



Mrityunjay Pravah

March
2010

A periodic newsletter of the Mrityunjay Mission, Foundation for Vedic Medical Sciences

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Issue

Dear Reader

Many of you, in fact most of you, would be acquainted with Dr Sunil Joshi. As you may also know he has been a researcher in Vedic medical sciences apart from Ayurveda, and especially in Marma Chikitsa. Many of you may be its beneficiaries and received treatment through this science and may have interest in this subject from a medical point of view. To continue research, treatment as well as further training of doctors, a Foundation has been set up named Mrityunjay Mission, Mrityunjay being the healing aspect of Shiva. Dr Sunil Joshi is the President of the Mission.

It has been decided that those having come into contact with the Mission or are in the medical field and interested in its work will receive a periodic newsletter for information about its activities and also about Vedic medical sciences.

The first event of Mrityunjay Mission was a conference on Marma Science and Marma Therapy held on 8-9 November 2009 inaugurated by Shri Keshav Desiraju, Principal Secretary (Health) Government of Uttarakhand and attended by Vedic scholars, senior doctors, medical students and patients. This Newsletter carries some report on this conference.



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REPORTING ON THE CONFERENCE



A two-day conference on Marma Science and Marma Therapy was organized by Mrityunjay Mission on 8-9 November 2009 at the Vishva Kalyan Sadhanayatan Ashram, Kankhal, Haridwar. Shri 108 Swami Vishwadevananda presided over the function and Shri Keshav Desiraju, Principal Secretary (Health) Government of Uttarakhand inaugurated the conference. Swami Kalyanananda, Professor Swatantra Kumar, VC, Gurukul Kangri University and Professor Mahavir Aggarwal, Vice Chairman, Uttarakhand Sanskrit Academy were Guests of Honour at the inaugural session and Dr Mira Swami, Director, Department of Integrated Medicine, HIHT presided over the valedictory function.

In a sense, it was a different kind of conference, which was not just some academicians taking a break from their daily routine and having the pleasure of exchange of words and social interaction. There were two things, one a lot of feeling, because of the patients present. The medical community realized that there was a treasure of medical knowledge that could be tapped and has been developed for treatment that was not hitherto available. Also there were present many eminent or responsible citizens. We are so used to

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illness and suffering around us that we mostly get immune to it and ignore it. This kind of exposure awakened some to these harsh realities and that some useful contributions can be made by this Marma therapy.



There were three presentations on Marma science and its fundamentals, its use in different diseases and its relationship with Yoga and its practice in combination with it for therapy. Dr Sunil Joshi and his students made these presentations.

Marma Therapy can treat a range of diseases including orthopedic and neurological disorders, diabetes, anxiety, abdominal discomfort and backache, spondylosis and cerebral palsy, and also avert the need for various kinds of surgery.



On the second day, Dr Joshi gave a surprise presentation on the marma points that get activated during the various normal human postures and this was quite fascinating. But this was followed up by demonstrations to students while actually giving treatment to patients who were present, as well as demonstrations by the

Doctor and students for daily self marma practice for upkeep of health. What was even more useful and touching were the actual presentations by patients, from all over the country, patients of spondylosis, accident cases where hip replacement was averted, cerebral palsy – several children—and one very touching case of a 20 year old girl who could not stand but now is walking.



**PRESENTATION ON MRITYUNJAY MISSION
AT THE CONFERENCE ON
8-9 NOVEMBER 2009**



This is a brief presentation on the Mrityunjay Mission, the work on which it is founded and its plans.

The name Mrityunjay Mission, invoking the Lord Shiva, was given by Dr Sunil Joshi's revered Guru Maharaj, Sri Swami Nigamananda of Manav Kalyan Mission, Uttarkashi. We are very grateful for his inspiration and seek his blessings.

Many years ago, there was no Mrityunjay Mission. There was one doctor, with hope and inspiration of new and effective methods of treatment for the sufferings of people. The Vedas and Vedic Medical Sciences, with their holistic attitude to health, as different from the modern medicine, provided the source for research. This research covered various allied fields of Ayurveda, like Yoga, Pachakarma Therapy, - these are well known—and also little known fields like Ksharsutra and Karna Vedhana, Sira Vedhana and leech application, being para-surgical therapies.

