

REVIEW ARTICLE ON ROLE OF PANCHAKARMA IN ARDHAVABHEDAKA

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ABSTRACT

Ayurveda is the ancient health science which has glorious past and bright future. It comprises many dimensions about health of human being. Ayurveda is a science of life. The main aim of Ayurveda is to maintain health in healthy persons and cures diseases in diseased persons. The life style of the people of modern era has changed due to rapid urbanization. Due to changed work expectations for better life style, stress is causing increased incidence of acute and chronic disorders. Ardhavabhedaka is one of the chronic illness, which is wide spread in the population with varying severity. Many chronic diseases which cannot be treated properly by other medical sciences, or there are side effects of the medicine or recurrence of the disease, those diseases were well treated by Ayurveda principles and medicines. Ayurveda has a variety of natural medication in the treatment of Ardhavabhedaka. Very elaborative treatment has been given in Ayurvedic Samhitas; especially Panchakarma offers significant relief in this disease. Ardhavabhedaka is best treated with Panchakarma like Shiro Virechana, Kaya Virechana, Nadisveda, Niruha and Anuvasana, Basti, Upanaha and Shiro Basti. Nasa is nearest root to alleviate the disease of head. Ayurvedic therapeutics especially Nasya karma has attracted considerable glamour for providing safe and effective remedies in the treatment of Ardhavabhedaka.

KEYWORDS: Ayurveda, Ardhavabhedak, Migraine, Panchkarma.

INTRODUCTION

Ardhavabhedaka defines Ardha Mastak Vedana. The main aim of Ayurveda is to maintain the health of healthy individual and cure the disease one. Siras is described as Uttamanga in Ayurveda classics due to presence of sense organs, alochaka pitta, tarpaka kapha and 37 marmas. There are 11 types of Siro rogas explained by ancient Acharyas. Ardhavabhedaka is one among them. In contemporary science Ardhavabhedaka can be correlated with Migraine. Due to hastily change in the lifestyle and behavior pattern of the people, the burden of Ardhavabhedaka continuously increases day by day. It occurs due to vitiation all the three dosha. Migraine is characterized one-sided headache with paroxysmal nature and it is accompanying with other symptoms like nausea, vomiting, photophobia and abnormalities in sensory parts. It is not a lethal disorder but it can disturb patient's life very widely, so its treatment requires more attention and care. Unfortunately, there is no preventive medication for migraine has been stabilized so far, only symptomatic medications are available, which medications have a lot of adverse effects and make dependence. In Ayurveda it can be correlated to Ardhavabhedaka. Very elaborative treatment has been given in Ayurvedic Samhitas;

especially Panchakarma offers significant relief in this disease. Lifestyle modification in terms of dietary regimen, daily regimen and yoga practices mentioned in Ayurveda and yoga science could help in prevention of Ardhavabhedaka.

Ayurveda is a science of life. The main aim of Ayurveda is to maintain health in healthy persons and cures diseases in diseased persons. The main principle of health according to Ayurveda is to maintain equilibrium of Tridoshas. Shira is considered as Uttamanga. Shira is compared with root of the tree. If we nourish the root, the tree becomes strong. In the same manner if we nourishes the Shira, the body will become healthy. Shira is the seat of Pranavata, Aalochaka Pitta and Tarpak Kapha. It is important due to the presence of sense organs, central Nervous system and 37 Marmas. Prana Vata maintains intelligence, sense organs, heart, mind and blood vessels.

Ardhavabhedaka

In Ayurveda classics, Ardhavabhedak is mentioned under the heading of Shirorogas. The word Ardhavabhedak has three components viz.

> Ardha (half or half side) + Ava (bad prognosis) + Bhedaka (breaking pain). Thus actual meaning of Ardhavabhedak is breaking type of pain in one half of the head either right or left. Chakrapani make it clear by saying Ardhavabhedak means "Ardha Mastaka Vedana".

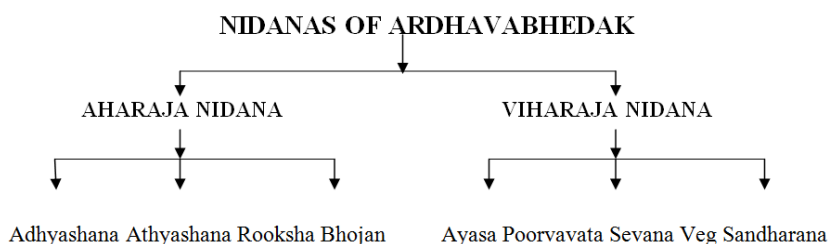
Definition of Ardhavabhedak

According to Acharya Charaka Ardhavabhedak is a condition where acute pain in half side of head, sides of the neck, eyebrow, temple, ear, eyes are seen. The pain is like piercing in nature. If the condition becomes

aggravated, it may even impair the functions of the eye and ear.

