



Review Article

## EXPLORING THE SIGNIFICANCE OF *KATIKATARUNA MARMA*: AN AYURVEDIC PERSPECTIVE ON VITAL ENERGY CENTER

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### ABSTRACT

This review article delves into the intricate concept of *Marma* points within the framework of Ayurvedic philosophy, with a specific focus on the *Katikataruna Marma* located in the *Prushta* region. *Marma* points, regarded as vital energy centers, house *Prana*, and hold profound implications for health. The *Katikataruna Marma*, characterized as a *Kalantarapranahara Marma*, embodies a delicate balance of *Soumya* and *Agneya* qualities, with their interplay dictating the trajectory of life. The precise location of *Katikataruna Marma* is explored across references, positioned either beside the vertebral column or above the *Sphik* on the *Shronikarna*. Anatomically, this *Marma* amalgamates diverse components: muscular elements such as the gluteal and pelvic muscles, vascular intricacies involving the internal iliac artery, neural and connective structures like sacro-iliac ligaments and lumbo-sacral nerves, skeletal components comprising the iliac bone and sacrum, and the pivotal sacro-iliac joint. Critical insights emerge regarding the aftermath of injuring the *Katikataruna Marma*. A disruption in the equilibrium of *Soumya* and *Agneya Guna* triggers a gradual decline, with blood loss (*Shonita kshaya*) inducing symptoms like anemia, pallor, malaise, and ultimately, mortality. Prognosis unfolds, emphasizing the manifestation of *Pandu*, *Vaivarna*, and *Hina Rupa*, elucidating the complex interplay between components in the *Marma* region. By dissecting the intricacies of the *Katikataruna Marma*, this article contributes to a deeper comprehension of Ayurvedic principles and their holistic approach to wellness. The exploration of *Marma* points transcends anatomical facets, resonating with Ayurveda's holistic philosophy of harmonizing physical, mental, and spiritual well-being.

### INTRODUCTION

Ayurveda, a profound life science, is a holistic approach to physical, mental, and spiritual well-being. Guided by the dual aims of preserving the vitality of the healthy and restoring equilibrium to the ailing, Ayurveda stands as a beacon of comprehensive healthcare. In the pursuit of its objectives, Ayurveda recognizes the fundamental importance of *Shareera Rachana* – the knowledge of the body's structures and functions. This recognition is vividly evident within the annals of Ayurvedic literature, where a dedicated

segment known as *Shareera Sthana* is devoted to delving into the multifaceted aspects of the human physique<sup>[1]</sup>.

At the heart of this investigation lies the profound discussion of *Marma Shareera*, a fundamental aspect of Ayurvedic knowledge. A subject that has captured the attention of various schools of thought, *Marma Shareera* has been explored from various angles, resulting in a multitude of perspectives. The invaluable works of *Acharya Charaka* and *Acharya Sushruta* serve as luminous guides in this domain, shaping our understanding of *Marma Shareera*'s essence. While the former introduces us to 107 *Marma* points, with particular emphasis on *Trimarma* - *Hrudaya*, *Shiras*, and *Basti*<sup>[2]</sup>, the latter provides an intricate exposition on each of these vital points, complete with their distinctive *Viddha Lakshana* or signs of injury<sup>[3]</sup>.

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The significance of *Marma* knowledge, often revered as half the essence of *Shalyatantra*, cannot be overstated [4]. These crucial points, exert a remarkable influence on life. Injury to these junctures can induce immediate fatality, highlighting the criticality of prompt and effective intervention. People who survive injuries to these vital points can experience lasting physical problems, showing how crucial these *Marma* points are for our well-being [5]. Even the slightest disturbance can cause intense pain, showing how closely connected they are to specific health issues.

In the intricate network of life forces, a balance is maintained among twelve essential elements of vitality, namely *Soma*, *Maruta*, *Tejas*, *Rajas*, *Satva*, *Tamas*, and *Panchendriya* [6]. These elements reside within the vital spots of *Marma*, except for the *Panchendriya*. The harmony of life depends on these sacred zones, and any harm to their integrity affects the entire balance of life.

Exploring *Marma Shareera* reveals the mysterious interaction between crucial points and well-being. The details of *Marma* points, focusing on *Katikataruna Marma* as an example that encapsulates the broader dynamics within the fascinating field of *Marma Shareera* is explored here.

