

See discussions, stats, and author profiles for this publication at: <https://www.researchgate.net/publication/349734797>

# A COMPREHENSIVE REVIEW ON APANGA MARMA

Article · March 2021

DOI: 10.7897/2277-4343.120119

CITATIONS

0

READS

473

2 authors:



**Uma B Gopal**

SDM College of Ayurveda & Hospital

39 PUBLICATIONS 7 CITATIONS

[SEE PROFILE](#)



**Dr Surendra Chaudhary**

Institute of Ayurveda Nepal Sanskrit University Dang Nepal

18 PUBLICATIONS 3 CITATIONS

[SEE PROFILE](#)

Some of the authors of this publication are also working on these related projects:



A study on anatomical consideration of Apanga marma-a vital area in lateral aspect of orbit. [View project](#)



Anatomica [View project](#)



## Review Article

www.ijrap.net (ISSN:2229-3566)



### A COMPREHENSIVE REVIEW ON APANGA MARMA

Uma B. Gopal <sup>1\*</sup>, Surendra Chaudhary <sup>2</sup>

<sup>1</sup> Professor, Department of Rachana Sharir, Sri Dharmasthala Manjunatheshwara College of Ayurveda and Hospital, Hassan, Karnataka, India

<sup>2</sup> Teaching Assistant, Janata Campus, Institute of Ayurveda, Nepal Sanskrit University, Dang, Nepal

Received on: 19/12/20 Accepted on: 11/02/21

**\*Corresponding author**

E-mail: drumabgopal@sdmcahassan.org

DOI: 10.7897/2277-4343.120119

**ABSTRACT**

The concept of *marma* is one of the unique principles mentioned in ancient *Ayurvedic* texts. *Marma* are the vital sites in the body where there is confluence of *mamsa*, *sira*, *snayu*, *asthi* and *sandhi* where *prana* resides. These generate the symptoms from excruciating pain to fatal effect when exposed to trauma. Ancient ayurvedic seers have mentioned 107 such vital areas in the body. *Apanga marma* is one among them, present in the head region, at the area outer to lateral canthus and below the tail end of eyebrow within half *angula* dimension. It is a *vaikalyakara marma* and results in blindness or visual impairment on injury. Knowledge of *marma* is very important in clinical field in preventing the complications during the surgical and parasurgical procedures. Details are collected from *ayurvedic* texts and published papers aiming to provide a comprehensive overview on *Apanga marma*.

**Keywords:** *Ayurveda*, *apanga marma*, *andhyatwa*, *drishti upaghata*, blindness, visual impairment, *vaikalyakara*

**INTRODUCTION**

Numerous scientific concepts of *Ayurveda* need detailed scrutiny to assess their utility in the field of science. The concept of *marma* is one such factor, which is one of the unique principles that stands equally important in the clinical field in modern era. The knowledge of *marma* was evolved by practical use of weapons like arrow by hitting the enemy in ancient warfare and in hunting after wild animals aiming at the sites of the body where great damage is achieved even by less effort. Such vulnerable spots in the body identified during ancient times were called *marma*.<sup>1</sup>

*Marma* are given utmost importance by most of the *Acharya* of *Samhita* period. *Acharya Sushruta* has elaborately mentioned 107 *marma*, along with their location, dimension, predominant structures, effect of injury in the body. *Marma* are confluence area of *mamsa*, *sira*, *snayu*, *asthi* and *sandhi* in the body where specially *prana* resides by nature.<sup>2</sup> Considering the origin and the practical utility of 107 *marma*, *Acharya Charaka* has given great importance to three *marma* namely *Basti*, *Hridaya* and *Shira marma*. These vital points in the body when exposed to trauma generate the symptoms from excruciating pain to fatal effect.<sup>3</sup>

This science of *marma*, regarding its practical application, had fallen long into oblivion, like many other branches of *ayurvedic* literature. The knowledge of *marma* is very important in prevention of complications during the procedures of *agni karma*, *kshara karma* and *shastra karma*. In case of trauma, it is useful in understanding the possible anatomical structure affected and possible deformities which may be produced. *Sushruta* is of the view that the knowledge of *marma* covers half of the knowledge of *Shalya tantra*. Persons injured in such vital spots die immediately; if anyone survives by the treatment of skillful physician, he is sure to suffer from deformities.<sup>2</sup>

**Etymological description of the term Apanga**

The term *Apanga* is meant for outer corner of eye, a sectorial mark or circlet on the forehead, without limbs or without body. *Apanga desha* is the place round the outer corner or angle of the eye.<sup>4</sup>

**Description of Apanga marma in ancient literatures**

*Apanga marma* is one among the *vaikalyakara marma* present in the *Urdhwajatrugata* (Head and Neck) region. The opinion of different *acharyas* regarding the identification of structural entity of this *marma* differs. The predominant structure identified in *Apanga marma* by *Sushruta* is *Sira* while that by *Vagbhata* is *Snayu*.

**Classification of Apanga marma**

Table 1: Classification of *Apanga Marma*

Basis of Classification	Types
Structural ( <i>Rachananusara</i> )	<i>Sira Marma</i> ( <i>Sushruta</i> ) <i>Snayu Marma</i> ( <i>Vagbhata</i> )
Prognostic ( <i>Aghata parinamanusara</i> )	<i>Vaikalyakara Marma</i>
Regional ( <i>Shadanganusara</i> )	<i>Urdhwajatrugata Marma</i>
Dimensional ( <i>Parimananusara</i> )	1/2 <i>Angula</i>
Numerical ( <i>Sankhyanusara</i> )	2
Based on qualitative attributes ( <i>Gunanusara</i> )	<i>Soumya</i>

**Location of Apanga marma**

*Apanga marma* lies in the lower part of the tail end of each eyebrow, outer to the lateral canthus of the eye. Above it lies *Avarta marma* at the upper part of the tail end of eyebrow in a depressed region. According to *Arunadatta*, commentator of

resulting to partial or complete loss of vision. The blockage of the arterial supply to the lacrimal gland or the hematoma affecting the lacrimal nerve may lead to degeneration of lacrimal gland<sup>10</sup>.

Trauma on middle meningeal artery which also comes under the area of *Apanga marma* causes extradural hematoma and affects in venous drainage of eyeball causing papilloedema and it may lead to atrophy of optic nerve causing blindness<sup>15</sup>.

The injury to abducent nerve or/and lateral rectus muscle results in loss of abduction movement of eye and impairing of vision. These both structures come under the *Apanga marma* area. Raje VV and Nilesh K reported a case having blown in fracture of left lateral orbital wall with two medially displaced fractured fragments impinging on lateral rectus and globe without any retrobulbar hemorrhage and intracranial lesion. The case was presented with loss of visual acuity and restricted extra-ocular motion on lateral gaze and he was completely recovered with normal restoration of vision and ocular movements after surgical correction of the impinging fragments of bone.<sup>16</sup>

Middle cerebral artery is another structure that come within the *Apanga marma* area. Most of the part of optic pathway is supplied by this artery. A study on 915 patients of stroke revealed that 8.1% of cases due to middle cerebral artery rupture. Among these, 28 cases were having homonymous hemianopia, 6 cases having homonymous quadrantanopia and 2 were having constricted loss.<sup>17</sup> All these studies related to injuries in the area of lateral aspect of eye are in concurrence with area of *Apanga marma* and its *Viddha lakshana* and highlights its importance that are mentioned in classics.

## CONCLUSION

*Apanga marma* is one of the *Urdhwajatrugata marma*, lying in the temporal region on the lateral aspect of eye, below the tail end of eyebrow. *Sira* is the predominant structure of this *marma* identified by *Acharya Sushruta*. Injury to this structure results in blindness or visual impairment. *Vagbhata* has mentioned it as *snayu marma* and blindness as its injury effect. The case reports and clinical studies related to area of *Apanga marma* favors the opinions of ancient *Acharya*. Vision is considered as the most important sense of the body and likely to be affected by trauma on *Apanga marma*. So, it is pertinent to mention that the areas of *Apanga marma* are advised to protect from any kind of injury from any objects or during the surgery.

## REFERENCES

1. Rao KPV. Comparative study of the Marmas. Print ed. New Delhi: Rashtriya Sanskrit Sansthan (Deemed University); 2007. p. 59.
2. Acharya JT. Sushruta Samhita of Sushruta with the Nibandha Sangraha Commentary of Sri Dalhana acharya and the Nyaya Chandrika Panjika of Sri Gayadasacharya on Nidana Sthana. 7<sup>th</sup> edition. Shareer Sthana; Pratyekamarmanirdesha shareeram: chapter 6. Varanasi (India): Chaukhambha Orientalia; 2002. p. 369-375.

