

MARMA CHIKITSA AS A BOON IN SHOOLA- A REVIEW STUDY**Dr. Anita Lather***

(Assistant Professor Dept. of Rachana Sharir) Ayujoyoti Ayurvedic Medical College, Sirsa,
Haryana.

Article Received on
21 Nov. 2021,

Revised on 11 Dec. 2021,
Accepted on 01 Jan. 2022

DOI: 10.20959/wjpr20221-22984

Corresponding Author*Dr. Anita Lather**

(Assistant Professor Dept. of
Rachana Sharir) Ayujoyoti
Ayurvedic Medical College,
Sirsa, Haryana.

ABSTRACT

Vital parts are important for body sensation; *Marma* is one among them. In pain people want to relieve by either means. In this element that control and carries out the various function of the body after some pressure application helps in relieving pain. But if these *Marma* are hurt badly during an accident, lead to cause death also. Medicine taking is also a big burden for some patients, *Marma* points are those which acts as analgesics without medications. In Vedic Science, Chikitsa is divided into four parts *Atharvani*, *Anagirasi*, *Daivi* and *Manushya*. The basics of *Marma* Chikitsa measured as *Angirasi* Chikitsa. Thus, the *Marma* Chikitsa help in maintaining the vitality of the body and action of disease. Hence an attempt has made to recollect the literature about the use of *marma* points in management of any pain in body without medications and along with medications in major disease.

KEYWORDS: Pain, Shoola, Analgesic review.

INTRODUCTION

Acharya Sushruta, the father of surgery has mentioned *Marma* chikitsa as a miracle in treatment of various ailments. He also told about the *marma* as an anatomical consideration of different parts of the body it comes from the word 'mri' that means death or any serious damage to the body and in Sushruta we got the quote about "*marma* as *maryiti iti marmani*". It is a combination of *Mansa* (muscles), *Sira* (veins), *Snayu* (ligaments), *Ashti* (bones) or *Sandhi* (bone-joints) are called *Marmas* (or vital parts of the body) which naturally and specifically form the seats of life (*Prana*), and hence a hurt to any one of the *Marmas* invariably produces such symptoms as arise from the hurt of a certain *Marma*. In aggregate there are 107 *Marmas* (vital spots) in the body.

Various authors has also published book about the *marma* as “Science of *Marma* (in Ayurvedic diagnosis and treatment)” is the first monograph on the subject of *Marma* written by a renowned scholar – physician Dr. S. H. Acharya. *Varmakala* is a technique often used in martial arts of South India, now remaining with certain families as a traditional practice which is summarised very beautifully as a treatment plan of *marma* in various ailments too along with diagnosis.^[1-4]

Pathophysiology about *marma*

In the context of *Ayurveda*, the *Dhatu* is interpret as a material which is present in *Prana vayu* has special play in our body that balances body through circulation. The *Sharira* (body), *Manasa* (psyche or mind), and *Prana* (life of one) The notion of *Agni* in *Ayurveda* is given greatest significance as life or else depends surely on it. *Sharira Vayu* in its fivefold separation such as *Prana*, *Udana*, *Vyana*, *Samana*, and *Apana* is a power rather than a earthly substance. In Upanishads, *Agni* is spoken of as *Prana*.^[5] The account of *Nadivijnana* delineate in Ayurvedic classics is too vague, and Acharya sharangdhar has probably adopted from the spiritualist wisdom of Siddha system. *Nadi* is the pathway of *Prana* and the author explained well about *Nabhi Kurma* in brief., “It is detrimental to puncture or hurt the *Marma* points.” Said in a text about accupunture too. Even it helps in healing psychosomatic diseases too. These *Marmas* points complement 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*.^[6]

