iJRASET
International Journal For Research in Applied Science and Engineering Technology



INTERNATIONAL JOURNAL FOR RESEARCH

IN APPLIED SCIENCE & ENGINEERING TECHNOLOGY

Volume: 11 **Issue:** IX **Month of publication:** September 2023

DOI: https://doi.org/10.22214/ijraset.2023.55625

www.ijraset.com

Call: 08813907089 | E-mail ID: ijraset@gmail.com

International Journal for Research in Applied Science & Engineering Technology (IJRASET)
ISSN: 2321-9653; IC Value: 45.98; SJ Impact Factor: 7.538
Volume 11 Issue IX Sep 2023- Available at www.ijraset.com

Unveiling the Energetic Nexus: A Comprehensive Study of *Kshipra Marma*

Dr. Neelam Dhabhai[1], Dr. Hemendra Kr. Verma[2], Dr. Shyoram Sharma[3], Prof. Mahendra Sharma[4]
[1]PG Scholar (1st Year), [2]PG Scholar (2nd Year), [3]Associate Profrssor, [4]Professor & H.O.D., P.G. Department of Rachana Sharir, PGIA, Jodhpur, Rajasthan (India)

Abstract: ***Ayurveda is a comprehensive approach to health and prosperity and is a wisdom of life. It is one of the first medical systems and can cite several medical theories and facts. Each truth has a unique significance that should be understood with the aid of references from different Samhitas. According to Ayurveda, one of the important concepts is Marma. The captious locations on the body where various types of muscles, veins, bones, ligaments, and joints converge are known as Marma. The knowledge of the Marma Vigyan was applied in the past in a variety of professions, including surgery, kaychikitsa, and various forms of pain management. Sushrut is one of 107 Marma created by an ancient Indian physician. Kshipra Marma is one of the Shakhagata Marma. The location of Marma and the genuine treatments accessible at the time were assembled from many old books and cadaveric information, but now it is crucial to examine this knowledge on behalf of current medical science to make the biggest contribution in this sector.***

Keywords: Ayurveda, Marma, Kshipra Marma Adhashakha, Chikitsa.

I. INTRODUCTION

The location of *Prana*, or life energy, is the *Marma*. *Brihatrayee granthas*, which are discussed in the sixth chapter of *Sushruta Samhita Shareer Sthan Pratyek Marma Nirdesh Sharir*, are examples of *Marma* literature. *Ayurveda* is a proud body of knowledge that was developed and established by our ancient forebears. There are several references in the *Vedas* to an attacker attacking the *Marma sthan* and a victim "protecting one's Marma by wearing protectants," which led to the development of *Marma Vigyan* as a science of battle. No other medical system recognizes the type of *Marma* that is the purview of the *Ayurvedic sharirsthan*. The era of *Vagbhatta, Sushruta,* and *Acharya Charaka. Acharya* calculated that there are 107 *Marma*s in all.[1]

Marma was divided into five categories by *Acharya Sushruta*: [2]

- Mamsa Marma
- Sira Marma
- Snayu Marma
- Asthi Marma
- Sandhi Marma.

The *Marma Sharir* was mentioned by *Acharya Vagbhatta* in the fourth chapter of *Sharirsthan* of *Ashtanga Hridya*. One or more classifications were introduced by *Acharya Vaghbhata* as *Dhamani* Marma estimable.

Marma are those essential places that, when damaged, can result in a steady shift in strength and feeling as well as excruciating pain that simulates death. *Susruta's* detractor "*Dalhana*" clarified this by stating that critical harm to these delicate places might result in death. *Vagabhata* also expressed the same thing, namely that harm to the Marma may result in death. Marmas are the points where the muscles, *Asthi, Snayu, Dhamani, Sira,* veins, and joints unite. *Agni, Soma, Vayu, Satva, Raja,* and *Tama* are all present in *Marma*s.[3] It is said that the man will die or suffer if these bodily components are disrupted or injured.

There are five different varieties of *Marma*, according to *Parinam*, including:

- Sadhyo-pranahara
- Kalantara-pranahara
- Vishalyaghna
- Vaikalyakara
- Rujakara

There are 44 *Shakhagata Marma*, 11 *Marma* on each *shakha*, and 107 *Marma*s throughout the body. *Kshipra* is one of the *Shakhagata Marma*, among others.

