



ROLE OF NASYA KARMA AND PATHYA AAHARA- VIHARA IN THE MANAGEMENT OF ARDHAVBHEDAKA W.S.R. TO MIGRAINE - A LIFE STYLE DISORDER

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ABSTRACT

Ardhavybedaka is mentioned as one among 11 types of *sirorogas* by *Aacharya Sushruta*. But *Aacharya Vagbhata* described it as a *bheda* of *Vataja Siroroga*. In *Ayurveda* "*Ardhavybedaka*" is described as a separate clinic entity in the classics of *Charaka* and *Sushruta* while *Vagbhata* included this condition in the classification of *Vataja-Siroroga*. It is described as a *sadhya* (type) of *Siroroga*. It is characterized by severe tearing and pricking pain in the half portion of head with giddiness suddenly after a fortnight or ten days. This disease occurs due to vitiation of three *doshas* as a result of various faulty life styles. The way we eat, perform exercise, take rest, sleep, think, plan carry out, our routine work and behave with others etc. all are included in life styles. Like intake of *ruksha* food, alcohol, suppression of natural urge, day time sleeping, anxiety, fear and grief etc. The main principle of Ayurveda treatment is equilibrium of *Tridoshas*. *Pathya Aahara Viharais* considered as the premier cause to maintain homeostasis of all *doshas* and prevention of disease. *Panchkarma* is a *shodhan* treatment in *Ayurveda* which helps in eliminating toxins from the body. It includes five basic processes. *Nasya karma* is one of them. It is the administration of medicated oil, ghee, juices and powder into nostrils for elimination of *doshas* and toxins. It is best for all *doshas* situated in head and neck region. *Vagbhata* has stated that Nostrils are the easiest and closest openings for conveying the potency of medicine into the cranial cavity.

Keywords: *Ardhavybedaka*, Migraine, *Nasya karma*, *Panchkarma*, life style, *Pathya Aahara Vihara*.

INTRODUCTION

In *Ayurveda* *Ardhavybedaka* is described as separate clinical entity in the classics of *Charaka* and *Sushruta* while *Vagbhata* included this condition in the classification of *Vataja Siroroga*. *Vagbhata's* statement regarding the *Ardhavybedaka* is

Ardhetu moordhanah so ardhavebedaka

Vedana in the half portion of head is called *Ardhavybedaka*. It is described as a *sadhya* (curable) type of *siroroga*. It is characterized by severe tearing and pricking pain in half portion of head with giddiness suddenly after a fortnight or ten days [1, 2].

This disease mainly occurs due to vitiation of three *doshas* i.e. *Vata*, *Pita* and *Kapha* as a result of various faulty life styles. The diet, present life style, irregular

food habits, fermented, pickle foods, baked items, chocolates, dairy products and change in sleep pattern like awaking in night time due to night duties and sleeping in day time, stress and strain are predisposing factors of *Ardhavybedaka*. Strain is a predisposing factor of *Ardhavybedaka*. In modern *Ardhavybedaka* is correlated with migraine. It is chronic syndrome of recurrent headache characterized by wide range of symptoms during an attack. The patient may feel well and lives a normal life between the attacks. Mild to severe migraine may be accompanied with nausea, vomiting, sensitivity to bright light (photophobia) and noise (phonophobia) which may or may not interfere with usual activity.

Epidemiology

According to IHS (International Headache

Society) migraine constitutes 16% of primary headache and affect 10 – 20% of general population [3]. According to the world health organization, Migraine is the 19th leading reason of disability worldwide. Prevalence of Migraine is highest in both men and women between age of 25 and 45 years [4].

Etiology and Pathophysiology

According to *Ayurveda* *Ardhambhedaka* is *Tridoshaja* but vitiation of *vata* and *pitta* are more. According to *Vagbhata* this is the one type of *Vatajashira-shoola* manifesting symptoms in one half of the head. Migraine attacks seem to be result from pathophysiological mechanism activated by specific triggering factors. These factors may be dietary, physical, emotional hormonal or environmental factors along with genetic factors. Irregular life style plays a significant role in precipitation of migraine [5]. The recurrence of migraine attack may depend either on a reduced threshold or on particularly strong or frequent triggers on both [6]. Various trigger factors are

Ratrijagrana

The aggravated *vata* and *pitta* with decreased *Kapha* causes hormonal imbalance and any change in autonomic nervous system.

Guru, Amla and Ruksha diet

Baked food, chocolate, dairy products cause *aamothpathi*. Processed and fermented food contain MSG (Monosodium Glutamate). These are the trigger factors of migraine.

Diwasawapana and sheethasevana

Table. Types of vegetables

Pathya	Apathya
<p>Aahara:- Cereals:- Old shali and Sathi Rice Pulses :- Green gram Vegetables:- Pointed gourd, Drum sticks, Bitter gourd, Bathua Fruits:- Mango, Indian gooseberry, Pomegranate, Grapes, Coconut Milk and Milk Products:- Cow Milk, Cow Ghee Others:- Coconut Water</p> <p>Vihara:- Normal Physical Activity, Proper Sleep (7-8 hrs at night), Clear Bowl, Positive Attitude</p>	<p>Aahara:- Pulses:- Arhara Vegetables:- peas, Lemons, Orange, Raw Mango Milk and Milk Products:- Buffalo milk, Buffalo ghee, Curd, Cheese, Ice-Cream Others:-Coffee, Cold drinks, Tea, Chocolate, Tobacco, Alcohol, Red wine, Pickle, chilies</p> <p>Vihara:- Heavy exercise, Fasting habits, Sleep during day time, Constipation, Suppression of natural urges like urine, stool, flatus, tears, Sneezing</p>

DISCUSSION AND CONCLUSION

There are many factors responsible for vitiation of doshas from which faulty life styles (*apathya*) play an important role in accumulation of doshas and basic

Increased *Kapha* and obstructed *vata* cause *Prathishyaya*, nasal blockage in sinusitis or common cold hence trigger migraine attack.

