

IMPORTANCE OF MARMA CHIKITSA IN VARIOUS DISEASES

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ABSTRACT

According to *Ayurveda*, *Marma* are the vital sites on the body that are connected to many organs and nerves. Different texts of *Ayurveda* mentioned 107 *Marma* based on anatomical positions and different structures around them. The *Marma* point or *Prana* essential energy in the body for physiologically and mentally. If the flow of *Prana* is hampered or blocked, the physical structure is altered and pathologies begin to develop. The use of *Marma* therapy for a variety of disorders is described in *Ayurveda*, along with the identification of *Marma* points that need to be treated because damage to these *Marma* points may have major negative effects. At the *Marma* point, many types of muscles, veins, bones, ligaments, and joints converge, acting as a physiological junction. This article summarises numerous *Ayurvedic* viewpoints on *Marma* and its clinical significance.

INTRODUCTION

According to *Ayurveda*, certain body areas are thought to be *Prana Sthana*, or the "place where life resides," and are known as *Marma*. While *Marma* treatment is used to treat various medical disorders, the main benefit of *Marma* therapy is that it is a non-invasive therapy. Injury to these *Marma* points may result in significant effects. The 107 *Marma* were detailed in the traditional *Ayurveda* text. Ancient descriptions of *Marma* include *Sadhyopranhar*, *Kalantarpranhar*, *Vaikalyakar*, *Vishalyaghna*, and *Rujakar*. The *sthana* (locations) used for *Marma chikitsa*, where *Abhyanga* (massage) and *Mardana* (Acupressure) are done, are *Dhamani*, *Sira*, *Asthi*, *Mamsa*, *Kandara*, *Sandhi*, and *Snayu*. Due to the involvement of numerous *Pranas*, including *vayu*, *sattva*, *agni*, *rajas*, and *atma*, *Marma* points also aid in the balancing of the *Tridoshas* and *Trigunas*.

Location of certain *Marma* and their function in medicine

They include *Talahridaya Marma*, *Kurcha Marma*, *Kurchashira Marma*, and *Kshipra Marma*. *Talahridaya Marma* is related to how the respiratory and circulatory systems work. *Kurcha Marma* is related to *Prana Vayu* (body energy), *Kurchashira Marma* aids in controlling the muscular system of the body and increases digestive power, *Kshipra Marma* is related to heart and lungs function, and *Gulpha Marma* is in charge of joint motion.

Kapala Marma and *Nasa Madhya Marma*, *Sthapani Marma* controls mind and senses, *Avarta Marma* relates with *Vata dosha* and body posture. *Shankha Marma*

controls *Vata* and relieve headache. *Phana Marma* balances *kapha* and relieves headaches. *Shringataka Marma* boosts *Ojas* and sense organ. *Hanu Marma* improves complexion and reduces stress. *Kapala Marma* relieves stress and excess emotions. *Nasa Madhya Marma* pacifies aggression and relief nasal congestion.

Marma Chikitsa

Along with *abhyanga* and *mardana*, the use of external stimulation, pulling techniques, *panchkarma*, and massage are all included in *Marma* therapy.

Marma mostly deals with *Vata Dosha* because it is connected to *Prana*, which is associated with that *dosha*. Various *Marma* points, including *Prana Vata*, *Udana Vata*, *Vyana Vata*, *Samana Vata*, and *Apana Vata*, are taken into account for *Vata Vyadhi* depending on the participation of *Vata*.

Marma therapy helps with *Vata Vyadhi* as well as clearing the body's channels (*shrotas*) and enhancing circulation. It improves mental and physical flexibility, gets rid of pollutants, and is used in medicine to treat numerous diseases, including cardiac problems. *Marma* therapy stimulates key areas, clearing obstructions from the *shrotas* and promoting physical and mental rest. *Marma* treatment primarily treats illnesses relating to the neuromuscular system, neuronal system, loco motor system, and blood circulation systems. administered around the *Asthi*, *Snayu*, *Sira*, and *Sandhi*, etc. Using pressure on the *Marma* points, *Marma Chikitsa* facilitates the passage of positive *Prana* through the various channels, and this *Prana* is able to treat disorders like

headache, joint discomfort, paralysis (Hridaya Roga), mental tension, and muscular sprain, among others. The traditional text of *Ayurveda* refers to a number of treatments as *Marma Chikitsa*, including *Swedana*, *Abhayanga*, *Pizhichil*, and *Kizhi*. *Shirobhyanga* (*Abhyanga*) is helpful for treating illnesses like *shirshoola*, *hanustambha*, *manyastambha*, *badhira* etc.

- Kurcha Marma Relates with digestive process, improves flow of prana for sensory activity.
- Kurchashira Promotes visual activity & reproductive stimulation.
- Kshipra Associated with functioning of heart & lungs.
- Talahridaya Boost immune system.
- Marma help to treat following disease conditions
- Joint pain
- Respiratory obstructions
- Nervous system disorders
- Muscular pain
- Headaches & migraines
- Fatigue
- Mental stress
- Paralysis
- Blood pressure
- Hridaya Roga

Clinical Importance of Marma

Gulpha Marma The *Gulpha Marma* is used for the *Siravedha* and anklejoint disorders and is located where the *Pada* and *Jangha* connect. *Ruja*, *khanjata*, and *stabdha padata* are possible effects of the injury to *GulphaMarma*. Clinically, it is used to treat pain, muscle sprains, and joint injuries.

Adhipati Marma It resides at top of skull and superior sinus is a place of *Adhipati marma*. It is also considered as *Sandhi marma* due to the abundance of veins around this region. Clinically it associated with pathological symptoms such as; *Murcha*, *Bhram* and *Pralap*.

Lohitaksha Marma *Lohitaksha Marma* found in lower limb in femoraltriangle lateral to pubic symphysis. It is a *Vaikalyakar Marma* and also described as *Sira Marma*. It surrounded by skin, superficial fascia, fascialata, femoral artery, femoral nerve and femoral vein. It is clinically responsible for hemorrhage due to the injury.

Urvi Marma *Urvi Marma* related to the *Sira* and positioned at adductorcanal, the structural component of this *Marma* site are femoral vein with Adductor Magnus, Sartorius and Vastus Medialis etc. It is clinically responsible for hemorrhage due to the injury.

CONCLUSION

Marma are important locations and *Prana* centres. They can be specifically utilised for the identification and treatment of sickness, or just to encourage good health and life. They are essential to all *Ayurvedic* remedies,

from straight forward self-care to sophisticated clinical procedures.

They represent one of the fundamental tenets of Ayurvedic philosophy and practise. *Marma* therapy is compatible with all Ayurvedic treatments, including panchakarma.

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