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A CRITICAL REVIEW STUDY ON CONCEPT OF KSHIPRA MARMA W.S.R. TO URDHVASHAKHA

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Abstract: *Ayurveda* is a practical science of life with its principles universally applicable to everyone for daily existence. The concept of *marma* is also one such unique principle of *ayurveda*. *Marma* is considered as the vital point in the body where *mamsa, sira, snayu, asthi, sandhi* along with *prana* resides. *Marmas* have been classified into different categories based on the location, *pramaana* and effect on injury. Knowledge about *marma* is also important in surgical procedures like *agnikarma, ksharakarma & shastrakarma*. It helps to perform these procedures without complication. In case of any trauma, also for understanding the possible anatomical structures affected and possible deformities which can be produced, the knowledge about *marma* is essential. Understanding *marma* is very important in clinical practice of *Ayurveda*. From the surgical point of view there is need to study through knowledge of *Kshipra marma*. The *Kshipra marma* is one among the *Urdhva-shakhagata marma*. It is the *Kalantarapranhara marma* as per prognostic classification (sometimes as *Sadhyopranhara*) and *Snayu marma* as per structural classification. It is present between *Angushtha and Anguli*. This review will give a complete summary of *Kshipra marma* regarding its location, structural entity. After collecting from different ancient book and cadaveric observation, the site of *marma* and best treatment available at that time, but now it is necessary to explore this knowledge based on modern medical science to contribute highest in this field.

Keywords: *Marma, Kshipramarma, Snayu, Kalantarapranhara marma.*

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INTRODUCTION

In *Ayurved*, various crucial points are mentioned which are essential to recognize. In *Rachana Sharir*, many significant concepts related to human body are explained. Predominantly in this view, *Acharya Sushrut* has explained this topic in his respective *samhita* in *Sharirasthan*. Amongst all those points, *Marma* is one of the key aspects. *Marma* are the vital points over the body which are *vayu* and *agni* predominant in nature^[1]

The science of *marma* or *marmavidya* is extraordinary and dynamic therapy that has tremendous value in health, longevity, spiritual practice and diseases. *Marma* is one of the most widely described at the same time one of the most debated topics in the *Bruhatrayees*. In dictionaries the word “*Marman*” means mortal sport, vulnerable point, weak or sensitive part of body, joint or articulation, core of anything, vital structure. Descriptions of 107 *marmas*^[2] given by all *Acharyas* being classified into five varieties on the basis of structure involved, five on the basis of effect of injury, five on the basis of location on the body. According to *dalhanacharya* “*maryanti iti marmani*” this unique line explain the importance of *marma* this means where there is trauma, death is achieved that point is called as *marma*.^[3] Study of *Shareera* is very important for both the physicians as well as surgeons. Because one who don't have the basic knowledge of *shareera* can never achieve his target of *Swastasya Swastha Rakshanam* and *Aaturvikar Prashamanam*. The description of *Marma* is specialty of *Ayurveda*. All of these

marma having their own importance but there is one *marma* which is very important to study for a physician during his studies and i.e. *Kshipra Marma* which is located in the upper and lower limb in between base of the thumb and tarjani in hand and in between the big toe and second toe of the foot. Because it is a place which frequently gets injured in our day to day working.

AIM AND OBJECTIVES

- 1) To Review the *KshipraMarma*.
- 2) To Know the Location of *KshipraMarma*.
- 3) To co-relate the Structure comes at the site of *KshipraMarma*.

MATERIALS AND METHODS

Ayurveda literally means traditional science of life.^[4] *Marma vigyan* is a unique feature of *Ayurveda*. *Susrutha Samhitha* gives detailed information of *marmas* based on the body organs or structures involved, the time bound consequences of the trauma, the area and the sizes, the sites and location over the body and lastly the number of *marmas* fall in various groups. *Aacharya Sushruta* defined *marma* as the vital points of the body which shows various fatal signs and symptoms on traumatic injury.^[5] Depending upon traumatic effects and prognosis, various types of *marmas* i.e *sadhyapranahar* (sudden death), *kalantarpranahar* (death within short period), *vaikalyakar* (deformity due to trauma), *vishalyaghna* (person lives until removal of foreign body), *rujakar* (continuous pain due to trauma) mentioned in *Ayurveda*.^[6] *Acharya Arunadatta* explains, *Marmas* are such points which produce *vishama spandana* and *ruk*. He also opines that *Marma*

on injury causes death or miseries similar to death.^[7] *Sarghandhara* opines *Marma* as *jeevadhara*.^[8]

