

AYURVEDIC MANAGEMENT OF ARDHAVABHEDAKA (MIGRAINE) – A CASE STUDY

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ABSTRACT

Migraine is a frequent type of brain illness that can be of varying intensity. It is often accompanied by nausea and sensitivity towards light and sound. Migraine headaches are some proceed by warning symptoms. According to WHO, for every million people 3000 attacks of migraine occur daily when there is 15 or more days of headache occurs in a month in chronic type of migraine. Migraine has been elucidated as *Ardhavabhedaka* and is also described as *Vataj or Vata-Kaphaj Shiroroga* by *Acharyas* but *Acharya Sushruta* explained it as *Tridosha shiroroga*. *Ardhavabhedaka* including cutting and churning pain in half region of head. Here presenting a case of 45 years old female who had headache, nausea, vertigo, photophobia along with phonophobia since 8 months. The patient was successfully managed with *Ayurvedic* treatment including *Viddhakarma* (a parasurgical procedure) once a week at *Sankhapradesh* along with palliative treatment of *Shirashooladi vajra rasa*, *Sootashekhar rasa* and *Pathyadi kwatha*.

KEYWORDS: Migraine, *Ardhavabhedaka*, *Viddha karma*, *Pathyadi kwatha*.**INTRODUCTION**

According to WHO, migraine is world's top 20 major causes. According to extensive epidemiological researches, migraine is affecting approximately 6% of men and 18% of women of total human population around the whole world. It is most common long term illness between the age of 25 and 55 years, but can also affects people of all ages. The exact etiology of migraine is still unknown. However, it could be related to mixture of environmental and genetic factors.

Migraine can be compared as *Ardhavabhedaka* in Ayurveda. *Ardhava-bhedaka* is mentioned as *Vataj & Vata-kaphaj Shiroroga* in Charaka Samhita^[1] and in *Sushruta Samhita Ardhava Bhedaka* is considered as *Tridoshaja shiroroga*.^[2] *Acharya Sushruta* explained eleven types of *Shiroroga* in *Sushruta Samhita Uttara Tantra*.^[3] *Acharya Chakrapani* has also explained *Ardhavabhedaka* as "*Ardha-mastakVedana*" in *Charak Samhita Sutra sthana* (7/16).^[4] He explained it to be

caused by vitiation of all three *Doshas* with the prevalence of *Vataj* or *Vata-kaphaja*. *Acharya Vagabhatta* believed that *Ardhavabhedaka* to be caused due to vitiated *Vata Dosh*.^[5] Headache in Migraine are often limited the degree which sufferer could indulge in regular activity.^[6] As per Ayurveda, pain can never be occurred without *Vata dosha*.^[7]

AIM AND OBJECTIVES

- To study literature regarding migraine and *Ardhavabhedaka*.
- Assess the effect of *Ayurvedic* treatment in Migraine.

MATERIALS AND METHODS**(A) Case report**

45-year-old female patient came to DIMS Ayurvedic hospital, Sahaspur, Dehradun, with recurrent continuous headaches associated with nausea, vomiting and vertigo. She experienced heaviness of the eyes, photophobia and

phonophobia since 8 months. Her sleep was disturbed and she also had problem of repeated mood swings. The patient had received an allopathic treatment for one year with some NSAIDs and tablet Sumatriptan but didn't get significant relief.

General examination

- Weight – 68kg
- Blood pressure – 130/80mmhg
- Respiratory rate – 18/min
- P/R – 78/min

<i>Nadi</i> (pulse)	<i>Guru, Teekshna</i> (78/min)
<i>Mala</i> (feces)	<i>Samyaka</i> (normal)
<i>Mutra</i> (urine)	<i>Samyaka</i> (normal)
<i>Jihva</i> (tongue)	<i>Nirama</i> (non-coated)
<i>Shabda</i> (speech)	<i>Spashta</i> (clear transitive verb)
<i>Sparsha</i> (touch)	<i>Anushana-sheeta</i> (afebrile)
<i>Drika</i> (eye)	<i>Samyaka</i> (no pallor/icterus)
<i>Akriti</i> (shape)	<i>Madhayam</i> (medium)

Further examining the patient, chief complaints were - severe pain in half side of the head, throbbing pain, nausea, heaviness of the eyes and dizziness. Thus, it is diagnosed as *Ardhvabhedaka* which can be correlated as Migraine in modern medical science.

(C) Therapeutic intervention

Conservatively treatment was given as follow -

- *Shirashuladi Vajra rasa* – 500 mg BD for 15 days
- *Sutashekhara rasa* - 500 mg BD for 15 days
- *Pathyadi kwatha* - 20 ml BD equal quantity of water for 1 month
- *Viddha karma* on *Sankha Pradesha* (Temporal region) once a week for six weeks.