Vega Dharana

Flow of *vata* is obstructed, so nerve pathways are affected causing disturbance of three *doshas* in the body. Eating and working habits all effectively contributes to Migraine prevention [7].

So *Pathya Aaharavihara* is the best key to maintain homeostasis. *Vagbhata* mentioned *Nasya Karma* in the management of *Ardhambhedaka*. The main Principle of *Ayurveda* treatment is equilibrium of *Tridoshas*. *Panchkarma* is *shodhan* treatment in *Ayurveda* which help in eliminating toxins from the body. It includes five basic processes. *Nasya Karma* is one of them. It is administration of medicated oil, ghee, juices and powder into nostrils for elimination of doshas and toxins from mouth. It is best for all doshas situated in head and neck region. *Vagbhata* stated that nostrils are the easiest and closest openings for conveying the potency of medicine to the cranial cavity and retreating this point. *Vaidyaratnam P.S. Varier* has written in his *chikitsasamgraha*: *Nasya* is an important treatment. This is more or less essential in all ailments above the neck. There is no other treatment as efficacious as *Nasya*, not only for immediate concerned ailments, but even a permanent cure for terrible diseases [8].

Various researches have been done using classical assessment criteria of headache i.e. severity of headache, frequency of headache, duration of headache and visual analogue scale of pain on *Pathya Aaharavihara* and *shodhan* therapy i.e. *Nasya Karma* which proved that it is a more effective way to treat migraine than the drug therapy which gives only symptomatic relief for sometimes.

pathological changes take place in any system. Indication of *Pathya* and *Nasya Karma* along with contraindication of *apathya* is the best medicine that could alleviate the signs and symptoms of any disease. The finding of various

studies reveals that with the help of *Pathyaaaharavihara* and *nasya karma*, there is decrease in the severity and frequency of headache episodes in Migraine.

Migraine is believed to be caused by biochemical imbalance in the brain that sets off a chain reaction involving the nerves and blood vessels of the face and head. Balanced diet including adequate calories, proteins, fats, vitamins and minerals, rich in anti-oxidants is absolutely essential for overall nourishment of body tissues and balancing the biochemical reactions.

Migraine mainly occurs due to vitiation of Tridoshas. Wholesome cereals and pulses like old shali and Sathi rice, wheat, Green gram are Madhura and Shitavirya, so they pacify vata and pita doshas. They are rich in carbohydrates and proteins.

Vegetables like Bathua is Tridoshaghana, Drumstick is Kapha-vatashamka, pointed Gourd is Tridoshaghana, deepana and pachana, bitter Gourd is kapha-pitta shamak and balances the vata also, so they have good pacifying impact on Ardhavbhedaka. Fruits liked ripened Mango is guru, snigdha, madhura and vata-shamaka. Amlaki is madhuravipaki, shitavirya and vatashamaka. Coconut is guru, snigdha, madhur,shita,vata-pitta shamaka and advised in general weakness. Most of these fruits indicated in Ardhavbhedaka are Medhya and mastishikadaurbalyanashaka. Vegetables and fruits are rich source of essential vitamins and minerals [9].

Vitamin B₂ (Riboflavin) is essential for normal production of ATP and thus for maintaining membrane stability and for energy related cellular functions. A mitochondrial dysfunction causing impaired oxygen metabolism may play a role in migraine pathogenesis [10].

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Researchers also noted a drop in magnesium level could be destabilizing factors, causing the nerves in brain to misfire, possibly even accounting for auras experienced by many sufferers [11].

Along with *Pathyaaaharavihara*, *nasya karma* is also proved effective in management of migraine. Regarding the mechanism of action of *nasya karma* it could be hypnotized that it acts both local as well as general level by the direct contact with nerve terminals or uptake of drugs by nasal mucosa. It is currently known in the literature that the trigeminal nerve, through its trigeminal vascular system is deeply involved in genesis and maintenance of pin in headache [12].

The nasal mucosa which comes in contact with the drug involved in *nasya* therapy is supplied by both ophthalmic as well as maxillary branch of trigeminal nerve. Direct counter irritation or stimulation of these nerve terminals could cause distal changes in the trigeminal ganglions. With the result of these hypothetic changes in the firing of trigeminal neurons, could lead to alleviation of pain.

The pterygopalatine ganglion could also be involved in the local effect of *nasya*. This ganglion lies on the ant wall of pterygopalatine fossa right below the maxillary nerve and it is easily accessible through nasal cavity.

Pterygopalatine ganglion has sensory parasympathetic and sympathetic fibers from the carotid pluxes. Direct stimuli of these sympathetic fibers can cause changes in the carotid vascular motility helping to alleviate symptoms of headache.