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A Conceptual Study on *Ardhavabhedak* w.s.r Migraine

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ABSTRACT:

Migraine is a form of primary headache, manifested by the recurrent attacks of pulsating headache, mostly associated with nausea, vomiting, photophobia and phonophobia with or without an aura. It is the second most common cause of headache disorder affecting about 12%. In this females are most prone 15% and males are affecting about 6%. On the basis of the symptoms of Migraine can be correlated with *Ardhavabhedak*,. *Ardhavabhedak* is one such disease which is increasing day by day due to lifestyle we are following because of which mental stress is also increasing. It has been described among the *Shiropogas* by *Acharyas*, in which there is severe pain in half of the head i.e. *Manya*, *Shankha*, *Akshi*, *Karna*, *Bhru*, *Lalaata* and *Arani*. Pain is similar to those produced by sharp objects like *Shashtra* and *Arani*. The occupancy of pain is episodic that may vary from person to person. According to some *Acharyas* it could lead to deafness and blindness.

Key words: Migraine, *Ardhavabhedak*, headache.

INTRODUCTION

Our ancient sages defined important organs and emphasized the necessity of three essential organs, as the body's survival is dependent on them. *Shirah* is one of them, including both life and sense abilities.¹ A lot of description is given in Ayurveda to preserve wellbeing and control *Shirah's* ill state. Our ancient sages defined important structures and emphasized the necessity of three essential body part, as the body's survival is dependent on them. *Shirah* is one of them, including both life and sense abilities.² *Acharya Charaka* has described *Shiras* under *Dashavidha Pranayatanas*³ and three *Pradhana Marmas* that are the *Moola* of *Shareera*.

It is mentioned as *Tridoshaja* by *Sushruta*⁴ *Vata/Vata-kaphaj* by *Acharya Charaka*⁵ and *Vataja* by *Vagbhatta*⁶ Different opinions are available regarding *Shiro-roga*.

Among them especially *Charaka* and *Sushruta* have considered *Shiro-roga*, where *Shoola* is the main symptom.⁵ They have not taken *Kapalgata Vyadhi* like *Khalitya*, *Palitya* in consideration as *Shiro-roga*. All the *Acharyas* have mentioned different numbers of *Shiro-roga* but all of them have mentioned *Ardhavabhedaka* as one of them. In *Ardhavabhedaka*, *Ardhaparshwa Shiroadana*, *Pakshahat - Dashahat - Aksmat Vedna*, *Bheda-Todavat Vedana* and *Bhrama* are the common symptoms.⁷ On the basis of the symptoms of *Ardhavabhedaka*, can be correlated with Migraine. Migraine is a prevalent neurovascular sickness with a major influence on quality of life, according to the International Headache Society (I.H.S.). It is the second most prevalent cause of headache, and it has become a hard problem in the current scenario due to changes in lifestyle.



It affects three times as many women as it does men. More than two-thirds of Migraine sufferers have never sought medical advice or have stopped doing so. It goes undiagnosed and untreated. The precise mechanism of migraine is yet unknown. As a result, the World Health Organization lists migraine as one of the world's most debilitating medical conditions. Migraine is increasingly considered a chronic illness rather than just a headache. The term "migraine" refers to a vascular spasm condition affecting the cranial blood vessels. Increased sensitivity to light and sound (Son photophobia), nausea, auras, difficulty speaking, and strong pain on one side of the head are all symptoms of a migraine episode.

It is mainly divided into two subtypes- Migraine without aura (common migraine) and Migraine accompanied by aura (classical migraine). Classic migraines account for 25% of migraine cases, and there is frequently a familial history of the disorder. Visual disturbances such as fortification, scotomata (blind spots within the field of vision), or visual field abnormalities may occur before the beginning of headache in classical migraine. Unusual tastes and aromas may also be present in the aura. The most common type of migraine is common migraine, which accounts for 75% of all instances.⁸ As a result, there is a need to investigate an effective Migraine management strategy.

