Role of Nasya Karma in Ardhavabhedaka - A Review

Swati¹, Arun Gupta², Kirti³

¹²Post Graduate Scholar, Post Graduate Department of Panchakarma, Ch. Brahm Prakash Ayurved Charak Sansthan, Khera Dabar, New Delhi, India.
²Professor and Head, Post Graduate Department of Panchakarma, Ch. Brahm Prakash Ayurved Charak Sansthan, Khera Dabar, New Delhi, India.

ABSTRACT

Migraine is a disorder characterised by recurrent moderate to severe headaches that interfere with work, social activities, and family life. This is a big health concern among people aged 20 to 50. Migraine is the second most common type of headache. There are numerous varieties of Shiro Rogas reported by Acharyas in Ayurvedic scriptures. The clinical characteristics of Ardhavabhedaka among them are strikingly similar to those of migraine. Similar to how analgesics, which have negative effects on other organs, are typically taken for migraine. Therefore, an Ayurvedic method to treating this ailment is presented in this article. Nasya is kind of Panchkarma treatment for body cleansing a used in Ayurvedic medicine. Administration of drug by the route of nasal cavity is termed as Nasya. It purifies and opens the head's pathways, which enhances Prana's oxygenation process and positively affects how the brain functions. Acharya Charaka mentioned “प्रानायाम कारकों मानना स्नेहोत्तमा” as treatment modality of Ardhavabhedaka. Brihat Dashamoola Taila mentioned in Bhaishyaj Ratnavali as Abhyanga, Pana and Nasya in Shirorogadhikara chapter with special indication to Ardhavabhedaka.

Key words: Ardhavabhedaka, Brihat Dashamoola Taila, Migraine, Nasya, Shiroroga.

INTRODUCTION

Migraine is a disorder characterised by recurrent moderate to severe headaches that interfere with work, social activities, and family life. This is a big health concern among persons aged 20 to 50. Migraine is the second most common type of headache. Acharya’s describes numerous different types of Shiro Rogas in Ayurvedic teachings. Ardhavabhedaka’s clinical characteristics are very similar to Migraine. In Sutrasthana, there are five varieties of Shirorogas, according to Acharya Charaka⁴: Vataja, Pittaja, Kaphaja, Sannipataja, and Krimija. In Siddhisthana, he also listed four other Shirorogas: Shankhaka, Ardhavabhedaka, Suryavarta, and Anantvata. Shirorogas are classified into eleven types, according to Acharya Sushruta⁵: Vatika, Pittikaja, Kaphaja, Sannipatika, Raktaja, Kshayaja, Krimija, Suryavarta, Anantavata, Ardhavbhedaka, and Shankhaka. The word Ardhavahbedaka is made up of two parts: Ardha and Abhvedaka. Ardha denotes half or half side, Ava denotes a poor prognosis, and Bhedaka denotes agony that is breaking, perforating, or bursting out. However, Acharya Vagbhata referred to it as a Bheda of Vataja Shiroroga. "Ardhethu Murdha: Ardhavahbedaka, so Ardhavabhedaka."⁶ Ardhavahbedaka symptoms appear in the lower portion of the head. Acharya Chakrapani, a Charaka Samhita commentator, explained the phrase Ardhavahbedaka by saying "Ardha Mastaka Vedana."⁷ It is Vata-Kaphaja illness, according to Acharya Charaka and Madhava. Tridoshaja illness, according to Acharya Sushruta. There will be a cutting and churning sort of pain in half of the head, cervical area, brows, temporal portion,
ears, eyes, and frontal part, which is quite similar to Migraine. The headache is typically unilateral (affecting one half of the head), varying in strength, frequency, duration and lasting from 2 to 72 hours. There are signs of Pitta Dosha involvement, which can be described as follows - when Pitta and Prana Vata combine, sensations such as nausea and burning are experienced. It is connected with sensory, motor and emotional abnormalities in some cases. Our Acharyas elaborated on the Dinacharya (daily regimen) and Ritucharya (seasonal regimen). However, as time has passed, many changes have occurred, which are unavoidable in living style, social and religious practises, and manners, all of which have an impact on the Tridoshas. Ardhavabhedaka is predisposed by nutrition, current lifestyle, irregular diet habits, fermented, pickled foods, baked items, chocolates, dairy products, and changes in sleep pattern such as awakening at night owing to night chores and resting during the day.

