



AN OBSERVATIONAL CLINICAL APPLICATION ON MARMA AND ITS APPLIED UTILITY IN MARMA THERAPY ACCORDING ACHARYA SUSHRUTA

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ABSTRACT

Ayurveda treats the mind, body, and spirit. These ages-old teachings are embodied in the core concept and structure of marma. Marma indicates the positions of the three subtle tridoshas, Prana, Ojusa (soma), and Tejas, in addition to physical aspects (Agni). In addition to the soul or life force, they also have the three gunas of sattva, raja, and tamas (manas contents) (bhutatma). Both the Sushruta Samhita and Siddha provide in-depth explanations of marma and marma chikitsa. The manipulation or stimulation of Marma in the treatment of various afflictions is known as Marma Chikitsa/ Therapy. This Research work aim is to provide a thorough analysis of marma point and marma therapy.

KEYWORDS- Marma point, Vital Points, Sadya-Pranahara Marma, etc.

INTRODUCTION

Anatomically, the marma joins bones, veins, muscles and joints. There is a total of 107 marmas (vital spots), with 11 in each leg, 26 in the trunk (three in the belly, nine in the thorax, and fourteen in the back), and 37 on the head and neck. They also contain prana, ojus, and Tejas as well as the subtle expressions of the tridosha, such as sattva, raja, and Tama. Vagbhata asserts that Marma is the birthplace of prana and the gathering place of mamsa, asthi, sira, snayu, damni, and sandhi. Additionally, it is thought that any combination of the elements may be present in marma.¹

The Charaka Samhita briefly mentions and describes Marma but doesn't go into great detail. All dhatus, except for dhamani, converge in Marma, according to Sushruta. He implied that topographical cure spots should be

promoted in order to rescue the system's marma by using the term "marma" to refer to both illnesses of the vital organ system and those places. According to Acharya, the areas of the body where the subtle marma energy may be felt are referred to as "marma spots." In the body's marma area, there is an energy obstruction. Touching it alters the body's biochemistry, enabling deep alchemical transformations to take place in the physiology and awareness of the body.²

The body is told to produce the hormones and neurochemicals necessary for healing the body, mind, and consciousness when the inner pharmacy pathways are working properly. Marma points are locations on the body that are connected by pranic channels to several internal organs, doshas, and srotas. These areas are treated during abhyanga along with a range of therapeutic and fragrant oils to stimulate internal organs.³

Marma is a subtle energy that supports the body's and life forces' normal functioning. Marmas may be tracked to a location where the energy of the body, mind, and spirit is gathered despite being unseen. These places can be found on nadis, nerves, blood vessels, and connections between bones, muscles, and tissues across the body. Even though 8000 Marma points are claimed to exist in the texts on Marma, it is generally agreed that just 107 Marma points form the basis for Marma practise. Grouped into Marma categories (points that are directly or indirectly connected to the nerves of the brain and help in the relief of brain-related diseases).⁴

Being mindful of one's mind, body, and spirit is essential to achieving holistic health, according to the living science of ayurveda. The process of manipulating or stimulating Marma points to treat illnesses is known as Marma Chikitsa. It is thought that the body has the innate ability to heal itself through these spots. By adopting a variety of methods to direct the Prana (life force) inherent in Marma to eliminate obstructions (even those in remote areas) and boost energy flow, one can attain a condition of healthy body, mind, and spirit. The right amount of pressure on the right Marma can restore Prana to its natural state when administered to ill body parts⁵

METHODOLOGY

The data of Marma material has been collected from a variety of Authentic books, articles, and websites, including AYU, NCBI, and PubMed etc.

HISTORICAL REVIEW OF MARMA

A subset of Vedic science is marma. A few of the many sciences recorded in the Veda (about 400 BC) that have undoubtedly been affected include Ayurveda, Yoga, Martial Arts, and the Sidha medical system. The Rig Veda is where the concept of marma, a type of body armour designed to protect the body from the barrage of enemy weapons, first appears. The Arthava-Veda also refers to the word kavacha, which means "corselet" or "breastplate for protection." There are several references to Marma in the antiquated epic Mahabharata. Due to monks' mastery in Marma and ability to protect themselves against weapons, martial arts for self-defence gained popularity and success.⁶

