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REVIEW ARTICLE

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### A CRITICAL REVIEW ON PRATIMARSHA NASYA.

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#### ABSTRACT:

**Introduction:** *Nasya Karma* refers to the practise of administering medications through the nasal cavity. It is the unique process of *Shodhana Chikitsa* in which medicines reach to the brain and expel the vitiated *Dosha* responsible for producing the diseases. It acts as both preventive and curative. Every *Panchakarma Shodhana* technique is simple, easy, uncomplicated and extremely useful if carried out correctly and thoroughly. If the right procedure is not followed, *Vyapad* (complications) may occur. Different Ayurvedic literatures, classified *Nasya* in a variety of ways. One of the significant types among them is *Pratimarsha Nasya*. It is a special type of *Snehana Nasya* with low dose and minimal complications. It can be administered daily and even in all the season at morning and evening time. It is given by dipping the finger in the required *Sneha* then dropping it in each nostril. **Materials and methods:** Various Ayurvedic classics and commentaries were referred for references with regards to *Pratimarsha Nasya*. **Discussion:** *Pratimarsha Nasya* acts as both preventive and therapeutic. *Pratimarsha Nasya* is a type of *Nasya Karma* which is indicated for daily practice and is helpful in prevention of diseases of head, neck, oral cavity and also respiratory disorders. **Conclusion:** *Pratimarsha Nasya* has many advantages such as having almost no contra-indications, given in a very low dose (2 *bindu*), can be done on multiple occasions in a day and that it can be self-administered.

**Key words:** Critical review, Pratimarsha Nasya,

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## INTRODUCTION:

*Nasya Karma* is a therapeutic procedure in which *Kwatha*, *Swarasa*, and *Churna* are administered through the nose to cure *Urdhavajatrugata Vikara*. It is mostly recommended to treat disorders that affect and strengthen the supra-clavicular region of the body, such as the head and sensory organs because the nostril is regarded as the route of the head, "*Nasa hi Shiraso dwaram*"<sup>[1]</sup>.

Nasa is one of the five sensory organs (*Gnanendriyas*), whose functions are not only limited to olfaction and respiration but also considered as a pathway for drug administration since it is described as a gateway for the *Shiras*. The sensory and motor impulses that the *Shiras* send through their channels and sense organs are like the sun's rays. The medication can treat disorders by reaching the brain, eyes, ears, upper respiratory tract, oral cavity, and neck region when it is inhaled <sup>[2]</sup>.

**Nasya Karma:** The medicaments which administered through nose are called as *Nasya*, stated by *Acharya Sushruta*"<sup>[3]</sup>. Arundatta states '*Nasayam bhavam Nasya*' which clearly indicates the route of administration. According to *Bhavaprakasha*

also, all drugs and measures that are administered through the nasal passage are called *Nasya* <sup>[4]</sup>.

**Synonyms of Nasya:** *Shiro Virechana*, *Shiro vireka*, *Moordha Virechana*<sup>[5]</sup>, *Navana* and *Nasta Karma* are the synonyms of *Nasya Karma* <sup>[6]</sup>.

The term "*Virechana*" refers to the removal of morbid *dosha* from the body<sup>[7]</sup>. Thus *Shirovirechana* or *Moordhavirechana* indicate its main function of elimination of morbid *Dosha* particularly from the *Shira* or parts situated above the clavicle. Charaka has used the term '*Nastah Prachhardana*' for *Nasya*" which denotes *Shodhana* done by *Nasya*<sup>[8]</sup>.

The word *Nastaha* and *Navana* denote the site of administration. *Nasta Karma* and *Navana Karma* refer to actions that benefit the *Nasagata Roga* (nasal disorders). Based on the aforementioned, it is possible to conclude that *Nasya Karma* is a therapeutic intervention in which the medicine is provided.

**Classification of Nasya Karma:** - *Nasya karma* is classified in many ways by different authors. Based on the forms of medicine used, the mode of action of the drugs or the *Karmukata* (indication) and the quantity of medicine used.

