

ROLE OF AYURVEDA IN MANAGEMENT OF ARDHAVBHEDAKA (MIGRAINE)

Choudhary Bhanu Priya¹, Mishra Pramod Kumar², Sharma Brahmanand³, Soni Anamika⁴

¹MD scholar P.G department of Kayachikitsa, RAU, Jodhpur, ²HOD, Associate Prof. PG department of Kayachikitsa, RAU, Jodhpur ³Assistant Prof. PG department of Kayachikitsa, RAU, Jodhpur ⁴Assistant Prof. PG department of Kayachikitsa, RAU, Jodhpur

Email: drpriya.choudhary06@gmail.com

ABSTRACT

The majority of presenting health related issues today is attributed to the life style, where there is immense urgency in whatever we do. Migraine can also be considered as one of them. Migraine can be defined as paroxysmal affection, accompanied by severe headache, generally on one side of the head and associated with disorders of digestion (*Agni*) and mental stress. Worldwide Migraine affects nearly 15% population or approximately one billion people; it is more common in women at 15% then men at 6%. In *Ayurveda* Migraine can be understood as “*Ardhavbhedaka*”. It has emphasized the role of *Agni-dusti*, *Manah-santapa*, *Rodana*, *Shoka*, *Bhaya* etc. psychological factors in the etiopathogenesis of this condition. Generally, traditional medicine focus on pain relief, but the main objective of *Ayurvedic* diagnosis is to find the root cause and eliminate it through changes in life style (*Dincharya*), diet (*Ahara*) and keeping the *Agni & Doshas* in balance. Life style management like proper Diet and Sleep, Exercises, *Yoga & Pranayam*, following *Ayurvedic Ritucharya and Dincharya*, *Sadvritta* etc. formulations like *Ashwagandha*, *Madhuyasthi*, *Giloy satva*, *Godanti bhasma*, *Pathyadi kwath*, *Shirah shuladi vajra rasa* are effective.

Keywords: *Ardhavbhedaka*, Migraine, *Dincharya*, *Shodhana* therapy.

INTRODUCTION

Physical disorders are of several types amongst them incidence of migraine is found to be the most common one. Anyone who's ever had migraine knows that it is a nightmare. It is one type of neurological syndrome; characterized by altered bodily perceptions, severe headache sometimes with nausea and irritability. Migraine can often be recognized by its activa-

tors (triggers) such as bright light, afferent stimulation, hunger, excess stress, physical exertion, stormy weather or barometric pressure changes, hormonal fluctuations, lack or excess of sleep or other chemical stimulants. This pain usually begins mainly in forehead, sometimes at the side of head or around the eyes, is pulsating

in nature and gradually gets worse and it can last for 2-3 hours or even up to 2-3 days.

In *Ayurveda*, headaches are known by any of the following names: *Shirovedna*, *Shiroabhitapa* and *Shirahshula*. According to *Sushrutacharya* and *Bhavaprakash*, there are eleven types of *Shiro-roga*: *Vataja*, *Pittaja*, *Kaphaja*, *Saniipataj*, *Raktaja*, *Krimija*, *Kshyaja*, *Shankhaka*, *Anantvata* and *Ardhavbhedaka*^{1,2}. Of each of these types, the translation of *Ardhavbhedaka* seems to be most fitting for Migraine headaches. The word *Ardhavbhedaka* has two components viz. *Ardha* and *Avabhedaka*. *Ardha* means half side, *Ava* suggest bad prognosis, *Bhedaka* means breaking through, perforating or bursting out type of pain. In this, pain affects half region of the head. In colloquial language it is termed "Ardhasisi". *Chakrapani* made it clear by saying *Ardhavbhedaka* means "Ardha mas-taka vedana".

Aims and objectives -

- To review the etiopathogenesis of *Ardhavbhedaka* (Migraine) in *Ayurveda*.
- To review preventive and curative aspects in *Ayurveda* for *Ardhavbhedaka*.

Nidana (Etiological factors)-

- Almost all ancient *Acharya* have described *Ardhavbhedaka*, with a mild difference in doshik involvement. According to *Sushruta* it is *Tridoshaj*, according to *Charak* it is *Vata-kaphaja*, according to *Vagbhatta* it is only *vataj*.

