

## A LITERARY STUDY OF SHIROROGA W.S.R. TO ARDHAVABHEDAKA IN BRIHATRAYEE

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### ABSTRACT

*Ayurveda* is one of the oldest science, that when mankind started to suffer from various diseases due to *Pragnaparadha*, *Asatmyendriyarthasamyoga* etc. *Maharshis* were compelled to think in the direction of the search for cure of such ailments. In this manner *Ayurveda* came in the existence. *Ardhavabhedaka* is well known disease to science of *Ayurveda*. *Ardhavabhedaka* is mentioned as one of *Shiroroga* but according to *Acharya Vagbhata* it comes under *Vataja Shirahshula* which is limited to the half of the portion of head. *Ardhavabhedaka* has been explained as *Tridoshaja* by *Acharya*

*Sushruta*, *Vata-Kaphaja* by *Acharya Charaka* and *Vataja* by *Acharya Vagbhata*. But the different quality of pain such as *Toda*, *Bheda*, etc. describes the *Vishama* nature of *Vata dosha* mentioned by *Acharyas*. The great economist Adam Smith has told that the needs of human being are infinite but the availability is less to fulfill. Our life style has been drastically changed and our growing needs have no end. Speed and accuracy are the prime demands of modern era. To cope with this situation everybody have to face hectic, competitive and stressful life. People cannot pay attention to their physical and mental health by considering above dreadful complaints. In this article we have planned to study the complete review which was explained in the *Brihatrayee* and tried to conclude the *Ardhavabheda* disease. **Aim And Objectives:** To understand the *Ayurvedic* concepts and critical review of *Shiroroga w.s.r. Ardhavabhedaka* related to the symptoms and management according to *Brihatrayee*. **Materials and Method:** Complete Review of *Brihatrayee* on *Shirah shoola* and *Ardhavabhedaka*.

**KEYWORDS:** *Ardhavabhedaka*, *Brihatrayee*, *Nasya*, *Shiroroga*, *Shirah shola*.

## INTRODUCTION

*Ayurveda* is one of the oldest scientific medical systems of the world with long record of clinical experience. This science is based upon the observation of living beings and their actual response and reaction to the environment. The history of *Ayurvedic* medicine is as old as human civilization. The *Vedas* are most ancient and original source of medical knowledge. In *Ayurvedic* classics and *Sanskrit* literature word “*Shirah shoola*” has never been considered as major disease but it has been a separate disease. *Ardhavabhedaka* is a *Shiroroga* mentioned in various texts of *Ayurveda*. Some *Acharyas* has been classified as *Vataja*, *Vatakaphaja* and *Tridoshaja roga*. *Acharya Chakrapani* has described *Ardhavabhedak* as “*Ardhamastak Vedana*”<sup>[1]</sup> means Pain of half of the frontal region. In *Ayurvedic* classics some classics are most important in view of *Ayurvedic* community in twentieth century. *Brihatrayee* has three major classic of *Ayurveda* as *Charak Samhita* (Book of *Ayurvedic* medicine), *Sushruta Samhita* (Book of *Ayurvedic* surgery) and *Ashtanga Hridaya* (Book of Basic principles of *Ayurveda*).

