



## **Management of Migraine(*Ardhavabhedhaka*) Through Ayurveda – A Literary Review.**

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### **ABSTRACT:**

Migraine is one of the most common neurovascular disabling disorders encountered in Shalakya practice. In Ayurveda, Migraine is described as “*Ardhavabhedhaka*” which is a major health issue among people of age group 20 to 50 years. Migraine, the second most common cause of headache, and the most common headache-related, and indeed neurologic, cause of disability in the world, afflicts approximately 15% of women and 6% of men over a 1-year period.

A useful description of migraine is a recurring syndrome of headache associated with other symptoms of neurologic dysfunction in varying admixtures. There are limitations to Modern Science Allopathy for the Complete relief of patient from Migraine for Longer Duration of Time. Also there are possibilities of Drug Side Effects & Drug Dependency.

So looking towards *Ayurvedic* Management of Migraine (*Ardhavabhedhaka*) we have searched the literary data that includes *Panchkarma* Procedures and Internal *Ayurvedic* Medications which are seems to be effective for relief in signs & symptoms

of Migraine (*Ardhavabhedhaka*) for longer duration of time without having any complications & drug dependency to the Patient.

**Keywords:** Migraine, *Ardhavabhedhaka*, Headache, *Nasya*, *Basti*, *Shirobasti*, *Shirolepa*, *Shirodhara*, *Panchkarma*.

### **INTRODUCTION:**

Migraine is one of the most common neurovascular disabling disorders encountered in Shalakya practice. It is a complex disorder characterized by recurrent episodes of headache, most often unilateral and in some cases associated with visual or sensory symptoms. Migraine is most common in women and has a strong genetic component. In Ayurveda, Migraine is described as “*Ardhavabhedhaka*” which is a major health issue among people of age group 20 to 50 years. *Acharya Charak* described *Ardhavabhedhaka* in “*Trimarmiya Siddhi Adhyaya*”. *ShiraMarma* is one of the most important *Marma* amongst all *Trimarma*

Migraine, the second most common cause of headache, and the most common headache-related, and indeed neurologic, cause of

disability in the world, afflicts approximately 15% of women and 6% of men over a 1-year period. The incidence of migraine with aura peaks in boys at around age 5 years and in girls at around age 12-13 years. Before puberty, the prevalence and incidence of migraine are higher in boys than in girls. After age 12 years, the prevalence increases in males and females, reaching a peak at age 30-40 years. The female-to-male ratio increases from 2.5:1 at puberty to 3.5:1 at age 40 years. Attacks usually decrease in severity and frequency after age 40 years, except for women in per menopause.

It is usually an episodic headache associated with certain features such as sensitivity to light, sound, or movement; nausea and vomiting often accompany the headache. A useful description of migraine is a recurring syndrome of headache associated with other symptoms of neurologic dysfunction in varying admixtures.

### CAUSES-

The causes of migraines are unknown. However, they are believed to be related to a mix of environmental and genetic factors.

They run in families in about two-thirds of cases and rarely occur due to a single gene defect. While migraines were once believed to be more common in those of high intelligence, this does not appear to be true. A number of psychological conditions are associated including: depression, anxiety, and bipolar disorder as are many biological events or triggers.

Headaches in Ayurveda are classified based on dosha involvement (body-mind-spirit). *Ardhavybedaka* has been explained as *Vata* and *Pitta* predominant *Tridosha* *Vyadhi*,

but it can also be triggered by any one of the individual doshas. *Acharya Charak* told it *Vata-kaphaj* while *Acharya Vagbhata* told it *Vataja*. *Vata* controls the nervous system and brain activity. Imbalance of *vatadi doshas* cause the disease which occurs due to improper diet and lifestyle.

### Ardhavybedakais of 3 Types Mainly:

1. *Vataja* headache - caused by *Vataprakopaka Ahaar* (diet) and *vihar* (lifestyle) like sleeplessness, hurry, worry, indigestion, fasting, irregular food habits, fear, stress, extreme cool condition, suppression of natural urges, etc.

2. *Pittaja* headache- caused by *Pitta prakopaka* diet like hot spicy food, junk food, beverages, sunlight, heat, profuse sweating, stress, etc.

3. *Kaphaja* headache- caused by *Kaphapakopaka* practices such as *Guru Ahaar* having high calorie foods, processed canned food and drinks, dairy products, fermented foods, meat products, lack of exercise, excessive sleep at day time, etc.

