

## A Critical Analysis of Nidana & Chikithsa of Ardhavabhedaka W.S.R to Migraine

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### ABSTRACT

Ayurveda gives further importance to the causative factors of the disease, as it eliminates the disease from the root cause. *Vyadhi vinischaya* according to Ayurveda consists primarily of *Rogapariksha* and *Rogipariksha*, it gives detailed knowledge about the disease starting from the etiological aspects to the actual manifestation of the disease. The five basic components of *Rogapariksha* are *Nidana*, *Purvarupa*, *Rupa*, *Samprapti*, and *Upashaya*, which are collectively known as *Nidana Panchakas*. *Nidana*, the foremost element among them not only gives the knowledge of causative factors but also helps in treatment by avoiding them. “*Shiraso Uttamangatvam*”, *Shiraso* is considered as Prime organ, and also it's one among *trimarmas*, thus special care and concern should be taken to protect it. *Ardhavabhedaka*, one of the *shiroroga* mentioned by our *Acharyas*. In contemporary science, it can be related to Migraine. In *Samhitas*, they mentioned Treatment modalities like *Shirovirechana*, *Nasya Karma*, *Shamana chikitsa*, *Siravyadha*, *Shirodhara*, *Shirolepa*, *Agnikarma*, for *Ardhavabhedaka*. However, it leads to diseases like deafness and blindness<sup>2</sup>, if left untreated. Hence early detection and intervention are necessary for *Ardhavabhedaka*. Thus an attempt is made to analyze the *nidana* and *Chikitsa* of *Ardhavabhedaka*.

**KEYWORDS:** *Vyadhi vinischaya*, *Nidana Panchaka*, *Shiraso*, *Ardhavabhedaka*

### INTRODUCTION

*Ardhavabhedaka* is one of the *Shiroroga* which can be related with migraine<sup>3</sup> – periodical attacks of headache, varied in intensity, frequency, and duration; normally unilateral in onset, and typically associated with anorexia and sometimes with nausea and vomiting.

As per *Acharya Sushruta*, *Ardhavabhedaka* occurs due to vitiation of *Tridosha* (*Vata – Pitta – Kapha*<sup>4</sup>), While *Acharya Charaka* had mentioned that vitiated *Vata/ Vata – Kapha* are involved in the manifestation of *Ardhavabhedaka*<sup>5</sup>, while *Acharya Vagbhatta* believed that *Ardhavabhedaka* occurs due to vitiated *Vata*<sup>6</sup>.

Headache has troubled humankind from the dawn of civilization. A headache is an unpleasant thing because it attacks the seat of reason. It's a common natural experience, diverse in its expressions,

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complex in its manifestations, and difficult to understand in any simple mechanistic way. It may therefore be inferred that for the supreme part, headache represents an incapacity of an individual to deal in some measure with the uncertainties of life. Headache is generally classified as primary or secondary. A headache is considered primary when a complaint or other medical condition doesn't cause it. Tension headache is the most common primary headache and accounts for 90% of all headaches. Neurovascular headaches are the another most common primary headaches, which include migraines and cluster headaches. Secondary headaches are caused by other medical conditions, alike as sinusitis, neck injuries or abnormalities, and stroke, which regard for 2% of all headaches. It's under diagnosed and

undertreated, hence WHO ranks Migraine among the World's most disabling medical illness.

“*Nidano parivarjanam chikithsa*” means we've to avoid the causative factors of that disease. By that, we could head off the progression of the disease.

"An ounce of prevention is worth a pound of cure." It's an old saying, but for numerous migraine victims, it rings especially true. Benjamin Franklin may not have had a migraine in mind when he

coined this phrase. There are several ways to prevent migraine attacks. A healthy diet, the right amount of sleep, and non-drug approaches, such as biofeedback, should be tried first for prevention.

**Nidanas:-**

*Nidanas* plays a important role in manifestation of the disease. *Acharyas* mentioned the Specific *nidanas* for *Ardhavabhedaka*.

