



## IMPORTANCE OF DOSE IN NASYA AND BASTI KARMA: A REVIEW

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## ABSTRACT

In *Ayurveda*, the term "*Matra* or dose" refers to a measure of quantity, size, length, number, degree, etc.—has been given enormous importance. The greatest doctors are believed to be those who place a high value on maintaining the *matra*, or dose, of the medication over the course of the treatment. The use of the correct dosage at the appropriate time is one of the general criteria for treating vitiated *doshas*. The efficiency of *Panchakarma* therapy depends on both the proper application of various elimination techniques and the development of diverse formulations. *Sharangdhara* was the first to specify the dose for each *panchakarma* procedure. The *Matra* mentioned in *Ayurveda* has been related to the Posology of modern pharmaceuticals. Posology term is derived from the Greek words *poses* ("how much") and *logos* ("science")—is the branch of medicine that deals with dosages. *Basti* is the best treatment for *vata's shamana* when it becomes severe, hence regarded as an *Ardha* or *Sampoorna Chikitsa*. *Nasya* is *Shodhana Karma* especially for *Urddhva-jatrugata Vikara* (disease which affect the body above clavicle). Each *Panchakarma* treatment has its own specific dosing system. The emphasis of the current review article is on the *Nasya* and *Basti karma* dosage.

**Keywords:** *Basti, Nasya, Matra, Panchakarma Urddhva-jatrugata Vikara, Posology*

## INTRODUCTION

In *Ayurveda*, the term "*Matra* or dose"—which refers to a measure of any kind, quantity, size, length, number, or degree—is given enormous importance. The importance of fixing the *Matra* or dose of the medicine during the treatment is said to be the characteristics of the best physician. It is claimed that management protocol (*Yukti*) revolves around dose and time. The general guidelines for treating vitiated *doshas* must be applied at the appropriate time and dose.<sup>1</sup> A tiny amount of water cannot effectively put out a fire, and a small dose of medication cannot effectively treat a sickness, as demonstrated by *Charaka* when he discusses the need of dose fixation.<sup>2</sup> Numerous *Ayurvedic* treatises, such as the *Charaka*, *Sushruta*, and *Sharangadhara samhitas*, make reference to the *Matra*. The first person to describe the dose for each *panchakarma* technique was *Sharangdhara*. The *Matra* mentioned in *Ayurveda* has been related to the Posology of modern pharmaceuticals. Posology—a term derived from the Greek words poses, "how much," and logos, "science"—is the branch of medicine that deals with dosages.

The root cause for disease is *vata dosha* which causes diseases in *shaka*, *koshta*, *marma pradasha*, *urdhwanga*, for that matter *sarva ayayava* or all parts of the body are afflicted by *vata*. *Vata* is responsible for dislodgement or combination of *vit*, *mutra*, *pitta* and *kapha*. When *vata* gets aggravated, there is no remedy other than *basti* for its shamana. Hence *Basti* is considered as *Ardha Chikitsa* or *Sampoorna Chikitsa*.<sup>3</sup>

*Nasya* is *Shodhana Karma* especially for *Urddhva-jatrugata Vikara* (disease which affect the body above clavicle). *Nasya Karma* is a therapeutic measure in which the drug (Medicated Oil/Ghee/ Decoction/ Powder/Smoke etc.) is administered by *Nasa* (Nose) essentially to remove the vitiated *Dosha* found in *Shira* and its constituent parts. Indirectly, by

enhancing the functions of the endocrine glands and nervous system.

### Factors affecting dose management:

Primarily, the amount of food which, without disturbing the equilibrium (i.e., equilibrium of *Dhatu*s and *Doshas* of body), gets digested as well as metabolized in proper time, is to be regarded as the proper quantity or '*yogya matra*'.<sup>4</sup> While discussing the factors responsible for appropriate effect of purification therapies, it is stated that<sup>5</sup>

- The Patient should have taken Oleation and fomentation therapies.
- The purification therapy should be given only after the previous meal digested.
- The purgation therapy should be given in an appropriate dose.
- The patient should take the therapy with concentration of mind.

