**ROLE OF AYURVEDA IN THE MANAGEMENT OF ARDHAVBHEDAKA**

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**ABSTRACT**

*Shira* is considered as *Uttamanga* i.e that where vital breath of living beings and also all the sense organs are located, and which is supreme of all organs. In modern science, *Ardhavbhedaka* can be correlated with Migraine. The word *Ardhavbhedaka* has two components viz. *Ardha* and *Avabheda-ka*. *Ardha* means half side, *Ava* suggest bad prognosis, *Bheda-ka* means breaking through, perforating or bursting out type of pain. In this, pain affects half region of the head. Role of *Agni-dusti, Manah-santapa, Rodana, Shoka, Bhaya* etc. psychological factors have been emphasized in the etiopathogenesis of this condition. Generally, traditional medicine focus on pain relief, but the main objective of Ayurvedic diagnosis is to find the root cause and eliminate it through changes in life style (*Din-charya*), diet (*Ahara*) and keeping the *Agni & Doshas* in balance. Life style management like proper Diet and Sleep, Exercises, *Yoga & Pranayam*, following Ayurvedic Ritucharya, *Ratricharya*, *Din-charya* and *Sadvritta* etc. formulations like *Ashwagandha, Pravalapishti, Giloya satva, Pathyadi kwath, Shirah shula divajra rasa* are effective.

**Keywords:** *Ardhavbhedaka*, Migraine, Shamana, Samashodhana Chikitsa.

**INTRODUCTION**

In Ayurveda, *Shiroroga* are known by any of the following names: *Shiroruja, Shiroarti, Shiripida, Shiroruk, Shirogada and Shirovedna*. According to *Sushrutacharya* and *Bhavaprakash*, there are eleven types of *Shiro-rogas: Vataja, Pittaja, Kaphaja, Sanipataja, Raktaaja, Krimija, Kshyaja, Shankhaka, Suryavarata, Anantvata* and *Ardhavbhedaka*², ³ of each of these types. *Ardhavbhedaka* is a type of *Shiro Roga* (headache) with hemicranial location and periodic onset. It is well explained among other *Shiro Roga* in respect to its aetiology, pathology, symptomatology as well as treatment⁴.
Ayurvedic texts Ardhavbhedaka is described as Vata or Vata-Kaphaja predominant Shirogataroga by Acharya Charaka\(^5\) and Tridosha shirogataroga by Acharya Sushruta\(^6\). The translation of Ardhavbhedaka seems to be most fitting for Migraine headaches.

Migraine is a relatively common medical condition that can severely affect the quality of life of the sufferer and his or her family and friends\(^7\). Almost 8% of Canadians over the age of 12 have been diagnosed with migraine, of which 75% are women and 25% are men. Migraine is most commonly experienced by both men and women between the ages of 25 and 39\(^8\).

Although an estimated 2 million Canadians have been diagnosed with migraine, only 1 in every 12 migraine cases has been diagnosed.

There are two different types of migraines: migraines without aura and migraines with aura.

Migraine without aura is a condition characterized by moderate to severe throbbing and unilateral pain. The pain is worsened by movement and accompanied by at least one of the following symptoms\(^9\).

- Nausea, loss of appetite and/or vomiting
- Photophobia (increased sensitivity to light)
- Phonophobia (increased sensitivity to sound)

Migraines without aura are characterized by sudden onset and can have a major impact on the sufferer’s daily life\(^10\). On average, untreated migraine episodes last from 4 to 72 hours.

Migraine with aura involves any number of different sensations that range from visual disturbances to physical sensations. The aura symptoms usually occur in alternating body sites during different attacks. Almost always preceding the headache, the aura symptoms can last between 5 and 60 minutes. Some people report having a prodrome, a feeling of strangeness a day or two before the attack begins. Prodromes are characterized by mood changes, food cravings, feeling tired or hyperactive, or excessive yawning. Some people may also experience fatigue, stiffness in the neck and/or difficulty concentrating.

**Nidana (Etiological factors)**\(^11\)

- **Food associated factors:** - Rukshahara (Intake of dry food), Atyahara (Overeating), Adhyashana (Intake of food before digestion of prior meal), Upavasa (Fasting), Mada, Tikshna pana (Intake of alcohol).
- **Sleep associated factors:** - Divasvapan (Day Sleep), Prajagarana (Awakening at night)
- **Climate /environment associated factors:** - Pragvata, Avasyaya (Exposure to cold breeze, dew), Raja, Dhuma (Exposure to Dust /smoke) Atapa sevana (Sun exposure)
- **Behavioural factors:** - Vegasandharana (Suppression of natural urges), Uccha bhashya (Loud speech) Ati bhashya (Excessive talking)
- **Physical Factors:** - Ayasa (Fatigue), Vyayama (Physical exercise), Atimaithuna (Excessive sexual activity)
• **Psychological Factors**: - Manastapa (Stress)
• **Others**: - Asatmya Gandha (Unpleasant odour)

**Rupa (Clinical features):**
All the Acharyas have mentioned that the headache of Ardhavabhedaka occurs in one half of the head.

