

DIFFERENT THERAPEUTIC FORMULATIONS OF NASYA IN CHARAK SAMHITA

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ABSTRACT

The proper understanding role of route in administration of any drug is of primary importance in the management of any disease. Along with drug, selection of its administration route frames an outline for the whole treatment. *Panchkarma* therapy includes the different routes of drug administration in Ayurveda. Among these five, *Nasyakarma* (inhalation therapy) is one of them and *Nasa* is the closest route for the elimination of *dosha* in region of *shira* and *greeva*. *Nasya* is considered to be effective in disease of *Urdhvajatrugat pradesh* (*supraclavicular region*) as well as in other systemic disease like *Raktapitta* (A condition characterised by bleeding from different parts of body, *Kustha* (Obstinate skin diseases including *leprosy*), *Visham jvar* (Intermittent fever), *Apsammar* (Epilepsy).

Effectiveness of *Nasyakarma* also depends upon the therapeutic form of the drug. Different therapeutics forms like *Churna*, (Fine Powder) Decoction, Medicated oil, Extracts are used in *Nasyakarma* and specific selection of any form is required the proper understanding of *rog* (disease) and *rogi bala* (immunity of an individual).

For the different administration, various mode of preparation of any drug is mentioned in our classics. Around 140 type of different preparation are given in our text but now a day's only 30- 40 types of preparation are used.

Key words: *Nasya*, its indication.

INTRODUCTION

“In a path of achieving the ultimate salvation, as a primary step of preservation as well as promotion of highest health in a safe, effective, holistic, natural, and scientific manner is best practiced through *Panchakarma*.”[1] Among the all treatment therapies, mentioned in Ayurveda *samhita* (Original literature), *Panchakarma* (Eradication process of causative factor of disease) is one of the best. Besides this, *Ayurveda* describes also the schedule of *Sadvritta* (Good ethics), *Swasth-vritta* (Health regime), which is coined as method of prevention of disease. Five major therapeutics techniques come under the gross word *Panchakarma* and *Nasya* ther-

apy is one of them. These procedures of *Panchakarma* are based upon the principle that, easy elimination of *dosha* (from the *kostha*) can be possible if it is removed by the shortest route. So primarily for the diseases of head and neck, *Nasya* is considered the best one treatment; as said by the *aacharya Charaka*:

For the treatment of the disease of *Shira-pradesh* (Head region), the experts physician should administer *Nastakarma* (Inhalation therapy), because the nose is the gateway to the head region. If inhalation therapy is given through the nasal passage, it spreads to the different parts of head and cures the located disease here. [2]

If the instillation is done with proper procedure then only it is named as the *Nasya karma* (Inhalation therapy) and this involves the *purvakarma* (pre procedural act), and followed by the *paschat karma* (post procedural act). It is believed that the *Nasya karma* (Inhalation therapy) is only indicated in the disease of head and neck, but if one goes through the whole *Charak samhita*, then can be found that there are varieties of indication for the *Nasya karma*. It is not only mentioned for the disease of head and neck but also for the various systemic diseases. It is based upon the principle that the *shira* (head is proper seat of *kapha dosha* [3] and chief action place of *vata* (*prana vayu*).[4] As normalcy of the Head region is only due to the normal function of *vata* in the *kaphasthana* (region) so mainly disease which are affected to head region is *vata-kapha* nature[5] the correction of these causative only can be done by method of *Nasya karma* (inhalation therapy). Preparation of fatty substance as *taila*, *ghee* etc. proceed with the various specific medicine is commonly used for the *Nasya karma* (inhalation therapy) because oil alleviates *vata*. It does not, however aggravate *kapha*. [6] Thus for the treatment of the disease of the head, the expert physician should administer *Nasya karma* (inhalation therapy) [7] Collection of various indication of *Nasya karma* either for the disease of head and neck or other from the *Charak samhita* was done because it is well said that “Chikitsate to Charake shreshtha”[8].

