

ROLE OF NASHYA KARMA IN ARDHAVBHEDAKA

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ABSTRACT

The life style of the people of modern era has changed due to rapid urbanization. Due to changed work expectations for better life style, stress is causing increased incidence of acute and chronic disorders. *Ardhavbhedaka* is one of the chronic illness, which is wide spread in the population with varying severity. *Ayurveda* proslutated the unique principle of *Tridosha*, *Dhatu* and *Mala* for the homeostasis of the body. In *Ayurvedic* text, almost all the *Achrayas* have mentioned *Ardhavbhedak* in *Shiro-Roga*. *Ardhavbhedaka* is paroxysmal unilateral headache associated with vertigo and pain of varing intensity is seen. According to *Acharya Sushruta*, it is tridoshaja disease and *Acharya Charaka* it is *vata -Kaphaja*, *Acharya Vaghbhat* it is *Vataj*. *Ardhavabhedaka* defines *Ardha Mastak Vedana*. *Ayurveda* has a variety of natural medication in the treatment of *Ardhavabhedaka*. *Nasa* is nearest root to alleviate the disease of head. *Ayurvedic* therapeutics especially *Nasya karma* (Errhine therapy) has attracted considerable glamour for providing safe and effective remedies in the treatment of *Ardhavbhedaka*. According to *Acharya Sushruta* *Ardhavabhedaka* is best treated with *Ghrita* and it is effective in subsiding *Pittaja* and *Vataja* disorders; it improves *Dhatu*s and is overall booster for improving *Ojas*. So use *Go Ghrita Nasaya* in the treatment of *Ardhavbhedaka*.

KEYWORD: *Ardhavbhedaka*, *Nasya*, *Ghrita*, *Dhatu*, *Ojas*.

INTRODUCTION

According to *Acharaya Sushruta* there are 11 types of *Shiro-Roga*. Among them, one of them is *Ardhavabhedaka* in which unilateral headache is there which is associated with *Bhrama* and different intensity of pain. At present era *Ardhavbhedaka* is most common symptoms in people. *Nasya* is kind of *Panchkrama* treatment for body cleansing a used in *Ayurvedic* medicine. Administration of drug by the route of nasal cavity is termed as *Nasaya*, *Navan*, *Nasaya Karma*, etc. are synonymous to *Nasaya*. *Nasyakarma* is a process where in the drug herbalized oils and liquid medicines is administered through the nostrils. Since nose is the gateway of the head, it is highly effective in curing a number of diseases pertaining to the head, if it is performed systematically. It cleanses and opens the channels of the head, thereby improving the process of oxygenation *Prana*, which has a direct influence on the functioning of brain. It is beneficial if done on a regular basis, because it keeps the eyes, nose and ear healthy. It also prevents the early graying of hair. Head is the ruler of *indriya* and *Kapha dosha*. It works on *kapha dosha*. The medicine given through *Nasya* reaches up to the brain and thus it pulls out all the disease causing

doshas impurities. Medicine given through nostrils travels the entire passage and reaches the cribriform plate, which is porous in nature. From there it is absorbed and reaches the tissues of brain. It is like the local application on the tissues of brain. In our day to day life due to medicines, tobacco, alcohol, irregular food habits, Sleeping disturbance, pain-killers, antibiotics, oral-contraceptives, steroids, suppression of urges, mental stresses, depression, night awaking & day sleeping mankind get *Shirogataroga* and suffered from many painful diseases. About 60% of people are suffering from *Shirogataroga* and having other complications. *Acharya Sushruta* mentioned *Nasaya karma* in *Ardhavbhedaka*. *Acharya Dalhan* mentioned *Goghrita* use for *Nasaya Karma* in *Ardhavbhedaka*.

Aim:-aim is to review role of *Nasayakarma* in *Ardhavbhedaka*.**Objective**

1. To review literature of *Ardhavbhedaka*.
2. To review role of *Nasayakarma* in *Ardhavbhedaka*.

METHODOLOGY

Definition of *Nasyakarma*

Aacharya Vagbhata: Nasya Karma: The procedure of instilling medicines through the nasal orifice is called *Nasyakarma*. The nasal orifices are believed to be the entrance of the head.^[1] The medicine instilled through them easily penetrated *Sringataka* and spreads to the *Siras* (arterioles) of Head Eyes, Ears, Throat and expels out the impurities.^[2] Types of *Nasyakarma*: According to the functions the *nasyakarma* there are 3 types. 1. *Virechananasya*. 2. *Brihmananasya* 3. *Shamana nasya*.^[3] According to the quantity of the *nasya* drug used it is of 2 types. 1. *Marshanasya* 2. *Pratimarsha nasya*.^[4]

Review of *Ardhavbhedaka*

- *Ardhavbhedaka*

In *Ayurveda* classics, *Ardhavbhedaka* is mentioned under the heading of *Shirorogas*.

The word *Ardhavabhedak* has three components viz.

