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## SIGNIFICANCE OF DIET AND HEALTHY LIFESTYLE IMPLEMENTATION IN PREVENTION OF ARDHAVABHEDAKA (MIGRAINE)

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### **Abstract**

Ayurveda's major goals are to preserve a healthy person's health and to treat a diseased person. Due to the existence of sense organs, alochaka pitta, tarpaka kapha, and 37 marmas, Siras is referred to in the classics of Ayurveda as being Uttamanga. Ancient Acharyas identified and described 11 different varieties of Siro rogas. One of them is called Ardhavbhedaka. In modern science, ardhavbhedaka and migraines are connected. The weight of Ardhavbhedaka is continually growing day by day as a result of people's hasty changes in lifestyle and behaviour patterns. The three doshas' vitiation is what causes it to happen. One-sided, paroxysmal headaches are the hallmark of migraines, which also include additional symptoms including nausea, vomiting, photophobia, and anomalies in some sensory areas. It exhibits negative effects on quality. A migraine is a one-sided, paroxysmal headache that also includes additional symptoms including nausea, vomiting, photophobia, and irregularities in some sensory areas. It demonstrates a negative impact on a person's and their family's quality of life and finances. Numerous studies, cutting-edge medicine, and superior technology have failed to outperform Ardhavbhedaka. The prevention of Ardhavbhedaka may be aided by modifying one's lifestyle in accordance with the dietary guidelines, daily routine, and yoga techniques outlined in Ayurveda and yoga science.

**Keywords:** Ardhavbhedaka, Migraine, Pathya-aphya, Asana, Pranayama.

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### **Introduction**

According to the "Swastha" interpretation, "Prasanna Atmendriya Manah" is considered to be the most crucial quality for a healthy human being, which highlights the significance of Shirah. The Head (Shirah) is the most significant bodily component since Mana and five Gyanendriyas are located there, and Shirah controls all of the essential psychosomatic processes [1]. As a result, any clinical or functional anomaly affecting Shirah causes great distress in humans. Humans nearly always have headaches; for some, they are only infrequent, episodic bothersome symptoms, while for others, they may be the initial sign of a serious illness or the expression of a persistent disability. Headaches are implied to have their own unique life in Ayurveda, as recounted by many Acharyas. Shiroroga has five different varieties, according to Maharishi Charaka, ten types, according to Vagbhatta, and eleven types, according to Sharangadhara. Shirahshoola, or headaches, are the most frequent Shiroroga-related complaints. Vataja, Pittaja, Kaphaja, Sannipataja, Raktaja, Krimija, Kshayaja, Suryavarta, Ardhavabhedaka, Shankhaka, and Anantvata are some of the several varieties of Shiroroga. After Vatika Shirahshoola, Ardhavabheda is considered to be the most typical among them. Paroxysmal headache assaults that can be unilateral and severe are a hallmark of the illness Ardhavabhedaka. With Vata or Vata-kapha dominating, all three doshas are implicated in the pathogenesis of Ardhavabhedaka. Although the condition is typically not deadly,

if it is not treated in a timely manner, it may harm hearing or eyesight. Due to its "paroxysmal nature" and distinctive characteristic of a "half-sided headache" (Ardha Mastaka Vedana, according to Chakrapani), ardhavabhedaka might be compared to migraine.

### **Etymology of Ardhavabhedaka**

*Ardhavabhedaka consists of two words viz. Ardha and Avabhedaka. **Ardha** denotes half or half side, **Ava-** poor prognosis, and **Bhedaka-** breaking through, bursting out, and perforating kind of pain. Hence accurate denotation of Ardhavabhedaka is bursting or perforating type of pain in unilateral of the head either right or left. Ardhavabhedaka means "Ardha Mastaka Vedana" (headache on half part of head), according to Chakrapani*

### **Definition of Ardhavabhedaka**

*According to Acharya Sushruta, due to vitiation of all three doshas pain arises in half side of the head which is pricking, splitting, piercing, and churning in nature at interval of either ten days or fortnight <sup>[2]</sup>.*

### **Nidana (Etiology) <sup>[3]</sup>**

*On the basis of vitiating Doshas, the etiological factors of Ardhavabhedaka may be classified as given as:*

- 1. Ruksha ahara (ununctuous diet), Vegadharana (Suppression of natural urges), Purvi and sheeta vayu (expose to eastern wind and frost) vitiated Vata dosha*
- 2. Atapa sevana (Exposure to sun) vitiated Pitta dosha*
- 3. Divasayana (Day sleep), Intake of cold food vitiated Kapha dosha*
- 4. Manasa Santapa aggravate Manashika dosha*

