

**A CLINICO-ANATOMICAL CONSOLIDATED DESCRIPTION OF
SHADCHKARA & MARAMA – A CONCEPTUAL STUDY**

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ABSTRACT

Man is the best creature of God and it is made up of Panchmahabhuta (the five basic elements), *Atma* (soul) made up of Dosha, Dhatu and Malas. Balance of *Doshas* is known as health, misbalance in the *Doshic* state may lead to the disease. The human body have different systems and they work together continuously. The aim of *Ayurveda* is to preserve the health of a healthy Individual and to cure the diseases of a diseased person. Apart from physical health, we can achieve mental, social and spiritual wellbeing to know these spiritual dimensions of *Ayurveda*. There is a major role of *Marma* Chikitsa and *Yoga* along with *Ayurveda* to fulfill the above-mentioned goal specially in mental or psychic illness. The whole world is requiring

Marma therapy and *Yoga* as a weapon to combat the diseases of modern life. *Marma* Chikitsa and *Yoga* is practiced by many people for achieving the healthy state of life. A number of incurable diseases are treated with *Marma* therapy and yogic practices. In *Yoga* science there is chakras are important in psychic disorder imbalance. Chakras are energy centers in the

body and they maintain our physical, mental and spiritual wellbeing. Our body has seven major Chakras. The six main Chakras located along the spinal column are: *Muladhara, Swadhisthana, Manipura, column are: Muladhara, Swadhisthana, Manipura, and Ajna.* These chakras are related to some marma points and play role in maintain mental & physical health.

KEYWORDS: *Shadchakra, Yoga, Marma, Marma Chikitsa.*

INTRODUCTION

The word “*Marma*” comes from Sanskrit origin “*Mra*” means place of *Prana* (life). *Marma* in Sanskrit means hidden or secret. By definition, a *Marma* point is a junction on body where two or more types of tissue meet, such as *Mamsa, Sira, Snayu, Asthi* and *Sandhi* (Muscles, Veins, Ligaments, Bones or Joints).^[1] *Marma* is defined as vital point of the body. These are special points in human body and any injury to these *Marmas* leads to disability and if not properly treated even fatal condition may develop.^[2] The *Marmas* are made up of *Soma, Maruta, Teja, Raja, Satwa, Tama, and Bhutatma*.^[3] During ancient times, knowledge of *Marma* was known to kings and warriors. It was applied in battle fields to hit and achieve maximum lethal effect on enemies. Knowledge of this science was used both in warfare and surgery and not only is this it also used for *Chikitsa* purpose. From common ailments to serious neuromuscular diseases, all can be treated by *Marma Chikitsa*.

The ancient texts of traditional science described *Rachna Sharir* as an important aspect of Ayurveda which plays significant role for understanding structural concept of human body. The history of surgery in India dates back to the Vedas in which transplantation of head, amputation of legs and its replacement by iron legs have been cited, as performed by divine twins *Ashvini Kumars*, the *Sushrut Samhita* is the oldest available text on surgery in the world, dating back to a time between 300 to 3000 BC.^[4]

Marma Chikitsa is the oldest treasure of Indian surgery from the Vedic period. During the Vedic era the knowledge of *Marma* was known to the emperors and warriors. The concept and practice of *Marma* was very popular in those days to achieve the maximum effect when contending with the enemies.^[5]

These *Marmas* point harmonize the nervous and endocrine system and normalize different pathology in the body through vital power itself, with proper stimulations/Manipulation. This

technique is known as *Marma Chikitsa*. *Marma Chikitsa* is an ancient Indian practice whose purpose is stimulation / manipulation of *Prana* (vital energy) in the body for enhancing the healing process. *Marma Chikitsa* is based on the action of 107 *Marmas* points in the body to access the body and mind.

