A WAY TO UNDERSTAND THE URDHWAJATRUGATA MARMA RELATED WITH SHALAKYA TANTRA

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ABSTRACT
Marma Sharira is a special feature of Ayurvedic Sharira. Sushruta has described Marma Sharira at certain depth. The word Marma (vital area) is found for the first time described in the Hindu Scripture Atharva Veda. During the Vedic period, knowledge of the vital areas of the human body was important part of military science. The knowledge was applied in war, medicine and surgery. The science of Marma was developed by the physician and surgeons of Vedic period to prevent death, treat people suffering from trauma and to attach the enemy. The therapeutic knowledge and manipulations of the Prana and its channels which is situated at Marma are not given the importance in Ayurvedic classics as otherwise seen in Chinese medicine. However, there are some narrations in Ayurvedic books which indicate the fact of above said nations as follow: The effect of massage and medicines applied to the foot sole are carried or nourished to the eye by special Siras, therefore one willing to get good eyesight and health should protect the sole. Urdhwa jatragata bhaga of the body having so many Marma which is very important anatomical sites because injury to this part may be lethal for the body and sensory organs.

Key words: Marma, Shalakya, Urdhwa jatragata etc

INTRODUCTION:
The health of the people reflects the social welfare parameters of any civilized state. This was the valuable achievement of the ancient Indian society. It was the key component of social values and indication of concern shown for the welfare of the common man by the Indian society. In the thousands of years of the history of India from Vedas to the present times, Indian society has proved that only the Vedic system can develop and provide a truly humane and efficient health service to our nation.

A Marma as defined as “maryante iti marman” there is likelihood of death or serious damage to health after infliction to these vital places. Marma is also defined as an anatomical are where arteries, tendons, flesh, veins, bones, joints meet to form the location of life. It has secrete and significant valves at these junctions. The anatomical areas where structures pulsate and where pain exists can be named Marma.

ETYMOLOGY OF MARMA
The word Marma is derived on adding Manin pratyaya to Mri Dhatu. It means Jivasthana - a life site. It means that the site or the spot or place that is vital or mortal is Marma. It is the vulnerable spot or exposed or weak or open or sensitive part of the body. (Monier-Williams Sanskrit Dic.).

The word Marma is used at various places in different context, for e.g.
(i) Joint of Limb or a Joint or Articulation. (Vachaspatyam)
(ii) Anything that requires to be kept secret or concealed or protected.
(iii) Any vital member or organ. (cf.antar)
(iv) Hidden meaning; secret quality; mystery. (MBh; Kav. & c.)
(v) Deep meaning; Extract (Nagesh)

DERIVATION OF MARMA
Acharya Dalhana was apparent about the concept of Marma, so he was able to give the simply best definition to the subject. Literally he conveys whose injury proves fatal is Marma. Here a question arises that according to this derivation injury to all Marma proves fatal, but it does not seem so? Further Acharya
Vaikalyakara aikalyakara takes place, which can further increased pitta cause.

DEFINITION OF MARMA

From the above derivation, an uncertainty remains about the anatomical as well as the functional characteristic of Marma. The following definitions try to clarify these features of Marma:

(i) Acharya Vagbhatta, giving vivid anatomical features of Marma quotes that Marma may be the union of any two or more- the Mansa, the Sira, the Asthi, the Dhamni, the Sandhi with being the continuous seat of Prana or Life.

(ii) Similarly in Ashtanga Samgraha, Acharya Vagbhata specifies the clinical attribute that the site that pains on being hurt and/or palpitate irregularly (visham spandana).

Acharya Susruta designates similar anatomical features as Acharya Vagbhatta but adds to it a unique quality that Marmas are with the grace of nature or by Swabhav the seat of spirit – the soul. Here it is necessary to be clear that in Ayurveda Prana – the Soul and life does not simile each other. Though Prana - the Soul is the utmost necessity of life but in Ayurveda life is said at the communion of Body, Mind, Sense and Prana - the Soul. It is interesting that though giving a vivid description of Marmas in Charaka Samhita Acharya Charaka didn’t find it necessary to define it. This might be due to the use and fame of the knowledge of Marmas in ancient days.

Acharya Sushruta has classified these Marma on the basis of their location in the body, dimension and effects of injury (prognosis). Physician and surgeon in ancient time used the knowledge to heal. In all they have classified 107 Marma, where as in tamil tradition 108 and in kalari tradition number of Marma are 324.

ETIOPATHOGENESIS OF MARMAGHATA:

There are four Sira which carry Vata, Pitta, Kapha, and Rakta situated in Marma and nourishes the whole body. If there is any damage to these Siras resulting into excessive loss of Rakta Dhatu (blood) consequently aggravation of Vayu takes place, which can further increased pitta cause intense pain. Due to increase of pitta Dosha there are symptoms like thirst, dryness, lack of concentration, giddiness, sweating and weakness in the body, which further lead in to death.

