

A REVIEW ON ARDHAVBHEDAKA

Dr. Pranjali Priya*¹ and Dr. Prof. Ajay Kumar Singh²

P.G. Scholar, M.S. (Ayu). Professor, Department of Shalakya Tantra, Government Ayurvedic College & Hospital Patna.

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*Corresponding Author

Dr. Pranjali Priya

P.G. Scholar, M.S. (Ayu).

Professor, Department of

Shalakya Tantra,

Government Ayurvedic
College & Hospital Patna.

ABSTRACT

Ardhavabhedaka, commonly known as migraine. A migraine is a type of headache characterized by severe, debilitating pain that often occurs on one side of the head. Other symptoms, including nausea, vomiting, and sensitivity to light and sound may be also associated with it. Migraine can last for hours to days and may be triggered by various factors, including stress, certain foods, hormonal changes, and environmental stimuli. It is a chronic neurological disorder which is characterized by recurrent moderate to severe headaches often in association with a number of autonomic nervous system symptoms affecting the daily life routine. *Acharya Sushruta* described 11 types of *shiro roga*. *Ardhavabhedaka* and Migraine have same clinical sign and symptoms. In Modern science treatment of migraines involves a multi-faceted approach, including NSAIDs. Analgesics which have severe side effect that affected other organ of body. Therefore, we will discuss

how to treat migraine with an Ayurvedic approach.

KEYNOTES: *Shiro roga, Ardhavabhedaka, Nasya, Shiro dhara, Agni Karma.*

INTRODUCTION

Importance of *Shira*

'प्राणाः प्राणभृतां यत्र श्रिताः सर्वेन्द्रियाणि च । तदुत्तमाङ्गमङ्गानां शिर इत्यभिधीयते' ॥^[1]

"The head is the best organ among all limbs."

सर्वेन्द्रियाणि येनास्मिन् प्राणा येन च संश्रिताः ।

तेन तस्योत्तमाङ्गस्य रक्षायामाहतो भवेत् ॥^[2]

"The brain is a principal organ in the entire body, and all senses are connected to or dependent on it; the life force of living beings resides in it. Therefore, one should always be diligent in protecting this excellent organ."

Migraine and "*Ardhavabhedaka*" (which seems to be a term derived from Ayurveda, potentially related to "*Vata*" or *dosha* imbalances) represent different frameworks of understanding and categorizing headaches. Migraine is a neurological condition which is characterized by recurrent headaches that can be moderate to severe in intensity. In *Ayurveda*, "*Ardhavabhedaka*" likely refers to a type of headache associated with an imbalance in the body's *doshas*, particularly related to *Vata dosha*. Diseases are classified on the base of balance or imbalance of *doshas*. *Acharya Charak* and *Madhav* explained *Ardhavabhedaka* as *Vataja* or *Vatakaphaj*. *Acharya Sushrut* told *Tridoshaj* while *Acharya Vagbhhat* told *Vataj roga*. *Acharya Sushrut* told In *Ardhavabhedaka*, individuals experience sharp and throbbing pain on one side of the head, affecting areas such as the cervical region, eyebrows, temples, ears, eyes, and frontal forehead, which is quite comparable to migraine. This type of headache is usually unilateral, varying in severity, frequency, and duration, lasting anywhere from 2 to 72 hours. It is often accompanied by symptoms like nausea and vomiting and some individuals may also experience sensory, motor, and mood disturbances.^[3]

Predisposing Factors of Migraine Or *Ardhavabhedaka*

Cause of Migraine

The cause of migraine is unknown. Migraines are complex neurological disorders characterized by recurring headaches that can cause significant pain and discomfort. The exact cause of migraines remains partially understood, but a variety of factors have been identified as potential triggers and contributors. The key causes such as.

External Stimuli – Bright light, Strong smells and Sound, Change in weather.

Psychological Factors - Mental Pressure and Emotional Conditions.

Physiological Factors – Hormonal imbalance, Fatigue, Insomnia

Nutritional Factors – Nutritionally imbalance.

Cause of *Ardhavabhedaka*

रूक्षात्यध्यशनात् पूर्ववातावश्यायमैथुनैः। वेग संधारणायासव्यायामैः कुपितोऽनिलः ॥^[4]

Fat free diet, over eating, taking an additional meal after a regular meal, exposure of the wind blowing from east. exposure of the body to dew, excessive coitus suppressing the

physiological calls of the nature ,excessive physical exertion and excessive exercise causes *Ardhavabhedaka*.

Manasika Nidana - Migraine attacks frequently occur in response to psychological stress.

Agantuj Nidan - *Shiroabhighata* refers to a mild head injury that can be precipitated by activities such as RTA.

Sign and Symptoms

यस्योत्तमाङ्गार्द्धमतीव जन्तोः, सम्भेदतोद भ्रमशूलजुष्टम्।

पक्षाद् दशाहादथवाऽप्यकस्मात्, तस्यार्द्धभेदं त्रितयात् व्यवस्येत्॥^[5]

Unilateral headache of boring and pricking character, Giddiness, Headache is periodic, which occurs at every 15 days or 10 days interval or suddenly (irregularly).

