

## A REVIEW ON STUDY OF MARMA SHAREERA WITH REFERENCE TO SANDHI MARMA

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### ABSTRACT

*Marma* is a specific anatomical location where five structures of human body viz. *Mamsa*, (Muscles), *Sira* (Vessels), *Snayu* (Ligaments), *Asthi* (Bones) and *Sandhi* (Joints) fusion together at one point. The word sandhi holding together or joining, it is the place where two or more articular surfaces of bones are joined together is known as *Sandhi*. Acharya Sushruta has considered *Sandhi* as those in between two bones and that the joints in between *mamsa peshi*, *snayu* and *sira*. *Sandhi Marma* are *Janu*, *Kurpara*, *Seemanta*, *Gulpha*, *Manibandha*, *Adhipati*, *Kukundara*, *Avarta*, *Krukatika*. *Sandhi marma viddha lakshana* as explained by Acharya Vagbhata are *Vastu Shookarivakirna*, *Rudhe*, *Kunihi* (shortening of arm) *Khanjata* (lameness), *Bala cheshta kshaya* (decrease of strength & movement), *Shosha* (emaciation), and *Parva shopha sandhija*. *Sandhi* in the human body are more prone to have injured during any accident so need utmost care while performing surgical procedures or treating any diseases of *sandhis*.

**Keywords:** *Sandhi*, *Marma*, *Manibandha*, *Khanjata* *Kukundara*, *Avarta*

### INTRODUCTION

Ayurveda deals with scientific study of the subject *Shareera Rachana* (Human anatomy) in details. In all Bruhatrayee, the *Sharir sthan* is illustrated in various parts starting from Embryo developments for human anatomy. Knowledge of human body is the very foremost step in the world of medical science. “*Sharir*” means human body and “*Rachana*” means structure. So *Sharir Rachana* is the branch of Ayurveda which states a detailed description of the structures in human body. This branch consist knowledge about bones, muscles, blood vessels, *strotas*, joints, vital organs etc. It also gives knowledge of *Garbha sharir*, *Kala* and *Marmas*.

**Marma:** The word ‘*marma*’ is derived from *Sanskrit* term *mrunj-maranne* or *mru pranathyage*. (*Mru* + *Maneen*=*Maruman*) It means that which causes death or death like despairs.<sup>1</sup> *Marma* is a specific anatomical location where five structures of human body viz. *Mamsa*, (Muscles), *Sira* (Vessels), *Snayu* (Ligaments), *Asthi* (Bones) and *Sandhi* (Joints) fusion together at one point.<sup>2</sup> Acharya Charaka has opined that it is the site of *Chetana*, hence the sensation of pain will be more in this region compared to other parts of the human body.<sup>3</sup> Further he has narrated about the importance to the *Trimarmas*. These are *Shira*, *Hridaya* and *Basti*. He also mentioned that according to the surgeon point of

view, total numbers of *Marmas* are 107 in Siddhi sthana<sup>4</sup> as well as in *Shareera sthana*<sup>5</sup> and explains about Sandhi's in *Charaka Vimana*. Acharya Sushruta gave much importance to *Marma*, he gave detailed description on *Marma*, their types, numbers, locations, symptoms if they injured in *Shareera sthana*.<sup>6</sup>

Acharya Vagbhata says that those sites which are painful on application of pressure and shows abnormal pulsation should also be considered as *Marmas*. There are total 107 vital *marmas* presents in our body.<sup>7</sup>

**Objectives:**

To study *sandhi marma shareera* with reference to *manibandha marma*.

**Methodology:**

A systematic review was done from various Ayurved *Samhita* and textbook for *Rachana sharir* and published journals for reviewed for said subject to elaborate as well as to understand the concept of *Marma* in scientific way and its clinical utility in present practice.

