

SPECIFICATION OF NASYA CHIKITSA – A THERAPEUTIC VIEW**DR. RAJASHREE BHARATI¹**

Professor, & HOD ,Depat of Samhita ,,ADAMC Ashta

DR.ASHWINI S.GHOGARE²

PG Scholar ,Dept of samhita

ABSTRACT:

Ayurveda is an independent and complete medical science in itself. In present era, the study of Bruhatrayee and other basic text is done for the purpose of knowing the details of trisutra and method of rugna pariksha. But during phase of treatment of patient, the line of treatment used is dependent upon the awastha and drug mentioned.

Among shaman and shodhan chikitsa, shodhan (panchakarm) holds its own importance as it cuts root cause of disease and corrects essential balance of 'Tridosh'.

The nasal administration of medicine called as nasya. Shir being uttamang of body and nose is gateway of shir. Urdhwajatrugat doshas are quickly eliminated by nasya.

Environmental pollution, contamination, modernization of life style leads the community to low immunity causing respiratory disorder, ENT diseases, hair problems etc. Nasya chikitsa is important to treat these conditions. Bruhatrayee also mention different types of nasya in specific condition (awastha) of various diseases.

Nasya is very simple procedure, require less time which is cost effective also. But nasya being shodhan chikitsa it is very difficult to understand and apply clinically as per awastha of disease as misinterpretation of this chikitsa can cause adverse effect.

So it is necessary to study ,which type of nasya should be given in which awastha according to vyadhi, dosha, rugna and aushadhi.

Keywords: Nasya, urdhwajatrugat dosh, Awastha of disease

INTRODUCTION :

Today an original Ayurvedic literature is main source of Ayurvedic knowledge.The basic concepts of chikitsa are completely evaluated for practical purpose of application.The lack of purpose of interpretation is the reason for unacknowledgement of the theme of chikitsa.

To become prayogsiddha vaidya (lifesaving doctor) we must study Ayurvedic literature thoroughly and understand each and every verse and its importance.

Shodhan chikitsa is most important chikitsa as it removes all vitiated doshas and prevent the recurrence. Result of shodhan chikitsa depends upon the root of administration of drug. Nasya karma is the process where the medicated oil and liquid medicines are administered through the nostrils.Nose being gateway of head; shirogata and urdhwajatrugat doshas can be eliminated quickly through Nasya.Shir being sthan of Pran and indriya(senses) and regulates all vital functions, hence Nasya plays an important role in the treatment of urdhwajatrugat lakshanas and vikaras .But Nasya being shodhan chikitsa, dosh get eliminated and disease cured only when ‘samyak shodhan has done. The word samyak shodhan includes appropriate condition of shodhan chikitsa according to vyadhi, rugna, dosh and aushadhi.

According to stages of diseases and according to form of drug used ; Prayogik, Sneihik, Vairechanik, Avapidak, Dhmapan etc. types of Nasya are mentioned. It is demand of time to know details about Awastik Nasya chikitsa as misinterpretation of this chikitsa can cause adverse effect

So researcher have selected this topic to study in detail to understand the Awastik Nasya chikitsa in different diseases and apply it clinically. So it is necessary to study which type of Nasya is given in which awastha according to vyadhi, dosh, rugna and Aushadhi.

Review of literature:-

The information about the concept of Awastik Nasya chikitsa is mentioned in Ayurvedic samhita . The detailed study of Nasya chikitsa in various diseases has been reviewed for study material.

Aims and Objectives:-

1. To study the Nasya chikitsa elaborately along with its awastha according to various criteria as dushya, dosh, bala, kala,anal etc.
2. To compile references of conditions of nasya chikitsa in various diseases from Bruhatrayee.