### PATHOLOGY-

The path physiology is still unknown. Patients might have endothelial dysfunction, which is associated with an increased risk of stroke and cardiac events. Other potential mechanisms include coagulation abnormalities and platelet hyper aggregability. The cranial blood vessel is considered an integral player in the path physiology of migraine. Migraines can begin when blood vessels in the brain contract and expand inappropriately. This may start in the occipital lobe, in the back of the brain as arteries spasm. The reduced flow of blood from the occipital lobe triggers the aura that some individuals who have migraines

experience because the visual cortex is in the occipital area. For migraine with aura, only two attacks are required to justify the diagnosis. Migraine is accompanied by significant derangements in vascular function that may represent important targets for investigation and treatment.

Ayurveda considers headache occurs because of two primary reasons – a sensitive nervous system and impaired digestion. The sensitive nervous system lowers the *Ojas* which is the essence of all body tissues and provides strength to the nervous system and body. Similarly, improper diet and lifestyle causes aggravation of *Pitta* in the body which impairs digestion leading to the production of metabolic impurities called *Aama*. This *Aama* mobilized to the head and neck region by *vata* and other *Doshas* causing headache.

#### **SYMPTOMS OF MIGRAINE -**

Symptoms of migraine can occur a while before the headache, immediately before the headache, during the headache, and after the headache. Although not all migraines are the same, typical symptoms include:

- Moderate to severe pain, usually confined to one side of the head, but switching in successive migraines
- Pulsing and throbbing head pain
- Increasing pain during physical activity
- Inability to perform regular activities due to pain
- Nausea
- Vomiting
- Increased sensitivity to light and sound

Many people experience migraines with auras just before or during the head pain, but most do not.

Migraine due to *Vata dosha* has constipation, dry skin and acute pain; *Pitta dosha* has Irritability, sensitivity to light, burning sensation in the eyes and *Kaphadosha* has Headache with throbbing pain, nausea and fatigue.

Pain is usually *Ardhashira* (unilateral) in *Manya*, *Bhru*, *Shankha*, *Karna*, *Akshi* and *Lalaata*. Intensity of pain is severe stabbing or cutting type and increases with every pulse. It may radiate to the neck and shoulder of the same side. — Migraine attacks are more often during the time of depression, irritability, menstrual period and loss of appetite

#### **DIAGNOSIS-**

Physicians will look at family medical history and check the patient for the symptoms described above in order to diagnose migraine. The International Headache Society recommends the "5, 4, 3, 2, 1 criteria" to diagnose migraines without aura.

This stands for:

- 5 or more attacks
- 4 hours to 3 days in duration
- At least 2 of unilateral location, pulsating quality, moderate to severe pain, aggravation by or avoidance of routine physical activity
- At least 1 additional symptom such as nausea, vomiting, sensitivity to light, sensitivity to sound. For migraine with aura, only two attacks are required to justify the diagnosis. The mnemonic pounding (**P**ulsating, duration of 4–72 hours, **U**nilateral, **N**ausea, **D**isabling) can help diagnose migraine. If 4 of the 5 criteria are met, then the positive

likelihood ratio for diagnosing migraine is 24. The presence of disability, nausea or sensitivity, can diagnose migraine with:

- sensitivity of 81%
- specificity of 75%

#### TESTS -

1. Electroencephalography (EEG),
2. Computed tomography (CT),
3. Magnetic resonance imaging (MRI),
4. spinal tap

#### MANAGEMENT:

##### Modern View -

Migraine prevention begins with avoiding things that trigger the condition. The main goals of prophylactic therapies are to reduce the frequency, painfulness, and duration of migraine headaches and to increase the effectiveness of abortive therapies. There are several categories of preventive migraine medicine, ranging from diet changes and exercise to prescription drugs. Some of these include:

- Prescription beta blocker, anticonvulsants, and antidepressant
- Botulinum toxin A
- Herbs and vitamins such as butterbur, cannabis, coenzyme Q10, feverfew, magnesium citrate, riboflavin, B12, melatonin
- Surgery that severs corrugators supercilious muscle and zygomaticotemporal nerve in the brain
- Spinal cord stimulator implantation
- Hyperbaric oxygen therapy
- Vision correction
- Exercise, sleep, sexual activity
- Visualization and self-hypnosis

- Chiropractic care or acupuncture.
- Special diets such as gluten free

It is possible for people to get medication overuse headache (MOH), or rebound headache, when taking too many medications in an attempt to prevent migraine.