**Classification of marma:**

Total 107 *marmas* are classified into five different categories as follows-

1. Structural classification (*Asrayabhedena*)
2. Dimensional classification (*Manabhedena*)
3. Regional classification (*Shadangabhedena*)
4. Traumatological classification (*Vyapathbhedena*)
5. Numerical classification (*Sankhyabhedena*)

Acharya Sushruta mentioned that *marma vastu* or constituting elements of *marma* are *Mamsa, Sira, Snayu, Asthi and Sandhi*. He classified *marmas* such as *Mamsa marma, Sira marma, Snayu marma, Asthi marma and Sandhi marma* with the number are 11 *mamsa marma*, 41 *Sira marma*, 27 *Snayu marma*, 8 *Asthi marma* and 20 *Sandhi marma*.<sup>8</sup>

According to Acharya Vagbhata there are 10 *Mamsa marma*, 8 *Asthi marma*, 23 *Snayu marma*, 9 *Dhamani marma*, 37 *Sira marma* and 20 *Sandhi marma*.

**Table 1:** Classification of *Marma* according to *Tridosha, number and Parinama* (Effect after Injury):<sup>9</sup>

Sr.no.	Type of <i>Marma</i>	Number	Maha-bhuta	Effect after Injury
1	<i>Sadyo Pranahara</i>	19	<i>Agni</i>	Immediate loss of <i>Agni Mahabhuta</i> causing death immediate or within one week
2	<i>Kalantara Pranahara</i>	33	<i>Soma &amp; Agni</i>	Immediate loss of <i>Agni Mahabhuta</i> but gradual loss of <i>Soma Mahabhuta</i> (i.e. within one month)
3	<i>Vishalyaghna</i>	03	<i>Vayu</i>	These are predominant of <i>Vayu</i> . As long as <i>Vayu</i> stays inside obstructed by the tip of the <i>Shalya</i> the person lives but as soon as it is extracted, he dies or if the <i>Shalya</i> comes out after suppuration, then also survives.
4	<i>Vaikalyakara</i>	44	<i>Soma</i>	<i>Marma</i> causing disabilities are predominant of <i>Soma Mahabhuta</i> , due to firmness and coldness sustains life.
5	<i>Rujakara</i>	08	<i>Agni &amp; Vayu</i>	These <i>Marma</i> causes pain. They have predominant qualities of <i>Agni and Vayu Mahabhuta</i> .

**Panchamahabhuta and Trimarma:** According to Ayurveda, the living body or *shareera* is composed of *Panchamahabhuta* (*Prithvi, Aap, Tejo, Vayu* and *Akasha*) and *Atma*. The *Atma* is first *Nirvikara* and it becomes *vikarayukta* when it comes in contact with *panchamahabootatmaka shareera*. As per Ayurveda health is defined as a living being is the state when the three doshas, the agnis, the dhatus and malas are functioning normally and if its *atma, indriya* and *mana* are in a pleasant condition. Acharya Sushruta has given a

broad spectrum meaning to the word *prana*. *Agni, Soma, Vayu, Satwa, Rajah, Tamah, Bhuthatma* and *Panchendriyas* are called as *Pranas*.<sup>10</sup> *Agni* endures life by *parinamam, kapha* by *poshanam, Vayu* by *chalanam* (conduct, regulate and integrate all functions of the body ) *Satwa, Raja, Tama guna* of the body converts themselves into *manas*. *Panchendriyas* sustain by sensory perceptions and *bhutatmas* by its animating nature. This is the perception of *marma* in human body. Similarly, Acharya Sushruta's classification of *marma*

into *agneya*, *soumya* and *vayavya*, can be considered as indirectly related with the *tridosha siddhanta*.<sup>11</sup> Acharya Charak describes *Trimarma* as clinical point of view. He has considered only these *trimarma* because these are the regulators of all activities of our body like *Shira* (Head) as central nervous system, *Hriday* (heart) as cardio vascular system and *Basti* (kidney, ureter, Bladder) as urinary system hence *Trimarma* known as root of life.

