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 Vagbhatta, 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 Adhisthana 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 “Mprung 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 Yapyva 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 Urdhvastrugata, 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 Dhoomani marma while other classification is same as Sushruta. In the description of Dashapranayatana, he gave one additional i.e Jhivabandhana. 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. Bheila 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, Vishvodari, 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 Ray114 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 Muladhar chakra, at Vitap marma there is location of Swadisthana chakra. Marma is the Adhishthana 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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