

ADMINISTRATION OF NASYA IN PAEDIATRIC AGE GROUP – A BIRD’S EYE VIEW

¹DR.NEERAJ KUMAR GUPTA, M.D (AYU), ²DR.B.KOTHAINAYAGI, M.D (AYU), ³DR.
SUPRIYA GUPTA M.S (AYU), ⁴MR.CHANCHAL SONI

ABSTRACT--*Shodhana chikitsa (detoxification therapy) includes panchakarma which is the ultimate mind body healing experience for detoxifying the body, strengthening the immune system, restoring balance and wellbeing. It is one of the most effective healing modality in ayurvedic treatment. Childhood is very crucial period where child pick up growth and development with respect to physical, physiological and social aspect. Bala is less tolerable as he has aparipakva dhatu (Immature tissue elements). With delicate body, unable to express their feeling and predominance of sleshma dhatu they are more vulnerable to disease. To deal with this problem a need for a radical approach is required in the modern times. But the classical texts consider bala as Ayogya for panchakarma therapies. Hence a small effort is taken to highlight on the effect of Nasya in Paediatric age group.*

KEY WORDS - Panchkarma, Nasya, Pediatric age.

I INTRODUCTION

Panchakarma is the treatment modality that can not only cure but also aid in prevention of such disorders. But the classical texts consider *bala* as not suitable for *panchakararma* therapies. However in today’s time it is observed that with a certain set of precautions even this is possible in *balyavastha*.

Panchakarma promotes detoxification and rejuvenation. Fivefold procedure comprised as *Panchakarma* are

1. *Vamana* (Therapeutic Emesis)
2. *Virechana* (Therapeutic Purgation)
3. *Basti* (Medicated Enema)
4. *Nasya* (Nasal Insufflations)
5. *Raktamokshana* (blood cleansing and purification therapy)

II MATERIALS AND METHODS

- 1.A Literary study was done with the samhithas as the base.
- 2.Research Journals, Websites, and Digital Publications were reviewed.
- 3.Logical analysis of the subject obtained by the literary study was done.

¹ Assistant Professor, Department of Koumarabhritya , FIMS, SGT University, Haryana, India

² Assistant Professor, Department of Samhita Siddhant, FIMS, SGT University, Haryana, India

³ Assistant Professor, Department. of Shalya Tantra, FIMS, SGT University, Gurugram, Haryana,India

⁴ . B.A.M.S 4th Year, FIMS, SGT University, Gurugram, Haryana, India

NASYA (NASAL INSUFFLATIONS)-

It is the process of administration of medicines through nostrils. When *doshas* are accumulated and aggravated (disease causing factor) in the region of head and neck, *Nasya* is indicated. It is indicated in various pediatric ailments like *shirshu*(Pain in head), *urdhwajatrugata rog* (ENT disorders), *Ardit* (Bells Palsy), *Pakshaghat* (Paralysis), *Vaat Rog*(Cerebral palsy, delayed Milestone).

III AIMS & OBJECTIVES

To understand in brief the various modes of administration of *Nasya* in paediatric age group.

IV BASIC PRINCIPLES OF KAUMARBHRITYA

Dosh , *dushya* and *mala* which are the basic constituents of body are similar in both children and adult, but they are present in lesser quantity in children. According to *charaka samhita* child is classified into *swatantra* and *partantra*.

Swatantra- due to the capacity of *vakchesta* (Speech) child can express and narrate the suffering during any procedure. So the procedure becomes easier.

Partantra- cannot express their desire. So it is difficult to judge the condition of child.

According to *sushrutacharya balya avastha* is divided into *Ksheerap*, *Ksheerannad*, and *annada*. According to *Kashyapa Samhita*, *dhatri* (wet nurse) is the source of *dosha dushti* in *shishu*. If we do *shodhan* to the *dhatri* alone, then the dosha which are already *sanchit avastha* (vitiated) in the body of *shishu* (child) cause diseases in future. If *shodhan* is done for both we get immediate health of child.

Before proceeding with the treatment there are certain things which should be taken care of like *Prakruti* (Temperament), *nimith* (Cause), *purvroop* (Premonitory symptoms), *roop* (Signs & Symptoms) *dushya*, *upshay* (Trial) condition of *atur*(diseased), *aushadh* (Medicine), *desh* (Place), *kal* (time/period), *ashrya*(Seat), *roga*(disease). *Aushadhi* (medicine) should be *mridu* (mild), *madhur*(sweet), *kashayani*(astringent), *laghu*(light), *alpa matra*(in small quantity), *surbhi* (good), *shita* (cold potency), *Shankar* (combination), *Achhedniya*. *Aushdhi* should not be- *Atisnigd*h (too unctuous), *atiguru* (too heavy), *atiruksha* (too dry), *Atiushna* (too hot), *Atiamla* (too sour), and *katu vipaki* (punjent after taste).

In therapeutic procedures *ativishosan* (too dry), *atisanshodhan* (too eliminative), and *atiraktmokshan* (too much of bloodletting) should not be done.

