

Review Article

Volume 13 Issue 2

Feb 2024

AYURVEDA AND MODERN CONCEPT OF *MARMA* AS VITAL POINTS W.S.R. TO *URDHWA JATRUGATA MARMA*

Dr. Nikita Verma¹, Dr. Pramod A Tiwari²

¹PG Scholar/MD, *Rachana Sharir* Dept., Babe Ke Ayurvedic Medical College and Hospital, Daudhar, Moga (Punjab) India.

²Professor & HOD, *Rachana Sharir* Dept., Babe Ke Ayurvedic Medical College and Hospital, Daudhar, Moga (Punjab) India.

Abstract

Ayurveda described various holistic approaches for maintaining well being of mind, body and spirit, etc. This ancient wisdom is eloquently reflected in the distinct concept and arrangement of *Marma* which are anatomical markers where the *Tridosha* manifesting as *Prana*, *Ojasa* and *Tejas*. These points are also characterized by the presence of the soul or life force (*Bhutatma*). *Sushruta Samhita* and *Siddha* described concept of *Marma Chikitsa* considering these points as vital sources of energy. *Marma Chikitsa* involves the manipulation of *Marma* points for treating various ailments. The *Prana* residing in these *Marma* points can be directed to remove blockages and facilitating the flow of energy to cure many ailments. There are various *Marma* points located inside the body and *Marma* points situated around the neck and head region comes under the heading of *Urdhwa Jatrugata Marma*. this article highlighted the Ayurveda and modern aspects on *Urdhwa Jatrugata Marma*.

Key-Words: *Ayurveda, Marma, Urdhwa Jatrugata, Vital, Prana*

Introduction

The science of *Marma* holds significant importance in ancient science of Ayurveda, this concept of *Marma* representing vital and vulnerable points inside the body which serve as junction of circulatory elements. The term "*Marma*" itself denotes the areas where any injury can lead to death or deformity. These critical points are created by the convergence of five essential structures: *Mamsa*, *Sira*, *Snayu*, *Asthi* and *Sandhi*. According to modern science muscle, ligaments, tendons, bones, joints and vessels joining a place to forms *Marma* points. *Triguna*, along with the *Aatma* also resides in these *Marma* areas; therefore they are related with the well being of body, mind and spirit [1-4].

A profound understanding of *Marma* is crucial for surgeons as well as physician of *Rachana Sharir* to make diagnosis or treatment plan. Most importantly any error during surgical procedures in these areas can result in the patient's demise, thus appropriate knowledge of these *Marma* points is prerequisite before conducting surgical interventions. In modern anatomy, detailed information about the course and relationships of arteries, veins and nerves safeguards surgeons against unintended structural damage during surgery. These sensitive areas described as *Marma* in Ayurveda while in modern science these points are considered as junction of arteries, veins and nerves.

Ancient Ayurvedic scholars have meticulously outlined a total of 107 *Marma* sites, classifying them based on position, structure, effects of injury, and measurement. It is noteworthy that the areas of *Marma* advised for protection against injury in Ayurveda also find application in the treatment of various diseases and this comes under the heading of *Marma Chikitsa* [4-6].

Clinical Importance:

Within the Ayurvedic framework, *Marma*, also known as *Shalyavishya-ardha*, initially documented by *Acharya Charaka* and detailed descriptions found in *Sushruta Samhita* and *Astanga Hridayam*. *Marma Viddha Lakshanam* described as signs and symptoms exhibited by the human body when subjected to trauma. *Marma* assumes importance by playing a

crucial clinical role when correlated with anatomical structures such as organs and nerves. A comprehensive grasp of *Marma* becomes imperative from a surgical standpoint. According to Ayurvedic principles, any injury to a *Marma* point can lead to *Vaikalyta* or even *Mrityu*.

Number and Types:

The total count of *Marma* points is 107. These *Marmas* span both superficial and deep body locations as follows:

- ✓ 11 in *Mamsa*
- ✓ 41 in *Sira*
- ✓ 27 in *Snayu*
- ✓ 08 in *Asthi*
- ✓ 20 in *Sandhi*

The 107 *Marma* points are classified according to one's constitution or the primary tissue and physical matrix present. *Mamsa Marma*, consisting of 11 points, pertains to the muscular tissue. *Sira Marma*, encompassing 41 points, is associated with blood arteries. *Snayu Marma*, represented by 27 points, is related to ligaments and tendons. *Asthi Marma*, comprising eight points, is prominent in bones. *Sandhi Marmas*, accounting for 20 points, are located in the joints [6-8]. The distribution of *Marma* points across the body is depicted in **Figure 1**.

