



**AN EFFECTIVE HOLISTIC APPROACH OF PANCHAKARMA IN THE
MANAGEMENT OF ARDHAVABHEDAKA**

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ABSTRACT

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 nourish the Shira, the body will become healthy. The concept of Shiroroga, including Shirahshool as a common symptom, has been extensively documented in Ayurvedic literature. Ardhavabhedaka represents a subtype where unilateral head pain occurs. According to Acharya Charak, this condition manifests as severe pain affecting half of the head, particularly impacting areas such as Manyā, Bhru, Shankha, Karna, Akshi, and Lalaat. The nature of the pain is described as similar to that of Shastra bhedanavata. Ayurveda has a variety of natural medication in the treatment of Ardhavabhedaka. Ardhavabhedaka is best treated with Panchakarma like Shiro Virechana, Kaya Virechana, Nadisveda, Niruha and Anuvāsana, 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, Panchkarma.

INTRODUCTION

Ardhavabhedaka is a type of Shiroroga with the cardinal feature of unilateral headache, which if left untreated leads to complications like blindness and hearing loss. This disease can be correlated to Migraine headache based on the clinical manifestations. 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. It is a chronic neurological disorder characterized by recurrent moderate to severe headaches often in association with a number of autonomic nervous system symptoms affecting the daily life routine. In Ayurvedic texts there are several types of Shiro Rogas (head disorders) described by Acharyas. Ardhavabhedaka defines Ardhā 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. It occurs due to vitiation all the three dosha. It is not a lethal disorder but it can disturb patient's life very widely, so its treatment requires more attention and care. In Ayurveda it can be correlated to Ardhavabhedaka. Very elaborate 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.

According to Acharya Sushruta, it is tridoshaja disease and Acharya Charaka it is vata –Kaphaja, Acharya Vaghbhat it is Vataj. According to Acharya Sushruta Ardhavabhedaka is best treated with Ghrita and it is effective in subsiding Pittaja and Vataja disorders; it improves Dhatus and is overall booster for improving Ojas. So use Go Ghrita Nasya in the treatment of Ardhavabhedaka.

ARDHAVABHEDAKA

The word Ardhavabhedaka has two parts Ardha and Avabhedaka.

- Ardha means one half or half side.
- Ava means from within
- Bhedaka means breaking, perforating or bursting type of pain.

Thus, literal meaning of Ardhavabhedaka is bursting or perforating type of pain in one half of the head (Ardha Mastaka Vedana 14). It is termed as severe interrupted half sided headache, occurring periodically once in three, five, ten, fifteen or thirty days due to vitiation of Vata or Vatakapha or Vatapitta or Tridosha.

DEFINITION OF ARDHAVABHEDAKA

Pain in one half of head is considered as Ardhavabhedaka. If one half of the head experiences severe tearing and pricking type of pain, giddiness and piercing pain suddenly after a fortnight or ten days, this can be diagnosed as Ardhavabhedaka.

SYNONYMS

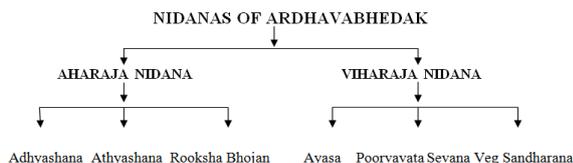
- Ardha Sheersha Shoola
- Ardhabhedaka
- Shiroardhashoola
- Ardhavabhedaka

All these synonyms carry the same meaning i.e., shoola is present in half portion of head.

NIDANA OF ARDHAVABHEDAKA

Nidana plays an important role in manifestation of diseases. The knowledge of nidana is important to understand the Samprapti and Sadhya-asadhyata of diseases. Nidana Parivarjana, which acts as the first line of treatment, is very essential for prevention and cure of the disease.

NIDANAS OF ARDHAVABHEDAKA AHARAJA NIDANA VIHARAJA NIDANA



PURVA ROOPA

Lakshanas which emerge due to sthanasamshraya of doshas are known as purvaroopa and they are the indicators of bhavi vyadhi (disease which is yet to come). No poorvaroopas are explained for Ardhavabhedaka.

RUPA OF ARDHAVABHEDAKA

Rupa are the symptoms, which denote a disease that has now manifested. The knowledge of rupa is very essential for diagnosis, prognosis and for the proper management. The stage of the disease when symptoms are seen is termed as Vyakth Avastha the diagnosis of the disease will be made on the basis of these symptoms.

SAMPRAPTI OF ARDHAVABHEDAKA

Samprapti plays an important role for the proper knowledge of a disease. Samprapti begins at the time of consumption of nidana till it manifests as a disease. It is important because treatment procedure is mainly targeted on Samprapti Vigatana.

SAMANYA SHIROROGA SAMPRAPTI

Indulging in the nidanas mentioned for Shirorogas leads to vitiation of tridoshas, which further vitiates the rakta in the channels of Shiras and cause different types of Shirorogas as per the dominance of doshas and manifest the respective symptoms.

VISHISTA SAMPRAPTI FOR ARDHAVABHEDAKA

The Nidana factors vitiate either vata alone or associated with kapha, invade the half portion of the head and causes Ardhvabhedaka.

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.

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 strait are extensively connected to the limbic system stimulation can nourishment of nerve ending through Nasya alters the pathology 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.

TREATMENT

The treatment principles according to Acharya Charaka, Chatuh-Sneha Pana, Shira and Kaya Virechana, Nadi Swedana, Jeerna Sarpi, Niruha and Anuvasana Basti, Upanaha, Shirobasti, Dahana and Pratishtayvat Chikitsa. The treatment principles mentioned can be grouped under the following headings

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

ARDHAVABHEDAK CHIKITSA

The management of a disease is based mainly on the principle of Samprapti vighatana. Specific line of treatment for Ardhavabhedaka has been mentioned in our classics. Ardhavabhedaka if not treated leads to complications. Hence an early intervention is necessary. The treatment principle mainly lies on shamana, shodhana and nidanaparivarjana which cause samprapti vighatana. Commonly in all type of headache the following preventive measures should be taken.

Nidana Parivarjana

According to the treatment point of view, the causative factors producing headache should be avoided.

Commonly rest, stress free lifestyle, avoiding suppression of natural urges and controlling the mind are very helpful. Also, other Aharaja and Viharaja hetus should be avoided.

Samshodhana Chikitsa: Shirovirechana or Nasyakarma is advised as the important treatment modality in Shiroroga. Thus, use of Nasya with medicaments which are indicated for such conditions is to be put into practice in shirashoola. Samshamana Chikitsa Along with Nidanaparivarjana, the vitiated Dosas should be brought to their normal state with the help of drugs, according to predominance of the manifesting Dosha.

CONCLUSION

The Panchakarma therapy is entirely based upon the fundamental principal of Ayurveda and each of its steps, which constitute certain specific measures, are applied after due consideration to the type of Doshas disturbances, indications and contraindications. Ardhavabhedaka is Vatakapha Pradhana Shiroroga, the symptoms complex of which very well correlate to that of migraine. Most of the Nidanans 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. Nidanaparivarjana. 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.

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