



## Review Article Insight on Manyagata Marma with Reference to the cervical vertebrae

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### Abstract

Marma is the vital points of the body and where prana (life) resides. Marma is not just anatomical markers, but also locations where the Tridosha, in its subtle forms Prana, Ojusa (soma), and Tejas, may be found (Agni). They also have three Gunas: Sattva, Raja, and Tamas (Manas contents) as well as the soul or life force (Bhutatma). Any abhigata (injury) to these vital points leads to vitiation of both shareerika and manasikadoshas (physical and mental constituents) and leads to various disease of both shareerika and manasika. This paper explains about manyagata marma in detail.

**Keywords:** Ayurveda, Marma Science, Manyagata Marma, Marma Classification, Marmaghata

### Introduction

Marma is an anatomical location that connects muscles, veins, ligaments, bones, and joints.<sup>[1]</sup> There are 107 Marmas (vital spots) in total, with eleven in each limb, twenty-six in the trunk (three in the belly, nine in the thorax, fourteen in the back), and thirty seven in the head and neck area.<sup>[2]</sup> They are also the places where not just Tridosha, but also their subtle forms Prana, Ojus, and Tejas, as well as Sattva, Raja, and Tama, may be found <sup>[3]</sup>. Every Marma is also related to Budhi, via cognition, retention and Memory, because Marma are doorways to the Nervous System and related Mental faculties. The subconscious memories are stored in the deep connective tissue of Majjadhātu. In all samhitas The description about the number of marmas, their location, structures involved, along with the detailed explanation of marmaghata or viddhalakshanas and diseases is given in almost all the classical texts written during Samhita kala. All the Acharyas accepted that the total number of marmas is 107. Also mentioned the classification of Marmas according to their Location in different regions of the body, classification of Marmas into five types according to the Dhatu from which they are made etc. The present study was undertaken for an in-depth study of the Science of Marma. The present article gives an account of various manyagata marmas.

### Definitions of 'marma' (Acharya Sushruta)

Marma (fatal spots) are confluence of muscles, veins, ligaments, bones and joints. These are the places where the Prana (vital life force) resides naturally.

### Lakshanas (Nature / Signs) Of Marma (Acharya Sushruta)

Marma (fatal spots) are confluence of muscles, veins, Ligaments, bones and joints. Prana (vital life force) Especially resides in these locations; hence if the Marmas Are injured, they produce their respective effect.

### Classification of Marmas

In the ancient scriptures, Marmas have been classified in Different ways, such as their location in different regions of the body,

anatomy, size, effect of trauma on these, etc. Anatomical classification of Marmas according to Acharya Sushruta Acharya Sushruta classified Marmas into five types according to the Dhātu from which they are made. These types include Mamsa (Muscle), Asthi (Bone), Snayu (Ligament), Sira (Vessel) and Sandhi (Joint).

Classification of Marmas according to their Location in different Regions of the Body Gives the classification of Marmas according to their Location in different regions of the body, i.e. upper limbs (22), lower limbs (22), abdomen and chest (12), back (14), supra clavicular region (neck and head) (37).

Under the prognosis of trauma over Marmas, Sushruta has classified into five groups Sadya pranahara Marma (19) death after immediately, Kalantara pranahara Marma (33) death after lapse some time, Vishalyaghna Marma (3) death soon after removing the Shalya, Vaikalyakara Marma (44) injury

precipitating the restlessness, Rujakara Marma (8) injury causing severe pain.

Acharya Sushruta describe marma detail in a chapter “pratyekmarmanirdeshshareer” chapter sixth of shareer sthan. Acharya classify marma on various basis like on the basis of structure, parinaam, parimaan, and on the basis of shadang shareer i.e. shakhagata marma, Madhya shareer gata marma and shirogreeva marma<sup>[4]</sup>. Prishthagata marma comes under Madhya shareer gata marma which are further classified as udar and vaksh gata marma and prishthagata marma. Prishtha gata marma are important marma which are located on the back on each side of the spine. There are total seven pair of marma on the back these are katicataruna marma, Kukundara marma, Nitamba maram, Anshphalak maram, Ansha marma, Brahati marma, Parsawa sandhi maram.

**Table 1:** Ayurvedic Manifestation and Probable Modern Correlation

Maram	Ayurvedic Manifestation	Probable Modern Correlation
Ansh phalak maram	Asthi Marma Ardhangulimpramana It is vakalyakara type of marma.	5 <sup>th</sup> , 6 <sup>th</sup> , 7 <sup>th</sup> cervical and 1 <sup>st</sup> thoracic vertebra, subclavian artery and vein, 5 <sup>th</sup> , 6 <sup>th</sup> , 7 <sup>th</sup> thoracic nerve, trapezius and rhomboidus major muscle.
Krikatika marma	Sandhi marma Vaikalyakara ½ anguli	Cranio-cervical junction which comprises Atalanto-occipital and atalanto-axial joint. The Junction between the skull and the cervical vertebrae is stabilized by ligaments joining the axis And atlas to the clivus, occipital bone, and occipital condyle.

