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Research Article

LITERARY REVIEW OF ANU TAILA NASYA

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ABSTRACT

Anutaila is a very ancient Ayurvedic preparation which is commonly used for *Nasya* karma i.e. errhines. This Article refers at *Anutaila*, its use, method of preparation, characteristic, probable mode of action and recent works on *Anutaila*. The process of *Anutaila* preparation is repeated ten times to obtain finally prepared drug. Thus it may be an ancient example of potentiation. *Anutaila* contents more than 25 herbs and Goat Milk. It strengthens the neck, shoulder, chest muscles and improves the capacity of sense organs. It delays the aging process and reduces hair fall. Probable mode of action of *Anutaila* is also discussed.

Keywords: *Anutaila*, *Nasya*, Errhines, Anti ageing, Potantiation, Karma.

INTRODUCTION

Ayurvedic pharmaceuticals offer a great range of Medicaments. They actually aim at effective potentiation of medicaments with simple methods. *Anutaila* would be the best example of potentiation among Ayurvedic drugs. This potentiation helps *Anutaila* to penetrate deepest channels in the body hence it is said,

*Anushu Tailam Anutailam,
Anundriya Srotansi Pravishiti Iturtha |
Ashtanghridya Sutrashtan 21/38*

Anutaila is best used for *Nasya Karma*. It contains more than 25 herbs which are blended together in the form of decoction. This decoction is slowly infused with sesame oil over a long period of time with the help of controlled heating till the desired quality of oil is obtained. This process is repeated 10 times to have effective potentiation. *Aja ksheer* (Goat Milk) is also used in the last cycle only. Hence it is said that

Anutaila is having property of ***Mahagunama, sarvottam gunam***. (Excellence over other of Oils used for *Nasya karma*¹).

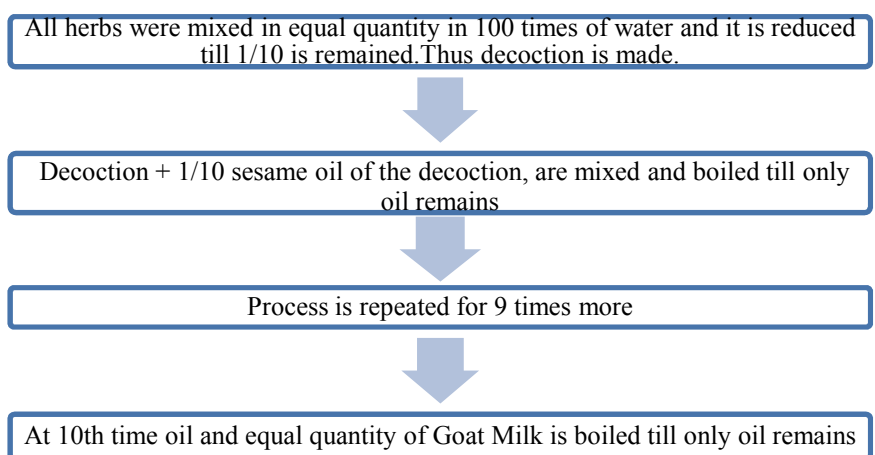
Brihat trayi sites *Anutaila* in the context of *Nasya* many times. *Anutaila* is described by *Charak Samhita* at su. 5 /63-70, *Sushrut Samhita* in chi. 4 /28 and *Ashtanga Hridaya* in Su. 20/36-39. *Ashtang sangraha* also described 2 types of *Anutaila* in Su.29 /10-11 and in *Anandkand* it is cited in *Amrutikaran vishranti* 18/95-103. These Ayurvedic texts explain *Anutaila* in different contexts. *Charakacharya* has explained it in *Matrashitiyadhyaya*, *Sushrutacharya* in *Vatavyadhichikitsopakrama*, *Vagbhatacharya* in *Nasyavidhiadhyaya*, *Ashtanga Sangraharakar* in *Nasyavidhiadhyaya* and in *Anadakanda* it is explained in the context of *Dincharya* (*Sadacharrasayanam Dincharya Ashtadashollas*).

