



A BREIF STUDY OF MARMA AND YOGA

*¹Dr. Karun Vashist, ²Dr. Subhash Upadhyay and ³Dr. Sakshi

¹PG Scholar, Department of Rachana Sharira, Sri Ganganagar College of Ayurvedic Science and Hospital, Tantia University, Sri Ganganagar, Rajasthan.

²Professor and HOD, Department of Rachana Sharira, Sri Ganganagar College of Ayurvedic Science and Hospital, Tantia University, Sri Ganganagar, Rajasthan.

³Associate Professor, Department of Rachna Sharira, Sri Ganganagar College of Ayurvedic Science and Hospital, Tantia University, Sri Ganganagar, Rajasthan.

*Corresponding Author: Dr. Karun Vashist

PG Scholar, Department of Rachana Sharira, Sri Ganganagar College of Ayurvedic Science and Hospital, Tantia University, Sri Ganganagar, Rajasthan.

Article Received on 14/07/2023

Article Revised on 03/08/2023

Article Accepted on 24/08/2023

ABSTRACT

Marma and Yoga are the most important topic in the Ayurveda. 'Marma' word come from Sanskrit word 'Mru' which means to kill. It is 107 in number and categorized in term of their effect on the vitality of the body. Marma points, often known as the 'seat of life', are significant, crucial locations in the body (Prana- vital life force). Any point on the body where two or more different types of tissue, such as muscles, vein, ligaments, bones or joints, connect is known as Marma point. These sections hold a special place in the science of surgery because any injury to them could result in loss of function/ sensation, incapacity or even death. They are known as 'Shalya Vishayardha' (half of the entire science of surgery). Like Ayurveda, the philosophical philosophy of Yoga derives from the Vedas and has been practised for thousands of years. Yoga, on the other hand, takes a complete approach to self- discovery that covers behaviour, diet, ethics and morality, but most importantly, Meditation. Our bodies are brought to rest and our minds are brought to silence via the mental practise of Yoga known as Meditation. We fully balance and solidify the secrets of Ayurveda through Yoga. In ancient practices use of Marma science in both as self defence and as a therapeutic for healing purpose. The goal of this article is to cover the key purpose of the Asanas used in Yoga and their effects.

KEYWORDS: Ayurveda, Marma, Yoga, Asanas, Marma therapy.

INTRODUCTION

Ayurveda is most the reliable, complete ancient science. We have inherited a very old infact the oldest vedic system medical system across the globe. Marma science is the part of vedic science. Since the very beginning of Vedas, around 4000 B.C., people known about Marma. The first reference is found in Rigveda.^[1] In Atharvaveda also we find the find the references for the protection of chest.^[2] The word 'Marma' word comes from Sanskrit word 'Mru' which means to kill. Marma is an important topic in Ayurveda.^[3] Marma points are the 'seat of Prana(life).^[4] Marma refers to the body's weaker region or section, any injury to these section or region may leads to loss of functioning, weakness, loss of sensation, severe pain or even death.

In different regions Marma science is known and understood with different name like Varma-kalai in Tamilnadu, Angampora in Sinhalese, Marmakala or Kalaripayattu in kerala. In Siddha system of medicine Varmam is the branch in which involves a special kind

of therapy based on vital ponits called Varma ponits present in the Shareera.^[5]

Review of Marma

1. According to Acharya Vagbhata:-

Ma Prana Tsya.....Marma Shabda Nirvacnam.^[6]

According to Acharya Vagbhata, The term Mah represents Prana and Ma denotes Sthana, hence where Prana resides is called Marma. Define as a place or point where in an injury leads to Vishama Syandana, Peeda, Ruk or may lead to death.

2. According to Dalhana:-Marayante Iti Marmyani

An injury to specific point or place(Marma) may leads to death.

3. According to Arundutta:- Shaloka:- *Api ch Maran....va Iti.*

Marma is the term, which results in death or refer to any activity that results in death.

Marma in Vedic Kala

Knowledge of Marma exits from very prehistoric time of

Vedas back around 4000BC.

