



ISSN 2456-3110

Vol 5 · Issue 4

July-Aug 2020

Journal of
**Ayurveda and Integrated
Medical Sciences**

www.jaims.in

JAIMS

An International Journal for Researches in Ayurveda and Allied Sciences



Charaka
Publications

Indexed

Conceptual study on *Partimarsha Nasya* - A Review Article

Dr. Nidhi Gupta¹, Dr. Kshiteeja Choudhary², Dr. Gopesh Mangal³

¹Post Graduate Scholar, ²Ph.D. Scholar, ³Associate Professor, PG Department of Panchkarma, National Institute of Ayurveda, Jaipur, Rajasthan, INDIA.

ABSTRACT

In this competitive era, it is a big challenge for a person to maintain healthy life. Ayurveda has described preventive aspects in detail such as *Dincharya* (daily regimen), *Ritucharya* (seasonal regimen), *Rasayana* (rejuvenation) and *Yoga* (exercise). Apart from these factors related to preventive aspects, some factors like *Ritu-Shodhana* (~body purification according to season) is also one of the factors. There are five types of *Shodhana* (body purification) procedures. *Nasya* is one of them which administered to prevent the disease mainly of organs above the *Urdhva Jatrugata* (organs above from the jugular notch). *Nasya* is classified in various ways by different *Ayurvedic* literatures, all types of *Nasya* are not only use for curing the diseases but also for prevention. *Pratimarsha Nasya* is one of important type among them. *Pratimarsha Nasya* is a special type of *Snehana Nasya* with low dose and minimal complications. It can be administered daily and even in all the season at morning and evening time. It is given by dipping the finger in the required *Sneha* then dropping it in each nostril. It can also be administered during rainy season. *Acharya Vagbhatta* has explained its beneficial effects on various organs. Detail description including indication and contraindication regarding the *Pratimarsha Nasya* explained in this study.

Key words: *Pratimarsh Nasya, Snehana Nasya, Urdhva-jatrugat Vikara.*

INTRODUCTION

Nasya Karma is a therapeutic measure where the medicated oil, *Kwatha*, *Swarasa*, *Churna* etc. are administered through nose to eliminate the vitiated *Dosha* situated in *Shira* for the treatment of *Urdhavajatrugata Vikara*.^[1] It is mainly indicated to cure the diseases affecting as well as strengthen the supra-clavicle part of the body such as head and sense organs because nostril is considered as route of head

"Nasa hi sirso dwaram".^[2] The drug administered through nostril reach to brain, eye, ears, upper respiratory tract, oral cavity and neck region and its cure the diseases.^[3] An unhealthy lifestyle means a lifestyle where a person engages in activities that are known to be detrimental to one's health, such as irregular physical activity, eating unhealthy foods on a regular basis, irregular eating time, irregular sleep time, day dreaming, continuously work on computer, mental stress etc. These all factors contributing to the degenerative changes in the health in many people today's. This type of life style produces many health problems like stress, anxiety depression etc. Along with these problems the major thing is lack of time, so peoples are neglecting health issues which lead to all problems in severity and chronicity. But it is possible to prevent the occurrence of diseases if one follows the habit of leading well disciplined life with good principles of healthy living which are mentioned in Ayurveda in the form of *Swasthavrutta* (personal hygiene) which is conduct as a daily routine.

Address for correspondence:

Dr. Nidhi Gupta

Post Graduate Scholar, PG Department of Panchkarma, National Institute of Ayurveda, Jaipur, Rajasthan, INDIA.

E-mail: dr.nidhigupta20@gmail.com

Submission Date: 13/07/2020

Accepted Date: 03/08/2020

Access this article online

Quick Response Code



Website: www.jaims.in

Published by Maharshi Charaka
Ayurveda Organization, Vijayapur,
Karnataka (Regd) under the license CC-
by-NC-SA

Pratimarsha Nasya is one of the types of *Nasya* procedure and it is the best solution for these problems or avoids these diseases, because its procedure is simple, self administrative without any restrictions. *Acharya* mentioned different *Kala* for administration of the *Pratimarsha Nasya*.