Other subjects of research were Madhu Vidya, Pravargya Vidya, Sanjeevani Vidya, and Panchamahabhoota Chikitsa. These are ancient sciences of surgery and restoration, using surgical methods, medicament and mantra, and dealing with reconstructive surgery, organ transplant, cross-grafting and various measures for reviving of different dead organs including the brain and even of persons already in a state of morbidity. These were subjects of further research.

However, what emerged as the major breakthrough were Marma Vigyan and Marma Chikitsa. Ancient texts provided the basis for academic research, which was then related to the premises of contemporary medicine. This long research spread over now about 15 years, went hand in hand with and was supported by applied research, that is, feedback from patients. Many thousands of patients have been successfully treated through Marma therapy, in various situations like hospitals, clinics and health camps. Feedback from the patients and its further application and further research and feedback, in a continuous cycle, has now resulted in a powerful body of therapeutic knowledge. As a non-medicinal and non surgical intervention, Marma Chikitsa can now deal with a wide range of diseases, including orthopaedic and neurological disorders, diabetes, anxiety, abdominal discomforts and backaches and also provide therapy averting the need for various kinds of surgery.



Innumerable health camps, administering Marma therapy, have been conducted over the last five years in several places. They began in the Uttarkashi region, around Malla, initiated by Dr Joshi's Guru and under the auspices of his Guru's

institution, the Manav Kalyan Mission. Subsequently, the camps have spread to small and big places like Haridwar and Rishikesh in Uttarakhand, Fazilka, Moga and Jullunder in Punjab, Vrindavan, Luknow, Hathras and Agra in UP, Gohana in Haryana, and Bangalore and Mauritius. Usually the camps are for 2 days and service around 300 to 1000 patients, sometimes with routine problems, sometimes with serious problems and many times with astounding and unthinkable results. Patients are given instruction in their own follow-up by self-Marma therapy. Usually the doctor operates with a small team of volunteers, and the entire medical service is provided free of any charge.

As well as providing of therapy, there have been periodic publication of materials in various journals, as well as lectures on Marma science. These lectures are usually associated with the camps, either before, during or as a follow-up. One of the latest lectures was in Rishikesh, for about 60 practicing doctors of different disciplines, of the Ayush Medical Association. The lecture was coupled with training in Marma therapy and acted as a component in their CME or Continuing Medical Education. In Agra, this August, the lecture was attended by the Principal and faculty of the SN Medical College there. One of the earlier lectures in Bangalore was at an international conference with delegates from several countries, where the relationship between Yoga and Marma was the theme of the lecture.

To consolidate all this work and carry it forward to a larger reach, and to provide a legal and collective identity, on June 26 this year, a Trust in the name of Mrityunjay Mission was formally registered, in Haridwar. On this occasion we would like to remember the various institutions that have collaborated with our Mission and supported the work, especially in the context of the health camps. These are the Manav Kalyan Mission, Malla, Shri Lalith Ashram, Haridwar, Premnagar Ashram, Haridwar, Arya Samaj, Mauritius and Fazilka, Lion's Club, Fazilka, Satya Sai Pratishthan Mauritius and Haridwar, Shri Ram Sharan Ashram, Jallunder and Gohana, Jayram Ashram and Rotary Club, Rishikesh, Manav Kalyan Sansthan, Hathras, Sankatmoshan Pratishthan Agra, Scouts and Guides, Moga, Hansbhakti dham Ashram and Parijata Trust, Lucknow, Yococen of Bombay and Sanjeevani Kaya Sodhan Sansthan, a premier Natutopathy Institue, Gohana. We are grateful for their

association and hope to collaborate with them in the future.

One of the major tasks in the future plans of the Mrityunjay Mission is the development of a training programme for creating more trained marma scientists and therapists so that its benefits can have a wider reach. Though dedicated volunteers have serviced camp situations, and served family members and community members, there has been no systematic training, both in therapy as well as its academic foundation. We intend not only to start and provide these training courses, but also to devise courses that may later be adopted by or introduced in, the mainstream medical education, both in Ayurveda and modern medicine, as well as in Yoga centers.

