

ROLE OF *SHADBINDU TAILA NASYA* IN *ARDHAVABHEDAKA* WITH SPECIAL REFERENCE TO MIGRAINE

Dr. Shital Rajkumar Meshram* and Dr. A. P. Vaijwade

¹P.G. Scholar, Department of Shalakyatantra, Government Ayurved College, Nanded, 431601.

²Associated Professor, Department of Shalakyatantra, Government Ayurved College, Nanded, 431601.

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***Corresponding Author**

Dr. Shital Rajkumar

Meshram

P.G. Scholar, Department of
Shalakyatantra, Government
Ayurved College, Nanded,
431601.

ABSTRACT

Migraine is a familiar disorder characterized by recurrent attacks of pulsatile headache usually unilateral widely variable in intensity, frequency and duration. About 60% of people are suffering from *Ardhavbhedaka* and having other complication of *Ardhavbhedaka*. Totally there are 12 types of Shiro-rogas among these *Ardhavbhedaka* is one of them. Migraine is describe d as *Ardhavabhedaka* in our Ayurvedic classics. *Ardhavabhedaka* is associated with unilateral headache caused by *Vata* alone or in associated with *Kapha*. *Nasyakarma* is one among the *Panchakarma* in which the medicated drug are administered through the nasal route for *Shiro-roga*. *Acharya* said “*NASA HI SHIRSO DWARAM*” because *nasa* is indirectly

connected with the brain centers in the head, perfect balance of oxygen levels in the body can be attained with *Nasyakarma*, Medicated oil or *ghrita* put into nostril moves in the channels upto the *Shirngataka* spreads to whole of the interior of the head and thus shows influence on *shiras* by removing out the accumulated *doshas* localized in *shiras*. *SHADBINDU TAILA* is used in all *shiroroga* especially in Migraine. The drug must contain the *Doshpratyanik* properties. *Shadbindu taila* has property of *Vatakaphashamaka*. Hence, *Shadbindu taila Nasyakarma* is very helpful in Headache. So, it is the demand of time to know about *Nasyakarma* in *Ardhavbhedaka*.

KEYWORD: Migraine, *Ardhavbhedaka*, *Shadbindu taila*, *Nasyakarma*, *Shiro-roga*.

INTRODUCTION

PAPER PRESENTATION

In our day to day life due to medicines, tobacco, alcohol, irregular food habits, Sleeping disturbance, painkillers, antibiotics, oral-contraceptive, steroids, suppression of urges, mental stresses, depression, night awaking and day sleeping mankind get *Shiro-roga*.

Shiro-roga includes the diseases that occur mainly in *Shiras*(head). As per *Acharyas shirshoola* is the main symptom in all *Shiro-rogas*. *Shirshoola* may be an associated symptom in many general disease.

According to *Madhvacharya*, *shirashoola* is not only mentioned as symptom of various diseases but also considered as an independent disease itself. Although *shoola* is caused by all *doshas* but *vata* is the main factor. *Ardhavabhedaka* is described as *Vataj* or *Vatakaphaj*^[1] by almost all *Acharyas* but *Tridoshaj Shiro-roga*^[2] by *Acharya Sushruta*.

Charaka mentioned *shirshoola*^[3] as separate disease among 80 types of *vata vyadhi*.

Totally there are 12 types of *shiro-rogas*. Each *shiro-roga* differ according to the character of pain, intensity, site, time of onset, frequency, duration, precipitating factors, relieving factor ect. *Ardhavabhedaka* is the type of *shiro-roga*. *Migraine* is described as *Ardhavabhedaka* in ayurvedic classics. About 60% of people are suffering from *Ardhavbhedaka* and having there other complication.

Nasyakarma is a process wherein the drug herbalized oils and liquid medicines is administered through the nostrils. Since nose is the gateway of the head(*NASA HI SHIRASO DWARAM*),^[3] it is highly effective in curing a number of disease of head such as *Ardhavabhedaka*. As per *Bhaishajyaratnavali*, *Shadbindu Taila* is used in all types of *Shiroroga*.^[4] The drug must also contain the *Doshapratyanik* properties. Hence, this topic is selected.

DISEASE REVIEW

The word *Ardhavabhedaka* is made up of two words- *Ardha*+*Bhedaka*.

Ardha means half or half part, *bhedaka* means *vidarana*(piercing or breaking) finally the word *Ardhavabhedaka* means a piercing or breaking type of pain in half part.