The specific sites of headache are also mentioned in texts. Acharya Charaka has described the prominently involved sites as Manya (neck), Bhru (eyebrow), Shankha (Temporal region), Karna (ear), Akshi (eye) and Lalata (fore head). The pain is like cutting by the sharp objects or piercing in nature\(^1\). Acharya Vagbhatta has mentioned Ghata (occipital region according to Indu and Parietal region according to Arundatta) and all the Shirogata Sandhis in addition where the pain occurs. He has also emphasized on its paroxysmal nature and said that it comes in every Paksha (fortnightly) or Masa (Month). The headache subsides by itself i.e., Svayameva Upashamyat\(^1\). Acharya Sushruta has mentioned severe piercing and tearing pain in one half of the head associated with giddiness. These features appear every fortnightly or ten days or any time\(^1\).

**Samprapti (Etiopathogenesis)**
• **Dosha** - Vata or Vata-Kaphaja(Acharya Charaka)/Tridoshaja(Acharya Sushruta)/Type of Vataja Shirahshoola(Acharya Vagbhatta).
• **Dushya** -Rasa-Rakta.

Acharya Charaka has included “Shiro- Ruk” in “Shonitaja Roga”\(^1\). That’s why Rakta is the main dushya in Shiroroga

Moreover, it has been clearly stated by Acharya Charaka that the vitiated doshas after reaching Shirah vitiates Rakta there to produce Shiro Roga. Thus, Rakta is the main dushya in Ardhavabhedaka.

• **Srotasa** - Rasa-Raktavaha srotasa.

It can be taken as Siras of head i.e. blood vessels of head. Acharya Charaka has mentioned the involvement of Shirogata sira in diseases occurring in head. He stated that the vitiated doshas after reaching Shirah vitiates Rakta along with sira situated there, to produce Shiroroga\(^1\). Hence, in disease Ardhavabhedaka also, srotas involved is sira (blood vessels) of headache.

On this basis, the involvement of Raktavaha srotasa in Ardhavabhedaka can be inferred.
• **Srotodushti** - Sanga, Vimargagama.
• **Agnimandya** - Jatharagnimandya, Rakta dhatvagnimandya

The etiological factors of Ardhavabhedaka 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 appendages
Shirah and its appendages like Manya, Bhru, Shankha, Karna, Akshi, Lalata, Ghata, Hanu and Shirogata Sandhi can be considered as Vyakti sthana of Ardhabhedaka.

**Various stages of Samprapti as per shad-viddha kriyakala**

In Sanchayavastha, the various Nidana sevana leads to Dosha-Dushya Dushti, Agnimandhya causes Apachana-Shuktapaka formation of annavisha i.e. Ama in Amashaya. Simultaneously Rasa-Raktavaha sroto dushti also takes place.

**Explanation:**

<table>
<thead>
<tr>
<th>Nidana Sevana</th>
<th>Agnimandya</th>
<th>Amotpatti</th>
<th>Srotovarodha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aggravation of all the three doshas</td>
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</table>

Then comes Prakopavastha, where vitiation of doshas is seen. Acharya Sushruta has mentioned involvement of tridoshas and Acharya Charaka has mentioned only Vata or Vata-Kapha involvement, whereas Acharaya Vagbhatta has described the involvement of Vata dosha only. The vitiated Doshas mixes with Ama in Amashaya. Prakupita Dosha & Dushya leads to Sroto-Dushti i.e. Kha-vaigunya in Shirogata Rasa-Raktavaha Srotas (can be correlated with blood vessels). Thus a base for prasarana is ultimately established.

**Explanation:**

Rakta is considered as the main dushya and shirogata as the main srotasa involved in shiroroga as Acharya Charaka has included Shiroroka in Shonitaja Roga\(^19\). Moreover it has been clearly stated that the vitiated doshas after reaching Shirah vitiate Rakta along-with Sira i.e. blood vessels situated there, to produce Shiroroga\(^20\).

