

## A review on role of *Pratimarsha Nasya* with *Anutaila* in the prevention of covid-19

Ashwini R. Parkanthe\*<sup>1</sup>, Brijesh Mishra<sup>2</sup>, Harish J. Purohit<sup>3</sup>

PG Scholar\*<sup>1</sup>, Professor and HOD<sup>2</sup>, Associate Professor and Guide<sup>3</sup>  
 Post Graduate Department of Basic principle of Ayurveda and Samhita,  
 Shri Ayurved Mahavidyalaya, Nagpur, Maharashtra, INDIA

\*Corresponding author: [ashwiniparkanthe582@gmail.com](mailto:ashwiniparkanthe582@gmail.com)

### Abstract:

The severe acute respiratory syndrome (SARS) coronavirus-2 is a novel coronavirus belonging to the family coronaviridae and is now known to be responsible for the outbreak of a series of recent acute atypical respiratory infections originating in Wuhan, China. The disease caused by this virus, termed coronavirus disease 19 or simply Covid-19, has rapidly spread throughout the world at an alarming pace and has been declared a pandemic by the WHO on March 11, 2020. In Ayurveda pandemic is explained in *Charak Samhita viman sthana* under *Janpadodhwansiya adhyaya*. Till date no medicine or therapy has demonstrated promising result in Covid-19. So, we can prevent and defend this disease by boosting own immunity. Which can be achieved by adopting ayurvedic measures such as following proper *Dincharya*, *Ritucharya*, *Sadvritta*, *Achar Rasayan Panchkarma* etc. These practices lay emphasis on

prevention of disease and promotion of health, one of such preventive measure is *Pratimarsha nasya*. *Pratimarsha Nasya* with *Anutaila* explained in *Dincharya*. Most of ingredients of *Anutaila* possess Anti-inflammatory, Anti-pyretic, Anti-viral properties ultimately these functions of *Anutaila* will lead to enhancement of respiratory immunity and will help in prevention of covid-19 a respiratory disease.

**Keywords:** *Anutaila*, *Pratimarsha Nasya*, Covid-19, Respiratory disease.

### INTRODUCTION

A series of acute atypical respiratory infections ravaged the Wuhan city of Hubei province of China in December 2019. The pathogen responsible for these atypical infections was soon discovered to be novel coronavirus belonging to a family coronaviridae and was named as the severe acute respiratory syndrome coronavirus-2 (SARS-Cov2). It was seen to be highly homologues to the SARS

coronavirus (SARS-Cov). Which was responsible for the respiratory pandemic during the 2002-2003 period<sup>1</sup>. The respiratory illness caused by this virus was termed as coronavirus disease 2019 or simply Covid-19 by the WHO and the outbreak was considered to have started via a zoonotic spread from seafood markets in Wuhan, China. Subsequently human to human transmission was recognized to be responsible the community spread of the disease, being reported in approximately 200 countries world wide<sup>2</sup>. After being broadcast as a public health emergency on Jan 30,2020. Covid-19 was subsequently declared a pandemic on March 11,2020 by WHO. The SARS-Cov-2, Which initially led to a severe pneumonia outbreak in China, has now rapidly spread all throughout the globe. Though statistics of this disease shows its high incidence rate, high occurrence, fast replication and great extent of spreading nature and high mortality rate; till date, there is no any effective remedy in the form medicine or vaccine is developed in contemporary science to combat over this situation. Therefore, prevention remains the unique way to overcome such pandemic state. It is the need of hour to develop a safe and effective treatment approach in alternative science i. e. *Ayurveda* for the management and prevention of this type of infection.

As prevention is the single option to fight with this dreadful situation and immunity of individual plays key role against this fight because prolonged weakened immune system give rise a greater susceptibility to various infections especially related with respiratory system. However, application of various preventive aspects of

*Ayurveda* based on its fundamental principle like *Sadvritta*, *Panchakarma*, *Dincharya*, *Ritucharya* successfully empowers the person to fight against this virus. *Pratimarsha nasya* is one of the part of such regimen i. e. *Dincharya* which can be used as a procedure for prevention of respiratory disorders will be helpful in covid-19.

