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## Role of *Nasya Karma* in *Ardhavabhedaka* - A Review

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### 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 *Panchakarma* 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 "चतुःस्नेहोत्तमा मात्रा शिरःकायविवेचनम्" as treatment modality of *Ardhavabhedaka*. *Brihat Dashmoola Taila* mentioned in *Bhaishjya Ratnavali* as *Abhyanga*, *Pana* and *Nasya* in *Shirorogadhikara* chapter with special indication to *Ardhavabhedaka*.

**Key words:** *Ardhavabhedaka*, *Brihat Dashmoola 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 Charaka*<sup>[1]</sup>: *Vataja*, *Pittaja*, *Kaphaja*, *Sannipataja*, and *Krimija*. In *Siddhithana*, he also listed four other *Shirorogas*: *Shankhaka*, *Ardhavabhedaka*, *Suryavarta*, and *Anantvata*. *Shirorogas* are classified into eleven types, according to *Acharya Sushruta*<sup>[2]</sup>: *Vatika*, *Paittika*, *Kaphaja*, *Sannipatika*, *Raktaja*, *Kshayaja*, *Krimija*, *Suryavarta*, *Anantavata*, *Ardhavabhedaka*, and *Shankhaka*. The word *Ardhavabhedaka* is made up of two parts: *Ardha* and *Avbhedaka*. *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: Ardhavabhedaka*, so *Ardhavabhedaka*."<sup>[3]</sup> *Ardhavabhedaka* symptoms appear in the lower portion of the head. *Acharya Chakrapani*, a *Charaka Samhita* commentator, explained the phrase *Ardhavabhedaka* by saying "*Ardha Mastaka Vedana*."<sup>[4]</sup> 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,

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ears, eyes, and frontal part, which is quite similar to Migraine.<sup>[5]</sup> 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.<sup>[6]</sup> 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 *Samprapthi 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 *Shirorogas* 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 *Ardhvabhedaka*.<sup>[7]</sup> *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*.<sup>[8]</sup>

#### Prasara

Due to *Madyapana*, *Amla Sevana*, *Pratapa*, *Santapa* and *Chinta Adhikya* the circulating *Prakoopita Dosha* 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*.<sup>[9]</sup>

#### Sthana Sanshraya

Due to *Shirovaha Sroto Vaigunya*, the *Doshas* get *Sthanasanshraya* in *Shiras*, notably in *Manya*, *Bhru*, *Shankha*, *Akshi*, *Lalata*, and *Karna Pradesha*.<sup>[10]</sup>

#### Vyakta

When *Dosha-Doosha'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.

#### Samprapthi Ghataka

**Dosha - Vata, Vata-Kaphaja or Tridoshaja**

**Dushya - Rasa, Rakta**

*Rakta* is a *Dushya* in *Shiroroga* because *Charaka* mentioned "*Shiro-Ruk*" in "*Shonitaja Roga*".<sup>[11]</sup> 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 Srotasa

It is related to *Siras* of the head, which are blood arteries in the head. *Shirogata Sira* 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 *Ardhavabhedak'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 *Shiro-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 *Ardhavabhedaka*.

**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 *Ardhavabhedaka*.

**Rupa of Ardhavabhedaka**

*Rupa* of *Ardhavabhedaka* can be grouped into following two categories-

1. *Pratyatma Linga* of *Ardhavabhedaka* - In *Ardhavabhedaka Roga*, all the *Acharyas* have described one thing common i.e., *Vedana* in *Ardhe-Shirsha*. So, the *Pratyatma Linga* of *Ardhavabhedaka* must be "Pain in the half of the region of head."<sup>[12]</sup>
2. *Samanya Lakshana* of *Ardhavabhedaka* -
  - Cutting and churning pain in half of the region of *Manya, Bhru, Shankha, Karna, Akshi* and *Lalata*.<sup>[13]</sup>
  - Tearing and throbbing intensity of pain with *Bhrama*.<sup>[14]</sup>

- 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.<sup>[15]</sup>

## 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 "चतुःस्नेहोत्तमा मात्रा शिरःकायविवेचनम्" as treatment modality of *Ardhavabhedaka*.<sup>[16]</sup> *Brihat Dashmoola Taila* mentioned in *Bhaishjya Ratnavali* as *Abhyanga, Pana* and *Nasya* in *Shirorogadhikara* chapter with special indication to *Ardhavabhedaka*.<sup>[17]</sup> Here *Brihat Dashmoola Taila* was used as *Nasya*.

**Probable mode of action of Brihat Dashamoola Taila**

Among the 10 *Dravyas* of *Dashmoola* 5 *Dravyas* (50%) have *Vata-Kapha Shamak* property, 4 *Dravyas* have *Tridosaghna* property and 1 *Dravya* has *Vata-Pitta Shamak* property. It means, in *Dashmoola* all *Dravyas* have *Vata Shamak* property and 9 *Dravyas* 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 Dosha* or *Tridosha* and *Ardhavabhedaka* being a *Vata Pradhana Vyadhi* (*Vata-Kapha-Ch. or Tridoshaja Su.*), there is every possibility of *Samprapti Vighatana* of *Ardhavabhedaka 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 *Sroto-Shodhaka* property, which helps in expelling the morbid *Doshas*. These *Guna* also have the property of *Urdhavabhaga-Doshaharatva*, which breaks the *Samprapti* at *Prasaravastha*, where *Vata* alone or *Kapha* along with *Vata* causes *Urdhavaga Pravriti* 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 striae are extensively connected to the limbic system stimulation can nourishment of nerve ending through *Nasya* alters the pathology of migraine.<sup>[18]</sup>

#### 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 *Ardhavabhedaka*. *Ardhavabhedaka* is *Vata Pradhan Tridoshaj Urdhavajatrugata Vyadhi*. *Brihat Dashmoola Taila* having *Tridoshaj* eliminating properties and *Nasya Karma* is the best treatment modality in *Urdhavajatrugata Roga* as mentioned by *Acharya Charaka*.

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