

**NASYA KALPANA: A COMPREHENSIVE REMEDY FOR URDHWAJATRUGATA
DISORDERS****Dr. Shailendra Singh^{1*} and Ashu Vinaik²**¹Reader, Department of Shalakya Tantra, L.H. Post Graduate Government Ayurvedic College, Pilibhit (U.P.).²Professor & Head, PG Department of Shalakya Tantra, Institute of Ayurved Studies & Research, Shri Krishna AYUSH University, Kurukshetra (Haryana).***Corresponding Author: Dr. Shailendra Singh**

Reader, Department of Shalakya Tantra, L.H. Post Graduate Government Ayurvedic College, Pilibhit (U.P.).

Article Received on 10/06/2024

Article Revised on 30/06/2024

Article Accepted on 20/07/2024

ABSTRACT

Vamana (Therapeutic vomiting), Virechana (Purgation), Basti (Therapeutic Enema), Nasya (eradication of toxins through the nose) and Raktamokshana (Bloodletting) are the Ayurvedic internal purification procedures with an aim to restoration of health of a healthy individual and cures the ailment of a diseased person. The term *Nasya* is applied for medicine administered in the body through nasal passage and the formulations/drugs/dosage form used for this intention is known as *nasya kalpana*. As our Acharyas said that “Nasa Hi Sirso Dwaram” means nose is root or entrance of brain. Medicine administered through *nasya karma* directly enters in to sinus, throat, brain and upper respiratory tract etc. Nasya therapy cannot allow bacteria and allergen to move upward toward sinuses or head and thus therapeutically beneficial in the diseases like Nasagata roga (nasal diseases), Suryavarta (sinus congestion), Ardhavabhedaka (Migraine), Sirahsool (Headaches), Pratishyaya (Rhinitis), Kasa (Cough) Netraroga (Eye diseases) etc.

KEYWORDS: Nasya, Nasa, Urdhwajatrugata, Shira.**INTRODUCTION**

India is known from very early times for its highly developed system of Indian medicine i.e. Ayurveda. Every individual is susceptible to disease and diseases according to Ayurveda are produced due to imbalance between three doshas or vitiation of doshas i.e. Vata, Pitta and Kapha. For bringing the vitiated doshas back into equilibrium, two main lines of treatment have been advised by ancient Ayurvedic acharya i.e. sanshaman and sanshodhana. Out of these two sanshodhana or elimination therapy is much more important, as the vitiated doshas, which are the root causes of disease, are completely eliminated by this therapy. Shodhana therapy according to Charaka and shushruta consists of five therapeutic measures viz. Vamana, Virechana, Niruhvasti, Anuvastana Vasti and Shirovirechana. (Nasya Karma). Acharya Vegbhata, instead of considering two types of vasti's considered Niruh vasti only and added Raktamokshana as the fifth Karma. Out of these five karmas, shirovirechan or Nasya Karma is considered the treatment of choice for “**Urdhwajatrugata**” (diseases above the clavicle) rogas or diseases and in particular for diseases of Nasa and Shira i.e. shirorogas.

Importance of Nasya Karma

According to Acharya Charaka in every type of shiroroga the physician should practice *nasya karma* because nose is the door of head. Therefore any medication installed through nostrils spread throughout the head region by the way of nasal cavity and eradicates all the shirorogas or diseases of head.^[1]

Shira or Head is amongst the three most important organs in the body as stated by acharya Charaka in 8th chapter of Charaka Samhita siddhi sthana and has considered it as the root of body along with heart and vasti.^[2] In sutra sthana kiyant shirshiya Adhyaya he has defined head as the place where the “prana” and all the sense faculties of a living being reside and which is best among all the organs, is called the head or shira.^[3] Acharya Charaka also said gyanendriyas, indriyas and pranavaha srotas are attached to head as the rays are attached to sun and It is also root of Indriyavaha, manovaha and pranavaha srotas. Similarly Acharya Vagbhat has stated in Astanga Hridaya that nasa is the door of head therefore *nasya karma* is best remedy for eradication of diseases above two clavicle.^[4] Acharya Vagbhata in Astanga Sangraha compared shira with a tree roots and body with a tree and as by protecting the roots of tree, the branches etc. Of tree are automatically

protected, in a similar way by protecting the shira the body is automatically protected.^[5]

