

ROLE OF MARMA CHIKITSA IN THE MANAGEMENT OF ARDHAVBHEDAKA (MIGRAINE) – A SINGLE CASE STUDY

Minakshi Patidar¹, Gunjan Sharma², Shishir Prasad³, Yadevendra Yadav⁴

¹P G Scholar, Shalaky Tantra, Dept of Shalaky Tantra, Rishikul Campus, U A U Haridwar, Uttarakhand, India.

²Professor & HOD, Dept of Shalaky Tantra, Rishikul Campus, U A U Haridwar, Uttarakhand, India.

³Associate Professor, Dept of Shalya Tantra, Dehradun Campus, U A U Haridwar, Uttarakhand, India.

⁴Assistant Professor, Dept of RS&BK, Rishikul Campus, U A U Haridwar, Uttarakhand, India.

Corresponding Author: minakshipatidar28@gmail.com

<https://doi.org/10.46607/iamj5011082023>

(Published Online: August 2023)

Open Access

© International Ayurvedic Medical Journal, India 2023

Article Received: 03/07/2023 - Peer Reviewed: 25/07/2023 - Accepted for Publication: 10/08/2023.



ABSTRACT

Ayurveda is the science of life, aim of *Ayurveda* is to maintain the health of healthy people and to cure diseases of sufferers. Our ancient sages have described vital organs and have given prime importance to three vital organs, Sirah is one of them where life along with sense faculties resides. *Ayurveda* is not only a medical science but a way of life, it truly is one of the most noble ways of treatment, like *Marma* science with the exploration of *Marma* Science, the whole scenario of Indian surgery may change in multidimensional approaches. *Marmas* are the vital points in the body where Prana exist. According to *Ayurvedic* texts the *Marmas* are the *Sthana*, when injured may be life threatening. If this *Marma Sthana* is properly stimulated then many physical and mental disorders like Migraine, Stress, Anxiety can be treated. *Acharya* has described *Shiroroga*, *Ardhavybhedaka* is one of them. According to *Acharyas*, there will be severe pain in half side of the head, affecting particularly Many, Bhru, Shankha, Karna, Akshi and Lalaat. The nature of pain is like Shastra Arani Nibham. In modern times, Migraine is throbbing unilateral headache preceded by an aura associated with vomiting and visual disturbance. As Pain is the major symptom which affects the person's day to day activities, so pain is the major target in the management of *Ardhavybhedaka*. Therefore, *Marma Chikitsa* can be a non-medicinal and non-invasive approach in the management of

Ardhavbhedaka (Migraine). *Shiro-Marma* can be used effectively in the management of *Ardhavbhedaka* (Migraine). This abstract elaborates the role *Marma Chikitsa* in *Ardhavbhedaka* (Migraine).

Keywords: *Ardhavbhedaka*, Migraine, *Shirahshoola*, *Shiromarma*, *Marma Chikitsa*.

INTRODUCTION

Ayurveda strives to keep the body healthy and prevent illness. Illness is the condition when the body gets tired excessively or weak and this condition affects the normal physiological functions of body¹. It is a said fact that “A healthy mind is the cause for a healthy body” which sounds quiet true mental fitness is just as important as physical fitness.

Ayurveda is an ancient science of life in which knowledge of vital organs is described vividly², *Sirah* is one of them where life along with sense faculties resides³.

Almost all our ancient *Acharyas* have mentioned the *Shirorogas* of which *Sirah Shoola* {Headache} is the leading symptom. *Ardhavbhedaka* is one of the *Shiro-Roga* which can be correlated with migraine. The literal meaning of *Ardhavbhedaka* is severe pain in one half of the head affecting particularly *Manya*, *Bhru*, *Shankha*, *Karna*, *Akshi* and *Lalaat*. The nature of pain is like *Shastra Arani Nibham*⁴.

Headaches are universal experiences, with a 1-year period prevalence of 90% and a lifetime prevalence of 99% worldwide, an estimated 600 million persons suffer from migraine yearly. Migraine affects an estimated 12% of the population. Global estimates are higher.

A migraine is an extremely painful headache disorder. This can be fulfilled in the *Ayurvedic* approach only in terms of *Marma Chikitsa*. *Marma Chikitsa* contributes to increasing or recharging physical, mental and spiritual energies⁵. Stimulation of these inner pharmacy pathways signals the body to produce exactly what it needs, including *Harmons* and *neurochemicals* that heal the body, mind consciousness... Says Dr. Vasant Lad⁶. In relation to *Ardhavbhedaka* some studies have been carried out on the effect of *Acupoint* on the basis of Which is also a vital energy channelization to prove their beneficial effect in it. *Marma* science is a permanent, natural, non-invasive

way of healing today, because it succeeds in conserving many of the highest moral values of its adherents. It promotes calmness, self-control, self-healing, realization and happiness and thus much to prevent suffering and sorrow⁷.

