

CLINICAL IMPORTANCE OF VAIKALYAKAR MARMA IN MARMA SHARIR

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Article Received on
13 Sept. 2019,

Revised on 03 Oct. 2019,
Accepted on 24 Oct. 2019

DOI: 10.20959/wjpr201912-16148

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ABSTRACT

Ayurveda is one of the most reliable and complete medical science. *Acharyas* elaborated a very special concept in *Ayurveda* i.e. *Marma Sharir* (knowledge of vital points). *Marma* concept was firstly mentioned by *Acharya Charak* but detail explanation was given by *Acharya Sushruta* and *Acharya Vagbhatta* in their respective *samhitas*. *Acharya Sushruta* stated every aspect of *Marma* like definition, signs and symptoms of *Marma* injury. *Marma* are 107 vital points on the body having importance regarding traumatic effect. Human body when expose to trauma shows various signs and symptoms depending on severity and type of trauma. *Marma* is that vital point of the body

surface where trauma or injury may cause sudden death or deformity in the body. *Marma* are classified in different types according to various aspects. Depending upon injurious effect, *marmas* are of 5 types like *Sadyah pranahara*, *Kalantara pranahara*, *Visalyaghna*, *Vaikalyakara* and *Rujakara marma*. Out of them *Vaikalyakar marma* are the points where injury causes structural or functional deformity. Total no. of *Vaikalyakar Marma* are 44 as per division depending upon injurious effect according to *Acharya Sushruta*. There are also some other *marma* which become *Vaikalyakar* when get injured near them. This article summarizes exact no. of *vaikalyakar marma* and their clinical importance as per *ayurveda*.

INTRODUCTION

Ayurveda is the treasure of knowledge which was developed and discovered by our great ancestors. To understand and to properly execute this knowledge we must have the knowledge of *Sharir*. *Marma* is one of the important aspects described in various ancient

texts of *Ayurveda*. The concept of *Marma* persists from *vedic* period. Although it is very much old by time frame but its principles are applicable even today like earlier era. Concept of *Marma* also given by *Acharya Charak* but has focused mainly on *Trimarmas* (*Shir, Hriday, Basti*).^[1] *Acharya Sushruta* and *Acharya Vagbhatta* have described in detail about each *marma* in their respective *Sharir sthana*. Discussion of the *marma* points is found in most of the great texts of *Ayurveda* but the most famous text to explore the subject is the *Sushruta samhita*. The union of *Mansa, Sira, Snayu, Asthi* and *Sandhi* are called as *Marma*.^[2] *Acharya Sushruta* stated every aspects of *Marma* like definition, location, constituents, dimensions, signs and symptoms of *Marmaghat* or injury to them. *Acharya Sushruta* explained the *Marma viddha lakshana* in detail. Human body when expose to trauma shows various signs and symptoms depending on severity and type of trauma. *Marma* are classified in 5 types according to anatomical structure like *Mansa marma, Sira marma, Snayu marma, Asthi marma, Sandhi marma* according to *Acharya Sushruta*. *Acharya Vagbhatta* said an extra type i.e. *Dhamani marma*. Depending upon injurious effect, *Marmas* are of 5 types like *Sadyah pranahara, Kalantara pranahara, Visalyaghna, Vaikalyakara* and *Rujakar marma*. Out of them, *Vaikalyakar Marmas* are the points where injury causes structural or functional deformity, which are 44 in no.^[3] Sometimes other *marmas* (like *sadyah pranahara marma, kalantara pranahara* etc.) show characteristics of *Vaikalyakar marma* or other *marma* when get injured in specific point of the *marma* area.

In earlier ages, this science of *Marma* was more developed in wars where the warriors used to achieve their target by destroying vulnerable points (*marma*) of enemies. There is need of study to know the exact no. of *vaikalyakar marma* and reason behind their *vaikalyakaratwa* property.