3. Acharya JT. Charaka Samhita by Agnivesha revised by Charaka and Dridhabala with the Ayurveda-Dipika commentary of Chakrapani Dutta. Reprint ed. Siddhi Sthana; Trimarmiyasiddhi: Chapter 9. Varanasi (India): Chaukhambha Orientalia; 2009. p. 597,716
4. Williams M. A Sanskrit - English Dictionary. Reprint ed. Delhi: Motilal Banarsidas Publishers Private Limited; 1997. p. 54.
5. Paradakara HSS. Ashtanga Hridayam of Vagbhata with the commentaries: Sarvanga Sundara of Arundatta and Ayurveda Rasayana of Hemadri. Reprint ed. Shareer Sthana; Marmabibhagshareera: chapter 4. Varanasi (India): Chaukhambha Sanskrit Sansthan; 2014. p. 412.
6. Pathak RR, Gupta JKH, editor. Marma Vigyana. 1<sup>st</sup> ed. Varanasi: Chaukhambha Sanskrit Series Office; 1949. p. 92.
7. Sharma HP. Rasayoga Sagar. Print ed. Varanasi: Chaukhambha Vidhya Bhawan; 1927. p. 134.
8. Ghanekar BG. Sushruta Samhita: Sharira Sthana Sanskrit Text with Ayurvedarahasya Dipika Hindi Commentary. Reprint ed. Shareer Sthana; Pratyekamarmanirdesha shareeram: Chapter 6. New Delhi (India): Meharchand Lachhmandas Publication; 2019. p. 199,219.
9. Patil VS. A Critical Study on Marma. Ph.D. Thesis. Varanasi: I.M.S.(B.H.U.); 1978. p. 125.
10. Mishra JN, Chouhan PK. Marma and Its Management. 1<sup>st</sup> ed. Varanasi: Chaukhambha Orientalia; 2005. p. 210-11.
11. Pathak AK. Aswasthi HH, editor. Anatomy of Marma. 1<sup>st</sup> ed. Varanasi: Chaukhambha Orientalia; 2014. p. 161-4.
12. Lele A, Ranade S, Frawly D. The Secrets of Marma – The Lost Secrets of Ayurveda. Reprinted ed. Delhi: Chaukhambha Sanskrit Pratishtan; 2011. p. 80.
13. Chaudhary S.A study on anatomical understanding of Apanga marma- a vital area in lateral aspect of orbit. M.D. Thesis. Hassan (India): SDM (RGUHS); 2020. p. 105.
14. Irawati Y, Tjintya D, Suharko H, Nusanti S. Inadequate Management of Multiple Orbital Fractures and Traumatic Optic Neuropathy. J Case Reports 2017; 7(3): 244-9.
15. Datta AK. Essentials of Human Anatomy. Vol 2. 6<sup>th</sup> ed. Kolkata: Current Books International; 2017. p. 204-7.
16. Raje VV, Nilesh K. Lateral Orbital Rim Osteotomy- Approach for Management of Blow in Fracture of Lateral Orbit Wall Causing Visual and Ocular Motility Disturbances: Report of 2 Cases. Int J Health Sci Res 2015; 5(3): 408-413.
17. Rowe FJ, Wright D, Brand D, Jackson C, Harrison S, Maan T, Scott C, Vogwell L, Peel S, Akerman N, Dodridge C, Howard C, Shipman T, Sperring U, Macdiarmid S, Freeman C. A prospective profile of visual field loss following stroke: prevalence, type, rehabilitation, and outcome. Biomed Res Int 2013; 2013: 719096. DOI: 10.1155/2013/719096. Epub 2013 Sep 9. PMID: 24089687; PMCID: PMC3782154.

## Cite this article as:

Uma B. Gopal and Surendra Chaudhary. A Comprehensive Review on *Apanga Marma*. Int. J. Res. Ayurveda Pharm. 2021;12(1):82-84 <http://dx.doi.org/10.7897/2277-4343.120119>

Source of support: Nil, Conflict of interest: None Declared

Disclaimer: IJRAP is solely owned by Moksha Publishing House - A non-profit publishing house, dedicated to publishing quality research, while every effort has been taken to verify the accuracy of the content published in our Journal. IJRAP cannot accept any responsibility or liability for the site content and articles published. The views expressed in articles by our contributing authors are not necessarily those of IJRAP editor or editorial board members.

See discussions, stats, and author profiles for this publication at: <https://www.researchgate.net/publication/351245911>

# STUDY OF INDRABASTI MARMA IN LOWER EXTREMITY

Article · January 2018

DOI: 10.20959/wjpps201812-12830

---

CITATIONS

0

READS

245

3 authors, including:



**Swarup Kulkarni**

Ashokrao Mane Ayurvedic Medical College and Hospital, Vathar Tarf Vadgaon, Kolhapur, Maharashtra, India

26 PUBLICATIONS 0 CITATIONS

SEE PROFILE

See discussions, stats, and author profiles for this publication at: <https://www.researchgate.net/publication/351246117>

# STUDY OF AANI MARMA IN LOWER EXTREMITY

Article · May 2021

DOI: 10.20959/wjpps20194-13446

---

CITATIONS

0

READS

65

9 authors, including:



**Swarup Kulkarni**

Ashokrao Mane Ayurvedic Medical College and Hospital, Vathar Tarf Vadgaon, Kolhapur, Maharashtra, India

26 PUBLICATIONS 0 CITATIONS

SEE PROFILE

See discussions, stats, and author profiles for this publication at: <https://www.researchgate.net/publication/338969089>

# Study of Ansa Marma with special reference to Trapezius muscle

Article in World Journal of Pharmaceutical Research · July 2019

DOI: 10.20959/wjpr20199-15416

CITATIONS

0

READS

552

1 author:



**Sarika Siddharth Chopde**

Tilak Ayurved Mahavidyalaya, Pune

9 PUBLICATIONS 3 CITATIONS

SEE PROFILE

Some of the authors of this publication are also working on these related projects:



Garbha Sharir [View project](#)

See discussions, stats, and author profiles for this publication at: <https://www.researchgate.net/publication/319833011>

# Relevance of Marma Sharira in Abhyanga

Chapter · March 2017

CITATIONS

0

READS

1,022

2 authors:



**Gaurav Sawarkar**

Datta Meghe Institute of Medical Sciences (Deemed University)

118 PUBLICATIONS 127 CITATIONS

[SEE PROFILE](#)



**Punam Sawarkar**

Datta Meghe Institute of Medical Sciences (Deemed University)

124 PUBLICATIONS 129 CITATIONS

[SEE PROFILE](#)

Some of the authors of this publication are also working on these related projects:



Marma Sharir and Oleation Therapy [View project](#)



Snehana [View project](#)

*Kurcha, Kurchashir; Manibandha, Indrabasti, Kurpar; Bahavi, Ani, Dhamani, Matrika, Krikatika; Amsa and Amsaphalaka Marmas*

**Cerebral palsy** = *Marma* of upper and lower extremities, back and head

It is experienced that *Shiroabhyanga* is especially useful in treating the following health conditions like anxiety, chron's disease, depression, headache, high blood pressure, irritable bowel syndrome, indigestion, insomnia, peptic ulcer, stress<sup>2</sup>.

*Marma* therapy may thus help in increasing or recharging physical, mental and spiritual energies.

It is important here to stress on the need of having a precise theoretical as well as practical knowledge of the *Marma*, without which the results are impossible and even complications may occur. It is effective method for treating all sorts of disorders (acute or chronic). They can at least be used an emergency treatment or as a supplementary therapy for enhancing the results of any standard therapy recommended for a particular disease.

### Clinical findings

In the Chinese meridian therapy, various diseases are cured with help of acupressure or acupuncture on the specified point. Out of which, some point are nearby or similar to the Indian medicinal meridian system i.e. *Marma* points. Some of clinical practice examples are as follows with *Marma* points and body part<sup>3</sup>.

### Application of Marma Sharira in Abhyana in daily routine

Massage is one of the oldest ways to detoxify the body. It has been recommended in Ayurveda as one of the best ways to keep the body and skin soft and radiant. It is advised that one should make body massage a daily habit. It helps relieve stress; muscle pains, improves blood circulation, nourishes skin, loses

Name of disease	Main Meridian	Marma point/nearby sites
<b>Backache</b>	GV2, GV3, GV4, UB23, UB25, UB54, EX21	Sacro-coccygeal junction, L4-L5, L2-L3, L2, L4, S4, Midline from C1-S4
<b>Frozen shoulder</b>	LI5, GB21, TW14, SI 9,10,11	Points related to <i>Manibandha, Anasandhi, Ansa, Parshwasandhi, Ansaphalak</i>
<b>Tennis elbow</b>	LI 10,11; TW9,10; SI8	All the points related to <i>Kurpar Marma</i>
<b>Ankylosing spondylitis</b>	GV 11,20; TW8, LI4, UB 40,60; ST44	T5-T6, points related to <i>Indrabasti, Kshipra, Janu, Gulpha, Kurcha Marma</i>
<b>Torticollis</b>	GV 14,15; UB 10, 11; GB20, EX21	C7-T1, C1-C2, T1, between sternocleidomastoid and insertion of trapazius, midline from C1-S4
<b>Carpal tunnel syndrome</b>	P6,7,8; H7	<i>Manibandha, Talhriday Marma</i>
<b>Cervical spondylosis</b>	GB20,UB10,11; GV14,15; EX7	Between sternocleidomastoid and insertion of trapazius, C1-C2, T1, Between <i>Hriday</i> and <i>Nabhi Marma, Vidhur Marma</i>
<b>Cardiac neurosis</b>	CV17, UB15, ST18,	<i>Hriday Marma, Stanmula Marma, T5</i>
<b>Angina pectoris</b>	CV17, UB15, ST18,	<i>Hriday Marma, Stanmula Marma, T5</i>
<b>Palpitation</b>	CV17, UB15, ST18,	<i>Hriday Marma, Stanmula Marma, T5</i>
<b>Hypertension</b>	H6,7; L9	<i>Manibandha Marma</i>
<b>Infertility</b>	CV4,6; EX15	Below <i>Nabhi Marma</i>
<b>Irregular menstruation</b>	CV2,4; ST29, GV4, UB23	Below <i>Nabhi Marma, Vitap Marma, L2-L3,</i>
<b>Dysmenorrhoea</b>	Cv3,4,12; UB23, ST29,	Below <i>Nabhi Marma, Vitap Marma, Nabhi Marma</i>
<b>Obesity</b>	CV12, ST18,21,25	Between <i>Hriday</i> and <i>Nabhi Marma, Stanmula Marma, around Nabhi Marma</i>

weight and detoxifies the body. A daily massage also helps the body become immune to muscle spasms and sprains and all other kinds of injuries. A warm oil massage is even better. It helps prevent wrinkles and fine lines and marks, not only on the face but also on the body, and helps to take years off the body. It helps make the skin more elastic, firm and flexible preventing any



aging signs for a longer time. The best benefit of daily body massage is that it helps to sleep and also helps get rid of insomnia.

