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## A review article on *Ardhavybedaka* and its management in Ayurveda

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### ABSTRACT

"Your brain is the organ of your personality, character, and intelligence and is heavily involved in making you who you are" by Daniel G. Amen which is a true saying. It is the brain, which controls all the voluntary and involuntary functions of the body. Thus, brain is the supreme, important and major organ of the body. Headache is one of the most common reasons patients visit the emergency department, with migraines accounting for over one million annual US emergency department visits. Migraine is a primary headache disorder characterized by recurrent headaches that are moderate to severe, usually affecting one half of the head, pulsating in nature and last from two to 72 hours. Associated symptoms may include nausea, vomiting, sensitivity to light and sound. Our *Acharyas* also give the prime importance to *Shirah* (head) among the '*Trimarmas*'. It is considered as *Uttamanga* i.e., where vital breath of living beings and also all the sense organs are located and which is best of all organs. *Acharya Kumarshira Bharadwaja* and *Shounaka* emphasized that head of the foetus develops first, it is the site of all important *Indriyas*. Injury to *Shirah* may lead to death or *Asadhya Vyadhi*. In *Ayurvedic* literatures, almost all the *Acharyas* have explained *Ardhavybedaka* under *Shirorogas*. According to *Acharya Charaka*, it is *Vatakaphaja* and according to *Acharya Sushruta*, it is *Tridoshaja Vyadhi*.

**Key words:** Headache, Migraine, *Trimarmas*, *Uttamanga*, *Ardhavybedaka*, *Shirorogas*.

### INTRODUCTION

The Indian mythology emphasizes the prime importance of *Shirah* in the body. In *Shrimad Bhagvadgeeta*, Lord *Krishna* said that the base of the man is head while whole body is just like its branch.<sup>[1]</sup> There are 107 *Marmas* in the human body and the *Pradhana Marma* is *Shirah*.<sup>[2]</sup> *Shirah* is considered as "*Uttamanga*" among all the *Angas* of the *Sharira* and it is the *Ashraya* of the *Prana* and all *Indriyas*.<sup>[3]</sup> *Ardhavybedaka Roga* is one among the *Shirorogas*

mentioned in *Ayurvedic* texts.<sup>[4]</sup> According to *Acharya Charaka*, there are five types of *Shirorogas* in *Sutrasthana* i.e., *Vataja*, *Pittaja*, *Kaphaja*, *Sannipataja* and *Krimija*. He also mentioned four additional *Shirorogas* i.e., *Shankhaka*, *Ardhavybedaka*, *Suryavarta* and *Anantvata* in *Siddhithana*.<sup>[5]</sup> According to *Acharya Sushruta*, there are eleven types of *Shirorogas* i.e., *Vatika*, *Paittika*, *Kaphaja*, *Sannipatika*, *Raktaja*, *Kshayaja*, *Krimija*, *Suryavarta*, *Anantvata*, *Ardhavybedaka* and *Shankhaka*.<sup>[6]</sup> The word *Ardhavybedaka* comprises of two components viz. *Ardha* and *Avbedaka*. *Ardha* means half or half side, *Ava* suggests bad prognosis and *Bhedaka* means breaking, perforating or bursting out type of pain. Thus, literal meaning of *Ardhavybedaka* is perforating or bursting out like pain in one half of the head either right or left. *Acharya Chakrapani*, the commentator of *Charaka Samhita* had clarified the term *Ardhavybedaka* by saying "*Ardha Mastaka Vedana*".<sup>[7]</sup> According to *Acharya Charaka* and *Madhava*, it is *Vata Kaphaja* disease.<sup>[8]</sup> According to *Acharya Sushruta*, it is *Tridoshaja* disease.<sup>[9]</sup> According to *Acharya Vagbhatta*, it is *Vataja* disease.<sup>[10]</sup>

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### Definition of Ardhavbhedaka