However, to provide marma therapy at any depth, there is an important, unique but difficult aspect of Marma chikitsa that has to be remembered. It is an ancient science, and in this science there is an underlying principle that if it is commercially exploited, if the therapy is administered involving any commercial gain, then the therapy yields no result and in fact, harms the practitioner. It is to be noted that all services in marma provided by Mrityunjay Mission is free of charge. Ancient principles, though accepted by doyens of traditional knowledge, even now, may appear illogical and superstitious to the modern mind. Yet, this principle, that successful therapy depends on no expectations in a mode of selfless service, —this principle is based on subtle spiritual and psychological understandings, not easily apparent and therefore, it still has to be honored. So, in this task of designing and providing training, this indeed is a challenge, to build in this understanding among the learners and would-be practitioners, that marma therapy must be a voluntary offering or a voluntary component augmenting a regular medical practice. This requires understanding, commitment and dedication on the part of those to whom the training is to be imparted.

In this context, we would like to say that we very much hope to set up our own training, therapy and research centre, where a team of committed people can be trained in a discipleship mode, and patients may also come here and benefit

Systematic documentation and presentation of research is another task ahead, along with dissemination of information. Two publications, in English and Hindi, on Marma Science and Therapy, are under preparation right now. Apart

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from publishing these, we also hope there will be subsequent publications detailing case studies and different diseases where Marma therapy is applicable. The work of disseminating information and training is to be carried on through several avenues, including a newsletter.

In all our tasks ahead, we welcome the contribution and co-operation of everyone present here as well as our well-wishers who are not present and we take this opportunity to announce that membership to Mrityunjay Mission is now open and inquiries can be made during the course of the conference.

CASE STUDIES OF MARMA THERAPY

At the Conference were also presented some case studies, by the patients themselves, who had benefited by Marma therapy. We present below three of these cases along with some of their own statements.

1. Ankylosing Spondylosis:

Mr Pramod Singh, New Delhi



He was suffering from Ankylosing Spondylosis for the last 27 years. HLA B-27 specific test for AS was positive. He was treated by many doctors for the disease but did not respond. Being progressive in nature, the disease had affected the whole spine, including the cervical region, the hip joint and other joints of extremities. There was severe pain. There was ankylosis of the whole spine and the patient was unable to move the spine in any direction. When he had to look in any direction, he had to move his whole body as he could not

move his neck. There was severe pain and stiffness in the whole of the body. He was treated by immuno-suppressive drugs, chemotherapeutic agents, steroids, analgesics and anti-inflammatory drugs, but could not be relieved. Physiotherapy and other procedures like acupuncture etc, were also adopted during this period.

Marma therapy was started in August 2009. The patient responded sitting by sitting and he was able to move comfortably within one month. Pain was also reduced upto some extent. Postures were also corrected somewhat. Now, after six months, he is back to his daily routine. His neck moves up to seventy-eighty degrees in all directions. Pain is almost abolished and no pain-killers are being taken. In the Conference, Mr Pramod Singh spoke about how he was unable to get relief for so many years, his experience with marma therapy and how; finally, he is almost completely relieved and is hopeful of complete cure.

2. Cerebral Ataxia:

Dr Shobha Lal, Dehra Du



Dr Shobha Lal was suffering from Cerebral Ataxia with the symptoms of tremors all over the body, difficulty in walking and performing routine tasks. There was problem in walking and writing, and she needed assistance to walk. For years together, she underwent all medical investigations but proper diagnosis could not be made. She underwent treatment but could not get relief. Her condition progressively worsened. There was no hope within modern medical science. Marma therapy was started in April 2009. After a couple of sittings she responded very well. As an immediate effect, her handwriting improved considerably. Marma therapy was continued and

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now she is able to walk properly without any assistance and she is back to her normal routine. At the Conference Dr Lal dilated upon the hopelessness of her initial condition and her perplexity that the tests of modern medical science revealed no clues. She expressed her great happiness with the previous unknown therapy of Marma Chikitsa and the tremendous unexpected improvement, to the extent that she is hopeful of resuming her duties as a surgeon. And now, as a doctor of modern medical science, she has become deeply interested in the healing science of Marma that has rehabilitated her.