**Table no: 01 Showing Specific *nidanas* of *Ardhavabhedaka***

| SL. No | Nidanas                   | Charaka samhitha | Bhela samhitha | Bhava prakasha | Yoga rathnakara | Gada nigraha |
|--------|---------------------------|------------------|----------------|----------------|-----------------|--------------|
| 1      | Abhigata                  | -                | +              | -              | -               | -            |
| 2      | Adhyashana                | +                | -              | +              | +               | +            |
| 3      | Anashana                  | +                | -              | -              | -               | -            |
| 4      | Avashyaya                 | +                | -              | +              | +               | +            |
| 5      | Aayasa                    | +                | -              | +              | +               | +            |
| 6      | Chardi, Kshavathu nigraha | -                | +              | -              | -               | -            |
| 7      | Diwaswapna                | -                | +              | -              | -               | -            |
| 8      | Maithuna                  | +                | -              | +              | +               | +            |
| 9      | Pratap                    | -                | +              | -              | -               | -            |
| 10     | Pragvata                  | +                | -              | +              | +               | +            |
| 11     | Rookshashana              | +                | -              | +              | +               | +            |
| 12     | Sambhojana                | -                | +              | -              | -               | -            |
| 13     | Vegasandharana            | -                | +              | -              | -               | -            |
| 14     | Vyayama                   | -                | +              | +              | +               | +            |
| 15     | Chinta                    | +                | -              | -              | +               | -            |
| 16     | Krodha                    | +                | +              | -              | -               | +            |
| 17     | Bhaya                     | +                | +              | -              | -               | +            |

## VATA VITIATING FACTORS

**Intake of *Ruksha ahara*** - Eating undigestible food, non-nutritious food, the food one which does not like, etc. can cause headache and at times as a prodromal symptom of other disorders such as *Ajirna* (indigestion), *Chardi* (Vomiting), etc. As it is said that the food materials containing caffeine as in coffee cause rebound headache by vasoconstriction but later one will cause rebound vasodilatation and headache. Similarly, various other eatables like chocolates, cheese, ice cream, etc act as triggers leading to gastro-intestinal disturbance & ultimately producing a headache.

**Taking food before the digestion of the previous meal** - If one takes food before the digestion of the previous meal, the digestive product of the previous meal i.e. *Amarasa* gets mixed up with the product of food taken afterward, resulting in the provocation of all the *doshas* instantaneously<sup>7</sup> and it can produce many grave diseases or even the death<sup>8</sup>.

**Expose to eastern wind and frost (*Purovatha*)** - *Sheeta* or coldness is one of the qualities of *Vata*. Affection with the cold wind, walking in cold weather

uncovered, eating cold food, etc. increases the *sheeta guna* of the body ultimately decreasing body temperature and affecting various systems. Due to the aggravation of *Vata*, by its *atisheeta guna* leads to constriction of the blood vessels causing the headache.

**Suppression of natural urges (*vegadharana*)** - When a person suppresses the natural urges of urine, flatus, and stool due to any reason, the *Vata* gets aggravated due to obstruction to its movements and it aggravates *Kapha* and *Pitta* inturn.

*Vegas* is the involuntary actions of the body i.e. involuntary functions of the autonomic nervous system. Trying to withhold it will upset *Vata* as *Vegapravartan* is the function of *Vata*. *Malavegadharana* causing *malabandha* or constipation is the common cause of headaches. *Mutravegadharana*, beyond the capacity of *Mutrashaya* (urinary bladder), can also produce vitiation of *Vata* and so *Shirahshoola*. *Shirahshoola* can be the result of *Vegadharana* of *vata*, *ksudha*, *ashru*, etc.

**Excessive sexual indulgence (Atimaitihuna)-** Excessive sexual indulgence provokes *Vata* and produces degeneration of *dhatu* in reverse order. It causes *Daurbalya*, *Balakshaya*, *Dhatukshaya* and *Indriyakshaya*<sup>9</sup>.