OBJECTIVES

- To understand the use of *Pratimarsha Nasya* as a preventive and curative aspects.
- To understand the mode of action of *Pratimarsha Nasya*.

MATERIALS AND METHODS

- Classical texts and various commentaries of Ayurveda.
- Study material available on internet.

Pratimarsha Nasya

It is performed by dipping the little finger in the ghee or oil and inserting into each nostril, lubricating the nasal passage with gentle massage over the face. By doing *Pratimarsha Nasya* on regular basis, stress can be released to a great extent. According to Ayurveda text, *Pratimarsha Nasya* is indicated as daily regimen to keep maintain health of nasal passage.^[4] Through the nostril, instillation of lipid base drops (oil/ghee) consists in both *Marsa* and *Pratimarsha Nasya*.^[5] Among these, *Pratimarsha Nasya* is well tolerated, having less complication and is very much convenient procedure. It can be given to anybody at anytime without having any restriction. The dose of *Pratimarsha Nasya* is two drops and cannot produce any complication hence it can be employed as the choice of preventive therapy considering the long term administration in reducing allergic conditions. *Acharya Vagbhata* said that the *Pratimarsha Nasya* is good from birth till death.^[6] If *Nasya Karma* is done properly and regularly it will keep the person's eye, nose, ear unimpaired. It also prevents the hair fall, early greying of hair. It is also use in disease like cervical spondylosis, headache, facial paralysis, hemiplegic, frozen shoulder, Parkinsonism, mental disorders and nasal disorders etc. It also prevents

early aging process.^[7] Difference between *Marsha* and *Pratimarsha Nasya* are explained in [Table no 1].^[8]

Table 1: Difference between *Marsha* and *Pratimarsha Nasya*.

SN	<i>Marsha Nasya</i>	<i>Pratimarsha Nasya</i>
1.	Type - <i>Shodhana</i> , <i>Shamana</i> and <i>Brimhana</i>	Type - <i>Shamana</i> and <i>Brimhana</i>
2.	Dose - 6, 8, 10 drops is advised in <i>Hina</i> , <i>Madhyama</i> and <i>Uttama Matra</i> respectively.	Dose - It should be given 2 drops in each nostril.
3.	Action - <i>Ashukari</i> (fast effect)	Action - <i>Chirkari</i> (Long lasting effect)
4.	Complications - It may occur.	Complications - No any complication occur in <i>Pratimarsha Nasya</i> .
5.	Age - From 7 to 80 age group (according to <i>Ashtanga Hridaya</i>) From 7 to 80 age group (according to <i>Sharangdhara</i>).	Age - It can be given in any age.
6.	Parihara Kala - It is essential.	Parihara Kala - It is not essential.

Dose of *Pratimarsha Nasya*

It should be given 2 drops in the morning and evening time.^[9] The *Sneha* should at least reach from nose to throat, but it should not be too much that to produce secretion in throat. (1drop=0.5ml).^[10]

Indications of *Pratimarsha Nasya*^[11]

It can be in any age, any season and even in *Akala* i.e. in *Varsha* and *Durdina*. It can also be given to *Bala* (children), *Vridha* (The old aged person), *Bhiru* (depressive), *Sukumara* (Those who lead a happy conservative life), *Durbala* (weak patient) and also to the patient of *Ura-Kshata* (wounded), *Kshama* (emaciated), *Trishna* (thirsty), *Pidita* (tired),

Mukhashosha (dryness of mouth), *Valita* (Toneless skin) and *Palita* (greying of hair).

Contra-indications of Pratimarsha Nasya

It is contraindicated in *Dushta - Pinasa* (chronic sinusitis), in *Madhyapi* (those who has consumed alcohol), *Badhira* (deafness), *Krimija Shiroroga* (head infested with worms), *Utklishta Dosha* (in whom, in the *Dosha* are greatly imbalanced and moving from place to place) and also in *Bahudosha*. It should not be given them because in *Pratimarsha Nasya*, *Sneha Matra* is quite insufficient to eliminate *Dosha* and already aggravated *Dosha* may get vitiated further.