The Rigveda is the earliest source to include terms like Varma or Drapi, which relate to some sort of body armour or corset to shield the body from attack of enemy. It mentioned prayers and mantras as the most effective forms of defence for the Marmas^[7], which is symbolic of the spiritual aspects of ancient science. In verse Rigveda 1/61/6 we got a reference where god Indra defeat the demon by striking on his Marmasthana with his Vajra.^[8]

In Atharvaveda (Atharvaveda7/123/1; 8/3/14,17; 11/12/26)^[9] Marma as a crucial portions. If Marmasthana is destroyed by injury it leads to death. Due to numerous wars, plastic surgery was practice in this period. God Ashwini Kumaras performed plastic surgery to patient whose limb was amputated and restored movement of the injured limb.

In Yajurveda, warriors and troops wore a protective gears (helmet, arm proof metallic guards) before going to battlefield to protect Marmasthana.^[10]

Marma in Upanishadas

In Garbhounishad Verse number 5, explains Shareera consists of 107 Marmas.^[11]

In Yogopnishad, 18 marma of Shareera have been explained on which by application one can pursue Dharana.

Marma in Puranas

In Kurma Purana touching of Marma points are prohibited and in Agni Purana mentioned at the phase of death, the vitated Vayu obstruct all Doshas of Shareera and finally abolishes the Pranasthana as Marmasthana.^[12]

Marma in epics

In Ramayana^[13], Dasaratha, the father of Lord Rama, accidentally fired an arrow into the Marmasthana of Shraavan Kumara which resulted to his death. Laksman defeated by Megnadh after getting injury on Marmasthana.

Lord Rama defeat Ravana after injured his Marmasthana.

In Mahabharat, Many references of Marma or Varma seen(Bhishma Parva, Shalya Parva and Karna Parva)^[14] Marmasthana of elephant and horses were sheltered by the cover shields.^[15]

Marma in Buddha period^[16]

Ahimsa was taught in this period and Monks were trained to defend themselves from trauma without any weaponry. They had enormous understanding of use of Marma for self protection.

Marma in Samhita Kala:-Charak Samhita

Acharya Charaka mentioned 107 Marma points in Shareera^[17]

He described three major Marma(Trimarmas), which are

Hridaya, Shira and Vasti.^[18]

In Shareera Sthana Acharya explains about ten resorts of life, out of these, he considered first six as Marmas(head, throat, heart,umbilicus, anus, baldder).^[19]

In Sutra sthana Acharya explains three passage of Disease, Shakha, Marmasthisandhi and Koshtha Antradhi(trunk).^[20] In Siddhisthana Acharya explains the importance of Trimarmas^[21]

Sushruta Samhita

Acharya Sushruta was a pioneer of surgery and explains Marma are the points as a junction as well as a anatomical site where Mamsa, Sira, Snayu, Asthi and Sandhi meets together. And Prana is seated at these conglomeration. Therefore any injury to these places may leads to serious consequences depending on the predominant structure or structures involved in Marma.^[22] Acharya Sushruta explains, understanding the vital points of Shareera is must while treating the patient with Shastra(surgical instrument), Kshar(corrosive drugs), Agni(cautery) and Yantra(medical equipment).^[23] During these procedures one should have complete knowledge of these vital points. Otherwise, instead of benefit, the patient may land in complications. Due to this, knowledge of Marma Sharira is considered a half part of surgery.^[24]

Ashtanga Sangraha

Acharya Vagbhatta added Dhamani Marma^[25] along with other types of Marma as explained by Acharya Sushruta. Acharya have mentioned ten Pranayatana in the Shareera and takes seven as a Maha marmas.^[26]

In Ashtanga Hridaya, a detailed reference about Marma available in Sharira sthana.^[27]

Madhava Nidhana

Acharya Madhava explains the types, general and specific Lakshana of Vedana(Marma-Viddha).^[28]

Bhavaprakasha

According to Bhava Mishra gave a detailed description of Marma, which is similar to the views of Acharya Sushruta. He takes Prana primarily resides in Marmas.^[29]

Sharangdhara Samhita

Acharya Sahrangdhara mentioned total number of Marma as 107 and takes Marma as a base of life.^[30]

Vashishtha Samhita

In Vashishtha Samhita, eighteen number of Marma locations being described, which are seats of Prana and explains Pratyahara asthe Dharana on these Marmas.^[31]

Yogaratanakara

Yogaratanakara mentioned the general symptoms of Marmakshata(injury to Marma points).