©IJRASET: All Rights are Reserved

ISSN: 2321-9653; IC Value: 45.98; SJ Impact Factor: 7.538
Volume 11 Issue IX Sep 2023- Available at www.ijraset.com

The synonyms *"Sheeghra*" and "*Twarita*" have been imposed on the term "*Kshipra*," which *Shabdakalpadruma* claims derives from the root "*Kship*". [4] The Sanskrit-English dictionary of Monier William states that it means "to throw, cast, send, dispatch, etc."[5] *Urdhva Shakha* and Adhoshakha are where the *Kshipra* Marma is located. According to constitution, it is classified as *Snayu Marma, Kalantara Pranhara, or Sadyo Pranhara Marma* depending on the likelihood of an injury. There are four *Kshipra Marma* in all. Between the thumb and index finger (i.e., the first and second metacarpal bones) in the hand, and between the big toe and second toe (i.e., the first and second metatarsal bones) in the foot, is *Kshipra* Marma.[6] When *Kshipra Marma* is damaged, *Akshepaka* (convulsions) cause marana (death). The *Vatavyadhi* is the *Akshepaka* referenced above, according to *Arunadatta.* All *Dhamanis* in *Akshepaka roga* are penetrated by the exacerbated Vatadosha, which often and spontaneously causes convulsions and muscular spasms. Here, the *Dhamani* vocabulary has been broken down into *Nadi*. *Acharya Dalhana* has shown that the neurological system is associated with it. Additionally, *Dalhana* has stated that the entire body is involved in this *Akshepaka*. The term "*Aakshipati*," according to *Arunadatta,* means "*Aakramati*," meaning assaulting. [7] Additionally, it has been said that when limbs are amputated, the blood vessels constrict to permit only minor bleeding, and while experiencing excruciating agony, such people do not perish as a tree that has had several of its branches amputated lives.

A. Objectives

1) To conduct a comprehensive analysis of classical *Ayurvedic* texts, extracting references to *Kshipra Marma*
2) To precisely identify and document the anatomical location of the *Kshipra Marma*

II. MATERIALS AND METHODS

It was an analysis of concepts. The information was gathered from works of traditional *Ayurvedic* literature, contemporary writings, and earlier study papers.

A. Marma

Marma derives from "*Mru*," a Sanskrit word that meaning "to kill." [8] *Soma, Maruta, Teja, Sattwa, Rajas, Tamas and Buddha* live in these areas.[9] Any damage to these areas might result in death or deformity. So, the surgeon should be familiar with the Marma sthana. There are 107 *Marma* points, which are divided into groups based on how they affect a person's vitality. One of the distinctive and significant subjects covered in *Ayurveda* is *Marma*. It has a significant impact on surgery. To make them easier to grasp, *Acharya Sushruta* divided these *Marma*s into Shadanga distribution categories. These include the Prusthagata Marmas, *Bahu Marmas, Urdhwajatrugata Marmas,*[10] *Udara-Uraso Marma*s, and *Sakthigata Marma*s. *Marma* are further divided into the following categories: *Mamsa*, *Sira*, *Snayu*, *Asthi*, and *Sandhi Marma*.[11] They are classified as *Sadyapranahara, Kaalantara_Pranahara, Vaikalyakara, Vishalyaghna,* and *Rujakara Marma*s based on the prognosis.[12]

Classification of *Marma*

Marmas are classified on following bases-

1) On the basis of *Rachana*

a)	*Mamsa Marma* -	11
b)	*Sira Marma*-	41
c)	*Snayu Marma*-	27
d)	*Asthi Marma*-	8
e)	*Sandhi Marma*-	20

2) On the basis of *Shadang-Sharir*

a)	*Exitremities*-	*4*
b)	*Thorax*-	*9*
c)	*Abdomen*-	*3*
d)	*Supraclavicular* Region -	37

3) On the basis of *Parinam*

a)	*Sadhyapranhara Marma*-	*19*
b)	*Kalantarpranhara Marma*-	*33*
c)	*Vaikalyakar Marma*-	*44*
d)	*Vaishalyaghana Marma*-	*3*
e)	*Rujakar Marma*-	8

