
Chapter 2

Review of Literature (Traditional)

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2.0 Review of Traditional Literature

2.1 Aims and Objectives

- To understand the concept of migraine headache according to Ayurveda
- To understand the management of migraine headache according to Ayurveda
- To understand the concept of migraine headache as described in Yoga texts
- To explore the management of migraine headache through Yogic concepts

2.2 Materials and methods: Source material

Traditional Ayurveda texts:

- *Bruhatrayi* (3 major texts):

Caraka Saṁhitā

Suśruta Saṁhitā

Aṣṭāṅga Hrudaya.

- *Laghutrayi* (3 minor texts):

Bhāvaprakāśa

Mādhavanidāna

Śāraṅgadhara Saṁhitā

- *Yoga ratnākara*

Traditional Yoga texts:

- *Upaniṣads*
- *Shad darshanas*
- *Patañjali Yoga sutra's*
- *Haṭha Yoga Pradīpikā*
- *Yoga vāsiṣṭha*
- *Bhagavadgītā*

2.3 Review of traditional Ayurveda texts:

Importance of Śiras

प्राणः प्राणभृतं यत्राश्रितः सर्वेन्द्रियाणि च।

यदुत्तमान्गमन्गानां शिरस्तदभिधियते ॥

Prāṇaḥ prāṇabhṛtaṁ yatrāśritaḥ sarvendriyāṇi ca |

Yaduttamāṅgamangānām śirastadabhidhiyate

(Caraka samhita. sūtrasthāna. Chapter 17/verse12)

The head is a vital organ and the seat for all sense faculties. Therefore, it occupies the first place among them.

Śiras is given prime importance considering it as one of the three *marma* where *prāṇa* resides and is considered as *uttamāṅg*. *Carakacharya* has compared śiras to Sun and indriyas and *prāṇavahisrotas* to rays of the sun. *Śiras* is that part of the body where life along with sense faculties resides.

Sankhya and *Kumarśira Bharadwaja* emphasized that head of the foetus develops first, because it is the site of all important *indriyas* (faculties). (Cha.Sha.6/21)

Śirashoola is described in Ayurveda not only as the symptom of many diseases but also as an independent disease entity as *Śiroroga*. *Śirashoola* is also mentioned as synonym of *Śiroroga*. *Acharya Caraka* has mentioned *Śiroruk* as separate disease among eight types of *Vāta-vyādhis*.

Migraine headache finds its mention as *Ardhāvabhedaka* under the classification of *Śiroroga* (diseases related to the head region) in the Ayurveda treatises.

Vātaja, pittaja, kaphaja, sannipātaja, raktaja, kshayaja, krimija, suryavarta, anantavāta, ardhāvabhedaka and śamkhaka are the eleven *śiroroga* according to *acharya Suśruta*.

Some texts explain the specific etiology (*nidāna*), pathogenesis (*samprāpti*) and line of treatment (*cikitsā*) for migraine (*ardhāvabhedaka*) whereas the others explain common etiology, pathogenesis and line of treatment under diseases of the head region (*śiroroga*).

The word *ardhāvabhedaka* is made of two words: ‘*Ardha*’ meaning half, ‘*Bhedana*’ meaning piercing or breaking.

2.3a Definition of *Ardhāvabhedaka*

Acharya Caraka in *Siddhisthāna* defines *Ardhāvabhedaka* as

शस्त्रारणिनिभां कुर्यात्तीव्रां सोऽर्धावभेदकः॥७६॥

Sastrāraṇinibhām kuryāttīvrām sō'rdhāvabhēdakaḥ |

(Caraka saṁhitā. siddhi sthana, Chapter 9/Verse76)

The headache which is intense and is piercing in nature like a weapon is termed *Ardhāvabhedaka*.

Acharya Suśruta explains briefly the nature of the disease as:

यस्योत्तमाङ्गार्धमतीव जन्तोः सम्भेदतोदभ्रमशूलजुष्टम् ॥१५॥

पक्षाद्दशाहादथवाऽप्यकस्मात्तस्यार्धभेदं त्रितयाद्भवस्येत् ॥१६॥

Yasyōttamāṅgārdhamatīva jantōḥ sambhēdatōdabhramaśūlajuṣṭam |

Pakṣāddaśāhādathavā'pyakasmāttasyārdhabhēdaṁ tritayādvavasyēt ||

(Suśruta saṁhitā. Uttarantra, Chapter25/Verse15, 16)

The half sided intense pain experienced by human beings in the head region (*uttamāṅg*) which is pounding, piercing in nature leading to dizziness and pain and can suddenly occur once in 10 or 15 days in a month is *Ardhāvabhedaka*.

Acharya Vāgbhaṭa explains:

अर्धे तु मूर्ध्नः सोऽर्धावभेदकः॥ 7॥

पक्षात्कुप्यति मासाद्वा स्वयमेव च शाम्यति |

Ardhe tu mūrdhnaḥ so'ardhāvabhedaka aḥ ||

Pakṣātkupyati māsādvā svayameva ca śāmyati |

(Aṣṭāṅga Hridaya Uttarantra Chapter 23/Verse 7)

Acharya *Mādhavakara* in *Mādhavanidāna* explains similar to Acharya Caraka

शस्त्रारणिनिभां कुर्यात्तीव्रां सोऽर्धावभेदकः ।

नयनं वाऽथवा श्रोत्रमतिवृद्धो विनाशयेत् ॥१३॥

S'astrāraṇinibhām kuryāttīvrām sō'rdhāvabhēdakaḥ |

Rūkṣāśanātyadhyāśanaprāgvātāvaśyamaithunaiḥ ||

(*Mādhavanidāna Uttarardha Chapter 60/verse 13*)

In the text ‘*Bhāvaprakaśa*’ in *madhyama khanda*, *Ardhāvabhedaka* has been explained in the similar way.

2.3b Etiology and pathogenesis (*Nidāna* and *Samprāpti*) explained in texts of Ayurveda:

According to Acharya *Caraka*:

रूक्षान्ध्यशनात् पूर्ववातावश्यायमैथुनैः।

वेगसन्धारणायसव्यायामैः कुपितोऽनिलः॥७४॥

केवलः सकफो वाऽर्धं गृहीत्वा शिरसस्ततः।

मन्याभ्रूशङ्खकर्णाक्षिललाटार्धेऽतिवेदनाम्॥७५॥

शस्त्रारणिनिभां कुर्यात्तीव्रां सोऽर्धावभेदकः।

Rūkṣātyadhyāśanāt pūrvavātāvaśyāyamaithunaiḥ|

Vēgasandhāraṇāyāsavyāyāmaiḥ kupitō'nilah||74||

Kēvalaḥ sakaphō vā'rdham ghrītvā śirasastataḥ|

Manyābhrūśaṅkhakarṇākṣilalāṭārdhē'tivēdanām||75||

(*Caraka Samhitā. Siddhi sthana, Chapter 9/Verse 74, 75*)

The intake of dry items, excessive intake of food, less intake of food, exposure to wind, controlling the natural urges of tears, sexual drive, bowel and bladder evacuation vitiate the *vāta*. This along with *kapha*, moves and lodges in one half of the head region to cause severe pain in the forehead, eyebrows, ears, eyes and mouth.

The same has been explained in the text ‘*Yoga ratnākara*’

According to *Acharya Vāgbhaṭa*:

धूमातपतुषाराम्बुक्रीडातिस्वप्नजागरैः|

उत्स्वेदाधिपुरोवातबाष्पनिग्रहरोदनैः||१||

अत्यम्बुमद्यपानेन कृमिभिर्वेगधारणैः|

उपधानमृजाभ्यङ्गद्वेषाधःप्रततेक्षणैः||२||

असात्म्यगन्धदुष्टामभाष्याद्यैश्च शिरोगताः|

जनयन्त्यामयान् दोषाः

Dhūmātapatuṣārāmbukrīḍātisvapnajāgaraiḥ|

Utsvēdādhipurōvātabāṣpanigraharōdanaiḥ||1||

Atyambumadyapānēnakṛmibhirvēgadhāraṇaiḥ|

Upadhānamṛjābhyaṅgadvēṣādhaḥpratatekṣaṇaiḥ||2||

Asātmgyagandhaduṣṭāmabhāṣyādyaiścaśirōgatāḥ|

Janayantyāmayān dōṣāḥ-----|3|

(*Aṣṭāṅga Hridaya. Uttarasthānam, Chapter23/ Verse 1, 2, 3*)

A specific line of treatment or treatment based on *doṣa* (body humor) or treatment similar to another disease are the different methods of treatments mentioned in the texts.

According to *Mādhavanidāna*

रूक्षाशनात्यध्यशनप्राग्वातावश्यमैथुनैः |

वेगसन्धारणायासव्यायामैः कुपितोऽनिलः ||११||

केवलः सकफो वाऽर्धं गृहीत्वा शिरसो बली |

मन्याभूशङ्खकर्णाक्षिललाटार्धेऽतिवेदनाम् ||१२||

Rūkṣāśanātyadhyāśanaprāgvātāvaśyamāithunaiḥ |

Vēgasandhāraṇāyāsavyāyāmaiḥ kupitō'nilaḥ ||11||

Kēvalaḥ sakaphō vā'rdham gṛhītvā śirasō balī |

Manyābhrūśaṅkhakarṇākṣilalāṭārdhē'tivēdanām ||12||

(*Mādhavanidāna. Uttarardha, Chapter 60/verse 11, 12, 13*)

Consuming dry food items, not taking food on time, fasting, exposure to extreme wind, excessive sexual indulgence, control of natural urges, exhaustion, and excessive exercise

vitiates *Vāta*. *Vāta* along with *kapha* lodges in one half of *Śīras* (head region) to cause extreme pain in forehead, eyebrows, temples, ear and eye.