Samprapti
The Samprapti of an illness is significant since the therapy approach is mostly focused on Samprapti Vighatana. It appears from the time Nidana is consumed till the ultimate stage of the disease.

Samanya Samprapti: The use of Nidana components aggravates the Vatadi Doshas, which further vitiates the Rakta in the vessels of Shiras and generates different forms of Shiroragas according on the Dosha dominance and manifests the relevant symptoms.

Vishista Samprapti: The causative elements vitiate either Vata alone or Vata in conjunction with Kapha, causing Ardhvabheadaka. Ardhavabhedaka is classified into two types: Kevala Vatajanya and Vatakaphajanya. In both forms, Vata is the primary Dosha, however in the latter, Kapha is the primary Dosha. As a result, the likely Samprapti can be deduced from existing information in various Shirashoola scenarios.

Sanchaya
The majority of the Nidanas described cause Vata Sanchaya in its Udbhava Sthana. If they are linked with Kaphakara Nidanas, Kapha Sanchaya and Vata occur.

Prakopa
Continuous exposure to Nidanas causes Vata Prakopa, either alone or in conjunction with Kapha Dosha.

Prasara
Due to Madyapana, Amla Sevana, Pratapa, Santapa and Chinta Adhikya the circulating Prakopita Dosa performs Dooshana of the Durbala Rasadhi Dhatu’s. The Nidana’s, including Vyayama, Ushna, Teekshn Ahara, and Vegadharana cause Prasara of Doshas from Koshta Shakha, MarmaSthi Sandhi, and particularly Siras of Shiras.

Sthana Sanshraya
Due to Shirovaha Sroto Vaigunya, the Doshas get Sthanasanshraya in Shiras, notably in Manya, Bhru, Shanka, Akshi, Lalata, and Karna Pradesha.

Vyakta
When Dosha-Dooshya’s become lodged in Shirogata Srotas, the sickness manifests as symptoms. Vata damages the Siras of Shiras, causing Shaithilyata, Akunchana, and Purana causes Rakta Dusti, resulting in vascular disturbance in the form of Shoola in Shiras’ Ardha-Parshwa.

The episodic nature of Ardhavabhedaka can be attributed to exposure to Manasantapa (stress/tension), excess intake of sour food articles, exposure to sunlight and excess sound, travelling, and so on.

Samprapti Ghataka
Dosha - Vata, Vata-Kapha or Tridoshaja

Dushya - Rasa, Rakta
Rakta is a Dushya in Shirogoga because Charaka mentioned “Shiro-Ruk” in Shonitaja Roga. He has said unequivocally that the vitiated Doshas exaggerate Rakta in Shira to produce Shiro Roga. Rakta is thus the primary Dushya in Ardhavabhedaka.

Srotasa - Raktavaha Srotasas
It is related to Siras of the head, which are blood arteries in the head. Shirogata Siras is mentioned by Acharya Charaka in illnesses of the head. He asserted...
that the Dushita Doshas will impact Rakta along with Sira in Shirah to make Shiroroga. On this premise, Raktavaha Srotasa in Ardhabhavstedak’s involvement can be deduced.

Srotodushti - Sanga, Vimarga-Gamana

Agnimandya - Jatharagnimandya, Rakta - Dhatvagnimandya

Jatharagnimandya is caused by etiological elements such as Atyashana and Adhyashana. Raktadushti is required for the pathogenesis of Shirh-Roga. As a result, Rakta Dhatvagnimandya can likewise be deduced.

Manya, Bhru, Shankha, Karna, Akshi, Lalata, Ghata, Hanu, and Shirogata Sandhi are regarded Vyakti Sthana of Ardhabhavstedak.

Udbhava - Amashaya, Pakvashya

Marga - Abhyantara

Svabhava - Ashukari

Adhisthana - Shirah

Vyaktisthana - Shira and its attachments like Manya, Bhru, Shankha, Karna, Akshi, Lalata, Ghata, Hanu and Shirogata Sandhi can be considered as Vyakti Sthana of Ardhabhavstedak.

Rupa of Ardhabhavstedak

Rupa of Ardhabhavstedak can be grouped into following two categories-

1. Pratyatma Linga of Ardhabhavstedak - In Ardhabhavstedak Roga, all the Acharyas have described one thing common i.e., Vedana in Ardhe-Shirsha. So, the Pratyatma Linga of Ardhabhavstedak must be “Pain in the half of the region of head.”