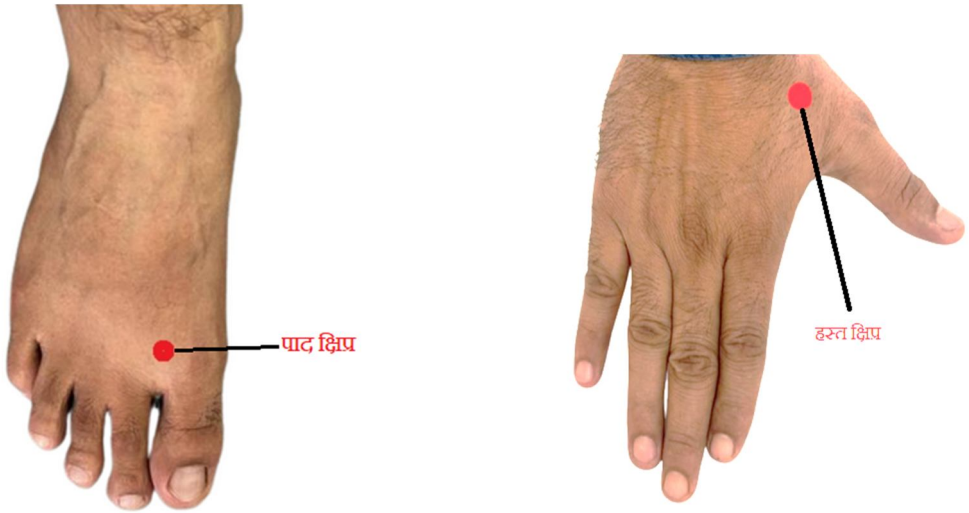
©IJRASET: All Rights are Reserved | SJ Impact Factor 7.538 | ISRA Journal Impact Factor 7.894 |

B. Kshipra Marma

The site of *Kshipra Marma* is given in *Sushruta Samhita* as [13]

तत्र पादस्याङ्गुष्ठाङ्गुल्योर्मध्ये क्षिप्रं नाम मर्म, तत्र विद्धस्याक्षेपकेण मरणं ||

सु. शा. 6/24



Kshipra is short for Quick. The *Kshipra Marma*—whose name literally translates as "fast"—is the *Marma* with the fastest action or the *Marma* that offers the quickest alleviation after therapy. 02 in the lower limb and 02 in the upper limb make up the human body. It is situated between the second and great toes on the plantar side of the foot, and if it is injured or destroyed, it might cause convulsions that eventually result in death.[14]

Kshipra Marma is a *Snayu* type of *Marma*. It uses *Anguli Pramana* to measure *Ardhangula*. It is also a *Pranahara Marma* from the *Kalantara*. It can be found in the first Intermetatarsal space based on the position as indicated above. The Dorsal Metatarsal artery and a branch of the Deep Peroneal nerve that travels to the big toe are the two significant anatomical features that can be identified in this region. In the event that this *Marma* is hurt, spasms cause death. The seizures can be of a poisonous character. When there is bleeding or a tetanus bacilli infection, convulsions are induced. Tetanus causes mortality within a few days as opposed to the sudden demise that occurs with acute hemorrhage. One possible anatomical feature that might be used to depict *Kshipra Marma* is the first dorsal metatarsal artery, a branch of the dorsalis pedis artery.

C. Clinical Significance of Kshipra Marma

According to *Sushruta Samhita*, *Siravedha*, like *Basti* in *panchkarma*, and *kayachikitsa*, make up half of the therapeutic methods in *Shalyatantra*. *Siravedha* has the ability to handle half of the health problems. To get the best and quickest results in emergency management, *Siravedha* is an effective therapeutic instrument. Since *Rakta* is the primary element contributing to the emergence of sickness, *Siravedha* is one of the *Raktamokshana* techniques. *Acharya Sushruta* provided a thorough and detailed discussion of *Raktamokshana* in his *Samhita*.

Shodhana Chikista (therapy), according to *Ayurveda*, is now the most effective and useful treatment. There are five different varieties of this treatment, *Raktamokshna* (*Siravedha*) being one of them. According to *shodhana* treatment, in which the *doshas* are removed via a highly constrained pathway, there are several disorders that *Siravedha* can heal in a short amount of time. prefer most

- skin related malady
- *Vatashonita* (Gout)
- *Padadaha* (Burning of Soles)
- *Vatakantaka* (Sprain of the Lower leg)
- *Padaharsh* (shivering within the Soles)
- *Chippa* (Whitlow)
- *Visarpa* (Erysipelas)
- *Vicharchika* (one sort of Skin Infection) etc.

Diseases are cured by the *Siravedha* just 02 angula (4cm) above the *Kshipra Marma* by using *Vrihimukha Shastra (viddhakarma)*[15].