Factors responsible for the onset of Migraine

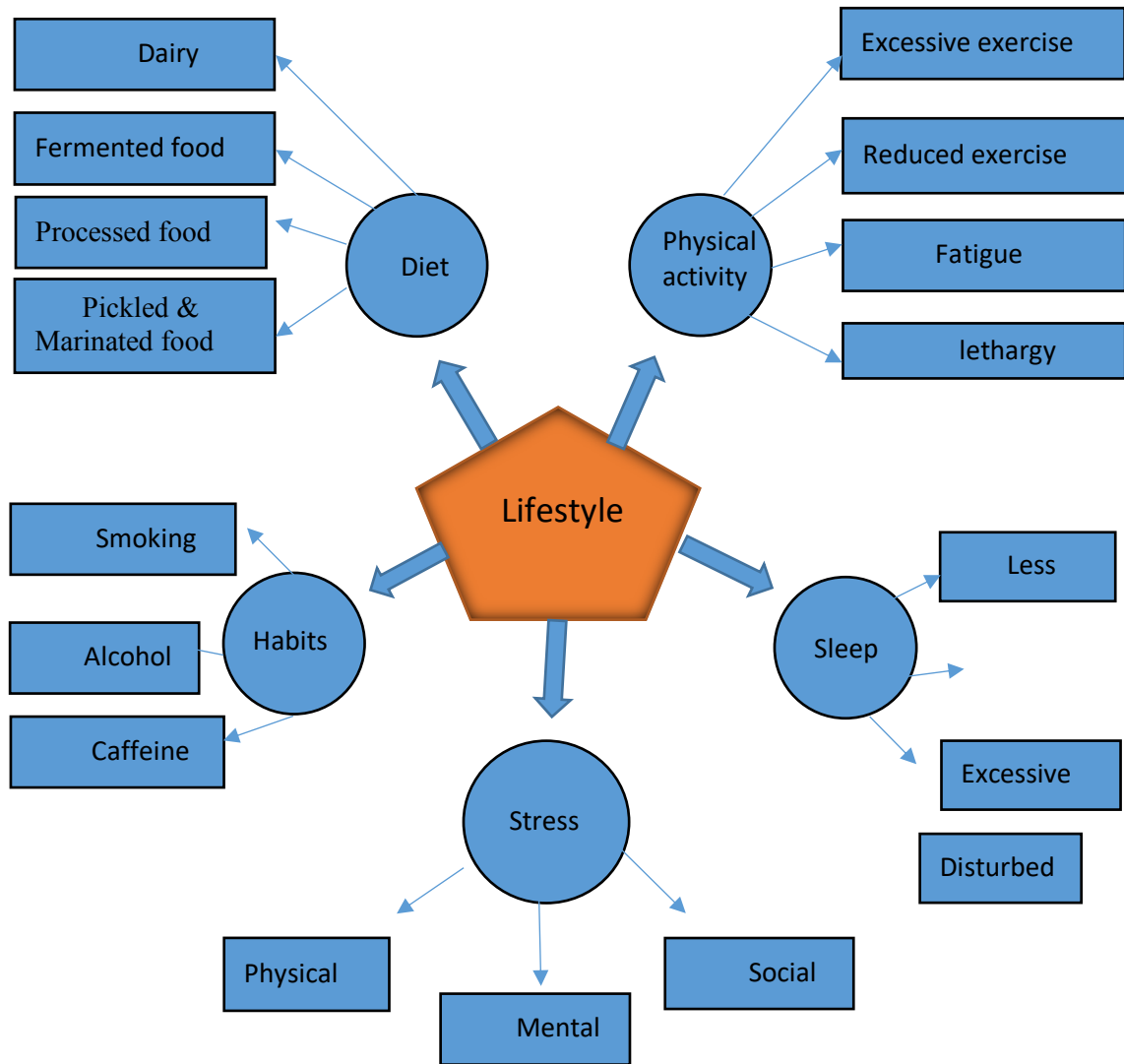


Fig 6: Etiological factors of Migraine

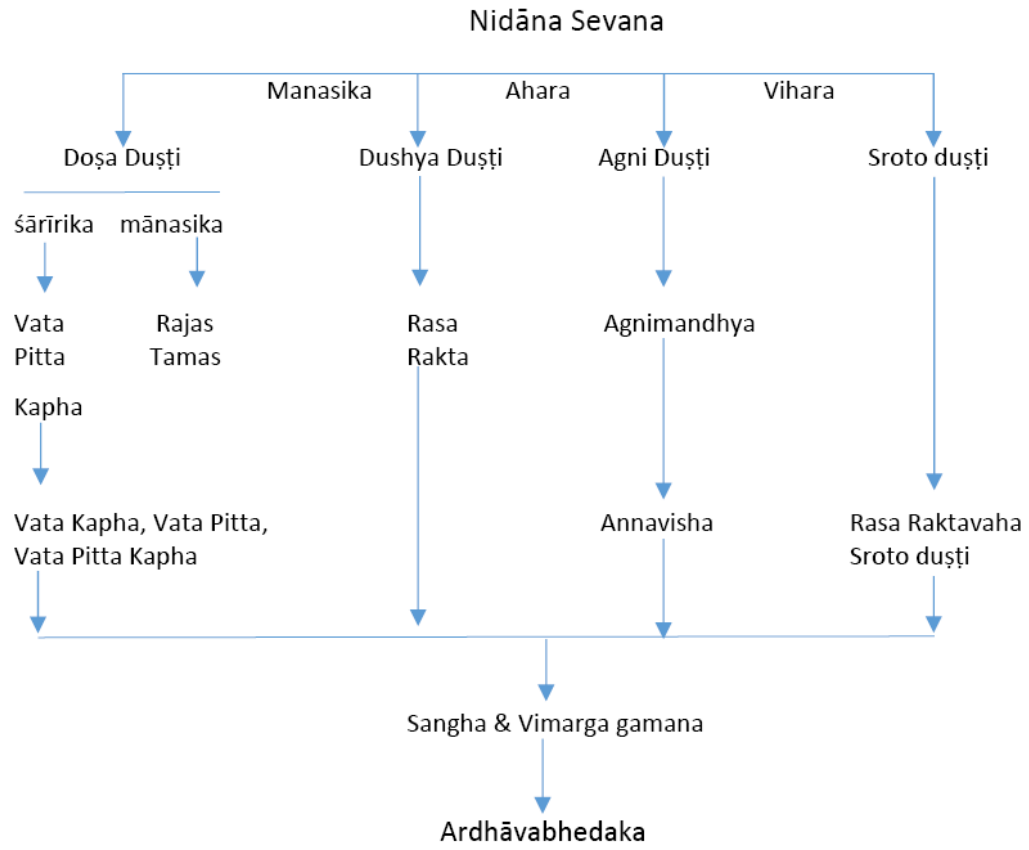


Fig 7: *Samprapti* (Pathogenesis) of *Ardhāvabhedaka*

The concept of *Prajñāparādha*, its types and relevance in Ardhavabhedaka

Prajñāparādha is one of the main causes leading to various diseases.

The word ‘*Prajñā*’ refers to Intellect which has three layers as *dhī*, *dhṛuti* and *smṛuti*.

‘*Aparādha*’ refers to wrong doing. In simple words it refers to misuse of the intellect.

Prajñāparādha involves unwholesome contact of *kāla*, *Budhi* and *Artha*. *Acharya Caraka* elaborately explains the concept of *Prajñāparādha* in *sutrasthāna* and *śārīrasthāna*.

इति असात्मेन्द्रियार्थसम्योगः प्रज्ञापराधः परिणामश्चेति त्रयस्त्रिविधविकल्पा हेतवो विकाराणाम्।

Iti asātmendriyārthasamyogaḥ prajñāparādhaḥ pariṇāmaśceti trayastrividhavikalpā hetavo vikārāṇām |

(*Caraka saṁhitā sutrasthāna chapter 11 verse43*)

The unwholesome conjunction of the sense organs with their objects (asātmendriyārthasamyoga), intellectual blasphemy (*prajñāparādha*) and transformation (*pariṇāma*) are the threefold causes of diseases.

धीध्रुतिस्मृतिविभ्रष्टः कर्मयत् कुरुते अशुभं।

प्रज्ञापराधं तं विद्यात् सर्वदोषप्रकोपणम्॥ १०२ ॥

Dhīdhrutismṛtivyibhraṣṭaḥ karmayat kurute aśubhaṁ |

Prajñāparādham taṁ vidyāt sarvadoṣaprapoṇam ||102||

(*Caraka saṁhitā śārīrasthāna, chapter 1, verse 102*)

A person whose intellect, patience and memory are impaired, subjects himself to intellectual blasphemy by virtue of his bad actions. This aggravates all doṣas to cause diseases.

यच्चान्यदिदृशं कर्म रजोमोहसमुत्थितम् |

प्रज्ञापराधं तम् शिष्टा ब्रूवते व्याधिकारणम्॥ १०८ ॥

Yaccānyadidṛśaṁ karma rajomohasamutthitam

Prajñāparādham tam śiṣṭā brūvate vyādhikāraṇam||108 ||

(*Caraka saṁhitā śārīrasthāna, chapter 1, verse 108*)

The actions arising out of *rajas* and *tamas* constitute intellectual blasphemy leading to the causation of various ailments.

बुद्ध्या विषमविज्ञानं विषमं च प्रवर्तनम्।

प्रज्ञापरधं ज्ञानीयान्मनसो गोचरं हि तत्॥ १०९॥

Buddhayā viṣamavijñānaṁ viṣamaṁ ca pravartanam |

Prajñāparadhāṁ jñānīyānmanaso gocaram hi tat ||109||

(*Caraka saṁhitā shareerasthāna*, chapter 1, verse 109)

Intellectual pseudo conception and improper conduct represent intellectual blasphemy. All this comes under the purview of the mind as the intellect is a direct product of mind and the conduct originates from the former.

