

**AYURVEDIC MANAGEMENT OF ARDHAVABHEDAKA WITH
SPECIAL REFERENCE TO MIGRAINE: A REVIEW****Dr. Mahima Choudhary^{1*} and Dr. Aparna Sharma²**¹P.G. Scholar, Department of Shalakya Tantra, National Institute of Ayurveda, Jaipur, India.²Associate Professor, Department of Shalakya Tantra, National Institute of Ayurveda, Jaipur.Article Received on
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Institute of Ayurveda, Jaipur,
India.**ABSTRACT**

Man is only creature of God that has been gifted power of questioning, conceptualizing and thinking by that supernatural power. A human body is nothing just a game of mind which is powerful force which makes best as worst or worst as best so prime importance should be given to prevention of head from diseases which is place of mind or brain. Headache is a celestial aberration in which there is pain in any part of head. One of more than 200 headache disorders, Migraine stands out as a significant contributor to population illness. Due to changed lifestyle in present scenario Migraine is concluded as the second most common cause of headache and a challenging problem.

People who have Migraines and don't get better and regular treatment, have bad side effects, or don't want to take medicines, try complementary and alternative medicines. Around the world, people with Migraine have been searching for different types of alternative treatment options. Ayurveda is a traditional system of medicine which man is following since time immemorable and based on the symptoms of Migraine, it can be correlated in ayurveda with *Ardhavabhedaka*.

KEYWORDS: Shiroroga, Ardhavabhedaka, Migraine.**INTRODUCTION**

The term "Migraine" refers to a syndrome of vascular pathology of the cranial blood vessels and is one of the commonest headaches encountered in clinical practice. It is present in about 15-18% of the world's population in a one-year period.^[1] As Sun holds its rays head holds body's sense facilities.^[2] Almost all *Acharyas* have described *Ardhavabhedaka* in *Shiroroga*. *Ardha* means affecting one side of head and *Bhedavat* means pricking, piercing and splitting

type of pain affecting one side of head which have recurrence in 3,5,15,30 days. Migraine also has unilateral headache, residing 4-72 hours, frequently accompanied with nausea and vomiting. Some are linked to disturbance in sensory, motor and mood functions.^[3] Migraine is now a days recognized as a constant ailment rather than basically a headache as it is under diagnosed and under treated. This can really affect how much patient can do each day, like going to work or school, doing chores at home, spending time with friend and family. This can affect thinking skills, balance, feelings, and how people communicate with others. Almost all *Acharya* refer *Ardhavabhedaka* as *Vataja* or *Vatakaphaj*,^[4] while *Acharya Sushruta* mentioned it as *Tridoshaja Shiroroga*.^[5] Provoked *Vata* alone by different *Hetus* or along with *Kapha* seizes head's one half and causes acute neuralgic pain in eyebrows, eye, ear, forehead of one side, neck side, temple. This pain is very agonizing like that of churning rod (red hot needle). This is *Ardhavabhedaka*. If the condition become aggravated it may even impair function of eye and ear.^[6] Migraine is a common and long-lasting condition that can cause disabling headaches that come and go, sometimes with warning signs (Aura) or not.^[7] A series of events happen in Migraine it starts with blood vessels getting wider, then fluid leaking out of blood vessels, causing swelling, a type of cell called mast cell also releases chemicals and finally there is something called "cortical spreading depression" caused by neuropeptides being released from nerves in the head.