Siddha system^[32]

All Marma are invisible, but they can be sited or sketched at a spot where the energies of the body, mind and spirit are coordinated. There are two different type of Marma, Padu Varman and Thodu Varman Padu Varman is the name given to the location where energy is blocked, there are total 12 of them. Thodu Varman refer to the points that this energy must scrape in order to pass. There are 96 such locations and Eight thodu Varman locations come together to form a single Padu Varman.

Yoga^[33]

The word Yoga comes from a root word Yuj, which means to unite or to join together. Yoga is one of the oldest spiritual and personal growth practices, having its roots in India. This practise was discovered to be highly revered in the shape of a comprehensive pattern of moral, mental, and physical growth. Lord Shiva is referred to be the first yoga teacher in ancient Hindu books known as the Hatha Yoga Pradipika, while Lord Krishna is referred to as a yoga teacher in the Bhagavad Gita, another revered Hindu classic. Since the time of the Vedas, yoga has been transmitted through India's history. With the introduction of their Yoga sutras, the great sage Maharishi Patanjali systematized all yoga practices.

Vedic period^[34]

The Asanas described in the Vedas are primarily used for meditation. In ancient time Surya namaskar was a regular aspect of life. Pranayama described in the Yajurveda is same as Anuloma Viloma which were used in daily practise. The Vedas also included explanations of numerous sorts of meditation and Mudras practices. The Vedas also describes Tapas and Vratas, which ultimate goal to achieve Moksa.

Upanishad^[35]

Yoga was mostly written about in hymns and songs throughout the Vedic period and was more academic than practical. However, the Upanishads made these mantras more useful. Between the fifth and third centuries B.C., the word "yoga" first appears in the Katha Upanishads. These Upanishads, which were written in a number of volumes, capture the mystical experiences and mystical abilities that these ancient sages had while engaging in practise over the years. The yoga Upanishads primarily discuss how to get mastery of the mind. Katha, Svetasvatara, and maître Upanishad are the key places in the Upanishads where yoga is discussed. The many forms of yoga, like as breathing exercises, dhyana, nada, and kundalini, are thoroughly discussed in the yoga Upanishads.

In Katha Upanishad self exist through meditation an important part of Yoga.

The Svetasvatara Upanishad, describes the position should be used while practising meditation in order to achieve mental peace. Also been explained regarding how to meditate and best place to do so.

According to Upanishads, in order to do Yoga, one must choose a perfect place that is completely immersed in

nature without outside interferences.

The Maitri Upanishad goes into futher detail by outlining the six limbs of Yoga i.e Pranayama, Pratyahara, Dhyana, Dharana, Tharkha and Samadhi. Also explains one should practice these steps along with meditation to control over body and mind.

Jainism & Buddhism^[36]

Yoga is also explained in Jainism. Yoga, according to Jainism, is the movement of the mind and body in the direction of the soul. The great teacher Rishaba, a representative of the Jain tradition, also placed emphasis on initiatives aimed at achieving spiritual liberation.

The first Buddhist to study Yoga was lord Buddha. The teaching of Buddhism which arose in india are similar to those of Yoga, striving towards Nirvana and renouncing the world. Indian Buddhism and ideas of Yoga were spread throughout Asia. Buddhism certainly took place and one of the buddhist schools is actually called Yogachara. For getting the steadiness of mind the body should become steady at first. According to that there are two types of meditations, Suksma dhyana and Nirhara dhyana.

Panini

Panini was the famous grammarian of Sankrit. Panini explains the meaning of Yoga, as union with the supreme.