There are three kinds of headaches associated with *Maithunakarma* (Sexual activity). The first is a dull headache typically bilateral and will be felt on the back of the head (occipital area) and occurs as sexual excitement mounts. It's presumably related to excessive contraction of head and neck muscles since it can be prevented or relieved by deliberate relaxation of those muscle groups. The another type of headache, more severe and explosive in onset, appears immediately before or at the moment of orgasm, presumably caused by the increase in blood pressure at that time. The third type that arises during sexual intercourse (*Maithunakarma*) is felt worst while standing up and some postulate that the arachnoid membrane may be torn off during the physical stress causing the headache. Sexual intercourse has been known to precipitate subarachnoid hemorrhage.

**Improper sleep (Rathri jagarana)-** 6-8 hours sleep is demanded for an average human being for the total rest of physical and mental functions. The brain also relaxes causing more production of *Kapha* and less energy is produced during the period of sleep. Awakening for a long time in the night vitiates *Vata*, which deranges the functions of other *doshas*. As *nidra* is considered to be one among the three sub-pillars which support the body.

**Excessive talking (Ati bhashya/ Ucchair bhashana)-** Talking much loudly and for a long time causes *Kapha kshaya* with vitiation of *Vata*, resulting in dryness of mouth, severe headache, hoarseness of sound, etc.

**Affection with a bad or pungent smell, dust, etc-Atiyoga** of any sense organ can generate vitiation of *doshas*. Affection with bad (which one does not like) or pungent odor for a long time, reading or watching a movie for a veritably long time, affection with dust, eating uncooked food, etc. can cause headache due to vitiation of *doshas*, mostly *Vata*.

### PITTA VITIATING FACTORS

**Exposure to Sun (Ushna thapa)-** Walking under the hot sun or working outside under the hot sun causes severe headaches because of vitiation of *Pitta* aggravated by *Ushna guna* resulting in the decrease of *Kapha dosha*. Affection with the very hot sun can cause heatstroke in which headache is the most important symptom and fainting, nausea, vomiting, etc. are other symptoms of it.

**Taking food in excess (Atimatra bhojana)-** Food taken in excessive quantity aggravates all the three *doshas*. The quantity of food to be taken depends upon the power of digestion. Though even light food articles, if taken in excessive quantity can affect the *Jatharagni* and produce *Agnimandya*, thereby obstructing the channels aggravates all the three *doshas*.

### KAPHA VITIATING FACTORS

**Day sleep (Diwaswapna)-** Sleeping much in the daytime causes an increase in *Kapha* and *Meda*. As less energy is needed or utilized during sleep, *Pitta* is used actually little and *Kapha* accumulated in much amount leads to *Medodhatu vriddhi*. The increased *Kapha dosha* and *Medodhatu* itself can cause *Shirahshoola* of *Kaphaja* type or cause *Aavarana* of *Vata* causing headache.

**Intake of Cold food (Ati sheeta bhojana)-** Holding ice or ice cream in the mouth or swallowing it as a bolus may beget original pain in the palate or throat due to vitiation of *Vata*. It may also refer the pain to the forehead or temple via the *Tridharanadi* (Trigeminal nerve) and to the ear through the vagus nerve this condition is mentioned as an ice-cream headache in modern science. Eating other food material just after taking it out from a fridge without warming it can also cause headaches of this type.

It's obvious from the foregoing that the maximum number of etiological factors of *Ardhavabhedaka* is *Vata* vitiating factors, followed by *Kapha* and minimum to *Pitta* vitiating factors.

### MANASIKA NIDANA

Based on these the causative factors for *Ardhavabhedaka* given by *Acharyas* like suppression of natural urges, excessive sexual indulgence can be explained under the heading of intellectual error, which leads to uncontrolled and faulty judgment and in turn faulty action on its part which create a state of distress. However, *Acharya Charaka* has also described *Manasa Santapa* as the main cause of *Shirahshoola*.