## REVIEW OF LITARATURE

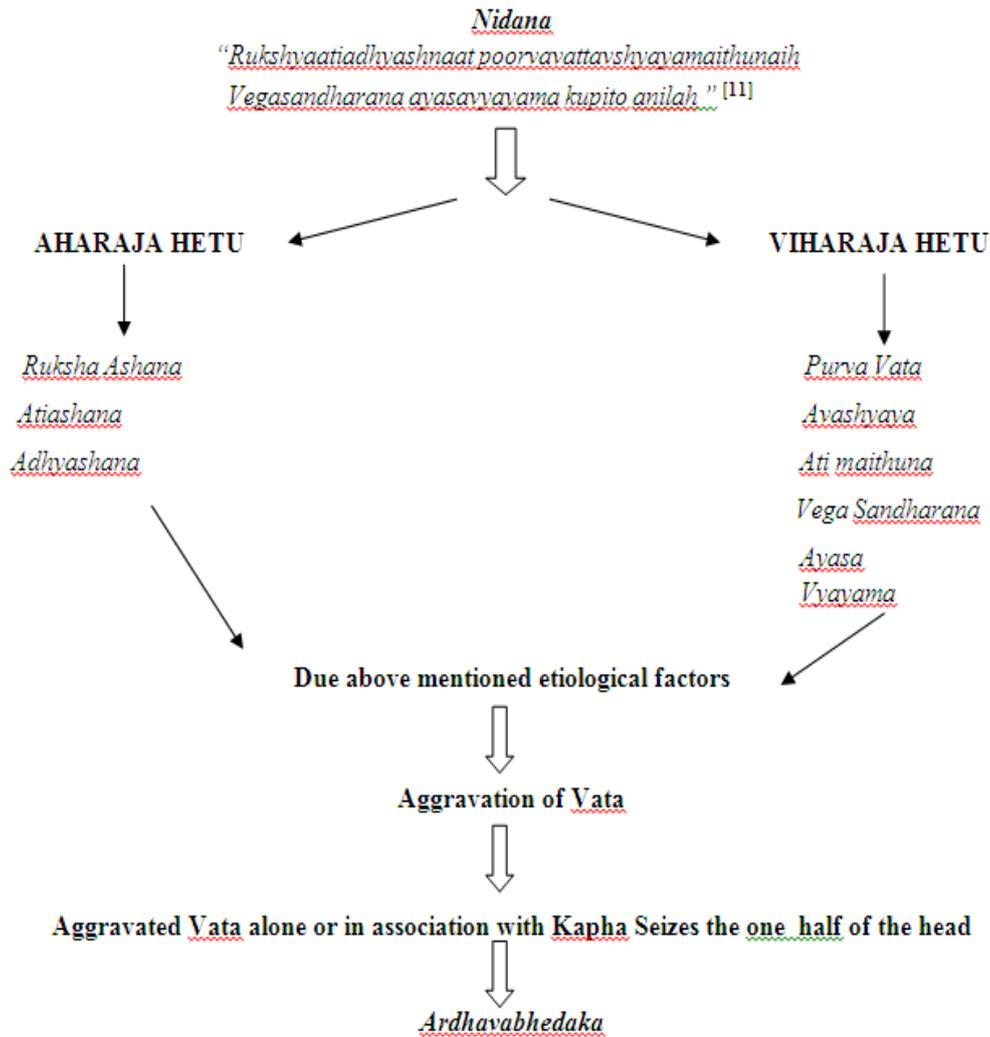
When mankind started to suffer from various diseases due to *Pragnaparadha*, *Asatmyendriyarthasamyoga* and *Parinaam*, causes the *hetu* for *vyadhi*.<sup>[2]</sup> *Ayurvedic* texts describe not only *Shirahshoola* as a symptom of various diseases but also as an independent disease entity as “*Shiro-roga*”. *Acharya Chakrapani* statement regarding *Shiroroga* - “*Shiroroga shabdenochyante, shirorogashabdasya shula eva rujakare vrittatvaat*”<sup>[3]</sup> *Shirahshoola* denotes *Shiroroga* the painful condition of head. The term *Shirahshoola* is limited only to the pain developed in the head. Though *Khalitya*, *Palitya* etc. occur in the head region they are not included in the *Shiroroga*. After assessing the above terminologies it can be concluded that “*the pain which arises in the head is termed as headache*”. *Acharya Chakrapani* further “*Shirorogapradhantvaadbhurishiroroghetutatvat cha pratishayaymeva tavadaha*”<sup>[4]</sup> described in *Chikitsa Sthan* that among the disease of various part of the head, it is the *Pratishyaya* which is the most important one because it gives rise to several other diseases of the head. The word *Ardhavabhedaka* has two components viz. *Ardha* and *Avabhedaka*. *Ardha* means half side, *Ava* suggest bad prognosis, *Bhedaka* means breaking through, perforating or bursting out type of pain. In this, pain affects half region of the head. *Chakrapani* statement regarding *Arddhavabhedka* runs as follows: “*Arddha Mastakavedana*”<sup>[1]</sup> i.e. *Vedana* in half of the portion of the head is called *arddhavabhedaka*. *Vagbhata's* statement regarding *arddhavabhedka* is “*Arddhe tumoordhanah*

*soarddhavabhedaka*".<sup>[5]</sup> Vedana in half of the portion of the head is called *Ardhavabhedaka*. According to Charaka, *Ardhavabhedaka* is mentioned as *Vata-Kaphaja pradhana*<sup>[6]</sup> and five types of *Shiroroga* viz. *Vataja*, *Pittaja*, *Kaphaja Sannipataja* and *Krimija*<sup>[7]</sup> in Sutrasthana. Four additional types of *Shiroroga* was explained. i.e. *Shankhaka*, *Ardhavabhedaka*, *Suryavarta* and *Anantavata* are mentioned in Siddhithana. Susruta told *Ardhavabhedaka* is *Tridoshaja pradhana vyadhi*<sup>[8]</sup> and eleven types of *Shirorogas*<sup>[8]</sup> was explained and their management are described in uttaratantra. But *Acharya Vagbhatta* told it comes under *Vataja Shirahshula*<sup>[9]</sup> which is limited to the half of the portion of head and explained ten types of *Shiroroga* and their management. He further mentioned nine types of disease of *Shirah kapala* as per Ashtanga Hridaya<sup>[10]</sup> similarly ten types of *Shiroroga* and their treatment and also nine types of *Shirah Kapala Roga* mentioned by Ashtanga Sangraha.