*Pratimarsha nasya* with *Anutaila* explained as procedure in *Dincharya* by *Acharya Charak*<sup>3</sup> in the prevention of various disease and building immunity considering the simple nature of the procedure, daily use unassociated adversities and there is no any complications, so *Anutaila Pratimarsha nasya* is very efficacious in the prevention of respiratory disease<sup>4</sup>.

### Aims and objectives

1. To justify the use of *Pratimarsha nasya* in the prevention of covid-19 as well as in promotion of health.
2. To understand the mode of action of *Pratimarsha nasya* by *Anutaila* in Covid-19.

### Materials and Methods

Textual reference is from Ayurvedic classic text and various journals, research articles and websites are referred.

### Review of literature

In *Ayurveda*, *nasya* is term to be applied generally for medicine or medicated oils administered through the nasal passage<sup>5</sup>. *Anutaila nasya* is specially recommended by *Acharya Charak* as preventive measures for *Urdhwajatrugata vikara*<sup>6</sup>.

### Types of *nasya karma*

*Nasya* is classified in various ways by different *Acharyas* i.e. as per mode of action (*virechana*-purification, *bruhana*-nourishing, *shaman*-palliative)<sup>7</sup> As per parts of drugs utilized in *nasya* (*phala*-fruit, *patra*-leaves, *mula*-roots, *Kanda*-stem, *pushp*- flower, *niryas*- exudates of plants, *twaka*-bark)<sup>8</sup>. On the basis of method of administration (*navan*, *avpidan*, *dhumpan*, *dhuma*, *pratimarsha*)<sup>9</sup>. These all types of *nasya* can be incorporated as preventive type and curative type. *Pratimarsha nasya* can be taken under the preventive type of *nasya*.

### *Pratimarsha nasya*

In *Ayurveda* text, *pratimarsha nasya* is indicated as daily regimen to keep maintain health of nasal passage *Marsha* and *Pratimarsha* both consist of instillation of lipid base drop through nostrills<sup>10</sup>. Among these two, *Pratimarsha nasya* is well tolerated having less complication and is very much convenient procedure. It can be given to anybody at any time without having restriction. The dosage is very less (2 drops) and cannot create any complication hence it can be employed as choice of preventive therapy considering the long-term administration in reducing allergic conditions it is said *Acharya Vagbhata*<sup>11</sup> that *Pratimarsha nasya* is good from birth to death. Hence, it may be beneficial as a part of *Dincharya* (daily routine) in the prevention as well as management of disorders of respiratory tract to render the nasal mucosa oily and smooth. Its strengths and maintain the normal mucosal barrier. *Pratimarsha nasya* may have significant role in the prevention of

disorders of respiratory tract and promotion of health of sense organs.

### Dose

Dose of *pratimarsha nasya* is only two drops in each nostrills<sup>12</sup>. The quantity of drugs which being lightly snuffed in reaches down into the oral cavity is deemed adequate for a dose of the *Pratimarsha nasya karma*.

### Indications<sup>13</sup>

*Pratimarsha nasya* can be given in any age, season, in *bala* (child), *vridha* (old), *bhiru* (timid), *sukumara* (tender or delicate), *kshata* (injured), *ksham* (weak), *trishana pidita* (excessive thirst), *mukha shosha* (dryness of mouth), *palita* (premature graying of hairs), *valita* (premature wrinkles), even in suitable time and season i.e. in *Varsha* (rainy season) and *durdin* (inauspicious day).

