



A SYSTEMIC REVIEW ON MARMA (VITAL POINTS) AND ITS CLINICAL IMPORTANCE IN HUMAN BODY

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ABSTRACT

Ayurveda heals the body, mind, and spirit to promote total wellness. The central idea and framework of marma embody these ancient teachings. Along with bodily characteristics (Agni), Marma also denotes the placements of the three subtle tridoshas, Prana, Ojusa (soma), and Tejas. They also have the three gunas of sattva, raja, and tamas (manas contents) (bhutatma), in addition to the soul or life force. Marma and marma chikitsa are thoroughly explained in both the Sushruta Samhita and Siddha. Marma Chikitsa/ Therapy is the term for the manipulation or stimulation of Marma in the treatment of various illnesses. The purpose of this research project is to offer a comprehensive examination of marma points and marma treatment.

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

INTRODUCTION

The marma connects bones, veins, muscles, and joints anatomically. The 107 marmas (vital spots) are distributed as follows: 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 include the subtle tridosha manifestations of sattva, raja, and Tama, as well as prana, ojus, and Tejas. According to Vagbhata, Marma is where prana is born and where mamsa, asthi, sira, snayu, damni, and sandhi congregate. It is also believed that any combination of the components might exist in marma.¹

Marma is mentioned and described in the Charaka Samhita, however it doesn't go into great length. According to Sushruta, all dhatus, with the exception of dhamani, converge at Marma. He used the term "marma" to refer to both diseases of the essential organ system and those locations, implying that topographical remedy areas should be encouraged in order to rescue the system's marma. Acharya calls the locations on the body where the marma energy may be sensed as "marma spots." An energy blockage exists in the body's marma region. By touching it, the body's biochemistry is changed, allowing for profound alchemical changes to occur in the physiology and awareness of the body.²

When the inner pharmacy pathways are functioning properly, the body is instructed to make the hormones and neurochemicals required for healing the body, mind, and awareness. Marma points are spots on the body that are linked to various internal organs, doshas, and srotas via pranic pathways. In order to activate internal organs, these locations are treated during abhyanga along with a variety of medicinal and aromatic oils.³

Marma is a subtle energy that promotes the regular operation of the body and life forces. Marmas, though invisible, may be followed to a place where the energy of the body, mind, and spirit is collected. On nadis, nerves, blood arteries, and connections between bones, muscles, and tissues all over the body, these locations can be discovered. Even though the writings on Marma assert that there are 8000 Marma points, it is generally accepted that just 107 Marma points serve as the foundation for Marma practice. categorized into Marma points (points that have a direct or indirect connection to the brain's nerves and aid in the treatment of conditions related to the brain).⁴

The living science of ayurveda states that obtaining holistic health requires being attentive of one's mind, body, and spirit. Marma Chikitsa refers to the technique of manipulating or stimulating Marma points to cure ailments. It is believed that through these areas, the body may naturally cure itself. One can achieve a state of healthy body, mind, and spirit by using a number of techniques to direct the Prana (life force) inherent in Marma to remove obstacles (even those in remote regions) and increase energy flow. When applied to sick body parts, the proper amount of pressure on the proper Marma can return Prana to its original state.⁵

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

Marma is a branch of Vedic science. Ayurveda, Yoga, Martial Arts, and the Sidha medical system are only a few of the many sciences mentioned in the Veda (about 400 BC) that have surely been impacted. The idea of marma, a kind of body armor intended to shield the body from the bombardment of enemy weapons, first occurs in the Rig Veda. The term "kavacha," which means "corselet" or "breastplate for protection," is also mentioned in the Arthava-Veda. The ancient epic Mahabharata makes several mentions of Marma. Due to monks' proficiency in Marma and their capacity to defend themselves against weapons, martial arts for self-defense became more and more well-liked and effective.⁶

TYPES OF MARMAS AND THEIR SIGNIFICANCE IN AYURVEDA

Several early Acharyas, like Charaka and Vagbhata, among others, have spoken about marma. The Sushruta Samhita, regarded as the "father of surgery," provides the greatest account of Sushruta. In this ancient book, he discusses a wide range of anatomical and surgical topics. Marma points are said to be the seats of life by Sushruta.

