A REVIEW ON STUDY OF MARMA SHAREERA WITH REFERENCE TO SANDHI MARMA

Radheshyam Sharma

Associate Professor, Department of Rachana Sharir, Shri Ayurveda Mahavidyalaya, Nagpur, Maharashtra, India

Email: drradheyshyams@gmail.com

ABSTRACT

Marma is a specific anatomical location where five structures of human body viz. Mamsa, (Muscles), Sira (Vessels), Snayu (Ligaments), Asthi (Bones) and Sandhi (Joints) fusion together at one point. The word sandhi holding together or joining, it is the place where two or more articular surfaces of bones are joined together is known as Sandhi. Acharya Sushruta has considered Sandhi as those in between two bones and that the joints in between mamsa peshi, snayu and sira. Sandhi Marma are Janu, Kurpara, Seemanta, Gulpha, Manibandha, Adhipati, Kukundara, Avarta, Krukatika. Sandhi marma viddha lakshana as explained by Acharya Vagbhata are Vastu Shookavakirna, Rudhe, Kunihi (shortening of arm) Khanjata (lameness), Bala cheshta kshaya (decrease of strength & movement), Shosha (emaciation), and Parva shopha sandhija. Sandhi in the human body are more prone to have injured during any accident so need utmost care while performing surgical procedures or treating any diseases of sandhis.

Keywords: Sandhi, Marma, Manibandha, Khanjata Kukundara, Avarta

INTRODUCTION

Ayurveda deals with scientific study of the subject Shareera Rachana (Human anatomy) in details. In all Bruhatrayee, the Sharir sthan is illustrated in various parts starting from Embryo developments for human anatomy. Knowledge of human body is the very foremost step in the world of medical science. “Sharir” means human body and “Rachana” means structure. So Sharir Rachana is the branch of Ayurveda which states a detailed description of the structures in human body. This branch consist knowledge about bones, muscles, blood vessels, strotas, joints, vital organs etc. It also gives knowledge of Garbha sharir, Kala and Marmas. Marma: The word ‘marma’ is derived from Sanskrit term mrunj-maranne or mru pranathyage. (Mru + Maneen=Maruman) It means that which causes death or death like despairs.¹ Marma is a specific anatomical location where five structures of human body viz. Mamsa, (Muscles), Sira (Vessels), Snayu (Ligaments), Asthi (Bones) and Sandhi (Joints) fusion together at one point.² Acharya Charaka has opined that it is the site of Chetana, hence the sensation of pain will be more in this region compared to other parts of the human body.³ Further he has narrated about the importance to the Trimarmas. These are Shira, Hridaya and Basti. He also mentioned that according to the surgeon point of
view, total numbers of Marmas are 107 in Siddhi sthana and as well as in Shareera sthana and explains about Sandhi’s in Charaka Vimana. Acharya Sushruta gave much importance to Marma, he gave detailed description on Marma, their types, numbers, locations, symptoms if they injured in Shareera sthana. Acharya Vagbhata says that those sites which are painful on application of pressure and shows abnormal pulsation should also be considered as Marmas. There are total 107 vital marmas presents in our body.7

Objectives:
To study sandhi marma shareera with reference to manibandha marma.

Methodology:
A systematic review was done from various Ayurved Samhita and textbook for Rachana sharir and published journals for reviewed for said subject to elaborate as well as to understand the concept of Marma in scientific way and its clinical utility in present practice.

Classification of marma:
Total 107 marmas are classified into five different categories as follows-
1. Structural classification (Asrayabhedena)
2. Dimensional classification (Manabhedena)
3. Regional classification (Shadangabhedena)
4. Traumatological classification (Vyapathbhedena)
5. Numerical classification (Sankhyabhedena)

Acharya Sushruta mentioned that marma vastu or constituting elements of marma are Mamsa, Sira, Snayu, Asthi and Sandhi. He classified marmas such as Mamsa marma, Sira marma, Snayu marma, Asthi marma and Sandhi marma with the number are 11 mamsa marma, 41 Sira marma, 27 Snayu marma, 8 Asthi marma and 20 Sandhi marma.8

According to Acharya Vagbhata there are 10 Mamsa marma, 8 Asthi marma, 23 Snayu marma, 9 Dhamani marma, 37 Sira marma and 20 Sandhi marma.