3. Avascular Necrosis of Hip Joint :

Mr Pramod Vatsalya, Rishikesh



Mr Pramod Vatsalya met with a car accident and got injured in his right hip joint. After the accident he suffered from Avascular Necrosis of the head of the Femur bone. There was severe pain, stiffness in the hip joint, along with a limp in the leg, to the extent that he was unable to walk with ease or climb steps. He consulted senior orthopedic surgeons and was advised to go for hip replacement surgery, but he was not inclined to go for surgical intervention.

Marma therapy was started in March 2009. Symptomatic response regarding pain was observed within a few days and regular Marma therapy was provided to him. This was followed up by his own effort, with self-Marma therapy, for several months, with occasional therapy interventions by the doctor. He is now able to go for regular walks and climb stairs. At the Conference, Mr Vatsalya shared his experience of Marma therapy, expressing his astonishment at

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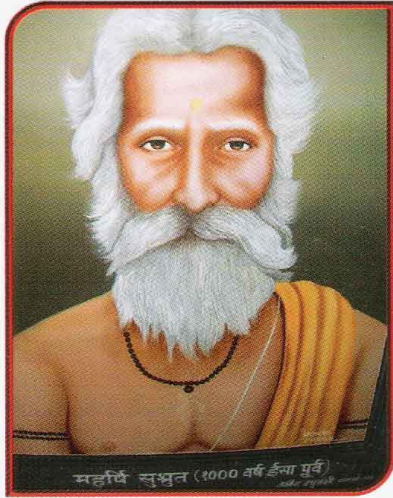
this unexpected turn of events in his recovery and was not only hopeful but certain of avoiding any hip replacement or any other surgical intervention. He was happy to be supported in his medical position by relevant X-Ray reports.



VEDIC MEDICAL SCIENCE

Mrityunjay Mission is a Foundation for Vedic Medical Sciences. What are Vedic Medical Sciences? Mrityunjay literally means victory over death. This may be some ultimate aspect and aspiration of medical science, restoring of life in untimely death. However, 'death' is also all forms of morbidity, or loss of vitality, which in Ayurveda, is the basis of disease. Restoring of vitality is principal to restoring of health.

Various medical systems arose out of the Vedas and subsequent texts based on them, the most well-known being Charaka Samhita, Sushruta Samhita, Vagbhatta Samhita, along with sections in the Brahmanas, Puranas and Upanishads. These medical sciences are also associated with the knowledge of the rishis like Maharshis Sushruta, Charaka, Vagbhatta, Kanad, Nagarjuna, Galava, Agastya and Pulastya.



Vedic Medical Sciences are highly holistic, unlike modern medicine, and deal with the well-being of body, mind and spirit and its relationship with daily lifestyle and social and natural environment. The science of yoga can also be called a medical

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science, in this sense. Ayurveda, including Panchakarma therapies of oil massage and purification are well-known Vedic Medical Sciences. Other Vedic medical sciences and therapies like Jal Chikitsa and Surya Chikitsa were also known.

Surgery was also a Vedic Science and included the use of implements as well as medicated threads, anesthesia, and other para-surgical methods of blood-letting and leach application. Some branches of Vedic surgery are still practiced (Dr Joshi being himself a surgeon) Marma therapy for neurological and neurosurgical lesions, Kshar-Sutra treatment for ano-rectal diseases, Karnavedhan for bronchial asthma and inguionosecretal swelling. Other ancient branches of surgery include Madhu Vidya, Pravargya Vidya, Snajivani Vidya, Panchamahabhoota Chikitsa and deal with restorative and reconstructive surgery, including organ transplant, hetero-grafting and reviving of dead organs including the brain. Madhu Vidya comprises of reconstructive surgery and preservation of injured organs of the body along with the use of medicament. Pravargya Vidya is the technique of preserving of severed organs, cross-grafting or hetero-grafting. We have mention of this in ancient texts. Sanjivani Vidya deals with reviving of dead organs. It also refers to reviving of persons already in state of morbidity that is reviving of a dead person. Panchamahabhoota Vidya deals with treatment and transformation of basic elements of the body, from one into another, for the purpose of reviving different organs including the brain.

