

**NASYA KARMA AS TREATMENT MODALITY FOR URDHVAJATRUGATA VIKARA
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**ABSTRACT**

People's lifestyles in the modern era have Changed as a result of industrialization, technical advancement, and rapid urbanization. These conditions, as well as the hope of a better way of life, have increased mental strain and stress, eventually increasing the prevalence of acute and chronic illnesses. *Ardhavabhedaka* is one of the chronic illnesses that affects a large portion of the population and varies in severity. *Acharyas* mentioned it as *Shiro-Roga* and defines it as *Ardha-Mastak Vedana* (Pain in one side of head). Its symptoms corelates with Migraine. Ayurveda has a range of natural medications to treat *Ardhavabhedaka*, but *Nasa* (Nose) is the closest root to alleviate *Urdhva-jatrugata Vikara*. Administration of drug via *Nasya Karma* (Errhine therapy) affects the central neurovascular system and lowers the blood brain barrier to allow for the absorption of drugs into the brain tissues. It may also result in better bioavailability of the drug. So, this paper is focused on exploration of *Nasya Karma* as an effective and safe method of drug administration.

Key words: *Nasya, Panchakarma, Ardhavabhedaka, Urdhva-jatrugata Vikara, Migraine***INTRODUCTION**

Ardhavabhedaka is a type of *Shiro-rog*, characterised by severe tearing and pricking pain in *Manya, Bhru,*

Shankha, Karna, Akshi, and *Lalata*, which is paroxysmal in nature and affecting in every *paksha* (15

days) or every *masa* (month). In advance stage it may cause serious damages to Eye and Ear.¹ It is correlated with Migraine in modern literature. Migraine have been shown to be among the most disabling disorders worldwide. It was particularly burdensome among young and middle-aged women. According to W.H.O. migraine most often begins at puberty and affect those between age 35 to 45 years. Because of hormonal influences it is more common in women than man usually by a factor 2:1. Thus it is one serious threat that affecting personal and professional life causing disabilities in young population.²

The medicines, which administered through nose is called as *Nasya*.³ The term *Nasya* has been specially adopted in Ayurveda referred to the method of administration of medicines in *Panchakarma* therapies such as herbal oils, medicated powders, or other substance into the nasal passage. *Shirogata-vikara* or *Urdhvajatrugata Vikara* in general present a variety of acute or chronic pharmacological therapy challenges, one such example is *Ardhavabhedaka* (Migraine).

Oral medications have some limitations such as low bioavailability and little brain exposure, quick metabolism, quick elimination, undesired side effects, along with high dose requirements. So, the patients experience inconvenience and suffer large expenditures for themselves, their families, and society. The description ahead in this paper is focused on exploration

of *Nasya karma* as an effective and safe method of drug administration specially in the case of *Ardhavabhedaka*.

MATERIAL AND METHOD –

To fully comprehend this subject, a thorough literature research of the *Samhitas*, *Panchakarma* textbooks, and contemporary medical textbooks was conducted concurrently.

Nasya: The word *Nasya* is derived from ‘*Nasa*’ *Dhatu* which denotes property of movement or motion (*Nasa Gatau*) and *Vyapti* i.e. pervasion (*Nasa Vyaptau*). *Nasya* is the procedure of administration of *Sneha* of medicinal benefits or *Sneha* processed with medicines via nasal route.⁴ The drug administered through nose alleviates the vitiated *Doshas* situated in head and its constituent parts by expelling the morbid *Doshas* and thus curing the *Urdhvajatrugata Vikara*.⁵ *Sushruta* has also used the word *Shirovirechan* for a specific distinction of *Nasya*. *Charak* has also used the word "*Nastah-prachhardana*" in which *Prachhardan* means *Vamana* so, the word "*Nastah-prachradhan*" is used to denote the purification done by *Nasya* in the form of elimination of vitiated *Doshas*.