The three types of *Prajñāparādha* are *ayoga* (non-utilization), *mithya yoga* (wrong utilization and *atiyoga* (excessive utilization) of the actions.

As understood, the causes of migraine like lack of exercise, lack of sleep, lack of nutrients, and lack of relaxation denote *ayoga*. Wrong lifestyle including working late in the night, eating junk food, negative thoughts etc denote *mithyayoga*. Excessive talking, exercise, sleep, overeating exposure to extreme weather conditions, stress denote *atiyoga*.

Sage *Patañjali* has brought out a similar concept under *cittavṛttis*, where *viparyaya* has been described as the source of major health problems. He describes *viparyaya* as:

विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम् ||8||

Viparyayo mithyājñānamatadrūpapraṭiṣṭham

(*Patañjali yoga sutra*. Chapter1, *sutra* 8)

Viparyaya is understanding a thing other than what it is (invalid cognition) and is therefore the wrong knowledge.

This produces the *kleshas* as explained by sage *Patañjali*. Yoga is a tool to correct and control the *viparyaya* by valid cognition.

2.3c. **Treatment** of *Ardhāvabhedaka* as explained in Ayurveda texts:

According to *Acharya Caraka*

चतुःस्नेहोत्तमा मात्रा शिरःकायविरेचनम्|
नाडीस्वेदो घृतं जीर्णं बस्तिकर्मानुवासनम्||७७||
उपनाहः शिरोबस्तिर्दहनं चात्र शस्यते|
प्रतिश्याये शिरोरोगे यच्चोद्दिष्टं चिकित्सितम्||७८||

Catuṣsnēhōttamā mātrā śirahkāyavirēcanam|
Nāḍīsvēdō gṛtaṁ jīrṇaṁ bastikarmānuvāsanam||
Upanāhaḥ śirōbastirdahanam cātra śasyatē|
Pratiśyāyē śirōrōgē yaccōddiṣṭam cikitsitam

(*Caraka saṁhitā .Siddhi sthana, Chapter 9/Verse 74-79*)

The treatment involves administration of all four *sneha*'s (*ghṛta, taila, vasa, majja*) in *uttama matra, nasya karma, kāyavirecana, nadisweda, niruha* and *anuvāsana basti, upanāha, śirobasti* and *agnikarma*. The treatment can also be similar to *pratiśyāya* (cold).

According to *Acharya Suśruta*

अर्धभेदके व्याधौ प्राप्तमन्यच्च यद्भवेत् ||३१||
शिरीषमूलकफलैरवपीडोजनयोर्हितः
Ardhabhēdakē vyādhau prāptamanyacca yadbhavēt ||31||
Śirīṣamūlakaphalairavapīḍō'nayōrhitah |

(*Suśruta saṁhitā, Uttarantra, Chapter26/Verse 31*)

Ardhāvabhedaka can be treated by *avapidana nasya* (type of nasal errhine), in lines with treatment of *suryavarta* (type of headache)

According to *Acharya Vāgbhaṭa*:

अर्धवभेदकेऽप्येषा तथा दोषान्वयात्क्रिया||९||
Ardhāvabhēdakē'pyeṣā tathā dōṣānvayātkriyā||9||

(*Aṣṭāṅga Hridaya.Uttarantra. Chapter14/Verse9*)

The treatment (*cikitsā*) is as per the *doṣa* predominance

Acharya Bhavamishra explains:

अर्धावभेदके पूर्वं स्नेहस्वेदौ हि भेषजम्

विरेकः कायशुद्धिश्च धूपः स्निग्धोष्णभोजनम्। ५१

विडङ्गानि तिलान्कृष्णान्समान्पिष्टान्विलेपयेत्

नस्यजचाप्याचरेत्तस्माद् अर्धावभेदो व्यपोहति॥ ५२

Ardhāvabhedake pūrvam snehasvedau hi bheṣajam

Virekaḥ kāyaśuddiśca dhūpaḥ snigdhoṣṇabhojanam |51|

Viḍaṅgāni tilānkrṣṇānsamānpiṣṭānvilepayet

Nasyañacāpyācarettasmād ardhāvabhedo vyapohati || 52||

(*Bhawaparakash Saṁhita, madhyama khanda, Chapter 62/ verse 51, 52*)

Snehana (internal and external oleation), fomentation, medicines, *virecana* (purgation), *dhūmapana* (medicated smoking), using warm and unctuous food, *lepa* with *vidangadi cūrṇa* and *kṛṣṇa tila* (black gingely seeds), *nasya* are the treatment aspects mentioned.

The text ‘*Yogaratnākara*’ also explains similar treatment line in the *uttarārdha* in the chapter *śirorogaanam nidāna* and *cikitsā*.

2.3d *Pathya- Apathya* (Do's and Don'ts) as mentioned in Ayurveda texts:

There is no reference for specific *Pathya-Apathya* for *Ardhāvabhedaka* in the texts.

But we find generalized *Pathya-Apathya* mentioned for all *Śīroroga's*

शालि यवं मांस रसं वार्ताकुञ्च पटोलकम्।
द्राक्षादाडिमखर्जूरफलनि च पयस्तथा॥
निशापानं नदीस्नानं गन्धद्रव्य निशेवणम्।
शिरोरोगेषु सर्वेषु हितमुक्तं यथायथम्॥
द्रव्याणि च अतितीक्ष्णानि दुर्जराणि च यानि वा।
तान्यनिष्टप्रदान्यत्र तीक्ष्णाश्च निखिलाः क्रियाः॥

Śāli yavam māmsa rasam vārtākuñca paṭolakam |
Drākṣādāḍimakhrajūrāphalāni ca payastathā ||
Niśāpānam nadīsnānam gandhadravya niśevanam |
Śīrorogeṣu sarveṣu hitamuktam yathāyatham ||
Dravyāṇi ca atitīkṣṇāni durjarāṇi ca yāni vā |
Tānyaniṣṭapradānyatra tīkṣṇāśca nikhilāḥ kriyāḥ||
(śāraṅghara Saṁhitā .parishistam 66)

Food indicated: Vegetables-Red rice, barley, meat soup, amaranth, pointed gourd

Fruits- Grapes, Pomegranate, Dates and milk

Warm bath and using fragrances are indicated.

Pungent food and excessive and negative talk are said to be avoided.

'*Yogarātnākara*' explains general Do's of food on similar lines and ads

Vegetables- Bitter gourd

Fruits- Gooseberry, Sweet lime, Coconut

Gruels- Buttermilk

Lifestyle- Don'ts- Avoid control of natural urges of sneezing, yawning, micturition, sleep, wrong methods of swimming, sleeping during the day.

2.4 Review of Polyherbal combination used in this study according to traditional texts

2.4 a *Hinguvachadi Cūrṇa*

हिङ्गुवचाविजयापुशुगन्धा दाडिमदीप्यकधान्यकपठाः।
पुष्करमूलशटीहपुषाग्नि क्षारयुगत्रिपटुत्रिकटूनि॥ ३१॥
साजाजिचव्यं सहतित्तिडीकं सवेतसाम्लं विनिहन्तिचूर्णम्।
हृत्पार्श्वबस्तित्रिकयोनिपायुशूलानि वाय्वामककफोद्धवानि॥ ३२॥
क्रुद्धान् गुल्मान् वातविण्मूत्रसङ्घकण्ठेबन्धं हृद् ग्रहं पन्दुरोगम्।
अन्नाश्रद्धाप्लीहदुर्नामहिध्मा वर्ध्माध्मानश्वासकासाग्निसादान्॥ ३३॥

Himṅguvacāvijayāpuśugandhā dāḍimadīpyakadhānyakapaṭhāḥ |
Puṣkaramūlaśaṭīhapuṣāgni kṣārayugatripaṭutrikaṭūni ||31||
Sājājicavyam sahatittiḍīkam savetasāmlam vinihanticūrṇam |
Hrtpārśvābastitrikayonipāyusūlāni vāyvāmakakaphodbhavāni ||32||
Kruchrān gulmān vātaviṇmūtrasaṅghakaṅṭhebandham hrud graham pandurogam |
Annāśraddhāplīhadurnāmahidhmā vardhmādhmānaśvāsakāsāgnisādān ||33||
(*Aṣṭāṅga Hridaya. Cikitsā Sthana, Chapter 14/ verse 31-33*)

The *cūrṇa* (powder) is used to treat anorexia, indigestion, malabsorption syndrome, bloating, intestinal gas, loss of appetite, dyspepsia, diarrhea, hydrocele, asthma, cough and abdominal pain. The ingredients are detailed under Intervention

2.4 b *Kallyanaka Ghṛtam*

वराविशाल ऐन्द्रैलादेवदार्वेलबालुकैः॥ २६॥
द्विसारिवाद्विरजनीद्विस्थिराफलिनीनतैः।
ब्रुहतीकुष्ठमन्जिष्ठानागकेसरदाडिमैः॥ २७॥
वेल्लतालीसपत्रलामालतिमुकुलोत्पलैः।
सदन्तीपद्मकहिमैः कर्षाशैः सर्पिषःपचेत्॥ २८॥
प्रस्थं भूतग्रहोन्मदकासापस्मारपाप्मसु।
पान्डुकण्डुविषे शोषे मोहे मेहेगरेज्वरे॥ २९॥
अरेतस्यप्रजसीवदैवोपहतचेतसि।

