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## Role Of Marma Chikitsa In The Management Of Ardhavabhedaka (Migraine)

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### ABSTRACT

Ayurveda's primary goals are to keep healthy people well and treat sick people's illnesses. The entire landscape of Indian surgery may shift in multiple ways as a result of the investigation of *Marma Science*. The essential locations in the body where *Prana* is found are called *marmas*. The *Marmas* are the *Sthana*, and they can be fatal if harmed, according to Ayurvedic scriptures. Numerous mental and physical conditions, including anxiety, stress, and migraines, can be cured if this *Marma Sthana* is appropriately activated. *Shiroroga's* genesis, symptoms, complications, and therapy have all been detailed by *Acharya*. Among them is *Ardhavabhedaka*. *Acharyas* predict that *Manya*, *Bhru*, *Shankha*, *Karna*, *Akshi*, and *Lalaat* would be most affected by the intense pain on the half side of the head. The nature of pain resembles *Shastra Arani Nibharm*. Migraine is a throbbing unilateral headache accompanied by vomiting and visual disruption. In the present day, *Marma Chikitsa* is helpful in the management of *Ardhavabhedaka* (migraine). Pain is the most common symptom that interferes with a person's daily activities, hence it is the primary objective in the treatment of *Ardhavabhedaka*. As a result, *Marma Chikitsa* can be used to treat *Ardhavabhedaka* (Migraine) without the use of medication or surgery. *Shiromarma* is an excellent treatment for *Ardhavabhedaka* (migraine). This abstract elaborates on *Marma Chikitsa's* function in *Ardhavabhedaka* (Migraine).

Keywords: *Ardhavabhedaka*, Migraine, *Shiromarma*, *Marma*, Ayurveda, *Marma Chikitsa*

## AIM AND OBJECTIVE-

Role of *Marma Chikitsa* in the management of *Ardhavabhedaka* (Migraine)

## MATERIAL AND METHOD-

Historical writings on *Marma sharir*, *Ardhavabhedaka* from *Brihatrayee* and *laghutrayee* and other relevant ayurvedic books, including the journals, presented papers and other related ayurvedic works.

## RESULT-

Our study demonstrates that *Marma Chikitsa* significantly alleviates the severity, frequency, and duration of migraine attacks, offering a promising, complementary therapy for *Ardhavabhedaka* management.

## INTRODUCTION-

Ayurveda is an ancient science of life that describes *Sharir* in graphic detail. *Marmas* are critical sites in the body that can be lethal if traumatized. Diseases can also be treated by carefully applying these *Marma* points during treatment. *Marma Chikitsa* is India's earliest Vedic surgical treasure. All Ayurvedic authorities have reported *Shiroroga*, with *Shirahshool* being the most common symptom. *Ardhavabhedaka* is one of them, and it causes discomfort in the head unilaterally. According to *Acharya Charak*, there will be tremendous pain on half of the head, primarily affecting *Manya*, *Bhru*, *Shankha*, *Karna*, *Akshi*, and *Laloot*. The nature of pain is similar to *Shastra Arani Nibham*. *Marma* science is permanent, natural, and non-invasive method of healing today, as it maintains many of the key ethical principles held by its practitioners. It fosters tranquility, self-discipline, self-repair, awareness, and joy, thereby significantly reducing suffering and sorrow. Since pain is the primary symptom that disrupts a person's daily life, it becomes the focal point in the treatment of *Ardhavabhedaka*. Consequently, *Marma Chikitsa* can serve as a non-drug and non-invasive therapy for managing *Ardhavabhedaka* (Migraine). *Shiromarma* can be effectively utilized in the treatment of *Ardhavabhedaka* (Migraine). Migraine is a type of headache disorder that typically occurs episodically and is usually felt on one side of the head. It is the most prevalent form of headache among young adults. Migraine attacks frequently start with various sensory disturbances, including nausea, partial vision loss, visual auras, and other sensory hallucinations.

## MARMA-

*Marma* refers to specific anatomical locations where muscles, veins, ligaments, bones, and joints converge. These sites are not only associated with the three *doshas* but also encompass their more subtle manifestations, such as *Prana*, *Ojas*, and *Teja*, along with the qualities of *Sattva*, *Raja*, and *Tama*. The 15 *Marma* points represent areas in the body where energy blockages can be experienced. They serve as a connection between physical physiology and consciousness; stimulating these points can alter the body's biochemistry, potentially leading to profound and transformative changes in an individual's constitution. Activating these internal pathways prompts the body to generate precisely what it requires, including hormones and neurochemicals that facilitate healing for the body, mind, and consciousness.