Appropriate dose of the medicines for any *Panchakarma* procedures should have following characteristics:<sup>6</sup>

- It should be small in quantity, but quick in action.
- It should be able to eliminate morbid *Doshas* in large quantity but easily.
- It should be light for digestion, palatable, pleasing and curative of the concerned disease.
- It should not cause serious complications.
- It should not cause depression in excess.
- It should possess an agreeable smell, color and taste.

### Matras in Nasya and Basti: (Dosage & timing)

*Samhitas* has explained the *matra* of some *panchakarma* procedures. *Sharangdhara* was the first one to explain the dose of every *panchakarma* procedure. The dosages of various drugs used in *basti* and *nasya karma* are as follows –

**Nasya Karma:****Types of Nasya Karma<sup>7-11</sup>**

| <b>Types of Nasya Karma</b>                               |   |                                   |                         |                              |
|---|---|-----------------------------------|-------------------------|------------------------------|
| <b>Charaka Samhita</b>                                    | <b>Sushruta Samhita</b>   | <b>Ashtanga Hridaya</b>           | <b>Kashyapa Samhita</b> | <b>Sharangadhara Samhita</b> |
| Navana,<br>Avapeeda,<br>Dhmapana,<br>Dhuma<br>Pratimarsha | Shirovirechana and<br>Snehana Further classified.<br>into 5 types-<br>Nasya, Avapeeda,<br>Pradhamana, Shiro-<br>virechana Pratimarsha | Virechana,<br>Brimhana<br>Shamana | Brimhana<br>Karshana    | Rechana Snehana              |

Acharya Sushruta stated that Nasya should usually be performed empty stomach at the time of meal. He also listed the Nasya Karma time schedule according to Doshaja Vikara<sup>12</sup>

| <b>Doshaja Vikara</b> | <b>Time for Nasya</b>  |
|-----------------------|------------------------|
| Vataja vikara         | Aprahana (Evening)     |
| Pittaja vikara        | Madhyahana (Afternoon) |
| Kaphaja vikara        | Purvahana (Morning)    |

Acharya Vagbhatta also describes time for Nasya according to Doshaja Vikara and Ritu<sup>13</sup>

| <b>Doshaja Vikara &amp; Season</b>      | <b>Time for Nasya</b>  |
|---|------------------------|
| Vataja vikara, Grishma Ritu             | Sayankala (Evening)    |
| Pittaja vikara, Shishira & Hemanta Ritu | Madhyahana (Afternoon) |
| Kaphaja vikara                          | Pratah (Morning)       |
| Swastha, Sharada & Vasanta Ritu         | Purvahana (Morning)    |
| Varsha Ritu                             | Atapa                  |

**Nasya according to Sharangdhra:<sup>14</sup>**

Dose of Tikshana aushadi = 1Shaan (24 Ratti)

Dose of Hingu = 1 Yava (Half Ratti)

Dose of Saindhava = 1 Masha (6 Ratti)

Dose of Milk = 8 Shaan =(64 Bindu)

Sharkara & Dadimb = 1 Tola

Jala = 3 Tola

**Shamana Nasya<sup>15</sup>**

| <b>Sr.no.</b> | <b>Type of Matra</b> | <b>Dose</b>                               |
|---------------|----------------------|---|
| 1             | Hina matra           | 8 drops in each nostril                   |
| 2             | Madhyama matra       | Shukti Pramana – 16 drops in each nostril |

|   |              |  |
|---|--------------|--|
| 3 | Uttama matra | Pani Shukti – 32 drops in each nostril |
|---|--------------|--|

**Snehana Nasya<sup>16</sup>**

| Sr.no | Type of aAtra  | Dose    |
|-------|----------------|---------|
| 1     | Hina Matra     | 4 drops |
| 2     | Madhyama Matra | 6 drops |
| 3     | Uttama Matra   | 8 drops |

