



ROLE OF *MARMA* THERAPY IN LIFESTYLE DISORDER

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ABSTRACT: -

With its highly efficient treatments like *Yoga*, *Mud* therapy, *Ahara Chikitsa*, and other therapies, *Ayurveda* stands out as a very effective alternative medical system. Another exceptional and active *Ayurvedic* therapy that has great value for both daily living and spiritual practise as well as health and disease is the science of *Marma*. Literally, the word "*Marma*" refers to delicate body portions or regions. It is a precise art to touch someone precisely in the appropriate place at just the right time in order to bring about healing and perfect results for a variety of ailments that are impeding a person's ability to live a healthy life. Pressing *Marma* points releases energy blockages, eliminates excess *Ama*, promotes easy energy flow, nourishes the tissues, and secretes endorphins and cortisol-like hormones, which in turn trigger a calm shut-off response and enhance blood circulation. All these activities lead to improved performance in that specific area.

Keywords: -Marma chikitsa, Lifestyle Disorder, Health

INTRODUCTION: - “Mri- manin-jeevsthane, Sandhi sthane, tatparye ch|”

(Shabdastoma)

The name "*Marma*" is derived from the Sanskrit root "*Mri*," which means "vital parts," and is used to refer to the *Jeevsthana* (seat of life), *Sandhisthan* (joints).⁽¹⁾

According to *Dalhana*, "*Marma*" letter "*Ma*" denotes the *prana*, and the word "*Ra*" denotes the location or seat. Hence, the word *Marma* means the place where the *Pranas* are located or situated.

The word *Marma* comes from Sanskrit origin word "*Méi*" meaning death. The Sanskrit phrase, "*Maryante Iti Marmani*," also means death or serious damage to body or

health after infliction to the point of their situation. Hence, these areas are called *Marma*⁽²⁾.

“*Api ch maramkaritvan Marma|*” (As.Sa.Sh. 7/13)

“*Vishamam spandanam yantra pidite ruk ch Marma tat|*” (As.Hr.Sh. 4/9)

Which ultimately results in death is known as *Marma*. To broaden the definition of "*Marma*" in other contexts, [death-causing] acts are referred to as *Marma*.⁽³⁾ *Acharya Charaka* mentioned important medically significant *Marmas*, but 107 *Marmas* in the body recognised him. He described *Trimarma* (*Hridaya*, *Shir*, and *vasti*).

Acharya Susruta was pioneer of surgery. *Marma* means secret or concealed in Sanskrit. *Marma* point is a junction, as well as the physical location where muscles (*Mansa*), blood vessels (*Sira*), ligaments (*Snayu*), bones (*Asthi*), and joints (*Sandhi*) come together, according to *Acharya Susruta*. By virtue of their nature, *Marmas* are designated locations where pranic currents concentrate. Therefore, any damage to a *Marma* always results in the production of distinctive traits. (Su Sh.6/22).⁽⁴⁾ According to *Acharya Susruta*, there are 107 *Marmas* in the human body. A *Marma* corresponds to a home where each inhabitant has their own space and responsibilities. The three *Doshas* as bioregulators, the five elements as parts of the *Marmas*, the metabolic energy *Agni*, the joy and nutrient substances *Ojasa*, the seven types of *Dhatu*s (tissue), and the mental characteristics (*Sattva*, *Rajas*, and *Tamas*) are all present here once more. We may meaningfully classify *Marmas* based on the way they each reflect the specific activity of the field and the importance of a *Marma*.⁽⁵⁾ The life energy that flows throughout the body is known as *prana*. *Marmas* are the places where *prana* resides, according to *Maharshi Sushruta*. *Agni*, *Soma*, *Vayu*, *Sattwa*, *Raja*, *Tama*, *Bhuatma*, and *Panchnendriya* are all referred to be *Prana*. The *Tridosha* and *Triguna* are the fundamental elements that, in their healthy state, distribute *Prana* throughout the body. *Marma*, which are the seats of *prana*, are thought to be the most significant crucial locations in the body. The *Chetana* happens when an inanimate body (*Jada*) made up of the *Panchamahabhootas* or five components unites with the *Atma* or *Prana*. When someone passes away, their *Prana* is lost while their dead body, or *Jada*, is retained. Dead body produces five subtle elements once more and then returns to the the universe. *SharIra* with *Prana* or *Atma* is referred to as a *Purusha* in need of healing. Health is the harmonious coexistence of all 13 principles- 3 *Doshas*, 3 *Maansik Gunas*, 7 *Dhatu*s—along with the mind and *Atma*. Any deviations in these elements could lead to ill health. *Prana* is the energy that keeps life alive. The life expectancy depends on its strength or quality.