TYPES OF MARMAS AND THEIR SIGNIFICANCE IN AYURVEDA

Marma has been discussed by several early Acharyas, including Charka and Vagbhata, among others. The best description of Sushruta may be found in the Sushruta Samhita, which is known as the "father of surgery." He

covers a wide variety of anatomical and surgical issues in this old work. According to Sushruta, marma points serve as the seats of life. Marma contains all three Doshas (Vata, Pitta, and Kapha), as well as their subtly distinct forms. The three Gunas of Satva, Rajas, and Tamas are also present.⁷

"Marma" was defined by Acharya Sushruta as the vital part of the body that, in the case of a catastrophic injury, displays a variety of fatal signs and symptoms. the place or route of Prana (vital energy). Ayurvedic literature does not specifically mention its usage in medicine, despite its extensive use. Ayurveda covers a range of Marmas based on the prognosis and consequences of trauma.⁸

1. Sadhyapranahara
2. Kalantarpranahara
3. Vaikalyakara
4. Vishalyaghna
5. Rujakara

THE MARMA OPINIONS

- Based on a person's composition or the main tissue or physical matrix present, the 107 Marma points are divided into the following groupings.
- There are 11 Marma sites in the muscle tissue. They are known as Mamsa Marma.
- The 41 Marma sites are in the blood vessels. The Sira Marma are referred to as them.
- There are often 27 Marma sites in the tendons and ligaments. They are known as Snayu Marma.
- The bones include the eight noticeable Marma points. Asthi Marma is the name by which they are known.
- 20 Sandhi Marmas, also known as Marma points, are present in the joints.⁹

LOCATION

- Each top limb has 22 Marma points (11 Marma in each upper limb).
- The lower limbs of each person have 22 Marma points (11 Marma in each lower limb).
- The thorax and abdomen each have 26 Marma points.
- The head and neck's 37 Marma points.¹⁰

THE MARMA POINTS TO THE EFFECT OF INJURY

- In the past, when humans lived in tribes in woodlands and engaged in disputes and warfare, this description was more accurate. It is no longer applicable today since the way wounds and injuries are treated in medicine has been radically changed by trauma treatment, cutting-edge surgery, life-saving technology, medications, and procedures.¹¹
- On the other side, these Marma can be thought of as individuals who need to be shielded against inadvertent mishaps. If damaged, these Marma require rapid medical attention and treatments to prevent fatality and morbidity.¹²
- Sadhya Pranahara Marma - Marmas that, when injured, instantaneously kill.
- Kaalantar Pranhar Marma – These Marma eventually perish when injured.

- Marma Vishalyaghana – These Marma are vulnerable to damage or death.
- Rujakara Marma suffers when these eight Marma do, and this might cause deformity and pain in the 44 Vaikalyakar Marma.¹³

MARMABHIGHATA LAKSHANA

TABLE: 1 Shadangbheda: Bahumarmas(upper and lower extremities)

Names	Rachanabheda	Sadyasadyata	Parivistara
Kshipra	Snayu	Kalantarapranahara	½ angula
Talahrudaya	Mamsa	Kalantarapranahara	½ angula
Kurcha	Snayu	Vaikalyakara	4 angula
Kurchasira	Snayu	Rujaakara	1 angula
Manibanda	Sandhi	Rujaakara	2 angula
Indrabasti	Mamsa	Kalantarapranahara	½ angula
Kurpara	Sandhi	Vaikalyakara	½ angula
Ani	Snayu	Vaikalyakara	½ angula
Bahvi	Sira	Vaikalyakara	½ angula
Lohitaksha	Sira	Vaikalyakara	½ angula
Kakshadhara	Snayu	Vaikalyakara	1 angula
Gulfa	Sandhi	Rujaakara	2 angula
Jaanu	Sandhi	Vaikalyakara	3 angula
Urvi	Sira	Vaikalyakara	1 angula
Vitapa	Snayu	Vaikalyakara	1 angula

Table 2: Shadangbheda: Greeva&Urdvamarmas (head and neck)

ame	Rachana	Sadyasadhatwa	Parivistara
Neela	Sira	Vaikalyakara	½ angula
Manya	Sira	Vaikalyakara	4 angula
Matrika	Sira	Sadyopranahara	4 angula
Krikatika	Sandhi	Vaikalyakara	½ angula
Vidhura	Snayu	Vaikalyakara	½ angula
Phana	Sira	Vaikalyakara	½ angula
Apanga	Sira	Vaikalyakara	½ angula
Aavarta	Sandhi	Vaikalyakara	½ angula
Shankha	Asthi	Sadyopranahara	½ angula
Utkshepa	Snayu	Vishalyagna	½ angula
Sthapani	Sira	Vishalyagna	½ angula

