



A CRITICAL INTERPRETATION ON MARMA AND ITS CLINICAL UTILITY IN MARMA THERAPY

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ABSTRACT

In order to obtain comprehensive health, Ayurveda treats the mind, body, and spirit. This age-old knowledge is reflected in the original concept and make-up of Marma. Marma includes not only anatomical landmarks but also the places where the three subtle tridoshas—Prana, Ojusa (soma), and Tejas—can be located (Agni). Along with 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 thorough explanations of marma and marma chikitsa. The manipulation or stimulation of Marma in the treatment of various illnesses is known as Marma Chikitsa/ Therapy. This page's goal is to provide a broad overview of marma and marma therapy. Information is gathered through a variety of sources, including old scientific publications, Ayush doctors and surgeons, the internet, and first-hand knowledge.

KEYWORDS- Marma, Marma point, Pranahara Marma, etc.

INTRODUCTION

Anatomically, the marma joins bones, veins, muscles, joints, and joints. 107 marmas (vital spots) are present in total, with eleven in each leg, twenty-six in the trunk (three in the belly, nine in the thorax, and fourteen in the back), and thirty-seven in the head and neck region. They are also the locations of the subtle forms of the tridosha, such as prana, ojus, and Tejas, as well as sattva, raja, and Tama. According to Vagbhata, Marma is the site of prana and the meeting place of mamsa, asthi, sira, snayu, damni, and sandhi. However, it is also thought that marma can include any combination of the aforementioned ingredients.¹

The Charaka Samhita mentions and describes marma, although it doesn't go into detail. Sushruta asserts that Marma is the location where all dhatus, with the exception of dhamani, converge. He implied that topographical cure points should be promoted in order to rescue the marma in the system by using the term "marma" to designate both diseases of the vital organ system and topographical cure points. According to Siddhar, the areas of the body where the subtle marma energy may be felt are known as marma spots. The area of the body known as marma is

where an energy blockage is felt. It is the intersection of physiology and consciousness, and touching it alters the body's biochemistry, allowing for significant alchemical changes to take place in one's makeup.²

When these inner pharmacy pathways are engaged, the body is informed to produce precisely what it requires, including hormones and neurochemicals that restore the body, mind, and consciousness. 8 Marma points are special locations on the body that are connected by pranic channels to a number of internal organs, doshas, and srotas. These spots are used during abhyanga along with the administration of various types of medicinal and fragrant oils to stimulate internal organs.³

According to Siddhar, Marma is a subtle energy that supports the body's and life forces normal operation. Marmas are invisible, yet it is possible to follow them to a location where the energy of the body, mind, and spirit is gathered. These sites are located all throughout the body on nadis, nerves, blood vessels, and bone, muscle, and tissue junctions. Despite the fact that 8000 Marma points are listed in Marma texts, it is generally agreed that 108 Marma points provide the basis for the practice of Marma. They're split into Marma groups (points that are directly or indirectly connected to the nerves of the brain and help in the relief of brain-related diseases).⁴

Ayurveda is a living science that emphasizes the need of achieving comprehensive health by addressing the mind, body, and spirit. It is the human body's innate ability to heal itself through these points, and the practice of Marma Chikitsa is the technique of manipulating or stimulating Marma points for the treatment of illnesses. By using a variety of techniques, the Prana (life energy) inherent in Marma may be guided to remove obstructions (even those in remote areas) and increase energy flow, leading to a state of healthy body, mind, and spirit. In ill body parts, the right amount of pressure on the right Marma can restore normal Prana functioning, but the wrong amount of manipulation can cause severe pain, incapacity, deformity, and even death.⁵

METHODOLOGY

The information was gathered from various books, articles, and websites like NCBI, PubMed, AYU, etc.

HISTORY OF MARMAS

A subset of Vedic science is marma. All other sciences described in the Veda (400 BC), including Ayurveda, Yoga, Martial Arts, and the Sidha medical system, have undoubtedly been impacted. The Rig Veda has the earliest mention of marma, a type of body or designed to protect the body from the barrage of enemy weapons. The Arthava-Veda also makes reference to the word kavacha, which means "corselet" or "breastplate for protection." There are several references to Marma scattered throughout the historic epic Mahabharata. Due to monks' mastery of Marma, which allowed them to defend themselves against weapons, martial arts for self-defence became successful and well-liked.⁶

TYPES OF MARMAS AND THEIR SIGNIFICANCE IN AYURVEDA

Marma has been described by a number of early Ayurvedic sages, including Charaka and Vagbhata, among others. The best explanation is provided by Sushruta, known as the "father of surgery," in the Sushruta Samhita. He discusses a variety of anatomical and surgical issues in this ancient work. According to Sushruta, Marma points are the seats of life. Marma contains all three Doshas (Vata, Pitta, and Kapha), as well as their subtly varying

forms (Prana or vital force, Tejas or inner radiance, and Ojas or essence of life). The three Gunas of Satva, Rajas, and Tamas are also present.⁷

According to Acharya Sushruta, the term "Marma" refers to the vital region of the body that manifests a variety of fatal signs and symptoms in the case of severe injury. The place or direction of Prana (vital energy). Despite its popularity, there is no explicit mention of medicinal use in Ayurvedic literature. Ayurveda discusses many types of Marmas based on the prognosis and effects of trauma.⁸

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

These are body locations that are both superficial and deeply rooted.