According to Acharya Sushruta, If one half of the head has severe pricking, piercing type of pain which is associated with giddiness and which appears suddenly after a fortnight, ten days or can appear suddenly any time. Such a condition is known as Ardhavabhedak, caused by Tridoshas.

According to Acharya Vagbhata, Pain in half side of head is considered as Ardhavabhedak.



Nidanans of Ardhavabhedak

Nidanans explained can be again divided in to Aharaja and Viharaja nidana

Aharaja Nidana

1. **Adhyashana:** Intake of food before the digestion of previous meals.
2. **Athyashana:** Consumption of food in excessive quantity.
3. **Rooksha Bhojan:** Excessive consumption of food having rooksha guna.

Viharaja Nidana

1. **Ayasa:** Excessive physical strain.
2. **Poorvavata Sevana**
3. **Veg Sandharana:** Suppression of natural urges e.g. sneezing, vomiting etc.
4. **Vyayama:** Excessive exercise.
5. **Avashyay Sevana**
6. Maithuna Avashyaya, Divaswapna, Atimaituna, Atapa sevana, Purovata sevana and Vegadharana are also mentioned as specific causative factors of Ardhavabhedak.

Purvarupa of Ardhavabhedaka

No specific reference is cited in Bhrihatrayis. In madhava Nidana, general purvarupa for Shirahshoola has been mentioned as - Ishat Daha and Supti.

Dosha According to Various Acharya's

Acharya Sushruta considers it as Tridoshaja, Acharya Charaka has explained it as either to be purely Vataja or Vatakaphaja, Vagbhata opines that only Vata Dosha is involved. Similarly in Bhela Samhita, Madhava Nidana, Yogaratnakara, Bhava Prakasha it is considered as either purely Vataja or Vata Kaphaja. Videha of Nimitantra opines it to be Vatakaphaja. Samprapti

(Etiopathogenesis) According to Acharya Charaka from Rooksha Bhojana, Atibhojana, Adhyashana, Vegadharana, Ativyayama, Vata either alone or in combination of Kapha, seizes the one half of head and causes Teevra Vedana (acute pain).

Samprapti

Nidana Sevana → Agnimandya → Aamotpatii → Srotovarodha → Aggravation of all the three Doshas → Urdhavagaprapti (reach the head) → Manifestation of symptomatology of Ardhavabhedaka. Rupa (Clinical Features) Severe cutting or piercing (Sashtra-Arninibha) pain usually half side of head affecting neck (Manya), eye brows (Bhru), eye (Akshi), ear (Karna), temporal (Shankha Pradesha) and forehead (Lalata). The disease develops either at the interval of fortnight (15 days) or 10 days or a month.

Upadrava (Complications)

It has severe complications even it can destroy the sense organs and produce deafness, blindness etc.

Discussion On Ardhavabhedaka With Various Panchkarma Procedures

Ayurveda is a science and art of appropriate living which helps to achieve longevity. The Panchakarma therapy provides balanced state of body, mind and consciousness by cleansing of body toxins. Snehana Karma It can be used as Abhayantara Snehana / Snehapana (internal oleation) and Bahya Snehana (External oleation) as Shiroabhyanga. Snehapana Sneha acts as a solvent to remove the obstruction by dissolving Doshas in it, resulting in the removal of Srotorodha. After proper Snehana all cells of the body becomes completely saturated with fats. Then the fat material comes out to extra-cellular fluid by osmosis process. Due to the aqueous properties of Sneha and liquefied Mala brought

from the tissues, the levels of fatty acids etc. increases in the blood resulting in the high plasma volume. To keep up the equilibrium of the normal plasma level, the extra amount of liquid reaches to the Koshta for excretion. Later on, this increased amount of the body fluids are evacuated through other therapies, like Vamana, Virechana.

Shiroabhyanga

During Shiroabhyanga different type of mechanical sensation is given to the skin like pressure, rubbing, touches. These impulses are received by respective receptors present on the skin surface and carried to the hypothalamus and provides soothing effect and also stimulates para sympathetic nervous system, thus decreases stress hormones like cortisol and adrenalin and dilates blood vessels. All these factors provide relaxation to the mind and relieves pain.

Shirobasti

It is a Snigdha Swedayukta procedure. It has dual benefits of both Snehana and Svedana. The temperature of the Taila in Shirobasti leads to peripheral vasodilation. This increases the peripheral circulation which nourishes the tissues, hastens phagocytosis and brings about regenerative changes. Thus Shirobasti is a very complex process certainly influencing the Shareerika and Manasika Dosha.