Materials and methods:-

A) Source of data -

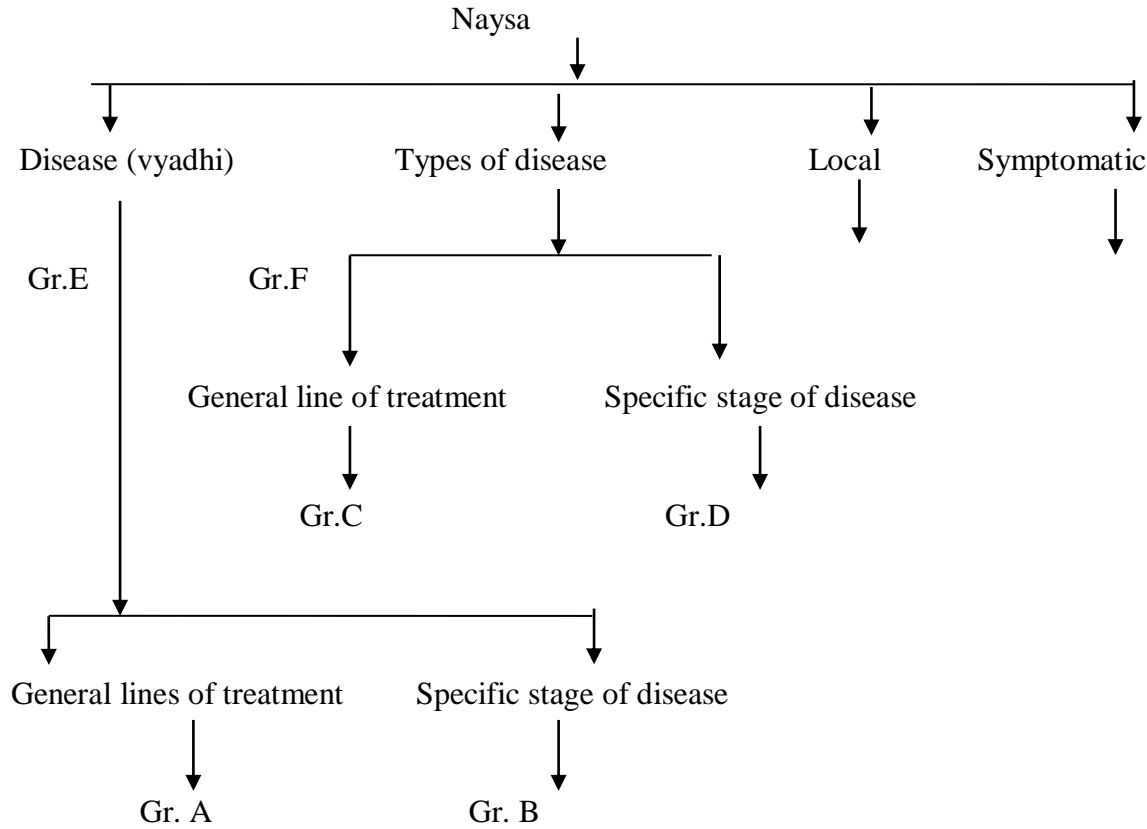
- i) Charak samhita with commentary Ayurveda Dipika by Chakrapani
- ii) Sushrut samhita with commentary Nibandha Sangrah by Dalhan.
- iii) Ashtang Hruday with commentary Sarvang Sundar by Arunadatta.
- iv) Other necessary allied literature of Ayurveda.

Main objective of Ayurved is being to impart healthful longevity and to relieve human suffering. Soma, Surya and Anil regulates whole world like that Vata, Pitta and kapha holds our body. Any type of dosha vaishmya (In equilibrium state of dosha) is considered as disease and the methodology employed to bring such dosha to prakrut awastha (state of equilibrium) is called as chikitsa.

Dosha which are less should be increased. Those increased should be expelled out and those which are in normal state (sam) should be protected. The measures which are used for elimination of aggravated doshas are called as evacuation therapy (shodhan). Evacuation of dosha is done through nearest way. Shodhan chikitsa is not only good for alleviating disease but also useful tool in maintaining excellent health. Nasya karma is considered the best and most specific procedure for urdhwajatrugat diseases and also other systemic diseases.

Snehik, Vairechanik, Avapidak, Dhmapan, Dhum etc. different type of nasya are used in different diseases according to specific condition such as dosha,rugna,bala and vyadhi awastha.

So here various conditions (awastha) of diseases from Bruhatrayee are compiled in which nasya is indicated. These references are categorized as follows –



Gr.A - Conditions in which nasya is mentioned as general line of treatment of a vyadhi.

Eg.-Hikka,Unmad, Apasmar, Nasarog, Ardit.

Gr.B – Conditions in which Nasya is mentioned as a treatment of a specific stage of vyadhi.

Eg.-Jwar(jeernjwar), Rajyakshma(swarbhed).

Gr.C – Conditions in which Nasya is mentioned as a general line of treatment of type of disease.