When *Prana* strength is weak, a person's vitality declines. Such circumstances arise in illnesses. However, death happens when *Prana* is lost. Therefore, it is obvious that *Prana* is the element necessary for a healthy lifestyle. ⁽⁶⁾

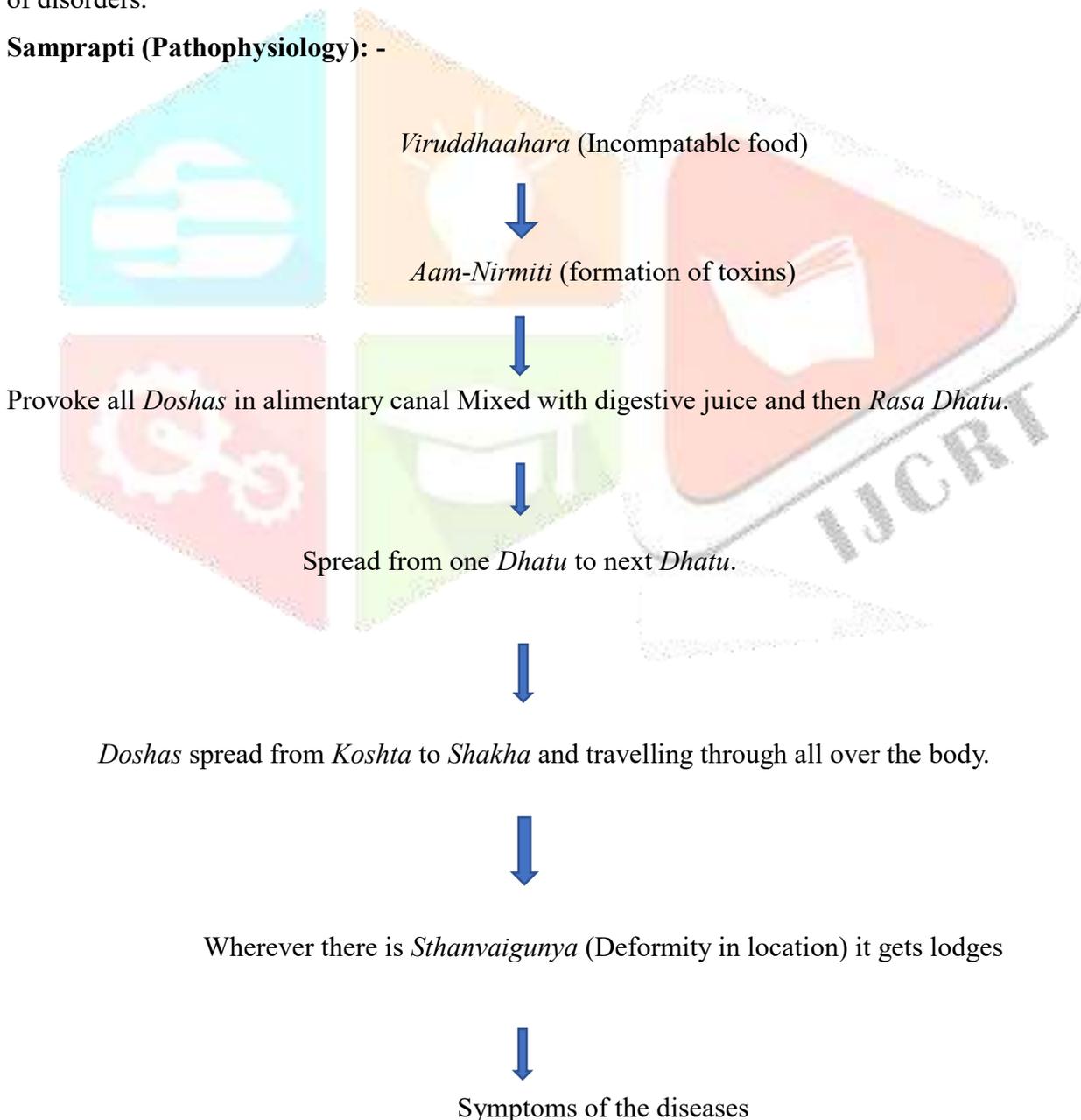
NIDAN OF LIFESTYL R DISORDER: -

[A]Unhealthy diet: -

Today's world has drastically altered our daily routines and eating habits.