Table 1: Classification of Marma according to Tridosha, number and Parinama (Effect after Injury):9

<table>
<thead>
<tr>
<th>Sr.no.</th>
<th>Type of Marma</th>
<th>Number</th>
<th>Mahabhuta</th>
<th>Effect after Injury</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Sadyo Pranahara</td>
<td>19</td>
<td>Agni</td>
<td>Immediate loss of Agni Mahabhuta causing death immediate or within one week</td>
</tr>
<tr>
<td>2</td>
<td>Kalantara Pranahara</td>
<td>33</td>
<td>Soma &amp; Agni</td>
<td>Immediate loss of Agni Mahabhuta but gradual loss of Soma Mahabhuta (i.e. within one month)</td>
</tr>
<tr>
<td>3</td>
<td>Vishalyagghna</td>
<td>03</td>
<td>Vayu</td>
<td>These are predominant of Vayu. As long as Vayu stays inside obstructed by the tip of the Shalya the person lives but as soon as it is extracted, he dies or if the Shalya comes out after suppuration, then also survives.</td>
</tr>
<tr>
<td>4</td>
<td>Vaikalyakara</td>
<td>44</td>
<td>Soma</td>
<td>Marma causing disabilities are predominant of Soma Mahabhuta, due to firmness and coldness sustains life.</td>
</tr>
<tr>
<td>5</td>
<td>Rujakara</td>
<td>08</td>
<td>Agni &amp; vayu</td>
<td>These Marma causes pain. They have predominant qualities of Agni and Vayu Mahabhuta.</td>
</tr>
</tbody>
</table>

Panchamahabhuta and Trimarma: According to Ayurveda, the living body or shareera is composed of Panchamahabhuta (Prithvi, Aap, Tejo, Vayu and Akasha) and Atma. The Atma is first Nirvikara and it becomes vikarayukta when it comes in contact with panchamahabootatmaka shareera. As per Ayurveda health is defined as a living being is the state when the three doshas, the agnis, the dhatus and malas are functioning normally and if its atma, indriya and mana are in a pleasant condition. Acharya Sushruta has given a broad spectrum meaning to the word prana. Agni, Soma, Vayu, Satwa, Rajah, Tamah, Bhuthatma and Panchendriyas are called as Pranas.10 Agni endures life by parinamam, kapha by poshanam, Vayu by chalanam (conduct, regulate and integrate all functions of the body) Satwa, Rajah, Tama guna of the body converts themselves into manas. Panchendriyas sustain by sensory perceptions and bhutatmas by its animating nature. This is the perception of marma in human body. Similarly, Acharya Sushruta’s classification of marma
into agneya, soumya and vayavya, can be considered as indirectly related with the tridosha siddhanta. Acharya Charak describes Trimarma as clinical point of view. He has considered only these trimarma because these are the regulators of all activities of our body like Shira (Head) as central nervous system, Hriday (heart) as cardio vascular system and Basti (kidney, ureter, Bladder) as urinary system hence Trimarma known as root of life.

Sandhi Shareer: The sandhi word is derived from the root word ‘Sam+Dha+ki’. The word sandhi means Sandhanamiti i.e. holding together, joining or binding. The place where two or more articular surfaces of bones are joined together is known as Sandhi. Acharya Sushruta has considered Sandhi as those in between two bones and that the joints in between mamsa peshi, snayu and sira. Sushruta has mentioned a total number of 210 sandhi in the shareera. Out of these 68 are present in the shakhas, 59 in the koshta and 83 in greeva pratyoordhwam.