1. Vata vitiating factors-

- Intake of unctuous diet- undigested, non-nutritious, coffee, chocolates, cheese, ice-cream etc is triggers leading to gastrointestinal disturbance ultimately produce headache

- Taking food before the digestion of previous meal (*Adhyasan*)
- Expose to wind (*Sheet marut sansparshaat*)- increase of *Vata* by its *Atisheeta guna* leads to constriction of blood vessels causing headache
- Suppress of natural urges (*Vega nigrahat*)
- Rough aged meals (*Ruksa meal*)
- Improper sleep (*Atiswapana, Jagaran*)
- Excessive talking
- Contour with bad or pungent smell, dust etc, odour, movie, dust, eating uncooked food
- *Vata's* influence is the involvement of the nervous system and of pain.

2. Pitta vitiating factors-

- Exposure to sun
- Taking food in excess (*Vishmasan*) *Pitta's* influence is involvement of the circulatory system.

3. Kapha vitiating factors-

Day sleep- *Shirahsula* due to *Aavran* of *Vata*
Intake of cold food- ice-cream, refrigerated food

Kapha's influence is the presence of inflammation of tissue in the brain.

4. Manasika nidana-

Adharma i.e unrighteousness is the main cause of somatic disease (eg suppression of urges, *Manah-santapa*)

Rupa (Clinical features)-

The patient of migraine feels his head spinning after awaking up in the morning and darkness prevails in front of the eyes. After this, the head feels heavy, hunger dies, and nausea sets in, acidity comes in, belching increases, intense pain occurs in one portion of the head which spreads sometimes to the entire area of the head. The patient feels as if his head is ex-

ploding to bits and pieces. The patient feels trouble in making movements. Light and noise becomes intolerable. The patient feels piece and calm in isolation. The pain may subside after vomiting or may prolong for 3-4days at stretch.

According to *Charak* in *Ardhavbhedaka* severe *Sastraarninibha* (cutting or piercing type) pain usually half side of head affecting neck (*Manya*), eye brows (*Bhru*), eye (*Akshi*), ear (*Karn*), temporal (*Sankh Pradesh*) and forehead (*Lalata*)³

According to *Sushruta* severe throbbing (*Bheda*) type or pricking type(*Toda*) of pain in one half of head associated with giddiness (*Bhrama*) features appear every fortnightly or ten days or any time⁴

According to *Vagbhatta* in *Ardhavbhedaka ghata*(occipital or parietal region) and all *shirogata sandhis* are involved. He also emphasized its paroxysmal nature and said that it comes in every Paksa (fortnightly) or Masa (month)⁵

Samprapti (Etiopathogenesis)-

- *Ardhavbhedaka* is caused by deep rooted problems, including a sensitive nervous system and impaired digestion, improper diet and life style causes aggravation of *Pitta* (Ayurvedic humour representing fire) in the body. In an aggravated state, *Pitta* impairs digestion, leading to production of digestive impurities (known as *Ama*). Also *Kledaka Kapha* accumulates and aggravates in the stomach causing slow digestion and a feeling of heaviness. This *Ama* gets stored in *Manovahi srotas* (mind channels) thereby becoming the cause for pains in Migraine.

- In other way we can say a sensitive nervous system lowers the *Ojas* (energy) in the body. *Ojas* is the essence of all body tissues and

provides strength to the nervous system and body. If we have a strong nervous system, we are able to fight against problems and carry on with our work with healthy mind. Lowering of *Ojas* causes Migraine like problems.

- Also we can say weakness of *Sira niyamak shakti*(the vasomotor power),changes obtaining into the blood circulation in the blood capillaries is possibly the reason behind this tormenting disease of Migraine (*Ardhavbhedaka*).

- Another way we can say Migraine most frequently occur when systemic *Pitta* (*Pachak Pitta*) accumulates and aggravates in the *Annava srotas*. From there it overflows to the *Rasava* and *Raktava srotas*(cardiovascular system), relocating to the *rasa* and *rakta dhatu* of the *Pranava srotas*, there causing possible nose bleeds and or infection in sinus cavity. Relocation into the *Manovahi srota* can result in anger and intensity, while relocating to *Majja dhatu* will express as “burning nerve” pain in the head. So Migraine (*Ardhavbhedaka*) is more of a gastroenterological disorder than a neurological one. Most of the sufferers have issues like acidity and stomach problems.

