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PATHOLOGICAL PERCEPTION & THERAPEUTIC APPROACHES IN *ARDHAVABHEDAKA* – A REVIEW

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ABSTRACT

Ardhavabhedaka is a type of Shiroroga characterized by severe unilateral headache and is comparable to migraine in modern medicine. It significantly affects quality of life and is often associated with nausea, vomiting and sensory disturbances. A literary review was conducted using classical Ayurvedic texts along with journals and online sources to collect and analyze information on its etiology, pathogenesis, and management. The condition arises from Aharaja, Viharaja, and Manasika Nidanas leading to Dosha vitiation and involvement of Rasa and Rakta Dhatus. It manifests as intense unilateral pain and may lead to complications if untreated. Ayurvedic management includes Shodhana and Shamana therapies along with lifestyle modifications. Management based on Samprapti Vighatana provides a holistic and effective approach with minimal side effects. Early intervention and proper regimen play a crucial role in preventing progression and improving outcomes.

KEY NOTES: *Ardhavabhedaka, Headache, Migraine, Shiroroga, Unilateral headache*

INTRODUCTION

In *Ayurveda Shira* (head) is considered as one of the three important principal vital organs of the body where *Prana* means life resides. *Acharya Charaka*[1] mentioned it as "*Uttamanga*". Migraine is the second most common cause of headache which affects approximately 20.7% of women and 9.7% of men. The disease affects the professional and social life of the diseased person by hampering his/her health. Typically, the headache is unilateral (affecting one half of the head) varied in intensity, frequency and duration lasting from 2-72 hours commonly accompanied by nausea and vomiting. Some are associated with sensory, motor and mood disturbances.[2] *Ardhavabhedaka* is a *Tridoshaja* disease according to *Acharya Sushruta*[3] but *Acharya Charaka*[4] has mentioned it as *Vata-Kaphaja* predominant disease. According to *Vagbhatta*[5] this is one type of *Vataja Shirasula*. Vitiated *Vata* either individually or with vitiated *Kapha* gets lodged in half portion of the head. The *Doshas* then cause headache called *Ardhavabhedaka*. The pain is very severe and intolerable. When the disease is not promptly treated and when the disease progresses, it consequently makes one blind and deaf. In modern science many drugs are used for treating migraine, but it has some limitations due to the side effects. In Ayurveda various *Chikitsa* has been described for *Ardhavabhedaka*.

MATERIALS AND METHODS

The concept of *Ardhavabhedaka* was studied by reffering to classical Ayurvedic books like *Charak Samhita, Sushrut Samhita, Madhav nidan* etc. along with research articles, journals, and online sources. The collected information was analysed and properly recorded.

REVIEW OF LITERATURE

PARIBHASA[6]

A person should be diagnosed with *Ardhavabhedaka* if they experience severe tearing, piercing, or prickling pain in one half of their head once every two weeks or ten days.

NIDANA

From the available information on *Samanya Nidana* of *Shiroroga* and specific *Nidana* of *Ardhavabhedaka*, the *Nidanas* have been classified as:

1) *Aharaja*
2) *Viharaja*
3) *Manasika*
4) *Anya*

The manifestation of *Ardhavabhedaka* is also caused by other factors, such as the incorrect use of specific therapeutic techniques.

There are no references to *Manasika Bhavas* in the classics among the specific *Nidana* mentioned for *Ardhavbhedaka*. However, a small number of *Samanya Shiroroga Nidana* with *Manasika* origins can be considered.

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SAMANYA NIDANA OF SHIROROGA

Table:1: *Aharaja Nidana*

SL NO	*AHARAJA NIDANA*	C.S	A.H	Y.R
1	*Rukshasana* (having food which has dry property)	+	_	_
2	*Atyasana* (to eat excessively)	+	_	_
3	*Adhyasana* (to have meal before digestion of previous meal)	+	_	_
4	*Ati madya sevan* (excessive alcohol)	+	+	+
5	*Guru Ahara* (Heavy food)	+	_	_
6	*Amla ahara* (sour food)	+	_	_
7	*Harita Dravya sevana* (rhizomes)	+	_	_
8	*Ati-sheetambusevana* (excessive coldwater intake)	+	+	+
9	*Dusta ama* (vitiated *ama*)	+	+	+