2. Samanya Lakshana of Ardhabhavstedak -

   ▪ Cutting and churning pain in half of the region of Manya, Bhru, Shankha, Karna, Akshi and Lalata.

   ▪ Tearing and throbbing intensity of pain with Bhrama.

   ▪ The disease develops either at the interval of fortnight (15 days) or 10 days or a month and subsides of its own accord. If the disease lasts for advanced, it may destroy the sight and the hearing.

DISCUSSION

Samprapti is weak in Dosha Kriya Kala. Samprapti is weak or progressing slowly in the first three levels of Kriya Kala. Only the doshas are steadily expanded till they overflow and reach other regions of the body. These stages are referred to as Dosha Kriya Kala. Because of the weaker Dosha Kriya Kala, Samprapti Vighatan is easy.

As Acharya Charaka mentioned “धश्तुःस्नेहोत्तमा मात्रा शिर-कायविरेचनम्” as treatment modality of Ardhabhavstedak. Brihat Dashmoola Taila mentioned in Bhaishyja Ratnavali as Abhyanga, Pana and Nasya in Shirorogadhikara chapter with special indication to Ardhabhavstedak. Here Brihat Dashmool Taila was used as Nasya.

Probable mode of action of Brihat Dashamool Taila

Among the 10 Dravyas of Dashmool 5 Dravyas (50%) have Vata-Kapha Shamak property, 4 Dravas have Tridosaghna property and 1 Dravya has Vata-Pitta Shamak property. It means, in Dashmool all Dravas have Vata Shamak property and 9 Dravas have Vata-Kapha Shamak property. Therefore, it will be a potent Vata Dosha Shamak, Vata-Kapha Shamak and Tridosaghna compound. Thus, over all it pacifies Vata, Vata-Kapha Dosa or Tridosha and Ardhabhavstedak being a Vata Pradhana Vyadhi (Vata-Kapha-Ch. or Tridoshaja Su.), there is every possibility of Samprapti Vighatan of Ardhabhavstedak Roga.

Ushna Virya, Katu Rasa and Tikta Rasa have Deepana-Pachana Karma, which causes Amapachana and thus provides proper metabolism and ultimately balances the Agni.

Ushna Virya has Deepana - Pachana, Virechana, Vilayana property, which softens and liquefies the morbid Doshas which are ultimately expelled out due to Virechaka Karma. Laghu Guna and Tikshna Guna
have Srot-Shodhaka property, which helps in expelling the morbid Doshas. These Guna also have the property of Urdhavabha-Doshaharatarva, which breaks the Samprapti at Prasararavastha, where Vata alone or Kapha along with Vata causes Urdhavaga Prawriti of vitiated Doshas.

Probable mode of action of Nasya Karma

Nasya Karma is a procedure in which liquid medications and herbalized oils are ingested through the nose. Since the nose is the entrance to the head, if it is used consistently, it can effectively treat many head-related disorders. It purifies and opens the head’s pathways, which enhances Prana’s oxygenation process and positively affects how the brain functions. The head is the Indriya and Kapha Dosha’s ruler. It affects the Kapha Dosha. In Nasya Karma the medicine is put into nostril, moves in the channels upto the Shringataka and spreads to whole of the interior of the head and to the junction place where all the channels related to eyes, ears and throat situated together, thus shows influence on Shiras by removing out the accumulated Doshas localized in Shiras i.e., from all sinuses in the skull, the action known as Shirovirechana. The olfactory nerves entering olfactory mucosa of nose carry the sheaths dura, arachnoids and pia with them. They directly enter into the brain. Olfactory straie are extensively connected to the limbic system stimulation can nourishment of nerve ending through Nasya alters the pathology of migraine.[18]

Conclusion

People suffer from painful diseases like Shirogata-Roga every day as a result of using medications, tobacco, alcohol, irregular eating habits, sleeping disorders, painkillers, antibiotics, oral contraceptives, steroids, suppressing urges, mental stress, and depression. Since the nose is the entrance to the head, if it is used consistently, it can effectively treat many head-related disorders like Ardhabhdedaka. Ardhabhdedaka is Vata Pradhana Tridoshaj Urdhavajtrugata Vyadhi. Brihat Dashmoola Taila having Tridoshaj eliminating properties and Nasya Karma is the best treatment modality in Urdhavajtrugata Roga as mentioned by Acharya Charaka.

References


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