

UNVEILING THE HEALING POWER OF STHAPANI MARMA: INTEGRATING AYURVEDIC AND SIDDHA PRACTICES FOR HOLISTIC THERAPY

Varsha D. Hulke^{1*} and Shilpa Duddalwar²

¹Professor Department of Rachana Sharir Indutai Gaikwad Patil Ayurved College and Hospital, Nagpur.

²Professor & Head Dept. of Shalyatantra Datta Meghe Ayurvedic Medical College Hospital & Research Centre, Nagpur.

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*Corresponding Author

Dr. Varsha D. Hulke

Professor Department of
Rachana Sharir Indutai
Gaikwad Patil Ayurved
College and Hospital,
Nagpur.

ABSTRACT

Marma points are important locations in the human body that are referenced in several Ayurvedic scriptures. These points are physio-anatomical structures with deep roots, not only surface landmarks. Marma is the center of Prana; it is defined as the point at where Mamsa, Sira, Snayu, Asthi, and Sandhi converge. There are 107 Marma points in the body, according to Ayurveda. They have been divided into many groups by eminent scholars such as Acharya Sushruta and Vagbhatta, according on factors such as location, structure, prognosis, number, and measurement.

If damage is done to any of the Vishlyaghna Marma points, the person injured by the foreign item will live as long as it lodges there; if it is removed, death is assured. If the thing slips out naturally after suppuration, life can continue. Vayu supremacy is directly associated with Vishalyaghna Marma points. The Sthapani Marma, which is

located between the two eyebrows or superciliary arches, is one of these important places. "Varmam" and "Marmam" are two Tamil terms that denote these essential points. Varmam sites where Pranic energy is inhibited or concentrated are manipulated in vramalogy therapy. By stimulating particular Varmam points, held energy in traumatized areas is released and balance is restored. According to Siddha science, Tilartha Kalam is located in the glabella region, the same location as Sthapani Marma in Ayurveda.

In addition to delving deeper into the structures of the Sthapani Marma, this essay will explore how to properly stimulate this specific Varmam point and make connections with Siddha science.

KEYWORDS: Ayurveda, Sthapani Marma, Prana, Therapy.

INTRODUCTION

According to several Ayurvedic texts, marma refers to key locations in the human body. These sites encompass deep physiological and anatomical structures, going beyond basic surface markers. Marma has its roots in ancient Vedic wisdom and is the site of convergence of muscles, veins, ligaments, bones, joints, and life energy (Prana).

Several old Indian texts, including the Samhitas, Upanishads, Puranas, and Vedas, demonstrate the profound comprehension of Marma.

In the Rigveda, it is mentioned that during wars, soldiers and monarchs wear protective garments called "Varma" to cover their Marma points. Because of their spiritual strength, prayers and mantras produce the most effective Varma. Meghnada, the son of Raavana, attempts to overthrow Lord Rama and Lakshmana in the epic Ramayana by using his understanding of Marma points.

Etymology of *marma*

According to Amarkosha, the name "Marma" comes from the Sanskrit phrase "Mri - Manin" or "Mri - Praanatyage," which refers to locations that cause great anguish or death.

According to Acharya Sushruta, Marma is made up of a variety of bones, joints, muscles, veins, ligaments, and spaces where Prana is present.^[1] Marma is divided into five categories according to its region, structure, outcome, quantity, and size.

Classification of *marma*

There are 107 identified Marma sites in the body according to Ayurveda. These points were mainly documented by Acharya Sushruta and Vagbhata and are organized based on many aspects:

1. Area Classification (*Shadang Bheden*)
2. Structural Classification (*Rachana Bheden*)
3. Outcome Classification (*Parinaama Bheden*)

4. Quantity Classification (*Sankhya Bheden*)
5. Numerical Classification (*Parimaana Bhedana*)

Regional classification, also known as *Shadang Bheden*, where the human body is divided into six distinct areas

1. Head (*Shiras*)
 2. Trunk (*Madhyam Sharir*)
 3. Two upper limbs (*Urdhwa Shakha*)
 4. Two lower limbs (*Adho Shakha*)
- *Shakhagata Marma* – 44 total *Marmas*, with 11 in each *Shakha*
 - *Prishtagata Marma* - 14
 - *Urah* and *Udaragata Marma* – 12
 - *Urdhwajatrugata Marma* – 37

This intriguing system was developed by *Acharya Charaka* and *Acharaya Vagbhatta*.^[2,3]

Structural classification (*Rachna bhedana*)

Name of <i>marma</i>	As per <i>sushruta</i>	As per <i>vagbhatta</i>
<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

According to *Parinama* (Prognosis of wound), *Marmas* are divided into 5 types namely.^[4]

1. *Sadya Pranhara* (19)
2. *Kaalanatara Pranhara* (33)
3. *Vishalyghna* (3)
4. *Vaikalyakara* (44)
5. *Rujakara Marma* (8)

This is where the idea of *Vishalyaghna Marma* is applied. These are *Marma* points with a *Vayu* dominance that may naturally subside following suppuration (*Paaka*). There are two *Utkshepa* and one *Sthapani* among the three *Vishalyaghna Marmas*.

Literary review of *varma*

Let's delve into the fascinating realm of Varma, which is the term for important locations on the body that contain Pranic (life) energy. Applying pressure to these locations may result in serious injury or physiological modifications. Still, many diseases can be treated with carefully calibrated pressure administered for predetermined amounts of time.

