

## JALA NETI: A BOON FOR MIGRAINE

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Article Received on 31/05/2023

Article Revised on 20/06/2023

Article Accepted on 11/07/2023

## ABSTRACT

*Ayurveda*, the science of life is a time-tested treasure of knowledge that has been handed down to us from our great ancestors. *Ayurveda* on one hand emphasizes on maintenance of health whereas on the other hand, it has very specific and sound fundamental principles for curing ailments. *Aacharya Vagbhatta* has defined head as a site where all senses along with the vital energy (*Prana*) reside. Thus it is supreme of all organs and it requires prime protection. *Aacharya Sushruta* has described 11 types of *Shiroroga*, *Ardhavbhedaka* is one of them. In parlance with modern science, *Ardhavbhedaka* can be correlated with migraine, as both showcases unilateral headache (*Ardhamastaka Vedana*). Migraine is the second most common cause of headache and indeed neurologic cause of disability in the world, afflicts ~ 15% of women and 6% of men over a 1 year period. It is an episodic headache associated with certain features such as sensitivity to light, sound, or movement; nausea and vomiting often accompany the headache. In *Yogic* texts, for the ailments of *Urdhvajatrugata Neti* is mentioned. Here, an attempt has been made to evaluate the effect of *Jala Neti* in *Ardhavbhedaka*.

**KEYWORDS:** *Shiroroga, Ardhavbhedaka, Jala Neti.*

## INTRODUCTION

*Ayurveda* is a comprehensive system of natural health care that originated in the ancient *Vedic* times of India. Its primary emphasis is on prevention of disease and maintenance of health. It also provides treatment for disease. Acute pain in one half of head and in the *Manya* (sides of the neck), *Bhru* (eyebrow), *Shankha* (temple), *Karna* (ear), *Akshi* (eyes) and *Lalata* (forehead) of one side. This pain is very agonizing like that of churning rod. This disease is called as *Ardhavbhedaka* (**Ch.Si.9/15**). In *Ayurvedic* texts, *Ardhavbhedaka* has been explained in *Shiroroga*. *Ardhavbhedaka* (migraine) is commonly encountered in general practice, that is why every patient with the complaint of headache needs to be excluded for migraine type of headache. The symptoms of the disease cause great distress to affected patient and thus lead to loss of working hours of the nation. *Jala Neti* can be used as a therapeutic measure here as it is indicated in all *Urdhvajatrugata Roga*.

## AIM AND OBJECTIVES

1. To study *Ayurvedic* literature pertaining to *Ardhavbhedaka* and *Jala Neti*.
2. To evaluate the effect of *Jala Neti* in *Ardhavbhedaka*.

## MATERIALS AND METHODS

*Ayurvedic* literature like various *Samhita* (*Charaka Samhita, Sushruta Samhita, Ashtang Samgraha, Ashtang Hridaya, Bhela Samhita, Vangasena Samhita, Hatha Yoga Pradeepika, Gheranda Samhita*) related to this topic are studied. Various articles and journals have also been searched.

***Ardhavbhedaka***

The word ***Ardhavbhedaka*** is derived from three words viz. *Ardha*, *Ava* and *Bhedaka*.

- *Ardha* implies half or half side.
- *Ava* means bad prognosis.
- *Bhedaka* means breaking through, perforating or bursting out kind of pain.

Hence, literal meaning of *Ardhavbhedaka* is perforating or bursting type of pain in one half of the head either left or right. According to *Aacharya Chakrapani*, *Ardhavbhedaka* means '*Ardha Mastaka Vedana*' i.e. Pain in half side of head. (**Ch.Su.7/25**)

***Nidana* (Aetiological Factors)**

*Nidana* plays an important role in manifestation of disease. In classics, the *Nidana* is defined as, the factors, which lead to the disease by deranging the equilibrium of the *Dosha* in the body. Knowledge of the *Nidana* is necessary to understand the *Samprapti*

(aetiopathogenesis) and *Sadhyasadhyata* (prognosis) of the disease.

According to *Aacharya Charaka* (Ch.Si.9/74), *Bhela Samhita* (Chi.21/20 -22) and *Vangasena* (Shirorogaadhikara 15)

- *Aaharja Nidana* - *Rukshaahara Sevana*, *Atyashana*, *Adhyashana*.
- *Viharaja Nidana* - *Purvavatasevana*, *Avashyaya Sevana*, *Maithuna*, *Vegasandharana Ayaasa*, *Vyayama*, *Divaswapana*, *Chhardi* and *Kshvathu Vega Dharana*, *Abhighata*, *Aatapa Sevana*.

