NASYA - A BOON TO HUMANITY

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ABSTRACT

Nasya is generally the last step in the Pradhan Karma during Panchakarma therapy as stated by Susruta. ‘Nasya’ is a term to be applied generally for medicines or medicated oils administered through the nasal passage. Nasya also means “beneficial to nose”. The Nasya Karma is considered the best and most specific procedure for diseases of the head or the Sira. Urdhva-Jatru-Vikaresu Visesaunas Yamisyate” Because as stated Vagbhatta the nasal passage is considered as the portal of the head or sira- “Nasa Hi Siraso Dwaram” and accordingly all drugs are measures introduced through the nose spread throughout the head and its constituent parts and may accordingly influence all the Dosas and the diseases situated in these parts. Nasya not only beneficial for Urdhwa Jatrugata Roga but also for some systemic diseases such as, Kampavata, Hikka etc. and also for Pumsavana Karma. So there must be a standard operative procedure of Nasya so that it can be done effectively.

Keywords: Nasya, Panchakarma, Pradhan Karma.

INTRODUCTION

Nasya Karma is a therapeutic measure where the medicated oil, Kwatha, Svarasa, Churna etc. are administered through nose to eliminate the vitiated Doshas situated in Sira for the treatment of Urdhwa Jatrugata Vikaras. Arunadatta states “Nasayam Bhavam Nasyam”. According to Bhavaprakash also all drugs and measures that can be administered through the nasal passage are called Nasya. “Nasa Grahyam Yadousadham Tad Nasyam” (Bh.Pr.Pu.Kh).

It is mainly classified on the basics of mode of action i.e Sodhana, Samana etc. and on the basics of various forms of drug preparations utilized for the Nasya Karma e.g. - Churna, Sneha etc. The classification according to various Acharyas is shown in table. [¹, ², ³, ⁴, ⁵, ⁶, ⁷, ⁸]
Table 1:

<table>
<thead>
<tr>
<th>No.</th>
<th>Acharyas</th>
<th>No.</th>
<th>Reference</th>
<th>Classification</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>Charaka</td>
<td>3</td>
<td>Ca. Si.9/92</td>
<td>Acc. To mode of action- Rechana, Tarpana, Samana</td>
</tr>
<tr>
<td></td>
<td></td>
<td>5</td>
<td>Ca. Si. 9/89</td>
<td>Acc. To method of administratıon- Navana, Avapidan, Dhmapana, Dhuma, Pratimarsa</td>
</tr>
<tr>
<td>2</td>
<td></td>
<td>7</td>
<td>Ca. Vi. 8/151</td>
<td>Acc. to various part of drugs utilized- Phala, Patra, Mula, Kanda, Pushpa, Niryasa, Tvak</td>
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<tr>
<td>3</td>
<td>Susruta</td>
<td>5</td>
<td>Su.Ci. 40/21</td>
<td>Sirovirecana, Pradhamana, Avapidana, Nasya, Pratimarsa</td>
</tr>
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<td>4</td>
<td>Vagbhata</td>
<td>3</td>
<td>A, H. Su. 20/2</td>
<td>Virecana, Brimhana, Samana</td>
</tr>
<tr>
<td>5</td>
<td>Kasyapa</td>
<td>2</td>
<td>Ka. Si. 2 &amp; 4</td>
<td>Brimhana, Karshana</td>
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<tr>
<td>6</td>
<td>Sarangadhara</td>
<td>2</td>
<td>Sa. Ut. 8/2, 11/24</td>
<td>Recana, Snehana</td>
</tr>
<tr>
<td>7</td>
<td>Bhoja</td>
<td>2</td>
<td>Dalhana Su. Ci.40/31</td>
<td>Prayogika, Snaihika</td>
</tr>
<tr>
<td>8</td>
<td>Videha</td>
<td>2</td>
<td></td>
<td>Sanjna Prabodhaka, Stamhanka</td>
</tr>
</tbody>
</table>

Drugs use for Nasya

Sirovirecana Gana:-
Vidanga, Apamarga, Trikatu, Daruharidra, Surala, Sirisa Vija, Brihati, Sigru, Madhuka Sara, Saindhava, Rasanjana, Eladravya, Pruthivika \[9\]

Sirovirecanopaga Gana:-
Jyotismati, Kshavaka, Marica, Pippali, Vidanga, Sighru, Sarshapa, Apamarga, Svetta, Mahasveta

STANDARD OPERATIVE PROCEDURE

Procedure of Errhine therapy

The procedure of Nasya therapy can be divided into the following three headings.
1. Purvakarma
2. Pradhanakarma
3. Pascatkarma

Purvakarma:-

- Collection of necessary materials
- Examination of the patient
- Preparation of patient

Collection of necessary materials: - Before giving Nasya, collection of necessary materials and equipment should be done. There should a special room “Nasya Graha (Nasya room)” free from atmospheric effects like direct flow of air and dust etc. and with appropriate light arrangement \[10\]. Following articles should be collected before Nasya:-

- **Nasya Asana** – Nasya table
- **Nasya Ausadhi** – Drugs required for Sirovirecana should be collected in the form of Kalaka, Curna, Kwatha, Kshira, Udaka, Sneha, Asava, Dhuma etc. in sufficient quantity.
- **Nasya Yantra** – For Snehana, Avapida, Marsa and Pratimarsa Nasya, there should be a dropper (Suktika) or Pichu. For Pradhamana Nasya Shad’angula Nadi and specific Dhumayantra for Dhuma Nasya are required.

Besides these one needs efficient assistant, dressing materials, spitting pots, bowl, napkins and towels also.

Examination of Patient: The patient should be examined for Yogya-Ayogyata.