Classification of Marmam

In Ayurveda there are total 107 marma in the body. These are divided into different groups according to the physical matrices and also on the basis of their special features. The classification according to Sushruta is only five type but according to *Vagabhatta* are six with inclusion of *Dhamani Marma*. *Acharya Sushruta* categorised as:-

1. According to anatomical structure (*Rachana Bheda*) – 5
2. According to region (*Sadanga Bheda*) – 5
3. According to injury result (*Parinaama Bheda*) – 5
4. According to measurement (*Pramana Bheda*) – 5

Table 1: According to anatomical structure (*Rachana Bheda*).^[6,7]

Types of Marma	As per Sushrut	As per Vagbhatta
<i>Mamsa Marma</i>	11	10
<i>Sira Marma</i>	41	37
<i>Snayu Marma</i>	27	23
<i>Asthi Marma</i>	08	08
<i>Sandhi Marma</i>	20	20
<i>Dhamani Marma</i>	-	09
Total	107	107

Table 2: Marma Classification According to region (*Shadang Bheda*).^[8,9]

Types of Marma	Number of Marma
<i>Shakha (Bahu and Sakthi)</i>	44
<i>Udara</i>	03
<i>Urha</i>	09
<i>Prishtha</i>	14
<i>Jatroordhva</i>	37
Total	107

Table 3: Marma Classification According to injury result (*Parinaama Bheda*).^[10]

Types of Marma	Number of Marma	<i>Mahabhoota dhikya</i>
<i>Sadhyapranahara</i>	19	Agni
<i>Kalantarapranahara</i>	33	Agni-soma
<i>Vishalyaghna</i>	04	Vayu
<i>Vaikalyakara</i>	44	Soma
<i>Rujakara</i>	08	Agni- vayu
Total	107	

Table 4: Marma Classification According to measurement (PramanaBheda)^[11]

Types of Marma	Number of Marma
One Angula	12
Two Angula	06
Three Angula	04
Four Angula(Swapanitala)	29
Half Angula	56
Total	107

Table 5: Marma Location Marmabhighata lakshan (according to Sushrut).^[12]

Shakha marma (44)	Marma	Location of marma	Marmabhighat lakshan
1	Kshipra	Angusta anguli madhaya	Aakashepaen maranam
2	Talhridya	Madyamaangulim anupurvaena talasaya madyae	Rujabhi marnam
3	Kurcha	Kshiprasayoparistat ubhayatah	Bhramana, vaepanae
4	Kurchasira	Gulpha sandhaeraadha ubhyatah	Ruja, shofa
5	Gulfa (manibandha upper limb)	Paadjangyo sandhanae	Ruja, stabda padata, khanjata
6	Inderavasti	Janga madhyae	Shonit kshyae maranam
7	Janu (kurpar)	Jangourvu sandhanae	Khanjata
8	Aani	Jaanunurdavamubyat trayangulam	Shophabhivridhi, stabdha sakthi
9	Urvi	Urumadhyae	Shonitkshyata sakthishosh
10	Lohitaksha	Urvyourdavamadhovankshan sandhaer moolae	Lohikshyan pakshaghata
11	Vitap (kakshadhar)	Vankashana vrishanyor antarae	Shandaya, alpasukarata

Table 6: Udara Urha Marma.^[13]

1	Guda	Vatavarchonirsnam, sthulantra pratibadham	Sadyomarnam
2	Vasti	Alpamansashonito abhyantartah katyam mutrashayo	Sadyomarnam
3	Nabhi	Pakvaamashayormadhyae shira prabhava	Sadyomarnam
4	Hridya	Stanyormadhyam, satvarajatama adhistanam	Sadyamamarnam
5	Stanamool (2)	Stanyoradastad dwayangulam ubayataha	Kaphapuran kostataya kasa swasabhyam mriyatae
6	Stana rohit(2)	Stanachuchakayorurdhavam dwayangulam ubayatah	Lohitapuranakostaya kasa swasabhyam mriyatae
7	Aplap (2)	Ansakutyo adastad pasharvo upari bhag	Raktaenpuyabhavam marnam
8	Apstambha(2)	urso ubhya, nadyo vatavahae	vatapurankostaya kasa swasabyam marnam

Table 7: Prishtha Marma.^[14]

1	Kukunder	Parsharvajaghanbahirbagae pristavanshamubyatah natinimnae	Saparshagyanam, adhakayae chesto upgatah
2	Nitamba	Sronikandyauparyaashayaaachadanae parshavaantar pratibadho	Adhakayashoso daurbalyanch cha marnam
3	Parshava sandhi	Jagahan parsharvamadhyo tiryak udharvam cha jaghanat	Lohitapurnakostaya mriyatae
4	Katikaturuna	Pristavanshamubayatah pratishronikandam asthini	Shonitakshayat, panduvivrano, heenaroopa mriyatae.
5	Vrihati	Stanmoolatubayata pristavanshasya	Shonit atipravriti nimitair updravye mriyatae
6	Ansaphalaka	Presto upari pristavansham ubyata triasambdhae ansapalakae	Bahvo swapa shosho
7	Ansa	Bahumurdha grivamadhyae nibandhanansapeethaskandha	Stabadha bahuta