Constituents of *Anutailam*:

<u>CHARAK</u> ²	<u>SUSHRUT</u> ³	<u>ASHTANG HRIDAYA</u> ⁴	<u>ASHTANG SANGRAHA</u>		<u>ANANDKAND</u> ⁷
			<u>TYPE 1</u> ⁵	<u>TYPE 2</u> ⁶	
<u>Chandan</u>	<u>Til Taila</u>	<u>Jeevanti</u>	<u>Manjishtha</u>	<u>Chandan</u>	<u>Jeevanti</u>
<u>Agaru</u>	<u>Water</u>	<u>Sugandhabala</u>	<u>Prapaundrik</u>	<u>Agaru</u>	<u>Usheer</u>
<u>Tejpatra</u>	<u>Vataghna Medicines</u>	<u>Devdaru</u>	<u>Jeevak</u>	<u>Tejpatra</u>	<u>Twak</u>

<u>Daruharidra</u>		<u>Musta</u>	<u>Rishabhak</u>	<u>Daruharidra</u>	<u>Devdaru</u>
<u>twak</u>		<u>Twak</u>	<u>Kakoli</u>	<u>Yashtimadhu</u>	<u>Daruharidra Twak</u>
<u>Yashti</u>		<u>Usheer</u>	<u>Kshirkakoli</u>	<u>Atibala</u>	<u>Sariva</u>
<u>Bala</u>		<u>Sariwa</u>	<u>Payasya</u>	<u>Bilwa</u>	<u>Yashti</u>
<u>Neelkamal</u>		<u>Chandan</u>	<u>Sariva</u>	<u>Utpal</u>	<u>Chandan</u>
<u>Sukshma Ela</u>		<u>Daruharidra</u>	<u>Anant</u>	<u>Padmakeshar</u>	<u>Bhadramusta</u>
<u>Vidanga</u>		<u>Yashtimadhu</u>	<u>Neelotpal</u>	<u>Vidanga</u>	<u>Agaru</u>
<u>Bilwa</u>		<u>Bhadramusta</u>	<u>Anja</u>	<u>Usheer</u>	<u>Shatawari</u>
<u>Utpal</u>		<u>Agaru</u>	<u>Rasna</u>	<u>Hriber</u>	<u>Prapoundrik</u>
<u>Hariber</u>		<u>Shatawari</u>	<u>Vidanga Tandul</u>	<u>Wanya</u>	<u>Utpal</u>
<u>Khas</u>		<u>Shwetakamal</u>	<u>Madhuparni</u>	<u>Twak</u>	<u>Bilwa</u>
<u>Bhadramusta</u>		<u>Bilwa</u>	<u>Shrawani</u>	<u>Prapaundrik</u>	<u>Rasna</u>
<u>Dalchini</u>		<u>Neelkamal</u>	<u>Meda</u>	<u>Musta</u>	<u>Shaliparni</u>
<u>Musta</u>		<u>Brihati</u>	<u>Kakanasa</u>	<u>Sariva</u>	<u>Brihati</u>
<u>Sariva</u>		<u>Kantakari</u>	<u>Saral</u>	<u>Brihat Kantakari</u>	<u>Kantakari</u>
<u>Shaliparni</u>		<u>Rasna</u>	<u>Shal</u>	<u>Laghu Kantakari</u>	<u>Renukbeej</u>
<u>Jeevanti</u>		<u>Shaliparni</u>	<u>Bhadradaru</u>	<u>Anshumati</u>	<u>Ela</u>
<u>Prushniparni</u>		<u>Prushniparni</u>	<u>Chandan</u>	<u>Jeewanti</u>	<u>Tejapatra</u>
<u>Devdaru</u>		<u>Vidanga</u>	<u>Cow's Milk</u>	<u>Devdaru</u>	<u>Bala</u>
<u>Shatavari</u>		<u>Tejapatra</u>	<u>Til Taila</u>	<u>Surabhi</u>	<u>Kamal Keshar</u>
<u>Kapikachchu</u>		<u>Sookshma Ela</u>		<u>Shatavari</u>	<u>Vidanga</u>
<u>Renukbeej</u>		<u>Renukbeeja</u>		<u>Rain Water</u>	<u>Ishwari</u>
<u>Kantakari</u>		<u>Padmakeshar</u>		<u>Aja Dugdha</u>	<u>Rain Water</u>
<u>Padmakeshar</u>		<u>Atibala</u>		<u>Til Taila</u>	<u>Ajadugdha</u>
<u>Til Taila</u>		<u>Rainwater</u>			<u>Til Taila</u>
<u>Aja Dugdha</u>		<u>Til Taila</u>			
<u>Rain Water</u>		<u>Aja Dugdha</u>			

Method of Preparation of Anutailam^{8,9,10} :



General contents of *Anutaila* are mentioned in Table No.1. The process of *Anutaila* preparation is explained in flow chart in Table no.2.

The herbs and the method of preparation which are mentioned by *Maharshi Charak* and *Vagbhat* are quite similar to each other but *Maharshi Sushrut* states totally different herbs and the method of preparation. He advises to use the wood of *Kolhu* (manual oil extractor machine) which was in use for

long time. He orders to make a fine powder of its wood and boil it in water. One can collect the oil which is accumulated on the surface of water at the end of the process. This oil is used as base for *Anutaila* preparation. This oil will possess the quality to penetrate the deeper tissues, as that is separated from finely grounded wood of oil extractor in droplets form. The idea behind this is to use minute fine oil which has a quality to penetrate the *sukshma srotas* i.e. most fine channels

and can be called as *Anutaila*. This oil is processed as per the text with the *Bhadradarvyadi gana*¹¹ and *Anutaila* is prepared.