*Marma* therapy contributes to recharge physical i.e. mechanical & physiological, mental i.e. psychological and spiritual energies.

On the physical level, mechanical effects massage effect category based on manual manipulation of soft tissue. Serves to push blood into and out of the tissue, create changes in muscle fibers, and move food through the digestive system. These effects results from: Squeezing, compressing, pushing, pulling, rubbing and stretching. Physiologic effects Massage effect category based on a direct result of mechanical and psychological effects. These effects can be measured objectively. These effects include changes in: blood pressure and muscle fiber structure, hormone and neurotransmitter levels. It helps to revitalize or reenergize the body tissues; at cellular level, it improves the vital functions like digestion, respiration, blood circulation and excretion

Psychologic effects massage effect category that can be measured subjectively, through the use of questionnaires, surveys, and interviews. These effects include: Tempered anxiety and stress levels, improved well-being, and promotes a mind-body connection. Useful in treating hyperactivity disorders, helpful in treating victims of violence and abuse, directing it in the positive direction, treat many psychosomatic ailments without any drugs. It harmonizes the functioning of nervous and endocrine systems to control psychological disorders.

The spiritual level, reasoning of mind, regulation and transformation of thoughts in positive direction helps to concentrate towards the ultimate goal of life. As a preventive

measure it helps to cope with the situations arising from different diseases.

### Conclusion:

Indian system of medicine has a potential to overcome get going problems in today's era. *Marma Sharira* is the one of the principal in it, which can be utilized in a specific way that the health related problem might be abolished in prospective years. The science of vital point helps to maintain the equilibrium in the body likewise Chinese meridian system. This concept of vital point gives opportunity in the field of research. Moreover, it can be utilized in the oleation therapy to provide utmost benefit in minimum time period. So, it is the extensive vision to figure out the applicability of *Marma Sharira* in the domain of oleation therapy.

### References

1. Joshi Sunil Kumar, *Marma Therapy in different diseases, Marma Science and Principles of Marma Therapy*. Vani Publications, New Delhi, First edn, Page 43-49, (2010)
2. Agnivotri V. K. et al, Therapeutic significance of Shiroabhyanga: a review, *Int. J. Res. Ayurveda Pharma*, 6(6), Nov-Dec, 2015, p. 725-730
3. Agrawal A.L., Sharma G.N., *Clinical Practice of Acupuncture*, II Ed, CBS Publishers & Distributors Pvt. Ltd., Reprint 2012

# Effect of Basti Chikitsa & Marma Chikitsa in Vatashtheela (BPH) & Mutrakrichchhra (UTI)

Dr. Shalini Patel<sup>1</sup>, Prof. (Dr.) Sunil Kumar Joshi<sup>2</sup>, Dr. Sanjay Gupta<sup>3</sup>, Dr. Prashant Srivastav<sup>4</sup>

<sup>1</sup>Government Medical Officer (Ay), MS(Ay). State Ayurvedic Dispensary & Health Wellness Centre, Kathauda, Ballia U.P.

<sup>2</sup>Honourable Vice Chancellor of Uttarakhand Ayurved University, Dehradun.

<sup>3</sup>Associate Professor, P.G. Dept. of Panchakarma, Rishikul Campus, Uttarakhand Ayurved University, Haridwar.

<sup>4</sup>MD Scholar, Kriya Sharir, Major S. D. Singh PG Ayurvedic Medical College, Farrukhabad, UP.

DOI: 10.29322/IJSRP.11.11.2021.p11902

<http://dx.doi.org/10.29322/IJSRP.11.11.2021.p11902>

**Abstract-** *Vatashtheela* is defined as “a *Chala, Unnata, Ashtheelavata Granthi* is developed in the region between the *Guda* and *Basti* due to vitiation of *Apana Vayu*, is called *Vatashtheela*. On the other hand, the term *Mutrakrichchhra* mainly deals with *Krichchhrata* (dysuria) and *Shool* (pain). The *Pratyatma Lakshana* of *Mutrakrichchhra* is “*Dukhen Mutra Pravrittih*” means discomfort during micturition. *Vatashtheela* may be correlated closely to BPH (Benign Prostatic Hyperplasia) both surgical anomaly and symptoms wise, whereas, *Mutrakrichchhra* correlate with UTI (sp. Lower Urinary Tract Infections i.e. urethritis & cystitis) only symptoms wise. For a healthy life, Good urination habit is important. BPH and Urinary Tract Infection (UTI) is a common distressing and occasionally life threatening condition. So, there is a need of appropriate *Ayurvedic* treatment. In this present research work, *Basti Chikitsa & Marma Chikitsa* has been evaluated for *Vatashtheela* and *Mutrakrichchhra* management. Total 15 patients were selected based on inclusion & exclusion criteria. Per rectum *Basti* was given once daily and locally *Marma Chikitsa* was apply thrice daily. Assessment was done according to subjective & objective parameters. The observations showed that satisfactory positive result without any complications. On the basis of subjective and objective parameters result was observed and analysed statistically. It was found that *Basti Chikitsa & Marma Chikitsa* showed Highly significant result. Moreover, this treatment modality was well accepted by all the patients and did not produce any adverse effect during treatment as well as follow up period.

**Index Terms-** *Vatashtheela, Mutrakrichchhra, BPH, UTI, Basti Chikitsa, Marma Chikitsa.*

## I. INTRODUCTION

*Ayurveda*, is the oldest healthcare system in the world which deals with the science of life and longevity. Multifarious and extensive description of the urinary conditions are found in ancient literatures, like Egyptian, Chinese and the Middle Eastern.

In “*Atharva Veda*” the earliest description of urinary system is mentioned, so *Ayurveda* is said to be *Upaveda of Atharvaveda*. The 1<sup>st</sup> description of *Mutrasanga* (urinary retention) and their surgical management by probing urethra & direct puncturing of urinary bladder (*Basti*) with arrow (*Shara*) is available in *Atharvaveda* [*Atharvaveda* 1:3:7:9]. Whereas, in *Uttara Kanda* of

*Valmiki Ramayana*'s references regarding obstruction to urine's passage are available [V.R.35/50-55]. The use of “*Loha-Shalaka*” in the treatment of *Mutraghata*, give us an account of knowledge of our ancestors.<sup>[1]</sup>

The concept of *Mutravaha Srotasa* (urinary system), *Mutrotpatti* (urine formation), *Basti* (urinary bladder), and *Shukravaha Srotasa* (reproductive system) are explained by the ancient authors in a concise way. *Maharshi Sushruta* also describes the *Marma* in detail in a separate chapter of *Sharira Sthana* and has mentioned the importance of *Marma* as “**Marma cover half of the subject matter in the scope of Shalya Tantra (surgery)**”.<sup>[2]</sup>

Among various *Mutraroga, Vatashtheela* (Benign Prostatic Hyperplasia) and *Mutrakrichchhra* (Urinary Tract Infection) is the most common disorder of urinary tract, suffering the mankind very frequently. *Acharya Dalhana, Chakrapani* and *Vijayarashit* have demarcated the difference between *Mutrakrichchhra* and *Vatashtheela* (a type of *Mutraghata*), as the symptom complex of both seems to be overlapping each other. This difference is grounded on the intensity of “*Vibandha*” or “*Avarodha*” (obstruction) which is more visible in *Vatashtheela*. Hence, it may be considered that the *Vatashtheela* is an Obstructive Uropathy, developed due to mechanical obstruction or functional disturbances. *Acharya Vagabhatt* has classically divided the *Rogas* of *Mutra* into two categories viz, *Mutra Atipravrittija* and *Mutra Apravrittija Rogas*.<sup>[3]</sup>

*Acharya Sushruta* defined *Vatashtheela* as “due to vitiation of *Apana Vayu* a *Chala, Unnata, Ashtheelavata Granthi* is developed in the region between the *Guda* and *Basti*, is called *Vatashtheela*”.<sup>[4]</sup>

The *Pratyatma Lakshana* of *Mutrakrichchhra* is “**Mutrasya krichchhren mahataa Dukhen pravrittih**”<sup>[5]</sup> means discomfort during micturition. UTI may be defined as “a condition in which bacteria enter, persist and multiply within the urinary tract”. *Sushruta* has mentioned that *Pratiloma Gati* of *Vata* or *Kupita Vayu* is responsible for various *Mutra Dosh*<sup>[6]</sup> or *Basti Roga*.<sup>[7]</sup> *Vatashtheela* is one of the types of *Mutraghata* that reveal the symptoms of incomplete voiding, hesitancy, dribbling, nocturia, retention of urine, incontinence of urine, etc. These are chiefly the features related to the Lower Urinary Tract Symptoms (LUTS) that can be correlated closely to BPH (Benign Prostatic Hyperplasia) both surgical anomaly and symptoms wise.