- *Ardha* (half or half side) + *Ava* (bad prognosis) + *Bhedaka* (breaking pain)

Thus actual meaning of *Ardhavabhedaka* is breaking type of pain in one half of the head either right or left. *Chakrapani* make it clear by saying *Ardhavabhedakameans "Ardha Mastaka Vedana"*.

According to *Acharya Charaka - Ardhavabhedak* is a condition where acute pain in half side of head, sides of the neck, eyebrow, temple, ear, eyes are seen. The pain is like piercing in nature. If the condition becomes aggravated, it may even impair the functions of the eye and ear.

According to *Acharya Sushruta*,^[5] If one half of the head has severe pricking, piercing type of pain which is associated with giddiness and which appears suddenly after a fortnight, ten days or can appear suddenly any time. Such a condition is known as *Ardhavabhedak*, caused by *Tridoshas*.

According to *Acharya Vagbhata*,^[6] Pain in half side of head is considered as *Ardhavabhedak*.
Nidanas of *Ardhavabhedak*.^[7]

Nidanas explained can be again divided in to *Aharaja* and *Viharaja Nidan*:

Aharaja Nidana

1. *Adhyashana*:- Intake of food before the digestion of previous meals.
2. *Atyashana*:- Consumption of food in excessive quantity.
3. *Rooksha Bhojan*:- Excessive consumption of food having *Rooksha Guna*.

Viharaja Nidana

1. *Ayasa*: Excessive physical strain.

2. *Poorvavata Sevana*
3. *Veg Sandharana*: Suppression of natural urges e.g. sneezing, vomiting etc.
4. *Vyayama*: Excessive exercise.
5. *Avashyay Sevana*
6. *Maithuna*

Avashyaya, Divaswapna, Atimaituna, Atapa Sevana, Purovata Sevana And Vegadharana are also mentioned as specific causative factors of *Ardhavabhedak*.

Purvarupa Of Ardhavabhedaka

No specific reference is cited in *Bhrihatrayis*.

In *Madhava Nidana*, general *Purvarupa* for *Shirahshoolahas* been mentioned as - *Ishat Daha And Supti*.

Rupa of Ardhavabhedaka

According to *Acharya Charaka*,^[8] Severe pain in half side of the head, affecting particularly neck, eye brows, temporal region, ear, eye and forehead. The pain is like cutting by the sharp objects or piercing in nature.

According to *Acharya Sushruta*,^[9] Pricking pain in one half of the head which is piercing or aching in nature and associated with giddiness. These features appear every fortnightly or ten days or any time.

According to *Acharya Vagbhata*,^[10] *Acharya Vagbhata* also emphasized on its paroxysmal nature of pain and said that it comes in every *Paksha* (Fortnightly) Or *Masa* (Month). The Headache Subsides By Itself I.E., *Svayameva Upashamyati*.

Samprapti of Ardhavabhedaka

According To *Acharya Charaka*,^[11]

The *Nidanafactors Aharaja* (*Ruksha Ahara And Adyashana*), *Vihara* (*Purvavata Sevana, Vegasandhara, Atri Maithuna*), *Manasika* (*Krodha, Shoka, Bhaya*) And *Agantuja* like any *Aghata* to the *Shirah* vitiate either *Vata* alone or associated with *Kapha* enters the *Siras* of the *Shiras*, Vitiates the *Rakta Dhatu*, invades the half portion of the head and causes *Ardhavabhedak*.

Samprapti Ghataka

Dosha- Tridoshaja or *vata Kaphaja*

Dushya-Rasa-Rakta, *Rakta* is a *Dushya* In *Shiroroga*, because *Charaka* has included "*Shiro-Ruk*" in "*Shonitaja Roga*". It has been clearly stated by him that the vitiated *Doshas* after reaching *Shirah* exaggerate *Rakta* there to produce *Shiro Roga*. Thus, *Rakta* is the main *Dushya* in *Ardhavabhedak*.

Srotasa- Raktavaha Srotasa - It can be correlated with *Siras* of head i.e. blood vessels of head. *Acharya Charaka* has explained about *Shirogata sira* in diseases occurring in head. He stated that the *Dushita Doshas* after reaching *Shirah* will affect *Rakta* along with *Sira* there, to produce *Shiroroga*. So in *Ardhavabhedak* also, *srotas* involved is *Sira* (blood vessels) of headache.

On this basis, the involvement of *Raktavaha Srotasain Ardhavabhedak* can be inferred.

Srotodushti - Sanga, Vimarga-Gamana.

Agnimandya- Jatharagnimandya, Rakta Dhatvagnimandya.

The etiological factors like *Atyashana, Adhyashana Causes Jatharagnimandya*. *Raktadushti* is an essential factor in pathogenesis of *Shiro-Roga*. So, *Rakta Dhatvagnimandya* can also be inferred.

Udbhava - Amashaya – Pakvashya, Sanchara - Rasayani Marga - Abhyantara, Svabhava – Ashukari,

Adhithana - Shirah(Head), Vyaktisthana - Shirahand its attachments like *Manya, Bhru, Shankha, Karna, Akshi, Lalata, Ghata, Hanuand Shirogata Sandhican* be considered as *Vyakti Sthana* of *Ardhavabhedaka*.

