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Review On Marma And Their Clinical Application In Shalyatantra

Dr. Trupti Bhaiyaram Titarmare

Associate Professor

Department of Shalyatantra

Government Ayurved College, Nagpur

ABSTRACT

Marmas are specific points on the body where energy blockages can be felt. These points serve as connection between physiology and consciousness, and their stimulation can influence the body's biochemistry, facilitating profound and transformative changes in one's overall being. By Activating these pathways, facilitating profound and transformative changes in one's overall being. By activating these pathways, the body is prompted to produce essential hormones and neurochemicals, supporting the healing of the body, mind, and awareness. Marma points are distinct locations associated with various internal organs, Doshas, and Strotas through specific channels. They are stimulated during Abhyanga, a type of massage that incorporates medicinal and aromatic oils to activate the internal organs. Discussion of Marma points is found in most of the great texts of Ayurveda but the most famous text to explore the subject is the Sushruta Samhita. Vaidya Sushruta described 'the locations of the Marma points, as well as how they influence prana. He stated that it is important for the surgeon to have knowledge of these points for the purpose of avoiding them, so as to cut into them could result in a catastrophic outcome. This article summarizes various perspectives of Marma and their clinical importance as per Ayurveda.

Keywords: Marma, Shalyatantra, Marma therapy, Acupressure, Acupuncture, Vital points.

INTRODUCTION

Marma plays an important role in Surgery and hence it is rightly called as ShalyaVishayardha. Marma Chikitsa is the art of manipulating or stimulating Marma points to treat ailments, utilizing the body's natural ability to heal itself. The prana (vital energy) within Marma can be directed to remove blockages, even in distant areas of the body, and enhance energy flow, leading to a balanced body, mind, and spirit through various techniques. When correctly applied, pressure on appropriate Marma points can restore normal prana functioning in affected body parts. However, improper manipulation can cause severe discomfort, disability, deformity or even death. Injury to Marma, though slight, will produce severe pain; Similarly, the disorders localized in the Marma sthana. Hence they should be treated with great care and effort^[1]

MATERIAL AND METHOD

HISTORY OF MARMA

Marma is a branch of Vedic Science that has influenced various disciplines outlined in the Vedas, including Ayurveda, Yoga, Martial Arts, and the Siddha medical system. The earliest reference to Marma, or Drapi-throut to be a form of body armor designed to protect against enemy weapons can be found in the Rigveda. Numerous references to Marma appears throughout the Mahabharata, the ancient epic. Monks who mastered Marma techniques could defend themselves against weapons, contributing to the effectiveness and popularity of martial arts for self-defense.

TYPES OF MARMA

Acharya Sushruta described 107 Marma points in the body and most of the ancient texts of Ayurveda have given importance to Marma and explained 107 Marma in a separate chapter^[2]

Aacharya Sushruta defined Marma as the vital points of the body which shows various fatal signs and symptoms on traumatic injury^[3] Where Prana (vital energy) resides or flows through^[4] In spite of great importance, there is no direct mention of therapeutic use in Ayurvedic literature.

Depending upon traumatic effects and prognosis, various types of marmas mentioned in Ayurveda as follows^[5]

1. Sadhapranhara (Sudden death)¹⁹

2. Kalantarpranahara (Death within short period)33
3. Vaikalyakara (Deformity due to trauma)44
4. Vishalyaghna (Person lives until removal of foreign body)3
5. Rujakara (Continuous pain due to trauma)8

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

1. Mamsa (Muscle)11
2. Sira (vein)41
3. Snayu (Ligament)27
4. Asthi (Bone)8
5. Sandhi (Joints)20

Marma points by location^[6]

- There are 22 Marma points in both upper limbs (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 located

Marma points by effect of injury^[7]

Marma might be seen as those who require protection against unintentional accidents. These Marma require rapid medical treatment and management if they are harmed , to reduce death and morbidity.

- Sadhya pranahara Marma-Marmas with which, on getting injured cause instant death.
- Kaalantar Pranhar Marma- These Marma on injury cause gradual and sudden death.
- Vishalyakar Marma- These marma on getting injured causes deformity and pain
- Rujakara Marma- These marma on injury causes pain.