Following this saying, this paper involves all references of *Nasya karma* which are mentioned in *Charak samhita*.

Material and methods:

- *Charak Samhita* has been taken as a source material to review about *Nasya* and its indication, formulation.
- Review has been done of main commentaries of *Charak Samhita*
- Relevant literature of *Panckkarma* has been consulted for comparative study and drawing inferences and justification.
- All concepts available in *Samhita* have been analysed and presented here.

Literary review of *Nasya karma*:-

Indication of *Nasyakarma*:

The text word “*yathouktam*”[9] can be considered as specific indication of *Nasya karma*. It can be divided into fraction as follow here:

1. For the disease of *Urdhvajatrugata*

Diseases relating to head and neck do not attack the person all of a sudden. These diseases like torticollis, headache, facial paralysis, lock jaw, rhinitis, hemicranias and tremors of the head are cured by the use of inhalation therapy. [10]

For the other Systemic disease:

Indication of *Nasya karma* other than the *Urdhvajatru* roga (diseases of head and neck) is not mentioned in collectively in one reference. It is scattered in the whole *Chikitsita sthana* and mentioned in specific type of *Nasya* in the treatment of specific disease which is as follow:

Disease	Specific Type of Nasya	Reference in (Charak samhita)
1. <i>Vishama jwara</i>	<i>Shodhna navan Nasya</i>	Ch. Chik.3/305
2. <i>Raktapitta</i>	<i>Avapeed sthambana Nasya</i>	Ch. Chik.4/99, 4/100, 4/101
3. <i>Kushta</i>	<i>Dhamapana Nasya of katu rasadravya</i>	Ch. Chik 7/48
4. <i>Rajyakshmana</i>	<i>Tarpana Nasya</i> with medicated milk and	Ch. Chik.8/90

	ghrita	
5. Unmaad	NavanShodhana Nasya	Ch. Chik 9/64
6. Apasmaamr	dhmapanNasya	Ch. Chik10/41
7. ShiroShoatha	Shirovirechanik Nasya by katu rasa dravya	Ch. Chik 12/17
8. Hikka	NavanNasya	Ch. Chik.17/131, 17/132, 17/134
9. Vataj Kasa	Navan Nasya with rasnadi ghritam	Ch. Chik. 18/45
10. Kshtaja Kasa	NavanNasya of Ksheer ghritta	Ch. Chik.18/142
11. Trishna roga	Tarapan Nasya with extract of madhur, sheeta veerya medicine like ikshu	Ch. Chik 22/33
12. Visha	In the fifth vega of visha (Avapeed Nasya) Specially mentioned in Sarpa visha	Ch.chik .23/49 Ch. Chik 23/194
13. Pratishyay	NavanNasya with Anu taila (if nasa shosha is there) Choorna(pradhman) Nasya of katu dravya in nutan pratishyay (which belongs to now or juvenile)	Ch. Chik 26/139-140 Ch. Chik.26/138-139
14. karna shola	NavanNasya	Ch. Chik26/221
15. kaphaj shiroroga	Pradhamna Nasya	Ch. Chik.26/180
16. Palitya Khalitya	NavanNasya NavanNasya	Ch. Chik 26/168-165 Ch.Chik26/263
17. Vata vyadhi	NavanNasya Specially mentioned if vata is situated in Tarpan Nasya of vasa(fat) In nanatamak vatic disorder	Ch. Chik 27/98 Ch.Chik.27/129
18. Anantvata (type of shiroroga)	Tarpan Nasya	Ch. Sid. 9/87

Types of Nasya:-

A. According to kalpana (preparations) of Dravya which used in Nasya:-

Choorna, Kalka, Ksheera, Sneha, Mamsa, Majja, Vasa, Dhooma, Madya.

Use of these different substances depends on individual disease, in level of disease and at what extent effect should be needed. According to different forms of dravya the potency of drug gradually changes.

B. According to karma

NavanaNasya: Sneha, shodhana

Tail or ghrita is used as a base which is processed (prepared on fire) with the dif-

ferent groups of medicine according to require action.