Nidana (Aetiology) of Ardhavabhedaka

Nidana is chief factor in pathology of disease occurrence. Its importance is also there in deciding prognosis of disease. *Nidana* are classified as: *Aharaja*, *Viharaja*, *Manasika*, *Anyaja*. *Anyaja* includes improper adoption of certain therapeutic procedures like *Nasya*, *Basti* also cause the manifestation of *Ardhavabhedaka*. *Vagbhatta* has explained only *Samanya Shiroroga Nidana* i.e. responsible for any of all *Shiroroga* and *Samanya Nidana* study shows that most of these vitiate *Rakta* and aggravate *Vata*, *Pita*, *Kapha* along with these others vitiate *Rakta* and aggravate *Vata*. *Charak* and *Bhela* explained specific *Nidana* for *Ardhavabhedaka*. Demographic factors like sex and race, as well as lifestyle factors like misusing caffeine, gaining weight, and having sleep disorders, can also increase the risk of Migraine happening.^[8]

Specific *Nidana* of *Ardhavabhedaka* are: Most of these specific factor of *Ardhavabhedaka* are *Vata* vitiating followed by *Kapha* and minimum *Pita*.

<i>Nidana</i>	<i>Dsoha Vitiatio</i>
<i>Rukshashana</i>	<i>Vata</i>
<i>Atyashana</i>	<i>Tridosha</i>
<i>Adhyashana</i>	<i>Tridosha</i>
<i>Purva-Vata Sevana & Avashyaya</i>	<i>v/v-k</i>
<i>Vegasandharana</i>	<i>Vata</i>
<i>Atimaithuna</i>	<i>Vata</i>
<i>Ati Ayasa & Vyayama</i>	<i>Vata-pita</i>
<i>Diwaswapna</i>	<i>Tridoshaja / Kapha-pita</i>
<i>Abhighata</i>	<i>Tridosha</i>
<i>Pratapa</i>	<i>Pita</i>

Ardhavabhedaka Rupa (Signs and Symptoms): *Rupa* is essential for defining disease prognosis and proper management. All the *Acharyas* in *Ardhavabhedaka* have described one thing in common, i.e. *Vedanahav Ardheshirsha*. So the *Pratyatma Linga* of *Ardhavabhedaka* must be "Pain in the half of the region of head."^[9] *Acharya Charaka, Sushruta, Vagbhata, Madhav Nidana, Bhavapraksha, Videha, Yogaratnakar* reveal some different *Lakshana* of *Ardhavabhedaka* also such as.

Pain in neck side: *Charak, Vagbhata, Madhav nidana, Bhavpraksh, Yoga Ratnakar.*

Eye brows pain: *C.S, Madhav, Bhavpraksha, V.S., Y.R.*

Ear pain: *C.S, Madhav, Bhavpraksh, Y.R.*

Eye pain: *C.S, Madhv, Bhavprasksh, Y.R.*

Temple pain: *Charak, Vagbhata, Madav, Bhavpraksha, Yogratanakar.*

Any One Side fore head pain: *Charak, Vagbhata.*

Cutting pain: *Charak, Madhav.*

Piercing pain: *Sushruta*

Pricking pain: *Sushruta*

Giddiness: *Sushruta, Vagbhata*

Throbbing pain: *Charaka, Vagbhata*

Tinnitus, Eyes being pulled out, Sutures of head being pulled, Trismus and frozen shoulder, Running nose, light intolerance: *Vagbhata.*

Vision hamper: *Charak, Vagbhata, Bhavpraksh, Madhav, Y.R.*

Hearing loss: *Charak, Vagbhata, Madhav, Y.R.*

Videha: *Ardhavabhedaka has recurrence of every 3,5,15,30 days,*

Sushrut: *has 10, 15 days or Akshmat recurrence, Vagbhat has 15,30 days recurrence*

Chikitsa

Charaka defines *Chikitsa* as efforts done to maintain equilibrium of all three *Dhatus* and doshas.^[10] Specific line of treatment is mentioned for *Ardhavabhedaka* in classics.

