

ROLE OF PANCHAKARMA IN MIGRAINE

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ABSTRACT

Migraine is the 2nd most common cause of headache. It affects 15% of women and 6% of men over a period of 1 year. It is an episodic headache that is associated with certain features such as sensitivity to light, sound or movement. Nausea and vomiting often accompany the headache¹. It is an inherited CNS disorder, which involve FHM (familial hemiplegic migraine) genes². It is benign and recurring syndrome of headache associated with other symptoms of neurologic dysfunction in varying admixtures. Migraine can often be recognized by its activators, referred to as triggers. In *Ayurveda* it can be correlated to *Ardhavabhedaka*. Allopathic treatment shows very limited role in treatment of this disease. However *Ayurvedic* treatments, specially *Panchakarma* offers significant relief treatment of this disease.

Keywords: Migraine, *Ardhavabhedaka*, *Ayurveda*, *Panchakarma*

INTRODUCTION

Migraine headache is one of the most severe types of headaches. A large percentage of patients fail allopathic pharmaceutical treatments for acute migraine attacks or preventing measures. Migraine sufferers can benefit from *Ayurvedic* treatments. *Ayurveda* treats the disease at its root cause from within. *Panchakarma*, in *Ayurveda* plays a unique role in the management of the disease. All the *Panchakarma* procedures are indicated for migraine however

Nasya Karma plays a vital role in disintegrating the pathology of the disease

The vitiated *doshas* alleviated by *Upvasadi langhana* and digestive drugs do at a time get aggravated but those eliminated by *Panchakarma* do not recur³. So *Panchakarma* leads to complete cure according to type of prognosis i.e. *Sadhya*, *Krichasadhya*, *Yapya*, *Anupkrama* etc. The *doshas* can be well compared with trees. Unless the tree is uprooted from its root, it will grow (in spite of branches

etc. being chopped off). Such is the case with vitiated *doshas*. They go on causing diseases unless they are eliminated from their root⁴.

Causative Factors / Nidana:

Migraine is a genetic disease; Pain usually starts due to triggers such as light, sound and barometric pressure changes.

Ardhavabhedaka occurs due to following *Nidanas* such as⁵

- *Ruksha Ahara*
- *Atyashna*
- *Adhyashana*
- *Purva-Vata Sevana*
- *Avashayaya* (Dew drops)
- *Ati-Methuna*
- *Vega-Dharana*
- *Ayasa*
- *Ati-Vyayama*

Pathogenesis / Samprapti:

Migraine Triggers (Sensory Stimuli, Menstrual Cycles, Glare, Bright Light, Sounds, Hunger, Stress, Physical Exertion, Stormy Weather, Barometric Pressure Changes, Hormonal Fluctuations, Sleep disruption (deprivation or excess), Alcohol or Chemical Stimulation e.g. Nitrites)⁶

Neuronal Hypersensitivity at trigeminal ganglion ↔ Cortical spreading depression

Release of Vasoactive Peptides

Migraine Aura

Dilation / Plasma Protein extravasations

Sterile Inflammation

Migraine Headache

Samprapti⁷:

Nidana Sevana

Vata Kapha ulbana Tridosha Prokopa

Vata-avarodha at *siras* of *mastishka* due to *Pravridha Shleshma*

Aggravated *Vata* associated with *Pitta* and does *shoshana* of *Kapha* & does *Sthanasamshraya* at *Siras* of head

This cause throbbing pain at half of the *Shiras* involving *Manya*, *Bhru*, *Shankha*, *Karna*, *Akshi* and *Lalata Pradesha*

Ardhavabhedaka

Diagnostic Criteria for Migraine:

At least 2 of the following features	Plus at least 1 of the following features
Unilateral Pain	Nausea / Vomiting
Throbbing Pain	Photophobia and Phonophobia
Aggravated By Movement	
Moderate or Severe Intensity	

MIDAS (Migraine Disability Assessment Score) Questionnaire:

1.	On how many days in the last 3 months did you miss work or school because your headaches?	_days
2.	How many days in the last 3 months was your productivity at work or school reduced by half or more because of your headaches? (Do not include days you counted in question 1 where you missed work or school.)	_days
3.	On how many days in the last 3 months did you not do household work because of your headaches?	_days
4.	How many days in the last three months was your productivity in household work reduced by half or more because of your headaches? (Do not include days you counted in question 3 where you did not do household work.)	_days
5.	On how many days in the last 3 months did you miss family, social or leisure activities because of your headaches?	_days
A.	On how many days in the last 3 months did you have a headache? (If a headache lasted more than 1 day, count each day.)	_days
B.	On Scale 0-10, on average how painful were these headaches? (Where 0 = no pain at all and 10 = pain as bad as it can be)	_days

Enter the total number of days you entered in questions 1-5. This is your MIDAS level of disability	__ DAYS
MIDAS	
Grade I	Minimal or Infrequent Disability : 0-5
Grade II	Mild or Infrequent Disability: 6-10
Grade III	Moderate Disability: 11-20
Grade IV	Severe Disability >20

Panchakarma in Migraine Headache:

Snehana Karma:

- Use of *Uttam Matra* of *Chatuh Sneha*
- *Jeerna ghrita paana*
- *Shiro Abhayanga* with *Dashmoola Taila*, *Kanaka Taila*, *Rudra Taila* etc.

Svedana Karma:

- *Nadi Sveda*
- *Upnaha Sveda* (Specially *Jangala Mamsa Upanaha*)
- *Pariseka* (Specially *Aushadha siddha ksheeradhara*)

- Under *Murdhani Taila Shirobasti* is specially treatment of choice in all *shiroroga*, *Acharya Charaka & Sushruta* indicated *Shirobasti* in *Ardhavabhedaka*

Vamana Karma:

- *Acharya Charaka* indicated *Vamana Karma*⁸, even *Sadyo Vamana* can be planned if *doshas* are in *Utkleshavastha*. Practically it shows significant affect in the reducing the frequency of Migraine attacks

Virechana Karma:

- Acharya Charaka⁹ and Yogratanakara¹⁰ indicated Virechana Karma
- Depending upon the condition, Lakshanas and Doshas, Vamana Karma followed by Virechana Karma can be planned

Basti Karma:

- Niruha and Anuvasana Basti are indicated by Acharaya Charaka and Sushruta
- Sneha Bastis and Aushadha siddha Ksheera Bastis can be planned

Nasya Karma:

Nasya Karma plays a significant role in the management of Migraine

- Acharya Charaka mentioned Shirovirechana Nasya¹¹
- Acharya Sushruta mentioned Nasya¹²

Following are the various formulation indicated:

The more of Avapidaka and Tikshana Nasya are indicated as Shiras is Kapha sthana

- Sirasamuladi Avapida Nasya¹³
- Vacha-magdhi Avapida Nasya¹⁴
- Madhukadi Avapida Nasya¹⁵
- Shirishbeejadi Nasya¹⁶
- Nirgundiadi Nasya¹⁷
- Vayavidangadi Pradhmana Nasya¹⁸
- Girikarnaphaladi Nasya¹⁹
- Dashmoola Kvatha Nasya²⁰
- Ksheera Nagra Nasya, Shadbindu taila, Anu taila are also mentioned in Shirorogadhikara

Pathya:

Jangal Mamsa Rasa	Draksha
Ksheeranna Vikara	Vastuka
Ghrita	Karvellam
Snigdha-Ushna Ahara	Amra
Ksheerapana	Dhatri
Shali Chawal	Dadima
Shigru	Matulungam

Dhoomapana & Kavalagraha:

Dhoompana & Kavala are mentioned in Yogratanakara

Shirolepa:

- Acharya Sushruta indicated Shiro lepa
- Some of the indicated Shirolepa are:
- Sarivo-Utpaladi Shirolepa
 - Sarivadi Shirolepa
 - Vayavidangadi Lepa
 - Tiladi Lepam

Agnikarma:

- Acharaya Charaka indicated Dahana Karma
- The Agnikarma is indicated on Lalata and Shankha Pradesha at two angula area
- Agnikarma is indicated for mainly shleshma pradhanata, however if rakta and pitta are aggravated more then agnikarma should not be done.