## VI. CONCLUSION

- ❖ The elected formulations for clinical trial i.e. *Basti Chikitsa (Narayana Taila + Dashamula Kwatha) & Marma Chikitsa* had shown *Tridosha Shamaka* (esp. *Vata-Kapha shamaka*) action and *Dipana, Pachana, Lekhana, Bastishodhaka, Balya, Shothahara, Mutrala, Krimighna, Rasayana, Ojovardhaka* etc. properties and may be held responsible for breaking the *Samprapti of Vatashtheela (BPH)* and *Mutrakrichchhra (UTI)* as well as correction in imbalanced level of sex hormones and improving bladder functions by improving bladder muscle tone.
- ❖ There was no any untoward effect or adverse drug reaction (ADR) and recurrence recorded during treatment & follow up among all the patients and it is clinically proven as a safe and effective therapy.
- ❖ In this research work, it was noted that the patients which was suffering from *Vatashtheela (BPH)* in their early age of life, showed better response to this therapy as compare to advanced aged patients.

Thus, it can conclude that *Basti Chikitsa & Marma Chikitsa* can be used as a successful conservative treatment modality in the patients suffering from *Vatashtheela (BPH) & Mutrakrichchhra (UTI)*.

## REFERENCES

- [1] Atharvaveda. V -1 - 1 / 316 - 9.
- [2] Sushruta Samhita, Sharirasthana, Pratyekamarmanirdesha shaariram, 6/33. Available from: <http://niimh.nic.in/ebooks/esushruta> (Accessed on 4 October 2020).
- [3] Kaviraja Atridev Gupta, Ashtanga Sangraha, Reprint edition-2005, Chaukhambha Krishnadas Academy Publications, Varanasi 2005, chapter 9 verse 40.
- [4] Sushruta Samhita, Uttarantra, Mutraghatapratishedhaadhyaya, 58/7. Available from: <http://niimh.nic.in/ebooks/esushruta> (Accessed on 4 October 2020).
- [5] Sri Vijayarakshit and Sri Kantha Datta, on Madhava Nidana, Mutrakrichchhra Nidanam, 30/1-2. Available from: <http://niimh.nic.in/ebooks/madhavanidana> (Accessed on 3 October 2020).

- [6] Sushruta Samhita, Nidanasthana, Ashmarinidanam, 3/27. Available from: <http://niimh.nic.in/ebooks/esushruta> (Accessed on 4 October 2020).
- [7] Sushruta Samhita, Nidanasthana, Vatavyadhinidanam, 1/19. Available from: <http://niimh.nic.in/ebooks/esushruta> (Accessed on 4 October 2020).
- [8] Sushruta Samhita, Sutrasthana, Vyadhisamuddesheeyaadhyaya, 24/3. Available from: <http://niimh.nic.in/ebooks/esushruta> (Accessed on 4 October 2020).
- [9] Charaka Samhita, Siddhisthana, Kalpanasiddhi, 1/40. Available from: <http://niimh.nic.in/ebooks/ecaraka> (Accessed on 4 October 2020).
- [10] Charaka Samhita, Siddhisthana, Bastisutriyasiddhi, 3/24. Available from: <http://niimh.nic.in/ebooks/ecaraka> (Accessed on 4 October 2020).
- [11] Dr. Vasant C. Patil, Principles and Practice of Panchakarma, Reprint edition 2019, Chaukhambha Publications, New Delhi 2019. Chapter 13(Basti Karma) Pg no. 143-144.
- [12] Dr. Sunil Kumar Joshi, Marma Science and Principles of Marma Therapy, Edition 1st, Vani Publications, Delhi August 2010.

## AUTHORS

**First Author** – Dr. Shalini Patel, Government Medical Officer (Ay), MS(Ay). State Ayurvedic Dispensary & Health Wellness Centre, Kathauda, Ballia U.P.

**Second Author** – Prof. (Dr.) Sunil Kumar Joshi, Honourable Vice Chancellor of Uttarakhand Ayurved University, Dehradun.

**Third Author** – Dr. Sanjay Gupta, Associate Professor, P.G. Dept. of Panchakarma, Rishikul Campus, Uttarakhand Ayurved University, Haridwar.

**Fourth Author** – Dr. Prashant Srivastav, MD Scholar, Kriya Sharir, Major S. D. Singh PG Ayurvedic Medical College, Farrukhabad, UP.

Address for correspondence / Request for reprint:

Dr. Shalini Patel, N8/162, P-5-E, Rajendravihar Colony, Lane No 11, Newada, Sunderpur, Varanasi, 221005, India.

Phone: +91-8318135657, 9453222244, E-mail: [shalini22vns@gmail.com](mailto:shalini22vns@gmail.com)

See discussions, stats, and author profiles for this publication at: <https://www.researchgate.net/publication/358565650>

# Significance of Yoga postures on the Marmas

Article *in* International Journal of Green Pharmacy · January 2018

---

CITATIONS

0

---

READS

27

1 author:



Vijay Laxmi Gautam

Banaras Hindu University

7 PUBLICATIONS 0 CITATIONS

SEE PROFILE

- Pa: Mosaik Veriag, Munich, Germany; 2009. p. 111.
24. Schrott E, Raju JR, Schrott S. Marma Therapy, Translated by Marek Lorys Singing Dragon. London and Philadelphia, Pa: Mosaik Veriag, Munich, Germany; 2009. p. 124.
25. Schrott E, Raju JR, Schrott S. Marma Therapy, Translated by Marek Lorys Singing Dragon. London and Philadelphia, Pa: Mosaik Veriag, Munich, Germany; 2009. p. 123.
26. Schrott E, Raju JR, Schrott S. Marma Therapy, Translated by Marek Lorys Singing Dragon. London and Philadelphia, Pa: Mosaik Veriag, Munich, Germany; 2009. p. 122.

**Source of Support:** Nil. **Conflict of Interest:** None declared.

See discussions, stats, and author profiles for this publication at: <https://www.researchgate.net/publication/333798833>

# A Bird's Eye View On Marma Science

Article · May 2019

CITATIONS

0

READS

172

5 authors, including:



**Varsha Gupta**

Banaras Hindu University

15 PUBLICATIONS 2 CITATIONS

SEE PROFILE



**K S Girhepunje**

Banaras Hindu University

22 PUBLICATIONS 2 CITATIONS

SEE PROFILE



**Ashutosh Kumar Pathak**

10 PUBLICATIONS 6 CITATIONS

SEE PROFILE



**Ajai Kr Pandey**

Banaras Hindu University

94 PUBLICATIONS 301 CITATIONS

SEE PROFILE

Some of the authors of this publication are also working on these related projects:



Marma Project View project



Survey on Role of stress in women life View project



## CONCLUSION

*Marma* is the prime concept of *Rachana Sharira* and this concept was explored firstly by *Acharya Charaka*. He explained the importance of 107 vital locations of the body where *Prana* resides. Out of them, 3 locations i.e. *Shira*, *Hridaya* and *Vasti* are located on the midline region of body. These 3 organs control the body in different manners. Later on *Acharya Sushruta* and other *Acharyas* explored and systematically described the regional and clinical anatomy of the 107 *Marmas*. In present scenario, these 107 *Marma* sites become the tools to treat and prevent the clinical and surgical conditions and complications. *Acharya Sushruta* also emphasized the fact that during the procedure of surgery it is very important to save the structures of these sites and preserve the *Prana*(consciousness) because these sites are the combination of structures i.e. *Mansa*, *Sira*, *Snayu*, *Asthi* and *Sandhi*.

