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Literature Review of *Ardhavbhedaka* w.s.r. Migraine

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ABSTRACT

Ayurveda is the science of life with its sole aim to provide health to mankind. Several diseases are increasing due to basic factor of stress. Ardhavabhedak is one such disease which is increasing day by day due to the lifestyle we are following because of which mental stress is also increasing. It has been described among the Shirorogas by Acharyas, in which there is severe pain in half of the Shiras i.e, Manya, Bhru, Shanka, Karna, Akshi and Lalaata. Pain will be similar to those produced by sharp objects like Shastra and Arani. The episodes of Ardhavabhedaka may occur once in ten days or once in fifteen day. Acharyas states that severe Ardhavabedhaka could lead to deafness and blindness. This article will covers all the aspects of this disease.

KEYWORDS

Ardhavbhedak, Migraine, Tridosha, Ayurveda



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INTRODUCTION

In today's stressful life headache is the most common complaint for which patient seeks for medical advice. It is a common human experience, diverse in its expressions, complex in its manifestations and difficult to understand in any simple mechanistic way. It may be inferred that foremost headache represents an inability of an individual to deal with the uncertainties of life in some measures. Our acharayas had also described different types of shirahshool which indicate the presence and its adverse effect on human health since ancient times. Today, Headache is generally categorized as primary or secondary. A headache is considered primary when a disease or other medical condition does not cause it. Neurovascular headaches which include migraine is the common primary headaches. Main causes of Secondary headaches are medical conditions, such as sinusitis, neck trauma and stroke, which account 2% of all headaches.

According to Acharaya Sushruta there are 11 types of Shiro-roga. Among them, one of them is Ardhavabhedak in which unilateral headache is there which is associated with bhrama and different intensity of pain. This can be correlated with Migraine.

Most of the people don't even visit doctor for this problem. It remains underdiagnosed and untreated, hence Migraine is world's most deadliest disease. Many Indians are suffering from Migraine due to their professional and personal lifestyle and stress related issues which in turn aggravating the problem.

Historical review

The symptom Shirahshula has been known from time immemorial. In Ayurvedic classics and all Sanskrit literature the word Shirahshula has never been considered as a major disease, but it is described as a separate disease entity in various classics. In Atharvaveda the term like "Shirsakti" which is known as headache and the term "Shirshamaya" which has been taken as diseases of head by many acharyas. There is a reference of a drug formula for the management of Shiroroga in Kaushika Sutra. It says if butter is mixed with Kushtha (Saussurealeppa) and placed on forehead it will be effective in Shiroroga. The references of Shiroroga are not found in other Vedic literature. While in Buddha kala references of medicated Grita for the management of Shirashula in the form of NasyaKarma given to the wife of Sreshti of Saketa Nagar by Acharya Jeevaka are present. Ayurveda have used various terminologies for the word Shirahshoola. Charaka has described the word Shiroroga,



Sushruta and Bhavamishra have used the word Shirobhitapa, while Vagbhatta has used the term Shirastapa for Shirahshoola. Shirahshoola denotes Shiroroga i.e. the painful conditions of the forehead. Charaka has described five types of Shiroroga whereas Sushruta, Bhavamishra and Yogratnakar have classified eleven types of Shiroroga. Acharya Vagbhatta and Sharangadhara have explained ten types of shiroroga along with nine other diseases of scalp.

Ardhavbhedaka

In ayurveda classics, Ardhavbhedak is mentioned under the heading of Shirorogas. The word Ardhavabhedak has three components viz.

➤ Ardha (half or half side) + Ava (bad prognosis) + Bhedaka (breaking pain)

Thus actual meaning of Ardhavabhedak is breaking type of pain in one half of the head either right or left. Chakrapani make it clear by saying Ardhavabhedak means “Ardha Mastaka Vedana”.

Definition of Ardhavabhedak

According to Acharya Charaka

Ardhavabhedak is a condition where acute pain in half side of head, sides of the neck, eyebrow, temple, ear, eyes are seen. The pain is like piercing in nature. If the condition becomes aggravated, it may even impair the functions of the eye and ear.

According to Acharya Sushruta¹

If one half of the head has severe pricking, piercing type of pain which is associated with giddiness and which appears suddenly after a fortnight, ten days or can appear suddenly any time. Such a condition is known as Ardhavabhedak, caused by Tridhoshas.

According to Acharya Vagbhatta²

Pain in half side of head is considered as Ardhavabhedak.