Preparation of Patient: Following instructions are given to the patient before nasya prayoga (Sushruta)

- Advise the patient to pass the natural urges like urine and stool
- Then advise the patient to lie down on Nasya table. Mridu Abhyanga (massage) should be done on scalp, fore head, face & neck for 8-15 minutes by medicated oil like Balatail etc.\[11\]
- Snehana should not be given internally before Nasya Karma
- According to Ayurvedic classics Svedana should not be given to the head. Mridu Svedana should be
given for liquification of Dosha. Tap Sveda may be given over Sira, Mukha, Nasa, Manya, Griva and Kantha region. Cloth dipped in hot water may be useful for Mridu Sveda.

**PRADHANA KARMA** [12, 13, 14, 15]

It includes following;

- Administration of Nasya Yoga
- Observation of Samyak, Ayoga and Atyoga

**A. Administers of Nasya Yoga –**

- Advise the patient to lie down in supine position with ease on Nasya table
- Head should be “Pralambita”. It should be excessively flexed or extended.
- If the head is not lowered, the nasal medication may not reach to the desired target and if it is lowered too much, there may be danger of the medicines lodged in brain.
- After covering the eyes with clean cotton cloth, the physician should raise the tip of the nose with his left thumb and with the right hand the Luke warm medicine (Sukhoshna drug) should be instilled in both the nostrils.
- The drug should neither be less or nor more in the dose i.e. it should be in the proper quantity.
- It should also neither be very hot nor cold i.e. it should be Luke warm.
- Advice the patient is to remain relaxed while taking Nasya. He/She should avoid speech, sneezing, laughing, and shaking of head during Nasya Prayoga.

**Samyak Yog Lakshan:**

“Urah Shiro Laghavam Indriyaataducchayam Stroto Vishudhi Bhatv Vishudhe” (Ch. Si. 1/51)[16]

There is feeling of lightness in the chest region and head, all the five Gyanendriya work in a proper manner and all body channels are open and clear in case of Samyak Yog Lakshan.

**Ayog Lakshan:**

“Galoplepah Shirso Gurutvam Nishtheevanam Cha Api Ath Durvirikte” (Ch.Si.1/51)[17]

There is feeling of something covering the throat, heaviness in head and excessive salivation in case of Ayog Lakshan.

**Atiyog Lakshan:**

“Shiro Akshi Shankh Shravan Arti Today Atyarth Shudham Timiram Ch Pashyet” (Ch.Si.1/52)[18]

Pricking pain in head, eyes, temporal region, ears and cataract in case of Atyog Lakshan.

**PASCHAT KARMA**

It includes the following –

- Immediate measures after Nasya administration
- Dhuma and Gandusa
- Parihara

**A. Immediate measures after Nasya administration:**

After administration of Nasya advise the patient to lie supine (Uttana) for about one minute. After administration of Nasya, feet, shoulders, palms and ears should be massaged [19]. The head, cheek, and neck should be again subjected to sudation.

- The patient should be advised to avoid swallowing of Nasya Ausadi & Kaphadi Dosas.
- Patient should be instructed to spit out the excessive medicine which has come into the oropharynx [20]

**B. Dhuma & Gandusa:** Medicated Dhuma and Gandusa are advocated to expel out the remnant Kapha lodged in Kantha (gullet) and Sringataka.

**C. Parihara**

- Patient is advised to stay at windless place and take light meal and Luke warm water.
- One should avoid, smoke, sunlight, alcohol, riding, anger, excessive fat and liquid diet [21] Day sleep and cold water for any purpose like Pana, Snana, etc. should be avoided after Nasya Karma [22]
DISCUSSION

The standard operative procedure has been described above on the basis of various studies.

DOSE OF NASYA

The dose of the Nasya drug depends on the drug used in it and the type of therapy. Charak has not prescribed the dose of Nasya. Sushruta and Vagbhat have mentioned the dose of Nasya in the form of bindu (drops), here one Bindu means the quantity of liquid which falls from the finger after dipping the two phalanges of Pradeshni (index finger)

“Pradeshini Anguliparvdayat Magnsammudhtat. Yaavat Patati sou Binduh……”[23]

Table 2:

<table>
<thead>
<tr>
<th>Type of Nasya</th>
<th>Dose (Bindu in each nostril)</th>
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<tbody>
<tr>
<td></td>
<td>Hriswa</td>
</tr>
<tr>
<td>Snehana nasya</td>
<td>8</td>
</tr>
<tr>
<td>Shodhan nasya</td>
<td>4</td>
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<tr>
<td>Marsh nasya</td>
<td>6</td>
</tr>
<tr>
<td>Avapeedak nasya</td>
<td>4</td>
</tr>
<tr>
<td>Pratimarsh nasya</td>
<td>2</td>
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</tbody>
</table>

If Nasya is given less than the prescribed dose then it does not eliminate the dosha completely and leads to heaviness, loss of appetite, cough, salivation, coryza, vomiting and diseases of the throat. If the Nasya is administered in excess dose it may produce the symptoms of Atiyog.

MODE OF ACTION OF NASYA[24]

नस्तःकर्मचक्रवीर्यं शिष्योपशास्त्रविद्या
श्वारहितियशुर्नासातेनतद्याप्यहन्तितात्।(च०सि.9-88)

Nasa is the door of the head

Ausadhi given through nasal route

Sringataka Marma

Shira, Netra, Srottra and Kantha

Excrete out Vikrita (Vriddha) Doshas

CONCLUSION

It can be concluded that if Standard operative procedure is used in giving this therapy i.e. Nasya, then it will provide all the benefits given in Classics. Hence standardization of the procedure is must so as to achieve maximum efficacy.

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