

**ROLE OF NASYA KARMA IN THE MANAGEMENT OF
ARDHAVABHEDAKA: AN AYURVEDIC REVIEW**

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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 Vagbhat 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 Dhatus

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 Panchkarma 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. Nidanans of Ardhavabhedak.^[7]

Nidanans 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, Atimaithuna, 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 Purvarupafor 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 Nidana factors Aharaja(Ruksha Ahara And Adyashana), Vihara (Purvavata Sevana, Vegasandhara, Ati Maithuna), Manasika (Krodha, Shoka, Bhaya) And Agantuja like any Aghata to the Shirah vitiate either Vataalone or associated with Kapha enters the Siras of the Shiras, Vitiates the Rakta Dhatu, invades the half portion of the head and causes Ardhvabhedak.

Samprapti Ghataka

Dosha- Tridoshaorvata 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 Srotas in Ardhavabhedak can be inferred.

Srotodushti- Sanga, Vimarga-Gamana.

Agnimandya- Jatharagnimandya, Rakta Dhatvagnimandya.

The etiological factors like Atyashana, Adhyashana Causes Jatharagnimandya. Raktodushti 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,

Adhisthana- 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 Sushrutaa dvised to give Bahya Chikitas 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 Ardhavabedhak and Snehana, Svedana, Dhumapana, Snigdghoshna 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. Kastasadya.

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

Pathya-Apathya

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

Treatment Nasaykarma in Ardhavbhedak mentioned by Sushruta

Mode of action of Go-Ghrita Nasya

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