

MARMA CHIKITSA -A NON-INVASIVE WAY OF HEALING(REVIEW ARTICLE)Parihar Sheelam¹, Marwaha Rita², Bhalerao Nisha³, Tripathi Abhilasha⁴

^{1,4}P.G. Scholar ² Professor and H. O. D. ³Reader P.G. Department of Rachna Sharir
Pandit Khushilal Sharma Govt. (Auto.) Ayurveda College and Institute, Bhopal (M. P.), India

Corresponding Author: sheelamparihar14@gmail.com<https://doi.org/10.46607/iamj07p7022023>

(Published Online: January 2023)

Open Access

© International Ayurvedic Medical Journal, India 2023

Article Received: 15/01/2023 - **Peer Reviewed:** 29/01/2023 - **Accepted for Publication:** 05/03/2023.**ABSTRACT**

Ayurveda is a life science that existed for a long and extensive voyage of time, to its fundamental principle. *Ayurveda* has its principles or concepts which stand in the modern era also. The concept of *Marma* is one such imperative and unique principle of *Ayurveda*. *Marma* science is part of Vedic science. The *Vedic* medical system in terms of *Marma* science is highly humane, free, easily available, and widely accessible in all aspects for all in the present era. Naturally, *Marma* science has influenced all other sciences which we find in *Vedas* like yoga, *Mantra*, martial arts, the siddha system of medicine, music, and dance. *Marmas* are integral to all *Ayurvedic* therapies from simple self-treatments to complex clinical procedures. They form one of the main pillars of *Ayurvedic* thought and practice. *Marmas* are centres for the vital force or *Prana*, the master power behind both physical and psychological processes. Through manipulation of *Marmas*, *Prana* can be directed to remove blockages improve energy flow or tap hidden energy and make connections with the greater powers of life and nature. This makes *Marma* therapy an important tool of energetic or pranic healing. *Marmas* are not superficial landmarks on the body surface, but these are deep-seated important physio-anatomical structures. It promotes calmness, self-control, and self-healing and does much to prevent suffering and sorrow caused by physical and mental illness. It is supposed to be an extraordinary method of healing in many neurological and orthopaedic surgical and non-surgical lesions. Many traumatic body lesions, soft tissue lesions, and nerve lesions can also be treated by this therapy. Hundreds of patients with various diseases like frozen shoulder, migraine, hypertension, joint pain, and mental disorders like stress, anxiety, insomnia, etc. have been treated and relieved through *Marma* therapy in the Pandit Khushilal Sharma college and institute of Bhopal in the recent years. The results of *Marma's* therapy are amazing and encouraging.

Key words: Marma, Prana, Insomnia

INTRODUCTION

Ayurveda is the science of life. The main aim of *Ayurveda* is the maintenance of health and the treatment of diseases. The aim of *Ayurveda* can be achieved by the proper and sound knowledge of *Rachana sharir*. While describing *Rachana sharir Acharayas* described *Marma*. *Ayurveda* has its own principles or concepts. The concept of *Marma* is one such imperative and unique principle of *Ayurveda* which is fruitful in the present era also. The term *Marma* is etymologically derived from the Sanskrit root word *mri* which represents the sense of a vital part of the body. The knowledge of *Marma* is the oldest hidden treasure of *Vedic* surgical skills. Trauma to these parts may lead to loss of vitality so these parts are known as the vital parts.

Prana: - the healing energy

Prana flows through all the *Nadis*, the finest energy channels in the body, and resides in a concentrated form in its energy points the *Marmas*.

Marmas: - the power centres and sensors for finer perception

Marmas are subtle intelligent and very powerful control points in the mind and body in these vital points on the surface of the body we find not only condensed information about the Physiology of physical organs and systems but also the content of consciousness and emotions. However, *Marmas* does not only operate within they are also our antennae to the outside world sensors for more subtle perception.

Maintenance of equilibrium of Doshas by Marma Chikitsa

Doshas when are in harmony then we feel healthy, happy, powerful, and full of positive energy and enthusiasm. If the *Doshas* are imbalanced then physical and mental symptoms arise resulting in disease. The goal of all *Ayurvedic* therapies is therefore to maintain or restore balance in the *Doshas*. In this regard, *Marma* therapy is of particular significance and effectiveness as these *Doshas* reside in the *Marmas*, and determine their proper functioning or blocked state,

as well as the occurrence of defects or energetic weakness at these locations.

Pain management through Marma chikitsa

Pain is one of the most common features of traumatic lesions. Instant pain relief is the motive of *Marma* therapy. Stimulation of *Marma* can produce analgesia by secreting several prostaglandin inhibitors, endorphins, interferon, and other opioid-like substances which are a hundred times more potent than opium. Relieving pain, blockage, or swelling at *Marma* sites is an important therapeutic aid and one of the first stages of many *Ayurvedic* treatments.

