

CONCEPTUAL STUDY ON KATIKATARUNA MARMA

¹Dr Prabhjot Kaur Randhawa ²Dr Gaurav Gaur ³Dr Pankaj Kumar Rajvanshi

¹PG Scholar Department of Anatomy, ²PG Scholar Department of Panchakarma, ³Assistant Professor, Department of Anatomy, Himalayiya Ayurvedic Medical College & Hospital, Dehradun, Uttrakhand-India

ABSTRACT

Marma is such a unique principle. It can be explained as sandhistanam or jeevasthanam. Marma are the meeting place of five elements of the body namely- Mamsa, Sira, Snayu, Asthi and Sandhi. These are the vital areas avoided during surgical procedures due to its fatality. Acharya sushruta explained 107 marma and classified them in different ways. Katikataruna marma is one of the prushthagata marma located on either side of vertebral column at the place where in each of the component of the shronikandam join together to form the katikatarunamarma. It is very well said that injury to spinal cord or its supporting structure can cause permanent change in strength, sensation and other body functions. In some cases it was seen that it became the cause of death. Hence katikataruna marma is one of the most essential marma. Here is an attempt to clarify the concept of katikataruna marma.

KEYWORDS: Marma, vital points, katikataruna

INTRODUCTION

In Hindu mythology acharya Sushruta mentioned vital areas (marma) should be avoided during surgical procedures due to its fatality. Marma is derived on adding mannin pratyaya to mri dhatu. Marma are the site where prana or vital energy resides. First and foremost literature of marma is seen in brihat trayee granthas which is described in the sixth chapter of Susruta samhita sharira sthana pratyek marma nirdesh sharir, trimarmiya chikitsa chapter in charaka samhita marmavibhaga chapter in ashtanga sangraha, Shariravichaya sharira chapter in kashyapa samhita, However acharya charak described only trimarma (shira, hridaya and basti)

DEFINITION OF MARMA

According to Acharya Sushruta¹

Marma are the meeting place of five elements-Mamsa, sira, snayu, asthi and sandhi

According to Acharya Charaka²

Marma are the sites where the sensation of pain is felt more as compared to other part of the body.

According to Vagabhata³

Marma are the points where irregular pulsation is felt.

According to Dalhana⁴

Marma are the points where injury may lead to death (marana) or marana sadrishya dukha (death like symptoms).

KATIKATARUNA MARMA

Katikataruna marma is the marma of pristha situated in the region of shroni (sacrum) on both sides of the spinal column. Its injury gives rise to excessive hemorrhage and consequent pallor and ends in death. katikataruna marma are kalantara pranahara marma measuring half angula (1cm). kalantara pranahara marmas are predominant of both soumya and agneyaguna. The loss of life is not immediate but manifests slowly and gradually with in fortnight or month. Body has the tendency to heal itself but in katikataruna marma injury body won't heal. Instead of any direct injury if the kalantara pranahara marma gets injured near its vicinity, then in such circumstance, instead of causing instant death it exhibits the sign and symptoms of vaikalyakara marma⁵.

DISCUSSION

Katikataruna marma is an important marma which is located in the pelvic region, one on each side of the spine. It is kalantara pranaharamarma, kalantara means gradual, pranahara means life taking. Katikataruna marma is said to produce death over a period of time. Structure in close contact with katikataruna marma are- low back region, posterior aspect of ilium bone, anterior sacro iliac ligament, posterior sacro iliac ligament, interosseous sacro iliac ligament, external iliac artery and vein, hypogastric artery. As we know the spinal cord is a long tubular bundle of nervous tissue. The spinal cord is the main pathway for information connecting the brain and peripheral nervous system. Spinal cord divided into segments where pairs of spinal nerves form. In adults spinal cord terminates at the level of lumbar

2(L2). Many times study on patient sustaining spinal cord injuries was conducted to determine and characterize the leading cause of death in this population. In some cases it was seen that patient survived for at least 24 hours after the injury and in many cases the spinal cord injury became the cause of death due to excessive bleeding. Sacroiliac joint connects the sacrum with the pelvis on each side of the lower spine. It connects the spine to the pelvis. As well as sacro-iliac joint stabilizes the pelvis, it works as a shock absorber. When the ligament fails to provide adequate support, destabilization of the sacroiliac joint occurs and pain is generally felt at the base of the spine. The external iliac arteries are two major arteries which bifurcate off the common iliac arteries anterior to the sacro-iliac joint. Its branches are femoral arteries, inferior epigastric arteries. It is the major blood vessel which transports oxygenated blood out of the pelvic region into the leg. The external iliac veins are large veins that connect the femoral veins to common iliac veins. Injury to this artery and vein carries a high mortality rate, the main cause of which is exsanguination. Exsanguination mostly occurs due to bleeding from bone in displaced fractures or venous bleeding. Hypogastric artery is the main artery of the pelvis. Its branches are iliolumbar artery, lateral sacral artery, superior gluteal artery, inferior gluteal artery, middle rectal artery, uterine artery, obturator artery, inferior vesical artery, superior vesicle artery, obliterated umbilical artery, internal pudendal artery. Internal iliac artery or hypogastric artery supply blood to the pelvic organs. Injury to this artery can cause

arterial haemorrhage which leads to the formation of haematoma. Which result in drooping of blood pressure and haemoglobin. That's why the point where all these structure are found are is termed as marma and named katikataruna. Because injury to this marma can became fatal to life after some time and that is why this marma is included in kalantara pranahara marma⁶.

CONCLUSION

It is concluded that katikataruna marma is such an important marma. In samhita's it is written that katikataruna marma injury leads to shonitakshaya effecting in discolouration and pallor due to severe bleeding and consequent anemia. Ultimately leading to death or loss of function. In the discussion this statement is proved very well. As well as it is one of the kalantara pranahara marma is also stated.

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CORRESPONDING AUTHOR

Dr Prabhjot Kaur Randhawa
PG Scholar, Department of Anatomy,
Himalayiya Ayurvedic Medical College &
Hospital, Dehradun, Utrakhnad-India
E-mail: prabhjot.kar92@gmail.com

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