**Table No:1 Classification according to Karmukata**

Sr.no	Name of acharya	Types	Classification
01	<i>Charaka</i>	03	Mode of action: <i>Rechana, Tarpana, Shamana</i> <sup>[9]</sup> .
		05	Method of administration: <i>Navana, Avapidana, Dhmapana, Dhuma, Pratimarsha</i> <sup>[10]</sup> .
		07	According to various parts of drugs utilized for <i>Nasya Karma</i> <sup>[11]</sup> : <i>Phala, Patra, Mula, Kanda, Pushpa, Nirryasa, Twaka</i> .
02	<i>Susrutha</i>	05	<i>Shirovirechana, Pradhamana, Avapida, Nasya, Pratimarsha</i> <sup>[12]</sup> .
03	<i>Ashtanga Sangraha</i>	03	On the basis of Functions: <i>Shamana, Brumhana, Rechana</i> <sup>[13]</sup> .
		02	On the basis of Dose: <i>Marsha Nasya, Pratimarsha Nasya</i> <sup>[14]</sup> .
04	<i>Ashtanga Hridaya</i>	03	On the basis of Functions: <i>Shamana, Brumhana, Rechana</i> <sup>[15]</sup> .
		02	On the basis of Dose <sup>[16]</sup> : <i>Marsha Nasya, Pratimarsha Nasya</i> .
05	<i>Kashyapa Samhita</i>	02	On the basis of function: <i>Brumhana, Karshana</i> <sup>[17]</sup> .
06	<i>Sharangadhara Samhita</i>	02	On basis of function: <i>Rechana (Karshana), Snehana (Brumhana)</i> <sup>[18]</sup> .

#### Classification according to *Matra* (dosage)

1.Marsha 2.Pratimarsha

**Table No: 2 Difference Between Marsha Nasya and Pratimarsha Nasya** <sup>[19]</sup>

Sr. No.	MARSHA NASYA	PRATIMARSHA NASYA
1	<i>Sneha dravyas</i> are used	<i>Sneha dravyas</i> are used
2	Dose of the medicinal drug used differs (Quantity differs)	Dose of the medicinal drug used differs (Quantity differs)
3	Mode of administration same	Mode of administration same
4	<i>Shodhana</i> mode of action	<i>Shodhana</i> mode of action
5	Does the action of <i>Snehana</i>	Does the action of <i>Snehana</i>

6	6,8,12 <i>Bindu Pramana</i> is advised in <i>Heena</i> , <i>Madhyama</i> , <i>Uttamamatra</i> respectively	But here it is only 2 <i>Bindu</i> and no demarcations like <i>Heena</i> , <i>Madhyama</i> and <i>Uttama Matra</i>
7	<i>Ashukari</i>	<i>Chirakari</i>
8	Sometimes complications may arise	No complications
9	Is indicated in the patients who are strong and able to sustain	It is advocated in <i>Ksheena</i> , <i>Vridhdha</i> , <i>Bala</i> , <i>Sukumara</i> and <i>Stree</i> in any age group and in any season
10	<i>Parihara</i> is required	<i>Parihara</i> is not required

### OBJECTIVES:

1. To comprehend *Pratimarsha Nasya* as preventative and therapeutic modality of pharmacological action.
2. To understand the mode of action of *Pratimarsha Nasya*.

### MATERIALS AND METHODS:

Various Ayurvedic classics, commentaries, articles, Ayurveda text books were referred for references with regards to *Pratimarsha Nasya*.

***Pratimarsha Nasya*:** According to Ayurveda text, *Pratimarsha Nasya* is indicated as daily regimen to maintain health of nasal passage [20]. Through the nostril, instillation of lipid base drops (oil/ghee) consists in both *Marsa* and *Pratimarsha Nasya* [21].

