

The Concept of Marmas with Special Reference of Yoga



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Abstract

A constant re-examination of facts in the essence of science the esteemed sharir Rachana with scientific approaches of ancient treasure, apart said by the ancient Acharya is need to be explain today. A detailed knowledge of anatomy and detailed pathological significance is mandatory for yoga physician to diagnose, to prognosis as well as management of the disease and health as a whole. Ayurveda has elaborated the knowledge of vital points under marmas.

Hence with, the textual knowledge , examination, significance of these lethal points cannot only utilized for safety purpose but also can applied as therapeutic points for the practice of Yoga. So these are very essential to be educated, interpreted and applied in preventive and curative ways.

They are the focus of various yoga practices, particularly those involving prana (vital energy). This is because marmas are important parnic centers. They also hold negative emotions and nervous tension(particulary vata). Through working on marma points, we can control our sensory and motor organs and eventually the entire mind, body complex, affording us easy access to the higher realms of yogic consciousness.

The chief aim is to treat an individual with the basis of cultural and philosophical atmosphere and to have the actual and clear view of the lethal points residing in the body and to know the practice of yoga and making them work for us, thus to bring comprehensiveness to marma vighyan.

Key words marma, Yoga, Pranayama, Pratyahara , charka.

Introduction

Marma shastra is an ancient art of healing Acharya sushruta described 107 energy amplification points in the human body which are directly connected to the chakra system to facilitate the circulation of vital force energy all over the body. These points are known as marma points. These points direct and control prana (vital energy) to the functional level of the body.

From these we can see that marmas are related to the energies of body,mind,prana and doshas. They are key connecting points to all aspects of our energies from the inner most consciousness to the outer most physical organs. There are several classical Ayurvedic definitions of marmas which are as follows:-

Charaka define marmas as site where muscles, veins, ligaments, bones and joints meet together, though all these structures need not to be present at each marmas. This explains marmas as important connection center or crossroads in the physical body.

According to Vagbhata, marmas are sites where important nerves come together along with related structures like muscles and tendons, a similar definition to that of charaka. He says that sites which are painful, tender and show abnormal pulsation should also be considered as marma or vital points regardless of their anatomical structure.

According to sushruta, marmas are places where the three doshas are present along with their subtle form as Prana,Tejas & Ojas and the three gunas of sattva, rajas and tamas. This means that marmas control not only the outward form of the doshas, but their inward essence. Marmas help maintain our immune system and can be treated in order to boost its powers.

According to Dalhana, " what can cause death if injury is a marma" while marmas do not always result in death, their impairment causes various diseases that can be difficult to treat.

Marma shastra shows us how to balance this energy in chakra and the circulatory system via the marma points, it shows us how to get the body and mind in balance. Any disease can be cured accurately by knowing the affected marma points. The practice of yoga which are used to

point the way, enhances a great amount of energy. In marma shastra the practice of yoga are used to channel energy from the chakra system through the marma points.

The Yoga in its deeper sense is a spiritual science of self- realization. The science of Yoga employs many practice and techniques. Asanas or Yoga postures work on our physical body to release stress, eliminate toxins and balance our physical energies. Asana is followed by internal methods of pranayama and pratyahara to clam and balance our vital energy and sensory impulses so that they do not disturb the mind.

Patanjali Yog sutra focuses on means and stage of achieving ultimate liberation through Samadhi (unification and consciousness) through Asthanga Yoga. Asthanga yoga gives eight progressive steps of yoga sadhna. Every steps is thoughtfully developed to improve one's present stage and prepare for next stage.

The eight stage of Asthanga yoga are:

Yam - The code of conduct. It incorporates Ahimsa (Non Violence), Satya (Truth), Asteya (Non Stealing), Brahmcharya (Control over senses), and Aparigraha (Non Greediness).

Niyam – The Self Regulation. It contains Shouch (Cleanliness), Santosh (Contentment), Tap (Austerity), Swadhyay (Study of scriptures), Ishwar Pranidhan (Devotion & surrender to God)

Asana - Postures of health and harmony.

Pranayama - Control & balance of Prana (life force)

Pratyahara - Control of senses and going beyond them.

Dharna - Awakening concentration

Dhyana - State of meditation

Samadhi - Ultimate oneness, consciousness & liberation.

Traditional Yoga reflects the physiological view of Ayurvedic medicine with its doshas, tissues and channel systems, including the role of marmas. Marmas are related to the chakra and nadi systems emphasized in yogic thought.

Aims and object

1. We will present the main factor of correlation of the marmas and Yoga.
2. To make awareness about theory and practical inclusion of science of letha Ayurvedic marma for therapeutic effect related to the practice of yoga.
3. Our main objective is to apply the science of yoga in diagnosis, prognosis and therapeutic measures according to marma jivasthanam.

Material and Methods

1. On the basis of textual reference available in ancient text this study has based on the marma especially for yoga.
2. In the present article the author has tried to present same ideas with the help of references available in the vedic literature.
3. Magazines, journals, periodicals. Internet material and research papers relating and enrichment of task.

Marmas and Yoga Practices

Marmas are an important factor to consider in regard to all yoga practices from physical postures to pranayama and meditation. They are an integral part of yogic thinking and the yogic understanding of both body and mind.

A. Marma and yoga Asana

One of the main purposes of the yoga Asana is to insure the right flow of prana through the various marma regions. As many marmas are located in the joints. Asana help to keep the marmas clear and energized. Therefore, it is important for an effective Yoga Asana practice to consider the condition of the different marmic centers in the body, aiming at bringing better circulation to the those marma regions that are stiff or tense. Marmas indicates the need to exercise the surrounding muscles and joints properly.