Nasya Karma is best treatment of shirogata Rogas and especially nasagata roga according to all Ayurvedic scholars as mentioned in ancient Ayurvedic texts. Nasya therapy is also mentioned in diseases of mukh, and Netra Rogas. Uttamanga chikitsa is one of the important branches of Astang Ayurveda and Nasya karam is main therapeutic measure of Urdhwajatrugata disorders. All organs which are situated above clavicle are considered under word urdhwanga e.g. nasa, mukha, netra and shira. Without nasya karma it is not possible to eliminate the vitiated doshas which are situated in shira or nasa.

Definition of Nasya

The administration of medicine or medicated sneha through the nostril is called nasya.^[6] The medicine given through nose is nasya.^[7] The medication which is given

through the nose is called nasya and Navan and Nasya Karma are its two synonyms.^[8]

Synonyms of Nasya

Shirovirechana, nastakarma, Shirovireka, Nasya, Navana etc. are the synonyms of nasya. Acharya shushruta has accepted Shirivirechana as a specific type of nasya. Acharya Charaka has used the word Nasta prachhardan in reference of nasya. Generally the word prachhardan is used in concept of shodhana which is done by nasya. Acharya Chakrapani has said Nasta prachhardan is shirovirechana in the context of nasya.

Types of Nasya

All the Acharyas have classified Nasya in different ways but by observing various types one can conclude that the same thing has been said by different acharyas.

According to Acharya Charaka: Acharya charaka has classified nasya karma into following 5 types.^[9]

S.N.	Type	Sub-type
1.	Navana	(a) Snehana (b) Shodhana
2.	Avapida	(a) Shodhan (b) Stambhana
3.	Dhamapana	--
4.	Dhuma	(a) Prayogika (b) Virechanika (c) Snehika
5.	Pratimarsha	(a) Snehana and (b) Virechana

(a) The above five types of nasya are classified into three groups on the basis of their action i.e.

- (a) Rechana
- (b) Tarpana
- (c) Shamana.

(b) In Vimana Sthana of Charaka Samhita, seven types of nasya have been described by Acharya Charaka on the basis of their origin.^[10]

1. Phala nasya: Apamarga, Pippali, Vidanga, Marich, Shigru etc.
2. Patra Nasya: Tulsi, Gandiraka, Haridra, Sunthi, Nakchikani, Lashuna etc.
3. Mula Nasya: Arka, Alarka, kushtha, Nagdanti, Vacha, Apamarga, Brahmi etc.
4. Kanda Nasya: Haridra, Sunthi, Mulaka, Lashuna etc.
5. Pushpa Nasya: Lodhra, Madanphala, Saptaparna, Nimba, Arka etc.
6. Nirya Nasya: Devdaru, Agara, Sarasa, Sallaki, Jingini, Hingu etc.
7. Twak Nasya: Tejovati, Shobhanjana, Brihati, Kantakari, Dalchini etc.

Acharya Shushruta^[11] has broadly catagorised nasya into two categories.

- (i). Shirovirechana
- (ii). Snehana.

These two classifications are further sub-classified into five types by acharya.^[12]

- (a) Nasya
- (b) Shirovirechana
- (c) Pratimarsha

- (d) Avapida
- (e) Pradhamana.

Acharya Vagbhata has divided nasya karma into two types on the basis of their action.^[13]

- (i) Virechana Nasya
- (ii) Bringhana Nasya
- (iii) Shamana Nasya.

Acharya Sharandhara has classified nasya in two types i.e. Rechana & Snehana. "Karshana" is synonyms of Rechana and Bringhana is synonyms of Snehana nasya. Acharya Sharandhara has further sub-classified Rechana nasya in to Avapida and Pradhamana nasya and Snehana nasya in to Marsha and Pratimarsha nasya.^[14]

Acharya kashyapa has been classified nasya as Shodhana and Purana.^[15]

By analysing above classifications of nasya one can conclude here that several types of Nasya have been described in Ayurvedic classics but all these types of nasya are almost incorporated in Charaka Samhita.