## References-

- 1- *Rachana Sharira A Comprehensive Anatomical Approach (English) Volume II* by Dr.L.P.Gupta (Shlok 1, pg.1100) published by Chaukhambha Surbharati Prakashan, Varanasi, First Edition 2015
- 2- *Charak Samhita (English) Volume-II*, Edited and Translated by Prof. P.V.Sharma (Ch.Si.9/9-10; pg.647) published by Chaukhambha Orientalia, Varanasi, Reprint Edition 2014
- 3- *Charak Samhita (English) Volume-II*, Edited and Translated by Prof. P.V.Sharma (Ch.Si.9/3; pg.644) published by Chaukhambha Orientalia, Varanasi, Reprint Edition 2014
- 4- *Sushruta Samhita (English) Volume-I*, Translated by Prof. K. R. Srikantha Murthy, (Su.Sh.6/15; pg.107) published by Chaukhambha Orientalia Varanasi, Reprint Edition-2014
- 5- *Charak Samhita (English) Volume-I*, Edited and Translated by Prof. P.V.Sharma (Ch.Su.29/3; pg.232) published by Chaukhambha Orientalia, Varanasi, Reprint Edition 2014
- 6- *Charak Samhita (English) Volume-I*, Edited and Translated by Prof. P.V.Sharma (Ch.Sh.7/9; pg.457) published by Chaukhambha Orientalia, Varanasi, Reprint Edition 2014
- 7- *Charak Samhita (English) Volume-I*, Edited and Translated by Prof. P.V.Sharma (Ch.Sh.7/14; pg.459) published by Chaukhambha Orientalia, Varanasi, Reprint Edition 2014
- 8- *Charak Samhita (English) Volume-II*, Edited and Translated by Prof. P.V.Sharma (Ch.Chi. 26/3; pg.420) published by Chaukhambha Orientalia, Varanasi, Reprint Edition 2014
- 9- *Charak Samhita (English) Volume-II*, Edited and Translated by Prof. P.V.Sharma (Ch.Chi. 26/4; pg.420) published by Chaukhambha Orientalia, Varanasi, Reprint Edition 2014
- 10- *Charak Samhita (English) Volume-II*, Edited and Translated by Prof. P.V.Sharma (Ch.Chi. 26/104; pg.435) published by Chaukhambha Orientalia, Varanasi, Reprint Edition 2014
- 11- *Charak Samhita (English) Volume-II*, Edited and Translated by Prof. P.V.Sharma (Ch.Si.9/3,4; pg.644) published by Chaukhambha Orientalia, Varanasi, Reprint Edition 2014
- 12- *Charak Samhita (English) Volume-II*, Edited and Translated by Prof. P.V.Sharma (Ch.Si.9/7; pg.645) published by Chaukhambha Orientalia, Varanasi, Reprint Edition 2014
- 13- *Charak Samhita (English) Volume-II*, Edited and Translated by Prof. P.V.Sharma (Ch.Si.9/9-10; pg.647) published by Chaukhambha Orientalia, Varanasi, Reprint Edition 2014
- 14- *Sushruta Samhita (English) Volume-I*, Translated by Prof. K. R. Srikantha Murthy, (Su.Sh.6/33; pg.117) published by Chaukhambha Orientalia Varanasi, Reprint Edition-2014
- 15- *Sushruta Samhita (English) Volume-I*, Translated by Prof. K. R. Srikantha Murthy, (Su.Sh.6/30; pg.116) published by Chaukhambha Orientalia Varanasi, Reprint Edition-2014
- 16- *Sushruta Samhita (English) Volume-I*, Translated by Prof. K. R. Srikantha Murthy, (Su.Sh.6/31; pg.116) published by Chaukhambha Orientalia Varanasi, Reprint Edition-2014
- 17- *Sushruta Samhita (English) Volume-I*, Translated by Prof. K. R. Srikantha Murthy, (Su.Sh.6/42-43; pg.118,121) published by Chaukhambha Orientalia Varanasi, Reprint Edition-2014
- 18- *Rachana Sharira A Comprehensive Anatomical Approach (English) Volume II* by Dr.L.P.Gupta (Shlok 51, pg.1110) published by Chaukhambha Surbharati Prakashan, Varanasi, First Edition 2015
- 19- *Kashyapa Samhita (English)*, Edited, Translated and Commentary by Prof. P. V. Tiwari (Ka.Chi.11/20; pg.213) published by Chaukhambha Visvabharati Varanasi, Reprint Edition-2013
- 20- *Ashtanga Sangraha of Vagbhatta (English) Volume-II*, Translated by Prof. K. R. Srikantha Murthy, (A.S.Sh.5/32; pg.67) published by Chaukhambha Orientalia Varanasi, Reprint Edition-2012
- 21- *Ashtanga Sangraha of Vagbhatta (English) Volume-II*, Translated by Prof. K. R. Srikantha Murthy, (A.S.Sh.7/2; pg.90) published by Chaukhambha Orientalia Varanasi, Reprint Edition-2012



## A Fundamental study to correlate *Ayurvedic* and modern pathology of heart disease on the basis of *Doshadusti* and *Srotovaigunya*

Dr. Sheetal Chavan<sup>1</sup>, Dr. S. L. Dasari<sup>2</sup>, Dr. Vipin Tongale<sup>3</sup>, Dr. S. S. Nagpure<sup>4</sup>,

Dr. N. B. Gupta<sup>5</sup>

- 
- 1) Assistant Professor, Rognidan Dept, ASS Ayurved College Nashik  
[Dr.sheetalyadav59@gmail.com](mailto:Dr.sheetalyadav59@gmail.com), 9272642873
  - 2) Professor, Department of Dravayaguna ASS Ayurved College Nashik. 9890376949
  - 3) MS Ayurveda (Shalya Tantra ) PG Ayurved Medical Officer, Department of Ayush,  
District General Hospital, Amravati. 9405404492
  - 4) Associate Professor, Rognidan Dept, ASS Ayurved College Nashik. 9850899351
  - 5) Professor, Department of Rachana Sharir ASS Ayurved College Nashik. 9890064620
- 

### INTRODUCTION :

*Marma* is an *ayurvedic* anatomical term for vital points of body. Out of 107 *marma*, three *marmas* are very important because they are not only the vital points but they also control the complete body system and injury to these *trimarmas* quickly affects the vitality of a person and may be fatal. These *trimarmas* are *Shira* (brain), *Hriday* (heart) and *basti* (urinary system). The *trimarma* have control on different body functions and any trauma to these parts may give rise to many complications. *Acharya Charak* described about *trimarma* in *chikitsasthan 26 trimarmiya chikitsa* and also in *siddhistaan* chapter 9 *trimarmiyasiddhi* in which he described about *hriday*, *sira* and *Basti* from physician point of view.

The response of human body system to the modern lifestyle has shown tremendous rise in the number of patients of *Hrudroga*. In India lack of facilities for diagnosis, treatment and unaffordable cost of medical care add to the huge existing burden on heart disease. Preventive care is of utmost important in this situation, which can be achieved through proper and complete knowledge of *dosha dushti* and *srotovaigunya* of *hrudroga*. In this study the *hriday*





## DISCUSSION

Above observations correlates different modern cardiac diseases which are seen in large incidences with Ayurveda Samprapti. This will helpful in treating cardiac diseases with Ayurvedic perspective.

Ayurveda treatment is mainly based on *nidan parivarjan* and *Samaprapti bhanga*. Current study will helpful in correlating different cardiac symptoms with *dosha dushti*. This will help in deciding *nidan* i.e. *different hetu* of cardiac diseases in perspective of *Dosha* and treating it by *nidan parivarjan*.

*Panchakarma* in cardiac disease can be given as per *dosha dushti* i.e. *Basti* in Vata, *Mrudu Virechan* in Pitta predominance, *Mrudu Vaman* in Kapha predominance.

Selection of drug used in *Panchakarma* procedures can be done with above symptom-*dosha* correlation.

Prevention is always better than cure, in cardiac diseases with above correlation complications can be avoided with early change in *Ahar Vihar Dinacharya* in patients having early symptoms.

## CONCLUSION

A Correlation can be established between the symptoms of *hridroga* mentioned in Ayurveda and modern science and the same knowledge can be used in early diagnosis of the heart diseases in present era. Current study is also helpful in treatment of cardiac diseases in ayurvedic perspective.

---

## BIBLIOGRAPHY



# International Research Journal of Integrated Medicine & Surgery

---

- 1) Ashtang Hrudayam Adhyay 12 Doshabhedhiya 49-53, Acharya Vagbhat, Bramhanand Tripathi vyakhya, Published by Chauhamba Sanskrit Pratishtan,
- 2) Charak Samhita, Chikitsa sthan Adhyay 26 Trimarmiya chiktisa Adhyay, 77-103, Chakrapani Virachita, Ayurved Dipika Vyakhya, Chaukhamba Sanskrit Pratishtan.
- 3) Charak Samhita, Viman Sthan Adhyay 5 Sroto viman Adhyay, Chakrapani Virachita, Ayurved Dipika Vyakhya, Chaukhamba Sanskrit Pratishtan.
- 4) Textbook of Pathology, by Harshamohan, 7<sup>th</sup> Edition, Chapter 14 Heart.
- 5) Davidson's Principles and Practice of Medicine, Brian R. Walker, Nicki R. Colledge, Stuart H. Ralston, Ian D. Penman, Published by Churchill Livingstone Elsevier 22<sup>nd</sup> Edition.
- 6) Harrison's Principles of Internal Medicine, Dennis L. Kasper, MD, Anthony S. Fauci, MD, Stephen L. Hauser, MD, Dan L. Longo, MD, j. Larry Jameson, MD, Joseph Loscalzo, MD, PhD, Published by Mc Graw Hill Education, 19<sup>th</sup> Edition
- 7) API Textbook of Medicine, Yash Pal Munjal, 10<sup>th</sup> Edition

## The Chapter “*Marma Sharira*” of *Sushruta* is Mirror of Surgery

Sujit Kumar Dalai

Bharati Ayurved Medical College & Hospital, Durg, Chhatisgarh

### ABSTRACT

The chapter ‘*Marma sharira*’ of *Sushruta samhita* (ancient manuscript of *Ayurveda*) gives detailed information of *Marmas* based on the body organs or structures involved, the time bound consequences of the trauma, the area and the sizes, the sites and location over the body fall in various groups have been the probable approaches towards the understanding of the concerned literatures. ‘*Marma*’ literary communicates the sense of vital parts of the body. Any injuries or mechanical involvement directly affecting the *Marma sthana* (sites of *Marmas*) results to death sooner or later or serious consequences. There are 107 vital points in various parts of the body, which should be carefully dealt during *Shalya kriya* (surgical procedure) & should always be protected from injury, as the essence of life (*prana*) rest in them. *Sushruta* depicted that “knowledge of *Marmas* is half of the knowledge of surgery” because knowledge on various dimensional classification, their nature, extent of area, consequence & consequential prognosis of *Marma* plays crucial role for the surgeons, particularly during the course of surgical procedure over the *Marma* area of the body.