In *Ayurveda* headaches are known by *Shiroroga*, *Shirotapa*, *Shirahshula* according to *Sushruta Acharya*. There are 11 type of *Shiroroga* according to *Acharya Sushruta* and *Bhavprakash* viz *Vattaja*, *Pittaja*, *Kaphaja*, *Tridoshaja*, *Raktaja*, *Krimijakshayaja*, *Sankhaka*, *Suryavarta*, *Anantvatta* and *Ardhavabhedaka*. *Ardhavabhedaka* seems to be most similar with Migraine headache. *Ardha* refers to something affecting only one side of the head and *Bhedavat* indicates that is splitting, pricking and piercing in nature. Therefore, *Ardhavabhedaka* means splitting, pricking and piercing pain affecting the half side of head at every fortnight or 10 days due to the vitiated *Doshas*. *Acharya Vagbhatta* has mentioned *Ardhavabhedaka* under *Vataja Shiroroga*, when greatly aggravated it destroys the eyes (sight) and the ears (hearing). Western drug treatment options have multiple side effects and are largely unsuccessful in the managing Migraine headache.

In India, 15-20% of people suffer from migraine. The World Health Organization estimates the worldwide prevalence of current migraine to be 10% and the lifetime prevalence to be 14%. In the United States, more than 30

million people suffer from 1 or more migraine headaches per year. This corresponds to approximately 18% of females and 6% of males. Approximately 3000 migraine attacks per million persons worldwide occur every day. Migraine also has a strong genetic component.⁸

MATERIAL AND METHOD

Ardhavabhedak related literature is explained from classical texts such as *Sushruta Samhita*, *Ashtanga Sangraha*, *Ashtang Hridaya*, *Bhavprakash*, *Charak Samhita* etc. Reviewing of contemporary literature focusing on journals, articles, internet material and previous research papers related to these subject.

AIM AND OBJECTIVE

The aim of the present study is to review a conceptual study on the disease *Ardhavabhedaka* w.s.r. to migraine.

Literary review

Nidana plays an important role in manifestation of disease. Ancient *Acharyas* like *Charaka*, *Bhela* etc have mentioned independent and specific *Nidanas* of *Ardhavabhedaka* whereas *Vagbhatta* has explained only *Samanya Shiroroga Nidanas* which will produce any type of *Shirorogas* including *Ardhavabhedaka*.⁹ From the available information on *Samanya Nidana* of *Shiroroga* and specific *Nidana* of *Ardhavabhedaka*, the *Nidanas* have been classified as *Aharaja*, *Viharaja*, *Manasika* and *Anya Nidana*. Among the specific *Nidana* mentioned for *Ardhavabhedaka*, no reference is available in classics regarding *Manasika Bhavas*. But there are few *Samanya Shiroroga Nidana* which are *Manasika* in origin which can be taken into account on the basis of knowledge of Migraine. While considering *Poorvarupa* there is no specific *Poorvarooopa* mentioned in *Brihatrayi*. In *Madhava Nidana*, general *Purvarupa* for *Shirahshoola* has been mentioned as - *Ishat Daha and Supti*.¹⁴

Dosha predominance in *Ardhavabhedaka*:

- *Vataja or Vata-Kaphaja*: *Acharya Videha*, *Charaka*, *Madhava*, *Bhavamishra*.

- *Tridoshaja*: *Acharya Sushruta*

- *Vataja*: *Vagbhatta*

- *Vata- Pitta Dosha*: *Dalhana* in commentary of *Sushruta Samhita*.

Roopa of Ardhavabhadaka (Table 1)

Periodicity of pain is explained by *Acharya Videha*. He has explained patient experienced attack of migraine in 3 days, 7 days, 15 days, 30 days of interval.

Samprapti of Ardhavabhedak according to Charaka¹⁰ (flow chart)

Samprapti Ghatak:

Dosha- Tridoshaja or *Vata Kaphaja*

Dushya-Rasa-Rakta

Udbhava - *Amashaya* - *Pakvashya*.