Now-a-days more disease is treated by *Viddhakarma* on compress or pricking surgical needle on *Marma* points. Pressure area of *Kshipra* is 1st and 2nd metacarpal bone of hands. Even in patients of excessive eroticism, activate *Kshipra Marma* of the feet this will absolutely lessens the libido. If excessive stimulation then damages the *Kshipra Marma* so press it according to the need.[16]

D. Classification of Kshipra Marma

Kshipra Marma placed in between the root of the thumb and index finger, the bestest way to felt when the finger is expanded having the size of Approx.01cm. This *Marma* is classified

S.No.	Name	*Adhoshakhagata Kshipra Marma*	*Urdwashakhagata Kshipra Marma*
1	*Sankhya*	2	2
2	Type – According to *Rachana* *Parinam* *Pramana*	 *Snayu* *Kalantarpranahara* *½ anguli*	 *Snayu* *Kalantarpranahara* *½ anguli*
3	Site (First inter-metacarpal space)	Situated in between the big toe and second toe.	Situated in between the thumb and index finger.
4	Tissue involved anatomical structures	• Adductor hallicis bravis, • Lumbricalis muscles, • Deep peroneal nerve, • Dorsal metatarsal artery • Plantar arch and Medial planter artery. [14]	• Flexor pollicis brevis • Adductor pollicis • Digital branches of Median nerve • Dorsal metatarsal artery • Superficial palmar arch supplying blood to the fingers.[13]
5	Sings if injured	Injury may cause impairment of the function of the adduction and flexion of great toe. Damage to the artery may cause severe bleeding, haematoma inside the plantar apponeurosis and septic toxemia.	Injury may cause quick loss of function of adduction and flexion of thumb and severe bleeding from the palmar arch.

As this *Marma* comes under the classification of *Kalantara Pranahara Marma* because the predominance of *Agni* and *Jala Mahabhuta* is present in this case where the *Agni* acts faster and *Jala* acts slowly as a result the person may die within a month of Injury. This *Marma* may leads to *Akshepaka* (Convulsions) and ultimately leads to death after some time.

III. DISCUSSION

Marmas, which are composed of *Mamsa, Sira, Snayu, Asthi,* and *Sandhi,* are the vital points of our bodies. The *Marmas* are divided into several groupings according to the requirements and given unique names (identities*).* They are divided into five groups based on the prognosis and sorts of injuries at the *Marma site*, including *Sadyopranahara, Kalantarapranahara, Vishalyaghna, Vaikalyakara,* and *Rujakara.* According to Acharya *Sushruta,* the location of the *Kshipra Marma* site is between the thumb and index finger (i.e., the *Angusta* and *Anguli Madhya*). *Kshipra Marma* is a kind of *Snayu Marma*.[17] There are 20 intrinsic muscles in our hands, and *Sushruta* may have labeled the majority of them as *Snayu* owing to their diminutive size, which caused *Kshipra* to be categorized as a *Snayu Marma.* The first web space was given a lot of prominence compared to other spaces since the thumb is the master finger.

It is *Kalantarapranhara* in nature, according to *Acharya Sushruta*. It has also been proven that the *Marma* sometimes can be *Sadyopranahara. Abhighata* causes *Akshepaka* and *maran* (death) in the *Kshipra Marma*. One of the *Vata Vyadhis* described by *Acharya Sushruta* and *Vaghbhata* is *Akshepaka.* There will be significant blood loss as a result of *Kshipra Marma*'s injury, which will cause *Vata Prakopa*. Then, as Vayu enters the *Dhamani*, there would be violent convulsions and spasms.

Acharya Dalhana translated that *Dhamani* as *nadi*, suggesting that *Vyadhi* may have included the nerve system. The convulsions and spasms brought on by substantial blood loss closely resemble the tetanus symptom (locked jaw). The *akshepaka* and the sign of "Opisthotonos" described in tetanus are quite similar.

According to modern tetanus is caused by Clostridium tetani. The assessment time of Clostridium tetani is stated to be between 4 and 14 days, which interestingly corresponds with the fact that the victim of the *Kalantara Pranhara Marma* will pass away between 15 to 30 days of being harmed.

A serious injury to the palmar arch or dorsal metacarpal artery may result in excessive bleeding or cyanosis. If this *Marma* is injured, death occurs *sadya* (suddenly) or within 7 days.

