

IMPORTANCE OF KALA IN NASYA KARMA- A CONCEPTUAL STUDY

^{1*}K S Bhagyalaxmi

²Jadhav Bhagyashree P

³ Deshpande Swati

^{1,2}P G Scholar, ³Professor and HOD, Dept of Panchakarma, SKAMCH & RC, Bengaluru.

ABSTRACT

Nasya Karma is very important therapeutic procedure as it has some unique characteristics not available in other procedure. It is the best method to eliminate and alleviate the vitiated *doshas* of *urdhvanga*. It is the only *Shodhana* procedure that directly influences *indriyas*. It though administered through nostril, can act immediately on the distal body parts by means of systemic absorption like other *Shodhana* therapies, It has also different therapeutic forms of application like *churna*, *swarasa*, *kalka* etc. The *Kala* influences our body also and thus its physiology, pathology of disease as well as its radical cure. *Kala* is a concept which is utmost importance in context to achieve the goal of *Ayurveda*. So here is an attempt is made to understand importance of *Kala* in *Nasya Karma* and its benefits.

Keywords: *Ayurveda, Nasya Karma, Kala, Rutu,*

INTRODUCTION: *Nasya* is an important therapeutic procedure as many of the courses of Ayurvedic treatment. It comes under the *Panchashodhana karmas*. It is more or less essential in all *Urdhwa jathru vikaras*¹. *Nasya* is effective not only for inducing immediate results but also serves as a permanent cure.

Nasya is described as having a significant role among *Panchakarmas*. The important action of *Shirah shodhana* by clearing the *doshasamghata* deep rooted in the channels of *indriyas* situated in the *Shiras*. Administration of the medicines through nasal route is known as *Nasya*. *Shirovirechana*, *Shirovireka* and *Murdhanivirechana* are the other names of this procedure. Depending upon the *dravyas* used in the medication as well as variation in the pharmacological actions, the *Nasya* are of different types.

Kala can be defined as a season or time. Better application of any concept in the practical fields always depend upon profound knowledge about that concept, so it is a requisite to have an idea regarding ‘*Kāla*’ from its root. *Kala* is a concept

which is utmost importance in context to achieve the goal of ayurveda. In *Nasya Karma* (*Nasya kala*) the time for administration of *Nasya* should be selected according to the *doshika predominance* of the disease. Simultaneously seasonal factors are also to be considered for deciding time of *Nasya Karma*. As regards the vitiation of *dosas* an account of the excessiveness, deficiency or any other type of adversity of the season is concerned, it may be pointed out that the time factor plays an important role in the *Dosa Prakopa*. The ancient *Ācārya* have very vividly pointed out that, the *dosa Prakopa* is of two type’s viz. *Prākṛta* and *Vaikṛta*.

It may be said that the dominance or *Sancaya* of three *dosas* i.e. *Vāta*, *Pitta* and *Kapha*, is observed naturally in the end, middle and beginning of the age, day, night and the intake and digestion of the food.

Time of administration of *Nasya Karma* according different *Acharayas*:

According to *Acharya Charaka*²: *Charaka*, generally *Nasya* should be given in *Pravrita*, *Sharada*, and *Vasanta rutu*.

however in emergency it can be given in any season by providing artificial atmosphere of the above mentioned seasons, for example in summer, *Nasya* can be given in cold places and in cold season, it can be given in hot places. *Nasya* therapy should be administered to the person who is purified properly by *vamana adi karmas*. It does not mean that *nasya* could not be done alone. In disease specific condition, e.g. in *ardita*, only *nasya* therapy may be administered.

If a patient having *kaphaja roga* and needs *nasya chikitsa* in *sheeta kala chikitsa* should be administered in between *poorvanha* and *madhyanha*. In *vataja roga* in *vasanta rutu* if *nasya chikitsa* is needed it may be done in evening considering the importance of *roga*.

