



CLINICAL UNDERSTANDING AND ANALYSIS OF *SUSHRUTOKTA MARMA*

Dr. Harvendra Devpal^{*1}, Dr. Shaifali Sharma², Dr. Purushottam Das Sharma³ and Dr. Deepa⁴

¹P.G. Scholar, P.G. Department of Rachana Sharir, M.M.M. Government Ayurveda College, Udaipur, Rajasthan.

²P.G. Scholar, P.G. Department of Rachana Sharir, M.M.M. Government Ayurveda College, Udaipur, Rajasthan.

³Ass. Professor, P.G. Department of Rachana Sharir, M.M.M. Government Ayurveda College, Udaipur, Rajasthan.

⁴Lecturer, P.G. Department of Rachana Sharir, M.M.M. Government Ayurveda College, Udaipur, Rajasthan.

***Corresponding Author: Dr. Harvendra Devpal**

P.G. Scholar, P.G. Department of Rachana Sharir, M.M.M. Government Ayurveda College, Udaipur, Rajasthan.

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ABSTRACT

Samhitas play an important role in the *Ayurvedic* literature. There are various Samhitas dedicated to different fields of Ayurveda. *Sushrut Samhita* is one of the precious Samhita among all which is especially dedicated to *Shalya Tantra* (Surgery). There are ten chapters in the *Sushrut Shareer* in which the sixth chapter is about *Marma*. *Marma* is said to be “*Ardh Vishay of Shalya Tantra* (half subject of *Shalya Tantra*)”. By this line we can understand that in actual, how important the *Marma* are, *Marma* are the vital points of body or specific locations of *Prana* (life forces). *Marma* is one hundred seven in number. Acharya *Sushrut* defines the *Marma* in a very broad way. He says that *Marma* are the *Sannipata* (meeting point) of the five elements *Mamsa*, *Sira*, *Snayu*, *Asthi* and *Sandhi*, where *Prana* (life) are situated. Acharya *Sushrut* has classified the *Marma* according to *Sthana* (regionwise), constitution and on the basis of *Parinama* (result). Acharya *Sushrut* also mentions the *Lakshanas* of *Marmaghaat* but he didn't describe about their treatment. Although *Marma Chikitsa* is traditional but it is not described into our classical *Ayurvedic* texts. Whenever any *Marma* Gets injured many *Marma* therapists stimulate these *Marma* at their specific locations. It is their point of view that whenever any *Marma* point gets stimulated a specific type of energy flow into them. In this paper i would like to describe some specific *Marma* points and effects of *Marma* therapy on some specific disease.

KEYWORDS: Ardh, *Marma*, *Marma Chikitsa*, *Sannipata*.

INTRODUCTION

In *Sushrut Shareer* Acharya *Sushrut* has described *Marma* in *Pratyeka Marma Nirvesha Shareer*. *Marma* are 107 in number, he has divided them into five kinds such as *Mamsa Marma* (muscular spots), *Sira Marma* (venous spots), *Snayu Marma* (ligamental spots), *Asthi Marma* (bony spots) and *Sandhi Marma* (spots on joints). There are no other kinds of *Marma* (fatal spots) apart from those of muscles, veins, ligaments, bones and joints, since no such different kind of fatal spot is found.

Mamsa Marma are eleven in number, *Sira Marma* are fortyone, *Snayu Marma* are twentyseven, *Asthi Marma* are eight and *Sandhi Marma* are twenty, thus one hundred and seven all together.

Out of these (fatal spots) eleven are present in one leg, the same manner in the other leg and and the two arms, there are twelve in the abdomen and chest together, fourteen in the back and thirty-seven in the neck and above it (head).^[1]

Marma Chikitsa is based on a deep understanding of the design and working of the human body which utilizes

various points or areas of the body for preventive and therapeutic health benefits using the various manipulative techniques to complex procedures. *Marma Chikitsa* (*Marma* therapy) is a type of *Aangirasi Chikitsa* (a type of treatment in which we use only the organs of the patient for the treatment, nothing else is needed). We don't press the *Marma* points unnecessarily, we stimulate them.

