

Role of Nasya karma in Ardhavbhedaka 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 20yrs to 50yrs. 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 Ardhavbhedaka among them are strikingly similar to those of migraine. Similar to analgesics, which have negative effects on other organs, they are typically taken for migraine. Therefore, an Ayurvedic method to treating this ailment is presented in this article. Nasya is a kind of panchakarma treatment for body cleansing used in Ayurvedic medicine. Administration of drug by the route of nasal cavity is termed as Nasya. It pacifies and opens the head's pathways which enhance prana's oxygenation process and positively affects how the brain functions. Acharya Charak mentioned चतुःस्नेहोत्तमा मात्रा शिरः काय शिरे चम् as treatment modality Ardhavbhedaka Briyat Dashmoola taila mentioned in Bhaishjya Ratnavali as Abyanga, pana, and Nasya in shirorogadhikara.

Keywords Ardhavabhedaka, Brihat Dashmoola tila migraine Nasya, shiroroga, etc.

INTRODUCTION

Migraine is a disorder characterised by recurrent moderate to severe headache that interferes with work, social activities, a family life. This is a big health concern among people aged 20yrs to 50yrs. Migraine is the second most common type of headache. Acharya's describes numerous different types of shirorogas in Ayurvedic treatment. Ardhavbhedaka's clinical characteristics are very similar to migraine. In sutrasthana there are five varieties of shirorogas.

According to Acharya Charak Vataja, Pittaja, kaphaja Sannipataja, and krimija, in Siddhiasthana he also listed four other shirorogas: shoukhata, Ardhibhedaka, suryavarta, and Anantvata. Shirorogas are classified into eleven types according to Acharya Shushruta: vatika, paittika, kaphaja, sani, pataja, Rakataja, kshayaja, krimija, Suryavarta, Anantavata, Andharbhedaka, and shankhaka. The word

Ardhavbhedaka is made up of two parts: Ardha & Avbhedaka. Ardha denotes half of the head, and Avbhedaka denotes a poor prognosis. A Bhedaka denotes agony that is breaking through or bursting out. However, Acharya Vagbhata referred to it as bhada of vataja shiroroga. Ardhetu, murdha, Ardhavbhedaka, so Ardhavbhedaka at Ardhavbhedaka symptoms appear in the lower portion of the head. Acharya Chakrapani, a Charaka Samhita commentator, explained the phrase Ardhavbhedaka by saying "Ardha mastaka vedana"⁴. It is vata-kaphaja illness according to Acharya Charak and Madhava. Tridosha illness, according to Acharya Sushruta, there will be a cutting & 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.⁵ 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, prana, and vata combine: sensation such as nausea & burning are experienced. It is connected with sensory, motor, and emotional abnormalities in some cases. Our Acharyas elaborated on the Dinacharya & Ritucharya. However, as time has passed, many changes have occurred, which are unavoidable in living style, social, and religious practices and manners, all of which have an impact on the Tridoshas. Ardhavbhedaka is predisposed by nutrition, current lifestyle, irregular diet habits, fermented/pickled foods, baked items, chocolate, dairy products, and changes in sleep pattern such as awaking 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 Nidan components aggravates the vatadi Doshas which further vitiates the rakta in the vessels of siras and generates different forms of shiro-roga according to the dosha dominance and manifest the relevant symptoms

Vishista samprapti

The causative elements vitiate either vata alone or vata in conjunction. with causing Ardhavbhedaka 7 Ardhavbhedaka is classified into two types. kevala vatjanya vat-kaphajanya In both forms, vata is the primary Dasha however in the latter kapha is the Primary Dasha. As a result the likely samprapti can be deduced from existing information in various shiro-roga scenarios

Sanchaya

The majority of the Nidanas described. Cause vata sanchaya in its udbhava sthau If they are linked with Kaphakar nidanas, kapha sanchaya and vata occur.

Prakopa

Continuous exposure to Nidanas causes vata prakopa either alone as in conjunction with kapha Doshap

Prasara

Due to madyapana Amla sevana. Pratapa, santapa, & chinta Adhikya the circulating Prakopita Dosha Performs Cooshra of the Qurbala Suash The Nidancis, Including vyayama, ushua, teekshma Dosh & tharina cause. Prasara from koshta shakha Marmasti sandhi and particularly siras⁹

Vyakta

When Dosha-Doshya's become Lodged in shirogata srotas the manifests as symptoms. vatadamages the siras, causing shaithilyata Akunchana, and purana causes Rakta Dusti. Resulting in vascular disturbance in the form of shoola in siras Ardhavbhedaka

Samprapti Ghatata

Dosha vata, vata-kaphaja or tridoshaja

Dushya Rasa, Rakta

Rakta is a Dushya in shiro-roga because chataka mentioned in shiro Ruk in shonitaj Roga Hehas said unequivocally that the vitiated Doshas exaggerate Rakta in shira to produce shiro Roga. Rakta is thus the primary dushya in Ardhavbhedaka

Srotasa Raktavaka srotas

It is Related to siras of the head, which are blood arteries siras is in the head. shirogata siras is mentioned by Acharya Charaka in illness of the head Raktavaka srotasa in Ardhavbhedaka's involvement can be deduced.

