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REVIEW ARTICLE

## A CONCEPTUAL STUDY OF APEENASA AND ITS AYURVEDIC MANAGEMENT

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### ABSTRACT

Ayurveda is an age old science of health, which emphasizes on the maintenance of health rather than to cure the disease. Shalakya is an important branch of Ayurveda which deals with the treatment of diseases occurring in the organs situated above the neck such as eye, ear, nose and oral cavity. It is called as Shalakya Tantra. Apeenasa is one of the Nasagata roga and Urdhwajatrugata Vyadhi which is explained by Acharya Sushruta and Vagabhatta. Apeenasa is a Vatakapha Pradhana Vyadhi. Apeenasa is managed with Deepana , Pachana, Vamana, Virechana, Dhumapana, Nasya Karma or Shirovirechana.

**KEYWORDS:** Peenasa, Apeenasa, Shalakya, Ayurveda, Nasaroga

### INTRODUCTION:

Nasa is described as the organ of Ghranedriya.i.e. sense of smell, and it is also considering as a one among Pratyanga of the body. Acharya Sushruta described 31 types of Nasagata Roga.<sup>i</sup> According to

Astanga Hridaya there are 18 type of Nasa roga.<sup>ii</sup> Pratishyaya is a root cause of all Nasa roga. Pratishyaya is one of the diseases which if not treated timely may lead to so many complications and behave as a Nidanarthakara roga. Acharya Dalhana explained Pratishyaya as a condition in which Vata dominant



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Tridosha along with Rakta when afflicts the nasa leading to nasal discharge.<sup>iii</sup> When Pratishyaya is not treated timely it is converted into Dusta Pratishyaya. Acharya Charaka, Sushruta, Madhava, Yogaratnakara, and Bhavprakasha have clearly mentioned that all types of Pratishyaya will give rise to complications and Apeenasa is one among them. Apeenasa is one of the Nasagata and an Urdhvajatrughata Roga and Vatakapha Dosha Pradhan Vyadhi.<sup>iv</sup> Apeenasa is a chronic stage of untreated Pratishyaya. As per scholar's knowledge very few study is done in Apeenasa, and in Samhita very different views are shown regarding the diseases Peenasa and Apeenasa. For better understanding of the diseases Apeenasa, these conceptual study has taken for this article. Apeenasa is explained by Acharya Sushruta in Uttarantra, Acharya Vagabhatta in Uttarantra and Bhaisajya Ratnawali in Nasa Roga Adhikara. According to Bhavprakash Apeenasa and peenasa both are similar because in Apeenasa there is 'Aakaralopata'. Ama peenasa and Pakwa Peenasa Lakshanas mentioned by Acharya Yogaratnakara.<sup>v</sup>

### AIMS AND OBJECTIVES:

- To understand Sign and symptoms of Apeenasa according to various Samhita.
- To understand Apeensa in detail.

### MATERIALS AND METHODS:

Detailed description regarding these diseases has been taken from Ayurveda

classics, various Samhita, Previous research articles, and journals.

### APEENASA AS A DISEASE

**Nirukti:** Apeenasa is made from combination of Apeena +so. They get combined with Karmavibhakti. Apeena means Apeenay Sthulatvat Siyate Kalpate<sup>vi</sup> that means which is not Sthula or steady, that indicates core symptoms of this disease as it makes continuous secretion (Strava), so it is called Apeenasa.

Apeenasa is a progressive stage of Peenasa. Pratyatma Lakshna of Apeenasa is Aanaha. Aanahyate means Kaphen Pitta Shoshitena Anahyate. Which means Sleshma which is present in Nasa or Nasal cavity attains Shoshanam with Pitta, when a watery thing become dried, it is saltified, and a saltification causes a nasal obstruction.