#### ***Katikataruna marma***

In Ayurveda, understanding the one hundred and seven *Marma* points emphasizes a thorough comprehension of human anatomy. These *Marma* points are meticulously categorized based on criteria such as anatomical location, dimensions, injury outcomes, and encompassed anatomical structures. Among these, a subset of fourteen *Marma* points resides within the *Prushta* region [7]. Noteworthy among them is the *Katikataruna Marma*, two points flanking the vertebral column on the *Shronikanda*.

Importantly, various sources provide differing descriptions of the *Katikataruna Marma's* placement. While some sources position it bilaterally alongside the vertebral column, above the *Sphik* on the *Shronikarna* others use the term *Shronikanda*. This variability underscores the need for nuanced anatomical clarity. Measuring half *Angula* in size, the *Katikataruna Marma* falls under the category of *Kalantarapranahara Marma*. Within this classification, it embodies a balance between *Soumya* and *Agneya Guna*.

This balance, however, holds significant ramifications. As *Soumya* outweighs *Agneya Guna*, life is gradually lost. This equilibrium carries profound significance in understanding life's dynamics. Equally noteworthy is the impact of injuring the *Katikataruna Marma*, which precipitates a sequence of events culminating in fatality within a window of fifteen to

thirty days post-injury. This underscores the pivotal role of this *Marma* in sustaining life.

In terms of injury consequences, the effects are notable, rooted in substantial blood loss (*Shonitakshaya*). This results in a sequence of afflictions, including anemia (*Pandu*), discoloration (*Vivarna*), malaise, and deformities (*Heenaroopa*). Ultimately, this progression culminates in the extinguishing of life.

## **DISCUSSION**

### **Discussion based on location**

*Katikataruna marma* is a *Prushtagata*, *Kalantara pranahara Marma* and is *Asthi Marma*. They are two in number.

*Acharya Sushruta* describes its location on either side of vertebral column related to each pelvic bone with its association to the axial skeleton and injury to *Katikataruna Marma* causes loss of blood, leading to *Pandu*, *Vivarna* and *Heena Roopa Marana* (anaemia, paleness, pallor, malaise, deformation and death) [8].

According to *Vagbhata*, its located on either side of vertebral column upon or opposite the auricular surface of ilium, on its ventral segment which articulates with the auricular surface of the sacrum to form Sacro-iliac joint above the *Sphik* under the refuge /shelter of *Vamsha/* vertebral column. *Raktakshaya* occurs due to injury to this *marma*. This leads to *Heena Roopa Nasha/Marana* of the victim [9].

### **As per various commentators:**

*Dalhana* comments that *Shronikanda* means *Shroni karna* and it is situated above the *Shroni* at *Trikasandhi*; and classifies this *marma* into *Asthi* and *Kalantarapranahara* kind [10].

Commentary on *Astanga Hrudaya* states that the *Marma* is situated on the *Shroni karna* taking support or refuge of *Vamsha* or vertebral column and situated on either side of it, above the *Sphik*. On injury to both the *Marma* the symptoms of *marma Viddha* are seen.

Commentator here says *Prushtavam Ubhayata* which means on either side of vertebral column. Present on *Shroni karna* meaning the auricular surface on the dorsal aspect of ilium at the posterior 1/3<sup>rd</sup> of iliac crest [11].

### **Discussion based on anatomical composition:**

The *Marma* point emerges as a convergence point for several anatomical elements, including *Mamsa*, *Sira*, *Snayu*, *Asthi*, and *Sandhi*. According to the literature, the components present in and around the *Marma* can be listed as follows:

The muscular component (*Mamsa*) encompasses significant structures such as the *Gluteus*

maximus, Gluteus Medius, Gluteus Minimus, Piriformis, Superior and Inferior Gemellus, and Obturator internus in the gluteal region. Additionally, the psoas major, quadratus lumborum, and iliacus contribute to the muscular composition in the pelvic surface.

Within the vascular realm (*Sira*), the *Marma* features the Internal iliac artery that branches into thirteen distinct vessels. These branches include the Umbilical artery, Superior vesical artery, Inferior vesical artery, Middle rectal artery, Uterine artery, Vaginal artery, Obturator artery, Inferior gluteal artery, Iliolumbar artery, Lateral sacral arteries, Superior gluteal artery, and Internal pudendal artery. The *Marma's* vascular landscape extends to encompass the tributaries of the internal iliac vein, as well as the intricate network of inguinal lymph vessels and nodes that facilitate lymph drainage from the region.