Table 8: Urdhva Jatrogat Marma.^[15]

1	Dhamaninela manya – 4	Kanthanadimaubayatochatsro damnayo	Mookta, swaravaikritam, ras agrahita
2	Siramatrika -8	Grivayam ubayatah	Sadhyo marnam
3	Krikatika – 2	Shiro grivyo sandhanae	Chalmurdhvata
4	Vidura – 2	Karnapristto adhah	Badhirta
5	Fana – 2	Ghranamargaubayatah srotomargapratibadhae abyantartah	Gandhaagyanam
6	Apanga – 2	Brupuchantayo akshanobahyato	Aandhya, dristiupghata
7	Aavarta – 2	Bruvoupari nimnaylor	Aandhayam, dristiupghato
8	Shankha – 2	Bruvoantryoupari karnlalatmadhyae	Sadhyomarnam
9	Utkshap - 2	Shankhyo upari keshanta	Sashalyojivetpakatpatita shalyova, na udrut shalya
10	Sthapani - 1	Bruvo madhyae	Like utkshep marma
11	Simanta -5	Pancha sandhyah shirsi vibhakta	Unmad, bhaya, chitanasha
12	Shringataka - 4	Ghranashrotakshijihva santarpaninama	Sadhyomarnam
13	Adhipati – 1	Mastakabyantarataruparistata sirasandhisannipato romavartavata	Sadhyomarnam

Table 9: Marmabhighata (According To Bagbhatta).^[16]

SN	Marma Name	Marmabhighata Lakshan
1	Mamsa Marma	When Mamsa Marma is injured, there will be continuous bleeding, viscosity of blood is reduced, blood resembles like fleshy dilute water, pallor of the skin, loss of function of sense organs and quick death of the person.
2	Snayu Marma	When Snayu Marma, are injured, there will be bending of the body, convulsions, very severe pain, inability for riding, sitting etc. distortions of Anga or even death of a person.
3	Sira Marma	When Sira Marma are injured, blood which is thick flows out of Sira

		continuously in large quantity, due to blood loss symptoms like thirst, giddiness, dyspnoea, delusion, unconsciousness and hiccup arise and proceed to death of a person.
4	<i>AsthiMarma</i>	When <i>AsthiMarma</i> are injured, there is discharge of thin fluid mixed with bone marrow intermittently and severe pain continuously.
5	<i>Sandhi Marma</i>	When <i>Sandhi Marma</i> are injured, the site of injury feels as full of spicules, even after healing of the wound there is shortening of the arm, lameness, loss of strength and movement of joint, emaciation of body and swelling of joints occurs.
6	<i>DhamaniMarma</i>	When <i>DhamaniMarma</i> are injured, the frothy and warm blood flows out with sound and the person becomes unconscious.

Importance of Marma Chikitsa

Marma Chikitsa is the oldest treasure of Indian surgery from the Vedic period. During the Vedic era the knowledge of *Marma* was known to the emperors and warriors. The concept and practice of *Marma* was very popular in those days to achieve the maximum effect when contending with the enemies. During the period of the Buddha the science of *Marma* was transformed into the different martial arts.^[17] *MarmaChikitsa* contributes to increase or recharge physical, mental and spiritual energies. On the physical level it helps to revitalize or reenergize the body tissue, at cellular level, it improves the vital functions like digestion, respiration, blood circulation and excretion. On the psychological level it improves the mental faculty by directing it in the positive direction. It also offers a way to treat many psychosomatic ailments without any drugs. It harmonizes the functioning of the nervous and endocrine systems to control psychological disorders. On the spiritual level, reasoning of mind, regulation and transformation of thought in positive direction helps to concentrate towards the ultimate goal of life.^[18]

Technique of Marma Therapy

Pre therapy exercise- it includes

Total relaxation of body

Deep breathing exercise

Perception of whole body

Locate *Marma Sthana* on body

Posture- the most common posture for the practice of self *Marma* therapy are- simple cross-legged posture, lotus posture, half lotus posture, diamond posture, sitting posture, standing posture.