### Contraindication<sup>14</sup>

It is contraindicated in *dushta peenasa* (chronic coryza), *bahudosha* (excessive vitiation of *dosha*) and *krimija shiroroga* (worm infestation of head) and also in *madyapi* (habitual drinker), *badhirya* (deafness). In these conditions it should not give them because the dose of *Sneha* is quite insufficient to eliminate *doshas* and already aggravated *doshas* may get vitiated further<sup>15</sup>.

### Timings<sup>16</sup>

*Acharya Vagbhata* explained 5 *kala* (time) along with their specialties. The timings of *Pratimarsha nasya* are explained in the context for pacifying the effect of allergens at specific timings.

1. After awakening in morning
2. After the day sleep
3. After meal
4. After vomiting
5. At the end of the day

In all these five conditions *Pratimarsha nasya* cleanses the channels.

6. After exercise
7. After sexual intercourse
8. After long distance walk

In all these conditions *Pratimarsha nasya* removes the exhaustion.

9. After the head massage
10. After gargling
11. After collyrium application
12. After defecation
13. After urination

*Pratimarsha nasya* in these conditions improves eye site.

14. After cleansing the teeth leads to firmness of teeth and fragrance of mouth


15. After excess laugh *Pratimarsha nasya* here will pacify the aggravated wind *Pratimarsha nasya* in these two conditions motivates *vata*.

#### Method<sup>17</sup>

The index figure should be dipped in oil (medicated oil/ *Anutaila*) and oil should be dropped in one nostril keeping the other closed now inhale the oil repeat the procedure for another nostril (fig1)

*Nasya* is performed in three phase preparatory procedure, main procedure and post *Karma* procedure. Mentioned below

Table 1: General procedure of *nasya*<sup>18,19</sup>

Sr no.	Preparatory procedure	Main procedure	Post <i>karma</i> procedure
1	Massage & fomentation on head with oil	Eyes cover with clothes 	Gentle massage on face, Forehead, neck, palms, sole, ears, shoulders
2	Relieve from natural urges e.g. stool, urine Etc.	<i>Nasya</i> substance is Installed in one nostril While the other nostril is Closed and vice- versa	Fomentation on face , forehead
3	Fomentation of forehead	The patient is asked to inhale the substance or medicine and spit it out never swallow it.	<i>Dhumpana</i> (medicated Smoking) and <i>Gandusha</i> (gargling with luke warm water)
4	Position: lying down in supine with head low	Again, massage and Fomentation on head	Avoid exercise excess movement, mental disturbance like anger, fear etc.

### Benefits of nasya<sup>20</sup>

Preventive effects: The healthy person who undergoes the nasya karma in suitable season nourishes the *sira*(vein), *sandhis*(joints), *snayu*(ligaments), *kandara*(tendons), of the head and makes them strong. The person's face becomes cheerful and well developed (*mukha prassanta*). His voice will be melodious, *shtira*(stable), *mahan*(grave). It imparts *vaimalya* and *bala*(strengths) to all sense organs. It prevents the disease of supra clavicular region of the body.

### Curative effects

*Nasya karma* performed in conditions like *manya sthambh*(torticollis), *shira shula* (headache), *ardita* (facial paralysis), *hanu sangraha* (lock jaw), *ardhambhedak*(migraine), *peensa* (chronic coryza), *shirkampa* (head tremor) helps to cure those conditions.

### Mode of action

In *ashtang samgraha* it is explained that *nasa* being the door way to *shira*(head) the drug administered through nostril, reaches *shringataka* (a *sira marma*) by *nasa srota* (nasal passage)

And spread in the *murdha*(brain) taking route of *netra* (eye) *shrotra*(ear), *kantha*(throat) *siramukha* (opening of vessel) etc. and scratches the morbid dosha in supraclavicular region and extracts them from *uttamang*(head)<sup>22</sup>.

As discussed in above line that, nose is the gateway of head. It does not mean that any channel directly connection through blood vessels, lymphatic and nerves.

There is no direct pharmacological correlation between nose and brain. However, the olfactory area is the only place in the whole human body where there is direct contact between the outer surface and the central nervous system. However, the effect of drug on the brain administered through nasal pathway can be seen in followed examples.