अमेधसिखलद्वाचि स्मृतिकामेऽल्पपावके॥ ३०॥

बल्यं मंगल्यमायुष्यं कन्तिसौभग्यपुष्टिदम्।

कल्याणकमिदं सर्पिः श्रेष्ठं पुंसवनेषु च॥ ३१॥

Varāviśāla aindrailādevadārvelabālukaiḥ ||26||

Dvisārivādvirajanīdvisthirāphalinīnataiḥ |

Bruhatīkuṣṭhamañjiṣṭhānāgakesaradāḍimaiḥ ||27||

Vellatālīsapatralāmālatimukulotpalaiḥ |

Sadantīpadmakahimaiḥ karṣāsaiḥ sarpiṣaḥpacet ||28||

Prastham bhūtagrahonmadakāsāpasmārapāpmasu |

Pāṇḍukaṇḍuviṣe śoṣe mohe mehegarejvare ||29||

Aretasyaprajasīvadaivopahataacetasi |

Amedhasiskhaladvāci smṛtikāme'lpapāvake ||30||

Balyam maṅgalyamāyusyam kantisaubhagyapuṣṭidam |

Kalyāṇakamidaṁ sarpiḥ śreṣṭhaṁ puṁsavaneṣu ca ||31||

(*Aṣṭāṅga Hṛdayam. Uttaraṣṭhana, Chapter 6/ verse 26-28*)

The *Ghṛtam* (ghee) is nourishing, improves longevity, luster and brings good health. The ingredients are detailed under Intervention

2.4 c *Trivril lehyam*

त्रिवृत्कल्ककषायाभ्यां साधितः ससितोहिमः॥ ९॥

मधुत्रिजातसंयुक्तो लेह्यो हृद्यं विरेचनं।

Trivrutkalkakāṣāyābhyām sādhitah sasitohimah ||9||

Madhutrijātasamyukto lehyo hrudyaṁ virecanaṁ |

The *lehya* is healthy for inducing *virecana* (purgation). The ingredients are detailed under Intervention.

(*Aṣṭāṅga Hṛdayam, Kalpasiddhisthāna, Chapter 2/ verse 9*)

2.4 d *Pathyakshadhatyradi Kaṣāya*

शिरोरोगे नेत्ररोगादौ च पथ्यादिषडङ्गक्याथः।

पथ्याऽक्षधात्रीभूनिम्बनिशानिम्बामृतायुतैः॥१४५॥

Śīroroge netrarogādau ca pathyādiṣaḍaṅgakvāthaḥ |

Pathyā'kṣadhātrībhūnimbanīśānimbāmṛutāyutaiḥ ||145||

(Aṣṭāṅga Hṛdayam. Uttaraṣṭhāna, Chapter 6/ verse 26-28)

The *kaṣāya* is used in *śīroroga* and *netra roga* (diseases of head and eye)

Its ingredients are detailed under intervention.

2.5 Review of Traditional Yoga texts

Literature review of Yoga texts:

Information from the following Yoga texts were compiled:

Upaniṣads, Shad darshanas, Patañjali Yoga sutra's, Hata Yoga pradīpikā, Yoga Vāsiṣṭha, Bhagavadgītā.

There is no direct reference of migraine in Yoga texts, but we find references about the concept and manifestation of a disease (*vyādhi*). Migraine is considered as a *ādhiya vyādhi* (mind-body disorder) where the disturbances in the mind influence the flow of *Prāṇa* (the vital force/breath) resulting in physical problems and affecting the weakest system in the body.

Concept of Migraine headache according to Yogic texts

Migraine is a condition which is characterized by severe pain, disability, distress and suffering resulting in lowered quality of life. These aspects can be correlated to the concept of *duḥkha* or *vedana*, according to Yoga. *Dukha* is an aspect of physical and mental suffering and diseases of head region (*śīroroga*) such as migraine headache can be related to the same understanding. The *Shad-darshanas* also mention and explain *duḥkha* as a cause for physical and mental suffering.

The *Vaiśeṣika* system enumerates the improper utilization of *guṇa*'s such as *parimāṇa* (magnitude), *saṃyoga* (conjunction), *buddhi* (cognition), *sukha* and *dukha* (pleasure and pain), *icchā and dveṣa* (desire and aversion), *samskāra* (tendency), *dharma* and *adharma* (merit and demerit) as causative factors for onset of diseases.

Diseases which originate from the mind and are called '*Ādhija vyādhi*'. Those which do not arise from mind are called '*Anādhija Vyādhi*'. The '*Ādhija vyādhi*' are divided into '*samānya*' which are diseases incidental to the body while '*sāra*' are those connected to essential cycles of birth and death, like the congenital diseases.

The duality of likes-dislikes, love-hatred etc. which govern human emotions start creating imbalance at the level of *manomaya kosha* and when intensify cause “*Ādhi's*”.

Since the causation of migraine headache has been attributed to mental stress along with several external factors as explained below, the emphasis provided in the yoga texts on the mind-body connection in onset and management of disease can be better understood through the description given in *yoga vāsishtha*.

Yoga vāsishtha, illustrates the root cause and pathogenesis of psychosomatic ailments.

Migraine as a primary headache disorder falls into the same category. Knowing the cause of the problem, reversing the same through regular practice of mind control, breath regulation and physical activity is possible the best solution.

द्विविधो हि व्याधिरस्तीह सामान्यः सार एव च।

व्यवहारश्च सामन्यः सारो जन्मनि यः स्मृतः॥११॥

Dvividho hi vyādhirastīha sāmānyaḥ sāra eva ca|

Vyavahāraśca sāmānyaḥ sāro janmani yaḥ smṛtaḥ ||11||

(Venkatesananda, 1985).

The *ādhiya vyādhi* (stress borne diseases) are of two types: *Sāra* and *samānya*. *Sāra* occurs by birth and *samānya* is acquired.

Manifestation of Migraine

Haṭha Yoga Pradīpikā explains the manifestation of diseases as:

हिक्का श्वासश्च कासश्च शिरःकर्णाक्षिवेदनाः।

भवन्ति विविधाः रोगाः पवनस्य प्रकोपतः॥ १७॥

Hikkā śvāsaśca kāsaśca śiraḥ-karṇākṣi-vedanāḥ |

Bhavanti vividhāḥ rogāḥ pavanasya prakopataḥ || 17||

(Haṭha Yoga Pradīpikā. Chapter2, Verse 17)

Hiccups, Asthma, cough, diseases of head, ear and eyes are caused due to the vitiated and aggravated *vāta*.

Similar concept has been explained in detail in Ayurveda, with respect to the pathophysiology of migraine.

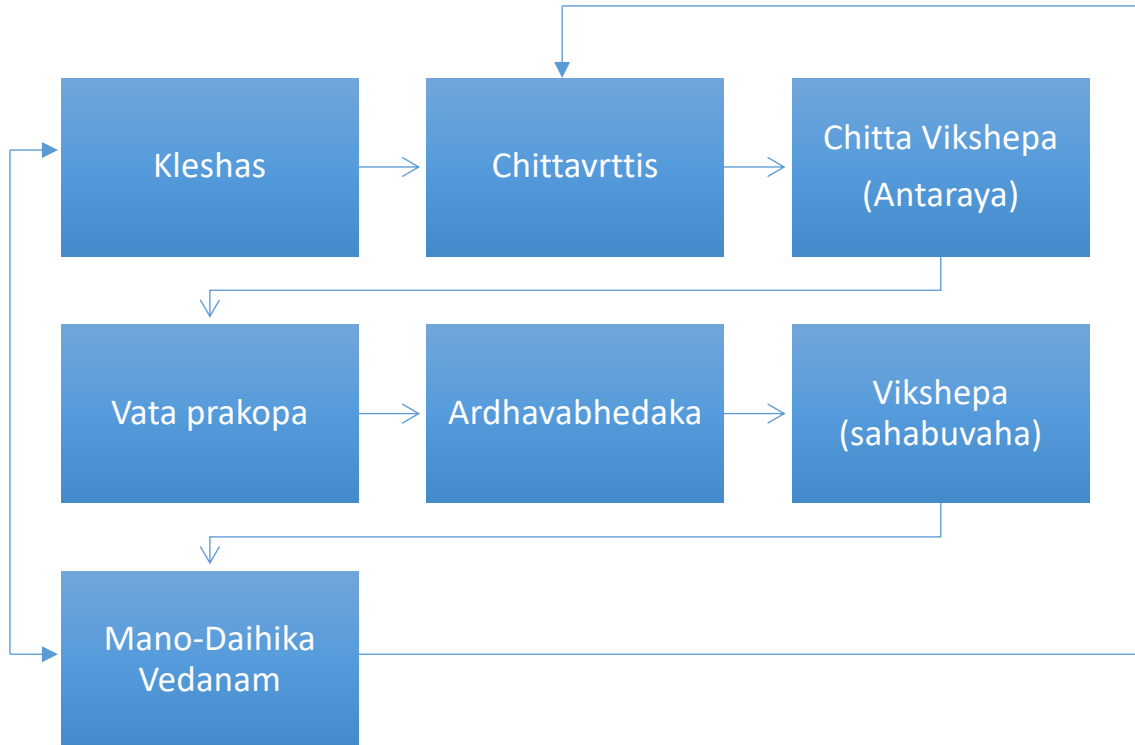


Fig 8: Process of manifestation of *Ardhavabedhaka*

The process of disease progression starts from the known stress producing factors (*Kleśas*) which subsequently influences the mental modifications (*citta vrittis*) negatively. This further gets entangled with the predictable obstacles that arise on the inner journey and maintenance of health along with several consequences that grow out of them. Nine kinds of distractions come that are obstacles naturally encountered on the path, and are physical illness, tendency of the mind to not work efficiently, doubt or indecision, lack of attention to pursuing the means of health and liberation, laziness in mind and body, failure to regulate the desire for worldly objects, incorrect assumptions or thinking, failing to attain stages of the practice, and instability in maintaining a level of practice once attained.

