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Literary Review on *Ardhavabhedaka* w.s.r Migraine

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ABSTRACT: Migraine is a form of primary headache disorder characterized by recurrent episodes of headache which are moderate to severe, usually affecting one half of the head, pulsating in nature and last for hours. The associated symptoms maybe nausea, vomiting, photophobia and phonophobia with or without an aura. It is the second most common cause of headache disorder affecting about 12% of total population. Prevalence of the disease in females is about 15% and in males about 6%. Migraine can be correlated with *Ardhavabhedaka* on the basis of symptoms. *Acharyas* have explained *Ardhavabhedaka* under *Shirorogas*. According to *Acharya Charaka*, it is *Vatakaphaja* and according to *Acharya Sushruta*, it is *Tridoshaja Vyadhi*. Having moderate to severe recurrent attacks of headache, it is often presented for emergency management. In *Ardhavabhedaka* severe pain is present in half side of the head i.e. *Manya*, *Shankha*, *Akshi*, *Karna*, *Bhru*, *Lalaata* and *Arani*. Pain is similar to those produced by sharp objects like *Shastra* and *Arani*. The occupancy of pain is episodic that may vary from person to person. According to some *Acharyas* it could lead to deafness and blindness which can be correlated with Migraine with Aura.

Key words: Migraine, *Ardhavabhedaka*, Headache.

INTRODUCTION

Acharya Charaka has described *Shirah* under *Dashavidha Pranayatana*s and three *Pradhana Marmas* (vital organs) which are the *Moola* of *Shareera*. The survival of our human body is critically dependent upon these organs; *Shirah*, *Nabhi* and *Vasti*. *Shirah* including life and sense abilities, a good health of this organ is very vital for maintaining a quality life. *Sushruta* defines *Ardhavabhedaka* as *Tridoshaja*, *Acharya Charaka* as *Vatakaphaj* and *Vataja* by *Vagbhatta*. Opinions of *Acharyas* varies in mentioning the predominance of *dosha* and symptoms for *Shirorogas*. *Charaka* and *Sushruta* have considered *Shiroroga* as a disease where *Shoola* is the main symptom. They have not taken *Kapalgata Vyadhi* like *Khalitya*, *Palitya* in consideration as *Shiroroga*. All the *Acharyas* have mentioned different numbers of *Shiroroga* but all of them have mentioned *Ardhavabhedaka* as one of them. In *Ardhavabhedaka*, *Ardhaparshwa Shirovedana*, *Pakshahat - Dashahat - Akshmat Vedna*, *Bheda-Todavat Vedana* and *Bhrama* are the common symptoms. *Shiroroga*, *Shirotopa*, *Shirahshula* are often used as synonyms of the same disorder. There are 11 type of *Shiroroga* according to *Acharya Sushruta* and *Bhavprakash* namely *Vattaja*, *Pittaja*, *Kaphaja*, *Tridoshaja*, *Raktaja*, *Krimijakshayaja*, *Sankhaka*, *Suryavarta*, *Anantvatta* and *Ardhavabhedaka*. *Ardhavabhedaka* where *Ardha* means only one side of the head and *Bhedavat* indicates that is sharp piercing in nature. Thus headache which is of sharp pricking or piercing in nature, initially affecting the half side of head (later can be pan lateral) at every fortnight or 10 days due to the vitiated *doshas* is called *Ardhavabhedaka*. *Acharya Vagbhatta* has mentioned *Ardhavabhedaka* under *Vataja Shiroroga*, when greatly aggravated it deteriorates the vision and the hearing.

