

AYURVEDIC APPROACH TO THE MANAGEMENT OF MIGRAINE

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ABSTRACT :

Migraine is highly prevalent lifestyle disorders caused by improper metabolism, poor elimination, mental and physical stress, viewing TV, using laptop, mobile for long periods, reading with insufficient light, sleeplessness, irregular, spicy & junk food etc. The clinical condition of migraine is a commonly occurring vascular headache presenting with pain on one half of the head as cardinal feature. Migraine can be compared to *Ardhavbhedaka* in Ayurveda. *Doshik* dominance of *Vata&Pitta* is mainly seen in Migraine. *Vata* controls the nervous system and brain activity and it is the imbalance of this *Vata* that causes the disease. "*Pitta*" causes dilation of the blood vessels, which causes the onset of a migraine attack. Treatment principles mentioned in classics for migraine are *Nasya*, *Shirodhara*, *Basti*, *Virechana*, *Raktamokshana*. Aim of this article is to review the *Panchkarma* procedures for treatment of migraine.

Keywords : Migraine, *Panchkarma*, *Ardhavbhedaka*, *Nasya*, *Shirodhara*.

INTRODUCTION: Migraine is an episodic primary headache disorder, characterized by throbbing moderate to severe pain, usually on one side of the head. Migraine is one commonest lifestyle disorders caused by mental and physical stress, reading with insufficient light, sleeplessness, irregular, spicy & junk food etc., clinically migraine is commonly occurring vascular headache presenting with half sided headache as cardinal feature.¹

In Ayurveda migraine can be compared to *Ardhavbhedaka* characterized by pain in half side of head. According to *Charaka* from *Rooksha Bhojana*, *Atibhojana Adhyashana*, *Vegadharana*, *AtivyayamaVata* either alone or in combination of *Kapha*, seizes the one half of head and causes *Teevra Vedana* (acute pain) in *Manya* (neck), *Bhroo* (eye-brow), *Shankha* (temple), *Karana* (ear), *Akshi* (eye), and *Lalatardhe* (forehead of one side). If the condition becomes aggravated, it

may even impasse the functions of eye and ear.^{2,3} with advent of allopathic modern drugs, disease pattern has changed grossly. Where the drugs relief the symptoms temporarily and the pathology of disease goes on progressively to worsen the condition.⁴ The Ayurvedic therapeutics especially *Panchakarma* therapy such as *Shirodhara*, *NasyaKarma*, *Basti* (*Niruh* and *Anuvasana*), *DahanaKarama*, *Raktamokshana* etc has attracted considerable glamour for providing safe and effective in the treatment of migraine.

AIMS AND OBJECTIVE:

- To review of the Ayurvedic approach to the management of migraine.

MATERIALS:

- Ayurvedic *Samhitas*
- Ayurvedic text books
- Research articles
- Internet
- Modern medicine books

METHODS:

CAUSES (NIDAN)^{5,6} :-Two types of *nidan*,

- *Aharaj Nidan*
- *ViharajNidan*

AHARAJ NIDAN:

- Alcohols (Beer,wine)
- cold drinks, ice cream
- Tea,coffee
- Chinese food containing monosodium glutamate (MSG)
- Processed meats
- Yeast-containing Fast food such as pizza, burger, bread etc.
- *Rukshatyadhyashanata*

VIHARAJNIDAN:

- Strong odors, bright lights or loud noise
- Changes in atmosphere using ac.
- Being stressed, depressed or tired
- Changes in sleep patterns
- Using laptop, mobile for long periods
- Changes in meal schedules
- Hormonal changes or menstruation
- Physical exertion
- *Purvavatavasyaymethune Sevana*
- *Vegadharana*
- *Ativyayama*
- *Atiswarpnajagrai*

SYMPTOMS⁷:

- Throbbing type of pain is typically felt on one side of the head.
- Physical activity, light, sound, and smells increased headache.
- Nausea or loss of appetite may also occur.
- About 25% of people experience a post drone which involves changes in mood and behavior after migraine attacks.
- No procedure can confirm the diagnosis of migraine. If headaches are developed

recently or the pattern of symptoms has changed, CT or MRI of the head is performed to exclude other disorders.

SYMPTOMS ACCORDING TO AYURVEDA^{8,9}:

- Pain in one side of head (*Ardha Shiras Vedana*)
- Bursting pain (*Bhedanvat*)
- pricking pain (*Todavat*)type of *Vedana*,
- *Vedana* mainly in *Manya* (neck), *Bhroo* (eyebrow), *Shankha* (temple), *Karana* (ear), *Akshi* (eye),and *Lalatardhe* (forehead of one side).
- Attack of headache repeat at regular 10,15 or 30 days interval or irregularly any time.