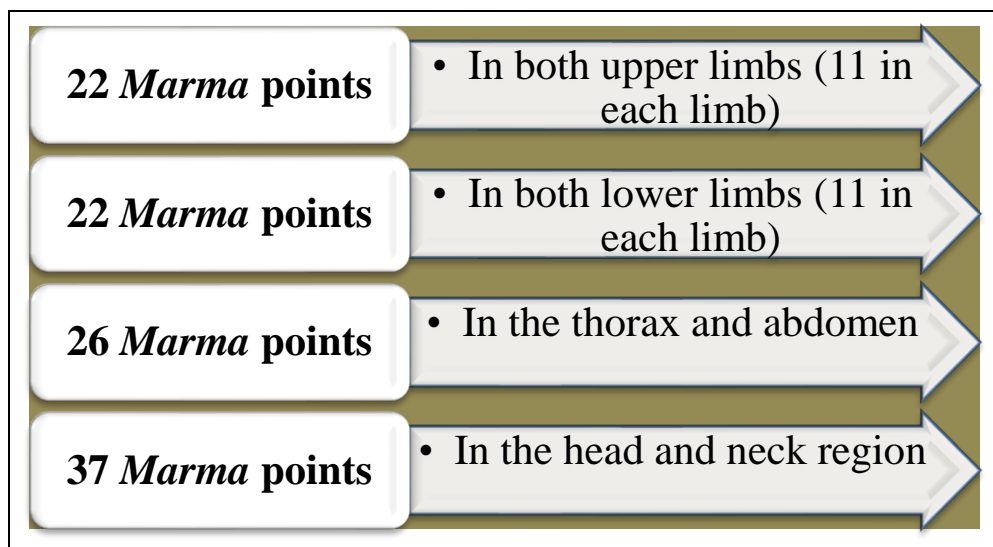


Figure 1: Distribution of *Marma* points across the body

Ayurveda classifies various forms of *Marmas* based on traumatic outcomes and prognosis, such as *Sadhyapranahara*, *Kalantarpranahara*, *Vaikalyakara*, *Vishalyaghna* and *Rujakara*. There are various classifications of *Marma* points based on their locations and functions; general classification according to location as follows:

- *Shirah Marma*: Points located on the head, including the scalp, temples, and forehead. Examples include *Shringataka* and *Adhipati*.
- *Uru Marma*: Situated on the thighs. Examples include *Indrabasti* and *Janu*.
- *Jangha Marma*: Located in the lower legs, including the shins and calves. Examples include *Gulpha* and *Janu Sandhi*.
- *Kati Marma*: Related to the hips and pelvis. Examples include *Kurpara* and *Kati*.
- *Nabhi Marma*: Present in the abdomen. Examples include *Basti* and *Udar*.
- *Hridaya Marma*: Related to the heart region. Examples include *Hridaya* and *Vaksha*.
- *Kantha Marma*: Associated with the throat and neck. Examples include *Kantha* and *Griva*.
- *Kurpara Marma*: Points located around the elbows. Examples include *Kurpara* and *Bahumula*.
- *Manibandha Marma*: Points around the wrists. Examples include *Manibandha* and *Kurcha*.

Urdha Jatrugata Marma

As mentioned above there are various *Marma* points present inside the body, some of them located around head & neck region, these *Marma* points are termed as *Urdha Jatrugata Marma* which comprises a total of 37 *Marma* points distributed across the head and neck region. *Urdhwa jatrugata Marma* situated in the upper part of the body, these points are considered crucial and vulnerable for traumatic and surgical injury. The head and neck region is intricately connected to various physiological functions, sensory organs, and

vital structures. Thus the knowledge of *Urdhwa jatrugata Marma* is essential for the surgical interventions targeting this upper part of the body [7-11].

Number of Urdhwajatrugata Marma:

1. *Greeva Marma*: There are 14 *Marma* points of neck region.
2. *Shrigantak Marma*: There are 23 *Marma* points of head region.