Manya Pradesh ie griva kasheruka ie Cervical vertebrae there come Amsaphalaka marma, Krikatika marma.

#### Amsaphalaka<sup>[5]</sup>

Etymology: The word Amsaphalaka is formed by the union of the two words i.e., Amsa and Phalaka.

Amsa – अस् + अक् = अंस

The word Amsa is formed from when the Dhātu Amsa gets mix with Pratyaya ‘Ach’. Word Amsa means shoulder Skandha.

Phalaka – the meaning of word phalaka is “Asthikhandam Iti”

These are two in number. It is located in the upper part of the back, on both lateral sides of vertebral column and at the place of union of three bones namely- scapula, humerus and clavicle. Injury to this marma leads to emaciation of upper limb. It is a type of asthi marma and it is vaikalyakara marma. Anatomically<sup>[6]</sup> muscles and nerve associated with the bone especially scapula can cause loss of sensation in the scapular area and atrophy of these muscles causes the loss of sensation and loss of function of upper limb. Acharya Sushruta has described Amsaphalaka Marma as a Vaikalyakar Marma and a Asthi Marma. These are 2 in number. Amsaphalaka Marma

#### Modern Review of Amsaphalaka Marma

- In the posterior part of the thoracic cavity on both sides of the vertebral column, near to the shoulder joint, flat type Of bone is present which is called by the name “Scapula” and the region is called “Scapular region”.
- In the scapular region, predominantly scapula along with the ribs and vertebral bones forms one Asthi Marma, which Is named “Amsaphalaka Marma”.
- It extends from C6 vertebral body to T12 vertebral body. In these region- vertebrae, ribs and angle of the scapula Come together. So the location of Amsaphalaka on both

sides of vertebral column is related to the “Trika”.

- Muscles Rhomboideus major, Rhomboideus minor, Serratus anterior, Serratus posterior & inferior, Teres major Teres minor, Trapezius, Infraspinatus
- Nerves: Brachial plexus
- Arteries: Auxiliary artery Scapular, circumflex artery Scapular, dorsal artery.

#### Krikatika marma

Krikatika marma is one which is situated on shirogreeva sandhane i.e. at craniocervical joint on the neck so it is Sandhi marma i.e. vital point constituted by joints. Injury of these marma leads to condition called Chalmurdhata i.e. instability of cranio-cervical junction.

#### Etymology

It is formed by the combination of the words Krika and Atika. The word Krika is derived From the root kr” by adding the suffix kak which means ‘that which does or makes’ but here, It is generally used in the meaning ‘neck’.

The word atika is derived from the root at by adding The suffix nvul which means ‘that which does or moves’. So the word krikatika means ‘that Which moves or goes around the neck’.

#### Cranio-cervical Junction<sup>[7]</sup>

Krikatika marma is located in the region of cranio-cervical junction. The crani-ocervical junction represents the complex transitional zone Between the cranium and the cervical spine. The cranio-cervical Junction is composed of two major joints: the atlanto-occipital joint And the atlanto-axial join. It is composed of osseous structures Articulated with synovial joints and held together by intrinsic Ligaments, membranes and muscles. These two joints are responsible For the majority of the movement available in the entire cervical spine And the anatomical structure of each is based on different Biomechanical principles.

**Stabilizing Ligaments** <sup>[8]</sup>

- Alar ligaments
- Transverse ligament
- Tectorial membrane
- Posterior atlanto-occipital membrane
- Nuchal ligament (ligamentum nuchae)

**Conclusion**

From above following conclusions can be drawn- Amsaphalaka Marma can be considered as the spine of scapula in modern science. Two Amsaphalaka Asthi denote the two scapulae respectively. Based on the cadaveric study, it has been concluded that Asthi and Sira are main component in this Marma which proves the opinion of Dalhana ('Mansa Snayu Sandhi Hino'). Krikatika Can be compared with cranio-cervical region Krikatika marma being a Sandhi marma, can be compared with cranio-cervical junction which Consists of atlanto-occipital joint and atlanto-axial joint with its Surrounding ligamentous structures attached to the same within 1cm (half angula) area on either side and underlying in depth of 1 cm can be Included under the term krikatika marma. Out of all anatomical structures, ligaments are most important because They are main stabilizers of joints and are vulnerable to injuries.

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