Study Of *Kshipramarma*

Marma is that place which has unusual throbbing's and pain on touch^[9]. The *marmas* (vital spots) are so called because they cause death; and they are meeting place of *mamsa* (muscles), *asthi* (bones), *snayu* (tendons), *dhamani* (arteries), *sira* (veins) and *sandhi* (joints) ^[10] . They are indicated by the predominant structure found in them ^[11]. There are five types as *Sadhyo-pranahara*, *Kalantarapranahara* , *Vishalyaghna*, *Vaikalyakara* and *Rujakara*. According to *Shabdakalpadruma*, *Kshipra* takes it from the root word '*kship*' and has been assigned with the synonyms '*Sheeghra*' and '*Twarita*'.^[12] It is meant as to throw, cast, send, dispatch etc. in Monier William's Sanskrit – English dictionary. ^[13] The *Kshipra marma* is situated in *Urdhva Shakha* ^[14]. It is explained as *Snayu* (based on the constitution) *marma*^[15] and *Kalantarapranahara* or *Sadhyopranahara marma* (based on prognosis of injury) ^[16] , total four in number. ^[17] It is located in between *Angushtha* (1st metacarpal bone) and *Anguli* (2nd metacarpal bone). Injury to *Kshipra marma* results in *marana* (death) due to *akshepaka* (convulsions) ^[18] *Arunadatta* has detailed that the *Akshepaka* mentioned here is the *Vatavyadhi* ^[19]. It is detailed that in *akshepaka roga* the aggravated *vata dosha* permeates all *dhamanis* leading to frequent & repeated convulsions and spasm of muscles.^{[20][21]} Here the terminology of *dhamani* has been detailed as *nadi* by *Dalhana* suggesting the involvement of

nervous system in it.^[22] *Dalhana* has also mentioned that in this the whole *akshepaka* of the body takes place. ^[23] *Arunadatta* has interpreted the word '*Aakshipati*' as '*Aakramati*' or attacking. ^[24] It has also been mentioned that when the limbs get severed, the blood vessels get contracted to allow only little hemorrhage and such persons, though having severe affliction, do not die like tree with several branches cut off survives.^[25]

The site of *Kshipramarma* is given in

Sushruta samhita as

“*Tatrapaadsyaangusthaamanguliyormadhye*

Kshipra Naam Marma,

TatraVidhasyaakshepaken maran”. ^[26]

Classification of *Kshipramarma*

Kshipramarma Situated in between the root of the thumb and index finger, it better felt when the finger is expanded having the size of Approx.01cm. This *Marma* is classified

- 1) According to *Rachana – SnayuMarma*
- 2) According to *Parinama – KalantaraPranaharaMarma*
- 3) According to *Pramana – ½ Anguli*
- 4) According to *Panchamahabhuta – Agni* and *Soumya*
- 5) According to *Shadanga–Shakhagata*

As this *marma* comes under the classification of *Kalantara Pranahara Marma* because the predominance of *Agni* and *Jala Mahabhuta* is present in this case where the *Agni* acts faster and *Jala* acts slowly as a result the person may die within a month of Injury. This *marma* may leads to *Akshepaka* (Convulsions) and ultimately leads to death after some time.

Clinical Significance of *Kshipramarma*:

According to *Sushruta samhita* siravedha is the half of the therapeutic measures in *Shalyatantra* as *Basti* in *Kayachikitsa*. Half of the health hazards can be managed by *siravedha*. *Siravedha* is a significant therapeutic tool in the emergency management to achieve the better result. *Siravedha* is one of the methods of *Raktamokshana*, *Acharya Sushruta* had given detail description regarding the *Raktamokshana* in his *Samhita* because *rakta* is being chief causative factor in the disease manifestation. According to *Ayurveda shodhana chikista* is the most beneficial treatment in present time. This *shodhana chikista* is 5 types, among these *raktamokshana (siravedha)* in one of them. According to *shodhana* therapy where the *doshas* are eliminated from its nearest route and in our *Samhita* we can find no. of diseases treated by *siravedha* in minimum duration. Like disease *Vatashonita* (Gout), *Padadaha* (Burning of Soles), *Vatakantaka* (Sprain of the Ankle) *Padaharsh* (tingling in the Soles), *Chippa* (Whitlow), *Visarpa* (Erysipelas), *Vicharchika* (one type of Skin Disease) etc.^[27] Diseases are cured by the *Siravedha* just 02 *angula* (4cm) above the *KshipraMarma* by using *VrihimukhaShastra*. Now-a-days more disease is treated by acupressure on compress of *marma* points. Pressure area of *kshipra* is 1st and 2nd metacarpal bone of hands. This are will occupy large web space in hand therefore press this and relief the disease like sickness of shoulder region, anterior triangle of neck, thyroid, dysphonia, dysphagia. Even in patients of excessive eroticism, activate *kshipramarma* of the feet

this will absolutely lessens the libido. If excessive stimulation then damages the *kshipramarma* so press it according to the need.^[28]

Anatomical Structures Involved -

According to modern the structures situated in *kshipramarma* are.