Shamana Aushadhas:

1. Mihro-uday Rasa²¹
Dose: 125mg BD or TDS A/F
Anupana: Pathyadi Kvatha or Haritaki Kvatha
2. Pathayadi Kvatha²²
Dose: 24ml Kvatha BD or TDS A/F
Anupana: 6gm of Jaggery
3. Shirorogahara Yoga²³
Dose: Tab. (500mg) 2-3 TDS A/F
Anupana: Jala
4. Ardhavabhedakahara Yoga²⁴
Dose: 2gm TDS A/F
Anupana: Milk

<i>Til Tailam</i>	<i>Ghritkumari</i>
<i>Takra</i>	<i>Musta</i>
<i>Kanji</i>	<i>Karvellam</i>
<i>Narikela</i>	<i>Ushira</i>
<i>Haritaki</i>	<i>Moonlight</i>
<i>Kushtha</i>	<i>Sugandha Dravya</i>
<i>Bringraja</i>	<i>Karpura</i>

Apathya:

<i>Kshavathu Vegavrodha</i>	<i>Jrimbha Vegavrodha</i>
<i>Mutra Vegavrodha</i>	<i>Nidra Vegavrodha</i>
<i>Dushta Neera</i>	<i>Virudhanna</i>
Day Sleep	

DISCUSSION

1. As all the *Shirorogas* are *Tridoshaja*, so practically *chikitsa* should be adopted according to presenting *dosha ulbanata* e.g. In commentary of *Sushruta samhita uttara* 26/31
 - Here in commentary “*anyach*” means *Snehana*, *Siravedha*, *Avapidaka Nasya* etc to be practiced according to the requirement
2. *Panchakarma* is always administered, keeping in view *matra* and *kala*. As *yukti* of any *aushadha* depend upon its *matra* and *kala* and *siddhi* lies in *yukti* (succes), so the *vaidya* who knows *yukti* is always *shreshtha* (better) than the *vaidya* who knows *dravya* but not *yukti*
3. *Nasya karma* is considered as foremost therapy as *Acharya Vagbhatta* explained *nasa* as a *shiro dwara* and medicines instilled through nose, through *Shrungataka marma* it spreads to *siramukhas* of *murdha*, *netra*, *shrotra*, *kantha* etc. and extracts only *vaikariki doshas* from *urdhva-jatru* without causing any harm to delicate structures of brain

4. Although all the *Panchakarma* are indicated in *chikitsa* of *Ardhavabhedaka*, however according to presenting *dosha ulbanta chikitsa* should be done as if,
 - *Vata dosha ulbanata* is there then *Sneha Basti* should be adopted followed by *Nasya Karma* with *Madhuradi ganadi drava siddha taila*
 - *Pitta dosha Ubvanata* is there then *Virechana Karma* followed by *Utpaladi gana siddha ksheera basti* followed by *Madhudhura gana siddha ghrita* and *Payasa* should be used
 - *Kapha dosha Ulbanata* is there then *Agnikarma*, *Vamana*, *Avapidaka Nasya Karma* should be adopted
5. Similarly among various *Shirolepas*, if *Kapha dosha* is more, *Sarivadi Lepa*, if *Rakta* and *Pitta* are more the *lepa* should be *sarpi yukta* and if *Vata* is more *lepa* should be *taila* or *sukhoshna ksheera yukta*

CONCLUSION

Migraine is a disabling disease. Migraineurs are usually prescribed multiple preventive and acute therapy medications to deal with recurrent headaches. Migraine sufferers are seeking

alternative therapies to alleviate migraine headaches. The healing science of *Ayurveda* opens the doors for the treatment for migraine headache. *Ayurvedic* treatments are holistic therapies that are tailored to the individual since according to *Ayurvedic* medicine, everyone is unique combination of five elements and three life source energies (*Vata*, *Pitta*, *Kapha*). *Panchakarma*, in *Ayurveda* not only offers various routes for *deha shuddhi* but also pacifies the *doshas*. *Doshas* once pacified by *Panchakarma*, does not lead to recurrence of disease. Hence by adopting particular *Panchakarma* procedures at different presentation of migraine disease by considering the *lakshanas* with which it is present clinically, will give fruitful results and relief the disease from its root.

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