



CONCEPT OF MARMA CHIKITSA

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ABSTRACT

Marma science is a part of Ayurveda science defining its anatomical structure. Due to its utmost relevance it has influenced many other contemporary sciences. *Marma* is specifically described as points which upon injury may lead to deformity or death. The features of its traumatic effect, nomenclature, site is given, but there is no specific reference of its treatment or therapeutic value. While other adjacent sciences have done exploration and used these *Marma*, as a tool to cure many diseases. *Marma* are also the seats of *Prana*, being this *Pranic* element makes it vital. Blockages in *Prana* which abides inside *Marma* can also cause *Marma* injury. According to the constitution various ligaments, bones, joints, muscles, vessels or nerves come together to form a *Marma*. Due to its unique composition and holding the *Prana* significance makes *Marma* treatment very effective. Through this this article I am collecting various inferences in text and presenting my concept of therapy by *Marma*.

KEYWORDS : *Marma*, *Prana*, *Doshas*.

INTRODUCTION-

There are several classical Ayurvedic definitions of *Marma*. From these we can assess that *Marma* are related to the energies of the body, mind, *Prana* and *Doshas*. According to *Sushruta* *Marma* is an area where the three *Doshas* i.e. bodily element (*Vata*, *Pitta*, *Kapha*) are present along with there subtle forms as *Prana*, *Tejas* and *Ojas* and the three *Guna* (*Satva*, *Rajas* and *Tamas*). This means that *Marma* controls not only the outward body forms but the inward essence as well and mind.

Charaka, defined *Marma* as such points where the sense of pain is felt more intensively comparing to the other parts of the body. According to *Vagabhatta*, *Marma* are sites where the important nerves come together along with related muscles, tendons, ligaments, bones, also *Prana* abides in them.

Treatment on injury at *Marma* is mentioned, in *Trimarma Siddhi* of *Sidhistana* of *Charaka Samhita*. However mainly *Marma* of *Skandha* i.e. mid body is described. But we can relate as *Marma* can be manipulated when in need. This ideology is well adopted by siddha science in context of Vermology, where they treat *Marma* as *Varma*.

Concept of treatment-

According to vulnerability of *Marma* as they can get converted gradually into latter fatal one. This conversion will be based on the amount of force of trauma and the chronicity and site of particular *Marma*.

In *Sushruta Sharira Sthana* the lethal aspect of *Marma* is given and is said to be protected. But as every coin has two faces, its therapeutic side is yet to be established. Through various inferences scattered here and there in the texts; we can gather information of its management aspect.

- 1) Treating the *Prana*- *Prana* is the most essential unit of life or the principle of life, which nourishes the subtle body. In *Marma*, this *Prana* is seated with *Agni*, *Soma*, *Vayu* along with *Triguna*, *Panchendriyas* and *Bhootatma*. Thus, by stimulating the the *Prana* we can stimulate the *Marma* directly.
- 2) In *Sushruta Sharira Sthana* *Marma* is mentioned as one of *Pratyanga*, and treatment of *Pratyanga* is possible.

- 3) *Marma* being seated in *Mamsa* therefore external application can only be successful here.
- 4) Diseases of *Marma* are situated in *Madhyama Rogamarga*. Thus, these are dealt with external management only.
- 5) *Marma* has all the *Panchendriyas*, so *Sparsha* being the *Pradhana*(supreme). We can use *Sparsha* through *Pradhana Yantra Hasta* i.e. hand to treat the *Marma* by stimulating *Prana*.

This stimulation can be done through hand by *Marma* massage i.e. *Abhyanga* and *Mardana*, with a restricted pressure so as to not harm the *Marma*. *Abhyanga* combines the power of *Sparshendriya* along with the medicinal properties of oil.

Should be done carefully, using mainly the thumb, knuckles, wrist, palm of hand or heel of foot as per the areas of concern.

Duration:- Atleast 3-5 minutes twice a day.

Two important rules for *Marma* massage should be remembered:-

- Perform the massage motion in a clockwise motion when toxification/ strengthening the internal organs and tissues is the aim.
 - Perform the massage in an anti-clockwise manner when the goal is to reduce excess *Doshas*/excess tissues growth /for detoxification purposes.
- 6) Oil must be chosen wisely and of mild nature as just to penetrate the *Marma* to produce therapeutic effect, as we know that *Marmas* are very sensitive.
 - 7) *Aalep* is also applied on *Marma*, as mentioned by *Sushruta Sutra* chapter 18. Here we can externally apply *Aushadh* (medicine) in form of *Lepa*, due to this absorptive nature of *Marma* (which we can assess by its severity) *Marma* gets treated. To create this a suitable quantity of *Sneha* must be added in a ratio i.e., one fourth for *Vata*, one sixth for *Pitta* and one eighth in *Kapha* disorders. It must not be applied at night.

CONCLUSION-

As we can evaluate through various inferences mentioned

above that, *Marma* can be treated by stimulation of *Prana* through external application. The method used must be done depending on the severity with controlled pressure and nature of disease. Through this article I am able to explain the concept of *Marma Chikitsa*.

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