On the basis of the symptoms of *Ardhavabhedaka*, it can be correlated with Migraine. According to the International Headache Society (I.H.S.), Migraine is a prevalent neurovascular sickness with a major influence on quality of life and is the second most prevalent cause of headache. Migraine refers to a condition of vascular spasm affecting the cranial blood vessels. Increased sensitivity to light and sound (Son photophobia), nausea, auras, difficulty speaking, and strong pain on one side of the head are all symptoms of a migraine episode. The rate of prevalence and incidence of migraine is almost three times more in women than men. Rarely having a genetic predisposition, the incidence of migraine is more in females is maybe due to the ongoing fluctuating hormonal changes, nutritional deficiency and psychological factors however the proven mechanism of migraine is yet unknown. World Health Organization lists migraine as one of the world's most debilitating medical conditions as it severely affects the quality of life of the migraneurs and estimates the worldwide prevalence of current migraine to be 10% and the lifetime prevalence to be 14%. Approximately 3000 migraine attacks per million persons worldwide occur every day. In India, 15-20% of people suffer from migraine. It is mainly divided into two subtypes- Migraine without aura (common migraine) and Migraine accompanied by aura (classical migraine). Classical migraines account for 25% of migraine cases, and there is frequently a familial history of the disorder. In classical migraine, visual disturbances such as fortification, scotoma (blind spots within the field of vision), or visual field abnormalities may occur before the beginning of headache. Altered taste and smell sensation may be present. 75% of all migraine attacks instances common migraine.

The proper investigations, diagnosis and treatment plan should be thus considered to make an effective Migraine management strategy. A safe, effective, easily available drugs, therapies along with lifestyle changes that can easily adopted should be thought for to avoid a lifetime dependency with inevitable adverse or side effects of drugs that are generally prescribed in cases of migraine.

MATERIAL AND METHODS

Classical texts ; *Sushruta Samhita*, *Ashtanga Sangraha*, *Ashtang Hridaya*, *Bhavprakash*, *Charak Samhita* etc. were reviewed for the available literature related to *Ardhavabhedaka*. Available contemporary literature was searched from previous research works, journals and online articles related *Ardhavabhedaka* w.s.r to Migraine.

AIM AND OBJECTIVE

The aim of the present study is to review a conceptual study on the disease *Ardhavabhedaka* w.s.r. to Migraine.

LITERARY REVIEW

Detailed description of specific etiology, pathogenesis, and treatment for *Ardhavabhedaka* is explained in classical treatises. Searching for the *dosha* predominance of *Ardhavabhedaka*, it was found that *Acharya Videha*, *Charaka*, *Madhava*, *Bhavamishra* took the disease as *Vataja* or *Vata-Kaphaja*, *Acharya Sushruta* as *Tridoshaja* (*Dalhana* in commentary of *Sushruta Samhita* specified it as *Pittaj*), *Vagbhatta* as *Vataja*.

On the manifestation of each disease, causative factors play a core role. In *Ardhavabhedaka* both independent and specific *nidanas* have been stated by different *Acharyas*. However *Vagbhatta* has explained only *Samanya Shiroroga Nidanas* which will produce any type of *Shirorogas* along with *Ardhavabhedaka*. These *nidanas* of *Ardhavabhedaka* has been found to be classified as *Aharaja*, *Viharaja*, *Manasika* and *Any Nidana* in the available literature. Looking for specific *nidana* mentioned for *Ardhavabhedaka*, *Manasika Bhavas* doesn't come into account as no reference is available. Nevertheless some *Samanya Shiroroga Nidana* which are *Manasika* in origin can be reflected for Migraine. Etiological factors such as excessive consumption of dry/ununctuous substances, exposure to cold, inappropriate sexual activity, withholding of natural urges, exhaustion, and exercise are quoted as the causes for *Vata* vitiation. Frequent intake of food before the digestion of a previous meal, intake of heavy to digest food, drinking excess cold water contribute to *Kapha* vitiation and formation of *ama* (by-product of impaired metabolism). On searching of some litreatures, the concept of diagnosis of *Amla-Pitta* is also been found as a cause for *Shiro ruja* (headache).

In *Brihatrayi*, no any specific *Poorvarupa* (prodromal symptoms) has been given for the disease. *Ishat Daha* (mild burning sensation) and *Supti* (laziness) is specified as *samanya Purvarupa* for *Shirahshoola* in *Madhava Nidana*, general.