Nasa has been considered as the gateway of *Shirah* and to uproot the deep seated morbid *Doshas* *Nasya* therapy has been advised by almost all the *Acharyas* more specifically for the *Shiro-rogas*.^{6,7}

CLASSIFICATION OF NASYA

Table No 1. Classification of *Nasya* in various Ayurveda texts

S.N.	Reference book	Classification
1.	Charaka Samhita ^{8,9}	According to mode of action- 3 Types ❖ <i>Rechana, Tarpana, Shamana</i> According to administration method – 5 Types ❖ <i>Navana, Avapidana, Dhamapana, Dhuma, Pratimarsha</i> According to parts of medicinal plant which can be used for administration (<i>Ashraya Bheda</i>)– 7 Types ❖ <i>Phala, Patra, Mula, Kanda, Pushpa, Niriyasa, Twaka</i>
2.	Sushruta Samhita ¹⁰	2 Type of <i>Nasya</i> - ❖ <i>Nasya</i> ❖ <i>Shirovirechana</i> 5 Type of <i>Nasya</i> - ❖ <i>Shirovirechana, Pradhamana, Avapida, Nasya, Pratimarsha</i>
3.	Ashtang-hriday ¹¹	According to the effect of <i>Nasya</i> – 3 Types ❖ <i>Virechana, Brimhana, Shamana</i>

4.	Kashyap Samhita ¹²	According to effect - 2 Types ❖ <i>Brimhana, Karshana</i>
5.	Sharangdhar Samhita ¹³	According to effect - 2 Types ❖ <i>Rechana, Karshana</i>

Acharya Charaka has classified *Nasya* based on formulation used, type of elimination of *Doshas* done by *Nasya* and according to the parts of medicinal plant which can be used for administration. According to *Acharya Sushruta* it is mainly of 2 types - *Shirovirechana* and *Snehana* based on effect of medicine

achieved which is also followed by *Acharya Vagbhata*.

Time for administration of Nasya: *Nasya Karma* is a time and condition specific procedure depending upon factors like *Ritu*, *Kala*, *Dosha* predominance and *Vyadhi* i.e., type of disease. This is show in Table No. 2

Table No. 2 – Kala of Nasya administration

Kala (Timing) of Nasya administration according to season¹⁴		
S.N.	Ritu	Timing
1.	<i>Grishma Ritu</i>	<i>Purvahana</i> (Morning)
2.	<i>Shita Ritu</i>	<i>Madhyahan</i> (Noon)
3.	<i>Varsha Ritu</i>	<i>Adurdine</i> (Uncloudy clear day)
Timing of Nasya administration according to Doshaja Vikara¹⁵		
S.N.	Doshaja Vikara	Timing
4.	<i>Kaphaja Vikara</i>	<i>Purvahana</i> (Morning)
5.	<i>Pittaja Vikara</i>	<i>Madhyahan</i> (Noon)
6.	<i>Vataja Vikara</i>	<i>Aprahana</i> (Evening)

Mode of Action of Nasya Karma¹⁶ - The nose is used as a route of administration for medicines in Ayurveda as well as modern science and found effective in various diseases. So, *Nasya Karma's* operating method definitely affects the central neurovascular system and probably lowers the blood brain barrier to allow for the absorption of some drugs into the brain tissues by one of the following ways-

- ❖ Effect on Neuro – Vascular Junction
- ❖ Effect on Neuro-Endocrine level
- ❖ Effect on Neuro-Psychological levels
- ❖ Effect on drugs Absorption & Transportation due to head in lowered position & retention of medicine in naso-pharynx help in providing sufficient time.

DISCUSSION

Drug classes most commonly prescribed for treatment of migraine includes non-migraine-specific agents, such as nonsteroidal anti-inflammatory drugs (NSAIDs), opioids, barbiturates, combination analge-

sics, and antiemetic, and migraine-specific agents, such as triptans and ergot alkaloids and derivatives. Studies have shown these drugs as an effective tool but, these treatments have their own limitations and still we have opportunities to explorer natural, safe, and effective treatment for Migraine, this study provide natural, safe, and effective treatment of *Ardhavabhedaka* (Migraine) through *Nasya Karma*.

