

A Conceptual Study on Marma, Nadi & Chakra in Context of Prana

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ABSTRACT

Marma are the vital points of the body where *Prana* resides & is the site where conglomeration of *Mamsa*, *Sira*, *Snayu*, *Asthi* & *Sandhi* occurs. According to *Acharya Charak*, *Marma* are the points where extensively pain felt & this is the site of *Chetana*. *Acharya Sushruta* said that at *Marmasthana Prana* resides while according to *Vagbhata*, *Marma* is that place where abnormal pulsation and pain on touch found. *Nadi* are the energy channels that carry the *Prana* & transfer *Prana* from one point to another point. *Nadi* originates from the *Kanda* to their respective termination point or orifices of the body. *Chakra* is the transformer of *Prana* from where *Prana* frequency increases & decreases. On the *Sushumna nadi* the point where *Ida* & *Pingala nadi* meets is the location of different *Chakra* in a spiral form i.e *Muladhara chakra*, *Swadisthana chakra*, *Manipura chakra* etc. *Prana* is the key connecting point between *Marma*, *Nadi* & *Chakra* as *Marma* is the *Adhithana* of *Prana*, where the *Nadi* are the energy channels that carries the *Prana* & at *Chakra Prana* is found in concentrated form which circulates *Prana* in different parts of the body.

Keywords: Marma, Nadi, Chakra, Prana

INTRODUCTION

Marma word comes from the root “*Mrung Pranatyage*” which brings about the death. *Marma* are the vital points where injury leads to pain as severe as death or may leads to death. In *Vedic Kala*, *Rigveda* states that the best defense (*Varma*) against these *Marma* in prayer or *Mantras* demonstrating a spiritual perspective. In *Yajurveda*, *Marma* was used in battle field for protection as helmet, metallic safeguard while in *Atharvaveda* there is a concept of plastic surgery is found which is done by *Ashwini kumar*. According to *Charak samhita*, *Marmagata vyadhi* is *Yapya vyadhi*. On the basis of *Rogamarga* it comes under *Marma asthi Sandhigata*. There are total 107 *Marma*, *Acharaya Charak* consider 3 *Pradhanya marma*, *Hridaya*, *Basti* & *Shira marma*, these are the seats of *Prana*. The most important among *Urdhvajatrugata*, *Shakha* & *Antradhi* on the basis of *Shadang* is *Antradhi* because all the nutrition is going from this part to the body. *Basti* is said to be the treatment of *Marma*. Then after there is description of

Dashpranayatana found which are the ten seats of *Prana*. *Acharaya Sushruta* described about the *Samanya & Vaisheshik Viddha lakshana* of *Marma*. There is classification of *Marma* on the basis of *Rachana, Traumatic injury, Pramana & Shadang bheda*. *Asthanga Hridaya* given one more additional category on the basis of *Rachana* i.e *Dhamani marma* while other classification is same as *Sushruta*. In the description of *Dashpranayatana*, he gave one additional i.e *Jihvabandhana*. According to *Asthanga Hridaya*, *Marma* is the place where unusual throbbing & pain found. *Marma* places should be avoided carefully during *Kshara, Visha & Agni karma*. *Madhav nidana* said about the *Viddha lakshana* of *Marma*. *Sharangdhara* said that *Marma* is the place where *Jiva* resides. *Kashyap* said that *Marma* places should be avoided during surgery of infants & *Dhatri*. *Bhela* said that heart is the *Sthana* of *Chetana*. *Vashista samhita* gave 18 vital points i.e big toes, ankle, middle of the calf, upper end of shin, knee, middle of thigh, anus, middle of the body, penis, navel, middle of heart, cavity of throat, tongue, eye, nose, between the eyebrow, forehead, *Vyoma*.