Marma Science is also an ancient medical science and remained 'hidden', *gupta vidya*, for a long time, known only to kings and as methods for warfare. But it was also the basis for many religious practices and a healing art. This aspect was lost in antiquity and though known in modern times to some practitioners in a limited way; its full scope for healing and scientific basis remained unknown. However, prolonged research yielded a major breakthrough in Marma Science and provided a powerful therapy for Mrityunjay Mission's work.

Marma Science is based on the Sushruta Samhita and the 107 vital points in the body, which can be anatomically located in the five constituents of ligament, blood vessel, nerve, muscle and bone. Energizing these vital points through pressure from trained therapists and follow-up by others

can stimulate the brain centers that control organs and limbs and set right diseases as well as relieve pain. Like Yogic practice, regular self-marma therapy / practice can maintain health in a healthy individual and gradually awaken spiritual centers.

This is a very brief sketch of the Vedic Medical Sciences that Mrityunjay Mission stands for and would like to practice and spread for the benefit of humanity.



SOME NOTES ON MARMA THERAPY :

Location of marma points, their general functions, self-marma therapy and precautions

Identification and Location of Marma points

Examination of the body surface for the assessment for locating the proper marma point is necessary. Actually it is impossible to give exact location because of individual differences. Before marma therapy one has to determine the actual location of specific marma. The exact location of marma varies according to an individual according to the measurement of the body and body parts. The site is described in relation to the bony prominences, joints and other body structures. The distance is described in finger measurement of the individual. The extent of each type of marma is also discussed. The location of marma points is described in the text Susruta samhita extensively. The size of particular marma is also mentioned.

After identification of marma, inspection, palpation, pinching and pressure confirm examination of these points. The marma which is harder, more sensitive on palpation can be identified easily.

Due to different anomalies or ailments the related marmas behave in different ways; they turn into stiff, tender, cool, hot, pulsatile, swollen, rough, uneven or depressed areas.

The different procedures involved in marma therapy include

1. Deep breathing and holding of air in the chest, upper respiratory tract and mouth.
2. Posturing of body.
3. Pressure over the marma points.

Their general functions

It is also responsible for the perception of psychic centers. These methods are supposed to attain the ultimate transformation in inner consciousness. When one starts practicing self-marma therapy one experiences that he is gaining physical, mental and spiritual energy.

Marma science contributes to increase or recharge physical, mental and spiritual energies.

On physical level it helps to revitalize or reenergize the body tissues; at cellular level it improves the vital functions like digestion, respiration, blood circulation and excretion.

On psychological level it improves the mental faculty in positive direction. It also offers a way to treat many psychosomatic ailments without any drug. It harmonizes the functioning of nervous and endocrine systems to control the psychological disorders.

On spiritual level reasoning of mind, regulation and transformation of thoughts in positive direction helps to concentrate towards the ultimate goal of life. As a preventive measure it helps to cope with the situations arising from different diseases.

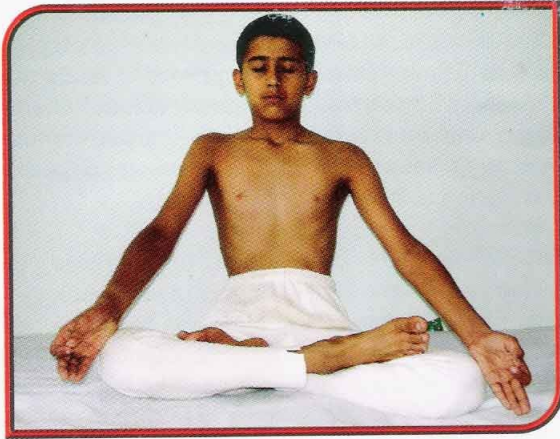
Technique of self-marma therapy

Preparation for self-marma therapy for prophylaxis or reenergizing the vitality: -

Marma therapy is an uncomplicated and easy-to-learn technique of regaining the energy.