All three Doshas (Vata, Pitta, and Kapha) are present in Marma, as well as their subtly different forms. There are also the three Gunas of Satva, Rajas, and Tamas.⁷

Acharya Sushruta described "marma" as the essential bodily portion that exhibits a range of deadly signs and symptoms in the event of a catastrophic damage. the location or path of prana, or life force. Despite its widespread use, Ayurvedic literature does not particularly address it in medicine. Based on the prognosis and effects of trauma, Ayurveda addresses a variety of Marmas.⁸

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

THE MARMA OPINIONS

- The 107 Marma points are classified into the following categories depending on a person's makeup or the predominant tissue or physical matrix present.
- The muscular tissue contains 11 Marma sites. They go by the name Mamsa Marma.
- The blood vessels contain the 41 Marma sites. They are known to as the Sira Marma.
- The tendons and ligaments frequently include 27 Marma sites. They go under the name Snayu Marma.
- There are eight distinct Marma points on the bones. They are known by the name Asthi Marma.
- The joints include 20 Sandhi Marmas, often referred to as Marma points.⁹

LOCATION

- There are 22 Marma points total on each top limb (11 Marma in each upper limb).
- Each human has 22 Marma points in their lower limbs (11 Marma in each lower limb).
- There are 26 Marma points in all on the thorax and abdomen.
- The 37 Marma points on the head and neck.¹⁰

THE MARMA POINTS TO THE EFFECT OF INJURY

- This description was more appropriate in the past, when people interacted violently and lived in tribes in the woods. It is no longer relevant today since trauma care, cutting-edge surgery, life-saving technology, drugs, and procedures have fundamentally altered how wounds and injuries are handled in medicine.¹¹
- On the other hand, these Marma might be seen as people who need to be protected against unintentional accidents. These Marma need quick medical care and treatments if they are hurt in order to avoid fatalities and morbidity.¹²
- Sadhya Pranahara Marma - Marmas that instantly kill when wounded.
- Kaalantar Pranhar Marma - When harmed, these Marma finally die.

- These Marma are vulnerable to damage or perhaps death, according to Marma Vishalyaghana. When these eight Marma suffer, Rujakara Marma does also, and this might result in deformity and discomfort in the 44 Marma Vaikalya.¹³

MARMABHIGHATA LAKSHANA

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

(Ref :- Soumyashri et al: A Critical Review On Marma Vijnana-Vermology W.S.R To Clinical Manifestation And Manipulation In Gridhrasi.

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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

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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

(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)

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

(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)

Marma	Location	Location	Manipulation
Kshipra	Space between 1 st and 2 nd metatarsal of the foot	On the dorsal side of the foot in the 1 st web space at the junction of the bones of the big toe and the second toe.	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	Located on the sole of the foot, Where the muscle below the big toe and the muscles of the other toes meet.	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 the metatarsal bones	Lies four fingers above viruthikaalam, on the dorsal side of the foot.	By placing the middle part of the middle 3 finger on the kurchamarma, by using ½ maathirai pressure, apply 3 clockwise and 3 anticlockwise rotations.
Kurchasira	Below the ankle joint on both the sides.	Lies one finger below the outer ankle joint (lateral malleolus).	By placing the pulp part of the middle 3 finger two finger measurements above the outer ankle joint by using ¼ maathirai pressure, drag along kurchasiramarma till kurchamarma 3 times. On the 3 rd action apply 3 clockwise and 3 anticlockwise rotations on the kurchamarma.
Gulpha	Junction of the foot and the leg (Ankle joint)	Lies 3 finger above the heel on both sides of the tendon	By placing the pulp part of the thumb and middle finger on the gulphamarma using ½ 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	Lies seven fingers above the base of the heel	By placing the pulp part of the middle 3 fingers in a vertical position on the indrabastimarma, using ½ maathirai pressure, press and release 3 times
Urvi	in the middle of the thigh (anterior aspect)	lies thirteen fingers above the knee joint, on the anterior aspects of the thigh.	By placing the Hypothenar part of the palm on the Urvimarma, by using ½ 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.	Lies nine fingers below vaayukaalam and on the left side of the sacrum bone	By placing the first interphalangeal joint of the left and right thumb on either side of the kukkundara marma, by using ½ 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)	Lies six fingers below vaayukaalam and three fingers on either side of the hip bone on the dimple of venus, or the sacral dimples (sacroiliac joint).	By placing the Hypothenar part of the palm on the both katikataruna marma, by using ½ 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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TRIMARMA