#### **Sandhi Shareer:**

The *sandhi* word is derived from the root word 'Sam+Dha+ki'. The word *sandhi* means *Sandhanamiti* i.e. holding together, joining or binding. The place where two or more articular surfaces of bones are joined together is known as *Sandhi*. Acharya Sushruta has considered *Sandhi* as those in between two bones and that the joints in between *mamsa peshi*, *snayu* and *sira*. Sushruta has mentioned a total number of 210 *sandhi* in the *shareera*. Out of these 68 are present in the

*shakhas*, 59 in the *koshta* and 83 in *greeva pratyoordhwam*.<sup>12</sup>

#### **Sandhi Marma:**

*Sandhi marma* is one among them and it is 20 in number. They are *Janu* (02), *Kurpara* (02), *Simanta* (05), *Adhipati* (01), *Gulpha* (02), *Manibandha* (02), *Kukundara* (02), *Avarta* (02) and *Krikatika* (02). Out of the 20 *sandhi marmas* 10 are *vaikalyakara*, 05 are *kalantara pranahara*, 04 are *rujakara* and 01 is *Sadyapranahara* (can dead immediately if hurtled severely). Acharya Sushruta and Vagbhata has in similar opinion about the number of *sandhi marma*. Both have mentioned twenty *marma* and they are *Janu*, *Kurpara*, *Seemanta*, *Gulpha*, *Manibandha*, *Adhipati*, *Kukundara*, *Avarta*, *Krukatika*.<sup>13</sup> If the *sandhi marma* gets injured the person feels as though the injury site is covered with thorns. There will be shortening of the limb after healing. It may also lead to marked decrease in mobility and strength. It may also cause lameness, scrawniness and swelling in the joints.<sup>14</sup>

**Table 2:** Showing *Sandhi marma* as per Acharya Sushruta and Vagbhata:

Sr.No.	Marma type	Sushruta	Vagbhata
1	Janu	02	02
2	Kurpara	02	02
3	Simanta	05	05
4	Kukundara	02	02
5	Gulpha	02	02
6	Manibanda	02	02
7	Adhipati	01	01
8	Avarta	02	02
9	Krukatika	02	02
	<b>Total</b>	<b>20</b>	<b>20</b>

## **DISCUSSION**

The definition of *Sandhi* as given in Ayurveda as “the union” of any structure. This may be the union of *mamsa*, *sira*, *snayu*, *asthi* etc and they are told as innumerable. But Acharyas have considered mainly the assembly place of bones as the *Sandhi*. Even in modern anatomical textbooks we can get the references of *sandhi* as a meeting place of two or more bones. These references are similar as that mentioned by our Acharyas. *Marma* are the vital points existing in the body which causes pain, injury or even death when getting

assaulted. *Marma* is a site where number of tissues gathers together and accounted as vital part. *Marma* are the vital points when hurtled severely can cause severe pain, irregularity, or even death so need utmost care while performing surgical procedures.<sup>15</sup> The *Sandhi marma viddha lakshana* as explained by Acharya Vagbhata are *Vastu Shookarivakirna*, *Rudhe* (the site of injury feels as though full of thorns, even after healing of the wound) and *Kunihi* (shortening of arm) *Khanjata* (lameness), *Bala cheshta kshaya* (decrease of strength & movement), *Shosha* (emaciation), and

Parva shopha sandhija (swelling of joints). *Marmas* are vital points, centres for the *Prana*. *Marma* points also help to balance *Tridoshas* and *Trigunas* since it involves various *pranas* like; *vayu*, *sattva*, *agni*, *rajas* and *atma*. They can be used specifically for the diagnosis and treatment of disease or generally for promoting health and longevity. *Marma* therapy can be used along with all Ayurvedic therapies like *Panchakarma*.<sup>16</sup>

## CONCLUSION

Acharya Sushruta has considered *Sandhi* as those in between two bones and that the joints in between *mamsa peshi*, *snayu* and *sira*. *Marma* are the vital points when hurtled severely can cause severe pain, irregularity, or even death. *Sandhi* in the human body are more prone to have injured during any accident so need utmost care while performing surgical procedures or treating any diseases of *sandhis*. So, it is needed to learn *marma* as well as *sandhi* in details with relevant clinical aspects for well being of human being to serve them for the best.

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