Chakrapani, the commentator of Charaka Samhita made it clear by saying Ardhavabhedaka means “ArdhaMastakaVedana”.^[5] According to Acharya Charaka, either alone or in combination with Kapha the vitiated Vata seizes the one half of head and causes acute neuralgic pain the sides of the neck, eyebrows, temple, ear, eyes or forehead of oneside. This pain is very agonizing like that of churning rod (red hot needle). This disease is called Ardhavabhedaka. If the condition becomes aggravated, it may even impair the functions of the eye and ear.^[6]

According to Vagbhata, pain in half side of head considered as a Ardhavabhedaka.^[7] According to Shushruta, Severe tearing and pricking pain in one half of the head associated with giddiness. These features appear every fortnightly or ten days or any times.^[8]

Migraine is a disorder characterized by recurrent attacks of pulsatile headache usually unilateral widely variable in intensity, frequency and duration. It is a disorder with numerous manifestation that can involve the brain, the eye and the autonomous nervous system. It is the most common cause of headache which is a neurovascular disease and it often associated with visual disturbances, nausea, vomiting and hallucinations. It is a benign and recurring syndrome of headache associated with other symptoms of neurological dysfunction in varying admixture.

Migraine headache are those which result from combination of blood vessel enlargement and the release of chemical from nerve fibers that coil around these blood vessel. During the headache, any artery enlarges that is located on the outside of the skull just under the skin of temple (temporal artery). This causes a release of chemicals that cause inflammation, pain and further enlargement of artery. It is, however, to be a neurovascular disorder.

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ETIOLOGY

-*Ruksha sevan*: taking dry foods.

-*Adhyasana*: consuming food immediately before the digestion of previous food.

- Poorva vata*: exposure to direct breeze from east.
- Avasyaya*: exposure to cold or dew.
- Maithuna*: excessive sexual indulgence.
- vega-dharana*: suppression of natural urges.
- Ati vyayama & ayasa*: over exertion etc .
- Dhuma sevana*: exposure to smoke.
- Atap & tushar sevana*: hot & cold climates
- Ambu kreedha*: swimming and water game.
- Atiswapna*: excessive or continuous sleep.
- Atijagrana*: night arousal
- Purovata*: exposure to direct breeze or eastern air.
- Bhashpa nighraha*: suppressing tear.
- Rodan*: weeping
- Atyambu madyapana*: drinking excessive water & alcohol
- Krimi*: presence of worms.
- Adah prateta*: looking downward direction
- Amdosha*: improper digestion
- Asatmya gandha*: unaccustomed smells
- Atibhashya*: excessive speaking
- Upadhana mruja abhyanga dwesha*: avoiding pillow, bath & oil application.^[9]

DRUG REVIEW

INGREDIENTS OF SHADBINDU TAILA FOR NASYA^[10]

DRUG	RAS	GUNA	VIRYA	VIPAK	DOSHKARMA
<i>Erand</i> (<i>Ricinus communis</i>)	<i>Madhur, Katu, Kashaya</i>	<i>Snigdha, Tikshna, sukshma</i>	<i>Ushna</i>	<i>Madhura</i>	<i>Kapha vata shamak</i>
<i>Tagar</i> (<i>Valeriana Wallichii</i>)	<i>Tikta, katu, Kashaya</i>	<i>Laghu, Snigdha</i>	<i>Ushna</i>	<i>Katu</i>	<i>Kapha vata shamak</i>
<i>Shatavari</i> (<i>Asparagus racemosus</i>)	<i>Madhur, tikta</i>	<i>Guru, Snigdha</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>Vatapittashamak</i>
<i>Jeevanti</i> (<i>Leptadenia reticulata</i>)	<i>Madhur</i>	<i>Laghu, Snigdha</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>TridoshShamak, especially vatapittashamak</i>
<i>Rasna</i> (<i>Pluchea Lanceolata</i>)	<i>Tikta</i>	<i>Guru</i>	<i>Ushna</i>	<i>Katu</i>	<i>Kaphavatashamak</i>
<i>Saindhava</i> (rock salt)	<i>Lavana</i>	<i>Laghu, Snigdha, Tikshna</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>Tridoshahar</i>
<i>Brungra</i> (<i>Eclipta Alba</i>)	<i>Katu, Tikta</i>	<i>Ruksha, Laghu</i>	<i>Ushna</i>	<i>Katu</i>	<i>Kapha vata shamak</i>
<i>Vidanga</i> (<i>Embeliaribes</i>)	<i>Katu, Kashaya</i>	<i>Laghu, Ruksha, Tikshna</i>	<i>Ushna</i>	<i>Katu</i>	<i>Kapha vata shamak</i>