Seemantha	Sandhi	Kaalantarapranahara	4 angula
Adhipati	Sandhi	Sadyopranahara	½ angula

Table 3: Shadangbheda: Udara & Urasmarma (abdomen and thorax)

Name	Rachana	Sadhyasadyatwa	Parivistara
Guda	Mamsa	Sadhyopranahara	4 angula
Vasti	Snayu	Sadhyopranahara	4 angula
Nabhi	Sira	Sadhyopranahara	4 angula
Hridaya	Sira	Sadhyopranahara	4 angula
Sthanamula	Sira	Kaalantarapranahara	1 angula
Sthanarohitha	Mamsa	Kaalantarapranahara	½ angula
Apalapa	Sira	Kaalantarapranahara	½ angula
Apastambha	Sira	Kaalantarapranahara	½ angula

Table 4: Shadangbheda: Prushtamarma(back)

Names	Rachanabheda	Sadyasadyatha	Parivistara
Katikataruna	Asthi	Kalantarapranahara	½ angula
Kukkundara	Sandhi	Vaikalyakara	½ angula
Nitamba	Asthi	Kalantarapranahara	½ angula
Parshvasandhi	Sandhi	Kalantarapranahara	1 angula
Bruhathi	Sira	Kalantarapranahara	½ angula
Amsaphalka	Asthi	Vaikalyakara	½ angula
Amsa	Snayu	Vaikalyakara	½ angula

Marma	Location	Manipulation
Kshipra	Space between 1 st and 2 nd metatarsal of the foot	By placing the 1 st interphalangeal joint of the thumb on the kshipramarma by using ½ pressure, given and release 3 times.
Talahridaya	Middle of sole of the foot in a line along with the middle toe of the foot	By placing the pulp part of the middle finger on talahridayamarma, by using ½ maathirai pressure press and release 3 times.
Kurcha	On the both sides of a line directly drawn from kshipramarma on	By placing the middle part of the middle 3 finger on the kurchamarma, by using ½ maathirai pressure, apply 3 clockwise and

	the metatarsal bones	3 anticlockwise rotations.
Kurchasira	Below the ankle joint on both the sides.	By placing the pulp part of the middle 3 finger two finger measurements above the outer ankle joint by using $\frac{1}{4}$ maathirai pressure, drag along kurchasiramarma till kurchamarma 3 times. On the 3rd action apply 3 clockwise and 3 anticlockwise rotations on the kurchamarma.
Gulpha	Junction of the foot and the leg (Ankle joint)	By placing the pulp part of the thumb and middle finger on the gulphamarma using $\frac{1}{2}$ maathirai pressures. 3 times traction by holding the tendocalcaneum downwards towards the heel
Indrabasti	In the line of the heel and in the middle of the leg	By placing the pulp part of the middle 3 fingers in a vertical position on the indrabastimarma , using $\frac{1}{2}$ maathirai pressure, press and release 3 times
Urvi	in the middle of the thigh (anterior aspect)	By placing the Hypothenar part of the palm on the Urvimarma ,by using $\frac{1}{2}$ maathirai pressure, apply 3 outwards rotations and 3 inwards rotations simultaneously on both the legs.
Kukkundara	On both the sides of the Vertebral Column corresponding to the posterior aspect of the ilium.(sciatic notch) anterior to which the sciatic nerve passes.	By placing the first interphalangeal joint of the left and right thumb on either side of the kukkundara marma, by using $\frac{1}{2}$ matharai pressure, apply 3 outward rotations and 3 inward rotations
Katikataruna	Both sides of the vertebral column where the sacrum and ilium joins to form sacroiliac joint(sacral dimples)	By placing the Hypothenar part of the palm on the both katikataruna marma , by using $\frac{1}{2}$ maathirai pressure, apply 3 outwards rotations and 3 inwards rotations and later drag along the sides of the body to end below the gluteus.