According to *Acharya Sushruta*, if one half of the head develops severe tearing and pricking pain, giddiness and piercing pain, suddenly after a fortnight or ten days. This should be diagnosed as *Ardhavbhedaka* caused by all the three *Doshas*.<sup>[11]</sup> According to *Acharya Vagbhata*, pain in half side of head is considered as *Ardhavbhedaka*. The episodes of pain arise in the interval of fifteen days or one month and the pain subsides by itself. If the condition becomes aggravated, it may even impair the functions of the eye and ear.<sup>[12]</sup>

### Nidana of Ardhavbhedaka

In *Ayurvedic* classics, *Acharyas* have described the following aetiological factors responsible for *Shirorogas* :

- *Acharya Charaka* has mentioned aetiology of *Shirorogas* in “*Kiyantah Shirasiyadhyaya*” of *Sutrasthana*. *Sandharana* (Suppression of natural urges specially of *Mutravega*, *Purishavega*, *Kshavathuvega* and *Nidravega*), *Divaswapana* (Day sleeping), *Ratrijagrana* (Overnight awakening), *Mada* (Alcohol intake), *Uccha Bhashana* (Excessive talk), *Avashyaya* (Due to excessive exposure to fog), *Pragvata* (Exposure to eastern winds), *Atimaitihuna* (Excessive sexual indulgence), *Asatmya Gandha* (Bad odour), *Raja*, *Dhuma*, *Hima* and *Atapa* (Excessive exposure to dust, smoke, cold weather and sun rays), *Guru Ahara*, *Amla Ahara* and *Harita Dravya* (Excessive intake of heavy, sour food and rhizomes), *Sheeta Ambu Sevana* (Excessive intake of cold water), *Shiroabhogata* (Head injury), *Dushta Ama* (Vitiating Ama), *Rodana* (excessive crying), *Ashruvega Nigraha* (Suppression of tears), *Meghagamana* (advent of cloud), *Manasa Santapa* (Mental stress) and *Desha* and *Kala Viparyaya* (regimen contrary to locality and season). Due to these aetiological factors, the *Vatadi Doshas* get aggravated resulting in the vitiation of *Rakta Dhatu* in the *Shirah*, leading to the manifestation of *Shiro Roga*.<sup>[13]</sup>
- *Acharya Vagbhata* and *Yogarajnanaka* have included *Utsveda* (Excessive sudation), *Krimi*

(Worms), *Upadhana Dvesa* (Avoidance of pillow), *Abhyanga Dvesa* (aversion to massage), *Prateteshana* (constant seeing), *Mrija Dvesa*, *Ambukridha*, *Atiambu* as aetiological factors for *Shirorogas*.<sup>[14]</sup>

- In *Harita Samhita*, *Shirahshoola* is specifically mentioned under the heading of *Karmaja Vyadhi*.<sup>[15]</sup>

### Purvarupa of Ardhavbhedaka

Though there are no specific *Purvarupas* mentioned in *Ayurvedic* classics for *Ardhavbhedaka*, yet one reference regarding *Purvarupas* of *Shiroroga* is available in *Vaidya Vinod* which states that restricted movements of head i.e., extension and flexion along with heaviness in head may be present in *Kapha* dominant *Shiroroga*. In *Madhava Nidana* published by *Sastu Sahitya* in 1985, General *Purvarupas* for *Shirahshoola* has been mentioned as *Daha* and *Supti*.

### Rupa of Ardhavbhedak

- According to *Acharya Charaka*, the features of *Ardhavbhedaka* are severe pain in half side of the head, affecting particularly neck, eye brows, temporal region, ear, eye and forehead. The pain is like cutting by the sharp objects or piercing in nature.<sup>[16]</sup>
- *Acharya Sushruta* has mentioned severe piercing and tearing pain in one half of the head associated with giddiness. These features appear every fortnightly or ten days or any time.<sup>[17]</sup>
- *Acharya Vagbhata* has mentioned *Ghata* (occipital region according to *Indu* and Parietal region according to *Arundatta*) and all the *Shirogata Sandhis* in addition where the pain occurs. He has also emphasized on its paroxysmal nature and said that it comes in every *Paksha* (fortnightly) or *Masa* (Month). The headache subsides by itself i.e., *Svayameva Upashamyat*.<sup>[18]</sup>