### NIDANA AND SAMPRAPTI

**Table No 1: There is a following Nidan tabulated below as Classics.<sup>[11]</sup>**

Sl.	Etiological Factors	Charak	Susruta	Vagbhatta
1.	<i>Ruksha Ashana</i>	+	-	-
2.	<i>Atiashana</i> (food in excess quantity)	+	-	-
3.	<i>Adhyashana</i> (intake of food before previous meal is digested)	+	-	-
4.	<i>Purva Vata &amp; Avashyaya</i> (exposure to the easterly wind as well as fog)	+	-	-
5.	<i>Ati maithuna</i> (excessive sexual indulgence)	+	-	-
6.	<i>Vega Sandharana</i> (suppression of the manifested natural urges)	+	-	-
7.	<i>Ayasa</i> (fatigue)	+	-	-
8.	<i>Vyayama</i> ( physical work)	+	-	-



Apart from the specific *Nidanas* mentioned by *Charaka*, the *Samanya Nidanas* (17<sup>th</sup> “*Kiyanta Shirsiya Adhyaya*”).<sup>[12]</sup> also are to be considered in the manifestation of the disease.

Majority of the causes are *Vata prakopaka*. *Pitta* and *Kapha Dosha* vitiating as well as *Rakta Dosha* vitiating are observed. *Acharya Susruta* did not mention about *Nidan* for *Shiroroga* (*Ardhavabhedaka*), he only described the *Lakshana* (symptoms) of *Ardhavabhedaka* (*Su.Ut.25*).<sup>[13]</sup> *Acharya Vagabhatta* did not describe about *Nidan* for *Ardhavabhedaka* but he considered the general *Nidan* of *Shiroroga* for the cause of *Ardhavabhedaka* too. *Acharya Susruta* and *Vagabhatta* did not mention *Nidan* for *Ardhavabhedaka* and didn't due to suppression of natural bodily urge while *Acharya Charaka* explained *Nidan* due to suppression of natural bodily urge i.e. *Kshavathu vega*. (*Cha.Su.7/16*).<sup>[14]</sup> *Acharya Charaka* have described *Samprapti* of *Shiroroga* (*Cha.Su.17*) and *Ardhavabhedaka* (*Cha. Si.9/75*). *Ardhavabhedaka* is not mentioned in detail in other *Ayurvedic* literature. *Acharya Charaka*

“Shankhabhedah Shankho Lalaateaikdeshastasya vedana” described the Ardhavabhedaka in Vataj Nanatmaja Vikara as Shiroruk (Headache), Shankha Bheda (Temoporal headache) and Lalata Bheda (frontal headache) which are the main symptoms of Ardhavabhedaka. Dalhana told that ardhavabhedaka is due to aggravation of Vata and pitta. All Acharyas invariably accept the involvement of *Vata dosha* in the *Samprapti* of *Ardhavabhedaka*. This is justified by the cardinal feature pain.<sup>[15]</sup> *Ardhavabhedaka Roga* is mainly caused by vitiation of *Vata* followed by minimum to *Pitta* and *Kapha Dosha*. As per *Charaka Rakta* is the main *Dushya* in all types of *Shiroroga*(Ch. Su. 24/13).<sup>[16]</sup> It has also main role in *Samprapti*. Acharya Charaka has mentioned the involvement of *Shirogata Sira* in diseases occurring in head. He stated that the vitiated *Dosha* vitiate *Rakta* along with *Shira* situated in *Shirah* and produce *Shiroroga* (Ch. Su. 17/18- 22). So it means *Raktavaha Srotasa Dushti* occurs. Thus *Rakta* is the main *dushya* in *Ardhavabhedaka*.