In *Ayurveda* we got so much references regarding the disease like *Grahdhasi* (radiating leg pain), *lumbago*, *Aam vata* (Rheumatoid arthritis), (*sandhigata vata*) knee joint pain, cervical spondylosis etc. The role of *Marma* in preventive and promotive health measures was nicely presented and specifically highlighted the application of *Abhyanga* with oil on *Marma* areas. *Nabhi* place an important role in controlling body “it helps in universal stability and vitality of the body.” In compendia of medieval India, there are recipes record to apply medicated juices on *Nabhi* to manage diarrheal effects. This is an important procedure, definitely deserves the scientific validation. In *Ayurveda* we got reference regarding the treatment by pressing the points of *Trimarma* also.^[7]

Some description about *Vedana* as-

Vatika Vedana:-as we can see in description as *Todana* (pricking pain), *Bhedana* (cutting/incising pain), *Tadana* (pain due to blunt injury), *Chedana* (cutting/ excising pain), *Ayamana*

(stretching pain), *Manthana* (gripping pain), *Viksepana* (pulling pain), *Cumcumayana* (tingling sensation), *Nirdahana* (burning pain), *Avabhanjana* (breaking pain), *Sphotana* (bursting pain), *Vidarana* (perforating pain), *Utpatana* (tearing pain), *Kampana* (tremoring pain), *Vislesana* (dislocating pain), *Vikirana* (radiating pain), *Purana* (distending pain), *Stambhana* (stiffness/ ankylosing pain), *Swapana/ Swapa* (anaesthesia), *Akuncana* (spasmodic pain), *Ankusika* (anchoring/ hanging pain), *Atimatra Vedana* (sudden excessive pain), *Vividha Shoola* (different pain). *Paittika Vedana*:- *Osa* (burning pain), *Chosa* (scalding pain), *Paridaha* (burning sensation all around), *Dhumayana* (sensation of hot smoke), *Gatraravakirnamiva pacyate* (sensation of touch by burning coal), *Usmabhivridhi* (increased temperature), *Kshate ksharavasiktavaccha Vedana* (caustic application overwound like pain). *Kaphaja Vedana*:- *AlpaVedanama* (mild pain), *Suptatvama* (numbness), *AVedanam/Aruja* (analgesia), *Parsvasubheda* (pain in flanks) *Tridosaja/ Sannipataja Vedana*:- *Vividha Vedana* (different kinds of pain), *Sarva Vedana* i.e. all the brief varieties of pain.

The *Vatika Sula* (pricking pain) is characterized by being spasmodic having period of exacerbations and recurrence repeatedly with other symptoms such as retention of urine, flatus and faeces. It can be recognized as a prick or tear type of ache. • The *Paittika Sula* (burning type) is very severe and sudden in onset. The colicky pain is associated with thirst, fainting, burning sensation and pain in the heart feels like heart attack.

The *Kaphaja Sula mada shoola* (non frequent less in intensity) colicky pain in the abdomen. It is linked with nausea, cough, malaise, anorexia, excessive salivation, and heaviness of the stomach. The colicky pain is increased after meals and in the morning when patient is empty stomach. In *Sannipataja Sula* all three *Dosha's* get vitiated. The clinical presentation may be varied accordingly.

TREATMENT BY MARMA CHIKITSA

In *Ayurveda*, there is no particular uniform medicine for any kind of pain except systemic involvement is there. *Ayurveda* has no theory regarding pain killers directly. Management of pain depends upon the root cause or we can say *Doshika* predominance responsible for the pain. In conservative pathies like allopathy we can see the pain treatment several analgesics, serratiopeptidase antipyretic drugs anti-inflammatory, chemo trypsin etc and but there is no single treatment for all. Every individual response to pain in a different way or we can see there are not systemic pain killers overall we have to give these above according to symptoms

in any means. In the same way, every analgesic chemical acts pharmacologically in a different way. Only one analgesic training cannot solve the problem of pain. So, the organization of pain management if we see the motive of *marma* we got the answer as Instant pain relief tentative mechanism of action of this might be Stimulation of *Marma* can produce analgesia by secreting several prostaglandin inhibitors, endorphins, interferon and other opioid-like substances which are a hundred times more strong than opium. immediate pain relief by *Marma* therapy is likely within no time.