Pressure – depend upon the nature of the *Marma*

Stimulation time- 0.8sec/ stimuli

Time – 3 times per day

Repetition- 15-18 times in single sitting.^[19]

***Marma* may help to treat following pathological condition**

1. Muscular pain
2. Joint pain
3. Respiratory obstructions
4. Nervous system disorders
5. Headaches & migraines
6. Mental stress
7. Fatigue
8. *Vata vyadhi*
9. Paralysis
10. Cervical Spondilitis

Shadchakras: The concept of Shadchakras has been derived from the *Yog Shastra*. Yoga is a deeper science which deals to ultimate knowledge of the self. The principal of the *Yog Shastra* also aim at achieving ultimate knowledge. The *Rajyog* deals with *Astang Yog* Namely as *Yam*, *Niyam*, *Asan*, *Pranayam*, *Pratyahar*, *Dharna*, *Dhyan* and *Samadhi*. These constitutes the steps of complete realization. The *kundalini yoga* involves the activation of the dormant *Kundalini Shakti* that is present the form of coiled serpent. This power is awakened by the movement of *Prana* of the *Sushumna Kanda*. When finally the *Prana* ascends past the *Randhras*, one become enlightened with the true knowledge.

The chakra also nothing but forms of energy in a chakra like from (circular) region along the *Sushumnakand*. They exist on the metaphysical plane and it denotes different level of consciousness. The activation of each *Chakra* take place by the ascent of the *Kundalini Shakti* along the *Sushumnakand*. The *Sushumna* form the base for all *Nadi*. As *Prana* moves along the *Sushumna* corresponding change take place in the *Jiva*. When the *Prana* moves up resulting in the ascent of *Kundalini Shakti* to the *Ajna Sahastrara chakra*, The *Jiva* in the physical body becomes awakened and proceeds towards moksh or salvation.^[20]

In literary text, *Chakra* means “Wheels of light.” These are the center of energy that are located throughout the body and provide a passage for energy to enter and exit our body and help to regulate all type of energy flow, i.e. physical, mental, emotional and spiritual. Our body has seven major *Chakra*. These seven *Chakra* are situated along the spine and each has special function. These are psychic center of the astral body governing a group of functions. Anatomically, these *Chakra* may represent the nerve plexuses which is having different functions according to their area of supply. These plexuses are in the form of spokes around wheel.^[21]

There are seven main chakras in the human body- *Muladhar*, *Swadhisthan*, *Manipur*, *Anahat*, *Vishudh*, *Ajna* and seventh *Sahasrar Chakra* (table-10) lying in a straight line from bottom to top in the spinal column.

Table 10: Brief description of seven *Chakras*.^[22]

Chakra	Location	Colour	Endocrine glands	Spokes	Mantra	Shakti	Elements	Adhisthata
<i>Muladhara</i>	Perineum, midway b/w Genital organ& Anus	Red	Gonads	04 (व, ष, स, ष)	LAM	Dakini	Prathivi (Earth)	Bramha
<i>Swadhisthana</i>	Coccyx	Orange	Gonads	6 (ब, भ, म, य, र, ल)	VAM	Shakini	Jala (water)	Vishnu
<i>Manipura</i>	Behind the navel in the spine	Yellow	Pancrease & adrenal	10 (ड, ढ, ण, त, थ, द, ध, न, प, फ)	RAM	Lakini	Agni (fire)	Rudra
<i>Anahata</i>	Chest(Heart centre)	Green	Thymus	12 (क, ख, ग, घ, ङ, च, छ, ज, झ, ञ, ट, ठ)	YAM	Kakini	Prana (Air)	Ishwar
<i>Vishuddha</i>	Throat	Pale Blue	Thyroid & Parathyroid	16 (अ, आ, इ, ए, औ, ऋ, ॠ, ॡ, ॢ, ॣ, ।, ॥, ०, १, २, ३, ४, ५, ६, ७, ८, ९)	HAM	Shakini	Aakash (Void)	Shiv

				ई, उ, ऊ ए, ऐ, ओ, औ, ऋ, ॠ लृ लृ, अं, अः)				
<i>Ajna</i>	Forehead (b/w eyebrows)	Blue	Pituitary & Pineal	2 (ह्र-क्षं)	OM	Shiv	Manas	Shiv
<i>Sahasrara</i>	Above head	Violet	Pituitary & Pineal	1000	-	-	-	-