Sanchara - *Rasayani*

Marga - *Abhyantara*

Svabhava - *Ashukari*

Adhithana - *Shirah* (Head)

Chikitsa

According to Chakradatta-

Nasya of *Kumkuma* mixed with sugar and fried with ghee is used, *Nasya* with *Kwath* (decoction) of *Dashamoola* mixed with ghee and rock salt cures the *Ardhavabhedak*.¹²

According to Susruta Samhitha¹¹

Sushruta advised to give *Bahya Chikitsa* like *Snehan*, *Swedan*, *Abhyanga*, *Parisheka*, *Upanaha*, *Shirobasti*; *Abhyantara Chikitsa* i.e. *Snehapana*, *Anuvasana* and *Niruha Basti*; *Nasya* with *Sirishphala*, *Dashmooladya* *Avapidana*, *Madhukadhya* *Avapidan*, *Madhuradi Nasya*.

According to Astanga Hridaya¹²

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

According to Yogratnakar

Suryavartha Chikitsa can be adopted for *Ardhavabhedhak* and *Snehana*, *Svedana*, *Dhumapana*, *Snigdoshna Ahar*. *Vidanga*, *Krishna Tila Tila* used for *Lepa*.

According to Charaka Samhitha¹³

Chatusneha (*Ghritha*, *Taila*, *Vasa*, *Majja*) *Shirovirechana*, *Kayavirechana*, *Nadi Sweda*, *Jeerna Ghritha*, *Niruha Basti*, *Anuvasana Basti*, *Upanaha*, *Shirobasti*, *Dahanakarma* and *Samanya Pratishyaya Chikitsa* are prescribed.

Pathya – Apathya¹² (Table 2,3)

DISCUSSION

Almost all the *Acharayas* have mentioned *Ardhavabhedak* in *Shiro-roga*. *Acharaya Sushruta* has mentioned 11 types of *Shiro-roga* in *Uttar Tantra* Among them, one of them is *Ardhavabhedak* in which paroxysmal unilateral headache associated with vertigo and pain of varying intensity is

seen. *Ardhavabhedak* can be scientifically correlated with Migraine due to its cardinal feature "half sided headache". The prevalence of *Vatadosha* may be seen in the highest *Nidan*s. *Vata* is aggravated by a dry-goods addiction, a poor diet, or eating on an empty stomach. The amount of food consumed is determined by the digestive system's capacity. Even light food items, when consumed in large quantities, can cause *Agnimandhya*,⁴ resulting in *Amarasa* formation, which clogs the channels and aggravates all three *Doshas*. The other issue is that exposure to eastern wind causes headaches via constriction of blood vessels caused by *Sheeta Guna* of *Vata*. Similarly, suppressing natural desires stifles *Vata's* mobility. In the contrary sequence, excessive sexual indulgence causes *Dhatu*s degeneration. The many varieties of pain, such as *Toda*, *Bheda*, and others, are also indicative of *Vata dosha's* "*Vishama*" character.

Migraine headaches are characterized by a throbbing, severe headache in one part of the head. It mainly affects persons in their forties and fifties. Females are three times as likely than males to have it. Migraine headaches are usually unilateral and occur in the temporal area. It is found in people who are neurotic, inflexible, perfectionists, and who overwork themselves to exhaustion. It is linked to *Ardhavabhedak* in Ayurveda. It is caused by *Virudha Aahar*, *Vata Vardhak Aahar*, stress, and a lack of quality sleep. Migraine is caused by vitiated *Vata* and *Pitta Dosha*, according to Ayurveda. *Vata* may be aggravated by a variety of reasons such as excessive exercise, trauma, stress, *Vatika Ahara Vihar*, and pitta can be aggravated by consuming *Pitta Vardhak Aahar Vihar* such as greasy and spicy foods, junk food, and so on. *Ardhavabhedak* with special reference to Migraine can be cured or controlled according to individual life style. Following the ethical regimen migraine can be controlled. Ayurveda presents a striking alternative to the biochemical model of modern medicine.