This knowledge was as ancient as the Vedic literature and all the major compendiums of *Ayurveda* & the various ancient literature of ancient India such as the Mahabharata have numerous references of *Marma*. The knowledge of *Marma* was kept highly secretive owing to its ability to do harm to any individual if wrongly practiced or use for willful infliction of injury to opponents. Thus, this science was strictly transferred from a master (usually called *Gurukkal* or *Asan* in South India) to a well-tested disciple after a rigorous course of study for long duration under him in a phased manner in order to prevent this science from going into wrong hands. This secretive nature is one of the reasons attributed to the gradual diminution of this branch of knowledge from the general healing practices. But the

positive side of the story is that even now, there are selected few individuals who are well versed of this ancient art and keeping the tradition alive and also propagating the science in this world.^[2]

METHODS

This paper is based on various texts such as *Sushrut Samhita*. I also searched and referred various book such as *Marma Chikitsa Basic Tenets in Ayurveda and Therapeutic Approaches*, Notes by Dr. Navin Chandra Joshi Sir, Founder of *Ayush Darpan* to collect the relevant information regarding this topic.

RESULT AND CONCLUSION

The *Marma* therapy shows miraculous results on the acute as well as chronic patients. The duration of the *Marma* therapy totally depends on the chronicity of the

disease. *Marma* therapy is a drugless and safest therapy among all. We can save a patient from the harmful effects of many medicines. It's like a treasure. It is the need to integrate the healing potential of various aspects of *Marma Chikitsa* into the clinical practice of Ayurveda. To frame a roadmap for the upliftment of this science and integrating it into the mainstream Ayurveda practice we all need to establish this science as an allied and main treatment procedure. *Marma Chikitsa* is too effective to help in some disease which can be only treatable by *Panchkarma*. By this therapy we can add more fluency in our treatment.

DISCUSSION

There is 44 *Marma* in 4 *Shakha* (upper and lower extremities). There are 11 *Marma* in each *Shakha*. Their names and general description are as follows:

Serial No.	Marma Name	Number	Constitution	Prognosis	Measurement
1.	<i>Kshipra</i>	4	<i>Snayu</i>	<i>Kalantara Pranahara</i>	½ Angula
2.	<i>Kurcha</i>	4	<i>Snayu</i>	<i>Vaikalyakara</i>	4 Angula
3.	<i>Kurchshira</i>	4	<i>Snayu</i>	<i>Rujakara</i>	1 Angula
4.	<i>Talhridaya</i>	4	<i>Mansa</i>	<i>Kalantara Pranahara</i>	½ Angula
5.	<i>Manibandh/Gulpha</i>	2+2(4)	<i>Sandhi</i>	<i>Rujakara</i>	2 Angula
6.	<i>Indrabasti</i>	4	<i>Mansa</i>	<i>Kalantara Pranahara</i>	1/2 Angula
7.	<i>Kurpara/ Janu</i>	2+2(4)	<i>Sandhi</i>	<i>Vaikalyakara</i>	3 Angula
8.	<i>Ani</i>	4	<i>Snayu</i>	<i>Vaikalyakara</i>	1/2 Angula
9.	<i>Urvi</i>	4	<i>Shira</i>	<i>Vaikalyakara</i>	1 Angula
10.	<i>Lohitaksh</i>	4	<i>Shira</i>	<i>Vaikalyakara</i>	1/2 Angula
11.	<i>Kakshdhara/Vitapa</i>	2+2(4)	<i>Snayu</i>	<i>Vaikalyakara</i>	1 Angula