Properties of *Anutaila*:

Regular practice of *Anutaila Nasya* regains the sharpness of the sense-organs¹⁵. It strengthens the muscles of neck, Shoulders, and Chest¹⁶. It guards against an attack of premature greying of hair and premature appearance of wrinkles on face.

To achieve the benefits of *Anutaila*, it is used best in *Nasya* form. *Nasya* is nasal insufflations of medicated Oil, Decoction or Powder. The Nasal route is the only superior way to treat disease conditions of Upper part of Sternum

The Probable explanation of its action is given below.

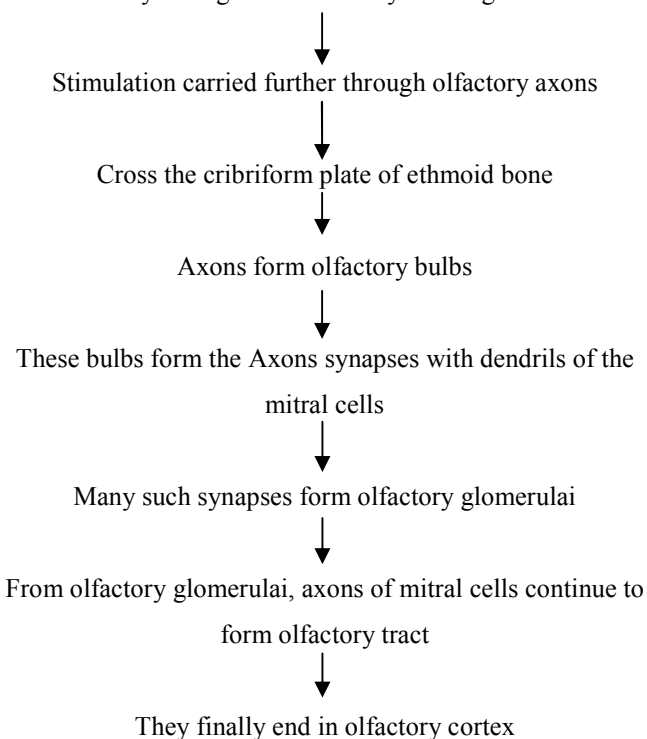
‘*Nasahi Shirso Dwaram* |
Ashtanghrudaya Sutrasthan 20/1

Ayurvedic School of thoughts says Nose is an entrance of the Cranial Cavity, the nasal medicine enters in *Shringatak marma* and spreads in the cranial cavity, eyes, ears, throat and the minute capillaries of Face and the *doshas* are removed from the site^{12,14}.

Possible drug absorption and path way¹³: The same can be explained with the help of Anatomy as given below

The drug administered intranasally enters the nasal cavity through superior, middle and inferior meatus which further has six sinus openings.

The olfactory cells get stimulated by the drug administered



Because of the stimulation all through and *dosavilayana* is readily seen, along with absorption of drug essence to exert the action.

However it is to be remembered that the most favourable season for *Anutaila Nasya* is *Pravrut*, *Sharad ritu* and in *Varsha ritu* during clear sky¹⁷.

CONCLUSION

Anutaila is *Vataghna*, *Bruhana* and *Snehan*. It is *sukshma srotogami*. Profuse Secretions occur after administration of *Anutaila Nasya*. Chest, head, pallet and throat is invaded with *Kapha Dosh*. *Anutaila* firstly mobilises the *kaphadi doshas* from these *sthanas* and then it acts there as *Bruhana*. Oil reaches to minute channels and remove all the *doshas*. The *Sneha* reaches in the *srotasas*, Oleation and Strengthening action takes place on ligaments and tendons of upper part of the Body. Thus it is helpful in wry neck, facial palsy, immobilisation of jaw, headache, rhinitis, migraine and trembling of neck. It increases the efficiency of *Indriyas* e.g. *Nasa*, *Karna*, *Netra*. It cures hair fall and prevent premature greying of hair. Regular practice of *Anutaila* helps avail this benefits as well as clear perception of sense organs and Clarity of voice and facial glow. Moreover disease of the upper part of the body remains no more frequent with the regular use of *Anutaila*.

According to *Charakacharya* regular use of *Anutaila* liquefies the *Doshas*, extract them from the site without destructing it and ultimately improves efficiency of *Indriya*. This is because of oleation action on *Siras and Kandaras* (tendons and ligaments) of shoulders, neck and chest. These parts become Strong.

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