Nidanas of Ardhavabhedak³

Nidanas explained can be again divided into Aharaja and Viharaja nidana:

Aharaja nidana:

1. **Adhyashana:** Intake of food before the digestion of previous meals.
2. **Athyashana:** Consumption of food in excessive quantity.
3. **Rooksha Bhojan:** Excessive consumption of food having rooksha guna.

Viharaja nidana:

1. **Ayasa:** Excessive physical strain.
2. **Poorvavata sevana**
3. **Veg sandharana:** Suppression of natural urges e.g. sneezing, vomiting etc.
4. **Vyayama:** Excessive exercise.
5. Avashyay sevana
6. Maithuna

Avashyaya, Divaswapna, Atimaithuna, Atapa sevana, Purovata sevana and Vegadharana are also mentioned as specific causative factors of Ardhavabhedak.

Purvarupa of ardhavabhedaka



No specific reference is cited in Bhrihatrayis.

In madhava Nidana, general purvarupa for Shirahshoola has been mentioned as - *Ishat Daha and Supti*.

Rupa of ardhavabhedaka

According to Acharya Charaka⁴

Severe pain in half side of the head, affecting particularly neck, eye brows, temporal region, ear, eye and forehead. The pain is like cutting by the sharp objects or piercing in nature.

According to Acharya Sushruta⁵

Pricking pain in one half of the head which is piercing or aching in nature and associated with giddiness. These features appear every fortnightly or ten days or any time.

According to Acharya Vagbhata⁶

Acharya Vagbhata also emphasized on its paroxysmal nature of pain and said that it comes in every Paksha (fortnightly) or Masa (Month). The headache subsides by itself i.e., Svayameva Upashamyati.

SAMPRAPTI OF ARDHAVABHEDAK ACCORDING TO ACHARYA CHARAKA⁷

NIDAN



1.Aharaj

2.Viharaja

3.Mansika

4.Agantuja



Vitiation of tridosha



Enters siras of shiras



Vitiates the rakta



Gets lodged in ardha shiras



Ardhavbhedaka

The Nidana factors Aharaja (Ruksha ahara and Adyashana), Vihara (Purvavata sevana, Vegasandhara, Ati Maithuna),

Manasika (Krodha , Shoka, Bhaya) and Agantuja like any Aghata to the Shirah vitiates either vata alone or associated with



kapha enters the siras of the Shiras, Vitiates the Rakta dhatu, invades the half portion of the head and causes Ardhvabhedak.

Samprapti ghataka

Dosha- Tridoshaja or Vata Kaphaja

Dushya-Rasa-Rakta

Rakta is a dushya in Shiroroga, because Charaka has included “*Shiro-Ruk*” in “*Shonitaja Roga*”. It has been clearly stated by him that the vitiated doshas after reaching Shirah exaggerate Rakta there to produce Shiro Roga. Thus, Rakta is the main dushya in Ardhavabhedak.

Srotasa- Raktavaha srotasa

It can be correlated with Siras of head i.e. blood vessels of head. Acharya Charaka has explained about Shirogata sira in diseases occurring in head. He stated that the dushita doshas after reaching Shirah will affect Rakta along with sira there, to produce Shiroroga. So in Ardhavabhedak also, srotas involved is sira (blood vessels) of headache.

On this basis, the involvement of Raktavaha srotasa in Ardhavabhedak can be inferred.

Srotodushti - Sanga, Vimarga-gamana.

Agnimandya –Jatharagnimandya, Rakta dhatvagnimandya

The etiological factors like Atyashana, Adhyashana causes Jatharagnimandya. Raktadushti is an essential factor in pathogenesis of Shiro-Roga. So, Rakta dhatvagnimandya can also be inferred.

Udbhava - Amashaya - Pakvashya.

Sanchara - Rasayani

Marga - Abhyantara

Svabhava - Ashukari

Adhisthana - Shirah (Head)

Vyaktisthana - Shirah and its attachments Shirah (head) and its attachments like Manya, Bhru, Shankha, Karna, Akshi, Lalata, Ghata, Hanu and Shirogata Sandhi can be considered as Vyakti sthana of Ardhavabhedak.

Ardhavabhedak chikitsa

According to Charaka Samhitha⁸

Chatusneha(Gritha,Taila,Vasa,Majja)

Shirovirechana, Kayavirechana, Nadi Sveda, Jeerna Gritha, Niruha Basti, Anuvasana Basti, Upanaha, Shirobasti, Dahanakarma and Samanya Prathishyaya Chikitsa are described.

