



AYURVEDIC APPROACH TOWARDS ARDHAVABHEDAKA AND ITS CHIKITSA

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ABSTRACT

In Ayurvedic texts there are several types of *Shiro Rogas* (head disorders) described by *Acharyas*. *Ardhavabhedaka* can be scientifically correlated with migraine, due to its cardinal features of “half sided headache”. According to *Ayurvedic Samhita*, all the three *Dosha* (Regulatory functional factors of the body) are involved in the manifestation of *Ardhavabhedaka*, with the predominance of *Vata* (*Dosha* responsible for movement and cognition) or *Vata-Kapha Dosha* (*Kapha Dosha* responsible for regulating body fluids and keeping the body constituents cohesive) *Ardhavabhedaka* can be correlated with Migraine. A Migraine is a primary headache disorder and third most common disease in the world characterized by recurrent headaches that are moderate to severe. Typically, the headache affect one half of the head, are pulsating in nature, and last from 2- 72 hours. The management of these *Dosha* can be done through *Panchakarma* (Five internal Bio- Cleansing Therapies) like *Nasya Karma* (Medication through Nasal route), *Abhyanga* (Therapeutic Massage) and *Swedana* (Sudation). Here an attempt is made to highlight the causative factors, symptoms, and management of *Ardhavabhedaka* as per classical Ayurvedic texts

Keywords: *Ardhavabhedaka, Ayurveda, Shiroshoola*

INTRODUCTION

In *Ayurveda* classics *Ardhavabhedaka* mentioned under the heading of *Shiroroga* . The word *Ardhavabhedaka* has three components :

Ardha [half or half side] + *Ava* [bad prognosis] + *Bhedak* [breaking pain] The actual meaning of *Ardhavabhedaka* is breaking type of pain in one half of the head either right or left, *chakrapani* make it clear by saying *Ardhavabhedaka* means “ *Ardha mastaka vedana* .” *Ardhavabhedaka* is described as *vataja* or *vata kaphaja*^[1] by almost all *acharyas* but *Tridoshaja* by *Acharya Sushruta*^[2]. *Ardhavabhedaka* is named because of its clinical symptoms of severe pain in the half of frontal region which lasts for hours to days, it reoccurs after 3,8,15 days or 1 month. This disease usually found in women more than man and teenagers, which is felt particularly with time intervals. According to *Acharya charaka* only *vata* and *kapha* are involved in manifestation of *Ardhavabhedaka*. It is the condition where acute pain in half side of the head, side of the neck, eyebrow, temple, eyes, ears, are seen. The pain is like piercing pain in nature, if the condition become aggravated it may even cause damage to function of eyes and ear. According to *Acharya Sushruta*^[3] , *Ardhavabhedaka* is one among the *Shirorogas*, caused due to vitiation of *Tridosha* and is explained as the person whose half of the *uttamanga* has very severe pain like *bheda toda bhrama shoola* and which occurs after 10-15 days said to be suffering from *Ardhavabhedaka*. According to *Vagbhata*^[4] only vitiation of *vata* dosha causes *Ardhavabhedaka*, here pain in half side of the head is considered. When it greatly aggravates, it will destroy either vision or hearing.

Ardhavabhedaka can be correlated with Migraine. A Migraine^[5] is a primary headache disorder and third most common disease in the world characterized by recurrent headaches that are moderate to severe. Typically, the headache affect one half of the head, are pulsating in nature, and last from 2- 72 hours. Migraine is the 3rd most prevalent and 7th leading cause of disability worldwide.^[6] Stress is the one of the most prominent precipitating factors. Stress triggers migraine in approximately 60% of the patients.

DISEASE REVIEW

DEFINITION

Pain in one half of head is considered as *Ardhavabhedaka*^[7] If one half of the head experiences severe tearing and pricking type of pain, giddiness and piercing pain suddenly after a fortnight or ten days, this can be diagnosed as *Ardhavabhedaka*^[8]

SYNONYMS

- *Ardha Sheersha Shoola*^[9]
- *Ardhabhedaka*^[10,11]
- *Shiroardhashoola*^[12]
- *Ardhavabhedaka*^[13]

All these synonyms carry the same meaning i.e., *shoola* is present in half portion of head.

NIDANA OF ARDHAVABHEDAKA

Nidana plays an important role in manifestation of diseases. The knowledge of *nidana* is important to understand the *Samprapti* and *Sadhya-asadhyata* of diseases. *Nidana Parivarjana*, which acts as the first line of treatment, is very essential for prevention and cure of the disease

In Ayurvedic classics, Acharyas have described the following aetiological factors responsible for *Shirorogas* :