1. Posture: - For successful practice of self-marma therapy, the posture is important. The practitioner must remain steady, quiet and mentally alert during this practice. A sitting posture is most convenient for the practitioners. Usually one should assume a posture of cross-legged position, keeping the spine erect. Keep the hands on knees in upward position or one can adopt the jnan mudra. Most common poses for the practice of self-marma therapy are-

1. Simple cross-legged posture (Sukhasana)
2. Lotus posture (Padmasana)
3. Half lotus posture (Ardha padmasana)
4. Diamond posture (Vajrasana)
5. Sitting posture on chair
6. Standing posture



In exceptional circumstance lying down position (recumbent posture) may also be adopted. However the lotus posture is the best pose but the practitioner can adopt any one of these postures during the self-marma therapy practice. If one cannot adopt some specific posture he can do practices in any posture any time and anywhere. During the practice one should try to keep the vertebral column erect and ensure the relaxation of the body musculature. In sitting and standing posture keep the neck and spine in straight line without stiffness or tilting towards any direction. In standing posture feet should be parallel to each other. The arms should be hanging down loosely from shoulder joints near to the body with open palms facing inwards with straight fingers.

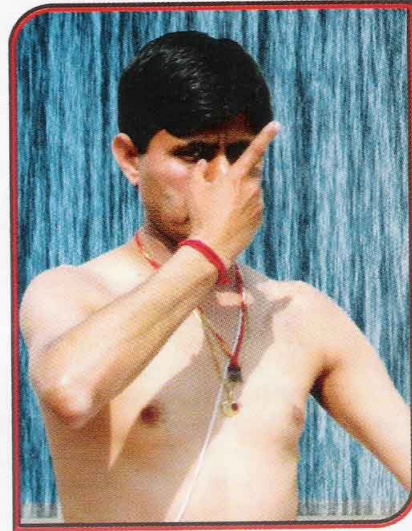
Pre-therapy exercises: - It is comprised of the following steps: -

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1. Total relaxation of body.
2. Deep breathing exercise.
3. Perception of body as whole.
4. Perception of psychic centers.
5. Perception of *marma* points.
6. Gentle massage with thumb and fingers over the *marma* points.
7. Application of pressure with thumb or fingers over the *marma* points.



After adopting the proper posture keep the eyes closed gently and exhale forcefully. Then inhale deeply for 5-10 times in rhythmic pattern.

- Try to relax the whole body musculature. Relax the body and mind to remove the physical and mental tension.
- Concentrate your mind on *marma* points respectively. Initially concentrate your mind on *guda* (anal region), *nabhi* (umbilicus), *hridaya* (heart), *kantha* (junction of thorax and neck), *bhrumadhya* (middle of the eyes) and top of the head.
- Start pressing the *marma* in the extremities from central to periphery.
- For male start from right side, in case of female start from left side of the body.

Self-marma therapy on upper extremity: -

In upper extremity, place hand on opposite shoulder respectively near the neck; at the position of the tip of middle finger there is *amsa marma*. Press this vital point with the middle finger for 5-10 times. Below the shoulder two *marmas*, *ani* and *urvi* are also pressed in same manner with the fingers of the other hand. Another important *marma* point is elbow joint; try

to press the lateral and medial aspect gently. Usually these points are very painful and initially one can feel severe pain at this site. But pain decreases after two or three days spontaneously.

Indravasti marma is situated in the middle of the forearm. *Manibandha marma* (wrist joint) is an important vital point; it is also pressed with the grip of index and thumb of the other hand. For *kshipra marma* stretch the thumb outside at 90 degree angle and find out the mid point at the base of thumb. *Kshipra marma* is situated at the junction of thumb and index finger. Both the *marma* can be pressed with the help of index finger and thumb of the other hand.

For *tala hridaya marma* in open palm flex the middle finger and try to touch the area above the thenar eminence; the depressed area in the line of middle finger above the thenar eminence is *talahridaya marma*.

Both the *marma* can be pressed with the help of index finger and thumb of other hand.

Self-marma therapy on lower extremity: -

Sitting in lotus pose one can press *marmas* of lower extremity. In this posture the *marmas* of foot i.e. *kurcha*, *kurcha sira*, *tala hridaya* and *kshipra* can be treated properly. Area between big toe and second toe at the base of big toe is assessed as *kshipra marma*. Adopt thunder bolt pose or lying thunder bolt pose for the stimulation of *marmas* of lower extremity.