मन्याभ्रशंख कर्णाक्षिललाटाद्वेऽतिवेदनाम्॥

शस्त्रारणिभिर्भां कुर्यात् तीव्रां सोऽर्धावभेदकः॥

नयनं वाऽथ श्रोतं वाऽतिवृद्धे विनाशयते॥^[6]

Pain is felt on the side of the neck, eye brow, temporal, ear, eye and half part of the forehead of the affected side. Pain is of cutting or churning in character. Vision and hearing may become impaired in advance stage of the disease.

Samprapti- According to *Acharya charak* the aforementioned diagnosis suggests that the aggravation of *vata* and other *doshas* results in the pollution of blood in the head, subsequently causing various head ailments.

Samanya Chikitsa

सर्वेन्द्रियाणि येनास्मिन्, प्राणा येन च संश्रिताः ॥

तेन तस्यो उत्तमाङ्गस्य, रक्षायाम् आहतो भवेत्॥^[7]

The head serves as the main center for the five senses and *prana* (life energy) and is considered the most important part of the body. Consequently, any ailments affecting the head should be addressed quickly.

Nasya- नस्तः कर्म च कुर्वीत् शिरोरोगेषु शास्त्रविद्।

द्वारं हि शिरसो नासा तेनतद् व्याप्य हन्तितान्॥^[8]

Nasya is the gateway to the head; therefore, the medicine provided by nasal therapy spreads throughout the head and destroys head-related ailments.

Shiroabhyanga –In *Bhaishjya Ratnawali* *Dashmool Tail* is prescribed for *shiroabhyanga* in *Ardhavabhedaka*.

Ghrita Paan

आयुभिः कुक्कुटैर्हसैः शशैश्चापि हि बुद्धिमान्।
कल्पेनानेन विपचेत् सर्पिः ऊर्ध्वगदापहम्॥^[9]

Agni Karma

तत्र शिरोरोगाधिमन्थोर्भूलताटशंसप्रदेशेषु दहेत्,^[10]

Agni Karma on the eyebrow, forehead, or conch region should be done in cases of *shiroroga* (head diseases) and *adhimantha* (headaches),. For *Agni Karma*, a rod made of iron (or precious metals like gold, silver, or copper) should be utilized. Performing *Agni Karma* with a gold rod at the specified location during a solar eclipse is beneficial, and after the procedure at the cauterized site, it does not lead to the formation of wounds.

Siravedh

न चेच्छान्तिं व्रजन्त्येवं सिन्धस्विन्नांस्ततो भिषक् ।

पश्चात् उपाचरेत् सम्यक् सिराणामथ मोक्षणैः॥^[11]

If none of these treatments bring relief, then by performing oil application and sweating, the patient's blood should be drawn through head puncture.

Vishishta Chikitsa

The treatment for a *Ardhavabhedaka* is similar to treatment of *Suryawarta*.

चतुः स्नेहोत्तमा मात्रा शिरः कायविरेचनम्।

नाडीस्वेदो घृतं जीर्णं बस्तिकर्मानुवासनम् ॥

उपनाहः शिरोबस्तिः दहनं चात्र शस्यते ॥

प्रतिश्याये शिरोरोगे बथोपदिष्टं विकित्सितम्॥^[12]

तथाऽर्द्धभेदके व्याधौ प्राप्तमन्यच्च यद् भवेत् शिरीषमूलक फलैस्त्वपीडोऽनयोर्हितः ॥^[13]

Administering the juice of the root or fruit of the *Shirish* tree through nasal instillation (*nasya*) is beneficial for alleviating half-headache.

वंशमूलक कपूरैस्त्वपीडं प्रयोजयेत्।

अवपीडो हितश्चात्र बचामागधिकायुतः॥ (सु030 26/32)

"One should administer nasal drops using the juice of bamboo roots mixed with camphor. Nasal drops (*Awapida nasya*) should also be given using a powder of *vacha* (*Acorus calamus*) and *pippali* (long pepper)."

मधुकेनावपीडो वा मधुना सह संयुतः।

मनःशिलाऽवपीडो वा मधुना चन्दनेन वा। (सु030 26/33)

"*Madhuyashti Churna* is used as a nasal medication (*Awapida nasya*) mixed with honey."

CONCLUSION

Ayurvedic medicine may be considered a better treatment option for *Ardhavabhedaka* due to its comprehensive approach, which not only alleviates pain but also enhances overall well-being by promoting balance within the body. By focusing on prevention and individualized care, *Ayurveda* provides effective management for those suffering from this condition. Furthermore, the integration of natural remedies and practices can potentially minimize reliance on pharmaceutical drugs, which often come with undesirable side effects. Therefore, for individuals seeking a more sustainable and holistic treatment for *Ardhavabhedaka*, *Ayurveda* offers valuable insights and therapeutic modalities that can significantly enhance their quality of life.

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