**Keyword:** *Marma*, *Vital point*, *Sushruta*, *Shalya kriya*, Surgical procedure, Consequence prognosis, Extent of area

### INTRODUCTION

The science of *Marma* or *Marma vidya* is extraordinary and dynamic *Ayurvedic* therapy that has tremendous value in health, longevity, spiritual practice and diseases. *Marma* therapy or *Marma chikista* (Treatment through vital points) is an important method of *Ayurvedic* treatment for entire spectrum of health complaints in major and minor.

In comparison to an elaborate and tedious description of all the structures of the body, the knowledge of regional Anatomy finds its better scope in management of the injuries involving the *Marma* or the vital parts of the body. Besides the perfect knowledge of anatomy, the surgeons have to rely upon their own experiences and take care of the vital structures like nerves, arteries, joints and tendons, etc. Through knowledge of *Marma* popularized the excellence of Indian surgeons in the field of the surgery even though the details of anatomical approaches in the field concerned were not so performed. We are highly indebted to *Sushruta* for his incomparable work in this subject of *Ayurveda*. The branch dealing with the anatomical or a structural aspect of the body is dealt under the heading of *Sharira*. The *Marma* have been included as one of the important in *Sharira sthana* (Chapter 6th) of *Sushruta samhita*.<sup>[1]</sup> The location and name of *Marma* according to the surface anatomy of the body were found necessary in the field of management through medicine and surgery, like many other branches of *Ayurvedic* literature.

This term *Marma* is first ever traced in Vedic literature of India i.e. *Rigveda*, in connection with warriors ready to go to battlefield. They are advised to make themselves fully equipped with required ornaments to protect the vital parts (*Marma*) of the body by the armor so that they may get the victory without having any injury on his vital part of the body.<sup>[2]</sup>

The *Marma vijayanam* (science of *Marma*) attained greater significance in view of its practical application. Etymologically the term *Marma* has its

during the course of surgical procedure over the *Marma* area of the body. It has been rightly stated that "knowledge of *Marmas* is half of the knowledge of surgery" for the surgeons because persons die immediately if they are injured even if some of them survive due to surgeon's efficiency they definitely become victim of disability. [25]

Now-a-days, with the advancement of modern surgery, the major operations are being very often performed over the heart, brain and the bladder which have been accepted as *Maha Marmas* by both *Charak* and *Sushruta*. According to *Sushruta's* view, an injury or trauma to these organs or *Marmas* of the body may cause death. In case such major operations are tackled by the skilful expert surgeon even then the possibility of defect to concerned body organ is inevitable. In present day of advance surgery, there should be clear-cut knowledge of vascular system, nervous system, muscles and their origin insertion, ducts and their courses, with a view to have an expertise operations on the patients. The ancient literature, no doubt, lacks with the knowledge of advance anatomical background in comparison to the present advances in the field. Though knowledge of anatomy and physiology of today have really removed the mystery of surrounding structure situated at the site of *Marmas* and minimized or made more less or nil the hazardous and dangerous task for surgeon. The concept of *Marma* described in ancient literature is possibly to make the subject matter more crystallized, based on the wide experience of expertise surgeons paying more attention towards the vital structures like arteries, veins, nerves tendons and ligaments. The surgeons based on their practical knowledge could map out the risky spots of the body and consequently postulate their own theory of *Marma*. This was the reason that made the surgery of ancient India to get more popularized and enabled it to achieve the highest position during the days of ancient civilization of the world.

## CONCLUSION

The *Ayurvedic* science of *Marma* is itself a treatise on Surgico-anatomical learning. The concept of *Marma* is a great contribution of *Sushruta* and should be treated as mirror of surgery as it has been mentioned 107 vital points in various parts of the body, which should be carefully dealt during surgery & should always be protected from injury, as the component of life or vital energy (*prana*) rest in them. Therefore surgical procedures to be performed very carefully or vigilantly after considering the measurement of the *Marma's* area, sign-symptoms and consequence prognosis, as injured even on margin of *Marma* leads to deformity or death.

## REFERENCES

1. Shastri A, Sharira sthana, Susrut samhita, Chaukhamba Sanskrit Sansthan, Varanasi, 1997;(6),50-58
2. Shri Marsayanacharya, Rigveda, N.S. Sontakke, Vedic Samsodhan Mandal Tilak Smarak Mandir, Pune, (1-10); 1:8/116/15
3. Acharya Y T, Acharya N.R, Sushrut samhita, Nibandhasangrah Commentary, Chaukhamba Orientalia, Varanasi, 1997; (6); 369
4. Murthy K R S, Sharira Sthana, Astanga Samgrah of Vagbhata, Chaukhamba Orientalia, Varanasi;2016; (7):10-16; 90 – 97
5. Kunte A M, Navare K R S, Sharira Sthana, Astnga Hridaya Sarvanga sundara commentary, Chaukhamba Orientalia, Varanasi, 2002, (4):37; 413
6. Bahadur R R, Sabda Kalpadruma, Choukhambha Sanskrit Series, Varansi, 1961, (3); 221
7. Shastri A, Sharira Sthana, Susrut Samhita, Chaukhamba Sanskrit Sansthan, Varanasi; 1997;(6):16
8. Tripathy B N, Sharira Sthana, Astanga Hridaya, Chaukhamba Sanskrit Sansthan, Varanasi;1999;(4):38;394
9. Shastri A, Sharira Sthana, Susrut Samhita, Chaukhamba Sanskrit Sansthan, Varanasi; 1997;6:3
10. Shastri A, Sharira Sthana, Susrut Samhita, Chaukhamba Sanskrit Sansthan, Varanasi; 1997;6:4

11. Acharya Y T, Acharya N.R, Susrut Samhita, Nibandhasangrah Commentary, Chaukhamba Orientalia, Varanasi, 1997;(6): 8-14;370
12. Acharya Y T, Acharya N.R, Susrut Samhita, Nibandhasangrah Commentary, Chaukhamba Orientalia, Varanasi; 1997; (6):28-29; 374
13. Acharya Y T, Acharya N.R, Susrut Samhita, Nibandhasangrah Commentary, Chaukhamba Orientalia, Varanasi; 1997; (6):5; 370
14. Acharya Y T, Acharya N.R, Susrut Samhita, Nibandhasangrah Commentary, Chaukhamba Orientalia, Varanasi, 1997; (6):41;376
15. Shastri A, Sutra Sthana, Susrut Samhita, Chaukhamba Sanskrit Sansthan, Varanasi, 1997;(25):34-35
16. Murthy K R S, Sharira Sthana, Astanga Samgrah of Vagbhata, Chaukhamba Orientalia, Varanasi, 2016;(7):37-38;93
17. Shastri A, Sharira Sthana, Susrut Samhita, Chaukhamba Sanskrit Sansthan, Varanasi, 1997;(6):25-28
18. Tripathy B N, Sharira Sthana, Astanga Hridaya, Chaukhamba Sanskrit Sansthan, Varanasi, 1999;(4):47-51;396
19. Shastri A, Sharira Sthana, Susrut Samhita, Chaukhamba Sanskrit Sansthan, Varanasi; 1997;(6):38-41;58
20. Shastri A, Sharira Sthana, Susrut Samhita, Chaukhamba Sanskrit Sansthan, Varanasi; 1997;(6):24;54
21. Shastri A, Sharira Sthana, Susrut Samhita, Chaukhamba Sanskrit Sansthan, Varanasi; 1997;(6):17;52
22. Acharya Y T, Acharya N.R, Susrut Samhita, Nibandhasangrah Commentary, Chaukhamba Orientalia, Varanasi; 1997; (6):35; 375
23. Sastapt K, Chaturvedi G, Chikitsa sthana, Charak samhita, Chaukhamba Bharati Academy, Varanasi,1993;(26):3;716
24. Shastri A, Sharira Sthana, Susrut Samhita, Chaukhamba Sanskrit Sansthan, Varanasi; 1997;(6):29-31,20,21;57,53
25. Acharya Y T, Acharya N.R, Susrut Samhita, Nibandhasangrah Commentary, Chaukhamba Orientalia, Varanasi; 1997; (6):33; 375

How to cite this article: Dalai SK. The chapter "Marma Sharira" of Sushruta is mirror of surgery. International Journal of Science & Healthcare Research. 2019; 4(2): 62-69.

\*\*\*\*\*

See discussions, stats, and author profiles for this publication at: <https://www.researchgate.net/publication/332395858>

# Concept of Vitapa Marma- A Conceptual Review Article

Article · March 2019

CITATIONS

0

READS

1,196

5 authors, including:



**Jeevan Kumar Giri**

SDM College of Ayurveda & Hospital

40 PUBLICATIONS 4 CITATIONS

[SEE PROFILE](#)



**Anju Thomas**

SDM College of Ayurveda & Hospital

11 PUBLICATIONS 3 CITATIONS

[SEE PROFILE](#)



**Majagaiyan Pratikshya**

Nepal Sanskrit University

11 PUBLICATIONS 2 CITATIONS

[SEE PROFILE](#)



**Uma B Gopal**

SDM College of Ayurveda & Hospital

39 PUBLICATIONS 7 CITATIONS

[SEE PROFILE](#)

Some of the authors of this publication are also working on these related projects:



Anatomical Understanding of Vitapa Marma by Means of Cadaveric Dissection. [View project](#)



Anatomica [View project](#)





# INTERNATIONAL JOURNAL OF AYURVEDA AND PHARMACEUTICAL CHEMISTRY

(A peer reviewed journal dedicated to allied Sciences)

## CONTACT DETAILS

- [submittoijapc@gmail.com](mailto:submittoijapc@gmail.com)
- [www.ijapc.com](http://www.ijapc.com)
- e issn 2350-0204
- [editor@ijapc.com](mailto:editor@ijapc.com)

## INDEXED IN

Open Access Scholarly Resources, ZB MED Germany, ZB MED Search Portal for Life Sciences, ZDB, Electronic Journals Library, Directory of Research Journals Indexing, I2OR, IP Indexing Portal, Geneva Foundation for Medical Education and Research, hbx composite catalog and many more..

