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

Gupta Asherfi Lal*

Ayurved Medical Officer, Govt. Ayurved College and Hospital Bilaspur C.G.

ABSTRACT

Ayurveda is one of the oldest science, that when mankind started to suffer from various diseases due to Pragnaparadha, Asatmyendriyartha Samyoga 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 Vagbhatta 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 Vagbhatta. 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” means Pain of half of the frontal region. In Ayurvedic classics some classics are most important in view of Ayurvedic community in twentieth century. Brihatraye 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, Asatmyendriyarhasamyoga and Parinaam, causes the hetu for vyadhi. 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 vritatvaar” 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 “Shirorogapradhantvaadbhurishiroroghututvat cha pratishayameva tavdaha”. 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. Ardhha and Avabhedaka. Ardhha 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” i.e. Vedana in half of the portion of the head is called arddhavabhededaka. Vagbhata’s statement regarding arddhavabhedka is “Arddhe tumoordhanah
soarddhavabhedaka”. Vedana in half of the portion of the head is called Ardhabhedaka. According to Charaka, Ardhabhedaka is mentioned as Vata-Kaphaja pradhana and five types of Shiroroga viz. Vataja, Pittaja, Kaphaja Sannipataja and Krimija in Sutrasthana. Four additional types of Shiroroga was explained. i.e. Shankhaka, Ardhabhedaka, Suryavarta and Anantavata are mentioned in Siddhisthana. Susruta told Ardhabhedaka is Tridoshaja pradhana vyadhi and eleven types of Shirorogas was explained and their management are described in uttaratantra. But Acharya Vagbhatta told it comes under Vataja Shirahshula 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 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.

<table>
<thead>
<tr>
<th>Sl.</th>
<th>Etiological Factors</th>
<th>Charak</th>
<th>Susruta</th>
<th>Vagbhatta</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Ruksha Ashana</td>
<td>+</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>2.</td>
<td>Atiashana (food in excess quantity)</td>
<td>+</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>3.</td>
<td>Adhyashana (intake of food before previous meal is digested)</td>
<td>+</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>4.</td>
<td>Purva Vata &amp; Avashyaya (exposure to the easterly wind as well as fog)</td>
<td>+</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>5.</td>
<td>Ati maithuna (excessive sexual indulgence)</td>
<td>+</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>6.</td>
<td>Vega Sandharana (suppression of the manifested natural urges)</td>
<td>+</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>7.</td>
<td>Ayasa(fatigue)</td>
<td>+</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>8.</td>
<td>Vyayama (physical work)</td>
<td>+</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>
Apart from the specific Nidanas mentioned by Charaka, the Samanya Nidanas (17th “Kiyanta Shirsya Adhyaya”).[12] 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 vitiation are observed. Acharya Susruta did not mentioned about Nidan for Shiroroga (Ardhavabhedaka), he only described the Lakshana (symptoms) of Ardhavabhedaka (Su.Ut.25).[13] Acharya Vagabhatta did not described about Nidan for Ardhavabhedaka but he considered the general Nidan of Shiroroga for the cause of Ardhavbhedaka too. Acharya Susruta and Vagabhatta did not mention Nidan for Ardhavbhedaka and didn’t due to suppression of natural bodily urge while Acharya Charak explained Nidan due to suppression of natural bodily urge i.e. Kshavathu vega. (Cha.Su.7/16).[14] 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 (Temporal 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.\[15\] 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).\[16\] 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 ARDHAVABHEDAKA**

*Charak:*  Vata/Vata pradhan Kaphajanya  
*Susruta:* Tridoshajanya  
*Dalhana:* Vata Pittajanya  
*Vagbhatta:* Vatajanya

**Adhisthana:** The seat of disease is Shirah (head), Mana (mind).  
**Vyaktisthana:** Shirah (head) and its appendages like Manya, Bhru, Shankha, Lalata, Karnam, 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 Sandhogata.  
**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.**

<table>
<thead>
<tr>
<th>Dosha:</th>
<th>Vatapradhana/Vatapradhan Kapha/Vatapradhana Tridosha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dushya:</td>
<td>Rasa, Rakta, Sweda</td>
</tr>
<tr>
<td>Srotodusa:</td>
<td>Rasavaha, Raktavaha, Swedavaha, Manovaha</td>
</tr>
<tr>
<td>Srotodushti Prakara:</td>
<td>Sanga, Vimargagamana</td>
</tr>
<tr>
<td>Agni:</td>
<td>Jatharagnimandya</td>
</tr>
</tbody>
</table>

www.wjpr.net  
449
PURVARUPA
No specific Purvarupas are mentioned in Ayurvedic classics, for Ardhabahedaka.

