



A REVIEW ARTICLE ON ARDHAVBHEDHAKA- MIGRAINE

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ABSTRACT

Migraine has been known to medical science for 2000 years. It is described as heterocrania by Aretus of Cappadocia in the first century of the Christian era and the term hemicrania was introduced by Galen (AD 131-201). A paroxysmal disorder characterized by visual or tactile sensory phenomena in an aura associated with or followed by unilateral headache with nausea and vomiting can be defined as a Migraine. The most characteristic feature is it is paroxysmal nature i.e the headache occurs in attacks, separated by intervals of freedom. *Ardhavybhedaka* resembles migraine in modern medical science which is characterized by pain mostly on one side of the head lasts for 2 to 72 hours and pulsating in nature. The present article emphasizes various aspects of Migraine (*Ardhavybhedaka*) in ancient *Ayurvedic* texts.

Keywords: Migraine, *Ardhavybhedaka*, Headache

INTRODUCTION

A healthy mind lives in a healthy body. It is the brain that controls all the functions of the body. Thus, it is one of the most important organs of the body. *Shirah* is considered as “*Uttamanga*”^[1] among all the *Angas* (organs) of the *Sharira*(body) and it is the *Ashraya*

(site) of the *Prana* (life) and all *Indriyas*. There are 107 *Marmas* (vital parts) in the human body and *Shirah* is considered the *Pradhana Marma*. All the *Aacharyas* have mentioned *Ardhavybhedaka* as a type of *Shiro roga*. It is described as *Vataj* or *Vatakaphaja*

by *Aacharya Charak* and *Tridoshaj* by *Aacharya Sushrut*. *Aacharya Vagbhata* has described it as a type of *Vataj Shiro Roga*. “*Ardhe tu Murdhe*” so-called *Ardhavabhedhaka*^[2]. Usually, pain is localized too often in the temple and starts as boring pain which then spreads until the whole side of the head is affected. It is associated with photophobia and phonophobia. As the intensity increases it acquires a throbbing character. The duration of headache is maximum over about 30 minutes and lasts from hours to 1 or 2 days^[3]. The prevalence of Migraine in India is 16-20%^[4]. Vasomotor changes can also be seen like paleness of skin, and bruising around the eyes. On the affected side the superficial temporal artery is often seen to be congested and pulsating.

MATERIALS AND METHODS:

For the present article *Ayurvedic* texts like *Brihatrayi*, *Laghutrayi*, commentaries have been reviewed. Available material on the internet, research papers have also been reviewed. Modern texts and websites were referred to collect information.

REVIEW OF LITERATURE:

As per *Aacharya Sushruta*, *Yasyottamanga ardhamateeva jantoh sambheda toda bhramashoola-jushtam / Pakshaat dashaat athava apyakasmaat tasyaardhabhedam tritayaat vyavasyet//* According to *Aacharya Vagbhata*, *Ardhe tu moordhnah so Ardhavabhedhaka* *Aacharya Chakrapani* has described *Ardhavabhedhaka* as *Ardhamastak Vedana*

NIDANA (Etiology) OF ARDHAVABHEDHAKA
Sandharana(suppression of natural urges), *Divaswapana*(sleep during day time), *Ratrijagrana*(vigil during the night), *Mada*(alcohol), *Uccha Bhashana*(speaking aloud), *Avashyaya* (exposure to frost), *Pragvata*(exposure to eastern wind), *Atimaitihuna*(sexual indulgence), *Asatmya Gandha*((inhalation of undesirable smell), *Raja*(exposure to dust), *Dhuma*(smoke), *Hima*(snowfall) and *Atapa*(sun), *Guru Ahara* (intake of heavy food), *Amla Ahara*(sour food) and *Harita Dravya* (rhizomes including tubers), etc in excessive quantity, *Sheeta Ambu Sevana*(excessive intake of cold water),

Shiroabhighata (injury to the head), *Dushta Ama*(a product of improper digestion and metabolism), *Rodana*(lamentation), *Ashruvega Nigraha*(suppression of tears), *Meghagamana*(the advent of cloud), *Manasa Santapa*(mental stress). According to modern etiology of migraine is largely unknown. There is strong family history reported in as many as 90% of classical migraine. Certainly, migraine can occur after a period of excitement or excessive work. Minor trauma, bright lights, and strong smells such as wet paint can also precipitate migraine. In dietary precipitants dairy products particularly cheese, chocolate, and most commonly caffeine and alcohol. Missing meals may also precipitate an attack.

POORVARUPA (Prodromal symptoms)

Although in *Ayurvedic* classics no specific *Purvarupa* are mentioned yet one reference is available in *Vaidya Vinod* according to which

- *Manyagraha*
- *Guruta*

It means restricted movements in head extension and flexion associated with heaviness in the head.

According to *Madhava Nidana*:

- *Daha*
- *Supti*

According to modern headaches may be preceded by prodromal symptoms like lassitude, hunger, and slight looseness of bowels.