Self-marma therapy on thorax and abdomen: - Sit on *sukhasana* or lotus pose touch umbilicus and cardiac area of chest with the tip of fingers collectively. Apply sandal wood paste or oil over these vital points regularly. Stimulation of anus can be achieved by alternate constriction and relaxation exercise of anus (*ashwini mudra*).

Self-marma therapy on back: -Any posture in which hyper flexion and hyper extension is attained can stimulate the *marma* of back. For *amsa marma* sit on *sukhasana* or on the chair, keeping the upper arm parallel to the thorax place the hand on the opposite shoulder easily, near the lateral side of neck, the tip of middle finger indicates the location of *amsa marma*.

Sub scapular vessels (*brihati marma*) can be stimulated by keeping arms across back of the opposite side just behind the nipple. Renal angles can be stimulated by keeping the hands on iliac crest. During this pose the thumb is placed on

parsva sandhi marma.

Self-marma therapy on head and neck: - For stimulation of vital points of head and neck different *pranayama* and blowing of oral cavity is important. For *vidhura marma* put the hand through the head towards the ear of opposite side, where the tip of middle finger reaches easily. This is the *vidhura marma* on each side.

Different *marmas* of face and head can be stimulated by giving pressure with the help of finger tip over the particular *marma*.

Time taken for self-marma therapy: - Self-marma therapy is the shortest way of exercise. At any time, at any place and in any posture one can stimulate the *marmas* of upper and lower extremities as well as the *marmas* of other parts of the body. It takes a maximum of ten minutes to complete the self-marma therapy.

Conventional religious practices in daily life related with marma science

A number of traditional religious rituals and practices are common in the life of an Indian. Many day-to-day works affect the *marmas*.

1. Special type of footwear (*khadau*) gives pressure on *kshipra marma* situated between the big toe and second toe of foot. It gives positive effect on the mental status of a person. It directly affects the excitatory activity of mind. It also cools the mind, prevents to indulge in sexual act and helps in celibacy. Persons involved in spiritual practices uses such type of footwear.
2. Application of different kind of substances such as sandalwood paste on forehead, middle of the eyebrows, neck and other vital points situated all over the body.
3. Application of *sindur* on the middle of the head.
4. Keeping the hair tuft over the top of the head.
5. Application of *tilaka* on forehead between eyebrows.
6. Regular consideration and palpation or touch of *marmas* with the chanting of mantras during the religious activities.

7. Application of pious threads around the right ear during the evacuation of urine and stool.
8. In Muslim community, adaptation of specific posture during prayer, five times a day.
9. Clapping during *satsanga* and offering prayer.



In ancient times, in the Vedic tradition, it was mandatory and part and parcel of daily spiritual, religious practices and rituals to concentrate or remember and touch/press these *marma* points regularly.

During the Rudrabhisheka (offering to Lord Shiva) *marmachchhadana* was mandatory prior to the main offering. In offerings to different gods and goddesses this is present in the form of *karanyasa* and *anganyasa*. In these references general terms are used for *marma* points. Nabhi(umbilicus), Hridaya(heart), Sira(head), Bahu(arm), Prishtha(back), Kantha(neck), Karatala(palm), Karatalapristha (back of hand), Manibandha (wrist joint) are some places discussed in these spiritual texts.

Regular self-*marma* practice offers long life by keeping away from the developmental changes, old age, decay, disease and death. With self-*marma* practice, vital energy reaches in every part of the body uninterruptedly. Therefore one can get absolute consciousness with the help of regular self-*marma* practice.

Precautions in Marma therapy

Marma therapy is gaining popularity as an effective and rapid- acting way of treatment in the society. For effective *marma* therapy diagnosis of disease and proper technique application is mandatory. It gives prompt results in different kind of muscular,

ligament, joint and nerve pains, tingling sensation, inflammation and heaviness. *Marma* therapy gives response in many other diseases in due course of time. *Marma* therapy is more effective than the conventional techniques like acupressure and others. Being rapid acting techniques it should be performed very carefully. If not, there may be some complications and results may be variable. In other acupressure-like techniques some times there is delayed response but it does not confer any adverse symptoms. Contrary *marma* points are very powerful

so in self-*marma* therapy and *marma* therapy for diseases, to get the best results some precautions are always advisable.