All the scholars have mentioned that the headache of *Ardhavbhedaka* occurs in one half of the head. The specific sites of headache are also mentioned in texts. *Acharya Charaka* has described the prominently

involved sites as *Manya* (neck), *Bhru* (eyebrow), *Shankha* (Temporal region), *Karna* (ear), *Akshi* (eye) and *Lalata* (fore head). In addition, *Acharya Vagbhatta* mention one extra site i.e., *Ghata* (occipital region). Commentator *Indu* suggest *Krikatika* means occipital region and commentator *Arundatta* suggest *Shankhasya Upari Bhaga* i.e., parietal region for it.

### Samprapti Ghataka of Ardhavbhedaka

- **Dosha :** *Tridoshaja* (Su.Ut.25)  
*Vata Kaphaja* (Ch. Si. 9)  
*Vataja* (A.H.Ut.23/7-8)
- **Dushya :** *Rasa-Rakta*
- **Srotasa :** *Rasa-Raktavaha Srotasa*
- **Srotodushti :** *Sanga, Vimargagamana*
- **Agnimandya:** *Jatharagnimandya, Rakta Dhatvagnimandya*
- **Udbhava :** *Amashaya - Pakvashya*
- **Sanchara :** *Rasayani*
- **Marga :** *Abhyantara*
- **Svabhava :** *Ashukari*
- **Adhithana :** *Shirah*
- **Vyaktisthana :** *Shirah* and its appendages

### Chikitsa of Shiroroga

#### General Management of Shiroroga

In all type of headache, the following preventive measures should be taken,

- **Nidana Parivarjana:** According to the treatment point of view, the etiological factors responsible for headache should be avoided. Take rest, avoid *Vegavarodha*, control the mind etc. Also, other *Aharaja* and *Viharaja Hetus* should be avoided.<sup>[19]</sup>
- **Samshodhana Chikitsa:** *Nasya Karma* has been advised as the important method of treatment in all the *Urdhavajatrugata Rogas*.<sup>[20]</sup>
- **Samshamana Chikitsa:** Along with *Nidana Parivarjana*, the vitiated *Doshas* should be brought to their normal state with the help of drugs, based

on “*Samanya Vishesh Sidhanta*” according to predominance of the manifesting *Dosha*.<sup>[21]</sup>

- **Other Measures:** *Yogratnakara* has described the following measures for *Shiroroga*: *Snehana, Upanaha, Svedana, Dhumpna, Lepa, Langhana, Parisheka, Agnikarma, Raktamokshana, Shirobasti*.<sup>[22]</sup> These measures should be applied after considering the predominance of *Dosha* and other general considerations of the patient. In *Bhaishajya Ratnavali*, general line of treatment for *Shirah-Shoola* has been described which are *Svedana, Nasya, Dhumpna, Virechana, Lepa, Vamana, Langhana, Shirobasti, Raktamokshana, Agnikarma, Upanaha, Purana Ghrita and Shashtika Shali*.<sup>[23]</sup>

### Specific management of Ardhavbhedaka

*Ardhavbhedaka* is best treated with *Ghrita, Taila* and *Majja, Shirovirechana, Kaya virechana, Nadisveda, Niruha* and *Anuvasana Basti, Upanaha* and *ShiroBasti*.<sup>[24]</sup> *Acharya Sushruta* has mentioned that treatment of *Ardhavbhedaka* is same as *Suryavarta*.<sup>[25]</sup>

### Panchkarma Procedures

- **Nasya Karma:** Administration of drug or medicated oil through the nose is known as *Nasya Karma*.<sup>[26]</sup> *Acharya Charaka* has not mentioned specific duration of the *Nasya* therapy.<sup>[27]</sup> According to *Sushruta*, *Nasya* may be given repeatedly at the interval of 1, 2, 7 and 21 days depending upon the condition of the patient and the diseases he suffer.<sup>[28]</sup>