Most common pain with *marma* points are given below and along with *marma* ailments:

- A. Leg and knee pain - *Kshipra, Gulpha*
- B. Cervical (neck) pain - *Kshipra, Kurpara, Ani marma*
- C. Pain in abdomen - *Kurpara and Urvi marma*
- D. Shoulder pain - *Kshipra marma and Kurpara marma.*
- E. 5 Chest Pain - *Kurpara, Urvi and Ani.*
- F. Sciatic pain - *Kshipra, Gulpha*

One of the modification we can do is during treatment ailment we can get massages combine soft, gentle pressure with the use of *Ayurveda* oils like depending upon the disease it varies.

DISCUSSION

Ayurveda is the science of life which focus upon the quality of life mainly longevity(Swasthya sharir). It covers all the aspects of life either it is individual or social, physical or psychological, philosophical or spiritual, cultural or ethical, economical or political and so on. The first and foremost aim of *Ayurveda* is to maintain the dhatusamya which lead to health and accordingly discussed the preventative and prehistoric as well as healing measures. *Marma* points are specific anatomical location in our body from side to side which the power of these rudiments is believed to go. *Marma* points therapy is the practice of stimulating these spots through gentle massage therapy.^[8-9]

CONCLUSION

In this article, we discover where the *marma* points are situated, brief about *marma* points lastly benefits of *marma* points through massage therapy. In *Ayurveda*, the term *Vedana* is more or less used for the feeling. It may be the feeling of well-being or the feeling of illness. The governance of all kinds of body sensations is the subject of the *Vata*. But during the vitiation of *Vata*, all these functions get disturbed and the excessive activity of vitiated *Vata*

may cause pain sensation. From the above and according to the literature we can conclude that *Marmas* should be stimulated in every type of pain for its analgesic effect. In our body every parts gives treatment hints and which is to be pressed everyday on regular basis told by *Acharya's* has to be followed.

REFERENCES AND BIBLIOGRAPHY

1. Shastri Dr. Ambika Dutta. Sushrut Samhita, Ayurved Tattva Sanddipika Varanasi, Chaukhamba Sanskrit sansthan Varanasi, 2012. Su. Sharir 5/6page-55.
2. Shastri Dr. Ambika Dutta. Sushrut Samhita, Ayurved Tattva Sanddipika Varanasi, Chaukhamba Sanskrit sansthan Varanasi, 2012.
3. Su. Sharir 6/1page-67 3. Bhishagratna Kaviraj Kunjlal. Sushrut Samhita, An English Translation Of Sushrut Samhita Culcutta.
4. Joshi Dr Sunil Kumar. *Marma* Science and Principles of *Marma* Therapy, New Delhi, Vani Publications, 2019 page-40.
5. Joshi Dr Sunil Kumar. *Marma* Science and Principles of *Marma* Therapy, New Delhi, Vani Publications, 2019 page-33 7. Joshi Dr Sunil Kumar. *Marma* Science and Principles of *Marma* Therapy, New Delhi, Vani Publications, 2019 page-40.
6. Dr. S. H. Acharya et al “Science of *Marma* (in Ayurvedic diagnosis and treatment)” Charaka - Home of *Ayurveda*, Jamnagar, India Pages: 182 ISBN 13: 978-0-9800029-2-8 ISBN 10: 0-9800029-2-3.
7. Sukla Acharya Vidyadhara. Charak Samhita. Charak Samhita Of Agnivesha, Choukhamba Sanskrit Prakashan Delhi, 2013. Ch. Su.18/1-4.page 275-276 17.
8. Shastri Dr. Ambika Dutta Sushrut Samhita, Ayurved Tattva Sanddipika Varanasi, Chaukhamba Sanskrit sansthan Varanasi, 2012. Su. Su.17/5page-92 18. Joshi Dr Sunil Kumar. *Marma* Science and Principles of *Marma* Therapy, New Delhi, Vani Publications, 2019 page-53.
9. Shastri Dr. Ambika Dutta. Sushrut Samhita, Ayurved Tattva Sanddipika Varanasi, Chaukhamba Sanskrit sansthan Varanasi, 2012. Su. Sha.6/33page-74.