#### PREDOMINANCE OF DOSHA IN ARDHAVABHEDA

*Charak:* —————> Vata/Vata pradhan Kaphajanya

*Susruta :* —————> Tridoshajanya

*Dalhana :* —————> Vata Pittajanya

*Vagbhatta :* —————> Vatajanya

**Adhithana:** The seat of disease is *Shirah* (head), *Mana* (mind).

**Vyaktisthana:** *Shirah* (head) and its appendages like *Manya*, *Bhru*, *Shankha*, *Lalata*, *Karna*, *Akshi*, can be considered as *Vyaktisthana* of *Ardhavabhedaka Shiroroga*.

**Agni:** The main *Agni* involved in this disease is *Jatharagnimandya*.

**Roga Marga:** *Madhyama Roga Marga /Marmasthi Sandhigata*.

**Srotodushti Prakara:** *Sanga, Vimargagamana*.

Hence all the above factors i.e. *Dosha Prakopa*, *Dushya Dushti*, *Agnimandya*, *Kha-vaigunya* and *Srotodushti* ultimately leads to *Sthana Samsraya* in *Shirah* and causes severe pain in *Shankha Pradesh (Shankhativedanam)*, *Lalate Pradesha (Lalate ativedanam)*, etc.

**Table No 2: Samprapti Ghataka.**

Dosha:	Vatapradhana /Vatapradhan Kapha/Vatapradhana Tridosha
Dushya:	Rasa, Rakta, Sweda
Srotasa :	Rasavaha, Raktavaha, Swedavaha, Manovaha
Srotodushti Prakara:	Sanga, Vimargagamana
Agni :	Jatharagnimandya

Udbhava Sthana :	Pakvashaya
Prasara:	Rasa-Raktavahini

### PURVARUPA

No specific Purvarupas are mentioned in Ayurvedic classics, for Ardhavabhedaka.

### ROOPA

**Table. No 3: There is a following Lakshanas tabulated below as Classics.**

Ardhavabhedaka symptom	Charaka (c.si.9/75-76)	Susruta (s.ut.25/15)	Vagbhatta (a.h.ut.23/4-8)
Excruciating Pain in the Sterno mastoid region	+	-	-
Excruciating Pain in the Eye-brows	+	-	+
Excruciating Pain in the Temples	+	-	-
Excruciating Pain in the Ears	+	-	-
Excruciating Pain in the Eyes	+	-	-
Excruciating Pain in the half side of fore-head	+	-	+
Excruciating Pain as caused by the injury of a weapon or arani i.e. churning wood used for bringing forth fire	+	-	-
If exceedingly aggravated, destroy the Eyes	+	-	+
If exceedingly aggravated, destroy the Ears	+	-	+
Tearing/Splitting pain appearing in bouts of i.e. intervals of either fortnight or ten days	-	+	-
Pricking pain appearing in intervals of either fortnight or ten days	-	+	-
Giddiness appearing in the intervals of either fortnight or ten days	-	+	-
Piercing pain appearing in the intervals of either fortnight or ten days	-	+	-
Sambheda etc. appearing suddenly without any known cause	-	+	-
Cracking sensation in the Nape i.e.Ghata	-	-	+
The central part of eye brow has burning sensation	-	-	+
The forehead burning sensation	-	-	+
pain and noise in the ear	-	-	+
Eye feels as though being pulled out	-	-	+
Giddiness/head reels	-	-	+
Feels loose in shirah joints	-	-	+
Excessive throbbing/pulsation in the network of Veins	-	-	+
Rigidity of the lower jaw and Shoulder	-	-	+
Intolerance to light	-	-	+
Running in the nose	-	-	+
relief of pain (headache) without any reason occassionally	-	-	+
Reduction in its severity by massaging, anointing with oil, fomentation and bandaging	-	-	+
appearing in either at (intervals of a fortnight or a month)	-	-	+
subsides of its own accord	-	-	+

Lakshana such as “*Manya ativedana*”, “*Bhru ativedana*”, “*Shankha ativedana*”, “*Karnaakshi ativedana*”, “*Lalate ativedana*”, “*Shastraraninibhaam Kuryaatativram*” etc. mentioned only by Charak and Vagbhatta equally, which is not available in Sushruta. Lakshana “*Pakshatkupyate Masadvaa*” (fortnight or a month and subsides of its own accord), “*Swayamev Shamyate*” mentioned only by Vagbhatta but Sushruta mentioned symptoms *Sambheda*, *Toda*, *Bhrama*, *Shula* suddenly after a *Pakshata* (fortnight) or *Dashahada* (ten days), “*Akasmaat*”(appearing suddenly). Sushruta mentioned lakshana *Bhrama* for *Ardhavabhedaka*. It is contributed by *Vata*, *Pitta* and *Rajas* (“*Rajah Pittanilat Bhram*”) and involves the *Raktavaha srotas*.