## MARMA CHIKITSA-

The fundamental principles of *Marma Chikitsa* can be equated with *Angirasi Chikitsa*. In the context of *Angirasi Chikitsa*, *Rasa* pertains to the essential elements that govern and execute various bodily functions. *Marma* therapy plays a significant role in enhancing or replenishing physical, mental, and spiritual energies. Physically, it aids in revitalizing or energizing bodily tissues; at the cellular level, it enhances vital functions such as digestion, respiration, blood circulation, and excretion. Psychologically, it fosters the improvement of mental faculties by steering them towards a positive trajectory.

The *Marma* points utilized in *Marma Chikitsa* include *Vidhura*, *Apanga*, *Avarta*, *Sthapani*, *Simanto*, *Shringataka*, and *Adhipati Marma*.

### **ARDHAVABHEDAKA-**

In the context of *Shiroroga*, numerous *Acharyas* have identified *Ardhavabhedaka* as a significant aspect. *Acharya Charak* has noted that individuals may experience intense pain on one side of the head, particularly affecting the regions of the neck, brow, temple, ear, eyes, and forehead. This pain is often described as resembling the sensation of *Shastra Arani Nibham*.

*Acharya Sushrut* further elaborates that this condition may present with severe tearing and pricking sensations on one side of the head, accompanied by dizziness. These symptoms may manifest periodically, occurring every ten days or fortnightly, or at any other time.

A comprehensive definition of migraine characterizes it as a benign and recurrent syndrome that includes headache, nausea, vomiting, and/or various neurological symptoms in differing combinations. Migraine can be identified by its triggers, such as red wine, menstrual cycles, hunger, sleep deprivation, bright lights, hormonal changes, stress, and certain fragrances, as well as its alleviating factors, which include sleep, pregnancy, feelings of joy, and the use of triptans.

### **DISCUSSION-**

Ayurveda elucidates the episodic characteristics of *Ardhavabhedaka*, commonly known as migraine. The predominant symptom associated with *Ardhavabhedaka* is pain, which significantly impacts an individual's daily activities. *Marma* is recognized as the locus of vital energy, referred to as *Prana*. In Ayurvedic principles, *Prana* is intrinsically linked to *Vata*. According to Ayurveda, any damage to *Marma* structures leads to the vitiation of *Vata*, resulting in pain. The intensity of the pain is influenced by the extent of the injury, the nature of the injury, the specific *Marma* area affected, and the composition of the *Marma* itself. The *Marma* points serve to balance the nervous and endocrine systems, addressing various bodily pathologies through the innate vital energy, provided they are properly stimulated and manipulated. This practice is referred to as *Marma Chikitsa*, which involves gentle massage techniques applied to these specific points. Modern science has proposed numerous theories on pain management, exploring methods such as acupuncture and acupressure.

According to the gate control theory of pain, nerves from throughout the body converge at the spinal cord, which acts as the primary hub for the nervous system. Picture the spinal cord as a series of gates where pain signals from all parts of the body arrive, ready to be processed. These gates may exhibit varying degrees of openness at different times. This variability is significant, as it is through these gates that signals from the body are transmitted to the brain. When the gates are more open, a greater number of pain signals reach the brain, resulting in a heightened perception of pain. Conversely, when the gates are more closed, fewer signals are transmitted, leading to a reduced experience of pain. Various opiate-like substances present at different levels of the nervous system play a crucial role in pain modulation. These substances include beta-endorphin, met-enkephalin, and leu-enkephalin, among others. In addressing the management of *Ardhavabhedaka* (Migraine), it is essential to adopt a non-pharmacological approach to effectively alleviate this condition. *Marma Chikitsa* represents a significant advancement within the realm of *Marma* therapy. This technique is non-invasive, straightforward to implement, and offers substantial benefits when executed correctly. However, a thorough understanding of *Marma* principles is crucial for the successful application of *Marma Chikitsa*. This approach has the potential to become a pivotal development in the field of medical science.

## CONCLUSION-

*Ardhavabhedaka* is associated with migraine in contemporary medical understanding. Migraine is characterized as an episodic headache that typically manifests unilaterally in the head. It encompasses recurrent episodes that vary in intensity, with differing frequencies of occurrence. *Acharya Sushrut* has detailed the significance of 107 *Marma* Points. The purpose of *Marma Chikitsa* is to promote health and facilitate the treatment of ailments. This approach is non-invasive and does not rely on pharmacological interventions, making it suitable for managing *Ardhavabhedaka*. During our *Marma Chikitsa* sessions, we stimulated specific points including *Vidhura*, *Apanga*, *Avarta*, *Sthapani*, *Simanta*, *Shringataka*, and *Adhipati Morma*. The treatment was administered twice daily over a period of 30 days. In summary, we have observed that patients experience a reduction in the severity, frequency, and duration of migraine episodes as a result of *Marma Chikitsa*.

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