Ramayana and Mahabharat^[37]

The two primary epics that provide information on yoga are the Ramayana and Mahabharata. This is the period when Yoga Vasistha, the most important yoga text, was written. In Ramayana the moral disciplines, Yama and Nirvana are explained in detail. In this book, the term "dharma" is defined.

Mahabharat is another important epic, which gave details about Yoga. The Bhagavad Gita, the most important ancient scripture for yoga, is included in this work. Bhagavad Gita is also referred to as the "science of life" or "yoga psychology." It has answers to issues that arise in daily life for people. Generations have been inspired by the Bhagavad Gita, and major civilizations have adopted its precepts. Many sages, prophets, and yoga teachers considered the Gita to be the most priceless of all knowledge.

Patanajali period^[38]

The Patanjali Yoga Sutra is the most well-known of Patanjali's writings and the oldest document that is known to exist on the subject of yoga. The period between 500-800B.C is considered as Patanjali's period. A great Sage Patanjali systemized Yoga and its meaning through Patanjali Sutras. He describes Yoga as 'Yoga is the mastery over the modification of mind'.

Patanjali Yoga sutras contains 4 chapters(Samadhipada, Sadhanapada, Vibhutipada, Kaivalyapada) and 196

Sutras.

Shankaracharya(8th century)

He has explained about Hatha yoga and Saundarya Lahari that explains Kundalini Yoga in his work YogaTaravali. He has also written a commentary on

Patanjali Yoga Sutras.

Asana and Marma^[39]

The word *Asana* can be commonly translated as posture but its literal meaning is the seat/posture adopted during meditation, which promotes the mental concentration.

Marma points stimulated by different Asanas.

Asana	Affected part/organ	Stimulated Marma	Benefits
Siddhasana	Excretory/Reproductive organs	Guda, Vasti	Control over mind, Nightfall, Leucorrhoea
Vajrasana	Digestive, Excretory, Reproductive system	Katikataruna, Vitapa	Strengthen sexual organs, improve sleep, keep mind calm, improve lower spine and legs strength
Padmasana	Base of spine	Vitapa	Physical and mental stability, improves urogenital and inguinal region.
Matsyendrasana	Whole Abdomen area	Nabhi, Vasti, Parshvasandhi	Helpful in digestive problems, urinary problem, Strengthen spine,
Goumukhasana	Reproductive organ, respiratory organs, Upper part of back.	Vitapa, Ansaphalaka, Vruhati, Stanamoola, Stanarohita	Hydrocele, Prolapse uterus, Asthma, Bronchitis, Frozen shoulder, writer's cramp, Cervical spondylosis.
Simhasna	Neck, throat, Brain, Spinal cord	Nila, Manya, Matraka, Krukatika	Balance hypothalamic- limbic system. Throat problem
Dhanurasana	Spinal cord, whole abdomen organ, upper and lower extremity, Head	All Marmas of chest, Back and abdomen	Relives spine stiffness, Sciatica, Slip disc, Obesity, Hormonal imbalance, flatulence, liver insufficiency.
Bhujangasana	Spinal cord, thyroid, reproductive, Kidney, liver and neck	All Marmas of Chest, back and Neck	Increase flexibility of Spine, Slip disc, Menstrual disorder, constipation, Hypothyroidism, Renal disorder, increase appetite
Mayurasna	Navel, stomach, liver, urinary region	Nabhi, Vasti, Manibandha, Kurpura	Diabetes, hormonal imbalance, Skin disorder, Liver and renal insufficiency.
Halasana	Spine, Abdomen, Neck and Shoulder	Krikatika, All Marma of neck and Head, Amsa. Amsaphalika, Vrihati, Stanamoola, Stanarohita etc	Sympathetic nervous system, strengthen back, spinal cord
Chakrasana	Spine, Abdomen, upper and lower extremities	Vitapa, Vasti, Nabhi, Thorax Marma, Lohitaksha	
Paschimottasana	Abdomen, excretory, reproductive system, kidney, lower extremity	All Marma of Abdomen, chest and back	Menstrual disorder, eosinophilia, respiratory problem, renal disorder, scoliosis
Pavanamuktasana	Abdomen	Vitapa, Vasti, Lohitaksha, Nabhi and thorax Marma	Improves digestive system, abdominal organs, relieves flatulence
Uttanasana	Head, Spine and extremities	All head marma, Back marma	Increase the flow to head, strengthen back.