### Upashaya – Anupashaya

#### Upashaya

Such of the medicines, Diets, and Regimen as bring about happiness either by acting directly against the cause of the disease, and or the disease itself or by producing such effects indirectly are called *Upasaya*. *Vihara* – “*Mardavam Mardan Sneha Sweda Bandhaischa Jayat*” (A.H.Ut 23/6<sup>1/2</sup>) i.e. *Mardna*, *Svedana*, *Snehana*, *Bandhana*.

**Anupashaya:** The entire *Nidanasevana* mentioned earlier is *Anupashaya* for *Ardhavabhedaka*.

#### Sadhyasadyata

In *Samhitas* the *Sadhyasadyata* of *Shirahshula* is not described specially. The prognosis of a disease is usually depends upon its severity. The *Shirahshula* which is not chronic than one year and devoid of any major complications can be termed as *Sukhasadya*. On the contrary, when *Shiroroga* is having history of long chronicity with chances of relapses and is of chronic in nature, no improvement seeing even after undergoing all sorts of treatment can be termed as *Asadya*.

**Table No 4: The prognosis of various *Shirahshula* is as follows.**

No.	Types	Sadhyata
1.	<i>Vataja – Pittaja – Kaphaja</i>	Curable in first stage
		Chronic-cured by powerful treatment(Kashtasadya)
2.	<i>Tridoshaja</i>	Chronic-cured by powerful treatment(Kashtasadya)
3.	<i>Raktaja, Kshayaja</i>	Curable in first stage
		Not easily cured in the chronic stage
4.	<i>Krimija</i>	Not easily curable
5.	<i>Suryavarta</i>	Curable

6.	<i>Anantavata</i>	Not easily curable
7.	<i>Ardhavabhedaka</i>	<b>Curable</b>
8.	<i>Shankhaka</i>	Shankhaka Incurable

### Chikitsa

The Principle of treatment, the first and foremost principle is to *Nidana Parivarjana* (avoid etiological factors) which produce headache(Ardavabhedaka), however exact etiologically of the disease is unknown.

The specific line of treatment for Ardhavabhedaka Shiroroga as mentioned in different Ayurvedic classics are as follows:

### Charaka Samhita: (c.si.9/77-78)

For treatment of this ailment, the therapies to be used are as follows:-

- *Catuh-sneha* (four types of Sneha, viz., Taila, Ghrita, Vasa, Majja) to be taken in heavy dose.
- *Siro-virechana* (inhalation therapy for the elimination of morbid matter from the head)
- *Kaya-virechana* (emesis and purgation therapy for the elimination of morbid matter from the body).
- Nadi-sweda (a type of fomentation therapy).
- Jirna ghrita (10 year's old ghee).
- Niruha and Anuvasana types of medicated enema.
- Upanaha (application of hot poultices).
- Shirobasti (keeping medicated oil over the head with the help of a cap with open end).

According to some *Acharyas upanaha* consider as a form of shiro-basti which is called 'mastiska' according to them, for *mastiska*, eight *angulas* of cloth, and for *shiro-basti* twelve *angulas* of cloth should be used.

- Dahan (cauterization)
- Therapies prescribed for *Pratishaya* and *Shiro roga*.

### Susruta Samhita: (Su.Ut.26/31-35)

Generally line of treatment for *Ardhavabhedaka* also similar as *Suryaavarta* such as *Jangal mamsa*, *Ksheeranna bhojana*, *Ghrita sevana* are indicated. Commentator explained *Nasyakarmadi*.

**Avapidana Nasya**

- *Avapidana* prepared from fruit (seed) of *shirishmoola*, and *Madana phala*, *vach*, *manahshila*, *pippali* etc along with *madhu* etc.
- After the application of *Avapidana* i.e., At the end *Kakolayadi gana* is best for use as nasal drops.

Commentator explained *Anyaccha*-other remedies such as unction, blood-letting, pressed snuff, *Dipika taila* as mentioned under earache etc.

- *Sariva madhuka*, *kutha* and *utpala* macerated (Pounded) in a sour liquid added with ghee and oil and applied as paste on the head bestows comfort in both (the diseases *Suryaavarta* and *Ardhavabhedaka*).

Commentator explained *Lepah*-this paste should be applied in predominance of *Vata* and *Pitta*. The same treatment may be administered even in headache produced by *kapha*.

- *Siraveda* “*Upnashikelalatyampangayaam*”<sup>[17]</sup> i.e. near nose and in forehead and outer corner of eye is also indicated by Acharya Sushruta.

