



A REVIEW ON MANAGEMENT OF ARDHAVABHEDAKA WITH VACHA-PIPPALI AVAPEEDANA NASYA W.S.R. MIGRAINE

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ABSTRACT

The lifestyle of the people of the modern era has changed due to rapid urbanization. Due to changes in lifestyle, stress is causing an increased incidence of acute and chronic disorders like *Ardhavabhedaka*. *Ardhavabhedaka* (Migraine) is a condition associated with moderate to severe headaches with a throbbing type of pain that lasts from hours to days. It begins on one side of the head and spread to both temporal, and occipital regions and is frequently accompanied by symptoms such as nausea and vomiting, tiredness, and sometimes giddiness. *Ardhavabhedaka* can be correlated with migraine, due to its cardinal features of a half-sided headache. According to *Acharya Charaka* *Ardhavabhedaka* have *Vata-Kapha dosha*. The management of these *Dosha* can be done through *Vacha-Pippali Avapeedana Nasya Karma*.

Keywords: Migraine, *Ardhavabhedaka*, *Avapeedana Nasya Karma*, *Vacha-Pippali*

INTRODUCTION

Today the people of modern civilization have absolutely changed the concepts of diet and lifestyle leading to various disagreeable acute and chronic ailments.

Due to frequent indulgence in *Mithya Aahara*, *Vihara*, and *Pragyaparadha* i.e unusual food habits and lifestyles, the incidence of various psychosomatic

disorders is increasing very rapidly. *Ardhavabhedaka*/Migraine is one of the frustrating chronic illnesses, which is widespread in the population with varying severity. It creates a significant and chronic burden for the patients in terms of pain and its effects on functional capacity and quality of life during and between attacks.

Ardhavabhedaka has severe pain such as pricking, churning, etc.^{1,4} appearing in intervals of either fifteen or ten days, with or without any known cause, this disease is known as *Ardhavabhedaka*.²

Similarly, a Migraine is often defined as a unilateral headache or bilateral at onset, throbbing and pulsating in nature that is intensified by routine physical activity, often accompanied by nausea, vomiting, photophobia, phonophobia, and aura in the form of neurological symptoms. Migraine is more common in women than men and occurs most commonly in the second and third decades of life.

AIMS AND OBJECTIVES

- To study the efficacy of *Vacha-Pippali Avapeedana Nasya* in the management of *Ardhavabhedaka*.
- To study *Ardhavabhedaka* and *Nasya*.

MATERIAL AND METHODS

- The concept and procedure of *Nasya* and its effect on *Ardhavabhedaka* are studied.
- All the references about *Ardhavabhedaka* and *Nasya* are collected from *Bruhatrayi*, *Laghutrayi*, journals, and various textbooks.

Disease Review:

Literature Review:

In *Ayurveda* classics, *Ardhavabhedaka* is mentioned under the heading of *Shirorogas*.

The word *Ardhavabhedaka* has three components viz.

- *Ardha* (half or half side) + *Ava* (bad prognosis) + *Bhedaka* (breaking pain) Thus the actual meaning of *Ardhavabhedaka* is breaking type of pain in one half of the head either right or left.^{7,8}

CHARAKA SAMHITA¹-

Vayu vitiated due to intake of rough food, eating during indigestion, exposure to easterly wind and dews, exercise singly or accompanied by *Kapha* seizes half of the head and then produces severe pain like cutting and churning in half of the carotid region, eyebrow,

temporal, ear, eye and forehead this is *Ardhavabhedaka* if far advanced it may destroy the sight and the hearing.

According to *Acharya Charaka* *Ardhavabhedaka* is *Vataja* or *Vatkaphaja vikara*.

SUSHRUTA SAMHITA²-

If one half of the head has severe pricking, piercing type of pain which is associated with giddiness and which appears suddenly after a fortnight, ten days, or can appear suddenly any time. Such a condition is known as *Ardhavabhedaka*, caused by *Tridhoshas*.

VAGBHATA³-

Pain in half side of the head is considered *Ardhavabhedaka*.

According to *Acharya Vagbhata* *Ardhavabhedaka* is *Vataja vyadhi*.

MADHAVA NIDANA⁴ –

Madhavakar in his literature describes eleven types of *Shiroroga* in the 60th chapter (Ma. Ni. Uttarardha 60)

SHARANGDHARA SAMHITA⁹ –

In the 6th chapter of *Purvakhanda* of *Sharangdhara Samhita*, ten types of *Shirorogas* are described as per *Ashtanga Hridayakara*.

NASYA KARMA

The administration of medicine through the nose is known as *Nasya*. *Nasya Karma* is the main line of treatment for disease above the clavicle and it is the only *Shodhana Karma* for *Urdhvanga*.

According to *Charaka's* Classification of *Nasya*. It is of five types viz. *Navana*, *Avapeeda*, *Dhmapana*, *Dhuma*, and *Pratimarasa*. Here we are going to discuss *Avapeedana Nasya*.

Avapeedana Nasya

Avapeedana Nasya is a type of *Nasya* in which extracted juice from *Kalka* is used for instillation. (C.Si.9/90. Cakrapani)

Procedure Review

Avapeedana Nasya Karma is a therapeutic procedure in which the medicated *Swarasa* is administered through the nasal cavity to eliminate the vitiated *Doshas* situated in *Sira* (Brain) for the treatment of *urdhwa Jatrugata Vikar*.

Poorvakarma

Preparation of Medicine

- *Vacha-Pippali churna* is taken in a *Khalva* and triturated well to prepare a *Kalka*(Paste). Prepared *Kalka* is placed in a clean white cloth and squeezed to get juice.
- After preparation of medicine, *Abhyanga* with *Tila Taila* and *Nadi Sveda* with *Dashamoola kwatha* on *Urdwanga pradasha*. *Nadi Sweda* should be given after covering the eyes with a cotton cloth till light *swedopatti* on the face is observed.