## PUBLISHED BY

**Greentree Group Publishers (GGP)**  
[greentreegrouppublishers@gmail.com](mailto:greentreegrouppublishers@gmail.com)

**Volume 10 Issue 2 | 2019**



## Concept of *VitapaMarma*- A Conceptual Review Article

Jeevan kumar Giri<sup>1\*</sup>, Anju Thomas<sup>2</sup>, Pratikshya Majagaiyan<sup>3</sup>, Uma. B. Gopal<sup>4</sup> and Swati S. Bedekar<sup>5</sup>

<sup>1,2,4</sup>Department of Rachana Sharir, Sri Dharmasthala Manjunatheshwara College of Ayurveda & Hospital, Hassan, Karnataka, India

<sup>3</sup>Department of Shalakya Tantra, Nepal Sanskrit University, Institute of Ayurveda, Central Ayurveda Campus, Beljhundi, Dang, Nepal

<sup>5</sup>Department of Rachana Sharir, J.S. Ayurveda Mahavidyalaya, Nadiad, Gujarat, India

### ABSTRACT

#### Background of study:

The knowledge of *Marma* dates back to *Vedic* period. The references of 107 *Marma*, its classification, location, dimension, impact of injury etc are available in the literature of *Ayurveda*. They are classified on the basis of structure, region, prognosis, dimension and number.

*Vitapa* is *Adhoshakagata Vaikalyakara Marma of 1 Anguli Pramana*. *Sushruta* opinion *Vitapa* as *Snayu Marma* whereas *Vagbhata* mention it as *Sira Marma*. Its location, *Pramana*, structural component and *Viddha Lakshana* are mentioned in gross. The anatomical structures related to *VitapaMarma* are not mentioned with respect to its *Pramana* and *Viddha Lakshana*. There is a need to understand anatomical component of *VitapaMarma* on the basis of apparent information available from classical texts. To fulfill the above mentioned needs the conceptual analysis regarding *Vitapa Marma* is needed.

#### Objectives:

To analyse the structural entity of the *Vitapa Marma* on the basis of mentioned location, *Pramana* and *Viddha Lakshana*.

#### Materials and Methods:



**Greentree Group Publishers**

[Received 07/01/19](#) [Accepted 20/02/19](#) [Published 10/03/19](#)



See discussions, stats, and author profiles for this publication at: <https://www.researchgate.net/publication/257986254>

# A CRITICAL REVIEW OF VIDHURA MARMA WITH REFERENCE TO THE SIGNIFICANCE OF DHAMANI MARMA

Article · October 2013

---

CITATIONS

0

READS

2,322

3 authors, including:



**Channamallikarjun A Davergaon**

G. J. Patel Institute of Ayurvedic Studies and Research

6 PUBLICATIONS 1 CITATION

SEE PROFILE

Some of the authors of this publication are also working on these related projects:



Anatomical changes in Carcinoma of Mammary Gland (Breast) [View project](#)

through the way of vibration according to the incoming sound waves. The normal status of tympanic membrane specifying to normal hearing is maintained by the supply of blood through the following arteries-

- (a) Stylomastoid artery a branch of posterior auricular artery.
- (b) Anterior tympanic a branch of maxillary artery.
- (c) Deep auricular a branch of maxillary artery.

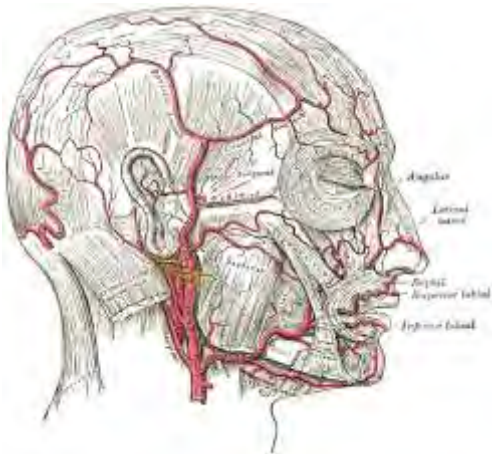


Figure 2: The Arteries of the face and scalp

## DISCUSSION AND CONCLUSION

*Vidhura Marma* is presented by *Sushruta* as *Snayu Marma* where as the *Marma* site has no structures except facial nerve as *Snayu*, which itself has very remote relation with hearing. An injury involving facial nerve may only cause hyperacusia only if the branch supplying to stapedius muscle is affected, stretch of the nerve may even cause this.

Quoting *Vidhura Marma* as *Snayu Marma* is not very significant. It is particularly because *Vagbhata* has referred it under *Dhamani Marma*. This is very surprising that without a sufficient infrastructure available during the ancient period for anatomical studies, how *Vagabhata* could observe an arterial

structure under *Vidhura Marma*. Even though his performance is very much suggestive to submit that since the trauma is coming from outer side, and the important neural structures dealing with function of hearing are located at deeper level, therefore a trauma involving some vessel like structure i.e. stylomastoid artery can only cause the deafness perhaps this was the observation before *Vagabhata*.

The presence of stylomastoid artery in this account is suggestive to confirm that version of *Vagabhata* at the point of *Dhamani Marma* has no controversy. Nerve structure at the level of the site of *Vidhura Marma* existing in the form of facial nerve is having a very remote value and the deafness is very rare with this.

Therefore the values of Stylomastoid artery are paramount and they only attract to the complication of deafness due to trauma. The amount of deafness and the amount of blockage in the Stylomastoid artery and their correlative significance are important issues which can only be solved after an experimental study.

## BIBLIOGRAPHY

- 1- Drake T, Evolution and Environment, Yale University Press, New Haven.
- 2- Elaine N. Marieb, Human Anatomy and Physiology, 6<sup>th</sup> edition, pearson Education, Inc.
- 3-Ghanekar, Sushruta Sharir, Meharchand Laxmana Das, New Delhi, 1977.
- 4-Parasuram Shastri, Sharangadhara Samhita, Purva Khand, Sharir Adhyay, Choukhmba Orientalia, Varanasi, 3<sup>rd</sup> edition 1983.
- 5-Patil V. S. "A Critical Study on Marmas" Thesis submitted for MD at BHU in 1979
- 6-Richard Snell, Clinical anatomy for medical students

See discussions, stats, and author profiles for this publication at: <https://www.researchgate.net/publication/340887118>

# THE CLINICAL & SURGICAL PERSPECTIVE OF TRI-MARMA

Article in EUROPEAN JOURNAL OF PHARMACEUTICAL AND MEDICAL RESEARCH · April 2020

CITATION  
1

READS  
1,367

3 authors:



**Krishna Kumar**  
Parul University

31 PUBLICATIONS 203 CITATIONS

SEE PROFILE



**Kishan Singh**  
Parul University

5 PUBLICATIONS 3 CITATIONS

SEE PROFILE



**Abhijit Patil**  
Parul University

7 PUBLICATIONS 3 CITATIONS

SEE PROFILE

**THE CLINICAL & SURGICAL PERSPECTIVE OF TRI-MARMA****Dr. Krishna Kumar<sup>\*1</sup> Dr. Kishan Singh<sup>2</sup> and Dr. Abhijit Patil<sup>3</sup>**<sup>1,2</sup>PG Scholar, Dept. of *Rachana Sharir*, Parul Institute of Ayurved, Parul University.<sup>3</sup>HOD, Prof., Dept. of *Rachana Sharir*, Parul Institute of Ayurved, Parul University.**\*Corresponding Author: Dr. Krishna Kumar**PG Scholar, Dept. of *Rachana Sharir*, Parul Institute of Ayurved, Parul University.

Article Received on 19/03/2019

Article Revised on 09/04/2019

Article Accepted on 29/04/2019

**ABSTRACT**

Marma is one of the special aspects deeply elaborated by Ayurveda. Marma are several vital points on the body having importance regarding traumatic effect. These points when exposed to trauma generate the symptoms from pain to fatal effect. These points should be protected from injury. On the other hand, these marma are considered as healing points. Marmachikitsa provide tridosha trigunasamanway (equilibrium) as these points are seat of prana. The word marma first finds mention in Atharveda. During the Vedic kala the science was prevalent probably because of war period, marma shastra got a new outlook as a science dealing with Marmasareera and Marmabhighata. Marma is also explained as the anatomical area where the five – principle anatomical structures Mamsa, Sira, Snayu, Asthi, and Sandhi are collectively present. It is the concentrated point of Prana, which gives its vitality. It is a site where pulsation is felt and pain on pressure exists. The present studies reveal the medical & surgical Importance of tri marma in the literature with clinical and surgical point of view.

**KEYWORDS:** Marma, Marmabhighata, Trimarma, Prana, Traumatic injury.**INTRODUCTION**

Ayurveda literally means traditional science of life.<sup>[1]</sup> Ayurveda believes complete normal state of mental and physical health. Marma (vital points) is one of the important aspects described in various ancient texts of Ayurveda.

