ROLE OF PANCHAKARMA IN MIGRAINE

Rosy Malik¹, Swati S. Deshpande², VinayKumar K.N³

¹2nd Year PG Scholar, ²Head of Department, ³Reader, SKAMCH&RC, Bengaluru, Karnataka, India

Email: malikrose2000@yahoo.com

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 root.

**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 as:

- 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)

Neuronal Hypersensitivity at trigeminal ganglion → Cortical spreading depression

- Neuronal Hypersensitivity
- Release of Vasoactive Peptides
- Migraine Aura
- Dilation / Plasma Protein extravasations
- Sterile Inflammation

**Migraine Headache**

*Samprapti*:

*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:

<table>
<thead>
<tr>
<th>At least 2 of the following features</th>
<th>Plus at least 1 of the following features</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unilateral Pain</td>
<td>Nausea / Vomiting</td>
</tr>
<tr>
<td>Throbbing Pain</td>
<td>Photophobia and Phonophobia</td>
</tr>
<tr>
<td>Aggravated By Movement</td>
<td></td>
</tr>
<tr>
<td>Moderate or Severe Intensity</td>
<td></td>
</tr>
</tbody>
</table>

MIDAS (Migraine Disability Assessment Score) Questionnaire:

<table>
<thead>
<tr>
<th>Question</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. On how many days in the last 3 months did you miss work or school because your headaches?</td>
<td>_days</td>
</tr>
<tr>
<td>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.)</td>
<td>_days</td>
</tr>
<tr>
<td>3. On how many days in the last 3 months did you not do household work because of your headaches?</td>
<td>_days</td>
</tr>
<tr>
<td>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.)</td>
<td>_days</td>
</tr>
<tr>
<td>5. On how many days in the last 3 months did you miss family, social or leisure activities because of your headaches?</td>
<td>_days</td>
</tr>
<tr>
<td>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.)</td>
<td>_days</td>
</tr>
<tr>
<td>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)</td>
<td>_days</td>
</tr>
</tbody>
</table>

Enter the total number of days you entered in questions 1-5. This is your MIDAS level of disability _DAYS

MIDAS

<table>
<thead>
<tr>
<th>Grade</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Grade I</td>
<td>Minimal or Infrequent Disability : 0-5</td>
</tr>
<tr>
<td>Grade II</td>
<td>Mild or Infrequent Disability: 6-10</td>
</tr>
<tr>
<td>Grade III</td>
<td>Moderate Disability: 11-20</td>
</tr>
<tr>
<td>Grade IV</td>
<td>Severe Disability &gt;20</td>
</tr>
</tbody>
</table>

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)

**Vamana Karma:**

- Under *Murdhani Taila Shirobasti* is specially treatment of choice in all *shiroroga*, *Acharya Charaka & Sushruta* indicated *Shirobasti* in *Ardhavabhedaka*
- *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 Charaka and Yogratnakara indicated Virechana Karma
- Depending upon the condition, Lakshanas and Doshas, Vanama Karma followed by Virechana Karma can be planned

Basti Karma:
- Niruha and Anuvasa 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 Nasya
- Acharya Sushruta mentioned Nasya
Following are the various formulation indicated:
The more of Avapidaka and Tikshana Nasya are indicated as Shiras is Kapha sthana
- Sirasamuladi Avapida Nasya
- Vacha-magdhi Avapida Nasya
- Madhukadi Avapida Nasya
- Shirishbeejadi Nasya
- Nirgundiadi Nasya
- Vayavidangadi Pradhmana Nasya
- Girikarnaphaladi Nasya
- Dashmoola Kvatha Nasya
- Ksheera Nagra Nasya, Shadbindu taila, Anu taila are also mentioned in Shirorogadhikara