There are 37 Marma found in Urdhva vajratruga region that is domine of Shalakya Tantra of Astanga Ayurveda. On this paper main emphasis given on these Marmas and are detailed as under

Table number1: Urdhva vajratruga marmas number origin effect of injury and size

<table>
<thead>
<tr>
<th>Name</th>
<th>Number</th>
<th>Anatomical origin</th>
<th>Effect of injury</th>
<th>Pramana/ Size</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kantha nadi</td>
<td>4</td>
<td>Sira Marma</td>
<td>Vaikalyakara</td>
<td>2 finger</td>
</tr>
<tr>
<td>Matrikanadi</td>
<td>8</td>
<td>Sira Marma</td>
<td>Sadyapranahara</td>
<td>4 finger</td>
</tr>
<tr>
<td>Shringataka</td>
<td>4</td>
<td>Sira Marma</td>
<td>Sadyapranahara</td>
<td>4 finger</td>
</tr>
<tr>
<td>Apanaga</td>
<td>2</td>
<td>Sira Marma</td>
<td>Vaikalyakara</td>
<td>½ finger</td>
</tr>
<tr>
<td>Sthapni</td>
<td>1</td>
<td>Sira Marma</td>
<td>Visalyaghana</td>
<td>½ finger</td>
</tr>
<tr>
<td>Phana</td>
<td>2</td>
<td>Sira Marma</td>
<td>Vaikalyakara</td>
<td>½ finger</td>
</tr>
<tr>
<td>Vidhura</td>
<td>2</td>
<td>Snayu Marma</td>
<td>Vaikalyakara</td>
<td>½ finger</td>
</tr>
<tr>
<td>Utkshepa</td>
<td>2</td>
<td>Snayu Marma</td>
<td>Visalyaghana</td>
<td>½ finger</td>
</tr>
<tr>
<td>Sankha</td>
<td>2</td>
<td>Asthi Marma</td>
<td>Sadyapranahara</td>
<td>½ finger</td>
</tr>
<tr>
<td>Seemanta</td>
<td>5</td>
<td>Sandhi Marma</td>
<td>Kalantarapranahara</td>
<td>4 finger</td>
</tr>
<tr>
<td>Adhipati</td>
<td>1</td>
<td>Sandhi Marma</td>
<td>Sadyapranahara</td>
<td>½ finger</td>
</tr>
<tr>
<td>Avarta</td>
<td>2</td>
<td>Sandhi Marma</td>
<td>Vaikalyakara</td>
<td>½ finger</td>
</tr>
<tr>
<td>Krikatika</td>
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<td>Vaikalyakara</td>
<td>½ finger</td>
</tr>
</tbody>
</table>
1. KANTHANADI MARMA: These are 2 types of Neela and Manya each, located in the neck on the either side of kanthanadi1 (wind pipe) adjacent to each other. The both Marmas refer to a length of 2 finger in width. sometimes these Neela and Manya are together addressed as Dhamni also. Injury to these Marmas lead to dumbness, dysphaisia and loss of taste. The Neela may correspond to the glossopharyngeal branch of carotid artery supplying to tongue and Manya to thyroid artery and cricoid artery which supply to larynx. Any external injury at this site damage the above vessels cause haematoma of vocal cord consequently dumbness, dysphasia2 and damage to glossopharyngeal nerve will lead into loss of taste.

2. MATRIKA MARMA: These are Sira Marma, totally eight in number located four on each side of the neck. they extend to a length of four finger width. In Astanga Hridaya Sambita the location of this Marma is seated to be in Jivha (tongue) and Nasa. Injury to this Marma immediately leads to death. As sufficient description regarding these Marmas is not available hence there are different opinion regarding location of these Marmas. One of the opinion, on the anterior surface carotid artery and jugular vein can be correspond to sirs Matrika and on the lateral side the subclavian artery and on the posterior side of the neck the vertebral artery3. These four of each side of neck amounting to total eight points corresponding to the vasculature which on injury lead to severe bleeding, syncope and death.

3. VIDHURA MARMA: this is Snayu Marma situated behind and below the ear retroauricular on either side of the head. Injury to this point lead to deafness. This is corresponding to ligament of sternocledomastoid muscle tendon, beneath this there is a groove through postauricular branch of facial nerve supplying ear muscle and tympanum. Trauma at this site damage the above said nerve, rupture the tympanum and dislocation of ear ossicle resulting in to deafness.

4. PHANA MARMA: Phana is literally meaning the hood of the serpent. This is measuring half finger of the width, located on either side of the Ghranamarga (nose) interiorly and attached to nasal passage Those corresponds to olfactory fibers reaching the olfactory bulb just behind cribriform plate and the bulb resembling the shape of hood. So there is injury to this place will damage the olfactory bulb resulting into loss of perception of smell (anosmia).

