

NASYA KARMA PRANIDANA YOGYA KAALA – A CONCEPTUAL STUDY

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ABSTRACT

Nasya Karma is a very important therapeutic procedure and can be considered as *Uttama* procedure as it has some unique characteristics dealing with the most important part of the body, the *Uttamanga*. It is the best method to eliminate and alleviate the vitiated *doshas* as well as to impart the *Brimhana* effect not only to *Urdhwanga* but also to *Sarvanga*. It is the *Panchakarma* procedure that directly influences the functioning of *Indriyas*. *Nasya Karma* is the only procedure of *Panchakarma* that can be administered thrice in a year in *Swasthas* and is not confined to any one *dosha* rather is indicated in *VatadiParipakwadoshas*. The *Kaala* influences our body in maintaining the physiology as well as in the pathology of any disease meanwhile it has a direct role in getting the desired therapeutic effect if a Procedure is performed with due consideration to *Kaala*. In this regard, an attempt is made to bring in all the classical concepts of *Kaalain* relation to time of administration of *Nasya Karma*.

Keywords: *Ayurveda, Panchakarma, Nasya Karma, Kaala, Rutu, Dosha, Swastha*

INTRODUCTION

Nasya Karma is a very important therapeutic procedure and can be considered as *Uttama* procedure as it has some unique characteristics dealing with the most important part of the body, the *Uttamanga*. It is the best method to eliminate and alleviate the vitiated *doshas* as well as to impart the *Brimhana* effect not only to *Urdhwanga* but also to *Sarvanga*. It is the

Panchakarma procedure that directly influences the functioning of *Indriyas*. *Nasya Karma* is the only procedure of *Panchakarma* that can be administered thrice in a year in *Swasthas* and is not confined to any one *dosha* rather is indicated in *VatadiParipakwadoshas*. It is more or less essential in the management of all *UrdhwaJathrugata vikaras*¹.

Kaala can be defined as a season or time. The *Kaala* influences our body in maintaining the physiology as well as in the pathology of any disease meanwhile it has a direct role in getting the desired therapeutic effect if a procedure is performed with due consideration to *Kaala*. Better application of any concept in the practical fields always depend upon profound knowledge about the concept of *Kaala* and its thorough understanding is required to get optimum therapeutic effect. “*MaatraKaala-shrayaYuktihSiddhiryuktouPratishtita, TishtatiUpariYuktijnoDravyaJnanavatam Sadaa*”.² The effect of the *Nasya Karma* varies depending mainly upon the type of *Nasya Karma*, nature of the ingredients, nature of the formulation, dosage pattern and more importantly the time of administration of *Nasya Karma* which needs to be understood from the point of Age of the individual, *Dosha* affected and *Rutu* in which the procedure is performed.

Nasya Karma PranidanaYogyaKaala as per Vayah:

According to *Vagbhata* and *Sharangadhara*, *Nasya Karma* is contraindicated below 7 years and above 80 years of age.

“*AshtaVarshasyaBaalasyaNasyakarmamSamacharet/*

AsheetivarshadurdhwamNavanamNaiva-Deeyate//”

NavanaNasya has to be administered only to the individuals in between the age group of 8 years to 80 years as it involves more dosage of the formulation which is to be tolerated by individuals of that age group. But, for *PratimarshaNasya*, there is no such restriction regard-

ing its administration as it can be given to all age groups.

Nasya Karma PranidanaYogyaKaala as per Dosh:

According to *AcharyaSushruta*, *Vagbhata* and *Sharangadhara*, more importance has been given to the time of administration of *Nasya Karma* based on *Doshik* predominance of different diseases.

“*KaphaPittaAniladwamsePurvaMadhyahnaAparahnake/*”

➤ In *KaphajaRoga - Poorvahna* (Morning)

➤ In *PittajaRoga - Madhyahna* (Noon)

➤ In *VatajaRoga - Aparahna*(Evening)

There is dominance of *KaphaDosha* in the beginning of the day and night. There is a dominance of *Pitta Dosha* in the mid-day and mid night. *VataDosha* shows its dominance at the end of the day and night. *Kaala* causes change in state of *Dosha* that will lead to the change of state of the *Vyadhi*. That means *Kaala* is responsible to change the *VyadhiAvastha*. Hence, a specific time is to be adopted for the administration of *Nasya Karma* based on the *dosha* affected as morning, noon and evening for *Kapha*, *Pitta* and *Vata* respectively.