- History of gastric offset may be the root cause for vitiation of *tridosha* in the body. Improper digestion due to gastric disturbance may leads to chronic rhinitis as a result of which *Kapha* may accumulate in the *srotas* in the head. The accumulated *Kapha* may obstruct the pathway of *Vayu* leading to pain.

Pathya (recommended diet)-

- Avoid hot, spicy, salty, sour and fermented foods, white sugar, white flour products as they aggravate *Pitta* in body.
- Eat fruits and vegetables more.

- Avoid tea, coffee, alcohol, meat.
- Avoid direct exposure to the sun (as it may act as a trigger).
- Regular head massage with herbal oil is very beneficial; massage gives a calming effect on nervous system.
- Headaches due to tension and worry can be alleviated through deep breathing and relaxation especially in a lying down position in a quiet place.
- Inverted postures or those where the head is lowered briefly, increase oxygen to the brain and can reduce headache causing strain.
- Should take sweets after waking up in morning after sunrise (peda, badam halwa etc.), which are *Kapha* enhancers and bridles up *Vata* disorder and Migraine doesn't attack.
- Regular exercise is important in reducing stress and improving blood flow, Aerobic activity of at least 30 min. three times per week is recommended.

Daily routine (life style)-

One of the most important factors for balancing *Vata* and keeping the natural cleansing process strong is to have a lifestyle that does not disturb natural bodily rhythms. When we eat, sleep and exercise in constant fluctuating and disturbing patterns, the body losses its natural balancing cycle and cannot cleanse or heat itself properly. Therefore regularity in daily routine can be extremely important for reducing headache symptoms.

Chikitsa (medical approach)-

- Herbal remedies - Single drugs such as nerve tonics like *Aswagandha churna*, *Rasayan* and *sansman* effect causing like *Giloy satv*, *pitta* pacifying as *Madhuyasti churna*,

Pathyadi kwath(nasyam) mentioned by *acharya* in acute condition, *Swaskuthar ras nasya Sutashekhara ras (swarna yukt)* as drug of choice for Migraine, *Sirahsuladivajra ras* etc. are mentioned in *samhita*.

- *Snehan-* According to *Charak pana* of *ghrit, taila, vasa, majja* in *uttam matra* or *pana* of *purana ghrit* is beneficial.
- *Swedan-* *Charak* mentioned *Naadi sweda* for it⁶
- *Nasyam (Shiro-virechan)-*

It is administration of herbal oil into the nostrils. If inhaled properly, it removes the blockages of the nasal passage, the patient feels light in head and heaviness as well as mental strain is relieved. He gets good sleep and the nerves and nasal passage is soothed. Oil's commonly used for *Ardhavbhedaka* are *Anutaila, Shadbindu tail* etc. According to *Sushruta Avpidan nasyam* of *Shirish mula* and *Phala swaras, vansh moola* and *kapoor* with water, *vacha* and *pippali churna, mulethi churna* with honey is beneficial. After *Avpidan nasyam* medicated *ghrit(sidhh with madhur ausadh) nasyam* is given.⁷

- *Virechan-* Biopurification procedure help to remove toxins from and rejuvenate body and re-establish doshic balance, it's mainly *pitta* (biofire) pacifying procedure.
- Herbal paste (*lepa*)- It has soothing effect on the headache. Specific *lepa* recommended by *acharya* as sandalwood paste, *vay vidang* and black til paste, *saarivadi lepam* etc.
- *Shirodhara* and head massage and *Shirovasati*-These *Panchkarma* procedures are helpful in relieving headache, *Brahmi* oil, *Bhringraj* oil, *Shatdhaut ghrit* etc can be used for the purpose.