Kala of Pratimarsha Nasya (Time to administration)

Sushruta and *Sharangdhara* have described 14 suitable times for *Pratimarsha Nasya*, while *Vagbhata* has mentioned 15 *Kala*. *Pratimarsha Nasya* given at the specific time has some specific benefits as described [Table no. 2.]^[12]

Table 2: Kala of Pratimarsha Nasya (Time to administration)

SN	Kala (Time to administration)	Benefits
1.	<i>Talpouthitena</i> (After getting up in the morning from bed)	<ul style="list-style-type: none"> The cough is collected in <i>Srotas</i> of the nose will be discharge outside. It also produces clarity of mind. Make head light and pleases the mind.
2.	<i>Prakshalita Dantena</i> (After tooth cleaning)	<ul style="list-style-type: none"> Denture will become strong and also keep the mouth fresh. Produces good smell.
3.	<i>Grihanirgachchhatah</i> (When to go out for daily works)	<ul style="list-style-type: none"> The <i>Taila</i> will be deposited in the nostril and

		<p>produces <i>Klinnata</i> (moisten) in the nasal mucosa and upper respiratory tract.</p> <ul style="list-style-type: none"> Protect from the nose fumes and other particles.
4.	<i>Vyayamouttara</i> (After exercise)	<ul style="list-style-type: none"> Tiredness will be relieved Remove exertion and stiffness in body.
5.	<i>Vyavayouttara</i> (After coitus)	<ul style="list-style-type: none"> Remedied the weakness which is produced by sexual act.
6.	<i>Adhvaparishrantena</i> (After long waking/travelling)	<ul style="list-style-type: none"> Tiredness will be relieved Remove exertion and stiffness in body.
7.	<i>Mutratyagopranta</i> (After micturition)	<ul style="list-style-type: none"> Reduce heaviness of eyes Decongestion of eyes.
8.	<i>Malatyagopranta</i> (After defecation)	<ul style="list-style-type: none"> Reduce heaviness of eyes Decongestion of eyes.
9.	<i>Kavala</i> (After gargling of mouth)	<ul style="list-style-type: none"> Improves eyesight (<i>Drishti Prasadana</i>)
10.	<i>Anjana</i> (After collyrium application)	<ul style="list-style-type: none"> Improves eyesight (<i>Drishti Prasadana</i>)
11.	<i>Bhuktavata/Bhojanouttara</i> (After food)	<ul style="list-style-type: none"> Cleans the channels (<i>Srotasa - Suddhi</i>) Lightened the body

12.	<i>Chharditvata</i> (After emesis)	<ul style="list-style-type: none"> Remove the cough which stick in throat and produces interest in food. Remove <i>Vata</i>, <i>Kapha</i> and fatigue.
13.	<i>Diva Swapna Utathena</i> (After day dreaming /after getting up from day sleep)	<ul style="list-style-type: none"> Remove heaviness of the body. Produces concentration of mind by dissolves <i>Mala</i>.
14.	<i>Saya Kala</i> (In the evening time)	<ul style="list-style-type: none"> Cleaning of respiratory tract. Sound sleep at night. Fresh and early awakening in the morning.
<ul style="list-style-type: none"> One extra <i>Hasya Kala</i> (during laughing) is mentioned by <i>Acharya Vagbhata</i> for the <i>Pratimarsha Nasya</i>. 		

Administration of Nasya

The person should sit or lie down in a comfortable posture. After that the person has to undergo gentle massage over the forehead and face followed by mild *Swedana* (Sudation). Slightly warm oil should be instilled in the prescribed dose in each nostril. The person is allowed to spit if he / she feel discomfort due to oil in the throat. After this, oil is to be wiped off and complete rest is advised. Lastly gargling with warm water followed by *Dhoompana* (fumigation) through mouth may be given.

Effect of Nasya

Nasya is effective in both preventive as well as curative manner.

