



CRITICAL REVIEW OF NASYA AS SHODHAN KARMA

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Article Received on 29/11/2024

Article Revised on 19/12/2024

Article Accepted on 09/01/2025

ABSTRACT

Panchakarma is all about Shodhan Chikista like Basti, Virechanam and Vamanam respectively for Vayu, Pitta and Kapha Dosha. when Doshas are in Prabhut Avastha then only Shodhan can be done. Nasya is one among the five Panchakarma procedure, mainly for Urdhvajatrugta Vyadhi. Nasya is one of the five panchakarma which acts on brain through the route of nose. Nasya is the most important therapy as it is used for the treatment of Urdhvajatrugata diseases. Charaka has given first place in the sequence of Panchakarma, in the Sutrsthana, Apamargatanduliyā Adhyaya.

KEYWORD:- Panchakarma, Shodhan, Nasya.

INTRODUCTION

Ayurveda emphasises the maintenance of quality of life through preventive measures. Panchakarma is a particular branch of Ayurveda, which consists of five therapeutic procedures that purify the body. Panchakarma procedures remove the collected toxins in the body, restore the equilibrium of Doshas in the body, and restore health. One of these procedures in Panchakarma is Nasya Karma. In the Nasya Karma, medicines in various forms are administered through the nostrils in a particular manner to cure systemic diseases. The nose is advised as the gateway to the brain "Shirah Dwara". Medicine administered through the nostrils penetrates the channels ahead to the Sringataka Marma and is dispersed throughout the head and brain; Nasya works on all Jatroordhwa channels, eyes, ears and oral cavity and removes the accrued toxins. The nose offers quick access to a substantial mucosal surface well suited for drug delivery; according to Acharya Sushruta Samhita, the various synonyms of Nasya are- Shiro Virechana, Shirovireka and Murdha Virechana, etc. Shiro Virechana or Murdha Virechana represents the removal of morbid Dosha, particularly from the Shira (Head) or parts above the clavicle. Nastah Pracchardana" was applied to Nasya, which denotes Shodhana (purification) by Nasya.

The senses and channels carrying the sensory and motor impulses from the Shiras are like the rays from the sun.^[1] Nasa is considered one of the Panchagyanendriya, whose functions are limited to olfaction and respiration and include a drug administration pathway. Nasya karma,

one of the Panchakarma, is very important as it deals with the Shiras, an organ of high importance.

This attempts to justify the need for Nasya karma as Shodhan chikista using relevant information from Ayurveda classics.

AIMS AND OBJECTIVES

To evaluate the Nasya as a Shodhan karma.

METHODOLOGY

Literature review of Ayurveda classics was studied.

DISCUSSION

There are two types of therapies described according to the stage of disease and quantity of doshas accumulated in the body

1. Sodhana (Elimination therapy)
2. Samana (Palliative measures)

Sodhana: When doshas are in prabhuta avastha (Severe), then impaired dosas are eliminated from the body with the help of the five therapeutic procedures (Pancakarmas) called Sodhana therapy.

Shamana: In the case of Alpa Dosha (mild), without eliminating the vitiated Dosas, the condition can be cured with palliative measures, which is termed Shamana therapy. Out of these two types of treatments, Sodhana therapy is superior to Shamana therapy. Although the Dosas can sometimes be aggravated by adopting

palliative measures, there is no chance of relapse when the vitiated Dosas are treated with Sodhana therapy.

How to bring dosas to kosta^[3] ?

Panchakarma therapy is an exclusive medical treatment done for purification—Shodhana and Shamana treatment modalities of Ayurveda place equal importance on Deepana and Paachana (appetizer-digestives). Deepana and Paachana karma plays essential role in getting the Sama Dosha to the Nirama state, as they organise the Dosas from Shakha to koshtha and thus help in easy expulsion of Doshas from the body. Purvakarma denotes the body's grounding for main Panchakarma, and the body needs to achieve the full benefits of the treatments—shodhana without purvakarma fallouts in further complications.

Elimination of dosha through the nearest route^[4]

Medicine that gives through the oral cavity takes out Doshas very quickly from Amashaya. If medicine is given through the rectum, it will quickly throw out all Doshas from Pakwashayam; similarly, medicine given to nostrils will evacuate all Doshas from Jatrurdhwa.

Doshas spread all over the body from koshta, get Sthansamshraya and create diseases. Therefore, to treat them, they must bring to the Koshta by Deepan, Pachan, Rukshan, Snehan and Swedan. Once Dosha comes in Koshta they can take out through nearest route either by Vaman or Virechan. Similarly in the case of Prabhuta Kapha Vruddhi in Shiras, then with Pachanam, Deepanam, Snehanam and Swedanam this Kapha will reach the Amashayam and through Vamana karma Kapha Dosha can be eliminated likewise in case of Pitta Vruddhi in Shiras, Pitta can be eliminated through Virechana karma. That means there are 2 options to evacuate Jatrurdwa Doshasa through Vaman and Virechana karma.

What is the need of nasya even though vaman or virechana is advised for jatru urdhva doshanirhranam?

Head is the important part in body it should get cleansed first.

It is also said in Shalakya: “As a tree grows well at its roots in the absence of disease, Thus the body grows properly in a healthy head.”^[5] Nasya Karma is described in Charak Samhita, Sushrut Samhita and Ashtang Hridaya. Nasya is used in both systemic as well as localized disorders of the face, nose, eyes, ears and head.