Location of Marma and Anatomical Structures Present at the Site of Marma

Serial No.	Name of Marma	Location	Anatomical Structures Present at the Marma
1.	<i>Kshipra</i>	Space between 1st and 2 nd metatarsal of the foot	1 st Inter Metacarpal Ligament/ Metataesale Ligament
2.	<i>Kurcha</i>	On the both sides of a line directly drawn from <i>Kshipra Marma</i> on the metatarsal bones.	Carpometacarpal & Intercarpal Ligament
3.	<i>Kurchshira</i>	Below the ankle joint on Both the sides.	Lateral Ligament of Wrist Joint
4.	<i>Talhridaya</i>	Middle of sole of the foot in a line along with the middle toe/finger of the foot/hand.	Palmer/Planter Aponeurosis
5.	<i>Manibandh</i>	Junction of Palm and the hand (Wrist joint)	Wrist Joint
6.	<i>Gulpha</i>	Junction of the foot and the leg (Ankle joint)	Ankle joint
7.	<i>Indrabasti</i>	In the line of the heel and in the middle of the leg	Origin of Palmer Longus Muscle
8.	<i>Kurpara</i>	At the meeting place of arm and forearm is situated the fatal spot.	Elbow Joint
9.	<i>Janu</i>	At the meeting place of calf and thigh is situated the fatal spot	Knee Joint
10.	<i>Ani</i>	Three Angula (6 cm) above the <i>Janu</i> (knee) or <i>Kurpara</i> (elbow) on both its side there is a fatal site.	Tendon of Bicep Muscle
11.	<i>Urvi</i>	in the middle of the thigh (anterior aspect)	Brachial Artery
12.	<i>Lohitaksh</i>	Above the <i>Urvi Marma</i> and below the groin or axilla and at the base of the thigh there is a fatal spot.	Brachial Plexus/ Femoral artery
13.	<i>Kakshdhara</i>	In between the axilla and chest.	Axillary Vessels, Median nerve
14.	<i>Vitapa</i>	In between the groin and scrotum there is a fatal spot.	Spermatic cord, Obliquus external and internal rectus abdominis muscles in Male Round Ligament, Labia majora and minora in Female

Indications of Marma therapy

The normal timing for the stimulation of any *Marma* is 5 to 8 times in a healthy human being and 15 to 18 times in a patient. Unnecessarily stimulation causes harmful effects, even death also for e.g., a famous cricketer Raman lamba was died due to '*Shankha Marma Aaghaat*'.

Stimulation of *Marma* is strongly prohibited during pregnancy because if a pregnant women's *Marma* gets stimulated there is also unnecessarily stimulation of an embryo occurs. So, a practitioner should always remember this fact.

Male should be stimulated right side *Marma* first and female should be stimulated left side *Marma* first, because *Ida* or *Chandra Nadi* is more dominant in female and *Pingala* or *Suryanadi* is more dominant in a male.

If a practitioner is stimulating a patient's *Marma* the patient should be in sitting or lying posture. But if he is doing his own *Marma* stimulation, he should sit in *Sukhasana* or *Vajrasana*.

Asthi Marma and *Sandhi Marma* should be stimulated by maximum bearable pressure, *Mansa Marma* should be stimulated by moderate pressure and there should be minimum pressure always on *Sira* and *Snayu Marma*.

Procedure of Marma stimulation of Urdhv Shakhagata Marma

1. ***Kshipra Marma***: A practitioner should place his/her thumb on the arc formed between patient's index and thumb. The place where thumb touches, is the *Kshipra Marma*. To stimulate it practitioner should push it downwards.
2. ***Kurcha Marma***: A practitioner should place his/her thumb on the thenar eminence. The place where thumb touches is the *Kurcha Marma*.
3. ***Kurchshira***: A practitioner should place his/her thumb on the hypothenar eminence. The place where thumb touches, is the *Kurchshira Marma*.
4. ***Talhridaya Marma***: A practitioner should bend the patient's middle finger. The place where it touches is the *Talhridaya Marma*.
5. ***Manibandh Marma***: A practitioner should place his/her thumb in the medial of wrist joint and joint with middle finger to form a bangle and then he should turn or twist hand clockwise and anticlockwise.
6. ***Indrabasti Marma***: A practitioner should place his/her four fingers below on the patients arm crease. The point is *Indrabasti*.
7. ***Kurpara Marma***: A practitioner should place his/her thumb on the olecranon process, and index finger on the crease of arm. The point where middle finger touches is the *Kurpara Marma*.

8. ***Ani Marma***: A practitioner should place his /her thumb on the four *Angula* above the elbow joint. The point where thumb touches is the *Ani Marma*.
9. ***Urvi Marma***: A practitioner should place his /her thumb on the four *Angula* above the *Ani Marma*. The point where thumb touches is the *Urvi Marma*.
10. ***Lohitaksha Marma***: A practitioner should place his /her center of the armpit. The point where they touch is the *Lohitaksha Marma*.
11. ***Kakshdhara Marma***: A practitioner should place his /her two finger below the point joining the lateral one third and medial two third of clavicle.^[3]

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