CONCLUSION

Migraine is a vascular disorder characterized by repeated headaches. The pain is generally unilateral and throbbing in nature. It causes a sudden onset of occipital headache, visual abnormalities, diplopia, and severe vertigo that can last anywhere from 5 to 60 minutes. These symptoms can occur with or without an aura, which is a warning indicator. Aura sufferers experience spots, wavy lights, and flashing lights. It's a serious and perplexing issue. Successful therapy is still a challenge for modern science. As a result,

Ayurveda provides a solution to this fundamental issue. It is critical to comprehend this sickness in order to provide the most effective migraine treatment. *Pathya* and *Apathya*, as mentioned in Ayurveda texts, are highly important, and a migraine sufferer should eat these foods.

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Samprapti of Ardhavabhedak according to Charaka¹⁴

Flow Chart

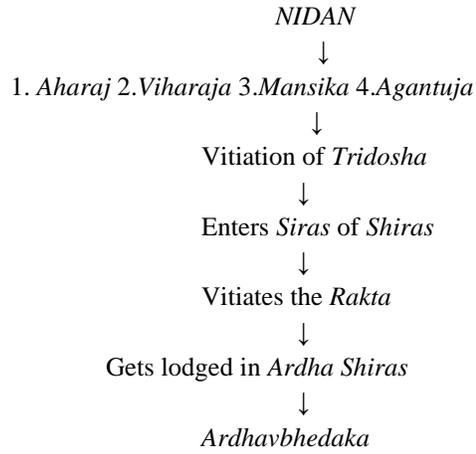


Table 1 Shows Roopa of Ardhavabhadaka:

S.No	Laxanas	Ca.S.	Su.S.	Va	M.N	Bh.
1.	Pain in side of neck	+	-	+	+	+
2.	Pain in eye brows	+	-	+	+	+
3.	Pain in temple	+	-	+	+	+
4.	Pain in ear	+	-	-	+	+
5.	Pain in eyes	+	-	-	+	+
6.	Pain in forehead of any one side	+	-	+	-	-
7.	Cutting type of pain	+	-	-	+	-
8.	Piercing pain	-	+	-	-	-
9.	Pricking Type of pain	-	+	-	-	-
10.	Giddiness	-	+	+	-	-
11.	Throbbing type of pain	+	-	+	-	-
12.	Tinnitus	-	-	+	-	-
13.	As if eyes are being pulled out.	-	-	+	-	-
14.	As if sutures of head are being separated.	-	-	+	-	-
15.	Trismus & Frozen shoulder	-	-	+	-	-
16.	Intolerance to light	-	-	+	-	-
17.	Running of nose	-	-	+	-	-
18.	Damage to eye sight	+	-	+	+	+
19.	Damage to hearing	+	-	+	+	-

Table 2 Shows Pathya

<i>Pathya Ahara</i>	<i>Pathya Vihara</i>
<i>Amla, Lavana Rasa, Ghrita, Shali, Godhuma, Shastik Shali, Balamooladi Yusha, Kulattha Yusha, Kanjika, (Jangal Mamsa), Godugdha, Dahi, Takra, Purana Guda, Dashamodambu, Jeernavari, Narikelambu, Patola, Shighru, Vastuka, Karvellaka, Draksha, Amra, Amalaki, Haritaki, Dadima, Matulung, Kushta, Bhringaraj, Kumari, Musta, Ushira, Karpura, Gandhasara.</i>	<i>Swedana, Nasya, Dhumpana, Virechana, Lepa, Vamana, Langhana, Shirobasti, Rakta Mokshana, Agni Karma, Upanaha. Siravedha, Chandrika.</i>

Table 3 Shows Apathya

<i>Apathya Ahara</i>	<i>Apathya Vihara</i>
<i>Dushit jala, Himajala, Sahya and Vindhya parvata jala, Viruddhahara, Apakwa Ksheera, Kapha producing diet.</i>	<i>Kashvathu, Jrimbha, Mutra Bhaspa, Nidra, Mala Vegdharana, Krodha, Diwaswapna, Jalamajjana, Dantakasta.</i>