### PURVARUPA OF ARDHAVABHEDAKA

Though no specific *Purvarupas* are mentioned in Ayurvedic classics, for *Ardhavabhedaka Shiroroga*, but one reference regarding *Purvarupa* of *Shiroroga* is available in *Vaidya Vinod* which is given as below

एकदशशिरोरोगजायतेदुष्टभोजनात्।मन्याग्रहोगुरुतापूर्वतेषां प्रजायते ॥

It means restricted movements in head extension and flexion along with heaviness in the head, which may be present in *Kapha* dominant *Shiroroga*.

In *Madhava Nidana* – published by *Sastu Sahitya* in 1985, general *purvarupa* for *Shirahshoola* has been mentioned as-*Ishat Daha* and *Supti*.

### RUPA OF ARDHAVABHEDAKA

According to *Acharya Charaka*, the features of *Ardhavabhedaka* are

.मन्याभ्रूशंखकर्णाक्षिललाटार्धअतिवेदनाम्।शस्त्रारणिनिभां  
कुर्यात्तीव्रांसोअर्धावभेदक ॥

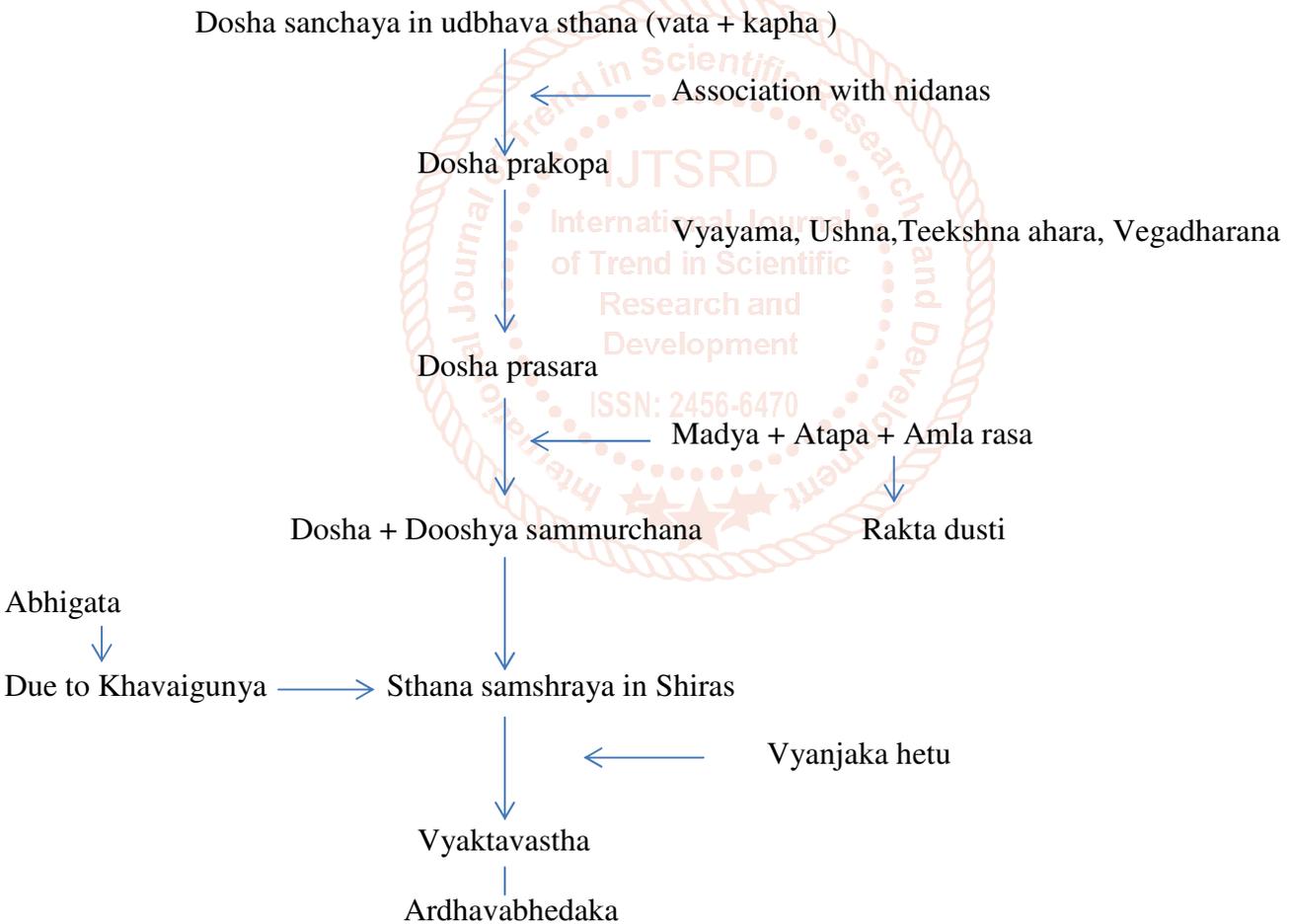
नयनंवाअथवाश्रोत्रमतिवृद्धोविनाशयेत्।

i.e., Severe pain in half side of the head, affecting particularly neck, eyebrows, temporal region, ear, eye, and forehead. The pain is like cutting by sharp objects or piercing in nature.

According to *Acharya Vagbhata*,

### SAMPRAPTI OF ARDHAVABHEDAKA:-

Nidana



### Various stages of Samprapti as per Satkriyakala:-

In *Sanchayavastha*, the various *Nidana sevana* leads to *Dosha-Dushya Dushti*, *Agnimandhya* causes *Apachana-Shuktapaka* formation of *annavisha* i.e. *Ama* in *Amashaya*. Simultaneously *Rasa-Raktavaha sroto dushti* also takes place.

**Explanation:** As in take of food in excess, taking food before the digestion of previous meal etc. is mentioned as the causative factors for *Ardhavabhedaka*. This *Agnimandya* and *Amotpatti* may obstruct the channels and can aggravate all the three *doshas*.

Nidana Sevana-----→Agnimandya-----→Amotpatti-----→Srotovarodha



Aggravation of all the three *doshas*