##### Ayurvedic Management:

First of all, *Shodhana karma* is required for pacification of vitiated *Doshas* such as *MriduShodhan*, *Nasya*, *Basti*, *Shirobasti*, *Shirolepa*, *Shirodhara*, *Kavala Graha* and other internal medications are planned as per vitiated *Doshas*.

##### 1. Snehapana-

Oral administration of *Sneha* specially used for *Brimhan karma*.

- *Jeevaniyqaghrita* & other *sheetaviryasneha* in *pittaj* & *raktaj shiroroga*.
- *Chatuhsneha* & *purnaghratapana* in *Ardhavybhedaka* & *kaphajshiroroga* (*cha.chi* 26)
- Use of *ksheersharpi*, *mayur* & *mahamayurghrita* (*cha.chi*.26); (*ch.si*.9)
- *Varunadighrita* in *anantavat*

##### 2. Abhanga & Swedan-

Application of medicated *sneha* over the scalp & head is known as *abhanga*. When followed by fomentation i.e. *swedan* it causes liquefaction & drainage out of vitiated *doshas*. *Ksheerswedana* i.e. *swedan* with the fumes produced by boiling milk with *vatahardravayas* is done in *shirorogas* & *shirashoolas*.

##### 3. Vaman & Virechan -

*Vaman* is induced medicated emesis in which vitiated *kapha* & *pitta doshti* are

expels out of the body. *Virechana* is indicated in *Shiroroga* by all *Acharyas*. It is the first line of treatment. Particularly *MriduVirechna* is advisable due to vitiation of mainly *Vata*. *Acharya Charaka* mentioned *MriduVirechana* in *Vatvyadhi*. *Snehana* and *Swedana* should be done before *Virechana* according to *Prakriti* and *Agni* of patient.

- *Sushruta* recommends *vaman* in *kaphajshororoga*.
- *Virechana* along with *basti* maintain the equilibrium of *vatadosha*.
- *Charak* recommends *kaya-virek karma* in *Ardhavbhedak, Anantvata, & Suryavata*.
- After *snehan*, *virechakaushadi siddha* milk & *ghrita*, *draksha*, *ikshu rasa* are used for *virechan* in *paittikashiroroga*.

#### 4. *Nasya Karma*-

“NASA HI SHIRSA DWARAM”

In *Ayurveda Nasya Therapy* is considered as one of the most promising treatment for all the *Urdhwajatrugataavikaras*. There are three *Nasya- Virechananasya, Brihannasya, and Shaman nasya* which help in the management of *Ardhavbhedaka*. This therapy is administered through the nasal route. Medical oils such as *shidbindutaila or anutaila* are put in the nostrils.

- ***VatajShiroroga***-
  - i. *Swaskuthar rasa nasya*.
  - ii. *Rasnaditailanasya*
  - iii. *Baladitailanasya*.
- ***PittajShiroroga***-
  - i. *Gowghritanasya*

- ii. *Jeevniyaghritanasya*
- iii. Fresh *navneet*, *sarkara-Avpeedaknasya*.

#### ➤ ***KaphajShiroroga*** -

- i. *Vidangtailanasya*
- ii. *Trikatutailanasya*
- iii. *Pradhmamnasya* of *sirovirechakdravya*

#### ➤ ***TridoshajShirashoola***-

- i. *Aypidaknasya of sunthiksheerpaak*
- ii. *Trikatu+shigru+karanjbeejpradhma nnasya*.

#### 5. ***Shirolepa***-

*Shirolepa* is considered to be highly effective in curing migraines caused due to stress. It is a specific technique in which certain herbs are mixed to form pastes which are applied on the head and left for an hour and wiped off with warm water.

- *Chandanadipradeha* in *pittaj shiroroga*
- *Ushnaveeryadravyalepa* in *vataj&kaphajshiroroga*.
- In *suryavartalepa* of sunflower seed mixed in its own *swaras* is done.

#### 6. ***Shirodhara***-

*Shirodharais* an excellent *Ayurvedic therapy* that has a profound impact on the nervous system. A thin stream of liquid (mostly, warm oil) is poured continuously over the *shiromarma* (forehead) the area where our nerves are highly concentrated. The pressure of the oil creates a vibration on the forehead, which allows our mind and nervous system to experience a deep state of mental rest.