- **Nidana Parivarjan:** Beginning should be done by removing the exposure of etiological factors (*Aharaja- Viharaja*) responsible for *Ardhavabhedaka* otherwise *Chikitsa* is in vein.
- **Samshamana Chikitsa:** Avoiding *Nidana's Doshas* which are vitiated should be brought to equilibrium by different medicines given internally regarding dominancy of *Doshas*. It can be in form of *Rasa Aushadhi* like *Chandrakanta Rasa*, *Shirovakra Rasa*, *Mahalaxmi Vilasa Rasa*^[11], *Kwatha* (Decoction) like *Pathyadi Kwatha*^[12], *Dashmoola Kwatha*, *Dhatryadi Kwatha*, *Ghritapana* like *Mahamayura Ghrita*, *Mayuradya Ghrita*^[13], *Shirolepa* with *Kumkuma Ghrita lepa*, *Sarivadi lepa*. *Pratishyayavat*, *Suryavartavat* and *Vata Vyadhi* *Chikitsa* karmas are also proposed to treat *Ardhavabhedaka* by other authors.

- **Samshodhana Chikitsa:** Among others *Shodhana* procedures such as *Vamana*, *Virechana*, *Basti Shirovirechana* (*Nasya*) is prescribed in different *Samhitas* for all *Urdhavajatrugata* diseases as Nose is considered as the gateway of *Shira*.^[14] *Nasya* should be practiced in daily routine for *Ardhavabhedaka* along oral medicines. It can be administered in the form of *Swarasa*, *Taila*, *Ghrita* and *Churna*. *Acharya Vagbhatta* and *Bhavaprakash* prescribed *Brimahana Nasya* while all other *Acharya* suggested *Virechanika Nasya* for *Ardhavabhedaka*.

- **Sattvavajaya:** Counseling is now effective not only for psychiatric problems but also for psychological disorders such as Migraines, as an adjunctive therapy to alleviate mental disorders or by allowing patients to live with their disease with better adaptation and adaptation. The basic strategy is Insuring, exchanging or replacing emotions or replace *Kama*, *Krodha*, *Bhaya*, *Harsha*, *Irshya* with appropriate emotions.

Upashaya- Anupashaya: *Upashaya* and *Anupashya* can be used as precaution by knowing *Pathya* and *Apathya* for disease but as occurrence of *Ardhavabhedaka* is *Akshmat*^[15] and *Swayameya Shamyati*^[16] so it is difficult to decide what is *Upashaya* and what is *Anupashya* for this *Vyadhi* but *Vatajashirashoola Chikitsa* can be taken same as *Ardhavabhedaka Upashaya* and *Anupashya*.

- **Upashaya:** *Bandha*, *Upatapa*, *Sweda* and *Sneha* mentioned in classics.
- **Anupashaya:** *Prakash* *Asahishnuta* i.e. exposure to bright light trigger the attack can be considered.

Upadrava: They occur because of improper treatment of *Ardhavabhedaka* or not diagnosed the disease properly. They are as *Nayana vinasha* and *Shrotra vinasha*.^[17]

Pathya Ahara

Amla, Lavana padartha, Ghrita, Shali, Godhuma, ShastikShali, Balamooladi Yusha, Kulatha Yusha, Kanjika, Dhanvamamsa, (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.

Pathya Vihara

Swedana, Nasya, Dhumpana, Virechana, Lepa, Vamana, Langhana, Shiobasti, Rakta Mokshana, Agni Karma, Upanaha. Siravedha, Chandrika.

Apathya Ahara

Dushit jala, Himajala, Sahya, & Vindhya, parvata jala, Viruddhahara, Apakwa Ksheera, Kapha producting diet.

Apathya Vihara

Kashvathu, Jrimbha, Mutra Bhaspa, Nidra, Mala vegdharana, Krodha, Diwaswapna, Jalamajjana, Dantakasta.

CONCLUSION

Rebound headache and medication overdose headache occurs because of frequent use of medicinal products in Migraine and also continuous use of modern medicines leads to acute Migraine transformation into Chronic Migraine. So Ayurvedic treatment should be preferred in treatment of Migraine not only to reduce symptoms but also to avoid side effects also.

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