Among these, *Pratimarsha Nasya* is well tolerated, having less complication and is very much convenient procedure. It can be given to anybody at any time without having any restriction [22]. The dose of *Pratimarsha Nasya* is two *Bindu* and cannot produce any complication hence it can be employed as the

choice of preventive therapy considering the long-term administration in reducing allergic conditions. *Acharya Vagbhata* said that the *Pratimarsha Nasya* is good from birth till death [23].

If *Nasya Karma* is done properly and regularly it will keep the person's eye, nose, ear unimpaired. It also prevents the hair fall, early greying of hair. It is also use in disease like cervical spondylosis, headache, facial paralysis, hemiplegic, frozen shoulder, parkinsonism, mental disorders and nasal disorders etc. It also prevents early aging process [24].

**Dose of *Pratimarsha Nasya*-** Two *Bindu* is the recommended dose. According to Chakrapani, the amount of *Sneha* that is sufficient to reach from nose to gullet, but it should not be too much which may produce secretion in gullet is the ideal dose [25].

According to *Ashtanga Sangraha*, the amount of drug which does not increase or vitiate the *Aprakupita Dosha* or the amount which does

not make itself visible in the spitted saliva is According to Sushruta, that quantity of *Sneha* put into the nose which comes into the mouth when the person sucks the air (upwards from the nose) is the ideal dose of *Pratimarsha Nasya*<sup>[27]</sup>. There is no fear of *Vyapath* for *Pratimarsha Nasya* and can be performed by oneself without any restrictions and *Parihara* <sup>[28]</sup>.

**Definition of Bindu-** *Bindu* is defined as the total quantity of liquid medicine (*Sneha*, *Swarasa*, *Kashaya*, *Ksheera* etc.) that dribbles down when the first two digits of index finger (distal and middle phalanges) are dipped into it and taken out of the same <sup>[29,30,31,32]</sup>.

*Acharya* Hemadri clarifies that it is not the first drop that is to be considered as one Bindu but complete amount of liquid collected. According to *Acharya* Sharangadhara one *Shana* is equal to eight *Bindu*<sup>[33]</sup>.

1*Shana* = 4 *Masha* = 4gm = approximately 4ml (Ayurvedic Formulary of India)

Thus, one *Bindu* = 4/8 = 0.5ml

the dose of *Pratimarsha Nasya* <sup>[26]</sup>.

According to Ayurvedic Formulary of India,  
1 drop=0.05ml

10 drops =0.5ml

It can be stated from the above explanation the standardized quantity of one *Bindu* for *Nasya* is 0.5ml (10 drops) <sup>[34]</sup>.

**Indications of Pratimarsha Nasya-** It can be given in, any age, any season, even in not suitable time and season i.e. in *Varsha* and *Grishma*, *Durdina*, *Bala* and *Vridhha*, *Bhiru* and *Sukumara*, Weak patients, *Kshtakshama* and *Trishna Pidita*, *Mukhashosha*, *Khalitya* and *Palitya*.<sup>[35]</sup>

**Contraindication of Pratimarsha Nasya -** *Dushta Pratishyaya*, *Krimija Shiroroga*, *Madhyapi* (habitual drinkers) and *Badharya* (deafness) <sup>[36]</sup>.

**Reason for contraindication-** It is contraindicated in such persons because the *Sneha Matra* is quite insufficient to eliminate *Doshas* or *Kriminasha* and already aggravated *Dosha* may get vitiated <sup>[37]</sup>.

**Table No 3: Pratimarsha Nasya Kala (time of administration)**

Sr. No.	Time for Pratimarsha Nasya	Sushruta Samhita <sup>[38]</sup>	Ashtanga Hrudaya <sup>[39]</sup>	Sharangadhara Samhita <sup>[40]</sup>
1	<i>Talpothita kala</i>	+	+	+
2	<i>Prakshalitha danta kala</i>	+	+	+
3	<i>Grihanirgachata</i>	+	-	+
4	<i>Vyayamottara</i>	+	+	+