According to Susruta Samhitha⁹

Acharya Sushruta advised to give Bahya Chikitas like Sneha , Sweda, Abyanga, Parisheka, Upanaha, Shirobasti ; Abhyantara Chikitsa i.e. Snehapana, Anuvasana and Niruha ; Nasya with Sirishphala, Dashmooladyavapidana, Madhukadhyavapidan, Madhuradi Nasya.

According to Astanga Hridaya¹⁰

Shirishabeeja Nasya, Shaliparni Kwata Nasya and Lepa of Prapunnatabeeja with Amla.

According to Yogaratnakara-



Suryavartha Chikitsa can be adopted for Ardhavabedhak and Snehana, Svedana, Dhumapana, Snigdoshna Bojana. Vidanga, Krishna Tila Tila used for Lepa.

According to Bhela Samhitha-

Preparations made by milk with Karpasa Beeja, Masha, Godhuma, Sarshapa, Yava, Ksheeripanchamula should be useful. The above drugs cooked in milk are used in the form of Nadi Sveda and Upanaha Sveda.

According to Chakradatta-

Kunkuma mixed with sugar and fried with ghee is used as Nasya in Ardhavabhedak. Nasya with decoction of Dashamula mixed with ghee and rock salt cures the Ardhavabhedak.

According to Bhaishajya Ratnavali

In Bhaishajya Ratnavali, general line of treatment for Shirashula are advised which are Svedana, Nasya, Dhumpana, Virechana, Lepa, Vamana, Langhana, Shirobasti, Raktamokshana, Agnikarma, Upanaha, Purana Ghrita and Shashtika Shali.

Sadhya-asadhyata

In Samhita the Sadhyasadyata of Shirahshoola is not described specially. The prognosis of a disease is usually dependent upon its severity. The Shirahshoola, which is not chronic than one year and devoid of any major complication, can be termed as Sukhasadhya. On the contrary, when Shiroroga is having history of long chronicity with chances of relapse is chronic in nature, even after undergoing all sorts of treatment if no improvement is seen then it can be considered as Asadya. According to acharya Bhela ardhavabhedaka is *Sudustara* i.e. *Kastasadya*.

Upadras

Nayana vinasha (destruction or loss of visual capacity) and shrotra vinasha (destruction or loss of hearing capacity) are the upadras of ardhavabhedak.

Pathya-apathya

Only in Bhaishajya Ratnavali-Shirorogadhikara Pathyapathya for headache are mentioned.

Pathya Chikitsa Upakrama-	Swedana, Nasya, Dhumapana, Virechana, Lepa, Vamana, Langhana, Shirobasti, Raktamokshana, Upanaha
Diet-	Consuming Purana Ghrita, Shali, Shashtikashali, yush Milk, Dhanvamansa, Ghritapura.
Vegetables-	Patolam, Shigru, Vastuka, Karvellaka
Fruits-	Amra, Amalaki, Dadima, Matulunga, Jambheera, Draksha,
Liquid diet-	Narikela, Kanji, Takra



DISCUSSION

Migraine is a throbbing, intense headache in one half of the head. It usually affects people of middle age. It is three times more common in females. Migranous headaches are unilateral, majority of times in the temporal region. It is found in persons who are anxious, rigid, perfectionists and who work hard to fatigue themselves. In Ayurveda it is correlated with ardhavbhedak. Virudha ahara, *Vata Vardhak Ahaar*, stress and lack of sound sleep are the main causes of migraine. According to Ayurveda vitiated vata and pitta dosha are responsible for migraine. Vata can be aggravated by various factors like excessive exercise, trauma, stress, vatika ahara vihar and pitta is usually aggravated by eating pitta vardhak ahar vihar like oily and spicy food, junk food. So, this article is telling us about various food we should take and avoid in migraine patients.

CONCLUSION

Migraine is a vascular syndrome producing recurrent headaches. Headache is usually unilateral and is of throbbing type. It produces occipital headache, visual disturbances, diplopia and severe vertigo which is abrupt and may last from 5 to 60 minutes. These symptoms may occur with

or without a warning sign called an aura. People who get aura see spots, wavy lights and flashy lights. It is a very severe and confusing condition. Modern science is still struggling with successful treatment. So, ayurveda has got answer to this major problem. It is very important to understand this disease so that we can prescribe best treatment for the management of migraine. Pathya and apathya described in ayurvedic text are very essential and a migraine patient should follow these diet accordingly.



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