- *Pranayam*- The practices of *Shitali*, *Kapalbhati*, *Anulom-vilom*, *Bhastrika*, *Brahmari* are used for *pitta*, these *Pranayama* exercises will lower the body temperature, help quench thirst, improves digestion, absorption and assimilation; thus helpful to relieve headache.
- *Yoga asana*- Helpful yogic postures are *Savasana*, *Setu bandha*, *Virasana*, *Prasarita padottanasana*, *Uttanasana*, *Janusirsasana*, *Pascimottanasana*, *Matsyendrasana* etc.
- Biofeedback –A technique that helps you to learn to relax and use your brain to gain control over certain body functions. If a migraine begins slowly, people can use biofeedback to remain calm and stop the attack.
- Visualization – The act of visualizing oneself in a calm and serene environment may ease headache pain by relaxing the body and decreasing blood pressure in the head.
- Meditation, Deep Breathing and Progressive Muscle Relaxation – All have a calming effect on the body, which may bring headache relief.
- Reflexology –Application of light pressure to select pressure points on the hands and feet may provide headache relief.
- Cervical Manipulation and Massage – May both help to correct alignment and relieve the muscle tension that can create or aggravate migraines. Transcendental meditation – It is helpful to remove the stress components of Migraine. Researchers show that TM creates virtually the opposite physiological response that stress does and helps the body recover more quickly from stressful stimulus.

CONCLUSION

Ayurveda does not propagate short term pain relief for Migraine patients. Rather, it believes in cleaning the body from within and eradicating the disease from its roots. *Ayurveda* treatment of migraine therefore is centered on the pacification of *Pitta dosha* and restoration of digestion function in the body. Nervine tonics are also recommended to enhance the *Ojas*, relax the mind and give strength to the nervous system. Patients are given herbal medicine as well as customized diet and lifestyle plans in accordance with their body constitution and the root cause of disease. When the body's digestion is enhanced, *Ama* production gets controlled; leading to cleansing of *Manovahi Srotas*...as a result; patient can get long term relief from the most chronic of pains.

REFERENCES

1. Kaviraja Ambikadutta shastri ,Sushruta samhita of Maharsi Susruta, Ayurveda tatva sandipika, Hindi commentary, published by Chaukhambha Sanskrit sansthan Varanasi 2010, Part 2, Uttar tanta, Shirorog vigyaniye adhyay,Page-159.
2. Shri Brahmsankar mishra shastri, Bhava prakasa of bhamisra, Edited with the Vidyotini hindi commentary, Published by Chaukhambha Sanskrit bhawan Varanasi 2015, Vol. 2, chikitsa prakarn, Shirorogadhikar, Page-606
3. P. Kashinath pandey and Dr. Gorakhnath chaturvedi, Charak samhita of Agnivesa, Vidhyotini hindi commentary, Published by Chaukhambha bharati academy Varanasi 2009, Part 2, Siddhi sthan, Trimarmiya siddhi adhyay , Page-1067

4. Kaviraja Ambikadutta shastri ,Sushruta samhita of Maharsi Susruta, Ayurveda tatva sandipika, Hindi commentary, published by Chaukhambha Sanskrit sansthan Varanasi 2010, Part 2, Uttar tanta, Shirorog vigyaniye adhyay, Page-166
 5. Kaviraj Atridev gupt, Astanga samgraha of Vagbhata, Hindi commentary, published by Chaukhambha krishnadas academy Varanasi 2005, Vol. 2, Uttar sthana, Page-287
 6. P. Kashinath pandey and Dr. Gorakhnath chaturvedi, Charak samhita of Agnivesa, Vidhyotini hindi commentary, Published by Chaukhambha bharti academy Varanasi 2009, Part 2, Siddhi sthan, Trimarmiya siddhi adhyay, Page-1068
 7. Kaviraja Ambikadutta shastri ,Sushruta samhita of Maharsi Susruta, Ayurveda tatva sandipika, Hindi commentary, published by Chaukhambha Sanskrit sansthan Varanasi 2010, Part 2, Uttar tanta, Shirorog pratished adhyay, Page-179
-

Source of Support: Nil

Conflict Of Interest: None Declared

How to cite this URL: Choudhary Bhanu Priya Et Al: Role Of Ayurveda In Management Of Ardhavbhedaka (Migraine). International Ayurvedic Medical Journal {online} 2017 {cited March, 2017} Available from: http://www.iamj.in/posts/images/upload/985_990.pdf