Table 11: Brief description of seven *Chakra*.^[23]

SN	Chakra	Function	Vata dosha
1.	<i>Muladhara</i>	Creative thinking, emotions and pleasure	<i>Apana vata</i>
2.	<i>Swadhisthana</i>	Doubt, lack of faith, false knowledge	<i>Apana vata</i>
3.	<i>Manipura</i>	Shyness, jealousy, desire, laziness, sorrow, ignorance	<i>Samana Vata</i>
4.	<i>Anahata</i>	Hope, protection, anxiety, effort, power, consciousness	<i>Udana Vata</i>
5.	<i>Vishuddha</i>	Origin of seven kinds of voice	<i>Udana Vata</i>
6.	<i>Ajna</i>	Order	<i>Prana vata</i>
7.	<i>Sahasrara</i>	consciousness Violet	-

Sadchakra mechanism: When the Chakras are blocked, transformation is blocked, creating disharmony and suffering in our life. When the Chakras are clear and “awakened” the mind and body become balanced and we gain full access to higher realms of existence.^[24]

Sadchakra in modern anatomical view –As describe in *Yoga Shastra* chakras are correlated to these anatomical structures.^[25]

1. ***Muladhara Chakra-4, Pelvic plexus and coccygeum***, Inferior haemorrhoidal plexus, vesical plexus, prostatic/vaginal plexus, spermatic/uterine plexus.
2. ***Swadhisthana Chakra:-6, Hypogastric*** Or Abdominal Aortic Plexus, spermatic plexus, lt. colic plexus, sigmoid plexus, superior haemorrhoidal plexus, inferior mesenteric plexus.
3. ***Manipura Chakra: -10, Solar plexus***, phrenic plexus, hepatic plexus, .splenic plexus, superior gastric plexus, supra renal plexus, renal plexus, spermatic/ovarian plexus, superior mesenteric plexus, pancreatic plexus, colic plexus.
4. ***Anahata Chakra :-12, cardiac plexus***, rt. Deep cardiac plexus, lt. Deep cardiac plexus, anterior pulmonary plexus, posterior pulmonary plexus, superficial plexus, cardiac

ganglionic plexus/lt. cardiac plexus, rt. Coronary plexus, ventricular plexus, lt coronary plexus, endocardial plexus, myocardial plexus, lt. cardiac plexus/bibder's ganglion.

5. Vishuddha Chakra :-16, Cervical or carotid plexus, superior cervical plexus, cavernous plexus, cerebral plexus, pharyngeal plexus, laryngeal plexus, superior cardiac plexus, external carotid plexus, middle cervical plexus, thyroid plexus, middle cardiac plexus, inferior cardiac plexus, external cervical plexus, subclavian plexus, inferior cardiac plexus, vertebral plexus.

6. Ajna Chakra:-2, Cavernous plexus and optic thalamus.

A plexus is a bundle of intersecting nerves, blood vessels, or lymphatic vessels in the human body. These bundles typically originate from the same anatomical area and serve specific areas of the body. Bundles of nerves that form a plexus communicate information to your brain about pain, temperature, and pressure.

These nerve plexuses also send messages from the brain to the muscles, allowing for movement to occur. A plexus serves as an area where spinal nerves come together, are sorted, and then travel to their respective areas of the body.^[26]

Function of a Plexus: A plexus of nerves can be thought of as an electrical junction box. Various nerves come together, are sorted, and then travel on to their respective muscle or anatomical structure to communicate signals to and from your brain.

This has a protective effect; an injury to one nerve may only affect specific parts of a muscle while leaving other parts intact that are innervated by a different nerve in the same plexus.^[27]

Injury to a Plexus: -An injury to a plexus of nerves may cause various symptoms including pain, weakness, numbness and tingling, or paralysis of muscles. The most common plexus to be injured is the brachial plexus of the arm. This may occur due to tension and overstretching, compression, or tearing of the nerves in the plexus. An injury to a plexus may be minor, or it may be a severe problem. Minor plexus injuries result in mild symptoms that are temporary.^[28]