Marma: *Marma* is defined as an Anatomical site where muscles, veins, ligaments, bones, and joints meet together. They are also the sites where not only *Tridosh* are present but their subtle forms like *Prana*, *Ojas*, and *Teja* are also present with *Sattva*, *Raja* and *Tama*⁸. *Marma* is the point on the body where the blockage of energy is felt. It is the junction between physiology and consciousness, and by touching it changes the body’s biochemistry and can unfold radical and chemical change in one’s makeup⁹.

Marma Chikitsa: *Marma* Therapy is an ancient Indian practice which deals with manipulation of subtle energy (*Prana*) in the body for the purpose of supporting the healing process. It is based on the utilization of 107 points in the body which are considered to be access points to body, mind and consiouness¹⁰.

Pratyahara is establishing direct connections between inner conscience with the divine current present at the *marma* points by the process of doing *Dharnaon* 18 *Marma* sites¹¹.

Marma Therapy is the precise art of touching an individual in exactly the right place at a critical moment in time, for the purpose of healing. *Marma* serves as points of access to the body’s innate intelligence, opening, opening the doorway to health and well-being¹².

Marma therapy contributes to increasing or recharging physical, mental and spiritual energies. On the physical level it helps to revitalize or re-energize the body tissues; at cellular level, it improves the vital functions like digestion, respiration, blood circulation and excretion. On the psychological level it improves the mental faculty by directing it in the positive direc-

tion Considering all these references certain *marma* points are selected for present study i.e., Apanga, Sthapani, Adhipati, Vidhura, Krikatika, Amsa, Kshipra.

Ardhavbhedaka (Migraine)

While describing Shiroroga, many *Acharya* counted *Ardhavbhedaka* in Shiroroga. *Acharya* Charak has stated that “Cutting and Churning pain in half of the region of head, Cervical, Eyebrows, temporal, ears, eyes and frontal head is called *Ardhavbhedaka*¹³.

Acharya Sushruta stated that” If One half of the head developed severe tearing and pricking pain, giddiness and piercing pain, suddenly after a fortnight or ten

days. This should be diagnosed as *Ardhavbhedaka* caused by all the three Doshas¹⁴.

Migraine is defined as recurrent attacks of headache varied in intensity, frequency and duration commonly unilateral in onset and usually associated with anorexia, and sometimes with nausea and vomiting. some are associated with conspicuous sensory, motor and mood disturbances^{15,16}. Migraine is a primary headache disorder characterized by various combinations of neurological, gastrointestinal and autonomic changes. Migraine can be recognized by its activators (red wine, menses, hunger, lack of sleep, glare, estrogen, worry, perfumes, let down periods) and its deactivators (sleep, pregnancy, exhilaration, triptans).

Criteria for Assesment:

Grading	Severity of pain	Duration of pain	Frequency of attack	Nausea	Vomiting	Vertigo
0	No pain	No pain	No attack	Nil	Nil	Nil
1	Pain tolerable	1 min. to 3 hr	Once in 30 days	Occasionally	Only if headache does not subside	Feeling of giddiness
2	Not disturbing the routine work	4 to 12 hr	Once in 20 days	Moderate, however does not disturb the routine work	Vomiting 1-2 episodes in 24 hours	Patient feels as if everything is revolving
3	Disturbing the routine work	13 to 24 hr	Once in 10 days	Severe disturbing routine work	Vomiting 3-5 episodes in 24 hours	Revolving signs with black outs
4	Intolerable pain	Over 24 hr or continue	Continues	Severe enough, small amount of fluid regurgitating into mouth	Forced to take medicine to stop vomiting	Unconscious

Case Report

A 35-year-old Female patient OPD NO. Is 216/5876 presented with complaints of headache, nausea and vomiting and vertigo for the past 2 years. No history of illness or accidents in the past Five years and not taking any medication for any illness/disorder. She has continuous, unilateral headaches in frontal, parietal region in head in right side sometimes left side. The pain was also aggravated during summers, due to

menstruation and due to hunger. The nature of pain was moderate to severe associated with nausea, vomiting and sometimes vertigo. Family history was not associated. She has to take allopathic medicine for pain.