(Vyādhi styāna samshaya pramada alasya avirati bhranti-darshana alabdha-bhumikatva anavasthitatva chitta vikshepas te antarayah- Patañjali Yoga Sutras, chapter1, verse 30)

These subsequently lead to *vāta prakopa* which facilitates the aggravation of pain and associated symptoms in Migraine headache.

There are four other consequences that arise further to the manifestation of *Ardhāvabhedaka*, and these are: 1) mental or physical pain, 2) sadness or dejection, 3) restlessness, shakiness, or anxiety, and 4) irregularities in the exhalation and inhalation of breath.

(Dukha daurmanasya angamejayatva shvasa prashvasah vikshepa sahabhuva- Patañjali Yoga Sutras, chapter1, verse 31).

The physical pain and mental suffering can further influence the *kleśas* to initiate the same cascade of influence to worsen the condition. Similarly, the *kleśas* can directly influence the condition to make the process of suffering unbearable.

The physical and mental suffering also influence *Citta Vrittis* adversely resulting in stress and associated chain of reactions.

Factors responsible for the onset of Migraine:

(i) Diet

Food plays a very important role in health and disease. The body is made of food we eat and maintaining a wholesome diet is vital in conditions such as migraine. Food is considered as one of the major triggers for migraine.

Taittirīya Upaniṣad summarizes the importance and role of food in an individual's life. It says: “*Annam Brahma*” i.e., food is *Brahman* (Universal consciousness), because it is food from which all beings are born, sustain and lastly merge into. Food therefore plays an important role in health and disease. The *Sāṅkhya darshana* enumerates *guṇas* as *sattvagūṇa* (producing pleasure or happiness), *rajogūṇa* (producing pain and suffering) and *tamogūṇa* (producing neither) and mentions that they are required to preserve the health when in balanced state. (Sharma, 2003)

Haṭha Yoga Pradīpikā explains food along with *yama* (restraints on behavior) and *niyama* (observances). It mentions that food taken should be of moderate quantity, pleasant and sweet leaving one fourth of the stomach empty. Food items which are sour, pungent and hot like mustard, alcohol, fish, meat, curds etc., reheated food, and salty food are those advised to be avoided.

The *Bhagavadgītā* explains the importance of diet in the context of disease as follows:

आयुः सत्त्व बलारोग्य सुखप्रीति विवर्धनाः

रस्यः स्निग्धः स्थिर हृद्यआहारःसत्त्विकप्रियः ||8||

कट्वम्ल लवणत्युष्ण तीक्ष्ण रुक्षविदाहिनः

आहर रजसस्येष्टदुख शोकमय प्रदः ||9||

यथायमं गतरसं पूति पर्युषितं च यत्

उचिष्टमपि चमेध्यं भोजनं तमसप्रियम् ||10||

Āyuhṣattvabalārōgyasukhaprītivivardhanāḥ|

Rasyāḥ snigdḥāḥ sthirā hr̥dyā āhārāḥ sātṭvikapriyāḥ ||8||

Kaṭvamlalavaṇātyuṣṇatīkṣṇarūkṣavidāhinaḥ|

Āhārā rājasasyeṣṭā duḥkhaśōkāmāyapradāḥ ||9||

Yātayāmam gatarasam pūti paryuṣitam ca yat|

Ucchiṣṭamapi cāmēdhyam bhōjanam tāmasapriyam ||10||

(Bhagavadgītā, Chapter17, verse 8, 9, 10)

Food in the mode of goodness increases the duration of life, purify one's existence and gives strength, health, happiness and satisfaction. Such food are sweet, juicy, nourishing and palatable and are known as *Sātvik* food. Foods that are too bitter, too sour, salty, pungent, dry and hot, are liked by people in the modes of passion. Such foods cause pain, distress, and disease. These are *Rājasik* foods. The food cooked for more than three hours before being eaten, which is tasteless, stale, putrid and unclean, is food liked by people in the mode of ignorance. It is called *Tāmasik* food.

Hence, it can be understood that the *rājasik* and *tāmasik* food when consumed inappropriately trigger diseases associated with pain as both of them aggravate pitta which is a principle factor in the onset of headache

(ii) Lifestyle

External factors such as fatigue, fasting, sleep disruption, exercise, change in weather conditions and stress are considered triggers of migraine (Kelman, 2007).

The Lifestyle modifications are better understood by knowing more on *yamas* (restraints) and *niyamas* (observances) as explained in *Patañjali Yoga Sutras*.

अहिंसासत्यास्तेय ब्रह्मचर्यापरिग्रहाः यमाः ॥ ३० ॥

शौच संतोष तपः स्वाध्यायेश्वरप्रणिधानानि नियमाः ॥ ३२ ॥

Ahimsā-satya-asteya brahmacharya-aparigrahāḥ yamāḥ ||30||

Śauca saṁtoṣa tapaḥ svādhyāy-eśvarapraṇidhānāni niyamāḥ ||32||

(*Patañjali yoga sutras*. Chapter 2, Verses 30, 32)

The *yama* (ethical living) guidelines have been mentioned as *ahimsa*: nonviolence, non-harming, *satya*: truthfulness, honesty, *asteya*: non-stealing, to the extent that one should not even desire something that is not his own, *brahmacharya*: walking in awareness of the highest reality, remembering the divine and practicing the path of celibacy, *aparigraha*: non-possessiveness, non-greedy, non-indulgence.

The *niyamas* (ethical observances) are *shaucha*: Cleanliness and purity of body and mind. It results in purification of the subtle mental essence, brings pleasantness, mastery over the senses, and capability for self-realization, *santoshā*: Contentment or comfortable acceptance of what one currently has. It brings joy and happiness from within, *tapaḥ*: Through training of the senses, there comes a destruction of mental impurities and an ensuing mastery over the body and the mental organs of senses and actions, *svādhyāya*: Self-study, reflection on sacred words, and study of the scriptures. Through this one attains communion with the underlying natural reality, *īśvarapraṇidhāna*: Surrender and dedication to the Supreme Being or Causal Source, devotion, and surrender of fruits of practice. It helps in achieving the state of perfect concentration (*samādhi*). *Yama* and *Niyama* when not practiced as applicable to common man can therefore lead to diseases

(iii) Stress

Stress is one of the primary factor which is known to influence the onset of migraine. Ayurveda explains the concept of *prajñāparādha* (intellectual blasphemy) leading to unrighteousness as the main cause of somatic diseases which can induce all the pathological conditions (Shastry K, 2001). It is a factor due to which a person cannot perform optimum levels of intellectual functions and cannot discriminate between right and wrong. This increases *Vāta* and hence aids manifestation of *shoola* (pain).

Acharya Patañjali has provided the most comprehensive description of the five stress producing factors called *Kleśas*.

अविद्यास्मितारागद्वेषाभिनिवेशाः क्लेशाः॥३॥

Avidyāsmītārāgadveṣābhiniveśāḥ kleśāḥ ||3||

(*Patañjali yoga sutra. Chapter2/verse 3*)

They are: *avidyā* (ignorance) *asmitā* (ego) *raga* (desire) *dveṣa* (dislike) and *abhiniveśa* (fear of change).

The fivefold *kleśa* are responsible for the onset of *duḥkha* (pain) which may be physical or mental. Diseases are considered as *duḥkha*.

Acharya Patañjali also mentions about *cittavikṣepa* (obstacles) as the impediments in the path of achieving the control of mind.

व्याधिस्त्यानसंशयप्रमादालस्याविरति-

भ्रान्तिदर्शनालब्धभूमिकत्वानवस्थितत्वानि

चित्तविक्षेपास्तेऽन्तरायाः॥३०॥

Vyādhistyānasamśayapramādālasyaavirati-

Bhrāntidarśanālabdhbhūmikatvānavasthitatvāni

Cittavikṣepāste 'ntarāyāḥ || 30||

(*Patañjali yoga sutra. Chapter1/ Verse30*)

Cittavikṣepa leads to *duḥkha* (pain). They are *vyādhi* (disease), *styana* (mental laziness), *samshaya* (doubt), *pramada* (lack of enthusiasm), *ālasya* (physical lethargy), *avirati* (craving for sense pleasure), *bhrāntidarśana* (illusionary vision), *alabdhabhumikatva* (despair due to failure to concentrate) and *anavasthitatva* (unsteadiness in concentration). There are seven methods mentioned by *Patañjali* as a remedy and for the sake of simple study we could understand that keeping a positive attitude, practicing breathing techniques and meditation upon various objects help one to get rid of the *vikshepa* (Prabhavananda, 2001).

The concept of '*Ādhija vyādhi*' in *Yoga Vasista* explains about the diseases originating from stress and '*Anādhija Vyādhi*' explains the diseases which are not due to stress. The duality of likes - dislikes, love - hatred etc. which govern human emotions start creating imbalance at the level of *manomaya kosha* and when intensify cause "*Ādhi's*". These conflicts bring about the speed in mind and is termed 'stress'. The repetition brings in the response of anxiety, depression, and anger, and affects the various systems. This is a state of mind described in *Patañjali yoga sutras* as '*kṣipta*' featured by agitation and restlessness and predominant with *rajas*. The *Bhagavadgītā* illustrates the process of how stress can lead to manifold problems. Repeated thinking and dwelling upon the same thoughts have been identified as source of all problems. This leads to attachment, desire, anger, delusion, memory loss, lack of discrimination and lastly destroys oneself (*Chinmayananda*, 1992).