Shamana (sneha) can be further divided into types depending upon the instilled amount of medicate ghrita or taila and both have completely different action and effect. Acharya Charak has not mentioned the name of types but in other literature it is defined as marsha and pratimarsha.

Avapeeda Nasya: Shodhana, Sthambana

Instilled form of medicine used as an extract form. Herbs are pounded into a paste and then are squeezed to extract the juice. This unique procedure of administering

the medicines is known as *Avapeeda Nasya*[11]

Sthambana: - This type of *Nasya* is used in *raktapita* and other *pitta* disease. Drugs which having properties of *laghu*, *shuska guna*, *madhur* and *kshayarasa*, *sheeta virya* like *ikshu rasa*, *ksheera*, *doorva rasa* etc can be used for *Avapeeda Nasya*.
Shodhana type of *Avapeeda* must be given in snake bite.

Dhmapana Nasya: Here drugs used in the fine powder form and this blown into the nostril at some distance [12]. This form of *Nasya* (*inhalation therapy*) is mainly beneficial in eliminating the morbid *dosha*. The medicinal powder that is picked up thrice between the thumb and index finger is dose of *dhmapana nasya*[13] It is effective especially in *Manasika roga* like *unmaad* (*insanity*) and *apsmaar* (*epilepsy*).

Dhoom Nasya: *Prayogika*, *Vairechenika*, *Snehika*

Smoke emitting from burning the herbal medicine is inhaled through the nostril is known as *dhooma Nasya*. [14]

Pratimarsha Nasya: Medicated oil, or *ghrita* is used for the instillation in specific dose. It can be done either as *shodhana* or *snehana*.

Besides on above mentioned classification, other one is explained on the basis of effect of medicine used as *bhavana dravya*. (Ch. Chik. 9/ 92)

1. Tarpana Nasya: - Type of *Nasya* which is used in *Ksheenata of dhatus* and *doshas* especially to re-nourished them.

Drugs that are used for *Tarpan Nasya* having *Guru guna*, *Madhur rasa*, *Sheetavirya*, *Balya* in nature. Oil base preparation is prepared with these kinds of drugs. In *Ar-ditta*, *Shirah kampa*, *vataja shiro roga* this type of *Nasya* is effective.

Rechana Nasya: It is defined as those which causes the *Sthanachyuti* of *doshas*

and thereby remove the same outside through the nose.

Drugs that are for this having qualities of *Laghu*, *Teekshna*, *Shushka*, *Ushna* in *guna*, *Katu* (pungent) in *rasa*, *Ushna virya* (hot in potency) some examples of which are listed here:-(Ch. Su 2,3,4,5) *Apamarga* (*Achyranthus aspera*), *Ajaji*, *Ajmokda*, *Arka* (*Calatropis procera*), *Kushtha* (*Saussurea lapa*), *Gavakshi* (*Citrullus colocynthis*), *Tejowati* (*Zanthoxylum alatum*), *Pippli* (*Piper nigrum*)

Disease in which *Rechana Nasya* is effective are *Tandra*, *Kushtha*, *Unmaad*, *Supti* etc.

Shamana Nasya: It is mentioned specially in the disease where the shaman action requires decreasing the elevated *dosha* in their specific *sthana*. Instillation of processed *taila* or *ghrita* used for in disease like the *nanatmaka vata vyadhi*.