- Acharya Charaka has mentioned aetiology of *Shirorogas* in “*Kiyantah Shirasiyadhyaya*” of *Sutrasthana*. *Sandharana* (Suppression of natural urges specially of *Mutravega*, *Purishavega*, *Kshavathuvega* and *Nidravega*), *Divaswapana* (Day sleeping), *Ratrijagrana* (Overnight awakening), *Mada* (Alcohol intake), *Uccha Bhashana* (Excessive talk), *Avashyaya* (Due to excessive exposure to fog), *Pragvata* (Exposure to eastern winds), *Atimaithuna* (Excessive sexual indulgence), *Asatmya Gandha* (Bad odour), *Raja*, *Dhuma*, *Hima* and *Atapa* (Excessive exposure to dust, smoke, cold weather and sun rays), *Guru Ahara*, *Amla Ahara* and *Harita Dravya* (Excessive intake of heavy, sour food and rhizomes), *Sheeta Ambu Sevana* (Excessive intake of cold water), *Shiroabhogata* (Head injury), *Dushta Ama* (Vitiating Ama), *Rodana* (excessive crying), *Ashruvega Nigraha* (Suppression of tears), *Meghagamana* (advent of cloud), *Manasa Santapa* (Mental stress) and *Desha* and *Kala Viparyaya* (regimen contrary to locality and season). Due to these aetiological factors, the *Vatadi Doshas* get aggravated resulting in the vitiation of *Rakta Dhatu* in the *Shirah*, leading to the manifestation of *Shiro Roga*.^[14]
- Acharya Vagbhata and Yogaratnakara have included *Utsveda* (Excessive sudation), *Krimi* (Worms), *Upadhana Dvesa* (Avoidance of pillow), *Abhyanga Dvesa* (aversion to massage), *Prateteshana* (constant seeing), *Mrija Dvesa*, *Ambukridha*, *Atiambu* as aetiological factors for *Shirorogas*.^[15]
- In *Harita Samhita*, *Shirahshoola* is specifically mentioned under the heading of *Karmaja Vyadhi*.^[16]

PATHOGENESIS [17]

Vata gets vitiated by the above said etiological factors. Vata either individually or with vitiated kapha gets lodged in half portion of the head. The doshas then cause headache called *ardhavabhedaka*. The pain is very severe and intolerable. When the disease progresses, it consequentially makes one blind and deaf.

Thus, *ardhavabhedaka* might manifest in two forms-

- Predominantly caused by vitiated vata
- Predominantly caused by vitiation of both vata and kapha

The symptoms and pathogenesis too will be in accordance to the doshas involved. Similar is the opinion of Acharya Madhava.

Pathogenesis as stated by Acharya Vaidya

The vata aggravated in any one side of the head on getting blocked by morbid kapha causes headache. The episode of headache occurs once in 3, 5, 15, or 30 days.

PURVA ROOPA

Lakshanas which emerge due to *sthanasamshraya* of doshas are known as *purvaroopa* and they are the indicators of *bhavi vyadhi* (disease which is yet to come). No *purvaroopa*s are explained for *Ardhavabhedaka*

RUPA [18]

- Severe/Intolerable/throbbing pain in one half of the head with involvement of forehead, eyes, eyebrows, ears, temporal region etc
- Light and Noise insensitivity.
- Nausea and Vomiting

- In severe cases, it can lead to unconsciousness.
- The episodes are on sudden and could be once in 3- 5,15-20 days or in chronic cases, the episodes could be once or twice/more than twice in a week
 - Blindness
 - Deafness

SAMPRAPTI OF ARDHAVABHEDAKA

Samprapti plays an important role for the proper knowledge of a disease. *Samprapti* begins at the time of consumption of nidana till it manifests as a disease. It is important because treatment procedure is mainly targeted on *Samprapti Vigatana*

Samprapti Ghataka of Ardhavbhedaka

Dosha : *Tridoshaja*(Su.Ut.25)

Vata Kaphaja (Ch. Si. 9)

Vataja (A.H.Ut.23/7-8)

Dushya : *Rasa-Rakta*

Srotasa : *Rasa-Raktavaha Srotas*

Srotodushti : *Sanga, Vimargagamana*

Agnimandya: *Jatharagnimandya, Rakta Dhatvagnimandya*

Udbhava : *Amashaya – Pakvashy*

Sanchara : *Rasayani*

Marga : *Abhyantara*

Svabhava : *Ashukari*

Adhithana : *Shira*

Vyaktisthana : *Shirah* and its appendages

CHIKITSA

Treating on the lines of *suryavarta* headache *Ardavabhedaka* shall be treated on the lines of *suryavarta*. It should be treated after duly considering the *dosha*, region in which the patient lives, times of treatment and other relevant factors.