1. Panchakarma :It should be clearly understood that the term *panchakarma* does not only mean *Shodhana*. The procedures of *panchakarma* include all the aspects of treatment that is *Shodhana* (Purification), *shaman* (Palliative) and *brumhan* (Nourishing). Thus the procedures should be understood with this concept in mind. And should be administered with a clear understanding of what has to be achieved i.e. *Shodhana*, *shaman* or *bruhana*.

2. Nasya: *Nasya* is a therapeutic measure where the medicated oil administered through nose to eliminate the vitiated *doshas* situated in head for the treatment of *urdhwajatrugata vikaras* (diseases above shoulder).

2.1 Classification ¹-

Two types-

1. *Shodhan*

2. **Pooran** :*Marsh Nasya* cannot be given below 7 yrs and after 80 yrs of age². *Pratimarsh Nasya* can be given from birth³.

2.2 **Procedure in children (pradhana karma)**⁴:

Child Should be held forcibly in the lap of the mother or *dhatri*(wet nurse). Make the child to lie down straight in the lap of mother. Make his head face towards east and nose in an elevated position, Child being previously done with Local oliation and sudation.

Mother should dip her finger in the oil and instill oil into the nose of child 2-3 drop in each nostril (one nostril at a time) and close the nostril with the help of finger for a short while

2.3 **Paschatkarma**⁵ (*Post Therapy*):

It is indicated that after *Nasya karma*, *dhoom pana* (nasal inhalation of smoke) should be given but it is contraindicated up to 18 years. Hence *Kashyapcharya* has given the alternative method to remove *kapha* sticked into the oral cavity by inhalation of dry powders filled in cloth ball (*vastra putika*) e.,g. *pippali, shigru beej, apamarga beej, saindhava, sauvarchal*.

2.4 **Precise form of Nasya in Ksheerapavastha**⁶ :

- Specially to breast fed children it is indicated that, they can be given *Nasya* in this *avastha* also with help of *katu tail* or *ghrita* mixed with *saindhava*.
- Dose -2-3 drops should be put into nostrils.

2.5 **Complication during Nasya karma:**

If Medicine is given too fast – *Shawasa*(breathing difficulty), *Kaasa* (cough), *Praanarodha* (obstruction in breathing)

Atiushna (too hot) – *Daaha* (Burning sensation), *Suryavarta* (pain in temporal area)

Atishita (too cold) – *Vishtambha* (stiffness)

Atitikshna (too strong) – *Unmada* (mental illness), *Vata Prakopa* (vitiation of vata)

Nasya after *jalapana* (intake of water) – *Shiroroga* (disease of head), *Kapha Praseka* (excess salivation/mucous secretion), *Gatra gorav* (heaviness in the body)

Nasya in *dushta Pratishyaya* (rhinitis) – *Anosmia* (loss of smell sensation), *Nasa dourgandhya* (bad smell in the nose), *Nasaarsha* (nasal polyp)

Nasya in *Nava Pratishyaya* (rhinitis) – *Kaasa, shwasha, aruchi* (distaste), *chardi* (vomiting), *jwara* (fever)

2.6 **Indication of shirovirechana Nasya**

Pratishyaya, kaasa, Shwasa, Rohini, Alaji(skin disease), *Mukha roga, hikka* (hiccup), *Apasmara* (Epilepsy), *Shosha* (wasting), *Nasarsha, Adhimantha* (Disease of head), *Galaganda, Gandamala* (Goitre), *Abhishyanda*

2.7 **Indication of Indication of snehana Nasya**

Danta chala (Loose tooth), *Hanustambha* (stiffness of jaw), *Shiroroga*, *Badharya* (difficulty in hearing), *Karnashool* (pain in ears), *Suryavrta*, *Apatanaka*, *Swarabhed* (Hoarseness of voice), *Vaakgraha* (Obstruction in speech), *Timir* (cataract), *Akala vali* and *palita* (Early loss of hair & graying), *Nasadurgandh*

V DISCUSSION

1. *Brahmi Ghrita* and *Jyotishmati Taila* were found effective in alleviating the symptoms of Borderline Mental Retardation⁷.

2. It is explained that *Nasa* being gate way to *Shirah*, the drug administered through nostrils reaches *Shringataka*, a *Siramarma* by *Nasa Srota* and spreads in the *Murdha* (Brain), taking routes of *Netra* (Eyes), *Shrotra* (Ears), *Kantha* (Throat) and stretches the morbid *Doshas* from *Urdhwajatru* and expels them from *Uttamanga*⁸.

VI CONCLUSION

As *Nasya* is administration of medicine through nasal route and this route is nearest to head, it is an important *chikitsa* for *urdhwanga roga*. Because *Balya avastha* is *kapha pradhan* (paediatric age group), this age group is always prone to *kapha pradhan Urdhwanga roga*. In such conditions *Nasya* plays a very crucial role. Though *marsha Nasya* is contraindicated upto 7 years, but with some precaution we can practice *pratimarsha Nasya* in pediatric age group also.

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