### SIGN AND SYMPTOMS OF APEENASA ACCORDING TO DIFFERENT ACHARYAS:

Acharya	Aanaha (Nasal obstruction)	Vidhupyate	Praklidhyate	Sushyati
Sushruta	✓	✓	✓	✓
Charaka	✓	✓	✓	✓
Vagabhatta				
Bhavprakash	✓	✓	✓	✓

<i>Aacharya</i>	<i>Na vetti yo gandharsa</i>	<i>Vata kaphaja</i>	<i>Kapha ja</i>	<i>Ghurghur swasa</i>
<i>Sushruta</i>	✓	✓		
<i>Charaka</i>	✓	✓		
<i>Vaga bhatta</i>			✓	✓
<i>Bhav prakash</i>	✓	✓		

<i>Aacharya</i>	<i>Prati shyaya saman lingam</i>	<i>Peen asa adhik vedanam</i>	<i>Averiva strava (sheeps nose)</i>	<i>Ajasra Picchila , pita ,pakwa strava</i>
<i>sushruta</i>	✓			
<i>Charaka</i>	✓			
<i>Vaga bhatta</i>		✓	✓	✓
<i>Bhav prakash</i>	✓			

Vidhupyate means Dhumayata Eva Pittata, burning sensation in the nasal cavity or mucosa. Prakilidhyate –Aadribhavati Kaphata, there will be nasal discharge. Sushyati means dryness of nasal cavity. Condition where there is intermittent or alternated obstruction of nasal cavity. Sometimes there will be a nasal discharge or sometimes there will be dryness of nasal cavity. ‘Na Vetti Yo Gandharsa’, Gandha Rasah menas Gandhsya Rasa or Gandhan Rasan this is according to Dalhana tika, everything there is a different flavour, just like in taste, there are different kinds of sweet taste, each kind of sweet smells different like laddu and cake both have different smell and flavour. Patient will not

be able to understand the flavour of particular rasa. So that means, when you give a spicy food, The Patient may feel the spiciness in the smell, they will not able to understand which spice. Difference between to kind piper and chilly, both are spicy, but they have different flavour of smell, which Patient may not be able to differentiate.

The patient with Apeenasa, will not be able to appreciate both smell and taste perception. According to Acharya sushurta, the patient with Apeenasa will be having Apeenasa because of Vata and Kapha dosha and all the other features will be similar to pratishya.

According to Astanga Hridaya Apeenasa is Kapha dosa Pradhan vyadhi.<sup>vii</sup> Because of the Kapha dosha there will be Avrodha or obstruction in the Nasavaha strosas or nasal cavity. While breathing in and out there will be a sound produce and pain will be more in this condition. The patient nose also will be like a sheep’s nose, that is continuous discharge, continues Kleda, it will be always wet and with discharge, slimy, yellowish in colour, Paka, and there will be thick nasal discharge.

**CHIKITSA OF APEENASA ACCORDING TO DIFFERENT ACHARYA**

According to Acharya sushruta, treatment of Apeenasa is Snehana, Swedana, Chhardan (vamana), Stransana (virechana), suitable diet which is tikshna (sharp) in properties, Alpa (less quantity), laghu (light which is easily digestable), Ushna Toya (warm water), and Dhoompana is advised in dhoompana Yogya kala.<sup>viii</sup>

Snehana and swedana is done prior to Shodhana karma. Due to Snehana karma dosha is increase in quantity and Vishyandata occurs which means ozzing of dosha outside the membrane. Due to Swedana karma there will be strotomukha vishodhana which removes obstruction from the openings of the channel. Snehana and Swedana causes Vata Nigrahata which means correction of direction of flow of vata or regularization of function of vata. because of Snehana and Swedana doshas leave Shakha and comes to the Koshtha.

#### **VAMANA KARMA:**

Vamana is the best treatment to eliminate out the vitiated Kapha Dosha from the body. Vamana is a process in which Apakva Pitta and Kapha are removed forcefully through upper channels.<sup>ix</sup> so vamana helps to remove all sorts of derangements regarding Kapha and Apeenasa is also kapha dosha Pradhan

vyadhi so Vamana Karma is useful in Apeenasa.

#### **STRANSANA:**

Sansrana is one type of Virechana Karma. When Mala are scraped out without digestion then the process is termed as Sansrana.<sup>x</sup> Virechana is favourable to cure

Pitta and Kapha Dosha both. So, in Apeenasa Virechana is helpful in syptoms like burning sensation in nasal cavity. According to Acharya Sushruta in Apeenasa chikitsa Avapida Nasya should be done with following drugs. Hingu, Vyosha (Trikatu), Vatsaka (indrayava), Shivati (sweta punarnava), Laksha, Saurabha beeja, kataphala, Ugra(vacha), Kustha, Tikshnagandha (shobhanjana), Vidanga, and karanja.<sup>xi</sup> Avapida Nasya is a one type of Shirovirechana Nasya which remove excess Kapha Dosha from the nasal cavity and Shodhana of Dosha has been done.