Table no 2: *Viharaja Nidana*

SL.NO	*VIHARAJA NIDANA*	*C.S*	*A.H*	*Y.R*
1	*Vegavarodha* (Suppression of natural urges)	+	+	+
2	*Diwaswapna* (Day sleep)	+	+	+
3	*Ratrijagarana* (Vigil during night)	+	+	+
4	*Uccha bhashya* (speaking loud)	+	+	+
5	*Avashyaya* (frost)	+	+	+
6	*Purvivata* (exposure to eastern wind)	+	_	_
7	*Atimaithuna* (excess sexual indulgence)	+	+	+
8	*Asatmya Gandha* (undesirable smell)	+	+	+
9	*Aaghata* (head injury)	+	_	_
10	*Raja* (exposure to dust)	+	_	_
11	*Hima* (exposure to snowfall)	+	_	_
12	*Dhuma* (exposure to smoke)	+	+	+
13	*Atapa* (exposure to sun and heat)	+	+	+
14	*Shiroabhighata* (head injury)	+	_	_
15	*Rodana* (crying)	+	+	+
16	*Ashruvega nigraha* (Suppression of tears)	+	+	+
17	*Ayas* (exertion)	+	_	_
18	*Vyayama* (excessive exercise)	+	_	_
19	*Meghagama* (advent of cloud)	+	_	_
20	*Deshaviparyaya* (regimen contrary to locality)	+	_	_
21	*Kalaviparyaya* (regimen contrary to season)	+	_	_
22	*Utsveda* (excess of sudation)	_	+	_
23	*Krimi* (worms)	_	+	+
24	*Upadhanadvesa* (use of elevated pillow)	_	+	+
25	*Abhyangadvesa* (aversion of massage)	_	+	+
26	*Pratetekshana* (constant seeing)	_	+	+
27	*Utsedha* (swelling)	_	_	+

Table no -3 *Manasika nidana*

SL NO	*MANASIKA NIDANA*	C.S	A.H	Y.R
1	*Manasa santapa* (mental stress)	+	_	_

VISHISTA NIDANA* OF *ARDHAVABHEDAKA

Table no -5: *Vishista nidana* described by *Acharya Charak*, *Bhela* and *Madhav*.

NIDANA	*DOSHA* VITIATION
Rukshasana	*Vata*
Atyasana	*Tridosha*
Adhyasana	*Tridosha*
Purva-Vata Sevana & Avashyaya	*Vata/Vata-Kapha*
Vegasandharana	*Vata*
Atimaithuna	*Vata*
Ayasa	*Vata-Pitta*

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Ativyayama	*Vata-Pitta*
Diwaswapna	*Tridoshaja/Kapha-Pitta*
Abhighata	*Tridosha*
Pratapa	*Pitta*

PURVARUPA

Although the Ayurvedic classics for *Ardhavabhedaka* do not specifically mention *Purvarupas*, there is one reference to *Shiroroga* in *Vaidya Vinod*. It describes *Manyagraha* & *Guruta* before *Shiroroga* was developed. It denotes limited head flexion and extension as well as heaviness in the head. It may be present in *Kapha*-dominant *Shiroroga*.

RUPA

Understanding *Rupa* is crucial for diagnosis, prognosis, and appropriate treatment. The symptoms, known as *roopa*, indicate the presence of a disease. The following are the *Roopa* of *Ardhavabhedaka* as reported by different *Acharyas*:

SL. NO	Symptomatology	C.S	S.S	Va	M.N	Bh.P	Videha	Y.R
1	मन्या (Pain in side of neck)	+	_	+	+	+	_	+
2	भ्रू (Pain in eye brows)	+	_	+	+	+	_	+
3	शंख (Pain in temple)	+	_	+	+	+	_	+
4	कर्ण, बाध्येते श्रोत्रे (Pain in ear)	+	_	_	+	+	_	+
5	अक्षि (Pain in eyes)	+	_	_	+	+	_	+
6	ललाटार्धे (Pain in forehead of any one side)	+	_	+	_	_	_	_
7	शस्त्रारणिनिभां (Cutting type of pain)	+	_	_	+	_	_	_
8	संभेद (Piercing pain)	_	+	_	_	_	_	_
9	तोद (Pricking Type of pain)	_	+	_	_	_	_	_
10	भ्रम, धूर्णतीव शिरः (Giddiness)	_	+	+	_	_	_	_
11	स्फुरत्यति सिराजालं (Throbbing type of pain)	+	_	+	_	_	_	_
12	स्वनतः श्रोत्रे (Tinnitus)	_	_	+	_	_	_	_
13	निस्कृष्येत इवाक्षिणी (As if eyes are being pulled out)	_	_	+	_	_	_	_
14	सर्व सन्धिभ्य इव मुच्यते (As if sutures of head are being separated.	_	_	+	_	_	_	_
15	कन्धराहनुसङ्ग्रहः (Trismus & Frozen shoulder)	_	_	+	_	_	_	_
16	प्रकाशासहता (Intolerance to light)	_	_	+	_	_	_	_
17	घ्राणस्रावो (Running of nose)		_	+	_	_	_	_
18	Damage to eye sight.	+	_	+	+	+	_	+
19	Damage to hearing	+	_	+	+	_	_	+
20	Periodicity of 3 days	_	_	_	_	_	+	_
21	Periodicity of 5 days	_	_	_	_	_	+	_
22	Periodicity of 10 days	_	+	_	_	_	_	_
23	Periodicity of 15 days	_	+	+	_	_	+	_
24	Periodicity of 30 days	_	_	+	_	_	+	_

SAMPRAPTI

Samprapti of disease is crucial because *Samprapthi Vighatana* is the primary focus of treatment. It appears from the moment *Nidana* is consumed until the illness reaches its final stage.