Navana Nasya: A cotton perget or swab is dipped into medicated sneha (oil/ghrita) and installed as drop in both the nostrils from 2 fingers height is called navana nasya. Snehana and shodhana are its two types. Snehana nasya is prepared with mridu and sheeta virya dravya and used for strengthening urdhwajatrugata organs and for pacifying mild vitiated doshas. Shodhana nasya is prepared with tikshna virya dravyas to eradicate the

vitiated doshas. Acharya shusruta has termed navana nasya as snehana nasya.

Avapidana nasya: In avapida nasya the expressed juice (Swarasa) of the drug is installed in to nostril by compressing its paste i.e. kalka. Avapida nasya is further divided in to two parts i.e. Shodhana and stambhana nasya. Dose of both types of Avapidana nasya are same i. e. Four, six and eight drops as mild, moderate and higher dose respectively.

Dhmapana Nasya (Pradhaman nasya): Dhmapana nasya is also known as Pradhamana nasya. The meaning of Pradhaman is blowing of churna (powder) in to nose with the help of nadi yantra. Dose of Avapida nasya is one muchuti i.e. one pinch and specially indicated in krimij siroroga.

Dhuma Nasya: Snuffing of medicated smoke in to the nostrils is called Dhuma. Basically the smoke which is snuffed through mouth is called dhumapana and that through the nostrils is called Dhuma nasya. Acharya chakrapani has made it clear that it is only the medicated smoke snuffed from nose which is called nasya not others. This dhuma nasya is of three types i.e. Prayogika or shamana dhuma, Virechanika and Snehika dhuma.

- (a) Prayogika Dhuma: Drugs used for prayogika dhuma are harenuka, priyangu, prithvika, keshar, nakha, hwibera, chandana, tejpatra, dalchini elaichi, guggulu, jatamansi etc.
- (b) Snehika dhuma: Fat (Vasa), Ghrita, wax and and drugs of jeevaniya gana are used for snehika dhuma. It is used for brimhana and snehana karma and certain diseased condition.
- (c) Virechanika dhuma: Drugs used for vairechanika dhuma are sweta, jyotishmati, haratala, manahsila, Agar and drugs of gandha varga. It is advocated in dosha vaisamyata.

Marsha/Pratimarsha Nasya: In both Marsha and Pratimarsha nasya medicated sneha (Tail/Ghrita) are introduce through the nostrils. Practically Pratimarsha and Marsha are same, the only difference between them is of dose. The dose of Pratimarsha Nasya is 1-2 drops while in Marsha Nasya the dose is 6 to 10 drops.

According to Charaka while explaining about Pratimarsha nasya has said that this type of nasya does not produce any type of side effect. This should be given twice in a day i.e., during morning and evening. This is given by dipping the finger in sneha and installing the drops in to the nostrils. The least dose of this nasya is two drops. This can be given daily and even in all the seasons.

Acharya Vagbhat has divided nasya into two types i.e. Marsha and Pratimarsha nasya. Index finger is dipped in medicated oil and the drop which falls is considered as one drop. 10 such drops is considered as maximum dose

8 drops is medium dose and 6 drops is least dose of Marsha nasya. In pratimarsha nasya the dose is 2 drops. Pratimarsha nasya can be given at any age group. Marsha nasya acts quickly whereas Pratimarsha nasya has slower onset of action.

CONCLUSION

Shodhana Karmas are always very effective before any therapy. Nasya being one among them is the best for Urdhwajatru Vikaras. Comparing with other Shodhana Karmas Nasya is less expensive and less complicated therapy. Nasya Karam is best treatment of shirogata Rogas and especially nasagata roga according to all Ayurvedic scholars as mentioned in ancient Ayurvedic texts.

