

EFFECT OF MARMA THERAPY ON SANDHI-GATA-VATA

***Dr. Varsha Gupta, ** Prof. K.N.Singh, *** Dr. K S Girhepunje**

**Junior Resident, Department of Rachana Sharir, Faculty of Ayurveda, I.M.S., B.H.U., Varanasi*

***Professor and Head, Department of Rachana Sharir, Faculty of Ayurveda, I.M.S., B.H.U., Varanasi*

****Senior Resident, Department of Kayachikitsa, Faculty of Ayurveda, I.M.S., B.H.U., Varanasi*

ABSTRACT-

Ayurveda is the traditional system of medicine which involves the logical experimental reasoning along with holistic approach. Marma is described in Ancient Science which means Jivasthana and Sandhi sthana according to Acharyas. It is one of the important concepts of Sarirasthana. Janu Marma is a kind of Vaikalyakara Marma according to prognostic types, which means on injury it causes structural or functional deformity. According to Acharya Sushruta, it causes Khanjata on injury i.e. limping of lower extremity. Sandhi Gata Vata is a common disorder which occurs in the Janu Marma and causes its deformity. Sandhi Shoola, Sandhi Shotha, Akunchana prasaranajanya vedana, Hanti Sandhi Gati, Vatapura driti sparsha or atopa are the common symptoms of Sandhi Gata Vata. The Janu Marma being a Marma Sthana is the seat of Prana Vayu. Any injury to this vital point causes Vata Dosha Prakopa. As it is a type of joint, it is the seat of Kapha (Sleshmaka Kapha) too, which lubricates and strengthens the joint. Due to vitiation of these two Dosha there is pain, swelling, stiffness etc. when the joint is injured. Marma therapy is one of the important ways of working on Prana, which governs the entire functioning of our body. Therapeutic touch occurs mainly through Vyana Vayu, which distributes Prana throughout the body and can direct Prana as a healing force. In this way Marma therapy helps in alleviating the symptoms of Sandhi Gata Vata.

KEYWORDS- *Jivasthana, Janu Marma, Vaikalyakara Marma, Sandhi Gata Vata*

INTRODUCTION

The concept of *Marmas* forms a part of *Shareera* and it is not much developed in Modern Science and it lacks a modern scientific back ground. The direct understanding of the word *Marma* in ancient sciences was evident, but there were no sufficient techniques to make out their original structural aspect involved. This science of *Marma* was confined to war only in earlier ages where the warriors used to achieve their target by destroying vulnerable points i.e. *Marmas* of enemies. To extend the knowledge of *Marmas* in clinical fields, it is necessary to know the actual structures present at those sites. These *Marma Sthanas* (Sites) are specified, so as not to have interference with the surgeon's knife hence considered as the surgical points. In the Modern Surgery, they have not described the *Marmas*. But in Surgical surface markings, they are careful to avoid the nerves, arteries and veins etc.

which are vital points. *Marma* is defined as anatomical site where five structures i.e. *Mamsa* (Muscles), *Sira* (Vessels), *Snayu* (Ligaments), *Asthi* (Bones) and *Sandhi* (Joints) meet together [1, 2]. *Acharya Vagbhata* says that those sites which are painful on application of pressure and shows abnormal pulsation should also be considered as *Marmas* [3]. These points are seats of life [4]. There are 107 such vital points in our body [5, 6].

Acharya Sushruta and *Acharya Vagbhata* have mentioned various types of '*Marmas*' depending upon their position, constituents, *viddha lakshanas* (prognosis), number, dimensions etc. Depending upon after-effect of injury to '*Marmas*', there are 5 types like *Sadya pranahara*, *Kalantara pranahara*, *Vishalyaghna*, *Vaikalyakara*, *Rujakara* [7, 8]. Out of them, '*Vaikalyakara Marmas*' are the points where injury causes structural or functional deformity [9]. These are 44 in number [10, 11]. *Janu marma* is situated in the lower extremity and forms junction of femur and tibia bone [12]. It is one of the *sandhi marma*, three *anguli pramana*. It is one of the *vaikalyakara marma* produce *Khanjata* If it get injured it produces limping of the lower extremity [13]. The knee joint is vulnerable to the traumatic effect of these region produce pain and inflammation and loss of function. Blunt trauma produces permanent disability. Foreign body in bone produces many type of pain and inflammation, if foreign body present in the joint produces loss of function. [14]