Strotodushti, sanga Vimarga Gamana

Agnimandya Jatharagnimandya rakta dhatvagnimandya. Marg-Abhyantara Swbhav-Ashukari Adhishthana -Sirahvyaktisthana-shira & its attachments like manya, bhru, shankha, karna, Akshi, Lalata, Ghata, Hanu & shirogata sandhi can be considered as vyakti sthana of f Ardhavbhedaka.

Rupa of Ardhavbhedaka

Rupa of Ardhavbhedaka can be grouped into following two Categories.

1) Pratyayma Linga of Ardhavbhedaka. In Ardhavbhedaka Roga, all Acharyas have described one thing common i.e., vedana in Ardhavbhedaka Must be pain in the half of the region of head.¹²

2) Samanya lakshna of Ardhavbhedaka

Cutting and churning pain in half of the regions of manya bhru shankha karna Akshi and lolata.¹³

Tearing & throbbing intensity of Pain with Bhrama's¹⁴

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 sight and the hearing.¹⁵

॥ तथा थथ भेदके व्याधौ प्राप्त मन्यच्च यद्भवेत् ॥.....॥ एष एवं प्रयोक्तव्यः शिरोरोगेकफात्मके ॥ सू.उ.26/31-35

Ardhavbhedaka Chikitsa.

According to Charak Samhita -Chatusneha (ghrita, Taila, Vasa, majja) Shirovirechan, Kayvirechan, Nadi Sweda, Jeerna ghrita, Niruha basti, Shirobasti etc.

According to Ashtang Hridaya - Shrishbeeja, Nasya, and lepa of prapunnata beeja with amla. According to Sushruta Samhita Nasya with sirishphala, Madhuradi Nasya.

Samprapti is weak in Dosha kriya kala. Samprapti is weak or progressing slowly in the first three Levels & Kriya kala, only the doshas are steadily expanded till they overflow & reach other regions & 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 शिरः काय शिरे चम् As treatment modality of Ardhavbhedakas 16 Brihat Dashmoola Taila mentioned in Bhaishajya Ratnavali as Abhyanga, pana nasya in shirorogadhikara chapter, with special indication to Ardhavbhedaka 17 heare Brihat Dashmoola Taila was used as Nasya.

Probable mode of action of Brihat Dashmoola Taila.

Among the 10 Dravyas of Dashmoola 5 dravyas have vata kapha shamak Property & 1 Dravyahas 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 & Tridoshjanya compound. Thus, over all it pacifies vata, vata- kapha Dusha or Tridosha & Ardhavbhedaka being a vata Pradhan vyadhi. There is every possibility of there samprapti vighatana of Ardhavbhedaka. Roga.ushna virya katu Rasa and tikta Rasa Have Deepana-pachana karma Which causes Provides, Proper metabolism and ultimately balances the Agni.ushna virya has Deepama-pachana virechana, vilayana, Property, which Softness & Liquefies the morbid Doshas which are ultimately expelled out due to virechan karma. Laghu guna & Tikshana Guna have sroto shodhaka property, which helps in expelling the Morbid Doshas. There Guna also have the property of urdhvabhaga doshahartava, which breaks the samprapti at prasaravastha where vata alone or kapha along with vata causes urdhvavaga pravriti of vitiated doshas.

Probable mode of action of Nasya karma

Nasya karma is procedure in which in Liquid medication and herbalized oils are ingested through the nose since the nose, is the entrance to the head if it is used consistantly. It can effectively treat many head related disorders. It purifies & opens the head's Pathways which enhance Prana's oxygenation process & Positively affect how the brain function process and positively affects how the brain functions. The head is the indriya & Kapha Dasha'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 sizes ie from all sinuses in the skull, the action known as shiroverachan. The olfactory nerves entering olfactory mucosa of Nose carry the sheaths dura archnoids and pia with them. They directly enter into the brain olfactory strae are extensively connected to the limbic system stimulation can nourishment of nerve ending through Nasya alters the pathology of migraine ¹⁴

CONCLUSION

People suffering from painfull disease like Shiroroga in day today like due to irregular diet habit of junk food from outside sleep disorder due to stress, strain, and over workload. It is Observed that after taking Nasya of Subside along with proper dietary habit.

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