ArdhavabhedakaChikitsa -

According to Charaka Samhitha,^[12]- *Chatusneha (Gritha, Taila, Vasa, Majja) Shirovirechana, Kayavirechana, Nadi Sveda, Jeerna Gritha, Niruha Basti, Anuvasana Basti, Upanaha, Shirobasti, Dahanakarma* and *Samanya Prathishyaya Chikitsa* are described.

According to *Susruta Samhitha*,^[13]-*Acharya Sushruta* advised to give *Bahya Chikitsa* like *Sneha, Sweda, Abyanga, Parisheka, Upanaha, Shirobasti; Abhyantara Chikitsa* i.e. *Snehapana, Anuvasana And Niruha; Nasya* with *Sirishphala, Dashmoolaavapidana, Madhukadhyavapidan, Madhuradi Nasya*.

According to Astanga Hridaya,^[14]-*Shirishabeeja Nasya, Shaliparni Kwata Nasya and Lepa Of Prapunnatabeeja* with *Amla*.

According to Yogaratnakar - *Suryavartha Chikitsa* can be adopted for *Ardhavabhedak* and *Snehana, Svedana,*

Pathya-Apathya

Only in <i>Bhaisajya Ratnavali</i> - <i>Shirorogadhikara Pathyapathya</i> for headache are mentioned. <i>Pathya Chikitsa Upakrama</i> -	<i>Swedana, Nasya, Dhumapana, Virechana, Lepa, Vamana, Langhana, Shirobasti, Raktamokshana, Upanaha.</i>
Diet-	<i>Consuming Purana Ghrita, Shali, Shashtikashali, Yush Milk, Dhanvamansa, Ghritapura.</i>
Vegetables-	<i>Patolam, Shigru, Vastuka, Karvellaka</i>
Fruits-	<i>Amra, Amalaki, Dadima, Matulunga, Jambeera, Draksha,</i>
Liquid Diet-	<i>Narikela, Kanji, Takra</i>

Treatment Nasaykarma in Ardhavbhedakamentioned by Sushruta

Mode of action of *Go-Ghrita Nasya*:-

Ghrita is supreme in *Jangama Sneha* and is *Balavardhaka, Ojovardhaka, Vayasthapana, Agni*

Dhumapana, Snigdoshna Bhojana. Vidanga, Krishna Tila used for *Lepa*.

According to Bhela Samhitha- Preparations made by milk with *Karpasa Beeja, Masha, Godhuma, Sarshapa, Yava, Ksheeripanchamula* should be useful. The above drugs cooked in milk are used in the form of *Nadi Sveda* and *Upanaha Sveda*.

According to Chakradatta- *Kunkuma* mixed with sugar and fried with ghee is used as *Nasya* in *Ardhavabhedak*. *Nasya* with decoction of *Dashamula* mixed with ghee and rock salt cures the *Ardhavabhedak*.

According to Bhaishajya Ratnavali-In *Bhaishajya Ratnavali*, general line of treatment for *Shirashula* are advised which are *Svedana, Nasya, Dhumpana, Virechana, Lepa, Vamana, Langhana, Shirobasti, Raktamokshana, Agnikarma, Upanaha, Purana Ghrita* and *Shashtika Shali*.

Sadhya-Asadhyata-In *Samhita* the *Sadhyasadhyata* of *Shirahshoola* is not described specially. The prognosis of a disease is usually dependent upon its severity. The *Shirahshoola*, which is not chronic than one year and devoid of any major complication, can be termed as *Sukhasadhya*. On the contrary, when *Shiroroga* is having history of long chronicity with chances of relapse is chronic in nature, even after undergoing all sorts of treatment if no improvement is seen then it can be considered as *Asadya*. According to *acharya Bhela Ardhavabhedaka* is *Sudustara* i.e. *Kastasyadya*.

Upadras-Nayana Vinasha (destruction or loss of visual capacity) and *Shrotra Vinasha* (destruction or loss of hearing capacity) are the *Upadras* of *Ardhavabhedak*.

Deepana and *Dhatuposhaka*. By virtue of its *Sanskaranuvartana* property, it attains the properties of ingredients without losing its own. According to *Acharya Charaka, Ghrita* is effective in subsiding *Pittaja* and *Vataja* disorders; it improves *Dhatu* and is overall

booster for improving *Ojas Ghrita* having *Balya*, *Brimhana*, *Rasayana* and *Medhya* effect which can be explained by two ways. Digestion, absorption and delivery to the target organ are made easy when any drug is processed with *Ghrita* due to its lipophilic action. Anti-oxidant effect of *Go-Ghrita* is due to its Vitamin A and Vitamin E content. According to *Acharaya Sushrutain* ardhavbhedak use *Goghrita Nasaya*,^[15] and *Acharya Dalhanacharya* explain that *GoGhrita Nasayais* effective in vataj *Pittaj Avastha*.^[16]

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