DISCUSSION

According to *Acharya Sushruta Marmas*(vital spots) consist of the aggregate of *mansa, sira, snayu, asthi* and *sandhi* in which particularly *pranas* stay by nature that is why injury to *marmas* leads to respective consequences.^[4] *Acharya Vagbhatta* says that those sites which are painful on application of pressure and shows abnormal pulsations should also be considered as *Marmas*.

Vyutpatti of Marma word

“*Mru maneen jeevasthaana, Sandhisthaane taatparye cha*^[5]”.

Its meaning is explained as *Sandhisthanam* or *Jeevasthanam*. Etymologically each letter of the word *marma* has got specific meaning.

Ma means *Prana* or *vayu*, *Repha* denotes house or seat. And hence *Marma* means the site where *Prana* or vital energy resides.

Definition of Marma

“*Marmaani naama mansa siraa snayu asthi sandhi sannipatah: teshu svabhavata eva praanastishtanti*”^[6]

Acharya Sushruta has defined *marma* as the anatomical site where *mansa*, *sira*, *snayu*, *sandhi* and *asthi* meet, also it is the site where *prana* (vital energy) of the body resides.

Acharya Charak has opined that it is the site of *chetana*, and hence the sense of pain will be more in this region compared to other parts of the body.

In *Astanga Hridaya* *Acharya Vagbhatta* has defined *Marma* as the site where *Mansa*, *sira*, *snayu*, *asthi*, *sandhi* and *dhamani* confluence. He has also said that the site which are painful, tender and show unbearable throbbing after getting afflicted with an injury should also be considered as *marma* point.

Definition of Prana

Agni, *soma*, *vayu*, *satwa*, *raja*, *tama*, *bhutatma* and *panchendriyas* are called *Pranas*. It engulfs all basic factors that sustain life.

Classification of marma according to result after injury

Sadyah pranahara Marma - Emergently fatal *marmas* are *agneya* and as qualities of *agni* are extinguished quickly, the patient dies quickly.^[8] These are 19 in no.^[9] If the emergently fatal *marma* is pierced at the end or margin it leads to death after a period of time. If the *marma* leading to death after a period of time is pierced at end or margin produces disability. So these *marma* can also be included in *Vaikalyakara* (disabling/ difforming) *marma*.

Kalantara pranahara Marma – The *marma* fatal after a period of time are both *saumya* and *agneya* and those of *soma* disappear gradually and the qualities of *agni* are extinguished quickly leading to death after a period of time.^[8] These are 33 in no.^[9] If this *marma* is

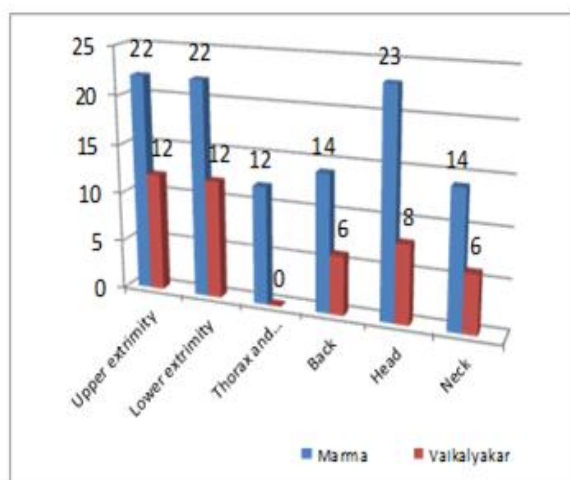
pierced at the end or margin leads to disability. So these *marma* can also be included in *Vaikalyakar* (disabling) *marma*.

Vishalyaghna Marma – *Marma* fatal after extraction of foreign body are predominant in *vayu*, as long as *vayu* stays inside obstructed by the tip of the splinter the person lives but as soon as it is extracted *vayu* positioned at the site of the *marma* comes out, that is why the patient survives till the splinter is there and after its extraction he dies. Or if the foreign body comes out after suppuration, then also survives.^[8] These are 3 in no.^[9] If the *marma* fatal after extraction of foreign body is pierced at the end or margin produces disability. So these *marma* can also be included in *Vaikalyakar* (disabling) *marma*.