IV. CONCLUSION

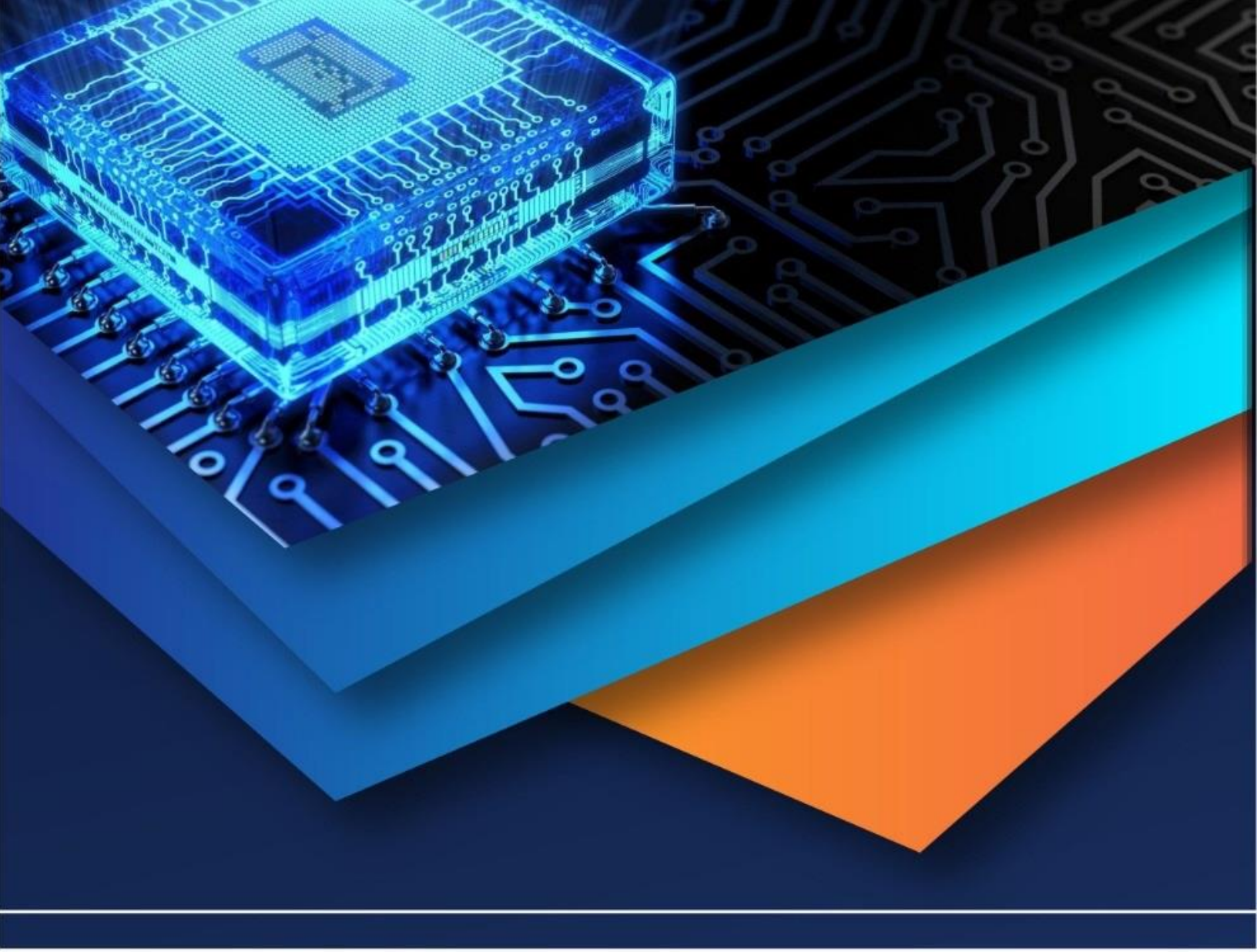
Following the explanation above, we may infer that the hand and leg are the two primary body components or limbs that make man an efficient organism on Earth. When *Samhita Kala* existed, human existence was not automated, and man had to use his hands and feet to perform all of his everyday tasks like mowing the grass, hauling wood, drawing water from a well, etc. Thumbs play a crucial part in this kind of employment. As a result, it is crucial to take care of our hands and thumbs[18].