In Upper Limb – Radial artery, Princepspollicis artery (interval between the 1st dorsal interosseous & adductor muscle), Deep branch of radial artery that proceeds to form deep palmar arch, recurrent branch of median nerve which supplies the thenar muscles. Three proper palmer digital nerves of the lateral branch of the median nerve which supply the skin of both sides of the thumb & radial side of index finger, First lumbrical, 1st palmar interossei, Transverse and oblique head of adductor pollicise, Radial bursa, Superficial terminal branch of radial nerve & its dorsal digital branches.^[29]

DISCUSSION:

Marmas are the vital points of our body and made from composition of *Mamsa*, *sira*, *snayu*, *asthi*, and *sandhi*. Based on the criteria, the *Marmas* are placed in different groups and given some special names. Based on prognosis of injury at the site of *Marma*, they are classified under five categories such as *Sadhyopranahara*, *Kalantarapranahara*, *Vishalyaghna*, *Vaikalyakara* and *Rujakara*. *Kshipramarma* is the variety of *snayumarma* and according to *Acharya Susruta* location of *kshipramarma* is situated between the base of thumb and index finger (i.e. *angusta* and *tarjani*). It is a *snayumarma*, because, there are 20 intrinsic muscles in our hand and *Sushruta* might have classified most of them

as *Snayu*, due to their small in size which led to the classification of *Kshipra* as a *Snayumarma*. Since thumb is the master finger, the first web space was given more importance compared to others. *Acharya Sushruta* has also mentioned it is *kalantarapranhara* in nature. It is also mentioned that sometimes the *marma* can be *sadyopranahara*. In the *Kshipramarma* *abhighata* causes *Akshepaka* and *maran*. *Akshepaka*, is one of the *Vatavyadhi* mentioned by *Acharya Sushruta* and *Vagbhata*. In the injury of *Kshipramarma* there will be severe blood loss which will lead to the *Vataprakopa*. Then the *vayu* entering *dhamani* will cause severe spasm and convulsions. *Acharya Dalhana* has interpreted that *dhamani* as *nadi* which possibly indicates the involvement of nervous system in *Vyadhi*. The convulsions and spasm caused by due to severe blood loss, is closely similar with the sign found in disease tetanus (lock jaw). The sign of „Opisthotonos“ mentioned in tetanus is strikingly similar to the *akshepaka*. According to modern tetanus is caused by *Clostridium tetani*. The incubation period of *Clostridium tetani* is mentioned to be in between 4 to 14 days which strikingly matches with the fact that the person injured, in the *Kalantarapranhara marma* will die within 15-30 days.

If severe injury occurs to the dorsal metacarpal artery or palmar arch may leads to the excess blood loss or cyanosis. Injury of this *marma*, the death takes place *sadhya* (sudden) or within 7 days.

CONCLUSION :

After going through the above discussion we can highlight the following things, the hand and leg are the two main body parts that makes man an efficient being on earth. During *Samhita kala*, when human life was not mechanized and man had to do all his daily chores like cutting grass, wood etc. with his hand & feet. During this type of work thumb has important role. So they were more exposed to soil & dirt and hence hand had an easy chance to get wounded. The site of *marmas* in the hand and feet were more susceptible to injury & infection. The methodology of management of sepsis might have been different at the time of *Sushruta*. So this could be one of the reasons why amputation has been indicated in the *Kshipramarma abhighata* to prevent further spread of infection to upper limb. Therefore to safe our hand and Thumb is the more important. Therefore, to know about the *kshipramarma* and it is importance while treating a Patient. Also, we can conclude that the exact location of *KshipraMarma* is,

- 1) *Kshipramarma* location found in between the base *Angushtha* (thumb) and *tarjani* (index finger), as per *Sushrutasamhita*.
- 2) Space in between root of the thumb and the index finger can be co-related with *KshipraMarma*.
- 3) Based on the structural classification, it is of *Snayumarma* and $\frac{1}{2}$ *Angula* in dimension.
- 4) *Abhighata* of *Kshipramarma* results in *Marana* due to *Akshepaka*.

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