### **Rupa (Symptoms) of Ardhavabhedaka**

*As stated in Charaka Samhita, Ardhavabhedaka is one category of shirah shoola in which shoola is experienced as arani manthanavat where half part of the head involved including bhru, akshi, lalata etc. triggered by vata only or in connotation with kapha <sup>[4]</sup>. According to Acharya Sushruta severe tearing and pricking pain in unilateral of the head accompanying with giddiness. These features seem every fortnight or ten days or any time <sup>[5]</sup>. Vagbhata has specified Ghata (Parietal region according to Arundatta and occipital region according to Indu) and all the Sandhis of Shirogata where pain takes place. He also stressed the paroxysmal aspect of it and said it comes in every Paksha (fortnight) or Masa (Month). The headache wanes by itself i.e., Svayameva Upashamyati <sup>[6]</sup>.*

**Samprapti (Etiopathogenesis) of Ardhavabhedaka (Migraine):** Due to the different kind of Nidana factors vitiate either Vata, Pitta & Kapha or Vata & Kapha get aggravated, which *indulge with Rakta* in the head, results in the manifestation of Shirahshoola and invading the half portion of head result in ardhvabheadaka.

## Samprapti Ghataka (Component of Manifestation of Diseases) of Ardhavabhedaka (Migraine)

**Dosha** - *Vata Kaphaja (Ch. Si. 9), Tridoshaja (Su.U.25)*

**Dushya** - Rasa, Rakta

**Agni** – Mandagni

**Srotas** - Rasavaha srotas, *Raktavaha srotasa*

**Srotasdusti** – *Sanga, Vimarga gamana*

**Udhhava sthana** – Amashaya, Pakvasaya

**Marga** - *Abhyantara*

**Svabhava** - Ashukari

**Sadhyata-Asadthyata** – Sadhya

**Adhithana** – *Shirah (Head)*

**Vyaktisthana** - *Shirah and its appendages (Bhru, Manya, Karna, Shankha, Akshi, Lalata, Ghata, Hanu and Shirogata Sandhi)*<sup>[7]</sup>

### Modern Perspective

Benign and recurring syndrome of headache, nausea, vomiting and/or other symptoms of neurological dysfunction in varying admixtures is termed as migraine (Harrison's Principles of internal medicine, 15th edition). Migraine is kind of disorder in which intermittent type headache episodes occurs which is associated with nausea, photophobia and phonophobia<sup>[8]</sup>. 20.2 percent of women and 9.4 percent of men are estimated to suffer from this condition<sup>[9]</sup>.

It is usually one-sided and often present in the form of throbbing or pulsating sensation and other nausea, vomiting, phonophobia, and photophobias are associated symptoms<sup>[10]</sup>. Migraine recurrence bouts may depend on either a lower threshold or on particularly strong or continuous trigger components, or both.<sup>[11]</sup>

### Phases of Migraine<sup>[12]</sup>

There are four probable phases to a migraine:

1. The prodromal, arises hours or days before the headache start
2. The aura, instantly rises the migraine
3. The pain phase, also known as headache phase
4. The post-dromal, the impacts experienced after the end of a migraine attack

### Doctrines for Anticipation of Ardhavabhedaka (Migraine):

1. Nidana parivarjana - As indicated by the treatment perspective, *the etiological causes producing headache should be eluded. Commonly rest, abstain from holding of the urges, controlling the mind and thoughts is useful.* Likewise other Aharaja and Viharaja Hetus *must be avoided.*

2. Pathya Ahara-Vihara - Along with Nidana parivarjana, according to the predominance of the manifesting dosha, the vitiated doshas should be brought to their usual state with the aid of pathya (wholesome) ahara-vihara, based on Samanya Vishesh concepts. Ayurveda emphasizes more on the importance of Diet and Lifestyle in the maintenance of health and prevention of diseases.

a) The *Pathya-Apathya* (Wholesome & Unwholesome) Ahara for Ardhavbheda are as follows: [13]

