

## HOLISTIC APPROACH TO MANAGE ARDHAVBHEDAKA W.S.R. TO MIGRAINE

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### ABSTRACT

Recurrent moderate to severe headaches are the hallmark of migraine, a disorder that impairs social interactions, family life, and job quality of life. This is a serious health concern for those in the 20–50 age range. About 15% of women and 6% of men experience migraines, the second most prevalent cause of headaches and the most common headache-related and, in fact, neurologic cause of disability worldwide, throughout the course of a year. Acharyas describe a variety of Shiro Rogas (head diseases) in Ayurvedic writings. Among these, the clinical characteristics of migraine and ardhavabhedaka are very similar. Similar to migraines, analgesics are typically recommended, however they can have adverse effects on other organs. Thus, an Ayurvedic treatment for this illness is covered in this article. Rapid urbanization has altered people's lifestyles in the modern period. Acute and chronic problems are becoming more common as a result of stress brought on

by altered work expectations for a better lifestyle. One chronic ailment that affects many people in varied degrees of severity is migraine. Recurrent moderate to severe headaches are the hallmark of this chronic neurological illness, which frequently coexists with various autonomic nervous system symptoms that interfere with day-to-day functioning. Acharyas reported various kinds of Shiro Rogas (head diseases) in Ayurvedic scriptures. Among these, the clinical characteristics of migraine and ardhavabhedaka are very similar.

**KEYWORDS:** Migraine, Ardhavabhedaka, Shiroshoola, Shiro Roga, Headache.

## INTRODUCTION

Almost all Acharyas refer to Ardhavabhedaka as Vataja or Vatakaphaj<sup>[1]</sup>, with Acharya Sushrut describing it as Tridoshaj Shiro-roga.<sup>[2]</sup> Among the Shirorogas described in Ayurvedic texts is Ardhavabedhaka Roga.<sup>[3]</sup> Vataja, Pittaja, Kaphaja, Sannipataja, and Krimija are the five categories of Shirorogas in Sutrasthana, according to Acharya Charaka. In Siddhisthana, he also listed four other Shirorogas: Shankhaka, Ardhavbhedaka, Suryavarta, and Anantvata.<sup>[4]</sup> Vatika, Paittika, Kaphaja, Sannipatika, Raktaja, Kshayaja, Krimija, Suryavarta, Anantavata, Ardhavbhedaka, and Shankhaka are the eleven categories of Shirorogas, according to Acharya Sushruta.<sup>[5]</sup> Ardha and Avbhedaka are the two parts that make up the word Ardhavbhedaka. Ava denotes a poor outlook, Bhedaka denotes a pain that bursts, bursts, or bursts, and Ardha implies half or half side. Accordingly, Ardhavbhedaka literally means that one half of the skull, either the right or left, is hurting and exploding. The Charaka Samhita's commentator, Acharya Chakrapani, defined Ardhavbhedaka as "Ardha Mastaka Vedana."<sup>[6]</sup> It is Vata Kaphaja illness, according to Acharya Charaka and Madhava.<sup>[7]</sup> It is Tridoshaja illness, according to Acharya Sushruta.<sup>[8]</sup> With symptoms including paroxysmal unilateral (half cranial) headaches occasionally accompanied by vertigo, nausea, photophobia, Phonophobia, and other signs of neurological dysfunctions, Ardhavbhedaka is one of the Shiroroga (disease of the head) conditions that can co-occur with migraine. About 6 to 8% of males and 12 to 15% of women suffer from migraines. Women are three times as likely as males to suffer from migraines. There are other varieties of migraine, but the two most significant ones are common migraine, which has no aura, and classical migraine, which has an aura.

## AIMS AND OBJECTIVES

To evaluate Migraine in the current context.

Compile the literary elements of Ardhavabhedaka (Migraine).

## MATERIALS AND METHODS

Three internet databases (Google Scholar, AYUSH Research Portal, and PubMed) were thoroughly searched for relevant literature.

Classical Book like: Samhita: Charaka Samhita, Shusruta Samhita, Astang Hridaya.