According to *Susurutha*³:

Acharya has given more importance to *doshaja* predominant *vikaras*

- In *Kaphaja Roga* it is done in *poorvnha* (fore noon)
- In *Pittaja Roga* it is done in *madhyanha* (noon)
- In *Vataja Roga* it is done in *apranhe* (After Noon)

There is dominance of *Kapha dosa* in the beginning of the day and night. There is a dominance of *Pitta dosa* in the mid day and mid night. *Vāta dosa* shows its dominance at the end of the day and night. *Kāla* causes change in state of *dosa* that will lead to the change of state of the

Time of administration of *Pratimarsha Nasya*:

Sl.no	Time	Susurutha	Ashtang hrudya	Sharangadhara
1	After getting up from bed in morning	+	+	+
2	After brushing teeth	+	+	+
3	Before going outside home	-	+	+
4	After exercise	+	+	+
5	After coitus	+	+	+

Vyādhi. That means *Kāla* is responsible to change the *Vyādhi Avasthā*. *Snehika* and *Shirovirechana nasya* to be given in empty stomach when a person usually takes his meal.

According to *Ashtanga Hridya*⁴ :

- *Grishma Rutu* it is done in Morning
The *Grishma Rutu* has been stated to be dominated by the *Laghu, Uṣṇa* and *Tikṣṇa Guṇās*
- *Shita Rutu* it is done in Noon
- *Varsha Rutu* done in When day is clear
- *Sharad + Vasanta* it is done in Morning, During the *Śharad Rutu, Tikṣṇa* and *Uṣṇa Guṇās* are increased
- *Shishira + Hemanta* it is done in Noon
- The *Hemanta Rutu* has been described to contain the *Śīta* and *Snigdha Guṇās*.
- *Grishma + Varsha* it is done in Evening

Vagbhatta has prescribed same timings as Sushruta has mentioned. According to *doshaja Vikara* he has suggested some more important points. *Nasya* should be given daily in morning and evening in *Vataja Shiroroga, Hikka, Apatanaka, Manyastambha* and *Swarabhramsha*.

Sharangadhara has described same time schedule for different seasons as *Sushruta* has mentioned. He further states that – *Nasya* can be given in night, if the patient is suffering from *Lalasarava, Supti, Pralapa, Putimukha, Ardita, Karnanadi, Trishna, Shiroroga* and such conditions like excessive vitiated *doshas*.^{5,6}

6	After walking long distance	+	+	+
7	After micturation	+	+	+
8	After passing flatus	+	+	+
9	After mouth gargling	+	+	+
10	After application of collyrium	+	+	+
11	After having meal	+	+	+
12	After vomiting	+	+	+
13	After day sleep	+	+	+
14	Evening	+	+	+
15	After head massage	+	-	-
16	After laughing	+	-	-

The *pratimarshya nasya* given in above said *kala* it gives benefits as follows:

If given after waking up from bed eliminates the waste products accumulated in nasal channels throughout the night, it also refreshes the mind. If given after toothbrush it strengthens the teeth and removes halitosis, if given prior to outdoor visit it does moistening the nasal passage, obstructs the passage of dust, fumes etc. in to the channels. After exercise, after coitus and after travelling it removes the fatigue. After micturation and after defecation it clears the heaviness of eyes. After *kavala* and *anjana* it nourishes the eyes. After taking food it purifies and lightens the *srotas*, after *vamana karma* generates appetite by removing *shleshma* adhered in the channels. After *diwaswapna* increases the concentration power by removing desire for sleep, heaviness of body and mala. In the evening induces good sleep.

DISCUSSION:

According to *Sharangdhara* in case of excessive vitiation of *dosha* it may be given even in the night. It should be given in night, if the patient is suffering from *lalasarava*, *sputa*, *pralapa*, *putimukha karna nada*, *trishna*, *ardita*, *shiroroga*.

According to *Ashtanga sangraha* if the *nasya* is being given as the part of

performing the complete *Panchakarma*, then it should be given after *Bastikarma*.

In the context of *snehana*, it has been told very clearly that *sneha* administered in moderate quantity in empty stomach brings about *Shamana* effect whereas the same *Sneha* administered in less quantity along with the food or immediately before food or after intake of food exerts *Brihmana* effect.

Though the concept of administration of *Sneha* after the intake of food is told in the context of *Snehapana*, the same principle and rationality can be achieved by administration of *sneha* in *Nasya karma* to bring about *Brihmana* effect.

Age is nothing but the specific duration of *Kala*. It indicates age, the specific *Śarira Avasthā*, depends upon *Kala*.