According to Acharya Charaka, *Samprapti*(pathogenesis) of *Ardhavabhedak* is as:

<i>Dosha</i>	<i>Dushya</i>	<i>Udbhava sthana</i>	<i>Sanchara</i>	<i>Svabhava</i>	<i>Adhithana</i>	<i>Marga</i>
<i>Tridoshaja</i> or <i>Vata</i> <i>Kaphaja</i>	<i>Rasa-</i> <i>Rakta</i>	<i>Amashaya –</i> <i>Pakvashya</i>	<i>Rasayani</i>	<i>Ashukari</i>	<i>Shirah</i> (Head)	<i>Abhyantara</i>

Rupa are the symptoms, which denote a disease that has now manifested, the diagnosis of the disease will be made on the basis of these symptoms. *Ardhamoordha ruja*(unilateral headache) is the *pratyatma lakshana* (main symptom) of *Ardhavabhedaka*. *Sirahshoola* is the main feature of the disease, so it can be explained under following headings:

1. Site of the pain : *Ardhashira* (Half of the head), *Manya* (Either side of neck) , *Bhru* (Eyebrows) , *Shanka*(half way between the eyebrow and ear), *Akshi* (Eyeball), *Lalata* (Frontal area) ,*Karna*(Ears), *Ghata*(Above the *shanka*).

2. Nature of the pain : It will be of *Sastraaraninibham* (Pain as if being cut by a sharp instrument), *Arani nibham* (Pain as if being struck by lightning), *Bhedavath* (Breaking type of pain) ,*Todavath*(Pricking type of pain),*Niskarshana*(Plucking out type of pain)

3. Frequency of pain: The disease will either occur as *Pakshath* (once in fortnight), *Dashahath*(once in ten days), *Masath*(once in a month) or *Akasmath*(no specific time interval).

The prognosis of the disease has not been clearly mentioned in either of *Brihatrayi* or *Laghutrayi*. *Samprapti vighatana* is the main line of treatment. The treatment principle mainly lies on *shamana*, *shodhana* and *nidanaparivarjana* which cause *samprapti vighatana*. *Nidana Parivarjana*, the causative factors producing headache should be avoided. *Samshodhana Chikitsa* as *Nasyakarma* with specific medications is advised as the important treatment modality in *Shirorogas*. *Samshamana Chikitsa* should be started to bring the vitiated *dosas* in their normal state with the help of drugs, according to predominance of the manifesting *dosha*.

Specific treatment for *Ardhavabhedaka* has also been given in our *samhitas*. Acharya Sushruta stated *Suryavatha* like *Chikitsa* for *Ardhavabhedaka*. *Nasya Karma*, consumption of *jangala mamsa* , preparations made from *Ksheera*, *anna*, *ghrita* should be taken on regular basis. *Avapidana Nasya* with *Sirishamoola* and *phala* has also been given. Acharya Charaka states to give *Chatursneha* (*ghrita, taila, vasa, majja*) in higher doses, *Shirovirechana* , *Virechana* ,*Nadi sweda* , *Niruha* and *Anuvasana basti* , *Upanaha* ,*Shirobasti* , *Dahana* (*Agnikarma*) while according to *Astanga Hridaya Nasya Karma* with *Sirishabeeja*, *Apamarga*, *Bidalavana*, *Saliparni swarasa* is given. *Nasya* with *nirgundi patra swarasa*, *saindhava*, *ghrita*, *sirishamula* and *phala* as treatment protocol is found in *Astanga Samgraha*. Concluding all the principles, *Vata shamana* line of treatment strategy should be done in all cases of *Ardhavabhedaka* ,as *Vata* is the main dominating *dosha* for the disease.

Even though the disease doesn't have huge literature available on its exact manifestation, preventive measures can play a crucial role to reduce the frequency, pain, duration of headache, and to increase the effectiveness of therapy .However no any specific *pathya*(Do's) and *apathy* (Don'ts) have been mentioned for *Ardhavabhedaka*. As it is one among the *Shirorogas*, the *pathyaapathya* mentioned for *Shirorogas* in general can be considered , which is mentioned only in *Bhaisajya Rathnavali – Shirorogadhikara*.