Examination

1. Duration of pain - 2 year
2. Frequency of attacks - 10 days
3. Severity of pain - Moderate to severe
4. Duration of each attack - 12 to 16 hours/day

5. Site - Unilateral (Frontal & parietal)
6. Location – character - Changing.
 7. Nature of pain – Severe, disturbing the routine work
 8. Associated symptoms - Nausea/vomiting/vertigo
 9. Quality - Pulsatile & heaviness
 10. Past history - No
 11. Family history – Not contributory
 12. Stress of life - Occupation
 13. Treatment history - Analgesic oral pills.

Physical examination

1. Body weight: 57kg
2. Heart Rate: 97/min
3. Respiration Rate: 20/min
4. Blood pressure: 130/80 mmHg Investigation
5. HB - 12.00 gm%
6. TLC - 7800 cumm.
7. DLC - Neutrophils-58 Lymphocytes-36 Monocytes-3 Basophil-0 Eosinophil-3
8. ESR - 12 mm/hr
9. RBS - 110 mg/dl
10. C.T. Scan of head - Normal study

Treatment Protocol:

S.NO	Marma Points	Stimulation Time	Sittings of Marma Chikitsa	Total time period
1	Apanga	2 sec	Two time per day	42 days
2	Sthapani	2 sec	Two time per day	42 days
3	Adhipati	2 sec	Two time per day	42 days
4	Vidhura	2 sec	Two time per day	42 days
5	Krikatika	2 sec	Two time per day	42 days
6	Amsa	2 sec	Two time per day	42 days
7	Kshipra	2 sec	Two time per day	42 days

RESULTS: Before and after completion of 42 days treatment clinical assessments were made from the interrogation and gradation of scoring pattern. There was a drastic change in the parameters as:

Sign and symptoms	B.T.	On 14 th day	On 28 th day	On 42 nd day
Severity of pain	3	2	2	1
Duration of pain	3	3	2	1
Frequency of attack	3	3	2	1
Nausea	3	2	1	0
Vomiting	2	2	2	1
Vertigo	2	2	1	0

1st Follow up: Follow-up was conducted for 2 months (at the interval of one month) after completion of the treatment, patient came to Marma OPD with low frequency and duration of migraine.

DISCUSSION

Ayurveda is not only a medical science but a way of life, it truly is one of the most noble ways of treatment, like Marma science, these vital points (Marma) are the source of energy. A migraine is an extremely painful headache disorder. This can be fulfilled in the Ayurvedic approach only in terms of Marma Chikitsa. Marma Chikitsa contributes to increasing or recharging physical, mental and spiritual energies.

- Marma stimulation directly acts to remove the blockage at channels or Sira which carry Rasa and Rakta. As per Ayurvedic principle Srotosanga (Blockage/obstruction) is the cause of Ardhavbhedaka, and it can be treated with Marma therapy. Pain occurs due to obstruction of Gati of Vata dosha and Marma stimulation relieves obstruction, that leads to Anulomana of Vata Dosha. It also helps to control the Vata dosha which is responsible for Proper harmony of other two Doshas of body, so it causes alleviation of Tridosha with predominance of Vata¹⁷.

- According to Acharyas “Vatadritenaastiruja” means every pain occurs with involvement of Vata. Marma Points are the seat of Prana/source of energy. Prana in turn is connected with Vata Dosha, pressing these vital points channelize Vata especially Vyan-Vata which is concerned with autonomic activity¹⁸ and resulting in suppression of the symptoms like pain (Vedana, Bheda, Toda) According to Sushruta Samhita cause of pain is Vata and seat of pain is Mana (psyche) and Sharir (body). Marma points serve as channels or windows connecting the physical body to the inner conscious and mind¹⁹.

Stimulation by applying pressure on these vital energy Points leads to complex neurohormonal responses.

Neuro-Endocrine Theory

- On pressing these Marma points may be there is stimulation of Hypothalamo-pituitary-adrenocortical axis that leads to production of an antistress hormone that is Cortisol causing a relaxation response and Calmness²⁰.
- It can be assumed due to pressure over Marma points leads to increased production of Endorphins, Enkephalin and Dynorphins which pass nerve impulses to brain to bring about the desired effect. endorphin is a protein molecule with very powerful pain inhibition capability and also anti-inflammatory activity²¹.
- As energy point mediates nitric oxide signals known to improve blood circulation via cyclic guanosine monophosphate (cGMP)²², and enhancing the physical activity by suppressing the fatigue, giddiness, Vertigo (Bhrama) induced molecules in blood²³. The same way Marma points also act.

