



# CONCEPTUAL REVIEW OF ARDHAVABHEDAKA (MIGRAINE) IN AYURVEDA

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**Abstract :** *Ardhavabhedaka* is classified among the *Shirorogas* and is characterized predominantly by unilateral head pain associate with giddiness. If not addressed promptly, it can lead to serious complications such as vision impairment and hearing loss. This disorder closely mirrors the presentation of migraine headaches through its clinical manifestations. In today's rapidly urbanizing world, lifestyle changes and increased work pressures aimed at improving quality of life have contributed to rising levels of stress, which in turn elevate the risk of both acute and chronic health problems. Migraine, a persistent neurovascular head ache characterized by recurrent episodes of headache, most often unilateral and in some cases associated with visual or sensory symptoms—collectively known as an aura—that arise most often before the head pain but that may occur during or afterward. Ancient Ayurvedic scriptures document various Shiro Rogas (head-related afflictions), and among these, *Ardhavabhedaka*'s symptom profile closely aligns with that of migraine. Conventional migraine treatment frequently relies on analgesics, which often exert adverse effects on other organ systems. This article seeks to comprehensively explore *Ardhavabhedaka*—its classification, diagnostic criteria, causes, disease progression, and treatment methods—while drawing parallels to migraine management.

**Key words:** *Ardhavabhedaka*, *Nasya*, *Shiroroga*

## IndexTerms - Component,formatting,style,styling,insert.

### I. INTRODUCTION

The *Śiras* (head) is regarded as the *Utāmāṅga* (Supreme region) of the body, since all sensory organs are located here and it is the seat of *Prāṇa-Vāyu*, the vital force that sustains life.<sup>[1]</sup> *Siras* is one among the *Trimarma* (Three most vital marmas). Marmas are vital anatomical points—confluences of muscle, vessels, ligaments, bone, and joints—and are described in Ayurveda as the seats of *Prāṇa*. Any trauma to a Marma can lead to *Vaikalya* (impairment), intense pain, or even death. The most critical Marmas known as *Sadyapranāhara Marmas*—whose injury causes immediate death, are predominantly located in the head (*śiras*). Therefore, diseases affecting the head (*śiras*) demand the highest level of attention and urgency in diagnosis and treatment. *Ardhavabhedaka* is classified among the *śirorogas* (head disorders) described in both the *Bṛhat-trayī* and *Laghu-trayī* texts. The term “*Ardhavabhedaka*” consists of two parts: *Ārdha*, meaning “half” or “one side,” and *Bhedaka*, meaning piercing, splitting, or bursting pain. Thus, the literal translation of *Ardhavabhedaka* is “a bursting or perforating pain on one side of the head. The commentator *Āchārya Cakrapāṇi* (on *Caraka Saṃhitā*) further elucidates the term as “*Ardha-Mastaka-Vedana*” – essentially, pain in half the head – drawing a clear parallel with what modern medicine recognizes as Migraine. According to *Āchārya Sushruta*, *Ardhavabhedaka* is characterized by severe tearing, pricking, and piercing pain, often accompanied by dizziness. This headache may arise suddenly, recurring fortnightly or in intervals of ten days, and is attributed to the vitiation of all three doshas. *Āchārya Vāgbhaṭa*, describing it under the category of *Vataja śiroroga*, explains that the condition affects one half of the head, recurs every fortnight or month, and resolves spontaneously. In severe cases, it can impair vision and hearing, sometimes causing blindness or deafness. According to Acharya Charaka and Madhava, it is *Vatika* or *Vata Kaphaja*.

**Nidana****Samanya Nidana of Sirorogas<sup>[2,3]</sup>****Table 1.1. Samanya Nidana Of Nasarogas**

<b>Samanya nidana</b>	<b>CS</b>	<b>AH</b>
Vega dharanam	+	-
Divaswapna	+	-
Jagarana	+	-
Mada(intoxication)	+	-
Uchai bhashya (Speaking aloud)	+	-
Avasyaya (Exposure to Frost )	+	+
Prag vata (Easterly wind)	+	+
Athimaituna (Excessive sexual activity)	+	-
Asatmya gandha (Undesirable smell)	+	+
Rajo, (Exposure to dust)	+	+
Dhuma, Hima, Atapa (Exposure to smoke, cold & sunlight)	+	-
Rodana (Excessive crying)	+	+
Bashpa nigraha (Withholding tears)	+	+
Mana santapa (Anxiety)	+	-
Megha agamat (seasonal changes like excessive cloud)	+	-
Utsweda (sweating of parts above shoulder)	-	+
Upadana dwesha (Those who are not using pillow)	-	+
Mrija dwesha (Those who are not following proper cleanliness)	-	+
Abhyanga dwesha (Those who are not doing massage of scalp)	-	+
Adhapratatekshana (Looking downward for long hours)	-	+
Atibhashana (Excessive talking)	-	+
Des- Kala viparyaya (Regimen contrary to season)	+	-
<b>Aharas</b>	+	-
Guru (Taking too much heavy food)	+	-
Amla (Taking sour food excessively)	+	-
Harida anna (Food preparations more of Tubers & Rhizomes)	+	-
Athisitambu sevanat	+	-
Siroabhighata (Trauma to head)	+	-
Dushtama (Undigested food)	+	+