Therefore, it is important to understand *Kshipra Marma* and its significance while treating a patient. Additionally, we may draw the following conclusions about the precise site and placement of *Kshipra Marma*:

1) According to Sushruta samhita, *Kshipra Marma* is located between the *Angushtha* (thumb) and *Anguli* (index finger).
2) *Kshipra Marma* and the space between the thumb's root and the index finger may be connected.
3) According to the structural categorization, it has a dimension of *Snayu Marma* and half angula.
4) *Kshipra Marma*'s *Abhighata* causes Marana (death) because of *Akshepaka*.

REFERENCES

[1] B.G.Ghanekar Shusrutsamhita Sharirsthana Sanskrit text with Ayurved Rahasyadeepika hindi commentary, meharchand publication, 2007; 190.
[2] B.G.Ghanekar Shusrut samhita Sharirsthana Sanskrit text with Ayurved rahasyadeepika hindi commentary, meharchand publication, 2007; 183.
[3] K. R. Srikantha Murthy, Ashtang Hridyam (Sharirasthana), Chapter 4, Citation no. 38, Reprint, Chowkhamba Press, 2003; 427.
[4] Radakant Dev Varada Prasad, editor, Shabdakalpadruma, Volume 2, Reprint 1987, Naga Publishers, Page no. 234.
[5] Monier Williams Sanskrit – English Dictionary, Reprint, Motila; lBawarisdass, 2005; 1294.
[6] Yadavji Trikamji , Susruta Samhita with NibandhaSangraha of Dalhanacharya, Reprint, 8th edition, Chaukhambha Orientalia, 2008; 372.
[7] Hari sadasiva shastri Paradakara Bhisagacarya, Ashtanga Hrudayam with Sarvangasundara of Arunadatta & Ayurvedarasayana of Hemadri, Reprint, Chaukhambha Orientalia, 2005; 532.
[8] Vaidya Jadavji Trikamji Acharya Editor of Sushrutasamhita Of sushruta with the Nibandhasangraha commentary of Sri Dalhanacharya, reprint edition,Varanasi;Chaukhambha Sanskruta Samsthana;2010, Shareer Sthana, Ch.6,Ver.3,pg.369
[9] Dr. Ambika Dutta Shastri, Editor of Sushrut Samhita, Ayurved Tattva Sanddipika Varanasi, Chaukhamba Sanskrit sansthan Varanasi, Edition-2018, Su. Sharirstahna 6/37, pg-77
[10] Dr. Ambika Dutta Shastri, Editor of Sushrut Samhita, Ayurved Tattva Sanddipika Varanasi, Chaukhamba Sanskrit sansthan Varanasi, Edition-2018, Su. Sharirsthana 6/6 pg-68
[11] Dr. Ambika Dutta Shastri, Editor of Sushrut Samhita, Ayurved Tattva Sanddipika Varanasi, Chaukhamba Sanskrit sansthan Varanasi, Edition-2018, Su. Sharirsthana 6/7 pg-68
[12] Dr. Ambika Dutta Shastri, Editor of Sushrut Samhita, Ayurved Tattva Sanddipika Varanasi, Chaukhamba Sanskrit sansthan Varanasi, Edition-2018, Su. Sharirsthana 6/8 pg-68
[13] Vaidya Yadavji Trikamji, Sushruta Samhita of Sushruta Dalhanatika Nibhandha Sanghraha Commentary, choukhambha Subharati Prakashana, Varanasi.
[14] B.G.Ghanekar, Shusrut Samhita Sharirsthana, Sanskrit text with Ayurved rahasya Deepika hindi commentary, meharchand publication, 2007; 190.
[15] B.G.Ghanekar, Sushrut Samhita Sharirsthana, Sanskrit text with Ayurved rahasya deepikahindi commentary, meharchand publication, 2007; 190.
[16] www.remote control of kshipramarma, by dr. Sunil kumarjoshi (MS).
[17] Nanal MP,Marmavimarsh, Pune , MP Nanal Paristhan,2003.
[18] Acharya SH, science of marma in ayurvedic diagnosis and treatment,Manglore Agnivesh Pharmaceuticals limied ,1998.



10.22214/IJRASET

45.98

IMPACT FACTOR: 7.129

IMPACT FACTOR: 7.429

INTERNATIONAL JOURNAL FOR RESEARCH

IN APPLIED SCIENCE & ENGINEERING TECHNOLOGY

Call : 08813907089 (24*7 Support on Whatsapp)