Nitambha	Present over the highest point of the iliac crest (high-est point of pelvic griddle)	
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(Ref - Soumyashri et al: A Critical Review On Marma Vijnana-Vermology W.S.R To Clinical Manifestation And Manipulation In Gridhrasi. International Ayurvedic Medical Journal {online} 2019{cited March, 2019} Available from: http://www.iamj.in/posts/images/upload/1650_1656.pdf)

TRIMARMAM

Among the 107 Marmas previously described in Sutrasthana, Basthi, Hrudaya, and Siras (Trimarma) are highly regarded by eminent academics. Any physical or mental injury might lead to the patient's death since these three Marmas are Sthana for Prana.¹⁴

Hridaya:

The heart is related to the ten vessels—Prana Vayu, Apana Vayu, Manas, Buddhi, awareness, and Mahabhutas—in a manner like how spokes of a wheel are connected to the hub.¹⁵

Siras:

Like the sun's beams, all the senses, sensory pathways, and conduits that convey elen vitae are found in the cranium.¹⁶

The urinary bladder

The reservoir of urine, into which all the body's liquid-carrying channels converge, is where the Sthula Guda (rectum), Muska (testicles), Sevani, and urinary channels are located. It is likened to the ocean, into which all the rivers of the earth empty.¹⁷

SAMANYA LAKSHANAS

When Trimarma is gravely injured, the body is destroyed since the destruction of the Asrayas also entails the demolition of superstructures. They should be safeguarded, especially against external injury and Vayu application, as even little damage to these organs might result in catastrophic disorders.¹⁸

ROLE OF MARMA THERAPY IN CHIKITSA

- Removes obstructions from energy routes (srotas).
- Restores the body's natural equilibrium by calming the doshas (especially Vyan Vayu which controls the autonomic nervous system).
- Encourages improved mental, emotional, and physical adaptability.
- Creates a beneficial link between the conscious and unconscious brains, enabling tremendous and rapid growth on all levels—physical, mental, emotional, and spiritual.¹⁹

DISCUSSION

One of the distinctive concepts of Ayurveda, Marma, has undergone rigorous research, particularly during surgical procedures. The body is superficially coated in a variety of significant regions. Because they are "Prana" locations, they are distinctive.²⁰ One of the most remarkable characteristics of these Marma points is Vishama Spandana.²¹ According to traumatology, the Marmas are essential to Ashtanga Hridayam's Marma Vibhaga, Acharya Sushruta, Chikitsa Adhyaya, and Trimarmiya Siddhi Adhyaya as well as to Acharya Charaka.²² Any trauma at this period has been shown to increase risk or delay the healing of wounds. In Marmabhigata Lakshanas, Acharya Sushruta refers to this. Following trauma or damage, the structural type also has an impact on Marma's Lakshanas.²³

The three Marmas (Shiras, Hrudaya, and Basthi), according to Acharya Charaka, who specialised in internal medicine, are often fatal.²⁴ While Ashtanga Hrudayakara explains the 107 Marmas that Acharya Sushruta described, this shows that Sushrutacharya gave greater thought to Marmas at the time.^{25, 26} Gridhrasi is one of the Vatavyadhis that exhibits Kukkundara and Nitambha marmabhigata symptoms. Manipulation, along with internal medicine, is the primary line of illness care before a panchakarma procedure is carried out. During Panchakarma treatment, abhyanga is administered to a location without considering the existence of marma. When paired with panchakarma therapy, knowing the proper anatomical location of the Marmas when utilising the manipulation technique works better.²⁷

CONCLUSION

Prana centres and important places are Marmas. They can be used to prolong life and enhance overall health as well as to both prevent and cure illness. The signs and symptoms that the human body displays after trauma may vary depending on the type and extent of injury. According to Acharya Sushruta, injury to 107 deep or superficial areas on the human skin causes a variety of signs and symptoms based on the type of lesion and its contents. In different amounts, veins, muscles, bones, joints, nerves, ligaments, and other components make up our body. The primary elements of Marma are called "Agni Soma Vayu." To diagnose and cure patients, Ayurveda put a strong focus on an understanding of anatomy. Anatomical viewpoints must be carefully considered during surgery; else, medical therapy may be necessary. They are among the most crucial components of ayurvedic theory and practise. The Marma points that must be covered during Marmaghatha to prevent dangerous circumstances were underlined in this article.

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