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

<table>
<thead>
<tr>
<th>Ardhabahedaka symptom</th>
<th>Charaka (c.si.9/75-76)</th>
<th>Susruta (s.ut.25/15)</th>
<th>Vagbhatta (a.h.ut.23/4-8)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Excruciating Pain in the Sterno mastoid region</td>
<td>+</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Excruciating Pain in the Eye-brows</td>
<td>+</td>
<td>-</td>
<td>+</td>
</tr>
<tr>
<td>Excruciating Pain in the Temples</td>
<td>+</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Excruciating Pain in the Ears</td>
<td>+</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Excruciating Pain in the half side of fore-head</td>
<td>+</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Excruciating Pain as caused by the injury of a weapon or arani i.e. churning wood used for bringing forth fire</td>
<td>+</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>If exceedingly aggravated, destroy the Eyes</td>
<td>+</td>
<td>-</td>
<td>+</td>
</tr>
<tr>
<td>If exceedingly aggravated, destroy the Ears</td>
<td>+</td>
<td>-</td>
<td>+</td>
</tr>
<tr>
<td>Tearing/Splitting pain appearing in bouts of i.e. intervals of either fortnight or ten days</td>
<td>-</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>Pricking pain appearing in intervals of either fortnight or ten days</td>
<td>-</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>Giddiness appearing in the intervals of either fortnight or ten days</td>
<td>-</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>Piercing pain appearing in the intervals of either fortnight or ten days</td>
<td>-</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>Sambheda etc. appearing suddenly without any known cause</td>
<td>-</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>Cracking sensation in the Nape i.e.Ghata</td>
<td>-</td>
<td>-</td>
<td>+</td>
</tr>
<tr>
<td>The central part of eye brow has burning sensation</td>
<td>-</td>
<td>-</td>
<td>+</td>
</tr>
<tr>
<td>The forehead burning sensation</td>
<td>-</td>
<td>-</td>
<td>+</td>
</tr>
<tr>
<td>pain and noise in the ear</td>
<td>-</td>
<td>-</td>
<td>+</td>
</tr>
<tr>
<td>Eye feels as though being pulled out</td>
<td>-</td>
<td>-</td>
<td>+</td>
</tr>
<tr>
<td>Giddiness/head reels</td>
<td>-</td>
<td>-</td>
<td>+</td>
</tr>
<tr>
<td>Feels loose in shirah joints</td>
<td>-</td>
<td>-</td>
<td>+</td>
</tr>
<tr>
<td>Excessive throbbing/pulsation in the network of Veins</td>
<td>-</td>
<td>-</td>
<td>+</td>
</tr>
<tr>
<td>Rigidity of the lower jaw and Shoulder</td>
<td>-</td>
<td>-</td>
<td>+</td>
</tr>
<tr>
<td>Intolerance to light</td>
<td>-</td>
<td>-</td>
<td>+</td>
</tr>
<tr>
<td>Running in the nose</td>
<td>-</td>
<td>-</td>
<td>+</td>
</tr>
<tr>
<td>relief of pain (headache) without any reason occasionally</td>
<td>-</td>
<td>-</td>
<td>+</td>
</tr>
<tr>
<td>Reduction in its severity by massaging, anointing with oil, fomentation and bandaging</td>
<td>-</td>
<td>-</td>
<td>+</td>
</tr>
<tr>
<td>appearing in either at (intervals of a fortnight or a month)</td>
<td>-</td>
<td>-</td>
<td>+</td>
</tr>
<tr>
<td>subsides of its own accord</td>
<td>-</td>
<td>-</td>
<td>+</td>
</tr>
</tbody>
</table>
Lakshana such as “Manya ativedana”, “Bhru ativedana”, “Shankha ativedana”, “Karnaakshi ativedana”, “Lalate ativedana”, “Shastraranimibhaam Kuryaatativram” etc. mentioned only by Charak and Vagbhatta equally, which is not available in Sushruta. Lakshana “Pakshatukyate 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). Susruta mentioned lakshana Bhrama for Ardhavabheda. 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 23/6¹/₂) i.e. Mardna, Svedana, Snehana, Bandhana.

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

**Sadhyasadhyata**

In Samhitas the Sadhyasadhyata 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 Sukhasadhya. 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 Asadhya.

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

<table>
<thead>
<tr>
<th>No.</th>
<th>Types</th>
<th>Sadhyata</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Vataja – Pittaja – Kaphaja</td>
<td>Curable in first stage</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Chronic-cured by powerful treatment(Kashtasadhy)</td>
</tr>
<tr>
<td>2.</td>
<td>Tridoshaja</td>
<td>Chronic-cured by powerful treatment(Kashtasadhy)</td>
</tr>
<tr>
<td>3.</td>
<td>Raktaja, Kshayaja</td>
<td>Curable in first stage</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Not easily cured in the chronic stage</td>
</tr>
<tr>
<td>4.</td>
<td>Krimija</td>
<td>Not easily curable</td>
</tr>
<tr>
<td>5.</td>
<td>Suryavarta</td>
<td>Curable</td>
</tr>
</tbody>
</table>
6. **Anantavata** | Not easily curable
7. **Ardhavabhedaka** | Curable
8. **Shankhaka** | Shankhaka Incurable

**Chikitsa**

The Principle of treatment, the first and foremost principle is to *Nidana Parivarjana* (avoid etiological factors) which produce headache(*Ardhavabhedaka*), 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 fomenteation 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”\[17\] 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 shankra, 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, Shirahatarpanam 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, Shiraharpanam 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, uptala 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 *Urdhavajatruagata vikaras*.

**Specific Shamanoushadi 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, Urdhwa-jatri Roga 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, Urdhwa-gata 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, Yamana, Langhana, Shirobasti, Rakthamokshana, Dahan (cauttery) on frontal and supra orbital region, Upanaha etc.
  2. **Diet**: Consuming old Ghrita, Shali, Shashtikshali, Yusha, Soup, Milk, Dhanvamansa, Madhumust, 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, Vindhyas, 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[18] 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 Udbhayatmak 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, krimija, Ardhavabhedaka, Anantavata, Suryavarta and Shankhaka. Acharya Charaka considered this disease is because of vitiation of vata or vatakapha because of its nidanatmaka factors agrevates 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 Vagbhatta 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 Marutasamsparsha, 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 paralance 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, Vagbhatta-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 Vagbhatta. 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 Ardhavbhedaka Vs Migraine is as follows.

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

REFERENCES