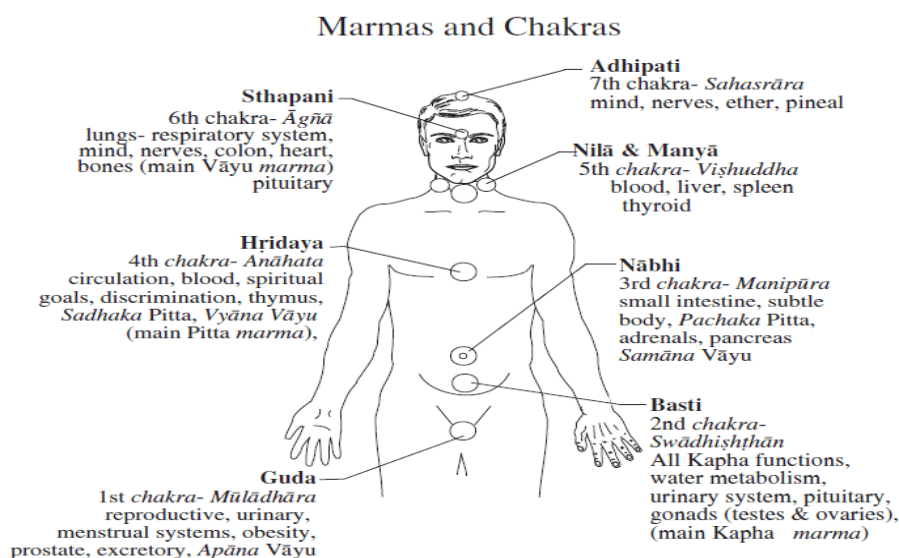
Sadchakra And Marmas:- The *Chakras* are energy fields which are located at different points along the spine. The *Marmas* are the points (or areas) on the skin where there is a strong connection between consciousness and the physiology. Marma and Chakras same on the basis of 1.both have *Prana* or vital power, 2. If injured both have disability of death, 3.

Both are beneficial in spiritual and mental health by its power, 4. *Chakra* have similarly anatomical site as *Marma*.

On the basis of anatomical and functional of chakras are correlated to *Chakras* Corresponding to the seven *Chakras* as.^[29]

SN	Marma	Sadchakra
1	<i>Adhipati</i>	Controls the 7th <i>Chakra Sahasrara</i> , the pineal gland, the nervous system as a whole, the lubrication of the brain, the power of thought and feeling, and the primary elements of life for health, happiness and strength (<i>Ojas, Agni and Prana</i>).
2	<i>Sthapani</i>	Controls the 6th <i>Chakra (Ajna)</i> , and provides the eyes, ears and nose with prana energy. In addition it acts on the pituitary gland
3	<i>Nila/Manya</i>	Nila controls the throat <i>Chakra</i> , the thyroid gland, the blood circulation to the brain and the language
4	<i>Hridaya</i>	Controls all the energy pathways and <i>Marmas</i> of the organism and also the great blood vessels, the respiratory system, the lymphatic system, the channels for distribution of the first essence of food.
5	<i>Nabhi</i>	Controls the third <i>Chakra, Manipura</i> . The main task is to ensure the flow of nutrients along the various digestive stations from the stomach through the small intestine and large intestine to the rectum. The fire at the centre of our life, the digestive fire, <i>Agni</i> , is located here.
6	<i>Basti</i>	Controls the second <i>Chakra</i> , the excretions especially of the urinary organs, but also of the colon, and menstruation. It stores sexual energy and controls the functioning of the sex organs. It is responsible for a wide range of physical functions
7	<i>Guda</i>	Controls the first <i>Chakra</i> and is, as the bladder <i>Marma</i> , involved in control of excretory functions. Pelvic floor exercises directly affect the muscle <i>Marma Guda</i> and strengthen it

Diagrammatic presentation of sadchakras and marma



DISCUSSION

Majour *Marma* points correspond to the seven Chakras or energy centers of the body, while minor points radiate out along the torso and limb. *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. Massage is widely applied in the treatment of Marma.

Marma Chikitsa is used to treat the disease of nervous system with brain. *Marma Chikitsa* is useful to treat traumatic neurological or neurosurgical lesion, traumatic paraplegia, hemiplegia and monoplegia etc. In orthopedic lesions especially prolapsed intervertebral disc 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 substance and neurotransmitters are released like endorphins and enkephalin which send nerve impulse to brain causing the desired effect. Another theory states that the very small electrical changes that occur at Marma points are found to be capable of producing an effect for which they are responsible for triggering the desired effect. The gate control theory of brain states that nerve fibers are large bundles of various sizes; some of them are thick & some are thin. They transmit the sensation of pain while the thick carry the tactile sensation, thus if the thick impulse is increased it selectively blocks the conduction of thin fibers, this is called the gate control theory.