Then comes **Prakopavastha**, where vitiation of *doshas* is seen. *Acharya Sushruta* has mentioned the involvement of *tridoshas* and *Acharya Charaka* has mentioned only *Vata-Kapha* involvement, whereas *Acharya Vagbhatta* has described the involvement of *Vata dosha* only. The vitiated *doshas* mixes with *Ama* in *Amashaya*, *Prakupita Dosha&Dushya* leads to *Sroto-Dushti*. i.e. *Kha-vaigunya* in *Shirogata Rasa-Raktavaha Srotas* (can be correlated with blood vessels). Thus a base for *prasarana* is ultimately established.

Now comes the **Prasaranavastha**, in which there's *urdhvagamana* by *Vata dosha* due to its *Chala guna* or *Kapha* along with *Vata* causes *urdhvagapravriti*. The *urdhvaagata doshas* establish their seat in *Shirah*, which is the fourth stage i.e. *Sthana sanshrayavastha*.

**Vyakti**, Based on the above- mentioned factors it's obvious that the vitiated *doshas*, particularly *Vata* or *Vata-kapha* reach the head which in turn vitiate *Rasa* and *Raktavaha srotas* situated there leading to the manifestation of symptomatology of *Ardhavabhedaka* in the fifth stage of *Samprapti*. The aggravated *Vata* gets obstructed by *Kapha* and it dries up the *Kapha* causing severe pain in half of the head.

**Bhedavastha**, If the disease is neglected or not treated due to any cause it may become chronic or lead to varied complications alike as *netra – karna nasha*. On studying the etiology and symptoms, the disease *Ardhavabhedaka* can be considered as *Vatika* or *Vata-kaphaja* complaint. beginning *Vata* alone or combined with *Kapha* may be the predominant *doshas* for *Ardhavabhedaka* but due to the nature of the complaint, it may assume *Sannipatika* appearance swiftly. Moreover, the symptoms of nausea, vomiting, and giddiness show the involvement of *Pitta dosha*.

