



International Journal of Indian Medicine

www.ijim.co.in

ISSN: 2582-7634

Volume 3, Issue - 10



IJIM

INDEXED

Oct 2022



International Journal of Indian Medicine

Access the article online



International Category Code (ICC): ICC-1702

International Journal Address (IJA): IJA.ZONE/258276217634

‘REVIEW ON ROLE OF MARMA CHIKITSA IN MANAGEMENT OF PSYCHOLOGICAL STRESS.’

Priyanka Khiradkar

Assistant Professor* (Rachana sharir Department),
Bhausahab Mulak Ayurved college Nagpur, Maharashtra, India

Abstract: *Marma* comes from the ‘*Mru*’ which means “To kill”. There are 107 *Marma* points on the body mentioned in Ayurveda classical text each serving a particular purpose and each with its own name and specific way of massaging it. *Marma* are not only anatomical landmarks but they are also the sites where *tridosha* are present with their subtle forms *prana*, *ojas* and *agni*. Use of *marma* therapy for many diseases, identification of *marma* points as well as how they influence *Prana* are also mentioned in Ayurveda text. There are certain *marma* points located on head region e.g *Shankha*, *Utkshepa*, *Sthapani*, *Simanta*, *Shringataka*, *Adhipati marma* having different stimulation methods like pressure massage, aroma therapy, *marma* with yogic practices having important role to relieving psychological stress. In present era psychological stress is part of our life because of excess desire of standard living and to fulfill all physical needs leads to production of stress. It may be physical, physiological, or psychological out of these psychological stress needs to take attention as it disturb social welfare and can damage someone’s mental health also personal safety. There are certain *marma* (vital points) on head and neck region that have ability to powerfully relieve the modern day Stress, alleviate negative emotions and influence *Pranic* flow.

Keywords : *Marma* chikitsa, Stress management, *Urdhvajatrugata marma*, *Ayurveda*.

Corresponding Author:

Dr. Priyanka Khiradkar (Ravekar)

Assistant Professor* (Rachana sharir Department),
Bhausahab Mulak Ayurved college Nagpur, Maharashtra, India

Priyanka.khiradkar1991@gmail.com

Mob no.9767082156

How to cite this article : Priyanka Khiradkar. ‘Review on Role of Marma Chikitsa in Management of Psychological Stress.’ Int J Ind Med 2022;3(10):1-9

Introduction:

Marma are vital points located on body at the junction of *mansa*(muscle), *Sira*(vein), *Snayu*(ligaments), *Asthi*(bones), *Sandhi*(joints)^[1]. It is also called *Jeevasthan* and *Pranayatan* . There are numerous scattered references to *marma* in vedic and epic sources which certifies that early fighters of south-Asia practiced the knowledge of attacking and defending vital points by *Kalaripayattu* is which oldest form of martial art in South India^[2]. The term *marma* derived from 'Mru' *dhatu* that means which causes death or disability.

According to Ayurveda the points which are very vulnerable to injuries and may lead to complications or death are considered as *marma*(vital points). Total 107 *marmas* are accept universally by Ayurveda physicians by enlarge^[3]. *Sushruta* described these 107 *marmas* in *sushruta samhita* and same is followed by *Ashtanga Sangraha* and *Ashtanga hridaya*. Again *Charaka* described concept of *Trimarma Hruday*(Heart), *basti*(bladder), *shira*(head) where they have been included in *Dashpranaayatanas*(Ten resorts of life)^[4]

Marma chikitsa can be explained as way of stimulating specific vital points of the

body to enhance the 'Pranic energy'. It can be defined as the technique to stimulate specific vital points of the body in certain way at a critical moment of time for purpose of healing^[5] This is method of 'Pranic Healing' i.e to heal the body without any medicines They help in removing blockages at mental levels and combat negative emotions. Psychological stress is unavoidable factor in human being caused by several factors and leads to several states of diseases. The term 'Stress' may be used in reference to external (way of living, relationship problem, financial problem) internal (way of thinking) affairs triggering negative emotions (worry, fear).^[6] Aim of Ayurveda is *Swasthasya swasthya rakshanama Aturasya vikar parashamanam* to maintain health of healthy individuals and to treat diseased person. With help of *marma* therapy we can fulfill the aims of Ayurveda. *Marma chikitsa* enriches the person with physical, mental, psychological and spiritual level. This ensures the holistic health benefits.