Vidha karma

Viddha karma is a modified form of *Siravedha*. As by *Siravedha* the most vitiated *Dosha* i.e *Rakta* is released in the same way in *Viddha karma* the *Vata-avrodha* for ultimately pain is relieved.^[8] *Sushruta samhita* has mentioned properly the level of depth of *Viddha karma* according to the area where this procedure has to be performed. When it is performed on *Mamsal pradesha*, it is one *Yava*. In case of bone, the prick should be of *Arda-Yava Matra*. On skin, it is *Arda-Yava Matra* or *Vrihi matra*. The instrument *Vrihimukhen Yantra* should be used for *Vyadhana* in *Mamsal pradesha*. *Kutharika Yantra* is to be used for *Asthi-Vyadhana*.

- RBS – 112mg/dl

No abnormality detected in CT-scan & MRI reports and symptoms exaggerated with exposure with to bright light, loud sound, stress and with some foods and drinks etc.

(B) Ayurvedic examination

The detailed history of patient was taken and patient was examined by *Ayurvedic Parikshana* i.e. *Ashtavidha Parikshana* (Eight-fold examination) –

In *Sushruta Samhita*, *Acharya Sushruta* has mentioned *Ashtavidha shastra karma* out of which one is *Viddha karma* or *Vedhana karma*. In *Sushruta Samhita*, there are the *Siravedha* points explained according to the diseases. When the *Siras* are visible, easily *Raktamokshana* can be done. But when these *Sira* are invisible, *Viddha karma* is to be done.^[8]

Procedure

- *Viddha karma* is a sterile surgical procedure of piercing special points with special hollow needles. Using all the aseptic precautions, clean the local area with *Triphaladi kwatha/ Panchvalkala kwatha* or any other local antiseptic solution.
- The local area is to be dried using sterilized *Plota* (Dry Gauge piece)
- By using *Suchi* (Disposable Needle no.26), the points are pierced at 45degree angle up to depth mentioned already according to the place to be pricked. Then it is made out of the body immediately. Such 5-6 pricks are to be taken on the marked points, so that the tender points should not be missed.
- The local area is again cleaned with *Plota* (dry gauze piece).
- The same procedure should be done continuously for seven days.
- No dressing is needed and the local area is left open.

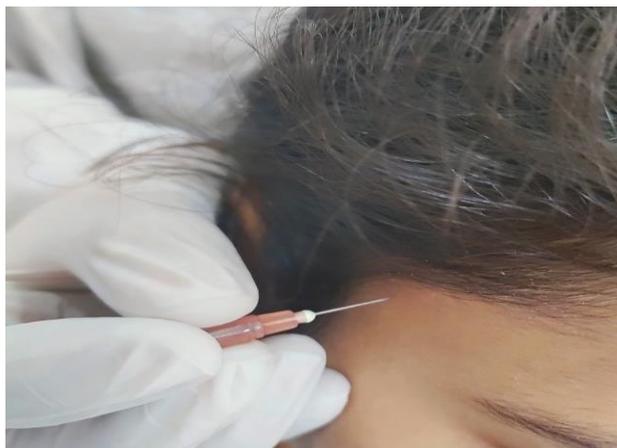


Figure 1: Site of performing of *viddha karma*.



Figure 2: *Suchi* (Needle) for *viddha karma*.

Instrumentation

Severity of headache

0 = No headaches

1= Mild headache, patient is aware only if he/she pays attention to it

2= Moderate headache, can ignore at times

3= Severe headache, can't ignore but he/she can do his/her usual activities

4= Excruciating headache, can't do anything

Frequency of headache: Assessed in terms of (Frequency in days)

0 = Nil

1= > 20 days

2= 15 days

3= 10 days

4= < 5 days

Duration of headache: (Assessed in term of hours/day)

0 = Nil

1= 1-3 hours/day

2= 3-6 hours/day

3= 6-12 hours/day

4= More than 12 hours/day

Nausea

0 = Nil

1= Occasionally

2= Moderate, however does not disturb the routine work

3= Severe, disturbing routine work

4= Severe enough, small amount of fluid regurgitation from mouth

Vomiting

0 = Nil

1= Only if headache does not subside

2= Vomiting 1-2 times

3= Vomiting 2-3 times

4= Forced to take medicine to stop vomiting

Vertigo

0 = Nil

1= Feeling of giddiness

2= Patient feels as if everything is revolving

3= Revolving signs +black outs

4= Unconscious

Aura

0 = Nil

1= Lasts for 5 minutes

2= Lasts for 15 minutes

3= Lasts for 30 minutes

4= Lasts for 60 minutes

Gradation for associated symptoms

0 = No symptoms

1= Mild (can do his/her work)

2= Moderate (forced to stop work)

3= Severe (forced to stop work)

4= Excruciating (force to take medicine)

Follow UP AND Outcome

After completion of 6th week of treatment the assessment was made from the interrogation and gradation of scoring pattern, there was drastic change in parameter are-

Sign and Symptoms	B.T.	1 st week	3 rd week	6 th week
Severity of headache	3	3	2	0
Frequency of headache	3	3	2	1
Duration of headache	3	3	2	0
Vomiting	2	2	1	0
Nausea	3	3	2	0
Vertigo	3	3	2	1
Aura	3	2	1	0
Associated symptoms	2	1	1	0

After following the treatment plans for 1 month patients got significant relief. Then patient had only 3 to 4 episodes of headache that persisted for approximately 3 to 6 hours which was not bothering her daily routine work. After completion of the set of *Viddha karma* she got relief up to 90% in headache. Almost all of the symptoms were significantly reduced as a result of treatment.