Formulations indicated for the Nasya: (according to disease)

- *Anutaila* : (Ch. Su. 5/57) used as in daily regime to avoid the all disease of *urdhvajatrugata roga* and also for the nourishment to all the *indriya* (sense organs).
- *Vyaghri vasa* along with *Hingu* and *Saindhava* (Ch. Chik. 3/ 305) in *vishama jwar*
- *Ikshu rasa*, *ksheer*, *Durva swaras*, *Dadim pushpa rasa* (Ch. Chik. 4/100) in *raktapitta*
- Fresh Urine of cow or goat (Ch. Chik 9/71) in *unmaad*
- *Rasnagritam* (Ch. Chik. 18/45) in *vataja kasa*
- *Kakandika yoga* (Ch. Chik. 23/53) in snake bite
- *Pathadi tailam* (Ch. Chik. 26/145) in *pakva peenas*

- Bharangyadi tailam (Ch. Chik.26/159) in *pratishtyay* where *kapha* resembles like meda (thick and more sticky)
- Rasnadi tailam : (Ch. Chik. 26/160) in *shira shoola*
- Baladi tailam (Ch. Chik.26/162) in *vata-pitta janya urdhvajatrugta* disease.
- Vidarigandhadi tailam (Ch. Chik. 26/264) in *khalitya-palitya*
- Sahcharadi tailam(Ch. Chik. 26/266) in *palitya*
- .Mahaneel tailam(Ch. Chik. 26/275) for the *palitya*
- .Baladi ghritam (Ch. Chik 28/124) for the *murda gata vataroga*.
- Matsya Vasa (Ch. Chik 28/128) in *vatavyadhi*

Besides these named formulations some other formulation are also mentioned in *Charak Samhita* according to disease

1. In *Raktapitta*: - If bleeding occurs from nose medicine should be used having astringent property to coagulate the bleeding point. *Avpeed nasya* can be given to achieve *sthambha* result. For this purpose following drugs give better results.

- *Gairik* , *shankh bhasm*, *chandan* mix with sugar water
- *Lodhra*, *Dhataki*, *Samanga*, *Mocharasa* mix with sugar water
- Any one of extract among all are *draksha*, *ikshu*, *durva*, *palandu* root,

- Cow milk or medicated milk cooked with above medicines
2. In *Rajyakshma(tuberculosis)*: - In the context of this disease, treatment of *swarbheda*(harshness of voice) (*Navan nasya* or *ghrita nasya*) is mentioned. *Ghrita* is cooked with drugs *vidari*, *bala* or *yastimadhu* can use for the nourishment of *swara vaha strotas*.
 3. In *Hikka(Hiccough)*–*swasha*: An attack of *hikka* can be stopped by using the *avapeed nasya* of *Lashun*, *palandu* or human milk mix with *chandana*.
 4. In *Trishna rog (Thirst)*: *Nasya* with human milk or camel milk or juice of *ikshu*.
 5. In context of *Vatavyadhi (Nervous disorders)*: *Navan nasya* with *Dashamuladi majja* specifically mentioned for the condition of decrease *ojas and shukra*.
 6. In *Unmaad(Insanity)*: - *Nasya* with extract of *lashuna*, *hingu*, *vacha*, *tagar* mixed with cow urine.

DISCUSSION AND CONCLUSION

Nasya therapy is one of the procedures of *panchkarma* in which instillation of drug is done through the nasal route. Even though it is mainly indicated for the diseases located in supraclavicular region, its indication in other systemic diseases shows if region of head is effected in any disease then *Nasya* should be given there because *Nasa*(nose) is the only route for the delivery of drug into head region.

Raktapitta	Bleeding occur from the nose	Instant effect achieve by the avapeed nasya to stop bleeding locally
Rajyakshma	In condition of <i>swarbheda</i>	To provide nourishment to <i>swarvahi strotas</i>
Unmaad and apsmaar	Unconsciousness occur	Irritative effect achieved by the <i>dhmapan nasya</i>
Sarpa visha vega	Unconsciousness occur	Instant effect achieve (for removal for <i>visha</i> when it is reached in <i>sira of shira pardesh</i>) by the <i>avapeed nasya</i>
Vatavyadhi	• Removal of any obstruction	• Use of <i>katu dravya</i> in form of oil

	tion in sira snayu of head region • For the purpose of nourishment of these structure	based preparation(navan nasya) • Vasa(fat substance)of different animals for enhancing directly the kapha(navan nasya)
Shirogatavyadhi	Removal of any obstruction in sira snayu of head region	Use of katu dravya in form of oil based preparation(navan nasya)