- Mamsa -10
- Sira -41
- Snayu -27
- Asthi -8
- Sandhi -20

THE MARMA OPINIONS

According to a person's constitution, or the predominant tissue or physical matrix present, the 107 Marma points are categorized as follows.

- There are 11 Marma sites in the muscle tissue. These go by the name Mamsa Marma.
- There are 41 Marma sites in the blood arteries. They go by the moniker Sira Marma.
- 27 Marma points are common in the ligaments and tendons. They go under the moniker Snayu Marma.
- There are eight notable Marma points in the bones. They go by the moniker Asthi Marma.
- There are 20 Sandhi Marmas, also known as Marma points, in the joints.⁹

LOCATION

- In both upper limbs, there are 22 Marma points (11 Marma in each upper limb).
- In both lower limbs, there are 22 Marma points (11 Marma in each lower limb).
- In the thorax and abdomen, there are 26 Marma points.
- In the head and neck, there are 37 Marma points.¹⁰

THE MARMA POINTS TO THE EFFECT OF INJURY

- In the past, when people lived in tribes and woodlands and there were wars and battles, this description was more accurate. It is no longer applicable in the present day since medical treatment for wounds and injuries

has drastically changed due to the development of trauma management, advanced surgery, life-saving technology, medications, and procedures.¹¹

- On the other side, these Marma may be thought of as persons who need defence against inadvertent mishaps. To prevent mortality and morbidity, these Marma need prompt medical attention and therapy if they are injured.¹²
- Sadhya Pranahara Marma - Marmas that, when damaged, cause instant death.
- Kaalantar Pranhar Marma – These Marma die slowly and gradually when damaged.
- Marma Vishalyaghana - These Marma are susceptible to harm and death.
- Deformity and suffering might result from injury to these 44 Vaikalyakar Marma.
- When these eight Marma are hurt, it hurts Rujakara Marma.¹³

MARMABHIGHATA LAKSHANA

Shakha marma (44)	Marma	Location of marma	Marmabhighat lakshan
1	Kshipra	Angusta anguli madhaya	Aakashepaen maranam
2	Talhritya	Madyamaangulim anupurvaena talasaya madyae	Rujabhi marnam
3	Kurcha	Kshiprasayoparistat ubhayatah	Bhramana, vaepanae
4	Kurchasira	Gulpha sandhaeraadha ubhyatah	Ruja, shofa
5	Gulfa (manibandha upper limb)	Paadjangyo sandhanae	Ruja, stabda padata, khanjata
6	Inderavasti	Janga madhyae	Shonit kshyae maranam
7	Janu (kurpar)	Jangourvu sandhanae	Khanjata
8	Aani	Jaanunurdavamubyat trayangulam	Shophabhivridhi, stabdha sakthi
9	Urvi	Urumadhyae	Shonitkshyata sakthishosh
10	Lohitaksha	Urveyourdavamadhovankshan sandhaer moolae	Lohikshyan pakshaghata
11	Vitap (kakshadhar)	Vankashana vrishanyor antarae	Shandaya, alpasukarata
Udarar-uramarma (12)			

1	Guda	Vatavarchonirnam, sthulantra pratibadham	Sadyomarnam
2	Vasti	Alpamansashonito abhyantartah katyam mutrashayo	Sadyomarnam
3	Nabhi	Pakvaamashayormadhyae shira prabhava	Sadyomarnam
4	Hridya	Stanyormadhyam, satvarajatama adhisthanam	Sadyamamarnam
5	Stanamool (2)	Stanyoradastad dwayangulam ubayataha	Kaphapuran kostataya kasa swasabhyam mriyatae
6	Stana rohit(2)	Stanachuchakayorurdhavam dwayangulam ubayatah	Lohitapuranakostaya kasa swasabhyam mriyatae
7	Aplap (2)	Ansakutyao adastad pasharvo upari bhag	Raktaenpuyabhavam marnam
8	Apstambha(2)	urso ubhya, nadyo vatavahae	vatapurankostaya kasaswasabyam marnam

Prista marma(14)			
1	Kukunder	Parshar vaja ghanbahirbagae pristavanshamubyatah natinimnae	Saparshagyanam, adhakayae chesto upgatah
2	Nitamba	Sronikandyauparyaashayaaachada nae parshavaantar pratibadho	Adhakayashoso daurbalyanch cha marnam
3	Parshava sandhi	Jagahan parsharvamadhyo tiryak udharvam cha jaghanat	Lohitapurnakostaya mriyatae

