



UNDERSTANDING THE CONCEPT OF NASAPANA WITH ITS PROPABLE MODE OF ACTION: A CRITICAL REVIEW

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ABSTRACT

Nasa or Nose, being the gate way to brain, is an important route for administration of nasal medications. *Acharya Vagbhata* says *nasa hi siraso dwaram*, which implies that a direct connection between the nose and brain exists.¹ Among the *Panchakarma* procedures, *Nasya* plays an important role in *kaphanubandha vyadhis* especially in *urdhwajatrugata vikaras*. *Nasapana* is one of the hidden procedure of *Nasya karma*. Even though the direct references of *Nasapana* is not found in *brihatrayis*, it can be encapsulated from the references of *Chakradatta*, *Bhavaprakasha*, *Vangasena* and *Bhaishajya Ratnavali*. The basic difference between *Nasapana* and *Nasya* is that in *Nasapana*, the instilled medicine in the nose is ingested via mouth where as it is expelled through mouth in *Nasya*. As only limited references are found for *Nasapana* various research works and journals have been published regarding the topic which shows that *Nasapana* is having a better efficacy than *Nasya* as it yields a combined effect of both *nasya* and *pana*. *Nasapana* is found to be effective in diseases like *Manyasthambha*, *Apabhahuka*, *Pakshaghataha*, *Arditha* etc

Key words: *Nasapana*, *Nasya*, *Manyasthambha*, *Apabhahuka*, *Pakshaghatha*, *Arditha*

INTRODUCTION

Ayurveda, an ancient science which holds its frame both in preventive and curative aspects of human life has its importance in *panchakarma* therapies. The *panchakarma* therapies helps in the removal of *nidanans* from their root itself thereby preventing the recurrence of diseases. Whereas a *samana* therapy helps in *dosha samana* which contributes to the disease and thus helps in alleviation of the disease. So both *shodhana* and *samana* therapies have their own importance in the management of a disease. Among *panchakarma* therapies, *nasya* holds a good option for *urdhwajatrugata vyadhis*. Moreover only the nasal route have a direct connection with brain, so in the conditions where the medicine has to reach at central nervous tissue level, it should be instilled through nose. As nasal mucosa is highly vascular in nature, the medicine instilled in the nose reaches in the circulation of brain thereby eliminating the morbid *doshas* or either nourishes the areas. Different *acharyas* have classified *nasya* into many types based upon their action as well as based upon the type of medicines used. Several formulations can be used for *nasya* such as *swarasa*, *kwatha*, *choorna*, *arishta* etc depending upon the condition.

The procedure named *nasapana* is even though not familiar, now a days the application of this procedure is getting familiarised among the physicians. The word *Nasapana* is composed of two words *nasa* and *pana*, which means the the drinking of medicated drugs through nose. Meanwhile looking into the references of *nasapana*, *chakaradatta* can be considered the pioneer and the quotation *pibennasyam* indicates the drinking of medicated liquid through the nose. *Chakradatta* has mentioned this in *vata vyadhi chikitsa*, using the word *nasyanipito* which means either the *pana* or concentrated form of *kwatha*. So it means the instillation and ingestion of medicated *kwatha* through nose. It can be considered as a modified procedure of *nasya*. *Nasapana* has been specially indicated in *apabhahuka*, *viswachi*, *pakshaghatha*, *arditha* and *manyasthambha*². Even though the procedure is mentioned, a detailed description regarding the procedure, its dosage, *poorvakarma* or *paschat karma* or *vyapath* are not mentioned in classics.

Regarding the dose of *nasapana*, it can be taken as the same dosage of *kwatha* given orally ie, 1 *pala*(48ml) or approximately 40ml. This has to be considered as the total dose, so it should be divided equally into two nostrils, ie,20 ml in each nostril. *Bhavaprakasha* has mentioned *ushnapana* through *ghranenindriya* which can be correlated to the *nasapana* procedure. Here the amount to drink through *ghranendriya* is mentioned as three *prasrita*(300ml). From these two views, initially a dose of 20ml can be started and can be increased till 300 ml in *uttarottara vridhi krama* depending upon the condition of the patient and disease. Normally it can be practiced for either 7 or 14 days.