**Visesha Nidana (Specific etiologic factors for Ardhavabhedaka) <sup>[4]</sup>****Table 1.2 Visesha Nidana of Ardhavabhedaka**

<b>Visesha nidana</b>	<b>CS</b>	<b>YR</b>
Ruksha (Dried food items)	+	+
Adhyasanam(Taking food before digestion of previous meal)	+	+
Purva vata (Eatern wind)	+	+
Avasyaya (Exposure to dewdrops)	+	+
Maiduna (Excessive sexual activity)	+	+
Vega sandarana (Suppression of natural urges)	+	+
Ayasa (Physical exertion)	+	+
Vyayama (Excessive exercise)	+	+

### Samprapti of Sirorogas

Engaging in the *Nidānas* associated with *Śīroroga* disturbs the *Tridoṣas*, which subsequently corrupt the *Rakta* in the Sira channels, resulting in various types of *Śīroroga* depending on the predominant *doṣha* and corresponding symptoms.<sup>[5]</sup>

### Samprapti of Ardhavabhedaka

The above said etiological factors lead to vitiation of Vata dosha or Vata kapha dosha, get located in *Siras* and produce *Ardhavabhedaka*. According to Acharya Caraka in every *Sirorogas* vitiation of *Rakta* is invariably present.<sup>[6]</sup>

### Purva Rupa

Though there are no specific Purvarupas mentioned in Ayurvedic classics for Ardhavabhedaka,

### Lakshanas (Symptoms of Ardhavabhedaka)<sup>[6]</sup>

According to *Acharya Vāgbhaṭa*, all the signs and symptoms of *Vātika Śīrāsūla* correspond to those seen in *Ardhavabhedaka*, but they are expressed in only one half of the head. The symptoms of *Vātika Śīrāsūla* include sharp, tearing pain in the śaṅkha region (temples); splitting pain at the *kṛikakṭika* (nape of the neck); headache over the eyebrows and forehead that feels like a sudden falling or crushing; piercing pain in the eyes; splitting discomfort over the scalp junctions; tinnitus; photophobia; and increased pulsation of the blood vessels in the head

**Laterality:** Ardhavabhedaka manifests as a severe, unilateral headache.

**Location of pain:** The pain may radiate to the nape of the neck (*Mānya*), eyebrows (*Bhṛū*), temples (*Śaṅkha*), ears (*Karṇa*), eyes (*Akṣī*), and half part of forehead (*Lālata*).

**Nature of pain:** Patients often describe the sensation as intensely sharp and piercing—comparable to the churning of an *Āraṇī* (fire-drill rod) or the blow of a weapon.

**Complications:** If left untreated or if the condition worsens, it may lead to the impairment (*vinaśa*) of hearing (*Śrotra*) and vision (*Nayana*).

### Management of Ardhavabhedaka<sup>[6]</sup>

Acharya Caraka has explained a treatment protocol for Ardhavabhedaka like

1. *Sneha pana* with *Chatusneha/ Jeerna ghritha (Uthama Matra)*
2. *Kaya virechana*
3. *Sirovirechana*
4. *Naadi sweda*
5. *Vasthi & Anuvasanam*
6. *Upanaha*
7. *Sirovasthi*
8. *Agni karma (Dahana)*
9. Treatment prescribed for *Prathisyaya & Sirorogas* can be adopted according to the condition of the patient.

### According to Bhaishajya Ratnavali

**Internal usage:** Milk with Sarkara (sugar)/coconut water/ Ghritha with guda/ Ghrithapuraka as food preparation

- **Swedana:** with Tila Kalka triturated with milk or drugs of Jeevaneeya Gana
- **Nasya:** with ksheerasarpi/ Suseetha jala / Sarpi/ Dasmoola Kashyam, Ghritha, Saindhava
- **Avapedaka Nasya:** with Krishna Tila Kalka and Vidanga
- **Sira Lepa:** Tila Kalka (Black sesame), Jatamansi powder, Saindhava Lavana and Honey/ Saribadhi Yoga
- **Siravyada**
- During the interval between attacks of Ardhavabhedaka, the patient may be administered a combination of burnt soil powder from an earthen stove (*Dagdha Chulli Mrithika*) and powdered Maricha (black pepper). Additionally, a small, carefully purified dose of Sankhiya (*Darugarala*) can be given — but only during the symptom-free period, and not during episodes of acute pain.