S.No.	Ahara -Varga (Classes of Food)	Pathya /Do's	Apathya/Don't
1	Shuka dhanya (Cereals)	Old Shali Rice, Shathi Rice	Godhuma (Wheat)
2	Shimbi dhanya (Pulses)	Mudga (Green gram), Kulattha (Horse gram), Masa (Black gram)	Adhaki (Red gram)
3	Shaka (Green leafy vegetables)	<i>Patola (Pointed Guard)</i> , <i>Karvellaka (Bitter guard)</i> , <i>Shigru (Drumstick)</i> , <i>Bathua (Green leafy brigade)</i>	Jambir (Lemon), Palandu (Onion)
4	Phala (Fruits)	<i>Amalaki (Indian gooseberry)</i> , <i>Amra (Mango)</i> , <i>Drakshaphala (Grapes)</i> , <i>Dadima (Pomegranate)</i> , <i>Narikela(Coconut)</i>	<i>Kadaliphala (Banana)</i> , <i>Peanut</i> , <i>Apple</i>
5	Dugdha (Milk) & milk product	Godugdha (Cowmilk), Goghrita (Cowghrita)	Dadhi (Curd)
6	Ikshu (Sugarcane and its products)	Honey, Sugar	-
7	Drinks	Kanji, Takra (Butter milk), Yusha (Soup), Water	Liquor
8	Spices	Clove, Haridra (Turmeric), Rasona (Garlic), Jiraka (Cumin), Pippemint, Shringerver (Ginger)	Chilli, Hingu (Asafoetida), Sarsapa (Mustard Seeds)
9	Taila (Oils)	Coconut oil, Sunflower	Mustard oil, Sesame oil
10	Others	<i>Bhringaraj (False daisy)</i> , <i>Coconut water</i> , <i>Kushta (Indian Costus root)</i> , <i>Kumari (Aloe Vera)</i> , <i>Karpura (Camphor)</i> <i>Musta (Nut Grass)</i> , <i>Ushira (Vetiver)</i>	Alcoholic beverage, Red Wine, Cold drinks, Coffee, Tea, Chocolate, Ice-cream, buttermilk and cream

b) The *Pathya-Apathya* (Wholesome & Unwholesome) Vihara for Ardhavbheda are as follows:

S.No.	Vihara (lifestyle)	Pathya/do's	Apathya/don't
1.	Dincharya (Daily Regimen)	Brahamuhurta Jagarana (Early morning awaking), Nitya Bhramana (Daily walking), Upvasa (Fasting), <i>Nasyakarma(Nasal-irrigation)</i> , <i>Dhumpana (Medicated smoking)</i> , Samyaka Nidra (Proper sleep),	Divaswapna (Day-time sleep), Ratrijagarana (Night awakening) Adharniya Vegadharana (Suppression of natural urges), Atapa Sevan (Excessive Sunlight exposure)
2.	Manshik bhav (Mental Regimen)	Mana and indriya prsanna (happiness)	Shoka(Depressed), Krodha(Anger), Chinta (Excessive worried)

3. Yoga - Yoga enormously widespread all over the world because of it is preventive and health promotion aspects. It is an applied science of life, working entirely on all facets of individual like physical, mental, spiritual, intellectual, and emotional. In current era Yoga has been reflected as effective measure for control of different psychosomatic and lifestyle disorders. Ardhavabhedaka (Migraine) is one of them, which occur due to stress. According to Yogic sciences when mind is restless and anxious all the time in individual, migraine occurs. By practicing of various asana, pranayama and dhyana help in enhancing the circulation and provide soothing effects on sympathetic nerves due to which mind and sense organs are kept in calm condition and headache doesn't takes place. Yogic practices beneficial in Ardhavabheda (Migraine) are as follows:

- Asana (Postures) - Standing Asana - Joint movements, Tadasana, Hastapadasana  
Sitting Asana - Pascimottanasana, Padmasana,  
Prone Postures - Makarasana, Bhujangasana,  
Supine Postures - Setubandhasana, Pavanmuktasana, Savasana
- Pranayama (Breathing Exercises) – Nadisodhana, Bhramari
- Dhyana (Meditation)

### **Mode of Actions Yoga in Ardhavabhedaka (Migraine)**

Regular practices of yoga help in prevention of disease and resist the progression of disease in further stage. Asanas like makarasana and shavasana in migraine assist to reduce stress by lessen the stressors both physical and mental. These asana provide mental relaxation from stress, which is one of the causes of migraine. Other asanas like Tadasana, Paschimottanasana, Bhujanagasana and Pavanmuktasana benefit in improving appetite. Various physiological and biochemical changes in abdominal viscera and endocrine glands take place. Pranayama increases the blood supply and oxygen supply thus help in calming the brain due to stress. Nadi shodhana and Bhramari pranayama balance the autonomic nervous system i.e. sympathetic and parasympathetic nervous systems, due to which decrease in tensions, stress, annoyance, anxiety, and insomnia<sup>[14][15]</sup> occur. Dhyaan has tranquilizer effects which reduces the incidence and severity of attacks. It imparts the peaceful Neuro-physiological state.

### **Conclusion**

The traditional medical practise of Ayurveda uses scientific lifestyle techniques to help people lead healthy lives. The three primary causes of sickness, Asatmyendriyarthasamyoga, Pragyaparadha, and Kala Parinama, are experienced by an individual. The ideal method for treating all ailments has been thought to be the application of Pathya Ahara and Vihara combined with strict restriction of Apathya Ahara and Vihara. The main causes of ardhavabhedaka (migraine) are adopting a poor diet and lifestyle, having an unsettled mind, stress, sadness, and worry, among other factors. Disease can be averted at its earliest stages by using the nidana-parivarjana and Pathya Ahara-Vihara principles of Ayurveda.

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