YOGAS FOR NASAPANA

Based upon the studies done, the following yogas can be utilized for *nasapana* in different conditions.

1. *Prasarinyadi ksheera kashayam* and *dashamoola bala masha kashayam* for *apabhahukam*
2. *Mashabaladi kwatha* for *manyasthambha*, *pakshaghatha*
3. *Masha atmaguptadi ksheera kashayam* for *pakshaghatha*

Based upon the references, the following yogas are present for *nasapana* in classics.

Chakradatta has quoted *masha baladi kwatha* with *hingu* and *saindhava* and *dashamoola masha baladi kwatha* in *vata vyadhi chikitsa* especially in *pakshaghatha*, *arditha*, *karna nada* and *manyasthambha* , *apabhahuka*, *viswachi*,*trishna*³

Bhavaprakasha has quoted *dashamoola bala masha kwatha* with *taila* for *viswachi* and *apabhahuka* in *vata vyadhi chikitsa adhyaya*⁴

Vangasena has quoted *dashamoola bala masha kwatha* with *taila* for *viswachi* and *apabhahuka* and *atmagupta bala masha sunti* with *saindhava* for *pakshaghatha*, *shiroroga*, *netraroga* in *vata vyadhi chikits adhyaya*⁵

In *Bhaishajya ratnavali*, references of *dashamoola bala masha kwatha* with *taila* for *nasapana* in *apabhahuka* and *viswachi* like conditions are seen⁶

Apart from these references *chakrapani* has mentioned *taila* prepared from *masha* and *saindhava* for *nasya* in the management of *bahusheersagata vata* can also be scrippled from the classics.⁷

MODE OF ACTION

As the route of administration of medicine is same in *nasya* and *nasapana*, the mode of action of both *nasya* and *nasapana* can be considered as the same. Only the difference is in the dosage. In *nasapana*, a large quantity of medicine is administered in the nose. As we know as the dose increases, the rate of absorption also increases. Moreover in *nasapana*, the medicine is ingested by mouth rather than expelling it. So there will be two cite for action of drug, one is nasal mucosa and the another is intestinal villi. When medicine is ingested, it goes into the gut. There it is absorbed by enterocytes and the end product is absorbed by villi in the intestine which is connected to the lymphatic and circulatory systems. So after absorption of drug by villi, it enters into the circulatory system and fat soluble drug goes into lymphatic system. It has further metabolized in liver via portal vein, and thereby do the *shamana* effect⁸

DISCUSSION

Nasya, an important and effective panchakarma therapy for *jathrurdhwa vyadhi*, has proven its astonishing effects in many of the diseases. For *nasya*, either *ghritha* or *taila* is being used most commonly as per the disease condition. The dosage for *nasya* is being fixed in *bindhu pramana* as per the classics. The *shodhana*, *samana*, *bhrihmana* types of *nasya* are being commonly practiced as per the condition. The standardized dose for *bindhu* is 0.5 ml as per the research works.

Nasapana is an uncommon element of *nasya* where the medicine in such a large quantity administered through nose and ingested via mouth rather than expelling it through mouth. It is mainly advised in *vatavyadhi* condition and the most commonly used form of preparation for *nasapana* is either *ksheera kashayam* or merely *kashayam* based upon the disease condition. Various research works have been done in *nasapana* for some diseases. The more explanations regarding the mode of action and the applicability of the procedure for other kinds of diseases are a point of research area in future studies. As a large quantity is used, may be a greater absorption yielding a better result than *nasya* can be interpreted in *nasapana*. *Nasapana* is found to have both a *shodhana* and *shamana* effect.

CONCLUSION

Ayurveda an important science of life, has been flourished with many classics including the *brihatrayis* and *lahuthrayis*. An open mind with an open eye can bring us a lot of knowledge in its correct sense as what our acharyas have told. *Panchakarma* an essential part of ayurveda has its mesmerising effects in many of the disease conditions. *Nasya*, an inevitable *panchakarma* therapy have already proven its beneficial effects over many diseases. The hidden element in *nasya* leading to another important procedure called *nasapana*, mentioned by various *acharyas* are also contributing many fruitful beneficial effects over *vatavyadhis*. Advancements in the field of dose fixation, mode of action of *nasapana* is yet to be done so that it can be done as a common procedure.

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