Sandhi gata vata vis-a-vis Osteo-arthritis

In *Vriddhavastha*, all *Dhatu*s undergo *Kshaya*, thus leading to *Vataprakopa* and making individual prone to many diseases. Among them *Sandhigata Vata* stands top in the list. The incidence of osteoarthritis in India is as high as 12%. It is estimated that approximately four out of 100 people are affected by it. Osteoarthritis is the most common articular disorder begins asymptotically in the 2nd & 3rd decades and is extremely common by age 70. Almost all persons by age 40 have some pathologic change in weight bearing joint [15], 25% females & 16% males have symptomatic osteoarthritis. Allopathic treatment has its own limitation in managing this disease. It can provide either conservative or surgical treatment and is highly symptomatic and with troublesome side effects whereas such type of conditions can be better treatable by the management and procedures mentioned in *Ayurvedic* classics. *Sandhigata Vata* is the commonest form of articular disorder. It is a type of *Vatavyadhi* which mainly occurs in *Vriddhavastha* due to *Dhatukshaya*, which limits everyday activities such as walking, dressing, bathing etc. thus making patient disabled / handicapped. It being a *Vatavyadhi*, located in *Marmasthisandhi* and its occurrence in old age makes it *Kashtasadhya*. *Vata Dosh*a plays main role in the disease. *Shula Pradhana Vedana* is the cardinal feature of the disease associated with *Sandhishotha* with *Vata Purna Druti Sparsha*, lack of movements of the joints or painful movement of the joints.

CLINICAL FEATURES:

The disease may not show any *poorvaroopa*. But the clinical signs and symptoms include joint pain (*Sandhi vedana*, *Sandhi Shotha*), *Vatapoorna druti sparsha*, pain and tenderness during the

movements of the joints (*Prasarana akunchana pravvruthi savedana*), *crakling sounds (Atopa)* and *degeneration of the joint (Hanti sandhi)*. [16,17]

Samprapti Ghatakas:

- *Nidana : Vata Prakopaka Nidana*
- *Dosha : Vata esp. Vyanavayu, Shleshaka Kapha*
- *Dushya : Asthi, Majja, Meda*
- *Srotas : Asthivaha, Majjavaha and / or Medovaha*
- *Srotodusti : Sanga*
- *Agni : Mandagni*
- *Dosha Marga : Marmasthi Sandhi*
- *Roga Marga : Madhyam*
- *Udbhavasthana : Pakvashaya*
- *Vyaktasthana : Asthi – Sandhi*

Prognosis:

Sandhigatavata is one of the *Vatavyadhi*, therefore it is *Kastasadhya* because it occurs in aged people and is situated in *Marma sthana*, It is *Madhyama roga marga*, And it is *Asthi*, and *Majja Dhatu Ashrita*. [18]

Role of Marma therapy

There are four basic benefits of *Marma* therapy.

It removes blocks in energy channels called *Srotas*.

2. It normalizes *Vata dosha* and brings it to its normal pathway, especially *Vyana Vata* (a type of *Vata* which controls the autonomic nervous system.).
3. It creates physical, mental and emotional flexibility. Because of *Aama* (toxins) and *Vata*, rigidity occurs in human body, As *Vata* increases in body, it leads to degeneration. *Marma* therapy reduces the *Aama* and *Vata*, so it creates flexibility in physical, mental and emotional behavior.
4. It builds a positive link with the unconscious mind and creates a powerful experience and dynamic transformation at the physical, mental, emotional and spiritual level. [19]

CONCLUSION

In *Ayurveda* the concept of *marma* has a vital role. *Marma* are the seat of *soma*, *vayu*, *teja*, *sattva*, *rajas*, *tama* and *jivatma*. A number of degenerative problems are discussed in different Ayurvedic texts. Most of these degenerative problems come under the heading of *vata roga*. These *vata* disorders (80 types) can be treated by *marma* therapy successfully. Benefits of using *Marma* therapy include relieving pain, balancing the body and maintaining good health. Though *Marma* therapy is fairly comprehensive and long duration, its results are immediate as well as permanent. Keeping this concept in mind one should try to apply *marma chikitsa* to provide the cure for Osteoarthritis.