According to Hatha Pradipika Pranayama and Marma points:- **Suryabhedana** and **Sheetali** affects Marma of Supraclavicular region. **Ujjai** affects Kanthagata Marma.

Bhastrika affects Marma of chest, abdomen and supraclavicular region.

Bhramari affects Shiromarma.

Yogic Bandha and Marma Points

Mooladhara Bandha stimulates Guda Marma and Vasti Marma. Uddiyana Bandha stimulates Nabhi Marma. Jalandhara Bandha stimulates Nila Marma and Manya Marma.

CONCLUSION

It is observed in above article that there has been a significant correlation between the science of marma and yogic science, as well as its been used greatly in several ancient Indian traditions.

Various yogasanas were designed through long term research which helps to vitalize specific marmas for desired therapeutic benefits. Most of the yoga exercises like breathing exercise pranayama and its asanas gives marma room to breathe in. The physical yoga exercises help marma reconnect with inner self 'The Atma'. When they are reconnected in this way it stimulates marma points which helps to promote the flow of Prana in the body that further helps to cure or heal many conditions related to marma.

Thus, it is suggested that the yoga and marma science is interrelated as with the practice of dhyana on different marma points can help to balance the Pranic flow in the body and mind which can provide relief in all types of diseases and sufferings.

REFERANCES

1. Rigveda, Ram Govind Trivedi, Chowkhambha Vidya Bhawan, Varanasi, I-IX, 1991.
2. Athava Veda Samhita: English translated by William Dwight Whitney, edited by Charles Rockwell Lammon, Motilal Banarsidas, Varanasi, Delhi, Patna, 1984.
3. Sushruta Samhita, by Murthy KRS, Volume 1, 2, 3, Chaukhambha Orientalia, Varanasi, UP.
4. Ashtangahridaya, Sharira Sthana, 4/2, with commentaries- Sarvanga Sundar of Arunadutta and Ayurved Rasayana of Hemadari annotated by Dr Anna Moreswar Kunte, Chaukhamba Bharti Academy, Varanasi.
5. Phull G, Phull R, Marma Vigyana Ka Chikitsiya Upayoga, Innovative Publication Pvt. Ltd., New Delhi, 2019.
6. Ashtangahridaya, Sharira Sthana, 4/37, with commentaries- Sarvanga Sundar of Arunadutta and Ayurved Rasayana of Hemadari annotated by Dr Anna Moreswar Kunte, Chaukhamba Bharti Academy, Varanasi.
7. Marma Science and principles of Marma Therapy, by Dr. Sunil kumar joshi, Vani publication, Delhi, 2014.
8. Rigveda Samhita- Saral hindi Bhavarth Sahit-Part 1-4, by Sharma S, Sharma BD, Gayatri Tapobhumi, Yug Nirman Yojna Trust, Mathura, UP, 2014.
9. Rigveda Samhita- Saral hindi Bhavarth Sahit-Part 1-2, by Sharma S, Sharma BD, Gayatri Tapobhumi, Yug Nirman Yojna Trust, Mathura, UP-2014.
10. Yajurveda, 2/75-99, 1975.
11. Garbhipanishad, by Joshi N, ebook publication Pvt. Ltd. Mumbai, Maharashtra, 2016.
12. Marma and its management, by J.N. mishra, reprint, Chaukhambha Orientalia, 2013.
13. Valmiki Ramayana, Yudh Kanda, hindi translation, www.shrimadValmikiRamayana.
14. <https://archive.org/details/internet.dli.2015.321082/mode/2up>