Eg- Vataj pratishyay, pittaj pratishyay,vatajshirorog, kaphajshirorog.

Gr.D – Conditions in which Nasya is mentioned as a line of treatment of a specific stage of type of disease.

Eg.- Raktapitta(urdhwag raktapitta).

Gr.E – Conditions in which Nasya is mentioned according to the site of vitiated dosha or vyadhi.

Eg.Manyasthambh, Shitad, Darunak.

Gr.F – Conditions in which Nasya is mentioned according to the presence of specific symptom.

Eg.Jwar, Rajyakshma, Apinas.

Section – A

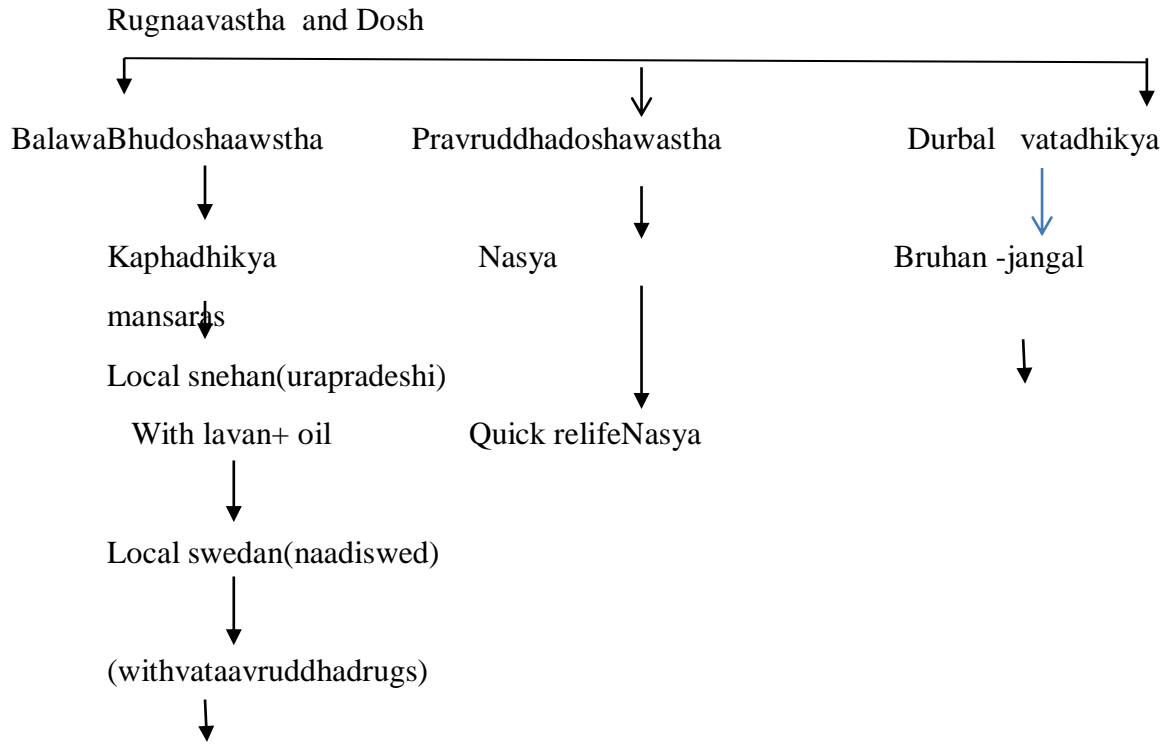
Hikka-

Dosh- Vata along with kapha in kaph place.

Strotas- Pranavah, annavah, udakvah.

In pathogenesis of Hikka increased (pravruddha) vata along with kapha dosh does obstruction in pranavah, udakvah and annavahstrotas. Due to obstruction in natural movement of Pran it getvikrut and moves in upward direction. Shir being main place of Pran. So Nasya plays important role in Hikka. It does kaphched, vata anuloman and thus removes obstruction of Pran to bring its natural downward movement.

Line of treatment in Hikka according to



Sheshdoshniraharnarth
sdhumpan and Nasya

Type of Nasya – Avapidak

Drugs and preparations used-

1. Naturally snigdha dravya like stristanya, mrudvika.
2. Ushna veerya, tikta dravya like palandulashun.
3. Milk sugar or milk honey- hot and cold alternately.

Thus in practice nasya plays important role in Hikka, to give quick relief in practice also.