The neuro-connective aspect (*Snayu*) comprises structures such as the Anterior Sacroiliac ligament, interosseous sacroiliac ligament, posterior sacroiliac ligament, Sacro-tuberous ligament, sacrospinous ligament, and Ilio-lumbar ligament. Additionally, the *Marma's* neuro-connective composition incorporates the Sacral plexus, Obturator nerve, Inferior hypogastric plexus, and Ureters, each contributing to the intricate network of nerve pathways and connective tissue.

The skeletal component (*Asthi*) features the Ilium and sacrum, key elements in the structural integrity of the *Marma* point. Lastly, the *Marma's* articular aspect (*Sandhi*) is represented by the Sacro-iliac joint, a pivotal juncture that plays a vital role in facilitating movement and stability within the region.

The detailed exploration of these anatomical components sheds light on the complexity and interconnectedness of the *Marma* point's composition. Each element contributes to the holistic understanding of the *Marma's* significance in relation to bodily functions, interactions, and potential vulnerabilities.

#### Discussion based on symptoms of prognosis:

The outlook linked with *Kalantara pranahara*, a *Marma* characterized by gradual life depletion, stems from a decline in the blood's vitality known as *Shonita kshaya*. This leads to observable effects like *Pandu* (anemia), *Vaivarna* (unusual skin color), and *Hina rupa* (physical deformities). The presence of an *Avedhya sira*, the *Katikataruna*, in the same area lends credibility to this connection. An injury to this *Avedhya sira* can result in consequences ranging from deformities to fatality<sup>[12]</sup>.

*Pandu*, characterized by excessive paleness, is a direct outcome of excessive loss of blood, termed *Atipravrutti*. The resulting *Vaivarnata* and *Hina rupa* are outward signs of the underlying *Pandu*. This

understanding is reinforced when examining the development of *Pandu roga*, where the patient is often identified as *Alparakta*, signifying a lack of blood as a trigger for the disease<sup>[13]</sup>.

The distinctive discolorations observed in *Pandu - Haridra* (yellow), *Harita* (green), *Krishna* (black), *Peeta* (pale), and *Shukla* (white) are due to *Shonita Kshaya*. These changes reflect compromised blood constituents. Clinical signs such as *Alpa rakta* (low blood volume), *Alpa medaska* (reduced fat content), *Nisara* (excessive sweating), *Shithila indriya* (weak senses), *Bala Varna* (pale complexion), *Sneha Ojo Hrasa* (decreased vitality), and *Hataprabha* (dull skin) are the terms used for a *Pandu Rogi* which here indicate the *Heenarupa* of a *Katikataruna marma Viddha* patient<sup>[14]</sup>.

Within the region of *Marma*, four distinct types of *Sira*: *Vata*, *Pitta*, *Kapha*, and *Rakta* are present. These *Sira* also extend to encompass *Mamsa* (muscles), *Asthi* (bones), and *Sandhi* (joints), contributing to the nourishing (*Santarpana*) and regulating (*Yapana*) functions of the body. This complex interaction highlights why injuries (*Viddha*) to the *Asthi Marma* can result in bleeding.

#### CONCLUSION

*Marma* points are vital spots where *Prana* resides, and injury to these points can lead to various consequences, including severe pain, life-threatening conditions, or even death. The *Katikataruna Marma*, classified as a *Kalantarapranahara Marma*, has *Soumya* and *Agneya Gunas*, with the imbalance between these qualities resulting in gradual loss of life. The location of these *Marma* points is described differently in various references, either on the sides of the vertebral column or above the *Sphik* on the *Shronikarna*.

Anatomically, *Katikataruna Marma* comprises components such as muscular structures (Gluteus muscles, psoas major, etc.), vascular elements (Internal iliac artery and its branches), neuro-connective components (Anterior and posterior sacro-iliac ligaments, nerves, and plexuses), skeletal structures (iliac bone and sacrum), and an articular component (Sacro-iliac joint). The *Marma's* composition highlights its complexity and potential impact on the overall health of an individual. The location of *Marma* point

Injury to *Katikataruna Marma* results in a cascade of effects, primarily due to loss of blood (*Shonita kshaya*), leading to symptoms like anaemia, pallor, malaise, and eventually, death. The prognostic factors associated with *Katikataruna Marma* include the manifestation of *Pandu*, *Vaivarna*, and *Hina Rupa*, indicating the severity of the condition. The presence of an *Avedhya sira* named *Katikataruna* in the same

region further emphasizes its critical role in the body's well-being.

The article underscores the importance of understanding *Marma* points and their impact on health and disease. By examining the *Katikataruna Marma* in depth, this article contributes to the broader field of Ayurvedic medicine and its holistic approach to maintaining overall physical, mental, and spiritual health.

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