Nasya Karma PranidanaYogyaKaala as per Rutu:

According to *Charaka*, generally *Nasya Karma* should be given in *Pravrit*, *Sharad* and *Vasantarutu*. It is stated to perform *Nasya Karma* in *Purvahna* (Morning) during *Greeshmarutu*, *Madhyahna* (Noon) during *Sheetarutu* (*Hemanta* and *Shishira*) and in *Adurdina Kala* (when sky is devoid of cloud) during *Varsha-*

Rutu. Charaka has specified only two timings for the administration of Nasya Karma either *PrakSurye* (Morning hours) or *Madhya Surye* (Noon hours). Though however in emergency, it can be given in any season by providing artificial atmosphere of the above mentioned seasons.

According to *AshtangaSangraha*, *Purvahna* in *Sharad* and *Vasanta*; *Madhyahna* in *Swastha* and *SheetaRutu*(*Hemanta* and *Shishira*); and *Aparahna* in *GreeshmaRutu* respectively. But as per *AshtangaHridaya*, in *Swastha*, *Nasya Karma* has to be done in *PurvahnaKaala*.

Nasya Karma PranidanaYogyaKaala as per Aharasevana:

In relation to food intake, *Nasya Karma* should not be administered neither immediately after the intake of food nor in hunger state.

Nasya Karma can be administered in empty stomach if it is administered in the morning hours and can be administered at least after one or two hours after the intake of light food if the procedure needs to be administered other than morning hours.

NASYA PRANIDANA YOGYA KAA-LA:^{3,4,5,6,7,8,}

This can be narrated on the basis of age, *dosha* affected and time of administration of *Nasya-Karma*. There is some difference of opinion among *Acharyas* regarding the time of administration of *NasyaKarma* in different *Rutus*. The following table enumerates the suitable age & time of administration of *Nasya* as per *doshik* predominance, age & different season.

TABLE 1: Showing The *NasyaPranidanaYogyaKaalaNasyaPranidanaYogyaKaala* (Suitable Time Of Administration)

KAALA	NITYAGA KALA				VAYO AVASTHA
ACHARYA	PURVAHNA (MORNING)	MADYAHNA (NOON)	APARAHNA (EVENING)	RATRI (NIGHT)	
Charaka Ch.Si.2/23 Ch.Su.5/57	<i>GrishmaRutu</i>	<i>Sheeta Kala (HemantaSisira)</i>	-	-	-
	Generally done in <i>Pravrut, Sarad&VasantaRutu</i>			-	
	In other <i>Rutus&</i> Emergency, done by creating <i>Krutrima-Gunopadana</i> (Artificial Environment)			-	
	<i>Adurdina</i> (sky free from clouds) in <i>VarshaRutu</i>			-	
Sushruta Su.Su.40/24	<i>Kapha</i>	<i>Pitta</i>	<i>Vata</i>	-	
	<i>AbhuktavatoAnnaKaale</i> - on empty stomach at mealtime				
VriddhaVagbhata A.Sa.Su.29/16	<i>Kapha SaradRutu</i> <i>VasantaRutu</i>	<i>Pitta Swastha</i> <i>Sheeta Kala</i>	<i>Vata GrishmaRutu</i>	Emergency Conditions	Not to give below 7 yr old & above 80 yr
	<i>VarshasuAdityadarshane</i> (when day is clear)				

	Nasya can be performed during Ratri(Night) in <i>Lalasrava, Supta, Pralapa, Dantakatakayana, Kratana, Kruchronmilana, Putimuka, Karnanada, Trushna, Ardita, Shiroroga, Shwasa, Kasa, Nidra</i>				<i>Pratimarsha-AjanmaMarana</i> (birth to death)
<i>Vagbhata</i> A.Hr.Su.20/13-15	<i>Kapha Swastha SaradVasanta</i>	<i>Pitta Sheeta Kala</i>	<i>Vata GrishmaRutu</i>	<i>Vata</i>	contraindicated below 7 year & above 80 year
	<i>Varshasu SaAatape</i> (when Sun is clear)				<i>Pratimarsha-AjanmaMarana</i>
	<i>Nasya</i> may be given daily in morning and evening in <i>VatajaShiroroga, Hikka, Apatanaka, Manyastamba&Swarabhramsha.</i>				
<i>Sharangdhara</i>	<i>Kapha</i>	<i>Pitta</i>	<i>Vata</i>	<i>UtkataGada</i>	8 yr to 80 yr
<i>Vangasena</i> V.S.86/6	<i>Kapha</i>	<i>Pitta</i>	<i>Vata</i>	-	-
	<i>Swastha SaradVasanta</i>	Noon or Evening in <i>Varsha, Shisira&Greeshma</i>			

PratimarshaNasyaPranidanaKaala–Sushruta and **Sharangadhara** have described **14** suitable times for the administration of **PratimarshaNasya**, while **Vagbhata** has mentioned **15** such **Kaala**.