Acharya Vagbhata says, *Nasya* should not be given before age of 7 years and after age of 80 years. In *Bālyāvasthā*, there is dominance of *Kapha Dosa* and the *Kapha* in its natural state promotes strength. In the childhood the *Dhātus* are incomplete (*Asampurna Bala Virya*) and constructive phenomenon also occurs due to this essence of *Dhātus* are not formed in proper quantity. So the strength power is less in childhood stage. As it has been described that strength is an essence of *Dhātus*. In *Jirṇa Avasthā*, destructive process begins

(due to *Kāla Svabhāva*). Due to this destructive phenomenon occurs in *Dhātus*. Therefore, the essence of *Dhātu* is not formed in proper quantity. So, the strength is begins to decrease in this stage.

But *Pratimarsha Nasya* can be administered from birth to death. *Pratimarsha* is good from birth to death

just like *Basti Karma* it provides the benefits like *Marsha Nasya* if used daily. It does not need any restricted regimen and has no fear of complication. Some procedures, related to maintenance of health indicated to Administer at appropriate *Kāla*, which are tabulated as follows

Aṅgu Taila Nasyam:

Karma Prayoga Kāla	Prayoga Kāla Avadhi(as duration)	Prayoga Kāla (as frequency)
<i>Gatameghe Tryahat</i>	<i>Trayodasaha/ Ṛutu</i>	<i>Kalesu, Trisu/Savantsar</i>

CONCLUSION: All of these *Kalas* have been suggest in our classics by describing the different types of classification of *Nasya Karmas* and these classification can be broadly understood under two heading *Shamana Nasya* and *Shodhana Nasya*. The mechanism of both *Nasya* type is various according to *Kala* and dosage explained by different *acharyas*.

So *Nasya karma* is used for both to manage *Sthanika* and *Sarvadehika* anomalies and relevancy of *Kala* in *Nasya* can be proved by doing a clinical study in different *Kala* .

REFERENCES:

1. Agnivesha, CharakaSamhita with the Ayurveda-Dipika commentary of Chakrapanidatta, edited by Vaidya Jadavji Trikamjiacharya;Chaukhamba Krishnadas Academy, Varanasi, Reprinted 2006,siddhi sthana 9th Chapter, verse:88
2. Agnivesha, CharakaSamhita with the Ayurveda-Dipika commentary of Chakrapanidatta, edited by Vaidya Jadavji Trikamji acharya; Chaukhamba Krishnadas Academy, Varanasi, Reprinted 2006, siddhi sthana 2nd Chapter, verse:23
3. AcharyaSusruta, SusrutaSamhita, Nibandhasamgrahatika of Dalhana and Nyaya Chandrikatika of Gayadasa, Chowkhamba Krishnadas Academy

Varanasi, Edition – 2008, Chikitsa Sthana, 40th Chapter, Verse – 24

4. Vagbhata, Astanga Hrudaya, Sarvanga Sundara Commentary of Arunadatta and Ayurveda Rasayana Commentary of Hemadri, edited by; Pandit Hari Sadasiva Sastri Paradikara Bhisagacharya, Choukambha Surabharati Prakashan, Varanasi, reprint-2010,Sutrasthana chapter 20 verse 14-15

5. Vagbhata, Astanga Sangraha, Shashilekha Sanskrit commentary of Indu, by; Dr Shivaprasad Sharma, Choukambha Sanskrit Series Office, Varanasi, reprint-2006,Sutrasthana chapter 29

6. Sharangadhara, Sharangadhara samhita Utharakhanda Chapter 8, sloka 24, 6thed. Varanasi:Chowakambha Orientalia 2005. (Jai.Krishnadas Ayurve daseries).uttarakhanda , chapter 8 ,verse 3

Corresponding Author: Dr. K S Bhagyalaxmi,P.G.Scholar, Dept of Panchakrama,SKAMCH& RC, Bengaluru. Email: jadhavbhagyashree5@gmail.com

Source of support: Nil:Conflict of interest: None:Declared

Cite this Article as : K S Bhagyalaxmi et al : Importance of Kala in Nasya Karma- A Conceptual Study: IJAAR VOLUME III ISSUE III JUL-AUG 2017 Page No:531-534