## Migraine by Ayurveda

In Ayurveda, migraine is associated with "Ardhavabhedaka." Treatises provide a thorough explanation of the pathophysiology, etiology, and management of Ardhavabhedaka. Vata

vitiation is attributed to a number of etiological conditions, including excessive use of dry or unctuous substances, exposure to cold, inappropriate sexual activity, suppression of natural desires, fatigue, and exercise. Consuming heavy or difficult-to-digest foods, drinking too much cold water, and eating frequently before a prior meal have all been linked to the vitiation of Kapha (biological humor and systemic integrity) and the development of ama (a byproduct of poor metabolism). The aforementioned etiological variables cause acute unilateral discomfort in the neck, eyebrow, temples, ear, eye, and forehead when either Vata or Kapha impacts the head. Acute pain is akin to a pricking, splitting, or blow from a sharp instrument; when it is severe, it affects how the sight and ear work.<sup>[9,10]</sup>

Paroxysmal pain can happen every day, once every ten days, or once every twelve days.<sup>[11]</sup> This behavior closely resembles the cascade of events that the release of neuropeptides from the trigeminal innervation causes in migraine, including vasodilatation, secondary extravasation, edema, mast cell degranulation, and cortical spreading depression. Following oral administration of polyherbal and herbo-mineral drugs, the treatment consists of Snehapana (internal oleation), Svedana (sudation), Virechana (therapeutic purgation), and Nasya (nasal instillations).

### **Etiology of Ardhavabhedaka**

In the second and third decades of life, migraines are more common in women than in males. Migraines have no recognized etiology. Nonetheless, a combination of hereditary and environmental variables are thought to be involved. About two-thirds of migraine occurrences run in families, and they are rarely caused by a single gene flaw. This suggests that migraines may be predisposed to trigger factors that cause inflammation in the blood vessels and nerves surrounding the brain, which results in pain. Acharyas have identified particular causes in Ayurveda, which can be conveniently categorized into the following classes. Excessive consumption of dry and coarse foods, or Ruksha Bhojana. Adhyashan (eating too much or when experiencing indigestion), Missing meals, fasting, or feeling hungry, Atiambupana, or excessive water intake. Suppression, particularly of Mutravega, Purishavega, Kshavathuvega, and Nidravega, of the natural desires. Overexposure to bright light or the sun. Alterations in sleep habits such as Ratrijagarana or Diva Swapna (day sleeping) following meals.<sup>[11,12,13,14]</sup>

**Pratyatma Lakhan / Cardinal Symptom**

Vedana (pain) in Ardhashirsha (half of the head region) is something that all of the Acharyas have described in Ardhavabhedaka Roga. Ardhavabhedaka's Pratyatma Linga must therefore be "Pain in the half of the region of head."<sup>[15]</sup>

**Samanya Lakshan<sup>[16,17]</sup>**

Half of the Manya (cervical area), Bhru (eye brows), Shankha pradesh (temporal region), Karna (ears), Akshi (eyes), and Lalata (frontal head) regions experience cutting and churning agony. Bhrama (disturbance/disorientation) causes a throbbing and tearful level of agony. The illness appears every two weeks (15 days), every ten days, or every month, and then goes away on its own. Gandashotha (swelling across the zygomatic area), Shankhamoola Darana (tearing pain in temporal areas), and Chakshu-Virajyata (redness of eyes). As the Sun rises, Ardhashirsha Vikara rises also. The condition may cause blindness and hearing loss if it progresses.

**MANAGEMENT****Nidana Parivarjana**

The primary line of treatment for managing and preventing Ardhavabhedaka is Nidana Parivarjana. It is best to stay away from the things that are known to cause Ardhavabhedaka.

**Chikitsa****Chikitsa Sutra**

कृमिक्षयकृतौ हित्वा शिरोरोगेषु बुद्धिमान् । मधुतैलसमायुक्तैः शिरांस्यति विरेचयेत्  
पश्चात्सर्वपतैलेन ततो नस्यं प्रयोजयेत् ॥ (सु.उ.त. 26/42)

This includes Panchakarma Therapy in the form of shamana chikitsa as well as oral medications. Some Shodhana Karmas (for the drastic elimination of the disease's causing components from the body) and other procedures (for immediate treatment by performing certain procedures) are covered under panchakarma.

**Shodhana Chikitsa****Nasya**

Nasya is a bio-purificatory therapy that involves administering medications via the nose. Nasal administration of medications distributes the medication throughout the body by immediately delivering it to the brain, wherein the medication is delivered via the nose.