SAMANYA SAMPRAPTI

Consumption of *Nidana* factors aggravates the *Vatadi Doshas* and further vitiates the *Rakta* in the vessels of *Shiras*. It causes various *Shirorogas* according to the dominance of *doshas* and manifests the corresponding symptoms.[7]

VISHISTA SAMPRAPTI

Ardhavabhedaka has two discords: *Kevala Vatajanya* and *Vatakaphajanya*. In both varieties, *Vata* plays a major role, whereas in the latter, *Kapha* plays the role of *Anubandhi Dosha*. As a result, the likely *Samprapti* can be inferred from the information at hand in various *Shirashoola*.

Samprapti Ghataka

Dosha - *Vata Kaphaja (Charaka)*
- *Vataja (Vagbhatta)*
- *Tridoshaja (Sushruta)*

Dushya- *Rasa & Rakta*
Srotas - *Rasavaha Srotas and Raktavaha Srotas.*
Srotodushti- *Sanga, Vimargagamana.*
Rogamarga- *Madhyama*
Adhisthana- *Shirah* (Head)

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SADHYASADHYATA

Understanding *Sadhyasadhyata* enables us to use the proper *Chikitsa*. *Sadhya Asadhyata* of *Ardhavabhedaka* is not explicitly mentioned in either *Bhrihatrayee* or *Laghutrayee*. If complications are there then the disease is considered as *Krichhrasadhya* and *Upadravas* are *asadhya*. According to *Acharya Bhela*, it is "*Sudustara*, which literally means *Attidukhenataraneeyaha*." Therefore, it can be regarded as *Kasta*/*Krichra Sadhya Vyadhi*.

ARISTA

A *Shiroroga* is mentioned in the *Harita Samhita*, which if occurs early in the morning, then it is considerd as *Arista Lakshana*.

CHIKITSA

The *Samprapti Vighatana* principle serves as the foundation for the management of *Rogas*. Classics mention a specific course of treatment for *Ardhavabhedaka*. The following headings apply to the treatment principles discussed for the *Ardhavabhedaka*:

- *Antahparimarjana Chikitsa - Shodhana or Shamana Snehana, Vamana, Virechana, Basti, Nasya.*
- *Bahiparimarjana Chikitsa -Lepa, Upanaha, Dhoopana, Swedana and Shiro Basti*
- *Shastrapranidana - Siravedha and Agnikarma*.

SPECIFIC MANAGEMENT OF *ARDHAVABHEDAKA*

As a supportive therapy to lessen the worsened state by enabling the patient to live with his illness with greater adjustment and adaptation, counseling is now effective not only in mental problems but also in psycho-somatic disorders like migraines.

Psychological and psychodynamic therapies are both palliative and curative in those circumstances. Assurance, exchange, or replacement of emotions-that is, substituting suitable emotions for *Kama, Krodha, Bhaya, Harsha, Irshya*, etc. is the basic tactic.

Table: Different external and internal medicines used in *Ardhavabhedaka*.