Aim : To study *Marma chikitsa* (therapy) in management of Psychological Stress : a review

Objective: 1.To study *marma* science from Ayurveda text and previous research.

2. To study *marma* points and their location useful for stress management.

3. To study *marma chikitsa* (Technique to stimulate *marma*) to relieve Psychological Stress.

Materials and Method:

Literature of *Marma* therapy collected from Ayurveda Ancient text, books of *Marma chikitsa*, previous published articles.

Review Literature:

What is psychological Stress (Anxiety)?

Concepts of stress and anxiety have a significant overlap and closely related. Hence, they are often used interchangeably in the literature. Psychological stress or Anxiety state of mind can be define in terms of intensity of subjective feeling of tension, apprehension, nervousness and worry that are experienced by individual at particular moment and by heightened activity of the autonomic nervous system that accompanies these feeling.

The multidimensional nature of stress can be divided into 3 main components i.e. Psychological, physiological, behavioural. In practice, it is a general term psychology referring to a wide range of negatively loaded emotional states such as agitation,

irritability, anxiety, anger, overstimulation, frustration, unhappiness.^[7]

Concept of Stress in Ayurveda:

Acharya Charaka described anxiety by terms of *Chittodvega* along with *Kama*(lust), *Krodha*(anger), *Moha*(infatuation), *Irshya*(envy), *mana*(arrogance), *Shoka* (grief), *Chinta*(Worry) etc. Which are types of emotional disturbances of mind.^[8] While *Chittodvega* is more applicable term to illustrate the whole anxious state. *Sushruta* has mentioned *Chittodvega* as synonyms with term '*Shoka*'(grief) he has explained similar word like '*Chittaviparyaya*.^[9]' *Vagbhata* described the term '*Chittopaplava*' denotes the anxiety.

Ayurveda explained pathogenesis of Stress, emotional response to every negative situation happening in life is common but person having '*Satva*' predominant mind can resist the ill effect of such emotional disturbances as they are unaffected by such events. But personalities with predominance of '*Rajas*' and '*Tamas*' exhibits exaggerated response to emotional disturbance.

What are Marma Points :

In Ayurveda treatise concept of *marma* has described in *Sushruta Samhita*. *Sushruta* defines *Marma* are junction of

Mansa (muscle), *Sira*(Vessels), *Snayu*(Ligaments), *Asthi*(bones), and *Sandhi*(joints) and 'Prana' resides by nature on these places.^[10] This concept of marma is on the basis of all martial arts and acupuncture. The word *marma* comes from 'Mri' meaning death. So, any infliction or trauma to the point of their situation cause death or serious damage or severe pain to the body therefore these areas are called *marmas*. According *sushruta* there are 107 *marmas* in human body same is followed by *Ashtanga sangraha* and *Ashtanga hrudaya*. while *Charaka* has given prime importance to three major *marmani* these *tri-marma* are *Hridaya*(heart), *Basti*(Bladder), and *Shira*(Head).^[11] They are classified according to location *Shiro-griva gata marma*(head and neck region) 37 in no., *Koshthagata* (chest + trunk and back) 26, *Shakhagata* (upper & lower limb) 44 in no., According to *parinama* (effect after trauma to marma) are *Sadyopranahara marma*(sudden death), *Kalantar pranahara*(delayed fatal), *Vishalyaghna marma*((fatal after removal of foreign body), *vaikalyakara marma*(disabling), *Rujakar*(painful). The severity of damage caused to *marma*

depends upon the force of injury and type of *marma* injured.

Marma science and marma therapy:

Marma science is very broad term as it encloses number of health and treatment aspects, as it useful to provide the wholesome health benefits. It is denoted with word 'Chikitsa' (therapy). *Marma* science can be explained as method of stimulating the vital points of the body to enhance the 'Pranic energy'^[12]. *Marma chikitsa* is oldest treasure of Indian surgery from vedic period. During vedic period the knowledge of marma was known to the emperors and warriors. The concept of practical use of *marma* was famous in those days to achieve the maximum effect when fighting with enemies during war.^[13] The knowledge of *marma* during war can be traced to *Saraswati* culture or Indus valley civilization, when weapons were used to target vital points on body. *Marma* therapy includes pressure massage, yogic practices, Aroma therapy etc.^[14] In Ayurveda concept of *marma* has vital role. Diseases affecting these vital parts have bad prognosis.

Guidelines of marma therapy:

To perform *marma* therapy one has to know the actual location of specific *marma*.