Following *Marma*'s points are responsible for the relief of pain in different organs: -

1. Shoulder pain- *Kshipra* and *Kurpara Marma*
2. Pain in abdomen-*Kurpara* and *Urvi Marma*
3. Chest pain-*Kurpara*, *Urvi* and *Ani Marma*
4. Cervical pain-*Kshipra*, *Kurpara*, and *Ani Marma*
5. Leg and knee pain-*Kshipra*, *Gulpha*
6. Sciatic pain-*Kshipra*, *Gulpha*

Pain management aims at minimizing distress, and feelings of unrest and improving the quality of life.

Importance of Marma Chikitsa

The proper stimulation of *Marma* can be used to treat various diseases in the present era.

It can be used to detoxify, strengthen and revitalise the body for rejuvenation and relaxation or to release blocked energy. Using these subtle energy points we can stimulate the function of internal organs, promote self-healing, and harmonize mind and body we can improve eyesight, balance the digestive system, alleviate headaches, reduce tension, and alleviate or cure many other everyday complaints. *Marma* therapy covers a wide spectrum of applications from simple self-treatment to elaborate clinical therapy.

Marma Chikitsa can be used in the following ways—

1. To treat the diseases of the nervous system.
2. In traumatic neurological or neuro surgical lesions, traumatic paraplegia, hemiplegia, and monoplegia. In orthopaedic lesions, especially

prolapsed inter vertebral disc, osteoarthritis, rheumatoid arthritis, etc. To reduce the pain of nerves, muscles, ligaments, bones, and joints.

3. To produce anaesthesia during any surgical interference.
 4. To improve the function of body organs by achieving homeostasis such as hormonal imbalance etc.
- To activate the mal-developed or deformed body parts or musculature etc.

Marma therapy and Yoga: -Health promotion

Marma therapy and Yoga are important to cure the disease and enhance the health status of the body. Nowadays *Asanas* are much popularised in society for health promotion. Marma therapy and *Yogic* postures, as well as Marma stimulation inherent in them.

The following effects are seen on the digestive system by Marma therapy and *Yogic* practices:

1. It maintains the digestive power healthier by stimulating all organs of the gastrointestinal tract.
2. Increases the appetite by proper digestion of food.
3. Improves the function of the intestine, so the intestine takes out the harmful substances properly.
4. Improves the peristaltic movement of the gastrointestinal tract and relieves constipation, loss of appetite, and hyperacidity.
5. By proper digestion of food, the body gets proper nutrients and it also improves the working capacity of the body.

DISCUSSION

In *Charaka Samhita Sutrasthan Dash Pranaayatriya Adhyaya*, Acharya has defined *Dash Pranaayatan* where *Prana* is seated. In *Dash Pranaayatan Acharya Charaka* also mentioned *TriMarma (Shir, Hriday, and Vasti)*. In *Sharirsthan Sharirsankhyasharir Adhyaya seventh Acharya Charaka* mentioned *Das Pranaayatan and ShadMarma*. Acharya Charaka has also described one hundred seven Marma in *Siddhisthan Trimarmiya Adhyaya ninth Acharya* also mentioned Marma in *Dash Pranaayatan*. In *Sushruta Samhita*, each structure of the body is described as an anatomical and surgical prospect. Description of Marma is discovered in *Pratyek-Marmanirdesham Shariram Sixth Adhyaya*

of Sharirasthan in Sushruta Samhita. In this chapter, Acharya Sushruta has asserted that the Marma is a confluence of *Mansa, Sira, Snayu, Asthi, and Sandhi*. *Prana* is present on *Marmasthan*. Therefore, injury to any Marma may additionally cause critical results. Acharya Sushrut described Marma as *Shalyvishyardh*. Marma is also described by Acharya *Vridhvaghbhatt* in *Sharir Sthan* chapter seventh. In *Ashtang Hridaya Sharirasthan* chapter fourth Acharya *Vagbhatt* gave rather a distinctive description concerning Marma. Acharya defined, as *Mansa, Sira, Snayu, Asthi, Sandhi, and Dhamni*, are collectively present and are known as Marma and they could motivate death. The site of the frame wherein the pain is insupportable and shows off peculiar pulsation even as pressing (*Visham Spandana* with pain by *Pidana*), is called Marma. Acharya *Laghu Vagbhatt* added *Dhamni Marma* along with other types of *Marmas*. The confluence of these structures is the main cause of the pain, permanent deformity, or death of the injured person. This is also the base of the *Marma Chikitsa*. From the above discussion, it can be elucidated that, all Acharya has well described Marma. The definition and total number of Marma are mentioned in almost all classical texts of *Ayurveda* and *Samhita*. The number of Marma is one hundred seven as mentioned by all Acharyas. *Marma Chikitsa* is an important aspect of Ayurvedic treatment where the application of pressure or stimulation on these *Marmas* points induces the flow of *Prana* (vital energy) along a complete system of subtle channels called *Nadis*. *Marma Chikitsa* is used to treat the disease of the nervous system with the brain. *Marma Chikitsa* is useful to treat traumatic neurological or neurosurgical lesions, traumatic paraplegia, hemiplegia, monoplegia, etc. In orthopedic lesions especially prolapsed intervertebral discs etc. it is helpful to reduce the pain of nerves, muscles, ligaments, bones, and joints. It is also useful to improve the function of body organs achieving homeostasis. *Marma Chikitsa* works on the neuro-endocrine system. Actually, due to pressure or stimulation over these points, certain chemical substances and neurotransmitters are released like

endorphins and enkephalin which send a nerve impulse to the brain causing the desired effect.