Pradhan Karma

After poorva karma, the patient is asked to lie on the table in the supine position.

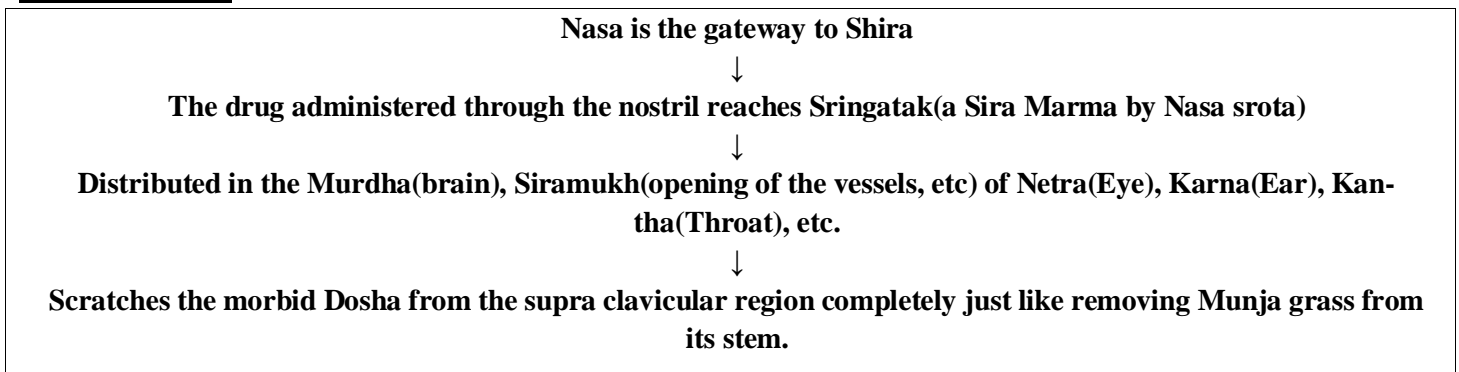
- Patient's head is lowered by 45-degree angles from the edge of the table.

- Now, *Avichinnadhara* (continuous drops) of *Vacha-Pippali* are instilled in each nostril of the patient.
- Patient is advised to spit out the secretion, which gets collected in Oropharynx.

Pashchat Karma

- After *Nasya*, the patient is advised to lie down in a supine position for 100 matras (2 min).
- *Panitapa Swedana* is to be given on the face. Then forehead, frontal, maxillary, and temporal areas were massaged.
- After *Nasya* is medicated *Dhumpana* and *Kavala – Gandusha* with lukewarm water is advocated.
- After this, patients would be instructed not to take food, direct air on their face, and direct cold water for a face wash for half an hour after *Nasya*.

Mode of Action¹³



Drug Review

The content, therapeutic use, and Pharmacological properties of *Vacha-Pippali* are given in table¹⁰.

Drugs,,	Ras	Guna	Vīrya	Vipaka
VACHA	Katu ,Tikta	Laghu,Teekshna Sara	Ushna	Katu
PIPPALI	Katu	Laghu,Snigdh Teekshna	Anushna sheeta	Madhur

Drugs	Aushadh karma	Pharmacological properties
VACHA	Medhya, Sangyasthapana, Vedanasthapana, Anulomak, Shoolaghna, Deepan	Anticonvulsant,Antimicrobial
PIPPALI	Shirovirechana,Medhya,Vatahar ,Vataanulomak,	Antiinflammatory,CNS stimulant,Antispasmodic, Immunostimulatory

DISCUSSION

Ardhavabhedaka has severe pain such as pricking, churning, etc appearing in intervals of either fifteen or ten days, with or without any known cause.

Based on signs and symptoms it may correlate with migraine. In *Ardhavabhedaka Charak* said that it is *Vataja* or *Vata-Kaphaj* property.

Nasya Karma, one of the five types of *Shodhana* therapy is the best *Chikitsa* for the management of *Urdhavajatrugata Roga*. There is no dependable remedy except *Nasya Karma* for *Shirorogas* because *Nasa* (Nostrils) is considered as the entrance of the head according to the principles of *Ayurveda*. According to *Acharya Charaka*, *Nasa* is the portal (gateway) of *Shirah*, the drug given through the nose as *Nasya* enters the brain and removes only the morbid *Doshas* responsible for creating the disease. According to all *Acharyas*, *Nasa* is said to be the portal of *Shira*, it does not mean that any anatomical channel connects directly to the brain, but it might be connected pharmacodynamically through blood vessels or the nervous system (olfactory nerve, etc.)

Vacha-Pippali Avapeedana Nasya is shown as effective management in *Ardhavabhedaka*. *Vacha* has *katu, tikta rasa laghu, tikshna, sara guna, ushna virya* and have *katu vipaka* also *pippali* has *katu rasa, laghu, tikshna, snigdha guna, anushna sheeta virya* and have *Madhur vipaka*. Both these drugs have *Vata kapha* shamak properties. *Ardhavbhedaka* is *Vata Kaphaja* disease hence both these drugs will affect *Ardhavbhedaka*. These drugs have *Vata Kaphaja Nashaka* and *Srotoshodhaka* properties. These drugs used for *Nasya Karma* help in the 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

Ardhavabhedaka. Also, *Ardhavbhedaka* is *Vata Kaphaja* disease hence both these drugs will effect *Ardhavbhedaka*.

CONCLUSION

Ardhavabhedaka/Migraine is one of the frustrating chronic illnesses, which is widespread in the population with varying severity. So, its treatment is very important. *Vacha-Pippali Avapeenana Nasya* is found beneficial in *Ardhavabhedaka*

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