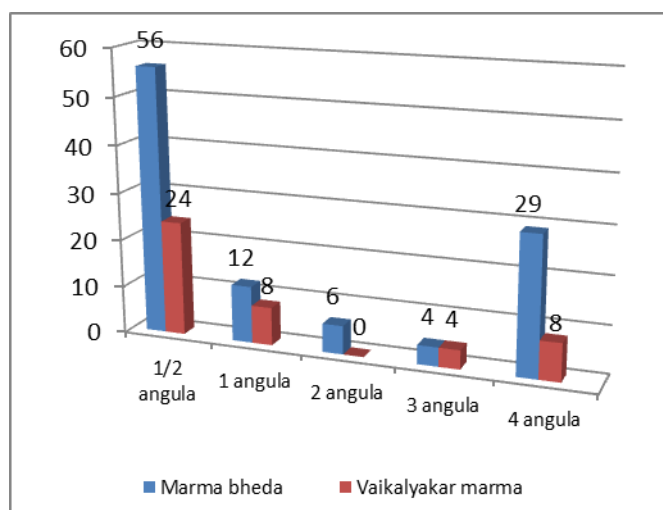
Vaikalyakara Marma – *Marma* causing disability are *saumya*. *Soma* due to firmness and coldness, sustains life.^[8] These are 44 in no.^[9] If the disabling/ deforming *marma* get pierced at the end or margin, produces distress and pain after a certain period. So all *vaikalyakar marma* can be included in painful *marma*.

Rujakara Marma – *Marmas* causing pain are predominant in qualities *agni* and *vayu*, as they particularly cause pain; some, however, say that pain is related to all the five *bhutas*.^[8] These are 8 in no.^[9] Painful *marma*, if injured at the end or margin, causes mild pain. So these *marma* always remain painful *marma*.

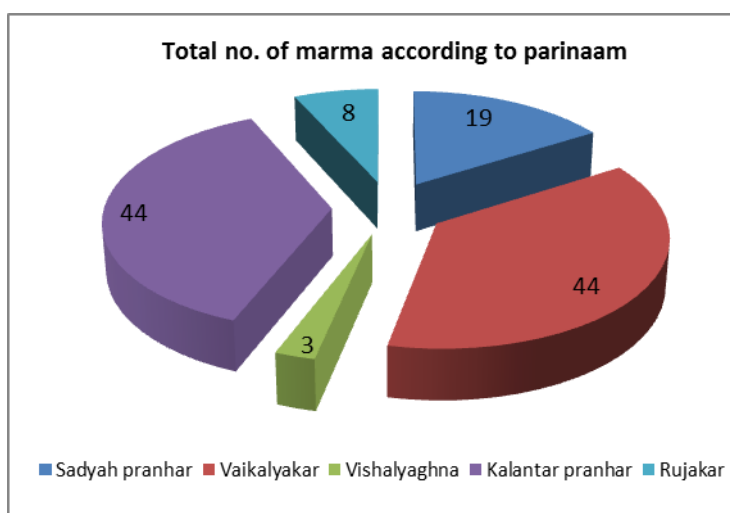
Total no. of *Vaikalyakar marma* according to location in body^[10]



Location of marma in body	No. of Marma	No. of Vaikalyakar marma
Upper extrimity	22	12
Lower extrimity	22	12
Thorax and abdomen	12	0
Back	14	6
Head	23	8
Neck	14	6
Total	107	44

Total no. of Vaikalyakar Marma According to Parimaan (Measurement)^[11]