Section B

Jwar

Vyadhi- jwar

Vyadhi avastha- jeernajwar

TABLE NO 1 :

1.Kaphpradhan lakshan- Shirogaurav, shool, Indiyavibandh.	Virechan Nasya	Apamarg
2.Pittapradhan lakshan- Shunyashir ,Shiro- daah, Arati.	Snehan Nasya	Ghrit

Source :Primary Data

When jwar occurs due to bahudosh and does not respond to langhanadiupay and so persists for more than 10 days due to traces of doshas. Then it is called as 'Puranjwar'. In such conditions prior virechan and then basti is used for koshtagat dosh elimination and jwar shaman. After this kaph dosh still seen in shirpradesh causing shirshool, shirogourav, indriyavibandh such symptoms. Virechan Nasya like apamargpippali, ela should be given to eliminate the local kaph dosh and to increase perception of all senses to their subjects.

If pittajlakshan like shirshunyata, daah(burning sensation), arati are present then pittaghna snehik nasya with ghrit should be given.

Section – C

Pratishyay (kaphaj)

The pathogenesis of pratishyay, kaph located head becomes vruddha and does avarodh to vat causing its prakop, produces pratishyay.

Pratishyay is shirogat, nasagat disease so Nasya plays important role in its treatment. But Nasya should not be given in acute stage of pratishyay. After giving mildswed, lep etc. dosh pachanadi measures, when pratishyay becomes

pakwa showing yellow, solid kapha start pipping out from nasa then nasya should be given for kapha apakarshan. Same line of treatment is followed in kaphaj pratishyay.

When shirogaurav, arochakadilakshan seen in kaphaj pratishyay then langhan, swedan, lepadhi measures should be done for kaphpachan. And then nasya is given in different condition

1. When in kaphaj pratishyay itching, discharge from nose, putinasya , then dhumpan with katu dravya and avapidak nasya should be given.
2. When kapha become pakwa and start coming out from nose then pradhaman nasya with katu ras drugs should be given. Like pippali, vacha, marich,vidang etc.

Section D

Raktapitta-

TABLE NO 2

Vyadhi	Awastha	Nasya Type	Dravya
Raktapitta	<u>Vyadhi awastha-</u> Nasagat Raktapitta <u>Dosha awastha.-</u> Nistrut dustadosham(Ch.)Ashudeyam (Su.) ShuddhaRudhire(A.H.)	Avapidak	Kashaya yoga, swaras, Drav - dravya

Source:Primary Data

EXPLANATION:

(i) In nasagat Raktapitta, when dusta dosh yukt Rakta get eliminated and sudha rakta start coming, in that condition Avapidak nasya of kashay yogas and swarasas, are indicated for stambhan.

(ii) The phrase ‘Nistrut dusta dosh’ is stress the need of selection of Vyadhi awastha Because if dushit rakta is stopped by avapidak nasya, Dustha pratishaya, Shirovikara, sapuya and kunapagandhi rakta from nasa, Ghran-nash and krimi in nasa etc. vyadhi and lakshanas can occur.

DRUGS USED IN THIS CONDITION :

1 Niloutpal+Gairik+Sankha bhasma+Chandan with Sitajal

2 Aamraasthi+Samanga+dhataki+mocharas+Lodhra

3 Draksha ras, Ikshu rasa, Godughadurva ras, dadimapusha swaras etc.

Here, almost all sheet veerya, madhura ,tikta, kashay rasatmak dravya are used which are capable of rakta stambhan.

CONCLUSION :

One can achieve the success in the treatment only when the condition of disease according to dosh, dushya, bala, kala, sthan etc. is understood properly.

In the same way nasya chikitsa that is indicated in various diseases should be understood properly according to different condition as mentioned above, to achieve success in the treatment.

REFERENCES :

1. Charak samhita with Ayurved Dipika –commentary of Chakrapani –Vd.Yadavaji Trikamaji ,edi.2014,ChaukhambhaPrakashan Varanasi.

2. Sushrut samhita with Nibandh Sangrah –commentary by Vd. Yadavaji Trikamaji ,2014,Chaukhamba Prakashan Varanasi.

3. Ashtang Hrudaya with Sarvang Sundar –commentary by Arundatta,Pt. HariSadashivShastri Paradkar,2003,Chaukhamba Prakashan Varanasi.