It's interesting to note that the words Varmam and Marmam, which come from the Tamil and Malayalam/Sanskrit languages, respectively, refer to the same idea—"secret"

Explore the healing realm of Varmam Therapy, in which the manipulation of Varmam points releases blocked Pranic energy, relieving afflicted areas by reestablishing the flow of energy.

Methods of stimulation^[5]

Our bodies are made up of Varmam points with distinct length, breadth, and depth measurements. Kaibaagam and Seibaagam are two effective methods used to trigger these Varmam sites.

Seibaagam is the term for the application procedure itself, whereas Kaibaagam is a specialized technique that uses particular fingers to stimulate spots. Based on Varmam point dimensions, 12 unique and efficient application methods are available that provide targeted stimulation.

Measuring and Determining the right amount of pressure for treatments

Treating diseases effectively requires an understanding of finger measures and the right amount of pressure needed to stimulate Varmam points.

This is when Maathirai, a force unit created specifically for Varmam stimulation, comes into play. Maathirai stands for the force required for our fingers to touch Varmam points.

Different methods of touching the Varmam point result in different levels of Maathirai pressure being applied: 1 Maathirai from the tip to the first middle finger bone; 1/4th Maathirai from the lateral and medial sides of the thumb's nail bed or interphalangeal joint; 3/4 measure when utilizing 3/4 section of this region; and 1/2 Maathirai when using 1/2 portion. On the other hand, novices should apply only 1/4 or 1/2 Maathirai pressure to prevent potential damage from incorrect application.

DISCUSSION

- **Anatomical site:** Located between the two eyebrows or superciliary arches.
- **Type:** Classified as a *Sira Marma* based on structural classification.
- **Number and Measurement:** Singular in number and *Ardha Angula* in *Praman*.
- **Anatomical exploration of *sthapani marma*:** A critical point in the Glabella region.

The Sthapani Marma, which is located in the glabella region between the two eyebrows, is a significant anatomical site. This region is categorized as a Sira Marma and is mostly made up of vascular structures.

This site is anterior to the supratrochlear vein, nerve, and artery. The ophthalmic artery gives rise to the supratrochlear artery, which anastomoses with the supraorbital artery superiorly. Damage to this area may result in subdural hemorrhages or extensive brain hemorrhage, which may be fatal. On the other hand, if a foreign object—like an arrow—stays in place, it might stop excessive bleeding and lower the chance of dying.

The middle meatus is the opening of the frontal air sinuses, which are located in the frontal bone behind the glabella. These sinuses are prone to injury, and even if the skin on the forehead is intact, damage to their mucous membranes may cause bleeding. If clots in these sinuses get infected, it can lead to more serious consequences including extradural abscesses or sinusitis.

Because they allow air and germs to enter meningeal spaces, posterior wall sinus fractures can be lethal. This risk illustrates how injuries to the frontal air sinuses, which are located behind the glabella, can worsen quickly, affecting the duramater or possibly rupturing the nasal septum to release cerebrospinal fluid.

When scalp tears happen, they are thought to be compound frontal sinus injuries. Here, outer Vayu-caused air-filled brain ventricles show how external forces entering the wound site can have deadly consequences.



Anatomical and Energetic significance

Sthapani Marma is one of the 107 Marma points recognized in Ayurveda, serving as a crucial nexus for muscles, veins, ligaments, bones, and joints. Specifically, it is situated in the glabella region, correlating with the Ajna Chakra, or the Third Eye Chakra, which is associated with intuition and insight.

Therapeutic applications

The stimulation of Sthapani Marma has a wide range of therapeutic benefits. Marma therapy, which involves the gentle manipulation of these vital points, is known to enhance the flow of Prana (Life force energy) and can lead to improved mental clarity, emotional balance, and overall well-being.

Techniques and Methods

Massage and Touch Therapy: Gentle circular massages, either clockwise to stimulate energy or counter-clockwise to calm, are commonly used on the Sthapani Marma. Essential oils such as sandalwood can enhance the calming effects, promoting mental peace and clarity.

Light and Energy therapy: Colored light therapy is sometimes used to direct specific energetic responses, aiding in the relief of localized pain or emotional blockages (Chopra).

Integration with yoga: Certain yoga poses and breathwork practices aim to activate the Ajna Chakra, thereby stimulating the Sthapani Marma indirectly to harmonize the flow of energy throughout the body.

Connection with siddha science

In Siddha medicine, the Sthapani Marma is known as Tilartha Kalam. This point is critical in Varmam therapy, which is used to release blocked Pranic energy, thereby restoring balance

and facilitating healing in traumatized areas (TraditionalBodywork.com).

CONCLUSION

According to Sthapani Marma, it might be regarded as the glabella region with vascular structure present. In the space between the two eyebrows is Sthapani Marma.

When foreign objects get stuck in a person's skin or other body tissue, it can seriously harm their blood vessels, tissues, and general health. These foreign objects can burst blood vessels, induce bleeding, and deliver insufficient oxygen to the surrounding tissues, creating anoxic conditions, if they are removed improperly.

Prana, the life force, might be said to be departing the body in such circumstances. But if the foreign body stays in place, a process known as tissue granulation kick-starts the healing process by forming new cell layers that eventually close off injured blood arteries. This reaction may ultimately save a person's life by reducing excessive bleeding.

Health providers must be skilled in managing these circumstances in order to strike a balance between preventing injury and potentially life-saving action. To remove foreign bodies securely and without endangering patients further, medical professionals need to possess the essential expertise and methods.

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