CONCLUSION

Prevalence of Ardhavbhedaka (migraine) is a major issue in developing countries like India, due to increased competitive level, changing environmental conditions poor lifestyle and increased stress levels. Etiopathogenesis and symptomatology of Ardhavbhedaka closely resembles Migraine. Marma Chikitsa has potential of improving the symptoms of

Ardhavbhedaka along with counseling. so, we have used it as a management for Ardhavbhedaka. Apanaga, Sthapani, Adhipati, Vidhura, Krikatika, Amsa, Kshipra Marma are the points which we have stimulated during our Marma Chikitsa. We have given Marma Chikitsa twice a day for 30 days. In the above summary we have concluded that the patient gets relief in the severity, frequency and duration of Migraine by Marma chikitsa.

REFERENCES

1. Sunil Kumar Joshi Marma Science and Principles of Marma Therapy, New Delhi, Vani Publications 2019; 3/33.
2. Debasis Kundu Essence of Marma, Varanasi, Chaukhambha prakashan, 2022:2.
3. Charak Samhita Sutra Sthan, Vidhyotini hindi Commentary by Pt Kashinath Shastri and Dr Gopinath Chaturvedi Chaukhambha Prakashan, Edition-Reprint, 2015(verse-17/3/p-332).
4. Shastri Kashinath, Gorakhanath Vidyotini Commentary on Charak Samhita Varanasi, Chaukhambha Bharti Academy 2009;1: Sutra Sthan 29/3:576
5. Zhen Ci Yan Jiu Observation on the relation between propagated sensation along meridians and the therapeutic effect of acupuncture on migraine of youngsters 1993;18(2):154-58.
6. Prasad S et al Marma therapy in Katigraha wsr Low back pain: J Medi Sci Clini Res 2017;5(6):23072.
7. Sunil Kumar Joshi Marma Science and Principles of Marma Therapy, New Delhi, Vani Publications, 2019;9.
8. Sushruta Samhita edited with Ayurveda Tatva Sandeepika Hindi commentary by Shastri Kaviraj Ambika Dutta Varanasi India: Chaukhambha Sanskrit Sansthan; part 1;2014; Shareera Sthana 6/37:77.
9. Lele Avinash, Ranade Subash and Frawley David Secrets of Marma: The lost secrets of Ayurveda a comprehensive textbook of Ayurvedic vital points. Delhi India: Chaukhambha Sanskrit Pratishthan 1999; 4:13.
10. Importance of marma therapy in Ayurvedic practice <http://www.Ayurvedacollege.com/importance-marmatherapy-ayurvedic-practice>.
11. Vashish Samhita 3/61.
12. Marma points in Ayurveda by Vasant Lad (<http://www.narayana-publishers.com/b9673>)

13. Charaka Samhita Siddhi *Sthana* Vidyotani Dwitiya Bhag pt. Kashinath Shastri & Dr Gopinath Chaturvedi Chaukhamba bharti academy Varanasi 2015 (Siddhi *Sthana* - Verse- 9/75-76)
14. Susruta Samhita Uttara Tantra Hindi commentary by Kaviraj Ambika dutta Shastri Chaukhamba Sankrit series, Varanasi edition reprint 2016 (Shiroroga VigyaniyaVerse-25/15)
15. Golwala Medicine for Students.
16. Harrison's Principles of internal medicine 15th ed.
17. Berry GA Brief history of Hippocrates for the Benefit of the Sick <https://www.healthdecide.Orcahealth.com>
18. Physio pathological study of migraine and its pacification with *Marma* Chikitsa: Inter J Dev Res 2018;8(6).
19. Prasad S et al *Marma* therapy in Katigraha wsr Low back pain: J Medi Sci Clinical Res 2017;5(6):23072.
20. Jou NT Ma SX Responses of nitric oxide-cGMP release in acupuncture point to electro acupuncture in human skin in vivo using dermal micro dialysis: Microcirculation 2009; 16:434-43.
21. Joshi Sunil Kumar *Marma* Chikitsa Vigyanam 3 rd Ed. November 2015. Vani Publications.
22. Chen ML, Lin LC, Wu SC et al The effectiveness of acupressure in improving the quality of sleep of institutionalized residents. J Gerontol a Biol Sci Med Sci 1999; 54:389-94.
23. Melzak R Wall P Pain mechanism: a new theory Sciences 1965;150: 971-9.

Source of Support: Nil

Conflict of Interest: None Declared

How to cite this URL: Minakshi Patidar et al: Role of Marma Chikitsa in the management of Ardhavbhedaka (Migraine) – A Single Case Study. International Ayurvedic Medical Journal {online} 2023 {cited August 2023} Available from: http://www.iamj.in/posts/images/upload/2112_2117.pdf