“Marmaninama Mamsa Sira Snayusthi Sandhi Sannipatha:

Knowledge of marma has been used since long time in surgery. Acharya Sushruta defined marma as the vital points of the body which shows various fatal signs and symptoms on traumatic injury.<sup>[2]</sup> Depending upon traumatic effects and prognosis various types of marmas mentioned in Ayurveda as follows.<sup>[3]</sup>

1. Sadhyapranahar (Sudden Death)
2. Kalantarpranahar (Death Within Short Period)
3. Vaikalyakar (Deformity Due to Trauma)
4. Vishalyaghna (Person Lives Until Removal of Foreign Body)
5. Rujakar (continuous pain due to trauma)

These are superficial and deeply seated points in the body which involves

1. Dhamani (Artery)
2. Sira (Vein)
3. Asthi (Bone)
4. Mamsa (Muscle)
5. Snayu (Ligament)
6. Sandhi (joint)

Where prana (vital energy) resides or flows through.<sup>[4]</sup> In spite of great importance, there is no direct mention of therapeutic use in Ayurvedic literature. Now a day special therapy that is marma therapy evolved. Marma therapy involves utilization of these points for the purpose of abhyanga (gentle massage with oil) and mardana (massage). Marma points can be used to balance the tridoshas (basic components) at physical level and trigunas at mental level. With respect to trigenas. The medical and surgical point of view related to the trauma and injury as well as injury to these points may lead to complication and sometimes death of the person. Ayurveda is the oldest medical science which deal physical and psychological health of human being. The classic vital energy termed as prana which emphasis in equivalence to subtle life force energy for existence of mankind. The understanding of term prana is important in the clinical and surgical point of view.<sup>[5]</sup> The term prana is present all over body but still its pedigree being embedded in specific location of human composition such a gathering of fine fundamental human structure that is mansa, sira, snayu, asthi and sandhi is one such distinctive locations explained in the text where the vital force energy is residing. These specific locations are explained as concept of marma shareer in Ayurveda. Acharya Sushruta is very well known for his better contribution in field of anatomy and Shalyatantra. The concept of marma has been developed during the time of war in those time it might be the reason that marmas was given at most important in Samhita.<sup>[6]</sup>

See discussions, stats, and author profiles for this publication at: <https://www.researchgate.net/publication/351514178>

# Anatomical Understanding of Urdwashakhagata (Upper Limb) Ani Marma (A Vital Area) –A Conceptual Study

Article · May 2021

CITATIONS

0

READS

121

2 authors:



**Srikanth Vislavath**

Grameen Ayurvedic medical college, Terdal, Bagalkot, Karnataka

10 PUBLICATIONS 2 CITATIONS

[SEE PROFILE](#)



**Uma B Gopal**

SDM College of Ayurveda & Hospital

39 PUBLICATIONS 7 CITATIONS

[SEE PROFILE](#)

Some of the authors of this publication are also working on these related projects:



Article [View project](#)



A comparative study of Pramana Shareera in Normal and Mentally challenged Individuals with special reference to Intelligence quotient [View project](#)



REVIEW ARTICLE

# Anatomical Understanding of *Urdwashakhagata* (Upper Limb) *Ani Marma* (A Vital Area) - A Conceptual Study

Author: Vislavath Srikanth<sup>1</sup>

Co Authors: Uma B Gopal<sup>2</sup>

<sup>1</sup>Department of Rachana Sharir, SBV'S JV Mandal's Grameen Ayurvedic Medical College, Terdal, Karnataka, India

<sup>2</sup>Sri Dharmasthala Manjunatheshwara College of Ayurveda and Hospital, Hassan, Karnataka, India

## ABSTRACT

The knowledge of *Marma* (Vital Area) dates back to Vedic period. The description of 107 *Marma* are available in the literature of Ayurveda. They are classified on the basis of structure, region, prognosis and dimensions. *Ani Marma* is described as a *Vaikalyakara* based on effect of injury and categorised structurally as *Snayu Marma* (*Neuroconnective tissue*) located in upper and lower limbs respectively. But there is a need to identify particular structure that can be identified as *Snayu* and injury to that causing *vaikalatwa*(deformity).. The *Snayu* is considered as connective tissue that binds *Mamsa*, *Asthi*, and *Meda* of the body and gives support and strength. *Snayu Marma* injury causes acute tetanus like symptoms such as stiffness of body, severe pain, deformity and ends in death. It is *Vaikalyakara Marma*, because of injury results in permanent deformity. There is a need to understand the basis of *Viddha Lakshana* and applied aspects of the same. This review will give a complete summary of *Urdwashakhagata Ani marma* about location, underlying structures and importance in *Marma* injury. This knowledge is useful to *Marma* therapist and Ayurveda surgeons. To extend the knowledge of *Marma* in clinical and surgical fields, it is necessary to know the actual structures present at those sites.

**Key Words** *Marma, Ani, Snayu, Vaikalyakara, Upper Limb, Functional Disability*

## INTRODUCTION

Ayurveda is considered as the most reliable and novel Medical Science which has its signature over time immemorial. *Marma Shareera* is one of the important topic discussed in Ayurvedic texts. Different schools of thoughts have analysed this subject from various angles and developed their own thoughts. Sir Monier William and Macdonell coded the term *Marma* as a mortal spot, vulnerable

point or any open or exposed or weak or sensitive part of the body<sup>1</sup>. The science of *Marma* was well known in olden days to the warriors and kings. The knowledge of *marma* was applied in the warfare to inflict maximum fatal response against enemy<sup>2</sup>. There are 107 *Marma* located in different parts of the body, on injury to these vital points patients may die or suffers from a kind of deformity Hence these vulnerable points should

See discussions, stats, and author profiles for this publication at: <https://www.researchgate.net/publication/341110903>

# A Study on Janu Marma and Application of Marma Therapy

Article · January 2019

CITATIONS

0

READS

554

6 authors, including:



**Varsha Gupta**

Banaras Hindu University

15 PUBLICATIONS 2 CITATIONS

[SEE PROFILE](#)



**K S Girhepunje**

Banaras Hindu University

22 PUBLICATIONS 2 CITATIONS

[SEE PROFILE](#)



**Ajai Kr Pandey**

Banaras Hindu University

94 PUBLICATIONS 301 CITATIONS

[SEE PROFILE](#)



**Kamalesh NARAIN Singh**

Indian Agricultural Statistics Research Institute

11 PUBLICATIONS 20 CITATIONS

[SEE PROFILE](#)

Some of the authors of this publication are also working on these related projects:



"A CLINICAL STUDY ON IBS VIS-A-VIS GRAHANI UNDER THE INFLUENCE OF SHADDHARAN CHURNA" [View project](#)



Shatavari project [View project](#)



## A Study on *Janu Marma* and Application of *Marma* Therapy

Varsha Gupta<sup>1\*</sup>, K.S.Girhepunje<sup>2</sup>, Lakshmi<sup>3</sup>, A.K.Pandey<sup>4</sup> and K.N.Singh<sup>5</sup>

<sup>1,5</sup>Department of Rachana Sharir, Faculty of Ayurveda, IMS, BHU, Varanasi, UP, India

<sup>2,4</sup>Department of Kayachikitsa, Faculty of Ayurveda, IMS, BHU, Varanasi, UP, India

<sup>3</sup>Shri Dhanwantri Ayurvedic Medical College and Research Centre, Mathura, UP, India

### ABSTRACT

*Marma* are the vital points present in our body. They are classified on the basis of dominant structures that contribute to that *Marma*. According to *Acharya Sushruta Janu Marma* is a kind of *Sandhi Marma* and is located between leg and thigh. According to modern knowledge it can be correlated with Knee Joint. According to prognostic results, it is assumed to be located at the point of insertion of Medial Collateral Ligament. *Marma* Therapy is a very effective therapy to treat the disorders of *Janu Marma*. There are two ways to apply *Marma* Therapy over *Janu Marma*. These are Thumbs-Up Technique and Thumbs-Down Technique. This technique is very effective in reducing Pain of Knee Joint. *Marma* Therapy can be presented as a super healing science or spiritual healing technique. Regular practice of *Marma* therapy makes a great contribution in the effort to attain supreme consciousness.

### KEYWORDS

*Marma, Sandhi, Janu, Therapy, Pain*



**Greentree Group Publishers**

Received 13/06/19 Accepted 27/06/19 Published 10/07/19





condition. Then patient is asked to place his/her palm over the sides of patella so that the thumbs point downwards. The fingers of patient will be on the infero medial and infero lateral boundary of popliteal fossa. The *Marma* has to be stimulated for 15-18 times and every stimulus should be of 0.8 seconds. This process has to be repeated for 3-4 times per day depending upon the severity of the disease.

Avoid- It should be informed to patient to avoid stimulating in the region of popliteal fossa as excessive stimulation may cause the Bakers cyst.

## CONCLUSION

On the basis of the available ancient description and the corresponding anatomical structures, the *Janu Marma* can be taken as a knee joint. There is articulation in between femur and tibia and an injury to it is likely to cause swelling and rigidity of the lower limb due to involvement of patellar ligament. It was found in this study that application of *Marma* Therapy by Thumbs Up (Therapist) and Thumbs down (Self) Technique has more effect in relieving Pain of Knee joint while there was little relief in other symptoms. It is presumed that touching *Marma* point changes the body's

biochemistry and can result into radical and biochemical changes in one's make up.