Sandhi Marma: Sandhi marma is one among them and it is 20 in number. They are Janu (02), Kurpara (02), Simanta (05), Adhipati (01), Gulpha (02), Manibandha (02), Kukundara (02), Avarta (02) and Krukatika (02). Out of the 20 sandhi marmas 10 are vaikalyakara, 05 are kalantara pranahara, 04 are rujakara and 01 is Sadyapranahara (can dead immediately if hurtled severely). Acharya Sushruta and Vagbhata has in similar opinion about the number of sandhi marma. Both have mentioned twenty marma and they are Janu, Kurpara, Seemanta, Gulpha, Manibandha, Adhipati, Kukundara, Avarta, Krukatika. If the sandhi marma gets injured the person feels as though the injury site is covered with thorns. There will be shortening of the limb after healing. It may also lead to marked decrease in mobility and strength. It may also cause lameness, scrawniness and swelling in the joints.14

Table 2: Showing Sandhi marma as per Acharya Sushruta and Vagbhata:

<table>
<thead>
<tr>
<th>Sr.No.</th>
<th>Marma type</th>
<th>Sushruta</th>
<th>Vagbhata</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Janu</td>
<td>02</td>
<td>02</td>
</tr>
<tr>
<td>2</td>
<td>Kurpara</td>
<td>02</td>
<td>02</td>
</tr>
<tr>
<td>3</td>
<td>Simanta</td>
<td>05</td>
<td>05</td>
</tr>
<tr>
<td>4</td>
<td>Kukundara</td>
<td>02</td>
<td>02</td>
</tr>
<tr>
<td>5</td>
<td>Gulpha</td>
<td>02</td>
<td>02</td>
</tr>
<tr>
<td>6</td>
<td>Manibandha</td>
<td>02</td>
<td>02</td>
</tr>
<tr>
<td>7</td>
<td>Adhipati</td>
<td>01</td>
<td>01</td>
</tr>
<tr>
<td>8</td>
<td>Avarta</td>
<td>02</td>
<td>02</td>
</tr>
<tr>
<td>9</td>
<td>Krukatika</td>
<td>02</td>
<td>02</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>20</td>
<td>20</td>
</tr>
</tbody>
</table>

DISCUSSION

The definition of Sandhi as given in Ayurveda as “the union” of any structure. This may be the union of mamsa, sira, snayu, asthi etc and they are told as innumerable. But Acharyas have considered mainly the assembly place of bones as the Sandhi. Even in modern anatomical textbooks we can get the references of sandhi as a meeting place of two or more bones. These references are similar as that mentioned by our Acharyas. Marma are the vital points existing in the body which causes pain, injury or even death when getting assaulted. Marma is a site where number of tissues gathers together and accounted as vital part. Marma are the vital points when hurtled severely can cause severe pain, irregularity, or even death so need utmost care while performing surgical procedures.15 The Sandhi marma viddha lakshana as explained by Acharya Vagbhata were Vastu Shookarivakirna, Rudhe (the site of injury feels as though full of thorns, even after healing of the wound) and Kunhi (shortening of arm) Khanjata (lameness), Bala cheshta kshaya (decrease of strength & movement), Shosha (emaciation), and
Parva shopha sandhija (swelling of joints). Marmas are vital points, centres for the Prana. Marma points also help to balance Tridoshas and Trigunas since it involves various pranas like; vayu, sattva, agni, rajas and atma. They can be used specifically for the diagnosis and treatment of disease or generally for promoting health and longevity. Marma therapy can be used along with all Ayurvedic therapies like Panchakarma.16

CONCLUSION

Acharya Sushruta has considered Sandhi as those in between two bones and that the joints in between mamsa peshi, snayu and sira. Marma are the vital points when hurtled severely can cause severe pain, irregularity, or even death. Sandhi in the human body are more prone to have injured during any accident so need utmost care while performing surgical procedures or treating any diseases of sandhis. So, it is needed to learn marma as well as sandhi in details with relevant clinical aspects for well being of human being to serve them for the best.

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