There was need to look for other option like Nasya even though there is Mahastrotasa which is seat of all three Doshas. Vitiated Kapha and Pitta could have been brought to the Koshta and evacuated with the classical methods.^[6] Dosha travel from koshta to Jatrurdhwa but Jatru Urdhva Srotas has no direct connection to the Koshta to drain them back.

As there is no direct route to take out Doshas to Koshta, with help of Vaman can get some support to take out Doshas from Amashaya but not from Shirahsthan Or Jatrurdhva. To take out Prabhut Dosha Vruddhi from Jatrurdhva, Nasya is the best. Shalkya Tantra is the only branch which is for Jatru Urdhva Vikaras. There is no direct evacuation of Shirastha Dosha by other Panchakarma procedures than Nasya, so Nasya is evolved basically for Jatrurdhva Diseases. As Basti can be used in all types of diseases of Adhakaya (Lower body), similarly for Jatrurdhva diseases Nasya can be done. Type of drug and quantity of drug matters a lot in Nasya karma.^[7]

Before administration of Nasya, one should confirm the state of Agni.^[8] Nasya is advised only in Deeptagni condition, in Mandagni or Ajeerna Nasya causes blockage of the channels leads to Swasa, Kasa, Chardi, Shirogaurava, Shiroruja.

Koshta Shudhi - The requisite of normalcy of gastrointestinal system before Nasya is necessary. Acharyas have acknowledged contraindication of Nasya in disturbance of Gastrointestinal state.^[9] Also, it is stated that Pachana (Digestive) and Deepana (Carminative) are the fundamental steps essential as a prerequisite for any kind of Shodhana (Detoxification).^[10] Contemplating on the concept that Dhatwagni (factor responsible for tissue level metabolism) is dependent on the Jatharagni (Digestive enzymes), Agnimandya (indigestion) can result in improper absorption and consequent desired action in the body. Previous diet of subject plays a pivotal role in this regard, therefore with due importance, instructions must be given to ensure no compromise on efficiency of Jatharagni.

Shodhan Nasya –Without Poorvakarma (prior to Nasya) Doshas cannot be altered in particular forms through which they can be throw out from the body.^[11]

Prior to Shodhan, Purvakarma (snehapana and swedan) is necessary for Utkleshana of Doshas. Similarly, before Shodhan Nasya, Utkleshana of doshas should be achieved. Uttamanga is Shirah, and for Shodhan purpose only local Snehan and Swedan is not sufficient to get Utkleshan of Doshas. For proper Utkleshana of Doshas in Urdhwa Jatrugata Vyadhis, Murdhataila (treatment over the head with medicated Tailas) can be used as a Purvakarma. Murdhataila is one among the Bahya Snehana procedure. Shirobasti is one of the Murdhataila procedure (Pouring of oil in a hollow container fixed over the head) Specially out of 4 Murdhataila procedures shirobasti is best and can be used to get optimum utkleshana of Doshas. Samyak Lakshan of Shirobasti is Avkranasika Utkledat (till secretions starts in the nose and mouth.) i.e Utklesha of Doshas.

Purvakarma of Nasya includes 2 steps which are

1. Preparation till the day of Nasyakarma – Murdhataila can be do till samyaka utklesha symptoms appears
2. Preparation on the day of Nasyakarma – on the day of Dosha Utkleshana local Snehan and Swedan at Gala, Kapola And Lalata. Snehana of Jatrurdhwa part i.e above neck like neck, ears, face, head and scalp should be well oleated and subjected to swedana.

Pradhan Karma (Nasya procedure)

Dose of Nasya is in Bindu. Acharya Charaka has advised the exact quantity of Nasya to administered i.e. Half Pala (20 ml approximately). This dose is advised for proper Dosha Nirharana (expulsion of Doshas). For Shodhan purpose this much quantity is required for complete Dosha Nirharana. So when Nasya Karma is administered in Bindu Pramana desired therapeutic effect can be achieved.

Paschat Karma (Post procedure of Nasya)

After administration of the Nasya dose, Samwahana (light massage) to ears, forehead, scalp, chicks, neck, shoulders, palms and soles should be given. The patient should be asked to exhale forcefully through the nostrils. Repeated fomentation (sweda) should be given to organs above clavicles (Jatrurdhwa) organs till the medicine and Kapha will be spitted and sneezed out. If there any vitiated or remaining Dosha, Vairechanika or suitable Dhumpaan and Gandusha with lukewarm water should be carried out. Patient should be advised to follow the practice mentioned for Snehan.

CONCLUSION

The objective of Shodhan nasya is evacuation of Doshas, and advised to be followed routinely with a Proper Purvakarma. Purva karma of Nasya sets for optimum Utkleshana of Doshas, which can be achieved by Murdhatail, local Abhyanga and Swedan. Nasya done without following these procedures may result in complication or improper evacuation of toxins. As there is no direct connection of Jatru Urdhva Srotasa to the Koshta, Vaman and Virechan cannot evacuate Doshas from Jatrurdhva. Shalkya Tantra is the only branch which is for Jatru Urdhva Vikaras. There is no direct evacuation of Shirastha Doshas by other Panchakarma procedures than Nasya, so Nasya is evolved basically for Jatrurdhva diseases as a Shodhan Karma.

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