Academicians hold Basthi, Hrudaya, and Siras (Trimarma) among the 107 Marmas mentioned in Sutrasthana in high respect. Given that these three Marmas constitute Sthana for Prana, any harm to the patient, whether physical or mental, might result in death.¹⁴

HRIDAYA

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

BRAIN (HEAD)

The skull contains all of the senses, sensory pathways, and conduits that transmit vitae, much like the sun's rays do..¹⁶

URINARY BLADDER

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

SAMANYA LAKSHANAS

Since demolishing superstructures is a necessary part of destroying the Asrayas, Trimarma's body is destroyed when she sustains serious injuries. They should be protected, especially against external harm and Vayu application, because even minor harm to these organs might result in serious illnesses.¹⁸

ROLE OF MARMA THERAPY IN CHIKITSA

- Clears obstacles from energy pathways (srotas).
- By relaxing the doshas—particularly Vyan Vayu, which regulates the autonomic nerve system—restores the body's natural homeostasis.
- Promotes increased emotional, mental, and physical adaptability.

- Enables amazing and quick growth on all levels—physical, mental, emotional, and spiritual—by establishing a helpful relationship between the conscious and unconscious minds.¹⁹

DISCUSSION

Marma, one of Ayurveda's unique principles, has been the subject of much study, particularly in relation to surgery. Several large areas of the body are superficially covered. They stand out because they are "Prana" sites.²⁰ Vishama Spandana is one of these Marma points' most notable qualities.²¹ Traumatology claims that the Marmas are necessary for the practice of Ashtanga Hridayam by Acharya Charaka, Marma Vibhaga, Chikitsa Adhyaya, and Trimarmiya Siddhi Adhyaya.²² It has been demonstrated that any trauma during this time period increases risk or slows the healing of wounds. Acharya Sushruta makes reference to this in Marmabhigata Lakshanas. The structural type also affects Marma's Lakshanas after trauma or injury.²³

Acharya Charaka, a physician who specialized in internal medicine, claimed that the three Marmas—Shiras, Hrudaya, and Basthi—are frequently deadly.²⁴ This demonstrates that Sushrutacharya gave Marmas more consideration at the time even though Ashtanga Hridayakara discusses the 107 Marmas that Acharya Sushruta detailed.^{25,26} One of the Vatavyadhis that displays the signs of Kukkundara and Nitambha marmabhigata is Gridhrasi. Before a panchakarma therapy is performed, manipulation and internal medicine are the first lines of treatment for sickness. Without taking into account the presence of marma, abhyanga is applied to a spot during Panchakarma therapy. Knowing the correct anatomical placement of the Marmas while using the manipulation technique in conjunction with panchakarma therapy improves results.²⁷

CONCLUSION

Marmas are centers for prana and significant locations. They can be used to both prevent and treat sickness as well as to lengthen life and improve general health. Depending on the kind and severity of the damage, the signs and symptoms that the human body exhibits following trauma might change. According to Acharya Sushruta, depending on the type of lesion and its contents, harm to 107 deep or superficial parts of the human skin results in a range of indications and symptoms. Our body is made up of veins, muscles, bones, joints, nerves, ligaments, and other parts in varying proportions. The "Agni Soma Vayu" or "primary elements" of Marma. Understanding anatomy was a key component of Ayurveda's approach to patient diagnosis and treatment. During surgery, anatomical perspectives must be carefully taken into account; otherwise, medical therapy may be required. They are among the core ideas of ayurveda philosophy and practice. This article highlighted the Marma points that must be addressed during Marmaghatha to avoid harmful situations.

CONFLICT OF INTEREST -NIL

SOURCE OF SUPPORT – NONE

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