

Detail Study of Marma Shareera with Reference to Sandhi Marma**Dr.Ashish N. Jaiswal¹ , Dr.Charandas G. Gadekar²**¹Assistant Professor, Rachana Sharir Department ,
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Dhanwantari Ayurved Medical College & Hospital ,Udgir**Abstract**

The word sandhi holding to- gether 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 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, janu, 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 fore- most step in the world of medical science. 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.

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 sthana4 as well as in Shareera sthana5 and explains about Sandhi's in Charaka Vimana.

Objectives:-

- To study sandhi marma shareera with reference to

Marma sharir**Methodology:-**

From various ayurvedic text of Rachana sharir & published Ayurved magazines, journals etc. for review for understand the concept of Marma in ideal scientific way .

Classification Of Marma:

Acharya Sushruta gave much importance to Marma, he gave detailed de- scription on Marma, their types, numbers, locations, symptoms if they injured in Shareera sthana.6 Acharya Vagbhata says that those sites which are pain- ful on application of pressure and shows abnormal pul- sation should also be considered as Marmas. There are total 107 vital marmas presents in our body.

Total 107 marmas are classified into five different cat- egories as follows-

- Structural classification (Asrayabhedena)
- Dimensional classification (Manabhedena)
- 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.6

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. Acharya Vagbhata says that those sites which are painful on application of pressure & shows abnormal pulsation should also be considered as Marmas.7

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

Sr . no .	Type of Marma	Num - ber	Maha - bhuta	Effect after Injury
1	Sadyo Prana-Hara	19	Agni	Immediate loss of Agni Mahabhuta causing death immediate or within one Week
2	Kalantara Pranahara	33	Soma & Agni	Immediate loss of Agni Mahabhuta but gradual loss of Soma Mahabhuta (i.e. within one month)
3	Vishalyaghna	03	Vayu	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.
4	Vaikalyakara	44	Soma	Marma causing disabilities are predominant of Soma Mahabhuta, due to firmness and coldness sustains life.
5	Rujakara	08	Agni & Vayu	These Marma causes pain. They have predominant qualities of Agni and Vayu Mahabhuta.

Panchamahabhut :

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.8 Agni endures life by parinamam, kapha by poshanam, Vayu by chalanam (conduct, regulate and integrate all functions of the body)

Triguna;_Satwa, Raja, 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.⁹ 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, Hridaya (heart) as cardio vascular system and Basti (kidney, ureter, Bladder) as urinary system hence Trimarma known as root of life.

Nirukti, Sandhi Sharir:

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.¹⁰ Sandhi Marma are Janu, Kurpara, Seemanta, Gulpha, Manibandha, Adhipati, Kurpara, Avarta, Krukatika. Sandhi marma viddha lakshana as explained by Acharya Vagbhata are Vastu Shookarivakirna, Rudhe, Kunihi (shortening of arm) Khanjata (lameness), Bala cheshta kshaya (decrease of strength & movement), Shosha (emaciation), and Parva shopha sandhija.

According to sushruta there are 8 types of Sandhi.

- Dosh-kaph dosh
- Mahabhuta-Pruthwi
- Srotas-Majjawah srotas

Sandhi Marma,Prakar,Sankhya:

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), Kurpara (02), Avarta (02) and Krikatika (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.¹¹ Both have mentioned

twenty marma and they are Janu, Kurpara, Seemanta, Gulpha, Manibandha, Adhipati, Kurpara, Avarta, Krukatika. 11 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.¹²

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

Sr.No.	Marma type	Sushruta	Vagbhata
1	Janu	02	02
2	Kurpara	02	02
3	Simanta	05	05
4	Kukundara	02	02
5	Gulpha	02	02
6	Manibanda	02	02
7	Adhipati	01	01
8	Avarta	02	02
9	Krukatika	02	02
	Total	20	20

Marma Therapy :

Marma therapy works to clear stagnation in the vital energy points & thus increase vitality within corresponding body parts.because marma technique works at the level of prana.

There are plethora in natural practice that can disturb the natural flow of prana through marma points.that is lack of exercise,poor sleep habits ,pollution etc.¹³

Discussion:

Marma are the vital points existing in the body which causes pain, injury or even death when getting assaulted.

Marma is specific anatomical location where five structures of human body mams[muscles],sira[vessels]snayu[ligaments],asthi[bones],sandhi[joints] fusion together at one point.

As per Acharya Vagbhata described viddha lakshana of marma are Vastu Shookarivakirna, Rudhe (the site of injury feels as though full of thorns, even after healing of the wound) and Kunihi (shortening of arm) Khanjata (lameness), Bala cheshta kshaya (decrease of strength & movement), Shosha

(emaciation), and 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 & treatment of diseases. As per Ayurveda classical texts Sandhi described 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.

Conclusion

Rachana sharir branch consist knowledge about bones, muscles, blood vessels, strotas, joints, vital organs etc. It also gives knowledge of Garbha sharir, Kala and Marmas.

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, functionless of that specific parts or even death. According to sushruta which describes types of Sandhi, in the human body are so much prone to have injured during any trauma, external stroke, accident etc. so need utmost care while performing surgical procedures or treating any diseases of sandhis. Hence every surgeon have detail knowledge about location, anatomical structures, viddha lakshan of marma it is needed to learn marma as well as sandhi in details with relevant clinical aspects for best ideal results in patients life.

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