5	<i>Vyavayottara</i>	+	+	+
6	<i>Adhvaparishranta kala</i>	+	+	+
7	<i>Mutra Visarjanottara</i>	+	+	+
8	<i>Mala Visarjanottara</i>	+	+	+
9	<i>Kavalante/Gandushante</i>	+	+	+
10	<i>Anjanante</i>	+	+	+
11	<i>Bhojanottara</i>	+	+	+
12	<i>Vamnante</i>	+	+	+
13	<i>Divaaswapnothitena</i>	+	+	+
14	<i>Sayam kala</i>	+	-	+
15	<i>Shirobhyangante</i>	-	+	-
16	<i>Hasyante</i>	-	+	-
17	<i>Dinantha</i>	-	+	-

Vagbhata Acharya has mentioned 15 suitable *Acharya* and Sharangadhara Acharya has times for *Pratimarsha Nasya*, while Sushruta described 14 kala.

**Table No :4 Time of *Nasya* and Benefits <sup>[41]</sup>**

Sr. No.	Time of Nasya	Sushruta <sup>[41]</sup>	Vagbhata <sup>[42]</sup>
1	Early morning	Accumulated <i>Kapha</i> (at night) gets cleared	<i>Sroto Shuddhi, Shirolaghava, Manaprasada</i>
2	After brushing the teeth	Teeth becomes strong and mouth becomes fresh	Firmness of teeth and pleasant odour
3	While out from home	Prevents dust and smoke allergy	
4	After coitus	Relieves tiredness and weakness	Relieves tiredness and weakness
5	On tiredness due to walking	Relieves tiredness and weakness	Relieves tiredness and weakness
6	After <i>Kavala Graha</i>	Improves vision	Improves vision
7	After <i>Anjana</i>	Improves vision	Improves vision
8	After meals	<i>Sroto Shuddhi</i>	<i>Sroto Shuddhi</i>
9	After <i>Vamana</i>	<i>Kapha Shodhana</i> , improves taste	<i>Kapha Shodhana</i>
10	After sleeping in day	Prevents <i>Kapha Vridhhi</i> , gives	Removes heaviness, gives mental

	time	mental peace	peace
11	In the evening	Gives sound sleep at night	
12	After exercise	Relieves the tiredness and weakness	Relieves tiredness and weakness
13	After urination	Improves vision	Improves vision
14	After defecation	Improves vision	Improves vision
15	After <i>Shiroabhyanga</i>	-	Improves vision
16	After excessive laughing	-	Pacifies <i>Vata</i>
17	At the end of the day	-	<i>Sroto Shuddhi</i> , proper sleep and easy awakening

**Administration of Nasya-** The individual should sit or lie down in a comfortable posture. After that the person has to undergo gentle massage over the forehead and face followed by mild *Swedana* (Sudation). Slightly warm oil should be instilled in the prescribed dose in each nostril. The person should spit when the oil reaches the throat. At last gargling with warm water followed by *Dhoomapana* (fumigation) through mouth may be given<sup>[43]</sup>.

**Preventive aspect-** A person who takes *Nasya Karma* in the right season and with the right medications never experiences impaired functioning of eye, nose, or ear, hair loss and greying of hair<sup>[44]</sup>.

**Curative aspect-** *Nasya Karma* can be done in many conditions like *Manya Stambha* (cervical spondylosis), *Shirashoola* (Headache), *Ardita*

(facial paralysis), *Pinasa* (sinusitis), *Ardhambhedaka* (migraine) etc <sup>[45]</sup>.

## DISCUSSION:

As per Cha.Si.9/88, the nose is the only gateway to the head, making it easy for any medication given through the nose to reach the head and be absorbed. *Acharya* Vagbhata mentioned that the medicine is taken through the nostril reaches the head's *Shringataka Marma* since it is said that the nose serves as the entrance to the head<sup>[46]</sup>.