#### **Poorvarupa (Prodromal Features)**

These are the premonitory symptoms of a disease manifested in the *Sthansanshraya Avastha*. No specific reference has been cited in *Brihtrayi* texts.

#### **Rupa (Signs and Symptoms)**

*Rupa* are the symptoms, which denote a disease has manifested. The knowledge of *Rupa* is very essential for diagnosis, to understand prognosis and for the purpose of proper management.

*Aacharya Vagbhatta* has firstly explained the *Lakshana* of *Vataja Shirashoola* and then he mentioned if these *Lakshana* manifest in half portion of the head, it is called as *Ardhavybedaka*.

Following are the signs and symptoms *Ardhavybedaka* described by various *Aacharya* :

(Ch.Si.9/75, Su.U. 25/15, A.S.U. 27/3-4, A.H.U.23/3-8, *Bhela Samhita* Chi.21/20-22, *Madhava Nidana* 60/11-13, *Yoga Ratnakar Shiroroganidanam*, *Bhava Prakasha* 62/17-19)

*Akasmat Kupyati* (sudden onset), *Akshi and Bhru Shoola* (pain in eyes and at the area of eyebrows), *Dashah Kupyati* (appears at every 10 days), *Bhrma* (Vertigo), *Bhrumadhya Shoola* (pain in the region between eyebrows), *Chakshu Shvyathu* (periorbital swelling), *Ganda Shvyathu* (swelling in cheeks), *Ghrana Srava* (running nose), *Hanu Graha* (locked jaw), *Lalata Shoola* (pain in forehead), *Karna Shoola* (pain in ear), *Manya Shoola* (pain in cervical region), *Masat Kupyati* (appears every month), *Pakshat Kupyati* (appears fortnightly), *Prakash Santrasa* (photophobia), *Shankha Shoola* (pain in temporal region), *Swayameva Shamyati* (subsides by itself), *Shastra Arani Nibham* (cutting and churning type of pain), *Shastra Ashani Nibham* (pain like stroke of lightning), *Sira Jala Sphurana* (throbbing) & *Toda* (piercing type of pain).

#### **Samprapti**

*Samprapti* of a disease is important because treatment procedure is mainly targeted on *Samprapti Vighatana*. It manifests from the time of consumption of *Nidana* till the end stage of the disease.

#### **Samanya Samprapti**

Due to the consumption of *Nidana* factors, the *Vatadi Dosha* get aggravated, which further vitiates the *Rakta* in the vessels of *Shira* and causes different types of *Shiroroga* as per the dominance of *Dosha* and manifest the respective symptoms. (Ch.Su.17/11)

#### **Vishishta Samprapti**

The causative factors vitiate either *Vata* alone or associated with *Kapha* invades the half portion of the head and causes *Ardhavybedaka*. The detailed description of *Samprapti* of either *Ardhavybedaka* or *Vataja Shirashoola* in which *Ardhavybedaka* is a variety is not described in classical literature.

There are two types of involvement of *Dosha* in *Ardhavybedaka* i.e. *Vataja* and *Vatakaphaja* where *Vata* plays the key role in both the varieties, while in the later *Kapha* plays role of *Anubandhi Dosha*. Hence, the probable *Samprapti* can be drawn from available informations as following –

#### ▪ **Sanchayavastha**

Continuous exposure to *Nidana*, aggravates *Vata* and *Kapha Dosha* where they get accumulated as well.

#### ▪ **Prakopavastha**

Again, further exposure to *Nidana* leads to vitiation of *Vata* or *Vata Kapha* but *Dosha* does not move from the place of their vitiation.

#### ▪ **Prasaravastha**

If the chain of the vitiation of *Dosha* is not broken at *Prakopa* stage, amount of vitiated *Dosha* gets increased which leads to movement of *Dosha* from their place of vitiation. At this stage, both *Dosha* start circulating in whole body.

#### ▪ **Sthana Sanshrayavastha**

Now, the above circulating vitiated *Dosha* when reach the head region through various *Sira*, get accumulated in *Manya*, *Bhru*, *Akshi*, *Lalata* and *Karna Pradesha* due to *Sanga*, *Kha Vaigunya* and *Vimargamana* (due to the spreading out of already present dosha to near by region). The *Rakta Dhatu* already present in this area gets vitiated by coming in contact with vitiated *Dosha*.

