



### A Critical Study of *Amsa Marma* and its *Viddhata*

A. P. Thakare\*<sup>1</sup>, Langote Govind B.<sup>2</sup>

1. Professor, Dept of Rachana Sharir,
2. Asst. Prof. Dept. of Panchakarma,

Ramrao Patil Ayurved Mahavidyalaya & Rugnalaya, Purna,

Dist. Parbhani, Maharashtra

\*Corresponding Author: [archpatil2710@gmail.com](mailto:archpatil2710@gmail.com)

#### ABSTRACT:

To maintain the healthiness of an individual rather than prophylaxis of disease is the main goal of *Ayurveda*. Hence *Ayurveda* is science of life.

*Marma* is a unique concept of *Ayurveda*. The vulnerable points are those points on the human body surface on which any kind of trauma or injury may lead to death or death like symptoms. *Amsa Marma* is *Vaikalyakar Marma*. Injury there to cause loss of function of arm<sup>2</sup>. The disabling *Marma* produces distress and pain after certain period. The study of *Amsa Marma Viddhata* is beneficial is prevention and cure which is goal of *Ayurveda*.

**Keywords:** *Marma*, *Amsa*, *Vaikalyakar Marma*, *Bahustabdhata*.

#### INTRODUCTION:

Description of *Marma* is unique concept of *Ayurveda*.

The term *Marma* is defined as “*Marayati iti Marma*”<sup>1</sup>. The vulnerable points are those points on the human body surface on which any kind of trauma or injury may lead to death or death like symptoms<sup>3</sup>.

*Sushruta Samhita* is essentially a surgical treatise and as the *Marma* had to be protected in warfare and during surgical procedure in order to save life, they have received at most importance. Therefore, the knowledge of *Marma* is said by *Sushruta* to be the half knowledge of the *Shalyashastra*.<sup>8</sup>

*Sushruta* had mentioned 107 vital points in the human body which are classified

according to *Rachana, Parinama, Pramana* and *Desha*.<sup>2</sup>

Concept of *Marma* in classical text.: -

*Marma* (Vital spot) consists of the aggregate of *Mamsa, Sira, Snayu* and *Asthi* and *Sandhi* in which particularly *Prana* by virtue of their nature stay, that is why injury to *Marma* leads to respective consequence.<sup>4</sup>

*Sushruta* and *Dalhana* both have used the word *Sannipata* or confluence of all the structures is must for labelling any point on the body as vulnerable points.

The *Prana* or life is situated in such a vital point.

#### ***Amsa Marma:***

*Amsa Marma* lies between the tip of arm and neck binding *Amsapitha* and *Skandhas* are *Amsa Marma*.<sup>4</sup>

Injury there to causes loss of function of arm.

*Amsa Marma* is *Vaikalyakar Marma* as well as *Snayu Marma*.<sup>6</sup>

#### ***Amsa as Snayu Marma-***

According to *Sushrutacharya*, the function of *Snayu* has been compared with the binding plates of a boat which allows to bear the weight of boat and easily float in the deep water.<sup>8</sup>

Similarly, these ligaments help to bind the two or three bones together. On the bony

ends of the joints, they help easy action of body movement and also bear weight.

According to *Sharangdhar Snayu* is whitish strong fibrous structure e present in body for binding the joints.

#### ***Vaikalyakar Marma-***

*Vaikalyakar* means disabling or unfit to perform function. Based on the theory of *Panchamahabhuta*, *Vaikalyakar Marma* is *Som-Mahabhutatmak*.<sup>5</sup> The *Saumyagun* has property of stabilising and cooling which supports the *Prana* by virtue of its stabilising property. Therefore, the injury on this *Marma* does not cause death, only disability and deformity may develop on the injured path. *Marma* points are also consist of *Som, Vayu, Tejas, Satva, Tamasa* and *Jivatma*.<sup>4</sup> Because of the presence of these natal forces in a *Marma* point, any trauma or injury will not allow a person to survive. Hence if *Marma* point is injured *Prana* or life force will escape out and person will die.

Out of the five *Rachanatmak Marma* types, the combination of only two *Rachanatmak Marma* can cause *Vaikalyatva* in *Vaikalyakar Marma*.<sup>4</sup> At the site of *Amsa* region three components (*Mamsa, Sira, Sandhi*) are less and *Snayu* and *Asthi* are predominantly important from clinical point of view.

On the either side of neck between the tip of arm and neck, the *Snayu* binding the *Amsaphalaka* and *Bhoojashira* are two *Amsa*. Thus, *Amsa Marma* are *Sanyu* as well as *Vaikalyakar Marma* and injury there to

causes *Bahukriyahino* or loss of function of arm *Stabdhabahuta*<sup>4</sup>.

According to modern anatomy *Amsa* means acromioclavicular region and it consist acromioclavicular ligament and Coracoclavicular ligament. Which stabilise the acromioclavicular joint. Although very little motion occur at acromioclavicular joint, it helps to anchor the entire arm of the body. Therefore, tremendous load are applied across this joint predisposing it to injury. It cause pain , swelling and difficulty in raising the arm up, that means it causes deformity.

### DISCUSSION:

*Acharya Sushruta* has explained in a special chapter about *Marma Sharir* , these *Marma* points must be protected from external injuries or trauma.<sup>7</sup> Many commentators have expressed their opinion about *Marma Viddhata*.

According to *Sushruta* when *Amsa Marma* get injured then at the sight of *Amsa* region, *Stabdhabahuta* is present.<sup>6</sup>

*Amsa* region consist acromioclavicular joint which is plane synovial joint and movements of these joints are passive<sup>3</sup>. The capsule of acromioclavicular joint is weak and cannot maintain integrity of the joint without a reinforcement of the superior and inferior acromioclavicular and coracoclavicular ligament<sup>3</sup>.

When trauma occurs at this region the movements are restricted causes disability

and deformity. So, this vital point should be prevented.

### CONCLUSION:

*AmsaMarma* is *Vaikalyakara* as well as *Snayu Marma* so trauma to this region leads to loss of normal function of arm or restriction of movement of the arm<sup>4</sup>. Hence *Amsa Marmaviddhata* causes *Stabdhabahuta*. This leads to prolonged shoulder pain symptom. So *AmsaMarma* should be prevented<sup>4</sup>.

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