*Shringataka* is located on the inner side of the middle section of the head, according to Indu commentator of *Ashtanga Sangraha*. *Shringataka Marma* has been upheld by Sushruta as a *Shira-Marma*, or important part of the head, created by the union of *Siras* that nourish the nose, ears, eyes, and tongue. The olfactory nerve plexus, the ophthalmic and maxillary branches of the trigeminal nerves,

and the vascular system all connect the nose to the brain anatomically<sup>[47]</sup>.

*Nasya Dravya* administered through nasal route → Then it reaches at *Sringataka Marma* (cavernous venous sinuses) → Through cavernous sinuses it enters into *Murdha* (intracranial circulation) → Lastly *Nasya* drug reaches junction of *Netra* (eye), *Karna* (ear), *Shiras* (head) by the diffusion method → Scratches the morbid *dosha* from supra-clavicular region just like removing *munja* grass from its stem<sup>[48]</sup>.

#### **Advantages of Nasal delivery of drugs <sup>[49]</sup>:**

1. Drug degradation is absent
2. Hepatic first-pass mechanism is absent
3. Rapid drug absorption
4. Quick onset of action.
5. Better nasal bioavailability for smaller drug molecules.
6. Drugs which cannot be absorbed orally may be delivered to the systemic circulation through nasal drug delivery system.
7. Convenient route when compared with parenteral route for long term therapy.

With a porous endothelium membrane and a highly vascularized epithelium, the nasal route is simple to use, practical, and reliable. This allows for a quick absorption of substances into the systemic circulation without going through the hepatic first pass elimination. Intranasal drug delivery additionally provides

dose reduction, speedy attainment of therapeutic blood levels, earlier initiation of pharmacological activity, and less side effects. The nasal delivery method appears to be an effective strategy to get across blood-brain barrier (BBB) barriers, enabling direct medication delivery of central nervous system (CNS) active substances during their biophase. It has also been thought about in relation to vaccination administration.

In light of recent anatomical and physiological studies, the pharmacodynamics of Nasyakarma can be explained as follows:

1. Vascular pathway- The highly vascularized nasal tissue makes it a desirable location for effective and quick systemic absorption. Rich vascular plexus enables medications applied topically to quickly reach effective blood levels without the use of intravenous catheters. The spontaneous pooling of nasal venous blood into the facial vein allows for the transit of blood along vascular pathways. There are no valves in the facial vein. It can freely communicate with the intracranial circulation. It interacts with the cavernous venous sinus through the pterygoidplexus<sup>[50]</sup>.
2. Neurological pathway- Chemoreceptors make up the olfactory nerve. It is known that this nerve connects to the limbic system and hypothalamus, which regulate



endocrine secretions, via the olfactory pathway. Moreover, hypothalamus is considered to be responsible for integrating the functions of the endocrine system and the nervous system. In animals, electrical stimulation of the brain can cause the anterior pituitary to secrete. Therefore, the medications administered here stimulate the brain's higher regions, which act to regulate endocrine and nervous system activities<sup>[51]</sup>.

3. Diffusion through nasal mucosa- The initial step in medication absorption from the nasal cavity is passing through the mucus. Large and charged particles might have a harder time crossing. However, uncharged and tiny particles can easily flow through this layer. First, the paracellular pathway, which is an aqueous channel of transport, is one of the mechanisms for drug absorption through the nasal mucosa. This path is passive and slow. Transcellular process is the second lipoidal route transport mechanism and is responsible for the transportation of lipophilic medications whose rate of absorption is influenced by their lipophilicity. Additionally, drugs can travel through cell membranes actively using carrier-mediated methods or by passing through tight junctions<sup>[52]</sup>.

## CONCLUSION:

*Pratimarsha Nasya* is used for both disease prevention and treatment. *Pratimarsha Nasya* is simple to use and can be used from birth until death. It can be taken at any time. There is no chance of complications, and no particular care is required. The therapy enhances the process of oxygenation, which directly impacts brain function. Regular use of the therapy is beneficial because it maintains the health of the ears, nose, and eyes. The head is the significant component of the central nervous system that controls bodily processes, hence *Pratimarsha Nasya* is primarily suggested in disorders of the head.

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