**Avapida Nasya (kalka Nasya) Matra as like Virechana Nasya<sup>17</sup>**

| Sr.no. | Type     | Dose    |
|--------|----------|---------|
| 1      | Hina     | 4 Bindu |
| 2      | Madhyama | 6 Bindu |
| 3      | Uttama   | 8 Bindu |

**Dhamapana Or Pradhamana Nasya-** Acharya Videha says the matra of Dhamapana is 3 Mucchyuti. Videha has also mentioned as 2 Shukti of Churna Dravya put in thin cotton cloth and make its Pot-tali, as inhaler take it by nostril, the quantity of Churna Dravya inhaled by patient is not too excess as his energy.

**Dhoom Nasya-** In this type of Nasya medicated smoke inhaled by nostrils and expelled through oral cavity vice-versa is strictly contra indicated. Because it is harmful to eyes.<sup>18</sup>

**Marsha and Pratimarsha Nasya-** This Nasya type is described by Vagbhata Ashtanga Hrudya on the basis of quantity i.e., dose of medicated oil. Dose of Pratimarsha Nasya is- 2 Bindu<sup>19</sup>.

**The dose of Marsha Nasya is.**

| Sr.no | Type     | Dose     |
|-------|----------|----------|
| 1     | Uttama   | 10 Bindu |
| 2     | Madhyama | 8 Bindu  |
| 3     | Hina     | 6 Bindu  |

The dosages of the drugs to be used in Panchakarma are generally fixed according to quantity of the humors of the patient (Dosha), potency of the drug (Bheshaja), strength of the patient (Bala), nature of the Koshtha of the patient (in Virechana- Mrudu Koshtha requires lesser quantity while Krura Koshtha needs the more), Prakruti of the patient (Pitta Prakruti patients need the lesser quantity of Gomutra in Basti), Satmyata of the patient (Snehasatmya patients need more quantity of Sneha for Snehapana meant for Shodhana), age of the patient (Vaya), condition of the disease (Avastha).

**BASTI:** Basti Karma is broadly divided in two types according to the consistency of the drugs Sneha Bas-

ti (Anuvasan) and Niruha Basti (Aasthaapana). In Sneha Basti/ Anuvasan Basti i.e., in this type medicated Oil/ Ghee, lipids are used, word Anuvasan indicates “To stay”, the administered medicines stay inside for a longer duration, but still do not cause any untoward problem. In Niruha Basti/ Aasthaapana Basti, decoction of medicinal plants is the main content wherein other ingredients like honey, salt, lipids & other drugs are incorporated to form a colloid or a suspension. Word Niruha, indicates “To eliminate” or eliminate morbid Doshas or Disease from body, & its synonym word “Asthan” indicates “establish life span & age (Su. Chi 35/38). Sneha basti is 1/4<sup>th</sup> of Niruh basti, and anuvasan basti is 1/2 of Sneh basti. Matra Basti is equal to the

minimum quantity in which *Anuvasana* is prescribed to be administered.

*Matra basti* - dose of *Matra Basti* is 2 Pala or 1 Pala

For *matra basti* the dose of fat i.e *Sneha* to be given is equal to the minimum quantity prescribed for *Anuvasana Basti*. a/c *Charaka su.* 13/29 *Sneha* dose is max. 6 pala, med 3 pala, and min is 1½ pala.<sup>20</sup>

#### *Anuvasana basti*<sup>21</sup>

| Sr.no | Type of Matra | Matra     |
|-------|---------------|-----------|
| 1     | Uttama        | 6 Pala    |
| 2     | Madhyama      | 3 pala    |
| 3     | Hina          | 1.5 Palaa |

#### *Niruha Baasti Matra*<sup>22</sup>

| Sr.no | Matra type | Matra        |
|-------|------------|--------------|
| 1     | Hina       | 3 Kudava     |
| 2     | Madhyama   | 1Prastha     |
| 3     | Uttama     | 1.25 Prastha |