The exact location of the *marma* varies according to an individual as well as measurement of the body and body parts the site is described in relation to the bony prominence, joints and other body structure. The distance is measured in finger measurement (*Anguli Pramana*).^[15]

Preparation for self *marma* therapy: *Marma* therapy is an uncomplicated and easy to learn technique of regaining the vital energy. Prior to start the *marma* therapy one should follow following steps:

1. Total relaxation of body
2. Deep breathing exercise
3. Perception of psychic centers
4. Perception of *marma* points.

Different Techniques to stimulate *marma* therapy includes

1. Deep breathing and holding air in chest. This can stimulate 37 *marmas* of head and neck and it is helpful to relieve (stress) anxiety.
2. Pressure or massage over *marma* points, vibrating, pinching, application of *lepa*, oil massage on *marma* points. These are different methods to stimulate *marma* points.

***Marma* useful to Relieve Stress (Anxiety) in sitting position**

| <i>Marma</i> | Location | Technique of stimulation |
|---------------------------------|--|--|
| <i>Shankha marma</i> | Over the temples (head) | 1. <i>Marma</i> massage by index finger gentle circular method 2. Aromatherapy by using Almond oil or sesame oil massage. |
| <i>Utkshepa marma</i> | Above the temples at border of hair line | 1. <i>Marma</i> massage using gentle circular method 2. Sandalwood oil, jatamansi oil for aromatherapy. |
| <i>Sthapani</i> ^[16] | Point Situated between two eyebrows | 1. Join your hands and place the interphalangeal joint of thumb by flexion action give pressure |

| | | |
|-------------------------|---|---|
| | | and then release. 2.Tratak kriya(focusing on flame) 3. Bhramari pranayama and OM chanting. 4.Shirodhara with milk,sneha, or Takra(buttermilk). |
| Simanta ^[17] | Cranial Sutures | 1.Shirodhara, 2.shiropichu, 3.Meditation, 4.oil massage. 5.pressure massage |
| Shringataka | Cavernous and inter-cavernous sinuses. | Bhramari pranayama and 'OM' Chanting. |
| Adhipati | On top of head surrounded by ring of hair | Place single hand finger together over point, give the pressure and |

| | | |
|-----------|--|---|
| | | release pressure. |
| Krikatika | Point form by head and neck junction (Atlanto occipital joint) | Fix all ten fingers in each other place on back of neck, with the help of thinner eminence hand pressure the on krikatika marma 10-15 times |

Discussion:

There are 107 *marma* points located on surface of body, by using *marma* points *marma chikitsa* can carried out. The science of energy points is precious jewel among Ayurveda's many beneficial gifts. It provides way to combat emotional disturbances by going beyond just alleviating symptoms to support deep and lasting relief. Stimulation of these points can occur through multiple mediums of touch, massage, application of essential oils, vibration, and breath work are methods of stimulation.

Shankha marma is stimulation with massage by index finger in circular manner can be use to directing energy to the brain

and mind. Almond oil or sesame oil applied here is very calming and helps to promote sleep. In *Utkshap marma* applying pressure on this point helps to calm the mind and aroma controls *vata*. *Sthapani marma* is one of the powerful *marma* of body, it controls the 'Agya Chakra'. It controls *prana*, *vata dosha*, senses, mind and pituitary gland. Its stimulation helps in unfolding the higher perceptual powers of third eye. *Bhramari pranayama* and OM chanting. *Shirodhara* with milk, *sneha*, or *Takra*(buttermilk) is very efficient for reducing stress quickly. Stimulation of *Shringataka marma* by OM chanting and meditating upon the top of head both energizes the higher mind and also helps transcend the mind into infinite space of pure consciousness. Meditation here also promotes deep and dreamless sleep, improve concentration and self control. *Simant marma* is point of intersection of two sutures i.e., bregma and lambda can be used to apply pressure and to give oil massage locally. It opens various *srotas* (channels) and improves circulation. *Adhipati* is master *marma* of all *marmas* and controls 'Sahasra chakra' this is good site to stimulate to calm down nerves and mind to relieve stress and to induced sleep. *Krikatika marma* stimulation is very

effective for improving neck posture, relieving stress in head and neck. Working with all these *marma* together is an effective way to promote emotional balance, calm the mind, regulate pranic flow, and reduce stress.

