

ROLE OF NASYA IN THE MANAGEMENT OF ARDHABHEDAKA W. S. R. TO MIGRAINE

¹Dr. Ku Mamata, ²Dr. Vikram Saini, ³Dr. Anusuiya Meghwal and ⁴Dr. Gulab Chand
Bairwa

^{1,2,3}PG Scholar, PG Dept. of Shalakya Tantra, Madan Mohan Malviya Government Ayurved
College Udaipur (raj.)

⁴Professor & H.O.D., PG Dept. of Shalakya Tantra, Madan Mohan Malviya Government
Ayurved College Udaipur (raj.)

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*Corresponding Author

Dr. Ku Mamata

PG Scholar, PG Dept. of
Shalakya Tantra, Madan

Mohan Malviya

Government Ayurved

College Udaipur (raj.)

ABSTRACT

यस्योत्तमाङ्गधर्मतीव जन्तोः सम्भेदतोदभ्रमशूलजुष्टम्।

पक्षाद् दशाहादथवाऽप्यकस्मात्तस्यार्द्धभेदं त्रितायाद् व्यवस्येत् ॥ (सु.उ.त.
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The person who suffers from severe *Toda* (a piercing pain) and *Bheda* (a bursting pain) has an illness called *Ardhhabhedak*, which originates from *Tridoshaj* factors and is marked by confusion and discomfort on one side of the upper body, particularly in the head, occurring suddenly within 10 to 15 days. A migraine is defined by an intense, pulsing headache that affects one side of the brain. It commonly affects middle-aged individuals and is three times more prevalent in women. Typically, these migraines are unilateral and localized in the temporal area. They tend to occur in individuals who are anxious, neurotic, perfectionistic, and who tend to stress themselves excessively. Ayurveda provides a comprehensive method for managing

Ardhabhedak that emphasizes not just alleviating symptoms but also addressing the root imbalances in the body. One key treatment employed in the management of *Ardhabhedak* is *Nasya Chikitsa*, part of the *Panchakarma* detox process. *Nasya* involves administering therapeutic oils, powders, or herbal extracts into the nasal passages, deemed the gateway to the brain and central nervous system. According to Ayurvedic tenets, *Nasya* assists in clearing out accumulated toxins (*ama*), eliminating obstructions in the *Shirvaha Strotas* (the

channels associated with the head), and restoring equilibrium to the *Vata* and *Kapha doshas*, which are viewed as primary contributors to the development of *Ardhabhedak*.

KEYWORDS: holistic treatment, detoxification, Ayurveda, *Panchakarma*, migraine, *Vata-Kapha* imbalance, *Shirovaha srotas*, *Nasya* therapy, and *Ardhavabhedaka*.

INTRODUCTION

Overview Excessive brain and blood vessel stimulation is the cause of migraine. One-sided throbbing headaches, nausea, vomiting, and light sensitivity are typical symptoms of migraine headaches. Aura, or visual alterations, is a warning sign that some people experience right before a migraine attack. More than one in ten people suffer from migraines, a serious health issue in the modern day. The key to treating migraines is appropriate lifestyle modifications, Ayurvedic treatments, and medications. The term “*nasya*,” which comes from the Sanskrit word “*nasa*,” which means “nose,” refers to a therapeutic Ayurvedic treatment in which medicated oils, ghee, decoctions, powders, or herbal preparations are administered mostly through the nasal passages. This procedure is thought to eliminate excess *doshas* (*Pitta*, *Kapha*, and *Vata*) and wash and purify the sinuses. remove excess *doshas* (*Vata*, *Pitta*, and *Kapha*), and balance the subtle energy channels in the head and neck region.

MATERIAL AND METHODS

1. Ayurvedic writings: To comprehend the conventional perspective of *Ardhavabhedaka* and *Nasya* treatment, classic writings such as Charaka Samhita, Sushruta Samhita, and Ashtanga Hridaya were reviewed.
2. Current Research: Included were peer-reviewed papers from contemporary journals that concentrated on clinical trials or case studies employing *Nasya* for the treatment of migraines.
3. Exclusion Criteria: Research that did not address headache issues or that used *Panchakarma* treatments other than *Nasya* was not included in the review.

MODE OF ACTION

To enhance comfort, gently warm the recommended *Nasya* oil.

Step 1: Lightly blow your nose to ensure your nostrils are unobstructed.

Step 2: While gently inhaling, use a dropper to place a few drops of *Nasya* oil into each nostril.

Step 3: To aid in spreading the oil, massage the sinus areas, forehead, and nose. Take a deep breath while holding your nose.

Step 4: Allow the oil to remain in the nasal passages for a few minutes.

Step 5: Take a break and avoid exposure to cold air.

RESULT

The symptoms of proper head purification include lightness of the head, purity of the sources, eradication of ailments, and enjoyment of the mind and senses.

The purification of the *Shirovaha srotas*, or nose and cranial channels, is another benefit of *Nasya* therapy. According to Ayurveda, the buildup of toxins (*Ama*) and obstructions in these channels results in nervous system malfunction, which can show up as migraines or persistent headaches. Through the use of medicinal oils, *Nasya* aids in the removal and dislodgement of these contaminants, re-establishing the channels' regular operation and lowering the risk of further migraine attacks. In addition to providing instant relief from migraine symptoms, this purifying action also serves as a deterrent, lowering the frequency of episodes.

CONCLUSION

The innovative technique of administering therapeutic agents through the nasal passage, *Nasya* therapy, showcases the extensive insights of Ayurveda in promoting holistic health. It offers a well-rounded approach to well-being and demonstrates the interconnectedness of the body, mind, and spirit. By embracing the profound insights of *Nasya* therapy, individuals can tap into its remarkable potential to address various health concerns, rejuvenate their senses, and restore balance in their lives.

Daily, individuals exposed to substances like drugs, cigarettes, alcohol, pain relievers, antibiotics, hormonal contraceptives, and steroids, as well as those managing cravings, stress, depression, irregular eating habits, and sleep issues, experience debilitating conditions such as *Shirogata-Roga*. Since the nasal passage leads directly to the head, it can be effectively used to treat numerous head-related ailments, including *Ardhambhedaka*, when practiced consistently. *Ardhambhedaka* refers to *Vata*-dominant disorders affecting the upper part of the body. Acharya Charaka states that the most effective treatment for *Urdhvajatrugata Roga* is *Nasya Karma* combined with *Brihat Dashmoola Taila*, which possesses properties that eliminate *Tridosha* imbalances.

According to Acharya Charaka, the best way to address *Urdhvajatrugata Roga* is through *Nasya Karma* and its *Tridosha*-reducing effects.

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