The nose is used as route of administration for inhalation of anesthetic drugs as well as anterior pituitary hormones in the form of nasal spray are being used since a long time. Thus, to understand action of *nasya* drug on central nervous system it is necessary to know the probable pathways of action of *nasya* medicine. On the basis of fractional stage of *nasya karma* procedure we can understand mode of action of *nasya* the level of blood circulation, lymphatic channels including C.S.F. and at the level of neuroendocrinal and neurovascular stimulation<sup>23</sup>.

### Mode of action of Anutaila<sup>25</sup>

*Anutaila* is indicated widely in treating various ailments pertaining to upper clavicle region. *Acharya Charak* has advocated use of *Anutaila* in the form of *Pratimarsha nasya* in daily routine for prevention and management of *Urdhvajatrugat roga*. *Anutaila* as the indicated it is having the capacity to penetrate minute channel.

It is prepared with 27 drugs (*Chandan, Agru, Daruharidra, Twaka, Ela, Yashtimadhu, Vidanga, Bilva, Utpala, Musta, Sariva, Sthira, Bruhati, Kantakari, Jivanti, Prashanparni, Shatavari* etc.)

Majority of ingredients of *Anutaila* shows *tikta-katu ras* (bitter-pungent taste) and *laghu guna* (light). These properties are very much in favor of clearing the *srotas*. *Katu vipaka*, *ushna virya* (hot potency) and *tikshana* (sharp) properties produce *draveekarna* (liquification) of vitiated *kapha dosha*. *Madhura rasa* (sweet taste) and *snigdha* (unctuous) properties help to nourish *dhatus* (tissues). Most ingredients also possess anti-inflammatory, anti-pyretic, anti-bacterial properties. Due to these properties the medicine prevents recurrent infections and reduces inflammatory process. It also having ability to alleviate the irritation particularly of mucus membrane of nasal cavities and sinuses<sup>28</sup>.

Thus, *Anutaila* may be capable to arrest respiratory disorders such as allergic rhinitis, bronchial asthma etc. Due to *vata shamana* (*vata* pacifying), *tri doshas* (pacification of three doshas) *Balya* (improves strengths) *Bruhan* (nourishing) and *Rasayana* (rejuvenating) properties of *Anutaila*. It may increase local immunity and thus highly effective to resist local mucosa towards the allergens as mentioned above.

In short, by administering *Pratimarsha nasya* regular with *Anutaila* nasal pathology is corrected local hygiene gets improved and allergic reactions are controlled. There is reduction in crust formation direct attack of allergens on nasal mucosa. Hence the *Anutaila* can be drug of choice to reduce the disease and to prevent the recurrence of respiratory disease.

## CONCLUSION

1. The *Pratimarsha nasya* is very simple procedure which is cost

effective and can be employed easily by the person of all age group and in any season without any complication.

2. *Anutaila* has *tridosha nashana*, *balya*, *bruhan* and *rasayan* properties which may help to increase local immunity.
3. *Pratimarsha nasya* should be used twice daily for enhancement of respiratory immunity which prevents various respiratory disorders, will be helpful in covid also.

## REFERENCES:

1. Walls AC Park YJ, Tortorici MA, et al, structure, functions and antigenicity of SARS-CoV-2 spike glycoprotein cell 2020;181: 281.E6
2. Ksiazek T.G. Erdman D Goldsmith CS et al Group. A novel corona virus associated with severe acute respiratory syndrome N Engl J Med. 2003; 348:1953-66.
3. Ibidem (1), Charak Samhita, Sutra sthan 5/62, p.533
4. Ashtang Hridya (composed by Vagbhata with commentary by Kaviraj Atridev Gupta, edited by Vd. Yadunandan Upadhyay), sutra sthana chapter 20/23, 33 published by Chaukhambha Sanskrit sansthan, Varanasi 14<sup>th</sup> edition, 2003; 129
5. Ibidem (1) Charak Samhita, Chikitsa sthan 17/11, p.533
6. Ibidem (1), Charak Samhita, Chikitsa sthan 26/104, p.604
7. Sushrut Samhita (with Ayurveda tatva sandipika hindi commentary, edited by kaviraj Ambikadatta shastri), part I, Chikitsa sthan, chapter 40/21, published by