Our bodies are exposed to many pollutants as a result of these radical changes in eating habits and lifestyle. The modern lifestyle is partly to blame for the accumulation of toxins in the body, as are a variety of junk foods such sugary drinks, pizza, white bread, industrial vegetable oils, margarine, pastries, cakes, French fries, and potato chips. These foods have a connection to *Viruddha Ahara*. All of these poisons are present in our bodies for a long time in a dormant state, and when certain stimuli are present, they cause a variety of disorders.

Samprapti (Pathophysiology): -



[B]Inappropriate Nidra: -

Diseases caused by *Divaswapa* Itching, rashes, *Kotha*, *Shopha*, *Agninasha*, *Angamarda*.

[C]Lack of physical activity: -

As the importance of physical activity to health has grown in recent years, it is crucial to understand how exercise can prevent and treat common diseases in industrialised nations as well as its effects on secondary and primary prevention. It is also crucial to spread knowledge about how a sedentary lifestyle poses serious risks, lowers life expectancy, and has a negative impact on health costs.

IMPORTANCE OF *MARMA*: -

The three main goals of *Marma* are as follows:

1. It clears obstructions from known as *Shrotas*, energy channels.
2. It restores the *Vata Dosha*, or the air and space elements, to their regular course, especially *Vyana Vata* (a sub-*Dosha* responsible for autonomic nervous system control).
3. It develops emotional, mental, and physical flexibility. After the age of 35 or 40, humans become inflexible; this also affects animals and plants. This is due to *Ama* (toxins) and *Vata*. Degeneration results from an increase in *Vata* in the body. Being fixed in thoughts, feelings, and motions is what is meant by rigidity.

DISCUSSION: -

Marma science is so crucial to a surgeon that it is praised as *Vishayardha* (the second half of the subject).⁽⁹⁾ There are several extremely important anatomical locations in the body that are made up of nerves, muscles, blood vessels, joints, ligaments, and bones that have a secret and enormous life value. For the composition of *Marma*, none of these structures need to be present at once. It might be a *Marma* point even if there are just two constructions there.⁽¹⁰⁾ *Marma* points are regarded as the locations on the body's surface where *Tridosha* (*Vata*, *Pitta*, *Kapha*) and *Triguna* (*Satva*, *Raja*, *Tama*) are present simultaneously. As a result, *Marma* stimulation aids in the restoration of health by harmonising *Tridosha* and *Triguna*.⁽¹¹⁾ The technique can be used at the OPD level of practise because there is no specific infrastructure needed. *Marma* therapy is a non-invasive procedure that can be performed on individuals who are not candidates for other forms of care because of a systemic illness or any other condition. It can also be used as an adjuvant therapy with other treatments, which may hasten the relief of symptoms, particularly pain. Previous research shows that when taken for a long time, continually, and in the right way, this therapy is capable of fully treating the disease. However, because there is not much research, and the sample size is small a conclusive statement cannot be made. This opens the door for extensive study, and if results are encouraging in an adequate sample size, numerous trainees can be provided in *Marma* therapy. According to traditional *Ayurvedic* theory, pain is caused by the *Vata Dosha*. The stimulation of key areas during *Marma* therapy calms the *Vata Dosha*. The method re-channelizes the movement of energy. *Marma* points are seen as portals to the body, mind, and consciousness. The proposed therapy aids

in the removal of *Ama* (toxins) and the cleaning of the channels (*Srotas*), therefore relieving a number of diseases.

CONCLUSION: -

The method under consideration should be tested in clinical trials because it is non-invasive, without adverse effects, and can be used on individuals who are unfit for other therapy methods.

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