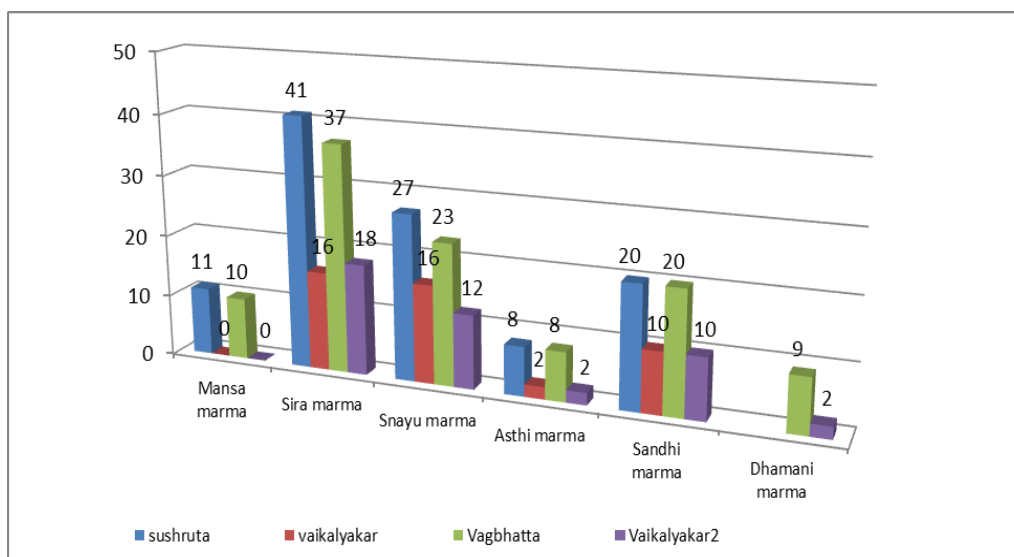
<i>Parimana</i>	Total No. of Marma	No. of Vaikalyakar marma
1/2 angula	56	14
1 angula	12	8
2 angula	6	0
3 angula	4	4
4 angula (mushti)	29	8

Total no. of marma according to parinaam after injury^[12]

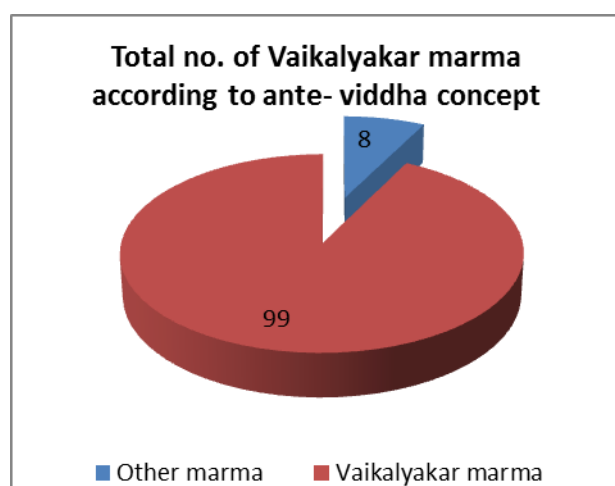
<i>Marma according to parinaam</i>	Counting
Sadyah pranhar marma	19
Kalantar pranhar marma	33
Visalyaghna marma	3
Vaikalyakar marma	44
Rujakar marma	8

Total no. of Marma and Vaikalyakar marma according to composition (Sushruta & Vagbhatta).

Composition	Total no. of marma (sushruta)	Total no. of Vaikalyakar marma (sushruta)	Total no. of marma (vagbhatta)	Total no. of Vaikalyakar marma (vagbhatta)
Mansa marma	11	0	10	0
Sira marma	41	16	37	18
Snayu marma	27	16	23	12
Asthi marma	8	2	8	2
Sandhi marma	20	10	20	10
Dhamani			9	2



Total no. of Vaikalyakar Marma According To Ante- Viddha Concept.^[13]



Vaikalyakar marma (according to ante -viddha concept)	99
Other marma (which do not convert in to Vaikalyakar marma)	8
Total Marma	107

CONCLUSION

The total no. of *vaikalyakar marma* according to this concept is 99 or more because there is no mention about exact no. of points near *sadyah pranhar*, *kalanta pranhar marma* etc. which become *vaikalyakar* in any *ayurvedic* texts. There may be one or more points of *vaikalyakar marma* near each *marma*. There is further need of study to evaluate exact no. of points near all *marmas* which act as *vaikalyakar marma*.

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