- **Nidana Parivarjana:** According to the treatment point of view, the etiological factors responsible for headache should be avoided. Take rest, avoid *Vegavarodha*, control the mind etc. Also, other *Aharaja* and *Viharaja Hetus* should be avoided.^[19]
- **Shamana chikitsa** (Pacifactory therapy) :
 - Rasa Aushadhi Chandrakanta rasa*
 - Shirovajra rasa*
 - Mahalaxmi vilasa Rasa*^[20]
 - Ghrita Pana*
 - Mahamayura Ghrit*
 - Mayuradya Ghrita*^[21]

Kwatha (Decoction)
Pathyadi Kwatha^[22]
Dashmoola Kwatha
Dhatryadi Kwatha
Shirolepa (Head mask)
Kumkuma Ghrita lepa,^[23]
Sarivadi lepa^[24]

- **Samshodhana Chikitsa:** *Nasya Karma* has been advised as the important method of treatment in all the *Urdhavajatrugata Rogas*.^[25] *Yogratnakara* has described the following measures for *Shiroroga*: *Snehana*, *Upanaha*, *Svedana*, *Dhumpana*, *Lepa*, *Langhana*, *Parisheka*, *Agnikarma*, *Raktamokshana*, *Shirobasti*.^[26] These measures should be applied after considering the predominance of *Dosha* and other general considerations of the patient. In *Bhaishajya Ratnavali*, general line of treatment for *Shirah-Shoola* has been described which are *Svedana*, *Nasya*, *Dhumpana*, *Virechana*, *Lepa*, *Vamana*, *Langhana*, *Shirobasti*, *Raktamokshana*, *Agnikarma*, *Upanaha*, *Purana Ghrita* and *Shashtika Shali*.^[27]

Formulations used for *Nasya Karma* in *Ardhavbhedaka* are:

- *Sirishphala Nasya*, *Vanshmooladya Avpidana*, *Madhukadhya Avapidana*, and *Madhuradi Nasya*.^[28]
 - *Madanphala* mixed with *Mishri* and *Godughda* should use before sunrise.^[29]
 - Powder of fruit and root of *Shweta Aprajita* mixed with water.^[30]
 - *Vidanga* powder and *Krishana Tila* paste mixed with water and extracted *Rasa*.^[31]
 - *Taila/Ghrita*: *Shadabindu Taila*, *Anu Taila*, *Dashmoola Taila*, *Gunja Taila*, *Goghrita*, *Devadarvadi Ghrita*, *Kumkumadi Ghrita*.^[32,33]
- **Basti Karma:** In *Ardhavbhedaka*, *Niruha Basti* prepared with *Vatashamaka* drugs should be given followed by *Anuvasna Basti* prepared with *Ghrita* and *Taila*.^[34]
 - **Upanaha:** Poultice of *Vatashamaka* drugs like *Dashmoola* mixed with hot milk wrapped in a cloth in the paste form can be bandaged around the head.^[35]
 - **Shirobasti:** In *Shirobasti*, a special cap opened at both ends is prepared from thick and firm leather, having height of 12 *Angula* is tied around the head and medicated oil is filled into this. In *Ardhavbhedaka*, *Vata* and *Vatakapha Shamaka* medicated oils like *Dasmoola Taila* are used.^[36]
 - **Dahana Karma:** It is indicated in the last when the pharmacological approaches are not responded in *Ardhavbhedaka*. According to *Acharya Charaka*, *Dahana* should be done at *Shankha* and *Lal* at *Pradesha*, limited to dermal layer (*Twaka Daha*) with the help of *Sharkandagra* or *Godanta*.^[37] *Acharya Bhela* has prescribed *Pippali* for *Dahana Karma*.^[38]
 - **Shiro-Abhyanga:** Massage over head with *Dashmoola Taila*, *Mahamayura Ghrita* and *Prapondrikadi Taila*.^[39]

UPADRAVA

Just the knowledge of *Nidana* and *Lakshana* are not enough. *Upadravas* should also be kept in mind while treating. In *Ardhavabhedaka*, two *upadravas* have been listed which can occur independently or together^[40,41]

1. *Nayana vinasha*
2. *Shrotra vinasha*

▪ SADHYA-ASADHYATA OF ARDHAVABHEDAKA

There is no clear mentioning of *sadhyasadyata* of *Ardhavabhedhaka* either in *Bhrihatrayee* or in *Laghutrayee*. It is considered as *Sudustara*^[42], meaning “*Atidukhena taraneeyaha*”. Hence it can be considered as *Kashtasadya*. Taking into account the two *upadravas* then the disease is considered as *krichrasadhyata* or *asadhyata*

- **PATHYA - APATHYA** (Do's and Don'ts)
- **Pathya-** Abhyanga, Basti Karma, Nasya, Ghrita(Ghee), Tailam, sweet, sour, salty, Snigdha(Demulcent) food, swimming, Goduma(Wheat), Masha, Purana Shali(An old rice), Shasthikashali(Rice variety cultivated in 60 days), Kulatthi juice, sesame seeds, Parwal, Sahanjana, Brinjal, garlic, pomegranate, mango, Khas water, lemon, orange, Prasari, Gokshura, Kshirkakoli, Neem, cowgoat-buffalo milk, coconut milk, mustard oil, Mishri, Paan, Chinchā (Tamarind) etc.
- **Apathya-** Forcible with holdings of sneezing, yawning, urine, tears, sleep during the day, Virudh Aahar (Incompatible food articles), muddy water etc

CONCLUSION

The frequent use of medications like analgesics in migraine headache may cause side effects such as gastric irritation etc, in which the headache become more severe and more frequent. So Ayurvedic treatment followed by pathyas should be adopted in case of migraine which not only reduce the symptoms but also prevents the recurrence and complication.

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