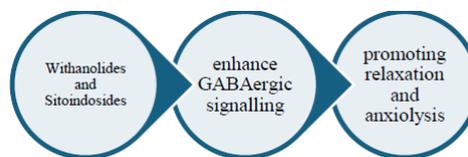


Figure 5 Neuroprotective and GABA-mimetic Effects

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C) Eucalyptus⁹ (*Eucalyptus globus*): For Sinusitis (Figure: 6,7)

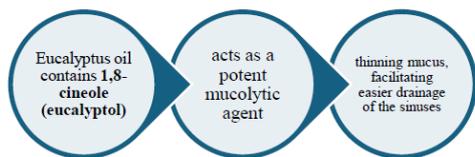


Figure 6 Decongestant and Mucolytic Action

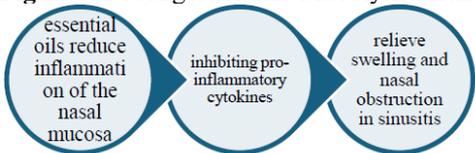


Figure 7 Anti-inflammatory Effects

PHARMACOKINETIC OF NASYA

Absorption, circulation and metabolism of *Nasya* drugs explore the local and systemic effects of *Nasya karma*. The olfactory epithelium is a gateway for substances entering the central nervous system (CNS) and the peripheral circulation. The neural connections between the nasal mucosa and the brain provide a unique pathway for the non-invasive delivery of

therapeutic agents to the CNS. The transportation of drugs across the nasal membrane and into the bloodstream may contain either passive diffusion of drug molecules through the apertures in the nasal mucosa or some form of non-passive transport¹⁰.

According to modern science, the olfactory area is a place in the human body where the direct contact between the outer surface and central nervous system. Intranasal administration of any drugs may quickly attain therapeutic brain and spinal cord (CNS) drug concentrations. If the nasally administered medication contacts the olfactory mucosa, there is good evidence that suggests molecule carriage can occur directly across this tissue and into the cerebral spinal fluid. (Table-2)

Table 2 Effect on *Marma*¹¹

Facts	Interpretation
<i>Shringataka</i> is the union point of <i>Shrotas</i> of <i>Jihwa</i> , <i>Ghrana</i> , <i>Netra</i> and <i>Shrotra</i> (Su. Sha. 6/27)	Confirms the influence of <i>Nasya Karma</i> on senses.
<i>Shringataka</i> is a <i>Sadya Pranahara Marma</i> <i>Shringataka</i> is a <i>Siramarma</i>	Proper stimulus can cause desired effect suddenly. Through these <i>Nasya</i> , <i>Dravya</i> is absorbed in vascular circulation.

DISCUSSION

The mode of action of *Nasya* should be understood in accordance with its drug content and type. As the nasal drug route is very hopeful in nature, in future it is imperious to say that novel methods of *Nasya* or advanced methods for trans nasal drug administration can be developed integrative approach. It can, however, be delivered in any season during an emergency by replicating the correct seasons.

Thus, to understand the action of *Nasya* drug on central nervous system it is necessary to know the

probable pathways of act of *Nasya* medicines. *Acharya Sushruta* also aware of connection between nose and subarachnoid space containing Cerebro Spinal Fluid (CSF). In *Sushrut Samhita*, ‘*mastulungagam*’ (leakage of CSF through nose) is symptom mentioned in *Atiyoga* (excess activity) of *Virechana Nasya*. *Acharya Charaka* might know the concept of trans-neuronal and paraneuronal path of drug delivery from nose to brain. In this context *Acharya Sushruta*, has clarified that *Shringataka Marma* is a *Sira Marma* formed by the union of *Siras* (blood vessels) supplying to nose, ear, eye and

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tongue. Thus, we can say that drug administered through *Nasya* may enter the above *sira* and purifies them. All ancient *Acharyas* have said considered *Nasa* as the gate way of *Sheera*. 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 nerves. Medicine given through nostrils travels the entire passage and reaches the cribriform plate, which is porous in nature.

The cosmetologically 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.

CONCLUSION

To eliminate morbid *Doshas* from the root and balancing the equilibrium of *Dosha* and *Dhatus* 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 enhances the appearance as its mode of action is *urdhwajatrugat vikaras* (supra clavicular).

On administration of *Nasya Dravya's*, 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 discoloured patches on the face.

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