TREATMENT:

- *Shirodhara*
- *Nasya*
- *Basti Karma*
- *Raktamokshana*
- *Dahan Karma*

MODE OF ACTION OF TREATMENTS:

SHIRODHARA: *Shirodhara* therapy, highly significant changes were found in non of the symptoms, only significant changes were found in Intensity of pain, Episodic interval, Duration of Headache because of the continuous pouring of medicated milk in a relaxed and comfortable position has an effect, which can be near compared to cradling of a mother to her child. This acts as a sedative and soothing effect to the brain and induces sleep. Also the medicated milk or *Tailam* enters into the circulation acts as *Vatahar* effects and imbalance of *Prana*, *Udana* and *Vyana Vayu*, *Sadhaka Pitta* and *Tarpaka Kapha* can produce stress and tension. *Shirodhara* re-establishes the functional in-

tegrity between these three subtypes of *Dosha* through its mechanical effect. Thus over all it pacifies *Vata*, *Vata kapha Dosha* or *Tridosha* and *Ardhavbhedaka* being a *Vata Pradhana Vyadhi* {*Vata-kapha* (Ch.) or *Ttridoshaja* (Su.)}, there is every possibility of *Samprapti Vighatana* of *Ardhavbhedaka Roga*.

NASYA: Treated with *Nasya* therapy, it was found that there was highly significant response in symptoms of Intensity of pain, Episodic interval, Duration of headache which may be because the drug administered through nose reaches the *Shringataka Marma* and spreads throughout *Murdha*, *Netra*, *Shrotra* and *Kantha* through their *Siras* (*Shringataka Marma* is a *Sira Marma* and formed by the *Siras* of *Nasa*, *Akshi*, *Jivha* and *Shrotra*). Thereby eliminates the morbid *Dosha* of *UrdhwaJatru* and expels them from the *Uttamanga* and nutritive part of *nasya* is nourishes the *shirah* (head)*Tiktarasa* and *usnaguna* of *Nasya dravyahave Sroto-shodhaka* property, which helps in expelling the morbid *doshas*. *Tiktarasa* also shows its *ShoshanaKarma*, more particularly *Kleda Shoshana* and *Shlesma Prashamana* properties and significant response in symptoms of Nausea, Vomiting and Photophobia was found it may be because of *Sheeta Virya* present in *Ghrita* and *Sharkara* pacify the *Pitta dosha* which is responsible for nausea, vomiting & Photophobia.

BASTI: Due to the enlargement of the temporal artery, it stretches the nerve that coil around the Artery and cause the nerves to release chemicals like serotonin which causes inflammation, pain and further enlarge-

ment of the artery. Sympathetic nervous activity delays emptying of the stomach and therapy prevents oral medications from absorption. In such circumstances *Basti* is being considered as the one of the best therapeutic procedures for the management of migraine.

Mode of action – the rectum with its vascularity and venous plexuses provides a good absorbing surface and many soluble substances produce their effect more quickly by entering into systemic circulation. Due to *AchintyaPprabhava* of *Basti*, it might have reduced swelling of temporal artery and there by the patient gets relief from symptoms.

RAKTAMOKSHANA: leech therapy in migraine Pain is somewhat relieved when circulation to the particular painful area is improved and the same principle holds true with migraines and this is where leeches come in handy. Good blood circulation is vital. There is a theory that suggests migraine are caused by tiny blood clots that are formed in the heart, which then travel to the brain and these blood clots disrupt the flow of blood to the brain and thus cause the typical symptoms of migraine like one sided headache. Hirudin is an anticoagulant, causing blood to become more

Dilute, thus allowing it to flow easier and faster. Hirudin can dissolve those little clots that have formed by converting fibrinogen to fibrin.

DAHANKARMA:¹⁰

Effect of *Agnikarma* - *Agnikarma* removes *Srotasavarodh*, improves local blood circulation and neutralizes *Sheeta*, *Chala*, *Khara* and *RukshaGuna* of *VyanaVata*.

Mechanism of *Agni Karma* in pain relief – *Agni Karma* → *Ushnaguna* → qualities against *Vata & Kapha Dosha* → pacifies *Vata* & reduces *Kapha* → reducing pain.

CLINICAL RESEARCH WORKS: A pilot study on the effect of *vacha* and *pippali* *avapeeda nasya* on *ardhavabhedak* with special reference to migraine

Result¹¹ Complete remission was found in 60% patients after completion of treatment. Marked improvement was observed in 30% patients and mild improvement was observed in 10% patient

- A clinical study on the role of *nasyakarma* and *ghritapana* in the management of *ardhavabhedaka* vis-a-vis migranous headaches

Result¹² Complete relief was found in 25% cases, marked relief in 15% cases, moderate relief in 10% cases, mild relief in 30% cases and no relief was observed in 20% cases

CONCLUSION: By the above discussion it can be said that *NasyaKarma* has given good results in curing *Ardhavabhedaka* (Migraine). *Shirodhara*, *Basti Karma*, *Raktamokshana*, *Dahan Karma* also helps in alleviating the symptoms of *Ardhavabhedaka*. Prolongation of these therapies may provide better results. After Regular use of these therapies there is chance to cure migraine.

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