Where proper precautions and procedures are followed accidents and complications in *marma* therapy are neither serious nor frequent. In daily routine self-*marma* practice, accidents are uncommon but in *marma* therapy, administered by another person, accidents are more likely to occur because of lack of experience, over looking the type of *marma*, excessive pressure exertion over the *marma* point. In all these conditions where there is any complication like vertigo, vomiting, desensitization of body part, severe pain, unconsciousness immediate medical help is required.

It is advised to those doctors who are engaged in regular practice of advanced *marma* therapy that they should be capable to manage these emergencies. To avoid the accidents one should keep following things in his mind.

1. One should learn *marma* therapy properly with the practical training under the guidance of a well-known expert of *marma* science.
2. One should keep the anatomical structure of particular *marma* in mind and exert pressure accordingly. For example *sira marma* should not be treated as *asthi marma*. Maximum pressure should be applied or exerted on *sandhi*, *asthi*, *mansa*, *snayu marma* but *sira marmas* should not be pressed forcibly. Gentle massage in upward, downward and from center to periphery direction should be done at the site of *sira marma*. Any extra pressure over the *sira marma* may give rise to complications. Especially the *marma* of neck & head should be treated carefully and gently. Tappings, rubbing, knocking, gentle touch; alternate gentle pressure and release, application of medicated oil, paste are the methods of treating these *marma*.

3. Position of the patient during *marma* therapy: - patient should be in sitting upright or lying down position on hard bed. Especially in severe conditions *marma* therapy should be given in lying down position. In some cases of severe cervical lesions pressure exerted in sitting posture, over the *marmas* of upper extremity, may lead to severe vertigo, nausea, vomiting and unconsciousness. It is more common in female.

These are some precautions suggested if Marma therapy is to be administered patients. During *marma* therapy one should keep watching the facial expression of the patient. Exertion of pressure on *marma* should be avoided immediately when patient feels agonizing pain and discomfort. Immediate medical help or following measures are needed for recovery:

1. Immediately place the patient in recumbent position on the bed or floor.
2. Try to lift the legs and keep the head end low.
3. Try to make the proper ventilation.
4. Initiate the *talahridaya marma* and rubbing of palm and sole.
5. Massage the sides of neck in upward direction gently.



Forthcoming Events of Mrityunjay Mission

1. Health camp for marma Science and marma therapy at the Maha Kumbh-2010, Haridwar, in association with Sri Satya Sai Samiti, Uttar Pradesh and Uttarakhand, from 5 to 15 April, 2010.
2. Symposium on Marma Science and Marma Therapy in New Delhi in the third week of April, 2010.
3. Health Camp at Kaya Shodhan Sansthan, Shri Ram Sharnam Ashram, Gohana, Sonipath, Haryana. in the last week of April-2010.



Mrityunjay Mission Foundation for Vedic Medical Sciences

Dr Sunil Kumar Joshi
President

The practice of Marma Therapy has been benefiting a large number of patients of all types of ailments, from minor to very serious, for several years now, in clinical, hospital and health camp situations.

However, it has been largely one individual's effort and knowledge, supported by some interested associates. Now, a Trust, known as Mrityunjay Mission has been set up, in June 2009, to consolidate this work: to train able Marma therapists, to disseminate knowledge regarding this science, as well as to promote research and practice of several Vedic medical sciences.

Financial contributions will help this cause to relieve the suffering of people and in their healing. Contributions may be sent by cheque/demand draft in the name of Mrityunjay Mission to the following address: Mrityunjay Mission, 5 Ma Anandamayee Puram, Kankhal, Haridwar 249404, Uttarakhand. Membership is also open and membership forms are available. Donors and members will be kept informed of the activities of the Mission from time to time.

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*Welcome to All Pilgrims & Visitors on the
Occasion of Maha Kumbh-2010 at Haridwar*



Mrityunjay Mission

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Mrityunjay Mission: for the healing of people

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