Dhoomapana & Kavalagraha:
Dhoompana & Kavala are mentioned in Yogratnakara

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

Agnikarma:
- Acharya 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. Mihr-uday Rasa
   Dose: 125mg BD or TDS A/F
   Anupana: Pathyadi Kvatha or Haritaki Kvatha
2. Pathayadi Kvatha
   Dose: 24ml Kvatha BD or TDS A/F
   Anupana: 6gm of Jaggery
3. Shirorogahara Yoga
   Dose: Tab. (500mg) 2-3 TDS A/F
   Anupana: Jala
4. Ardhavabhedakahara Yoga
   Dose: 2gm TDS A/F
   Anupana: Milk

Pathya:

<table>
<thead>
<tr>
<th>Jangal Mamsa Rasa</th>
<th>Draksha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ksheeramanna Vikara</td>
<td>Vastuka</td>
</tr>
<tr>
<td>Ghrita</td>
<td>Karvellam</td>
</tr>
<tr>
<td>Snigdha-Ushna Ahara</td>
<td>Amra</td>
</tr>
<tr>
<td>Ksheerapana</td>
<td>Dhatri</td>
</tr>
<tr>
<td>Shali Chawal</td>
<td>Dadima</td>
</tr>
<tr>
<td>Shigru</td>
<td>Matulungam</td>
</tr>
</tbody>
</table>
**Til Tailam** | **Ghritkumari**  
---|---  
**Takra** | **Musta**  
**Kanji** | **Karvellam**  
**Narikela** | **Ushira**  
**Haritaki** | **Moonlight**  
**Kushtha** | **Sugandha Dravya**  
**Bringraja** | **Karpura**

**Apathya:**

<table>
<thead>
<tr>
<th>Kshavathu Vegavrodha</th>
<th>Jrimbha Vegavrodha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mutra Vegavrodha</td>
<td>Nidra Vegavrodha</td>
</tr>
<tr>
<td>Dushta Neera</td>
<td>Virudhanna</td>
</tr>
<tr>
<td>Day Sleep</td>
<td></td>
</tr>
</tbody>
</table>

**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* (success), 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 *urdhavajatru* 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 *Agni karma, Vamana, Avapadika 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.

REFERENCES

3. Agnivesha, Acharya Charaka, Ayurvedadipika commentary of Sri Chakrapandatta, Sutrasthana- 16th Chapter, Verse-20, Reprint-2014, Page No.-97
4. Agnivesha, Acharya Charaka, Ayurvedadipika commentary of Sri Chakrapandatta, Sutrasthana- 16th Chapter, Verse-21, Reprint-2014, Page No.-97
7. Sushruta, Sushruta Samhita, Nibandhasangraha commentary of Sri Dalhana Acharya and Nyaya Chandrika panjika of Sri Gayadasacharya on Nidanasthana, Uttaratantra-25th Chapter, commentary on Verse -15, Reprint-2014, Page No.-655
14. Sushruta, Sushruta Samhita, Nibandhasangraha commentary of Sri Dalhana
Acharya and Nyaya Chandrika panjika of Sri Gayadasacharya on Nidanasthana, Uttaratantra-25th Chapter, Verse -32, Reprint-2014, Page No.-658


18. Dr. Indradev Tripathi and Dr. Dayashankar Tripathi, Yogratakara with Vaidyaprabha Hindi Commentary, Shrorogadhihikara, Verse – 53, Edition: Reprint, 2013, Page No. 752


22. Krishna Gopal Granthamala, Rastantra Va Siddhaproyogasangraha, Part II, Chapter-50, Shiroroga, 6th Yoga, Page No. 521

23. Krishna Gopal Granthamala, Rastantra Va Siddhaproyogasangraha, Part II, Chapter-50, Shiroroga, 13th Yoga, Page No. 525

24. Krishna Gopal Granthamala, Rastantra Va Siddhaproyogasangraha, Part II, Chapter-50, Shiroroga, 14th Yoga, Page No. 525

Source of Support: Nil
Conflict Of Interest: None Declared

How to cite this URL: Rosy Malik Et Al: Role Of Panchakarma In Migraine. International Ayurvedic Medical Journal {online} 2017 {cited September, 2017} Available from: http://www.iamj.in/posts/images/upload/3590_3596.pdf