RUPA OF ARDHAVABHEDHAKA

According to *Aacharya Charaka*, the symptoms of *Ardhavabhedhaka* are severe pain in half side of the head, affecting particularly the neck, eyebrows, ear, eye, temporal region, and forehead. The pain is cutting and piercing in nature.

Aacharya Sushruta has mentioned piercing and tearing pain in one half of the head associated with giddiness. These symptoms appear every fifteen days or ten days or any time.

Aacharya Vagbhata has mentioned the pain in *Ghata* (occipital region) and all the *Shirogata Sandhis* in addition to where the pain occurs. The headache subsides by itself i.e *Svayameva Upashamyat*.

SAMPRAPTI (Pathogenesis)

Consumption of *Aharaja*, *Viharaja* and *Manasika Nidana*



Accumulation of *Vatadi*),*Dosha*



Vitiation of *VVK(Ch)*, *VPK(Su and V(Va)*



Urdhavagamana by *Kapha Yukta Vata*



Sthansanshraya in *Ardha Shirah*



Pain in *Ardha Shirah* and its appendage



Ardhabhedhaka

SAMPRAPTI GHATAK

Dosha- Tridoshaja (Su.Ut. 26)^[5], *Vata Kaphaja* (Ch. Si 9)^[6], *Vataja* (A.H.23)^[7], *Vata kaphaja* (Yogaratanakara)^[8]

Dushya- Rasa- Rakta

Agni- Jathragnimandhya, Rakta Dhatvagnimandya

Srotas- Rasa- Raktavaha Srotasa

Srotodushti- Sanga and Vimargagamana

Udbhava Sthana- Amashaya- Pakvashya

Adhisthana- Shirah

Vyaktisthana- Shirah and its appendages

Vyadhi Marga- Abhyantara Marga

CHIKITSA (Treatment) OF ARDHA-VABHEDHAKA (Migraine)

Following preventive measures should be taken for all types of headaches.

Samshodhana Chikitsa: *Nasyakarma* is the important method of treatment in *Urdhavajatrugata Rogas*. *Nasa* is considered as gateway of *Shira*^[9]. Hence *Nasya* with special medicines can be put into practice in headaches. *Aacharya Sushruta* has described *Nasya* with *Shirishphala*, *Madhukadhyavapidan*, *Dashmooladyavpidana*, and *Madhuradinasya*

Samshamana Chikitsa: Based on *Samanya Vishesh* principles the vitiated *Doshas* should be brought to their normal state along with *Nidana Parivarjana*.

Nidana Parivarjana: Etiological factors producing headaches should be avoided.

Other Methods: Various methods can be applied for the treatment of *Shiroroga* after assessing the general condition of the patient and the predominance of manifesting *Dosha* like *Snehana*, *Svedana*, *Upanaha*, *Lepa*, *Parisheka*, *Agnikarma*^[10], *Raktamokshana*, *Shirobasti*, etc.

Pathya- Apathya (Wholesome- Unwholesome)

Nidana Parivarjana is most important to break the pathogenesis of disease. Apart from *Snehana*, *Svedana*, *Upanaha*, *Lepa*, *Parisheka*, *Agnikarma*, *Raktamokshana*, *Shirobasti Purana Ghrit*, *Shali Dhanya*, *Shashti Dhanya*, *Yusha*, *Dugdha*, *Dhanv Maansa*(meat of animals of arid), *Patola*, *Shigru*, *Draksha*, *Vastuk*, *Kaarwelak*, *Aamra*, *Dhatri*, *Daadim*, *Jambiri Nimbu*, *Tila Tail*, *Takra*, *Kaanjikam*, *Narikela*, *Haritaki*, *Kushtha*, *Bhringaraja*, *Kumari*, *Mustak*, *Msheera*, *Chandana*, *Karpoora* etc are few important *Pathya* in *Shirorogas*.

Kshavthu, *Jhribha*, *Mootra*, *Vaashpa*, *Nidra*, and *Mala Vegavrodha*, *Dugdha*, *Neer*, *Viruddha Bhojan*, *Viruddha Jala Manjanam*, *Danta Kaashtham*, *Divaswapan* etc are important *Apathya* in *Shirorogas*.

DISCUSSION

Migraine is a challenging disease to diagnose because it is a clinical diagnosis based on symptoms that are subjective and verifiable only by the patient. Migraine is an episodic headache disorder characterized by severe pain on one or both sides of the head, nausea, gastric upset, light sensitivity, etc. It is *Vata-Pitta Pradhan Tridoshaj Vyadhi*. Modern drugs available for migraine have a lot of side effects, drug dependency, and chances of getting chronic headaches. In *Ayurveda*, there are varieties of natural medications in the treatment of *Shirorogas* like *Nasyakarma*, *Snehana*, *Svedana*, *Upanaha*, *Lepa*, *Parisheka*, *Agnikarma*, *Raktamokshana*, *Shirobasti*, etc. In nutshell, *Ayurveda* proved better in the management of disease in comparison to modern.

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