### Formulations used for Nasya Karma in Ardhavbhedaka are:

1. *Sirishphala Nasya, Vanshmooladya Avpidana, Madhukadhya Avapidana, and Madhuradi Nasya*.<sup>[29]</sup>
2. *Madanphala* mixed with *Mishri* and *Godughda* should used before sunrise.<sup>[30]</sup>
3. Powder of fruit and root of *Shweta Aprajita* mixed with water.<sup>[31]</sup>
4. *Vidanga* powder and *Krishana Tila* paste mixed with water and extracted *Rasa*.<sup>[32]</sup>



5. *Taila/Ghrita: Shadabindu Taila, Anu Taila, Dashmoola Taila, Gunja Taila, Goghrita, Devadarvadi Ghrita, Kumkumadi Ghrita.*<sup>[33,34]</sup>

▪ **Basti Karma:** In *Ardhavbhedaka*, *Niruha Basti* prepared with *Vatashamaka* drugs should be given followed by *Anuvasna Basti* prepared with *Ghrita* and *Taila*.<sup>[35]</sup>

▪ **Upnaha:** Poultice of *Vatashamaka* drugs like *Dashmoola* mixed with hot milk wrapped in a cloth in the paste form can be bandaged around the head.<sup>[35]</sup>

▪ **Shirobasti:** In *Shirobasti*, a special cap opened at both ends is prepared from thick and firm leather, having height of 12 Angula is tied around the head and medicated oil is filled into this. In *Ardhavbhedaka*, *Vata* and *Vatakapha Shamaka* medicated oils like *Dasmoola Taila* are used.<sup>[35]</sup>

▪ **Dahana Karma:** It is indicated in the last when the pharmacological approaches are not responded in *Ardhavbhedaka*. According to *Acharya Charaka*, *Dahana* should be done at *Shankha* and *Lal ata Pradesha*, limited to dermal layer (*Twaka Daha*) with the help of *Sharkandagra* or *Godanta*.<sup>[35]</sup> *Acharya Bhela* has prescribed *Pippali* for *Dahana Karma*.<sup>[36]</sup>

▪ **Shiro-Abhyanga:** Massage over head with *Dashmoola Taila*, *Mahamayura Ghrita* and *Prapondrikadi Taila*.<sup>[37]</sup>

▪ **Shirolepa**

1. Process black pepper powder with *Bhringraja Swarasa* and keep in the air tight container after drying. Use this with *Bhringraja Swarasa* during attack.<sup>[38]</sup>

2. Black *tila*, *Jatamansi* powder mixed with *Saindhava Lavana* and honey.<sup>[39]</sup>

3. *Kumkuma Ghrita Lepa*<sup>[34]</sup>

4. *Sarivadi Lepa*<sup>[40]</sup>

**Pathya-Apathya**

*Pathya-Apathya*<sup>[41]</sup> for *Shiroshoola* are mentioned only in *Bhaisajya Ratnavali - Shirorogadhikara*.

**Pathya**

Chikitsa Upakrama	Swedana, Nasya, Dhumpana, Virechana, Lepa, Vamana, Langhana, Shirobasti, Raktamokshana, Agnikarma, Upanaha.
Diet	Consuming Purana Ghrita, Shali, Shashtikshali, Yusha, Dugdha, Dhanvamansa.
Vegetables	Patolam, Shigru, Vastuka, Karvellaka.
Fruits	Amra, Dhatri, Dadima, Matulunga, Narikela.
Liquid diet	Dugdha, Taila, Kanji, Takra.
Medicines	Pathya, Kushta, Bhringaraj, Kumari, Musta, Ushira, Chandrika, Karpura, Gandhasar.

**Apathya**

Vegadharanam	Kshabthu, Jrimbha, Mutra, Baspa, Nidra and Pureesh
Apathya Ahara	Dushta Neer, Virudha Anna, water from the rivers of Sahyadri and Vindhya Parvata.
Apathya Vihara	Dantadhavanam, Divanidhra

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