A Conceptual Study on Ard havabhedak w.r Migraine

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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 Shirah under Dashavidha Pranayatanas3 and three Pradhana Marmas that are the Moola of Shareera.

It is mentioned as Tridoshaja by Sushruta4 Vata/Vata-kaphaj by Acharya Charaka5 and Vataja by Vagbhatta6 Different opinions are available regarding Shirah-roga. Among them especially Charaka and Sushruta have considered Shirha-roga, where Shoola is the main symptom.5 They have not taken Kapalgata Vyadhi like Khalita, Palita in consideration as Shirha-roga. All the Acharyas have mentioned different numbers of Shiroroga but all of them have mentioned Ardhabhedaka as one of them. In Ardhabhedaka, Ardhaparshha Shirovedana, Pakshahat - Dashahat - Aksmat Vedna, Bheda-Todavat Vedana and Bhrama are the common symptoms.7 On the basis of the symptoms of Ardhabhedaka, 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.

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 Ardhabhedaka. Ardhabhedaka 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 Shirorogas by Acharyas, in which there is severe pain in half of the head i.e. Manya, Shankha, Akshi, Karna, Bhru, Laluta and Arani. Pain is similar to those produced by sharp objects like Shastra 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, Ardhabhedaka, headache.
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. 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. As a result, there is a need to investigate an effective Migraine management strategy.

In Ayurveda headaches are known by Shiroroga, Shirotapaka, Shirahshula according to Sushruta Aacharya. There are 11 type of Shiroroga according to Acharya Sushruta and Bhavprakasha viz Vattaja, Pittaja, Kaphaja, Tridoshaja, Raktaja, Krimijakshayaja, Sankhaka, Suryavarta, Anantvatta and Ardhabvedhaka. Ardhabvedhaka seems to be most similar with Migraine headache. Ardha refers to something affecting only one side of the head and Bheda indicates that is splitting, pricking and piercing in nature. Therefore, Ardhabvedhaka means splitting, pricking and piercing pain affecting the half side of head at every fortnight or 10 days due to the vitiated Dosha. Acharya Vagbhatta has mentioned Ardhaabvedhaka 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.

**MATERIAL AND METHOD**

Ardhahabvedhak 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 Ardhabvedhaka 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 Ardhabvedahaka whereas Vagbhatta has explained only Samanya Shiroroga Nidanas which will produce any type of Shirorogas including Ardhabvedahaka. From the available information on Samanya Nidana of Shiroroga and specific Nidana of Ardhabvedhaka, the Nidanas have been classified as Aharaja, Viharaja, Manasiska and Anya Nidana. Among the specific Nidana mentioned for Ardhabvedhaka, 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 Poorvaroopo mentioned in Brihattrayi. In Madhava Nidana, general Purvarupa for Shirashshoola has been mentioned as - Ishat Daha and Supti. Ardhabvedhaka

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

- **Tridoshaja**: Acharya Sushruta

- **Vataja**: Vagbhatta

- **Vata- Pitta Dosha**: Dalhana in commentary of Sushruta Samhita.
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
Shvabhava - Ashukari
Adhisthana - Shirah (Head)
Chikitsa
According to Chakradatta-
Nasya of Kumkuma mixed with sugar and fried with ghee is used, Nasya with Kwath (decotion) of Dashamoola mixed with ghee and rock salt cures the Ardhavabhedak.12

According to Susruta Samhita11

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

According to Astanga Hridaya12
Shirishbeeja Nasya, Shaliparni Kwata Nasya and Lepa of Prapunnabeeja with Amla.

According to Yogaratnakar
Suryavartha Chikitsa can be adopted for Ardhavabhedhak and Snehana, Svedana, Dhunapana, Snigdoshask Shirobasti; Nasya with Sirishphala, Dashmooladya, MadhukadhyyaAvapidana, Madhuradi, Nasya.

According to Charaka Samhita13
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 Vata dosha may be seen in the highest Nidanas. 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 Aghandhiya, resulting in Anarasa 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 Dhatus 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, Vatiha 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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**REFERENCES**


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DOI: [https://doi.org/10.47223/IRJAY.2022.5422]
Samprapti of Ardhavabhedak according to Charaka

Flow Chart

NIDAN

\[ \downarrow \]


\[ \downarrow \]

Vitiation of Tridosha

\[ \downarrow \]

Enters Siras of Shiras

\[ \downarrow \]

Vitiates the Rakta

\[ \downarrow \]

Gets lodged in Ardha Shiras

\[ \downarrow \]

Ardhabhedaka

Table 1 Shows Roopa of Ardhavabhadaka:

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

<table>
<thead>
<tr>
<th>Pathya Ahara</th>
<th>Pathya Vihara</th>
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### Table 3 Shows Apathya

<table>
<thead>
<tr>
<th>Apathya Ahara</th>
<th>Apathya Vihara</th>
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</table>