The process of stress contributing to *Prajñāparadha* which further contributes to *Ādhi* and *Vyādhi*

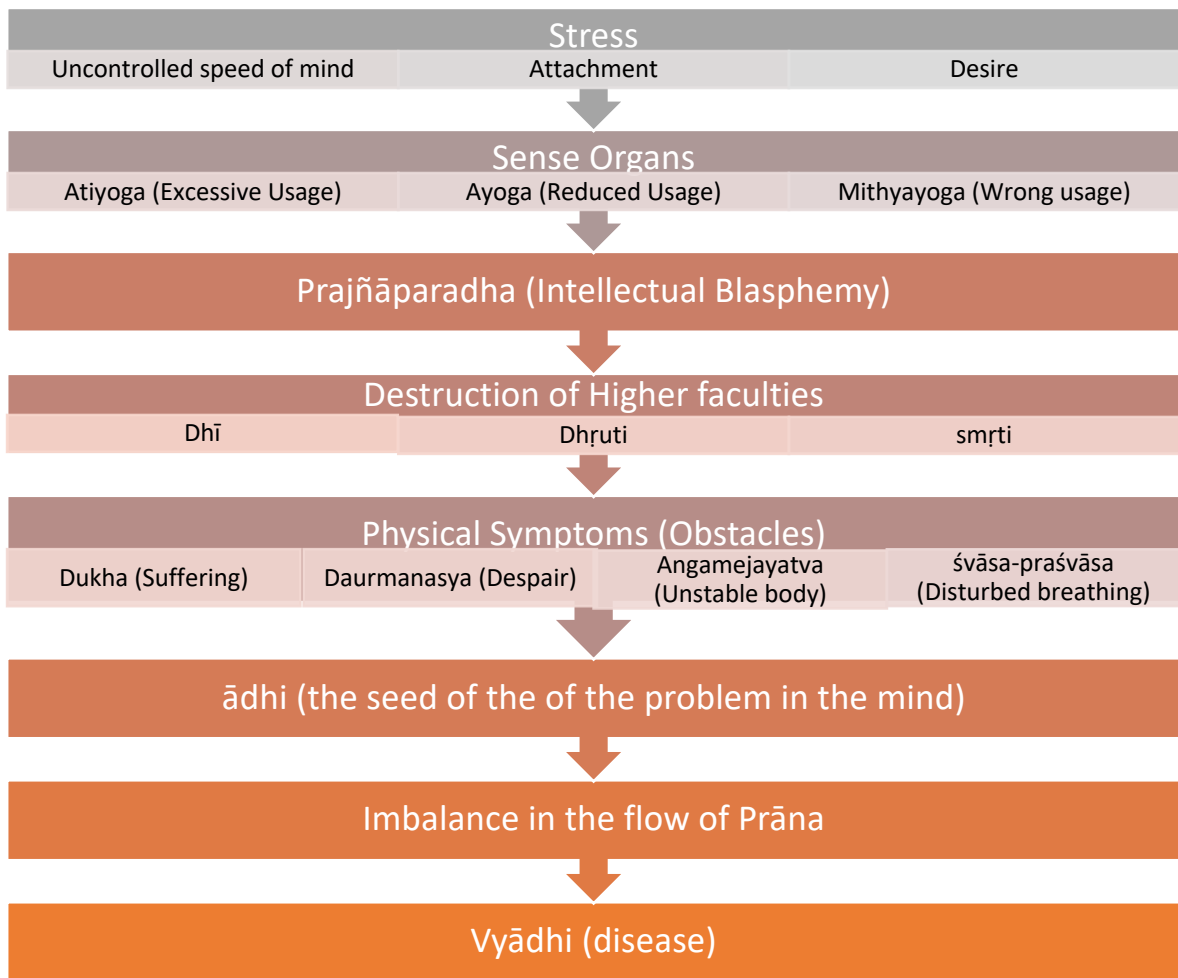


Fig 9: Stress contributing to *Prajñāparadha*

The concept of onset of disease according to Ayurveda and Yoga

Ayurveda and Yoga explain about *Prajñāparādha* and *viparyaya* as the causes for onset of the disease mainly psychosomatic in nature. Several external factors like stress, climatic conditions etc can contribute to this process leading to disturbance in manomaya kosha as mentioned earlier.

Though there is limited understanding of manovaha srotas in Caraka Samhita, it has been told that the entire body represents the habitat of manas and therefore all the channels of the body should be considered as manovaha srotas. Due to the causative factors, the wrong doing at the levels of *kāya*, *vāca* and *manas* leads to impairment in dhī, dhṛuti and smṛuti, increase in rajoguna and tamoguna causing *manovahasrotodushti* (vitiating the emotions etc) leading to onset of disease which is termed as *Ādhi* according to texts of Yoga

The same has been depicted in the following figure

The concept of *Viparyaya* and *Prajñāparadha* contributing to the genesis of *Ardhāvabhedaka*.

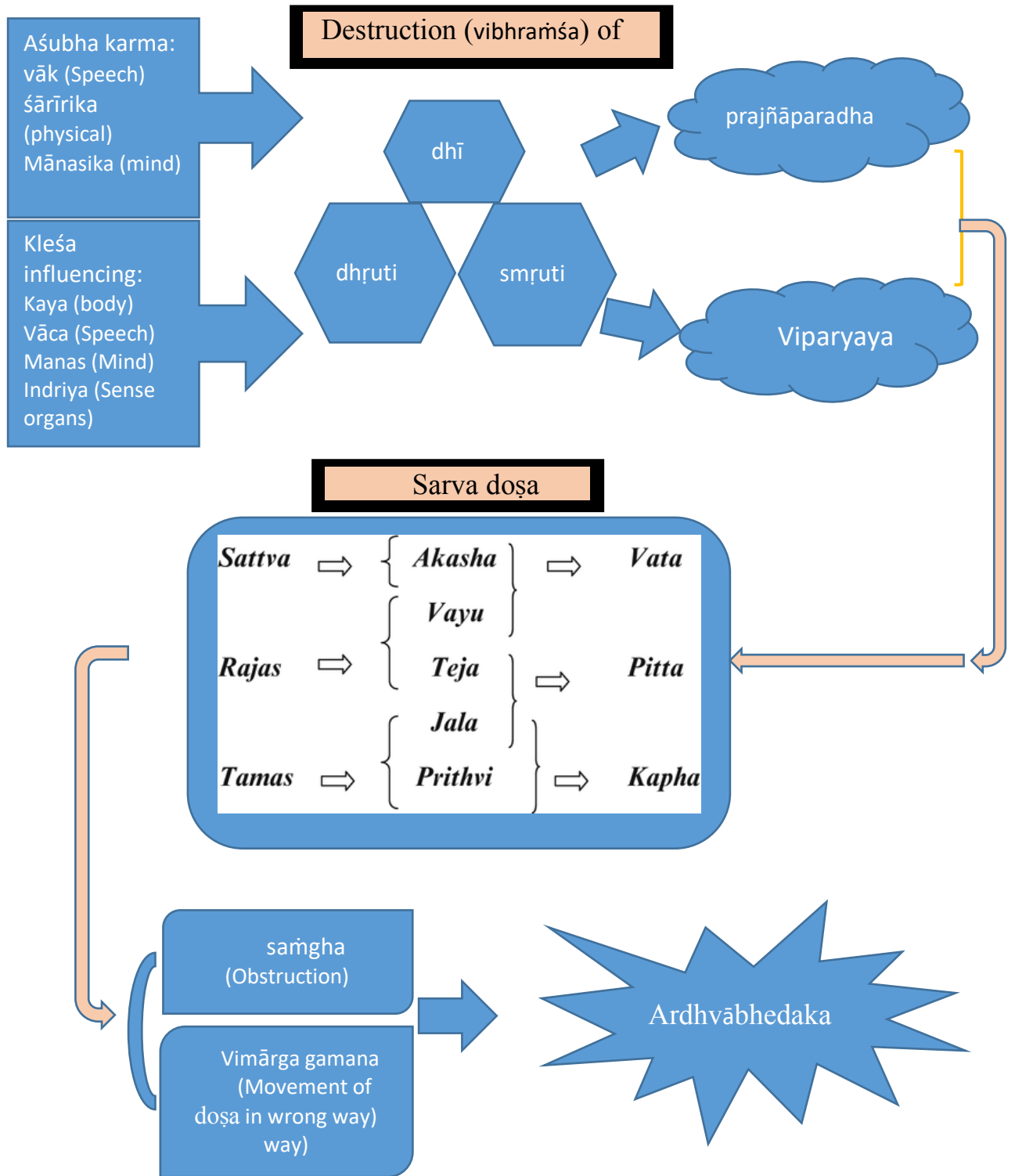


Fig 10: *Viparyaya* and *Prajñāparadha* in *Ardhāvabhedaka*

Integration of Yoga and Ayurveda in disease management:

Understanding the concept of prajñāparādha connects the individual consciousness with intelligence of Universal consciousness which helps in the process of disease management. This involves treating a disease from the gross-root level and not from the surface level. Hence, Ayurveda proposes the use of specialized Yoga practices which influences the mind (manas) and intellect (*vijñāna*) to correct the root-cause of the problem where prajñāparādha is involved in the causation of disease.

Acharya Caraka explains the concept of Yoga as follows:

आसात्मेन्द्रियार्थानाम् सन्निकर्षात् प्रवर्तते।

सुखदुःखमनारम्भादात्मस्थे मनसि स्थिरे॥ १३८॥

निवर्तते तदुभयं वशित्वं चोपजायते।

सशरीरस्य योगज्ञास्तं योगमृषयो विदुः॥ १३९॥

āsātmendriyarthānām sannikarṣāt pravartate|

sukhaduḥkhamanārambhādātmasthe manasi sthire||138||

nivartate tadubhayam vaśitvam copajāyate|

saśarīrasya yogajñāstaṁ yogamṛṣayo viduḥ||139||

(*Caraka saṁhitā shareerasthāna*, chapter 1, shloka 138, 139)

Happiness and miseries are experienced due to the connect with the soul, sense organs, mind and sense objects. When mind is in the state of concentration they disappear thus leading to mind body balance. This state is termed Yoga by the learned.