5. APANGA MARMA: The Apanga Marma are the Sira Marma measuring half finger in width. It is located behind and below the tail of eyebrow on either side of Head near outer canthus. Injury to this Marma leads to blindness and dimness of vision. This may correspond to anastamosis of inferior orbital arteries and 6th cranial nerve. Injury to this point cause hemorrhage, damage of 6th nerve and oedema of lid consequently loss of vision and dimness of vision takes place.

6. AVARTA MARMA: It is Sandhi Marma measuring half finger in width. The term Avarta literally indicates the twisting to the curve of eyebrow so called Avarta Marma. Injury at those site will leading blindness and disabled vision. Injury at site transfer the force to optic nerve and also directly to eye ball which cause concussion and injury to the optic nerve and eye ball which lead into loss of vision and diminished vision.

7. UTKSHEPA MARMA: This is situated above the Sankha (temple) near the ending of hairs on the scalp (Keshantah). It is Snayu Marma measuring half finger width. The name of the Marma is probably derived from its surgical importance as it belongs to Vishalyaghana categories generally means to come out or extract. Immediate extraction of the Shalya (foreign body) lead to death. This is corresponding to tendon of temporalis muscle underneath this skull bone having intracranial cavity and the venous sinuses the wall of which are made of covering layers of the brain.

8. STHAPANI MARMA: This is located in between the eyebrow measuring half finger width. The effect of injury is just like Utkshepa Marma. Just beneath this area under skull bone there is venous reservoir of
brain, the superior sagittal and cavernous venous sinuses, so immediately removal of foreign body will cause excessive bleeding.

9. KRIKATIKA MARMA: This is sandhi Marma measuring half finger width located at meeting point of head and neck. Injury to this Marma lead into shaking head. It is corresponding to suborbital region where skull is attached with atlas and supported by ligamentum nuchae and captis muscle which keep the head in extension.

10. SHANKHA MARMA: it is situated above the end of eyebrow Bhruo Pucchantaupari and between ear and forehead (Karna Lalatoormadhye), measuring to a length of half finger width. Injury to this Marma results into death. Anatomically it is corresponding to temple which superficially assumes triangular shape and it is constitute of parietal, frontal, maximal portion of skull and the ears.

11. ADHIPATI MARMA: It is a Sandhi Marma half finger in width, located at the top most portion of the body as a chieftain. This is corresponding to Brahma Rendhara through when the soul leave the body will be considered. Inside the forehead and superiorly is located the conjoinment of Sira sandhi, which is representing outwardly by spiral of hairs on the top of the skull where injury leads to death. This is region of anterior fontenele on the vertical groove of frontal bone. Underneath this sagittal sinus of brain and sulcus between two hemisphere of the cortex are found. This falls interiorly on the line passing through mid-brain, brain stem and spinal cord.

12. SHRINGATAKA MARMA: It is located at the Union of Sira supplying to the nose, eyes, ears and tongue and measuring a length of four finger width. This is also found in context of Nasya karma and disease Pinasa. The invariably correspond to anterior fossa of skull i.e. cavernous sinus where many vessels supply to the nose, ear, eye and tongue are found. Some has correlated it with paranasal sinuses particularly ethmoidal, sphenoidal and frontal sinus which lies in vicinity. Here the course of cranial nerve 3rd, 4th, 5th and 6th are also found. Injury to this place may cause cavernous sinus thrombosis or thrombophlabitis.

13. SIMANT MARMA: The word Simant means the place of union or suturing. They are located on all the four side of head and five in number measuring four finger in width. This is the weakest point of skull, injury at this point cause concussion, hemorrhage or damage to the cortex or inside the brain. This disturb the normal pattern of neurons, also after injury there is inadvertently generate abnormal nerve connection consequently lead to giddiness, lack of concentration and epilepsy attact.

CONCLUSION:
Out of 107 Marmas about 34.5 percent 37 Marma are found above the clavicle Urdhvajatrugata. These are mainly Vaikalyakara, Sadyapranahara and Kalantararpanahara in nature and constituted by Sira and Sandhi. So, head is assigned as Uttamanga. Marmas are the structures or locations with multisystemic involvements and where various organizations like Mansa, Shira etc with subtle Prana - the Soul in the form of Agni, Soma or Vayu congregate to vitalize that precise spot. Hence injury to which leads to hazardous consequences varying from pain (Rujakar Marma), palpitation (Vishalagnya Marma), Dysfunction (Vaikalyakar Marma), to lethalness (Pranahara Marma). The concept of marma in Ayurveda, chakras in Yoga and meridian system in Acupressure/Acupuncture resemble each other closely. Marma can be viewed as the meridian point system of Ayurveda, corresponding to organs, nerves, and bodily systems. Through stimulation of marma by means of Abhyanga (massage), Mardana (Acupressure), Aroma therapy, Pranic healing, Herbs (lepa), Raktamokshan (blood letting) and Agni karma, the Prana (life energy) can be directed to remove blockages and stimulate energy flow, thus resulting in a healthy state of body, mind and spirit.

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