Nasya karma as treatment modality in Ardhavabhedaka –

The disease *Ardhavabhedaka* is considered as *Vata Kaphaj*¹⁷ or *Tridoshaja*¹⁸ and also a type of *Vataj Sirahshool*¹⁹. So, it can be concluded that initially there is predominance of vitiated *Vata* and *Kapha Dosha* alone or combined and later *Pitta Dosha* involvement occurs. Exposure to the factors responsible for *Vata* or *Kapha* or a combination of both leads to vitiation of dosha accordingly, which in turn expressed in the form of severe tearing and pricking pain in *Manya*, *Bhru*, *Shankha*, *Karna*, *Akshi*, and *Lalata*, which is paroxysmal in nature and affecting in a scheduled interval i.e., in *Paksha* (15 days) or in *Masa* (month).

In this pathological sequence of *Ardhavabhedaka* the elimination of vitiated *Doshas* from *Urdhvajatrugata* part of the body is required and this can be done by *Shirovirechana Nasya* also called as *Shodhana* or *Rechana* type of *Nasya*. The suitable medicine preferably oils with *Vata Shamaka* properties, vitiated *Kapha Dosh* *Shodhaka*, *Avsistha Kapha Dosh* *Soshaka* and mild *Pitta Shamaka* properties

will be effective in the case of *Ardhavabhedaka* Shown in Fig. No. 1. This *Shodhana* type of *Nasya* is indicated specifically in *Kapha Dosh* associated *Shiro-roga* symptoms like *Stambha*, *Supti* and *Guruta* of *Shirah*.²⁰ Sushruta have indicated in *Shula*, *Shirogaurava Shirokrimi Urdhvajatrugata Kaphaja Vikara*.²¹

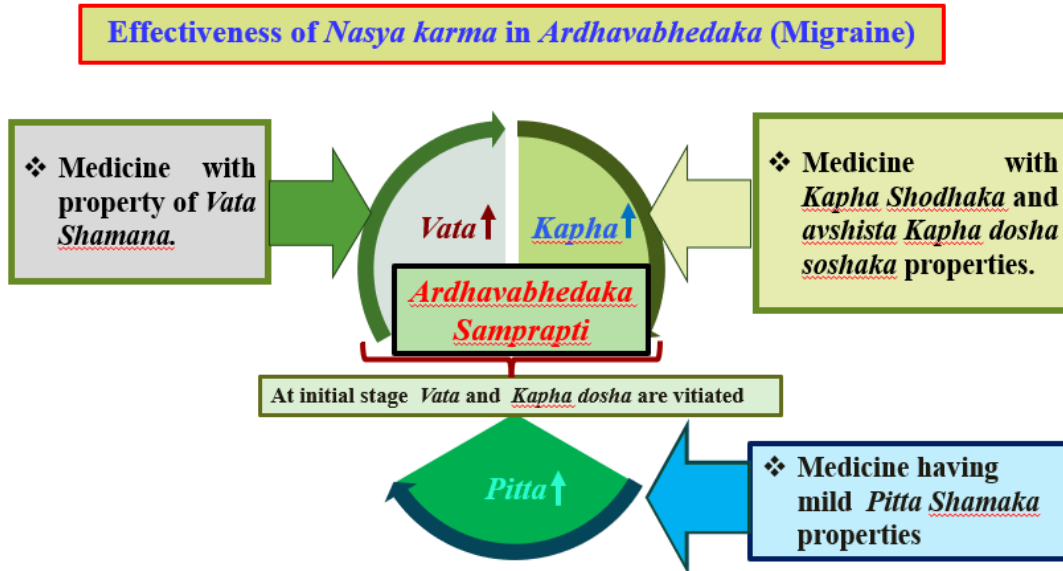


Fig. No. 1- Efficacy of Nasya Karma in Ardhavabhedaka (Migraine)

CONCLUSION

The blood-brain barrier, which guards the brain against chemical substances, is the cause of the chemicals' limited brain penetration. One of the potential methods for avoiding the blood-brain barrier, lowering medicine doses, and reducing systemic side effects is *Nasya Karma* (intranasal drug administration) Additionally, administration of drug via *Nasya Karma* may results in better bioavailability of the drug. So, in the case of *Ardhavabhedaka* (Migraine) it can be adopted as a treatment modality.

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