https://archive.org/detail/Mahabharata_201712/2up
15. Ayurveda and Marma therapy, by Frawley D, Ranade S, Lele A, Chaukhambha Sanskrit Pratisthan, Delhi, 2015.
16. Ayurveda and Marma therapy, by Dr. David Frawley, Dr. Subhash Ranade and Dr. Arvinash Lele, Chaukhambha Sanskrit Pratisthan Delhi.
17. Charak Samhita, Sidhi Sthana 9/1, Savimarsha 'vidyotini' Hindi Vyakhyopeta, By Pt. Kashinath Pandey et.al., Reprint 2005, Chaukhamba Bharti Academy, Varanasi.
18. Charak Samhita, Chikitsa Sthana 26/3, Savimarsha 'vidyotini' Hindi Vyakhyopeta, By Pt. Kashinath Pandey et.al., Reprint 2005, Chaukhamba Bharti Academy, Varanasi.
19. Charak Samhita, Chikitsa Sthana 7/9, Savimarsha 'vidyotini' Hindi Vyakhyopeta, By Pt. Kashinath Pandey et.al., Reprint 2005, Chaukhamba Bharti Academy, Varanasi.
20. Charak Samhita, Sutra Sthana 11/48, Savimarsha 'vidyotini' Hindi Vyakhyopeta, By Pt. Kashinath Pandey et.al., Reprint 2005, Chaukhamba Bharti Academy, Varanasi.
21. Charak Samhita, Sidhi Sthana 9/5, Savimarsha 'vidyotini' Hindi Vyakhyopeta, By Pt. Kashinath Pandey et.al., Reprint 2005, Chaukhamba Bharti Academy, Varanasi.
22. Sushruta Samhita, Sharira Sthana 6/22, Nibhanha Sanghrah, Commentary of Acharya Dalhana, Chaukhamba Orientalia, Varanasi.
23. Sushruta Samhita, Sutra Sthana 1/1, Nibhanha Sanghrah, Commentary of Acharya Dalhana, Chaukhamba Orientalia, Varanasi.
24. Sushruta Samhita, Sharira Sthana 6/44, Nibhanha Sanghrah, Commentary of Acharya Dalhana, Chaukhamba Orientalia, Varanasi.
25. Astanga Sangraha, Sharira Sthana, chapter 7, by prof. KR Srikantha Murthy, english edition volume II, edition 6th, Chaukhamba Orientalia, Varanasi, 2009.
26. Astanga Sangraha, Sharira Sthana, 5/59-60, by prof. KR Srikantha Murthy, english edition volume II, edition 6th, Chaukhamba Orientalia, Varanasi, 2009.
27. Ashtangahridaya, Shareera sthana, chapter 4, with commentaries- Sarvanga Sundar of Arunadutta and Ayurved Rasayana of Hemadari annotated by Dr Anna Moreswar Kunte, Chaukhamba Bharti Academy, Varanasi.
28. Madhav Nidhanam of Sri Madhavkara chapter 43, by Sastri S. Chaukhamba Sanskrit Samsthan, Varanasi, U.P., 2001.
29. Bhavprakash of sri Bhavmishra, hindi Vidyotini, volume 1, Garbhaprakarna Adhyaya, Purva kanda 3/223 by Mishra B, Vaidya R, Chaukhambha Sanskrit Bhavan, Varanasi, U.P, 2013.
30. Sharangdhara, Kaladikakhayna Purva kanda, hindi commentery by Srivastava S, Chaukhambha orientalia, Varanasi, U.P, 2003.
31. Vashista Samhita, Yoga kanda by Digambar S, Jha P, Sahay GS, Kaivalyadham, Lonavala, Maharashtra, 2017.
32. Ayurveda and Marma Therapy, by Frawley D, Ranade S, Lele A, Chaukhambha Sanskrit Pratisthan, Delhi, 2015.
33. <https://www.yogapedia.com>defination>yuj>
34. <https://www.India-a2z.com/yoga-history.html>
35. <https://www.classicyoga.co.in>yoga upanishads>
36. Speakingtree.in/article/yoga-in-Jainism-and-patanjali-system
37. <https://www.Yogapoint.com>
38. <https://www.chintan.indiafoundation.in>
39. Article :- Exploring the science of Marma-An ancient healing technique by Alka Mishra, Vandana Srivastva.