Now comes the Prasaranavastha, in which there is urdhvagamana by Vata dosha due to its chala guna or Kapha along with Vata causes urdhvagapravriti. The urdhvagata doshas establishes their seat in Shirah, which is the fourth stage i.e. Sthana sanshrayavastha.

**Vyakti:** On the basis of above mentioned factors it is obvious that the vitiated doshas, particularly Vata or Vata-kapha reach the head which in turn vitiate Rasa and Raktavaha srotas situated there leading to the manifestation of symptomatology of Ardhabhedaka in the fifth stage of Samprapti. The aggravated Vata gets obstructed by Kapha and it dry up the Kapha or Somatatva of Manya, Shankha, Bhru and Lalata pradesha and causes severe pain in half of the head. In this way, to dry up the Ka-
pha copulation of Pitta is also necessary. So Sushrta’s opinion is appropriate in his way.

Bhedavastha: If the disease is neglected or not treated due to any cause it may become chronic or lead to various complication such as ne-tra–karna-Nasa.

Chikitsa (Management Approaches)
1. Nidana parivarjana: Avoid the precipitating factors whenever possible, consume compatible diet and adopt life style modifications suitable to the disease condition.
2. Shamana Chikitsa (Drug therapy):
   - SINGLE DRUGS: Shunthi (Zingiber officinale Rosc.) Churna, Yashthimadhu (Glycyrrhiza glabra L.) Churna, Godanti Bhasma, Pravala Bhasma/Pisti.
   - COMPOUND FORMULATIONS: Ashvagandharishta, Sirashuladivajra Rasa, Sutashekhara Rasa, Sitopaladi Churna, Rasonadi Vati, Kalyanaka Ghrita, Anu Taila, Shatkhadi Taila, Bhallatakadi Taila, Bhrahmi Taila, Rashnadi Lepa
3. Samashodhana Chikitsa:
   - Snehana (Oleation):-
     a. Bahya (External): Asanabilvadi Taila / Balaguduchyadi Taila
     b. Abhyantara (Internal): Jivaniya Ghrita / Kalyanaka Ghrita
   - Svedana: Nadisveda, Upanaha
   - Kaya Virechana: with Kshira and Ghita
   - Anuvasana Basti: Purana Ghrita
   - Shirovirechana: Nasya with Kshira and Ghrita or Anu Taila or shunthi with milk, Avapidana Nasya with shirish phala.
   - Raktamokshana: Siravedha
4. Other procedural therapies:-
   - Shirobasti: Asanabilvadi Taila/ Candana balalakshadi Taila/ Kshirabala Taila
   - Shiroabhyanga
   - Shiro Lepa: Shunthi mixed with water, Vidanga with Tila and Sarivadi Lepa mixed with Kanji, Taila and Ghrita.
   - Dahana

Pathyapathy
1. Should consume:-
   - Cereals and Pulses: Shali (Old rice), Shashtika, Mudga, Masha, Kulattha.
   - Fruits and Vegetables: Patola, shigru, Draksha, Karavellaka, Amra, Dhatri, Mastulunga, Narikela.
   - Liquids: Takra, Lukewarm milk, Yusa, Kanji, Taila.
   - Purana ghita (Old Ghee)
   - Jangala masa.
   - Herbs: Haritaki, Kustha, Bhringaraja, Kumari, Musta, Usheera.
   - Ksheera, ghita abhyasa.
   - Practices: Svedana, Nasya, Dhoomrapana, Virechana, Lepana, Yamana, Langhana
2. Should avoid:- Suppression of natural urges, contaminated water, Day sleep and Incompatible diet.

Prevention
Practice Dinacharya (daily regimen) and Ritu-charya (seasonal regimen), Practice Nasya karma (nasal administration of medicaments), Consume wholesome, compatible and easily digestible food. Avoid the causative /trigger factors, Avoid stress, Practice Meditation
CONCLUSION

Ardhavbhedaka is described as Vataja or Vata-Kaphaja predominant Shirogataroga. Rakta is the main dushya in it. Ama produced due to jatharagni mandya obstructs the srotasa and aggravates all the three doshas. This leads to manifestation of the disease. So, the aim of management of Ardhavabhedaka in Ayurveda is focused on pachana of Ama by enhancing Jatharagni and pacification of vitiated doshas. Rasayana therapy may also be given to enhance oja. This can relax the mind and give strength to nervous system. Patients are also advised to avoid those diets and life styles, which are trigger factors for ardhavabhedaka. Along with this, a number of herbal and herbo-mineral preparations are advised to get relief in symptoms of ardhavabhedaka.

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