Drugs that may irritate the nasal mucosa, such as oil powder, liquid, or paste, are utilized for this purpose. Depending on how severe and chronic the illness is, Nasyakarma can be performed for seven to twenty-one days.

### **Preparations used in Nasya**

**Taila/ Ghrita:** Shadabindu Taila, Anu Taila, Dashmoola Taila, Go ghrita.Gunja Taila, Goghrita, Devadarvadi Ghrita, Lakshadi taila, Kumkumadi Ghrita.

**Swarasa & Churna:** Shirishadya Avapeeda, Anshamooladya Avapeeda, Madhukadya Avapeeda.

### **Shiro Basti<sup>[18]</sup>**

According to Acharyas, Shiro Basti involves preparing a cranial bag or cuff around the head, filling it with therapeutic oil, and leaving it there for roughly one muhurta (48 minutes). Shirobasti with ksheerabala taila, Narayana taila, Bala taila etc.

**Shiro-Abhyanga** (Massage over Head) With Dashmoola Taila, Mahamayura Ghrita, Prapondrikadi Taila.

### **Basti Karma<sup>[19]</sup>**

Anuvasana Basti made of Ghrita, Taila, and other ingredients should be administered after Niruha Basti made with Vatanashaka medications in Ardhavabhedaka.

### **Upanaha**

Vatanashaka medicines, such as dashamoola, cotton seeds, mustard seeds, and so on, can be applied as a paste to the head by mixing them with hot milk and wrapping it in a cloth.

- Other treatment like, Ghrita pana, shro-Abhyanga,Shiro Pichu dharana, Raktamokshnana etc.

### **Some Oral Medication**

Shiroshuladivajra rasa

Mundi churna

Pathyadi kadha

Godanti Bhasma

Brahmi vati

Ashwagandha Churna/vati

Medha vati etc.

### Preventive Measures

Avoid Smoking, alcohol, Avoid Atpa sevana (exposure to high light), Parivarjana of Chinta, soka, bhaya, Krodha etc manasika bhaha.

### Pathya

**Ahara:** Purana Ghrita, Chatuhsneha (Ghrita, Taila, Vasa, Majja) in uttam matra Dhanya - Shalidhanya, Shathi dhanya, Yusha Vegetables -Patola, Shigru, Draksha, Vastuka, Karvellaka, Amra, Dhatri, Fruits -Dadima, Matulunga, liquids - Takra, Kanjika, coconut water, Drugs - Haritaki, Kustha, Bhiringraja, Kumari, Musta, Ushir, Chandrika, Gandhasara.

**Vihara:** Shiroabhyanga, Nasya, Dhoomapana, Virechana, Shirolepa, Shirobasti, Upnaha, Raktamokshana, Agnikarma Practice good sleep habits Exercise daily, and another relaxation technique Do Yoga, Pranayam.

### Apathya

**Ahara:** Ruksha bhojana, Atimadyapana, Viruddhabhojana, Atapa sevana etc.

**Vihara:** Vegadharana, Atijalakrida, vriddhuajalakrida, Atimaithuna, Divaswapana, Ratrijagrana, Atibhasya, Adhyasana, Pragyata and Avashyaya sevana, Manastapa and Ativyayama etc.

### DISCUSSION

According to Ayurveda, the body and mind can be healed by balancing the tridoshas at the underlying causes of illness through Sodhana (cleaning) and Samana (pacifying) therapy. When an incident of Ardhabhedaka happens, the person feels disabled and powerless. According to the WHO, migraine is one of the most incapacitating illnesses in the world, and current scientific knowledge of how to avoid it is inadequate. Therefore, an effort has been made to investigate every facet of illness and determine the most effective means of advancing humankind.

### CONCLUSION

Whether it's a migraine or another illness, Ayurveda treats it holistically rather than just managing its symptoms. In Ayurveda, it is essential to address the etiology, pathophysiology, aggravating and alleviating variables, disease-specific management, nutrition, and lifestyle.

Bio-purifying methods such as Virechana and Nasya have demonstrated good efficacy both on their own and in combination with oral herbal and herbo-mineral preparations. In cases of migraine, ayurvedic treatment with pathyas is recommended because it not only lessens symptoms but also avoids problems and recurrence.

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