Nasya Karma

In Nasya Karma the medicine is put into nostril, moves in the channels upto the Shringataka and spreads to whole of the interior of the head and to the junction place where all the channels related to eyes, ears and throat situated together, thus shows influence on Shiras by removing out the accumulated Doshas localized in Shiras i.e. from all sinuses in the skull, the action known as Shirovirechana. The olfactory nerves entering olfactory mucosa of nose carry the sheaths dura, arachnoids and pia with them. They directly enter into the brain. Olfactory strae are extensively connected to the limbic system stimulation can nourishment of nerve ending through Nasya alters the pathology of migraine.

Basti Karma

In Ardhavabhedaka, Niruha Basti prepared with Vatanashaka drugs should be given first, followed by Anuvashana Basti prepared of Ghrita, Taila etc. Basti is being considered as the one of the best therapeutic procedures for the management of migraine. The rectum with its vascularity and venous plexuses provides a good absorbing surface and many soluble substances produce their effect more quickly by entering into systemic circulation. Due to Achintya Prabhava of Basti, it might have reduced swelling of temporal artery and there by the patient gets relief from symptoms of migraine.

Vamana Karma

The active principle of Vamana Dravya taken orally is absorbed from the stomach into circulatory system,

where from it is circulated to all over body. On reaching at the site of Dosha Sanghata, which is at the cellular level, it breaks the nexus of Dosha and brings back the toxic substances thus released into the stomach, where from they are expelled out of the body by the action of vomiting.

Virechana Karma

Virechana Dravya produced mild irritation in stomach and intestinal mucosa respectively, to cause inflammation, which facilitates quick absorption of the active principles (Virya) of the drug in initial stage. Later on it facilitate the excretion of the morbid matters, which generally are not supposed to be excreted out through the mucosa of gut. It is possible only because of inflammation increases the permeability of the capillaries, which in turn allow the absorption, as well as excretion of such substances.

Agni-Karma

Provide significant relief in the symptoms of migraine. Acharya Charaka indicated Dahana Karma. It is indicated on Lalata and Shankha Pradesha at two Angula area. As per Ayurveda, 'pain cannot occur without involvement of Vata Dosha'. Agni has Ushna Guna, this Ushna Guna gets transferred to Twak (skin), and normalises Vata and Kapha, helped to reduce Shira-shoola in Ardhavabhedaka.

Raktamokshana

The vitiated blood can be detoxified by Raktamokshana (bloodletting). Removal of toxins balances the Doshas. It can remove Avarana of Kapha or Pitta Dosha giving way for Anulomana indirectly cures the Vatika symptoms along with Pitta and Kapha Dosha and patient gets immediate relief in pain. In acute migraine attack, Raktamokshana from the jugular vein is beneficial.

SHIRODHARA

Involve gently pouring liquids over the forehead. The liquids used in Shirodhara can include oil, milk, buttermilk, coconut water or even plain water. Its work by relaxing the hypothalamus in the brain, also normalize the functions of hormones that regulate sleep and emotions.

Treatment

The treatment principles mentioned can be grouped under the following headings

- **Anthaparimarjana Chikitsa** - can be given in the form of Shodhana or Shamana Snehana, Vamana, Virechana, Basti and Nasya.
- **Bahiparimarjana Chikitsa** - includes Lepa, Upanaha, Dhoopana, Swedana and Shirobasti, Shiroabhyanga, Shirodhara.
- **Sashatra Pranidhana** - includes Siravedha and Agnikarma.

Ardhavabhedak chikitsa**According to charaka samhita**

Chatusneha (Gritha, Taila, Vasa, Majja) Shirovirechana, Kayavirechana, Nadi Sveda, Jeerna Gritha, Niruha Basti, Anuvasana Basti, Upanaha, Shirobasti, Dahanakarma and Samanya Prathishyaya Chikitsa are described.

According to Sushruta Samhita

Acharya Sushruta advised to give Bahya Chikitsas like Sneha, Sweda, Abyanga, Parisheka, Upanaha, Shirobasti, Abhyantara Chikitsa i.e. Snehapana, Anuvasana and Niruha; Nasya with Sirishphala, Dashmooladyavapidana, Madhukadhyavapidan, Madhuradi Nasya.

According to Astanga Hridaya

Shirishabeeja Nasya, Shaliparni Kwata Nasya and Lepa of Prapunnatabeeja with Amla.

CONCLUSION

Ardhavabhedaka is Vatakapha Pradhana Shiroroga, the symptoms complex of which very well correlate to that of migraine. Most of the Nidanas which includes Aharaja, Viharaja and Manasika factors etc. are mentioned in our classics go in similarly with migraine triggers, which have active part in diagnosis and in planning first line of treatment i.e. Nidanparivarjana. Panchakarma provides various routes of Deha Shuddhi and also pacifies the Doshas. Thus by adopting particular Panchakarma procedure individual will get better results in curing Ardhavabhedaka (migraine).

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