Greeva Marma:

1. *Dhamniya* as 4 points; located on each side lateral to *Matruka*.
2. *Matrakayan/Kanta sira*; located in the neck, 4 on each side of the neck on the side of the trachea.
3. *Krikatika* located at the side of the junction of the head & neck or base of the skull bone on both sides.

Shrigantak Marma:

1. *Vidhura Marma* located postero-inferior to the ear, 1 on each side.
2. *Phana Marma* located in the saddle/roof of the nose on the olfactory tract on both sides.
3. *Apanga Marma* located on the lateral angle of the eye on both sides.
4. *Avarta Marma* located just above the lateral part of the eyebrow on both sides.
5. *Utkshepa Marma* located at the level of the hairline of the scalp, above the temporal region.
6. *Shankha Marma* located between the ear & forehead.
7. *Sthapani Marma* located between the two eyebrows.
8. *Simanta Marma* present over the skull.
9. *Shringataka Marma* situated inside the skull at the lateral aspect of the body of the sphenoid bone where the cavernous sinus is situated that nourishes the sense organs.

10. *Adhipati Marma* located at the superior/top part of the intracranial portion where the superior sagittal sinus, straight sinus, occipital sinus, & transverse sinus meets.

Conclusion

Marma science stands as a crucial facet of Ayurveda and understanding of *Marma* is imperative for surgeons, as errors during surgical procedures may lead to complications or even the loss of a patient's life if *Marma* point gets injured. *Marma* therapy is integral to Ayurvedic treatment; which plays a significant role in unblocking *Marma* points, since stimulation of *Marma* induces the flow of *Prana*, which ultimately imparts overall well being. The comprehensive understanding of *Marma* points is essential for clinicians, given that these points serve as control centers for the body. Ayurveda classifies various *Marma* based on their location and *Urdhwa jatrugata Marma* is one category that comprises vital points of neck and head region. There are total 37 vital points located throughout the head and neck area; these points are particularly significant and susceptible to both traumatic and surgical injuries. The understanding of *Urdhwa jatrugata Marma* is very crucial for surgical interventions aimed at addressing this upper body region. The consideration of *Urdhwa jatrugata Marma* is important to induce *Marma* therapy for alleviating diseases of head and neck region.

References

1. Mane P, Kharat J. A conceptual study of urdhwajatrugata marma. International Journal of Research and Review. 2020; 7(3): 262-266.
2. Shastri Ambikadutta, Sushruta Samhita Ayurveda Tattva Sandipika, 1st edition. Varanasi: Chaukhambha Sanskrit Sansthan; 2014. Vol.i, Page no-69.
3. Shastri Ambikadutta, Sushruta Samhita Ayurveda Tattva Sandipika, 1st edition. Varanasi: Chaukhambha Sanskrit Sansthan; 2014. Vol.i, Page no-77.
4. Kaviraja Gupta Atrideva, Astanga Hridayam Vidyotini tika, 1st edition. Varanasi: Chaukhambha Prakashan; 2016. Page no-268. 4.
5. Shastri Ambikadutta, Sushruta Samhita Ayurveda Tattva Sandipika, 1st edition. Varanasi: Chaukhambha Sanskrit Sansthan; 2014. Vol.i, Page no-67.

6. Tripathi Brahmananda, Charak Samhita Charak Chandrika tika, 2nd edition. Varanasi: Chaukhambha Subharati Prakashan; 2012. Vol.ii, Page no-1269.
7. Acharya VT, editor. Nibandha sangraha commentary. 1st ed. Varanasi, Uttar Pradesh, India, Chaukhamba Surabharti Publications. Sushruta Samhita with Dalhan, 1994.
8. Sushruta Samhita, edited with Ayurveda Tattva Sandipika, Kaviraja Ambikadutta Shastri, Chaukhamba Sanskrit Sansthan, Varanasi, Nidan 1/77,304pg.
9. Kaviraja Gupta Atrideva, Astanga Hridayam Vidyotini tika, 1st edition. Varanasi: Chaukhambha Prakashan; 2016. Page no-272.
10. Sushruta Samhita, edited with Ayurveda Tattva Sandipika, Kaviraja Ambikadutta Shastri, Chaukhamba Sanskrit Sansthan, Varanasi, Sharir, 6/25, 72 pg. 4.
11. Shastri Ambikadutta, Sushruta Samhita Ayurveda Tattva Sandipika, 1st edition. Varanasi: Chaukhambha Sanskrit Sansthan; 2014. Vol.I, Page no-25.