REFERENCES

1. *Bhaskar Govind Ghanekar, Sushrut Samhita (Sharir sthana)*, Chapter 6, Citation no.16, *Meharchand Lachhmandas Publications* Reprint, Nov.2008, Page no. 69.
2. *Kaviraj Atridev Gupt, Ashtang Hridayam (Vidhyotini Tika)*, *Sharirasthana* chapter 4, Citation no.38, *Chaukhambha Prakashan Varanasi*, Reprint, 2009, Page no. 269.
3. *Kaviraj Atridev Gupt, Ashtang Hridayam (Vidhyotini Tika)*, *Sharirasthana* chapter 4, Citation no.37, *Chaukhambha Prakashan Varanasi*, Reprint, 2009, Page no. 268.
4. *Kaviraj Atridev Gupt, Ashtang Hridayam (Vidhyotini Tika)*, *Sharirasthana* chapter 4, Citation no.38, *Chaukhambha Prakashan Varanasi*, Reprint, 2009, Page no. 269.
5. *Bhaskar Govind Ghanekar, Sushrut Samhita (Sharir sthana)*, Chapter 6, Citation no. 02-04 , *Meharchand Lachhmandas Publications*, Reprint, Nov.2008, Page no. 67.
6. *Kaviraj Atridev Gupt, Ashtang Hridayam (Vidhyotini Tika)*, *Sharirasthana* chapter 4, Citation no.1-2, *Chaukhambha Prakashan Varanasi*, Reprint, 2009, Page no. 265.
7. *Bhaskar Govind Ghanekar, Sushrut Samhita (Sharir sthana)*, Chapter 6, Citation no.08, *Meharchand Lachhmandas Publications*, Reprint, Nov.2008, Page no. 68
8. *Kaviraj Atridev Gupt, Ashtang Hridayam (Vidhyotini Tika)*, *Sharirasthana* chapter 4, Citation no.52-59, *Chaukhambha Prakashan Varanasi*, Reprint, 2009, Page no. 270-271.
9. *Bhaskar Govind Ghanekar, Sushrut Samhita (Sharir sthana)*, Chapter 6, Citation no. 12-13-17, *Meharchand Lachhmandas Publications*, Reprint, Nov.2008, Page no. 69-70.
10. *Bhaskar Govind Ghanekar, Sushrut Samhita (Sharir sthana)*, Chapter 6, Citation no.08, *Meharchand Lachhmandas Publications*, Reprint, Nov.2008, Page no. 68.
11. *Kaviraj Atridev Gupt, Ashtang Hridayam (Vidhyotini Tika)*, *Sharirasthana* chapter 4, Citation no.57-59, *Chaukhambha Prakashan Varanasi*, Reprint, 2009, Page no. 271.
12. *Prof. D. G. Thatte, Susruta Samhita -Shareersthana 6/24*, published by *Choukhamba Publishers*, second edition 2005.
13. *Prof. D. G. Thatte, Susruta Samhita- Shareersthana 6/12-13* published by *Choukhamba Publishers*, second edition 2005.
14. *Kaviraj Ambikadatta Shastri, Sushruta Samhita, Ayurveda - tattva-sandipika*, by *Choukhamba Sanskrit samsthana, Varanasi* 11th edition, 1997
15. Ch. 321. 15th Edition 1987, *Harrison's Principles of Internal Medicine*.
16. *Yadavaji T.A. Charaka Samhita* (Revised by *Charaka and Dridhabala* with the *Ayurvedadipika* commentary of *Chakrapanidatta*) *Choukhamba Surbharati Prakashan, Varanasi*. 2001. 4th Edition. *Chikista sthana*. 28th Chapt. 105.p.p.
17. *Shastri Kaviraj Ambikadutta. Shushruta Samhita. Purvardha. Chukumba Sanskrit Samsthana Publisher, Varanasi*. 2007. 9th Edition. 1st Chapt. *Nidana Sthana*. 228 to 236 p.p.
18. *Paradker Harisadashiv. Astanga Hridaya. Choukhamba Orientalia, Varanasi*. 2007. Vol.- 2nd.
19. https://www.nhp.gov.in/marma-therapy_mtl 28 sep 2015.