**ASTANGA SANGRAHA: (A.S.Ut.28:8)**

Generally line of treatment for *Ardhavabhedaka* also similar as *Vatika shiroroga* such as:

- The management should be as according to the *Vatavyadhis*.
- Patient kept in a place devoid of breeze.
- Head is anointed, and made to drink ghee or oil followed by milk as after-drink at night.
- Partake *Masa* or *Mudga* added with ghee followed by drinking warm milk.

*Shiroveshtana* with a thick *Utkarika* (poultices) made of meat of animals of *anupa desha* (Marshy region) cooked or *Yava*, *Taila*, *Masha*, *Kulattha*, *Kushta*, *Daru Haridra*, *Ativisha*, *Saindhava* should be done. Afterwards milk medicated with *Dashamula dravyas* can be useful for *Parisheka*.

- *Pinda sveda* or external application of paste -*Payasa* prepared from *Dashamula* can also be implemented. (A.S. Ut. 28/3).

**Nasya shirah Karnapurana**

- Muscle-fat of the tortoise buffalo, etc., added with *saindhava* be used for *nasya*, putting on the head and filling the ears.
- *Karpasamajja*, *Tvak*, *Musta*, and buds of *Sumana* macerated in hot water, used as *nasya* cures all types of headaches.

- *Marsha Nasya*: -In shirahshula (caused by vata) associated with Pitta and Asra(blood) ghee boiled with a sharkra, kumkuma is beneficial.

In case of associated with aggravation of Pitta and Asra(blood); bloodletting should not be done because of fear, causes aggravation of vata.

- *Snaihika dhuma* should be inhaled
- *Shirobasti* should be done Bastikarma should be adapted.
- If no success in therapies then Daha(cauterisation) should be done in *Vataja* and *Shleshmaja*
- Specific remedies for ardhavabhedaka is such as:

### Nasya

- Juice of leaves of nirgundi added with scum of ghee and saindhava.
- Juice of root and fruits of Shirisa.

### Lepa

- Paste of sariva utpala, kusta, madhuka and pippali added with taila and sour liquid is used for external application.
- If there is no relief by above, then treatment needed, to the secondary doshas should be done.

### Ashtanga Hridaya: (A.H.Ut.24/9)

He also followed the same lines of *Sushruta*. He states that *Snigdha Nasya*, *Snigdha Dhuma*, *Shirahtarpanam* and *Shravanatarpanam* are helpful. He recommended the *Nasya* of Ghrita prepared from butter of Varunadi Gana Siddha milk.

- Generally line of treatment for *Ardhavabhedaka* also similar as *Vatika shiroroga* together with those relevant to the increased dosha should be done such as:  
The management should be as according to the *Vatavyadhis*.
- The head should be anointed and ghee should be consumed at night followed by drinking warm water.
- Masa, kulattha, or mudga may be consumed, or added with ghee, or taila or paste of tila may be consumed with milk.
- Application of poultices or fomentation with ball of meat and dhanya(corns) are beneficial.

- Pouring warm milk boiled with dashamula and other drugs mitigating *vata* should be done.
- *Snigdha nasya and Dhuma, Shirahatarpanam and Shravanatarpanam* are helpful.
- *Nasya* of Ghrita prepared from butter of Varunadi Gana Siddha milk. And madhurakadi gana.
- Medicated ghee prepared with drugs of varunadi gana added with milk and consumed along with sugar is beneficial.
- Karpasamajja, tvak, musta and buds of sumana macerated in hot water and instilled to the nose cures headaches of all types
- In shirahshula (caused by *vata*) associated with Pitta and Asra(blood )ghee boiled with a sharkra, kumkuma is beneficial.
- Application of paste of Kustha, Kutila, utpala and chandana added with ghee is suitable.
- **Raktasravana niseda**-Bloodletting should not be done in these kinds for the fear of aggravation of *vata*.
- **Dahakarma**-If the disease does not subside by these, then burning by fire (thermal cautery) as prescribed for *vata* and *kapha* are desirable.
- Specific remedies for ardhavabhedaka are such as:

### Nasya

- Seeds of Shirisa, root of Apamarga added with Bida should be used for nasya
- The juice of sthira

**Lepa:** Prapunnada macerated with any amla dravyas should be applied over the head.

Our Acharyas have mentioned *Nasya* Therapy as the master key for all *Urdhavajatrugata vikaras*.

### Specific Shamanoushadhi in Ardhavabhedaka

#### ➤ Kashayam

- **Varanadi Kashayam:** (Ashtanga Hrudaya)

*Ingredients:* Varana, Sairyaka, Dhana, Morata, Vilva, Vishanika, Karanja etc

*Indications:* Shirashula, Gulma, Vidradhu, Medoroga etc

*Usage:* Internal

*Dosage:* 60ml twice daily on empty stomach.