Conclusion:

From above study it can be conclude that self *Marma* therapy and *marma* therapy with the help of yogic practices, meditation, aroma therapy are the safe medicine-less options for conscious relaxation of body and mind. In present era stress is part of life, everyone facing mental stress and physical health of people also affecting because of anxiousness. So, in this fast life for the busy peoples *marma* therapy is no cost and time effective, non –invasive with immediate relief treatment So, patient as well as clinician also should practice self *marma* therapy daily to sharpen his senses and intellect and also keep himself healthy and improve ability to increase internal energy for purpose of 'healing'.

References:

- 1) Dr. Anant Ram Sharma. Sushrutsamhita of Sushruta, Sharirsthan Pratyekamarmanirdesha Shariram Adhyay : 6th chapter :version

- 16,page no.90. Chaukhamba
Surbhartiprakashan Varanasi. 2012-13
- 2) Dr Gaurav Phull, Dr Rekha Phull
Clinical approach to Marm chikitsa, 1st
edi.Delhi IP Innovative publication
2018 chap.04.
- 3) Dr. Anant Ram Sharma.
Sushrutsamhita of Sushruta,
Sharirsthan Pratyekamarmanirdesha
shariram adhyay : 6th chapter version
03,page no.90. Chaukhamba
Surbhartiprakashan Varanasi 2012-13
- 4) 1.Prof.RavidattaTripathi&
Acharyvidyadhar Shukla.
Charaksamhita. Sutrasthan
vol.1.Dashpranayataniya Adhyay chap
29 version 3. page no 435
Chaukhamba Sanskrit pratishthan
Varanasi: 2011
- 5) Dr Gaurav Phull, Dr Rekha Phull
Clinical approach to Marm chikitsa, 1st
edi.Delhi IP Innovative publication
2018 chap.1; page no.1.
- 6) Giorgos Giannakakis,Dimitris
Grigoriadis, Katerina Giannakakis et
al, review on psychological stress
detection using biosignals. IEEE
Computer society 2019july; 2927337.
- 7) K.P Roshani, Tele-counselling for
management of chittodvega (anxiety
disorder) in Ayurveda- composing
Ancillary methods during the covid-19
pandemic, Pubmed 20nov 2020;
8(4):395-401
- 8) Prof.Ravidatta Tripathi&
AcharyvidyadharShukla.
Charaksamhita. Vimansthan
vol.1.Rognikavimana Adhyay chap6
version5. page no 596Chaukhamba
Sanskrit pratishthan Varanasi: 2011
- 9) Dr.Anant Ram Sharma.
Sushrutsamhita of Sushruta,
Uttarsthan Pratyekamarmanirdesha
shariram adhyay : chapter version
03,page no.90. Chassukhamba
surbhartiprakashan Varanasi 2012-13
- 10) Dr.Anant Ram Sharma.
Sushrutsamhita of Sushruta,
sharirsthan Pratyekamarmanirdesha
shariram adhyay : 6th chapter version
16,page no.90. Chaukhamba
surbhartiprakashan Varanasi 2012-13
- 11) Prof.Ravidatta Tripathi&
Acharyvidyadhar Shukla.
Charaksamhita. Chikitsasthan
vol.2.Trimarmiyachitsa adhyay
chap26 version3. page no
622Chaukhamba Sanskrit pratishthan
Varanasi: 2011
- 12) Dr Gaurav Phull, Dr Rekha Phull
Clinical approach to Marm chikitsa, 1st
edi.Delhi IP Innovative publication
2018 chap.01 page01.

13) Dr. Sunilkumar Joshi Marma science and principle of marma therapy ;Fundamentals of marma science ;Vani publication Delhi 1st edi.Aug 2010.

14) Dr Gaurav Phull, Dr Rekha Phull Clinical approach to Marm chikitsa, Historical review of marma; 1st edi. Delhi IP Innovative publication 2018 chap.4 18page.

15) Dr. Sunilkumar Joshi Marma science and principle of marma therapy ; Vani

publication Delhi 1st edi. Aug 2010, chap3, page 33.

16) <https://youtu.be/-dTbuifPF-w>;

Sthapni marma by Dr. Sunilkumar Joshi MD Ayu HOD shalyatantra, GAC Haridwar

Source of Support : None declared

Conflict of interest : Nil

© 2022 IJIM (International Journal of Indian Medicine) | An Official Publication of Ayurveda Research & Career Academy.(ARCA) www.ijim.co.in Email: ijimjournal1@gmail.com