CONCLUSION

The human body is the seat of diseases. Several common diseases like Hypertension, Diabetes and painful knee diseases of the present era can be easily treated by the *Marma* therapy successfully.

Due to the special lifestyle of the present scenario, the people are unable to heed their health and they cannot practise *Yoga, Pranayama* and other physical practices to keep their body fit. They can however attain the same results and enjoy a similar outcome with *Marma* therapy which enables them to attain physical well-being mental calmness, spiritual gains, and self-realization. *Marma* therapy is ready to cope with the challenge of present times as a non-medicinal or non-surgical option. *Marma* science is an instant, natural, and non-invasive way of healing today because it succeeds in conserving many of the highest moral values of its adherents. So here on the basis of the above-mentioned facts it can be concluded that *Marma chikitsa* plays a crucial role to attain a complete state of health whether it is physical, mental, or social well-being in the present era. It also guarantees the elderly and disabled to improve the quality of life as well as rehabilitation in comparison to the present situation involving so-called modern medical science where billions of dollars are invested in diagnostic tools, laboratory techniques, and infrastructure but the net gain in terms of treatment is very limited.

REFERENCES

1. Dr. Ashutosh kumar Pathak. Anatomy of Marma, Introduction, Choukhamba Orientalia of Varanasi 2014 pg.4
2. Dr.L.P.Gupta.Anatomy of Marma, Marmavyakarana sariri (vital parts or organs) Introduction, Chaukhamba Surbharati prakashan printed by A.K.Lithographer Delhi Edition 2022, pg.4
3. Dr. Sunil Kumar Joshi. Marma Science and Principles of Marma Therapy, Introduction, Vani Publications, printed by D.K.Traders, New Delhi, pg12.

4. Schrott E, Raju JR, Schrott S. Marma therapy, Marmas and the Healing Power of Your Hands, printed by Jessica Kingsley (Translated by) Lorys M. London, UK: Singing Dragon; 2016. pg.8
5. Schrott E, Raju JR, Schrott S. Marma therapy. Marmas and the Healing Power of Your Hands, printed by Jessica Kingsley (Translated by) Lorys M. London, UK: Singing Dragon; 2016. pg.9
6. Dr. Sunil Kumar Joshi. Marma Science and Principles of Marma Therapy, Concept of Pain in Ayurveda and its Management through Marma Therapy, printed by D.K.Traders, New Delhi, pg.55
7. Dr. Sunil Kumar Joshi. Marma Science and Principles of Marma Therapy, Health Promotions by Marma Therapy and Yogic Practices, Vani Publications, printed by D.K.Traders, New Delhi, pg 84.
8. Dr. Sunil Kumar Joshi. Marma Science and Principles of Marma Therapy, Health Promotions by Marma Therapy and Yogic Practices, printed by D.K.Traders Vani Publications New Delhi, pg85
9. Schrott E, Raju JR, Schrott S. Marma therapy. (Translated by) Lorys M. London, UK: Singing Dragon; 2016.pg8
10. Dr. Sunil Kumar Joshi. Marma Science and Principles of Marma Therapy, New Delhi, Vani Publications pg.41
11. Schrott E, Raju JR, Schrott S. Marma therapy. (Translated by) Lorys M. London, UK: Singing Dragon; 2016.pg16
12. Dr. Avinash Lele, Dr. Subhash Ranade Dr. David Frawley, Secrets of Marma, The Lost Secrets of Ayurveda, 2005, Chaukhamba Sanskrit Pratishtan 2019 page-33
13. Vasant Iad, Anisha Durve, Marma Points of Ayurveda, 2016, Ayurvedic press, UK ed. Edi
14. Vagbhatta; Ashtānga Hridaya; Sarvanga Sundari commentary of Arundatta and Ayurveda Rasayana commentary of Hemadri, edited by Bhisagacharya Harisastri Paradkar Vaidyam, Chaukhambha Sanskrit series office, Varansi; 1982. Shastri Kashi Nath.
15. Charaka Samhita. Vidyotini Commentary on Charaka Samhita. Varanasi: Chaukhamba Bharti Academy; 2009
16. Shastri Dr. Ambika Dutta. Sushruta Samhita. Varanasi: Chowkhamba Sanskrit Series Office; 2012.

Source of Support: Nil

Conflict of Interest: None Declared

How to cite this URL: Parihar Sheelam et al: Marma Chikitsa - A Non-Invasive Way of Healing(Review Article). International Ayurvedic Medical Journal {online} 2023 {cited January 2023} Available from: http://www.iamj.in/posts/images/upload/147_150.pdf