Management of migraine through Yoga

Yoga can be practiced across different age groups and has to be practiced correctly to attain benefits. We could overcome the fivefold *kleśa* by practicing *kriyayoga* [*tapas (austerity)*, *svādhyāya* (self-study), *īśvarapraṇidhāna* (surrendering to the divine)] and by *Aṣṭāṅga yoga* (Eight limbs of Yoga)].

The *Bhagavadgītā* explains:

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।

सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ ४८॥

Yogasthaḥ kuru karmāṇi saṅgam tyaktvā dhanañjaya |

Siddhyasiddhyoḥ samo bhūtvā samatvaṁ yoga ucyate||48||

(Bhagavad Gita Chapter Chapter 2, Verse 48)

Yoga is defined as that which brings in ‘*Samatvam*’, meaning equanimity at physical and mental levels. Yoga also emphasizes on healthy diet and lifestyle with its principles of *ahara*, *vihara*, *vicāra* and *achara*.

Yogi Swatmarama in *Haṭha Yoga Pradīpikā* explains yoga and its limbs as:

युवो वृद्धोऽतिवृद्धो वा व्याधितो दुर्बलोऽपि वा ।

अभ्यासात्सिद्धिमाप्नोति सर्व-योगेष्वतन्द्रितः ॥ ६४॥

Yuvo vṛddho'tivṛddho vā vyādhito durbalo'pi vā

Abhyāsātsiddhimāpnoti sarva-yogeṣvātandritaḥ ||64||

(Haṭha Yoga Pradīpikā. Chapter 1, Verse 64)

The one who practices yoga attains success irrespective of their age, diseases or weak. He says that Yoga improves health for all provided we follow the rules and regulations

अनाधिजा व्याधयस्तु द्रव्यमन्त्रशुभक्रमैः।

चिकित्सकादि शास्त्रोक्तैः नश्यन्ति त्वं च वेत्सि तत्॥ १३॥

Anādhijā vyādhayastu dravyamantraśubhakramaiḥ|

Cikitsakādi śāstroktaiḥ naśyanti tvam ca vetsi tat||13||

(Laghu Yoga Vāsiṣṭha)

The grievous diseases of the body which do not arise through the original cause can be extirpated by mantras, medicine and many means used by people well versed in medical lore.

Mind control in the management of migraine

Yoga is the tool to control the thought waves in the mind.

In the context of management of a disease, where disease is considered as *duḥkha*, it can be overcome through *cittavṛtti nirodha* (regulation of mental modifications)

योगश्चित्तवृत्तिनिरोधः॥२॥

Yogaścittavṛttinirodhaḥ ||2||

(Patañjali yoga sutra. Chapter1/verse 2)

Among the *Upaniṣad*'s, *Mandukya Upaniṣad* elaborately discusses on the ways to control the mind.

दुःखं सर्वमनुस्मृत्य कामभोगान्निवर्तयेत्।

अजं सर्वमनुस्मृत्य जातं नैव तु पश्यति ॥ ४३॥

लयेसम्बोधयेच्चित्तं विक्षिप्तं शमयेत्पुनः ।

सकषायं विजानीयात्समप्राप्तं न चालयेत् ॥ ४४॥

Duḥkhaṁ sarvamanuśmṛtya kāmabhogānnivartayet |

Ajaṁ sarvamanuśmṛtya jātaṁ naiva tu paśyati || 43||

Laye sambodhayeccittaṁ vikṣiptaṁ śamayetpunaḥ |

Sakaṣāyaṁ vijānīyātsamaprāptaṁ na cālayet || 44||

(Mandukya Upaniṣad, chapter3, verse 43-44)

Remembering that everything is full of misery, one should withdraw the mind from the enjoyment arising out of desire.

One should wake up the mind in deep sleep, should bring the dispersed mind into tranquility.

One should know when the mind is tinged with desire and should not disturb the mind in equipoise.

The following shloka of ‘*Yoga Vāsiṣṭha*’ explains that if the diseases which afflict the body return to the primal state, then they are destroyed. Their primary causes being negative thoughts, if these thoughts are destroyed all bodily diseases vanish.

प्राप्तेनाभिमतेनैव नश्यन्ति व्यावहारिकाः

आधिकक्षये चाधिभवाः क्षयन्ते व्याधयोपयेत्॥ १२॥

Prāptenābhimatenaiva naśyanti vyāvahārikāḥ

Ādhikṣakṣye cādhibhavāḥ kṣayante vyādhayopayet ||12||

(Laghu Yoga Vāsiṣṭha)

Diet and Lifestyle in the prevention and management of migraine

While there are different techniques mentioned for the management of health problems, there is importance given to prevention. Lifestyle modification as a preventive methodology is better understood by knowing more on *yamas* (restraints) and *niyamas* (observances) and diet modifications are better understood by the concepts of right eating considering the ‘guna’ of food items.

Haṭha Yoga pradīpikā explains the basic nature of food required for health as

पुष्टं सुमधुरं स्निग्धं गव्यं धातु-प्रपोषणम्।

मनोभिलाषितं योग्यं योगी भोजनमाचरेत्॥ ६३॥

Puṣṭam sumadhuram snigdham gavyam dhātu-prapoṣaṇam |

Manobhilāṣitam yogyam yogī bhojanamācaret || 63||

(Haṭha Yoga Pradīpikā. Chapter 1, Verse 63)

The yogi is advised to have sweet and nourishing food which is pleasing and suitable for nourishment of dhatus (basic body constituents).

The explanation in *Bhagavadgītā* is also elaborate, and is explained in detail as follows.

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु |

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा || १७ ||

Yuktāhāra-vihārasya yukta-ceṣṭasya karmasu |

Yukta-svapnāvabodhasya yogo bhavati duḥkha-hā ||

(Bhagavadgītā chapter 6, verse17)

The Gita, explains that the one who follows right diet, lifestyle, does proper actions, whose hours of sleeping and waking up are regulated can mitigate pain (disease) through Yoga.

Yoga emphasizes on healthy and nourishing food for the management of illness. Modern day psychosomatic diseases are fostered by the inappropriate diet and wrong eating habits. If the mind is controlled through Yoga, the craving for wrong food and the discrimination between right and wrong would be clear in individuals to bring in better health to the society.

Yama and *Niyama* enhance the internal healing capacity due to the cultivation of right habits and moral ethical living. Harming animals is an act of violence. Therefore, Yogic concepts suggest avoiding non- vegetarian food and to follow the path of ahimsa to avoid the increase in rajas leading to diseases. In this way aspects of *yama* and *niyama* can be adapted in disease management.

The following figure represents the way in which food can be consumed. Maximum quantity of food should be *sātvik* in nature, part of the meal can be from both *rājasik* and *tāmasik* foods.

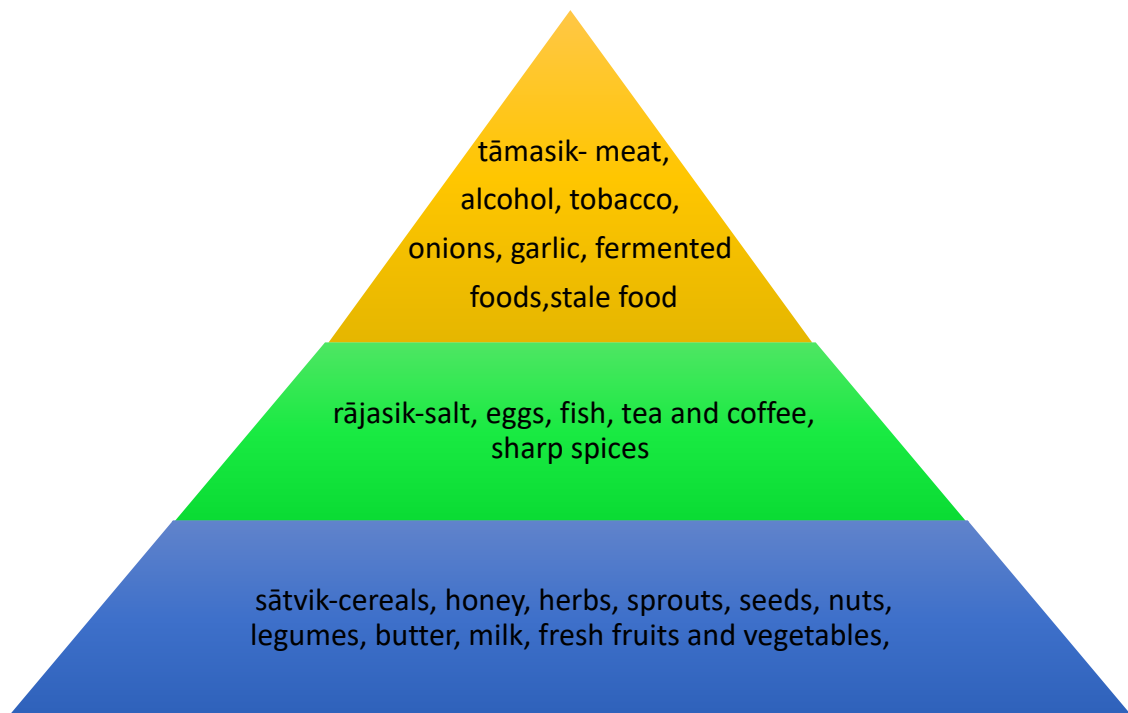


Fig 11: The food Pyramid: Quantity of food to be consumed to prevent and manage Migraine Headache

Yoga is known to bring in changes which would influence comprehensively the aspects of lifestyle. The illustration below demonstrates the five major aspects viz., Physical activity, Quality of sleep, Stress, Regulation of habits and healthy diet. The traditional descriptions are well supported by scientific evidence in most of the aspects mentioned below.