## CHIKITHSA<sup>11</sup> OF ARDHAVABHEDAKA

General Management of *Shiroroga* commonly in all type of headache the following preventive measures should be taken –

### 1. *Nidana Parivarjana* (Avoid Causative factors)

According to the treatment point of view, the etiological factors i.e *Aharaja*, *Viharaja* and *Manasika nidanas* producing headache should be avoided.

### 2. *Aoushada Chikithsa* .

#### ➤ *Samshodhana Chikitsa*

**Shirovirechana-Nasyakarma-** *Nasya* has been advised as the important method of treatment in *Urdhavajatrugata Rogas*. In *Nasya Karma*, the drug is administered through nostrils. Medicines used for this purpose include oils, prepared with medicines in the form of *churna*, *swarasa*, or *kalka* of the medicines which may have an irritant effect on nasal mucosa. *Nasyakarma* can be done for 7-21 days according to the severity and chronicity of the complaint. drugs used in *Shirovirechana Karma* are

*Taila/ Ghrita-Shadbindu Taila, Anu Taila, Dashamoola Taila, Gunja Taila, Goghrita, Devadarvyadi Ghrita, Lakshadi taila, Kumkumadi Ghrita, kusthadi ghrita mixed with sharkara.*

*Avapida/ swarasa-Shirishadya Avapeeda, Madhukadya Avapeeda*<sup>12</sup>.

Other single drugs used for *nasya*

- *Madanaphala* mixed with *mishri* and cow's milk should be used before sun rise<sup>13</sup>
- Powder of fruit and root of *Shweta Aparajita* mixed with water<sup>14</sup> .
- *Vidanga* powder and black *tila* paste mixed with water and extracted *rasa*<sup>15</sup>

### **Basti Karma (Medicated Enema)**<sup>16</sup>

In *Ardhavabhedaka*, *Niruha Basti* prepared with *Vatanashaka* medicines should be given first, followed by *Anuvasana Basti* prepared of *Ghrita, Taila*, etc.

### **Upanaha (Poultice)**<sup>16</sup>

Poultice of *Vatanashaka* medicines like *Dashamoola*, cotton seeds, mustard seeds, etc. mixed with hot milk (wrapped in a cloth in the paste form) can be bandaged around the head.

**Shiro-Basti<sup>16</sup>**

In *Shiro Basti*, a cranial pouch or cuff around the head is prepared and medicated oil is filled into this pouch for about 1 *muhurta* (48 minutes). In *Ardhavabhedaka*, *Vata* or *Vata-kapha nashaka* medicated oils like *Dashamoola taila* and four types of *Snehaviz. Ghrita, Taila, Vasa, Majja* etc. are used.

**Dahana Karma (Cauterization)<sup>16</sup>**

*Dahana Karma* is indicated in last when the pharmacological approaches aren't responded to in *Ardhavabhedaka*. According to *Acharya Charaka*, *Dahana Karma* should be applied at *Shankha* and *Lalata pradasha*, limited to the dermal layer with the help of *Godanta*. *Acharya Bhela* has prescribed *Pippali* for *Dahana Karma*.

**Shamana Chikitsa (Pacifactory Therapy)**

It is a curative treatment. The drugs used in the treatment of *Ardhavabhedaka* are

- **Rasa Aushadhi**- *Chandrakanta rasa, Shirovajra rasa, Mahalaxmi vilasa Rasa<sup>17</sup>, Shirashooladri vajra rasa*
- **Kwatha(Decoction)**-*Pathyadi Kwatha<sup>18</sup>, Dashmoola Kwatha, Dhatriyadi Kwatha*
- **Ghritapana**-*Mahamayura Ghrita, Mayuradya Ghrita*
- **Shirolepa (Head mask)**-*Kumkuma Ghrita lepa, Sarivadi lepa<sup>19</sup>.*

Other drugs for *shirolepa* are

1. Process black pepper powder with *bhringaraja swarasa*& keep it in a bottle after drying. Use with *bhringaraja swarasa* during the attack.
2. Black *tila, jatamansi* powder mixed with *saindhava*, and honey.