4	Katikaturuna	Pristavanshamubayatah pratishronikandamasthini	Shonitakshayat, panduvivrano, heenarooma mriyatae.
5	Vrihati	Stanmoolatubayata pristavanshasya	Shonit atipravriti nimitair updravye mriyatae
6	Ansaphalaka	Presto upari pristavansham ubyata trikasambdhae ansapalakae	Bahvo swapa shosho
7	Ansa	Bahumurdha grivamadhyae nibandhanansapeethaskandha	Stabadha bahuta
Udarvajatru gatmarma (37)			
1	Dhamaninel a manya – 4	Kanthanadimaubayatochatsro damnayo	Mookta, swaravaikritam, ras agrahita
2	Siramatrika - 8	Grivayam ubayatah	Sadhyo marnam
3	Krikatika – 2	Shiro grivyo sandhanae	Chalmurdhvata
4	Vidura – 2	Karnapristto adhah	Badhirta
5	Fana – 2	Ghranamargaubayatah srotomargapratibadhae abyantartah	Gandhaagyanam
6	Apanga – 2	Brupuchantayo akshanobahyato	Aandhya, dristiupghata
7	Aavarta – 2	Bruvoupari nimnayar	Aandhayam, dristiupghato
8	Shankha – 2	Bruvoantryoupari karnlalatmadhayae	Sadhyomarnam
9	Utkshap - 2	Shankhyo upari keshanta	Sashalyojivetpakatpatita shalyova, na udris shalya
10	Sthapani - 1	Bruvo madhyae	Like utkshep marma
11	Simanta -5	Pancha sandhyah shirsi vibhakta	Unmad, bhaya, chitanasha
12	Shringataka - 4	Ghranashrotakshijihva santarpaninama	Sadhyomarnam
13	Adhipati – 1	Mastakabyantarataristata sirasandhisannipato romavartavata	Sadhyomarnam

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TRIMARMAM

Among the 107 Marmas previously mentioned in Sutrasthana, Basthi, Hrudaya, and Siras (Trimarma) are highly regarded by eminent academics. Due to the fact that these three Marmas are Sthana for Prana, any bodily or psychological injury might result in the patient's death.¹⁴

Hridaya: The heart is connected to the ten vessels, Prana Vayu, Apana Vayu, Manas, Buddhi, awareness, and Mahabhutas, in a similar way to how spokes of a wheel are connected to the hub.¹⁵

Siras: The head is the home of the senses, sensory channels, and conduits that carry elen vitae, just as the sun is the dwelling of its beams.¹⁶

The urinary bladder, The reservoir of urine, into which all the liquid-carrying channels of the body converge, is positioned in the midst of the Sthula Guda (rectum), Muska (testicles), Sevani, and seminal as well as urinary channels. It is like the ocean, into which all the rivers of the globe flow.¹⁷

SAMANYA LAKSHANAS

When Trimarma is seriously injured, the body is destroyed because the destruction of the Asrayas results in the demolition of superstructures. These organs should be especially protected against external injury and Vayu application, among other things, because partially damaging them produces serious diseases.¹⁸

ROLE OF MARMA THERAPY IN CHIKITSA

- Removes obstructions in energy routes (srotas).
- Restores the body's natural equilibrium by calming the doshas (especially Vyan Vayu which controls the autonomic nervous system).
- Increases emotional, mental, and physical adaptability.
- Creates a healthy connection with the unconscious mind, enabling significant and dynamic growth on all levels—physical, mental, emotional, and spiritual.¹⁹

DISCUSSION

One of Ayurveda's distinctive theories, the science of Marma, has been carefully established by rigorous research, notably during surgical procedures. These distinct and significant superficial locations can be found all throughout the body. Because they are the "Prana" places, they are special (Life processes). One of the most noteworthy characteristics of these Marma points is Vishama Spandana. From a traumatological perspective, the Marmas are essential in their Marma Adhyaya, Acharya Charaka's Trimarmiya Siddhi Adhyaya, and Chikitsa Adhyaya, Ashtanga Hridayam's Marma Vibhaga, Acharya Sushruta, Acharya Charaka, and Chikitsa Adhyaya, Ashtanga Hridayam's Trimarm²⁰

It has been proven that any trauma at this moment makes things more risky or slows down the healing process for wounds. Acharya Sushruta makes reference to this in Marmabhigta Lakshanas. Following trauma or injury, Marma's Lakshanas is also impacted by the structural type.²¹

CONCLUSION

Key sites and Prana centres are Marmas. They can be applied to extend life and boost general health as well as to identify and treat disease. The signs and symptoms that the human body displays after experiencing trauma might vary depending on the severity and kind of damage. According to Acharya Sushruta, when 107 deep or superficial sites on the human skin are harmed, they produce a variety of signs and symptoms depending on the type of lesion and its contents. Veins, muscles, bones, joints, nerves, ligaments, and other components are all distributed in different proportions throughout our bodies. The main elements of Marma are "Agni Soma Vayu." In order to diagnose and cure patients, Ayurveda placed a strong emphasis on anatomical knowledge. Anatomical viewpoints must be carefully considered throughout surgical procedures; failing to do so might result in medical therapy. Marmas are the foundation of all Ayurvedic therapies, from straightforward self-care to intricate clinical procedures. They are among the most crucial components of Ayurvedic theory and practice. The Marma points that must be covered during Marmaghatha to prevent dangerous scenarios were mentioned in this article.

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