The above mentioned Dravyas are mixed in Gomutra and Sarsapa taila is prepared and this Taila is used as a Nasya Karma in Apeenasa chikitsa. Nasya karma states that on administration of Nasya Dravya in the nasal cavity, by any means it reaches the roots of Shringataka within shrota (Nasa Sharira). This Shringataka Marma also have its extensions (Shiramukha) in the Murdha, Netra,

Shrotra, Kantha etc. This explains the neural, vascular or some other connection between the various organs. The Dosha of Uttamanga are pulled through these connections and drained outside the body cavity in Nasya Karma.

### **DHUMAPANA**

In Charaka Samhita, by considering the vitiation of Vata, Pitta, and Kapha, eight periods is prescribed for habitual Dhumapana.<sup>xii</sup> One having self-control should take Dhumapana after bathing, eating, tongue scrapping, sneezing, and brushing the teeth, inhalation of medicated material, application of collyrium and sleep. Dhumapana performed at these periods prevents diseases of head, neck, resulting from vitiation of Kapha and Vata.

The period prescribed for unctuous smoking is the period when Vata gets vitiated, because this variety of smoking is useful for curing diseases due to Vata Dosha. Similarly, the period when Kapha gets vitiated is the time suited for the eliminative type of smoking, because this is a prescribed therapy for cure disease due to vitiation of Kapha. The signs like lightness of the chest, throat, head and liquification of Kapha are the features of proper Dhumapana.

According to Acharya Astanga Hridaya, Apeenasa is treated with the treatment mentioned in Kaphaja Peenasa Roga. First of all, Vamana therapy is indicated, then Churna of Laksha, Karanja, Maricha, Vidanga, Hinga, Pippali and Guda which is mixed with Avimutra and it is used as Nasya therapy. Kalka or Kawatha of Shigru, Kantakari, Danti beeja, Vyosha, Saindhav, Vidanga, and Surasa is mixed and Taila should be prepared with Taila Kalpana and this oil is used as a Nasya therapy.

In Bhaishjya ratnavali Vyoshadi Churna is mentioned in Nasagata Roga and it is taken with the Puranaguda which pacifies Peenasa Swasa, Kasa, and enhance voice and desire to take food.<sup>xiii</sup> Ksheera which is prepared with Laghu Panchmoola, Chitraka Haritaki, Sarpiguda which is mentioned in Rajyakshma, and Shadanga Yusha is beneficial for Peenasa Roga.

According to Acharya Charaka, in Apeenasa chikitsa taila which is prepared with katu dravya is used as a Avapida nasya and dhoompana. In Kaphaja peenasa vaman chikitsa is mentioned. In Vataja peenasa asthapana basti is mentioned after Snehpana.

### **DISCUSSION**

Peenasa or Apeenasa which is described as a Vatakaphaja Krichasadhya Vyadhi. Some authors opine that both Peenasa and Apeenasa are one and the same and some are of different opinion. In both these conditions, therapies that have been mentioned above will be very effective if applied after the proper diagnosis and assessment. According to Acharya Sushruta Vyadhi is termed as Apeenasa while Acharya Vagbhata believe that Apeenasa and Peenasa both is a different Vyadhi, because Vagbhata told that in Apeenasa pain is more than Peenasa. According to Acharya Vagbhata Peenasa is mentioned as a symptoms of all Nasagata Roga while Apeenasa as a Vyadhi. According to Bhavpraksha Peenasa and Apeenasa is a same vyadhi. In Astanga sangraha 'Avinasa' term is used instead of Apeenasa. Madhav Nidana and

Yoga Ratnakara have given the symptoms of Ama and Pakwa peenasa. Charaka Samhita and Susruta Samhita describe Samshamana Krama especially Deepana, Paachana and Langhana to be administered to patients suffering from Apeenasa. In Charaka Samhita and Susruta Samhita, it is advised to conduct Vamana Karma, Virechana Karma, Aasthapna Vasti and Nasya Karma in the management of Apeenasa. Shodhan Nasya is indicated in Peenasa roga.

## CONCLUSION

Apeenasa is a urdhwajatrugata vyadhi of nasagata roga which is one of among nasagata roga. In Apeenasa most of the treatment mentioned by acharyas are Shodhana chikitsa and Nasya therapy. To get a better understanding of both Peenasa and Apeenasa more and more study is necessary by research work.

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