Trimarmam^[8]

In Sutrasthana, among 107 Marmas Basthi, Hrudaya and Siras (Trimarma) are given prime importance. These three marmas are sthana for, prana and any kind of injury may cause death of patient.

Samanya Lakshanas of Trimarma Injury

Trimarma injury may leads to destruction of the body, since the destruction of Asrayas leads to destruction of supra structures. partial injury to these leads to serious diseases, therefore these vital organs should be specially protected from external injury and application by Vayu etc.

ROLE OF MARMA THERAPY IN CHIKITSA

- It clears blockages in energy pathways (strotas)
- Soothes the Doshas and brings the body back to its natural equilibrium, particularly vyanvayu, which regulates the automatic nervous system.
- Enhances adaptability in physical, mental, and emotional aspects.

MODERNIZATION OF MARMA

An ancient Ayurvedic concept, involves integrating traditional principles with contemporary practices and technologies. By embracing modernization, Marma can reach a wider audience, enhances its effectiveness, and contribute to the evolution of holistic healthcare. some aspects of modernization include:

❖ Clinical Applications:

1. Pain Management: Marma therapy for chronic pain, arthritis, and musculoskeletal disorders.
2. Sports Medicines: Applying marma principles to enhance performance and prevent injuries.
3. Mental health: Using Marma points for steess relief, anxiety and depression.

❖ Physical Benefits:

1. Pain relief: Marma therapy alleviates chronic pain, arthritis, and musculoskeletal issues.
2. Improved flexibility: Marma points help increase joint mobility and reduce stiffness.
3. Enhanced circulation: Marma stimulation boosts blood flow, promoting healing and rejuvenation.

❖ Metal and Emotional Wellbeing:

1. Stress relief: Marma therapy calms the mind, reducing anxiety and depression.
2. Emotional balance: Marma points help regulate emotions, promoting mental clarity.
3. Improved sleep: Marma practice enhances sleep quality, essential for overall wellbeing.

❖ **Preventive Healthcare:**

1. Immunity boost: Marma stimulation strengthens the immune system.
2. Disease prevention: Marma therapy chronic conditions like diabetes, hypertension.
3. Health maintenance: Regular Marma practice maintains overall physical and mental health.

❖ **Holistic Approach:**

1. Integrates body, mind and spirit: Marma practice address physical, mental and emotional aspects.
2. Complements other therapies: Marma combines well with yoga, meditation, acupuncture, and modern medicine.
3. Personalized treatment: Marma therapy tailors to individual needs and constitutions.

❖ **Research and Studies:**

1. Neurological correlation: Investigating Marma points connection to nervous system responses.
2. Imaging techniques: Utilizing MRI, CT scans or ultrasound to visualize Marma points.
3. Clinical trials: Conducting evidence-based studies on Marma therapy's efficacy.

❖ **Technological Integrations:**

1. Digital Marma mapping: Creating software for precise point location and visualization.
2. Marma stimulation devices: Developing tools for precise pressure or thermal application.
3. Telemedicine: Offering remote Marma consultations and treatments.

DISCUSSION

Marma is one of the exclusive concepts of Ayurveda. These are very special and vital superficial points spread on the whole body surface. These marma points are the sites of 'prana'. Acharya Sushruta in his Marma Adhyaya, Acharya Charaka in his Trimarmiya Siddhi Adhyaya, and Chikitsa Adhyaya, Ashtanga Hridayam in his Marma Vibhaga have made classical description on Marma. It has been observed that any Trauma at this very point is more threatening or found to be delayed in recovery from injuries. Acharya Sushruta has mentioned the same in Marmabhighata Lakshanas.

CONCLUSION

Marmas are vital points and centers of prana. They can be used specifically for the diagnosis and treatment of disease or generally for promoting health and longevity. Acharya Sushruta mention 107 deep or superficial points on body surface when get traumatized produce various signs and symptoms. Our body comprises vessels, muscles, bones, joints, nerves, ligaments etc. everywhere in more or less proportion. According to Acharya Sushruta, the point where all the above structures meet is the site of prana. It is nothing but Marma. The surgical interventions needed great consideration of anatomical framework may leads failure of medical procedure. This article described Marma points which need to be covered while Marmaghata to prevent fatal condition.

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