Different types of *Nasya* are mentioned which are classified based on the therapeutic preparation form. *Navan* and *Pratimarsh* are *sneha* (fat based medicine) *pradhan* whereas *avapeedis* extract (water based medicine) based. In *dhamapan* fine *choorna* (micro particles solid based medicine) is used for *Nasya*. On the basis of mainly three therapeutics forms, the time required for the action of drug make the main difference among them. These different forms is indicated in different systemic disease based upon the specific effect

Mode of action has not been directly mentioned in *Charak Samhita* while in the other textbooks, *Shringatak marma* is the point believed to be the site for the action of *Nasyakarma* and from where the effect of medicine (instilled by *Nasya*) can be explained. As it is *marma* point and works as bridge from where the *sira* spreads in all four *indriya* to nourish them. Although in the *Charak Samhita Shira* is counted in *Tri marma*, but location of any other specific *marma* is not explained Being nourished by the inhalation, veins, joints, ligaments and the tendons of head and neck region gain greater strength.[15]

Sira, (veins) *Snayu* (ligaments) and *kan-dara* (tendons) are the main connecting channels which connect all the *indriya* (placed in *Shira pradesh*) with each other and *Nasa* is the only route, to reaches up to the *indriyas*. These structures are linked with each other in their development. These all are having hollow space and hence they can be termed as *strotas*. In the development of *garbha* the primarily con-

necting structure *strotas* is formed and further it is converted into *sira* and *Sanyu* through the different type of *Paka kriya* (either *mrudupaka* or *karpaka*).¹ Only amount of *Sneh* increase in their transformation process and afterwards this *sneh* is nourished by *kapha* (*Tarpaka kapha*). This is reason why *Navan Nasya* type (*sneh pradhan* preparation) is indicated for the daily regime (*Ch.Su.5/58*).

Potency of instilled drugs depends upon their different therapeutics of forms like *choorna*, extract form etc. According to the potency, required specific time for their action vary from each other.

Potency of different types of *Nasya* is summarized as follows in different disease

Dhmapan > *Avpeed* > *Navan* > *Dhoom* > *Pratimarsh*
Choorna > Extract > Fat based

That's why the comparative instant action is more in *dhamapan* type of *Nasya* (*choorna* form used) than the *pratimarsh* (oil based form used) because fine particles of drug (*choorna* form) along with the vapour tail reaches up to *sira* (vein) leads to *lekhanana* (scrapping) function (irritation followed by scrapping of any obstruction) so it is indicated in *Unmand* and *Apasmaar* where consciousness is required.

Besides this, nature of used drugs also has their own importance to maintain the potency of instilled medicine. This nature of drug finally decides the action of action of drug in *Nasya karma* it would be *rechana* (for elimination of *dosha*), *tarpan*

(for nourishment the *sira snayu and kandara*) or *shmana* (decrees the enhanced *dosha*). Based upon the required action potency of *Nasya* is summarized as follows:

Rechan > tarpan > shmana

Use of any *katu dravya* instillation in nose as in the form of *taila, choorna* (fine powder) or extract juice (depending upon the severity of *dosha* can be seen by the *rog bala*) will shed off *Aavran* (obstruction due to vitiated *kapha*) and re-established the flow of *vata(prana vayu)*

Use of any *sheeta*(cold), *madhura*(sweet) *dravya* as in form of milk, *grita*, extract juice will provide the soothing effect and nourishes the *avayava* (component of body) and enhance the power of their normal function.

Based upon the degree of vitiation of *dosha*, specific potency of drug is required for the instillation. So *choorna* is more effective than *pratimarsh* in case of more vitiation of *dosha* as in *Unmaad* (insanity). So it can be concluded that specific *Nasya* is mentioned for specific diseases. *Navan nasya* is only indicated in *shirogatavyadhies*(disease of head) and *vatavyadhi*(nervous disorders), whereas use of other *Nasya* depends upon the *roga bala*.

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