DISCUSSION

Headache in frontal region, eye pain, pain in cervical region. Migraine is considered as a psychosomatic condition and According to current scenario, 75 % of human population suffer from migraine due to excessive mental stress. The chief complaint of the patient was unilateral headache, and associated complaints was like nausea, vertigo, vomiting etc. According to *Acharya, Vagbhatta* there are some etiological factors for *Ardhavabhedaka* such as night awakening, day sleeping, smoking, mental stress and excessive alcohol consumption etc.^[9] *Rasavahastrotas* is vitiated in this condition and *Bhrama* (Vertigo) is feature of vitiated *Pitta and Vatadosha*, but photophobia and phono phobia is accelerating stage of *Ardhavabhedaka* and vision loss and impaired hearing could be present as complication.^[10] According to *Acharya Vagabhatta* this disease is pure *Vataja*.^[11]

Pathyadikwatha mentioned in *Sharangdhar Samhita* and it is especially used in the management of *Siroroga*. Major ingredients of *Pathyadikwatha* are *Haritaki, Vibhitki, Amalaki, Neem, Haridra, Giloya* etc. and all herbs have been described as a treatment of various type of headache.^[12] *Triphala* improves the digestion process and normalizes the gut. *Shirashuladi Vajra rasa* is very good medicine of *Shiro roga* or severe headache.^[13] *Sutashekhar rasa* is useful in *Ardhavabhedaka* or severe headache due to vitiation of *Pitta dosha*. *Sutashekhar rasa* balances *Vata and Pitta Dosha*. It has *Kashaya, Madhur rasa, Sheeta Veerya and Madhur Vipaka and*

Vishada Guna, thus improves blood circulation and provides strength to brain.^[14]

Out of eight surgical procedures illustrated in *Sushruta Samhita, Vedhana karma* is different from *Visravana karma*. *Siravedha* does not always means letting out of the blood from the vein. *Siravedha* is a broad term used for removal of blood.^[15] It could be of any type, Venesection, Leech, Horn, and Gourd, Scarification or even a prick. On *Vedhana karma* of any *Sira* (vein) even if a very small quantity of the blood is released or even not released from the vein, patient gets relief with this procedure. So, *Vedhana* (puncturing) procedure has its different identity. Physiological and mental functions go well when *Prakruta Vayu* is moving in its own direction. Vitiating *Vata dosha* moving in *Sira* (vein) produces different type of *Vata Vyadhi*. *Vedana* (pain) indicates deranged or vitiated *Vata dosha* and this is the ideal indication for *Viddha Karma*. This vitiation of *Vata dosha* occurs due to two main reasons; first one is *Dhatu kshaya* (degeneration) and another is *Aavrana*,^[16] as mentioned in the following shloka: Whenever there is *Vata prokapa due to Aavrana*, the puncturing of the tender points releases *Vata* of that particular points and the pain is released. The pain of patient decreases even if puncturing around tender points is done. Like any abscess, when the pus is released, the disease is cured. So, this *Vedhanakarma* should be called as '*Nirvata karma*.' In *Dhatukshayajanya, Vata dushti* (vitiation of *Vata dosha*) *Viddha karma* should be followed by *Agni karma* on the same points. In essence, the principle in this procedure is to remove the vitiated blood. When *Siravedha* is performed, the most *Vitiated dosha* circulating in *Rakta* is released, similarly on *Suchi-Vedhana* the most vitiated *Dosha* is released i.e. *Vata*.

CONCLUSION

Viddha karma and *Pathyadi-kwatha* played very significant role in the patient of *Ardhav-abhedaka* or Migraine. *Viddhakarma* was the procedure for instant pain management in migraine, whereas *Pathyadi-kwatha*,

Sutashekhar rasa and *Shirashooladi Vajra rasa* gave relief to the patient in systemic symptoms such as nausea, vomiting and vertigo etc. One should also work on their diet according to *Pathyapathya*. *Pathyapathya* is a rule regarding suitable and unsuitable diet regimen for any particular disease.

Patient informed consent

A written informed consent of the patient had been obtained, where the patient / caregiver had been informed about his disease, the *Ayurvedic* management to cure his disease. Along with the treatment, the patient also gave the consent to utilize his clinical information and photographs to be published in the journal.

CONFLICTS OF INTEREST

There are no conflicts of interest.

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