<i>Yashtimadhu</i> (<i>Glycyrrhiza glabra</i>)	<i>Madhura</i>	<i>Guru, Snigdha</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>Vatapittashamak</i>
<i>Shunthi</i> (<i>Zinziber Officinale</i>)	<i>Katu</i>	<i>Laghu, Snigdha</i>	<i>Ushna</i>	<i>Madhura</i>	<i>Kapha vata shamak</i>

MODE OF ACTION OF SHADBINDU TAILA

Shadbindu Taila Nasyakarma can be done for 7 days, 6 drops in each nostril.

The drug must also contain the *Doshapratyanik* properties. 60% of the drug mentioned here are *Vatakaphashamaka*. Here *Vata Dosha* is the main *Dosha* and *kaphadosha* is the dominant *Dosha* of the place to be deal with. So *vata* whose *Gunas* are *snigdha* 70% with *Ushna Veerya* 60%, 60% with *Madhuravipaka*, so by all virtues narrated above they do normalize the vitiated *vataDosha*. i.e. the vitiated factor and *kapha* i.e the the *Dosha* which dominates the affected part gets the right treatment modality. Another desired property that a formulation should possess is the *vyadhipratyanik* factors.

NASYAKARMA IN ARDHAVABHEDA

Definition

Transnasal drug administration is called *Nasya*, which are in the form of *kwath*, *swaras*, *kalka*, *Sneha etc.*^[11]

In present scenario there are so many disorders such as migraine which don't have permanent cure with modern remedies. Ayurveda provides many great tools like *nasya* to deal with these disease. Especially when the disorders of *Urdhajatrugata*, then *nasya* could be the main treatment modality.

Ardhavabhedaka is easily treated by *Nasya*. Nose is a doorway to the brain & it is also the doorway to consciousness. An excess of bodily humors accumulated in the sinus or head areas is eliminated by means of nearest possible opening i.e the nose.

MODE OF ACTION OF NASYAKARMA

The medicine that put into nostril moves in the channels upto the *shringataka* spread to the whole of the interior of the head & to the junction place where all the channels related to the eyes, ears, throat situated together thus shows influence on *shiras* by removing out the accumulated doshas and nourishes the *shiras* i.e Bruhan karma is done by this medicated oil.

The olfactory nerve are connected with the higher center of brain i.e limbic system which contains amygdaloidal complex, hypothalamus, basal ganglion etc. So the drugs administered

through nose stimulate the higher centers of brain which in turn effects the endocrine & nervous system function, by controlling the doshas.

Many nerve endings which are arranged in the peripheral surface in the mucous membranes, olfactory, trigeminal etc. will be stimulated by *Nasya Dravya* this results better circulation & nourishment of head & other organ and complaint of headache will subside.

Nasyakarma not only act as elimination of *doshas* & as *shaman*, controlling the *doshas* but also plays vital role in nourishing the *panchagnanendriya adhishtana* located in *shirah*.

CONCLUSION

On the basis of review literature, *Bruhana nasya* by *Shadbindu Taila* is very effective in *Ardhavabhedaka*.

Shirah is a main control system of all bodily ailments. Alteration in the activity of the *Shirah* influences all body tissues and it is also influenced by body tissues in an inverse order.

Most migraine headaches are characterized by severe throbbing pain on one or both sides of the head(which may move to the other side), nausea, vomiting, dizziness and visual disturbances caused by dilation and constriction of the blood vessels in the head.

Migraine has a circadian rhythm similar to several diseases of vasoconstriction, such as MI, angina pectoralis and ischemic stroke.

Most sufferers were taking painkillers, which suggested that they had never consulted a doctor or have stopped doing so, which shows the chronic nature of the disease.

Shadbindutaila nasya is significantly effective in Headache, nausea and all other symptoms of the disease of *Ardhavabhedaka*.

It can be concluded that there is satisfying scope of suggesting these Ayurvedic management as safe and effective procedure for *Ardhavabhedaka*.

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