Table 2: Showing the *PratimarshaPranidanaYogyaKaala*

PRATIMARSHA PRANIDANA YOGYA KAALA				
Sl. No.	Time For Administration Of <i>PratimarshaNasya</i>	<i>Sushruta</i>	<i>Vagbhata</i>	<i>Sharanga-Dhara</i>
01.	After getting up from the bed in morning	+	+	+
02.	After brushing the teeth (<i>Dantadhavana</i>)	+	+	+
03.	Before going outside home(<i>Grihanirgamana</i>)	+	-	+
04.	After Exercise (<i>Vyayama</i>)	+	+	+
05.	After sexual intercourse (<i>Vyavaya</i>)	+	+	+
06.	After walking (<i>Adhwa</i>)	+	+	+
07.	After micturition (<i>Mutrante</i>)	+	+	+
08.	After passing <i>Apanavayu</i>	+	-	-
09.	After <i>Kavala(Gandusha-A.Hri)</i>	+	+	+
10.	After <i>Anjana</i>	+	+	+
11.	After meal (<i>Bhojanante</i>)	+	+	+
12.	After vomiting (<i>Vamanante</i>)	+	+	+
13.	After <i>Divaswapna</i>	+	+	+
14.	In the evening (<i>Saayam</i>)	+	+	+
15.	After <i>Shiroabhyanga</i>	-	+	-
16.	After defaecation (<i>Vidaante</i>)	-	+	+
17.	After laughing (<i>Hasya</i>)	-	+	-

DISCUSSION

Though there is difference of opinion among Acharyas regarding the time of administration of *Nasya Karma*. Based on Age of the individual, type of *dosha* affected, type of *Nasya Karma* and based on different *Rutus*, different timings can be employed for the administration of *Nasya Karma*. *Navana Nasya* is indicated to the individuals aged in between 8 years to 80 years. Excluding *Basti Karma*, other *Panchakarmas* are contraindicated for *Bala* (below 16 year age) and for *Vridhdha* (above 70 year age). But for *Nasya Karma* a special consideration has been given in relaxing the indicated age group for *Bala* as 8 year and for *Vridhdha* up to 80 years. *Pratimarsha Nasya* is indicated for all age groups. Based on the *dosha* affected, a specific time indicating the dominant time of *dosha* has to be considered for the administration of *Nasya Karma*. Hence, in diseases pertaining to *Kapha Dosha*, Morning hours is preferred for *Nasya Karma* as it is the natural time of *Kapha* dominance. Similarly, in treating diseases pertaining to *Pitta dosha*, afternoon hours is preferred for *Nasya Karma* as it is the natural time of *Pitta* dominance. In managing the diseases of *Vata Dosha*, Evening hours can be preferred for *Nasya Karma* as it is the natural time of *Vata* dominance. In relation to food intake, *Nasya Karma* should not be administered neither immediately after the intake of food nor in hunger state. *Nasya Karma* can be administered in empty stomach if it is administered in the morning hours and can be administered after one or two hours after the intake of light food if the procedure needs to be administered other than morning hours. In *Hemanta & Shi-*

shira Rutu, the patients can be treated during *Madhyahna* (noontime) between 12 PM to 3 PM. In *Vasanta Rutu*, the patients can be treated during *Purvahna* (morning hours) between 8 AM to 11 AM. In *Greeshma Rutu*, the patients can be treated during *Aparahna* (evening hours) between 4 PM to 6 PM. In *Varsha Rutu*, the patients can be treated under artificial lighting in the noon hours between 11 AM to 3 PM usually when the sky was clear without clouds or with minimum clouds or when sun was clear.

CONCLUSION

Nasya Karma is a very special procedure as it deals with the structure which involves many delicate and vital structures and hence a detailed description has been given in the classics regarding various aspects of *Nasya Karma* procedure. One among the areas discussed widely about *Nasya Karma* is about the time of administration of *Nasya Karma*. It is very essential to have the thorough knowledge about the time of administration of *Nasya Karma* in relation to Age of the individual in between 8 to 80 years, in relation to *Dosha* affected as morning, noon and evening for *Kapha*, *Pitta* and *Vata* respectively as well as in morning hours during *Vasanta Rutu*, Noon hours in *Sheeta Rutu* and Evening hours in *Greeshma Rutu* in order to get the desired therapeutic effect through the judicious administration of *Nasya Karma*. Various clinical studies can be conducted regarding the various views of Acharyas about the time of administration of *Nasya Karma* to understand the clinical significance of such lucid explanations.

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