The feeling is almost similar to that of meditation. This therapy is beneficial for *pitta and vatadoshas*. In *pittaja* type Cow milk can also be used to perform *shirodharacalled ksheeradhara*. Headache



due to obstruction to the *vata*, buttermilk is used for *shorodhar* termed as *takradhara*. The drug of choice in *pittaj* disease are *Ushira*, *Chandan*, Coconut water etc. *Madhuyashti*, & *Nagar mustak* are used in *Kaphaj* disease, *Bala Taila* & *Dashmoola* are especially indicated.

#### 7. *Shirobasti*-

Application of taila in *moordhani*; is divided into 4 types i.e. *Abhyanga*, *Parisek*, *Pichu*, *Shirobasti*. *Shirobasti* is another effective ayurvedic therapy. The medicated oils that pacify *vata* and *kaphadoshas* can be used for *shirobasti*. This therapy helps in curing diseases related to the brain such as migraine, throbbing pain and depression.

#### 8. *Dhoompan* –

- In *vatajshirorogasnehikdhoompan* is indicated.
- In *kaphajshirorogadhoompan* with *dhoomvarti* made by bark of *meshshringi* & *erandadidhoomvarti* are used.

#### 9. Internal Medication: -

- *Dashamoola Kwatha* and *Dashamoola Talia*: - “*Dasha*” means ten and “*Moola*” or “*Mula*” means roots. It is a well-known and common polyherbal combination of ten roots of certain plants used in Ayurveda to treat a variety of ailments, especially those of *Vata Dosha* origin. It is *Tridosha hara* and some studies suggest it exhibits aspirin-like antipyretic and anti-inflammatory effects.

#### DISCUSSION:

Migraine can be closely related to “*Ardhavbhedaka*” in Ayurveda explained by commentator “*Chakrapani*” as

*Ardhamastakavedna* due to its cardinal feature ‘half sided headache’ According to “*Ayurvedic Samhita*”, all the three *Dosha* (Regulatory functional factors of the body) are involved in the manifestation of *Ardhavabhedaka*, with the predominance of *Vata* (*Dosha* responsible for movement and cognition) or *Vata-Kapha Dosha* (*Kapha Dosha* responsible for regulating body fluids and keeping the body constituents cohesive).

Management of these *Dosha* (Regulatory functional factors of the body) can be done through *Panchakarma* (Five internal Bio-Cleansing Therapies) like *Nasya Karma* (Medication through Nasal route), *Abhyanga* (Therapeutic Massage) and *Swedana* (Sudation Therapy).

The drugs used in the preparation of *Nasya Karma* have *Kapha Vata Nashaka* and *Srotoshodhak* properties. These drugs used for *Nasya Karma* help in stimulation of vasodilator nerves which are spread out on the superficial surface of *Urdhwanga*, this increases the blood circulation to the brain. With all these factors being considered, it can thus be said that *Nasya Karma* brings effective relief to the patient suffering from migraine.

*Swedana* not only includes the appearance of sweating but it is administered until the relief of pain, coldness, stiffness of the body. It liquefies the *Dosha* and *Mala* (waste products) and brings it to a part of the body where it can be eliminated, which causes cleansing of the *Srotas* (Channels). It is also indicated for pain in the ear, neck and head, and mainly diseases caused by *Vata Dosha*.

By performing *Abhyanga*, the body becomes strong and resistance is built up against

stressful situations. Application of oil in this manner prevents headaches. It has a very soothing effect on the nervous system, which is controlled by *VataDosh*. Hence, it is very beneficial for those people stuck in stressful job situations.

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## CONCLUSION:

- There are limitations to Modern Science Allopathy for the Complete relief of patient from Migraine for Longer Duration of Time.
- Also there are possibilities of Drug Side Effects & Drug Dependency.
- Contrary to Above Ayurveda Gives Relief in Signs & Symptoms of Migraine (*Ardhavbhedaka*) without any dependency on Ayurvedic Formulations / Procedures; for Longer duration of time

- Thus *AyurvedicPanchkarma* Procedures & Appropriate *Doshahar* Internal Medications gives relief to Patient of Migraine (*Ardhavbhedaka*).

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