#### *Matra of Niruha Basti as per age*<sup>23</sup>:

| Sr. no | Age   | Dose                 | Sr.no | Age          | Dose                  |
|--------|-------|----------------------|-------|--------------|-----------------------|
| 1      | 1 Yr  | ½ Prasruta (1 Pala)  | 11    | 11 Yrs       | 5½ Prasruta (11 Pala) |
| 2      | 2 Yrs | 1 Prasruta (2 Pala)  | 12    | 12 Yrs       | 6 Prasruta (12 Pala)  |
| 3      | 3yrs  | 1½ Prasruta (3 Pala) | 13    | 13 Yrs       | 7 Prasruta (14 Pala)  |
| 4      | 4yrs  | 2 Prasruta (4 Pala)  | 14    | 14 Yrs       | 8 Prasruta (16 Pala)  |
| 5      | 5 Yrs | 2½ Prasruta (5 Pala) | 15    | 15 Yrs       | 9 Prasruta (18 Pala)  |
| 6      | 6 Yrs | 3 Prasruta (6 Pala)  | 16    | 16yrs        | 10 Prasruta (20 Pala) |
| 7      | 7 Yrs | 3½ Prasruta (7 Pala) | 17    | 17 Yrs       | 11 Prasruta (22 Pala) |
| 8      | 8 Yrs | 4 Prasruta (8 Pala)  | 18    | 18 To 70 Yrs | 12 Prasruta (24 Pala) |
| 9      | 9 Yrs | 4½ Prasruta (9 Pala) | 19    | 70 Above     | 10 Prasruta (20 Pala) |
| 10     | 10yrs | 5 Prasruta (10 Pala) |       |              |                       |

#### *Uttara basti sneha matra for male:*

| Sr.no. | Age | Matra     |
|--------|-----|-----------|
| 1      | <25 | 2 Kaarsha |
| 2      | >25 | 1 Pala    |

#### *Uttar basti sneha matra for female and adolescent girls*<sup>24</sup>

| Sr.no. | Vaya Avastha                | Pramaana        |
|--------|-----------------------------|-----------------|
| 1      | Adult female by mutra marga | 1 Pala          |
| 2      | Girls                       | 2 Karsha        |
| 3      | Adult female by apaty patha | 2 Pala          |
| 4      | Girls by apaaty patha       | Contraindicated |

## DISCUSSION

The dosages of *Niruha Basti* change according to the age of the patient, indirectly changing the dosages of *Sneha Basti* also. The children group has the increasing *Matra* of *Niruha* till the age of 18. Then it remains the same for all the adults till the age of 70. From the age of 70 years and onwards, it remains as 10 *Prasruta*. So, the children group and old age group have different set of doses than the middle age group of patients. The dose of *Niruha* remains stable for the whole adult group irrespective of the quantity of *Doshas*, irrespective of the nature of the disease, irrespective strength of the patient, disease and *Agni*.

## CONCLUSION

The dosages of medicines have a lot of importance in the outcome of any *Panchakarma* procedure. Variations are to be carried out in such a manner that the outcome will reach near to *Samyaka Lakshana* explained in the texts. While administration, any wrong judgment in the assessment of various factors may lead the physician for the wrong assessment of the dose fixation. The quantity of the targeted *Doshas* decides the dose of the *Nasya*. When one requires achieving *Uttama Shuddhi* through *Nasya*, one will need *Uttama Matra* of *Nasya*. *Uttama Shuddhi* is required when the quantity of *Doshas* inside the *Srotasas* will be more. *Hina Shuddhi* is carried out when the quantity of *Doshas* will be lesser in quantity. So, in *Nasya* when the quantity of *Doshas* will be more, the dose of *Nasya* drug will be more. It is claimed that management or administration of the treatment protocol (*Yukti*) revolves around dose and time. Dose fixation has always remained a major issue in any medical pathy.

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