### Yogas mentioned for Ardhavabhedaka

- Brihath Dasamoola Taila – Pana, Abhyanga & Nasya

- Gunja Taila for Nasya

### According to Yoga Ratnakara <sup>[8]</sup>

- *Snehana purva* (The first treatment is *Snehana*)
- *Swedana*
- *Bheshaja*
- *Virechana*
- *Nasyam* : *Girikarni* (*Aparajita*) *Phala* and *moola jala* / *Maricha* rubbed with *Bhringaraja* juice / *Sali tandula* grinded with rice water
- *Dhupa*
- *Bhojana* should be *Snigdha* and *Ushna*
- *Sirolepana* with *Vidanga* & *Krishna Tila*/ *Saribadi Yoga* (*Sariva*, *Kushta*, *Madhuka*, *Vacha*, *Neelolpala* with *Kanjika*)
- *Karna bandhanam* with *flower of Aparajita*
- *Pana*: milk with sugar/ *Sasmunta* (Mutton soup) *rasa* with *Maricha*

### According to Acharya Susruta <sup>[9]</sup>

#### Nasya yogas

1. *Siriṣa-mūlaka*, *phala*
2. *Vamsa-mūla* and *karpūra*;
3. *Vācha* and *Magadhika* (*Pippalī*);
4. *Yāṣṭimadhu* with *madhu*;
5. *Manahśilā* alone or with *chandana* and *madhu*.

### According to Ashtanga Hridaya <sup>[10]</sup>

- Nasya Karma with *Sirisabeeja*, *apamarga*, *bidalavana*, *Saliparni swarasa*
- *Lepa* with *prapunnata bija kalka* and *amlakanjika*
- *Vatajashirashoola* line of *chikitsa*

### Pathya - Apathya <sup>[11]</sup>

#### Pathya

- Procedures like *Swedana*, *Nasya*, *Dhumapana*, *Virechana*, *Lepana*, *Vamana*, *Langhana*, *Sirovasthi*, *Siravyada*, *Agni Karma*, *Uapnaha*.
- Food items like *Jirna Ghritha*, *Sali*, *Sastika*, *Yusha*, *Milk*, *Meat of Wild Animals* (*Danwa Mamsa*), *Patola*, *Sobhanjana* (*Sigru*), *Draksha*, *Vasthuka*, *Karavellaka*, *Amra*, *Datri*, *Dadima*, *Mathulunga*, *Takra*, *Kanjika*, *Narikela*, *Pathya*, *Kushta*, *Bhringa Raja*, *Kumari*, *Musta*, *Usira*.
- *Chandrika* (Spending Time in Moon Night), *Ganda Sara* (Enjoying Perfumes),

#### Apathya

- Suppressing urges of Sneezing, Yawning, Micturition & Bowel.
- Contaminated Water (*Dushta Neeram*)
- *Virudhanna* (Incompatible Food)
- Water From Rivers of *Sahya*, *Vindhya* Mountains
- *Danta dhavana* and *Divaswapna*

### Complications

If left untreated or if the condition worsens, it may lead to the impairment (*vinaśa*) of hearing (*Śrotra*) and vision (*Nayana*).

### Differential diagnosis

Table 1.3 Differential diagnosis of *Ardhavabhedaka*

Sr no	Vyadi	Lakshanas
1	<i>Vataja Shiroroga</i>	Sharp, location-less pain or twinges across both sides of the head—temples, eyes, forehead, top of skull—especially at night or in bright light.
2	<i>Kshayaja Shiroroga</i>	Intense eyebrow pain caused by depletion of bodily tissue and vital energy.
3	<i>Suryavatha</i>	Mild, throbbing ache around eyes and brows that begins at sunrise, peaks midday, and then fades in the afternoon.
4	<i>Ananthavata</i>	Severe ache in eyes, brows, temples, and throat, accompanied by radiating numbness or tremors from the neck or sides.
5	<i>Shankhaka</i>	Piercing, intense ache and burning sensation focused in the temple region.
6	<i>Adhimantha</i>	Deep, grinding pain in the eye, accompanied by splitting sensation, heaviness, and discomfort in one side of the head.
7	<i>Vata Viparyaya</i>	Varying pain—can occur near the temple crease, eye, or brow—characterized by shifting sensations due to vata imbalance.

### Conclusion

Migraine represents a significant neurological disorder that disproportionately affects individuals during their most productive life stages, profoundly disrupt daily functioning and erode overall quality of life. Consequently, a holistic and integrative treatment paradigm is warranted to effectively address *Ardhavabhedaka* (migraine). Within the Ayurvedic framework, strict adherence to prescribed lifestyle and dietary guidelines (*Pathya and Apathya*) is of paramount importance. By implementing the therapeutic protocols recommended by classical Acharyas for *Ardhavabhedaka*, migraine sufferers can appreciably reduce attack frequency, intensity, and associated complications, thus enhancing both their well-being and professional productivity

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