Charak accepts the existence of 107 *Marma*, still he ignores description of their location, structure etc. Emphasis is given to three very important structures of the body such as *Shira*, *Hridaya* and *Basti*, they are called *Mahamarma*. According to *Trimarmiya* *Shira* (head) is related to nervous system, *Hridaya* (heart) is related to cardiovascular system and *Basti* (Bladder) is related to urinary system including the kidneys, bladder and urethra.

Shadchakra are crucial points of energy that we use, where consciously or unconsciously they affect reality and allow us to fully experience and realize events that unfold before us. These focal points are called *Chakras*. *Chakras* are located in important parts of our body such as heart, head, bladder etc. (in place of *Trimarma*). Any organ within the area of these *Chakras* is used to control the entire body and mind activities. There are seven *chakras* in human body, which are located along the spinal cord of a human being and they have unique

attributes and characteristics, they are *Muladhar, Swadhisthan, Manipura, Anahat, Visuddha*, *Ajna* and *Sahastraksh*. Each Chakras influences endocrine glands and nerve plexus and correlated to energy bodies and higher realms.

The main task of Chakras are absorb and distributing Prana (vital force) to our physical body. when the *Kundalini* adds with the Prana, the body become rapid and insight in the higher world body become conscious to get the peak spiritual potent the great mass of *Kundalini* energy lock in the Chakra must be released to travel through all Chakras up to the crown Chakra (Guda Chakra to Sahastraksh Chakra).

CONCLUSION

Chakra: *Sahastraksh Chakra* may be control pittutary gland function and responsible fore activities of nervous system.

Ajnya Chakra may be control the function of pineal gland through *Prana Vata*, it is realted to brain function.

Visudhha Chakra may be control the function of thyroid and parathyroid glands through *Udana Vata*.

Anahat Chakra may be control the function of thymus glands through *Udana Vata* and function of cardiac plexus.

Manipur Chakra may be control the function of pancreas through *Samana Vata* and function of Solar plexus.

Swadhisthan Chakra may be control the function of pelvic plexus and related to gonads.

Muladhar Chakra may be control the function of adrenal glands through *Udana Vata* and function of sciatic plexus.

Marma

The potential of Marma sastra as remained unexpectation.

The understanding of Marma needs better understanding of the principle of ancient anatomy. The management can be classified as acute corrective and subsequent management based on *Tridosha* theory.

The nature of the subsequent management is rejuvenative in most occasions.

Sincere effect have to be made in documentary and incorporating of the traditional offshoot of Marma theory scattered over various part of our country.

Possible clinical effects of Marma chikitsa:- restore the natural function of Oj,Teja and Prana at energy level (i.e.-Chakra region).

- Restore the normal function of Tridosha at internal level.
- Exadicates disorder of body and mind.
- Enhance immune mechanism of the body.
- Boost internal pain killing mechanism.
- Supresse progression of disease.
- Improve overall well being.

Marmas are vital points, centers for the *Prana* and chakra are also energy center of the body. According to *Ayurved* health is the condition of balance *Doshas*, Agni, Malas and also healthy Atma, Indriya and Mana e.t.- *Ayurved* focused on physically as well as mentally health. At present time most of the disease is psychosomatic. *Marma* and *Sadchakra* are enhancing our vital energy and decrease stress level. *Marma* are one of the main pillars of *Ayurvedic* thought and practice. Marma Chikitsa can be used along with all *Ayurvedic Chikitsa* like *Panchakarma*. *Sadchakra* are main component of yogic science and they are related to our body plexus. Sadchkra position in our area meridian of three main organs (heart, kidney & brain) and several endocrine glands.

In *Marma Chikitsa* and *Sadchakra* is the best technique to attain the effects of *Yoga* and *Pranayama* and maintain body homeostasis. Both are non-invasive method of treatment for happy life, it is also helpful to control crime by the changing of mental condition through spiritual power. Marma chikitsa and Sadchakra can be a milestone in the field of Medical science by the proper knowledge and interrelation of them through *Ayurvedic* living anatomy as well as physiology.

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