#### ▪ **Vyaktavastha**

When vitiated *Dosha* mixed with *Rakta* get lodged in *Sirogata Srotas*, the disease manifests and produces symptoms. Here, *Vata* affects the *Sira* of head region leading to *Dridta* (firmness) or *Shaithilyata* (laxity) which further disturb its *Aakunchana* (contraction), *Prasarana* (expansion) and *Purana* (fullness) causes more *Rakta Dushti* leading to vascular disturbance which manifests as *Shoola* in either half of head.

The episodic nature of *Ardhavybedaka* is due to exposure to *Manastapa*, excess intake of sour food articles, exposure to sunlight and excess sound, travelling

etc. can be grouped under *Vyanjaka Hetu* (aggravating factors).

▪ **Bhedavastha**

If the disease is left untreated in *Vyaktavastha*, the excessive vitiated *Dosha* destroy the *Indriya* results in *Shrotra Vinasha* (hearing power) and *Nayana Vinasha* (vision) as per the classics.

• **Dosha – Vata or Vata Kapha**

• **Dushya – Rasa – Rakta**

It has been clearly stated by *Aacharya Charaka* that the vitiated *Dosha* after reaching *Shira* vitiates *Rakta Dhatu* there to produce *Shiro Roga*. Thus, *Rakta* is the main *Dushya* in *Ardhahvbedaka*. (Ch.Su.17/11)

*Srotasa – Rasa - Raktavaha Srotasa*

*Srotodushhti Prakara – Vimargamana, Sanga*

*Agnimandya – Jatharagnimandya, Rakta Dhatvagnimandya*

*Udbhava - Amashaya - Pakvashya*

*Sanchara - Rasayani*

*Rogamarga - Madhyama*

*Adhisthana – Shira*

*Vyaktisthana - Shira* and its appendages

**Updrava (Complications)**

There is no direct reference for *Updrava* of *Shiroroga*. *Updrava* are the resultant of either incorrect diagnosis or improper treatment. Two *Updrava* are mentioned in Ayurvedic texts which can occur independently or together. They are:

1. *Nayana Vinasha*
2. *Shrotra Vinasha*

**Jala Neti**

In *Yogic* texts, only *Sutra Neti* is described. But *Jala Neti* is mentioned by some of *Hatha Yoga* practitioners. Here, *Jala* (Water) is used in place of *Sutra*. *Neti* cleanses the cranium and bestows clairvoyance. It also destroys all diseases which manifest above throat. (*Hatha Yoga Pradeepika* 2/30)

**Ushna Jala (Lukewarm Water)**

The properties of lukewarm water are almost similar to *Ushna Jala* but slightly less in potency.

**According to Aacharya Charaka**

*Ushna Jala* is *Vata Anulomaka* (carminative), increases digestive fire, easily digestible, reduces *Kapha Dosha*. (Ch.Vi.3/40)

**According to Aacharya Sushruta**

*Ushna Jala* is *Vata Kapha Shamaka* (pacifies *Vata* and *Kapha*), *Meda Nashaka* (reduces fat), *Aama Nashaka* (digests undigested food particles), *Deepana* (stimulates hunger), *Bastishodhana* (cleanses urinary bladder), *Shwasa- Kasa Nashaka* (relieves asthma and cough) and

*Jwara Nashaka* (reduces fever) and *Pathya* (wholesome). (S.Su.45/39)

**Saindhava Lavana**

*Aacharya Charaka* and *Aacharya Vagbhatta* has mentioned *Saindhava Lavana* under *Nitya Prayunjeet Dravya* i.e it can be consumed daily. It is *Madhura* in *Rasa*, *Snigdha* in *Guna*, *Sheeta* in *Veerya*. It acts as *Rochana* (improves taste), *Deepana* (increases digestive fire), *Vrishya* (aphrodisiac), *Chakshushya* (good for eyes), *Hridya* (good for heart), *Tridoshanashaka* (balances all the three *Dosha*), and is best among all *Lavana*. (Ch.Su. 27/300, S.Su.46/315, A.S.Su.18/26, *Bhava Prakasha Haritakiyadi Varga* 241)

**Process**

- a) **Sequence** - *Jala Neti* is ideally practiced in the morning before *Asana* and *Pranayama*. However, if necessary, it may be performed at any time except just after meals.
- b) **Duration** – This practice may take about 5 minutes. *Neti* may be practiced once daily or as recommended by a yoga teacher or therapist. To relieve severe cold, nasal catarrh or other ailments, it may be performed up to 3 times daily.