REFERENCES

1. Charaka, Commentary, Ayurveda Dipika Hindi Commentary of Acharya Kashi Nath Shastri on Charaka Samhita of Charaka, Siddhi Asthana chapter 9, verse no. 88, 6th edition, Varanasi, Chaukhambha Sanskrita Sansthan, 2000; 988.
2. Charaka, Commentary, Ayurveda Dipika Hindi Commentary of Acharya Kashi Nath Shastri on Charaka Samhita of Charaka, Siddhi Asthana chapter 8, verse no. 4, 6th edition, Varanasi, Chaukhambha Sanskrita Sansthan, 2000; 974.
3. Charaka, Commentary, Ayurveda Dipika Hindi Commentary of Acharya Kashi Nath Shastri on Charaka Samhita of Charaka, Sutra Asthan chapter 17, verse no. 12, 6th edition, Varanasi, Chaukhambha Sanskrita Sansthan, 2000; 231.
4. Vagbhat, Commentary, Vidyotini Hindi Commentary of Kaviraj Atri Dev Gupta on Astanga Hridaya of Vagbhata, Sutra sthana chapter 17, verse no. 12, 6th edition, Varanasi, Chaukhambha Sanskrita Sansthan, 2000; 231.
5. Vridhha Vagbhat, Commentary, Artha Prakasika Hindi commentary of Vaidya Sri Govardhana Sharma Chhangani and Vaidya Sri Yadav ji Tikram ji Acharya on Astanga Sangraha of Vridhha Vagbhata, Sutra sthana chapter 29, verse no. 6, 12th edition, Varanasi, Chaukhambha Sanskrita Sansthan, 1998; 262.
6. Vridhha Vagbhat, Commentary, Artha Prakasika Hindi commentary of Vaidya Sri Govardhana Sharma Chhangani and Vaidya Sri Yadav ji Tikram ji Acharya on Astanga Sangraha of Vridhha Vagbhata, Sutra sthana chapter 29, verse no. 6, 12th edition, Varanasi, Chaukhambha Sanskrita Sansthan, 1998; 262.
7. Sushruta, Commentary, Ayurveda Dipika Hindi Commentary of Acharya Kashi Nath Shastri on Charaka Samhita of Charaka, Chikitsa sthana chapter 9, verse no. 88, 6th edition, Varanasi, Chaukhambha Sanskrita Sansthan, 2000; 988.
8. Sharandhar, Commentary, Adhamalla Dipika and Kashiram Gudhartha Dipika sanskrita commentary of pt. Parasuram Shastri on Sharandhara Samhita of Acharya Sharandhara, Uttar khand chapter 8, verse

- no. 1 Reprint edition, Chaukhambha Orientalia, 2018; 338.
9. Charaka, Commentary, Ayurveda Dipika Hindi Commentary of Acharya Kashi Nath Shastri on Charaka Samhita of Charaka, Siddhi Asthana chapter 9, verse no. 89-92, 6th edition, Varanasi, Chaukhambha Sanskrita Sansthan, 2000; 989.
 10. Charaka, Commentary, Ayurveda Dipika Hindi Commentary of Acharya Kashi Nath Shastri on Charaka Samhita of Charaka, Vimana Asthana chapter 8, verse no. 151, 6th edition, Varanasi, Chaukhambha Sanskrita Sansthan, 2000; 688.
 11. Sushruta, Commentary, Ayurveda Tatva Sandipika Hindi Commentary of Kaviraj Dr Ambika Dutta Shastri on Sushruta Samhita of Sushruta, Chikitsa sthana chapter 40, verse no. 21, 12th edition, Varanasi, Chaukhambha Sanskrita Sansthan, 2001; 182.
 12. Sushruta, Commentary, Ayurveda Tatva Sandipika Hindi Commentary of Kaviraj Dr Ambika Dutta Shastri on Sushruta Samhita of Sushruta, Chikitsa sthana chapter 40, verse no. 21, 12th edition, Varanasi, Chaukhambha Sanskrita Sansthan, 2001; 182.
 13. Vagbhat, Commentary, Vidyotini Hindi Commentary of Kaviraj Atri Dev Gupta on Astanga Hridaya of Vagbhata, Sutra sthana chapter 20, verse no. 2, 12th edition, Varanasi, Chaukhambha Sanskrita Sansthan, 1997; 231.
 14. Sharandhar, Commentary, Dipika Hindi commentary of Dr Brahmanand Tripathi on Sharandhara Samhita of Acharya Sharandhara, Uttarkhand chapter 8, verse no. 2, Reprint edition, Chaukhambha Surbharati Prakashana, 2001; 338.
 15. Kashyap, Commentary, Vidyotini Hindi commentary of Pandit Hemraj Sharma on Kashyap Samhita of Acharya Kashyap, Siddhi sthana chapter 4, verse 2, 7th edition, Varanasi, Chaukhambha Sanskrita Sansthan, 2000; 159.