Pathya(Do's/Wholesome):

- Diet: *Ghritapana*, *Shali*, *Shashtikshali*, *Yusha*, *Dhanvamansa*, *Patolam*, *Shigru*, *Vastuka*, *Karvellaka*, *Amra*, *Aamlaki*, *Dadima*, *Matulunga*, etc
- Medicines: *Kushta*, *Bhringaraj*, *Kumari*, *Musta*, *Ushira*, *Karpura*, *Gandhasar*

- Treatment: *Swedana* , *Nasya*, *Dhumpana*, *Virechana* , *Shiroepa*, *Vamana* , *Shirobasti*, *Raktamokshana*, *Agnikarma*, *Upanaha*.

Apathya(Don'ts /Unwholesome):

- *Vegadharanam* : Holding of the urges like sneezing, yawning, micturition, sleep,tear, defecation.
- Unwholesome diet: Impure water, curd, lassi, cold drinks, Kapha producing diet.
- *Vihara* (Unwholesome recreation) : Day sleeping

DISCUSSION

Among 11 types of *Shirorogas* mentioned by *Acharaya Sushruta* in *Uttar Tantra*, *Ardhavabhedaka* is one. *Ardhavabhedaka* manifests as paroxysmal unilateral headache associated with vertigo and pain of varying intensity. *Ardhavabhedaka* can be scientifically correlated with Migraine due to its cardinal feature “half sided headache”. Consumption of various *nidanans* leads to *Doshadushti* which is *Tridoshaja*(*Sushruta*.), *Vata-Kaphaja* (*Charak*.) and *Vataja* (*Vagbhata*). The *Dushti* of *Rasa* and *Rakta* is also seen, as *Acharya Charaka* had specified *Shiroruk* in *Shonitajaroga* .Simultaneously, *Srotodushti* in *Rasa Raktavahasrotos* also takes place, which can be taken as blood vessels of the head, as migraine involves vascular phenomenon. Among all the *nidanans*, *Vata dosha* prevails in most of the cases. The many varieties of pain, such as *Toda*, *Bheda*, and others, are also indicative of *Vata dosha*'s. The *chala guna* of *Vata* alone or along with *Kapha dosha* can be taken in account for causing *Urdhavagpravriti* of Migraine headache and establishes pathogenesis of *Ardhavabhedaka* as *Vata dosha* predominant. Migraine headaches are characterized by a throbbing, severe headache in one part of the head, mainly seen in decades of 30 and 40 of life where females are three times as likely as males to have it. *Ayurvedic* classics provide a concise and variety of treatment for *Ardhavabhedaka*. Local and systemic therapies like *shirolepa*, *upanaha*, *agnikarma*, *nadisweda*, *nasya*, *sirobasti*, *virechana*, etc has been mentioned with numerous drugs that can be used. Among them, *Nasya* therapy is common in all treatises. *Vedanasthapana*, *Raktashodhana* and *Tridoshahara* treatment plan, which may help in breaking down the pathogenesis of Migraine are helpful. Along with this, concept of adopting *Pathya Apathya Sewana* also plays an important role for managing the occurrence and severity of the disease.

CONCLUSION

Migraine is one of the lifestyle debilitating disease which occurs mostly during the most productive decades of life. Recurrent episodes of headache, its severity, associated symptoms, life dependency on the available drugs hampers one's lifestyle and reduces the quality of life. A comprehensive and integrated approach to treat *Ardhavabhedaka* with regards to Migraine is need of the hour. *Pathya* and *Apathya*(proper regimen), as mentioned in *Ayurvedic* texts, are highly important. The *Ayurvedic* therapy for *Ardhavabhedaka* provided by *Acharyas* can be adopted to successfully manage and pacify the severity and complication of the particular disease thus enhancing the quality of life along productivity of a Migraine sufferer.

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