Fig 12 - Yoga and Lifestyle

Therapeutic yoga – a customized approach in the management of migraine

Patañjali Yoga Sutras provide the most comprehensive approach by bringing in the eight limbs of yoga at two levels as *antaramāga* and *bahiranga* yoga. Since migraine is a complex condition which involves factors at both physical and psychological levels, designing a Yoga protocol also involved practices which would work at different levels and bring in an integrated approach.

Since *yama* and *niyama* contribute substantially for understanding the lifestyle factors responsible for both prevention and management of migraine, it was necessary to introduce the same concepts of righteous and healthy living for better relief from headache.

The different components of *bahiranga* Yoga are *Asana*, *Prāṇayama* and *Kriyas*.

Since lack of physical activity contributes to the aggravation of inflammation in migraine, the *asanas* are known to provide steadiness of the body and mind, diseaselessness and lightness of the body. *Haṭha Yoga pradīpikā* describes that the practice of asana like *matsyendrasana* (fish pose) and *paścimottānāsana* (seated forward bend pose) improves digestive fire (*jaṭarāgni*) and therefore alleviates diseases. It further emphasizes the importance of *asanas* as mentioned below.

हठस्य प्रथमाङ्गत्वादासनं पूर्वमुच्यते ।

कुर्यात्तदासनं स्थैर्यमारोग्यं चाङ्गलाघवम् ॥ १९॥

Haṭhasya prathamāṅgatvādāsanam pūrvamucyate |

Kuryāttadāsanam sthairyamārogyam cāṅga-lāghavam || 17||

(Haṭha Yoga Pradīpikā. Chapter 1, Verse 17)

Asana is described first being the first accessory of *Haṭha Yoga*. It should be practised for gaining steady posture, health and lightness of body. The same has been described in *Patañjali* yoga sutras as ‘*sthiraṁ sukhaṁ āsanam*’, a process of attaining stable and comfortable position.

Prāṇāyama forms the bridge between body and mind and hence plays an important role while dealing with stress and lifestyle disorders. *Haṭha Yoga Pradīpikā* explains the benefits of *prāṇāyama* along with caution for its practice as follows:

प्राणायामेन युक्तेन सर्वरोगक्षयो भवेत् ।

अयुक्ताभ्यासयोगेन सर्वरोगसमुद्गमः ॥ १६॥

Prāṇāyāmena yuktena sarva-roga-kṣayo bhavet |

Ayuktābhyāsa-yogena sarva-roga-samudgamaḥ || 16||

(Haṭha Yoga Pradīpikā. Chapter 2, Verse 16)

The proper practice of *prāṇāyama*, alleviates all diseases. There is a caution that improper practice leads to diseases too.

यथेष्टं धारणं वायोरनलस्य प्रदीपनम्।

नादाभिव्यक्तिरारोग्यं जायते नाडि-शोधनात्॥ २०॥

Yatheṣṭam dhāraṇam vāyoranalasya pradīpanam |

Nādābhivyaktirārogyam jāyate nāḍi-śodhanāt || 20||

(Haṭha Yoga Pradīpikā. Chapter 2, Verse 20)

When one is able to hold the *vayu* according to one's will, the digestive power increases. With the *nadis* purified, the inner sound or *nada* awakens and one is free from diseases.

Haṭha yoga pradīpikā in addition talks about the internal cleansing practices called 'Kriya'.

मेदक्षेष्माधिकः पूर्वं षट्कर्माणि समाचरेत्।

अन्यस्तु नाचरेत्तानि दोषाणां समभावतः॥ २१॥

Meda-śleṣmādhikah pūrvam ṣaṭ-karmāṇi samācaret |

Anyastu nācarettāni doṣāṇām samabhāvataḥ || 21||

(Haṭha Yoga Pradīpikā. Chapter 2, Verse 21)

When fat or mucus is excessive, **shatkarma** -the six cleansing techniques should be practiced before the practice of prāṇayama. Others in whom they are balanced should not do them.

भस्त्रावल्लोह-कारस्य रेच-पूरौ ससम्भ्रमौ।

कपालभातिर्विख्याता कफ-दोष विशोषणी॥ ३५॥

Bhastrāvalloha-kārasya reca-pūrau sasambhramau |

Kapālabhātirvikhyātā kapha-doṣa-viśoṣaṇī || 35||

(Haṭha Yoga Pradīpikā. Chapter 2, Verse 35)

Performing exhalation and inhalation like the bellows is called **kapalabhati** and it destroys all *kapha* disorders

कपालशोधिनी चैव दिव्यदृष्टिप्रदायिनी।

जत्रूर्ध्वजातरोगौघं नेतिराशु निहन्ति च॥ ३०॥

Kapālaśodhinī caiva divyadr̥ṣṭipradāyinī|

Jatrūrdhvajātarogaugham netirāśu nihanti ca||30||

(Haṭha Yoga Pradīpikā. Chapter 2, Verse 30)

Neti kriya cleanses the head region and bestows clairvoyance. It also destroys all diseases which manifest above the throat region (supraclavicular region).

Hence an integrated approach to Yoga therapy involving *asana*, *prāṇayama*, *kriya*, and meditation and relaxation techniques is used in the management of migraine.

Lifestyle including stress and diet play a major role for onset and management of migraine. Traditional approach is enhanced by deeper understanding of traditional knowledge to understand preventive and management strategies. The combination of Ayurveda and Yoga shall provide long term solutions to the management of migraine which is one of the most disabling headache disorders of present day.

Yoga Therapy based model for management of Migraine according to traditional

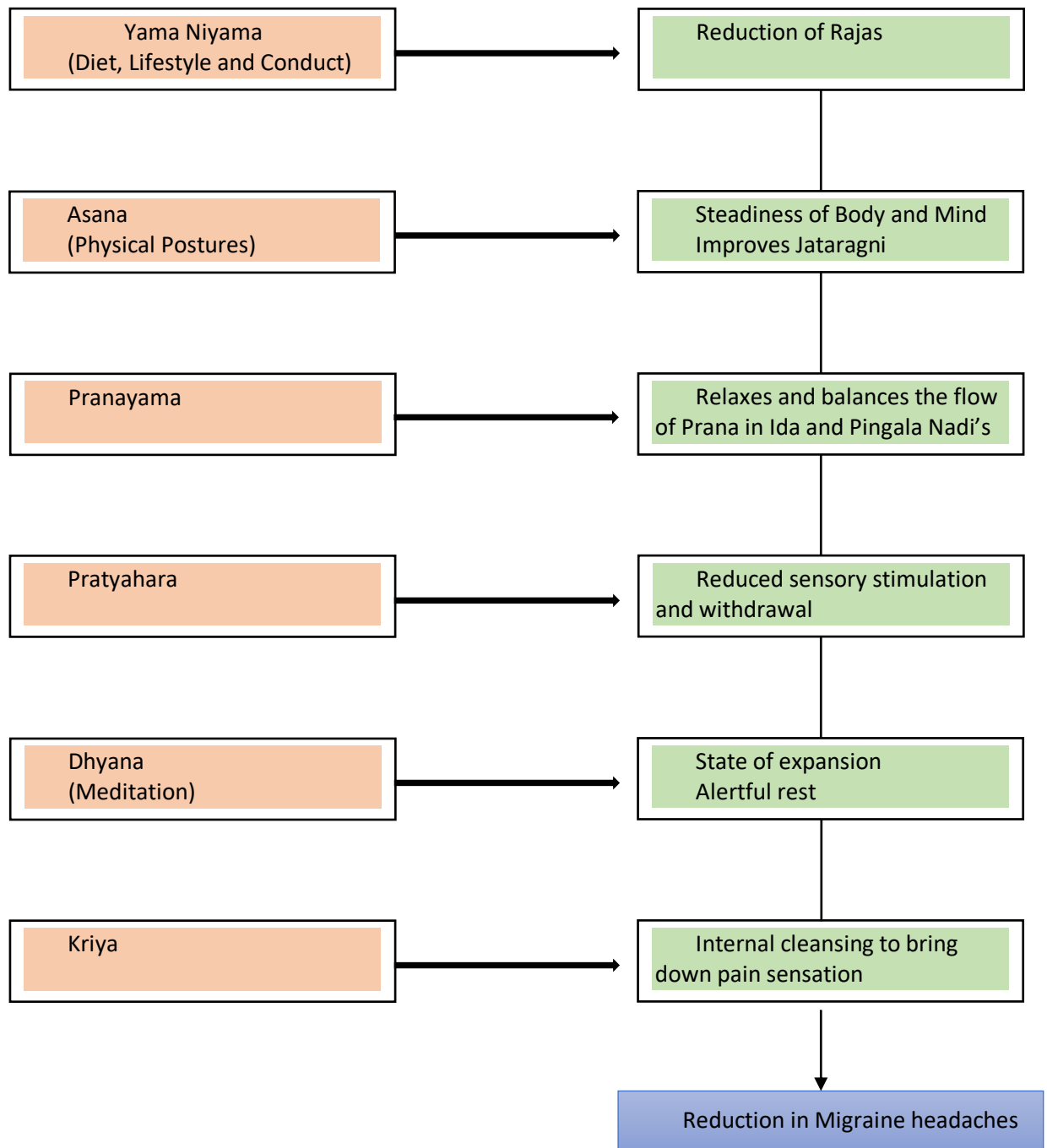


Fig 13: Yoga model for Migraine management