**Shiro-Abhyanga (Massage over Head)**- with *Dashamoola Taila, Mahamayura Ghrita, Prapaundrikadi Taila*.

**Sattvavajaya Chikithsa-**

In the present time, counseling isn't only beneficial in psychiatric conditions but also in psycho-somatic diseases like *Migraine*, as supportive therapy to palliate the aggravated condition by making the patient capable to manage with his illness with better adaptation and adjustment.

The basic approach is,

1. Assurance
2. Exchange or relief of feelings viz. replacement of *Kama, Krodha, Bhaya, Harsha, Irshya*, etc. with appropriate feelings.
3. Psychoshock therapy

**PATHYA-APATHYA**

*Pathyapathya* for headache is mentioned only in *Bhaisajya Ratnavali – Shirorogadhikara<sup>20</sup>*.

**PATHYA-Table no: 02 Showing the Pathya Ahara and Vihara**

| AHARA   | VIHARA   |
|---|--|
| <ul style="list-style-type: none"> <li>➤ Oily substances- <i>Purana Ghrita, Chatuhsneha (Ghrita, Taila, Vasa, Majja)</i> in <i>uttama matra</i></li> <li>➤ <i>Dhanya - Shalidhanya, Yusha</i></li> <li>➤ Vegetables -<i>Patola, Shigru, Draksha, Vastuka, Karvellaka, Amra, Dhatri,</i></li> <li>➤ Fruits -<i>Dadima, Matulunga</i></li> <li>➤ Liquids - <i>Takra, Kanjika, Coconut water,</i></li> <li>➤ Drugs - <i>Haritaki, Kustha, Bhringaraja, Kumari, Musta, Ushira, Chandrika, Gandhasara</i></li> </ul> | <ul style="list-style-type: none"> <li>➤ Treatment- <i>Shiroabhyanga, Nasya, Dhoomapana, Virechana, Shirolepa, Shirobasti, Upnaha, Raktamokshana, Agnikarma</i></li> <li>➤ Practice good sleep habits</li> <li>➤ Exercises daily, and another relaxation technique</li> <li>➤ Do <i>Yoga, Pranayama (Anuloma - Viloma), Shavasana</i></li> <li>➤ Losing excess weight</li> </ul> |

**APATHYA –Table no:03 Showing Apathya Ahara and Vihara**

| AHARA   | VIHARA   |
|---|--|
| <ul style="list-style-type: none"> <li>➤ <i>Ruksha bhojana, Atimadyapana, Viruddhabhojana</i> etc.</li> <li>➤ Do not overuse pain killer medicines</li> </ul> | <ul style="list-style-type: none"> <li><i>Vegadharana, Atijalakrida, Atimaithuna, Divaswapana, Ratrijagarana, Atibhashya, Adhyasana, Pragvata, Avashyaya sevana, Manastapa &amp; Ativyayama</i></li> </ul> |

## CONCLUSION:

- *Shira* is the main control system of all bodily ailments. Any functional or pathological abnormality affecting *Shira* is a huge disturbance to the human being.
- Based on similarities between the signs, symptoms, complications, prognosis, chronicity, and etymology; *Ardhavabhedaka* and Migraine are similar clinical entities.
- Migraine is a clinical conclusion based on symptoms that are subjective and verifiable only by the patient.
- *Ardhavabhedaka* is clinically *Pitta* dominantly *Tridoshaja Vyadhi*.
- Triggering factors described in modern texts are the *Nidanas* mentioned by our ancient *Acharyas*.
- Chronic Migraines may occur from overuse of migraine drugs (rebound headache) or may develop over time (transformed migraine).
- Utmost patients are taking painkillers, which only give temporary relief. But the reoccurrence rate will be more.
- So Ayurvedic treatment should be preferred in the case of *Ardhavabhedaka* (migraine) which not only reduces symptoms, reoccurrence rate will comparably less & prevent further side effects also.

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