- **Vidaryadi Kashayam:** (Ashtanga Hrudaya)

*Ingredients:* Vidari, Panchangula, Vrishchikali, Vrishchiva, Devahwa etc

*Indications:* Kshaya, Gulma, Shoola, Vata Pitta Vikaras

*Usage:* Internal

*Dosage :* 60ml twice daily on empty stomach.

➤ **Ghrita**

- **Mayura Ghrita:** (Charaka and Vagbhatta)

*Ingredients:* Dasamoola, Bala, Rasna, Triphala, Madhuka, Mayura pakshi etc

*Indications:* Shiroroga, Ardita, Urdhwajatru Rogas etc

*Usage:* Internal

- **Mahamayura Ghrita:** (Charaka and Vagbhatta)

*Ingredients:* Same like Mayura Ghrita, Added more Kalka like Triphala, Jeevaniya gana etc.

*Indications:* Shiroroga, Kasa, Swasa, Shosha etc

*Usage:* Nasya, Paana, Abhyanga, Vasti prayoga

- **Varanadi Ghrita :** (Ashtanga Hrudaya)

*Ingredients:* Varana, Sairyaka, Dhana, Morata, Vilva, Vishanika, Karanja etc.

*Indications:* Shirashula, Gulma, Vidradhu, Medoroga etc.

*Usage:* Internal.

➤ **Taila**

- **Rasnadi Taila:** (Charaka)

*Ingredients:* Rasna, Shaliparni, Prishniparni, Brihati, Kantakari, Gokshura etc.

*Indications:* Shiroroga.

*Usage:* Nasya.

- **Baladya Taila :** (Charaka)

*Ingredients:* Bala, Madhooka, Yashtyahva, Vidari, Chandana etc

*Indications:* Shiroroga, Urdhwagata rogas, Pitta Vikaras

*Usage:* Nasya.

➤ **Single Drugs**

- **Rasna**

*Usage:* Internal / Externally as Lepa can be applied.

- **Tila**

Usage: Tila mixed with milk and made into paste and applied over the head.

### **Pathya and Apathya In Ardhavabhedaka**

#### ➤ **Pathya**

**1. Kriyakala:** Swedana (Heating), Nasya Dhumpana, Virechana, Lepa, Vamana, Langhana, Shirobasti, Raktamokshana, Dahan (cautery) on frontal and supra orbital region, Upanaha etc.

**2. Diet:** Consuming old Ghrita, Shali, Shashtikshali, Yusha, Soup, Milk, Dhanvamansa, Madhumusta, Sanyab, Ghritapura.

**3. Vegetables:** Patolam, Shigru, Vastuka, Karvellaka etc.

**4. Fruits:** Mango, Aamlaki, Dadima, Matulunga, Lemon, Grapes, Coconut etc.

**5. Liquid Diet:** Milk, Oil, Coconut water, Kanji, Takra.

**6. Medicines:** Pathya, Kushta, Bhringaraj, Kumari, Musta, Ushira, Karpura etc.

#### ➤ **Apathya**

**1. Natural urges:** Holding of the natural urges like Sneezing, Yawning, Micturation, Sleep, Lacrimation, Stool excretion.

**2. Diet:** Consuming cooked and uncooked food, Impure water, Curd, Lassi, Cold drinks, Water of the rivers of Sahyadri, Vindhya, kapha producing diet etc.

**3. Activities:** Teeth brushing, (dhantadhavana); Day sleeping (divaswapana)etc.

### **DISCUSSION**

Any research work without being discussed about its nature, utility and importance is said to be incomplete. This helps in achieving the main objective of Āyurvedic research, which is to elaborate principles of Ayurveda in context to present era. As the balanced nourishment of root nurtures a tree, the considerate caring of head (Shirah) grows up the whole body. Life is defined as conjunction of body, soul, mind and senses. Each has been given due importance in the maintenance of health and prevention and cure of disease. In Ayurvedic classics body is divided in to six parts viz. head, two upper extremities, trunk and two lower extremities. Amongst them *Shirah* (head) is considered as Uttamanga i.e. supreme because all the *indriyas* (sensory organ) along with *Prana* of a individual resides in *Shirah*<sup>[18]</sup> and all the vital psychosomatic functions are regulated by it. As mentioned in conceptual contrive, it is enumerated that *Shirah* is also a place of *Manasa* – the *Udbhayatmaka Indriya*. In *Sushruta*