The word *Nadi* comes from the root 'Nada' which means to flow. *Nadi* is present in the subtle body where in gross body related to *Sira & Strotas*. According to *Atharvaveda*, *Nadi* is considered as *Strotas*. In *Agni Purana*, A bulb (*Kanda*) is situated below the *Nabhi* and lots of shoots comes from this bulb. These shoots are 72,000 in number and spreads upwards downwards and obliquely. *Agni purana* gave 10 *Nadi*, out of which *Pratha & Yasha* is unique. *Chandogaya Upanishad* gave 101 *Nadi*, *Yogi* collects these *Nadi* inside their *Kantha*. Mainly there are 14 principal *Nadi* i.e *Ida, Pingala, Sushumna, Gandhari, Hastijihva, Poosa, Yashasvini, Alambusa, Kuhu, Sankhini, Vishwodari, Saraswati, Payaswini & Varuni*. Thenafter major 10 *Nadi* i.e *Ida, Pingala, Sushumna, Gandhari, Hastijihva, Poosa, Yashasvini, Alambusa, Kuhu, Sankhini*. Out of these 3 are the most important *Nadi* i.e *Ida, Pingala & Sushumna*. Location of *Nadi* as well as termination of *Nadi* are well explained in various *Upanishad & Samhita*.

Chakra means circle, wheel something round & spinning. Inside the body there are 6 *Chakra- Muladhara, Swadisthana, Manipura, Anahata, Vishuddha & Ajna chakra*. Six *Chakra* means the six lotuses in the body, which are of two-petalled, four-petalled etc. along the *Sushumna nadi*. Enumeration of *Chakra* which varies from 6, 7, 8, 9 & 10 while according to *Amit Ray*¹⁴ *Chakra* present in the body. *Atharvaveda* said that there are *Astha chakra* found inside the body. Description of *Chakra* found in *Kalika purana & Tantrasaar*. In *Vedic* literature, there is description about the *Dala*, location, *Beeja mantra, Beeja vahana, Tattva* etc found. At the *Muladhara chakra, Kundalini shakti* resides & ascends from one *Chakra* to another *Chakra* after the purification of *Nadi*.

According to *Vedic* literature, *Prana* is 10 in number which are *Prana, Apana, Samana, Vyana, Udana, Naga, Kurma, Krukara & devadatta* while *Acharaya Sushruta* said about 12 *Prana* i.e *Agni, Soma, Vayu, Sattva, Rajas, Tamas, Panchendriya & Bhutatma*.

DISCUSSION

Enumeration of *Marma* by all the *Samhita* is 107 while *Vashista samhita* gave 18 vital points. The regional distribution & constitutional classification of *Marma* is same in all *Samhita*. *Acharaya Vagbhata* gave one more category i.e *Dhamni marma*, the reason may be on the basis of more functioning of *Dhamani* for example *Adhogata dhamni* of *Guda marma* is more predominant. So, *Vagbhata* consider it under *Dhamni marma & Sushruta* consider it under *Mamsa marma* on the basis of *Gudavalli* (3 concentric rings of mass). The *Pramana* of *Marma* is said to be mainly *Swangula Pramana* but *Vagbhata* gave *Tila & Brihi Pramana*. *Nadi* is present at subtle level but at gross level can be correlated with *Sira* or *Strotas*. The enumeration, location, termination & origin point are said in Various *Samhita* about the *Nadi*. The

Correlation between *Marma*, *Nadi* & *Chakra* on the basis of *Prana* is that on the *Sushumna nadi* there is five *Parva* present which are the *Chakra* i.e *Muladhara*, *Swadisthana*, *Manipura*, *Anahata*, *Vishuddha* & *Ajna chakra*. The point where *Ida* & *Pingala nadi* meet along the *Sushumna nadi* is called *Chakra*. *Marma* can be correlated with *Chakra* on the basis of location for example at *Guda marma* there is location of *Muladhara chakra*, at *Vitap marma* there is location of *Swadisthana chakra*. *Marma* is the *Adhithana* of *Prana* from where *Nadi* carries the *Prana* which acts as energy channel. *Chakra* is the store house of *Prana* from where *Prana* is circulated to all over the body.

CONCLUSION

According to *Vedic* literature, our body consists of gross body (*Sthula sharir*), subtle body (*Sukshma sharir*) & astral body (*Karana sharir*). *Marma* is the place where *Prana* resides due to its *Swabhava*. *Nadi* is the energy channel that carries the *Prana* all over the body & at *Chakra Prana* present as a concentrated form of energy from where frequency of *Prana* can be increased & decreased. *Marma* and *Chakra* are sites where *Prana* specially found and *Nadi* are the subtle channel that carry the *Prana*. Thus, there is certain possible relation between *Marma*, *Nadi* & *Chakra*.

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