SL NO	*YOGAS*	C.S	S.S	A.H	B.R	B.S	C.D	G.N	B.P	Y.R
SNEHAPANA										
1	*Ghrita*	+	_	_	_	+	_	_	+	+
2	*Taila*	+	_	_	_	+	_	_	_	_
3	*Vasa*	+	_	_	_	+	_	_	_	_
4	*Majja*	+	_	_	_	_	_	_	_	_
VIRECHANA										
1	*Ksheera + Ghrita*	_	_	_	_	_	_	+	_	_
NASYA YOGA										
1	*Shirisha Beeja + Apamarga Mula +Vidalavana*	_	_	+	_	_	_	_	_	_
2	*Shaliparni Swarasa*	_	_	+	_	_	_	_	_	_
3	*Yamaka Sneha*	_	_	+	_	_	_	_	_	_
4	*Mayuraka Ghrita*	+	_	+	_	_	_	_	_	_
5	*Sharkara And Narikela Jala*	_	_	_	+	_	_	_	_	_
6	*Sheeta Jala*	_	_	_	+	_	_	+	_	_
7	*Vidanga+Krishna Tila*	_	_	_	+	_	_	_	_	+
8	*Burnt Mud + Maricha*	_	_	_	+	_	_	_	_	_
9	*Ksheera+Ghrita*	_	_	_	_	_	_	_	_	+
10	*Sitopala Navana Nasya*	_	_	_	_	_	_	_	_	+
11	*Kumkumadi Nasya*	_	_	_	_	_	_	+	+	_
12	*Shirishabeeja Mula, Phala Avapida*	_	+	_	_	_	_	_	_	_
13	*Baladi Taila*	+	_	_	_	_	_	_	_	_
14	*Shirishabeeja+Mula Avapida*	_	_	_	+	_	_	_	_	_
15	*Mahamayuraka Ghrita*	_	_	_	+	_	_	_	_	_
16	*Dashmuladikwath Nasya*	_	_	_	_	_	+	_	_	_
UPANAHA										
1	*Jangalamamsa+Vatahara*	_			+		+			
2	*Ksheera+Taila*	_						+		
LEPA										
1	*Sarivadi Lepa*				+					
2	*Saindhava+Tila Taila*				+					
3	*Krishna Tila + Vidanga*									+
4	*Marichadi Yoga*									+
5	*Shunthi Jala*									+
ABHYANTAROUSHADHI										
1	*Ksheera+Sharkara*								+	+

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2	*Narikela Jala*								+	+
3	*Yavakshara+Ghrita*				+					+
4	*Ghrita+Guda*				+			+		
5	*Mamsa Sadhita Ghrita*	+								
6	*Mayura/Mahamayura Ghrita*	+								
7	*Ksheera + Guda*							+		

PATHYA-APATHYA

It is evident that *Acharyas* have given emphasis on *Pathya Apathya* along with "*Aushadhi*" in the context of treatment in *Ayurveda*. *Pathya-Apathya* is mentioned for headaches in *Bhashajya Ratnavali-Shirogogadhikara*.

PATHYA[8]

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, Shirobasti, Rakta Mokshana, Agni Karma, Upanaha. Siravedha

APATHYA[9]

Apathya Ahara: *Dushit jala, Himajala, Sahya &Vindhyas parvata jala, Viruddhahara, Apakwa Ksheera, Kapha producting diet.*

Apathya Vihara : *Kashvathu, Jrimbha, Mutra, Bhaspa, Nidra, Mala vegdharana, Krodha, Diwaswapna, Jalamajjana, Dantakasta*

DISCUSSION

Ardhavabhedaka, described in Ayurvedic classics, closely resembles migraine in modern medicine in terms of its clinical presentation, including unilateral headache, associated nausea, and sensory disturbances. The condition is primarily attributed to the vitiation of *Vata Dosha*, either alone or in association with *Kapha*, while some Acharyas also consider *Tridosha* involvement. The role of *Nidana* such as improper diet, irregular lifestyle, and mental stress highlights the multifactorial nature of the disease.

The *Samprapti* reveals that the aggravated *Doshas*, especially *Vata*, localize in the *Shirah* and vitiate *Rasa* and *Rakta Dhatus*, leading to impairment of *Srotas* and manifestation of severe pain. The episodic nature of the disease can be explained by the stages of *Kriyakala* and the influence of triggering factors like stress, sunlight, and dietary habits.

Ayurvedic management is mainly based on the principle of *Samprapti Vighatana*. Both *Shodhana* (purificatory) and *Shamana* (palliative) therapies play a significant role. Procedures such as *Nasya*, *Virechana,* and *Basti* help in eliminating vitiated *Doshas*, while external therapies like *Lepa* and *Shirobasti* provide symptomatic relief. In addition, *Pathya-Apathya* and lifestyle modifications are essential components of treatment. Psychological support and counseling also contribute significantly, considering the psychosomatic aspect of migraine.

Modern treatment mainly focuses on symptomatic relief and may have side effects, *Ayurveda* offers a holistic approach that addresses the root cause of the disease. Early diagnosis and timely intervention are crucial to prevent complications such as impairment of vision and hearing.

CONCLUSION

Ardhavabhedaka is a significant *Shiroroga* in *Ayurveda* that can be correlated with migraine. It is primarily caused by the vitiation of *Vata Dosha*, often associated with *Kapha* due to various dietary, lifestyle, and psychological factors. The disease manifests as severe unilateral headache and can lead to serious complications if not treated properly.

Ayurvedic management, based on the principles of *Dosha* balancing and *Samprapti Vighatana*, provides an effective and holistic approach for its treatment. Therapies such as *Shodhana*, *Shamana*, and adherence to *Pathya-Apathya* play a vital role in managing the condition and preventing recurrence.

Thus, with proper understanding, early diagnosis, and appropriate Ayurvedic interventions, *Ardhavabhedaka* can be effectively managed, improving the quality of life of patients.

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