*Samhita* while defining “Swastha” – *Prasanna atimendriya Manah* is said to be the most important characteristic. So, health is defined as not only the normal functioning of *Dosha*, *Dhatu* and *Agni* along with proper excretion of Mala but, it also includes clarity of senses, mind and soul. In this way, *Shirah* is having the prime importance because on which the other body organs dependent for their function is *Shirah*. A most common complaint regarding *Shiroroga* is *Shirahshula* i.e. headache. Acharyas descriptions, classification, symptomatology, Complications and management in the *Samhitas*. In numbering of the *shirorogas* though there is a bit of difference of opinion as *Charaka* says only 5, *Sushruta* 11 and *Vagbhata* says 10, ultimate opinion about the *shirogata rogas* is the same, i.e. disease having headache as the cardinal feature. Among the total 11 shirorogas mentioned, 5 are doshaja and the others are *kshayaja*, *krimiya*, *Ardhavabhedaka*, *Anantavata*, *Suryavarta* and *Shankhaka*. Acharya *Charaka* considered this disease is because of vitiation of *vata* or *vatakapha* because of its nidanatmaka factors aggravates the *vata* dosa and localised in the *shiras* that is the sthana of the *kapha* dosa, vitiated *vata* which again vitiates the *kapha* leads to *Ardhavabhedaka*. Acharya *Vagbhata* opines that this disease is due to the vitiation of *vata* alone because of its only *vataja* nidanatmaka factors involved and based on the clinical features only. Whereas Acharya *Sushruta* considered this disease due to the vitiation of *tridosha* due to nidanatmaka factors of *shiroroga* which imbalance in *Vata*, *Pitta* with *Kapha*. *Ardhavabhedaka Shirahshula* is most frequently found as its causative factors like *Uchcha* and *Ati Bhashana*, *Prajagarana*, *Sheeta Marutasamsparsa*, *Vyavayadhikya*, *Veganigraha*, etc. are usually adopted by all human beings due to their busy life style. Other most common causative factors of *Ardhavabhedaka Shirahshula* are psychogenic which includes *Bashpa* (excessive weeping), *Manastapa*, Anxiety etc., Advancement of modernization, development of industrial phase, business competitions, excessive uses of internet, increase in unemployment are really capable to provide a man status of *Bhaya-Shoka - Trasa* etc. due to which *Ardhavabhedaka Shirahshula* caused by psychological factors is also most frequently observed. So, *Ardhavabhedaka Shirahshula* which is caused by psychogenic factors.

## CONCLUSION

In the present parlance following conclusion has been drawn. *Shirah* is seat for the substratum of life and all the sense faculties in living beings. So it is considered as supreme of all organs as consciousness is present in it. A tree grows properly when its roots are free from diseases, similarly a man whose head is free of disease, possess sound growth. *Shirahshula* denotes *Shiroroga* the painful condition of head. Different terminologies given

by different Acharyas are as follows: *Charaka-Shiroroga*, *Sushruta- Shirobhitapa*, *Vagbhata-Shirastapa*. Acharya Chakrapani told that shiroroga etc are to be caused as complication of *Pratisyaya*. They may also appear in a person independently (Svatantra).

*Ardhavabhedaka* has been explained as Tridoshaja by Acharya *Sushruta*, Vata-Kaphaja by *Charaka* and Vataja by *Vagbhata*. But the different quality of pain such as Toda, Bheda, etc. describes the Vishama nature of Vata dosha. *Dalhana* told that ardhavabhedaka is due to aggravation of Vata and pitta Only *Charaka* have described Samprapti of *Shiroroga* (C.Su.17) and *Ardhavabhedaka*(Cha. Si. 9/75). *Rakta* is the main *Dushya* in all types of Shiroroga Migraine headaches are the second most common type of primary headache. *Ardhavabhedaka* can be correlate with Migraine headache.

**Table No 5: Symptom of *Ardhavabhedaka* Vs Migraine is as follows.**

Sl.	The symptom of <i>Ardhavabhedaka</i>	Comparative symptom of migraine
1.	<i>Vyadhi janayanti shiro ardhabhage</i> (affects half of the head)	Mostly headache is unilateral
2.	<i>Pakshath va masaath kupyate</i> (attack in fortnight or in a month)	Episodic in nature
3.	<i>Prakasha asahisunatha</i> (unable to see the light)	Photophobia
4.	<i>Shabda asahisunatha</i> (unable to bare the sound)	Phonophobia
5.	<i>Sirajala Atisphuranam</i>	Pulsating\throbbing pain

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