As a preventive aspect

The person who takes the *Nasya Karma* in suitable season with suitable drugs will never suffer from the

impaired function of eyes, nose, and ears. Hairs will not fall and will not turn white or gray. The hairs of scalp will start growing.^[13]

As a Curative aspect

Nasya Karma can be done in many conditions like *Manya Stambha* (cervical spondylosis), *Shirashoola* (Headache), *Ardita* (facial paralysis), *Pinasa* (sinusitis), *Ardhvbhedaka* (migraine) etc. *Nasya Karma* helps to cure all these conditions.^[14]

DISCUSSION

Acharya Charaka has describe that *Nasa* (nose) is the only gateway to *Shirah* (head) (Ch.Si.9/88) so the medicine administered through *Nasa* (nose) can easily spread to *Shira* (head) and get absorbed. *Acharya Vagbhata* has also mentioned some details about *Nasya Karma*. It is mentioned that *Nasa* (nose) being gateway to *Shirah* (head), the drug administered through nostril and reaches *Shringataka Marma* of head.^[15] *Indu* commentator of *Ashtanga Sangraha* mentioned that *Shringataka* is situated in the inner side of middle part of the head. *Sushruta* has maintained *Shringataka Marma* as a *Shira-Marma* (vital part of the head) formed by the union of *Shiras* (Blood vessels) supplying to nose, ear, eyes and tongue. Anatomically nose is connected to the brain through vascular system, nerve plexus of olfactory nerve and ophthalmic and maxillary branches of trigeminal nerves.^[16]

Nasya dravya administered through nasal route → Then it reaches at *Sringataka Marma* (cavernous venous sinuses) → Through cavernous sinuses it enters into *Murdha* (intracranial circulation) → Lastly *Nasya* drug reaches junction of *Netra* (eye), *Karna* (ear), *Siraha* (head) by the diffusion method.

According to modern: Probable mode of action can be understood in these following ways;

- (1) Diffusion mechanism,
- (2) Neurological pathway,
- (3) Vascular pathway.

Diffusion of the drug^[17]

Substances which are Lipid soluble, have great affinity for absorption through the cell wall of nasal mucosa.

The cilia of the olfactory cells contain large quantity of lipid materials. Non-polar hydrophobic molecules diffuse through the lipid bilayer of the plasma membrane. Such molecules include oxygen, carbon-dioxide and nitrogen gases, fatty acids, steroids and fat soluble vitamins. It is a route of absorption of some nutrients and excretion of waste by body cells which are lipid soluble.

Neurological pathway

It is concerned with olfactory stimuli. Olfactory nerve connected with higher centre of the brain i.e. limbic system, consisting mainly of amygdaloidal complex, hypothalamus, epithelium, anterior thalamic nuclei parts of basal ganglia etc. So the drug administered through nose and it stimulates the higher centres of brain which shows action on regulation of endocrine and nervous system function. It may prevents the early vulnerability of the hypothalamus combined with derangements of endorphinergic functions. It may prevents the reciprocal neuro-endocrine and neuro-immunological interactions mediated through hypothalamus.

Vascular pathway

Vascular path transportation is possible through the pooling of nasal venous blood into the facial vein. The facial vein has no valves. It communicates freely with the intracranial circulation, not only its commencement but also by the supra-orbital vein which are connected with the ophthalmic vein, a tributary of the deep facial vein, which communicate through the pterygoid plexus with the cavernous venous system. From pharyngeal plexus it enters into systemic circulation.

CONCLUSION

Pratimarsha Nasya not only the use for cure of the diseases but also for prevention. *Pratimarsha Nasya* is easy to administration can be taken at any time, and it can applied from birth till death. There is no risk of complications and does not required any special care. The therapy improves the process of oxygenation, which has a direct influence on the function of brain. The therapy is beneficial if done on a regular basis,

because it keeps the eyes, nose and ear healthy. *Pratimarsha Nasya* is mainly indicated in the diseases of head and head is the important part of central nervous system that regulates functions throughout the body.