**Technique of Jala Neti to be adopted -**

a) **Preparation**

1. A special *Neti* lota, “*Neti* pot” should be used. The *Neti* pot maybe made up of plastic, pottery, brass or any other metal which does not contaminate the water. The nozzle on the end of the spout should fit comfortably into the nostril so that water does not leak out.
2. Lukewarm water with salt added into it should be used for washing the nostrils. The water should be at body temperature and thoroughly mixed with salt in the proportion of one teaspoonful per half litre of water. The addition of salt ensures the osmotic pressure of water is equal to that of the body fluids, thereby minimizing any irritation to the mucous membrane. If a painful or burning sensation is felt, it is an indication that there is either too little or too much salt in the water.

b) **Washing the nostrils**

- *Neti* pot is to be filled with prepared salt water.
- Patient should be advised to sit in “*Kaagasana*”.
- Head should be tilted to one side and slightly back.
- Breathing through mouth is to be advised.
- Nozzle of *Neti* pot should be gently inserted into uppermost nostril and should be pressed firmly against the side of the nostril so that no water leakage occurs.
- *Neti* pot is to be tilted in such a way that water runs into the nostril and not down the face. Body position should be adjusted to enable the water to pass out through the other nostril.
- Nozzle should be removed from the nostril when half of the water is passed through nostrils.
- Head should be placed centrally and mucous from the nose should be removed gently by blowing.

- Then the head is to be tilted to opposite side and same process should be repeated.
- After completion of this process, patient should be advised to dry the nostrils properly.

### c) Drying the nostrils

- Patient should be advised to stand up, bend forward at an angle of 90°.
- Then the patient should be advised to breathe out rapidly and powerfully through the nose in right, in the centre and in the left direction.
- This process of quick exhalation eliminated the water that is retained in the nasal tract and sinuses.
- Drying the nose properly is a very important part of the practice.

People with high blood pressure should be careful of this part. If dizziness results while draining the nose, drying should only be done standing upright.

**Precautions** – The water should only pass through the nose. If any water enters the throat or mouth it is an indication that the position of the head needs to be adjusted. Make sure that the nose is properly dried after the practice, otherwise the nasal passages may become irritated and manifest the symptoms of a cold. Do not blow the nose too hard as the remaining water may be pushed into the ears. If necessary perform the *Shashankasana* for several minutes.

**Contraindications** – Those people who suffer from chronic bleeding in the nose should not do *Jala Neti* without expert advice. Those who consistently have great difficulty passing water through the nose may have a structural blockage and should seek expert advice.

### DISCUSSION

*Ardhambhedaka* occurs due to vitiation of *Vata* and *Kapha Dosha*. For the management, a drug or therapy is needed which can normalise both of these *Dosha*. In *Jala Neti*, lukewarm water with salt added in it is used. When this lukewarm salty water is passed through the nostrils, it leads to *Vilayana* (liquification) & *Chhedna* (scrapping) of *Kapha Dosha*, *Shamana* (pacification) of *Vata Dosha* at local area and removal of detached *Kapha* from head area. *Vata Prakopa* here, is mainly due to *Avarana* of *Kapha Dosha*. When excessive vitiated *Kapha Dosha* is removed from head area, then flow of *Vata* becomes normal and *Raktavaha Srotasa* also become healthy. Thus, pain & other associated symptoms are relieved.

### CONCLUSION

*Shira* is considered as *Uttamanga* i.e. where vital energy of living beings and also all the sense organs are located, which is supreme of all organs. (Ch.Su.17/12) Generally, the vital organs of the body are situated in the trunk but *Shira* is considered as one of the three important vital organs i.e. *Shira*, *Basti* and *Hridaya* as the existence of the body is dependent upon them. (Ch.Si.9/4) *Aacharya*

*Vagbhatta* has also compared the human being with a tree with the roots at top and branches below and defined the head as a site where all senses along with vital energy reside. Thus, it is supreme of all organs. Hence it requires prime protection. (A.H.U.24/59) *Aacharya Chakarapani* has described that the flourishing or growth of a plant depends on the normal root. Similarly, the body grows normally when its root i.e. *Shira* functions well. (Chakrapani 2/6) *Ardhambhedaka* is one of the *Shiroroga* caused by *Vata* and *Kapha Dosha*. *Jala Neti* pacifies both *Kapha* and *Vata Dosha*. So, *Jala Neti* can be used as a therapeutic measure in the patients of *Ardhambhedaka*.

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