Below are few suggestive indications as this is an important yoga asana in itself outside the main scope of the article.

1. Sitting pose in general, but particularly the lotus pose (padmasana), protect the marmas for the practice of meditation and for internalization of our energies of prana and mind.
2. The bound lotus (baddha- padmasana) in particularly is a pose for locking and holding marma energy at an internal level.
3. Twists are excellent for unlocking marma energy generally, through proving the flow of prana through the nadis, particularly for marma in the back, hips and shoulders.
4. Standing and extending poses (like- trikonasana, virbhadasana, parsvakonasana or padangusthasana) serve to open and expand the marma system, connecting it with external sources of prana and vitality.
5. Backward bends (like- urdhva-dhanurasana) generally open the marmas located on the chest and the front of the body and can strongly stimulate marma energy.
6. Forward bends (like- janu-sirasasana and pascimottanasana) are better for marmas on the back of the body and more calming to marma energy.
7. Poses that bring the chest forward like upward facing dog and the cobra poses (like- urdhvo- mukhavasana and bhujangasana) are good for stimulating marma in the chest.

Tridoshik composition according marma and Yoga asana

These vulnerable points of the body are also a union of Vata, Pitta & Kapha with their subtle forms Prana, Tejas (Agni) and Ojas (Soma). (su.sh.6/22)

- A. Yoga practice like Mula bandha, which seal the energy in the root charka, are excellent for marmas at the base of the spine and for regulating Vata in this area of the body.
- B. Yoga practice like Uddiyana bandha which at opening up the solar plexus, are excellent for marmas in the stomach region and for regulating Pitta in this area of the body.
- C. Yoga practice like Jalandhra bandh and the more practice of Ujjayi- pranayama are excellent for

marmas in the throat region and for regulating Kapha in this area of the body.

Pranayana according marma

Marmas as pranic centers can be easily affected through paranayama. Through paranayama (yogic breathing) we increase the flow of parana through the chakras, nadis and maranas most noticeable in this regard is the practice of "alternate nostril breathing."

1. We can use the right nostril breathing (breathing through the right nostril and release through the left nostril) which is heating in nature to energize the marmas on the right side of the body.
2. We can use the left nostril breathing (breathing through the left nostril and release through the right nostril) which is cooling in nature, to energize the marmas on the left side of the body.
3. "Bhastrika" pranayama to open the marmas in the region of the head.

Pratyahara according to marmas

The main aspect of yoga practice that actively considers the use of marmas is pratyahara. Pratyahara mediates between the outer factors of yoga-specifically Yogasana that works upon the physical body and the inner factor of yoga – specifically Dhyana (meditation) that works upon the mind. Pratyahara is placed between pranayama and Dharana. It serves to take the prana inward, which free it for both spiritual and healing purposes.

Common physical forms of Pratyahara consist of relaxation –tightening exercises and releasing the energy in various muscles and joints, which affects related marmas. This clear the energy in the organs and system that the marmas control.

Each marma has corresponding organs, systems, senses, nadis and chakras that it rules over. Through working on the particular marma, we can control or affect these factors in various therapeutic ways. However, we have presented their correlation relative to the marmas and Yoga in a table below including the chakras, nadis and bodily systems relative to each other.

Marmas	Yogic marmas regions	Nadis	Chakras	Bodily system
Guda	Anus	Alamubusha nadi	Muladhara chakra	Excretory system
Kukundara vitapa	Root of the urethra & middle of the hip region	Kuhu nadi	Svadhishthana chakra	Urino-genital system
Nabhi	Navel region	vishvodhara nadis	Manipura chakra	Digestive system
hridaya	Center of the Heart	Varuna nadi	Anahata chakra	Circulatory sytem
Nila, Manya & Ansa	Base of the throat	Sarasvati nadi	Vishuddha chakra	Respiratory system
Sthapani	Middle of the brows	Sushumna nadi	Ajna chakra	Nervous sytem
Right Phana	Root of the nose	Pingla nadi	-	Nose sense organ
Left Phana	Root of the nose	Ida nadi	-	Nose sense organ
Right Apanga	Center of the eyes	Pusha nadi	-	Eyes sense organ

Left Apanga	Center of the eyes	Gandhari nadi	-	Nose sense organ
Right Vidhura	-	Payasvini nadi	-	Ear sense organ
Left Vidhura	-	Shankhini nadi	-	Ear sense organ
Right Kshipra and Talahrida ya	Right thumb and big toe	Yashasvati nadi	-	Right side of the body on both hands & feet
Left Kshipra and Talahrida ya	Left thumb and big toe	Hastijihva nadi	-	Left side of the body on both hands & feet

Conclusion

1. We should view marmas and Yoga more in terms of pran and energy than in simply physical location. There are three levels of energy centres that link the body to the mind and higher consciousness-the chakra (6), the nadis (14), and the marmas (107).
 - A. The chakras are the energy centres of the subtle body that are located along the spine.
 - B. The nadis are the subtle channels that run from the chakras to various points on the body and energize our physiological systems.
 - C. The marmas are sensitive regions that develop from the nadis. They distribute the pran (energy) from the chakras and the nadis through the whole body. They can be felt as certain points on the body. Therefore, we can understand marmas as a development of the physical level of the energies that originate from the chakras and the nadis.
2. However we have presented their main factor of correlation relative to the marmas and Yoga in a table above, including the elements, sense and motor organs, chakras, nadis and bodily systems relative to each.
3. The important point which is to be remembered is that through treating their respective marmas, we can treat the according nadis, elements, sense and motor organs and other factors associated with the chakras for the practice of Yoga.

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