- Choukhamba Sanskrit sansthan Varanasi, 2005, p-182.
8. Ibidem (3), Ashtang Hridya, sutra sthan 5/60, p.41
  9. Ibidem (3), Ashtang Hridya, sutra sthan 20/2, p.127
  10. Ibidem (1), Charak Samhita, Siddhi sthan 9/89, p.722
  11. Ibidem (3), Ashtang Hridya, sutra sthan 20/32, p.129
  12. Ibidem (6), Suhruta Samhita, Chikitsa sthan 40/53, p.185
  13. Ibidem (3), Ashtang Hridya, sutra sthan 20/25, p.129
  14. Ibidem (3), Ashtang Hridya, sutra sthan 20/26, p.129
  15. Ibidem (3), Ashtang Hridya, sutra sthan 20/27, p.129
  16. Ibidem (3), Ashtang Hridya, sutra sthan 20/28, p.129
  17. Ibidem (1), Charak Samhita, Siddhi sthan 9/116, 117, p.723
  18. Ibidem (1), Charak Samhita, Siddhi sthan 9/98, p.106
  19. Ibidem (3), Ashtang Hridya, sutra sthan 20/17, p.20
  20. Ibidem (1), Charak Samhita, Sutra sthan 5/56-58, 61, 62, p.41
  21. Ibidem (1), Charak Samhita, Sutra sthan 5/59, 60, p.41
  22. Ashtang Samghraha with hindi commentary by Kaviraj Atridev Gupta, Vol-1, sutra sthan, chapter 29/3, published by Krishanadas Academy, Varanasi, reprint, 2006. 216
  23. Dr. Krishna Makandiya, Dr. Manjusha Rajagopala, A clinical study on the role of Nasya and pratisaran in the management of shitada w. s. r. to gingivitis, M.D. Thesis, IPGT and R.A. Jamanagar dept of Shalakya tantra, 2004
  24. Bhardwaj Atul, comparative therapeutic effects of various morphological forms of nasya (nasal route of drug delivery in pratishaya) with reference to mucociliary functions, Journal of pharmaceutical and scientific Innovation. Sept-Oct 2012; 1(5):58-64.
  25. Role of Anutaila nasya and Varunadi ghrita in the management of pratishaya-janya-shirshool w.s.r. to chronic sinusitis, Pillai Sreekumar, Dr. Manjusha Rajgopala, Dr. Ashoka shah, Shalakya dept. I.P.G.T. and R. A. Jamanagar, 2005.
  26. Ibidem (1) commentary of Chakrapani on Charak Samhita, Sutra sthan 5/56, P.41
  27. Ibidem (1), Charak Samhita, Sutra sthan 5/63-67, p.41
  28. Role of Anutaila nasya and Varunadi ghrita in the management of pratishaya-janya-shirshool w.s.r. to chronic sinusitis, Pillai Sreekumar, Dr. Manjusha Rajgopala, Dr. Ashoka shah, Shalakya dept. I.P.G.T. and R. A. Jamanagar, 2005.

**Conflict of Interest:**

Non

**DOI**

<https://doi.org/10.52482/ayurline.v5i02.504>

**Source of funding:**

Nil

**Cite this article:**

Ashwini R. Parkanthe, Brijesh Mishra, Harish J. Purohit (2021), "A review on role of Pratimarsha Nasya with Anutaila in the prevention of covid-19."

Ayurline: International Journal of Research In Indian Medicine 2021; 5(2):01-07