REFERENCES

1. Kaviraj Ambikadutta Shastri, editor. *Susruta Samhita of Maharsi Susruta*. ed. Reprint-2014. Vol. 1. Varanasi: Choukhamba Sanskrita Sansthan, 2014. Chikitsasthana, Chapter 40, Verse 12. P. 224.
2. Kaviraj Atrideva Gupta, editor. *Astanga Hridayam of Vagbhata*. ed. Reprint-2009. Vol. 1. Varanasi: Choukhamba Prakashan, 2009. Sutrasthana, Chapter 20, Verse 1. P. 172
3. Pt. Kashinath Sashtri and Dr. Gorakhanatha Chaturvedi, editor. *Charaka Samhita by Agnivesha*. Ed. Reprint-2013. Vol. 2. Varanasi: Choukhamba Bharati Academy, 2013. Sidhhisthana, Chapter 9, Verse 89-93 and Chapter 2, Verse 22. P. 1070, 986.
4. Garde G.K. editor. *Sartha Vagbhata Marathi commentary*. In *Ashtanga Hridaya*, ed. 8. Pune, India. Raghuvanshi publication 1996. p. 87.
5. Pt. Kashinath Sashtri and Dr. Gorakhanatha Chaturvedi, editor. *Charaka Samhita by Agnivesha*. Ed. Reprint-2013. Vol. 2. Varanasi: Choukhamba Bharati Academy, 2013. Sidhhisthana, Chapter 9, Verse 117. P. 1073.
6. Kaviraj Atrideva Gupta, editor. *Astanga Hridayam of Vagbhata*. ed. Reprint-2009. Vol. 1. Varanasi: Choukhamba Prakashan, 2009. Sutrasthana, Chapter 20, Verse 32. P. 173
7. Garde G.K. editor, *Sartha Vagbhata Marathi commentary*. In *Ashtanga Hridaya*, ed. 8. Pune, India. Raghuvanshi publication 1996. p. 88.
8. Dr. Vasant C. Patil. Editor, *Principles and Practice of Panchakarma*. ed. Reprint-2016. Choukhamba Sanskrit Sansthan. Chapter 14. P. 541.
9. Pt. Kashinath Sashtri and Dr. Gorakhanatha Chaturvedi, editor. *Charaka Samhita by Agnivesha*. Ed. Reprint-2013. Vol. 2. Varanasi: Choukhamba Bharati Academy, 2013. Sidhhisthana, Chapter 9, Verse 116-117. P. 1072
10. Divya S. Zala et al. Standardization of Bindu for Panchagavya Ghrita - A Pilot Study. *World journal of*

- pharmaceutical research. Volume 6. Issue 6. P. 1021-1024.
11. Kaviraj Atrideva Gupta, editor. Astanga Hridayam of Vagbhata. ed. Reprint-2009. Vol. 1. Varanasi: Choukhamba Prakashan, 2009. Sutrasthana, Chapter 20, Verse 26. P. 175.
 12. Kaviraj Ambikadutta Shastri, editor. Susruta Samhita of Maharsi Susruta. ed. Reprint-2014. Vol. 1. Varanasi: Choukhamba Sanskrita Sansthan, 2014. Chikitsasthana, Chapter 40, Verse 52. P. 228.
 13. Pt. Kashinath Sashtri and Dr. Gorakhanatha Chaturvedi, editor. Caraka Samhita by Agnivesha. Ed. Reprint-2013. Vol. 1. Varanasi: Choukhamba Bharati Academy, 2013. Sutrasthana. Chapter 5, Verse 22. P.123
 14. Pt. Kashinath Sashtri and Dr. Gorakhanatha Chaturvedi, editor. Caraka Samhita by Agnivesha. Ed. Reprint-2013. Vol. 1. Varanasi: Choukhamba Bharati Academy, 2013. Sutrasthana. Chapter 5, Verse 62. P.123
 15. Kaviraj Atrideva Gupta, editor. Astanga Hridayam of Vagbhata. ed. Reprint-2009. Vol. 1. Varanasi: Choukhamba Prakashan, 2009. Sutrasthana, Chapter 20, Verse 2. P. 172
 16. Guyton & Hall, editor. Medical physiology. Ed. 10. Published by Harcourt publishers. p.616
 17. Smita Lokhande et al. Probable Mode of Action of Nasya - An Overview. Review Article. International Ayurvedic Medical Journal. ISSN:2320 5091

How to cite this article: Dr. Nidhi Gupta, Dr. Kshiteeja Choudhary, Dr. Gopesh Mangal. Conceptual study on Partimarsha Nasya - A Review Article. J Ayurveda Integr Med Sci 2020;4:367-372.

Source of Support: Nil, **Conflict of Interest:** None declared.
